



# THE FRAGRANCE OF EAST

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# The Fragrance of East

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## Malice a Serious Evil

S. Abul Hasan Ali Nadwi

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

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### Wisdom of Qur'an

"They are the ones who will be rewarded for their patience: lofty palaces will be granted to them, and they will be received with greeting and salutation. Therein they shall abide for ever: how good an abode, and how good a resting place!"

(Al-Qur'ân – 25:75-76)

These *ayaahs* deal with the rewards of patience. The word *cabr* (patience, fortitude) in the Arabic text is used in its most comprehensive sense. Various, it means to endure persecution at the hands of the enemies of Truth with courage and to bear whatever hardships come one's way while striving for the establishment of the true Faith of God.

It also means to remain steadfast against all fears and to refuse to succumb to enticements; to resolutely fulfil one's obligations in spite of Satan's temptations and one's own carnal self; to shun the unlawful and to remain within the bounds of the lawful set by God; to spurn all pleasures and benefits that might accrue from acts of sins, and to cheerfully put up with difficulties and losses in order to follow the Path of righteousness and virtue and to accept every trial and adversity that one might encounter.

In sum, this one word embraces a whole universe of meanings regarding true Faith, a truly religious approach to life, and good moral conduct inspired by religious Faith.

*Ghufrah* means a lofty building. It is generally translated as the 'upper chamber' which brings to mind a two-storey building. The loftiest buildings constructed here are mere caricatures of the palaces of Paradise. ■

### Pearls From the Prophet Mohammad (PBUH)

Tamim al-Dari relates that Allah's Messenger (peace and blessings of Allah be to him) observed: "Al-Din is the name of sincerity and well-wishing." Upon this we said: "For whom?" He replied: "For Allah, His Book, His Messenger and for the leader and the general Muslims."

(Sahih Muslim)

*Nasiha* means sincerity and well-wishing. *Nasiha* for Allah implies that man's heart is cleansed from all impurities with regard to belief in Allah, i.e. one should believe in Him as the Creator and Master with all His Attributes and with an earnest desire to obey all His commands.

*Nasiha* for Allah's Book means that it should be sincerely believed as a revelation from the Lord and be read and understood with utmost zeal and enthusiasm.

*Nasiha* for the Messenger signifies that his Apostleship must be affirmed with perfect sincerity of heart, and whatever he has vouchsafed to humanity should be respected as the Will of God, and he should be respectfully followed in all his precepts and examples.

*Nasiha* for leaders implies that they should be respected, obeyed and given support in all those affairs which they conduct according to the Shari'ah. And if they deviate from the path of righteousness, they should be advised and admonished, and sincere efforts be made to bring them back to the right path.

*Nasiha* for general Muslims is that they should be advised in all matters concerning the good of this world as well as the hereafter.

*Nasiha* thus covers the whole gamut of religion as its scope is as wide as that of Islam. ■

## **Misconceptions About Islam**

Though a wealth of knowledge is contained in scriptures but in this busy life one finds hardly any time to go through them. Muslims in general follow those religious practices which they have inherited from their parents or have been taught at early age by their tutors. With the exception of those who have gone through the prescribed course in Islamic educational institutions members of the community in general need proper briefing. In the prevailing circumstances when non-Muslims are getting hostile against Islam it is necessary that Muslims must be abreast about their religion. In this way they can face the on-slaught of criticism and provide satisfactory answers.

Of late, there has been much hue and cry about certain provisions in the Muslim Personal Law. Subjects like marriage, maintenance, divorce, Status of women, inheritance and polygamy are the main issues on which ridiculous questions are raised by those who are ignorant of 'Sharia'.

A senior Muslim officer who was well versed with the instructions contained in Holy Quran and also of the Traditions of the Prophet has quoted a very interesting case:

“A non-Muslim Magistrate sharpened his wits by observing that Islam teaches adultery. Asked to explain he said that if a husband wants to take back a divorced wife, the latter has to marry another man and the woman can rejoin the first husband after divorce by the second husband.”

The Magistrate obviously did not know that Islam prescribes capital punishment for adultery and hundred stripes to both the partners in case of fornication. He did not know that marriage with another person is prescribed so that all husbands should know that divorce is a very serious matter and should not be resorted to in haste and without mature consideration and the woman is allowed liberty to choose between the two husbands that is to remain wedded to the second husband or reunite the first.

It is not a solitary instance. Non Muslims raise objections on many such frivolous issues. To combat such attacks Muslims should learn about Islam with all its intricacies and may not be contented that they offer 'salat', keep 'Ramadhan fast', Pay 'Zakat' etc. The Holy Quran should be read with clear understanding by following its translation in the language with which one is conversant. If possible commentaries written by learned ulema should also be read. All India Muslim Personal Law Board has taken initiative in spreading the true knowledge of Islam. Learned Islamic scholars arrange meetings with non-Muslims and explain to them points on which doubts are there in their minds. Such gatherings should be arranged quite often at different places to remove misconceptions about Islam. ■

S.A.

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## True Followers of the Islamic Faith

- S. Abul Hasan Ali Nadwi

*Among the believers are men who are true to their covenant with Allah. Of them some have fulfilled their obligations and some of them are still waiting, but they have never changed in the least.*

**(al-Ahzab 33:23)**

The above Qur'anic verse captures the essence of the believers' covenant with Allah. It signifies the Islamic movement, the call to truth and the believers' unwavering and single-minded commitment to Islam. Implicit in it is also the assertion that the believers are ever ready to sacrifice all that they have for this cause. Reading this one recalls the history of Islam, especially of the early days.

This verse stands out as a glowing tribute to the accomplishments of those who strove for the cause of Islam. For it makes a pointed reference to the believers' covenant and presents a role model for Muslims until the Last Day. It spells out the role of Muslims, their obligations to their Lord, and their assignments. One learns as to what entitles believers to receive divine bounties and what makes their deeds

acceptable in His sight. The verse further offers a concise definition of Islam to believers, as it reminds them of their covenant with Allah.

Among the many millions of Muslims, some are specified in the above verse as being believers with firm resolve. This refers to such pious and noble souls who firmly believe in Allah's promise and who display their total commitment in His cause. Praise is heaped on them for their discharging their obligations to Allah. Then mention is made of those among them who have completed their appointed term and returned to Allah. They will be lavishly rewarded. Their reward in the Next Life will be unending. Those still alive look forward to divine rewards and are true to their covenant. They have not changed their commitment in any degree.

As already stated, the verse under study provides a concise definition of Islam. Early Muslims followed this standard. Accordingly it presents the role model valid until the Last Day. Allah sanctioned this example. Islam does not consist of the mere verbal uttering of its creedal statement. One reciting it will, no doubt, be taken

as a Muslim. For no one can contest his faith. We are bound to love and respect everyone who recites Islam's creedal statement. Yet Islam goes far beyond this. A Muslim born as a Muslim must follow all the Islamic rituals. More important, however, is his commitment to his covenant with Allah. The pledge is that a Muslim will lead his whole life in accordance with Allah's commands. For He is the Creator and Sustainer of all, able to benefit and harm' everyone. Only He can honour or disgrace someone. He does whatever He wills and is the Supreme Master.

Islam's creedal statement: "There is no god besides Allah" also represents a pledge. One uttering it testifies, both in word and deed, that Allah alone is the Creator and Regulator of the whole universe. All creation and commands are His. He has not abandoned the universe after having created it. Nor has He delegated authority to anyone. Man is asked to try his best and make the most of the opportunities available to him. He may utilise properly or abuse the resources put at his disposal. Allah is the Absolute Master of all that exists. Not a leaf falls without His leave. Nor can anyone move an inch unless He approves it. No change is admissible without His sanction. One's fate cannot be altered.

Nor can the destiny of a people undergo any change unless He decides so.

Islam is essentially a covenant. Muslims are obliged to fulfill it. We must take Allah as the Creator and Regulator of this universe. We must recognise only Him as the Master of the universe. We must concede that our fate is decided by Him in that He alone can confer benefits or inflict loss upon us. We must vow not to surrender to anyone other than Him. Nor should we invoke anyone besides Him for meeting our needs.

As already indicated, Islam is synonymous with a pledge. It is to be seen how many of us are true to this pledge, for men are liable to forget their oaths. We must remind ourselves of the glorious examples of the Prophet's Companions. After professing Islam they cared little about their lives. Nor did they stick to false notions of honour and glory. They paid no heed to the praise or criticism of fellow human beings. Their only concern was their loyalty to Islam.

Muslims must appreciate this truth, especially in our turbulent times. Allah has blessed us with the bounty of Islam. He has done us an immense favour. Our verbal profession of Islam is meaningless. We may bear Muslim



names and our way of life may contain some Islamic elements. We may occasionally visit the mosque. Our main duty as believers, nonetheless, is to be true to our pledge to Allah. As Muslims we should pose a challenge to our surroundings. In our beliefs, acts of worship, conduct, dealings, way of life, social relations, marital ties, family and neighbourhood relationships and in every human activity we must behave as Muslims. Our commitment must be to divine laws. In every respect we should be governed by Allah's commands, even if this entails the loss of all of our belongings, assets and earnings, reducing us to utter destitution. Islam has nothing in common with nationalism. Nor is it specific to any particular culture. Islam does not recognise the nominal acceptance of some people of its faith. Regrettably this is the grim reality today.

Essentially, Islam is a covenant with Allah made publicly by believers. The only thing we find decisive and appealing is that which is endorsed by Allah and His Messenger. We are bound to the Prophet Muhammad's elucidation of faith. We are committed to the will of Allah and of His Messenger. By the same token, we must emulate the Prophet's role model. We should always be mentally prepared for the loss of our property and lives. At times our loyalty

to Islam may land us in serious trouble. Conditions vary from one country to another. Yet Muslims should adhere fast and firm to their faith. We may be treated as disloyal citizens in a Godless country, with the doors to education and employment shut on us. Economic avenues may be denied to us. Yet even in the face of such persecution we must act only on the commands of Allah and His Messenger.

Allah brands as true believers among Muslims those who are true to their covenant. The Qur'an speaks highly of the truthful people. They draw accolade for their sincere and total commitment, free from any hypocrisy. Allah the Most Honourable bestows a high rank upon such. It is the highest honour imaginable for man. Overjoyed at this exaltation, these true believers had no hesitation in giving away their belongings and sacrificing their lives for His sake. They displayed their sincerity to their covenant and did not budge by even an inch.

On studying the condition of today's Muslims let us ascertain how faithful they are to their covenant. Muslims today are concerned only about their petty, material interests, their worldly gains and losses, their political and economic pursuits, their pecuniary

prospects, their safety and security and their status in public life. Such insubstantial things are dear to them. Allah attaches no importance to these. The Qur'an talks about true believers, some of whom have passed away. They attained martyrdom, shedding every drop of their blood in Allah's cause. Some true believers are alive amongst us today. Allah has not ordained their death. Notwithstanding their active participation in *Jihad* and conquest some were not martyred. Take the example of Khalid ibn Walid. He fought valiantly in numerous battles. He led the Muslim army to victory in many encounters. Yet Allah let him survive. Some no doubt, were killed in His way as their term had come to an end. Some attained martyrdom on the battleground while others breathed their last in their homes. Their devotion to *Da 'wah* was total, as they preached Islam wherever they went, be it their home town or battleground. They spent their lives, looking forward to their return to Allah. There was not the slightest shift in their devotion to Allah and Islam.

The Qur'anic passage cited above provides the role model for all of us. If I am asked, about a code of conduct and a way of life for, Muslims I will definitely prescribe the same role model which is outlined in this passage.

Islam does not stand for a token professing of faith. Leading one's life like a Muslim does not represent Islam either. Rather, Islam signifies our covenant with Allah Who is Omnipresent, All-Hearing, Who knows the Unseen and is the Creator of all the worlds. As Muslims we are obliged to prefer the *Shariah* to local customs. We must however exercise self-restraint in practising the *Shariah*. *Shariah* commands should guide us in every respect. Allah confers the title of "true believers" on the Companions and some Muslims of the early days. Yet this designation is valid for all times. Whoever is true to the covenant and discharges his obligations towards Allah may be taken as a "true believer". This is the only way out for us. True believers should be our role models and our understanding of Islam must be: "There is no god besides 'Allah." We are bound to place a premium on all the teachings of the Qur'an and the Messenger, and we should turn to Him alone for any gain or loss.

Islam originated from Allah and His Messenger. It encompasses articles of faith, acts of worship, marriage and burial rituals, inheritance, marital ties and links with neighbours. It is an all-embracing faith. ■

## **Madrasas—Powerhouses of Divine Radiance**

**- S.M. Rabey Hasani Nadwi**

The wave of anti-Islam and anti-Muslim vendatta, raging throughout the whole world is specifically aimed at destroying the basic human characteristics so that the entire human race degenerates to the level of animals. Without expressing in so many words, all the programmes disseminated through media including TV, Cinema, Clubs and much of print, leave little to imagination. The attitude towards women is deplorable, with their uninhibited, blatant exploitation, made out as women's lib but actually making them servile for carnal and commercial purpose. The first step is to prevent a girl coming into existence; but arrive they do; are enticed into becoming an object of pleasure and display. The institutions and organisations, engaged in raising the level of humanity and to inculcate true human traits, are being targeted with fabricated allegations and efforts to wipe out their very existence, without which the nefarious design would not be fulfilled.

Madrasas are labeled as dens of terrorism whereas an objective unbiased assessment would reveal that in reality terrorism breeds and flourishes in modern educational institutions, with violent clashes fisticuffs to bomb explosions, becoming a routine affair. We declare without any fear of

contradiction, a genuine probe into our madrasas would reveal them to be, clean educational schools, with no subversive activity, whatsoever.

In the past, over the centuries, several countries produced highly learned erudite persons, well versed in religious knowledge and their writings are still an inexhaustible source of enlightenment, for all times to come. Yet Muslims in those countries are hardly aware of teachings and spirit of Islam, Muslims in name and by descent only. They have hardly an inkling of implications and duties of being a Muslim. The state of affairs is a direct outcome of absence of ground level religious schools (madrasas).

A considerable number of Muslims in our country, under the influence of Jesuit and Qadiyani missions have turned apostate. Voices are being raised, though, in protest that these movements endeavour to take people out of madrasas to venues where humans are transformed into mere robots, divesting them of basic human values. What is more, the modern educational institutions dish out knowledge which is bereft of character and drives human race away from humanity.

The mindset behind the nefarious propaganda and actions is

the all-encompassing lust for riches and power which are construed as be all and do all. The concerted drive to annihilate not only the Muslims but the entire culture and social system promulgated by Islam, evolves out of this mindset.

The situation is much akin to a deluge, threatening the very existence of ummah (muslim community) and needs to be confronted with adroit steps and cogent plan.

In Islamic schools (madrasas) not only is formal education imparted, but the pupils are trained to become real human beings, imbued with quality character, pious mode of life and altruism. These schools are labelled as worthless with the allegation of turning out persons who can only perform routine religious rituals and are incapable of providing even sustenance for themselves and their kin. Although some persons devoted exclusively to religious preaching for perpetuation of Islamic spirit are always needed, the madrasas include worldly disciplines and knowledge of current affairs in their courses, also. Linguistics, history, economics, sociology, political science and similar subjects are covered to an essential extent.

To a lay observer madrasas appear to proliferate all over but actually the number and coverage is far short of requirement.

The readership here comprises of people who are fired by a desire to

heed and understand all the teachings and spirit of Islam. This mindset is inherited from the positive attitude of and upbringing by their progenitors. It is such people who have it in them to ensure that Islamic message and spirit, in word and deed, flourish among the present and future generations and also to be bulwark against the nefarious designs of anti-Islam forces. The mission can be immeasurably bolstered by the madrasas and an all out effort is needed to maintain these institutions as bastions against the deluge alluded to in the preceding lines. The constant hue and cry for modification of curriculae is in fact a camouflage for the latent intention to dilute the religious mission and render the madrasas ineffective.

An important aspect, not yet fully put into effect, is that the religious and general education should be imparted to girls also, which would be the real harbinger, for a better future generation, with entire enlightened families.

These institutions for religious education commonly known as madrasas, are in fact power-stations for generating and spreading of radiance, so as to convey to the entire humanity the divine promise that the faithful are brought into light out of darkness.

All out action, ground work with single-minded devotion to preserve the madrasas is the call of the hour. Mere wishful thinking would take us nowhere. ■

## Water: The Most Important Substance on Earth

-Mohd. Monirul Islam Howlader

Water,  $H_2O$ , is one of the most important substances on Earth. Nothing could live without it. It is said that 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.

The importance of water cannot be described in words. In our household duties, in irrigation, navigation, boating, sailing shipping, fishing, swimming, making electric power, water is a must.

No industry can do without water. A small example will give us a clear explanation. To produce a single tonne of steel it takes about 91,000 litres of water.

Water is used to define many physical constants e.g. the calorie. The kilogram was originally defined as the mass equivalent to the mass of one cubic decimetre of distilled water at 4°C. Water was chosen to define the Celsius scale of temperature, 0°C being taken as the freezing point of water, and 100°C as the boiling point of water at atmospheric pressure. Water is used to check Fahrenheit thermometers, freezing point being 32°F and boiling point 212°F at atmospheric pressure.

Water is the only substance which is found naturally in all three states of matter

: as a solid. ice, as a liquid, water, and as a gas, water vapour.

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.

The earth without a supply of water for long time will appear barren, Because there will be no vegetation without water especially, rain. Allah the Exalted says, "..... And you see the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and puts forth every kind of beautiful growth (in pairs)." (Sura Al Hajj:5)

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. ✓

But if there was no water how would these birds live? Where would millions of animals and plants that live in water find there abode? It is Allah, the Best Knower, Who has created water - as a solution of these problems.

✓ 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. ✓

But we the humans do not want to understand this simple but universal truth. Though we remain ungrateful, the Supreme Being, Allah, is the Most Merciful. It is Allah Who sends rain from the salty oceans through the water-cycle. In this process water is evaporated. Then this vapour is carried upwards where it condenses to form cloud. Winds blow the clouds over the

land, where much of the moisture fall as rain, snow or some other kinds of precipitation. Some of this fresh water runs into rivers and lakes and some sinks into the soil so that it may be absorbed by the plants. "Yet more water seeps farther down and percolates through pores and cracks in rocks. This ground water may return to the surface through springs". (The Giant Book of Facts- Hamlyn) Thus the poetic vision of S.T. Coleridge" about the salty sea water : "water, water, everywhere.

And all the boards did shrink;

Water, water, everywhere.

nor any drop to drink" (The Rime of the Ancient Mariner) - becomes blurred because Allah Himself makes the salty water fresh, and sends it down for people to drink and for other creatures to their needs.

Had it been His will, He, the Most High, could turn the water undrinkable. But the Most Merciful, Allah, does not do that. So should we not be thankful to Him? Allah Himself says:

"Do you see the water you drink?

Do you bring it down from the cloud or do We?

If it were Our Will, We could make it bitter, why do you not then give, thanks?" (Al-Quran 56 : 68-70)

So we should be thankful and should declare in His praise "All praises be to Allah (Alhamdu lillah) Who has made us drink sweet and best water and He has not turned this water salty or bitter because of our sin"-because our prophet (sm) used to do so. ■

## **The Philosopher in Political & Social Scenario**

**-S.M. Wazeh Rasheed Nadwi**

India is a country inhabited by people of multifarious origin, professing different faiths and extremely diverse cultural traditions and practices. Even among those following same religion, considerable variations in details exist, which depend on economic, linguistic and regional conditions, besides several other factors. There are instances of economic factor overriding all other considerations. Literacy, rather the lack of it, also comes into play. On attainment of freedom in 1947, those at the helm were seized of the aforementioned problems and formulated a Constitution based on secularism, democracy and equality, with sufficient provision for safeguarding interests of minorities and back-ward classes.

As the time wore on, the grip of the original mentors loosened, yielding ground to those with jaundiced views, who clamoured for declaring India as Hindu Rashtriya. This claim was motivated mainly by political considerations and its proponents, although not numerically in majority, gained access to positions of influence, in political as well as administrative set up. They were able to excite passions

and communal violence, which after the holocaust of pre and post-independence era, had by and large been controlled. Indians, by and large are a peace loving lot, but the campaign, fanned by media also, had adverse effect upon the simple minds. Two of the main themes were the promulgation of a common civil code and attempts to re-write history, obviously with perverse ulterior motives.

Need of the hour was a course of action, sans collision, a logical approach for drawing attention and convincing the authorities of their real duty and devotion to ground work. History bears out that adversity throws up a man for the crisis. At this juncture, the Almighty willed Hazrat Maulana Syed Abul Hasan Ali Nadvi, a paradigm of wisdom, insight, erudition, sense of proportion and a pragmatic outlook, to fill the role.

A glance through his own writings, particularly "*Karavan-i-Zindagi*" would best describe the foundation on which his lofty mental build up was based. He describes his upbringing in an environment which instilled in him an understanding of the maladies afflicting the Muslims, the

problems confronting them and be able to devise an effective remedial methodology. Appreciating the worthy services of those already working for the cause of Muslims, he co-operated with them whole heartedly, despite his main religious and literary predilection. His firm opinion was that the only way Muslims could 'carve a niche for themselves was to provide, moral leadership, which had been almost extinct since long, and to prove useful citizens of the country as a whole, rising above parochial interests. Failing which they could be doomed.

Leaders and social workers already in the field were either too aloof and detached from intricacies, failing to take a real stand or, on the other extreme, resorted to confrontation, attracting violent reaction which culminated in rioting and oppression by the administration. Earlier efforts were in the form of political public meetings for campaigning against British rule or religious congregations, with discourses based mostly on legends. Added to these were heated debates between learned persons professing and advocating varying shades of faith and ideologies, which far from solving, made matters worse confounded.

Hazrat Maulana adopted a methodology based on Islamic

teachings and lessons from history. He projected the true character and message of the holy Prophet (pbuh), as the real mentor and guide for the entire humanity. The message comprised justice, welfare, co-operation forgiveness and respect for faith and rights of other communities.

This logical approach had a salubrious effect, clearing from the minds of non-Muslims, the cobwebs of serious misconceptions and negative notions about Islam. To the Muslims he conveyed the importance of amicability with all, irrespective of faith and culture and to play the role as integral part of the nation, without however, neglecting their own faith and culture. To these ends, his dextrous pen and penetrating oratory had a telling effect and touched the hearts of all.

He initiated a movement by the name of *Payam-i-Insaniyat* (message of humanity), for spreading the message of goodwill, equality and brotherhood. Another step was towards organising the Muslims. *Muslim Majlis-i-Mashwirat* (council for advice and counsel) was formed and proved considerably effective in restoration of confidence among the Muslims and in checking disruptive trend.

Maulana undertook extensive tours to appraise himself of ground



realities, co-ordinated with other organisations, inviting important and wise persons of majority community to one platform for emphasising the necessity of avoiding violence through better understanding of the interests of the whole nation. He drew attention of the ministers and administration towards specific cases for initiating corrective steps. In case of any inevitable flare up and riot, he would go to the root cause, establish links with persons who could prove effective for remedial measures and forestall future recurrence. His gift of penmanship and speech shook the very conscience of the ruling class and won over most of the clear headed non-Muslims.

The idea of *payam-i-insaniyat* originated at Siwan (Bihar), where Maulana addressed a large congregation, subsequent to a holocaust which took heavy toll of Muslim lives. An abominable image of Muslims aggravated by media had been formed in the minds of the majority. The address elicited following comments from a Hindu senior citizen in the audience: "Maulana, I have listened only to two speeches, one by CR Das (Deshbandhu) and the other is yours. Muslims and non-Muslims alike have a right over you. I intend to invite you to this city once again."

Both the organisations, *Payam-i-Insaniyat* and *Majlis-i-Mashavirat*, under Maulana's guidance, went quite a way towards balmng the feelings and awakening the conscience of all communities, not to mention restoration of confidence among Muslims.

For the fulfilment of his mission, Maulana did not dither from speaking the truth on the face; be it Indira Gandhi, Rajiv Gandhi, VP Singh, Narsimha Rao or Atal Behari Vajpayee, as Prime Minister. His sole purpose was to convey what, in his opinion, was good for all classes and the country as a whole.

His absolute aloofness from political affiliations or ambitions along with abstinence from personal gains and shunning of rewards, afforded him a position of impartiality as well as authority to his actions. His word carried weight and elicited attention at all levels and from all directions.

Some of the important subjects were the issue of vasectomy, Shah Bano case, and Babri Masjid. He was all for a sane logical solution to the latter and interacted not only with the government but also the, Senior Shankaracharya.

Towards the end it pained him no end to find things coming to such a pass that people were now nostalgic about the days of British Raj. ■

## Modern Science And Islamic Value System

- Manzoor Ahmad

### (a) Conflicting Values of Physical Sciences and Islam

Islamic epistemology emphasizes unity of knowledge. All knowledge stems from the same source; acquiring it is an *ibadah* and it should be so organized that it should ensure total accord of thought and action.

However, certain basic assumptions, closely associated with natural sciences as taught in the West are apparently in conflict with the values of Islamic education system and our world-view.

The transplant of Western sciences in Islamic countries created a serious dichotomy between the Islamic value system and the general body of knowledge in the physical sciences. It also violated the principle of unity of knowledge in Islamic scheme of things which ensures unity and accord in thought and action. The West has assumed the irrelevance of Christianity to its epistemology and assumed the same on our part with regard to Islam.

Surely, one of foremost obstacles in the process of unifying knowledge and an integral view of education is, this conflict between the atheistic assumptions in the study of natural sciences as developed in the West and Islamic value system. We have to study in depth the dichotomy and resolve it in order to take advantage of Western strides in the field of modern sciences and technologies.

### (b) Moral Neutrality of Modern Sciences - A Myth

Natural sciences as taught in the West are claimed to be neutral. Nobel Laureate E. B. Chain claimed, "Science has no moral or ethical quality and this applies to the physical as well as the biological sciences." Thus, the modern sciences in the West have been presented as a "value free" activity. This popular belief in the neutrality of the natural sciences protects the scientific establishment from its critical examination. This neutrality of science is, however, a myth. In fact, it is a closed system that creates and perpetuates its own rules and beliefs, most important of which is this belief in its neutrality and objectivity. The unquestioning acceptance of this belief is to a large extent responsible for its anti-social applications i.e. inhuman uses in the last 100 years.

Earlier the natural sciences were seen as a progressive force closely linked to the enhancement of human welfare. To Francis Bacon, Science was subordinate to charity and "of charity there can be no excess." The great chemist Sir Robert Boyle maintained that Science was for the "Greater glory of God and for the good of mankind."

### (c) The Modern Sciences: The Obliging Maids of the Oppressors

However, this perception of the natural sciences, which was close to the Islamic epistemology, could not stand the onslaught of new materialism of the West.

The natural sciences in their new incarnation came to the help of chauvinistic self-interest. Hitler was helped by these sciences in claiming the overall superiority of the Aryan race. The frame-work of Darwin's Evolutionary Biology was set by metaphors (i.e. competition of the species, struggle for existence, survival of the fittest etc.) which reflected the norms for the new society and contributed to the subsequent development of a dehumanized social ideology based on these biological notions. It is not surprising that Karl Marx wanted to dedicate one of the volumes of Das Kapital to Darwin, who, however, declined the offer. Devoid of their moral riders, these sciences became the obliging maids to the people in power, maintained lavishly by the defence departments of the various states for most unscientific ends.

The prospect of independence of science and technology in the present technological era has become further bleak. The danger of new frontiers of scientific advances, in the field of genetic engineering, for example, menacingly looms large over the future of mankind. The Western sciences and technologies have in the past two hundred years been allies of imperialism, authoritarianism and tyranny. The ignorance of these sciences in the third world countries where three fourth of the humanity lives and the complete divorce between the moral and aesthetic considerations and the science-technology establishment (presided by an equally amoral ruling elite) is fraught with great dangers to freedom in great parts of the world, nay to the future of humanity itself.

Our purpose here, however, is limited to examining the clash between the modern sciences with their claims of neutrality and our value system which has given rise to some unfortunate developments.

Many basic assumptions of the natural sciences, quite unrelated to the serious study of these sciences, are so framed as to be a menace to Islamic culture. In the West, the students of natural science and religious authorities were at loggerheads for most of the time during the last four hundred years. On account of the irreconcilable contradictions between the findings of empirical studies and religious beliefs as enshrined in the present Bible and further expanded by the Church, the scientists were tortured and oppressed. Historically the Western sciences grew up in an atmosphere of religious hostility and, as a result, developed an irrationally intolerant attitude towards all non-empirical knowledge including religion.

Muslim society in its days of scientific advancement, never experienced such a conflict and therefore never faced any threat from serious scientific pursuits to its religious beliefs. Now, some assumptions of the natural sciences, born out of this unfortunate historical experience of the scientists in the West, were unnecessarily tied to the study of these sciences in the Islamic societies, either out of sheer ignorance of our history and culture or with an eye to destroy our value system or both.

As we have seen above, the study of these natural sciences with these assumptions were imposed on our people in a "take it or leave it" manner. It would

have been of abiding advantage to the study of these natural sciences, if the West had made attempts to identify and examine in depth those assumptions running counter to our value system and had modified the same before supplanting these sciences in our lands, so that the study could be pursued without endangering the entire socio-cultural fabric of the Ummah.

This, in large measure, contributed to the suspicion in the Muslim mind about the Western formulations of natural sciences, and later to the natural sciences themselves. Further, the suspicion was also reinforced by the long history of flagrant aggression against our people in every continent by the flag bearers of these sciences in the era of imperialism and colonialism.

One of the unpleasant results of this unresolved conflict and dichotomy between the basic assumptions of the sciences as framed in the West and our value system is the fact that the Muslims who have taken to modern education have not been able to assimilate these sciences in their thought process. That is why Muslims become good technicians but not good scientists. They are able to copy but not to innovate.

The study of a large number of Muslim students going to the West for higher education in sciences shows that there is a sort of ritualism in their studies. While these students go through their courses and obtain degrees, they do not learn to analyze and innovate. As a result, while these students have been able to ape the Western model, they seldom make any

contribution. This is another unfortunate result of the conflict indicated above.

#### **(d) Integration of Islamic Value System With Modern Sciences**

An examination of these basic assumptions, in order to make them compatible with Islamic values, cannot be successfully taken up by the scientists alone. The Ulema must search for these atheistic assumptions in the textbooks of the West, study the methodology of these sciences and clean them of these unrelated assumptions (which had little to do with these sciences in reality, but are taken as self-evident truth by the gullible) so that the study of these sciences could be assimilated in the Muslim educational schemes without any threat to our culture. Knowledge itself is not dangerous, but these pernicious elements have to be replaced by our own values. How to steer clear of the anti-religious assumptions in the study of natural sciences is the task. The policy-makers in educational sphere in our society have to address themselves to these issues in the interest of integrated education of our people as well as for the proper development to these sciences. In brief, we have to 'do' these sciences in our own way.

In fact, all civilizations have their distinct and unique style of doing sciences, giving them particular characteristics and contents in keeping with their value system.

#### **(e) Islamic Riders to the Physical Sciences**

Islamic epistemology emphasizes the pursuit of all forms of knowledge within the framework of its eternal values. In Islam,

Ilm is not only a form of worship, it is also connected with other Quranic values like Khilafah (trusteeship) and Istislah (public good).

Here, learning is not merely enquiring facts or techniques, but also imbibing certain Quranic (moral) values such as trusteeship and public good. Education in Islamic tradition is essentially normative and not only positivistic in the sense of value-neutral pursuit of learning. This interconnection between the Ilm (knowledge), Khilafah and Istislah ensures that pursuit of knowledge in Islam is for promoting equality, social justice and enhancement of public good.

To Ibn - Hazm, knowledge like faith, is a passport to happiness in this life as well as in the hereafter. Muslim prayer... emphasizes the utilitarian concept of knowledge for public good. Al-Razi refused to prepare poison and Al-Bairuni also insisted that experimental sciences must be guided by ethical values. Further, there is no place for monopoly of knowledge in the Muslim value system. Ibn-Hazm says in his Akhlaq that one who is greedy with his knowledge is more blame-worthy than the one who is greedy with his money. It warrants dissemination of scientific knowledge to every segment of population instead of the present trend of secrecy in Western sciences and technology, which has created a great divide between those knowing sciences and those looking upon these sciences in awe and disbelief.

To conclude, in a new Islamic system of education, our cultural and religious values with regard to Khilafah, Istislah; piety and charity must control and

guide the path of the modern sciences and also this should not hamper scientific advance. No doubt it is a Herculean task. That it is a possibility has been visualised even by the Western scientists. To quote Prof. Huxley, the famous Darwinist, " Science prospers exactly in proportion as it is religious. The great deeds of philosophers have been less the fruit of their intellect than of the direction of their intellect by an eminently religious tone of mind. Truth has yielded herself rather to their patience, their love, their single heartedness, and their self denial, than to their logical acumen."

In short, a successful study of natural sciences does not require a dose of atheism. In fact, the truths of the Holy Quran become clearer with every new discovery in the field of natural sciences. We need not impose any limits to the activities of scientists since Islam has always emphasized the duty of man to acquire knowledge of the universe and to improve his ability to gain greater benefits from his environment, without destroying our world which is a trust with us.

#### **(f) Fundamental Research in Natural Sciences key to Material**

Progress Fundamental research in natural sciences is a sine qua non for industrial and technological development and only those people who care for fundamental research make headway in new technologies and industrialisation. One of the reasons for the phenomenal rise of the United States as an eminent industrial power in the post-war period is the migration of a large number of scientists and researchers there from Europe, who engaged themselves in basic and

fundamental researches in all branches of natural sciences and technologies.

As one of the goals of modern Islamic education is the technological advancement of Muslim societies, we have to organise our education in such a way that our students are able to take up fundamental research in various fields of natural sciences and technologies. The Muslims during the colonial occupation lost the tradition of fundamental research. This will have a gestation period of about 10 to 20 years but ultimately serve the community right.

The Ummah is on the threshold of the 21st Century and its young members will enter into a world which will offer unprecedented opportunities as well as unparalleled challenges. There is a continuing revolution in the world of sciences and technology. Our ability to resolve the dichotomy between the Islamic value system and modern sciences and our capacity to assimilate them into our system will decide the quality of life for our people in future. It will equip them with knowledge to build a vibrant and dynamic society for their children. We have to outline the temporal and spiritual objectives in clearer terms and devise ways and means to achieve these objectives. We must, however, always keep in mind that we have to ensure cultural and value-oriented unity through education which has sustained us in the dark periods of our history.

### **(g) Social Sciences in Islamic Education**

In spite of the emphasis on the natural sciences because of our relative backwardness in the field, we cannot

neglect the humanities and social sciences which give an impetus to development in all other directions. The Muslims have made a fair contribution to the study of social sciences in the present times also: however, their relevance is also open to question. Therefore, the studies of social sciences also have to be reorganised in order to serve the Millat and to provide answer to our present day problems in a world growing more complex every day.

### **(h) Past Efforts in This Field in India**

What is outlined above is not an easy task. During the past 200 years the Muslims in the subcontinent have failed to organise and develop such a system of education. The Islamic component of the Aligarh Movement withered away even before it took roots. Jamia Millia Islamia, Delhi also attempted to weave together the values of Islam and Western education system in response to the Muslim urge to establish an authentic and autonomous identity in the sub-continent. It, however, did not succeed in its mission of bridging the gulf between the modern and the traditional. It also miserably failed to resolve the conflict between the Islamic value system and the modern scientific education. Now it is like any other University in the country teaching humanities, technology, natural sciences and social sciences without any reference to our value system or any attempt to assimilate them in our cultural fabric.

Thus the two laudable efforts proved to be streams drying up in a desert because they lacked a deep understanding of the total educational needs of Muslim society with reference to their religious beliefs and their genius. ■

## Spirituality The Greatest Crisis of the West

- Eisa Mansoori

Man is composed of two things: the body and the soul. The Creator of man to satisfy human needs has provided through minerals, plants and animals, countless things for man in this universe and bestowed the feelings of hunger and thirst, sex, heat and cold in him which motivate him to take advantage of the material things of this world to satisfy his physical needs. Similarly, to satisfy spiritual needs the Creator has bestowed upon man a spiritual thirst and longing in his intuitive and subconscious feelings, like his physical thirst and hunger. To provide for these needs, the Creator instituted the system of Revelations and Messengers.

Ever since man came into existence, in every age and in every part of the world the human beings inhabiting the earth have been concerned about satisfying their internal longings for spiritual satisfaction, just as they were concerned about fulfilling their physical needs. The internal restlessness and thirst for spiritual satisfaction has been the basic cause for the development of religion in the world. In the present modern times of atheism and irreligiousness those who deny God and religion and do not believe in any God; prophet, or messenger or any divinely scripture,

even they have been not-been able to restrain themselves from bowing to the sovereignty of a leader, and the sanctity of some ideology and principle as a replacement. The obedience and respect professed to Karl Marx, Lenin and Stalin in the near past, like that accorded to the prophets and submitting to their commands without dissent and fighting for the communist ideology was because, accepting a superior being, praising his greatness and authority, bowing before him with belief and indoctrinating the heart with his perfectness and greatness is the need of man and such a thirst and requirement which under no circumstances he can escape. If a human being does not accept the greatness and superiority of his actual creator then such a follower a natural phenomena cannot do without ascribing to his leader-of some ideology, science or learning-unseen power in his universe. Without this, he cannot move a single step. This cannot be denied fact by any person aware of human psychology and history.

The knowledge of human history testifies to the fact the whenever man, avoiding his spiritual urges, has tried to establish a society and culture based purely on material and physical needs, this society and culture soon became a

prey to, destruction and devastation and was lost or otherwise had to return to the demands of the soul. For the protection from physical diseases the actual means and basis is a certain physical resistance and strength. The work of physicians and medicines, is only to support this strength. When the human body losses this strength. When the human body losses this strength then all the doctors and medicines ill the world cannot save such a person and all hope is lost. Similarly, for saving the society, from corruption and destruction the basis means will be the internal strength and resistance i.e. the spiritual culture and restraint. Without this any law of the world or its enforcement organizations cannot save the human society from annihilation. Law and enforcement authorities can only save society from evils and corruptions to the extent the means to evade the law are not available to the human being even after wrongdoing. If in London, New York or Paris electricity fails for a few hours and people there are convinced that they can evade the law you will see these same cultured people of these places turn into a terrible beast and a horrible wolf. Robberies of billions of dollars, mayhem and theft, innumerable murders and rapes will be committed in a few hours. Today the cultured, law abiding and decent behaviour of the West is not because the people have become civilized but; because they do not get the opportunity to commit sin and evil. As a matter of fact it is the fear of

law.

In the present times the greatest crisis of the West is, that avoiding spiritual requirements, it has been trying to establish its society, and culture purely on the basis of the physical requirements (sensuousness). The intrinsic problem of the West is what we may call the corruption of the soul and the esoteric. It is this fundamental problem, which is pushing the Western society towards destruction and devastation. Its internal world has been ruined. Peace and satisfaction of the heart has become extinct. Despite the phenomenal progress in science and technology its difficulties are always increasing. Despite all efforts, crime and evil are alarmingly rising day by day. This can be confirmed from the statistics of any modern country. Their intellectuals, thinkers and law enforcement authorities express their helplessness. Their foresighted people seeing the Western civilization moving towards the pit of destruction have cried out, but; they are unable to find any solution for this.

To our minds the one and only solution and answer for this is spirituality and true spirituality. Without this, neither the internal thirst and restlessness of man can be satisfied nor the society can be saved from destruction. One section of the western society so sharply feels the loss of spirituality and spiritual vacuum in the society and its spiritual thirst is such, that when something like



spirituality comes before it, it rushes towards it irresistibly. It is in such a hurry, that it does not even feel the necessity to investigate whether the spirituality to which it is responding is true and real spirituality or just something fake. So we see thousands of European young people going to Bharat in search of spirituality and drifting in the retreats (Ashrams) of hermits, Where these people in the name of spirituality get only, Yogic practice, Vedic Philosophies and psychedelic appearances giving temporary emotional and sensuous experiences. Hence, 99% of these, disillusioned with this fake concoction of spirituality return dejected. On the other hand in the West a lot of tricksters have appeared to provide for this natural need and fill this spiritual vacuum. So we read every day in newspapers that sometimes a drama is staged about communicating with spirits (scance) and the play of speaking to the spirit of Abraham Lincoln, Bernard Shaw, Gandhi, Churchill Kennedy etc is enacted and at other times some other ridiculous game is played. Anyway, in the 20th century the West has projected a different meaning of spirituality, such as talking to spirits, predicting the future or other such things. These activities have been prevalent in all times and among all people but, never have been given such importance.

However, in the nineteenth century with the vacuum of spirituality and religion created in Europe, an effort

was made to fill this with fake spirituality and a large number of Europeans started thinking of this rigmarole as the end result of true spirituality and religion. In the twentieth century these inclinations so spread that to gauge the strength and parameters of these is difficult. Then some scientists experimenting with extrasensory perception also gave these activities a scientific status. So the efforts of escapism of the West from spirituality and religion resulted in the worst kind of infidelity.

Last year in Nottingham city during, a meeting with a priest, when he was questioned about the effects on society by the exclusion of religion in Europe from the collective aspects of life, he replied "excluding religion from the collective affairs of life has produced most terrible effects on our society. Our social system was destroyed. Our cultural values terminated. Our family stability crumbled, dispersed and perished. Our new generation fell a prey to sensuousness and drugs. No higher purpose remained of life. We became a part of the society like a lifeless corpse". When we asked him the next question that according to you what is the solution to this, he spontaneously uttered "we have no solution. Because the solution to this is true spiritualism, which we have lost quite sometime back. For the solution to this, we are looking towards you. Glimpses of spirituality can be seen in your eyes." Now all that

can save the West is only true spirituality. Like in the pitch darkness of night even a flickering lamp provides light and the light of a fire fly can also be noticed, similarly the sensitive and sophisticated class of the West has felt the spiritual vacuum intensely and it perceives a glimpse in Muslims. It is anxious about saving its society from annihilation. For help and support it is looking towards the Muslims. Most of the intellectual and religious class of the West which sees the distance of the Western people from religion and the drifting of its younger generation is pitiful and sad and hopefully looking towards -Islam and the Muslims for salvation from these calamities. Louis Cantori and Antony T Sullivan of the University of Michigan are of the view that the mind of the traditionally inclined and culturally orthodox West, to a large extent was in according with that which we call the vitality of Islam. They insisted . that the orthodox inclinations (of religious people) of the conservative in Europe and America show them the way which prompt them to join Islam in the struggle to make up for the losses which humanity had to sustain. in the past due to modernization. Cantori has particularly mentioned about those ills in which both the East and the West are involved in this connection he has pointed out the disbursement of belief, family and society as a example. Cantori and Sullivan have strongly condemned the agenda of the concept of uncontrolled progress which was

enforced upon the world of Islam. They felt that the Western conservatives and Islam should unite on common fronts and objectives. Once Yahya the new-Muslim son of the Director of B.B.C., G.Jhon Barret made a very profound statement. He said that you should never talk to the West in regard to the system and organization (political) because their system and organization is in every-way better than that in the Muslim countries. Yes, if anywhere in the world a proper Islamic Caliphate is established you can talk in reference to the system. You have to see which is that gap through which you can reach the hearts of the West and influence them. A thinker has most aptly remarked" Acceptance of Islam is related to the heart not the mind". An Investigation of all the people in the world who have embraced Islam will reveal that the basis of their embracing Islam. has been that something in Islam has attracted their hearts. Something in Islam has enchanted their hearts. Some aspect of Islam has penetrated their hearts, which has pulled them to it. It has seldom happened that anyone has reached Islam via a mental path. In other words through dominant mental evidence or by becoming answerless in a debate and so embracing Islam.

It is an obvious fact, that after the times of the companions of the Prophet, Islam in the world was usually spread through the means of those holy souls who through their spiritual power healed

the pain of the bondsmen of God and applied the ointment of sympathy and affection to their injured hearts, who in common parlance are called venerable Sufis or saints. These gentlemen were always indifferent to involvements of position and power, withdrawn from the enjoyment of the world, enriched with abstinence and contentment and trust and sacrifice. They never tried to seek closeness of people in power and the kings.

People would come to their abode with their sorrows and pain looking for remedy and receive peace of heart. In Europe itself, great thinkers, philosophers and prominent people of accomplishment and intellectuals would convert to Islam influenced by works of these very spiritual elders. Well known researcher and scholar Dr. Hameedullah, who has spent more than half a century in Europe, and has a deep insight into the psychology and character of the west, has succinctly remarked :- "How strange it is that a person called Agil from Finland resides in Sweden and apparently without meeting any Muslim, on the basis of personal study, embraces Islam". The Frenchman N.E. Guinon embraces Islam through him. Followers of Guinon are running monasteries in France and Switzerland. They have been able to convert hundreds of people through Islamic meditation. The truth is that on the sensibility of the West it is not a Fakhruddin Razi who can be

overwhelming but; some Mohiuddin Arabi is needed. This is nothing to be surprised about. Though the ignorant Halaku destroyed that Islamic world, ruined Baghdad the centre of knowledge and technology. Yet a handful of spiritual dervishes surrounding his grandson Gazal Jan made him a Muslim and made the destroyers and conquerors of the Islamic world the slaves and standard bearers of Islam.

Detailed books have been written by more than 150 eminent scholars and Ulama of the world, on the category of people converted by the famous French philosopher and thinker. Guinon (Sheikh Abdul Wahid Yahya) and the effects in produced on the history of Western thought. In the present times the world's most comprehensive book on research against the Catholic Church has been written by a person (Ram Swami) who embraced Islam under the influence of Guinon's thoughts. Researcheders feel that in the last 600 years a greater philosopher and thinker than Guinon was not born. His research work is available in about 35 volumes. Hope the people in Europe, desirous of the work of Dawat of Islam, are able to take advantage of this. The aspect towards which Dr. Hameedullah has pointed i.e. the sensibility (of mind and heart) of the West cannot be influenced by a Fakhruddin Razi but, A. Mohiuddin Ibne Arabi is needed for this; in our opinion means that in Islamic history Fakhruddin

Razi represented the mind and intelligence and Ibne Arabi the heart and love employing spiritually and devotion. Besides, another aspect is this that on the mind and thought of the West, Greek philosophy has left deep impressions. Sheikh Ibne Arabi is that person who has presented spirituality and devotion in a philosophical way. So presentation of Islamic inspiration and invitation on the style of Ibne Arabi is expected to have the effect of early acceptance in view of the Western mentality.

Apparent experience also shows this. In the Universities of the West the amount of work done on Ibne Arabi has perhaps not been done on any other Islamic personality. In the prudence of Dawat, for the Inviter to be considerate about the nature and psychology of the invited, is so essential that The Almighty Himself when He endowed the miracles upon his messengers has considered the nature and psychology of the people of those times. In the times when magic and witchcraft was prevalent the Prophet Moosa (Pbuh) was given miracles accordingly and when medicine and therapy was dominating then the prophet Isa (Pbuh) was given miracles in that regard and when the time came of linguistic clarity and conveyance then to the Eminent Prophet (SAWS) the miracle of the holy Qur'an was accorded, which is the masterpiece of clarity and conveyance. From the deliberations of the Doctor it is also

apparent that the way for the Muslims to gain access to the hearts of the West is the practical way of wisdom of spirituality and godliness. It is natural that the more a society is dominated by materialism and sensuousness the more effective will be spirituality and godliness. Unfortunately political aspects overwhelm the minds that have the capability for Dawat of Islam and they are presenting Islam in reference to a system and arrangement. According to them the subject of Islamic directions is just one complete political system. This way of thinking, which itself is the result of reactions to political conditions has produced an aversion and terror of Islam in the West. In presenting Islam to the West, this inference and method is most essential to be kept in mind according to the times and Western psychology. This inference and method in the past has also proved a faultless recipe in different countries and people and even now the possibilities of its success are immense. Now the time has come that the Muslims who have the last message of The Almighty Allah fully protected in authenticity and each and every word of the character, life and teaching of the Prophet (SAW) secure, should come forward and hold the West by the hand and save them from destruction; because Islam is the only religion which can completely, satisfy till the end of time, all needs of humanity for the soul and the body and this world and the hereafter. ■

## The Uniform Civil Code

- Minnatullah Rahmani

India is a country of different culture and inhabits people of different religions. Religion has been ever embedded in its soil. People of different faiths have acted upon their religious beliefs with full freedom in this country. History of the remote past, when Muslim first set foot on the soil of this country and settled along the western coast, says that this multi-religious land had freedom of restriction by the Government on the rules and traditions connected with religion and culture. The variety of culture and allegiance to various faiths did not become the cause of discord and chaos in the social set-up of its people. Muslim who came over to this land with their eternal faith and perfect culture had legal freedom not only in their modes of worship but also in respect of their own system, of personal law. Early history tells us that just as the Hindus has "Brahmins", appointed to solve their problems and affairs, so also the matters concerning the Muslim used to be decided by Muslim Quazis, who were all known technically as "Huner-mand" (the wise).

Muslim ruled over India for a pretty long time during which period also the system of prayer and worship of the non-Muslims as well as their personal laws were left intact and the affairs of the followers of different religions well settled according to their provisions of their religion. After the end of Muslim regime even during the British rule the personal laws remained intact and the Britishers during the first half of the present century gradually incorporated the Islamic laws in the Act which came to be known as "Muslim Personal Law". This was in fact a recognition of the truth that the Muslims would not give up these laws which related to their personal and family life. It is the duty of a responsible govt. to realise the

importance of these laws and provide for the security of the same.

When India became independent and a new constitution was formed for the country, the legal status of the Muslim Personal Law was duly acknowledged and the traditions of the long past and popular trends, which are based on faith, came to be honoured. It was expressly declared by the legislators in the Constituent Assembly that 'there shall be no interference in the Muslim Personal Law'.

### THE PROBLEM OF THE UNIFORM CIVIL CODE

There is a talk now afoot in the country for abrogating the Muslim Personal Law and for enforcing a uniform civil code instead. "Uniform Civil Code" means the laws framed for the social and family life of the people inhabiting a particular territory. These laws encompass all matters relating to the personal and family life of every individual and the matters relating to Nikah, Talaq, Dissolution, Gifts, Wills, Inheritance and Adoption are to be decided under these laws. These laws are to be enforced without any regard to the religion, culture, traditions and customs of any person. Regardless of all such things, there is only one law under the uniform civil code for the followers of every religion. This is the law that would govern even matters relating to Nikah & Talaq. In short all the matters which relate to personal law would come under the perview of the civil code.

In India the Uniform Civil Code would clearly mean that the Muslims in this country may have to perform Nikah & Talaq even against the mandates of their faith. In matters of wills (Wasiat) and inheritance too they shall have to follow laws other than the laws of the religion.

In the same way the followers of other religions, traditions and customs shall have to drift away from their religion and abrogate their traditions thus binding themselves under a new system of law. Thus the Uniform Civil Code has clearly a system at variance with the Muslim Personal Law, which shall have no place after the Uniform Civil Code is enforced<sup>1</sup>. In other words the Muslim Personal Law, which is based on the Quran and Sunnah, and the Uniform Civil Code can't go side by side. This fact has been explained by Mr. Gajendra Gadker (Chairman, Law Commission, Govt. of India) in his speech as follows:

"For the Muslim brotherhood Secularism declares that the matters relating to the abolition of polygamy and the subject of uniform civil code shall be decided on purely social considerations and not with reference to the Quran"<sup>1</sup>

The reason behind this 'declaration of Secularism' in his mind may be the fact that unless the Quran and religion are not avoided completely, the plan of a secular State can't be accomplished as was also opined by an intellectual: "If any state does not frame uniform civil laws for all the citizens, it has no right to call itself a secular state."<sup>2</sup> Or, he might have come to the conclusion that "the Scripture of any religion, whether divinely revealed to man or hummed into the ears of saints and Rishis. can't command the degree of finality in any sphere of life." Whatever, the reason, the view held by a reputed jurist and a responsible spokesman of the Government as that no dialogue can be held with reference to the Quran on the problem of the Uniform Civil Code, while the Muslim Personal Law has its foundations only on the Quran and Sunnah.

None the less it is the marvel of the constitution-makers that while on the one side they have provided constitutional guarantees to the Muslim Personal Law, they have also

given the directives on the other hand for the enforcement of a uniform civil code, thereby evolving a scheme which can please both the hunted and the hunted for the time being.

### **THE LEGAL BACKGROUND**

The history of a uniform civil law starts with this dual policy adopted by the framers of the Constitution. It would be better first to examine that part of the constitution which relates to the Uniform Civil Code ' The directive principal under Article 44 of the Constitution lays down:

"The State shall endeavour to secure for citizens a uniform civil code throughout the territory of India"

During the reading of Article 44 in the Parliament, debates were held at length. The Muslim members of the Parliament made demands for additions and alterations and proposed several amendments but none of these was accepted.<sup>4</sup>

Doctor Amedkar tried to satisfy them by his statement:

"The Govt. is being simply vested with these powers which does not mean that the personal & religious law would be necessarily abrogated in spite of the opposition by the Muslims, Christians or any other section of the Country. No body should have apprehensions that the Govt. shall insist on it by the "simple vesting of power.

The power of the Government are practically always limited whatever be the unrestricted character given to it by words. For the Government cannot exercise its power in a way which may result in Muslim revolt. Should the Govt. contemplate to act so it would be dubbed as senseless"

It was thus that the vastness of power confirmed by the Constitution was attempted to be narrowed down by verbal assurance. The success of this endeavour can be assessed

by the force in this assurance. However, Article 44 was passed by a majority of votes on the Parliament and thus the seed was sown for enforcing the Uniform Civil Code.

### **THE HISTORICAL BACKGROUND**

While keeping in mind the legal background of the Uniform Civil Code, it would be proper to examine the historical factors so that we may be able to assess what has been the line of thinking adopted by the Government and the people responsible for legislation.

This is a fact that continued endeavours have been made to pave the way, on governmental and semi-governmental levels through different platforms, for the enforcement of the civil code. Extremists and moderate groups have been organised making efforts directly or indirectly, for enforcement of a uniform civil code. Even such associations have been formed as have adopted this as their basic objects. These individuals groups or association although not enjoying the co-operation of the Muslim masses and people versed in the knowledge of Quran and Sunnah, are working at their own levels<sup>1</sup> and claim unabashed that quite a large section of the Muslims is with them.

The attitude of the Governmental authorities is also in support of the Uniform Civil Code which has been manifested by them on various occasions, For instance, when the Hindu Personal Law was being modified afresh, the then Central Law Minister, Mr. Patsker declared:

"After the coming into force of our Constitution on 26th January, 1950 we have passed the special Marriage Act and, the Hindu Marriage Act. The Hindu Law of inheritance is now under consideration of the Parliament, All these are step towards framing a uniform civil code."<sup>1</sup>

In course of the steps taken towards framing a uniform civil code why the Hindus

came first and how the Uniform Civil Code is to be enforced throughout the country had been thus explained by him at a press conference:

"The reforms now being introduced in the Hindu Laws shall be enforced among the entire population of India in the near future. If we succeed in framing laws affecting the 85% of our population, they will not be difficult to be enforced against the rest. Such a law will bring uniformity in the whole country."

This statement by Mr. Patsker is a declaration of a well designed policy. It is true that the policy has not been executed practically till now but the outlines of the policy have never faded in their minds and from time to time assessment is being made whether the minds of the people apart from the 85% can put up with this policy or not.

In 1963, the Government proposed to appoint a commission with the object of considering amendments to the Muslim personal Law and finding out practical ways of operation. This commission could not be appointed in face of complete opposition by the Muslims and the Law Minister had to end the discussions stating that the Govt. at present does not consider it proper to bring in the amendments (in the Muslim Personal Law).<sup>2</sup> This statement itself indicates that the question is not over nor there is a change in the policy: The atmosphere is not favourable, therefore the policy will not be executed. In 1972, the Central Law Minister Mr. Gokhale again reiterated this policy, while presenting the Adoption of Children Bill, 1972 he stated in the parliament : "This Bill is a strong step towards the Uniform Civil Code."<sup>3</sup>

The statements made by the different law, ministers are in index of the Government policy and suggest that the Govt. wants to take full advantage of the Directive Principle in the matter of the Uniform Civil Code and wants a brain-washing of every individual and group for

enforcing the Uniform Civil Code. But alongside, there are some, such persons also in the Government and outside the Govt. whose thinking is devoid of any regard for people's opinion and who want to enforce the Uniform Civil Code by force. These people think that "after a common family law is enforced by the Govt. with the help of the so called secular members of the parliament, the Muslims will resent for some time but the sky will not come down on that account"<sup>1</sup> This was repeated with greater clarity by Mr. Gajendra Gadkar (Chairman Law Commission) as follows: "The Muslims should prepare themselves to accept the Uniform Civil Code. Should they not accept this proposal voluntarily, the law shall be brought into effect by force."<sup>2</sup>

### **THE REASONS BEHIND THE SUPPORT TO A UNIFORM CIVIL CODE**

The details given above point to the fact that the Government has always wanted enforcement of a uniform civil code<sup>3</sup> and for a long time past a particular section in the country, consisting of Hindu in the majority with a few Muslims has been trying brain-washing for the purpose. Some people with extremist mentality suggest the enforcement of the uniform Civil Code even by force and some want to prepare the way under the plea of reforms while others in sermonising pose advise to put up with the circumstances. But all these people with their different counsels have the same goal. Their suggestions may be different, their tones varied and their reasonings diversified, but a deeper study suggests that the object is the same and all of them will reach the same goal sooner or later.<sup>4</sup>

The reason behind such unity of purpose is due to the fact that their minds have been influenced by western ideas and their education and training has been on western patterns. They have their mental and practical attachment with the western society and they

have studied and followed the western system of law; therefore, the Muslim personal law appears to them to be foreign to the frame of the Indian Constitution. They consider Shariat to be a thing redundant and, in their opinion, it is just a private affair of the individuals but cannot be the law. Their western way of thinking has also rendered the traditions of the East undeserving of respect and the eastern ways and temperament have no appeal for them. The only touchstone for them is what, has been given by the West to test things. Apart from the West they have no ideology, no message, no line of thought and action. The lesson for a uniform civil code has been given to them by the West where everything pertaining to religion is a private matter of individuals, restricted to prayers and rituals only. Therefore, these people can hardly conceive of anything apart from the uniform civil code.

The important reason for the Support to the Uniform Civil Code may be attributed to enactments by the Parliament during the period 1954 to 1956, which gave a particular shape to the Hindu Personal Law, a thing quite foreign to the concept of Hindu religion. This has been the reason for touch opposition to these enactments by a fairly educated section of the Hindus, and it is also a historical fact that the then President of India, Dr. Rajendra Pd., had given his assent there with great reluctance. Right from the time the Hindu personal law came to be abrogated, minds had begun to be set for the abolition of the Muslim personal law also and for enforcing on every Indian citizen the personal laws on the same pattern as had been imported from the West for the Hindus. While the aforesaid laws for the Hindus, were under consideration before the Parliament, the well known leader Acharya Kriplani participating in the debates had said: "If India is a democratic State, I would submit that the laws ought not to be framed for any single community. Will our Government enact laws on monogamy for



the Muslims?"<sup>1</sup>

### **THE REASONINGS OF THE SUPPORTERS, OF A UNIFORM CIVIL CODE**

Some of the reasonings in support of the Uniform Civil Code relate to certain provisions of the Muslim personal law and some directly concern the Uniform Civil Code. The reasonings relating to any provision of the Muslim Personal Law are not to be discussed here as they are incidental which it would be wrong to consider as the basis for settling issues. Here we have to present the substance of the arguments which directly refer to the Uniform Civil Code. From the analysis of these arguments four basic issues emerge before us.

(i) The argument advanced from the constitutional point of view that in face of Article 44 of the Directive Principle, there should be only one civil code for the citizens of the country. These Directive Principles in the Constitutions are really the outlines which present a picture of the country's future. The Government must adopt a path which may lead to the achievement of the objective of the Directive Principle.

(ii) India is a secular State; secularism naturally demands that the law of the land should be rid of the religious bindings and, therefore, non-religious family laws should be enforced through the Uniform Civil Code.

(iii) Religious laws have become obsolete and their utility-importance has ceased to exist. These do not conform to the demands of the age, nor they have the capacity to solve social complications. The antique set of static teachings can't be useful for the society and, therefore, it is necessary to enforce new laws in place of the religious laws so that a powerful society may be nursed into shape.

(iv) India has the followers of various religions and it is necessary that they should have some personal laws in order to developed

among them the spirit of integration and to strengthen unity. The diversity of personal law becomes a source of differences between them causing injury to national integration.

### **THE REASONS AGAINST A UNIFORM CIVIL CODE**

The Muslims are opposed to the Uniform Civil Code.<sup>1</sup> The religious minded sections of the Hindus also do not favour it.<sup>2</sup> The basic reason for the opposition by the Muslims is the fact that the uniform Civil Code conflicts with the religious teachings and in the wake of its enforcement the mandates of the Quran and Sunnah shall have to be given a go-bye in family and personal life, and such laws will have to be brought in force as will do away with the restrictions imposed by the religion and the very concept of right, and wrong (Halal & Haram) shall vanish from the personal life of individuals. Muslims are not prepared to find solutions to their family and personal problems through these laws which may come in conflict with their religion at every step.

Those who have not studied Islam and consider it to be just a collected lot of prayers, customs, and usages like other religions, can't understand the cause of opposition by the Muslims to the enforcement of Uniform Civil Laws. So also those who are not aware of the devotion of, the Muslims to their religion, can have no idea of the real force of Muslim opinion on this subject. The complete devotion of Muslims to their faith and the comprehensive teaching of Islam don't provide any scope to them for renouncing their religious law governing their personal life, for these form an important part of their faith and they are founded on the Quran and Sunnah just as Namaz, Fasting and the other items of worship. The other reason is that the followers of every religion have some distinctive features of their cultures which mostly relate to personal laws. In some religions these are based not on religious teaching but

on custom and usages or geographical factors. The Muslim have also their cultural specialties founded on the teachings of religion, which the Muslims are not prepared to give up. It is not because the Muslims have any distinctive point of view without reason or are guided by feelings of segregation. It is because these distinctions are founded on the teachings of their religion. Otherwise also, the cultural diversities and the distinctive features of the different ways in social life do not result in separatist tendencies, Separatist tendencies are manifested by lack of interest in national affairs, lack of common social contacts and aloofness from welfare undertakings. The Hindu not praying in the mosque the Muslim not performing pujas in a temple, the Christian not acting upon the Granth saheb and the Sikh who does not consider the sacred teaching of the Bible essential for him, can never be dubbed as separatist.

### **AN ANALYSIS OF THE REASONING ADVANCED BY THE SUPPORTERS OF THE UNIFORM CIVIL CODE**

The basic arguments advanced in support of the Uniform Civil Code are not considered acceptable by the opponent to the said code, on an analysis of the points made out in support of the code it appears that these neither have any logical force nor are in agreement with Indian temperament and society. It is proper to scrutinise the reasonings so that the other side of the picture may also be presented.

(1) The most important point involved is the constitutional aspect which has served as the very seed of the problem. As already explained in the introductory portions, the Directive Principles of the Indian Constitution under Article 44 provide for the introduction of uniform civil laws but the Constitution of India also gives an assurance for religious freedom under Article 25 relating to

Fundamental Rights. It guarantees that every individual will have the perfect right to accept any faith and to act on and propagate the same. The context of the Constitution runs is as follows.

"Article 25 (1) -Subject to public order, morality and health and to the other provisions of this Part, all persons are equally entitled to freedom of conscience and the right freely to profess, practice, and propagate religion.

(2)—Nothing in this Article shall affect the operation of any existing law or prevent the State from making any law—

(a) regulating or restricting any economic, financial, political or other secular activity which may be associated with religious practice.

(b) providing for social welfare and reform or the throwing open of Hindu religious institution of a public character to all classes and sections of Hindus.

The uniform civil laws can't go on side by side with religious freedom which leads the jurist to the conclusion that the two Articles stand in conflict. These gentlemen have discussed at length both the provisions of law i.e. the Fundamental Rights and the Directive Principles, and the decisions by different courts also throw light on both. It is the general trend of the judiciary and law experts that the provisions relating to fundamental rights are more important and constitute part of the complete law, while the position of Directive Principles is subservient and can't be described as the complete law. Religious freedom relates to fundamental rights and therefore, has legal superiority in its fullness and the uniform civil law can't be forced in the existence of this constitutional provision.

The Directive Principle in the Constitution might provide outlines for the makers of the Constitution, but these do not

necessarily mean that the picture be completed on these outlines. The Directive Principles under the Constitution also provide for other matters besides the Uniform Civil Code, but no legal shape has been given to them nor anyone has a grievance that the said outlines have been left without completing the picture. Not only this, there are other Directive Principles which have been incorporated into law with further executive action, but later on scope has been provided in the law and provisions have been made which rendered theme ineffective. "Prohibition" is a case in instance. It finds place in the directions of Gandhiji himself which he had been proclaiming again & again even before Independence; and the largest political party, the All India National Congress had also resolved before the achievement of Independence against the use of intoxicants, while the Constitution of India under its Directive Principle has clearly provided for Prohibition. Laws came to be also framed for the achievement of the object, put the use of intoxicants has once again received full legal protection under the force of circumstances.

1. This mode for applying the law in India also suggests that the Directive Principles are not to be necessarily acted upon and in view of legal tradition it can well be said that the Directive Principles do not present any blueprint of the country's future. These might be the vision of the Constitution makers which do materialise sometimes but more often than naught the endeavour for their fulfilment touches the very borders of life and death.

2. Secularism neither demands that the Uniform Civil Code must be enforced in India nor it means to scratch out of existence the religious impressions, from every spot of the country, the tradition from the society and the religious teachings from the hearts of men. The secular state means that the Government itself shall have no religious complexion and shall

not be partisan to any religion and there shall be no discrimination on the ground of believing or not believing in any religion, every Individual having the freedom to follow the religion of this choice. This is manifest from the Constitution of India, and laws have been framed having the same aspect in view. Therefore, the question does not arise that the Uniform Civil Code is the essential demand of secularism.

It can also be very well said that secularism provides a compromising via media through which the State has the right to make laws concerning general matters of the State, to participate in international affairs and to find out solutions to the problems arising in the common life of the citizens, while the individual has the right to follow in his personal and family life the laws governing him by virtue of his religion or customs and usage. If Secularism be interpreted as anything else and be used for abolishing the Muslim Personal Law, it will be only the dictatorship of the majority but no secularism.

3. It is a fact that the religious laws are old but it can never mean that they have become frozen and have ceased to possess any utility having lost the capacity for solving social problems. Religious laws, are divided into two parts. The one relates to fundamentals<sup>1</sup> and the principles which don't admit of any amendment. The other relates to matters which may be adjusted according to the change of circumstances, know practices and customs and they are being even so adjusted.<sup>2</sup> In face of the existing laws classified under the second part, it would be wrong to say that religious laws have become frozen and they have lost their utility and the capacity to solve social problems.

The view point that every law becomes obsolete by antiquity, has no logical force. Neither every ancient thing becomes useless nor everything new becomes useful. The

usefulness or otherwise of laws has to be judged only on the criterion whether they are capable of maintaining and developing the society on reliable foundations and with vitality. The family laws under discussion here should be judged on this principle alone. Obviously the Uniform Civil Code will be founded on the pattern of Western laws. The Hindu Code itself has been drawn up on the basis of personal family laws prevalent in the West and the outlines of the Uniform Civil Code will not be very different from them. Therefore, it can be very well said that the laws which are being attempted to be introduced in India have already got their laboratory, we should make a study of these laboratories and find out to what extent these laws have served as means to the attainment of satisfaction and peace in family life.

This is a subject for extensive and comparative study for which there is no scope within these limited pages. But on factual grounds it must be admitted that the family life in the Western countries is crumbling into bits and personal life has lost all peace and confidence. Marriage has become a play thing and divorce a thing of fun.<sup>3</sup> Modesty and chastity are just words confined to the pages of dictionary. Society is swarmed with children of unknown fathers and with unmarried mothers, Stark nudity and the assemblage of the nudes<sup>1</sup> are probably being looked upon as part of a vital society. These are the miracles of modern civilisation and the resultants of the Western family laws being enforced, if the hearts of the intellectuals have not become devoid of feelings for the losses and still possess the capability and courage to admit the evil as evil, and if they do not believe that everything new must be accepted and everything old must be hated then there is no reason why the Uniform Civil Code should be advocated denouncing the religious personal law as absolute.

4. Unity and national integration is of vital need to the country. To develop the feelings of friendship and tolerance among the different communities inhabiting India is the best national service, but to use the slogan of national integration for political exploitation is an anti-national act of the worst kind. It is wrong, and even fatal for the future of the country, that whatever appeals to the people having a particular, mental set-up should be assumed as the demands of secularism and a medium for, national integration and what conflicts with their way of thinking should be branded as bigoted, narrow-minded and communal.

In what manner and to what extent National integration and mutual tolerance are related to the "Uniform Civil Code" can be assessed from the fact that the matters relating to the personal life of individuals have never led to conflict between any communities. No instance can be cited regarding any difference between Hindus, Muslims, Sikhs and Christians on the question of Nikah, Talaq, Hiba, Inheritance etc, for these are matters not between two communities but between two or some of the same community. On the contrary, inter-community marriages (which may constitute an article of law under the Uniform Civil Code) are likely to result in grave consequences, and on several occasions extremely serious communal tension has been generated on that account. Thus it would be correct to say in the light of facts that the personal laws of the different communities cannot injure the cause of national integration and the unity of the country.

The fact cannot be denied that there are serious problems existing which have damaged the cause of national unity and integrity and involve the further risk of damage in future. But for expediency's sake endeavours have been made continually for adjustments

to suit popular temperament. The subject-matter itself has not been abolished in the name of national integrity. The language problem is one amongst them existing as burning flame which has created commotion in Assam. It did excite Bengal and created the wide gulf of hatred and enmity between the North and the South. The extent of gulf can, be ascertained from the disturbances in the past and possibly it may lead to separation in future. Notwithstanding all these, the fascinating slogan of national integrity could not be heard on the question of language and if it is at all heard, it is just to stop the disturbance.

Under these circumstances if the opponents of the Uniform Civil Code say that the slogan of national unity and integrity are made use of only for political exploitation, they cannot be said to be in the wrong. Inter-community marriage is projected as the best recipe for national integration and communal harmony. But the undesirable consequences of different such marriages in the recent past are lost sight of while making this proposition. More than that, it is also forgotten that this recipe was adopted even by that personality who is described generally in India as the symbol of communalism, the destroyer of the unity of the country and responsible for its partition. Mr. Mohammad Ali Jinah got himself married in a Parsi family under the Special Marriage Act, which itself served as parallel legislation injuring the Muslim Personal Law and was adopted by a popular Muslim leader. But all know how far this could improve the cause of national integration. In fact experience tells us that without religious, cultural and linguistic affinities between the conjugal pair most of the marriages end in fiasco, leading very often to a divorce. The marriage that cannot bring about integration between husband and wife can hardly be expected to produce national integration.

The truth is that these personal laws do not have any adverse effect on national integrity and the Uniform Civil Code cannot be the means for national integrity. Of course it can be the because of national discord. The laws should be so framed that all the religious, cultural and linguistic units in the country may be assured about their individual security and may participate as peaceful and active citizens in bringing strength and prosperity to the country within the frame work of these laws. This mode of legislation will be helpful in creating an atmosphere for integration. But if the various cultural, linguistic or religious, units feel their individualities being wiped out through legislation, a reaction will set in among them. They will raise their voice of protest against it and shall cease to repose any confidence in the legislators which will be damaging to the cause of national integration. The Muslims firmly belief that the Uniform Civil Code will be the means for the effacement of their cultural and social entity. As such, the Uniform Civil Code cannot be the means for the effacement of their cultural and social entity. As such, the Uniform Civil Code cannot be the means for the attainment of national integration but contains the potentiality of creating national disintegration.

In view of the above facts Muslim leaders, Ulema and Scholars are opposed to any 'Uniform Civil Code'. They think that the Muslim Personal Law provides a useful way for the solution of the problems in the personal life of the Muslims and that the Government ought to provide further convenience and legal facilities for the enforcement of the same. The enforcement of the Uniform Civil Code by abrogating the Muslim Personal Laws may be a source of appeasement to certain sentiments but this change cannot lead to any useful performance. □

## Human Rights Day

- Obaidur Rahman Nadwi

U.N. General Assembly has declared December 10 as Human Rights Day. So it is observed on December 10 all over the world. The Assembly proclaimed the declaration as a "common standard of achievement for all people and all nations". It defines social discrimination as "any distinction based on race, colours or ethnic origin which has the purpose or effect of nullifying the recognition, exercise, on an equal footing, of human rights and fundamental freedoms in political, economic, social, cultural or any other fields of public life".

None can gainsay the achievements and contributions made by the UNO in eradicating racism and racial discrimination, racist policies and racist regims. We may recall the atrocities and oppressions perpetrated by the whites of ruling class in South Africa. But under the pressure of the UNO, the ruling party had to give up the age-long policy of apartheid or racial discrimination. Consequently Nelson Mandela, the most popular leader of the African people had been released from jail in February, 1990. Later on the South African Government had to conduct the first multi-racial elections in South Africa on April 27, 1994. Wherein the African National Congress (ANC)

got 252 seats out of 400 and formed the first democratic Government in South Africa under Nelson Mandel the first president of the new Government. Thus imperialism came to an end in South Africa and so did apartheid.

But it is unfortunate that the U.N.O's services are one sided. Since the Second World War, the US has attacked 21 countries from Vietnam to Yugoslavia to Nieragna, killing millions of innocent people. Gulf countries have faced three wars in 1956, 1967 and 1973 after the Second World War and creation of Israel. The recent attack on Iraq dethroning Saddam Husain is most deplorable.

Today the Islamic world including Palestine is passing through an ordeal. No country raise voice against the atrocities and oppressions being meted out to the people of the Islamic World. It is an open secret that despite all its brutalities, Israil gets all-out support of America.

It is time the UNO should get the issues of the Islamic world including Palestine solved friendly and amicably only then celebration of the "Human Rights Day" will be meaningful and appropriate. ■

## Seminar on Maulana Abdul Bari Nadwi

Multifaced genius Maulana Abdul Bari Nadwi's achievements are myriad. He chose philosophy the theme of his life but also played significant role in the field of mysticism and sufism. Moreover, his work encompasses Philosophy, Science, and Mysticism. He also worked in dissemination of Maulana Ashraf Ali Thanvi's work. To popularize and highlight his thoughts and ideologies is the need of the hour as perennial source of inspiration to youths and help in acquiring many qualities. These thoughts were expressed by Maulana S.M. Rabey Hasani Nadwi, while delivering his key-note address in the opening session of the Seminar on "Maulana Abdul Bari Nadwi, Personality, Religious and Educational Services" jointly organized by Nadwatul-Ulama and Maulana Abdul Bari Nadwi Educational Society on 22 November, 2015 in the Abbasia Hall of Nadwatul-Ulama, Lucknow. The seminar comprised three sessions. The first was presided over by Maulana S.M. Rabey Hasani Nadwi, the second by Prof. Zafrul Islam Islahi and the third was presided over by Dr. Muhammad Ihtisham Nadwi. Maulana Nazrul Hafiz Nadwi Azhari conducted the proceeding.

Dr. Saeedur Rahman Azami Nadwi stated that Maulana Abdul Bari Nadwi's basic feat was that he erected a bridge between rational Sciences and Islamic Civilization. Through his publications he put forward a befitting way to achieve his goal. Maulana Syed Salman Husaini Nadwi said that Maulana Bari Nadwi's message is the gospel of luminous works. His learning was varied and profound, even so his achievements were vast and wonderful. His personality was many sided and perfectly balanced. He pointed out that an Arabic magazine named "Al-Muqtataf" came to Nadwi's Library from Egypt in which articles were on science. He read it and developed his inclination and flavour to philosophy from that magazine. His book "religion and Science" is in fact a challenge to Philosophy and Science. He further said that according to Maulana Habibur Rahman Khan Sherwani, Maulana Abdul Bari Nadwi laid the foundation of the philosophy.

Maulana S.M. Wazeh Rasheed Nadwi's paper 'Impact of Religion and Rationalism and Maulana Abdul Bari' was read by Maulana Khalid Nadwi Gondvi. He said Maulana Bari Nadwi had

profound knowledge of modern and ancient Philosophy. He studied religion and rationalism in such a way that he threw out their clashes and set them in right orientation. He vividly asserted that Maulana Abdul Bari Nadwi is considered as Imam Gazzali of the present time.

Prof. Abu Sufyan Islahi spoke in detail about Maulana Abdul Bari Nadwi's frank and straightforward criticism regarding various organizations and movements. He pointed out that Maulana preferred Tabligi Jamat and Jamait-ul-Ulema to Jamata Islami and Ikhwan due to political expediency.

On this occasion Maulana S.M. Wazeh Rasheed Nadwi's book 'Culture, civilization and Islamic world and Maulana Mahmood Hasan Hasani Nadwi's two books "Hazrat Maulana Mohammad Ilyas and His Religious Achievements" and "Al- Shaikh Abdul Bari Al-Nadwi" were released. Al-Shaikh Abdul Bari Al-Nadwi, three hundred page Urdu book has been rendered into Arabic by Ataur Rahman Hifzur Rahman Nadwi.

Various papers were read on different aspects of Maulana Abdul Bari's life in the three sessions of the Seminar. Names of Prominent scholars who presented their papers in the seminar are given below.

(1) Prof. Ihtisham Ahmad Nadwi (2) Prof. Zafrul Islam Islahi (3) Maulana Burhanuddin Sanbhali (4) Maulana Khalid Nadwi Ghazipuri (5) Maulana Alauddin Nadwi (6) Maulana Mufti Zaid Mazahiri (7) Dr. Mohammad Rashid Nasim (8) Maulana Faisal Nadwi Bhatkali (9) Dr. Ihsan Shan Auajak (10) Dr. Sufyan Hasan Khan Nadwi (11) Maulana Umair Al-Siddique

A few days before the Seminar a written contest was held on "Maulana Abdul Bari Nadwi, Personality, Religions and Educational Services" in which forty students participated. The first prize was Rs. 5,000 and the second Rs. 3000 and third was Rs. 2000 respectively. Besides Rs. 1000 was given to each participant as complimentary prize by Maulana Abdul Bari Nadwi Educational Society, Lucknow.

Mr. Fazlur Bari son of Late Maulana Abdul Bari Nadwi thanked all guests and participants. ■

(-Obaidur Rahman Nadwi)

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