



# 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 view of life arising from prophetic teachings has equity and moderation as its two immutable bases. Speaking of the right-guided persons, the Qur'an says:

"And those who, when they spend, are neither prodigal nor grudging; and there is ever a firm station between the two."

(*Al-Furqan* : 67)

Again, the dominant characteristic of the followers of the Qur'an is stated to be their remarkable moderation:

"Thus we have appointed you a middle nation, that ye may be a witness against mankind, and that the messenger may be a witness against you." (*Al-Baqarah*: 143)

The Prophet himself afforded an illustrious example of complete and ennobling moderation. The distinguishing feature of Islam too, described as "the straight path" and "a right religion", is natural temperance and moderation and refraining from the aberrations of excess and extremism. Addressing the Prophet of Islam, says. God Almighty :

"Say: Lo! As for me, my Lord hath guided me unto a straight path, a right religion, the community of Abraham, the upright, who was no idolater."

(*Al-Anam*: 162) ■

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

"Tell them: 'Call upon those whom you fancy to be [your helpers] beside Him! They have no power to remove any affliction from you, nor can they shift it.' Those whom they call upon are themselves seeking the means of access to their Lord, each trying to be nearer to Him. They crave for His mercy and dread His chastisement. Surely your Lord's punishment is to be feared."

**(Al-Qur'an-17:56-57)**

These verses throw a challenge to the unbelievers and polytheists to call upon their self-made deities whom they consider to be their helpers beside God to come to their rescue at times of affliction. They assert that these deities have no power to remove any affliction.

Not only prostrating oneself before someone other than God but also praying to and invoking anyone other than God amounts to associating others in His Divinity, i.e. to polytheism. Prayer and invocation are modes of worship and anyone who invokes someone other than God is as guilty of polytheism as an idol-worshipper.

Nor can anyone other than God avert a calamity or alter anyone's plight. If someone entertains such beliefs about anyone other than God, then such beliefs are false and betray the fact that he associates others with God in His Divinity. How ironic that those whom the polytheists invoked and whom they sought to intercede with God on their behalf were themselves in need of God's mercy, dreaded His punishment, and were constantly on the look-out for the means which would bring them close to Him. ■

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

It is reported on the authority of Ibn Abbas that Muadh said: The Messenger of Allah (peace and blessings of Allah be to him) sent me (as governor of Yemen) and (at the time of departure) instructed me thus: you will soon find yourself in a community one among the People of the Book; so first call them to testify that there is no god but Allah, that I (Muhammad) am the messenger of Allah, and if they accept this, then tell them that Allah has enjoined upon them five prayers during the day and the night, and if they accept it, then tell them that Allah has made Zakat obligatory for them that it should be collected from the rich and distributed among the poor, and if they agree to it, don't pick up (as a share of Zakat) the best of their wealth. Beware of the supplication of the oppressed for there is no barrier between him and Allah.

**(Sahih Muslim)**

The People of the Book never denied the existence of God. Their belief however was not correct as it was alloyed with wrong conceptions and mistaken notions. This shows that mere faith in God is not enough. Therefore, the Holy Messenger asked Muadh to call the People of the Book to testify God, first and foremost. Calling to the prophethood of Muhammad is indicative of the fact that belief in his prophethood is an integral part of the faith. This hadith highlights the practical wisdom with which Dawah should be imparted to the fellow beings. ■

## I.S. Threat

It was in 1990 that the then President of Iraq Saddam Husain attacked Kuwait on a flimsy charge of stealing their oil. America under George Bush came out in support of Kuwait and Saddam Husain had to withdraw his forces. But this conflict provided an excuse to George Bush to tease Iraq. Saddam Husain was charged of possessing chemical Bombs and pursuing the nuclear power activities.

Iraq was a prosperous Islamic country. George Bush on false pretext crushed it with all his might. Saddam was hanged after a "managed" legal proceeding in court. Saddam Husain was a strict administrator but was looked down by a section of Iraqis who were in majority. The peace in Iraq was shattered and Shia-Sunni conflict started in the region. A section of Muslims in a nearby country Syria raised an arm of revolt against their ruler Basharul-Assad. They formed a group of "Jehadies". Islamic State of Iraq and Syria (ISIS) was established. They captured some part of Syria and also of Iraq and established their rule. In strife stricken region Muslims started killing Muslims in the name of religion forgetting that their religion strictly prohibits killing of innocent human beings.

It is unfortunate that this regional conflict started spreading its tentacles and now ISIS is extending its influence beyond that region. Muslim youths in other countries are also being eyed to join them.

In India there is hardly any influence of ISIS jihadies but social media has no doubt created a false alarm about it. However, government is quite aware of the actual situation and Union Home Minister Raj Nath Singh has ruled out of any effect of ISIS activities in the country. Still Police in some states is overdoing and harassing Muslim youths on false pretext. In this connection a national daily Hindustan Times in its issue of 28.12.2015 rightly analysed the situation. Its editorial is reproduced below:

The Telangana director general of police's observation that random arrests of the Muslim youth whenever there is a terrorist attack and the community's socio-economic regression have much to contribute to their radicalisation squares with what many civil society organisations have been saying over the years. It is

surprising that such an observation has come from the head of the police of a state when it is common knowledge that the Indian police have not always behaved with impartiality in cases of communal riots. In the book *The Politics of India since Independence*, the academic Paul Brass has observed that during communal riots police firings have been disproportionately targeted at Muslims. Even when there has been no disturbance, the police do not always dispense even-handed justice. In 2000, when a Muslim boy had been beaten to death in the presence of his father in Delhi, the commissioner of police of the city then had nothing better to say than "Muslims cannot trust us".

There are two aspects to Telangana DGP Anurag Sharma's observation - one is the haste with which the culpable are identified in the case of terrorist attacks, and the other is the backwardness of the Muslim community. On both counts he is right. In several cases after arrests and after having spent years in detention, young Muslims have been set free by courts for want of evidence. But in the process they lost precious years of their lives and have little scope to rebuild them. This failing of our criminal justice system is seen in other cases also. For example, in the killing of Muslims in Meerut in 1987 and the Dalit massacre in 1996 in Ara district of Bihar, the accused were found to be blameless though in the Bihar case some of them had been given the death sentence by a subordinate court. As regards the socio-economic backwardness of the Muslims, the Sachar Committee report bears it out beyond doubt. When a community feels the odds are heavily stacked against it, it no doubt becomes alienated.

The police are in many cases a microcosm of society and the prejudices of society do find expression in the behaviour of the police. So what is referred to as 'police brutality' is often a manifestation of malignant sentiments embedded in our social DNA. If the police go wrong correctives can be applied. But what about society at large? ■

S.A.

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## Muslim India in The Eighteenth Century

- S. Abul Hasan Ali Nadwi

By the beginning of the eighth century of the Christian era the Arabs had conquered the frontier province of Sind and made it a part of the Islamic empire. The Arabs, however, never carried the standard of Islam far beyond the Indus, and India, in general, remained untouched by the faith of the Prophet. The Muslim impact on Northern India came over from the north-west, in the beginning of the eleventh century. But, by that time the faith had lost its political unity as well as its original simplicity, pure morality, contentment and the spirit of justice and generosity—the corner-stones of Islamic polity. The conquests were now not meant to rid the humanity of the serfdom of man and to bring it within the kingdom of God, as an Arab envoy had once told the Persian General; but, for extending the frontiers of powerful kingdoms which had sprung up after the caliphate turned into monarchy. Close to the western borders of India, the kingdom of Ghazni was founded by the Turk Sabaktagin, which was then a flourishing centre of Islamic culture and learning. Mahmud, the son of Sabaktagin, made his first expedition into India in 1001, and defeated Jaipal, the Raja of the Punjab. Ghaznavids were succeeded by the princes of Ghor. The Ghorids, under Muhammad of Ghor, were the first to extend the permanent rule of Islam beyond the frontiers of the Punjab and Sind. Bengal was rapidly conquered and frontiers of Islamic kingdom extended towards the south under the Turk rulers,

who also defended India against the successive onslaughts of the Mongol hordes. The Moghul rule was finally established in India by Babur in 1526, which lasted, but for a brief interval during the reign of Humayun, for more than three hundred years.

The sultans of Delhi prior to the Moghuls', recognised Islam as the state religion but they occasionally departed from the law to suit their convenience. The sultans enforced shari'ah as the law of the land, appointed Sedr-us-Sedur and Diwan-i-Qaza to supervise the working of shari'ah courts, to keep a watch on the public morals and to extend financial assistance to the Muslim divines, scholars and men of piety. Yet there was never a truly Islamic State, nor did the sultans constantly strive to make the state policy conform with the shari'ah. Barni, who closely observed the working of these monarchies, noted that duniadari (worldliness) of which the kingship was the climax in those days was absolutely opposed to dindari (religiosity). After tracing the process by which the pagan institution of monarchy had crept into Islam, he reached the conclusion that sovereignty was never possible without practising non-Islamic customs and usages. The common people thought that the sultans really existed for protecting the faith and upholding the shari'ah; but, in reality, the decisive factor in the policy pursued by the sultans was the law of

force and expediency. Barni says that very often capital punishment to the Muslims for political offences, which was contrary to the sacred law, was resorted to. Similarly, the law of inheritance, the strict distinction between halal and haram, between the permissible and the disallowed, and many other well-known injunctions were violated; the ecclesiastics protested but were very frequently constrained to put up some excuse for such practices. The well-known prohibition of the shari'ah regarding usurious transactions was openly disregarded. In fine, to suit the sultans' convenience even the religious duties were sometimes sought to be confined for them to such matters as leading the prayers, making endowments for the religious establishments and dispensing justice, while the most flagrant breaches of the shari'ah rules were condoned.

Upon the heels of Muslim invaders, specially after the Mongols had overrun the Muslim lands from Central Asia to Syria, innumerable poets, artists, theologians and sufi saints sought refuge in the safety of Islamic realm in India. The influx of refugees from Iran, Turkistan, Iraq and several other lands continued unabated for a long time, which, in due course, made Delhi the central metropolis of Islam, a seat of Islamic culture and learning, art and architecture, surpassing even Baghdad and Cordova. Barni has given a long list of erudite scholars and men of piety who had come down to India settled in smaller principalities, and engaged themselves in spreading learning and righteousness amongst the people through educational institutions, mosques

and monasteries established by them in far off places." These learned men, a number of whom were initiated into one or the other mystic orders, were loved and respected not only by the populace but they also exercised considerable influence on the autocratic rulers, kings and provincial governors. Historians have given many instances of the salutary effect produced by these doyens of spirituality on the state policies and public morals. Sheikh Nasir-ud-din Chiragh Dehli approved the election of Firoz Shah (1351-1388) as Sultan, after the demise of Muhammad Tughlaq, only when he had solemnly promised to rule the kingdom with justice and mercy. Similarly Sheikh Burhan-ud-din refused to take an oath of allegiance to Sultan Muhammad Bahmani (1358-1375) unless he gave up drinking, reformed his conduct, and enforced Shari'ah as the law of the land. Yet another instance, showing the strong influence of Khwaja Nizam-ud-din Auliya over the kings and the populace of Delhi is the detailed description given by Barni, - "Sultan Ala-ud-din Muhammad Khilji (1296-1316) along with the members of his household was devoted to the Sheikh. The nobles and the laity had betaken the path of righteousness, and during the last few years of Ala-ud-din's reign nobody even talked of wine and beloveds, immorality and laxness, gambling and wantonness; in short, the major sins had come to be regarded as almost synonymous with infidelity."

By the time the Moghul rule had set its foot firmly on the Indian soil, Akbar (1556-1605) promulgated his new religion, the Din Ilahi or "Divine Faith". The king had suffered himself to be flattered by the



courtiers like Sheikh Mubarak, Mulla Shirazi, Hakim Abul Fath and Abul Fadhl into the belief that Islam had had its day, after a thousand years of its inception, and that it was the duty of the King to assume his place as the spiritual as well as the temporal sovereign of his people. He concocted a seemingly eclectic creed likely, as he thought, to syncretize all religions but it ended up in the emergence of just one more religion. As Wolseley Haig says: "Islam was the one faith excluded from the benefits of Sulh-i-kull, or 'Universal toleration', on which Akbar continually descanted. The names 'Muhammad' and 'Ahmad' were disused and one foolish ordinance required that all words containing letters peculiar to Arabic, the sacred language of Islam, should be miss pelt, the nearest equivalents of such letters being substituted. For the ordinary Muslim salutation, 'Peace be on you', and the reply 'And on you be peace', the disciples of the new faith were required to substitute Allah Akbar (God is most great) and Jella Jalaluhu (May His glory be extolled), and the cavaliers were not slow to note that each formula embodied one of Akbar's names." "The prayer, fasting during Ramazan, haj and other religious observances" were discouraged. Study of religious sciences was banned, drinking of wine was made lawful, hogs were to be revered" and numerous mosques were closed down for service or even ordered to be demolished. It became quite customary in those days to speak ill of the doctrines of Islam and even revile against the Holy Prophet. "The whole gist of the regulations was," according to Dr. Vincent Smith, "to further the adoption of Hindu,

Jain and Parsi practices, while discouraging or positively prohibiting essential Muslim rites. The policy of insult to and persecution of Islam, which was carried to greater extremes, subsequently, was actively pursued, even in the period from 1582 to 1585."

There are certain historians who hold the view that Badauni took every opportunity to rake up the notion of Akbar's apotheosis for the purpose of renewing attack upon the great Emperor. There is, however, overwhelming evidence left by Akbar's contemporaries to show that the ridiculous vanity of the Emperor had caused unbearable miseries to the followers of Islam. Sheikh Ahmad Sirhindi, a contemporary of Akbar, wrote in a letter that during the reign of Akbar "the infidels promulgated anti-Islamic laws in the realm of Islam, while Muslims were not allowed even to express the rules of shariah, and if one ever did so he was put to sword. Alas! what a pity! What a plight! Muhammad (may the peace and blessings of God be on him) was loved and adored by God but his followers were humiliated and crushed, and his detractors were honoured and praised! Muslims bemoaned the fallen -state of Islam with a heavy heart while infidels used to poke fun at them for adding insult to injury. The sun of guidance had been beclouded by the veil of irreligion and the light of truth enshrouded by gloom of falsehood."

Sheikh Ahmad Sirhindi (d. 1624), better known as Mujaddid Alf Thani (Renovator of the second millennium), strived to rehabilitate Islam in India. The

energy with which he controverted the un-Islamic practices and tried to bring back the influential ruling circles back to the path of Islam rendered him particularly odious to certain Shia Chiefs who represented his activities as dangerous to the State. Jahangir (1605-1627), was, however, soon reconciled to Sheikh Ahmad Sirhindi, ordered his release from confinement in the Gwalior fort and awarded a robe of honour to him. It was chiefly owing to the persistent effort of Sheikh Ahmad Sirhindi that the government's attitude towards the religious injunctions gradually became tolerant and respectful. The reformatory endeavour of Sheikh Ahmad Sirhindi was not confined to the ruling circles alone. Although he was connected with a prominent sufi order, he avoided the extravagance of the mystics of his time and opposed their pantheistic tendencies exhibited through a wrong interpretation of Wahdat-ul-Wajud (Unity of Existence), by presenting the alternative doctrine of Wahdat-us-Shahud (Unity of Manifestation). The benign influence exercised by the Sheikh and, after him, his son Khwaja Muhammad M'asum Sirhindi, brought up Aurangzeb in the best of Islamic traditions, who later rose to become the preserver of true faith. The religious experiment of Akbar was bound to fail, as it did, but only after inflicting a severe wound in the body politic of Islam. The respect for religion and its observances had suffered a lot during this interregnum. It was easy to destroy; but rather difficult to restore the moral health of the masses.

Indeed, it was due to Akbar's immaturity, who had nearly destroyed

Islam that Aurangzeb had to adopt certain measures for the reassertion of Islam which alienated the sympathies of his non-Muslim subjects. Personal virtues, simple and saintly life and reformatory zeal of Aurangzeb cannot be denied even by his worst critics; nevertheless, his rigid dogmatism-which included its saving merits as well as its defects-earned a bad name for him. Akbar, on the other hand, failed to realise that Islam and Hinduism were not only religions in the ordinary sense of the term; but that the social, economic, spiritual and political lives of their adherents were intertwined with their religious beliefs and practices. These were not merely cultures but different ways of life, based on different ideologies. It was just not possible for such cultures to coalesce to produce a unified culture as Akbar had in view. On the contrary, the most practicable way to achieve integration and unity among the two communities lay in genuine tolerance and respect for each other's religious beliefs and taboos, modes and manners.

After Aurangzeb (d.1707) the central political authority gave place to court intrigues, and ceaseless wrangle for succession. The emergence of three independent provincial chiefs-Asaf Jah Nizamul-Mulk in Deccan in 1713, Sa'adat (Ali Burhan-ul-Mulk in Oudh in 1723 and (Aliwardi Mahabat Jung in Bengal in 1740-sealed the fate of the great Moghul empire by the close of the eighteenth century. The disappearance of the central authority enabled three more predatory powers to raise their heads which were often utilised and strengthened by the mutual rivalry of the provincial governors. Of these, the

Marathas were the first and the foremost who made endless encroachments; and, by degrees, seized upon several districts in the provinces of Agra and Allahabad and plundered even the imperial capital of the great Moghuls, The second were the predatory tribes of Jats who ravaged the country between Delhi and Agra ; while the third, the Sikhs in the Punjab, united as a separate sect to establish a kingdom under Ranjit Singh. In 1738, descended Nadir Shah like a hurricane, seized the imperial treasure and effects, destroyed Delhi through indiscriminate massacre and pillage and returned to Afghanistan after detaching all the provinces to the west of Indus from the dominion of the Moghuls. The Emperor still ruled at Delhi but without any power except over the imperial capital. The whole of India appeared now about to be swallowed by the Marathas, Then came down Ahmad Shah Abdali, who, joined by the Rohila chiefs, Najib-ud-daula, S'adullah Khan and Hafiz Rahmat, crushed the Maratha power in the third battle of Panipat fought in January 1761. Had Ahmad Shah Abdali, whose empire was in its youth and vigour, not left India like Nadir Shah, he might have extended his dominion from Afghanistan to Bengal. But, his hasty retreat from India, with innumerable prince lings warring amongst themselves paved the way for gradual emergence of the British as the supreme power in India.

In this period of travail and transition, when every Indian chief was trying to consolidate his own power and prestige at the cost of others, the only Indian prince who had the foresight to correctly gauge the increasing political

power and ambition of the British was Tipu Sultan of Mysore. He endeavoured to organise his 'Sultanat-i-Khuda- dad' on the Islamic principles of social justice; trained and equipped his armies on the Western lines, warmed the blood of his soldiery with the fervour of jihad and attempted to secure alliances with the Marathas, Nizam and the French in order to expel the British from India. He sent emissaries to Kabul, Constantinople, Versailles and Mauritius to enlist the help of powerful allies against the British. Lord Wellesley, however, got the scent and started preparations for final assault. His martyrdom on the 4th May, 1799, brought about through treachery and Intrigue, sent General Harris, the British Commander, to take a sigh of relief and remark exultantly: "From today India is ours."

The Muslim masses had, by that time, lost the sense of border lines demarcating the spheres of Islam and un-Islam: undue veneration of the saints and their tombs, ostentatious and wasteful expenditure on the occasion of births, deaths and other ceremonies, ban on the re-marriage of widows and numerous other customs and usages Inter-woven with polytheistic cults prevalent amongst them were as irrational as economically ruinous. No longer actuated by the spirit of true faith, the people had fallen a prey to the strong passions with unrestrained appetite for sensual pleasures for the gratification of which they could incur any hazard." Saiyid Insha's Darya-i-Latafat vividly depicts the dissoluteness of Muslim aristocracy of the time. The mathnavis of Shauq (1783-1871) reveal that the "search for delights of love were not unknown

among the women of respectable families." A number of Muslim women like the famous Begum Samru (1751-1836) of Sardhana and Hayatun-nisa Begum of Benaras had married the Europeans. Intoxicants like opium, wine and hemp, then in common use, had undoubtedly contributed to idleness and other bad habits. All this was because the then political system, in particular, undermined the possibility of planned, frugal living.

Internal decay of the ruling powers and latitudinarian attitude of the masses were not a peculiar feature of Indian Islam in the eighteenth century. The entire world of Islam had, it seems, absorbed numerous innovations, accretions and exotic beliefs and practices which had sapped its vitality and capability to cope with the changing times. The stage it had reached everywhere-as in India-has been graphically described by Lothrop Stoddard :-

By the eighteenth century the Moslem world had sunk to the lowest depth of its decrepitude. Nowhere were there any signs of healthy vigour; everywhere were stagnation and decay. Manners and morals were alike execrable. The last vestiges of Saracenic culture had vanished in a barbarous luxury of the few and an equally barbarous degradation of the multitude. Learning was virtually dead, the few universities which survived had fallen into dreary decay and languishing in poverty and neglect. Government had become despotism tempered by anarchy and assassination. Here and there a major despot like the Sultan of Turkey or the Indian 'Great Moghul' maintained some

semblance of state authority, albeit provincial pashas were forever striving to erect independent governments based, like their masters, on tyranny and extortion. The pashas, in turn, strove ceaselessly against unruly local chiefs and swarms of brigands who infested the countryside. Beneath this sinister hierarchy groaned the people, robbed, bullied, and ground into dust. Peasant and townsmen had alike lost, all incentive to labour or initiative, and both agriculture and trade had fallen to the lowest level compatible with bare survival.

As for religion, it was as decadent as everything else. The austere-monotheism of Mohammad had become overlaid with a rank growth of superstition and puerile mysticism. The mosques stood unfrequented and ruinous, deserted by the ignorant multitude, which, decked out in amulets, charms, and rosaries, listened to squalid fakirs or ecstatic dervishes, and went on pilgrimages to the tombs of 'holy men', worshipped as saints and 'Intercessors' with that Allah who had become too remote a being for the direct devotion of these benighted souls. As for the moral precepts of the Koran, they were ignored or defied. Wine-drinking and opium-eating were well nigh universal, prostitution was rampant, and the most degrading vices flaunted naked and unashamed. Even the holy cities, Mecca and Madina, were sink-holes of iniquity, while the 'Hajj' or pilgrimage ordained by the Prophet, had become a scandal through its abuses. In fine: the life had apparently gone out of Islam, leaving naught but a dry husk of soulless ritual and, degrading superstition behind. Could

Mohammad have returned to earth, he would unquestionably have anathematized his followers as apostates and idolaters.

The fundamental malaise of eighteenth century Islam in India was clearly perceived by Shah Wali Ullah (1703-1762) who saw the empire of the Great Moghuls crumbling before him. The Shah had drawn up not only detailed plans for social, fiscal and political reforms but strenuously endeavoured to restore a central authority in India in order to curb the forces of disorder and strife tearing the country apart. It is erroneous to assume, as does Wilfred Cantwell Smith, that the Shah's political ambition was to restore Muslim power in India more or less on the Moghul pattern. Shah Wali Ullah had, no doubt, invited Ahmad Shah Abdali to India before the third battle of Panipat, and also urged upon Najib-ud-daula to put an end to the unbridled confusion then prevailing around Delhi, but that was primarily to save the Muslims undergoing unbearable hardships at the hands of predatory powers raising their head on the heels of vanishing Moghul empire and, secondly, because there was no power left in the country which could stem the tide of rising chaos and establish law and order on a firm footing. Nevertheless, the letters and treatises of Shah Wali Ullah leave no doubt that he had clearly perceived that the days of kingship were gone forever. He accordingly pleaded that political stability and economic prosperity of the country depended on a political set-up based on wider principles of humanitarianism, social justice and economic well-being of the people.

Shah Wali Ullah condemned the autocratic kingship, the luxurious living of the nobility and the oppressive social order which saddled the peasantry and artisan classes with unbearable financial burden", Shah Wali Ullah believed that whenever any section of the society was reduced to the position of beasts of burden by an inequitable social order, God invariably paved the way for a revolution signalling the death of that oppressive system. He advocated to get rid of the parasites like poets and mendicants who lived by sponging on the kings without performing any useful work, to reorganise the armed forces and to make regular payments to the troops, to reduce the number of jagirs or fiefs and to abolish the system of farming out agricultural lands to assignees (Ijaradars) at fixed rents by the proprietors. Shah Wali Ullah also advised to promote economic well-being through cooperative effort and to develop the means of producing wealth like agriculture, irrigation and animal husbandry. Shah Wali Ullah declaimed against the evils to which different sections of the Muslims had fallen a prey in his time. To the 'Ulama, his criticism was directed against their excessive dogmatism and lack of independent thinking, particularly, their refusal to reinterpret the shari'ah in a way more suitable to the changing circumstances. Although initiated in the Neqshbendiyah order, he rejected the over-emphasis of the then mystic thought on other-worldliness. He appealed to the Muslims to discard their ignorance, indolence and selfishness as well as all accretions and innovations so as to build up a vigorous

and united society on the basis of fundamental purity of Islam. He gave the call to his co-religionists to shake off their languor and resist the oppressors. He advocated the use of 'ijtihad', rising, if necessary, above the four juristic schools, to re-interpret the shari'ah laws afresh in accordance with the Qur'an and the sunnah.

Shah Wali Ullah presented the Scripture and Prophetic Traditions as eternal sources of guidance in the changing world, as the living guides for humanity and not lifeless models or rituals. He maintained that there was nothing unintelligible in the creed of Islam or the injunctions of the shri'ah. He translated the Qur'an for the first time in India into Persian which was looked with horror by the theologians of his time. He was also one of the few scholars who endeavoured to spell cut the wisdom behind the different religious injunctions to satisfy the Intellectual curiosity set in motion during the eighteenth century, as a result of Western impact, in the world of Islam. Shah Wali Ullah, thus based his concept of reform and regeneration of the Muslim society on intellectualism of the shari'ah, but he did not discard the humanism or spiritualism of mysticism. And, this was, perhaps his unique contribution to modern Islam in the Indian sub-continent. It can be asserted that all the later fundamentalist reformist movements, like those of Shah 'Abdul Aziz and Saiyid Ahmad Shahid and the Deoband and Nadwatul 'Ulama schools, as well as the liberalist currents represented by Saiyid Ahmad Khan have drawn inspiration from him. Shah Abdul 'Aziz, his son and spiritual

successor, initiated Saiyid Ahmad Shahid in his mystic order; the writings of Shah Muhammad Ismail bear the imprint of Shah Wali Ullah's style and thought; the founders of Deoband and Nadwatul 'Ulama movements, Maulana Muhammad Qasim Nanotawi (d. 1879), Maulana Rashid Ahmad Gangohi, Maulana Muhammad 'Ali Monghyri and Maulana Shibli Na'omani, all were connected with his school; while Saiyid Ahmad Khan, too, unmistakably showed traces of Shah Wali Ullah's influence in his commentary on the Qur'an and Athar-us-Sanadid.

The eighteenth century Muslim society in India was thus marked, on the one hand, by internal decay and external threat and, on the other, by the resurgent thought of Shah Wali Ullah pleading to discard latitudinarian indifference to the Islamic creed and to build up a healthy society which could forge ahead with renewed vigour and enthusiasm. Strange though it may seem, another marked phenomenon of the eighteenth as well as nineteenth century Islam in India was the efflorescence of intellectual and literary endeavour, unmatched by the days gone by, in the surrounding gloom of lax public morals at the bottom and political confusion, at the top. Shah 'Abdul 'Aziz (d. 1824) author of Fath-ul-Aziz, the famous commentary on the Qur'an and a collection of juristic opinions (fatawa); Maulana Shah Muhammad Ismail (d. 1831), the renowned reformer and author of 'Abqal, Taqwiatul-Iman and Mansab i-Imamat; Qazi Thana Ullah of Panipat (d. 1810), writer of Tefsir Mazhari and Mala Budda Minhu; Shah' Abul Qadir (d. 1814), the famous exegete who penned Muzeh-

ul-Qur'an ; Maulana Salam Ullah Muhaddith (d. 1813), the author of Muhalla; Maulana 'Abdul Ha'i Burhanwi (d. 1827), the author of Fatawa Sheikh-ul-Islam and Shah Is'haq Dehlawi (d. 1845) are some of the religious scholars who need be mentioned here.

In discursive sciences valuable contributions were made by Maulana 'Abdul (Ali Bahr-ul-Uloom of Lucknow (d. 1810), Shah Raf'i Ud-din of-Delhi (d. 1817), Maulana Fazl Imam of Khairabad (d. 1827) and Maulana Haider 'Ali of Rampur (d. 1856). In the science of mathematics, Shuruh-l- Makhrutat and Rasai'l Jabr-o-Muqabilat, were written by Nawab Tafaddul Husain Khan 'Allama (d. 1800), Al-Sittata-ul-Jabriyah by Qazi Najm-ud-din of Kakori (d. 1813), Fewal'd-ul- Afkar and Tuhfah-i-N'umaniyah by Khwaja Farid-ud-din (d. 1828), Shams-ul-Handisah and Sitla-i-Shamsiyah by Nawab Fakh r-ud-din of Hyderabad (d. 1862). The famous lexicographers of the age were Mufti Isma'il Landani, Maulana Auhad-ud-din of Bilgram (d. 1834) and Maulana 'Abdur Rahim of Safipur (d. 1850). Nafai's-ul-Lughat and Maftah-ul lisan by Maulana Auhad-ud-din and Munt'ha-al-'Arab by Maulana 'Abdur Rahim are still deemed as authoritative works on the subject. Another learned man of the time was Tafaddul Husain Khan, the Wakil of Nawab Asaf-ud-daula at Calcutta (1788-1792), who knew Latin and Greek besides oriental languages. He had translated Newton's Principia from Latin into Arabic. He had also translated several works on Algebra, Mechanics, Conic Sections and Logarithms. Mirza Abu Talib Khan of Lucknow had under-taken an extensive

tour of western Asia and Europe during 1799-1803 and written an intelligent and entertaining account of the countries visited by him. The book, which was later rendered into English by Charles Stewert, gives a picture of the English society in his time, its complex legal system, freedom and equality enjoyed by the women and commonalty as well as the limitations under which the two suffered, in comparison to their counterparts in India, under the veil of apparent freedom enjoyed by them.

We also come across reputed pedagogues like Mulla Mubin Firangi Mahli (d. 1810), Maulana Nurul Haq of Lucknow (d. 1822), Maulana Haider (Ali Sandilawi (d. 1810) Maulana 'Abdul Basit of Kannauj (d. 1819) and Maulana Ghulam Jilani (d. 1819); prolific authors like Maulana Baqar of Madras (d. 1805), Mufti Ilaht Bakhsh (d. 1829) and Maulana Rashid-ud-din Khan (d. 1827) ; the doyens of Urdu classical poetry like Mir Hasan (d. 1886), Mir Taqi Mir (d. 1810), Saiyid Insha' Allah Khan Insha' (d. 1817), Ghulam Hamdani Mushafi (d. 1824), Sheikh Imam Bakhsh Nasikh (d. 1838), Khwaja Haidar 'Ali Atish (d. 1846), Momin Khan Momin (d. 1851), Sheikh Ibrahim Zauq (d. 1854) and Asad Ullah Khan Ghalib (d. 1869); and also several celebrated saints and men of God diffusing moral health and godliness among the people. Some of them, worth mentioning, were Shah Ghulam 'Ali of Delhi (d. 1824), Maulana Na'im Ullah (d. 1803) of Bahraich and Shah Murad Ullah (d. 1832) of Thanesar at Lucknow, Shah Muhammad Afaq (d. 1835) at Delhi, Shah Husain (Ali Makanwi in the Punjab, Shah Dargahi Naqshbandi (d. 1811) at Rampur,

Shah Rauf Ahmad Mujaddidi (d. 1833) at Bhopal and Maulana Ahmadi Kursawi, Shah Amin-ud-din (d. 1837) and Qazi 'Abdul Karim and his disciple of the same name in Oudh. Besides mystics of Mujaddidiyah order, the torch of Chishtiyah order was held aloft by Maulana Qutb-ud-din (d. 1817), Sheikh Sabir Bakhsh (d. 1821), Shah Mir Muhammadi (d. 1826), Shah Niaz Ahmad (d. 1834), Shah (Abdul Bari Amrohwi (d. 1811) and numerous others in the Punjab, Bihar and Oudh. These mystics exerted benign influence over the masses and their monasteries attracted hundreds of devotees from far off lands, such as, Samarkand, Tashkent, Bukhara, Qandahar, Kabul and Ghazni. Likewise, educational institutions capable of affording a high degree of intellectual training and polish turned out thousands of scholars every year but in the absence of any central political authority and confusion and disorder then prevailing in the country, the stray and uncoordinated efforts of the ecclesiastics, scholars and mystics had failed to produce any appreciable impact on the masses who could not be galvanised to fight the forces of evil and decadence.

Medieval India was what the Muslims had made it. They had attained a stage of civilization higher and to a certain degree unique, in this part of the globe. Persians and Turks coming from the western part of Asia possessed an elegant dialect, were celebrated for prosecuting the sciences, and had evolved a sociological structure which was egalitarian in its make up and productive of moral virtues like courage and manliness, graciousness and decorum,

deference for religion, rectitude and integrity. Kingdoms and dynasties had come and gone but the social structure built by the Muslims had sustained their rule for eight hundred years. It looked to the Muslim rulers for its political unity but was guided by the 'ulama' and the pure hearted mystics in its intellectual and moral pursuits. With the confusion and disorder prevailing everywhere in the eighteenth century the links that coordinated its material, cultural, intellectual and spiritual moorings had been suddenly rent as under leaving the people perplexed and abasued without any sense of purpose or a higher Ideal. Nevertheless, the average Muslim had not entirely lost the qualities of his forefathers, He still had reverential regard for religious institutions and moral precepts. Even those who had fallen a victim to the failings of human desire had not lost the shame to flaunt their misdoings and very often expressed feelings of humiliation excited by consciousness of their guilt. Independence and manliness, courage and valour marked their character and manners, but their efforts not being directed to any higher ideal, these qualities were normally pressed into service for the defence of personal or family honour, or for the achievement of petty personal ends and not infrequently, for personal aggrandisement. The more lofty in spirit oftentimes embarked upon spiritual travails and self-mortification under the influence of misguided mystics. The Muslims were also not bereft of creative zeal and finer instincts but these were misdirected towards niceties in food and dress and poetic extravagance in the form



of ghazals and methnevis. Last, but not the least the Muslims had still not lost their enthusiasm, their warmth of spirit, nor had the sense of pride and self-confidence gone out of them and they were, thus, still capable of being aroused to make a final effort for regaining their lost glory.

Emergence of a mercantile nation as a formidable force on the political scene of India posed as much threat to the age-old economic system of the country as to the values cherished by the Muslims of India. Many of the higher posts, in the army, in the administration and in the learned professions had been in the hands of the Muslims. Closure of these avenues of employment had begun to sink the Muslims into poverty and to submerge their higher classes in the lower social strata. The demobilization of the armed forces of Indian states, mostly manned by the Muslims, meant not only the loss of livelihood but also seemed to diminish their martial spirit. In the judicial and revenue departments, where the Muslims held their own, the reforms of Warren Hastings introduced in 1772, gradually replaced the qazis mir-adits, nazims and diwans by magistrates and deputy collectors of revenue. Jagirs were not abolished, but the jagirdars or land-holders found themselves under the British, subjected to "critical scrutiny, detailed inquisition and frequent resumption and commutation to pension." Another class of land-holders who suffered greatly under the British rule was the holder of revenue-free lands granted by the Muslim rulers to support learning and education. In order to maximise receipts from the land revenue the East India Company issued, from 1793

onwards, regulations for investigation and resumption of such holdings as did not possess unimpeachable title-deeds properly registered with the Collector. Muslims of Bengal where the East India Company acted as the revenue farmer for Shah 'Alam were worse hit than others by these resumption proceedings." Then, the Permanent Settlement in Bengal virtually closed the doors to landlordship for the Muslims. But this was not all. The Muslims had in their hands many of the finer and more skilled industrial arts which were ruined by the fiscal policy of the East India Company. These measures of the new rulers of India had the effect of reducing the Muslims of the higher and middle classes into beggars; educational standard of the medersas began to contract both in quality and quantity; Muslim nobility began to be caught in the moss of harmful influences; and, their intellectual and religious leadership began to show signs of deterioration. The baneful effects of the changing socio-political pattern of the country were visible even to the common man in the street; a seething discontent filled the air, but there appeared to be no one who could take the revolutionary message of Islam to the masses, rid them of their sorry plight, make their lives more meaningful and awaken them from the deep slumber of sloth and indifference in order to shape their destiny once again. Indian Islam in the eighteenth century was thus in search of a hero, a man of the hour, who could impart it again the sense of its role and identity, and it did find him in Saiyid Ahmad Shahid, at the turn of the century when it most needed him. ■

## Prophet's Behaviour With Non-Muslims

- M.S. Aftab\*

With a view to saving the lives of those enemies who deserved death penalty, the Prophet had ruled that every Muslim, male or female, could grant shelter to the enemies and recommend clemency: all Muslims were obligated to honour such shelter-giving. There were cases of misuse of this ruling, but the Prophet did not revise or modify the ruling. Such shelters were given excessively to the POWs who all were non-believers.

The Prophet exchanged gifts with the non-believers. He strongly disfavoured the practice of inequality on the basis of tribe, clan, gender and economic status; he showed admirable empathy to the weaker sections of the society. He ate meal prepared by a Jew woman in the Khyber and permitted his companions to eat such meals, provided the stuff is not prohibited under the Shariah law. The prophet ruled that relatives, disbelievers included, must be dealt with maximum courtesy and gentleness.

As already stated in the chapter 08, in the Battle of Hunain. One of the old-age captive rebuked the captors saying "By God, I am the sister of your chief." The Muslims did not believe her but none the less brought her to the prophet. She was an old woman of seventy plus named Shayma daughter of Halima and Haris, she introduced herself to the Prophet and was recognized by a mark as the foster

sister of the prophet. The prophet gave her full respect, enquired about her parents; she said both had died. The Prophet gave her a gift and offered her the choice of either staying with him or returning to her tribe. She opted to turn to her clan. So, with all respect and honour, she was escorted to her home. She was also a non-Muslim. Later on she accepted Islam.

Compensation for the inadvertent killing of non-Muslims: in modern terminology, it is called "collateral damage." The day the Prophet's army got victory over Makka, two non-combatant non-Muslims namely Ibn Aasue Hazli and Juned Ibn Aku were killed. The prophet immediately ordered compensation and one hundred camels each were given to the heirs of the two. In following this sunnah (practice) of the Prophet, when a farmer from Syria complained to the Caliph Umar that the Muslim army marched over his farmland thus destroying his harvest, Hazrat Umar Caliph paid ten thousand dirhams to this farmer as compensation. Nowadays, whole village is destroyed in aerial bombardments and the army spokesperson issues a laconic statement that the matter is under investigation. And the inquiry goes on till another village is similarly destroyed; the first episode is forgotten, inquiry in the second episode starts. The supreme commander is too supreme to bother about such routine episodes.

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There were situations where son/daughter was Muslim and his/parent (s) was/were non-Muslim and Prophet ruled that the relationship must be fully respected; for example the non-muslim mother Umm Ruman sought financial help from her daughter Asma. Hazrat Asma was a very devoted Muslim; hostilities were at peak; so, Hazrat Asma sought guidance from the Prophet who ruled, If You must help your mother. "There are instances when some unbelievers got substantial help from the Prophet but in return, they cheated, conspired with enemies, damaged the Muslim properties which they were granted concession to enjoy and even joined the enemy army in combat operations. Muslims wanted to retaliate, but Prophet said, "once in control, forgiveness is better; have mercy on dwellers of the earth, The One in the Skies will have mercy on you."

"The recompense for an evil is an evil like thereof; but, whoever forgives and makes reconciliation, his reward is with Allah. Verily, He likes not the oppressors, polytheists, and wrongdoers. And verily, whosoever shows patience and forgives, that would truly be from the things recommended Allah." (The Quran Surah 42 Ash-Shura: ayats 40 & 43)

The prophet deputed Mu'adh bin Jabal and Abu Musa to Yemen to invite the people to Islam. He Musah instructed both "Make things easy and do not make them difficult; cheer up the people and do not scare them. The Prophet's description of the quality of the people of Yemen are noteworthy: "They have the tenderest hearts and the gentlest minds. Faith

belongs to the Yemen and wisdom belongs to the Yemen."

The prophet treated Christians, jews and polytheists equally keeping in view the Quranic injunction "There is no compulsion in religion." ( Surat no.2 Al-Baqara: ayah 256 ). He would explain Islam to everyone and then leave them free to make their own choice. Again, vide ayah no. 135 of the surah no.04 An-Nisa, God Almighty commands:

"Be upholders of justice, bearing witness for Allah alone, even against yourselves or your parents and relatives. Whether they are rich or poor, Allah is well able to look after them. Do not follow your own desires and deviate from the truth."

The prophet remains the best example of these characteristics for the rules he enforced on Muslims. His just and tolerant attitude toward those of other religions, races, tribes and languages and his equal treatment of the rich and the poor are in full accordance with the Quran. He admirably complied with Allah's commands and never compromised on the implementation of justice, regardless of who was/were involved , for "My Lord has commanded Justice." ( Surah Al-A'raf ayah 29). So much so that in a dispute between a jew and a Muslim, the jew insisted on the Prophet as an arbitrator and the Muslim was insistent on some other than the prophet, because his case was not based on justice and he knew that the Prophet would do justice. The Quran says:

Allah does not forbid you from those who do not fight you on account of religion

and do not drive you out of your homes that you deal kindly and justly with them. Indeed Allah loves those who act justly. (Surah no. 60 Al-Mumtahinah : ayat no.08)

Allah loves those who deal with equity. The just, who are fair in their decisions, families and those under their authority, will be on podiums made of light, to the right of the Throne of Allah. (Authentic Hadith).

As stated earlier, the conquest of Makka together with the kindness and forgiveness with which the arch persecutors of the Prophet were treated generated decisive tides in favour of Islam and people started entering Islam in waves. The Muslim army comprised ten thousand soldiers; not even a year passed and the same army for the Tabuk Expedition increased to thirty thousand and in the farewell Haj the number of pilgrims was 1,24,000 or according to some reports 1,44,000 all chanting. "Here we are at Your command, at Your service."

Thus, the Islamic State bestrode the entire Arab peninsula with Medina as its capital. Although we cannot say that the Prophet's teachings had fully been embedded into the hearts of all those who entered Islam; because there were many churlish bedouins who had just entered Islam because their chiefs had entered Islam; otherwise they had not been purged of their deep-rooted instincts of loot, pillage and killings. The Prophet's teachings had not change fully. That is why Allah described in the Quran about them as under:

"The Bedouins are the worst in disbelief and hypocrisy and more likely to be in ignorance of the limits (Allah's commandments and His Laws) which Allah has revealed to His Messenger. And Allah is All-Knower, All-Wise. And of the Bedouins there are some who look upon what they spend (in Allah's Cause) as a fine and watch for calamities to befall you, on them be the calamity of evil. And Allah is All-Hearer, All-Knower.) (Surah 9, At-Taubah: ayats 97 & 98)

And the Quran describes the others who were virtuous and whose hearts had imbibed the Prophet's teachings:

And of the Bedouins there are some who believe in Allah and the Last Day, and look upon what they spend in Allah's Cause as means of nearness to Allah and a cause of receiving the prophet's invocations. Indeed these (spending in Allah's Cause) are a means of nearness for them. Allah will admit them to His Mercy. Certainly Allah is Oft-Forgiving, Most Merciful. (Surah 9, At-Taubah: ayat 99)

The foremost amongst the believers were the Emigrants (those who migrated from Makka to Medina) and the Ansars (natives of Medina who helped the emigrants in admirable manner) and those who exactly followed the Prophet in letter & spirits. Those who believed before the conquest of Makka went through the furnace; after the conquest, the people embraced Islam in crowds, the tide submerging the entire peninsula. However, God granted to all the believers a good promise. □

## Characteristics, Virtues and Traits of Prophet (SAW)

- S.M. Rabey Hasani Nadwi

Whenever Allah Almighty sends down someone as a Prophet for the reform and edification of any people, He chooses for the purpose some such person from amongst the people as is distinguished within the entire community in perception and prudence, character and conduct, and valour and aspiration. This distinction is, in fact, conferred on him by Allah Almighty Himself in order to enable him to perform the assigned job of reform and guidance. To that end, celestial dictates are issued to him according to whom he invites them towards the righteousness and Guidance. During the period passed before getting assigned the office of Prophecy by Allah Almighty, the human traits in him are vested by his Providence that are confined within the sphere of innate human nature and those are the loftiest traits. These traits are watched and liked by his people. Living among them, as he does, he has the people made already conversant with his sublime and virtuous human traits.

Hence, when he gives them a call, on getting assigned the Prophecy, towards righteousness and Guidance, the obstinate and egoistic people of his community repudiate it saying only that 'this person is now starting saying such things as were not said by our elders. He has gone astray from the ways of

our elders.' But, along with that, they do not find it possible for themselves to deny his virtuous and humanistic traits. They are unable to bring themselves round, just out of prejudice and stubbornness, to listen to anything against their religious rituals and customs which are practiced by them since their birth. But, they do not deny, at the same time, the moral and humanistic qualities of the Prophet. The Prophet would say to them that: 'Dear brethren! You know me very well. You know how long it is since you are watching and observing me. You have tested and tried me. Yet, you do not pay attention to what I say.' It is what the holy Quran has referred to in this verse:

(Of a surety I have tarried among you a lifetime before it).

Sincerity, nobility, resoluteness and courage, fortitude and steadiness, affability and amiability, compassion and politeness are those virtues of prophets which make whoever listens to their message even with a least bit of impartiality feel compelled to comply with him.

The case with the Prophet Mohammad (SAW) was exactly the same. He had been loved and liked for forty years by the people among whom he had lived. But, when he took to preventing them from their wrong

practices and distorted religion and started calling them towards good morals and correct religion, they got disaffected with him. But, despite getting extremely belligerent on his making the call, some of them would keep mulling over his message and finally have it accepted. For, they were well aware of his humanitarianism, honesty, chastity and good character. Hence, whoever listened to him with an open mind would get enamoured of him. So much so that one coming to him with the intention of causing harm to him would suddenly get transmogrified after having witnessed his (SAW) amiability. Nevertheless, a large number of the people would not be willing to listen to his message. They would have their ears as it were stuffed with cotton, making sure that it does not get into their ears. And, then, in order to prevent him from giving this message they would adopt violent ways and be cruel to him.

When he (SAW) got entrusted with the responsibility of the Prophecy, he expressed his anxiety, owing to the load of its weight that he was feeling, to his revered wife Hazrat Khadeejat-el-Kubra (RAA). Thereupon she consoled and comforted him with these words: 'You need not be upset. I swear by Allah, He would never let you be disgraced and humbled. For, you are the one who has regard for the uterine relations and kinship, take the load off the others, render assistance to the needy, extend hospitality to the guest

and bring relief to those who sustain afflictions and distresses in the cause of the Truth.'

Umm-ul-Momineen, Hazrat Khadeejat-ul-Kubra (RAA) had said what is quoted above on the basis of her common-sense, her unsophisticated nature as well as the experiences of her own personal life and the knowledge she had of the people. The Prophet (SAW) had earned from the people the honorifics of 'As-Sadique' and 'Al-Ameen' because of his good traits, honesty and probity. That was the testimony from them to the fact that he was really very honest and extremely trustworthy. Hence, despite being hostile to him, they relied on him in all other matters. They even deposited their valuables with him for safe custody. He (SAW), too, used to be considerate to everyone on occasions where his cooperation and compassion was required. Even on occasion of renovation of Ka'ba he joined all others in carrying stones. Whenever there would be consultations for any good cause he would take part in it. Anyone in distress and inflicted upon by any calamity would be helped by him. One instance of the same is as follows: There was a man whom Abu Jahl had bought camels from. But, in making payment of the price, Abu Jahl had adopted the course of inordinate dilly-dallying. Whenever he would come to him to collect the price, he would put him off. In a gathering of youths from the

Quoraish, that man brought up this issue. Some of the people in the gathering saw there a prospect of having some fun. As the case involved Abu Jahl who was extremely hostile to the Prophet (SAW), they thought it would be great fun to watch when the two come to combat each other. They said to him (pointing towards the Prophet - SAW): 'Go to that gentleman sitting there and seek assistance from him.' He came up to him (SAW) and, making a complaint of Abu Jahl's dishonesty, sought assistance from him. Even though it was something preposterous for him (SAW) to go to Abu Jahl and make an appeal to, or request, him to make the payment of the price to that man. But, prompted by his urge to help him out, he (SAW) paid no heed to the risk involved and said to him: Come on, I would try to help you out'. Reaching the Abu Jahl's house, he (SAW) knocked at the door. When he came out the Prophet (SAW) asked him to have the payment made. Abu Jahl was so awed by the Prophet's boldness that he agreed to make the payment and having fetched the price-money from inside he had it paid to that man. When Abu Jahl joined his mates later, they scoffed at him saying: 'Generally, you make a great show of your strength against Mohammad (SAW); but, you got cowed down by him on this occasion.' He confessed that he had gotten really awed by him and found himself compelled on doing what he did. Such behavior of the Prophet (SAW) was

never for the sake of his own benefit. In his own case, he (SAW) would endure distress and would never think of taking any revenge from the aggressor. But, in case someone else needed his help, he would go all out to help him. He had a soft corner for each and everyone. It is what Allah Almighty Himself has defined him with:

(It was then of the mercy -of Allah that thou hast been gentle with them; and wert thou rough, hardhearted, they had surely dispersed from around thee. So pardon them thou, and ask thou forgiveness for them and take thou counsel with them in the affair, and when thou hast resolved, put thy trust in Allah. Verily Allah loveth the trustful.)

In case of someone having personal enmity with him (SAW), he would not be revengeful to him at all. But, where the interest involved used to be religious or were a matter of principle, he would take a tough stand. The definition of his character in traditional annals is worded thus:

Describing the lofty morals of the Prophet (SAW), Hazrat Ali (RAA) says:

"I did not see him ever taking revenge from anyone for his cruelty and aggression, unless it were the matter pertaining to violation of restraints imposed by Allah Almighty and disregard for His dictates. In case any dictate of Allah Almighty was trampled and His Honour was smeared, he (SAW) would, of course, be angry with the culprit more than anybody else."

Hazrat Anas bin Malik states that the Prophet of Allah (SAW) was very kind-hearted. Whenever any indigent came to him, he (SAW) would positively assure him of his assistance. In case he had something, he would immediately fulfill his need. Once, there came a Bedouin when the congregational prayer was already in progress and, getting hold of his (SAW) mantle, got to saying: 'A small requirement of mine is still remains unfulfilled. I am afraid I might forget it'. He (SAW) went with him. When he had his need fulfilled, the Prophet (SAW) came back and had the prayer performed.

The incidents of his (SAW) tolerance, fortitude, magnanimity, endurance and resoluteness are corroborated by the testimony given by his (SAW) attendant, Hazrat Anas (RAA). It is about the time when he was very young. He says: I served the Prophet (SAW) for ten years. He (SAW) never objected to anything I did and never said why I did, or not did, this or that.

Hazrat U'mar narrates that the Prophet (SAW) said: "Do not exaggerate in commending and defining me like the Christians did with Hazrat Isa bin Maryam (AS). I am just a bond-man of Allah. Do call me just 'Bond-man of Allah and His Apostle'".

Hazrat Abdullah bin Abi Aufa narrates that the Prophet (SAW) had no inhibition and did not feel ashamed at

going in company of any slave or any widow till his or her need was fulfilled.

Hazrat Anas (RAA) says: 'Anyone of the bond-maids and slave-girls of Madinah would hold him (SAW) by hand and have whatever she wanted to say said to him and would take him along with her as far as she wanted to'.

When Adi bin Hatim et- Tai (RAA) called on him (RAA), he took him inside his house. The bond-maid offered the cushion to rest upon. He (SAW) had it placed in between him and Hazrat Adi and made himself seated on the floor. Hazrat Adi says: "That made me realize that he (SAW) was not a man of pomp and Show.

Hazrat Anas (RAA) states that: "The Prophet (SAW) would call on the sick, accompany the funeral procession and accept the invitation of the poor".

Hazrat Jabir (RAA) says: "Being considerate to the infirm, he (SAW) would slow down his speed and pray to Allah for him."

Hazrat Anas (RAA) has been quoted to have said that the Prophet (SAW) said: "I am bond-man of Allah, eat like a bond-man and sit like a bond-man."

The Prophet (SAW) would have his house himself cleaned, his camels tethered, his cattle served with fodder, partake with his servant in having meal, assist him in kneading the flour and have the victuals brought from the market. ■



## Arabic Language – Past and Present

- Zafrul Islam Khan

Arabic is the main surviving language of the Semitic family. It is spoken in the Arab East and Arab West, popularly known as the Middle East and North Africa, as well as in East and West Africa. It is the fourth most popular language in the world after English, French and Spanish. Arabic is the official language of the members of the League of Arab States (Arab League), which embraces 23 countries from Oman on the Arabian Sea to Morocco and Mauritania on the Atlantic. It is also spoken as the first or second language in countries neighbouring the Arab World like Chad, Mali, Niger, Senegal, Cameroon, North Nigeria, South Sudan, Ethiopia, Eritrea, Western Iran, South Turkey and even in Israel where another Semitic language, Hebrew, is the first official language while Arabic is the second. In addition to this, there are Arab communities settled in Western Europe, Americas and Southeast Asia which still use Arabic in their daily lives. There are around 450 million people speaking Arabic around the world today.

Other Semitic languages which still survive to this day are Amharic, spoken in Ethiopia, Hebrew spoken in Israel, Tigrinya, spoken in Eritrea, Maltese spoken in the Mediterranean island of Malta and Aramaic spoken by some Christian communities in Syria including the famous village of

Ma'lula.

Semitic languages emerged in what is now Iraq and Eastern Syria at the end of the third millennium BC. The first to emerge were the Akkadian and Ebla languages. Later, Ammorite and Canaanite languages emerged in Syria and the Arabian Peninsula.

During the second millennium BC, the early Semitic alphabet emerged. This alphabet developed during the first millennium BC when the Aramaic language held sway over the area now known as Middle and Near East. Aramaic was the language of Jesus Christ and in it he uttered his famous saying when he was arrested by Roman soldiers, *Eli, Eli lima sabakhtani* (My God, My God, why have you forsaken me). Aramaic remained the language of Christian rituals until the fifth century CE. Arabic language, as we know it today, evolved in the beginning of the first millennium CE and had fully developed by the time Qur'an was revealed in the seventh century CE.

The Arabs were proud of their language and thought that they alone are able to clearly express themselves. Hence, they called non-Arabs as "Ajam," i.e., people who are not able to speak or express themselves properly. Arabic was a highly developed language when the Qur'an was revealed to the Prophet

Muhammad (pbuh). It had famous poets whose poems were written on parchments and hung on the walls of the Holy Precinct in Mecca. Hence they were called "al-Mu'allaqat" (the Hung Ones). The most famous are "Al-Mu'allaqat al-Sab'ah" (the Seven Hung Ones) by poets like Imra'ul-Qais whose poetry can match the best in the world history. This pre-Islamic poetry is still a benchmark of Arabic grammar and lexical semantics. Arabic grammar too was fully developed before the revelation of the Qur'an. The dialect spoken by the tribe of Quraish in Mecca was considered to be the purest and most developed. Other Arabs understood it. The Prophet (pbuh) used to visit the famous seasonal souqs (markets) of Arabia, which attracted Arab poets and orators, where he recited verses of the Qur'an and called people to Islam. We find no indication in history books that Arabs ever complained that words uttered by the Prophet (pbuh) were unfathomable to them.

The Arabs describe their language as the "Language of daâd" which is a peculiar sound and letter used by the Arabs alone. Arabic is unique in the usage of three-character roots (jidhr) of words which are systematically used to coin hundreds of words, nouns and verbs. A person well-versed in Arabic will readily understand the meaning of any particular shape based on the three-character root.

After the advent of Islam, Arab conquests and Arab tribes' migrations to

conquered areas, Arabic spread to other regions territories where other Semitic languages held sway. As a result of conquests and migrations, Arabic spread to all parts of North Africa from Egypt to Morocco and Mauritania and even to Andalus where it flourished for seven centuries. Some of the best Arabic works on literature and Islam were written in Andalus.

Until the 16th century CE, Arabic remained the international lingua franca. As a result, many Arabic commercial, scientific and medical terms entered some European languages and are still used today, like admiral (amir al-bahr), alchemy (al-kimiya'), alcohol (al-kuhl), alcove (qubbah), alembic (imbiq), algebra (aljabr), algorithm (al-khawarizmi), alkali (qaly), almanac (al-munakh), amalgam (al-malgham), amber ('ambar), aniline (al-nil), apricot (barquq), attar ('itr), azimuth (al-sumut), azure (lazward), caliber (qalab), camel (jamal), camphor (kafur), candy (qand), carat (qirat), caraway (karawiyah), carob (kharrub), chemistry (kimiya'), cheque (shakk), chiffon (shaff), cipher (sifr), coffee (qahwah), cotton (qutn), curcuma (kurkum), divan (diwan), dragoman (tarjaman), elixir (al-iksir), emir (amir), Fakir (faqir), garble (ghirbal), gazelle (ghazal), ghou (ghul), giraffe (zarafah), harem (harim), hashish (hashish), henna (hinna), jar (jarrah), jasmine (yasmin), jinn (jinn), julep (jullab), kermes (qirmiz), kohl (kuhl), kismet

(qismah), lacquer (lack), lemon (lemun), lilac (lilak), loofah (lufah), magazine (makhzan), mattress (matrah), mohair (mukhayyar), monsoon (mausam), mummy (mumya'), muslin (musli), nunation (tanwin), orange (naranj), popinjay (babbagha'), quintal (qintar), ream (ruzmah), safari (safari), saffron (za'faran), sash (shash), satin (zaitun), sequin (sikkah), sherbet, sorbet, syrup (sharab), sofa (suffah), spinach (sabanikh), sugar (sukkar), sultan (sultan), tahini (tahinah), tamarind (tamar), tare (turhah), tariff (ta'rif), tarragon (tarkhun), tazza (tas, tasa), wadi (wadi), zenith (simt al-ras) and zero (sifr) etc.

Non-Arabs contributed immensely to the richness of Arabic during the Umayyad and Abbasid periods. They translated into Arabic important books from Greek, Persian and Sanskrit and enriched the language in many ways. Sibawaih was the greatest Arabic grammarian while Ibn Al-Muqaffa' remains one of the best classical writers of Arabic prose and both were Persians. Indians too contributed much to Arabic. One of the important Arabic lexicons which is popular to this day is *Tâju'l-'Arus fi sharh al-Qâmus* in ten volumes by the Indian scholar Sayyid Murtada ibn Muhammad al-Bilgîrâmi al-Zabidi (d. 1205H/1790 CE).

Arabic is the wealthiest language in terms of lingual treasure. Ibn Manzur's *Lisan Al-'Arab* lexicon, compiled in the 14th century CE, contains over 80,000 words

while Samuel Johnson's English dictionary compiled in the 18th century contains only 42,000 words.

Arabic consists of 28 characters (or 29 if hamzah too is counted). It is written from right to left like Hebrew, while most other languages are written from left to right. Arabic calligraphy is the most developed form of writing any language. There are dozens of styles of writing Arabic characters. One of them is the Persian script which was adopted by Urdu. The great painter Picasso was so overwhelmed by the beauty and versatility of Arabic calligraphy that he is reported to have said that he would not have taken to painting had he seen Arabic calligraphy earlier.

As a result of official patronage and usage by a large part of humanity, Arabic became an accomplished tool to express and describe religious, scientific and philosophical ideas. Arabic, which was merely a language of poetry and oratory of pre-Islam Arab tribes, developed into a language of arts, science, medicine and philosophy within two centuries after the advent of Islam. Arabs started writing books within a century of the advent of Islam. Since the second century of Islam, hundreds of thousands of books were written in Arabic on all possible subjects and topics. Most of these books are preserved and used by scholars.

Being Islam's official language benefited Arabic. Many Islamic rituals

cannot be performed without reading Qur'anic verses and supplications in Arabic. Thus every Muslim in the world knows a bit of Arabic. Over the centuries some eastern churches, like the Coptic Church, adopted Arabic as their official religious language. Jews of the Arab world too adopted Arabic. Their scholars like Musa ibn Maimun (Maimonides) wrote their Jewish masterpieces in Arabic. Ibn Maimun, who lived in Andalus, was such a great scholar of Judaism that Jews used to say, "From Moses to Moses there is no one like Moses".

Arabic spread all over the old world from Venice in Italy to Canton in China as the language of science, medicine and commerce. This continued until the beginning of the colonial onslaught in the 16th century CE which broke the Arab control over maritime trade by attacking Arab commercial ships and looting them in open seas.

During that long period numerous languages across the world were influenced by Arabic. Countless Arabic words were borrowed by foreign languages like English, French, Portuguese, Spanish, Sicilian and Albanian. Some languages like Persian, Urdu, Pashto, Kashmiri, Tajik, Turkish, Kurdish, Hebrew, Somali, Swahili, Tigrini, Tigri, Oromian, Fulani, Hausa, Maltese, Bhasa Malayu, Divehi etc. borrowed more than 30 percent of their vocabularies from Arabic. Many also adopted the Arabic

script. Even Sanskrit, Tamil and Malayali were written in the Arabic script at some point of time. Some of them still use the Arabic script like Persian, Urdu, Kashmiri, Pashto, Sindhi, Tajik, Eastern Turkistani, Kurdish and Bhasa Malayu as used in Brunei, Aceh and Java. Some of them introduced little innovations to include local sounds by adding diacritical marks and additional dots, etc.

Due to the vastness of the regions which adopted Arabic, local dialects of Arabic also emerged. Today, there are distinct Egyptian, Moroccan, Algerian, Tunisian, Sudanese, Iraqi, Syrian, Najdi, Hijazi, Yemeni and Khaliji dialects but the written Arabic is the same.

Arabic received a setback as result of the Crusades, Tatar/Mongol invasions, Turkisation (Tatrik) during the later period of the Ottoman State and the advent of the western colonialism which brought its own languages. These forces tried hard to destroy Arabic and succeeded in their endeavours to an extent. The advent of modern printing and spread of modern education in Arab countries stemmed this process as Arabic books became easily available everywhere. Soon magazines and newspapers too appeared in Arabic since the seventeenth century. Today, Arabic stands among the major languages of the world. It is being used effortlessly to describe and express all forms of human experiences and knowledge. Flexibility of Arabic is such that new words are being

coined on a daily basis to keep up with the human progress in all fields. The three-character root formula comes very handy to help coin new words and terms which are easily understood by an Arab reader.

Due to the importance of Arabic in the contemporary world, the UN General Assembly decided on 18 December, 1973 to adopt it as an official language of the UN in addition to English, French, Chinese, Spanish and Russian languages. In 2010, the UNESCO decided to celebrate this day, 18 December, as the Day of Arabic with a view to encourage its appreciation and use worldwide. "18 December" is the same day when UN General Assembly had adopted Arabic as an official language of the world body. Ever since, this day is celebrated worldwide in the form of cultural activities, literary and music evenings, exhibitions, contests, conferences, food festivals, theatre and film shows, etc. Today, we too have assembled here to celebrate this day.

I feel that the Arabs today suffer from a sense of self-sufficiency as far as Arabic is considered. They have no enthusiasm to spread their language beyond their borders and do not encourage or recognise non-Arabs who contribute to Arabic. Here in India, we see many countries open cultural centres to propagate their cultures and languages, like UK, France, Germany and even Iran which makes great efforts to teach Persian to the Indians. Not long ago, we

saw the German ambassador trying undiplomatically to influence the Indian government to teach German in Indian schools. No such plan or effort is seen from any of the 23 Arab countries or even the Arab League which all maintain missions in Delhi. We did not hear even a whisper from the Arab ambassadors when in 2013 the Indian government deleted Arabic and Persian from the list of languages approved for the civil service examinations.

A number of important languages including Arabic have suffered as a result of the fast technological advancement after the emergence of the Internet and allied services which mostly use English. Yet, we should concede that the Arab people and governments have taken great pain to ensure the presence of Arabic on the Internet. Today the Internet contains huge treasures of Arabic poetry, literature, history, dictionaries and basic sources of Islam. Likewise, all Internet applications are available to the Arabic-users.

Despite the current challenges, I see a great future for the Arabic language. Here in India too we should pay due attention to modern Arabic in order to connect with the rich Arab World and benefit from the huge opportunities it offers our people in terms of employment, exports and joint ventures. ■

*(The Milli Gazette, 1-15, Jan. 2016)*

## Tibb-an-Nabawi: The Primary Arabic Medical Literature in Islam

- Syed Habibul Haq Nadvi

Once the guidelines in respect of human health and biological significance of good and Halal food were highlighted by the Qur'an, the Divine Revelation, they served as the basis of Muslim thinking in medical sciences. The Holy Prophet of Islam inspired the believers through the Qur'anic verses and his saying (reported by Anas) that the entire humanity was like a family of Allah, and the most beloved and esteemed man in the eyes of Allah was one who best served His family with devotion, magnified the imagination of the believers, inculcating in them the spirit of selfless service to mankind. Neither did they discriminate against patients on the grounds of race, religion or colour, (because mankind as a whole was the family of the Creator) nor spared an iota of energy in healing them and making researches for the cure of various kinds of illnesses and physical infirmities.

Tibb-an-Nabawi or Prophetic Medicine, is a part of all the books (collections) on Hadith. The medical treatment of ancient Arabia was inherited by the "Muslim community which was based mostly on the hot climatic conditions of the desert area and suited to the temperament of the people. The Prophet made changes slowly and gradually and prescribed

better alternatives. He was the doctor of the soul and the body at the same time. **Although he was not a physician in the literal sense** as we understand it but in his wisdom he made medical services a sacred duty of man. He asked patients not to ignore medical treatment which was obligatory on every sick person. Usama b. Sharik relates that once when he was in the company of the Prophet and the Bedouins came to ask him whether there was any sin if they neglected medical treatment, the Prophet replied that as there was no illness without a cure and since Allah created a cure for all disease, except the cure for old age, it was incumbent on the believers to remedy disease through medical treatment.

Both Bukhari and Muslim narrate the same Hadith through Hadrat Jabir. The Hadith is a clear indication that there is also a cure for cancer, although medical science has not yet reached the stage of curing every type of it.

There was hardly any branch of medical treatment in ancient Arabia, which the Prophet did not treat. Believers would come to him for both spiritual as well as for physical health and the Prophet himself treated them, including surgery. The Prophet also laid stress on psychic treatment through visiting the patients and putting hands on their foreheads and praying for them.

He himself practised it and asked the believers to do the same. The Hadith has been regarded by Imam Bukhari as Fard-al-Kifaya (collective obligation). The well known Hadith that cure lay in the Holy Qur'an and honey also belong to the same category. The former is a cure for the ailing soul while the latter cures the physical sickness. Salat (Prayer) has also been described by the Prophet as a cure and a healing.

The Prophet laid great stress on medical training and warned the untrained not to embark on medical treatment. If the patient suffers at the hands of the ill-trained doctors or dies or any part of his body is harmed, the doctor according to the Hadith has to pay the penalty (Diya). The Prophet has given guidance for the treatment of fever and surgery etc. Hygienic rules, injurious foods, eating and drinking habits which keep the health steady have also not been ignored. The stomach was described by him as the basic machinery for the human body. Diseases attack man only when the stomach is sick.

The ancient world believed in mythical treatment, such as sorcery, witchcraft, talismanship, spells, incantations, amulets, folk-medicine, or magic charms etc. etc, and Arabia was no exception to them. Since Islam had to bring reform in every walk of life, the medical field also received the deserved attention of the Prophet and later, of the Muslim thinkers. The Holy

Prophet emancipated the Arabian mind from mythical beliefs slowly and gradually. Since Tawhid (Unity of Allah) was the axis of Islamic belief-system and life-style the medical field had also to be affected by the same system. The Prophet taught the believers that cure comes from Allah and not from any other source, such as witchcraft, magic or charms etc. This teaching had its impact on the believers. Once 'Abd-Allah b. Masud saw an amulet (Ta-widh) around the neck of his wife Zainab, he snatched it and threw it away. The Prophet endorsed the act and said such treatment amounted to polytheism (Shirk).

A special study of Tibb-an-Nabawi (The Medicine of the Prophet) is needed by our doctors in order to interpret it in modern scientific terminology and analyse it both in religio-philosophical as well as in medical terms. Many aspects of Prophetic teaching seem to be merely religious, but the fact is that the essence of medical theory stems from the Divine Source. The human or religio-philosophical aspect of the medical science is quite evident from the sayings of the Prophet who metaphorically regarded the children of Adam as a family of Allah. Cleanliness (immunity from infection), the foundation of modern medical theories, has been regarded by the Prophet as a part of faith (Iman). Such expressions need medical interpretation for they are both religious and clinical in nature. ■

## Muhammad the Best Product of the Creation

- Javed Jamil\*

There is a popular principle of Physics known as Anthropic Principle. There was a time before Galilee when the scientists regarded the universe as earth-centric; for they considered earth as the central point of the universe. Then the scientists realised that the earth in fact revolves round the sun and started theorising that the earth and therefore man has no privileged position in the universe; the earth forms only a minute insignificant part of it.

With the arrival of the 20th century the new realisation started gaining ground, which put mankind as the privileged creation in the universe. Anthropic principle says that man was created because there would not have been anyone to admire the beauty of the universe if man was not there. Anthropic Principle has come closer to what has been the established position of Islam since the time of Prophet Muhammad (may Allah bless and greet him). There is a significant difference though. As scientists have vowed to keep Allah out of the arena of sciences, they have given an atheistic definition of Anthropic Principles known as Trivial, Strong and Weak Anthropic principles. Islam's version of Anthropic Principle (I have named it True Anthropic Principle) is

that man was created to admire the beauty of the universe, to recognise its Creator and to submit to His System.

The Qur'an says: "Not without purpose did We created heaven and earth and all between! that were the thought of Unbelievers!" (38: 27)

"I have only created Jinns and men, that they may serve Me." (51: 56)

Anthropic Principles regard man as the desired Product of the Creation; True Anthropic Principle would regard Prophet Muhammad the Final Product of the Creation and the Qur'an as the Final Document sent for the guidance of the product.

Let me explain it further. Allah created the universe, and first of all made Physical laws for its governance. Each and every particle and each and every corner of the space that formed the universe submitted to the Physical Laws of Allah. It was simply not in their power to act otherwise. Having created the Physical universe, Allah intended to create a kind of existence that will not just submit to Allah because of the inability to act otherwise. This creation will have the capability if it chooses to even disregard the Laws of Allah. The submission as well as rejection by this new creation would of course carry more weight. Greater reward and punishment would await it, as it would

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willingly accept or reject the System of Allah rather than as part of its in-built nature.

To bring this product, Allah first created biological laws and then spiritual ones. Once man was created and started multiplying, social laws were created and recreated in accordance with the demands of the developing world. Mankind as a whole was the best product of the creation, as it was capable of admiring the beauty of the universe, analysing its functioning and using its parts for its own benefit. But the Best of the best would be those who would recognise the biggest truth of the Universe – that it has been created and is governed by a Supreme Being – and would be His representatives in the world. The messengers came with the books of Guidance in their areas of influence ultimately paving the way for the arrival of the Final Product of Creation who will start the process of unification of the whole mankind under the Final System of Allah.

Muhammad (may Allah bless and greet him) came and showed to the world the Way, confirming the truth that was revealed before him and inviting all to the Final version of the Truth. The unity of Allah was aimed at the unity of mankind, and if mankind fails to unite in its submission to One System, the ultimate purpose of the unity will not be achieved. The duty to achieve this is man's and if he fails he will be held responsible. Allah has however taken upon Him to help him fulfil this Duty

by sending guidelines and models for mankind. If Muhammad (may Allah bless and greet him) is the Final Product of the creation, he is truly the *Rahmat-al-lil-aalameen*, the Mercy for the universe, for the universe would not have come into existence if it was not destined to create its best product.

I feel sorry for those who discuss the relevance of Muhammad (may Allah bless and greet him) in the current world. This in my view is a serious degradation of his status. When we speak of his relevance in the world, it means that we are taking the present world as the criterion to judge different personalities, and in the process we want to judge Muhammad too.

The truth on the contrary is that Muhammad is the Final Criterion and the only Role Model for the world. The world has to be judged in accordance with the Final Criteria; Muhammad (may Allah bless and greet him) and the Book he brought. Rather than studying the relevance of the Prophet in the current world, we must study the relevance of the current world in the light of Prophet's Seerah. And when we analyse the modern world in the light of the Seerah, we find it to be totally irrelevant. Its aims are other than his aims, its dos and don'ts are in clear violation of the dos and don'ts of his mission and its institutions are nothing but a travesty of the system of justice, purity and equality he perfected. The current world is unfortunately not the paradise the Lord of the universe asked mankind to

make but a Shangri-La of the Devil, which looks alluring to eyes from a distance but is nothing but a blazing inferno inside.

Muhammad's (may Allah bless and greet him), agenda, as shown by the Qur'an and the Prophet's Seerah, is to establish Natural Word Order. The agenda of the present world is to establish and sustain New World Order. The truth however is that New World Order is unstable by its very meaning; what is new now will become old tomorrow. The Order has only brought chaos at all levels. It has led to the development of a strange kind of world, which appears to be paradise from outside, but as one enters it, one finds nothing but hell. We are living in a world where, thanks to the designs of merchants, immorality reigns. The globe of New World Order is therefore rapidly developing into nothing but a fireball of chaos. It is hardly surprising then that

- More than 1 million people are murdered every year. (More than 240 million people lost lives in wars in the last century.)
- More than 2 million people commit suicides
- More than 5 million people die of sex related diseases (more than 20 million have died of AIDS in recent years); more than 100 million suffer from sex transmitted diseases (42 million from HIV/AIDS).
- More than 3.5 million die of alcohol related problems; more than a hundred million suffer from alcohol related illnesses.

- More than 5 million die of smoking related problems; more than 2000 millions smoke.
- More than 70 million children are not allowed to take birth and are aborted.
- Hundreds of millions indulge in gambling. 500 million are now using Internet alone for gambling. (In US alone, 20 millions show some signs of gambling addiction and 2 million divorces had gambling as a significant factor.)
- Tens of millions of women are in prostitution and other sex related businesses (more than one million Americans alone have served as prostitutes).
- More than 1.2 million of children are exploited annually in prostitution and other sex trades.
- More than 800 million watch pornography.
- Millions of homes are broken every year
- Millions of women are raped every year; in many western countries one tenth to half of all women have been raped (the total number of women who have been raped at least once is in hundreds of millions).
- Sexual abuse of children is on the rise all over the world; in many Western countries up to one third of all people have been sexually abused in their childhood.
- Drug addiction is also persistent; tens of millions of people are addicted of harmful drugs.
- Civil wars, wars and riots for various reasons are also not showing any

remarkable decline, consuming thousands of lives every year.

- Economic disparity between different countries and people of the world and among the people of the same countries is continuously growing; poverty may be on the decline but relative poverty is showing steep rise.

It is in the backdrop of this universal disharmony that Islam, in its final form established by the Last Prophet, has to play its role. The whole social, legal, economic, administrative, scientific, health and educational set-up all over the world is founded on un-Islamic premises. Yet Muslims seem to be in a permanent somnolence. Everything that the Qur'an expressly prohibits is destroying the social fabric everywhere. All international organisations including the UN, WHO, WTO and Amnesty have been dancing to the melody of globalisation trampling, in the process, individual's physical, mental and spiritual health, family peace and social order. We have to fight New World Order and establish Natural World Order, in accordance with the principles laid down by the Book of God and the life of the Prophet.

Muhammad's (may Allah bless and greet him) mission was its totality, comprehensiveness and perfection; there is no way mankind can improve on it; if it tries to improve upon it, it would only distort and degrade it. What we can however do and must do is to study how best it can be applied to the modern world; and how best

we can change the world in accordance with Islam and the Prophet's mission. Muhammad's revolution was no ordinary revolution; it was an ideological, intellectual, social, economic, political, moral and spiritual revolution moulded into One Single System based on the unification of mankind under the unified system of the Only Creator and Sustainer of the world. Seen from the worldly point of view, Muhammad was a genius unparalleled in the history of mankind. Viewed from the point of Divine view, he was no genius; for geniuses are only highly intelligent human beings capable of doing better than others.

On the contrary, he was a chosen man, chosen not by the majority of the human beings but by the Creator of the universe, God; he was chosen because he was the final destination in the evolution of conscious beings. There are unfortunately some scholars who try to turn the "messenger" into a "postman". There cannot be a worse commentary on his mission than this. He was not a postman who just brought God's messages to mankind; he was the true Ambassador and envoy of God who guided individuals, then moulded them into a community, then led them to develop a system and then gave Islam the true global colours it was meant for. The earlier the inhabitants of the globe recognise him as the sole Role Model, the better it will be for them individually as well as collectively. ■

*(Courtesy: Radiance Viewsweekly)*

## 10 Years Change Little in Minority Education

- Basant Kumar Mohanty

A rough comparison between a government survey of all the country's campuses and a more limited scan earlier by the Rajinder Sachar committee suggests that Muslims' participation in higher education has seen little improvement over the past decade.

Sachar, a retired judge, told The Telegraph the latest findings buttressed his view that the UPA government had failed to adequately implement its educational schemes for the minorities, announced after his 2006 survey report revealed the extent of overall Muslim deprivation.

The All India Survey of Higher Education 2013-14, released last week, says that Muslims account for just 4.3 per cent of India's higher education enrolment, from undergraduates to PhD students. The community makes up 14.2 per cent of the country's population.

Non-Muslim minorities, who make up 6 per cent of the population, account for 2 per cent of enrolment.

Sachar, who scanned only a group of leading colleges in 2004 and 2005, found that just 4 per cent of undergrads and 2 per cent of postgraduate students were Muslims.

Even allowing for the Sachar survey's smaller scope and the possibility that Muslims' proportion among undergrads alone could be a little higher than the overall campus figure of 4.3 per cent, the conclusion of tardy progress appears inescapable.

(The undergrad count cannot be substantially higher than 4.3 per cent because the group represents an overwhelming majority of all university students - 79 per cent, according to the survey - and therefore heavily influences the overall stats.)"

Going by this report, there has been no improvement in education of Muslims," Sachar, whom the UPA government had appointed to assess Muslims' overall socio-economic conditions, said.

Based on Sachar's findings, the UPA government had launched a 15-point programme that offered scholarships to minorities and promised new schools and colleges in districts with sizeable minority populations.

"The schemes have not given results. Students are not getting scholarships because of poor implementation," Sachar said.

He added that Muslims were generally keen on education but could not always afford it.

P.S. Krishnan, a former Union government secretary and one-time member of the National Commissions for the Scheduled Castes and the Scheduled Tribes, partially blamed NGOs.

He said non-profit voluntary organisations had been drafted under the UPA scheme to spread awareness of the scholarships and help students fill in the forms, but not enough applications reached the government.

Another reason, Krishnan said, was that although 85 per cent of Muslims qualified for Other Backward Classes (OBC) reservation, students from the community failed to compete with their peers from other OBC communities.

“There should be sub-quotas for different categories within the OBCs,” Krishnan said.

The Centre had in 2011 carved out a sub-quota for minorities within the 27 per cent OBC reservation, setting aside 4.5 per cent of all seats in government-aided colleges for them. But Andhra Pradesh High Court quashed it and the matter is before the Supreme Court.

The latest survey has found that Scheduled Caste and Scheduled Tribe enrolment in higher studies, too, falls short of their share of the population.

Krishnan said the Scheduled Castes had been receiving reservation benefits (15 per cent) since 1943 and the Scheduled Tribes (7.5 per cent) since 1947, and “should have by now been able to fill their full quota”.

He said that part of the reason this hadn’t happened was the “discouraging atmosphere” on campuses, where they are taunted and harassed. He blamed it on the way upper caste children’s “minds are poisoned” against Dalits and tribal communities from childhood.

The OBCs make up 52 per cent of the country’s population, according to a pre-Independence survey, but account for 32 per cent of higher education enrolment, which is higher than their quota.

About 3.23 crore students are enrolled in diploma, undergraduate, postgraduate, MPhil and PhD programmes in the country, the survey says. Of these 54 per cent are male. While 12 per cent are enrolled in postgraduate programmes, just 0.4 per cent are pursuing PhDs. ■

*(Courtesy: The Telegraph, 29-12-2015)*

## An Act of Perfidy

- Pranab Mukherjee

I was in Bombay on 6th December 1992, and it was Jairam Ramesh, then my Officer on Special Duty at the Planning Commission, who telephoned at lunchtime and informed me about the Babri Masjid demolition.

I couldn't believe what I was hearing. So I repeatedly asked Jairam how such a structure could be demolished. He patiently narrated the entire sequence of events. I was to return to Delhi the same evening but gathered that tension had already gripped Bombay. The Home Secretary of Maharashtra telephoned me and conveyed that an escort and a pilot car were being organized for me, as the route to the airport passed through certain sensitive areas. I left for the airport with a police jeep in front of my car and an Ambassador with plain-clothes policemen behind. A personal security officer sat in my car.

... As we proceeded towards the airport, I could see people in small groups standing at street corners. There were stones and bricks strewn on the roads, indicating that there had been a violent exchange just before we had passed through. The next day's newspapers confirmed, in graphic detail, the rampage...

The demolition of the Babri Masjid was an act of absolute perfidy, which should make all Indians hang their heads in shame. It was the senseless, wanton destruction of a religious structure, purely to serve political ends. It deeply wounded the sentiments of the Muslim community in India and abroad. It destroyed India's image as a tolerant, pluralistic nation where all religions have coexisted in peace and harmony...

There are many who blame P.V. (then Prime Minister) for the destruction of the

mosque... I believe the Government of India was confronted with a Hobson's choice. The central government could not dismiss an elected state government simply because it was apprehensive that the latter might not fulfil its obligation to maintain the safety of the Babri Masjid. People argue in hindsight that the central government should have dismissed the state government under Article 356. But this is wisdom in hindsight...

The inability to prevent the demolition of the Babri Masjid was one of P.V.'s biggest failures. He should have entrusted the task of tough negotiations with other political parties to a more senior and seasoned politician familiar with politics in UP—like N.D. Tiwari.

Matters took a dramatic turn after the fall of the Babri Masjid.

Later, in a private meeting with P.V., I did not mince words. I burst out, 'Was there no one who advised you of the dangers? Did you not understand the global repercussions of any damage to the Babri Masjid? At least now take concrete steps to quell communal tensions and assuage the feelings of Muslims through affirmative action.'

PV looked at me as I said this, and in his characteristic style did not let any emotion cross his face. But I had known and worked with him for several decades. I did not need to read his face. I could feel his sadness and disappointment.

I have often wondered later if it was this outburst of mine which finally led to the call I received from him on 17 January 1993, inviting me to join the Cabinet. ■

*(Courtesy: Hindustan Times, 28-1-2016)*

## Obituaries

- Obaidur Rahman Nadwi

### Abdur Rahim Quraishi

Abdur Rahim Quraishi, noted scholar, prominent lawyer, president All India Majlis-e-Tameer-e-Millat, Assistant General Secretary of All India Muslim Personal Law Board passed away on January 14 in Hyderabad. He was a government Auditor. On the advice of Maulana Khalilullah Husaini founder Majlis-e-Tameer-e-Millat, he gave up this job and dedicated his whole life to the cause of community. In 1993 he was elected president of Majlis-e-Tameer-e-Millat. He accomplished Yeoman's service for the poor and down trodden sections of the society through this organization. As assistant Secretary of the Board's he played leading role in upholding Board's position and its rejuvenation. After the demolition of Babri Masjid, he played crucial role in handling the issue amicably.

In his condolence message Maulana S.M.Rabey Hasani Nadwi, President AIMPLB said that Mr. Quraishi's passing away is a great loss not only for the Board but for whole Muslim community in India. He was Board's spokesman and was always in the forefront in ascertaining a variety of issues of the Board. Particularly he played crucial role in Judicial matters of the Board He rendered services for the community through his impressive writings and effective speeches.

Maulana Wali Rahmani, Acting General Secretary of the Board stated that Mr. Quraishi was impressed by the Movement of Syed Khalilullah Husaini and worked for it in about five decades. Maulana Minnatullah Rahmani perceived Quraishi's extraordinary qualities and

brought him in the Board and where he gave proof of his unprecedented administrative ability.

Describing Quraishi's outstanding contributions to the Board, Maulana Atiq Ahmad Bastavi, senior teacher, Darul-Uloom Nadwatul-Ulama said that he was a prominent advocate and played significant role in various issues of the Board. Myriad issues of the Board were precisely solved by him.

### Dr. Atia Khalil Arab

Dr. Atia Khalil Arab died on January 4 2016 in Dubai. Her father Maulana Khalil Arab Yamani was a well-known Islamic scholar and taught for many years in Darul-Uloom Nadwatul-Ulama, Lucknow. The great Islamic Scholar Syed Abul Hasan Ali Nadwi was his special pupil. Maulana Nadwi gained extraordinary academic benefits from him.

Atia Khalil Arab was a prominent Scholar. She was broadminded and pious. She held the post of HOD, Department of Arabic in Karachi University. Like her father she loved Nadwa and kept selfless nexus with it. Whenever she visited Lucknow, she graced Nadwa and held discussion on various academic issues with Nadwa's authorities.

Dr. Saeedur Rehman Azami Nadwi, Principal Darul Uloom Nadwatul Ulama described her outstanding achievements in the field of education. He stated that she was a highly qualified woman scholar. Besides she had a graceful taste for literature and poetry. Her articles and poems have often been published in Nadwa's Urdu organ "Tameer-e-Hayat". ■

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