

THE FRAGRANCE OF EAST

Vol. X No. 07

July 2008

**Academy of Journalism and Publicity
Post Box No. 93
Lucknow-226007**

**Ph. No. : 0522-2740406
Fax : (0522) 2741834**

**e-mail: nadwa@sancharnet.in
Rs. 10/-**

**The Fragrance
of East**

Founder : **Syed Abul Hasan Ali Nadwi (RAH)**
Patron : **S.M. Rabey Hasani Nadwi**

Advisory Board :

S.M. Wazeh Rasheed Nadwi
Wasi Ahmad Siddiqui
Shah Ebadur Rahman
Mohd. Hamza Hasani Nadwi
Shamsul Haque Nadwi

Editor :
Shariq Alavi

Asstt. Editor :
Obaidur Rahman Nadwi

CONTENTS

1- Unification of Matter and spirit : Truce between the two	<i>S. Abul Hasan Ali Nadwi</i>	7
2- The Rights of Animals	<i>S. Sulaiman Nadwi</i>	11
3- Rethinking Religion and politics : Ulema histories and the appropriation of 1857	Seema Alavi	13
4- Time ripe for Islamic Renaissance	<i>M.H. Farooqi</i>	25
5- The Quran : An everlasting miracle of Allah to mankind	<i>Obaidur Rahman Nadwi</i>	29
6- Prophet Muhammed the Ever Modern Guide of Mankind	<i>Syed Shahabuddin</i>	33

Wisdom of Qur'an

The likeness of the Paradise that the god-fearing have been promised: gardens beneath which rivers flow. Its fruits eternal, (and so are) its shade. That is the requital of the god-fearing. And the requital of the unbelievers is the Fire. (Surah al-Ra'd: 35)

Commentary : The dwellers of Paradise will be able to make those rivers flow in the direction they wish. And, according to a report in Muslim, once the Prophet (saw) went a step forward in his Prayers, so everyone present in the rows also went forward. The Prophet extended his hand as if he was trying to pluck something. Then he withdrew his hand. After the Prayers they asked him the reason. He said, I saw Paradise with all its bounties. I stepped forward to pluck a bunch of grapes but something came in between. Had I plucked it, it would have sufficed for you until the Day of Judgement." And a hadith in Nasa'i and Ahmad says that a man of the people of the Book went up to the Prophet and asked, O Abul Qasim, Do you say that the people of Paradise will eat and drink? He replied, Yes, be Him in whose hand is my life. Someone there will be given the strength of hundred men in matters of food, drink and sex." The man questioned, Someone who eats and drinks will need to relieve himself. But there will be no filth in Paradise?" He answered, There relief will be from a fragrance as good as musk that will ooze out from their skin. That will empty their bowels" (Ibn Kathir).

Pearls from the Prophet Muhammad(S)

Auspiciousness of Charity

It is related by Anas that the Apostle of God said : Charity cools down the fire of Allah's wrath and wards off an evil death." (Tirmizi)

Commentary : Good and evil deeds and morals, also, possess some characteristic attributes and produce their own effects about which we can learn only through the Divine Apostles. Two peculiar properties of charity are described in the above Tradition: if the wrath of God is turned towards anyone due to a major transgression, charity cools is down and instead of displeasure and chastisement, he becomes deserving of His mercy and good pleasure, and secondly, it saves a man from an evil death, i.e. he dies a good death owing to the blessedness of charity or is spared the shame and agony of dying a death that, generally, is considered wretched an miserable by the people.

Marsad bin Abdullah narrates that some companions related to him that they had heard it from the Apostle of God that there will be the shadow of his charitable deed on the faithful bondsman on the Day of Resurrection." (Musnad-i-Ahmad)

Commentary : About many virtuous deeds it is told in the Traditions that they will become a source of shelter on the Last Day. In this Tradition it is stated about charity that one of its auspicious effects that will be manifest on the Day of Final Judgement is that the charitable deed of a person will become a shade for him which will protect him from the intense heat of that Day.

Editor's Note:

Communalism on Rise

Ham ah bhi bharte hain to hojate hain badnam,

Who Qatl bhi karte hain to chucha nahin hota

How appropriate this Urdu Couplet is in the present scenario of our country. Leaving aside the international situation in which so called powerful countries are trying to bring the small and prosperous countries under their wings at the national level minorities are the target of fascist forces. In the name of religion, community and caste India which 60 years ago promised to be a secular and democratic nation is presently threatened by all sort of disruptive and destructive activities. It seems that with advancing years India will not be able to check the onslaught of communal forces. The voice of sanity and reason is getting subdued and signs of hatred and enmity are getting more sharp.

With the advent of 21st century a leash has been let loose against Islam and Muslims. The uprooting of Palestinians and forceful occupation of their land by Israel in 1947 had been engaging the attention for the last 60 years and Muslims in that area have been bearing the brunt of all sort of atrocities. The policy of expansionism and urge to display imperial power, first have resulted in the destruction of Afghanistan and then Iraq. Any resistance to these anti-Muslim tirade is termed "Jihad" or terrorism. Globally canard is being spread that Muslims are terrorists and Islam preaches "Jihad". A feeble voice to counteract these allegation is proving apparently ineffective but gradually the sinister designs of the aggressors are opening up.

At national level taking clue from the global propaganda against Islam and Muslims forces opposed to Islam are targeting Indian Muslims. In post Babri mosque demolition large scale massacre of Muslims in Maharashtra and other parts of India then Gujarat genocide in 2002 have exposed the anti-Muslim forces. They wish to implement their propounded belief that India is for Hindus only.

During the several centuries of rule in India by Muslim kings and emperors there has been hardly any instance in which any attempt could have been made by the state to get the Hindu population of the country converted into Islam. The foundations of co-existence, amity and brotherhood between different communities were firmly laid down. These bonds were further strengthened when both Hindus and Muslims jointly launched their agitation against the British rule in India.

It is unfortunate that at a time when most of the nations in the world are on the threshold of jumping into the Nuclear area and achieve victory over poverty, disease and other shortcomings, in India we are face to face with the upsurge of hatred and enmity against our own countrymen. The most saddening aspect of the situation is the police and other enforcement agencies, mostly dominant by the majority community, a section of which look at many Muslims as terrorists. They are also often not fair in their enquires and investigations.

We reproduce below two news items which have recently appeared in prominent national dailies the Indian express and the Hindu. They explain the prevailing situation and need no

comments from us.

Arrests shatter myth only Muslims behind blasts : CM

Maharashtra Police on Tuesday arrested two more members of a little-known radical Hindu group in connection with the crude bomb blasts at theatres screening a controversial Marathi play, close on the heels of Chief Minister Vilasrao Deshmukh saying the arrests in the case had blown a hole in the popular perception that Muslims are to be suspected for all such attacks.

The two men arrested on Tuesday were members of the Sanathan Sanstha while the two held on Monday were members of the Sanstha as well as that of the Hindu Janajagruti Samiti (HJS). They have been accused of planting bombs in two auditoriums in Navi Mumbai and Thane two weeks ago and for one which went off during the screening of Bollywood film Jodha Akbar, also in Navi Mumbai, in February.

Only two of the three bombs crude, low intensity devices – exploded and injured a handful of people. The two organizations have been quick to disown the men, saying they were acting on their own even though the HJS has been vocal about its opposition to the Marathi play. Amhi Pachpute, saying it insults Hindu mythologicals.

But the arrests were enough for Deshmukh to point fingers at the possibility of Hindu groups being involved in subversive activities too. “Normally, when such incidents take place a particular community is suspected,” the Chief Minister said in a statement late on Monday. “But the arrest of two people belonging to a Hindu organization proves that such suspicions are baseless. Criminals don’t belong to any religion.”

Although the HJS and the Sanathan Sansthan have vociferously proclaimed their innocence, the arrests have brought back memories of April 2006 when two people were killed in a blast in the house of prominent RSS activist in Maharashtra’s Nanded town. Those men were believed to be members of Bajrang Dal according to Anti-Terrorism Squad (ATS) investigators and the ATS suspects Sanathan Sansthan and HJS may have links with or worked in the past with the Bajrang Dal. This week’s arrests, they say, have thrown the spotlight on what are apparently shadowy organizations that have largely been operating in the hinterlands of Maharashtra and fuelling right wing extremism.

HJS national spokesperson Dr Durgesh Samant was agitated when asked if his group was a “Hindu terror” organization as investigators suspected. “We are not just a Hindu nationalist organization. We also take up national issues. All these allegations that we are a saffron group are incorrect and have been created by miscreants,” he told The Indian Express from Goa where HJS is registered.

On the other hand, the Sanatan Sansthan, set up in 1999, has an ashram in Sukhapur Village near Panvel, about 50 km from Mumbai. Over the past week, the ashram on the banks of the Gadhi river saw several police teams visiting to question the sevaks and the management. “The allegations against us are false,” said Abhay Vartak, the spokesperson for the ashram. “In fact, we condemn such incidents and this is not the way of protesting.”

continued on page - 28

UNIFICATION OF MATTER AND SPIRIT : TRUCE BETWEEN THE TWO

S. Abul Hasan Ali Nadwi

Divided Humanity

Older religions, especially Christianity, had divided life into two compartments, religious and secular; and the result was that humanity had arrayed itself into two camps separated by a wide gulf in between them. Oftentimes, the two groups were at loggerheads with one another, for, the world' and religion' were the both of them incompatible spheres of human life. Every man had to choose one of the two since nobody could be expected to travel in two boats simultaneously. The prevalent view was that prosperity and progress could not be achieved without turning a deaf ear to God and the hereafter. Similarly, political power could be preserved only by saying a good-bye to moral and religious imperatives. On the other hand, salvation of soul was deemed to demand taking to the life of a mendicant and recluse who kept himself away from the rough and tumble of worldly life.

The Resulting Confusion

Man is by nature easy-going as well as desirous of having wealth, honour and distinction. Any religion which disregards these innate instincts of man and makes no provision for deriving proper benefit from what are considered as worldly objects, loses its appeal to the intellectuals and the ambitious. Those who are practical-minded normally give preference to the worldly affairs over that of religion, if only as a social necessity and then ignore the demand of spirit. All such persons who ignore religion in this manner come to regard the division between matter and spirit as an accomplished fact. They raise the banner of revolt against the Church or the institution representing religion and deem themselves free of all moral obligations imposed by religion and the world. The Church and the State, has in the past opened the way to apostasy which has now swallowed most of the west and its camp followers.

Christian extremists were no less responsible for this sorry state of affairs since the natural demands of human instincts were regarded by them as hurdles

in the way of spiritual perfection and gaining propinquity to God. The Church tried to guard itself against this instinct with savage alacrity that makes one shudder even now. The result was that the enlightened sections among the Europeans developed a strong aversion to everything associated with religion. A dismal disbelief crept over the continent. The struggle between the spirit and matter intensified and ultimately no moral restraint associated with religion was tolerable to the people.

The Church and State

A perpetual state of war continued between the State and the Church in Christiendom during the Medieval Ages. The Church represent religion and the monastic orders while the State became an embodiment of man's material urges. The result of this struggle is too well-known : a complete division of the religious and the mundane from which the world had not recovered as yet.

Iqbal has very succinctly versified the significance of this duality of human life and its disastrous result in one of his immortal poems.

On monastic order was laid the foundation of Church,
How conflict mendicity contain the royalty in its confines!
The conflict was deep, between hermitry and kingship,
One was triumphant, the other subdued,
Politics got rid of religion,
Helpless was the high priest.
When the world and religion parted ways,
Avarice was the ruler, king and vizier.
Dualism made the civilization blind.
This is the miracle of a dweller of the desert,
Whose warnings reflected the tidings glad:
That for the humanity ! only refuge was this,
That (the mystic) Junayd unites with Ardsheer (the king) !

Islamic concept of Life

The prophethood of Muhammad (peace be upon him) converted the entire life of man into devotion to God by making the announcement that a search for the basis of all actions, religious or worldly, was what was needed to determine their worth and value. This was, in the terminology of Islamic Shariah called *niyat* or intention, which meant that every man will be judged by what he had intended. Every act performed by man sincerely with the intention of abiding by the commands of God can be a means for attaining nearness to God. Everything done for the pleasure of God whether it be fighting or administration, satisfaction of the demands of human nature or earning one's living, marriage or innocent amusement was included in the ambit of religion. Conversely, all these and even the acts of devotion and worship to God became irreligious if they were devoid of the intention to win the pleasure of God and to attain salvation through them in the hereafter.

Unity and not Discord

The Prophet of Islam demolished the wedge between the spirit and the matter and united the two belligerent camps of religion and the world. He taught them to unite their efforts for attaining the pleasure of God and service of humanity. This was the achievement of the Prophet who was both a warner as well as a messenger of glad tidings. He taught man to entreat God for his comprehensive welfare.

"Our Lord, give to us in this world good,
and good in the world to come, and
guard us against the chastisement of Fire."

A divine revelation announced by him said :

"My prayer, my ritual sacrifice, my living, my dying all belongs to God the Lord of the World."

Entire Life is Devotion

This life of a believer is not made up of two separate and conflicting instincts: it is a complete whole or a unity informed by the spirit of devotion to God and one's responsibility to oneself and humanity at large. The faith in God and the desire to obey His commands show man the right path in all fields of life provided he does not

lack sincerity, virtuous intention and desire to win the pleasure of God through the means indicated by His apostles.

The Prophet of Islam thus converted the entire life of man into devotion to God as if the whole world were a vast house of worship. As the messenger of warning and cheer he united the men forming belligerent camps who could now make a jointed effort for the well-being of humanity since this was also a means of winning the pleasure of God. It was because of him that the world could see ascetics who wore crowns on their heads and warriors who spent their nights in devotions and prayers. ■

Truthfulness

It is related by Abdullah bin Masud that the Prophet peace be upon him, said: "Observe truthfulness as a duty and always speak the truth, for truthfulness puts you on the path of virtue, and virtue leads you to Heaven, and when a person tells the truth as a rule, and makes truthfulness, and with God, his name is written among the Sincere, and stay strictly away from falsehood, for falsehood puts you on the path of immorality, and leads you to Hell, and when a man takes to lying, the sequel is that this name is written, with God, among the Faithless and the Insincere."

(Bukhari and Muslim)

THE RIGHTS OF ANIMALS

S. Sulaiman Nadwi

The Holy Prophet (peace and blessings of Allah be upon him) was very kind and merciful to animals. He put an end to the age long tyrannical treatment to this dumb creation. He disallowed to keep the animals standing long tied up in saddles and reins etc., and said : Do not use them as seats and charis. He forbade the play of fight between the animals.

Once the Holy Prophet (peace and blessings of Allah be upon him) saw an ass which had been cauterised on the face, whereupon he said: Allah has cursed one who cauterised it (on the face). If there is necessity to cauterise camels and goats etc., cauterise them on the part not so delicate as the face.

The Arabs of pre-Islamic day were semi-barbarious. They cut off the flesh from the backs of the living camels and the tail of the fat-sheep which they roasted and enjoyed eating. It was also a practice with the Arabs to slaughter a fat she-camel pregnant with a young one to have the young one roasted with the fatty hump of the mother. The Holy Prophet (peace and blessings of Allah be upon him) put an end to such practices of the Days of Ignorance.

The practice of tying the riding animal at the tomb of the deceased person till it died of hunger and thirst was forbidden as superstitious.

Ibn Buraida reported that 'Abdullah b. al-Mughaffal saw a person from amongst his companions throwing small pebbles, whereupon he said: Don't throw pebbles for Allah's Messenger (peace and blessings of Allah be upon him) did not like it, or he forbade flinging of pebbles since neither the game is taken thereby, nor any enemy defeated, but it may break a tooth or put an eye out.

Said b. Jubair reported that Ibn 'Umar happened to pass by some young men of Quraish who had tied a bird (and thus made it a target) at which they had been shooting arrows. Every arrow that they missed came into the possession of the owner of the bird. So no sooner did they seen Ibn 'Umar they went away. Thereupon Ibn Umar said : who had done this? Allah has cursed him who does this. Verily Allah's Messenger (peace and blessings of Allah be upon him) invoked curse upon one who made a live

thing the target (of one's marksmanship).

Islam has thus forbidden all those practices and sports which cause pain and torture to the animals and birds as these practices make one callous and insensitive to pains and worries of living beings. Hard-heartedness, brutality and callousness are the worst qualities in man, according to Islam.

Once the Holy Prophet (peace and blessings of Allah be upon him) inquired : Who has tortured the bird by snatching its egg? That person said: It is I who has done this. He (the Holy Prophet) said : Place this egg whence you have taken it.

One day a companion came to the Holy Prophet (peace and blessings of Allah be upon him). He was holding in his hand the offspring of some bird which he had covered. The Holy Prophet (peace and blessings of Allah be upon him) inquired about them. He said: I heard the voice in a bush. When I reached there I saw there offsprings I took them out. When the mother bird saw this, she began to hover over my head. He (the Holy Prophet) said : Go and put these birds again at the place from where you have taken.

Once he saw a camel on the way. There was hardly any difference between its back and belly due to extreme hunger. He (the Holy Prophet) said: Fear Allah concerning this dumb creation. Once he went to the garden of an Ansar. There he saw a lean and hungry camel. It cried to see him. The Holy Prophet (peace and blessing of Allah be upon him) patted him and asked the name of its master. He was told that it belonged to an Ansar. He said to him: Don't you fear Allah concerning this animal.

Anas b. Malik (Allah be pleased with him) reported that Allah's Messenger (peace and blessings of Allah be upon him) said : There is none amongst the Muslims who plants a tree or sows seeds, and then a bird or a person or an animal eats from it, but is regarded as a charitable act.

Abu Huraira (Allah be pleased with him) reported that the Holy Prophet (peace and blessings of Allah be upon him) said : while a man was riding an ox, it turned towards him and said : I have not been created for this purpose (i.e. carrying). I have been created for ploughing.

Ibn' Umar (Allah be pleased with him) reported Allah's Messenger (peace and blessings of Allah be upon him) as saying: I saw that a woman was tormented (in Hell-Fire) because of a cat which she had tied and thus allowed it neither to eat or drink nor set it free so that it might eat the insects of the earth.

It is narrated in a Hadith that a person was forgiven by Allah, because passing by a panting dog near the well and seeing the dog about to die of thirst, gave water to it. ■

RETHINKING RELIGION AND POLITICS : ULEMA HISTORIES AND THE APPROPRIATION OF 1857

Seema Alavi*

The mutiny- rebellion of 1857 against British rule in India is regarded as one of the biggest anti-colonial uprisings in world history. Not surprisingly, the historiography on 1857 is vast, even if impacted heavily with the Nationalist and Marxist interpretations of the event. Such writings on 1857 fitted its history in the meta-narrative of the 'secular' nation state. Thus, what got included as worthwhile stories were those of mass scale agrarian and urban unrest, accounts of Hindu-Muslim unity, and details of an anti-colonial struggle that derived from a unified vision of a territorially defined nation. What got excluded were people and histories that did not quite fit into this straitjacket of the nation state. A notable omission was that of men of religion specially the Muslim political activities who derived their 'proto-nationalism' from the Islamic imaginary.

Recently an attempt has been made by British author William Dalrymple to bring such men of religion centre stage to an understanding of 1857. His argument is that the events of that fateful year, at least in Delhi, have to be understood primarily in the context of the call for jihad (religious war) by the Muslim Ulema who feared that Islam was under attack under British rule. He calls these alims (Islamic scholars), who owed allegiance to the Madrasa-I Rahimiya established by the 18th century Delhi cleric Shah Abd-al Aziz, jihadis and mujahidins and clubs them all as Islamic fundamentalists.

This paper shares the recent concerns of writers and historians to bring religion centre stage to discussions on the mutiny- rebellion of 1857. But it cautions against a narrow focus on Islam only, and the dismissal of the Muslim contribution to the struggle as a jihad defined in its narrow juridical sense to mean Islamic holy war against all non-Muslims. It argues that jihad was historically constituted and had multiple meanings that were invoked differently at different moments. In 1857, it was specifically and only a war against the British (jihad-I-azadi). To use the term in its

* Professor (History) JMI, New Delhi

narrow sense to mean only an Islamic holy war is a historical. It projects the anti-British to the more 'nationalistic' struggle of the Sepoys rallied under Emperor Bahadur Shah, and this is not the impression one gets from memoirs of jihads like Maulana Fazl-I-Haq, Jafer Thaneshri and others who wrote about their experiences while locked up for their anti-British activities in the Andaman jail in the 1850s and 1860s. This is also not the picture that emerges from the histories of 1857 that were penned by Islamic scholars and activities in the early 20th century by way of claiming a space in the history of the 'secular' nation-state in the making. This essay will focus on such histories written in the early 20th century by Alim activists (religious scholar activities) that forcefully claimed 1857 as part of their own history.

The discussion here uses Urdu histories of the ulema (Muslim scholars of religion) written in the late colonial period to show how they perceived their role in 1857. Using this material, the essay shows that the early 20th century ulema's discourse on 1857 viewed the event as a jihad (struggle) to remove the British, so as to restore not necessary Islamic rule but a lost way of life. The call for jihad in 1857 was more political i.e., anti-colonial than religious i.e. holy war against all non-Muslims. Those Alims who raised it were, of course, ideologically committed to the eventual establishment of Islamic rule, not just in India but also all over the world. But they were astute enough to prioritize their political goals. And here the multiple meanings of jihad came handy. In 1857, their jihad was very much within the contours of 'secular' territorial proto-nationalism. The articulation of this brand of nationalism borrowed heavily from the theological vocabulary of Islam. But, in its exhortations, it appealed to a wider constituency of non-Muslims and its connotations were foremost anti-colonial, not the immediate establishment of Islamic power in India. The commitment to the ideal notion of establishing Dar-ul-Islam (land of Islam) where Islamic law would prevail was never entirely forgotten. However, the colonial moment, in particular that of 1857, had perhaps put that agenda on the backburner.

Through the late 19th and early 20th centuries, the Urdu histories of the Ulema established a conscious connect between the history of the nation and that of ulema. Indeed, they defined religion in its non-denominational sense- as a way of life. They saw the nation state as a protector, not of religion per se, but of a 'way of life' that was perceived to be under threat. Significantly, such histories linked the ulema also to the critical events in the nation's freedom struggle. 1857-perceived as one such critical

anti-British movement- thus emerged as a critical historical pivot around which many histories of the Ulema were woven. In all such histories it is the jihad-l-azadi i.e., anti-colonial, rather than the holy war connotations of the term, that emerges as the most powerful points of articulation. In fact, such of power that later, in independent India, Ulema apologists were forced to clarify their commitment to the larger cause of Islam. The Ulema discourse on 1857 thus generated many in-house dissonances. Yet, its predominant ring was that of the Ulema as the restorers of a fast fading way of life that was of course underlined with religiosity of different kinds. But at no point do they appear as resurrections of denominational exclusivist Islam per se. Such histories thus made a forceful claim for some space in the meta-narrative of the 'secular' nation state in the making. That, despite the proliferation of such histories in Urdu in the late colonial period, they continue to be conspicuously absent in the meta-narrative of 1857 is both their failure as well as that of those who authored the 'liberal' discourse on the nation state. This essay hopes to offer some correctives.

Secondly, this essay argues that, if at all religion has to be talked about in an explanation of the mutiny, then the focus should be on the religion of the high caste sepoys. They constituted the bulk of the rampaging mobs that disrupted the peace of the city of Delhi. And here also it was not the simple denominational Hinduism that was at stake. Rather, it was a specific kind of Hindu dharma, crafted for them by the English company that was perceived by the sepoys as under attack. And if the Muslims, like the jihads, looked for Islamic rhetoric to articulate and organize their anti-British anger, the sepoys too harnessed their rebellious energy to that of leaders who used the caste Hindu terminology and rhetoric to legitimize their leadership. This was true for Rani of Jhansi, Tattya Tope and Kunwar Singh. And yet, significantly, all these leaders, despite their Hindu overtones, looked towards Bahadur Shah Zafar as a common umbrella of support. And so did the Muslim jihads who, at the same time, invoked Islamic symbolism in their protests.

How can we, then, project the Hindu leaders as 'secular' 'nationalist' icons, and the Islamic ulema leaders as jihadis, fundamentalists and disrupters of the Hindu-Muslim balance? The histories of both Hindu and Islamic-derived anti-British struggles need to be integrated to the larger narrative of both 1857, and anti-colonial nationalism, if at all 1857 is to be regarded as the starting point for that. Anything other than that has serious implications for understanding the later Muslim politics and the con-

temporary predicament of the Muslims of India.

II

Late colonial India (1920s-1940s) produced a large range of Urdu printed histories of the Ulema. These were authored by the Ulema themselves. It is noteworthy that most of these texts firmly located their histories within the territorial confines of the nation. Additionally, they also attempted to link their histories with what were perceived as important historical events and moments of the freedom struggle. Thus, Intizam-ullah Shahabi wrote *gadr-kei chand ulema*, (some Ulema of the mutiny) as well as *Ulema- L-Haq aur unkee mazloomiyat kee dastaan* (the story of the distress of the Ulema) from Delhi. Many histories were also written on the contribution of what the British labelled as the 'Wahabi' movement in 1857. At about the same time, Maulana Muhammad Mian, closely connected to the *jamiat-ul-Hind*, wrote a four-volume history of the Ulema with an even more straightforward connect to the nation. His book was called '*Ulema-I-Hind kaa shanddar maazi*' (the proud past of the Ulema of Hindustan). Written in the first decade of the 20th century, and re-published for larger circulation between 1942 and 1957, the last volume of this four-volume history is devoted exclusively to the contributions of the ulema to the 1857 anti-British movement.

Muhammad Mian first wrote this history in the first decade of the 20th century when many books in Urdu and Hindi were being written by Muslims and Hindus to record their respective contributions to 1857. The first edition of *Shaandar Maazi* appeared at about the same time as Savarkar's *Neer Bharat mein angrezi raj* (1901), which was later followed, in 1910, by his *Indian war of Independence*. It also shared its life with texts on 1857 written by Pandit Sunder Lal, and Khwaja Hassan Nizami. It is significant that, whereas Saverkar, and the responses to him, do find mention in the meta-narrative of the mutiny-rebellion, that of Muhammad Mian is relatively unknown. This is despite the fact that it had a career graph very much like that of Savarkar's text as far as the British government was concerned. *Shaandar Maazi*, like all its other contemporary text, was banned by the British, and its publisher and author were arrested. It was only in the 1950s, after Independence, that it was re-printed.

Even though the British clubbed the *Shaandar Mazi* with that of Savakar's text, it was different from the latter in terms of the wider social ambit that it exhibited in

reading out to a cross section of Indian society. Indeed, in contrast to his later works on a Hindu-Muslim alliance during the mutiny. Yet, for him, in the ultimate analysis, the mutiny was about love for one's religion per se (swadharna), and love of one's country (swaraj). However, in his 1857 'nationalist' outpourings he left the problematic of exclusion and inclusion arising from this self-centered denominational religion, and its link to live for the country, unanswered. But, as we know, these were to occupy him in much of his later writings. In contrast, the Shaandar Maazi offers a non-denominational understanding of religion. It makes it a talking point only as an integral part of society's everyday life. It then goes on to define 'nationalism' as a protection, not of exclusivist denominational religion, but the resurrection of a fast fading way of life. It extols the Ulema as major players in the restoration, not just of Islam, but of Hindustani life style which was under threat in the mid 19th century. In a sense, then, the Shaandar Mazi is an attempt by the Ulema to integrate themselves and find a space in the 'secular' nation-state that was perceived as being in the making, both independent of and in tandem with the networks offered by colonialism.

Volume 4 of the Shaandar Maazi devoted exclusively to the Ulema and their connection with 1857. Muhammad Mian makes the objective of this volume very clear when he writes that he re-published his book in 1957 because he wanted to stamp in print the role of the Ulema in 1857. This was expedient at a time when so many books in Hindi, English and Urdu were being re-printed to highlight the contributions of a range of people who participated in 1857, and offer homage (aqeedat) to the sacrifices (qurbaani) they made. He feared that the services of the Ulema would be not ignored of his book did nor record them. He said that he 'thought it critical that the proud-past of the Ulema (shaandar maazi) be linked to the history of 1857. This was imperative to highlight the service (khidmat) of the important Ulema (baal khasus) of the period.

Muhammad Mian divided his fourth volume, that focused on the Ulema and 1857, into three sections. The first, called Tehreek kee haisiyat (the status /position of the movement) deals with the causes (asbaab) of 1057, and answers the various objections raised with regard to the mutiny-rebellion. The second section is called 'tehreek kei markaz aur mujahideen hurraiyyat kee jado-jahed phir intiqामी kaarawahiyān' (the centered of the movement, the struggles of the mujahideen and their revolutionary efforts). And the last section is called, 'Tehreek hei ze-uma aur rahnuma aur unkee khidmaat' (the patrons and sympathizers of the movement.)

These sections emphasise two points. First, that 1857 was not simply a gadar or mutiny of disaffected sepoys, but a larger movement (tehreek) against the British. Also, that its main actors, be they sepoys or civilians, cannot be described in the derogatory terms of mutineers/ rebels (gaddars). Instead, they are to be viewed as people of good character (aashiqani paak teerrat). Significantly, Muhammad Mian included the ulema and Muslims within this larger bracket of people of 'good character', irrespective of their denominational religion. And this umbrella category included not just the old aristocracy that was rebellious because the British revenue policies had destroyed its status and profits, but it also had in its ranks zamindars, peasants, craftsmen, weavers, and service professionals who were incensed at the absence of jobs in the administration, and the blocks in promotion avenues to those who had made it to the lower levels of the bureaucracy. As more and more regional states came under British rule, an entire way of life was perceived to be under threat.

According to Muhammad Mian, religion was important in fuelling anti-British protest in as much as it underpinned many aspects of the people's way of life that were now seen to be under threat. Religion fuelled anti-British feelings, only because it was enmeshed with issues of linguistic accomplishments, administrative prowess, profession and status- religion was integral to the way of life. Thus, for instance, the knowledge of Arabic and Sanskrit, and that of law compendiums in these languages were very often associated with Muslim and Hindu philosophical and theological studies. These had hitherto guaranteed jobs and status for Muslims and Hindus. Persian was more of an administrative language of command and had a wider appeal. The British introduction of the Anglo-Indian law code, an education policy with its thrust on English, and missionary literature and activity began to discredit these languages and knowledge's that had, hitherto, underlined status, but as being part of their livelihood, status and power. And this was true for both Hindus and Muslims. As he aptly put it, '1857 was not the last yawn of the fading aristocracy (mitt tee hoie jagirshahi kee aakhree angrai). But it was a larger movement of craft men, peasants, religion, and respectability (izzat). It was the anxiety of those who valued religion and integrity (deen and imaan), and those who were conscious of the other world (khudaparastaun kei ahsasaath).

Muhammad Mian's history of the ulema created a ulema discourse on 1857 in which the event was seen as the historical effort by an entire society to restore their

lost way of life. His book showed that the ulema, too, contributed in no small measure to this task. He showed that the language that the ulema used to exhort people to fight for their fast fading way of life borrowed from the Islamic linguistic arsenal-jihad. But its meanings in the context of 1857 was political i.e. anti-colonial, and not narrowly religious or targeting all non-Muslims.

Muhammad Mian traced the beginning of this kind of 'jihadi' politics to the 18th century where Shah Wali-ullah, the Delhi Suifi, tried to combat British rule by establishing an alternate notion of nation that was stable, progressive and strong, and based on the tenets of the Quran and the hadith. His successor, Shah Abd al Aziz, founded the important markaz in Delhi- the madrasa Rahimiya that became the hub of anti-British intellectual activity in the city. It trained prominent ulema like Maulana Ismail Shahid, Sheikh-ul Islam Mualana Abd-al Hai, and sharpened their political commitments to free the nation from the British. The fatwa in 1806 from this Delhi markaz declared the nation Darul-Harb, i. e., land of the infidels. This fatwa, issued soon after the British conquest of Delhi, targeted the British as infidels and had distinct political overtones. Its immediate objectives were anti-British, but without any clear agenda about what the colour of political power would be once the British left.

Muhammad Main says that the fatwa was followed up by Shah-Abd al Aziz's chief, Khalifa Maulana Saiyid Ahmad Shahid. His call for jihad was clearly political rather than Islamic, in the sense of targeting all non-Muslims, and was narrowly anti-British. Saiyid Ahmad's anti-colonial agenda, that did not hesitate to connect with Hindu allies, ran parallel to his intellectual training in Islamic law, philosophy and spiritualism. This background made him aware of his larger responsibility ofhipping in the establishment of Islamic rule all over the world. However, the historical moment of the early 19th century facilitated in him a balance between the territorial and the extra-territorial Islamic derived agendas. This was most evident when, in 1810, on the advice of Shah Abd al Aziz, he trained as a trooper in the army of the ruler of Tonk-Amir Khan. Shah Abd al Aziz had familiarized him with the larger trans-national character of service to Islam as well. Yet, in 1810, both his master and he, himself, gave priority to service in Amir Khan's army, because it was preparing to fight the British. The capture of the political so that the Islamic dictum would prevail was certainly not on the agenda at this stage. In Tonk, thousands of revolutionary young men joined him and launched their anti-British trade. That his jihad was a political

fight specifically against the British was clear when he did not target Hindus at any point of time. Indeed, he invited both Muslim and Hindu rulers, like India. The maharaja of Gwalior and Hindu Rao and many other to join his jihad against the British. It was in Tonk that he became friends with, and spiritually influenced, both Hindu and Muslim commanders. Many of these men, like Ghulam Haider Khan who later took up jobs with Hindu rulers like Shinde, helped him in getting the support to their non-Muslim rules for his jihad.

After Saiyid Ahmad was killed in one of his anti-British tirades in 1831, the leadership of the anti-British jihad was taken up by Saiyid Ishaq - the son of Shah Abd al Aziz. Later, in 1835, the movement was in the hands of his son-in-law, Saiyid Nasir ud din. Saiyid Ishaq soon located himself in Mecca, but this men in India, under the leadership of Nasir ud din, continued the anti-British struggle. He, too, gave the 'dawat-l-jihad' to Hindus and Muslims alike. He raised a jamat regiment of people, left all worldly matters and prepared for jihad-l-azadi, a phrase which clearly meant that this jihad was specific in being exclusively anti-British. He toured large parts of north and east India. He and his men went to Tonk, Ajmer, Jodhpur, Jaisalmer and Sindh. At all these places Muslims warrior bands, many unemployed due to the slow decimation of Muslim politics of Tonk Rohikhand, Farukhabad, joined the ulema. They were imbued with their ghazi (muslim warrior) and shaheedi (willing to die for Islam) spirit. At Sindh, he exhorted the Sindhi Ulema to rise against the British- a political act that he termed jihad. After this, he reached Baluch and camped there. It was at Sathana that he finally breathed his last. In all these places of north India that also included Meerut, Amroha, and Rampur, he collected money, spread anti-British sentiment and created awareness among people of the atrocities of British rule. Throughout his travels he engaged other disciples of Saiyid Ahmad Shahid, like Maulana Vilayat Ali Azimabadi in eastern India, Maulana Inayet Ali in eastern Bengal, Saiyid Muhammad Ail in Madras, Maulana Saiyid Aulad Husain Kannauji in the Kanouj area, to spread the movement and give the call for the dawat-l-jihad to people.

According to Muhammad Mian, this anti-British sentiment that the ulema spread around 2000 miles of Delhi was critical to the events of 1857. Indeed, the travel maps of the ulema as they toured north India with their jihad-l-azadi message, corresponded to that of the rebellious sepoy regiments: Meerut, Amroha, Delhi, Tonk, Ajmer etc. They galvanized north India against the British and laid the ground for the

events of 1857. According to Muhammad Mian, it was striking that during the jihad l-azadi call ulema like Saiyid Ahmad Shahid craved for Hindu-Muslim cementing. So strong was this desire for unity in their fight against the British that Saiyid Ahmad is reported to have urged the Maharaja of Gwalior, 'to mobilise dharm and deen and fight the British as a kind of jihad.' He said that for 'cleansing the nation (watan-l-aziz) from these selfish traders (tajir-l-matai-farosh) one should leave no stone unturned. And for this, neither any dictum (masalla) has to be obtained nor any fatwa issued.

Thus, Muhammad Mian concludes that the ulema's history was integrally linked to that of 1857. Their jihad was a unifier of Hindus-Muslims against the British, and not indiscriminately anti all non-Muslims. And its objective, at this historical juncture, was removal of the British, without any discussion or strategy on how removal of the British, without any discussion or strategy on how political power would re-configuration after their departure.

The Ulema discourse on 1857, as articulated in the late colonial period, underlined the anti-colonial dimension of jihad and underplayed its narrow juridical definition as Islam's holy war against all non-Muslims that was fought to capture political power. It is significant that the British discourse on 1857, too, did not see the jihadis as fighting their ultimate 'holy war'. They, too, realized that this jihad had more political overtones and was overtly anti-colonial rather than a war of Islam against all non-Muslims. Indeed, they declared the jihadis na-deen (irreligious) because, according to true Islam, people living under the protection (pannah) of the British were prohibited from revolting (gadar haram). Indeed, so evident was the anti-British, rather than a more general anti-non-Muslim nature of the jihadi activity during 1857 that Muslim government servants like Sir Saiyid Ahmad of Aligarh, and Maulvi Zakauddin of the Delhi College, in their text like the Asbaab-o-Baghawat-l-hind dismissed any religious angle in this call for jihad. They described the activities of the jihadis as riots (fasaad) or, chaos and disorder (harrbong). They called the jihadis men of low class, illiterate, miscreants and mischief makers, ruffians, drunkards and men of no values. They were convinced that the chaos (hangama) created by such men could never be called hangama jehad. And they too, like the British, saw the anti-British direction to these riots as haraam or illegal as per the tenets of Islam.

II

The history of 1857, as gleaned through the history of the Ulema in the late colonial period, pushed the ideas of universalistic Islam so much to the back burner that it was several years after 1947 that ulema apologists attempted to explain 1857 differently. Fifty- sixty years after Independence, less burdened with the task of recording their contribution to the making of the nation state, they highlight the ulema's latent ambitions of establishing Islamic rule in India. This agenda, they argued, had always been alive, even as Alims participated along with the Hindus in the anti-British struggle of 1857. These later ulema histories, written in independent India, often attributed pan-Islamic motives to the 19th century ulema that may have existed, but which the historical moment of 1857 had diluted. In 1968, from Lucknow, the leading alim of Nadwa-ut-ulema, Maulana Saiyid Abul Hasan Ali Nadwi, who also traced his ancestry to the family of Saiyid Ahmad Shahid, published in two volumes the collection of the letters of Saiyid Ahmad Shahid, titled *Sirat Saiyid Ahmad Shahid. Wiladat sci bait imaamat tak.*

In his *Sirat* he made a direct critique of the histories of ulema written in the colonial period, like those of Muhammad Mian. He made it clear that histories that highlight Saiyid Ahmad Shahid's anti-colonial, rather than larger Islamic universalistic agenda, do dis-service to the man. He tried to show how, along with the letters of Saiyid Ahmad Shahid to Hindu rulers urging them to join his jihad-l-azadi, there is correspondence to Muslim rulers, too, that talks more directly of the re-configuration of political power in Muslims hads after the exit of the British. Maulana Ali Mian calls the political ambitions of Saiyid Ahmad the Shahidi (martyrdom) aspect of his personality. He highlights the letters he wrote to Shah Suleiman walie Chitral, where he articulates very clearly that his anti-British fervours is not for the restoration of a lost pre-modern way of life, but stems narrowly from the fact that Islam as a religion is in decline because of British rule. Thus, in the letter to Shah Suleiman of Chitral he says, 'Because of nasaari and mushrakim, the fervours of kufr and shirk (many gods), the spirit (shaaer) of Islam is on the decline day by day.' Ali main concludes that, if the decline of Islam is the issue with Saiyid, then how can we be so sure that he would not have been interested in changing the circumstances favouring Islamic rule once the British had left? Ali main cites other letters also that Saiyid Ahmad had written to Sardar Sultan Muhammad Khan walie Peshawar making his Islamic

universalist position clear. He says: 'I have this arzoo (desire) that in the whole world (mumalik-l-alam) the virtues of rab-al-alamim (belief in one God of the world) which have been reaffirmed as the words of God should be established without any resistance.

Such in-house evaluations of the ulema, and the 1857 connection, created a vibrant debate within the tradition. In 1952, Mehr Ghulam Rasul published his two volume history of Saiyid Ahmad Shahid from Lahore. He had a more sophisticated view of jihad as reflected in the life of Saiyid Ahmad and his followers who fought in 1857. Ghulam Rasul saw the life of Saiyid Ahmad Shahid as the exemplifier of a balance between two kinds of jihad - fi-sabi-lillah i.e. jihad for establishing the rule of Allah or Islamic rule, and jihad-l-Azadi or the more modest goal of freedom from British rule. Thus, for instance, when Saiyid was told by the Muslims of Rampur that he should declare jihad against the Sikhs as they were their oppressors, he declined the request. At that stage, in the first few decades of the 19th century, it was the jihad-l-azadi or the fight for freedom from British rule that was Saiyid priority. All other jihads could wait. His response to the Rampur Muslims was, 'that his jihad was first and foremost against the British who had taken over most of Hindustan. This priority was once again exemplified in the warmth and friendship that Saiyid shared with Mahadaji Shinde, the Maharaja of Gwalior, and the ease with which as a state guest at the Maharaja's palace, he and his contingent of jihadis offered their namaaz (prayers) as they partook the hospitality of the palace. Ghulam Haidar Khan, an important general of Shinde, had been a colleague of Saiyid Ahmad and his jihadis in the army of Amir Khan of Tonk. The reverence and friendship that Ghulam Haidar had for Saiyid Ahmad was used by Saiyid to forge an anti-British alliance with Mahadaji Shinde, the Maratha leader of Gwalior. He wanted to declare a collective jihad-l-azadi on the British and, of course, his commitment to this jihad-l-azadi was best exemplified in the latter that he wrote to Shah Abd al Aziz declaring his disillusionment with the Muslim ruler of Tonk, Amir Khan, after his political compromise with the English company. Saiyid Ahmad, who was employed in Tonk's army because of its anti-British activity, expressed his desire to return to Delhi to fight the British there, since that was no longer possible in the changed scenario of Tonk and yet, his commitment to jihad-l-fi-sabi-lillah was never entirely ignored either. As Ghulam Rasul Meher says, 'he always wanted to keep alive in the Muslims the fever of jihad-l-fi-sabi-lillah. However, 1857 was not the occasion to make that his priority. ■

HINDU BOMBERS BREAK 'MYTH'

Mumbai : Two Hindu "terrorists" were arrested for allegedly planting bombs at theatres, prompting the Maharashtra chief minister to say this had shattered "The myth" that all bombers came from a particular community.

Ramesh Hanumant Gadkari 50, and Mangesh Dinakar Nikam, 34, are accused of targeting shows of Ashutosh Gowariker's film Jodha Akbar and a Marathi play that is a spoof on the Mahabharat. They are charged with two blasts that injured several people and an attempted bombing.

Police said the duo were members of the Sanatan Sansthan and the Hindu Jana Jagruti Samiti, organisation involved in protesting "denigration" of Hindu religious icons as in, allegedly, M.F. Husain's paintings.

"These (the bombings) were definitely terrorist acts as they were carried out by people motivated by an ideology," said Hemant Karkare, chief of the anti-terrorist squad that nabbed the accused.

"The arrests... have broken the myth that persons belonging only to a particular community are involved (in blasts)," chief minister Vilasrao Deshmukh said.

Gadhari and Nikam have said they felt the play, Amhi Pachpute (We the Pachputes) by Santhosh Pawar, had "caricatured and distorted" Hindu gods and goddesses, Karkare said. Jodhara Akbar angered them by glorifying the Mughal emperor Akbar, who they saw as an oppressor of Hindus.

The duo were arrested from Panva on Mumbai's outskirts and remanded in police custody till June 24.

A low intensity explosion had taken place in a Panvel cinema screening Jodha Akbar on February 20 this year. On May 31, the Police defused a bomb at a theatre in Navi Mumbai. In June a blast in the car park of a theatre in Thane injured seven.

All three bombs contained traces of ammonium nitrate and gelatin sticks. Nikam got the chemicals and made the bomb," Karkare said.

"Both admitted to working with the two organizations, but we are yet to find out if they were card-holding members. There is no evidence so far that either of the groups are involved."

He added: "We have not found any links between the duo and Bajrang Dal or other (Sangh Parivar) groups."

The Sanstha's Abhay Vartak and Jana Jagruti's Uday Dhuri said their outfits had no links to the blasts and denied the accused were members.

Amhi Pachpute shows the Pachpute family of five brothers and five stepbrothers quarelling over a pan shop. It is a modified version of Pawar's previous play, Yada Kadachit, which directly satirised the Mahabharat and angered Hindutva groups two years ago.

(The Telegraph-17-06-2008)

TIME RIPE FOR ISLAMIC RENAISSANCE

M.I.H. Farooqi

Renaissance may be defined as the renewal, resurgence, revival or rebirth of a society or a nation. In this context, Islamic renaissance does not mean only the resurgence but also the scientific and intellectual growth of Muslim *Ummah*. Only this can help the *Ummah* from shedding their sense of inferiority in today's intellectually (scientifically) advanced society. Muslims cannot fulfill their mandate as Allah's representatives on earth (Quran 2:30) without acquiring knowledge of Allah's earth.

Christianity came out from the dark ages only due to European Renaissance, which was actually a revolution based on science and technology. It also saw the end of priesthood and supremacy of the church in worldly affairs. It is because of the renaissance that Christianity took the path of rationalism, economic prosperity, scientific temper and freedom of speech. In contrast, Muslims abandoned all these paths after following them for about a thousand years during golden period of their history.

Muslims can only regain past glory, if they adopt renaissance similar to European renaissance, more vigorously and faster than done by Europe. But before this is done Muslims have to condemn and reject forces of extremism and promote true Islamic values of tolerance and moderation. Life of Prophet Muhammad (PBUH) is the best and ideal example for the Muslims to follow his dictates for tolerance, compassion and love. The most positive aspect of European renaissance/Western civilization was that it was constantly evolving and providing incentives to create, develops and makes progress in every walk of life. These were the main features of Islamic society till sixteenth century when the tables turned and Europe followed what Muslims practiced in the past but abandoned

*Deputy Director (retd.), National Botanical Research Institute, Lucknow and Secretary, Urdu Scientific Society, C-3/2 Shahid Apartment, Golaganj, Lucknow-226018, India.

Dr Hans Koechler (University of Innsbruck/Austria) in his article on Christian-Muslim Relation has rightly stated, "It is a historical fact that the shaping of a genuine European intellectual life in the middle ages was the result of the flourishing Islamic civilization in Spain.... Europe's encounter with Islamic civilization enabled it to develop its skills in all scholarly and scientific fields". (Seminar, Kuala Lumpur, 1999).

Mr. BA Mahmud is right when he says "There is no denying the fact that the Muslim communities will have to make all out efforts for acquisition of knowledge in science and technology. The gap with developed world is very wide, the task is uphill and there is no way out except through hard work and concerted and dedicated efforts." Today the Muslim world is facing the most critical era of its history. Poverty, illiteracy, irrational behaviour, sectarian prejudices and indifference to scientific pursuit are the main ingredients of the declining Islamic society. Add to this, the extremists have hijacked religion.

Recent meetings of Organisation of Islamic Countries (OIC) have repeatedly appealed to Muslim Ummah to "promote tolerance and reject extremism". What Muslims need today is not the traditional Islam but Islam based on the ecstatic mysticism of universal love on one hand and on the other scientific approach to worldly problems. In the well known Islamabad Declaration of OIC, it's Standing Committee called upon all Muslims, men and women, "to acquire and assimilate scientific knowledge to re-kindle the flame of inquiry and innovation (*Ijtihad*) in the Muslim Ummah and to harness science and technology for the good of mankind, within the value framework of Islam". The conference urged "all Muslims to work for the transformation of the *Ummah* into an enlightened, scientifically creative and innovative society" and stated that "scientific renaissance constitutes an essential element in Islamic resurgence". In the opinion of the said Standing Committee "the revival of science in the Muslim world rests on the building up of efficient national S&T systems and the unity, solidarity and cooperation among Islamic countries".

The OIC appealed to Islamic countries to develop the educational, cultural, political and social climate congenial to scientific activity and identify, train and utilize gifted and creative individuals for scientific work by providing them with an environment conducive to freedom of thought and initiative. This Islamabad Declaration articulates the commitment of the OIC member states for achieving modernization, self-reliance, self-sufficiency, security and harmonious development

through a sustained and extensive effort in science and technology. The appeal of OIC does not hold good only to Islamic countries but also to all groups of people and individual Muslims too.

It is very sad that presently quest of knowledge receives a very low priority in Muslim countries. This mind set should change and the Ummah should strive hard to regain past glory by acquiring modern knowledge which may be called Renaissance. Under this Islamic renaissance, the vision and mission of Sir Syed has to be followed and adopted. Aligarh Movement for the propagation of science and scientific temper has to be transformed into the Islamic *Jikr* (thought) throughout the Islamic world.

Islamic Educational, Scientific and Cultural Organization (IESCO) has recently urged all the Muslim countries to allocate higher percentage of their Gross Domestic Product for Research and Development in their respective countries. Presently it is only 0.1 per cent, which should be raised to 3 per cent, as is the practice in the west.

There is only one Islam i.e. **Islam for Peace** and not, as propagated by the West, Radical Islam, Fundamentalist Islam or Militant Islam. Sometimes Islam is portrayed in the West as the impediment for the development of science and technology and also the hurdle for the spread of democratic values. Islam is also projected as the threat for peace. This is far from the truth. In fact Islam demands Muslims to acquire knowledge and newer ideas for reforming the society. Islamic history till the sixteenth century AD is the example for this basic truth.

Yes, it is *Almiyah* (tragedy) that Muslims themselves have forgotten Quranic and Prophetic injunctions about acquiring knowledge. ■

Abu Huraira reports a hadith that the Prophet (S) said, "A noble nature demands that when the guest is leaving the house the host should accompany him (while saying good bye) up to the door of the house." (Ibn Maajah)

continued from page - 6

Those at the Ashram recollect Ramesh Gadkari, arrested for planting the bomb that exploded in Thane's Gadkari auditorium, as a quiet for five years. "They did menial jobs. He mostly looked after construction activities. He attended satsang only once a week," said Vartak.

Through its newspaper Sanatan Prabhat, the ashram has condemned the blast with an editorial that said, "Though we condemn the act, the mindset and the anger of these (arrested) people should be understood and the mocking of Hindu gods should be stopped." (The Indian Express)

Shift focus to non-Muslim radical outfits, police agencies told The canard of blaming Muslims has led to widespread anger

Jaipur : Speaker at a seminar on "State, society and terrorism" here on Sunday called upon the police agencies probing into the May 13 serial blasts in Jaipur to shift their attention to the non-Muslim radical outfits following the recent arrest of two persons on charges of planting explosives in two auditoriums and a movie hall in the suburbs of Mumbai.

Social activities, academicians, lawyers and community leaders attending the seminar said the "charade" of summarily blaming Muslims for the terror attack and picking up innocent youths had led to widespread anger, resentment and despair and given rise to the suspicion that the investigating agencies were themselves protecting the real squad of the Maharashtra police recently arrested Ramesh Gadkari and Mangesh Nikam - members of Hindu Janjagruti Samiti and Sanatan Sansthan for allegedly planting bombs in the public halls at Vashi, Pavel and Thane over the past four months. The low-intensity blast at the Thane theatre on June 4 injured seven persons.

"Lies do not have long lives. The nation is waiting to see the real ugly face of serial bombers," said Mohammad Hasan, president of the Initiative for Research and Affirmative Development Action (IRADA) Society, which organized the day-long seminar in collaboration with the Central for Study of Society and Secularism, Mumbai.

Prof. Hasan said the pattern of accusing Muslim outfits for the blasts had directly led to the targeting of Bengali-Speaking migrant communities in Jaipur and Ajmer and diluted the focus on the issues such as poverty, economic and distributive injustice, unemployment, displacement and discrimination. Noted Mumbai based scholar Asghar Ali Engineer said the presumption of investigating agencies that the perpetrators of blasts wanted to trigger communal riots and proved wrong in the after match of explosions at places such as Sankat Mochan temple in Varanasi, Makkah Masjid in Hyderabad and the Malegaon mosque in Maharashtra.

"Police turning a blind eye to glaring evidence and detaining wrong people for interrogation has led to complete failure in investigation. Not a single real culprit has been caught in any of the cases so far," said Dr. Engineer. He regretted that the investigating agencies were believing in the stereotypes of Muslims created by communal outfits. The participants in the seminar decided to appoint a working group to render legal help to those picked up by the Special Investigation Team of Rajasthan police on the suspicion of the involvement in the blasts. (The Hindu) SA

THE QURAN : AN EVERLASTING MIRACLE OF ALLAH TO MANKIND

Obaidur Rahman Nadwi

A number of Prophets were sent by Allah for the guidance of human beings. The first one was Adam (AWS). Prophet Muhammad (SAW) was ordained to be the last. After him no prophet will come. He is the seal of the prophets.

Each Prophet had come for salvation and guidance of his nation sans the last prophet Muhammad (SAW). He was sent for the whole mankind. The Holy Quran says : "We sent thee not, but as a mercy for all creatures". (S.21. A. 107)

It may be noted that Allah has bestowed upon some Prophets Divine Books. Almighty God says: We verily sent our messengers with clean proofs and revealed to them the scriptures... (57:25). Four are quite prominent. Viz,(1) Zabur revealed on Hazrat Daud; (2) Taurat revealed on Hazrat Musa. (3) Injeel on Hazrat Isah Masih, and (4) The Quran was revealed on the last Prophet Hazrat Muhammad (SAW). Unfortunately none of these books now exist in their original form except the Holy Quran. This is because Almighty God Himself is its Protector and Saviour. He says : Verily We! It is we who have revealed the Admonition and we are its guardians. Of late, incident of desecration of the Quran by US Army men in Guantanamo Bay, Cuba is not any new thing. Such incidents occurred in the past. But Almighty Allah kept its values and norms intact. No doubt, despite all sort of desecrations and sacrileges of the Holy Quran, it holds its own status in the world literary books. It is a clear evidence that the Quran is no ordinary book but it is the book of the Almighty Allah itself. In addition to it is not for one person or one age but it offers the guidance to all mankind in varied conditions of life. The scope of its moral teaching is as wide as humanity itself.

It goes without saying that at the time when the Prophet was born, the literary talent and eloquence of the Arabs was at its Zenith. Therefore Allah bestowed upon

His Prophet the biggest miracle in the form of the Quran. Accordingly it is said that diamond cuts diamond. The Quran met all challenges of the Arabs and issued a universal proclamation. The Holy Quran says: "Were all mankind to come together and wish to produce the like of this the Quran, they would never succeed, however much they aided each other (17:88). In fact, the Arabs failed to present like the Quran. Now the Holy Quran modified the challenge and reduces its scope by saying, "Do people imagine that is not from us, and that you, O Prophet, are false attributing it to us? Tell them that if they are speaking truly, they should produce ten surahs resembling the Quran, and that they are free to call on the aid of anyone but God is so doing." (11:13) Arabs were not able to produce like the Quran. Now the holy Quran further challenges and reduces its scope saying produce only a single surah resembling the Quran. It says: O People if you doubt the heavenly origin of this book which we have sent down to our servant, the Prophet produce one surah like this" (2:23). But Arabs again could not meet the challenge of the Quran. Lastly the Arabs accepted that it is nothing but the words of Allah, revealed on the last Prophet through Gibrail Ameen. This is how right from the beginning till now innumerable persons embraced Islam merely by getting impressed by the Quranic contents.

It is true that no other book in the world is so widely read and taught as the Quran. We may also observe there is a good number of institutions in the world wherein nothing is taught but only the Holy Quran. An Egyptian Mufti Shaikh Abduh and an Egyptian commentator Shaikh Tantawi Jauhari illustrated so many points that indicate towards the beauties of the Quran. A few of them as follows : (a) Literary beauty; (b) Magnificence of nature as showing forth God's handi work; (c) the relation of the study of physical science to true spiritual insight; (d) Unity of God's design in the widest diversity of nature; (e) The goodness of God in making nature subserve to man's needs; (f) His wisdom in making the various parts of nature subserve to each other's needs.

In this context it may be apt to make a reference of Shah Waliullah. He writes in his marvelous book, *Alfauz Alkabir* that the Holy Quran is covered by a set of five sciences:

- 1- The science of injunctions (Ahkam): This includes the incumbent, the

recommended, the approved, the disapproved, and the forbidden, covering worships, social dealings, house hold economy, and state politics, its interpretation is the responsibility of jurists. 2- The science of disputation (Mukhasimah). This deals with the four misguided sects, the Jews, the Christens, the polytheists and the hypocrites, and its discussion and analysis falls with in the jurisdiction of dialecticians. 3- The science of Divine Favours covers explanations of the creation of the Heavens and the Earth, of the perfect attributes of God and the guidance which the people received about necessities of life. 4- Fourth is the science covering the important events which God caused to take place, favouring the obedient and punishing the disobedient. 5- The fifth is the science which reminds human beings of Death and that which will follow it, the Resurrection, the gathering, the Reckoning, the balance, the paradise, and the Hell. Abdullah Yusuf Ali says in his book "The Beauties of the Holy Qur'an, that the Holy Qur'an is not only the supreme Book in the Arabic language but its place is high in world literature. It is deservedly classed among the world's hundred best books. It is one of the greatest books in all literature because it fearlessly tackles the biggest questions of life. It is so simple, so plain that any man can understand the ordinary meaning and yet so profound, so full of wisdom, that though thousands of books have been written about it no one has yet fully explored its depths.

In a nutshell, the Holy Qur'an is an everlasting miracle of God to all mankind as a whole. Smith writes in his book, "Muhammad and Islam", "Thanks to the teaching of the Quran and its emphasis on the cultivation of knowledge, countless scholars made their appearance and wrote innumerable books. Different scientific disciplines were derived from the Quran and spread across the world by Muslim thinkers. The world was illuminated with the light of the Quran and culture of Islam." ■

Believer

The Prophet said, "A believer does not taunt, curse, abuse or talk indecently."

Al-Tirmidhi Hadith 1740 Narrated by Abdullah ibn Mas'ud (r.a.)

DON'T FORGET DEATH

Rasulullah (sallallahu alayhi wasallam) said :

"There is not a home, but Malakul Maut (the Angel of Death) stands at its doorway five times a day. When he finds (therein) a person who has completed his (quota) of food, and his time has expired, he casts on him the worry of death. Then he (the Angel) covers the person with the illness and pangs of Maut (death)... (before departing with the soul), Malakul Maut announces (to the inmates of the home): "Verily, I shall return again and again until no one is left from among you.' Do not therefore be deceived by wealth, comforts and the life of this world."

PROPHET MUHAMMED – THE EVER MODERN GUIDE OF MANKIND

Syed Shahabuddin*

Today, everyone speaks of modernization, as the key to overcome stagnation and backwardness. But it has come to be equated with Westernization. Islam rejects this view of modernization. Properly defined, modernization is a continuous civilizational process, whose thread runs throughout human history, just as the thread of evolution runs through Nature.

In every period of history, some human groups were relatively advanced as compared to the others. They acquired knowledge, transformed it into technology, accumulated wealth and applied it for social advancement. These groups became the objects of emulation by others. Just as the West today stands on the frontiers of knowledge, once the Arabs and the Muslims did. Europe 'modernized' itself by adopting the Arab-Islamic culture and by borrowing knowledge and technology from them.

Today the Muslim mind is filled with the glories of the past and the sorrows of the present but has little time for the promises of the future. The Muslim societies have regressed to the back seats, the backwaters of history. As time does not stop, history moves on and they remain not even fully conscious of their backwardness, they continue to deny themselves freedom of thought and expression and the development of a collective consensus in order to respond to new questions that have arisen. During the last 800 years they have even failed to formulate a common Fiq'h based on agreed parameters among the existing schools of Fiq'h because of the grip of Taqlid. Islam has, thus, become a prisoner of the past and Islamic thinking has been marked by rigidity, inflexibility and immobility. The mansion of Islam has not only closed the doors of Ijtihad but also sealed the windows to keep out fresh waves of thought as they develop in other parts of the world. Islamic Criteria for Modernization.

Before they take the plunge, Muslim societies have to carefully examine the demands of modernization. It cannot mean abdication from Islam, denial of Allah and

* Former Indian Diplomat and Ex. M.P.

the Holy Prophet, rejection of the Quran and banishment of the Hereafter from the calculus of life. And they must steer clear of accepting social and economic norms of the West across the board without due scrutiny. Muslim societies rooted in Islam have to test their validity on the anvil of basic Islamic doctrines. A Muslim modernist is not just a disruptor of the status quo, a debunker of his cultural heritage, a denier of intellectual inheritance or a substituter of life-style with 'modern' ideas imported from non-Islamic sources.

The Holy Prophet never made total changes but allowed many traditions to continue because they did not compromise the basic principles of Islam. He clearly perceived the difference between the essential and the non-essential when changing the social or economic order. The Prophet was also a gradualist and not an instant revolutionary. With divine guidance he recognized those aspects of society and culture, which needed to be changed. At the same time he respected traditions, which had evolved over long periods of time and become inseparable parts of the way of life of a people. He pruned cultural and social plants but did not uproot them.

Allah alone is absolute in His powers and attributes. Every idea is relative and every development is subject to His will. There is no absolute panacea for any disease, no final remedy for the ills of mankind, no philosophy, no science, no technology, no ideology, no system, which is unchangeable and valid for all times. This gives the Muslims of our age an opening to respond to the demands of the time and to fashion the Islamic response to the contemporary questions, situations and systems. This also gives Muslim societies an opportunity to experiment with an open mind with all current political and economic systems and even social practices, so long as they are not in obvious conflict with the essential doctrines or basic moral code of Islam.

Allah is eternal. The Quran is the Word of Allah, transmitted to mankind through the Holy Prophet, His last Messenger. Allah has created Space and Time. He created Man and made him a Trustee for all his creation, his Vice-regent on earth. He endowed Man with senses and instincts, with intelligence and wisdom and, above all, with free will. Human nature does not change and human instincts and emotions are universal. It follows that the Holy Quran, supplemented by the Traditions of the Holy Prophet must be universally applicable for all mankind till the end of human life on earth. Geographical conditions on earth vary. So do political, economic, technologi-

cal and social conditions and the ways of life and culture vary from place to place and also with time, in accordance with the universal principle of change, which is true for all times and all peoples. Therefore, the final divine guidance to mankind imparted through the Quran and the Holy Prophet must be comprehensive and all encompassing and at the same time flexible and, therefore, adaptable to all situations and circumstances.

In Islam, Allah is Rab-bul Alamin and the Holy Prophet is Rahma-tul lil Alamin. The Holy Quran addresses mankind as 'An-Nas', Mankind as a whole. So do the authentic traditions of the Holy Prophet when he outlines the framework for the Islamic way of life. Islam is, thus, essentially a global religion whose time has come in the age of globalisation. Indeed, Islam is the cosmic religion.

Man's quest of religion is eternal. The form and substance of a universal religion must be global. To be global this religion must be simple in its doctrine as Islam is. The Quran describes the Holy Prophet as a human being and forbids his followers from exaggerating matters of religion or take recourse to compulsion matters of faith. With a simple theology, Islam is not a religion of mysteries, myths or superstitions interwoven with complex rites and rituals. The Quran repeatedly calls upon Muslim to study Nature and History. It must appeal to reason and not pander to irrational extremism. Can Islam measure up to this essential need of the new age of globalization? Can it meet the challenges from friends and foes and reshape itself to meet the demands of the coming age of One World, One Economy, One Culture and become the creative and vital force of the new world as well as to meet its spiritual needs by focusing on its essential principles of Tauhid, Risalat and Akherat and on its basic moral code which directs mankind towards peaceful, even non-violent, co-existence of individuals, groups and peoples. This is the challenge that modern Islam faces, above the din and bustle of political, economic and social conflicts, beyond the clash of civilizations, taking mankind towards the fulfillment of Man's role as Khalifatullah fil Arz. Reason for Intellectual Paralysis.

Muslim jurists and theologians made superhuman efforts in the early centuries of Islam to develop an all-comprehensive legal system covering all aspects of life. These legal systems were finally concretized in five schools of jurisprudence associated with the names of Imams-Abu Hanifa, Malik, Shafi'i, Hambal and Jafar Sadiq. In the process of crystallization some trends like rationalism were suppressed

as a force of disintegration. "Protest and disaffection were regarded as 'fitna' and equated with 'fasad', as a threat to the stability of the Muslim polity. Asceticism and Sufism which were essentially spiritual quests were often considered impediments by the establishment and marginalised. Political decay and economic decline following the sack of Baghdad in 1215 AD strengthened the spirit of conservatism. The spirit of innovation was suspended and in the last thousand years or so, intellectual and theological exercise by Islamic scholars has been largely limited to the refinement of the established schools of Fiq'h. Speculative and rational thinking which aimed at better understandings of Nature were given up and pursuit of science and technology-based on experimentation and deductive logic-- were marginalized.

Today, thanks to mass communication, cultural and economic globalization is moving much faster than ever before with growing linkages and continuous connectivity between individuals as well as communities and countries, accelerating interaction of ideas. The fast pace and resulting homogenization are upsetting not only religious conservatives but even non-religious and anti-religious intellectuals who are committed to outdated concepts e.g., of national boundaries as markers of political sovereignty. Knowledge and skill, goods and services, raw materials and manufactures all cry for a world market which will inevitably steer mankind towards a global order which in the age of democracy cannot be imperial but will eventually converge towards global governance. We already see the beginning in the growing network of specialized agencies, non-governmental organizations, increasingly free movement of skills, technology and capital and ties of inter-state cooperation in tackling problems which do not respect frontiers and sovereignties. Objectives of Ijtihad.

In a dynamic world Islamic society has to move with time. Islam must, therefore, be capable of providing Man the right answers to all new questions. This explains why the Quran has only a few mandates but many options, suggestions and hints. Let us look at the mandatory injunctions? No Muslim society can be truly Muslim if he abandons the basic faith in Allah, the Prophet and the Quran and the Hereafter. No Islamic society can be devoid of compassion, ignore the cry of the deprived in want and the innocent under violence; if cannot legitimize use of force and compulsion, even for conversion to Islam, for military invasion, for conquest or pillage or economic exploitation by one human being of another, or by one human group of another. It cannot accept slavery and the enslavement of groups and commu-

nities. It cannot accept economic disparities, which lead to mass starvation and deprivation or indignity for many and conspicuous consumption by the few. It cannot legitimize theft, lying, or deceit, or value ends above means. It cannot accept a culture of sexual promiscuity or endorse unnatural sex or foeticide or female infanticide or commercialization of sex. Equality and justice come naturally to Islam. While coping with the challenge of change, an Islamic society can never adopt an extremist point of view because Islam is defined in the Quran as the religion of moderation and the middle path.

In many places the Quran directs Man to ponder not only over the natural phenomenon and history, both manifestations of the divine will, as well as on human behaviour and social and political happenings. Man thus acquires knowledge and progressively utilises natural resources, renewable and non-renewable for his advance.

To leap over the gap of the centuries and to bridge over their political, economic and social backwardness, Muslims thanks be to Allah, have a tried and tested tool in the form of Ijtihad which, Iqbal defined, as 'the principle of movement in the structure of Islam'---the root of the word literally means to 'exert'. In the terminology of Islamic theology, it means to exert oneself with a view to come to an independent judgment on legal questions'. According to Iqbal, the roots of Ijtihad lie in the well-known verse of the Holy Qur'an 'and to those who exert, We show our path'. Iqbal also refers to the dialogue between the Holy Prophet and his companion Ma'ad on his appointment as governor of Yemen, on the bases for decision-making; namely the Holy Qur'an, the Traditions and then rational judgment i.e., Qayas in that order. Individual Qayas over a period of time on same or similar problems collectively produces Ijma (consensus), which is the third source of creative rethinking in Islam. Ijma cannot repeal the Qur'an, but Ijma of the future can repeal the Ijma of the past, even though buttressed by Taqlid, not only in matters of fact but also in matters of law and theology.

The great Imams were great Mujtahids but they did not claim any finality. They all accepted the revealed text as the limit of Ijtihad, but they realized that life is a process of progressive evolution and, therefore, the Quranic text, unless it is a mandate, may be interpreted to suit the situation. The doors of Ijtihad were closed but the keys are still in our hands.

Ijtihad should enable man to accommodate all new ideas, discoveries and inventions, treating all knowledge including science and technology as divine gifts and

therefore forming the common heritage for all mankind. In essence, this line of argument implies that rules and regulations for human society cannot be rigid and that they may be reconsidered and revised, but without any violation of the basic principles of Islam, perhaps on every question, now that the pace of change has accelerated and there has been a revolution in communication. Let us now apply the principle of Ijtihad to some questions on the contemporary agenda of mankind.

Today the world is ringing with slogans of Freedom, Democracy and Human Rights. Islam stands for Freedom, Equality, Social and Economic Justice and Rule of Law but does not identify itself with any particular mode of governance so long it is based on consultation with and consent of the people, ascertained directly or indirectly. Islam is fully compatible with all these ideal of mankind. Everywhere the Muslim world today is struggling against autoeracy imperialism and neo-colonialism and for democracy and freedom.

Islam does not identify itself with any economic system or mode of production, so long as the economic order surves to secure a life of dignity for all and puts brakes on profiteering and accumulation of wealth and conspicuous consumption by the few. Islam is against archaic modes of production; it is for scientific agriculture, for rapid industrialization and equitable distribution.

Islam stands for gender equality, except in matters, which are ordained by nature and for which human society must make due allowance, in acquisition of knowledge, skills and property and their application for honest living. Islam stands for modesty and purity equally for males and females.

Islam accepts peaceful co-existence of all pluralities in terms of religion, language or race or geography or history. Bio-diversity in the animal or plant kingdom or plurality in human society is indeed a divine gift to understand and cherish and embrace, as the will of Allah.

Islam does not limit education to religious instruction only but stands for expanding it to take all knowledge in its embrace and to realize human potential. Conclusion.

Anxious to resume Muslim contribution to the development of science and technology, Islam can once again become a dynamic force across the globe and spreading its message of a global civilization, of creative and compassionate human society, endowed with freedom and equality and interacting peacefully with each other.

While rejecting modernization as blind emulation of the West, Muslim soci-

eties are actively engaged in designing the framework for Islam in the 21st century which will promote continuous interaction and exchange of knowledge and technology, for developing a moral way of life and for ensuring and sustaining a materially and spiritually satisfying life for all mankind.

Any age is but a small slice of universal time; it may be termed 'modern' in relation to what has gone before it. But soon it loses its modernity and is set aside as pre-modern or outdated. Man has to keep pace with the changing scenario of culture and technology. But for a Muslim, the particularities of an age are not sacrosanct because they are the products of finite minds. On the other hand, a Muslim society should not reject them out of hand but examine them selectively through the scan of (Ijtihad). It should shed its natural conservatism so that it may not only become an active participant in the evolution of human knowledge and civilization but lead the process. Islam Needs a Mujaddid in every Generation.

The world is moving so fast that it is not enough to have a 'mujaddid' after every 1000, or even every 100 years. Muslim society today needs mujaddids with vision in every generation, not just gifted individuals but inter-disciplinary teams to deal with complex situations in all their dimensions. Ijtihad of one generation may not be valid for the next as the Muslim world has a double objective, to shed its backwardness and to lead mankind in its unending quest of Ilm. To achieve these objectives Muslim scholars have to develop a mindset, which does not fear or shun anything unfamiliar or unconventional but tries to refine it in accord with Islamic principles. It is this undertaking which alone would justify the basic Islamic claim that the Quran, as the last message of Allah is valid for all peoples until the end of the world. It is this role which would guide Islam to lead mankind towards a world without political domination or economic exploitation or intellectual monopoly, with equal access to natural resources as well as to fruits of science and technology.

To the extent that Muslim societies play their role in the advancement of human civilization without abandoning the eternal verities of Islam, they shall forever be living at the borders of modernity. In this sense, unlike other religions, Islam remains ever relevant and ever modern. In this sense, the Holy Prophet continues to serve mankind as the never-failing guide, the ever-modern Prophet that he is. ■

Our Representatives Abroad

- Britain** : **Mr. Akram Nadwi**
O.C.I.S.St. Cross College
Oxford Ox 1 3TU (UK)
- Dubai** : **Qari Abdul Hameed Nadwi**
P.O. Box No. 12525
Dubai U.A.E.
- Pakistan** : **Mr. Ataullah**
Sector A-50, Near SAU Qrs.
109, Township Kaurangi,
Karachi 31 (Pakistan)
- 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. A.M. Siddiqui**
98-Conklin Ave. Woodmere,
New York 11598

Annual Subscription
Rs. 100 (per copy Rs. 10) in India
\$ 25 (USA, UK, Asian Africa and European Countries)

Cheques and Drafts may please be marked to:
"The Fragrance of East"
and sent to, P.O. Box 93, Jagore Marg, Lucknow-226007 U.P. India
Out-station cheques will not be accepted.