

THE FRAGRANCE

OF EAST

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Post Box 93,
Lucknow 226 007

FAX (0522) 2787310

e-Mail: nadwa@sancharnet.in

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The Fragrance of East

Founder : Syed Abul Hasan Ali Nadwi (RAH)

Advisory Board :

S.M. Rabey Hasani Nadwi
Shah Ebadur Rahman
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Editor:
Shariq Alavi

CONTENTS

1.	Learn to Live with Love	7
	S. Abul Hasan Ali Nadwi	
2.	Rusty Weapons	17
	Jafar Subhani	
3.	Maulana Abdul Bari Farangi Mahli	29
	Mufti Mohammad Raza Ansari	
4.	Hajj	35
	S. Sulaiman Nadwi	
5.	Between <i>Guadalete, El Salado</i> and the last Sigh of the Moor (24th July 711, 29th October 1340 and 2nd July 1492)	57
	M. Sanaullah	
6.	Hearkin Ye The Enlightened Clan	97
	S.M. Rabey H. Nadwi	

Our Representatives Abroad

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Dubai	:	Qari Abdul Hameed Nadwi P.O. Box No. 12525, Dubai U.A.E.
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Qatar	:	Dr. Aftab Alam Nadwi P.O. Box No. 1513 Doha, Qatar
Saudi Arabia:		Mr. Tariq Hassan Askari P.O. Box No. 842 Madina - Munawwara (K.S.A.)
South Africa :		Mr. M. Yahaya Sallo Nadwi P.O. Box No. 388 Vereninging, (South Africa)
U.S.A.	:	Dr. AM. Siddiqui 98-Conklin Ave. Woodmere, New York 11598

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Editor's Note:

Tragedy at Mina

The performance of Hajj is a lifetime achievement for a Muslim who lives far away from Saudi Arabia. Hajj is one of the five 'pillars' of Islam. However, it is a must only for those who can financially afford the expenditure involved in it and are also physically fit to perform its rituals.

Just about a decade or so before the close of 20th century it was not easy to undertake the arduous journey from India to Saudi Arabia. Only sea route was open to Jeddah this had a deterrent effect on those who wished to reach Mecca, the holiest place for a Muslim. However, with all round development, the 'air travel' which till recently was confined only to rich people has become accessible to common people as well.

The travelling facilities, tremendous developments and improvements in Saudi Arabia have opened a flood-gate of pilgrims to the holy land. Now the number of pilgrims reaching Mecca is increasing every year. This year 2.5 million men/women were allowed by the Saudi government to perform Hajj.

By all standards Saudi government leaves no stone unturned to offer as much facility and comfort to the visiting pilgrims as possible. But often some rituals which are to be performed at Mina, a desert plain about 5 km. away from Mecca run into trouble. This tent city which comes to life only for a few days during the Hajj is quite susceptible to accidents. In the past many pilgrims lost their lives when their tents caught fire. In 1990 stampede which took lives of 1426 pilgrims occurred in the tunnel which has been laid for proper flow of pilgrims between Mecca and Mina. But a

constant danger always haunts pilgrims at Jamrat. There are three pillars depicting the devil. Hajis are required to stone one pillar a day. The time for stoning them is also fixed. On the last day this ritual takes place when the sun starts declining. Since after performing this ritual one rushes to Mecca for circumambulation around the Kaaba, Hajis make haste in this performance. This year stampede at Mina on the last day killed about 345 pilgrims. Stampedes at the Jamrat occur almost annually, of course of different intensity, because many of the pilgrims are new to the ritual, and simply have not learnt about the dangers, they do not clearly understand the actions that must be taken to avoid creating a catastrophe, according to a Saudi official. Additionally, due to diversity of languages and dialects spoken by the pilgrims, it is a Herculean task for the security forces to communicate directions to the pilgrims.

The ritual of stoning of the devil has long been a source of anxiety for Saudi authorities. Hajj committees and other social organisations of various countries must take the responsibility to educate the person going for Hajj. It is heartening to learn that Saudi government has started pulling down a disaster proof bridge near Mecca. Since legitimacy of Saudi Arabia's ruling family in the eyes of many Muslims rests on its ability to host pilgrims from across the world every year their concern is quite understandable. The Jamrat Bridge is being replaced with an elaborate system of entrances and exits, including a sub-way. This project will cost \$1.2 billion and will be ready within three years. ■

S.A.

LEARN TO LIVE WITH LOVE

S. Abul Hasan Ali Nadwi

It is a fact that a man does not live or hanker for food, clothes and money alone, he also aspires and needs love. If a man gets everything in this world but not love, he would rather feel as if he were passing through a museum where he saw so many things but could not touch and feel them and came out of it "empty handed". Love is such a bliss that man forgets his illness, tiredness, anger and worries. Man, in fact pines for and values love, respect and confidence.

The chief malady we are suffering from these days is lack of confidence while our political leaders (God may forgive and guide them towards good deeds) have created such an atmosphere in which self-respect and mutual cooperation have been the greatest casualty. Nobody appears to have confidence in anybody else. The common man is afraid of the demands made by the politicians. The conditions these days are such that one is not prepared to believe that anybody would ever deliver a speech without making any demand on them now or at any other time later. One hardly expects any one to come and deliver a speech without any personal interest. If the speaker is inexperienced he comes out with his ulterior motive without waiting for the proper time while the one who is mature in this art waits for the right time. Somebody would make his demand there and then or wait till the next day or for six months. But it is certain that one or the other demand would be put forward by him sooner or later. There is, however, still hope for better times otherwise the prevailing conditions are such that one may lose all patience, go mad and leave for jungle. It is said that we live on hope and it is true to a great extent.

I would like to narrate the story of well-known sufi. It is about Hazrat Nizamuddin Sultan-ul-Aulia. There is a big colony (and a Rly. Station) named after him in Delhi. The

people used to call him 'Sultanji' out of love. It is said that a disciple (*murid*) once presented him a pair of scissors. He said I have no use for scissors. It is not my 'way' to cut and tear. I unite the hearts and bring people closer to each other. The scissors are meant to cut and separate, give it to somebody and get me a needle (if you will). I want to bring amity amongst different peoples and not to create enmity between them.

These days we find scissors everywhere. The speech, the language and the demeanour all of them work like scissors. I would say, with apologies to the politicians that politics works like scissors these days they are sharp and long. The common scissors may be eight or ten inches long, but politics is such a long pair of scissors that one can cut anything with it at any distance. The political 'scissors' in Delhi are doing their job throughout the country. The political parties work like scissors. The pens work like scissors too. The language and the pen which were meant to unite the people are employed like scissors. It is said about certain persons that when they speak they spread good cheer and happiness. It may be true for good old days. These days the people speak to sow seeds of discord and separate people from one another.

A conference of Newspaper Editors was held in Lucknow a few years back. Some of our colleagues invited a few Editors to Darul Uloom with which I am associated. I was asked to address them. It was a good mixed gathering. I recited a couplet from an old Persian amatory sonnet in which the poet addresses his beloved:

*Tread soft or do not move at all,
There are a thousand lives under your feet,*

The poet addresses his imaginary beloved and says that there are a thousand lives under your feet, so tread soft, better still, do not move and keep still. I reminded the Editors that thousands of lives are under the spell of their pen.

There may or may not be a thousand lives under the feet of the poet's beloved, but I have the least doubt that there are, not thousands, but lacs of lives under the influence of the newspapers which they edit. They mould the minds of their readers. It is a common knowledge that journalism has attained such importance and acquired such power of influencing people that the epithet of "Her Majesty" which is used for queens, is used for it too. There is hardly any place where the newspapers are not read and the journalists are not treated as a privileged class.

I told the editors that those days are gone when the poets used the analogy of beloved for trampling over a thousand lives. These days pens (writings) of some journalists create barriers amongst different peoples and prove more disastrous.

There have been many kind hearted persons in our country who strived to bring different people closer. I am a world-trotter and I have visited many countries. I am glad the great number of persons who propagated the creed of love, who chanted the songs of love, who played the melodious flute of love far exceeded in our sub-continent in comparison to any other country in the world.

I am a student of history, and I have studied it deeply. It has been a sort of hobby with me. The history tells us that our sub-continent produced numerous such persons who worked in a manner the work, i.e. they have brought different peoples closer. I have narrated the story of Hazrat Nizamuddin. He is known as 'Mahbub-e-Ilahi' (the beloved of God) also. But he was a man loved by his contemporaries. If you will read the biographies of 'sufi' order, you will find to what extent these persons had love and regard for the commonman.

The Poison in our Society:

It has become customary that if an individual makes a mistake it is attributed to the religion (he professes) and

the religion is blamed for it - some people go to the extent of saying that these people have always been doing such things. It is their old habit though the mistake has been made by an individual, may be for the first time. He is the culprit and the community and the religion have nothing to do with it but they are blamed for nothing. The fact of the matter is that our minds have been poisoned and thus the whole atmosphere has been spoiled. It is necessary to root out this evil. If it is not removed it will be difficult for an individual to move out of this house. I am not a seer. I am a common man like any one of you. But everybody has been given commonsense and he tries to derive the conclusion from the (outward) signs he observes. If there is lightening and thunder, anybody can easily conclude that it is going to rain. It is not prophetic. It is a phenomenon which everybody experiences in his life. In the same way if these untoward incidents, which take place almost everyday in the country, are allowed to continue and they are not stopped the future of our country is not safe. The evils of suspicion and hatred are being fostered among the peoples and the literature, the educational system, the philosophy and above all, politics is adding fuel to the flames.

The Philosophy of Fear and Hatred:

An eminent European philosopher has said that if you want to keep any nation in serfdom then keep these two points in mind, and do not allow the nation to overcome them. One is hatred and the other is fear. They will keep them antagonized and fighting each other and you will remain the leader and your position would remain quite safe. his name is C.E.M. Joad and the book is "Guide to Modern Wickedness". He was Head of the Deptt. of philosophy in London University some years back. He has written that if there is a community which does not fear and hate then produce one or bring one from outside. Anything which does not exist and which is not found anywhere, present any such things, may be star, sun, moon, fish or river in such a manner that those who have confidence in you, may fear and hate

it. That is all. Your job is done. Now you be at ease. The people will themselves keep fighting and hating each other. The trouble these days is that the political workers want to see their purpose served here and now. They do not worry about the future that if the country is ruined, where would they be. We concede that they win the elections today, become the chairman or the member of some committee, become popular and the people respect them. But there will be a day when the people will know the truth. That day may dawn in our lives or in the next generation.

The people may think about the coming generations also and they work for them, buy land and plant trees, etc. If somebody says that these trees would not bear fruits in their lifetime, they will say that they are not meant for them but for the children. You do not worry about your children now but if fear and hatred take roots what will be the conditions, say after sixty or seventy years, when we will not be here, how coming generations will live that vitiated atmosphere of fear and hatred?

The Seeds of Hatred are Being Sowed:

The way a farmer sows and reaps the crop the same way the seeds of hatred and fear are being sowed these days. The future generations would reap what we have sowed. One community is afraid of the other and conceals that fear. It is angry but afraid. It does not show its fear as the people would think it is coward and chicken-hearted. I frankly say that a Muslim is afraid of a Hindu is fearful of the other. Why is a Hindu afraid of a Muslim? He is afraid because he has not known him as he has no knowledge of the love he has for others.

Learn to Love:

But when they do not know each other then how would the bonds of love strengthen?

Our literature and poetry is full of love of the country and the countrymen. But it is not being allowed to flourish. It

has been checked. On the contrary hate is being allowed to grow. The man who teaches to hate is popular, is a leader, wins election and occupies the same chair again and again. The man who teaches to love each other, is asked to go back saying; we have no need for such a person. This is our weakness. If a person addresses the Muslims and delivers a fiery speech that you are being tyrannized, the Hindus do not want you to live here as respectable citizens, I would be shouting (after them) but the entire crowd of Muslims would run to hear him. If somebody comes and works up the sentiments of Hindus saying that Pakistan is preparing to attack India, the people would rush to hear him, leaving the speaker, the chairman and everybody else. It is because of the fear complex which has been allowed to grow. Those who take advantage of this human weakness, they know that the earliest way to get things done is to invite the people, create hatred, and enrage them. There are very few people who are prepared to hear those who talk of love, tolerance and to control the passion. Out of these persons some would be dozing and some would be hearing half-heartedly. This trend is dangerous for the country. If these things are allowed to go on like this it would be difficult to collect a good number of people at any place after ten or twenty years. There is still time, learn to live together and try to build the nation and the country. God has given everything to our country. Learn to live like responsible citizens, then you will enjoy life. Life without lot of money can be joyful if there is love between members of the family. The family may live on bread and water, but the members live happily and sleep well. If there is a family, may be big or small, but there is hatred in between its members, then there are litigations between them, they cannot sleep because of fear-somebody may enter the house by stealth and strangle anybody, may implead in the court, disgrace any member of the family, etc. There is everything in the house one can desire for, there are many bread-winners, substantial bank balance, all the luxuries but there is no peace of mind. The members of the family cannot sit together and talk freely.

There is another family but it does not possess all these items of luxury, but they love each other. There is a father, a mother and four children-two brothers and two sisters - they are devoted to each other. If an elder relative visits him, it gives immense pleasure to the visitor and those visited, the elder relatives shower love and affection on the younger ones and pray for their prosperity. It seems there is life in the family and bread and water taste as good as bread buttered on both sides.

Learn to live with love so that you may, at least, have a taste of what living with love is. Is it life when a man is afraid of another? The residents of the locality are fearful of the neighbouring locality. The co-workers who sit side by side in the office have no confidence in each other - afraid that the other may lodge a complaint against him, get him trapped for taking bribe. May be he accepts illegal gratification himself but he may get his colleague caught red-handed. This atmosphere of fear is prevailing everywhere - in the offices, residential localities etc. I would say with apologies to the Chairman (who happens to be the Principal of the local school) that there is lack of confidence between the teachers and the taught in the institutions which are meant to build the character of the younger generation. The students do not respect the teachers, the teachers do not show affection towards their students. The conditions in this place may be good, but I am talking about conditions in general. It appears as if the teachers and students are enemies and belong to opposite camps.

There is no need for a long speech. We have to learn to value human life. The prophets (peace be on all of them) were the first to teach humanity. Then, their followers carried on their mission. They were God's good men. I just narrated the story of one such "sufi".

Once I was coming in a car with some friends from Atrola where we had gone to attend a marriage. Dr. Ishtiaq

Husain is here. He was driving the car. All of a sudden a young girl came in front of the car in a village through which we were passing. She was coming or going to her in-laws' place. She had covered her face with a veil and probably she did not see the car. Dr. Ishtiaq Husain did his best to avert the accident, but unfortunately, she was hit and she fell down in a swoon. Dr. Ishtiaq Husain is a qualified and renowned Homoeopath and he keeps his box of medicines with him. He administered some medicine to her and she regained consciousness after some time. But a lot of people collected there; they were not interested in knowing the details as to how the accident occurred. They were not prepared to allow us to leave the place, rather wanted to beat us up. It was just possible that a riot may have flared up. But a Samaritan teacher of a school stopped them from harming us in any way. We were taken to Police Station. We wanted to pay compensation to the girl. The villagers told the teacher that you are a Hindu and they are Muslims, why should you sympathise with them? He said they are human beings and we are also human. We never met him afterwards. We want that such a climate be created in the whole country and it is the object of the "Message of Humanity forum."

We might think who would heed our feeble voice specially when we would convey our message in a tehsil before a gathering of a few hundred persons and leave, it would not bring about a great change. But the beginning is always humble. If the people (who brought about great changes) had thought as to how many persons would hear and work with them, then nothing would have been achieved in the world. The country would not be free. The great leaders who strived to free the country, like Mahatma Gandhi, Maulana Mohammad Ali and Maulana Shaukat Ali and Motilal Nehru did not draw big crowds in the beginning, as they did at the peak of struggle for freedom when lacs of people used to collect at their meetings. If a farmer would think what a small seed would do, he would die of hunger if

he did not sow the seeds in his field.

Create a Climate of Mutual Confidence:

We want to tell you to create a climate of mutual confidence and love so that each one may have faith in the other. The Glorious Qur'an has laid down a principle with which a picture of ideal society is created in our mind.

There should be confidence and faith that we may not readily believe whatever one says about the other person (without enquiry). We find these days that we believe whatever insinuations one makes about the other person. If somebody says something which is true then some people would advance hundred and one arguments. Did you see it yourself? Did you try to investigate it? Were you wide awake or dozing at that time, etc.?

The people go for shopping and buy articles of daily use on confidence. An ailing person goes to a medical practitioner because he has confidence in his ability to correctly diagnose the ailment and prescribe the right medicine. The students go to their teachers thinking that they would solve their difficulties because they have better knowledge than themselves. The binding force in all these cases is confidence. If it is removed from among ourselves, the society would disintegrate into isolated units. It is mutual confidence, and good hope which have kept people united with one another and without them no society can exist.

It is just this message which we want to convey to you and the whole of India. It is the purpose of this tour and the object of the "Message of Humanity Forum". I am addressing literate people and it is not necessary to speak at length.

We want to create an environment of mutual love and confidence and convert our country into a garden of Eden. ■

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RUSTY WEAPONS

Jafar Subhani

The ruling forces of idolatry were in a state of readiness throughout the Arabian Peninsula. Quraysh had organized their ranks to campaign against the worship of Allah the One. At the early stages they wished to make the Prophet abandon his mission by alluring him and offering him wealth and authority, but were faced with his well-known reply: "By Allah! Even if you place the sun on my right and the moon on my left hand (i.e. give me authority over the entire world) I shall not abandon this mission". Then they started threatening, humiliating and persecuting his friends and were never tired of harming and torturing them. However, the heroism and steadfastness of his sincere friends made them succeed in this ordeal also, so much so that they purchased their perseverance in the path of Islam by abandoning their homes, and endeavoured to spread to this sacred religion by migrating to Ethiopia. However, the operations of the ruling forces of idolatry to uproot the sapling of Islam had not yet ended. Rather they now sought to use a sharper weapon.

This weapon was that of anti-Muhammad propaganda. Evidently torture and oppression could prevent from adopting Islam, only those persons, who were residing in Makkah. It could not be effective in respect of those who came to Makkah in groups during the sacred months, to perform the pilgrimage of the House of Allah. The pilgrims contacted the Prophet in an atmosphere of peace and tranquillity and even if they did not embrace his religion they at least became shaky about their own creed (idol-worship). And when they left Makkah after a few days and returned to their homes, they carried the name of the Prophet and the story of the new religion to all the corners of Arabia. And this in itself was considered to be a severe blow to the rule of idolatry, and was a wonderful factor leading to the

expansion of Islam.

The elders of Quraysh, therefore, put another destructive programme into practice and wished to withhold by this means the expansion of the Prophet's religion and thus to cut off his contacts with the Arab society.

Udud Calumnies

The character of man can be understood best from under the veil of the abuses and calumnies of his enemy. In order to misguide the people the enemy always endeavours to make such accusations against his opponent as are palatable to the society to the extent of even one per thousand so that by spreading falsehoods and baseless things he may, as far as possible, diminish his honour and position. A wise enemy endeavours to impute such things to his opponent as are believed by some particular persons or are at least doubted by them. He does not, however, circulate about his opponent those things, which do not at all apply to him and have no bearing on his well-known and obvious mentality and deeds, because otherwise he would achieve results contrary to those desired by them.

As such a proficient historian can study the real countenance of the other party from behind the falsehoods and calumnies and can learn about his social success and mentality even from behind the control tower of the enemy. It is so because a shamelessly fearless enemy does not avoid publishing a false charge which is to his advantage and derives maximum benefit from the sharp weapon of propaganda to the extent his thinking, intelligence and knowledge of the situation permit him. If, therefore, he does not associate anything undue with the other party it is because that person is free from every such weakness and the society is not, therefore, prepared to accept that stuff.

The history of Islam shows that although Quraysh entertained unusual enmity and rancour against the Prophet and were keen to pull down the newly-built edifice of Islam at all costs and to diminish the personality and position of

its founder, they could not make full use of this weapon (i.e. calumny). They wondered what to say when the property of some of their own people was lying at his house (i.e. as trust) and forty years' noble life had proved him to be an honest man.

Could they possibly accuse him of sensuality? But how could they bring this word on their tongue? He began his manhood with a comparatively old woman and was spending his days with her when Quraysh met to organize propaganda against him! They then reflected as to what they should say so that it might apply to him and at least one per cent of the people might accept it to be probably true.

The elders of Darun Nadwah were puzzled as to how they should use this weapon against him. They, therefore, decided to place the matter before one of the sages of Quraysh and to implement his advice. An assembly was formed. Walid turned to Quraysh and said: "The Haj season is near and during these days people come to this city in large numbers to perform various obligations and ceremonies attached to Haj. Muhammad will make use of the opportunity afforded by the freedom available during these days and will propagate his religion. It will be better if Quraysh express their final view about him and his new religion. Hence, all should communicate only one opinion to the Arabs, because diversity of opinions will make their words ineffective".

Having said this the sage of Arabia thought over the matter and said: "What should we say?" One of them suggested: "We should say that he is a soothsayer". Walid did not like this suggestion and said: "What Muhammad says is not like the words of the soothsayers". Another person proposed that they should call him insane. This proposal was also rejected by Walid, who said: "No signs of insanity are found in him". After much discussion they decided unanimously thus: "We should say that the proof of this is that by means of his Qur'an he has created dissension

amongst the makkans, whose harmonious relations were proverbial, and has destroyed their unity.

While commenting on Surah al-Muddaththir the exegetes have given another version of this matter. They say "When Walid heard some verses of Surah al-Fussilat from the Holy Prophet, he was spell bound and it made his hair stand on end. He left for his house and did not come out again. Quraysh began ridiculing him and said that Walid had become a follower of the religion of Muhammad. They went to his house collectively and enquired from him about the reality of Muhammad's Qur'an. Whenever anyone of those present made a suggestion on the above lines he rejected it. Eventually he expressed the view that they should call the Holy Prophet a magician, on account of the discord which he had created between them, and should say that he has a magical way of saying things!

The exegetes believe that the verses (11-26) of Surah al-Muddaththir commencing with *'Leave to me the man, whom I have created alone, up to 'I shall make him suffer the torment of Hell'*, have been revealed about Walid ibn Mughayrah.

Persistence in Attributing Insanity

It is an admitted fact of history that from his early manhood the Prophet was known for his uprightness and truthfulness, and even his enemies bent down their heads involuntarily before his high qualities. One of his outstanding attributes was that the people called him truthful and honest, so much so that the idol-worshippers used to deposit their belongings with him till ten years after the general invitation. As the invitation of the Prophet was very unpleasant and indigestible for his enemies, their only effort was that they should turn away the people from him by means of words which could completely contaminate their minds. As they knew that attributing falsehood and calumny to the Prophet would not impress the minds of the artless and simple idolaters they were compelled to deny his invitation by

saying that the source of his views and thoughts was insanity which was incompatible with the qualities of piety and righteousness. They made many evil designs and practised cunning and deceit in propagating this hypocritical imputation.

On account of acute hypocrisy they pretended to be quite honest while making this imputation and expressed the matter in ambiguous terms and said: *"Has he invented a lie about Allah, or is he mad?"* (Surah Saba, 34:8). And this is the very devilish method which the enemies of reality adopt while denying great men and reformers of the society. The Holy Qur'an tells that this abominable method was not peculiar to the contemporaries of the Holy Prophet, as the enemies of earlier Prophets had also used this weapon to contradict them: It says: *Thus whenever an apostle came to those that flourished before them they cried: 'Sorcerer!' 'Madman!' Have they handed down this cry from one generation to the next? Surely they are transgressors all"*. (Surah al-Zariyat, 51:52-53)

The present Injeel also tells that when 'Isa gave counsel to the Jews they said: 'There is satan in him and he talks incoherently. Why do you listen to him?' (St. John, chapter, 10:20 and chapter, 7:48, 52)

No doubt if Quraysh had been in a position to slander the Prophet on any other account they would not have desisted from doing so. However, more than forty years' honourable life of the Prophet checked them from uttering any other calumny against his character although they were ready to use the smallest thing against him. For example, he used to sit at times near Marwah with a Christian slave named Jabr. His enemies immediately took advantage of this practice of his and said: 'Muhammad learns the Qur'an from this Christian slave'. The Holy Qur'an replies thus to their baseless accusation: "We know that they saw that a man teaches him the Qur'an. However, the language of the man whom they mention is non-Arabic, whereas this (the Qur'an) is in Arabic".

Imposture of Nazar Bin Harith

The rusty weapon of propaganda against the Prophet did not prove effective at all, because people realized through their wisdom and intelligence that the Qur'an possesses a wonderful charm. They also felt that they had never heard before such sweet and meaningful words so enchanting that they immediately impress one's mind. When the enemies did not profit by calumniating the Prophet they thought of another childish plan and hoped that by putting it into practice they would be able to deprive him of the attention and belief of the people.

Nazar bin Harith, who was one of the intelligent and experienced men of Quraysh who had spent a part of his life in Hira and Iraq possessed knowledge about the status of the kings and warriors of Iran like Rustam and Asfand-Yar and of the beliefs of the Iranians about good and evil, was selected to campaign against the Prophet. Darun Nadwah approved the idea that by displaying his art in the streets and bazaars and relating the stories of the Iranians and the adventures of their kings, Nazar should divert the attention of the people from the Prophet to himself. In order to diminish the status of the Prophet and to show his words and the verses of the Qur'an to be valueless, he said repeatedly: "O people! what is the difference between my words and those of Muhammad? He tells you the tales of the people who were subjected to Divine wrath and fury, and I tell you the story of those who were very much blessed and have been ruling on the face of the earth for long long years".

This plan was so foolish that it did not last for more than a few days. So much so that Quraysh themselves got tired of Nazar's words and deserted him.

Some verses of the Qur'an were revealed in this regard: **They say: 'Fables of the ancients he has written: they are dictated to him morning and evening'. Say: 'It is revealed by Him Who knows the secrets of**

the heavens and the earth. He is Forgiving and Merciful'. (Surah al-Furqan, 25:5 – 6)

Persistence of Quraysh in their Faith

The Prophet of Islam knew very well that most of the people practised idol-worship in imitation of the chiefs of the tribe and this practice was not deeply rooted in their hearts. In case, therefore, a change was brought about in the chiefs and he was successful in guiding one or two of them, most of the difficulties would be solved. He was, therefore, very keen to attract Walid bin Mughayrah (whose son Khalid later became a Muslim commander and conqueror), because he was the most age and the most influential person amongst Quraysh and enjoyed respect and authority. He was called the sage of Arabia and his views were respected in various disputable matters.

One day when the Holy Prophet was conversing with him (Walid) Ibn Umme Maktum, a blind man, approached the Prophet and requested him to recite some verses of the Holy Qur'an for him. He insisted so much that the Prophet disliked it, because it was not known as to when another opportunity to converse with the sage of Arabia in a peaceful atmosphere would come. He, therefore, turned away his face from Ibn Umme Maktum and, with a frown on his brow, ignored him.

This incident was over. However, the Prophet was thinking about the matter when the first fourteen verses of Surah 'Abasa were revealed: **He frowned and then turned away from a blind man who had come up to him. You never know. Perhaps he wanted to purify himself, or receive some (Qur'anic) advice which would benefit him. Yet you pay attention to a rich man, though you will not be questioned even if he never purifies himself. As for the one who comes to you earnestly (striving for guidance) and who has fear of God, you ignore him. This is an admonition. These verses are a reminder, so let those who want to follow its guidance**

do so. (Surah 'Abasa, 80:1 – 17)

Distinguished Ulema and research scholars amongst the Shi'ah consider this portion of the episode to be baseless and inconsistent with the good nature of the Holy Prophet and they say that the verses themselves do not indicate that it was he who frowned and turned away his face from the blind man.

It has been quoted from Imam Sadiq that the person meant was one who belonged to the family of Umayyah when Ibn Umme Maktum approached the Prophet that man showed hatred for him and these verses were revealed to admonish him.

They Prohibit Hearing of the Qur'an

The idolatrous administration of Makkah had chalked out an extensive programme to check the expansion of Islam. They put their schemes into operation one after another, but failed to achieve their purpose.

They carried on extensive propaganda against the Prophet from time to time, but did not meet with any success. They saw that he was steadfast in his mission and the rays of the light of Divine monotheism were penetrating further day after day.

The chiefs of Quraysh decided to prohibit the people from hearing the Qur'an and in order to ensure the success of their scheme they posted spies in all parts of Makkah so that they might restrain the pilgrims and tradesmen, who visited Makkah, from contacting Muhammad and might stop, by all possible means, their hearing of the Qur'an. The spokesman of the group circulated a declaration amongst the Makkans, about which the Holy Qur'an says: **The disbelievers say: 'Do not listen to this Qur'an but make a lot of unnecessary noise while it is being read so that perhaps you will defeat it'. (Surah al-Fussilat, 41:26)**

The most effective weapon used by the Holy Prophet

which created a strange awe and fear in the hearts of the enemies was the Qur'an itself. The chiefs of Quraysh could see that many sworn enemies of the Holy Prophet went to meet him just to ridicule or harm him, but as soon as they heard a few verses of the Holy Book they became his sincere followers. To prevent such occurrences Quraysh decided to prohibit their subordinates and supporters from hearing the Qur'an and declared conversation with Muhammad to be unlawful.

The Law-Breaking Legislators

The same people who strictly prohibited the hearing of the Qur'an and punished all those who defied the declaration, came, after a few days, under the category of law-breakers and practically broke secretly the very law which they had themselves approved!

One night Abu Sufyan, Abu Jahl and Akhnas bin Shariq left their houses and proceeded to the residence of the Prophet, without the knowledge of one another. Everyone of them concealed himself in a corner and their object was to hear the Qur'an of Muhammad, which he used to recite at night with a pleasant voice, while performing his prayers. All of them remained there till morning, without being aware of the presence of others, and heard the Qur'an. In the morning they had to return to their houses. They met on the way and reproached one another saying that if the simple-minded people came to know about their activities what would they think about them?

The same thing was repeated during the next night. It would seem that an inner urge and charm attracted them to the house of the Holy Prophet. At the time of their return they met again and exchanged mutual reproaches and decided not to repeat their action. However, the attraction of the Qur'an was such that they again went to his house without the knowledge of one another and sat around it and heard the Qur'an till morning. When they heard the Qur'anic verses their fear increased every moment and they said to

themselves: "In case the promises and the threats of Muhammad be true, we have led sinful lives".

When it was dawn they left the house of the Prophet for the fear of the simple-minded people and again met one another. All of them admitted that they could not withstand the attraction of the 'call' and the law of the Qur'an. However, to prevent any unpleasant occurrences, they concluded a mutual agreement that they would not resort to this action again.

Preventing People From Embracing Islam

After implementing the first programme of hearing the Qur'an to be unlawful, they started the second one. People residing in near and far off places, as and when they were inclined towards Islam, proceeded to Makkah. The spies of Quraysh contacted them on the way or at the time of their arrival in Makkah and prevented them under different pretexts from embracing Islam. Here are two clear examples:

1. A'asha was one of the great poets of the Age of Ignorance and his verses were quoted in the assemblies of Quraysh. He heard about the commandments of Allah and the splendid teachings of Islam at a time when he had grown old. He lived at a place which was at a far off distance from Makkah. The 'call' of the Holy Prophet had not yet been extended fully to that area, but even that which he had heard about Islam in brief terms created a great love for it in his heart. He composed a marvellous panegyric in praise of the Prophet and did not consider a gift better than that he should recite it in the presence of the Prophet. Although the number of verses of this panegyric does not exceed twenty four, these are the best and the most eloquent verses recited in the praise of the Holy Prophet during those times. The text of these verses may be seen in the poetic works. The poet commends upon the sublime teachings of the Prophet which had illuminated his mind.

A'sha had not yet been fortunate enough to come to the Prophet when the spies of the idol-worshippers

contacted him and became aware of his feelings. They knew well that A'sha was a sensual person and was addicted to wine. They at once took advantage of his weak points and said: 'O Abu Basir! The religion of Muhammad does not conform to your mentality and moral condition!' He said: "Why not?" They replies: "He has declared adultery unlawful". He said: "I have nothing to do with it and this thing does not stand in the way of my embracing Islam". They added: "He has also banned drinking of wine". On hearing this he became somewhat uneasy and said: "I am not yet satiated with wine. I shall return now and shall drink wine to my fill for a period of one year and shall come next year and embrace Islam at his hands". He then returned, but death did not permit him to do what he had said, for he died the same year.

Another Example

Tufayl bin 'Amir, who was a wise man and a melodious poet and enjoyed great respect in his tribe, came to Makkah. It was very detestable and annoying for Quraysh that Tufayl should embrace Islam. The chiefs of Quraysh and the jugglers of diplomacy, therefore, gathered round him and groaned and said: "That man who is offering his prayers by the side of the Ka'bah has destroyed our unity and created dissensions amongst us by his magical narrations and we are afraid that he would create a similar discord in your tribe also. It will, therefore, be much better if you do not converse with him at all".

Tufayl says: "Their words impressed me so much that fearing that Muhammad's magical narrations might affect me, I decided not to speak with him or to hear what he said. In order to ward off the influence of his magic, therefore, I decided to put some cotton in my ears while performing 'tawaf', so that his voice should not reach me, while he was reciting the Qur'an and offering his prayers. In the morning I entered the mosque after having put cotton in my ears and was not at all inclined to hear him speak. However, I do not know how it happened that all of a sudden some extremely

sweet and charming words reached my ears and I enjoyed them very much. Upon this I said to myself: "Curse upon you! You are an eloquent and intelligent person. What is the harm if you hear what this man says? If he says something good you should accept it, otherwise you can very well reject it. I waited, however, so that I might not contact the Prophet openly. At last the Prophet proceeded to his house and entered it. I also obtained permission and entered his house. I told him the entire story and said: "Quraysh ascribe so many things to you, and in the beginning I had no intension of seeing you. However, the sweetness of the Qur'an has drawn me to you. I now request you kindly to explain the nature of your religion and recite a portion of the Qur'an to me".

The Holy Prophet made his religion known to me and recited some verses of the Qur'an to me".

Tufayl adds: "By Allah! I had never heard a narration more appealing and had never seen a law more moderate!"

Then Tufayl said to the Prophet: "I am an influential man in my tribe and shall take steps for the propagation of your religion".

Ibn Hisham writes that he (Tufayl) was with his tribe till the Battle of Khayber and remained busy in propagating Islam and joined the Holy Prophet in that very battle along with seventy or eighty Muslim families. He remained steadfast in Islam till he met his martyrdom in the Battle of Yamamah. ■

MAULANA ABDUL BARI FARANGI MAHLI

Mufti Mohammad Raza Ansari

Maulana Qayam-ud-Din Mohammed Abdul Bari was born in 1878 in a famous family of Ulema of Farangi Mahal. He was taught and educated at home in the traditional style. He got education perfectly well at home under the guidance of famous teachers of Farangi Mahal. After completion of his studies he became a teacher and writer.

He first entered politics in 1912 when the Balkan war was going on. He was 30 years-old then. He got publicity in the political field after the incident of desecration of a mosque in Kanpur. While Sir Imam Ali, Maharaja Sir Mohammad Ali Mohammad Khan of Mahmoodabad, Mr. Mazharul Haq and Sir Syed Raza Ali were pleading in the case as lawyers and political leaders, Maulana Bari took part as a religious luminary.

During the Balkan War Maulana Bari used to consult leading Muslim Ulema on the question of saving the shrines in Arabia from destruction. They were of the opinion that the safety of *Harmain Sharif* (Mecca and Medina) were more urgent and the world Muslims should lend support to the Arab Governments in looking after these shrines.

There was a big gathering of Muslim leaders in Lucknow in December 1913 to discuss the issue. The Muslim University Foundation Committee, All India Muslim League Council and Hilal Ahmar used to organise meetings in this connection. Maulana Mohammad Ali and Maulana Shaukat Ali were also present in Lucknow those days.

Anjuman

Maulana Bari invited the Ali Brothers and Sheikh Mushir Hussain Kidwai at Farangi Mahal and after a prolonged discussion formed an organisation - Anjuman-e-Khuddam Kaaba - with Maulana Bari as its President and Sheikh Mushir Hussain and Maulana Shaukat Ali as

secretaries. Delhi was chosen as headquarters.

Although the apparent objective of the organisation was to guide the Muslim pilgrims to Mecca and other shrines in Arabia, the real aim was to strengthen Muslim politics and create hatred against the British Government so that the Muslims could know the British attitude towards their religious places. The British Government got scent of it and began to suspect the activities of the organisation. When Ali brothers were imprisoned during World War I and Sheikh Mushir Hussain left for Europe in 1916, the Anjuman was automatically dissolved.

Maulana Bari frequently visited the Ali Brothers in Chhindwara jail in MP and used to discuss different problems. There was unrest among some sections of Muslims due to their arrest. And Maulana Bari was in the forefront of the protest.

Meanwhile, Gandhi had returned from England in 1915. Sheikh Mushir Hussain wrote to Maulana Bari from England about the discussion he had with the young Mohandas Karam Chand Gandhi who was sympathetic to the cause of Caliphate. Gandhiji favoured Muslims' sentiments. Maulana met him in Delhi in 1918 and discussed the problems arising out of Balkan War, Caliphate and the arrest of Ali Brothers.

Gandhi led the delegation of Muslims which met the Viceroy and demanded the release of the Ali Brothers.

When world War I began, Maulana Bari on behalf of the Anjuman, requested in a telegram the Turkish Caliph (Sultan of Turkey) to remain neutral in the war. On the other hand he got the promise from the English Government, on behalf of Muslims, that the Muslim shrines would not be touched, desecrated or destroyed during the war but protected.

But the British Government backed out of the promise when the war ended. This created uneasiness among the

Muslims in India. In September 1919, a big meeting of Muslims took place in Lucknow in which leaders participated. After discussing the Caliphate problem, an all India committee known as the Khilafat Committee was formed with Seth Chhotani of Bombay as President and Mr. Ahmed Siddique Khatri of Bombay as General Secretary. Maulana Bari was again the brain behind the formation of the committee and a big rallying force to convene such a big gathering. When the Ali Brothers were released in December 1919, Maulana Shaukat Ali was made secretary of the Central Khilafat Committee.

Then Maulana Bari intensified his efforts in order to acquaint Muslims of the true problem and began to muster wide support. Dr. Mukhtar Ahmed Ansari, who was president of the reception committee of All India Muslim League Conference in Delhi in 1918, asked the Maulana to seek the solution to the problem from the League platform instead of forming a separate organisation of Muslims. Maulana Bari agreed to this and the first big conference under his leadership was convened under the banner of the Muslim League in which leading Ulema participated.

Jamiat

Then, in 1919, on the occasion of the first Khilafat conference in Delhi, presided over by Mr. A.K. Fazlul Haq of Bengal, Maulana Bari suggested the formation of Jamiat-ul-Ulema i Hind. The organisation was soon formed and Maulana Bari presided over the first meeting attended by, among others, Hakim Ajmal Khan.

Maulana Bari and the Jamiat fully supported the stand taken under the leadership of Mahatma Gandhi to protest against the atrocities in Punjab. Maulana Bari was second to none in preaching the creed of nonviolence of Gandhiji among Muslims.

Besides Maulana Hasrat Mohani, disciple of Maulana Bari's father, Maulana Abdul Wahab, also fully subscribed to the movement although he did not accept the non-

violence creed of Gandhi. When the All India National Congress with the cooperation and support of Muslims accepted the creed of Gandhi, the latter became the leader of both the movements - the Congress and Caliphate. Maulana Bari remained with Gandhi and developed good relations with almost all the leaders—Muslim as well as Hindu.

The Ali Brothers were not known as 'Maulana' till their release. It was Maulana Bari who, in view of their services to Islam and Muslims, got the honorary degree of 'Maulana' conferred on him from Madarsa 'Nizamia—his Madarsa of Farangi Mahal—in 1921.

When a Muslim delegation was formed in 1920 to go to London to discuss the Caliphate movement with the British Government, Maulana Bari was named as a member. But he asked Maulana Syed Suleman Nadvi to represent him. The delegation was led by Maulana Mohammad Ali.

A group of Maulana Bari's disciples in Farangi Mahal also a relation Maulana Mohammad Salamat Ullah Farangi Mahli were sent to jail in 1922. In jail, he was with Motilal Nehru, Jawaharlal Nehru, Mohan Lal Saxena and Chaudhury Khaliq Zaman.

Maulana Mohammad Shafi Hujjat Ullah, son of Maulana Salamat Ullah, who was a teacher in the Madarsa of Maulana Azad in Calcutta's Nakhuda Ki Masjid, was also arrested. This Madarsa was established during the Non-Cooperation Movement in order to counter the Government-backed Madarsa Alia. For quite some time Maulana Hussain Ahmed Madani was also a teacher at this Madarsa.

Another relation of Maulana Bari, Maulana Barkat Ullah Raza Farangi Mahli, was imprisoned in Bahraich in 1919 for "anti-national" activities. When Sultan Ibn-i-Saud took over the Harmain-i- Sharifain (Mecca and Medina) in 1924, Maulana Bari was first in India to protest and lead the

movement against this unjust act of Ibn Saud. He formed a body—Khuddam-ul-Harmain.

His wholehearted participation in the movement against Ibn-i-Saud somewhat caused the break in his relations with the Ali Brothers because they were in favour of the action taken by Ibn Saud.

On the one hand Muslims of India, during this period, were busy in protesting against this Saudi and Sharifi move and, on the other they were resisting the reactionary move of Shudhi and Sanghatan in India itself. They were already busy in the protest against the moves that Maulana Bari died in January 1926 after a brief illness at the age of 47.

The best tribute paid to him was that by Mahatma Gandhi himself, who in 1942, when the Quit India Movement was at its peak, retorted to Mr. Jinnah's allegations of Gandhiji's being Muslims' enemy No. 1. Gandhiji was addressing the AICC session when he said:

"Whether I am an enemy of Muslims or their friend, Maulana Abdul Bari would have answered had he been alive. He was a great man. I used to stay with him in Lucknow.■

Ah - Dr. Abdullah Abbas

We deeply mourn the death of one of our senior editorial advisor, Dr. Abdullah Abbas Nadwi at Jeddah in KSA on January 1, 2006. Dr. Nadwi (80) was an eminent scholar and writer. He authored a number of books and remained "Motamid Talim" (Head of Studies) of Nadwa till his death.

A close associate of Maulana Ali Mian (RAH) Dr. Nadwi was always held in high esteem and great regard by teachers and students alike. Rector of Darul-uloom-Nadwatul Ulema, Maulana S.M. Rabey Hasani Nadwi has described Dr. Nadwi as a doyen of Islamic and literary fields.

HAJJ

S. Sulaiman Nadwi

Hajj is one of the fundamental parts of *'Ibadat* in Islam. It is not a new institution but the first and old mode of worship whereby mankind could develop God-consciousness in him. The word Hajj means, literally, repairing to a place for the sake of visit (*al-qasd li ziyarah*), and in the terminology of the Islamic *Shariah*, it implies repairing to *Bait-Allah* (the House of Allah) to observe the necessary devotions (*iqamat-an-li-nusuk*) in the sacred place of the Holy Makkah.

Arabia has its own history of the various stages of human progress. In the days of Ibrahim Khalil (peace be upon him) it became the abode of a family of preachers of religion. During the period of Isma'il (peace be upon him) its population consisted of a few camps and huts but gradually it developed into a big religious city and after the Prophethood of Muhammad (peace and blessings of Allah be upon him) it became the religious centre of the Muslim world.

In the beginning the practice in vogue was that in every habitation, two houses of special kind were built, one of them was palace of the king of that habitation or fort and the other was the *ma'bad* (the place of worship) of the *kahin*. Almost every population had its idol star or deity which was thought to be its guardian and protector and that guardian idol or star was worshipped by that population. The courtyard of the *ma'bad* (the place of worship) was called *Dar-ul-Aman*. All the sacrifices and *nadhirs* etc. offered to these deities and agricultural proceeds were collected there. With the extension of the hold of a habitation there was also an increase in the area of worship of these idols of deities.

Ibrahim's (peace be upon him) native city was in Iraq. He was the first *mawahhid* (believer in One God) in the world who raised his voice against the worship of the sun and the stars and called the people to submit to One God. His

relatives and other people persecuted him so much that he was constrained to leave his native city. After travelling through different countries Ibrahim (peace be upon him) turned towards the borders of Arabia and Syria. He got his nephew, Lut (peace be upon him) and his son, Ishaq (peace be upon him) to settle in Urdunn (Jordan) and Kinan (Palestine) and his other two sons in Madyan, situated on the Red Sea which even today is called Madyan bearing his name. He (Ibrahim) got his son Isma'il (peace be upon him) settled in the valley of Faran. All those places were situated on the highway where there was always great rush of trading caravans who went to Hijaz and Yemen from Egypt and Syria and vice versa.

There were two main aims and objects of Ibrahim (peace be upon him) in settling his progeny in such a way; firstly, they would not find any difficulty in getting corn and other necessary goods as long as the trading caravans were coming and going and could participate in commerce and secondly, these national highways were the best preaching centres for propagating the pure monotheistic religion of Allah or in other words, *Tauhid*. Here they could spread the true religion by keeping themselves away from highhandedness of the wrathful and tyrant idolaters and star worshippers of Iraq and Syria.

Baitullah

Wherever Ibrahim (peace be upon him) felt the need he raised a stone reciting the name of Allah and enclosed that place for sacrifice and prayer. In the Torah mention of three such places called Bait Allah (House of Allah) has been made.

The same kind of places of worship and Houses of Allah were also built by Ishaq, Yaqub and Musa (peace be upon them). Dawud and Sulaiman (Allah be pleased with them) also constructed Bait al Maqdis which was the *Qiblah* of Bani Isra'il.

It is thus clear that Ibrahim (peace be upon him) and

his progeny usually built such places of sacrifice and Houses of worship. One such House known as the Ka'bah or Masjid-i-Haram, also called Masjid-i-Ibrahim is in the centre of the city of Makkah. During the three thousand years since it was first built, the Ka'bah was demolished several times, but each time was rebuilt at the same site for the same purpose. Prophet Ibrahim and his son Isma'il (peace be upon them) built it, as the first sanctuary on earth dedicated to the worship of One God. The story of the building of the Ka'bah has been related in the Holy Qur'an thus:

And remember Ibrahim and Isma'ii (peace be them both) raised the foundations of the (Sacred) House, (saying): Our Lord, accept it from us, for Thou art the All-Hearing, the All- Knowing. Our Lord, make us those who submit to Thee and our descendants a people, who submit to Thee. And show us our rites and forgive us. Indeed. Thou are the Forgiving, the Mercy-Giving.

(2:127,128)

Remember We made the House a place of gathering for men, and of security. And you take the Station of Ibrahim as a place for prayer. And we covenanted with Ibrahim and Isma'il (peace be them both) that they should sanctify My House for those who circumambulate it, and retire to it for devotion and for those who bow or prostrate themselves (there in worship). (2:125)

The Sacrifice of Isma'il and its Conditions

We have already discussed this subject in detail in the introductory note to Vol. I of *Sirat-un-Nabi*. The fact that God had ordered Ibrahim to sacrifice Isma'il and not Ishaq (peace be upon them) stand irrefutably proved by the Holy Qur'an. In the Torah we also find that Abraham had prayed to God in these words: Oh, that Isma'il (peace be upon him) might live in Thy sight. In answer to this prayer God ordered Ibrahim (peace be upon him) in a vision to sacrifice his son. It has been said in the Holy Qur'an:

And he said: Lo! I am going unto my Lord Who will guide me.

My Lord! Vouchsafe me of the righteous. So we gave him tidings of a gentle son.

And when (his son) was old enough to walk with him, (Ibrahim) said: O my dear son; I have seen a dream that I must sacrifice thee. So look what thinkest thou? He said: O my father! Do that which thou art commanded. Allah willing, thou shalt find me of the steadfast. Then when they had both surrendered (to Allah), and he had flung him down on his face, We called unto him: O Ibrahim! Thou hast already fulfilled the vision. Lo! thus do We reward the good. (37: 99-105)

And We ransomed him with a great sacrifice.

(37-107)

And on Ibrahim's followers too this sacrifice was enjoined in the same sense, i.e. showing physical submission and sacrifice in the shape of the sacrifice of an animal.

We must remember that according to the Torahs, the word, 'sacrifice' was synonymous with the word, 'dedication'. Suppose this word was used for a boy in connection with a place of worship, it would mean that the boy was to be cut off from the family and reserved for the service of the temple. But when the same word was used for animals, it meant that those animals were to be slaughtered as an offering to God. So had God decreed in the Torah: For all the first-born among the children of Israel are mine, both man and beast. The man who was dedicated to God would let his hair grow; only when he had reached the holy place of worship could he get himself shaved.

The Basis of the Religion of Ibrahim is Sacrifice

According to the Holy Qur'an and the Torah the basis of the religion of Ibrahim (peace be upon him) is sacrifice and this sacrifice was the characteristic feature of his

prophetic mission and spiritual life. He (Ibrahim) showed extraordinary perseverance and stood the test through which he had to undergo due to which he and his progeny was immensely blessed and rewarded by Allah. It has been said in the Holy Qur'an:

And recall the time when his Lord put Ibrahim to the test with certain commandments and he fulfilled them. He (Allah) said: Behold! I am going to make thee a leader of mankind. (2:124)

Indeed We chose him in the world, and in the Hereafter, he is surely amongst the righteous.

And when his Lord said to him: Submit, he said: I submit to the Lord of the worlds. (2:130,131)

We called unto him: O Ibrahim! Thou hast already fulfilled the vision. Lo! thus do we reward the good.

(37:105)

The Muslims remember the amazing acts of Ibrahim's (peace be upon him) submission and devotion to Allah, the one being running into the fire reposing complete trust in God and secondly, his readiness to offer his son as sacrifice for the sake of his Lord and send blessings on him every now and then and five times daily in prayers.

O God, bless Muhammad (peace and blessings of Allah be upon him) and his descendants, as Thou didst bless Ibrahim and his descendants.

Explaining the purpose of animal sacrifice the Holy Qur'an says:

Their flesh and their blood reach not Allah, but the devotion from you reacheth Him. Thus We made them subject unto you that ye may magnify Allah that He hath guided you. (22: 37)

Ibrahim (peace be upon him) resolved to slaughter his loving and only son in obedience to Allah's command and the next moment should have witnessed the deed

done, Allah called to him:

O Ibrahim! Thou hast indeed shown the truth of the vision. (37:104,105)

Thus Ibrahim (peace be upon him) set an example of total obedience, submission and loyalty to his Creator and Great Master in negation of his own desires, feelings and sentiments which has no parallel in the history of mankind. He submitted his will to the Will of Allah. The sacrifice of an animal was only a reflection of his loyalty, devotion and submissiveness to Allah.

Islam Demands Sacrifice

Islam means resignation to the Will of God. It implies complete submission to Allah's commands. The sacrifice given by Ibrahim and Isma'il (peace be upon them) proves, beyond any shadow of doubt, that they were the true and loyal servants of Allah. In appreciation of the sacrifices of Ibrahim and Isma'il (peace be upon them), Allah, the Exalted, named this sentiment of theirs of resignation and surrender to His will as Al-Islam. It has been said in the Holy Qur'an:

Then, when they had both surrendered (unto Allah).

(37:103)

And who can be averse to the religion of Ibrahim, but he who infatuated his mind. Indeed We chose him in the world, and in the Hereafter, he is surely amongst the righteous.

And when his Lord said to him: Submit, he said: I submit to the lord of the worlds. (2:130-131)

In fact the religion of Ibrahim (peace be upon him) is based on Al-Islam i.e. resignation and surrender (to Allah). Ibrahim (peace be upon him) prayed Allah again and again:

Our Lord! Make us submissive unto Thee, and of our progeny a community submissive unto Thee and show us our ways of worship, and relent towards us. Thou art the Relenting, the Merciful. (2 : 128)

Our Lord, and raise up unto them a messenger from amongst them who shall recite unto them-Thy revelations and shall teach them the Book and the wisdom and shall purify them. Verily Thou art the Mighty, the Wise. (2: 129)

And who else can he be than Muhammad (peace and blessings of Allah be upon him) since he alone was raised up from amongst the progeny of Isma'il.

The fact that messenger here implies the Holy Prophet (peace and blessings of Allah be upon him) only is borne out by the Bible: I will raise up a Prophet from among their brethren, like unto thee and will put my words in his mouth, and he shall speak unto them all that I shall command him (Deut, 18:18). The phrase from their brethren, clearly means the descendants of Isma'il for had it referred to the descendants of Ishaq (Bani Isra'il) the expression could have been something like it: From amongst you.

Place of Sacrifice

In the Torah the place of sacrifice is given as Moriah. The Jews claim that this was the place where Solomon had constructed his temple (in the Torah called by the name of the House of God). The Christians say that Moriah was the place where Jesus had been crucified. European scholars disagree with both. Sir Stanley says: Abraham rose in the morning, came out of his tent and reached the place where God had ordered him to. But this was not the mountain of Moriah as the Jews hold, nor was it any place near the church of the holy sepulchre. Such a view is more far-fetched than that of the Jews. Still more far-fetched seems to be the belief of the Muslims who consider the mountain of 'Arafat to have been the place. Perhaps the place was somewhere on the mountains of Jerezium and this place looks very much like place of sacrifice. This statement discredits the claims of both the Jews and the Christians. As to the Muslim's claim let us look into its validity. Some translators have translated the Moriah to be a place of high firs, the elevated ground or the place of dream. Those with a better judgement, have

believed it to be the name of a place. They did not translate it, letting it stand as it was. As time passed, careless translators put in Morah for Moriah, the more so because Hebrew script has almost a similar written form for both the words. The Torah mentions Morah as situated in Arabia: And the camp of the Madyans was in the north in a valley by the hill of Morah.

Considering all the facts and circumstances we may assert that Marwah, not Morah or Moriah, is the name of the place and this Marwah is a Makkan hill where the Hajis (pilgrims) perform the *Sai*. The Arab traditions, references in the Qur'an and the definite indications in the traditions are all so consistently with the hypothesis that a coincidence with so great a coherence would be unimaginable, unless the hypothesis were a fact. Let us thrash it out further.

There is a tradition to the effect that the Holy Prophet (peace and blessings of Allah be upon him) pointed towards Marwah and said: This is a place of sacrifice, and all the hills and vales of Makkah are the places of sacrifice.

In the days of the Holy Prophet (peace and blessings of Allah be upon him) animals meant for sacrifice were slaughtered not in Marwah but in Mina, which is three miles from Makkah.

Yet the Holy Prophet (peace and blessings of Allah be upon him) designated Marwah as the place of sacrifice. This the Holy Prophet (peace and blessings of Allah be upon him) did because Ibrahim (peace be upon him) offered the sacrifice there.

The Holy Qur'an says: Then their place of sacrifice is the Ancient House, Bait- al-'Atiq. (22: 29)

An offering to be brought to the Ka'bah. (5 : 95)

Marwah is situated just in front of the Ka'bah and very close to it. The verses quoted above show that the original place of sacrifice was the Ka'bah and not Mina. But when the number of pilgrims increased the boundaries of the

Ka'bah extended up to Mina.

Makkah and Ka'bah

The Ka'bah is the oldest and most venerated of all the houses of worship. It is a culminating point of one's highest hopes, favours and blessings of Allah. It has been the place of worship and God-consciousness since the creation of this world. The highly eminent prophets of Allah visited it and it has been the *Qiblah* of the worshippers even before the construction of Bait-al-Maqdis. In the Qur'an it has been said by Allah:

Surely the first house appointed for men is the one at Bakka blessed and a guidance for the nations. (3:95)

in the Torah too we find the following verses:

Blessed are the men whose strength is in thee,
In whose hearts are the highways to Zion;
As they go through the valley of Bakka,
they make it a place of springs;
The early rains also cover it with pools,
They go from strength to strength.....

In this psalm, the word Bacca and Bukka refers to no other place than Makkah.

The Ka'bah, as the Holy Qur'an says is the Bait-al-Atiq (the ancient House). It is said that Adam first erected it. It was demolished several times at the hands of nature or men long before the advent of Ibrahim, even its foundations were not traceable. When Ibrahim (peace be upon him) gave the message of *Tauhid* (Oneness of God) in this all-pervading dismal darkness of ignorance and polytheism, the Almighty instructed him to rebuild the Ka'bah. Ibrahim and his son, Isma'il (peace be upon him) found out the old foundations of the Ka'bah and started constructing a small square-shaped House. The story of the building of the Ka'bah has been related in the Holy Qur'an thus: And when Ibrahim and Isma'il raised the foundations of the (Sacred) House (2:127). When the House was completed, the divine

message came: Do not set up aught with Me and purify My house for those who make the circuit and stand to pray and prostrate themselves. And proclaim among men the pilgrimage; they will come to thee on foot and on every lean camel arriving from every remote path. (22:26, 27)

Ibrahim (peace be upon him) tried to raise his voice in the land of Chaldeans but he had to face the burning fire. He came to Egypt and Philistines, but nobody cared to listen to him. In short, wherever he opened his lips in praise of One God his voice was lost in the din of idolatry. At last he chose the uninhabited and barren desert of Hijaz where the means of communication were utterly wanting. Abraham's (peace be upon him) voice could not have crossed the walls of the temple, but, no, it travelled East and West and North and South.

Hajj Commemorates the Sacrifice of Ibrahim (peace be upon him)

When the construction was complete, Ibrahim (peace be upon him) ordered Isma'il (peace be upon him) to bring a block of stone, which might be placed at a point from where the people could start going round the Ka'bah. In the history of Makkah, this incident is mentioned thus: Then Ibrahim asked Isma'il (peace be upon him) to bring a stone which he could fix at a place from where the pilgrims could start going round.

When the construction of the Ka'bah was complete, it was necessary that some God-conscious person should devote whole of his life to the service of God. Such a dedication was termed sacrifice in the law of Ibrahim (peace be upon him). The Torah makes use of this phraseology on numerous occasions. In the *Sahih al Bukhari*, we find that the Holy Prophet (peace and blessings of Allah be upon him) used to see dreams (vide chapter, How the Divine Revelation started). Dreams are sometimes allegorical, such as Joseph (Yusuf) had seen the stars, the sun and the moon prostrating before him. In short, Ibrahim (peace be

upon him) dreamed that he was slaughtering his son with his own hands.

He did not take it to be symbolical, and decided to slaughter his son, Isma'il (peace be upon him).

Ibrahim (peace be upon him) had every faith in his own firmness and devotion, but he had to know if the fifteen years old boy could bear it. He wanted to have his consent, and therefore, addressed his son in these words:

O son, I saw in a dream that I should offer thee in sacrifice, consider then what thou sayest. Resolutely the son replied: O my father, do what thou are commanded, if God pleases, thou wilt find me of the patient ones. (37:106,108)

And lo, there stood a ninety year old man, his sleeves upturned, his hand holding a knife, ready to slaughter the darling son, the light of his eyes, the boon granted in answer to praying lips. And there lay a blooming youth, brought up in the loving arms of a loving father; but now the loving arm of the same loving father descending on his throat with a deadly weapon. The angels, the heavens and the whole universe, witnessed the scene and were stunned. Allah all of a sudden called a voice on High:

O Ibrahim, thou hast indeed shown the truth of the vision, thus do We reward the doers of good. (37: 109,110)

The firmness, the determination and the astonishing self-sacrifice shown by the son, really deserved to be commemorated for all time to come.

The Facts about Hajj

The whole ceremony of Hajj is commemorative of Hadrat Ibrahim (peace be upon him) and his family's devotion to God, the Almighty. The Holy Prophet (peace and blessings of Allah be upon him) did not introduce it as a new institution but purged it of all evil practices and made it an obligatory act of piety by which one can develop God-consciousness.

It is rightly said that Hajj is the perfection of faith since

it combines in itself all the distinctive qualities of other obligatory acts. It represents the quality of *Salat* since a pilgrim offers prayers in the Ka'bah. It encourages the spending of material wealth for the sake of the Lord, the chief characteristic of *Zakat*. When a pilgrim sets out for Hajj he disassociates himself from his hearth and home, from his dear and near ones to please his Lord. He suffers privation and undertakes the hardships of journey—a lesson we learn from fasting and *I'tikaf*. In Hajj one is trained to be completely forgetful of material comforts and pomp and show of worldly life. One has to sleep on stony ground, circumambulate the Ka'bah, run between Safa' and Marwa, and spend his night and day clad in simple pilgrim's dress. He is required to avoid the use of oil or scent or any other perfume. He is not even allowed to get his hair cut or trim his beard. In short, he is commanded to abandon all sorts of comforts for the sake of Allah and submit himself before his lord, the ultimate aim of the life of a Muslim.

Just as Hadrat Ibrahim (peace be upon him) had come running to the House of Allah in response to Allah's call, a pilgrim visits the Ka'bah reciting these words loudly:

Here I am at Thy service, O Allah, here I am at Thy service,

Here I am at Thy service, O Allah, here I am at Thy service, here I am at Thy service. There is no associate with Thee; here I am at thy service. Verily all praise and grace is due to Thee, and the Sovereignty (too). There is no associate with Thee.

For the Muslim, visiting the Ka'bah, whether it is for the first or the tenth time, is a profound awe-inspiring experience. The worshipper enters the sacred Mosque with a supplication of God's peace and blessings. Looking beyond the throng of pilgrims and the patterns of columns and arches into the vast open courtyard, he catches a glimpse, with a tremor of awe and excitement, of the solitary black-draped Ka'bah which is the centre of every Muslim

world. After performing a brief *Salat* of "greeting" of the mosque, he makes his way toward the Ka'bah through the vast array of Muslims of every place and race on earth in order to perform the first of the pilgrim's rites, that of *tawaf* or circumambulation.

The worshipper is to start the circumambulation from the corner of the Ka'bah in which the Black Stone is embedded. He joins the host of Muslims circling the House and pouring out their hearts in supplication to Him. Moving in that sea of worshippers, a deep sense of his smallness and insignificance comes to him. He realizes that God alone is Great. Here, under the blazing sun of Makkah, making his circuits around God's Holy House as he repeats the solemn, fervent supplications of the pilgrim, he has a sense of realization of his own nothingness, his utter dependence on his Creator in face of God's ineffable glory and majesty, and that one day he will come before Him to receive His judgement and the recompense for all he did. While circumambulating the Ka'bah a pilgrim kisses the Black Stone as the Holy Prophet (peace and blessings of Allah be upon him) kissed it on the Farewell pilgrimage. It is revered as the only remnant of Ibrahim's (peace be upon him) building but just as the Ka'bah is an object of reverence but not of worship so too is the Black Stone and because the Prophet's (peace and blessings of Allah be upon him) lips touched it, all pilgrims do the same. After completing seven circuits of the Sacred House he may spend as much time as he wishes in making supplications to God in the immediate vicinity of the Ka'bah, and before he leaves he prays two *Rak'ahs* of *Salat*. He will then go to the spring of Zamzam, situated underground within the compound of the Sacred Mosque very close to the Ka'bah to refresh himself with water. He then goes to a nearby area within the compound of the Sacred Mosque to perform the next rite of Hajj. This is known as *Sa'i*, that is hastening between two hillocks of Safa' and Marwa separated now by a long marble lined corridor, in commemoration of Hajira's (Hagar's)

hurried search for water at this site. The worshipper walks and during part of the way may break into a run, seven times between the two rock-mounds, situated about a quarter of a mile apart, glorifying and supplicating God. Between the marble arches he catches glimpses of the adjacent courtyard of the Sacred Mosque. At the centre of it stands the black draped Ka'bah around which like an endless river flowing on and on day and night since remote antiquity supplicants from every corner of the world, clad in the simple pilgrim's dress move in utter absorption with God, hymning His praises and calling on His name. One who has visited the Sacred House leaves it with an intense longing to return to it again and again and with a vivid understanding of why the Ka'bah is indeed the focal point of the earth for the worship of Allah, the praised and Exalted, and the centre of love in the life of the Muslim individual and community.

Pilgrims may arrive in Makkah to perform their *tawaf* or *sai* either immediately before the days of Hajj or earlier. However, the climax of Hajj occurs on the ninth day of *Dhul Hijjah*, the Day of 'Arafat. The Prophet (peace and blessings of Allah be upon him) stressed the essential nature of this day's observance saying that one who had been present at 'Arafat would have performed Hajj. 'Arafat is the name of a vast plain some miles outside Makkah; it is treeless and barren without any shelter from the blazing desert sun and encircled by stark jagged purple black rocks. Millions of pilgrims move there during the morning of the 9th of Dhul-Hijjah. After the noon and afternoon prayers have been performed together in the shortened form recommended for travellers, the people have had a chance to eat and rest. During the afternoon upto sundown, all these human beings who assemble here, from every land and belonging to countless races and cultures, are completely absorbed in supplications to God, Most High, glorifying Him, affirming their utter helplessness and dependence on Him, yearning for His forgiveness, enduring all the fatigues and difficulties of the travel and the pilgrimage itself with its severe climate

and hard conditions. The vast, otherwise empty plain is filled with tents and millions of pilgrims, tired and dishevelled and totally humble before their Creator standing with hands raised in supplication, many weeping in the intensity of their awe and devotion to Him. Near the Mount of Mercy, a hill in the middle of the plain the Prophet (peace and blessings of Allah be upon him) delivered his Farewell pilgrimage address to his people.

As soon as the sun sets the exodus of the pilgrims from'Arafat begins. Their next station is Muzdalifa, a barren rock wasteland, a few miles closer to Makkah, where they perform the sunset and night prayers together, spending part of the night resting after the fatigues of the day and engaged in supplications to God. Here they also gather a number of pebbles to be used for stoning three stone columns representing Satan which have stood since ancient times in the village of Mina, to which all the pilgrims go after their brief halt in Muzdalifah, to live for the next two and a half or three days, in a vast tent city before they complete their pilgrims rites and disperse.

These stone pillars stand at the sites where the Satan appeared to Ibrahim and Isma'il (peace be upon them) in remote antiquity, tempting them to disobey Allah when Ibrahim (peace be upon him) was taking his son to be scarified at God's command. On each of the three days of sojourn in Mina, countless numbers of pilgrims go to the columns, stoning them with the pebbles they have collected to symbolize their rejection of Satan in the endless human struggle against evil promptings and temptations.

After the first stoning following the Prophet's (peace and blessings of Allah be upon him) example and injunction, the pilgrims slaughter an animal in commemoration of Ibrahim's sacrifice a sheep in the place of Isma'il (peace be upon both of them); part of meat is used to feed themselves and their group, and the rest is distributed among the poor. During this period the pilgrims also return briefly to Makkah to perform their final circumambulation of

the Ka'bah. The pilgrim's home during the Mina is a tent shared with other pilgrims, he spends the time in making daily trips for stoning, praying and reading the Qur'an and listening to talks about various aspects of Islam, visiting his fellow pilgrims or resting. Before sunset on the third day or the following morning he leaves Mina and his pilgrimage is now complete.

In addition to its unique spiritual aspects, Hajj is also remarkable, as we have seen that it brings together from every part of earth such an immense diversity of human beings, who in spite of vast difference of culture and language, form one community (*Ummah*), all of them professing and living by the same faith and all devoted to the worship of the same Creator. "Down to the ages," says Professor Hike "this institution has continued to serve as the major unifying influence in Islam and the most effective common bond among the diverse believers. It renders almost every capable Moslem perforce a traveller for once in his lifetime. The socializing influence of such a gathering of the brotherhood of believers from the far quarters of the earth is hard to overestimate. It afforded opportunity for Negroes, Berbers, Chinese, Persians, Syrians, Turks-rich and poor, high and low to fraternize and meet together on the common ground of faith" (*History of the Arabs* p. 136).

Reforms in Hajj

The obligatory nature of Hajj is quite distinct from other *Ibadat* (acts of devotion). The Arabs were practically ignorant of the times and articles of prayer and did not know how it was to be observed. The Holy Prophet (peace and blessings of Allah be upon him) taught them gradually to pray. There was no concept of *Zakat* among the Arabs. Therefore, the Holy Prophet (peace and blessings of Allah be upon him) first impressed upon the minds of the people to do good charitable acts and exhorted them to charity, *Sadaqa* and spend for the sake of Allah to help the poor and the needy before *Zakat* was made obligatory on them. There had been various changes in the nature of fast

since the Day of Ashura till Ramadan. But the rites and fromalies of Hajj were already long in vogue in Arabia. There was, however, a change in the concept and the way of performance of Hajj. In other words, the Holy Prophet (peace and blessings of Allah be upon him) purged it of all polytheistic and evil practices which had crept into it and made it an act of piety by which one can develop God consciousness.

The detail of these reforms is given below:

1. The real purpose of worship is to remember Allah, seek forgiveness from Him and to glorify Him. But the custom of the pre-Islamic Arabs was to gather themselves in large number at Mina after the performance of Hajj and extol the greatness of their tribes and the greatness of their ancestors. As the whole Hajj rites were purified of al un-Islamic practices, the aftermath of the pilgrimage was completely spiritualized and the pilgrims were instructed to hymn the glory of Allah.

And when you performed your holy rites (of Hajj) remember Allah, like your remembrance of you forefathers even with a yet remembrance. (2 : 200)

2. When they offered the sacrifice of an animal, they rubbed the blood of that animal on the walls of the Ka'bah to please God. It was also the practice of the Jews that when they offered the sacrifice, they sprinkled the blood of the animals on the altar and burnt the flesh of the animal. The Holy Prophet (peace and blessings of Allah be upon him) put an end to both these practices. It was ordained by Allah, the Exalted, in the Holy Qur'an:

Their flesh and their blood reach not Allah, but the devotion from you reacheth Him. Thus have we made them subject unto you that ye magnify Allah that He hath guided you. (22:37)

Explaining the aim and object of sacrifice on this day of commemoration of the amazing sacrifice of Ibrahim

(peace be upon him) it was said that it is to feed the poor and the needy.

3. It was the custom of the people of Yaman that when they used to come for Hajj, they did not bring enough provisions for the journey. They said that they depend on God. On their arrival in Makkah they used to beg the people. So the following verse of the Holy Qur'an was revealed:

And take a provision (with you) for the journey, but the best provision is to be dutiful to Allah. (2 : 197)

4. Excepting the Quraish, who had their standard of distinction over the tribes of Arabia, all other tribes performed the Tawaf of the Ka'bah naked. For this purpose a wooden plank was placed in the Ka'bah where all the peoples put their clothes after taking them off. The only thing which could cover their nakedness depended upon the generosity of the Quraish specially for the purpose of *Tawaf* but those who could not get the benefit had to perform the *Tawaf* in a naked state. The Holy Prophet (peace and blessings of Allah be upon him) absolutely forbade this evil practice.

Abu Huraira (Allah be pleased with him) reported: On the Day of Nahr (10th of Dhul-Hijjah) in the year prior to the last Hajj of the Prophet (peace and blessings of Allah be upon him) when Abu Bakr (Allah be pleased with him) was the leader of the pilgrims in the Hajj he sent me along with other announcers to Mina to make public announcement. No pagan is allowed to perform Hajj after this year and no naked person is allowed to perform the *Tawaf* around the Ka'bah. Then Allah's Messenger (peace and blessings of Allah be upon him) sent 'Ali (Allah be pleased with him) to read out the surah Bara'ah (At-Tauba) to the people; so he made the announcement along with us on the day of Nahr in Mina: No pagan is allowed to perform Hajj after this year and no naked person is allowed to perform the *Tawaf* around the Ka'bah.

5. The haughty and the self conceited Quraish who

took pride on their being the custodians of the Ka'bah, stayed at Muzdalifa and thought it below their dignity to proceed on to 'Arafat along with other pilgrims. The Qur'an strikes at the basis of their pride by telling them that they must seek Allah's pardon for this sin of theirs and proceed on to the place where all the pilgrims are required to proceed and stay and consider themselves at par with other Muslims without any distinction or trace of social status. It has been said in the Holy Qur'an:

Then press on from where the people press on, and seek forgiveness from Allah, verily Allah is All-Forgiving and All-Merciful. (2 : 199)

In the pre-Islamic days Hajj had lost its religious and spiritual significance. It was nothing short of a big fair or festival in which all categories of people participated in every kind of indecency, for instance, indulging in foul talk or foul pursuits, in wrangling and quarreling etc.. Islam ordained that Hajj, being a sublime act of devotion, should be performed with a keen sense of piety and fear of Allah. It has been said in the Holy Qur'an:

The pilgrimage is (to be performed in) the months well known, so whosoever undertakes the duty of pilgrimage in them, should not indulge in lewd talk, nor in ungodliness nor in wrangling during the pilgrimage and whatsoever good ye do Allah knows that. (2:197)

There were two groups of people among the pilgrims: the one said that those who returned from Mina performing the Hajj in the three days of *Tashriq*, following *'id-ul-Adha* committed a sin, the latter said that those who delayed their stay in Mina were sinful. The Holy Qur'an said:

And remember Allah during the appointed number of days and whosoever hastens on in two days he is involved in no sin, and he who delays, there is no sin for him either; this is for him who is God fearing and fear Allah and know (for certain) that verily unto Him

you shall be gathered.

(2: 203)

Some persons had innovated Hajj of silence. After assuming Ehram they did not speak to anyone. 'Umar (Allah be pleased with him) met such a woman who was keeping silence. On questioning the cause of her silence he was told that she was in a state of Hajj of silence. He forbade her to do so saying: This is an act of ignorance.

Abu Hurairah (Allah be pleased with him) reported: Allah's Messenger (peace and blessings of Allah be upon him) found an old man walking between his two sons supported by them, whereupon Allah's Messenger (peace and blessings of Allah be upon him) said: What is the matter with him? He (narrator) said: Allah's Messenger (peace and blessings of Allah be upon him) they are his sons and there is upon him the fulfilment of the vow (to walk on foot to the Ka'bah), whereupon Allah's Messenger (peace and blessings of Allah be upon him) said: Ride, old man, for Allah is not in need of you and your vow.

'Uqba bin 'Amir reported: My sister took a vow that she would walk bare-foot to the House of Allah (Ka'bah). She asked me to inquire from Allah's Messenger (peace and blessings of Allah be upon him) about it and he said: She should walk on foot and ride also.

Abu Huraira (Allah be pleased with him) reported: Allah's Messenger (peace and blessings of Allah be upon him) saw a man driving sacrificial camel. He (the Holy Prophet) said: Ride on it. The man said: It is a sacrificial camel. The Prophet (peace and blessings of Allah be upon him) said: Ride on it. He (the man) said: It is a sacrificial animal. The Prophet (peace and blessings of Allah be upon him) said: Ride on it. And on the second or third time the Prophet (peace and blessings of Allah be upon him) added: Woe to you.

When the Ansar returned after Hajj they did not enter the doors through which they went out for Hajj. The idea behind it was that they were not fit entrances for them being

burdened with heavy sins. So they entered the houses from the back of the houses and thought it to be an act of great piety. The Qur'an points out their mistaken notion and says that it is through real piety and fear of Allah that a man becomes virtuous and devoted servant of Allah:

And it is no virtue that you enter the houses from the rear but the virtue is of him who guards against evil. Hence enter the house from their doors and fear Allah so that you may prosper.
(2:189)

While performing the *Tawaf* (circumambulation) it was a practice that a person to show himself sinful and guilty, put a string in his nose which was held and drawn by another person. The Holy Prophet (peace and blessings of Allah be upon him) saw a person performing *Tawaf* in this way He got his nose string cut.

Ibn'Abbas (Allah be pleased with him) reported: While the Prophet (peace and blessings of Allah be upon him) was performing the *Tawaf* of the Ka'bah, he passed by a person who had tied his hands to another person with a rope or string or something like that. The Prophet (peace and blessings of Allah be upon him) cut it with his own hands and said: Lead him by the hand.

Ibn 'Abbas (Allah be pleased with him) reported: The Prophet (peace and blessings of Allah be upon him) saw a man performing *Tawaf* of the Ka'bah tied with a string or something else. So the Prophet (peace and blessings of Allah be upon him) cut the string.

In the earlier days the Muslims were under the impression that since pilgrimage was an act of religious devotion, it was, therefore, not proper to do anything worldly during this sacred journey. The Qur'an removes this wrong notion from the minds by telling them that it is no sin if they do some trading during the Hajj season.

There is no fault on your part if you seek bounty

from your Lord:

(2:198)

There were two groups, those who used to refrain from *Tawaf* between Safa and Marwa in the pre-Islamic period and those used to perform the *Tawaf*. The Ansar used to assume Ihram for worshipping an idol called Manat before they embraced Islam, and whoever assumed *Ihram* (for the idol) did not consider it right to perform *Tawaf* between Safa and Marwa. When they embraced Islam, they asked the Messenger of Allah (peace and blessings of Allah be upon him) regarding it, saying: O Allah's Messenger! We used to refrain from *Tawaf* between Safa and Marwa. So Allah revealed:

Verily (the mountains) As-Safa and Al Marwa are among the symbols of Allah, and whoever performs the Hajj to the Ka'bah or performs Umra it is not harmful for him to perform the *Tawaf* between Safa and Marwa. (2:158) ■

BETWEEN GUADALETE, EI SALADO AND THE LAST SIGH OF THE MOOR (24th July 711, 29th October 1340 and 2nd July 1492)

M. Sanaullah*

i. Prologue

Spain has had a long history of colonization by the Vandals, Celt-Iberians, Phoenicians, Greeks, Carthaginians, Romans and Visigoths before the Arab onslaught in 711 A.D. al-Andalus was the name given by Arabs for that part of the peninsula, which formed an important part of their domain from the 8th century till the 15th century A.D. For Arabs it was one of the five earthly paradises. The Vascos or Basques, the aboriginal population of Spain were first driven over the Pyrenees, in to districts where their descendents still live and retain their native language. The Romans subdued the Celts or Celt-Iberians and the Phoenicians and Greek settlements after a long and fierce battle. In a span of five centuries, Spain was transformed completely in to a Latin country as Italy itself, with the outstanding legacy of culture, science and politics produced by the likes of Martial as an epigrammatist, Theodosius as emperor, Prudentius as poet and St. Isidore of Seville as a great divine. After the Vandals who only ravaged and made no settlement, the Schwaben and other, ending in 621 when the Goth Swintila finally conquered the Peninsula. The Goths had a strong feeling for the Latin culture. Their Arian doctrine was overcome by the catholic faith in the end of the sixth century when Hermanigild got married to Ingund who was catholic by faith. Toledo was the Gothic capital and Latin was the language of religion and culture. The Kings of this strong Teutonic race, little disturbed by wars and inroads, reigned in Spain for two centuries and later on fell in to a state of corruption and lawless violence. In 708, Roderich (Roderico in Spanish) was crowned.

*Deptt. of Arabic A.M.U.

At the same time, Islam was advancing from the East. When Prophet Mohammad (peace and blessings of Allah be upon him) died in 632, the whole Arabian peninsula was under the domain of the new faith, and under the first few generations of the Muslims, the Arab empire underwent a steady expansion which made it the heir to the most of the Hellenistic and Sasanide world: Iran, Iraq, Syria and North Africa. Uqba bin Nafi' al-Fihri, a brilliant general, established the Muslim rule in the Maghrib in 46 A.H./666 A.D., and built Qairwan in 50 A.H./670 A.D. The Atlas mountains of the North Africa and their pleasant slopes and rich valleys and the dwelling tall, noble looking, fair skinned, active, high spirited and indomitable Berbers who had fought in the Carthaginian or the Roman armies for the love of fighting and who belonged to the original old Arab tribe of the Yemeni Himyarites – all welcomed the new faith and its upright rule. The exaction of the Carthaginian governors had provoked the Berbers to seek help from the Arabs in Egypt. Uqba led the expedition and advancing between the ranges of Atlas and the Sea, reached the Atlantic. Riding in to the ocean up to the girths of his horse, he cried aloud: "Allah! I call thee to witness that if these deep waters did not stop me, I would bear yet farther the knowledge of Thy great name. In the year 86 A.H./705 A.D., the Umayyid al-Waleed bin Abdul Malik made Musa bin Nusair the governor of the newly created province of al-Maghrib out of the territories under the Egyptian province. Musa wrote to al-Waleed asking his permission for carrying the faith to 'the isle of Andalusia saying 'It is Syria for the beauty of sky and soil, Yemen for climate, India for flower and perfumes, Egypt for fruits, China for precious metals. 'The Caliph replied: 'yes. Go ahead.'

ii. Roberick, Witizia, and the Tariq-Musa duo: the Guadalete (24th July 711)

In Spain, King Roderich was crowned after deposing the last of the Gothic rulers Wittich or Witizia in 708 and his two sons Ebba and Sisebut took refuge with their uncle

Oppas, the Archbishop of Seville. His sister was the wife of Julian, the count of the southern province, which included part of the opposite coast of Africa. Julian had sent his daughter Florinda to the court of Roderich for receiving education, but she was allegedly dishonored by the King.

This guilty love coupled with the political vengeance proved to be befitting cause for Julian to invite Tariq and Musa for invading Spain, after arriving at a treaty. Florinda became 'La Cava' or the wicked for the Spaniards. Two exploring expeditions were undertaken by Musa, the first in 90 A.H. led by Julian himself, and second in 91 A.H. under Musa's freed man Trif. And finally Musa's bravest freed man Tariq bin Ziad, of Berber origin, led the onslaught against Roderich in 92 A.H./711 A.D.

Tariq crossed the strait between what had always been called the Pillars of Hercules and landed on the great couchant lion of the rock of Calpe, which was vainly defended by the Goths under Theodimir. There he built a fortress and this has ever since borne his name Jabal al-Tariq, the Gibraltar. To the Arabs, it was the key of Spain. They advanced to the river Anas – Wady Ana, now Guadiana. Arabs now called it Medina Sidonia. Roderich had been awakened from his luxurious life at Toledo by the messages of Theodimir. He hurriedly collected his forces, which consisted of eighty thousand men, to meet the terrible invaders who were small in number. The two armies met on the banks of Lethe, on 24th of July 711, and the battle lasted for three days, say the Arabs, and for a week, say the Spaniards. Roderich appeared on his wagon driven by two horses the first day. Afterwards, he mounted his horse, wore his helmet adorned with horns of gold (as seen in Gothic coins), and dashed in to the thickest of the fray. The last of the Goths was never seen again. The Cervantes believe that Roderich had spent the end of his life in penance at Visco where Spanish chroniclers declared that they had seen a tomb inscribed 'Hic requiescat Rodericus ultimus Rus Gotherum'. Spanish Cervantes and some English poets

have been smitten with the wild beauty of such legends of Roderich.

The battle of Guadalete was decisive. The Goths were left without a king. Now Julian's forces were at the disposal of Tariq in seizing Cordova and Malaga while Tariq himself took Jaen and marched on to Toledo and laid siege to it. The capital had to surrender on most favourable terms. No plunder. No molestation. No massacre. No confiscation. Nothing warlike in the whole business. Only a payment of tribute called 'tadyal'. Children, women and elders were except. Christians were allowed their own laws and judges. "These first Saracen conquerors were the most merciful invaders the world had yet seen, and as great as was the terror of their name, they were found to be kindly and generous masters" testified C.M.Yonge in 1873. Even Dozy puts it as:

"In some respects the Arabs conquest was a benefit to Spain: for it brought an important social revolution, and put an end to many evils under which the country had groaned for centuries. The power of the privileged classes, of the clergy and the nobility, was reduced almost to extinction, and since the confiscated land had been divided among a very large number of persons, what was practically pleasant proprietorship had been instituted. This proved highly beneficial, and was one of the cause of the flourishing state of agriculture in Moslem Spain. The conquest had, moreover, ameliorated the condition of the servile classes. Islamism was much more favourable to the emancipation of slaves than was Christianity – as interpreted by the bishops of the Visigothic dominion."

iii The Abd al-Aziz-Egilona fusion, and the sons of Witizia

After defeat, Egilona wife of Roderich, had shut herself up in Merida. She steadily defended Musa who had to call for enforcements under his son Abd al-Aziz. Merida had to surrender on the same terms as Toledo. Theodomir, the nearest kinsman to Roderich had retreated with the remnant of his fighters in to the rough terrains of the eastern Andalusia where he harassed the Arab-Berber colonizers who were now called 'the Moors' in the narrow defiles, carrying the guerilla war. Finally he had to hole up in the small city of Orihuela with a small segment of troops. The number was so little that he had to station the women on the walls with helmets on their heads and their hair crossed on their chins to look like beards, never to fights, but only to obtain favourable terms from Abd al-Aziz. Abd al-Aziz was now Master of the province of Murcia with seven cities on condition that each Goth should pay yearly a *dinar* of Gold, in cash or kind, and each Roman serf half the quantity.

The pace of victories was steady and fast in the course of the next two or three years. Abd al-Aziz married Egilona, the Gothic queen, his prisoner, assuring her that he would still treat her as queen and never take another wife; and he kept his word. He was never scandalized at the match. The role played by the sons of Witizia in favour of Musa and Tariq had much significance. Ibn al-Qutiyah, who was the direct descendant of Witizia himself through his granddaughter, the Princess Sara of Seville, has given their names as Almand, Romulo and Artebas. As these children were still of tender age, their mother assumed the regency and governed in their name at Toledo. Roderick gives their names as Sisiber and Eva and says that they went to Recila Count of Tingitania. Lucas calls them Fermarrius and Expolion and they went to Tingitania, of which Julian was Count. Sons of Witizia deserted the ranks of the Gothic army in the midst of the battle, and passed over to Tariq. Tariq, in turn, restored to them vast extent of territory. It looks indeed as if the whole of the population in that part of Spain was loyal to the family of Witizia and readily accepted the new condition of things, the only opposition being from the small

party which had supported Roderick' explain Bernhard and Whishaw. Immediately after the battle of La Junda, Sons of Witizia were sent to Damascus where the Caliph Waleed received them as esteemed guests and granted them many favours. Waleed did his utmost to reconcile the princes, and not only ratified the treaty made with Tariq, but gave each of them a further deed securing to them and their posterity all the lands specified in the treaty, and providing against any spoliation on the part of the Arab settlers. Al-Maqqri gives the details:

"Almand, who was the eldest, had for his share one thousand farms in the west of Andalus, and, in order to superintend them, took up his abode in Seville. Al-Artebes, who was the second, had an equal number of estates in the centre of Andalus, for which reason he took up his residence at Cordova; while the third and youngest of all had his thousand farms in the eastern parts of Andalus and in the districts of the Thagher, for which reason he established himself at Toledo the eldest, Ahmad died, leaving behind him one daughter named Sara, but who is better known under the appellation of Al-Kuttiyyah (the Gothic princess) and two Sons of tender age.

And after the conquest of Toledo, Bishop Oppas, brother of Witizia, was appointed Governor of the city. The policy of reconciliation led to lots of intermarriages. Princess Sara's first husband had died about the time Abd al-Rahman came to Spain, in 756. Soon afterwards she married Abd al-Rahman Ibn Omar Ibn Said al-Lakhmi, in the same year i.e. 756, giving birth to Beni Jorj, Beni Maslamah, Beni Hajjaj and Beni Said. Sara's second marriage was with Isa Ibn Muzahim, which resulted in generation of another two families of Ishaq, Ibrahim, with their offshoots, who had offices of trust at Seville. Princess Sara had visited Damascus in or about 745 and was well-received by the

Caliph Hesham bin Abd al-Malik, who treated her kindly, admitted her to his privacy and gave her a letter for the Yemenite Governor of Eastern Africa entrusting him with the redress of the injury she had sustained at the hands of her uncle Artebas, upon whom Abd al-Rahman had conferred the office of Count, or 'le Comte d' Espagne le chef des chretiens et le percepteur du carach'. Now she and her brothers were put in full possession of all their rights.

iv. The Anti-Qaisit Umayyids

The Umayyid al-Waleed (86-96 A.H.) in a dramatic roll of events recalled Musa to Damascus. Musa and Tariq carrying all the booties departed from Spain in 97 A.H./ 714 leaving Abd al-Aziz there as Governor of Seville. While crossing North Africa Musa appointed his son Marwan as governor of Tanjiers and Abdullah, another son of his, as governor of Aairwan, in September 714. Sulaiman bin Abd al-Malik (96-99 A.H.) was crowned after al-Waleed. His pro-Yemenite policies contrasted those of his father and brother who had patronized the Qaisites. Hence he ill-treated the Qaisited as well as the Generals who had led the success sorties in both East and West. Musa was imprisoned. All of the three sons of Musa were executed after a fine of three hundred thousand *Dinars*. (Abd al-Aziz was beheaded while he was praying!) The Qaisite general, the brave Musa, now helpless and obscure, died in Hijaz in abject poverty in 98 A.H./ 716 AD. Tariq, too, perished around 102 A.H./ 720 AD, unattended and unsung, leaving behind all historians to ponder over the causes and justifications for the sad end of such hawks who had courage, plan and strategy for the conquest of Europe up to Constantinople.

v. Spanish Armada in the Womb: the birth of Navarre and Castile

On the mountains of Urcla in the hills that border the extreme west Europe towards the Atlantic, the old Vascons or the Basque nation had preserved their language, culture and virtually their independence. Now this became home

to the fugitives who were robbed of their homes by Tariq's fighters. Here they built a little chapel to St. John the Baptist. When the hermit of the chapel died, his funeral was attended by no less than six hundred free men of high birth who formed themselves into a band for the protection of mountains from the Moors. Garcia Ximenes was proclaimed their chief, although not of the royal race. This chief of Nava – the clearing of forest in Basque language – became progenitor of the kings of Navarre. Another band of Catholic Christians met around the Cavern of Covadonga which was destined to include for a time not only the whole Peninsula, but the richest lands beyond the Atlantic.

In the year 98 A.H. Hurr bin Abd al-Rahman al-Thaqafi was appointed as the governor of Andalusia, the Muslim Spain. The capital was shifted from Seville to Cordova. Now the passes of the Pyrenees and across them witnessed heavy onslaughts by his forces. Al-Thaqafi took Narbonne and besieged Bordeaux. But the Franks did not let the Muslim power to pass. They pursued the Arabs between Toulouse and Cassone. The Arab historians call it 'Road of the Martyres'. But an Arab garrison still remained in Narbonne and on Pyrenees Mountain called 'al-Bab' or the Gate, by the Arabs, a fortress was held by a renowned Arab chief named Uthman. In some foray on Aquitaine, this Uthman captured Lampegia, the beautiful daughter of Eudes himself who married her. This marriage led to an alliance with her father Eudes who was now secure on the south, but Karl of the Hammer, or Charles Martel the duke of the Franks, who ruled for the helpless Fainant Meroving King Hlotar II, was attacking his northern borders on the Loire. Uthman's friendship with him was held as treason. Al-Thaqafi fought him. Uthman perished either being slain or leaping down a precipice. Lampegia was sent to the Caliph's harem in Damascus. al-Thaqafi then traversed the pass of Roncesvalles, routed the forces of Aquitaine and plundered Bordeaux. He promised his men the spoil of Tour where the great abbey of St. Martin was one of the richest shrines of

the West. The Christians sensed the immediate danger. The old foes now turned in to friends. Eudes set aside his differences with Karl of the Hammer and hurried to inform him of the possible tide. They had to decide whether the Gospel or the Quran should be the rule of the West. Karl saw the need. He summoned all the dominions of the Meerwings to join him at Tour. The Austragian Franks from the Eastern forests, Burgundians from the Jura, Neustrian Franks from the farms of the Seine with their Gaulish vassals and Romanized Gauls from Al got consolidated. The two armies lay face to face for a week in the valley between the rivers Sienne and Clain. Arabs began the attack with swarms of light horsemen. But the tall, blue eyed, strong and massive Franks did not let them break their wall of strength. This battle, one of the fifteen most decisive battles in the world, was fought on a cold autumn day on the fields of Piotou (Moussais - la Bataille) in October 732. The Arabs retreated to Narbonne, and Karl was successful in driving them beyond Pyrenees in the course of next five years.

vi. al-Saffah, the 'Falcon of Spain' and the Caliphate of Spain.

In the middle of eighth century, the Umayyids and Hashimites old clannish feuds led to lots of bloodshed in the East. In 740, the Umayyids were defeated on the banks of the Zab by the Saffah (blood-shedder) Abu al-Abbas. The whole Umayyid royal family was exterminated with horrible cruelty. One youth of twenty, named Abd al-Rahman, escaped the carnage in which his wife and children perished, and fled to Maghrib, taking refuge in the valleys of the Atlas where he was received by the great pastoral tribe of the Berbers called Zenets. This was a time of political confusion for the colonized Spain. Muslims of Spain were least inclined towards the new caliphate of the Abbasids in the East. So they agreed to break from their dependence upon it, and when they heard of the last of the Umayyids in Maghrib, they sought his blessings and rule in Spain. So in 755, this noble, blue eyed, fair, ruddy complexioned and tall

Arab was hailed with delight in Andalusia along with his seven hundred choicest fighters of the Zenets. The governor Yousuf appointed by the Abbasids, opposed him but was overcome by the symathizers of the Umayyid prince. Now Abd al-Rahman I or *al-Dakhil* was prayed for in public instead of the Abbasid caliph of Baghdad, and coins were minted bearing his name. Really a noble of merciful nature, Abd al-Rahman I never shed blood except in the battlefield. The Abbasid caliph of Baghdad finally let him live in peace, and called him 'The Hawk of Quraish'. It was the time for the Arab dominion in Spain to assume a regular form and progress in all the realms of culture and learning. Abd al-Rahman I was a great builder. He repaired the ravages of war and neglect. Roman roads and Gothic fortresses were put in to order again. Mosques (from the Spanish 'Mosquita', the Arabic 'Masjid') were built, especially the grand mosque of Cordova of whom he was the architect, and he himself actually worked at it with his own hands for an hour every day. He planted the first palm tree brought from Syria in his gardens in Cordova. Abd al-Rahman died in 788. Hisham succeeded him. Hisham was son of a wife Abd al-Rahman had married amongst the noble Zenets of the Mount Atlas. He was most carefully educated, and was a brave and merciful prince. Hisham had to overcome his brothers Abdullah and Sulaiman who had raised Merida and Toledo against him. His life was marked by the dignified simplicity of the Umayyids. He founded schools and forbade use of any language other than Arabic. So his Christian subjects had to read the Arabic Gospels. He died in 796, and his son al-Hakam had another war with his uncles Abdullah and Sulaiman. Abdullah was killed in battle; but Sulaiman when subdued, was treated with the usual clemency of the Umayyids. Unlike his forefathers, al-Hakam was beginning to be tainted with the vices engendered by despotism. He died in 821, full of grief and horror for the killings and horrible slaughters in and around al-Khandaq, from which came the modern name of 'Candia'.

Meantime, four independent Christian realms clashed

in Spain. Alfonso II was gaining ground in Galicia. The son of Karl, called by the French 'Louis le Debonnaire', made an expedition in to Spain which resulted in the foundation of the little county of Barcelona under one Bernardo. The Kingdom of Aragon also took shape, as the peoples in the hills of Sobararle formed a league for mutual defence, had their own *cortes* and *fueros* and became independent of Inigo Sances, the count of Bigorro. This was besides the dominion of Don Rodrico Fruelas, and was called *Castilla*, from the castles, which formed its line of defence in a county among the hills south of the Asturian chain.

vii. Roncesvalles and *Chanson de Roland*

In 778 itself, the grand son of Karl the Hammer looked on Spain as one of his provinces. The Gothic King Silo along with Itrusain al-Abdari, the ex-*wali* of Zaragoza, and Qasim son of Yousuf invited the grand son of Karl the Hammer to march against their common enemy: the Umayyids. But the heavily armed Franks had no chance against the Basques and the Moors in the pass of *Roncesvalles*. The operation was commanded by three Arab generals: Sulaiman b. Yaqdan, Aishoon and Matrooh. So every man perished, including Routland, the warden of the marchers, and other nobles. This gave birth to the famous *Chanson de Roland* in French. During the remainder of the ninth century, neither Arabs nor the Spaniards made any marked progress. Austurian kingdom extended over Leon and Galica and Alfonso III, called 'the Great' made in-roads as far as Lisbon and Coimbra. Family divisions had sprung up in the house of the Umayyids, but they did not loose much ground. The Arabs were at peace with Sancho the Fat, the King of Leon, who had actually come to Cordova to consult the Moorish physicians whose skill far exceeded that of any Gothic medical practitioners. Sancho the Fat was well rceived by Abd al-Rahman III. Meantime, Muslims were defeated in their expedition against Castille, which was under Fernan Goncales.

It was the brave, well educated and brilliant Abd al-

Rahman III, whose mother was a Christian slave named Maria, who crushed the rebellion of Omar Ben Hafsson, of the Gothic origin, initially a high-way bandit, a protege of Christians and who had become the master of Corodova. Ben Hafsson escaped to the Christians in the Asturias. The reign of Abd al-Rahman III was peaceful in general. Media al-Zahra stood in its full beauty and vigour in a beautiful valley on the banks of the Guadalquivir, five miles from Cordova. It was a high time for poetry, music, history, philosophy, grammar, agriculture, medicine and other sciences and arts. The city was named after Zahra, a fair slave of the caliph. Women were not excluded from the crave of learning and culture. In fact, some ladies, like Maryam, had a school for the young maidens at Seville. Chief cities of the whole country, especially the city of Cordova, were famous for their libraries of countless books. Abd al-Rahman III had one great war with Ramiro II who, while at peace with Navarre and Castille, made an inroad in to the Muslim dominions burning and ravaging to the south of Douro. The Christian forces of Navarre, Leon and Castille got consolidated and gained victory, but the loss on their side was very severe, and they could not hinder the caliph from taking Zamora. They had to make peace with the Moors, leaving the Douro as the barrier between the Christians and the Muslims. Abd al-Rahman III nominated his favourite son al-Hakam as his successor, and died in 961. The unfortunate king had to put his another son, Abdullah, to death in prison for his conspiracy on the succession of al-Hakam, his own brother!

viii. al-Mansur, the 'Invincible'

This al-Hakam, known as al-Hakam II had only one son named Hesham II who was proclaimed caliph when he was only ten years old. His mother, Sobeyah, had already exercised much power during his father's later years. She made a wise chioce of his Hajib, or the Prime Misnister, namely Mohammad bin Abdullah, better known as al-Mansoor, the 'Invincible.' A graduate of al-Jama' college of Cordova, he vielded the whole power of the state on

Sobeyah's husband's death.

Al-Mansoor had a superb Arab chivary about him. He attacked Castille and gradually took some important towns of the enemy dominion. The Spaniards were fighting among themselves. The Bermudo of Leon, Garcia of Novarre and Pelayo, the Archbishop of Compostella planned to go over to the Moors. A battle was fought on the banks of the Ezla with Bermudo, and this king had to carry away the bodies of his predecessors to the old refuge in the Asturian hills. Al-Mansoor utterly demolished Leon, but was repulsed by the strong Asturian castle of Luna, though he took Astroga and Salamanca. Now he went to Murcia whose governor Ahmad feasted him and all his troops for twenty-three days. The feast was so sumptuous that al-Mansoor, out of ecstasy, exempted him completely from taxes.

Barcelona was next target whose Count was defeated and fled by sea. In 994 came the turn of Coimbra, Braga and all the northern cities of Portugal, and in greatest blow to all the Christians, he made his way to Comostella, the Christina *ka'aba* of Santiago or St. James. The body of Santiago was perhaps removed. So al-Mansoor carried off two great bells marked with the Cross and Lizard, and hung them up as lamps, reversed, in the grand mosque of Cordova, besides a huge spoil and plunder.

The loss of Compostella roused the Christians to band together under Garcia Fernandez, the count of Castille. This was in the year 998. The holy war was proclaimed. The huge Arab army was assembling in the camp of Madrid. Two heralds were sent to the king of Leon exhorting him and his people to leave aside the worship of idol and adore the true God, or become subjects and tributaries to the caliph. Five days after the return of the heralds to Cordova, the arrival of the Qaid al-Quwwad, or *generalissimo* was announced. The Mozarabic Christians of Toledo formed the scouts. After three days march, the Arab armada reached the river Tames. The whole Christian army consisting chiefly of Leonese, Galicians and Asturians was camping on the

other side of the river. The Arabs shouted *Allahu Akbar* and the Christians *Sant Iago mata moros* and the clergy sang the psalm 'In exitu Isarel de Egypto.' The battle began with a bang. The Arab ranks were broken after the second attack, but al-Mansoor the 'Invincible' recovered and the Arab cavalry made hundred entrances in to the shattered Spanish infantry. Then all was over, with the king Bermudo and his principal barons beginning to retreat. The Castillians were left without a leader with their count Garcia falling beneath the hostile arches. The monks chanted aloud 'Requim aternam dona nobis, Domine' and the warriors falling on their knees and folding their hands, joined with one voice in the mournful psalmody of the office of the dead.

Al-Mansoor stood watching them with the tears in his eyes. He could not help but to proclaim: make room, sons of Ismail make way. Let these Christians live and let them bless the name of the clement and merciful God.' Little knowing that history will record it as the greatest folly for which his successors will be forced to pay a heavy price! Letting off the Christians, al-Mansoor now had to crush a rebellion in Maghrib. The three years in between gave much time to the Christians to consolidate their remaining armada of Bermuda II of Castille, Garcia of Navarre and Sancho Garciaz, the second son and successor of the late count. al-Mansoor in 1001 set forth for his fifty second war like expedition hoping to complete the conquest of Spain. He attacked the forces of Navarre in Qalatalnasser, the Eagle's Rock or the *Calatanazar* of the Spaniards. The invincible al-Mansoor was wounded and carried to the rear of his army, and for the first time, he had to give the word for retreat. As the Spanish proverb said:

A Calatanazar
Perdio Almanzar,
El atambur.

He was carried in a litter over the Douro where he heard that the bridges were destroyed. So heavy was his

distress and depression that he refused all nourishment, tore off the bandages of his wounds and died in 818 A.H./ 1002. A.D. Hence the Spanish proverb *En Calatanazar murio el manzory Perdio al-Tambor*.

Al-Mansoor's first defeat was his last battle, and Mbemudo's first victory was likewise his last. Bermudo died after a few weeks, leaving his crown to his young son Alfonso V.

ix. Spanish Caliphate on the decay

Death of al-Mansoor marks the beginning of the downfall of the Umayyid rule in Spain. Abd al-Malik al-Muzaffar, son of al-Mansoor, was appointed Hajib after his father. An able and efficient Hajib like his father, al-Muzaffar continued in his office till his death in 398 A.H. His brother Abd al-Rahman Sanchol succeeded him. Sanchol was a foolish man with no ambitions of his father. Chaos and insurgencies under his *hajibship* marked Spain. The caliph Hisham II al-Muayyid was a childless man. Sanchol persuaded the caliph to make him his heir to the throne. This was enough reason for the Umayyids, especially the grandson of Abd al-Rahman III, to hasten to Cordova, thus forcing Hisham to abdicate, in the Arabic month of Jumada II, 399. They appointed Mohammed al-Mahdi bin Abd al-Jabbar al-Umawi, as the caliph. But the Berber Zenets opposed this appointment and allied themselves with Sancho the count of Castile, after choosing Sulaiman al-Mustaeen bin al-Hakam bin Sulaiman, a member of the royal Umayyid line itself, in the month of Rabi I, 400 AH, and fought a tremendous battle at Quintos. Mohammed defeated them in the month of Shawwal, 400 AH. Sulaiman had to flee to Africa after pillaging the lovely al-Zahra palace. But after two months, the forces loyal to Hisham al-Muayyid removed Mohammed from throne and reinstalled Hisham as caliph. After three years in the month of Shawwal 403 A.H./ 1013 A.D., the Berbers stormed Cordova and reinstalled Sulaiman for the second time, after killing Hisham

and lots of bloodshed in the city. Sulaiman was destined to remain in charge of caliphate for three years and three months after which the Berber chieftains shifted their loyalty to Ali bin Hammoud of their own clan. He was proclaimed a caliph with the title 'al-Nasir li din Allah.' But now was the turn of the Arabs to storm against him. Ali was killed and the unstable throne was held by an Umayyid Abd al-Rahman al-Murtaza in the month of Ramazan 408 A.H./ 1018 A.D. After two months, al-Qasim bin Hammoud adored the throne of Cordova. After four years, al-Qasim had to make room for his cousin Yahya bin Hammoud, but again he was chosen caliph, only to be succeeded by an Arab Abd al-Rahman al-Maustazhar bin Hisham. After two months came Mohammed al-Mustakfi, father of the famous Wallada in the history of politics and literature in Spain. He was followed by the Berber Yahya bin Ali bin Hammoud after whom the Umayyid Hisham al-Muattad bin Abd al-Rahman al-Murtaza ruled as caliph for a period of four years which ended with him being killed in 422 A.H./ 1013 A.D, and the final blow to the Umayyid rule in the Muslim Andalusia which lasted for two centuries.

x. Reconquesta emboldened

Divisions among the Muslims were great profits for the Christians. Christians were now inclined to make some great effort in the common cause. The kingdom of Leon under the regency of Alfonso V was rebuilt. Zamora was fortified. Sancho, a young count, was at the helm of affairs at Castille. The eldest daughter of Snacho and Elvira of Castille was married to Fernando III of Leon, thus resulting in the Castillian of Castille and Leon. The central figure of the Castillian songs, Roderogo diaz de Bivar, commonly called the Cid Campeador, the famous retainer of Alfonso, sprang up. A son of Diego Laynez, the Lord of Bivar and Burgos, the Cid was knighted by King Fernando. He passed them in to the services of King Sancho the strong, and married Ximena, daughter of Count of Oviedo. He fought the battles of Moorish chiefs and fed his band upon plunder

alike of Moors and the Christians. The Cid had captured Valencia temporarily in 1094.

Alfonso VI of Castille besieged Toledo in 1074. The city had to surrender. So the city which was lost by the unhappy Goth Roderich three hundred years ago was regained now by Alfonso VI, who had married Constanza of Burgundy, the grand daughter of Robert the Pious of France. St. Bernard was made the first Archbishop of the crown of Spain, Toledo. The first thing he would do was to convert the noblest building of the city, the grand mosque, in to a cathedral, at the behest of Constanza. Constanza and her archbishop continued to work for the substitution of the Roman liturgy. The Spanish frontier had advanced first to the Ebro, then to Douro, and now to Tagos. The Castillian knights had become superior in prowess to the Muslims. They made forays up to the very walls of Medina-Sidona. The caliphate of Muslims in Spain had collapsed with the fall of Umayyids. Now was the time of the 'Mulook al-Tawaef' or the *reyes de taefas*, from 1031 to 1095. The land was governed by a big number of dyansities: Arabs, Berbers and *Mullads* alike. The Kingdoms mostly consisted of a town and its vicinity, and numbered thirty-three. The most important of these were the Kingdoms of *Beni Aamir*, the offshoots of al-Mansoor the Invincible in Denia and Majorqa, the Kingdom of Munzir bin Yahya of *Beni Hud* in Zaragoza from 1019 to 1145, the Kingdom of the Berber *Zenets* in Toledo the most famous of which was Yahya al-Maamoon, the ruler of *Beni Zeeri al-Sinhaji* in Granada, the rule of *Beni al-Aftas* in Badajoz the most famous of which was Mohammed al-Muzaffar, and the Kingdom of *Beni Abbad* in Seville.

After 1050, Fernando I el Magno, or the Major, became the al-Mansoor of the Christians. In 1037, he eliminated his wife's brother, Bermudo of Leon, and in 1045 his brother Garica of Navarre had the same fate. He captured Moor cities of Visen and Lamego, which were held by the Aftasides of Badajoz. Fernando took Coimbra on July 9th

of the same year and began to threaten Toledo, Zaragoza and Seville in a way that compelled the Zenete, the Beni Hood and Aftaside rulers to buy peace agreeing to pay a yearly tribute. Barbestro was captured by the French crusaders in 1064 and sacked. Muslims recaptured it in April 1065. Fernando's death on 23rd December 1065 brought to the Muslims a period of respite.

xi. The reversal: *Almoravids* (1095-1149) and the *compeadors* at *Sacralias* (on October 23rd 1086)

In the beginning of 1085, Alfonso VI planned to capture Zaragoza, but finding it too difficult he made a deal with al-Qadir of Toledo by the virtue of which he could enter the city on 6th May of the same year. Alfonso's expeditions posed such a danger to the whole Muslim rule in Spain that a divan or conference was held at Seville which was attended by each Muslim governor in person or a Qazi to represent him. They agreed upon the proposal for calling in the aid of their African brethren, the great conqueror *al-Murabiteen* or *almoravids* of the Lambounad tribe of Yemen who had migrated from Arabian Felix and had taken their adobe in the desert of Western Africa, between the Atlam mountains and Senegambia. Yousuf bin Tashufeen led his bravest warriors from the desert, and overcoming the wild nations in the west of Africa, founded in 1070 the city of Marrakush where he built the chief mosque of bricks moulded by his own hands. He subdued Mequinez, Fez, Ceuta, Algier and Tunis, in fact all the Berber portions of Africa between the Senegal River and the site of ancient Carthage. Yousuf was ready to help the peoples of his faith in Spain on the request of the emir of Bedajoz who was charged by the conference to go to him and ask for his help. Yousuf only required the Green Isle, al-jazira, to be placed in his hands, and with an enormous host of Almoravids, Berbers and Negroes, he crossed over to Spain. He offered Alfonso a choice of three measures – either to become Muslim, to be his vassal and pay tribute, or to give battle. Alfonso chose the last. The Spaniard Compeadors met the archers and

vanguards of the almoravid cavalry on October 23rd 1086 at Zalakah. Ibn Abbad's armada fought with the army of Garcia Ramirez of Aragon. Alfonso was driven out of his camp. A Negro slave wounded him with his scimitar. But he managed to gallop off from the unfortunate slippery field along with five hundred of his knights. The battle of Zalakah was a great blow to the Christians. Yousuf was now the chief of the Believers, the emir al-Mu'mineen. Soon after the battle of Zalakah (Sagraia), Yousuf had to return to Morocco as his Bey Sir bin Abi Bakr in Spain. The victory did not prove to be a big benefit for the Muslims, for the apparent lack of a central point of union between them. Moreover, the almoravids in al-Jazira were only a fresh element of confusion, and they pillaged the whole of the West. Alfonso had rallied his forces. A series of attacks followed. Ibn Abbad again had to entreat Yousuf to come for help to the believers in Spain. Yousuf came in 1088. The differences of the emirs of Spain were so substantial that Yousuf dismissed them in haste on the approach of the Castilians and went back to Morocco. Now he had plans to reign the whole of Andalusia as its absolute master. In 1090, he was back to Spain with a huge host of all Berber tribes and deposed the emir of Granada on a charge of alliance with the Christians. The other emirs were attacked one by one. Ibn Abbad in his distress sought the aid of Alfonso and even offered him a daughter of his in marriage. Her father gave the cities of Coca, Ucles and Huete as her portion. She was baptized as Maria Isabel and married to Alfonso and gave birth to his only son named Sancho. Alfonso sent an armada to assist his father-in-law. But Ibn Abbad was defeated and was taken to the castle of Aginat in Africa with his wife Zaida Kubra and her daughters, for his sons had been killed in the battle. The ladies had to spin to eke out their subsistence while the fallen emir tried to solace himself with poetry and literature. The daughters all quickly pined away and died in their exile, and their father followed suit after four years of captivity.

Yousuf's Beys reduced all the emirs of Spain except that of Zaragoza Ahmad Abu Ja'afar who was left as vassal. Thus the whole of Spain came under the Moorish African conquest. Yousuf bin Tashufeen, the truly Moorish chief, died in 1107, after living a life of one hundred years, and fifty years of rule. After the death of Yousuf, the almoravids had to fight a severe battle with the forces of Alfonso VI under his son Sancho, the grandson of Ibn Abbad himself. It was the 'Battle of Seven Counts', called so due to the heavy loss incurred upon the Christians. After a year Sancho died, and Alfonso was left with an unsatisfactory daughter – Urraca, and several illegitimate children. Urraca was married to Raymond of Burgundy and soon left a widow with one son Alfonso. Her father now got her married to Alfonso, brother of Pedro I King of Aragon and Navarre. The death of Pedro I in 1104 brought the bridegroom to the throne of that kingdom and on the death of Alfonso VI in 1108, the dominions of Castille, Navarre and Aragon were brought in to unity for a short time, after setting aside the direct line of Aragon from Garcia in the whole business. Urraca did not prove her to be an able ruler. In fact she was married to Alfonso against her desire. She was in love with one don Gomez ey Candespina. The period of her rule was marked by universal confusion. Meantime, the almoravids sacked Talavera, Olmos, Gualajara and Madrid and tried to take Toledo, but got repulsed by Alvar Fanez, the old comrade of the Cid. Urraca resigned her crown to her son Alfonso Ramon. Before that event, Pascal II had sent a legate to pronounce a divorce between Urraca and Alfonso. This Alfonso called 'el Batallador' or battle fighter was a man of considerable ability. He took advantage of the death of Ibn Hood of Zaragoza, and in 1117 the inefficient emir Imad al-Daulah had to surrender the city to el Batallador. Catalayud was taken soon, and in 1120 el Batallador was master of all lands forming the present province of Aragon.

xii. The *Derwish al-Mowahhids* (1149-1248) and the Battle of Navas de Tolosa (14th July 1212)

Amoravids (1095-1149) were, meantime, preoccupied with the emerging al-Mowahhids (1149-1248) under a Berber dervish called Mohammed ibn Tumert. The Mozarabice Christians and Jews found the almoravid yoke heavier than that of the Umayyids and entreated el Batallador to come to their aid. El Batallador collected a huge army, including volunteers from France, and marched through Andalusia. The 'treachery' on part of the Mozarabs and Jews resulted in their deportation to Africa and the interior of Andalusia. El Batallador could not gain any important place, but now called himself Emperor. He died in 1134 after besieging Fraga on the borders of Catalonia, but fiercely driven out by the almoravids. The Kingdom of the famous el batallador disintegrated. Navarre found Garcia Gomez; Aragon took from a convent in Narbonne Ramiro the youngest brother of el Batalldor. Christians were now seizing each opportunity to their use out of the infighting of almoravids and almowahhids. Calatrava wastaken by Sncho el Desirado, King of Castille and the eldest son of Alfonso VII. Also emerged on the scene the Knights Templars, Kinights of St. Julian, the chivalrous monks of Avis, Knights of Santiago de Campostella and others.

In 1179, five Christian kings of Spain had a conference in which they agreed to unite their forces and drive the Muslims beyond the Straits. But diputes over the proposed portions of the land for each of them led them in to war with each other: King of Leon with that of Portugal and Navarre and Castille another.

The Christians under Don Martin de Pisuerga, Archbishop of Toledo, foraged Andalusia to the confines of al-Jazira. The al-Mowahhid Syed Yaqoob met them at Alarcos on the 19th of July 1195. The Castillians could not resist Yaqoob. Calatrava and many other places were regained. With the death of Yaqoob in 1195, the almowahhid dynasty began to wane. Yaqoob was succeeded by his son Mohammed, a weak andharem-bred prince. But his vizier Abu Sa'd b. Ghamis was a fiercely able man who in 1210

proclaimed a war to root out the Christians from Spain. This was after his successful expeditions against the remaining almoravids driving them out of the Balearic isles. It is said that his army consisted of four hundred and fifty thousand fighting men. He required three months to transport his armada to Spain. This delay came in to aid of the Spaniards. So Alfonso IX, the Noble of Castille, Fernando II of Leon, Pedro II of Aragon, Sancho IV of Navarre and Alfonso II of Portugal laid aside their differences and resolved to unite. The Bishop of Sigovia was deputed to Rome to entreat the Pope to proclaim their resistance as crusade. The Archbishop of Toledo sought succour in France. Innocent III scandalized these crusaders at the different rites used by the Byzantine Christians. The crusaders turned back to the Pyrenees on the pretext that summer heat was unbearable! On 12th of July 1212, the Christian host was at the base of Sierra Morena. The Muslims held the passes. Don Deigo was successful in driving them out of the passes of Muradac. On 14th of July, the army reached a broad open space called the Plains of Navas de Tolosa, where Muslims were in full sight. The Christians prevailed in the battle and Mohammed had to flee mounting a fleetmare. It is said that two hundred thousand Muslims fighters perished, and only fifty thousand Christians.

Rodrigo chanted *Te Deum* on the plains with all clergy. The day of the battle was consecrated as the Triumph of the Cross. The battle of Navas de Tolosa was certainly a deathblow to the almohad rule in Spain. Christians ravaged as far as Ubeda. Mohammed, after putting to death the Andalusian chiefs, fled to Morocco where he died the next year.

xiii. The *ultimo suspiro* in the pipeline: *El Salado* and the ancestors of Baobdil

Muslims had now a miserable state of affairs. With the death of Morocco's almohad King Yousuf, a civil war broke out among his relatives during which the Andalusian

walis of Baeza, Murcia, Valencia and Seville asserted their independence. The two kings of Castille and Aragon were ready to avail themselves of the disunion of their common enemy. So in 1224, Fernando accompanied by Don Alvar Pervez de Castro and Rodrigo Ximenes of Rada, Archbishop of Toledo, (and author of *Historia Arabum*) attacked Baeza. The wali, being unsupported, offered to be a tributary. He gave up his chief cities and retired to Corodova. Al-Maimoon of Morocco, who had succeeded in getting the throne, came across the Strait to the defence of Andalusia and was welcomed by the Cordovans with the head of the recreant wali of Baeza. Fernando retreated, but Jayme was preparing a fleet against the Balearic isles, which had become a nest of the Moorish pirates. Sancho the Wise, the old king of Navarre greatly assisted Jayme in fitting out his fleet. Two campaigns yielded him first Majorqa and then Minorqa and Yvia. The king of Leon on his side besieged and took Merida. On his death next year i.e. 1230, Castille and Leon were inherited by Fernando. Spanish intolerance began to set in from this time. Fernando hunted down the Albigensians (who were associated with Islam, as seen by Norman Danie) discouraged the Mozarab Christians and denied favourable terms to the Muslims living in conquered cities.

Much of this was due to the Papal influence. At the Council of Tarragona, in 1230, the Inquisition into Scriptures was forbidden, and the presence of heretics (Mozarab Christians) at the Church prohibited. Fernando and Jayme planned to advance step by step upon the Muslims. A new tribe called the Beni Merques came down from the Atlas and ruined the almowahhids. The connection between Maghrib and Andalusia was broken, and the Muslims of the Iberian Peninsula ceased to have any foreign assistance in repelling the Christians. Again, *Walis* and *Qazis* proclaimed themselves as rulers of their governments, each acting independently, and all those on the borders speedily fell before powerful Christian monarchs. In 1235, Fernando

laid seige to the city of Cordova, with a small number of fighters. A double traitor of Castille Lorenzo Suarez persuaded Ibn Hood to defer the attack, thus enabled the spaniards to collect their forces from all parts of their dominion. Ibn Hood was assassinated by an emissary of the *wali* of Jaen. So the Cordovans had nothing but to suffer from hunger and division among themselves. The city had to surrender. Fernando had no tolerance for Islam. Muslims were expelled ruthlessly from their beautiful city taking with them no property but what they could carry in their hands. The grand mosque was consecrated. Al-Zahra palace and the magnificent library of Abd al-Rahman plundered and destroyed.

Jayme of Aragon was now determined to have Valencia. The Archbishop of Narbonne as well as the crusaders returning from the sixth crusade assisted him. In 1236, he camped before the walls of the city, raising a fortress to protect it. Ibn Zayen, the wali of Valencia, cried for help from Africa, but no one but the wali of Tunis attempted to send to him ships and supplies, and these too were intercepted by the Catalan fleet. Ibn Zayen offered to capitulate. Thus Jayme conquered the 'Orchard of the Charms of Spain', the city of Valencia, which the Cid had held for a brief time. Jayme allowed the Valencians to either to carry away their goods or remain in the city with free exercise of their religion. A truce of seven years was granted but before they were over, in 1239, while Jayme was at Montpellier, his knights had broken the truce and were foraging the lands across the Xucar. Jayme himself broke the agreement and expelled all the Muslims who had remained at Valencia on the strength of the treaty. Christians now regarded tolerance as a sin. The Muslims took shelter in the provinces of Murcis and Granada, and were endeavoring to take Murcia. The wali preferred to yield to a Christian rather than to his rival, and offered to be tributary to the king of Castile who sent his eldest son, Alfonso, to place garrisons in Murcia and other dependent cities.

Carthagera and Lorca were also taken. In 1245, Fernando besieged Jaen. There was fierce fighting round the walls of the city. It was on the point of being taken by assault that Ibn al-Ahmar resolved desperately to go alone and unattended in to the Christian camp and to speak face to face with Fernando. He was led to the royal tent, where he bent his knee and kissed the king's hand in a token of homage. Fernando treated him with kingly courtesy. It was agreed that Jaen should receive a Spanish garrison, but Granada should be secured to Ibn al-Ahmar, though only a tributary to Castille. This prince had to pay a tribute of one hundred and fifty thousand doublooms every year and to furnish troops to the army of his suzerain.

Seville was under an al-Mowahhid wali named Syed Abu Abdullah. Thus in 1247 Fernando attacked the province. Ibn al-Ahmar had to provide five hundred picked lancers to serve in the Christian army, as it was agreed on the convention. This army of Ibn al-Ahmar surprised the fortress of Alcala de Guadaira where the garrison did not suspect that their national dress and weapons could belong to an enemy! The fall of this fortress followed the siege of Seville itself. He further made up all threatened disputes with Aragon by marrying his son Alfonso to Jayme's daughter Violante, and, thus, concentrated his full strength against the lovely city of Seville. His admiral Don Ramon Banifaz forced the mouth of the Guadalquivir, taking or sinking all Sevillian ships and vessels and thus cut off all possible hopes from Africa. The Granadine Moors were fighting for Fernando under Ibn al-Ahmar. After a defence of eighteen months, the city offered to surrender. Fernando entered Granada, unwilling to witness the Sevillian estates and riches being portioned out dropsy on the 30th of May 1252. Jayme died on the 25th of July 1376, on his way for crusades when a tempest dispersed his thirty ships and drove him in to a small French post. Falling ill, he had resigned his crown to his son Pedro and made public confession of his sins.

Rift of their two magnificent capitals of Cordova and

Seville, Muslims had now to gather in to the extreme south under the 'King of Cordova' Ibn al-Ahmar, though a tributary to Castille. Al-Jazira and its great fortress belonged to the Africans. The kingdom of Granada had to accommodate no less than thirty-two Arab and Moorish tribes, many of them at deadly feud with each other, especially the tribes of Abencarrage (Beni Sarraj), the refugees of Aragon. The kingdom was not a big one in size. It did not reach upto the Straits. But it had to accommodate a growing number of populations, under the just, moderate and noble King Mohammed Abu Said. The kingdom had to work vigorously to feed and maintain the populace. Alfonso X was vainly to become not only the Emperor of Spain alone, but also Roman Emperor.

The *Beni Ahmar* really worked hard for the prosperity of their tributary kingdom. Every nook of the soil was in full cultivation. The mountain sides terraced with vineyards. Industries, hospitals, schools for arts, sciences and crafts flourished all over. Granada stood amidst Vega, around two hills, each crowned by a fortress: al-Bayecin and the great and lovely al-Hamra. Mohammed Abu Said died in 1273. He was succeeded by his son Mohammed II who followed in his steps. A new Berber invasion of the *Beni Merinys* was possibly in the offing. This was dreadful for Mohammed II and Alfonso X alike. So they formed an alliance against the possible Berber invaders. Mohammed II came to Seville and was splendidly entertained by Alfonso. Meantime, all the Christian kings had gone to the Council of Leyons. Mohammed hoped for the recovery of some of his lost Mulsom dominions, and allied with Abu Yousuf of Beni Merinys, the chief of Morocco. A big African invasion took place. The first battle was fought by Don Nuno Gonzalez de Lara who was defeated and slain. Don Snacho, a son of Jayme of Aragon, led another army. He was also defeated and made prisoner. Alfonso X hurried home to collect his forces. Meanwhile, the Biscayen fleet had arrived at the Mediterranean, and Beni Merinys not willing to have their

retreat cut off, came to terms with Alfonso X, and peace was restored. Three years later, and later on, got alienated from almost all of his vassals including the Beni Ahmar of Granada when he beheaded his own brother Don Fadrique and popular noble. Meantime, Don Pedro de Guzman de Ganancia, a legitimate half brother of Alfonso X (el Sabio or al-Hakeem, the Wise) joined the Muslims. He was well received by Ibn Yousuf of the Moorish camp. A strange new war began in which the Andalusian Muslims fought in the cause of the son, and the African Moors in the cause of the father. It ended before the death of Alfonso X in 1281. His son Sancho IV succeeded him. Guzman followed Yousuf to Africa, who later on betraying the Africans established himself as Alcayde of the fallen city of Tarifa. Spaniards now called him Guzman el Bueno, or the Good. His constancy was sung in ballads.

Sancho IV died in 1295, leaving behind a young son named Fernando IV. So Maria and Molino took charge of the kingdom. Pedro III of Aragon was married to the daughter of Manfred of Sicily. Navarre had no Moorish border. Portugal too made up its frontiers. So the Muslims of Granada were left at peace by the Spaniards as well as the Africans. In 1298, Mohammed purchased al-Jazira from the chief of Morocco and thus ruled over the whole country to the south of the Sierra de Camares between Carthage and Almeria. Now young Fernando IV had come of age. He called upon Jayme II of Aragon to unite with him in a grand attack on the Muslims. Jayme besieged Aleria and Fernando IV to accept a large sum of money for the ransom of al-Jazirah. This disgraceful way of saving a city enraged the Granadite chiefs against Mohammed the Blind, and they forced him to retire, and proclaimed his brother al-Nasir as the ruler. The deposed king thus retired to one of the lovely palaces on the slopes of the Nevada, listening to the compositions of poets and reciting those of his own.

The divided interests between the lines of Beni al-Ahmar and sons of the king's sister *Beni al-Faradi* made

the things worse for the Granadite Muslims. Pedro continued to make forays on the Muslims and taking many lesser fortresses, appeared with his brother Juan beneath the very walls of Alhambra. On St. John's day in 1319, fighting took place in the Vega of Granada in which the Castellians got routed, losing both their infants (princes). They were forced to have a truce for three years. At the end of that time, the Beni al-Faradi attacked Baeza with the canon of gunpowder brought from Damascus. Baeza, the Beni al-Faradi attacked Martos successfully. In the midst of celebrations for the victory, the king was poniarded by one of his kinsmen who was deprived of a beautiful maiden he had obtained. The king had chosen the maiden for his harem. Thus the crown fell to a young child named Mohammed IV. At fifteen, this young king took Beaza and Gibraltar. But the Beni Merinys were again casting jealous eyes on Spain, and the chief of Fez claimed the Rock and put in a garrison. In 1330, the forces of Castille besieged it by land and sea until Mohammed assisted Beni Merinys in driving out the Castellians back. Proud of his prowess, Mohammed boasted that the Castellians had been courteous of the Granadites. Africans took it as an insult and avenged it by murdering the king while he was riding up the face of the hill to visit Abu al-Hashem. Abu al-Hashem had regained al-Jazira and treated Yousuf the new king of Granada as his vassal. In 1310, this chief collected enormous host from the tribes of Fez and Morocco and transported them in two hundred vessels across the Strait. The warriors were accompanied by their wives and families, as the idea was not mere conquest, but settlement. The Christians got alarmed. A crush was proclaimed. Forces of Castille, Aragon and Portugal got consolidated. The clergy and the Archbishop of Toledo and Campostella joined them. Scots too had joined under Lord James of Douglas. The Muslim host was encamped on the farther side of EL Salado River. On the 29th of October 1340, Christians endeavored to force their passage to the beleaguered city. Granadites defended the ford and drove back the Castellians. But Garcia and

Gonzalo Liesso led another division of the army across the river and attacked Abu al-Hashem and Beni Merinys. While they were engaged, Don Alonso de Benavides made a sally from the town and fell on the unguarded camp. This created a great confusion and the resistance of the Granadites was broken. The rout was total. Even though they had killed two hundred thousand enemy fighters against only twenty on their own side. James Douglas fell among other Christian chiefs.

Abu al-Hashem reached Gibraltar and took a ship for Africa the same night. Yousuf fled to al-Jazirah. The victor seized the city but deferred the immediate assault finding the place too strong to be taken soon. This was another rejoice for the Christians after that of Navas de Tolosa.

Now Alfonso resolved to cut the Granadites off all possible Berber reinforcements. The Cortes were summoned to ask for supplies. Money was raised by an impost called alcavada on every article of food consumed in the kingdom. Alfonso also attacked Alcalade Benzyde. Yousuf tried to relieve the city, but failed. Gil de Boccanega defeated the Berber fleet approaching with aids from Abu al-Hashem. Now all Europe began to take active interest in the Moorish war, as the war around the Holy Sepulchre had ceased.

Alfonso were assisted by Henry Wryneck, Earl of Derby of the English blood-royal, William Montagne, Earl of Salisbury, Pope Philipe VI of France, Phillippe and count of Evreux the husband of Juana II, Queen of Navarre. The Granadan chief vainly tried hard to seek aids from many quarters. The Spaniards closed the harbor completely and the fleets of Aragon and Portugal cut off all hopes of any help from by sea. Yousuf by order of Abu al-Hashem offered to yield the place on condition that all inhabitants are allowed to march with their belongings and properties. The Spaniards were more willing to listen. A truce for ten years was granted. Alfonso returned to Seville in triumph. He sent all ladies of emir's harem whom he had taken at El Salado

back to Fez, splendidly adored with robes and jewels as an act of courtesy to Abu al-Hashem.

Yousuf spent the interval of peace in further decorating and developing his beautiful city. Before the truce was over, Morocco was caught in a big civil war between Abu al-Hashem and one of his sons. Alfonso XI (or Alfonso el Cortes, or Alfonso el Justiciero, as he was called) planned to seize this opportunity and take Gibraltar. But it was the infamous 1350, the year of Black Death that raged all over Europe. Alfonso fell prey to it on Friday, the 26th March 1350.

In the middle of the fourteenth century, the Peninsula had worst set of kings, like Charles the Bad of Navarre, Pedor the Severe of Portugal, Pedro the Cruel of Castille and Ismail of Granada. But Granada prospered during the reign of Mohammed who had seized al-Jazirah and destroyed its fortifications before he entered in to a truce with Enrique II for twenty years. When Ibn Abdullah Yousuf, the son of Mohammed V, married daughter of the emir of Fez, a succession of feasts were given which were attended by the knights from France and Italy besides the knights from all Spain. Enrique II, called El Caballero, or the Knight, died of gout in 1379. His son Enrique III, called el Enfermo, or the sickly, came to the throne in the same time with Mohammed V's son Ibn Abdullah Yousuf. Soon after, the peace was interrupted in a curious manner. Don Martin with all the knights he could collect in Castille entered the Granadite kingdom. He was beaten off with the loss of three men. Enrique II did not owe the offensive. So Yousuf viewed the expedition as a mere frenzy and did not consider the truce to be broken. Yousuf died in 1396 of poison by the king of Fez, as commonly believed. His brother Mohammed VI gained the throne, after setting aside his son Yousuf. In 1408. Yousuf was proclaimed as King. Enrique III had died in 1406, succeeded by his son Juan II. Yousuf died in 1425, succeeded by Mohammed X, an arrogant ruler towards the Granadite Muslims, but very humble with the Christians and

the Africans. Uproar arose and the King had to escape in disguise, and his cousin Mohammed XI was made king who was killed by his rival in 1429. The restored Mohammed X fought with Alvaro de Luna of the Christians at Caveca de los Guinetes, but was defeated. Juan II died in 1454 and was succeeded by Enrique III, one of the weakest and most helpless of men. In the days that followed, Granada had turned in to a ground for the fighting between Abencerrages Knights and those of Zegrís.

After Enrique IV, the throne went to Infant Don Alfonso's sister Isabel, a wise and devout maiden of sixteen. She had the title of Princess of Asturias. The childless and scandalous Enrique was forced by the dire necessity to consent. She was wedded in 1467 to Fernando, the heir of Aragon who was the second son of Juan II of Aragon. Four years later, Enrique IV died in 1471. Juan II lived till 1479, and on his death Castile and Aragon became united under Fernando and Isabel- los Reyes Catolicos.

In 1466, Abu al-Hashem succeeded King Ismail of Granada. The disturbances in Castile had emboldened him and when in 1476 the demand for tribute was made, he answered:

"Those who coined Gold for you are dead.
Nothing is made at Granada for the Christians
but sword-blades and lance-points."

Abu al-Hashem surprised the Aragonese city of Zahara with sixty thousand inhabitants, and put them to sword or sold them in to slavery. Meanwhile, Don Rodrigo Ponce de Leon, the Marquis of Cadiz, made a sudden night attack on al-Hamra, eight leagues from Granada. This was a terrible loss to the Muslims. Abu al-Hashem's wife was a Christian by birth, named Isabel de Solis, the daughter of Alcayede of Bedmar. Now she was called 'Zoraya' or the Morning Star. She was a childless woman who vehemently set on the promotion of Abu Abdullah, the notorious Boabdil, son of Ayesha, another wife of Abu al-Hashem. Abu al-

Hashem resisted the pleading and imprisoned Ayesha and her son. But the mother and her son let themselves down from window with a rope twisted of the veils of women and escaped to the palace of Albaycin (*Qasr al-Bayaziin*) supported by the Abencerrages who were against Abu al-Hasem. Zegris was held by Abu al-Hashem. The streets of Granada ran red with bloodshed between the two factions, and in 1482, while Abu al-Hasem had gone to relieve Loja, Boabdil seized al-Hamra. Abu al-Hashem was obliged to be taken himself to Malaga where his brother Abdullah 'al-Zagal' was the Alcylde. Again Fernando and Isabel prepared an expedition to attack Malaga. It was led by the Grand Master of Santiago Don Alfonso de Cardenas. But the alert old king Abu al-Hashem and his brother together with a brilliant warrior named Ridwan assaulted the Castellians before they could encamp, killing eight hundred and enslaving sixteen hundred soldiers of the enemy. Boabdil jealous of his father's success resolved to eclipse it by a still bigger victory. So with an able old captian named Ali Atar whose daughter he had married set forth for an attack on the city of Luena. Don Diego de Cordovade Aquilar Alcayde de los donceles immediately sought the help of his uncle the Count of Cabra. The count arrived soon. Boabdil thought himself surrounded by a huge force, and his infantry began to flee in terror. Ali Atar fell mortally wounded and Boabdil tried to escape, in vian. He was captured and brought to the Count of Cabra. Later he was carried to Cordova. Fernando made good use of Boabdil's captivity for freeing four hundred Christian prisoners and twelve thousand doublouns a year in tribute. So Boabdil el Rey Chico obtained his liberty and a truce for two years, giving his eldest son as a hostage! Abu al-Hashem was now replaced in the al-Hamra. But the streets of Granada marred with wars and skirmishes between the partisans of the father and the son. Abu al-Hashem died after giving way to his brother Abdullah, while Boabdil still in the al-Baycin: two kings, uncle and nephew, in one city!

The uncle and the nephew only fought with each other throughout the two years of turce from the Christians. In 1484, the Cortes of Castille and Aragon made a grant for the 'holy war' against the Muslims, which was joined by the volunteers from English Lancastrians, French knights, Swiss, Italians and the Hermandadas, to form a force of ten thousand horsemen, forty thousand foot and thirty thousand *gastadors of taladores*, whose business was to destroy villages and mills, with the artillery of latest improvements, besides the fleets of Biscay and Barcelona. Several places were taken, but Loja was threatened. Boabdil declared that it was his city and the war was with his uncle, not himself, recommending him rather to attack Malaga. Fernando, however, took Loja, permitting the inhabitants to depart with what they could carry, and allowed them to settle in Aragon or Castille as 'Mudejars' or the Moors among the Christians, paying a tribute. Boabdil further engaged to deliver up Granada to the Spaniards whenever it would be possible, and to content himself with the title of Duke of Guadix. But this was kept in secret and he was escorted to Granda with the whole of the Lojans. His uncle had gone to relieve Velez. Thus he entered al-Hamra, retired to Guadix where he made up kingdom of that city together with Baeza and Almeria. Malaga was his next target. But uncle and nephew had appointed separate governors for Malaga. Boabdil had gone to entreat Fernando. al-Zagal closed the gates and manned the walls with a troop under the able Ibrahim the Zenete. Fernando tried to buy him, only to be shouted: shut up! He also tried to bribe the inhabitants, but Achmet finding out what was going on, threatened to burn the canon on them if he saw any sign of treachery. Hence the formation of a gallant defence.

But the city had to surrender, for the scarcity of provisions and sickness breaking out. Malaga surrendered on 18th August 1489 and Gabalfaro two days later to slavery and destitution. Achmet and Ibrahim were thrown in to a dungeon and the whole of the inhabitants, about fifteen

hundred in number, and all the soldiers were portioned out for slavery: All the Mosques consecrated.

The forces of Fernando and Isabel, in 1488, attacked the small kingdom of al-Zagal. The brave al-Zagal once more defeated Fernando's attempt on Almeria, but in the spring of 1489, Isabel herself repaired with the army of Jaen to command the passes in to the south and laid seige to Baeza which was under al-Zagal's nephew Yahya. The city had to surrender on favourable terms. Yahya himself was won over by Isabel to be a Christian. Now other cities of Alpujarres followed the suite. The brave old al-Zagal was courteously treated by Fernando who made him the Theodemir of eight hundred years before with the title of King and half a salt pits of Malcha.

Boabdil had to surrender Granada to Fernando and Isabel when they should overcome his uncle. But this was very difficult for him, since the Muslims who refused to live under the Christians had concentrated here from all the places, and representatives from Araban berber tribes were homeless fighters (fugitives?) in the streets of Granada. They were raging against Boabdil as a traitor and enemy to the Faith. al-Hamra was hardly with held from the Imams to be stormed. But a double traitor Boabdil sent a private message to the Count of Tendilla to show up with a troop in the Vega, assuring that this would lead to its surrender. But when the count arrived with a few forces at his disposal Boabdil headed the best cavalry of Zergisand drove him back with heavy loss. Encouraged by this, the little fortress of Alhendin and the mountaineers of the Alpujarras and the inhabitants of the coastal towns began to hope for recovery of their old boundaries. The insurrection in the mountains was put down by the marquis of Villena, expelling all of them from within the walls of their towns. In April of 1491, Fernando marched from Cordoava with an army of the bravest fighters of Castille and Aragon, together with the troops of the Moors under the baptized Yahya – in all numbering fifty thousand. Granada had about two hundred thousand persons, of

whom seveny thousand were fighters, and the able Mousa b. Ibn Abi al-Ghassan was their chief commander who was never ready to surrender. Isabel and her children arrived in the month of May. A solid town was built by way of camp that was called Santa Fe. Brave Mousa attempted, in vain, to storm this camp city. Now famine started to have its vicims. The mob began to clamour for surrender. Boabdil called his Council and all recommended a capitulation execpt the brave Mousa, who declared that defece was still possible. It was resolved that vizier Abu al-Hashem should meet Gonzalo de Cordova to agree on the terms of peace. Boabdil was to yield up al-Hamra and the Abaycin with all the other towns, gates, bastions and all the chiefs of tribes were to swear faith and homage to the king of Castille who would become the king of Granada. Boabdil should have an estate in the Alpujarras. Islamic places of worship, laws, customs, language and dress would be retained by the Muslims. They would have their own Qazis (*the Judges*) for their own trials. And for three years they should be free of such taxes that they had paid to their native sovereigns while recovering from the ravages of war. The convention was signed by the Vizier Alqaid Abu al-Qasim Abd al-Malik (after refusal of brave Musa Ibn Abi al-Ghassan to be party to such a humiliation!) and by Gonzalo on 25th of November 1491.

xiv. el ultimo susphiro del moro

On 2nd of July 1492, Fernando and Isabel put off the mourning they had been doing for their son-in-law the Prince of Portugal. They advanced to within half a mile of the city where the army was drawn in full and glittering battle array. In the meantime from the deep horseshoe gateway of those strong walls came a dejected train – Boabdil first, then the ladies of his harem in their veils and an escort of fifty horsemen. The riders dismounted. Boabdil was about to do the same, but Fernando would not permit it. On the horseback, Boabdil kissed the King's right arm, saying: "High and Mighty Lord, we are thine; we yield thee this city

and this kingdom, since such is Allah's will. May Allah grant that thou may'st be merciful. "With these words (in Arabic or in Catalan, as Boabdil spoke Catalan well) he yielded up the silver keys of the al-Hamra. Fernando handed them over to the Queen who passed them to her son Don Juan by whom they were transferred to Don Inigo de Mendoza de Mendoza who was to be the Alcayde of the city.

The dispossessed Boabdil of 30 years rode towards Purchena in the Alpujarras. When he came to the height of Padul, the last from where he could see the red towers of al-Hamra, he drew his rein, sobbed out 'Allah Akbar' and was for some minutes convulsed with weeping. The spot has since been known as 'Elultimo sospiro del Moro' or the last sigh of the Moor.

Zoraya turned to him in anger, exclaiming: 'It befits thee to weep like a woman for what that thou couldst not defend like a man.'

'Had thou spoken thus at Granada, I would have been buried under its ruins rather than surrender', said the unhappy man.

'Remember, O King, said his vizier by way of consolation, 'that great misfortunes make men famous as famous as great fortune.'

And while Boabdil paused weeping on the hill, the fourteen gates of Granada were thrown open. It was now a city of the dead!

An old Spanish ballad depicts the situation as follows:

The gardens of thy Vega, its fields and blooming
bowers,

Wow, woe! I see their beauty gone, and scattered
all their flowers!

No reverence can he claim, the King that such a
land hath lost,

On charger never can he ride, nor he heard

among the host;

But in some dark and dismal place, where none
his face may see,

There weeping and lamenting, alone the King
should be.'

Thus spoke Granada's King as he was riding to
the sea,

About to cross Gibraltar's Strait away to Barbary;

Thus he in heaviness of soul unto his Queen did
cry

(He had stopped and taken her in his arms, for
together they did fly).

Unhappy King! Whose craven soul can brook
(she made reply)

'To leave behind Granada – who hast not the
heart to die!

Now for the love I bore thy youth, thee gladly would
I slay!

For what is life to leave when such a crown is
cast away?

al-Zagal sold his Spanish lands and retired to Oran where he was pointed as the unfortunate Moor, and where his descendants are said still to exist. Boabdil had headed for Purchena after fall of Granada where he was allowed to live in immunity under the convention, but due to strict vigilance of all of his ins and outs, he too could not bear to continue in Spain. Therefore, he signed in the last of October 1493 another pact to sell off his lands and followed his uncle to time, Boabdil had signed in Arabic with an Arabic note that showed his helplessness. He lived for some time in Salila and Fez where in less than a year he died a soldier's death in 1036 A.H. in a battle on behalf of Sultan Abu Abdullah Mohammed al-Shaikh of Beni Wattas, the King of Fez.

And in 1256 the whole Muslim Andalusia got baptized

Now the by word for seeking some thing impossible was: 'It is looking for Mohammed in Spain.'

And who cares for the favourable terms for the conquered people?

Let's here from C.M Yonge some piteous sentences:

"Terror had its effect, and on 18th of December, 1499, no less than four thousand Moors received bptism... Much of the Arabic literature, which no doubt was of immoral nature to be found among sensual people like the later Granadites, was destroyed... The villages in the Vega followed the example of the capital... All who chose to continue Muslims might go to Africa on paying a ransom of ten thousand doubloons a head; the rest must embrace the Christian faith. This was carried out, but, unfortunately, the larger numbers were unable to raise the ransom, and remained either as absolute slaves of nominal Christians-Moriscos, as they were called, in opposition to those who proudly called themselves Old Christians. The Valencian Mudajarros were forced in to the same appearance of Christianity in the early days of Charles V... But the Moriscos were thought to be still Mohammedans at heart; they still spoke and wrote Arabic, wore their national dress and secretly followed their rites and customs. This lasted till the time of Philip II, when, on the complaint of the Inquistition, they were commanded, within three years, to speak nothing but Spanish, leave off all Arabic customs, dress like the Christians, and send their women abroad unveiled. Even baths were destroyed and forbidden, lest ablutions should there be made religiously... The happiest took refuge in France: those who were driven to Africa were despised and viewed as apostates by the Berbers, and made slaves. Some escaped from

their chains, returned to Spain, and entreated with tears to be allowed to live there as slaves; but the hatred of thousand years was too strong, and not even as genuine Christians they were tolerated. Spain had been growing more and more harsh, narrow, and unmerciful, and could not forgive the last descendants of those who had once trodden her down. The sense of the abilities of the Moors no doubt added to the vague fear and distrust of them. So much were they still esteemed the leaders of romantic fiction that Cervantes chose, as the supposed author of Don Quixote, the Moor, Cid Hamet beneageli... Thus perished the brightest blossom Mohammedanism had ever produced. Christian perseverance had triumphed at last, but with the removal of the constant demand for wrathful courage and resolution, the Spanish character began to lose all that was in it, and deteriorated from the hour of the conquest of Granada."■

The Crown of Mosques

The Taj-ul-Masaajid in Bhopal is one of the largest mosques in Asia.

Bhopal, the capital of Madhya Pradesh, is a fascinating amalgam of scenic beauty, old historic city, and modern urban planning. According to the States Reorganization Act in 1956, Bhopal state was integrated into the state of Madhya Pradesh, and Bhopal was declared as its capital.

The Taj-ul-Nasaajid in Bhopal is one of the largest mosques in Asia, built by Shahjehan Begum. The building of this mosque was started by begum, between 1868-1901 and completed in 1971. The most impressive features of the mosque are its main hall with interarched roof, broad facade, spacious courtyard, and smooth marble flooring. It is built around a courtyard with a large tank in the centre and with an imposing double storeyed gate-way with 4 recessed archways and 9 imposing cusped multi-foiled openings in the main prayer hall. The Quibla wall in the prayer hall is carved with 11 recessd arches, while the *mimber* is made of black basalt. The structure is enlivened by the limpid expanse of water in the tank outside the northern wall. The mounumentality of this structure was much greater originally when it faced the towering bastios of the Fatehgarh Fort. Interestingly, Taj-ul-Masaajid, perhaps the biggest mosque in India, faces the smallest mosque in the country that lies just on the other side of the road in the same area...the *Dhai Seedhi Masjid* which was built in the early 18th century.

HEARKIN YE THE ENLIGHTENED CLAN

S. M. Rabey H. Nadwi

The following purports to be a gist of key-note address delivered by Maulana Rabe Hasani Nadwi, President Deeni Taleemi Council UP, at the conference held in distt. Pratapgarh UP on 28th of November, 2005.

The most invaluable wealth bestowed upon us by the Al-mighty is Islam, the bounties of which are available to us in this and in the life hereafter. As is the case with mundane wealth, this the most precious of all, can also be stolen from us, and hence requires as much, even greater, care and attention.

A tradition of the holy prophet (pbuh) is explicit on this subject "Each human is born in accordance with a set natural pattern; it is the subsequent upbringing that makes for a Judaist, Jesuit or Zoroastrian." It is upto the parents or guardians to see that a child develops and grows up to be a Muslim with noble, pure character. Any laxity is likely to lead the child astray whereas, with due care and proper guidance the resultant shall be a true Muslim with noble traits.

Hadeeth (traditions) is explicitly eloquent on the subject of the onus for preserving the basic pattern created by Allah rests upon the parents. The period a child spends in the sole care of the parents is vital in laying the foundation upon which would rise the edifice of personality. The matter does not end here but is followed by formal education, dovetailed with preceding parental upbringing of course. Education normally comprises primary, secondary and higher levels and each stage needs a purveyor to be totally focussed. It needs hardly any insight to realize that life can be made purposeful, in deed and word, only by acquiring education, to which end educational institutions with properly designed, systematics syllabi are established. It is the bouden duty of all and sundry to avail of the benefits of prevailing systems. However, to any level, importance of moral education can

hardly be overemphasized. Montessori system is one such which keeps this aspect in focus, specially as in formative years the child is influenced by all that, he or she, sees and hears, to lasting effect.

Poet Akbar Allahabadi who besides being a high ranking Civil servant and well educated in contemporary social sciences, was fully seized of the paramountcy of religion and influence of contemporary (British system) education upon nascent and developing minds, aimed a slant upon the barbaric acts of Pharoah of Egypt, perpetrated upon Israelites by way of slaying of each new born male:

*Yoon qatl se bachhon ke woh badnam na hota
Afsos ki Firaun ko college kee na soojhi*

[Pharoah would not earn the ill repute of being a murderer of children had he just re-oriented the education to his liking.]

The British, upon assumption of power in India, achieved great success in moulding the brains of Indians to their pattern, alienating them almost, from their pristine culture, by establishing the supermacy system of education.

A person or a clan inhabiting a land with an environment not averse to indulgence in nefarious activities and unbridled indulgence, is open to attraction to glitter and glamour, and tends to develop an aversion to pious ways of Islam. This tendency needs to be thwarted by careful steadfastness in all spheres and at every level. Even if there were no guarantee under a secular system for each one to pursue his own religion, Islam is a religion based upon the promise by the Almighty that the fruits of a noble life are not confined to this world but extend externally in the after-life.

The hazards of living in a polluted environment and the steps required bulwark against them are best exemplified by the following events: As great a person like Prophet hazrat Yaqub (rah), did not feel comfortable during the last moments of his life till he ensured that this sons (and those

to follow) would adhere to the righteous path and not relinquish their true religion on any account. Hazrat Yaqub was aware of the fact that his progeny had to inhabit Egypt for ages to come and what with delinquent ways of people around, shall be open to the hazard of going astray.

And it so turned out that Israilites (descendants of hazrat Yaqub), did continue in Egypt for several centuries. When, at last, they were led out by another great Prophet Hazrat Moosa (Moses), on their way, chanced upon a celebration of idolatory and taken in by the pomp and hilarity, requested their Prophet (rah) for holding a similar feast. This desire was obviously a legacy of their exposure to similar festivities in Egypt. Moosa (rah) was obviously furious and admonished them to the effect that being believers in one and only God, such indulgence did not become of them. Ultimately, better sense prevailed and Israelites repented, begged for mercy from Allah.

The above two instances should forever be kept in view this day as the atmosphere in which we live is akin to the days of Israelites in Egypt, in several aspects. Specially those undergoing institutional education, while deriving full advantages, need to be appraised continuously of the basic fact that Muslims, being the chosen lot (khair-i-ummat), owe it to themselves not to fall out of the prescribed way of life. And they, in fact owe it to the entire humanity by presenting an example. The action to inculcate and ingrain such characteristics is to be performed in every home, family and at all levels, so that success comes our way on the Day of Judgment, for there is no pleasure greater than that of Allah and his holy Prophet (pbuh).

The preacher would have fulfilled their bounden duty in having conveyed the Divine message to all and sundry. ■

English rendering: Er. Mashhoon Ahmad

MESSAGE OF HUMANITY MOVEMENT

AIMS & OBJECTS

1. To create mutual good-will and an atmosphere of affection and kindness on human and national levels founded on BROTHERHOOD and WELL - BEING of MANKIND generally; to put an end to violence, lawlessness, anarchy, moral degradation and create FELLOW -FEELING towards each other; and to hold public meetings and seminars for promoting and spreading the sense of sharing sorrows and sufferings of human beings.
2. Publication of useful cultural/moral literature in various National, Regional and widely spoken languages; to bring together through service and sacrifice, people belonging to different classes and communities; to restore confidence amongst people who have become sick of life; and restore and revive love for life in spiritually sick souls and to give them a virtuous aim of life.
3. To weed-out from the society and human race:
 1. Bribery and illegal gratification;
 2. Nepotism and favouritism;
 3. Misconceptions arising out of hatred;
 4. Hoarding, profiteering and black-marketing;
 5. Sectarianism;
 6. Disparity in economic and living standards and
 7. Full-fledged crusade against sub-standard behavioural inclinations and obscenity.
4. To eradicate ill-founded rites, rituals and cruel conventions.
5. To uplift irrespective of cast, creed, colour and sex, the poor, the backward, the neglected, the down-trodden, and the agonised people.
6. To create a sense of :-
sobriety, social service, submissiveness, self-respect, self-restraint, self-confidence, self-vigilance and to raise cultural and intellectual levels of the students community and the up coming generation thereby helping them to grow into better and useful citizens.
7. To extend all possible help in personal sphere on the levels of a locality, village and town and finally, in the Country for creating, feelings of love, affection and brotherhood. ■