



# **THE FRAGRANCE OF EAST**

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# The Fragrance of East

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## The Quranic Dictum

### S. Abul Hasan Ali Nadwi

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

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

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

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

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

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

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

It has been called ummul-amradh, or the root of all sicknesses of the heart. The Prophet Muhammad (peace be upon him), warned that a person having even an iota of it in his heart will never enter paradise. This deadliest of all sins is kibr, or arrogance.

"... Verily, Allah does not like such as are proud and boastful; Those who are miserly and enjoin miserliness on other men and hide what Allah has bestowed upon them of His Bounties." (Qur'an, 4:36-37)

"And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height." (Qur'an, 17:37)

"And do not turn your face away from men with arrogance, nor walk in insolence through the earth. Verily, Allah does not like each arrogant boaster. And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass." (Quran, 31:16-19)

"Of what benefit to you were your great numbers (and hoards of wealth) , and your arrogance against Faith?" (Quran, 7:48)

"Enter the gates of Hell to abide therein and (indeed) what an evil abode of the arrogant!" (Qur'an, Ghafar, 76)

"I shall turn away from my ayat (verses of the Qur'an) those who behave arrogantly on the earth, in a wrongful manner." (Qur'an, Al-A'raaf:146)

"Verily! Those who disdain My worship (because of arrogance), they will surely enter Hell in humiliation!" (Qur'an, Ghafer:

60] ■

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

Once a man asked the Prophet, "O Messenger of Allah, advise me. The Prophet said, 'Avoid lengthening the dress (below the ankles), for this practice is from arrogance. Verily, Allah does not like arrogance' ."

The Prophet said, "Paradise and Hell quarreled in the presence of their Lord. Paradise said, 'O Lord! What is wrong with me that only the poor and humble people enter me?' Hell said, 'I have been favored with the arrogant people.' So Allah said to Paradise, 'You are My Mercy,' and said to Hell, 'You are My Punishment which I inflict upon whom I wish, and I shall fill both of you.'" (Bukhari)

"Arrogance is to knowingly reject Truth and to belittle other people." (Hadith)

The Prophet (peace be upon him) said, "One will not enter Paradise, if one has an atom's weight of arrogance in his/her heart." (Muslim, At- Tirmithi)

The Prophet (peace be upon him) defined it for us in an authentic hadith reported by "One will not enter Paradise, if one has an atom's weight of arrogance in his/ her heart." a man then asked, "One may love his clothes to look good and his shoes to look good?!" The prophet replied, "Allah is beautiful and loves beauty, arrogance is: rejecting the truth and looking down on people." (Muslim, At- Tirmithi)

"Dignity is my lower garment, and arrogance is my covering. If anyone competes with Me in either of these two, surely I torture him." Qudsi Hadith, reported by Imam Muslim.

"While a man was showing off in his garment, he looked proudly to himself, all of a sudden, Allah immediately crumbled the earth underneath him, and he is still dropping with struggle through it till the Day of Judgment." (Bukhari, Muslim)

"Whosoever drags his clothes out of arrogance, Allah will not look at him on the Day of Judgment." (Bukhari, Muslim) ■

According to Gregorian Calendar Christians dominated countries and those who had ever been the subject of British Empire celebrate their New Year on first of January. In India too the day is observed with great enthusiasm. The first day of the year offers lot of fun and fury. Some Indian Muslims, because of ignorance, also join frivolous activities little realizing that their new Year starts on first of Moharram as per the Hijri Calendar.

Though in official dealings Gregorian Calendar is used and we should follow it but knowledge of the Hijri Calendar should not be undermined. Most of Islamic festivals are observed according to it.

An English author and historian, Paul Lunde of Cambridge University, U.K. has contributed an interesting write up on Calenders. Here we reproduce what he has written on the Hijri Calender.

In 638 CE, six years after the death of the Prophet Muhammad, Islam's second caliph, 'Umar, recognized the necessity of a calendar to govern the affairs of Muslims. This was first of all a practical matter. Correspondence with military and civilian officials in the newly conquered lands had to be dated. But Persia used a different calendar from Syria, where the caliphate was based; Egypt used yet another. Each of these calendars had a different starting point, or epoch. The Sasanids, the ruling dynasty of Persia, used June 16,632 CE, the date of the accession of the last Sasanid monarch, Yazdagird III. Syria, which until the Muslim conquest was part of the Byzantine Empire, used a form of the Roman "Julian" calendar, with an epoch of October 1, 312 BCE. Egypt used the Coptic calendar, with an epoch of August 29,284 CE. Although all were solar calendars, and hence geared to the seasons and containing 365 days, each also had a different system for periodically adding days to compensate for the fact that the true length of the solar year is not 365 but 365.2422 days.

In pre-Islamic Arabia, various other systems of measuring time had been used. In South Arabia, some calendars apparently were lunar, while others were lunisolar, using months based on the phases of the moon but intercalating days outside the lunar cycle to synchronize the calendar with the seasons. On the eve of Islam, the Himyarites appear to have used a calendar based on the Julian form, but with an

epoch of 110 BCE. In central Arabia, the course of the year was charted by the position of the stars relative to the horizon at sunset or sunrise, dividing the ecliptic into 28 equal parts corresponding to the location of the moon on each successive night of the month. The names of the months in that calendar have continued in the Islamic calendar to this day and would seem to indicate that, before Islam, some sort of lunisolar calendar was in use, though it is not known to have had an epoch other than memorable local events.

There were two other reasons 'Umar rejected existing solar calendars. The Qur'an, in Chapter 10, Verse 5, states that time should be reckoned by the moon. Not only that, calendars used by the Persians, Syrians and Egyptians were identified with other religions and cultures. He therefore decided to create a calendar specifically for the Muslim community. It would be lunar, and it would have 12 months, each with 29 or 30 days.

This gives the lunar year 354 days, 11 days fewer than the solar year. 'Umar chose as the epoch for the new Muslim calendar the hijra, the emigration of the Prophet Muhammad and 70 Muslims from Makkah to Madinah, where Muslims first attained religious and political autonomy. The hijra thus occurred on 1 Muharram of the year 1 according to the Islamic calendar, which was named "hijri" after its epoch. (This date corresponds to July 16, 622 CE, on the Gregorian calendar.) Today in the West, it is customary, when writing hijri dates, to use the abbreviation AH, which stands for the Latin anno hegirae, "year of the hijra."

Because the Islamic lunar calendar is 11 days shorter than the solar, it is therefore not synchronized to the seasons. Its festivals, which fall on the same days of the same lunar months each year, make the round of the seasons every 33 solar years. This 11-day difference between the lunar and the solar year accounts for the difficulty of converting dates from one system to the other. ■ S.A.

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## The Importance of Justice in Society

- S. Abul Hasan Ali Nadwi

*Allah enjoins justice, performing duties for only Allah's sake, giving help to kith and kin, forbidding evil, obscenity and oppression. He admonishes you so that you may take heed.*

(*al-Nahl 16:90*)

The above verse forms part of the Friday Prayer sermon. Every week Muslims listen to this. However, since most of us (Indian Muslims) do not know Arabic, we fail to reflect on its meaning and message. We take worship only as a ritual, without drawing any lesson from it. Nor do we care to consult '*Ulama*' on its import.

The verse does however encapsulate a comprehensive code of conduct, full of directives. The first and foremost divine command is to do justice. The Qur'an does not specify any particular mode of justice. Rather, its directive is in the absolute, general form. Each one of us should practise justice and do good. On the issue of giving financial help, however, the Qur'an draws a line of demarcation. One should help one's kith and kin. These ties of kinship encompass one's relations with one's family, one's neighbourhood, one's countrymen, and one's colleagues. Elsewhere the Qur'an instructs that the starting point should be one's close relatives; one should then move on to help others.

The next directive is to shun everything that is obscene, immoral and evil. One should avoid bad conduct as

well. All these directives are issued for man's admonition. In our times, the dispensation of justice is selective. We seek justice only when it concerns us, our relatives, our co-religionists and our tribe or community. We want justice in our favour. However, we are lukewarm to the demands of justice, if it involves some stranger. If we are not to achieve any material benefit, we are not keen on doing justice. Likewise, for fear of criticism too, we stay away from doing justice lest it damage our reputation. In practising justice we are driven by the concerns of our family and our country.

It is hard to do justice just for the sake of doing justice. Man thus finds it difficult to practise justice in accordance with divine commands. One might recognise some truth. However, it may still not be easy for one to act on this. Only such servants of Allah are committed to justice in an absolute sense who fear Allah and who have love and respect for humanity. For they believe that the whole of mankind represents Allah's family.

It is recorded in *Hadith* that all creatures belong to Allah's family. By this definition, all human beings are members of the same family. Let us be reminded that this is the Islamic position on the issue. It goes without saying that Islam makes no compromise on its doctrine of monotheism. It rejects all that runs counter to its main article of faith - the Oneness of Allah. Notwithstanding its extreme sensitivity to the issue of monotheism,

Islam looks upon the whole of humanity as Allah's family. This is a very significant point. One-third of the Qur'an is devoted to the doctrine of monotheism. *Surah al-Ikhlās* is designated as equal to one-third of the Qur'an. It reads as follows: Say [O Prophet]: *He is Allah, the One. Allah, the Self-Sufficient. He does not beget. Nor was He begotten. There is no one equal to Him.* (*al-Ikhlās* 112:1-3)

Islam regards all human beings, irrespective of their faith, country of origin, race or colour, as members of Allah's family. He sustains all of us. Allah's favourite servant is not the one who worships Him most. Rather, He loves him who does good to his family members. Had the Qur'an declared Muslims as members of His family, it would have been perfectly understandable in view of Islam's insistence on monotheism. However, Allah's designation includes all human beings, without any distinction of faith.

Allah has not charged anyone in particular with the duty of dispensing justice. Justice is an obligation incumbent on everyone. Those dispensing it may be Hindu or Muslim by faith. However, the real virtue is justice which does not need any label.

Allah commands that justice and good be done. This is an absolute command. Justice is not to be done only to Muslims. We are asked to praise Allah Who is the Lord and Sustainer of every living being. He is not the Lord of Muslims alone. The Qur'an does not restrict Him to Arabs or followers of any particular faith. Rather, He is the Cherisher of everyone.

He has made available the benefits flowing from the sun, the moon, the solar system, trees, mountains, rivers and animals to everyone. His justice is equally beneficial for everyone. He does not profess and practise justice on a family, or faith community consideration. This explains the note of universalism in the Qur'anic assertion that justice and good should be done in an absolute sense.

At another place, the Qur'an instructs Muslims that their hostility towards another faith community should not distract them from the dictates of justice. For justice is identical with God-consciousness which should permeate Muslims' conduct. Their differences with any group or community should not prompt them to do any injustice to them. Whenever there called upon to dispense justice, they must fulfil its demands. This will win them Allah's pleasure. This also constitutes obedience to Him.

Let it be dearly understood that justice should be freely available to everyone, no matter to which faith or country they belong. For this is the command of our Lord, Cherisher and Creator. His directive is that no discrimination should mar our conduct. We should not give preference to anyone.

Allah's explicit command is that justice should be dispensed. It should be the hallmark of Muslims. Apart from doing justice, the Muslim should give above and beyond what is one's due. Even if someone acts unjustly towards us, we should do justice to him. This is the type of excellent conduct which the Qur'an promotes. ■



## The Muslim Ummah Must Fulfil its Obligation

-S.M.Rabey Hasani Nadwi

The distinction between it and the other nations that the Muslim "Ummah" has been bestowed with is that its goal of life has not been made confined within its own, sphere. Instead, it has been entrusted with the responsibility of ensuring the interests, and welfare of other nations as well. For fulfillment of this universal and cosmopolitan task, this Ummah has been assigned of a teacher and guardian. It is for this very reason that it is defined as "the best Ummah". Indeed, whenever the Ummah has acted in accordance with its status mentioned above, it has resulted in the form of its own glory, supremacy and success apart from the tremendous priceless good it has rendered to world nations. They have thus been able to consolidate the humanity and sublime values of life.

Earlier when they did not have the good fortune of being influenced by Islam the various world nations had despite the pinnacle of progress they had attained in material and civilization advancement, manifested evidences of extreme paucity and penury in respect of humanitarianism and passions of mercy and sympathy. They had let the treatment meted out to animals and beasts be meted out to serfs and the subjugated. Women's modesty and chastity was very brutally expropriated and outraged. The wealthy and the opulent used to pursue most lavish and fiendish

pursuits of life. Between the rich and the poor, between the ruler and the ruled and between the families noble and those deemed ignoble a treatment of tremendous disparity and furtherance was exercised and practiced. But, when the members of the Muslim Ummah gave illustrations of the Islamic teachings through their practical lives many a members of other communities, getting impressed with them, joined the fold of the Muslim Ummah and adopted the sublime values of Islam. Even the nations which did not fully adopt Islam, adopted at least its various qualities impressed, as they were, by Islamic values and had their manners and traits mended to somewhat extent.

The U.N.O. now has the egalitarianism among the human beings and the respect of human dignity included in this Charter, whereas it was very distinctly announced about fifteen centuries ago from now, by the Prophet of Islam (SAW) at an all-world congregation saying "O people, you are all progeny of one man, that is Adam. You are therefore, all equal to each other. There is no difference between an Arab and a non-Arab; nor between a Black and White. Whatever would make a difference would be made by the good or bad character and manner that one would have. Whoever will have as accordingly with care and caution will

be as much superior and better than, one who would be as much deficient in the same. And subsequently the members of the of Muslim Ummah proved themselves observant of and compliant, with this proclamation which had its impact made on the world. The serf and the paupers were awakened to the fact that they, too, are human others, to respect and honour and to amenities and necessities of human life.

The western nations that are deemed today the highest paragon of civilization and culture had been, prior to being influenced with the six centuries old and barbarous and savage acts. The poor and the labourers were treated in their societies in a manner than that animals were treated in. They have in this modern epoch of theirs improved themselves a lot. And yet they discriminate, even today, between the white and the Black. In the greed of wealth and opulence, the poor are brazenly and unrestrainedly exploited. The subjugated and vanquished people are for selfish interests, deprived of their various rights of human egalitarianism. For the sake of specious manifestation of opulence and competition and vainglory, essential commodities of human needs are lavishly, not used but wastefully squandered. While within many segments of the human inhabitants deaths are simultaneously, caused extreme poverty and starvation.

The present Western Civilization which has held today the whole world

under its absolute sway and giving demonstration of such perpetrations of discriminative active practices in life and conduct as make the humanity shudder. Overshadows by towering and grandiose places, slum hutments and shanties which cannot protect the inmates from chilly winter winds nor from the scorching hot blasts of summer, can prevent the rain water dripping through the holes in nor the roofs during rainy seasons are seen spread far and wide in major cities and metropolises. These, hutments and thatched tiny dwellings are also seen on the two sides of ravines full of city sewage waters in megacities like Mumbai and Calcutta. And neighbouring them, flanked by neat and clean roads, grandiose palaces equipped with all kinds of luxurious and regal pomp and purchased at prices 10 to 15 times higher than that of the common market are seen being spent with abundance. Whereas in the neighbouring slums, even the two times square meal is hardly, even after great pains available to clad and cover the body. The rich if accused of a crime, escapes thanks to his wealth, punishment and sentences while the weak and the helpless fall victims to police atrocities and torture. In the American metropolis of New York, the rich spend their lives in maximum comfort and luxuries fully secured and unperurbed, whereas the ordinary men are stabbed and shot dead with the fall of sun-set in by lanes for just nor conceding to part with a dollar or two.

The "Millat" that was produced and

raised by Islam was taught in sharp contrast with the instances of gross high-handedness of the modern civilization mentioned above, to be not less concerned with and solicitous of interests of others than that of theirs. They should wish and seek others welfares as much as they did their own. And the Muslim society that complied with the Islamic directives has set many an example of it the various eras of the Islamic history. Whenever the Muslim, society has fulfilled its obligations, such examples have kept emerging from it which have in turn, made a large number of world populace influenced by the excellence and humanitarianism of Islam. And due to that, changes were brought about in the mode of life and conduct of the humanity. Its evidences are visibly seen in the European society, despite many a moral and human weakness it has and also in the non-Muslim society of the sub-continent, despite its many a weakness provided looked at with unbiased eyes.

It is a matter of great grief, however, that the member of the Muslim Ummah adopted themselves time and again during the Ummah's life-span, items of glamour and glitter at the time in vogue in the world, abandoning sublime Islamic values which caused damage to the reputation of Islam and the Islamic Ummah on the one hand and on the other, other nation who could have acquired virtues that are there in Islam are not able to do so. At present, the majority of the members of the Muslims Ummah who are basically

products of the western education system are found far from the life marked with sublime values of Islamic Ummah. Various such vices as are not compatible with the lofty status they hold by virtue of the Millat they belong to have crept into them. From here it is that the non-Muslim society is getting Islam's message wrong. And, hence, their alienation from the righteousness and quality of humanitarianism is distinctly perceptible. In view of such a state of affairs, Muslims are called upon to realize their delinquency and mend themselves. In fact, the blame for dereliction in improving the lot of the world, upon the whole and of our country, in particular rests with Muslims as well. For, a large number of Muslims have neglected the Islamic characteristic of compassion and guidance to the extent that far from making others apprised of these good qualities, they themselves are found delinquent in setting captivating and inspiring examples of humanitarianism, examples that would have captivated the hearts of others and would have projected the bounteous and philanthropist aspects of Islam. This state of affairs is due, generally speaking, to two reasons. One that our Muslim generations pass through such an educational and pedagogical system that makes them averse to God and oblivious of the Hereafter. It happens to be so because the Muslims, after their six centuries long educational exaltation, started dealing with such an important matter as the education in frivolous manner. Whereas the western

peoples, having observed their supremacy is knowledge and learning took a leaf from Muslims and paid enhanced attention to education.

Consequently within span of only a few centuries they were far advanced in education and Muslim were left lagging for behind. And matters reached such a pass that, Muslims had to pick crumbs at those very Westerners table. It is a fact that the education does not impart knowledge only. Instead it does the job of moulding the morals and the character the mentality and the ideology. It moulds the taught into the cast of the teacher himself. Hence, the student seeking knowledge from teachers who are averse to God and oblivious of the Hereafter turns out to be so himself. The sway of the western people under which the entire world is held today and their style and fashion that has overwhelmed it makes the people no doubt conversant with certain branches of the science and knowledge which does lead to uplift and prosperity in the material life of the man but morally and character wise he does not make a thorough their teachers and the system of education unless and until, the Muslims have their education formulated in conformity with the sublime values becoming to the way of life sent down to the humanity by Allah, the Millat cannot get moulded in the cast desired for and conveyed to it by the Prophet (SAW) on behalf of Allah.

The bases that neglected the Hereafter and the mind-set of such a

nature are bound to make one enamoured of, and totally engrossed in only this world's prosperity, glory and selfishness — a state wherein one is concerned only with his own self and none else. The mundane and material advantage that such an education has and the extent of material advancement of peoples that it leads to and therefore, its need to that extent of material advantage that such an education has and the extent of material advancement of peoples that it leads to and therefore its need to do that extent is not denied. But, alongwith it, measures to make the man human in its true sense of the word, should also be made part and parcel of the education system.

Muslims today are in dire need of having their educational and pedagogical system strengthened and popularized among all sections of the Millat. But, it also has to be formulated in keeping with the sublime objectives and humanitarian and one solicitous of well-being of the humanity. It is, in fact, the result of nothing else but, their the real role and character of the Islamic Ummah so that the new generation on taking over from the currently active generation to replace it, is equipped and adorned with those qualities which could prove it to be the Ummah that is solicitous of the welfare of the entire humanity, capable of playing the role of the leader and the guide, an Ummah ideally symptomatic of its role and status. ■

## They Should First Set Their Own House in Order

- Syed Ehsanul Haque Nadwi

The hullabaloo raised about Triple Talaq among Muslims is a senseless, useless and futile exercise. First, it has nothing to do with Non-Muslims. So it is totally absurd and meaningless on their part to make so much hue and cry about it. It should be understood for all times to come that these laws are meant to be obeyed, abided by, observed and implemented by Muslims, who profess to be Muslims and believe in the Life after Death, the Hereafter, and accountability, before God, of their deeds done here in this world. If someone, despite the profession of being Muslim, does not abide by and violates them then he/she earns and gets stored for himself/herself a due comeuppance to be meted out to him/her in the Hereafter. And it is only his/her punishment, nobody else's. The Shari'ah or the Shari'ah Maker, who is the Creator of man and the cosmos, Himself, loses nothing.

Secondly, Muslim Shari'ah laws are all more than fourteen hundred years old since derived from their original sources (the Holy Qur'an and Ahadith), condensed and codified, and are now cut-and-dried. This has been done by men of great calibre, theologians, scholars and expert jurists, who had devoted all their lives to this task. They had all the material past and present (in their time) on the subjects they dealt with before them. They studied them, delved in them

in depth, meticulously deliberated and mulled over them, and came out with the cream, the neat and clean upshot of their deliberations and put them in plain, precise words and expressions. And these were promulgated, enforced and implemented throughout the long span of the Islamic history among the entire Muslim Ummah.

As against them, the cursory, irresponsible and off-hand opinions of any Tom, Dick and Harry, who can't even read a word of the Arabic language, the language of the original sources of these edicts, and just make their observations subjectively and tendentiously, are of no consequence and carry no weight. These Tomies don't know even the literal meaning of the word 'Talaq'. It means 'freedom', 'release' and not what they understand or make it out to be. In fact, the woman after 'Talaq' from her husband regains her original value and worth. She might get wedded afresh to some another man with her due consent. It is only because of the grisly, ghastly, putrefied and perverted Western culture that has reduced the woman to merely a plaything, a disposable, use-and-throw doll that the modern woman has lost her value and even her own sense of this value and worth.

Thirdly, nobody can know as best as the Creator, Master and Maker of men (the female folk included) knows their capabilities, their requirements, what and

when what is good or bad for them. And hence, accordingly He has chartered these edicts to be promulgated and enforced as per the need and requirement of the situations. Each case is to be considered and decided upon on its own merits. His knowledge of man/woman is infinite. He knows that there might happen occasions when 'Talaq' is the only course left to be pursued. This being the case, the total accumulated human intellect and wisdom cannot overrule His verdict. Even if the entire Muslim and non-Muslim world, not to speak of a few corrupt, perverted, deviated and depraved countries, passes verdict against it, Allah's command would remain unaltered and un-mutated.

Yes, the triple talaq in one go is not approved of. But, once uttered it becomes non-retrievable. It would already have its damage done. It is like a weapon which is not permitted to be used to murder any innocent person but if it is used, it is used and it would have its effect. A knife, if wielded, would cut; a bullet, if shot, would pierce, at all events. Being non-retrievable is also sort of a punishment for the person uttering it despite being prohibited.

Once Talaq is final, there is no sense, wisdom or logic in keeping the divorced woman bonded with the ex-. Certainly a man, whatsoever his status, would not like to incur even a penny on someone from whom he is not able to draw any benefit. And if he has no other means to get rid of her, he would certainly have her killed somehow, by hook or by crook. And that is what is going on today in India. Disputes, discord and differences

between the spouses are natural phenomena and unavoidable facts of life. The Hindustan Times (7 February 2016) city edition carried a story headlined: 'It is raining splits in Bollywood.' The subtitle reads: 'Valentine's Day is just round the corner but far from showing mush, our favourite star couples are calling it quits, one after the other. Couples wedded for as long as 15 years split for just non-compatibility between them.'

Going by the cases reported daily, hundreds, perhaps thousands of women (a substantial number of them newly married) are burnt alive, poisoned, throttled to death, because of non-existence of any provision of divorce/separation in their groundless, baseless, whimsical and concocted systems (which can't be even called 'code'). It is really shocking why the hearts of the people expressing so much concern about Muslim women's deprivation or negation of their right to divorce, etc. do not bleed over these thousands of pitiable, miserable, ill-fated women of their own community and take pity on, and take care of, them. Instead of shedding crocodile tears and asking for abolishment of triple talaq or amendment in Muslim Personal Laws or demanding a uniform civil code just to harass Muslims, these people should look into the extremely pitiable plight of their womenfolk and set the wrong done to thousands of their members right. They should first set their own house in order before raising accusing fingers at others. Those living themselves in glass houses should not throw stones at others. ■

## Palestinians Inside Israel Are Under Attack

- Jonathan Cook

Israeli prime minister Benjamin Netanyahu took to social media to apologise for last year's notorious election-day comment, when he warned that "the Arabs are coming out to vote in droves" – a reference to the fifth of Israel's population who are Palestinian.

In videos released last week in English and Hebrew, Mr Netanyahu urged Palestinian citizens to become more active in public life. They needed to "work in droves, study in droves, thrive in droves," he said. "I am proud of the role Arabs play in Israel's success".

Pointedly, Ayman Odeh, head of the Palestinian-dominated Joint List party, noted that 100,000 Bedouin citizens could not watch the video because Israel denies their communities electricity, internet connections and all other services.

Swiftly and predictably, the reality of life for Israel's 1.7 million Palestinians upstaged Mr Netanyahu's fine words. In a radio interview, Moti Dotan, the head of the Lower Galilee regional council, sent a message to his Palestinian neighbours: "I don't want them at my [swimming] pools."

Sounding like a mayor in the southern United States during the Jim Crow-era, he added: "Their culture of cleanliness isn't the same as ours. Why is that racist?"

Dotan was no extremist, observed the liberal newspaper Haaretz. He

represents the Israeli mainstream. Notably, Mr Netanyahu did not distance himself from Mr Dotan's remarks.

At the same time, Samar Quity, star of a new film on Palestinians in Israel called Junction 48, was questioned for two hours and then strip searched at Ben Gurion airport and denied her hand luggage before being allowed to fly to an international film festival.

Stories of state-sponsored humiliation at the airport are routine for Israel's Palestinian academics, journalists, actors and community leaders – in fact, for any Palestinian active in the public sphere.

The list of restrictions on Palestinian citizens is long and growing. A database by the legal group Adalah shows that some 60 Israeli laws explicitly discriminate against non-Jews, with another 18 in the pipeline.

Two laws passed last month intensify the repression of dissent. An Expulsion Law is designed to empower Israeli MPs to oust Palestinian lawmakers whose views offend them, while a Transparency Law stigmatises human rights groups working to protect Palestinian rights.

Recently leaked protocols reveal that the police have secretly awarded themselves powers to use live fire against Palestinian protesters in Israel, even if they

pose no danger. Yet another law threatens jail for any Palestinian citizen who tries to dissuade another from volunteering in the Israeli army.

Growing numbers of Palestinian citizens, including poets and writers, are being jailed or put under house arrest for posts on social media the Israeli authorities disapprove of.

Defence minister Avigdor Lieberman recently compared the work of the Palestinians' national poet, Mahmoud Darwish, to Hitler's *Mein Kampf*. Darwish is banned from school curriculums.

The culture minister, Miri Regev, meanwhile, has tied state funding for theatre and dance companies to their readiness to perform in Jewish settlements, illegally located in the occupied territories in the West Bank.

In his video, Mr Netanyahu said: "Jews and Arabs should reach out to each other, get to know each other's families. Listen to each other."

And yet his officials have just halved funding for the training of Palestinian student teachers, though not Jewish ones, to deter the former from pursuing teaching careers. Jewish schools face severe staff shortages, but Israel's educational segregation is so complete that Palestinian citizens cannot be allowed to teach Jewish children.

Mr Netanyahu also extolled his government for a promise to increase funding for Israel's near-bankrupt Palestinian local authorities. He forgot to

mention, however, that he had conditioned the money on the same councils demolishing thousands of homes in their jurisdiction. For decades Palestinians in Israel have been routinely denied building permits.

Israel's Palestinian citizens were not fooled by Mr Netanyahu's video. But as their leaders noted, they were not the intended audience. The video was a cynical PR exercise aimed firmly at the Europeans, who have been discomfited by Israel's increasingly repressive climate and the government's regular incitement against its Palestinian minority.

Mr Netanyahu is worried about a backlash in the West, including growing support for the boycott movement, European efforts to revive peace talks, and potential moves at the United Nations and International Criminal Court.

Palestinians in Israel have known worse repression than they currently endure. For Israel's first two decades they lived under military rule, locked into their towns and villages and largely invisible unless they agreed to do and say as they were told. Palestinian MPs could be elected to the parliament but only if they were first approved by Zionist parties like Mr Netanyahu's.

The Israeli right sounds ever more nostalgic for that era. Slowly the ethos of the military government for Israel's Palestinians is returning – and the perfume of Mr Netanyahu's soothing words about ending "discord and hate" will not cover the stench. ■

(Courtesy: YMD)



## Animal are Communities Like Human Beings

- M.I.H. Farooqi

Protecting biological diversity on Earth is the duty of every Muslim. This ecological ethic is one of the moral principles of Islam based on Quranic Injunctions (Verses) and Prophetic Sayings (Hadith). In this context two very important verses of Quran may be cited, namely.

He it is Who have made you regents ( Inheritor, Khalifa) in the earth; so he who disbelieves, his disbelief be on his own head. (Surah Faatir, 35:39) and

There is not an animal in the earth, nor a flying creature flying on two wings, but they are peoples (communities) like unto you. (Qur'an Surah An'aam. 6:38).

Notion of Khalifah (vicegerent) for man on earth (Verse of Surah Fatir) shows his obligation towards environment and all creatures as defined and emphasized in the second verse of Sura An'aam. Allah gives all the rights and privileges to man for using the wealth provided on the earth in a just manner. However, the Khalifa (the man and the woman) who occupy the highest place among all creatures, has to treat animals with compassion and not to abuse them. Wastage of even water is a sin in the light of Quranic injunction which reads as follows:

Eat and drink: But waste not by excess, for Allah loves not the wasters (Al-A'raf 7: 21). There are numerous passages in the Holy Qur'an which sheds light on the animal and plant life in various contexts. Mention of some of the animals, their uses and benefits for mankind have been made in Quran. Wonderful diversity, beauty and

charm are the subject matter of several verses of the Quran.

Human beings cannot harm the biodiversity of the earth and in case he fails to conform to the conditions that limit his right on Earth, Allah warns that "then We reduce him (to the status of) the lowest of the low." (Qur'an Surah Teen, 95:4,5)".

In Surah Al Rum ( Verse 41), Allah says that "Corruption (destruction) do appear on land and sea because of (the evil) which men's hands have done, that He may make them taste a part of that which they have done, in order that they may return". This verse is a clear warning to those who wish to alter the biodiversity maintained by Allah.

In Surah Baqarah ( 204-205), Allah warns the man in these words 'And when he turn away (from him) his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loves not mischief.' Thus for Allah, any alteration or destruction of animal or plants (crops) is the mischief (Arabic: Fasad fil Arz) by Man for which he would be punished. Quran has a warning for such people in these Words". "They are those whom Allah has rejected and whom He has condemned because they served evil" (Qur'an Surah Maidah, 5:63). We clearly learn from the injunctions of the Quran, Allah does not like those who create disturbance/ mischief (Ecological or otherwise) on Earth (Arabic: Fasad Fil Arz).

It is important to note that Six Surahs of Quran have been named after

animals, namely: Surah Al-baqarah (The Cow); Al-An 'am (The grazing livestock,); An-Nahl (The Bee), ' An-Naml (The Ants); Al-Ankaboot(The Spider), Al-Feel(The Elephant). Surah Al- 'Aadiyaat (The racers) also refers to horses.

In view of the fact that the Qur'an strongly enjoins Muslims to treat animals with mercy and compassion, Prophet of Allah issued several advises to Muslims to follow the injunctions of Allah with regard to Animal Life. Some of such sayings (Ahadith) are listed below.

"The world is sweet and green (alluring) and verily God is going to install you as vicegerent in it in order to see how you act" ( Sahih Al Muslim, Kitab al-Riqaq, Chapter 36).

"There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him (Sahih al-Bukhari, Volume 3, Chapter 39: Agriculture).

At another place Prophet (PBUH) says: "All creatures are like a family (Ayal) of God: and he loves the most those who are the most beneficent to His family. (Narrated by Anas. Mishkat al-Masabih: Sahih al Bukhari.)

Allah, the Creator of Earth, requires mercy to all living creations by human beings. Cruelty to them, animals or birds, is a sufficient reason for a person to be thrown into the Fire. Causing pain and suffering to the defenseless and innocent creatures of God is a sin in Islam. As a matter of fact Allah's Apostle is reported to have said that : "A good deed done to a beast is as good as doing good to a human being; while an act of cruelty to a beast is

as bad as an act of cruelty to human beings," (Al-Bukhari).

Some other important Hadiths related to animal lives are listed below:

Several Hadiths clearly suggest that being brutal towards animals is a grave sin and Allah (SWT) will punish him who treats the animals without kindness. It is Obligatory for the owner of the animal to feed it.

Once on return from a campaign, a few Companions took away the chicks of a bird from their nest. The mother bird came back and when it could not find its chicks in the nest, it began to fly around screeching. When informed of the matter, Allah's Messenger became angry and ordered the chicks to be put back in the nest. (Sunnon Abu Dowood)

During a journey, somebody picked up some birds eggs. The bird's painful note and fluttering attracted the attention of the Prophet who asked the man to replace the eggs. (Al- Bukhari)

Narrated By Abu Huraira : Allah's Apostle said, "While a man was walking on a road, he became very thirsty. Then he came across a well, got down into it, drank (of its water) and then came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. The man said to himself "This dog is suffering from the same state of thirst as I did." So he went down the well (again) and filled his shoe (with water) and held it in his mouth and watered the dog. Allah thanked him for that deed and forgave him." The people asked, "O Allah's Apostle! Is there a reward for us in serving the animals?" He said, "(Yes) There is a reward for serving any animate (living being)." ( Sahih al Bukhari, Sahih Al

Muslim)

Similarly Prophet told his companions about a wicked woman, who filled her shoe with water and gave it to a dog that was lolling its tongue in thirst. For this deed she was granted the ultimate reward: eternal Paradise.

And for the other women, Allah's Apostle said, "A woman was tortured and was put in Hell because of a cat which she had kept locked till it died of hunger." Allah's Apostle further said, (Allah knows better) Allah said (to the woman), 'You neither fed it nor watered when you locked it up, nor did you set it free to eat from the earth.' (Sahih Al Bukhari)

If someone kills a sparrow for sport, the sparrow will cry out on the Day of Judgment, "O Lord! That person killed me in vain! He did not kill me for any useful purpose." (Sunan an-Nasa'i)

Once the Prophet passed by an emaciated camel due to hunger, he said: "Fear God in regards to these animals who cannot speak their will. If you ride them, treat them accordingly (by making them strong and fit for that), and if you [plan to] eat them, treat them accordingly (by making them fat and healthy)." (Sunan Abu Dawood)

Islam forbids using animals or birds for targets while practicing shooting. When Ibn Umar, one of the Companions of Prophet Muhammad saw some people practicing archery using a hen as a target, he said: "The Prophet cursed anyone who made a living thing into a target (for practice).

Prophet of Islam used to say: "Whoever is kind to the creatures of God,

is kind to himself."

When the Holy Prophet migrated to Medina from Mecca in 622 A.C., people there used to cut off camels' humps and the fat tails of sheep. The Prophet ordered this barbaric practice to be stopped.

Hazrat A'ishah narrates: "I was riding a restive camel and turned it rather roughly. The Prophet said to me: 'it behooves you to treat the animals gently' (Sahih al Muslim)"

It is encouraged for Muslim to let Animals eat of the plants that they have planted. Prophet Muhammad (saw) is reported to have said: (Narrated By Anas bin Malik): "If any Muslim plants any plant and a human being or an animal eats of it he will be rewarded as if he had given that much in charity." (Sahih Al Bukhari).

Another Hadith about gentle treatment to Animal is as follows:

Narrated By Salem: Ibn 'Umar disliked the branding of animals on the face. Ibn Umar said, "The Prophet forbade beating (animals) on the face." [Sahih Al Bukhari, Sahih Al Muslim).

In Jami al-Tirmidhi as well as Sunan Abu Dawood it is mentioned that Prophet Muhammad (SAW) prohibited the act of inciting animals against each other.

People of Medina once complained that the street dogs were being a nuisance to them (May be because of Rabies). Due to the complaints by the people regarding these stray dogs, Prophet Muhammad (SAW) ordered that such dogs who are hazardous (due to rabies) to the people should be killed. But permission to keep dogs, though unclean, was granted for (the protection of) herds, for hunting and (the

protection of) cultivated land.- (Sahih Al Muslim)

Prophet Muhammad (SAW) also instructed men not to overburden their domestic animals. Burdening a donkey with more load than that which he can easily carry is again a wrongful practice which was forbidden in Islam. If the Prophet saw, any animal overburdened or ill fed he would speak mildly to the owner and say, "Fear God in your treatment of animals." (Sahih Al Bukhari)

The Prophet (SAW) forbade striking the face or branding on the face of animals. He said, when he saw a mule which had been branded: "God curse the one who branded it."

On the way to a battle, the Prophet's army marched towards Makkah, they passed a female dog with puppies. The Prophet not only gave orders that the mother dog and puppies should not be hurt or disturbed, but posted a man to see that this was done.

Prophet Muhammad (SAW) forbade blood sport {like cock fighting, animal fighting} which is cruelty to the animals. The Prophet also forbade his followers to hunt for sports, like shooting birds and animals with bows and arrows.

Sitting idly on the back of camels is reprimanded by the Prophet who said "Do not treat the backs of your animals as pulpits, for God has made them subject to you only to convey you to a place which you could not otherwise have reached without much difficulty." Similarly he forbade keeping horses saddled unnecessarily. [Sahih Al Muslim]

Whenever Prophet Muhammad (SAW) saw any animal overloaded or ill-fed

he would pull up the owner and say: "Fear Allah in your treatment of animals." [Sunan Abu Dawood]

According to a Hadith in Jami al-Tirmidhi and Sunan Abu Dawood, Prophet Muhammad (SAW) prohibited the act of inciting animals against each other. He also banned the slaughtering of any animal in front of the other.

He also forbade people to keep animals tied to their working equipment for a long time and said, "Don't make the backs of animals your chairs." Animal fights were also made unlawful. Another custom was to tie up an animal and practice arrow shooting on it. This was also prohibited.

He also stated, "Verily, there is heavenly reward for every act of kindness done to a living animal."

Abdur Rahman ibn Uthman narrated: When a physician consulted the Prophet (PBUH) about putting frogs in medicine, he forbade him to kill them.

Ibn Abbas narrates : We were on our way with Prophet Muhammad when we saw a man who tied his sheep up to slaughter it. Yet, he was sharpening his knife in front of the animal. Prophet Muhammad (SAW) scolded the man: Do you want to kill him plenty of times? (Mustadrak)

Once Prophet saw a camel on the road, whose belly had shrunk so much because of extreme hunger that it had become one with its back. He said, "Fear Allah in your treatment of these animals who cannot speak."

Muezza (or Mu'izza) (Arabic:) is said to have been the Prophet's favorite cat.

About taking care of animals while traveling, the Holy Prophet used to give the following advice:

When you journey through a verdant land, {go slow to} let your camels graze. When you pass through an arid area, quicken your pace {lest hunger should enfeeble the animals}. Do not pitch your tents for the night on the beaten tracks, for they are the pathways of nocturnal creatures. (Narrated by Abu Huraira. Sahih Al Muslim).

Anas narrated that "When we stopped (during travels with the Prophet) at a halt, we did not say our prayers until we had taken the burdens off our camels' backs and attended to their needs."

A Hadith is reported from the Prophet that he issued advice to kill the sinful (fawasiq) animal within the holy area (haram) of Mecca, such as the rat and the scorpion. However, killing any animal or bird, domesticated or otherwise, was forbidden.

Abu Hurayrah, a close Companion of the Prophet, was known for being very sympathetic and loving towards animals so much so that although his name was Abdur-Rahrnan, he was known as Abu Hurayrah, meaning "father of the kitten." He was called so because of a small cat that he used to feed and care for and carry with him everywhere he went.

It is well known that camel named Qaswa, was very dear to our Prophet. Muhammad (SAW) is said to have loved his cat Muezza so much that "he would do without his cloak rather than disturb one that was sleeping on it." Allah's Apostle prided himself in being part of a rich Traditions of Prophets who' found their

means of livelihood as being shepherds.

Usually in Muslim culture, animals have names (one animal may be given several names), which are often interchangeable with names of people. Muslim names like asad and ghadanfar (Arabic for lion), shir and arsan (Persian and Turkish for lion, respectively) are common in the Muslim World. Prominent Muslims with animal names include: Hamza ibn Abdul Muttalib (called "Asad Allah", God's lion), Abdul-Qadir Gilani (called "al-baz al-ashhab", the white falcon) and Lal Shahbaz Qalandar of Sehwan (called "red falcon"). The Holy Prophet Muhammad (SAW) prohibited the use of skins of wild animals. (Narrated by Abu Malik on the authority of his father - Sunan Abu Dawood and Jami at-Tirmidhi).

The Holy Prophet (SAW) said: 'Do not ride on saddles made of leopard skins.' (Sunan Abu Dawood). All kinds of animal fights are strictly forbidden in Islam.

According to Al Hafiz B A Masri (Animals in Islam), using animals for research may be permitted in Islam. The animals must not suffer pain or mutilation and there must be a good reason for the experiment. Actions shall be judged according to intention. Any kind of medical treatment of animals and experiments on them becomes ethical and legal or unethical and illegal according to the intention of the person who does it.

Well known historian Montgomery Watt states that "Muhammad's kindness to animals was remarkable". He cites an instance when Prophet posted sentries to ensure that a female dog with newborn puppies was not disturbed by his army traveling to Mecca in the year 630. ■

## Revelation of The Qur'an for The Guidance of Mankind

- Mozammel Haque

The Noble Qur'an was revealed in the month of Ramadhan (Al-Qur'an, 97:1-3.). The Qur'an was sent down in the month of Ramadhan on the Night of Power Lailatul Qadr. (Al-Qur'an, 91:1-3.). It is the month of Ramadan that Allah has honoured by revealing the Qur'an. Because of this strong relation between the Qur'an and the month of Ramadhan, Prophet Muhammad (peace be upon him) used to read the Qur'an to Archangel Jibreel every Ramadhan.

First of all, Allah the Most High, created man-kind and gave him the gift of expression. For the guidance of mankind Allah sent Prophets (peace be upon them all) to every single community. In the words of the Qur'an, "There has been no community to which God's messengers have not come" and "Muslims should make no distinctions between them." So it is the duty of a Muslim to honour all the prophets equally.

The Qur'an represents the culmination of all other earlier Revealed Books. The Qur'an is the last of the Revealed Books. The Qur'an is the first religious book in the world, which requires the belief in other revelations, a part of its Faith. This Sacred Book was revealed to the last Messenger, Prophet Muhammad (peace be upon him) in the month of Ramadan. Allah Himself said in the Qur'an: "*Ramadhan is the (month) in which was sent down the Qur'an, as a guide to Mankind, also clear (Signs) for guidance and*

*judgment (between right and wrong)."* (2:185). Allah the Most High has especially mentioned the exact date and month of the revelation: "*We have indeed revealed This (Message) in the Night of Power.*" (97: 1) So the purpose of the revelation of the Qur'an was for guidance of Mankind.

The Qur'an is emphatic in proclaiming that Islam is the religion of Jesus, Moses, Abraham and the Prophets. Jesus and Moses were not Jews but Muslims. "*Surely those who believe (in that which is revealed to Muhammad Peace be upon him) and those who are Jews, and the Christians, and the Sabaeans - whoever believes in Allah, and the Last Day and does good, surely their reward is with their Lord, and there is no fear for them nor shall they grieve.*" (2:62). "*A Guidance for mankind and clear proofs for the guidance and judgement (between right and wrong)."* This is the most important characteristic of the Qur'an, the Book that Allah has revealed in the month of Ramadan.

It is guidance for mankind. It is clear proof, clear proof of guidance and of judgement. The Qur'an is indeed a great miracle and source of blessing. The month of Ramadan, is a time that many Muslims rejuvenate their faith and take heed of the truth sent by Allah in the Qur'an unto mankind. Allah says; "*This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqoon (the pious and righteous persons)*" (Qur'an-Al-Baqarah, . Verse 2) :

In it is a solution and guidance for all of Humanity. Allah Subhanahu Wa Ta'ala says; *"This is the Book (the Qur'an.), whereof there is no doubt, a guidance to those who are Al-Muttaqoon (the pious)"* (Qur'an Al-Baqarah 2:2)

Before the revelation of the Qur'an, it was preserved and guarded from corruption in the *"Mother of the Book"*. Allah Himself said: *"Nay this is a Glorious Qur'an (inscribed) in a Tablet Preserved"* (85:21-22). When Allah wanted to give this Trust to someone, the Heavens, the Earth, and the Mountains, i.e. other creatures of Allah, besides man, refused to undertake this Trust or responsibility. They preferred to submit their will entirely to Allah's Will, which is All-Wise and Perfect, and which would give them far more happiness than a faculty of choice, with their imperfect knowledge. Allah says in the Qur'an: *"We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it: He was indeed unjust and foolish."* (33-72).

So it is the human beings who took the responsibility of the Trust without realizing its importance. The Qur'an is the revealed book of God which has been in existence for more than four hundred years and the Word of Allah is available in its original form. There has not been an iota of change in this unique historic record. Its originality and authenticity has been guaranteed by no other than Allah the Almighty who challenges in the Qur'an itself.

Allah said, *"This Qur'an is not such as can be produced by other than Allah:*

*on the contrary it is a confirmation of (revelation) that went before it, and a fuller explanation of the Book - wherein there is no doubt -from the Lord of the Worlds."* (10:37). In another verse of the Qur'an Allah challenges, *"Or do they say, "He forged it?" Say: "Bring then a Surah like unto it; and call (to your aid) anyone who can, beside Allah if it be you speak the truth!"* (10:38). *"Or they may say, "He forged it." Say, "Bring you then ten Suras forged, like unto it, and call (to your aid) whomsoever you can, other than Allah! - if you speak the truth!"* (11:13).

*The world is challenged to produce a Book like it and has not produced one. It is the only Revealed Book whose text stands pure and un-corrupted today. Allah said, "Say: "if the whole of mankind and jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support."* (17:88)

The Qur'an is the only Book in the world which has remained for the past fourteen centuries pure without any interpolation or change and will remain so till the Last Day as Allah has guaranteed its purity. (15:9).

The purity, preservation and propagation of the Qur'an were maintained by two methods: memorization of Qur'an in Qur'anic schools and the recitation of the complete Qur'an in Ramadan. In the month of Ramadan every year the Noble Prophet (peace be upon him) was asked by Archangel Jibreel to recite the whole of it twice. It was a Muzakira between the two. Abu Huraira reported that Jibreel used to repeat the recitation of the Qur'an with the

Prophet once a year, but he repeated it twice with him in the year the Prophet (peace be upon him) passed away. The Qur'an was recited in the Taraweeh for the first time during the era of Caliph Omar.

So far as the memorization of the Qur'an in Qur'anic schools is concerned, many Huffaz and Islamic scholars have been killed in different parts of the world at different times. But still there is no dearth of Islamic scholars who can recite the complete Qur'an from memory. Severe campaigns have been launched against the Qur'anic schools, which teach the study, recitation and memorization of the Qur'an. The Qur'an is the main Book of the Muslims; it is the duty of the Muslims to learn Qur'an, which contains their code of life and ethical values whose benefits have been experienced by man-kind throughout the ages.

I have already mentioned the objective and importance of the Qur'an and how its originality and purity have been maintained. Our Prophet (peace be upon him) and his Companions dedicated their days and nights for worship. Their lives revolved completely around the Book of Allah, the Qur'an, reciting it in and out of Salah.

The Qur'an is the basis of the religion of Islam, and on the preservation and propagation of the Qur'an depends the very existence of this Faith. Hence the virtue of learning and teaching the Qur'an is self-evident and does not need further elucidation. The Prophet (peace be upon him) said, "The best amongst you is he who learns the Qur'an and teaches it." (Bukhari, Daud and Tirmidhi).

We see that many of the Pious Predecessors exerted themselves in the recitation of the Qur'an. Some would complete recitation of the whole Qur'an in three days. Others would recite it in seven or ten days as they realized its value.

Sometime we are so engrossed in the pursuit of our material objectives that we neglect the recitation of this great source of blessing. In its recitation there will always be benefit whether we truly comprehend the meaning of it or not.

Truly the benefits of reading the Qur'an are immense and in this month of Ramadan we should make a firm decision to make the recitation of the Qur'an a essential part of our daily diet which will Insha Allah pave our path to eternal happiness.

May Allah Ta'ala guide us to recite, appreciate and understand the true wisdom of the Qur'an and may He bless our hearts with the true noor (light) of the Qur'an. Ameen

A great Islamic scholar wrote in his book entitled Toward Understanding of the Qur'an: "The present arrangement of the Qur'an is not the work of later generations, but was made by the Prophet under God's direction. Whenever a surah was revealed, the Prophet summoned his scribes, to whom he carefully dictated its contents, and instructed them where to place it in relation to the other surahs. The Prophet followed the same order of surahs and verses when reciting during ritual Prayer as on other occasions, and his Companions followed the same practice in memorizing the Quran. It is therefore a historical fact that the collection of the Qur'an came to an end on the very day that its revelation ceased." ■



## The War on Islam & The Agenda of Hegemony

- Firoz Mahboob Kamal

### Defeating Islam is the issue

The imperialists do politics, fight wars, occupy lands and kill millions not for mere economic exploitation and military or political gains. They want to defeat and destroy their ideological competitors and survive as the sole civilizational force on earth. After the sudden demise of Socialist Soviet Union - the West's most powerful ideological challenger, the Western imperialists had a great joy of relief and a strong spell of euphoria. They thought that they have won the final- war of ideas and the history of mankind has reached its end with liberal capitalism as the global norm of civilisation. They could really think of a global village with global Western values. The euphoria was so immense that many capitalist gurus like Francis Fukuyama declared it the end of history. Carl Marx too, died with a dream of such euphoria. He believed that the victory of the proletariat and the emergence of classless communist society are inevitable. Marx claimed it the ultimate end of historical determinism. But such Marxist theory proved utter nonsense.

With the emergence of Taleban Islamists in Afghanistan, establishment of Islamic khilafa in Iraq and Syria, and rise of militant Islamists in many other parts of the world, euphoria of the capitalists has also quickly evaporated. Fukuyama's "end of history" proved nonsense, too. In fact, the history itself proved it never ends. Since the clash between the Divine truth and the satanic falsehood survives in all ages; history too continues. Contrary to the common belief of

the capitalists and the socialists, history never takes a linear course. History takes turns and even makes reversals. It itself doesn't possess any inherent determinants to decide its own destiny. Force of the Divine faith, concomitant commitment of the followers of the faith and ultimate wish of Allah Subhana wa Taala decide which way the history should move.

The engine of history is running fast in many parts of the Muslim world. It is getting enormous fuel from the blood of the Islamists in Afghanistan, Iraq, Syria, Palestine, Somalia, Pakistan, Bangladesh, Mali, Nigeria, Algeria and many other parts of the world. Islam is showing a strong global resurgence. The Western imperialists are not happy with such a new trend of history; and want to stop it. Hence President Barak Hussain Obama and his cronies had to declare a global war against the Islamists. So the US, the UK, the French, the Canadian and the Australian planes are on a bombing mission in Iraq and Syria. What Israel did in Gaza, they are doing the same in the Islamic State. Defeating Islam has now emerged as the most important issue in the capitalist camp.

### Phobia of Islamic State & the paranoia

Iraq and Syria is more than 7 thousand miles away from the USA and Canada. But the imperialists living in that distant part of the globe find their survival at risk with the resurgence of Islam in the Muslim lands. The Islamic State has no Navy or Air Force. But still, the USA and its capitalists ally find high security threat in their homes, offices, streets, trains, planes, buses and in capitals from the

army of Islamic State. They could win a World War in 5 years, but can't think of winning the war against Islamists even in 25 years. Now the current challengers to the imperialists are not the other imperialists, but the Islamists. In World Wars they need not fight such Islamists. Hence the scenario is different. President Barak Obama's former Defence Secretary and former CIA chief Mr. Leon Panetta recently told: it may take 30 years to defeat the Islamic State. It is also an incorrect assumption by an imperialist who still think that the US army can never be defeated, it only takes some extra time to win. Does he think that the US can fight a war for 30 years?

The US and its gang of ally couldn't win the war against Taleban even in 13 years. At the end, they are packing bags to return home with sense of extreme humiliation. Nor could they win war in Iraq. They couldn't win war in Vietnam either. The Islamic State has proved its strength much stronger than the Taleban and the Vietnamese. Eight hundred Islamic State fighters could rout 30 thousand US trained troops in Mosul in less than 24 hours. The US has superior air power; but that too is failing. The constant US bombing in the city of Kobane failed to stop the Islamists' advance. Such a display of fighting strength of the Islamists has generated an intense Islamophobia in imperialists' mind: the fear has indeed made them pathologically paranoid and wholesale homicidal. As a consequence, in the absence of army barracks, arms industry or war installations, the US and UK fighter jets are now bombing roads, houses, caves, hills and mountains in Syria and Iraq. They consider them as the potential military targets. From the US warships in the Mediterranean, they even fire Tomahawk missile of several million

dollar worth to blow up few Islamists' home in residential cities. Due to same homicidal paranoia, they could kill and maim hundreds of thousands of innocent men, women and children in Iraq and Afghanistan without a single remorse of conscience.

### **Defending capitalism is the war cry**

In wars in Afghanistan and Iraq, the US alone has spent more than one trillion dollars and sacrificed more than 5 thousands of their own people. More than forty countries also fought side by side with the US. Now the US and the same bunch of its ally are back in Iraq and Syria to do the same. More than 60 countries have announced their readiness to join the war against the Islamic State. Here the issue is not defending their national borders: in fact, the war is taking place thousands of miles away from their border. It is the war for defending capitalism as a global ideology. So, the whole world is their war field. The backbone of the capitalism is its massive military power: not any ideological superiority. So, they have decided to defend their ideological frontier with fighter planes, missiles and bombs. In war of ideas, the imperialists consider it the only option for their ideological defence. In the past, Pharaoh, Nimrod and other forces of evil deployed the same lethal tool and the same strategy to defend their tyranny and falsehood.

The US-led war in Afghanistan was not for mere removal of the Taliban. Nor was it for oil or gas. In fact, Afghanistan has little oil or gas to offer. But the country has much more precious asset in its possession. Under the Taleban rule, Afghanistan possessed Islam as the state ideology. It was enough to be the target of the global nexus of the evil forces. Afghanistan also possessed other strategic assets: out of all Muslim countries it was the

only country that had the largest number of jihadists who could readily sacrifice their life for anything that is Islamic. Hence, Afghanistan appeared as the number one threat to the hegemonic agenda of the imperialists. This is why it became the immediate target of the West's savage war and a full military occupation. The prime aim of the war was to dismantle the Islamic State of Afghanistan and its Islamic institutions; and to raise secular institutions populated by their own brand of ideological converts with extreme anti-Islamic commitment. The same agenda is back in their list in the war against the Islamic khilafa.

Dismantling khilafa is the aim. In the past, the colonial occupation of the Muslim countries led to huge genocidal massacre, massive economic exploitation and extreme political deprivation. But the greatest damage to the Muslim Ummah was done by dispossessing Islam from the ownership of a state. The full Islam can never survive or grow with such dispossession. It was the greatest harm not only to the Muslims, but also to the whole mankind. As a consequence of such dispossession, Islam -the only revealed religion of the Al- mighty Allah Subhana wa Ta'ala couldn't deliver His greatest gift to the mankind for the benefit both here and in the hereafter. As a result, Islam -the complete roadmap for the mankind, could survive only as a bunch of religious rituals with few dogmatic beliefs. The arenas of politics, economy, culture, judiciary, education and other institutions of public guidance and governance were overtaken by the followers of toxic ideologies of the evil forces. Such occupation of the Muslim lands still persists: only the ethnicity of the occupiers has changed, but not the anti-Islamic commitment.

An ideology always needs a powerful state as its supporting backbone. Otherwise it

can't stand anywhere in the society. Nor can its social, moral and ethical policies get any place in politics, culture, education, economy, judiciary and other important arenas of life. Such a stateless ideology can never emerge as a civilizational force, therefore fails to make any positive impact on human history. This is why, Christianity in the West, Confucianism in China or Hinduism in India has little impact in civilisation building. These religions do not survive in any societal laws, values or state policies. In such crucial context, how the revealed religion of Allah -the Most Wise and the Most Well-wisher of man- kind can ignore such an important civilizational issue and allow the sustenance of occupation of states and societies by non-Islamic evil forces? Hence, the prophet of Islam (peace be upon him) and his great companions passionately engaged to end this occupation and establish an Islamic state from day one of their mission. For such a historic job, all the Muslims needed to migrate to Medina and consolidate as a solid fighting force for the newly formed Islamic state. Without establishment of such a state, the whole mission of the Divine prophet hood and the whole purpose of revelation of the holy Qur'an would have been fruitless. In whole human history, establishment of such an Islamic state was indeed the most important, most beneficial and the best civilization making task. For its creation and defence, more than 70% of the prophet's companions needed to sacrifice their lives. Still it survives as the most important legacy of the prophet (peace be upon him) that every Muslim must practise as an integral part of their faith. Other wise it amounts not only to blatant betrayal to the prophetic mission, but also to denial of Islam as a Divine roadmap.

Communism was once a powerful ideology and a dominant world power. But those

days of dominance are quickly gone with the wind as soon as it was dispossessed from the ownership of the largest state of the world -the Soviet Union. Now it ceases to be a powerful political ideology. The enemies of Islam have taken down the same route to de-empower the Muslims and Islam. They take it as the most effective way of defeating Islam as an ideology. Hence, they want to keep such dispossession of Islam from ownership of state as a permanent status quo. Any attempt to break such status quo is perceived as a great threat to their imperialist agenda. Their own stooges in the occupied Muslims countries like the Saudi and Jordanian kings, the UAE and Qatari sheikhs, the Egyptian and Pakistani generals and other tyrants also perceive the message same way. This is why the recent declaration of Islamic khilafa quickly alarmed the enemies of Islam worldwide. The Western imperialists identified it as the greatest security threat. The Muslims have more than 60 countries. But none is perceived as such a threat to the imperialists. Hence the main purpose of the US led-war against Islamic khilafa is not to protect any people, nor to promote democracy or human rights; it is aimed only to destroy this Islamic state.

### **Establishing khilafa : An obligation**

Unlike other religions, Islam has its own social, political, educational and judicial policies. without implementation and practice of those policies, Islam can't be practised as full Islam. Hence disconnecting state from such Divine policies -as prescribed by the secularists is haram in Islam. It is a clear command of Allah Suhana wa Ta'ala -as revealed in the holy Qur'an that every Muslims must enter into the full compliance with Islam. Allah Suhana wa Ta'ala reveals: "O you who

believe! Enter into submission one and all and do not follow the footsteps of Shaitan; surely he is your open enemy."- (Sura Baqara verse 8). So, partial compliance with Islam is no Islam at all; rather it abhors Allah Subhana wa Ta'ala's above Qur'anic order. So compliance with Western legal, cultural, educational, economic and philosophical model can't get any place in Muslims life. Rather it amounts to following Shaitan's footsteps. But such Islamic policies can't be practised only inside mosques or houses. The Muslims must possess enough geographical space and political power to do that. To get such a space and power, establishing Islamic khilafa becomes a religious necessity and a Muslim's obligation. Early Muslims did that. Muslims of other ages and of other places must do that too. Indeed, the Muslims need to be faith-bound natural warrior for creating and defending such khilafa.

Islam is the religion of peace. But peace can never be delivered without a decisive victory against the army of evil forces. It obligates fighting against the enemy of peace. It is a Divine tool to enjoin peace and eradicate the vice. Hence jihad becomes a Divine prescription. For such a constant war against nexus of evil, Islam also needs an omnipresent army of committed fighters. And to raise such an army, Allah Subhana wa Taala has His own plan: the Almighty makes a binding deal with every believing man. The text of the deal -as revealed in the holy Qur'an comes as follows: "Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden: they fight in the way of Allah, so that they kill and are killed; a promise which is binding on Him in the Taurat and the Injil and the Qur'an; and who is more faithful to his covenant than Allah? Rejoice therefore in

the pledge which you have made; and that is the mighty achievement.” -(Sura Taubah verse 111). Hence in Islam, belief in Allah Subhana wa Taala, doesn't end in mere words: it implies a solemn deal with Him. As a part of the deal, jihad becomes a binding obligation. It works indeed as a perfect recruitment tool for the Divine army. Fighting and sacrificing in the way of Allah Subhana wa Ta'ala thus becomes the natural outcome of Muslims' faith. Eternal place in paradise comes as a reward to such combatant believers.

Prophet Muhammad (peace be upon him) was indeed the emblem of fulfilling such a solemn deal. He himself organised and took part in many wars. He was badly wounded in war, too. His faithful companions too, fulfilled the same deal. Creating and defending the Islamic state stayed in the central point of their life. It is so important that spending few moments in defending the frontier of Islamic state was described by the prophet (peace be upon him) better than spending whole night in non-obligatory (nafl) prayers. The prophet (peace be upon him) also mentioned, “Whoever never took part in jihad, neither intends to do so in the future is a hypocrite.” Jihad is so basic to Islamic belief and practice that none of the early day's Muslim abstained from it. Jihad was not only the integral part of their life; most of them indeed sacrificed their life, too. As a consequence, establishing khilafa and growth of the Muslims as the most powerful civilizational force became a reality.

### **The only option and the greatest crime**

Apart from fulfilling the deal with Allah Subhana wa Ta'ala, the Muslims in all ages possess no other important obligation. Like the early days' Muslims, the same success can come even today. Allah Subhana wa Ta'ala is

omnipotent: His Divine roadmap can show the road of success, peace and prosperity at all times and in all places. In fact, the full compliance with Islam's guidance by today's Islamists in Iraq, Syria and few other Muslim countries has already shown some spectacular successes. Establishing an Islamic khilafa, and its quick victory over a land larger than Great Britain is an example. The Islamic State has grown so powerful in such a short period of time that the US needs more than 60 partner countries to fight this nascent state.

The Western imperialists' agenda is now clear. They call such a full compliance to holistic Qur'anic belief as political Islam. They call it evil and barbaric. They want to destroy such faith in all possible way. President Barack Obama vowed it; other imperialists supported it. Hence their target is not only the khilafah or Islamists, rather the whole body of the Qur'anic Islam that generates such combatant faith against the global forces of evil. The enemies of Islam fully understand that mere dismantling the Islamic khilafa and killing of the Islamists in Iraq, Syria, Afghanistan, Pakistan, Yemen or Somalia will not solve their problem. If the Islamic faith -as practised by the prophet of Islam (peace be upon him) and the early days' Muslims survives it will continue to raise Islamic states in other parts of the world. Therefore they started war on Islam. The prophetic Islam is their prime target. This way they want to disconnect the Muslims from the Qur'anic guidance. The project started with the colonial occupation of the Muslim lands. Now the neo-imperialists want to continue it. What can be the greatest crime against Allah Subhana wa Ta'ala and the true Muslims than this imperialist ploy? 11/10/14. ■

*(Courtesy: The Muslim World League Journal)*

*(Continued from page 39)*

**Second**, ensuring morality of a teacher at recruitment for a course in each level of education. Because students are a 'captive audience' and they follow their teachers. So a code of ethics for teachers should be designed and provided to each teacher before acquaintance with students. Teachers are bound to strictly follow the code of teaching.

**Third**, ensuring morality based environment. Education is not an isolated phenomenon or a dependent one; it receives and contributes; it creates and is created. It is at its creative best when it is interwoven with the total Social-human-knowledge environment of the future. So, environment has a vital role to create a moral nation.

**Fourth**, Enlightening parents with the light of morality. Because, parents have vital role to make children moral persons and they absorb impressions from all the people around them. (Rudolf Steiner, 1997). Imam al- Ghazzali said "The young boy is a trust in the hold of his parents, and his pure heart is a precious jewel. So if he is habituated and taught the good, he will entertain it, and will be happy with it in this world and in the Here- after. And if he is habituated to the evil, and is neglected as animals are neglected, he will experience misery and will be destroyed. Protecting him can only be achieved by educating him, and teaching him the good manners". (,Ulwan, A., N., 2004).

For above mentioned reason, I would like to propose that a course of moral education for the parents should be formulated which help them to understand the ethical behaviour in every aspect of life so that they can practice in front of their children. They can attend a class of this course in a week. And it can be added that if the parents get a good result in this course, their children will get a benefit.

**Fifth**, A committee should be made from various religious scholars who will make efforts in writing books on morality in each level of education.

**Sixth**, prizes and certificates can be proclaimed for good and moral students so that they can compete in this course and they get encouragement for better days in future.

**Seventh**, increasing cultural programme based on morality in educational institutes and other localities to make people aware of the prescribed topic in order to have a glorious generation in this critical situation.

## **8. Conclusion**

To sum up, based on above mentioned discussion, we can unhesitatingly say that morality should be established at all levels of educational institutes ranging from the primary and secondary to the higher levels in order to make the very past of the society spotless, free of corruption, as well as fruitful, beautiful and meaningful one along with cordial representation of constructive behaviour. And it is our firm belief that without morality, no educational system is capable of gaining its goal. No family or society is available for ensuring security and eligibility in the country. So, from this conference, my request goes towards all scholars, philanthropists and humanists to assess their syllabus referring morality based courses in various institutions. ■

## Role of Nadwatul-Ulama in Dissemination of Arabic Language

-Obaidur Rahman Nadwi

The mutiny of 1857 was the turning point for the Indians particularly for Muslims. Muslims were more affected because of the shifting of political power from their hands to British.

In 1866 Maulana Qasim Nanatvi and his enlightened friends established Darul Uloom Deoband to protect Islam from the onslaught of British and to prepare them to make up what they have lost in 1857. The syllabi of Darul-Uloom consisted of Quran, Hadith, Tafsir, fiqa and Usul-e-fiqah. There was no provision of modern subjects in its curriculum.

In 1875 Sir Syed Ahmad Khan founded M.A.O. College at Aligarh to impart teaching of social sciences and pure sciences. Whereas Deoband started promoting Islamic scholars. Aligarh school helped in pushing out scholars of English and other modern subjects.

The two different streams of knowledge caused a piquant situation in Muslim society. Ulema from Deoband started denigrating Aligarh school products and in' situation Aligarh looked on Ulema as fundamentalists and persons of obscure understanding.

To meet this situation and find out its cure some Muslim intellectuals thought to establish an institution 'that may cater both the streams of knowledge' With this aim in view Maulana Muhammad Ali Mungeri, Maulana Shibli Nomani, Maulana Habibur Rahman Khan Sherwani, Maulana Mahmudeul Hasan, Maulana Ashraf Ali Thanvi, Maulana Lutf-Ullah of Aligarh, Maulana Sulaiman Phulmari met in Kanpur in 1892, and laid the foundation of

Nadwatul Ulama. Syed Muhammad Ali Mungeri was elected its first Rector (Nazim). They thought that the modern education and traditional education had to be studied side by side. Apart from it the curriculum of Madarsas too needed reform.

After wide publicity of Nadwatul-Ulama in India as well as in foreign countries its first meeting was held on 22, 23, 24 April 1894 in Madaras-e-Faiz- Am, Kanpur. Having kept their differences aside Muslims of almost all sects and groups participated in the meeting.

Reformed in syllabi of Madarsas was one of the main object of Nadwatul-Ulama. Accordingly they (Members of 'Nadwa) realized and experienced that without establishment of a new Darul-Uloom, it was impossible to introduce the reformed curriculum . Accordingly the foundation of Darul-Uloom was laid on November 28, 1908.

Darul-Uloom started functioning. It introduced modern subjects along with religious subjects. It's reputation spread not only in India but abroad within a short span of time. Founder members of Nadwatul-Ulama played a constructive role in Nadwa's establishment and its progress and prosperity. Besides they tried their best to lessen differences between various communities and restore peace in the society through this forum.

Reform in syllabi of Madaris is one of the main objectives of Nadwatul-Ulama. It played a remarkable role in improving the syllabi of Madaris. Great emphasis had been laid on the up to - date curriculum in every meeting, every lecture and very

pamphlet of Nadwa. Members of Nadwatul - Ulama realized and experienced that without establishment of new Darul - Uloom, it was impossible to introduce the reformed curriculum. Accordingly they established Darul - Uloom in Khatun Manzil, Golaganj, Lucknow. Primary classes started functioning from 6th September 1898.

They laid great stress on acquiring Arabic language. For it is the language of Quran and Ahadith. It is obvious that sans having profound and deep knowledge of Arabic language one cannot comprehend Quran and Ahadith properly.

Thus Nadwa brought about drastic changes in syllabi of Madaris. Even today it plays leading, role in the direction.

It produced hundreds of scholars, reformers, thinkers, and writers of world repute. It is Nadwa which first paid due attention to Arabic language and literature in sub-continent. Keeping in view that it is the language of Quran and Sunnah (Sayings of Prophet Muhammad). It prepared its own syllabus. A good number of religious seminaries adopted its syllabus in and out of India. Achievements of graduates of Nadwatul-Ulama cannot be ignored in the field of Arabic language and literature.

Right from the beginning Nadwatul Ulama laid great stress on acquisition of Arabic language and achieved success in this direction to a great extent. For bringing further improvement in Arabic language Nadwa invited Arab scholars to teach here. Some prominent Arab scholars, Dr. Mohammad Taquiuddin Al-Hilali, Shakh Muhammad bin Husain Al-Khazrumi Al-Yamani, Shaikh Muhammad bin Husain Al-Khazrumi Al-Yamani, Shaikh Muhammad Tayyib Makki and Muhammad Al-Arabi Al-Hilali worked as visiting professor in Nadwa.

They brought about an Arab-like environment in Nadwa. They prepared a group of profound scholars such as S. Abul Hsan Ali Nadwi, Masud Alam Nadwi, Muhammad Nazim adwi, Abdur Rahman Kashgari and the like.

Later on these Indian scholars earned name and fame globally by virtue of their scholarly erudition and knowledge. They indirectly helped their motherland, India, in occupying a prominent place in the galaxy of internationally known scholars.

Scholars of Nadwatul-Ulama have made a distinguishing position in the arena of education, Journalism, national integration and social reforms due to their erudition and knowledge. For instance Maulana Syed Sulaiman Nadwi's monumental work Siratun Nabi is regarded an Islamic Encyclopedia. Thus Mulana Abul Hasan Ali Nadwi's. extraordinary contributions in the field of Arabic language and literature will always be remembered.

Darul- Uloom Nadwatul- Ulama played constructive role in spreading Islamic literature (Al- Adab Al- Islami) and even today sticks to it. Maulana Abul Hassan Ali Nadwi, former Rector Nadwatul Ulama laid great stress in this direction.

Renowned Islamic scholar S.M. Rabey Hasani Nadwi, Rector, Nadwatul-Ulama and President All India Muslim Personal Law Board says: "It is Nadwa which probably propounded this new concept i.e. Al-Adab Al- Islami and it always pruned to foster and widen its dimensions. Contributions and achievements in the field of Islamic literature made by Nadwi cholars cannot be ignored.

Noted Arab scholar Dr-Abdur Rahman Rafat Al- Basha said: "It is Abul Hassan Ali Nadwi who first wrote on this



topic and drew the attention of scholars in this direction. With the result of his selfless efforts Islamic scholars girded up the loins and came forward to foster this genre.

Needless to add that an International Conference was held in Nadwatul Ulama between 17-19 April, 1981. A good number of Islamic scholars from various parts of India as well as abroad took part in it. Each one praised Nadwa's efforts.

Sublime piecer or genres of Islamic literature are called Al-Adab Al-Islami. In other words the literature which conforms to Islamic way of life is termed as Al-Adab Al- Islami. The main motive of Al-Adab Al-Islami is to create Islamic awareness along with restoring literary taste.

Nadwatul-Ulama played an important role to the development of journalism. It publishes academic journals in Urdu, Arabic, English including Hindi. It started Al-Nadwa (monthly) from 1904-1916, again in 1940-1945. Ad-diya (from 1932-1935), Al-Bath-al- Islamic (monthly) since 1955, Al-~id (fortnightly) since 1959, Tamir-e-Hayat (fortnightly) since 1964, the Hindi journal Sachcha Rahi since 2002, the English journal The Fragrance of East since 1998, which help the teachers and students get acquainted with latest trends

and issues and provide guidance for the dissemination of Islamic faith and learning.

Besides Nadwa set up Media Research Centre in 1994. It is responsible for collecting, collating and disseminating information relevant to Islamic thoughts and culture.

Founder members of Nadwatul-Ulama were far sighted, provident and sagacious. They realized that unless the syllabi of madrasas are reformed and change good scholars may not be produced.

Accordingly they introduced modern subjects along with Islamic sciences so that the students might be able to face the challenges of time. Apart from it they laid great stress on promoting Arabic language and literature. For one cannot study the original sources of Islamic sciences without acquiring proficiency in Arabic language and literature.

The second main object of Nadwa is to lessen the differences among groups on various religious issues. To a great extent Nadwatul- Ulama succeeded in bringing peace and restoring amity between different communities. Students hailing from various schools of thought come here to quench their thirst of learning. ■

## Obituary

Col (Retd) Dr. M.J. Shamsi, a member of the Executive Committee of Nadwatul Ulema passed away on December 9, 2016 after prolonged illness.

After retirement from Army Medical Corp Col. Shamsi dedicated his life to serve Nadwa in many ways. A confidant of Late Maulana Abul Hasan Ali Nadwi he continued his close relations with present management of Nadwa.

May his soul rest in peace.

# Education And Morality: An Analytical Study

- Mohammad Mahmudul Hasan\*

## Abstract

The article aims at ensuring morality based education in every sphere of life. Education refers to the process of learning and acquiring information. It makes an ethically groomed person with all the qualities, and it helps a person to get the proper and right path in this world. On the other hand, morality refers to the beliefs or ideas about what is right or wrong and about how people should behave. It is highly required to apply in all the steps of human life. Almost all of the glorious scriptures of religion in the world reflect on the presence and necessity of morality. It may be exercised with distinct discipline. Morality is deeply related with all branches of education. It may include teaching, politics, literature, science, mathematics, law, pharmacy, journalism, economics, and so on. In order to have a morality based condition in the country, education should be oriented with morality, because without morality education cannot be fruitful for the nation. Finally, the study recommends some pragmatic proposals like ensuring teaching morality from nursery level to higher level through learning and practicing, and it also provides the methodology of teaching it in various levels of education with presenting examples from some renowned institutions of the world.

## 1. Introduction

Education is at the heart of humanistic development and it occupies the inner feelings of human heart and glorifies the image of human kind. Everyone has the right of education. It shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedom (James R. Lewis and Carl Skutsch, 2007). Education should be oriented with morality. Morality is one of the fundamental sources of a nation's strength, just as immorality is one of the main causes of a nation's decline. It helps a person to reach the goal of each branch of education. And without having morality a student of a branch of education cannot reach its goal, and a person without having morality cannot be well-wisher for a family, a society, a country, the human beings, and the whole cosmos as well. This term of virtue is being disappeared from humankind's day by day due to the absence of ethical practice in a family, ethical courses being unimportant in the educational institutions, decline of trust in public institutions, increasing public concern about questionable ethical practices in business and industry, the bad impact of mass media, and the temptation of wealth and high rank illegally.

## 2. Education

Education is a process of teaching, training and learning something. John Henry Newman gave an excellent concept of education. He said: "Education is a high word; it is the preparation for knowledge,

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and it is the imparting of knowledge in proportion to that preparation ... It is education which gives a man a clear conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them, and a force in urging them. It teaches him to see things as they are, to go right to the point, to disentangle a skein of thought, to detect what is sophistical, and to discard what is irrelevant ... It shows him how to accommodate himself to others, how to throw himself into their state of mind, how to bring before them, how to influence them, how to come to an understanding with them, how to bear with them ... He knows when to speak and when to be silent; he is able to converse, he is able to listen; he can ask a question pertinently, and gain a lesson seasonably, when nothing to impart himself (Dr. Richard Paul and Dr. Linda Elder, 2006). Education facilitates a nation to sustain its image among the nations; it plays a pivotal role in making people civilized one.

### **3. Morality**

The English word "moral" is etymologically derived from the Latin *moralis*, which is a combination of two other Latin words, *mos* referring to custom, tradition or habit, and *alis* which refers to people. *Moralis* referred to "customs of the people." Present usage of the English words "moral" and "morality" have reference to compliance or conformity with a conception of good or right behavior.

Morality and ethics bear same meaning. When we speak of people as being moral or ethical, we usually mean that they are good people, and when we speak of them as being immoral or unethical, we mean that they are bad people. When we refer to certain human actions as being moral,

ethical, immoral, and unethical, we mean that they are right or wrong.

We can get a clear concept of morality from the following characteristics: Demonstrating integrity. Taking stands for moral principles, displaying self- regarding and other- regarding moral virtues - self -control, diligence, fairness, kindness, honesty, civility etc.- every sphere of life displaying moral courage.

Knowing when to compromise and when to confront. Accepting responsibility for one's choices. Showing regard for the worth and rights of all persons. Respecting freedom of conscience. Working with people of different views. Seeking social justice.

Listening carefully to others. Applying moral principle when making moral judgments.

Thinking about the consequence of decision.

Seeking to be informed about important issues in society and the world.

Seeking peaceful resolution of personal and social conflict.

Refraining from prejudiced actions.

Avoiding deception and dishonesty.

Avoiding physical and verbal aggression.

Working for peace etc.

### **4. Morality in religious scriptures**

Religion is defined as a system of faith and worship or faithfulness or devotion to a principle towards a sacred or supreme being. (David A. Leeming, Kathryn Madden, Stanton Marlan, 2010). There are various religions available in the world and most of world populations are followers of these religions. The CIA's World Fact book gives

the world population as more than seven hundred crores, and the distribution of religions as Christian 33.39% , Muslim 22.74%, Hindu 13.8%, Buddhist 6.77%, Sikh 0.35%, Jewish 0.22%, Baha'i 0.11 % , other religions 10.95%, non-religious 9.66%, atheists 2.01 % Karen Jacobs Sparks, 2009). I think all these religions and their scriptures emphasize on morality more or less. And the followers of these religions believe their scriptures respectively. In the following, we can mention the views of some religions as to morality.

#### **4.1 Morality in Islam**

The main sources of Islam are the Holy Qur'an and the Traditions of the Prophet Muhammad (PBUH). Ample directions of morality are available in the Holy Quran and it is obviously proved by the whole universe irrespective of colour, race, and religion that the life of the Prophet Muhammad (peace be upon him) is adorned with the morality. The Holy Qur'an is a tremendous manifestation of moral teachings, and the entire canvas of the Divine plan of human existence on earth is under its purview. In formulating this plan it has kept the dictates of perfect fairness and equity. It tells us the internal and personal mechanism which makes us act or not to act. It has recognized the power of morals in all spheres of human life. If we analyze its moral code we would find in it a world of personal ethics, family morals, social morals, business, political ethics, and literary ethics. In brief, there is not an aspect of human actions, psychological conditions, circumstances, rights, excellence and etiquette which has been left out of the Qur'anic moral teachings (Abdalati, Hammudah, 1975). Allah says: "It is not righteousness that ye

turn your faces towards east or west; but righteousness is the one who believes in Allah and the Last Day, and the Angels, and the Book, and the prophets; and gives his wealth, in spite of love for it , to the kinsfolk, to the orphans, and to the needy, for the wayfarer, and to those who ask, and to set slave free, performs Salat, and gives Zakat; and who fulfill their covenant when they make it; and who are patient in extreme poverty and ailment and throughout all periods of panic. Such are the people of truth, and they are the God-fearing." [Al-Qur'an 2:177] This verse underscores the Islamic belief that righteousness and piety is based, before all else on a true and sincere faith. There are a lot of speeches of the Prophet Muhammad (peace be upon him) concerning Morality. For example, He said: "The best of you are those who have the most excellent morals" (Bukhari and Muslim) . The moral values of Islam are instrumental towards creating a healthy and a sustainable society and the Islamic moral principles therefore, appeal naturally to the human intellect, while elevating the pursuit of morality to the level of worship.

#### **4.2 Morality in Hinduism**

Hinduism is the religion of the Hindus, a name given to the Universal Religion is held in supreme esteem in India (Sri swami sivanada ,1999). Ethics or morality and doing good to others, is the manifestation of this oneness. A Hindu distributes food to the crows, dogs, cows and fish first before he takes his food. He tries to recognize the one Atman that is hidden in all these forms. He endeavours to become one with the Universal Being. He knows that in loving others he loves himself and in injuring others he injures himself. Through the practice of cosmic love he feels that all

bodies are his, all hands are his, all feet are his and that the whole world is his home. Gradually he becomes one with the soul of the universe and one with the Oversoul also. Hindu ethics leads eventually to self-realization (Sri swami sivanada ,1999).

The very root and core of all moral discipline is mental purification through refraining from all evil action and the active practice of virtue. Do good at all times. Ahimsa, Satya and Brahmacharya symbolize the three processes of avoiding sin, sticking to virtue and self-purification. (Sri swami sivanada ,1999).

### **4.3 Morality in Christianity**

Christianity is the religion of one-third of the people of the world, and more than 2,100,000,000 people are identified in some way or other with the Christian movement, with substantial populations on every continent ( Safra, E., Jacob (2006). Christianity also teaches its followers to be moral in each step of life. It emphasizes on growing spiritual and moral strength by the exercise of self- discipline in adversity. It enjoins them to be perfectionist by avoiding all evils. No less than poverty, prosperity presents us with the opportunity to enhance our moral substance and to demonstrate our self-discipline. (Knud Haakonssen ,2005).

This religion teaches the followers all ethical conducts and obligates them to follow the code of conduct in every sphere of life. It prohibits all anti- moral activities (Knud Haakonssen ,2005).

Like Islam, Hinduism and Christianity all religious scriptures illustrate moral and ethical side of each activity of human beings. I have implied here a little of it from some available followed religious scriptures

in this sub-continent.

### **5. Education and morality**

Many branches of education are taught in the various institutions of the world as, literature, science, mathematics, law, pharmacy, journalism, commerce, and so on .But the student of these subjects hardly reach the goal and purpose of them without having morality and the specialists of these dominated branches of education cannot help in the peace and prosperity of a country without this virtue. The following discussion focuses on this real fact.

Literature is considered to be the mirror of a society. It cultivates sympathies, educates human psychology, refines sensibility, clarifies the infelicities, reflects the glorious past, and makes the reader conscious of the present and future though pleasure representing its passions and humours with a view to having the ultimate truth. These outstanding features should be the aim of literature so that the nations may have an expected direction throughout the life through their literature. If literature is deprived of morality, its impact may be the cause of the destruction of a nation.

Law refers to the whole system of rules that everyone in a country or society must obey. It makes people independent and aware of the rights of self and others to be applied in daily life and it refrains people from ignoring the right of others with a view to having a harmonious nation but within limitation. Based on above mentioned discussion, it is to be notified that there are some conditions that are needed to make the society a peaceful one. A judge is the representative of justice. Justice is prescribed by the judge and practiced by the court and eventually benefits the

citizens. In this perspective a nation may be destructed seriously in absence of morality.

Journalism deals with the work of collecting and writing news stories for newspapers, magazines, radio or television and journalist is a person whose job is to collect and write news stories for newspapers, magazines, radio or television. Journalism should be founded on morality. Without moral teachings, a journalist may deviate from his /her ultimate goal and so it may bring a great transgression for the nation. And if a journalist goes out of his definition, no one is capable of recovering the real face of the society and it is tremendously dangerous for a nation or a country.

Pharmacy is a study where the students are taught how to invent medicines and the use of it for patient positively. A pharmacist is required to come out with solid and pure medicine and he is bound to provide medicines having made no corruption in this regard. They are responsible to come out with purification regarding their profession suggesting the sound nation both mentally and physically based on morality. Otherwise the nation becomes boneless resulting harmful circumstances for the future generations which are seriously unexpected.

Medical science is often related with pharmacy. It is highly admirable aspect throughout the world having medical science suggesting the procedure concerned with patient and doctor. The job of a doctor is to treat the patient with sincerity and responsibility. So, they ought to perform upon morality based teachings. Otherwise, a society or a nation will have

to face an unresolved problem.

The most interesting but hardworking job is to be a writer. A writer may be a novelist or a dramatist or a poet. His job is obviously praiseworthy and his business is to highlight the good deeds of the society and bring out the infelicities of the society so that the infelicities may be treated positively to have a graceful society. But if there is any trace out of morality, it creates a dangerous sickness which is out of recovery and the nation would be degraded and disintegrated into pieces; things are bound to fall part.

At the same way, an actor or an actress possesses the same responsibility. They have the chance staging the real picture of the society before the viewers. Having no morality, they are not less liable as well than the writers in making the nation disintegrated. With them, Musician has a grand opportunity to show the right path before the society having no spare out of morality.

A businessman may bring a revolutionary change in the field of commerce. He is seriously injured having no moral attitude revising the downfall of the society. So, it is to be noted that each and every part of education should try to maintain the regular development based on morality to have a peaceful and meaningful nation. And also, each and every sector of country should be treated equally in accordance with the teachings of morality.

#### **6. Paradigms of morality based educational institute**

Because of the demand of time, a lot of schools colleges and universities have been established upon morality based

education where morality is highlighted with the prevalent education system simultaneously. If we have a look at International Islamic University of Malaysia (IIUM) and study their syllabus, it becomes clear that they emphasize not only on general subject but also on morality based education. For example, if we consider the department of Mechanical Engineering in graduate (Hons.) level, we see they have included the following courses which are not related to this department directly:

Islamic world view

Islamic knowledge of civilization.

Ethics and fiqh for everyday life etc.

Every department of International Islamic University Chittagong (IIUC) in Bangladesh necessitates morality based education. And there are two individual departments for ensuring morality of students; one patronizes non credit compulsory moral subject and its name is Students Affairs Division (STAD), and the other one patronizes some moral credit courses in all departments of the university and its name is Centre for University Requirement Courses (CENURC). And the Islamic International School at Mumbai patronized by Dr. Zakir Naik is also based on morality. Al- Azhar University in Cairo, King Saud University in KSA, Manarat International University (MIU) in Dhaka are the glaring examples of morality based educational institute. Like these, there are some renowned schools, colleges and universities which are being founded responding the reality of educational goal and purpose.

### **7. Pragmatic proposals for morality based education**

If we come to a conclusion as to ensuring morality based education, I would like to

make the following proposals:

**First**, I would like to propose that we have to add a course on morality from nursery level to Higher Secondary level. A syllabus is to be formulated for these classes. If we assume that there are 12 years from nursery to higher secondary level, there will be 12 parts of this moral subject. And this subject will include all general rules of religion as to morality. It can be formulated individually from various scriptures. For example, it can be designed from the Holy Qur'an and the Tradition of the Prophet (peace be upon him) for Muslim students, from Vedas, Upanishads, Puranas, Mahabharata, Ramayana, Bhagavad Gita and Agamas, for Hindu students, from bible for Christian students and so on. Or the book can be designed with the concept of various scriptures of religion all together. For example, Truthfulness is a term of morality. It will be discussed in the book regarding this term by quoting some quotations from the various scriptures of Islam, Hinduism, and Christian etc. Like that all terms of morality will be discussed successively in twelve books for twelve years.

In Graduate and honours level a student studies syllabus oriented subject like, literature, Mathematics, journalism, law, business administration, pharmacy, science, and so on. All these subjects have deep relation with morality. So a book for each subject should be written in such a way as to shed light on the ethical side of the subject. These types of book can be written quoting the views of various religious scriptures all together.

*(Continued on page 30)*

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