



THE FRAGRANCE OF EAST

Vol. XIII No. 7

July, 2010

Academy of Journalism and Publicity

Nadwatul Ulema
Post Box No. 93, Tagore Marg,
Lucknow-226007

Ph. No.: 0522-2740406

Fax: 0522-2741221

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

Malice a Serious Evil

S. Abul Hasan Ali Nadwi (RAH)

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

CONTENTS

1- A Ten Point Program for the Islamic World	S. Abul Hasan Ali Nadwi	7
2- Al-Murtaza – A Masterpiece by Ali in Defence of Ali	Mushtaque Madni	15
3- Stocks Market in Islamic Frame Work	M. Y. Khan	21
4- Muslims of the New World	S. M. H. Akbar	27
5- Journey to Salvation	Abdullah Al-Kandi	31
6-Importance of Education	Obaidur Rahman Nadwi	35
7- Zionism: A Fairy Tale That's Become a Terrifying Nightmare	Alan Hart	37
8- Around the World		39

Wisdom of Qur'an

"Do they not see that Allah, who created the heavens and the earth, has the power to create the like of them? He has appointed a term for them, there is no doubt about it; but the unjust refuse except that they should reject."

(Surah al-Isra:99)

Commentary:

Seeing that the universe was created out of nothing, shouldn't it be easier to resurrect man when he is reduced to dust? After all, whatever the form, the raw material is there is comparison to the heavens and earth for which there was no raw material? (Au.)

A report of the Sahihayn says, "There is nothing of men that does not become dust except the tail piece of their back bone. It is from this that men will be resurrected on Judgement Day" (Ibn Kathir, Alusi).

Other reports add, "from an atom of the tail-piece" (Au.) ●

"If you possessed the treasures of my Lord's mercy, you would hold back in fear of poverty. Surely, man is ever so niggardly." (Surah al-Isra 100)

Commentary:

The allusion by the term "rahmah" is to blessings (Alusi)

The translation of "infaq" as poverty reflects the understanding of Ibn Abbas as in Ibn Jarir. Otherwise, literally th meaning is "expending."

The implied meaning seems to be that the economic discomfort and hardships that the Makkan claimed as the reason for asking what they asked the Prophet, do not have their reason in the constriction of the land, or lack of rivers, but rather, man's refusal to expend. His holding back wealth gives rise to poverty. He is in fact so niggardly that had he the treasures of the heavens and earth in his possession, he would hold them back from fear of expending them off, and thus poverty would remain. A second implication is hidden in the words "treasures of your Lord's mercy", viz., "it is truly His mercy that must be coveted and not physical, material treasures." (Au.) ●

Pearls From the Prophet Muhammad (PBUH)

"It is related by Abu Matar Tab'ee that "Ali Murtuza purchased a dress for three Dirhams, and when he wore it, he said: 'Praise be to God who bestowed this raiment upon me, and by which I adorn myself among the people, and conceal my nakedness.' Ali Murtuza, then, remarked that 'I have heard the Apostle of God praise the Lord and give thanks to Him in this way and in these words (when he put on a dress)."

-Musnad-i-Ahmad

Commentary:

An almost similar report has been quoted in Jam'a-i-Tirmizi, on the authority of Omar b. al-Khattab, and it is from these and may other naratives that we learn that clothes are a special blessing of the Lord for which we ought to be grateful to Him, and, also, that their main purpose is the hiding of nakedness, and adornment. ●

"It is related by Jabir that "the Apostle of God forbade that a man ate with the left hand or walked with the shoe only in one foot; and he, also, forbade that a man wrapped himself up in a mantle which enfolded him on all sides or sat on his haunches with the knees erect and covered with a sheet in a way that left the Satr bare." Satr is literally, 'nakedness'. In men, it signifies the parts of the body from the navel to the calves, and, in women, the whole of the body excluding face; hands and feet."

-Muslim

Commentary:

Various styles in dress were in vogue among the Arabs in olden days. One of them, for instance, was that a sheet was wrapped around the body in such a manner that the whole body was shut in, from all sides, so much so that even the hands could not be taken out. It was called Ishtimal-i-Samma'a, and has been forbidden in this Tradition because it was a shapeless and ungainly method of clothing oneself and made a man a prisoner of his dress. Another way was that a man sat on his rump, with the knees upright, and covered his waist and calves with a sheet. It was called ihtiba'a, and was forbidden as it did not cover the satr properly and the lower part of the body remained exposed. Similarly, to wear the shoe in one foot and leave the other bare has been forbidden owing to its patent absurdity and awkwardness. It would, of course, be different if there was a valid reason for it, such as, a wound or injury in the other foot." ●



A Massacre in International Water

A prominent Urdu poet Mahshar Barabankvi has

rightly warned:

*Tera jazbae ta'sub na
kahin na tujhko dubo de,
Abhi khairiat hai saqi abhi
kuchh gaya nahi hai.*

(Your feeling of hatred may not drown you, still there is time, nothing has been lost.)

Israeli attacks on the freedom Flotilla ships on May 31 killing more than 19 and wounding over 30 peace and humanitarian activists in the open seas (International waters, not Israeli Zone) are brutal exposition of criminal acts under international law. The attack on unarmed persons that too without any

provocation by Israeli helicopters and military ships is most shameful. Ships were carrying humanitarian aid material to the besieged Palestinian in Gaza suffering under intensive Israeli blockade since the summer of 2007. Israel blocked the communication system of ships thus rendering them cut off from the world. After blatant attacks on ships and killing innocent persons they resorted to media black out on May 31 about the whereabouts and conditions of wounded civilians.

Moved by the pathetic condition of Palestinians in Gaza, Freedom Flotilla comprised seven boats in a

joint effort of Turkey and Greece was heading to provide basic needs of Palestinians caged in open-air prison-Gaza having a 1.5 million population. MV Rachel Corrie-carried 10,000 tonnes of construction material cement medicines, medical equipment and, special donation of printing paper from Norway. The Israeli blockade aims to crush Palestinians morally, mentally and physically. The most surprising aspect of the incidence is that American and European patrons of Israel observed criminal silence on this barbaric act of Israel.

How long Israel will keep on showing its valour and might

against the helpless Palestinians is a moot point for an honest world to ponder over. The Israel, as we know, is an illegitimate creation of western Powers. It is said that 2 percent of Jews are holding the economic reins of America and Obama, considered to be sympathetic to Muslim cause, is afraid of displeasing the Israel. Western Powers are accusing all and sundry for terrorism but observe cryptic silence on the terrorism of Israel which it has let loose on poor Palestine. There must be an end to the atrocious behaviour of Israel before the situation assumes a catastrophic picture.

S. A.

We solicit articles for publication in The Fragrance of East. Suitable remuneration will be paid to writers. We prefer receipt of articles on:
e-mail: shariq_alavi@yahoo.com
alongwith a hard copy, duly signed, by post.



A Ten Point Program for the Islamic World

S. Abul Hasan Ali Nadwi

The events and causes of Islamic renaissances stated earlier lead us to the conclusion that the Muslim society requires, in every age, vigilant, high-reaching, truthful and godly souls who can heal spirit, create a living awareness of God and bring about the moral regeneration of the people even in the most trying and adverse circumstances. At a time when Muslim states are degenerating, the masses are being swept away by materialistic urges and worldly desires, and a mad race for get-rich-quick has caught the imagination of the people, it becomes all the more necessary that virtuous and godly people should give the Message of hope to the despondent, strengthen their Faith in God – His all embracing love as well as His awe- and make them realize the value of contentment and reliance on God. Such people should reach others to raise themselves above their petty interests, to disdain wealth and power and to hate timeserving attitudes that stoop to sell countries and nations for petty personal gain. They should promote the urge for making sacrifices for the sake of Faith, of laying own one's life in the way of God. In this manner, they can usher people groping in the darkness of hopelessness to the light of God's Message of hope and Divine succor

and cause degeneration and decaying societies to bring up men who are honest and courageous, able to shoulder the heaviest responsibility and solve the intricate problems facing the Muslim society as well as protect Islam and its interests. Such virtuous and God-souled persons should perform the same function in their own societies as Khwaja Hasan Basri did during the reign of the Umayyads and al Hafiz Ibn al-Jauzi, Imam Ghazzali and Saiyadna Abdul Qadir performed during the time of the Abbasids.

The presence of such pious and righteous men of God is a must for the Muslim society in every time and clime for they can succeed even where states and administrations fail to face the challenge of time and ultimately die and dwindle away. The absence of such righteous persons constitutes the greatest danger for any Muslim society. In some Islamic and Arab countries, those presently rolling in wealth, one finds a spiritual void which cannot be filled by their vast organizations and educational institutions nor yet by their ambitious programs for missionary activities and other projects for serving the cause of Islam.

Islamic revivalist and missionary movements are nowadays active in different parts of the world. Their techniques and methods differ.

according to their peculiar needs and circumstances, and some of them are undoubtedly doing a service to Islam, but it seems necessary to identify certain points and lines on which endeavors in this field should be made so that not only the present decay in Muslim society is arrested but a vigorous and comprehensive movement for Islamic renaissance may also emerge in the near future. In this respect, it is hoped that these hints will be useful to organizations and individuals committed to upholding the cause of Islam.

1. The Faith of the Muslim masses, which, in any case, still exists, though in subdued form, has to be strengthened and their religious consciousness aroused to make it a living and dynamic force. The emotional attachment of the Muslims to Islam is the greatest hurdle in the way of many so-called leaders of Muslim countries to openly take the path of Kufr and apostasy or to invite their people to take that course. Despite all the conspiracies hatched within or outside these Muslim countries to oust Islam from these lands, the existence of an Islamic consciousness in the masses, even in a weaker form, or a minority amongst them, discourages these leaders from acting on their nefarious plans. God forbid, if this consciousness were to perish and the Muslims were to lose their spiritual and emotional attachment to Islam, no guarantee and no promise to administer these lands as Muslims would stand in the

way of these leaders to turn their countries into another Spain or Turkistan. The masses of any country constitute its real wealth; they are like a fertile land on which they can either plant a grove or construct a palatial building. They are really the raw materials from which every kind of human prototype can be molded. The masses of the Muslim countries, notwithstanding their faults and failings, have been the object of the labor of love on the part of many a Prophet and man of God. They still excel all other nations and religious groups in their purity of heart, sincerity of purpose, warmth of feeling, selfness and readiness to make sacrifices for a just cause.

At the same time, the Muslims have to be helped in inculcating those qualities which entitles a people to overcome all difficulties with the help of God, no matter how insurmountable the hardships are. These qualities are an implicit Faith in God, without the least trace of shirk, and the Islamic character of the individuals which make up society as a whole. Basically all vestiges of un-Islamic customs and usages should be forsaken and a distaste for copying others in the walk of life be developed. This can, however, only be actualized by eliminating those elements of hypocrisy and duplicity which have unfortunately found a way into our society. Both of these are against the teachings of Islam and militate against the character of a truly Islamic society. Similarly, every effort has to be made

to protect the Muslim society against immoral habits and evil practices the gratification of carnal desires and the demoralizing effects of wealth and power which aforesaid invited the wrath of God and caused the downfall of several peoples of the earlier Prophets. The Muslims also have to be protected against the moral depravity of the West which has made European nations dissolute and overindulgent. Now the West wants the whole of the East, especially the Muslim countries, to become intemperate and licentious like it.

However, this entire reformatory endeavour will be unrewarding unless a truly Islamic consciousness is created among the Muslims and unless they are provided with correct intellectual guidance. The need of the hour is that they learn to discriminate between friends and foe and become conscious of the problems as well as the realities of their situation. Their understanding of the problems and their deeper religious sense should be so developed that they will not be duped by interested politicians with ulterior motives nor by any slogan mongering or false promises which mislead. There should be no recurrence of the tragic events recently brought about by the machinations of foreign powers and selfish politicians who fanned the national, linguistic and cultural chauvinism of an intensely religious section of Muslims.

2. Spiritual realities and concepts emanating from Qur'anic

expressions, the true features of Faith as well as a comprehension of Religion have to be protected against all distortions and deviations. Any effort to make these subservient or identify them as compatible with the ever-chanting modern political and economic concepts and systems of the West, or to interpret Islam in terms of any political philosophy, or even to treat it as a view of life on par with other modern philosophical and political systems ought to be scrupulously avoided. The Political philosophies and their systems of government represent a changing, developing phenomena while religious realities and Faith in them are abiding; they form the central point around which revolves the entire religious life of people. These realities constitute the beginning as well as the end of the moral spiritual teachings of all the earlier Prophets of God (as) who, from time to time, invited their people to receive these truths. Their struggles and endeavors were for reposing trust in these abiding realities. Thus, everything is not based on the concept of life after death, or which weakens the desire to attain propinquity to God, or yet enfeebles the spirit of Faith and action to win the pleasure of God ought to be avoided. Every concept, approach and methodology employed for the exposition of knowledge and the cultivation promoting idolatrous thoughts and ideas of a pagan past, which are alive and thriving, are likely to decrease one's aversion to shirk and its manifestations. Iqbal was

correct in his assertion that:

The believer is aging but still young are the Lat and Manat.

3. The spiritual and emotional attachment of the Muslims to the blessed Prophet of Islam (saws) has to be maintained at all costs. Efforts should be directed into making the Holy Prophet (saws) dearer to every Muslim than his own self and the nearest of his kin for this is the criterion of true Faith according to the undisputed ahadith. Tender feelings of the last Prophet of God (saws) with complete assurance in his being the most perfect and infallible teacher of humanity should be inculcated and everything that decreases love and regard for him or stands in the way of following in his footsteps should be rejected. Actually speaking, love and regard for the Holy Prophet (saws) has been the only binding force that has kept the non-Arab Muslims aligned to Islam and saved them from losing their identities in their respective non-Islamic cultures and nationalities.

This point has still greater significance for Arab countries where nationalist movements promoting the literary creations of Jewish and Christian writers and certain protagonists of modern Arabic literature lacking ardency for the Holy Prophet (PBUH) have weakened the people's attachment to Muhammad (saws) to such an extent that one feels the need for a fresh Islamic literature in Arabic in order to revive the dormant Faith and to rekindle the flame of love for the Prophet in peoples' heart. The

situation obtaining in this regard in some countries has made a non-Arab poet, enamored by the Holy Prophet, say:

"From the land of love, I bring a new contingent; For the Haram is in danger from the revolt of intellect."

4. The intellectual and political leadership of the Muslims is in the hands of the modern educated class who also control the press and publicity media. This class has, either owing to the educational system borrowed from the West or because of its mistaken values and judgments, erroneously lost its confidence in Islam's capacity to solve every problem and provide guidance to humanity. The conviction that Islam is the abiding Message of God, that it transcends all barriers of time and space, that it is capable of saving humanity, like Noah's Ark, from drowning in the sea of its own follies, has to be re-installed in the hearts of these people.

This Muslim elite's loss of confidence in Islam, or its weakened faith in Islam's potentialities, is the real cause why it so often opts for un-Islam itself even if this amounts to an intellectual and cultural repudiation of Faith. This calamity has now assumed such alarming proportions that almost the entire world of Islam is passing through a widening chasm between the masses and their rulers, without little prospect of this gap being bridged in the near future. This duality of feelings and interests between the two classes has given rise to an intense

emotional, intellectual and cultural conflict between them which often erupts in the shape of military takeovers of the administration or revolts and insurrections against the ruling junta.

5. The curriculum and education system in Muslim countries needs fundamental change; a reshaping of the concept and approach to education, so that it becomes compatible with the values and judgments of Islam. The education system should never be imported from a foreign land nor can it be borrowed from an alien school of thought. It can only be formulated through a deep study and correct comprehension of Islam, and its details can be worked out by Muslim scholars and educationists themselves by people who should not pay any heed to artificial distinctions of old and to new or Eastern or Western systems of education. This is, in fact, the most pressing need of the time one which cannot brook the least delay. Unless this important task is undertaken Muslim countries can neither *regain* their self-confidence nor can they think out the solutions to the problems they face. It is no exaggeration to claim that if they do not meet this imperative need Muslims will not be able to administer their own countries according to their genius, nor will their educational institutions, press and other means of publicity discharge their functions in accordance with the teachings of Islam, nor will they be able to meet the

peculiar needs of their people.

6. It is also necessary to build up a strong and worldwide movement for study and research in Islamic Literature so as to create a rapport between the literary creations of earlier Muslim savants and the new rising generation. Only in this way can the Islamic branches of Learning be revitalized and the claim of Islamic jurisprudence to be an expanding and progressive legal system be demonstrated. Based on everlasting principles which are never antiquated, the Islamic legal system has the capacity to develop with the changing times. There is, thus, no need to take recourse to man-made laws in this presence. The step suggested here really amounts to a revivalist endeavor for Islam since it meets an urgent requirement for all Muslim countries and communities and saves them from the danger of intellectual and cultural waywardness, or rather dams the flood of Westernization which threatens to inundate the whole of Muslim world.

7. Islamic culture is drawn from the norms and values upheld by Islam. Its concept of purity and cleanliness: the moderate, upright and just behavior demanded by it, the Qur'anic teaching and the way of life practiced by the Holy Prophet (saws), in short, the totality of the teachings of Islam which were given practical shape by the earlier adherents of Islam are actualized in its culture. We must, therefore, take every possible step to make the Islamic culture a

distinguishing feature of every Muslim society. The dichotomy of accepting only Faith and ritual observances and rejecting the culture brought forth by that Religion's comprehensive, flexible and liberal norms or values in favor of an alien culture or civilization is nothing short of opening the gates to intellectual and cultural apostasy. There are, in fact, Muslim countries which have so completely modernized themselves under the impact of the West that their entire public and private lives – from their homes and modes of living to their hotels and public offices – have undergone a complete change save for a few religious observances one can find no trace of their national identity and sometimes it is hard to believe that one is not in a Western country. The actual identity of Muslim society is an essential factor in maintaining their rapport with the Religion they profess; for, the lives of individuals and the socio-cultural norms and institutions go to make a complete whole. It is, thus, absolutely necessary that the Islamic culture and its way of life reassert itself in these countries.

8. The world of Islam needs today an intellectual leadership which can face the challenge of the West with courage, confidence and creative thinking and which can chart out a new way in the midst of the different norms and concepts of Western civilization – it should be a way that is neither imitative nor extremist. This new leadership has to rise above the non-essential collaterals and shallowness

of the West. It has to pay attention to intrinsic truths and treat Western knowledge and learning simply as raw materials for recasting and remolding a new cultural pattern consistent with the ideas, beliefs, philosophies, dogmas and doctrines of Islam. This would be a revolutionary achievement in the real sense since the Islamic world cannot attain complete independence in its absence.

9. The governments of Muslim majority countries which are waging a war of attrition against their own Islam-loving populations are virtually engaged in a religious genocide. The leaders of these countries who have come to hold the reins of government either through conspiracy or military takeover are frittering away their energies and resources aimlessly. Similarly, the rulers of certain Arab countries want to change the religious precepts and the rules of the Shariah in such a manner that they become helpful in achieving their own political ends or help them cover up their own personal weaknesses, or else become instrumental in implementing programs instigated by foreign powers inimical to Islam. It is necessary to make these leaders realize the futility of their efforts which have not only failed miserably in many a Muslim countries but have also proved a hindrance in the achievement of national unity. The attention of these leaders should be invited to the ends and means which would really help them in making their countries strong and united.

The leaders of other Muslim countries who have a reverential regard for Islam should, in like manner, be persuaded to create conditions favourable to the introduction of the Islamic Shariah. They have to be convinced that their endeavors in this direction attract the succor and blessings of God for their countries and their people.

Simultaneously, an all out effort should be made to re-establish a central leadership for the entire Islamic world. The central leadership should be based on the principles of mutual consultation and cooperation in goodness and God-fearing. There should be a general feeling of remorse and sorrow over the abolition of the Caliphate which was made incumbent for the Muslims and whose absence has been the main cause for the calamities suffered by them.

10. So far as non-Muslim countries without Muslim minority communities are concerned, the Message of Islam should be disseminated in an effective and rational manner, keeping in view the existing conditions and the psychology of each nation to which the preaching is addressed. The present state of materialistic nihilism has created a spiritual and moral void in most of these countries which, along with the explicit failure of modern civilization, has created bright prospects for galvanizing man to the Message of the One God and the unity of mankind preached by Islam.

In those countries where

Muslims exist as a minority community, they should devise way and means to impart religious education to their children without taking recourse to any assistance from their national governments and they should also safeguard their personal laws. Muslims in these countries ought to be ever watchful of the new rules and laws promulgated in their countries, exhibit their trustworthiness, dignity and noble-mindedness and try to fill the void of moral leadership for they are best fitted to do so. They can, in this way, not only afford a proof of their usefulness for their countries but can also become the saviors of the morally decadent in these societies. This is the only way to gain love and respect for themselves as well as to enhance the regard and confidence of their countrymen which has been lost by the Muslims owing to peculiar historical circumstances in the recent past.

At the outset of this new century of the Islamic era, the Muslims or rather the whole of the human race is looking forward to those masterminds who cannot only satisfy the needs of Islam but also meet the requirements of the present age by changing the course of history through their initiative and courageous action. The scribe of time is holding its breath with an unrolled scroll of history in its hand so as to pay homage and record the brilliant achievements of such leaders of mankind. ●

Rebuilding secularism

Khushwant Singh

On the front page of Syed Shahabuddin's weekly *The Milli Gazette* there was a news item written by its editor Zafrul Islam Khan, which I felt should have made to the headlines of every national daily and TV channels. But I did not see it appear in any other journal and felt saddened that our media had failed to perform its duty. The article was headlined "Sikhs rebuild mosque demolished in 1947". I give a short summary of its contents.

Sarwarpur, a village ten kilometers from Samrala town, in Punjab has a sizeable Muslim population. In the communal civil strife which accompanied the partition of Punjab in August 1947, most of the Muslims fled to Pakistan and the mosque was demolished by rampaging mobs of Hindus village decided to rebuild the mosque.

On May 22, Jathedar Kirpal Singh of the SGPC (Shiromani Gurudwara Parbandhak Committee), the MLA of the village Jagjivan Singh and all villagers welcomed Maulana Habibur Rehman Sani Ludhianvi and presented the keys of the mosque to the oldest Muslim villager Dada Mohammed Tufail. There were triumphant cries of Allah-o-Akbar (God-o-Creator). Among those present was Mohammed Usman Radanvi, Chairman of the Punjab Wakf Board.

My heart swelled with pride at what members of my community had done. Something what Guru Nanak, whose first disciple Bhai Mardana remained Muslim to the end of his life, would have liked them to do; they had done what the Fifth Guru Arjan, compiler of the *adi-granth* and builder of the Harmandir (today's Golden Temple), whose foundation stone had been laid by the Sufi Saint Hazrat Mian Mir of Lahore, would have applauded. And so would Maharaja Ranjit Singh, one of whose Maharanis built the white marble Dargah of Data Ganj Baksh, the most popular sufi Shrine in Lahore today.

I don't think it is too late for the media to make amends for its oversight. It can still highlight this historic event. Let pressmen and crews of TV channels visit Sarwarpur, reproduce pictures of the rebuilt mosque, interview residents of the village and tell all their countrymen what we need to do to keep it together. They could organize special showings for the destroyers of the Babri Masjid including L. K. Advani, Murli Manohar Joshi, Uma Bharati, Sadhvi Rithambra, Kalyan Singh, the Hindu Mahasabhaees, Shiv Sainiks, Bajrang Dalis and others who share their venomous views. I think the results will be spectacular. And I am sure our Bapu Gandhi in heaven will be showering his blessings on the villagers of Sarwarpur. Don't you agree with me? ●

(Hindustan Times, 13-06-2010)

Al-Murtaza – A Masterpiece by Ali in Defence of Ali*

Mushtaque Madni**

The great life of Hazrat Ali Murtaza and his unmatched achievements and incalculable contributions towards serving Islam, his devotion and acceptance of the three rightly guided Caliphs, his predecessors. His selfless, praiseful and crystal clear relations with other companions of Holy Prophet Mohammad free from all strike, schism and divisions, His unconditional respect towards Ummulmomineen Saiyida Ayesha Siddiqua and other wives of the Holy Prophet, divinely titled as mothers of all believers. His firm and unflinching belief in the authenticity and entirety of the holy Quran compiled during the caliphate of Hazrat Usman, his principled differences with Amir Muaawiya and certainly not on religious ground, and subsequent battle "Al-Siffeen" fought between the two companions of Holy Prophet and calligraphers of Divine message have always been favourite targeting grounds for those who monopolistically take pride in being the true and devoted disciples of Ali but totally prove otherwise. These so-called followers of Ali not only acted against his sagely advice, sayings and commandments but betrayed him bitterly when he was alive and humiliated him in their books when he

went in his grave and in the process acted against the religion of Islam by permanently driving a wedge between the Muslim Ummah and dividing them into two opposite camps. Those Muslims who saw the error of their ways, and strictly adhered to the teachings of the Holy Prophet Muhammed (saws) formed the extreme majority of Muslims, who number almost ninety percent in the world today. Among those who were seduced by the detractors of Islam, by their heretical teachings formed themselves into an opposite camp. The scholars, who strive hard to make a thorough research on this unique phenomenon, which led a section of Muslims out of the fold of Islam because of their heretical beliefs will soon realize that these self-professed followers of Ali have done more to harm the image of Islam, than acting upon teachings of Prophet Muhammad and Hazrat Ali, and served to act as tools with the enemies of Islam, and the history books of Islam stand as a mute testimony to the strife and discord that has been caused by them clearly show that they did not follow the teachings of Islam, or modeled their lives after the exemplary life of Hazrat Ali, whose life was an exact replica, which he had cultivated after the noble teachings and the actions of the Holy

* This paper was presented by the author in a seminar held by Raabta-e-Adabe-Islami, Mumbai.

** The author is editor, Usool, Pune.

Prophet Muhammad (saws) in his lifetime.

Frankly and honestly, I was totally at a loss, when it came to choose or decide upon the subject to pay a fitting and humble tribute to that great soul and iconic personality Sayyed Abul Hasan Ali Nadwi, admittedly a towering giant, an exemplary representative of the universality of Islam in our era and the most influential torch bearer of reforming and healthy literature, a great literature who never took his spiritual and religious status for granted when it came to writing literature. He, with all his focused and concentrating entirety, wrote masterpieces after masterpieces that hypnotized millions including stalwarts of literary field world over who was far ahead of his time in reforming the Muslim Ummah after the teachings of Islam which made them shed the inconsistencies that had crept into their life. No Indian scholar living or dead other than Ali Miya, could enjoy an established scholarly position and world reputation among Arab scholars who took great pride in being his admirers and calling him as their 'Shaikh'. But he, complying with the ancestral traditions, chose to remain as humble, as submissive and polite as it was befitting to his personality. Though an voracious reader of his work and a student of comparative religions study, what fascinated me most about "Al-Murtaza" was, that, in this all time great masterpiece that stands out as a priceless jewel among his other

masterpieces, Ali Miya, as he was affectionately addressed, came out with totality of his scholarly personality and proved that none other than him is a true descendent, true disciple, true follower and a true fan of that multifaceted, radiant and dazzling personality of Ali Murtaza, one of the greatest hero of Islam, defending him fiercely from all the allegations and prejudices conspired and thronged upon him by the very people in the books of these very people who so proudly but chicanerously styled themselves to be 'Friends of Ali' and who over the last fourteen centuries left no room in concocting myths, legends and stories which clearly exposes their mischievous and well conspired theories and intentions that can only end up (God forbid) making a clear cut mockery of son in law and nephew of Prophet Muhammad, his faithful companion and a legendary icon of Islam.

In his book, Ali Miya, in my humble opinion, has surpassed many of his other literary pearls. As a well rounded scholar of the vicissitudes of the history of Islam and a visionary to see through confronting lines sudden and unexpected changes, Ali Miya has very intelligently begun the biography first, by presenting to his learned readers, the very background of the prominent but ever battling tribes of Makkah, their tastes and distastes, their extreme level of attitude towards choosing their leader which must be elderly person, probably father figure to all and

sundry. This traditional unshaken attitude, without a need to have a review, continued for centuries of which Hazrat Ali too was a part and parcel. Ali Miya quite steadily but convincingly moves on depicting every single major and significant incident that removes and whitewashed clandestinely spread rumours about Ali Murtaza by his self styled followers, exposing their frauds to the whole world and bringing one's faith in tune in his transparent character. Similarly, the consistent narration of Ali's historical courage and extraordinary braveness once again proves that the Lion of Allah could never have taken the oath of an allegiance of anyone except the righteous one, a fact that is falsely attributed as Taqayya, hiding of the faith.

'Al-Murtaza' has many glittering, impressively narrated, eye-opening and certainly enlightening aspects other than historical ones. Silencing his critic by quoting from the earliest written records, which are extant along with irrefutable historical facts. Not a single aspect, related to the steady rise of Islam, consistently faced by turbulent incidents, lacks authentic quotations from acknowledge book of scholars. One has to really wonder that in order to write a book of hardly 480 pages, the author did not mind searching thousands of pages, scattered over hundreds of books clearly reveals the tenacity of the author to go through extreme lengths to arrive at the truth and all these attempts were being

made to save the very dignity of Hazrat Ali, which was put at stake by his very 'friends'.

Any righteous Muslim would be shocked to know that there is a speech (Khutba) attributed to Hazrat Ali, found in Nahjul Balagah, supposed to be a compilation of speeches of Ali. The title of the Khutba is "Khutbae Shaqshaqiya". The very first line of the Khutba discloses the very conspiratorial intention of the anonymous enemies of Islam nay Ali to proclaim Ali, (God forbid), as the most hypocritical personality of Islam. Thus the line goes "Verily, Ibne Abi Quhafa (Abu Bakar Siddique) is responsible for the usurpation of the caliphacy." Most certainly, these words had been mischievously inserted in the mouth of Ali Murtaza, so that the characters of both the godly personalities could be tarnished and assassinated putting a huge question mark on the twenty-three years prophetic training of Prophet Muhammad. Maulana Ali Miya, avoiding an unnecessary controversy on this baseless issue, goes on in the most scholarly manner, offering more than needed evidences, leaving no room for the slightest doubt that the most devoted, selfless and God pleasing friendship of these two prime stalwarts of Islam is totally indifferent to such shameless and fabricated stories of the symbolical sons of Jews; who had infiltrated Islam from within to destroy it piece meal, making unity of Ummah a thing of the past with every single house divided against itself.

It is almost impossible even for

the most unbiased historian to be completely impartial to the core, while dealing with the labyrinths and cobwebs of history. It requires only a spiritual touch and the legacy of the torchbearers of spirituality, which the so-called friends of Ali never had. Now the million dollar historical question is, who conquered the fort of Khaiber and to whom did it belong to? An ordinary student of history also knows that the conqueror of fort of Khaiber was none than Ali, and it was the last refuge for the Jews of Madinah. Second million dollar question is how the psychologically defeated and militarily wounded Jews, who must have thirsted after the blood of Ali, would take revenge from Ali for their historical defeat at his hands. Certainly not with their swords as their swords failed even to defend themselves during the siege and the fight. It was through their most favourite and masterly crafted weapon of character assassination and by infiltrating Islam within which they successfully carried in the old testament by attributing false stories of incest and adultery to prophets like Lot, David, Judah and later on Jesus Christ, by attributing sonship of God Almighty to his human personality, clearly abusing him, his mother Mary and the very doctrine of faith of Prophet Abraham.

How could Jews, the compulsive liars and conspirers and repeatedly rebels of God, and killed holy prophets of God, could have spared Ali, who had shattered their might and their fort single handedly

and inflicted them on a humiliating defeat. Thus the seed for the permanent character assassination of Ali, was sowed right in his supremacy on and above all the companions of the Holy Prophet, including three rightly guided caliphs. This was followed by core monopoly on him and his personality by claiming his right to divinely commanded the first caliphate. Interestingly the, ever scheming and evil minds of Jews behind this conspiracy was not to let or allow the world to accept and acknowledge Ali even as the fourth Caliph of Islam and to make him ever lasting controversial personality of Islam.

Obviously, a Muslim mind of the likes of Ali Miya, bestowed with infinite wisdom had the patience and potentiality to reach within seconds to the depth of the evil conspiracy. Sensing the criticality and sensibility of the subject, he chose to kill the enemy by his own intellectual sword. He quoted extensively from the books of orientalist of the likes of Sir William Muir (Annals of the early Caliphate), Dr. Phillip K. Hitti (A short story of the Arabs) and from the works of H. A. R. Gibb, proving his point that more than anyone, Ali was in favour of the first caliphate of Abu Bakr, which is quite evident in the very speech he delivered after the demise of Siddiqe Akbar.

Al-Murtaza, to those who have a vision, is certainly not merely a book. It is the most living and transparent biography of Hazrat Ali, where his own great grandson and

descendant Maulana Ali Miya fights battle after battle on each page to restore and resurrect his great grand father's honour and dignity clouded and jeopardize by his own so-called 'friends'.

Also, it represents the first era of Islam in full length and the lives of prominent companions of Prophet presented in a most candid and transparent manner, sharply slapping the enemies of Islam in his very own inimitable style.

Few would be knowing that Hazrat Ali gave his beloved daughter in the nikah of Hazrat Omer, 30 years older than her. Not only this, when Omer sought his advice for an active participation in the battle of Qaadsiya (Faras) Hazrat Ali delivered a marvelous speech advising against Omer's active participation and affirming his centre stage position and indispensable status for the stability of Islamic empire. These two decisions of Ali appear to be different but exemplify his infinite wisdom of Momin, which has been called 'Firasate Momin' by the Prophet through which Hazrat Ali clearly foresaw that Iranians would never forgive Omer for conquering Faras, the greatest empires on earth and humiliating the might of Rustom and that militarily shattered and psychologically defeated Iranians would surely be after the blood of Hazrat Omer ever searching for an opportunity to portray him exactly what he was, and probably the bullet would be fired using Ali's shoulders for they had looked upon Arabs as less

than vermin and subjugation under their rule would be equal to the death of their world renowned supremacy, racial as well as militarily. It was this vision that prompted Ali to give his daughter Umme Kulsum in the nikah of Omer, a historical fact that is shamelessly denied by the so-called friends of Ali.

Maulana Ali Miya went to the extreme level quoting from the books of Shia scholars like Qazi Noorullah Shushtari, Justice Sayyed Amir Ali and Abul Qasim Al-Qummi proving repeatedly that Nikah is an established fact of history and that people doubting the well-documented friendship of Omer and Ali, cannot be the friends of Ali.

Similarly the relations of Hazrat Ali with other prominent figurers of Islamic society like Hazrat Usman, Hazrat Zubair and Talha and Ummul Momineen Ayesha Siddiqua which had continuously been under attack by the enemies of Ali, had been splendidly highlighted as the most illustrious and exemplary, for they were the ones who loved God and were loved by God and His Prophet.

Nothing ever could suffice to explain and illustrate the pains and grievances Hazrat Ali had to suffer at the hands of his own so-called friends. 'Nahjul Balagah' is replete with such speeches where Hazrat Ali was aspiring to die in order to get rid of these who claimed to be his friends and companions but proved to be worst enemies entangled around his neck like leeches, sucking from his blood. In one of such speeches he

declares – addressing his army of coward people...

Although 'Al-Murtaza' revolves mainly around the personality of Hazrat Ali, it does go on to shed some light on those very unfortunate incidents in which Imam Hasan and Husain, the grandsons of the Holy Prophet Muhammad (saws) became the worst victims of the well planned trapping situations encouraging the blood feud among Muslims by the same so-called friends of Ali. Imam Hasan consequently and reluctantly had to sign peace pact with Ameer Muaawiya, and later on poisoned to death, allegedly by his very wife Hazrat Jaada. But given the mysterious situation and continuity of conspiracies against him by his very army generals, it, till today, remains a mystery and demands an extensive research by the scholars of Islamic history. Similarly Imam Husain too, had to face the same trapping situation and worst betrayal from his father's so-called friends, who claimed strongly to be his very devoted companions but at last proved exactly what they had in their minds to betray Imam Husain at the very critical juncture of his life when he needed them most and become a silent spectator of the grand tragedy of Karbala. Nevertheless our scholars are yet to awake and carry and extensively authentic yet aggressive propaganda about these very enemies of Islam and Ali, whose history is full of deadly conspiracies. Maulana Ali Miya has done a wonderful and everlasting job by unveiling and exposing maximum

facts about this vast subject giving a clear cut invitation to others to come forward to protect the honour and dignity of Islam, Prophet Muhammad and, of course, Hazrat Ali Murtaza. ●

continued from Page 34

Thus, Prophet Muhammad, *Sallallahu Alaihi wa Sallam*, left the world with two aspects of his Sunnah – or model or example or record and teachings – fully alive and accessible to the world.

One called Hadith. The other called Ummat.

Hadith was a comprehensive compilation of as complete a record of his life – sayings, teachings and doings – as humanity has ever been able to assemble of anyone, anywhere at any time.

And the other called Ummat was the human embodiment of his teachings and sayings – and of the Qur'an. It was a vibrant, powerful and dominant human society and state that was as complete a personification of all that he taught, preached and practiced as it is possible for any society or state in the world to be.

Simply stated the Ummat was Qur'an and Sunnah come alive in human life: in the life of Muslims as individuals as well as in the form a full-fledged society and state with all their social, political, economic and so-called "religious" institutions, models and practices.

The Miracle of Hadith

Hadith is what the world can neither contemplate nor fully comprehend. For, it is a miracle in its own right.

For, the Hadith is nothing short of a complete, word by word, record of Prophet Muhammad, *Sallallahu Alaihi was Sallam's*, life and teachings.

Hadith is all primary, eyewitness account of everything – repeat everything – that Prophet Muhammad, *Sallallahu Alaihi was Sallam*, every said or did. Nothing like Hadith exists about anyone or anything in this world.

What the world doesn't know about Hadith is that it is all primary data. It is not a set of interpretations or conclusions by historians or scholars. All of human history on the other hand is mostly analysis, interpretation, conclusions and findings by one or more historians at one time or another. ●

Stocks Market in Islamic Frame Work

M. Y. Khan*

Introduction

Equity capital represents ownership capital. Equity shareholders collectively own the company, bear the risk and enjoy the reward of ownership. The potential rewards and ownership associated with equity shares make it an interesting financial asset unlike debt. Debt owners are sleeping partners with no active involvement in the business but with fixed income from debt. In Islamic finance, equity investment involves Mudarabah finance where capital owners distribute profit in accordance with agreed ratio. Financial loss also is borne by them jointly. It may be noted that present Mudarabah participants do not consist of one or two capital provider and one or two managers or employees. Today equity participation is through issue of equity shares to a very large number of investors by a corporate which is a legal entity. So a large number of equity investors are the owners and management works as employees or hired professionals. Hence they do not share the profit but get salaries and other benefits which appear as cost to the company. However one fact remains constant that capital mobilization is a corner-stone of

Islamic finance and as such capital market occupies prime place in Islamic financial structure. The crucial role of capital market was highlighted by Hicks. Hicks (1969) argued that industrial revolution was possible on an investments of large magnitude made in highly liquid market. According to Hicks, it is the availability of liquid assets which is crucial and this was made possible by financial markets and development of liquid capital market. When we talk of capital market we mean the market where financial assets of long maturity like equity shares, other shares, bonds issued by corporate, securities issued by the Government and units of mutual funds are issued to mobilize financial resources from the savers (investors) by the primary deficit units. A number of intermediaries operate in the capital market to facilitate funds mobilization and trading of them. These intermediaries in the primary market are merchant bankers, advisers to issue, registrars and underwriters. The secondary market includes stock exchanges, brokers, traders/dealers, depositories, clearing banks/clearing corporations. Since Islamic financial system prohibits interest bearing instruments, this paper would confine only to equity

* The author is former economic advisor to SEBI and former senior Director (Research) in the RBI.

finance from capital market.

Why a Firm should go for Equity?

Equity itself means fairness or the application of principles of justice. In capital market, stocks and shares not bearing interest have been defined as equity which confers ownership on investors and a right for dividend from a profit earning company. Every investor gets his reward according to size of his investment. Hence equity finance is crowned with fairness and justice. Equity partnership besides dividend offers several benefits to investors as analysed below:

Equity market makes investment less risky; more profitable and more attractive by making it liquid. Liquid equity market improves the allocation of resources from one company to another and enhances the return efficiency for investors.

Corporates with a large amount of debt have agency problem between creditors and managers. High profile management prefers to borrow for expansion of the company. When the debt equity-ratio rises, management has plenty of borrowed funds induced to commit "adverse selection" in identifying projects. Larger the firm's debt due to borrowings and higher the risky investment as management becomes careless, lower the profit rates due to non-performing assets. Hence debt owners get little repayment and interest and firm carries large borrowed liabilities. If funds are raised by way of equity,

owners of the company are more vigilant and stronger. As a matter of fact companies with high equity are better managed and management executives can be controlled by equity holders. So large equity investment is superior to debt investment.

We now look from the agency cost point of view. Agency cost of debt is borne by the firms' owners as a result of potential conflicts between debt holders and equity holders. The choice of capital structure can reduce the cost arising from such conflicts. Jensen and Meckling (1976) highlight the agency cost arising from the fact that equity holders have limited liability while debt holders have fixed minimum return. In the event that company is successful, a maximum gain goes to equity holders. If the company is not successful, debt holders also bear the losses along with equity holders. Thus for lender it is safer to invest in equity stocks and control the policies of the company. It has also been witnessed that shared holders have an incentive to introduce investment strategies which reduce the outstanding debt in order to eliminate the influence of lending bank through its nominated director on the governing board. The value of firm rises with the increase of equity. So investor should invest more in equity. In a growing concern, the companies find it cheap to raise funds from equity market equity shares are more liquid than any other assets or debt of any type. Marketability and liquidity means that equity shares can

be transacted quickly with lower transaction cost than debt and with lower capital loss. Price discovery is of permanent importance and equity price is determined by market forces. On the other hand, debt is some what illiquid asset and price determination is difficult as it is generally not traded.

Modigliani and Miller (1958 and 1963) showed that deductibility of interest payment from profit makes the firm to rely more on debt. But there are evidences that companies with large borrowings and high debt become sick and insolvent. Their bad debt and interest liabilities exceeded their net worth resulting in insolvency. This has generally happened when business faced demand recession for a few years or downward –business cycle persisted over a long period or management turned to be dishonest and careless. However, equity dominated firms have withstood such crashing periods while debt dominated firms have collapsed. As a matter of fact high debt liability which sometimes can bulge for no fault of the company's owners can wipe out the entire net worth of the company.

Allen (1993) suggested that in industries where there are little concerns on how things should be managed, allocation of resources through stock market is desirable. This is because stock market provides a way of checking that firms are well run when there are divergences of opinion on how firms should be managed. Equity shares can be described more easily than

fixed income securities. However, equity participation needs more highly skilled investors than investors in debt. Equity investment requires superior knowledge of associated risk dimension.

The debt and interest liabilities grow irrespective of condition of the company. We have the experience, that debt liabilities of many developing countries made them insolvent due to servicing of external corporate debt. The outflow of capital on account of debt service has exceeded the fresh capital inflows. Large capital outflows put pressure on exchange rate and foreign exchange reserves of the domestic country.

In terms of international finance, foreign investors participation by way of foreign direct investment (equity) brings with it entrepreneurship, foreign technology and techniques and expertise.

Equity issues go through screening by the board of directors, executives and regulator before issue. A number of disclosure norms have to be satisfied. Consequently equity investment as well as funds raising by issuing equities is more objective oriented while management can borrow debt without facing any scrutiny and can be used for undesirable purposes.

Our experience shows that inflow of foreign equity brings in improved accounting and reporting standards and exposes domestic companies to advanced supervisory and managerial techniques. Equity

investment through foreign inflows avoids excessive reliance on foreign debt and saves firm from recurring debt servicing burden in foreign exchange reserves. The substitution of foreign debt by foreign equity makes firm less vulnerable to external insolvency.

Stock markets functions as a scrutinizer of financial performance of corporate and serves as a guide to promote efficiency. It is known that a continuous valuation of companies is reflected in stocks prices and expectations for dividend. In the event, stocks prices start declining, possibility of takeover and merger emerge as a threat cautioning a company and its management to have financial discipline and efficient funds allocation. Another role of market prices is that they facilitate risk diversification through international integration, encourage shift to higher return projects and help to promote growth.

It would be seen that the above analysis revealed that financing by issuing equity shares is more judicious and would not result in adverse selection of low quality projects. Agency problem can be solved by providing incentives to managers. These incentives can be linked to profitability and productivity of the company.

Organising the Islamic Stocks Market Equity stocks markets can be organized as an exchange or an over the counter (OTC) market. An exchange is a physical location where

buyers and sellers come together physically or through electronic instructions to buy and sell securities. In contrast over the counter, market permits buyers and sellers to transact without meeting at one physical location through computer linked network. Though many instruments like corporate bonds, debentures, Govt. securities, derivatives, commodities, etc. can be traded on stock exchanges, but this paper has been restricted to equities market because only equity shares conform to Islamic principles of finance. Islamic stock exchange will have to be setup on the basis of Islamic Principles through equity participation. The stock exchange will not provide trading facilities for debt instruments, derivatives, companies being financed by debt and companies manufacturing goods and services not compatible with Shariah Laws.

Ownership of stocks exchange will be with shareholders in stock exchange. For achieving fair functioning of stock exchanges, its shareholders will not be allowed to participate in trading and will not be permitted to be the partners of any other player in stock market. Distribution of dividend to shareholders of stock exchange will have to cope and its shares will not be tradable.

These shareholders could be institutions as well as individuals. The shareholders will have to observe all laws based on Shariah. The stock

exchange will be subjected to corporate governance based on Islamic provisions or Islamic code.

Ownership of a company through equity shares in modern ownership large. For the sake of accountability and recognized identity, such companies have to be registered with Government authorities, so that investors intending to become partners from long distances are sure of the personality of the company. Finally, the company is personified as a legal entity for functional purposes. You would see that present day joint stock companies are replica of Mudarabah companies and have to function according to mutual agreements and government regulations. We may explain one important point that most of the Shariah laws were given interpretations in early period of Islam when concept of industry involves only partnership firms and exchange mechanism was limited to geographical contiguity and number of economic agents personally knowing each other. Hence, there was physical contiguity among the partners. Today when a company has 50 thousand or 80 thousand shareholders scattered over the far flung areas, their personal relationship does not exist but the company has continuity of life because ownership of company is dispersed over million shareholders. Exit of few such partners does not lead to closure of a company. Concept, correspondences to partnership firm

in Islamic Jurisprudence. Though Islamic scholars have specified a number of varieties of partnerships like Sahrikatul-Mufawadah, Sharikatul-Sanai, Sharikatul Wajuh and Mudarabah. Except Mudarabah other varieties specified above would refer to proprietary and partnership companies with small scale of operations controlled by the owners themselves along with small managing group. This type of sector today forms the unorganized segment of the business in any economy. Mudarabah financing today would involve promoting a company by the promoters by way of contributing capital and assigning the management of the same to professional managers. Though ownership and management policies may be framed by the promoters, execution remains with the executives and risk is born by the promoters. Since medium and large companies seek billion dollars of resources, the number of shareholders also (partners) is very large. For the sake of accountability and recognized identity, such companies have to be registered with Government authorities, so that investors intending to become partners from long distances are sure of the personality of the company. Finally, the company is personified as a legal entity for functional purposes. You would see that present day joint stock companies are replica of Mudarabah companies and have to function according to mutual

agreements and government regulations. We may explain one important point that most of the Shariah laws were given interpretations in early period of Islam when concept of industry involves only partnership firms and exchange mechanism was limited to geographical contiguity and number of economic agents personally knowing each other. Hence, there was physical contiguity among the partners. Today when a company has 50 thousand or 80 thousand shareholders scattered over the far flung areas, their personal relationship does not exist but the company has continuity of life because ownership of company is dispersed over million shareholders. Exit of few such partners does not lead to closure of a company.

Identification of an Islamic Joint Stock Company is that in which owners or contributors of financial resources invest their own savings on profit/loss basis. The company should not have any debt or any liability bearing interest rate in terms of money or in any non-monitory form. The company should not manufacture any product or service which is prohibited by Shariah. The company should not engage in exploitation of consumers, factors of production and natural resources given by God. The company should not indulge in over pricing and under pricing. The company should not obstruct free

market forces. Corporate social responsibility is also the preamble of Islam. If the corporate do not develop moral and ethical standards and they are not accountable to them their animal spirit to maximize their profits can lead to unfair business practices sacrificing externalities and leading to high social cost. It is very well known that corporate with sufficient profits give money to public broadcasting efforts, or to local rehabilitation programmes or donations. Social responsibility has a wider meaning than conveyed by monetary donations and financing social events. Ethical behavior is an integral part of the responsibility, which every company/corporation owes toward that society in which it operates. Social responsibility is independent of the size of profit. To the extent any corporation abuses the society, it becomes threat the society's welfare and health. A company has to observe "ethical behavior" and "social responsibility". That is why Shariah does not permit callusion which can result in cartel monopoly of factors of production, production and distribution of goods and services and exploitation of society. Such companies can not find place in capital market under Islamic frame work. ●

Muslims of the New World

S. M. H. Akbar

The first Muslim settlers in Ecuador were primarily Arabs from what are now Lebanon, Palestine, Syria and Egypt, according to information on the Islamic Centre of Ecuador –Masjid Assalam website.

These Arab Muslims came during World War I (1914-1918) and World War II (1939-45) to Ecuador and the rest of the Latin world. The settlements were basically in the capital city of Quito and in Guayaquil, the largest seaport by the Pacific Ocean.

However, some Muslims went to the coastal side by the Manab, Los Rios and Esmeraldas provinces. They were attracted by Ecuador's peaceful environment. The family-oriented society of Ecuador perhaps reminded them of home within an Arab society.

Most of these first Ecuadorian Muslims were traders. Ecuadorian economy at the beginning of the 1900s was largely based on product exchange. The first two to three decades were very rough for the settlers.

They would walk long distances, follow the post service on the back of mules, and try to reach the nearest village to start up businesses. These first Muslim settlers in Latin America experienced different types of customs, fashion and food. They would exchange Tamar (dates), mayi

zahr (rose water), falafel (mashed fried peas), basbusa and baklawa (labourious sweets) for banana, panela (dark sugar cane), agua aromitica (herb water), and pinol (wheat flour).

A few Muslims came with their wives. The majority got married in the new world with native women. Among Arab Muslim settlers were the Dassum family, Soloh family, Shayyeb family, A'riz family, Becdach family Jairala family, among others. A few Muslim families would send their children to Muslim countries to get Arabic and Islamic education. "Lecla" was the name of the first organization of Arabs, both Christian and Muslims, in the late 1940s. Nothing about religion was touched upon. Another social organization came out by mid-1980s called The Arab Club.

Migration trends were occurring in Ecuador at that time. Around 20 men from Egypt were trying to reach the United States daily. Their travel agents were using Ecuador as a transit point to reach America. Later on, almost all of them left Ecuador except a few, who decided to make Ecuador their home. A minor Indian/Pakistani migration took place in the beginning of the 1990s. Many of them have already reached their migratory goals in the United States or Canada. In religious matters, they left almost no track to follow. By the late 1990s. Ecuador

experienced Muslim migration, mainly from West African countries, such as Liberia, Nigeria and Ghana.

A handful of local native Ecuadorian people embraced Islam overseas in the mid-1980s. They were influenced by pious Muslims while studying at universities in Europe and the United States. They came to appreciate Islam as a universal religion, a brotherhood, capable of bringing people from all spheres of life to harmoniously work together in bringing peace.

By the mid-1990s, more and more Ecuadorians began to embrace Islam. Today, every Friday, at least one Shahada takes place in the country.

A handful of Muslims attempted to build the first masjid by renting an apartment. Later on the Egyptian Embassy facilitated an apartment for the same purpose, but the Ecuadorian Muslims could not stay for long. Another attempt occurred in October 1988. An organization – the Asociacion Cultural Khaled Bin Al Walid – was founded with the purpose of establishing a masjid. This is the first Muslim religious organization credited as such by the Ecuadorian government.

The Centro Islamico del Ecuador is a non-profit organization founded on October 15, 1994. The religious activities, as well as social, cultural and educational are conducted according to Muslim Sunni traditions. This centre is organized into various committees to meet the needs of Muslims and receives no financial support from any foreign country.

The main duties of the centre –which is duly recognized by the Ecuadorian Ministry of Interior as the first Islamic Institution licensed to perform religious activities – are to teach the basics of Islam to new Muslims, to cooperate in dawah with the Islamic institutions around the world and to show the true picture of Islam.

The centre also founded the Latin American Organisation for Islamic Propagation (OLPADI).

Ecuadorian Muslim women follow the Islamic dress code. Almost all of them wear hijab and long dresses on a daily basis. They constitute an example of a well-organised group with their own committee, which holds religious classes.

The Islamic Centre also translates and publishes literature in Spanish on a variety of Islamic topics including “introducing Islam to non-Muslims,” and “comparative religious studies.” It has already translated some books into Spanish such as What the Bible says about Muhammad? (pbuh) by Ahmad Deedat, Understanding Muslims and Islam, Tawheed by Ibrahim Hussein, Muslim Christian Dialogue by Dr. H. Baagil, and The truth about Jesus by the World Assembly of Muslim Youth (WAMY).

The centre has recently published and printed different topics in pamphlet forms. The Spanish pamphlets include Islam at a Glance, Mount Arafat Srmon, General Aspects About Fasting in Ramadan, Misconceptions About Jihad, -Prophet

Muhammad (pbuh), what is Islam? Islamic Fundamentalism, What Islam is Not About, Muhammad (pbuh), in the Bible and Fire in Your Stomachs (AboutAlcohol).

The centre sends its religious representative annually to Latin Muslim Leaders' gatherings that usually takes place in Argentina. After September 2001, presentations and contacts have increased a great deal. Dawah work is performed through presentations at auditoriums, universities, schools, radio, newspapers, magazines and television. The centre recently completed a project of widening and enlarging the Masjid. It is estimated that 40,000 Latino Muslims live in the United States. Most of them embraced Islam as a result of dawah. The Latino population is growing at an astonishing rate in the US. By 2050, one in four Americans is expected to be Latino.

In March 2000, nearly 32.8 million Latinos lived in the US. According to the 2000 US census, Mexican Americans comprise 66 per cent of US Latinos. The Latino population is younger and has fewer elderly than the non-Latino White population. Half of the US Latinos are under 26 years of age and more than a third are under 18.

In 1990, nearly nine in 10 Latinos lived in only 10 States. California, Texas, New York, Florida, Illinois, Arizona, New Jersey, New Mexico, Colorado and Massachusetts have the largest Hispanic populations. Seventy-eight per cent of the Latino population lives in the Southwest. New

York City, Los Angeles, Chicago, Houston, San Antonio, Phoenix and Miami are the cities with the largest Latino populations. Most US Latinos and US Muslims lie in major metropolitan areas. Within these metropolitan cities, the conversion rate of Latinos is high, which is influenced by the interaction among Latinos and Muslim neighbours and friends.

Half of America's Latino population lives in California or Texas. Whereas 20 per cent of all American Muslims live in California, only 3 per cent live in Texas.

Many Latinos are amazed that Spain was Muslim for over 700 years and that Islam has a huge influence on Hispanic culture. Thousands of Spanish words are derived from Arabic. Archaeologists have found Islamic inscriptions throughout Cuba, Mexico and Texas that date back before 1492.

Many Latino Muslims have formed their own organisations and informal groups to reach out to the Latino community. Most have similar strategies. Many groups get together to learn or teach the fundamentals of Islam, the prayers and Arabic. Many groups deliver speeches at mosques, high schools, colleges, prisons, churches and at various organizations. Many organizations seek to distribute Spanish literature to correction facilities, Islamic centres, and dawah groups throughout the US. Interfaith dialogues at Catholic Churches are also popular. ●

Muslim Personal Law Board Assails CBI on Babri Issue

The All India Muslim Personal Law Board (AIMPLB) on Sunday assailed the CBI for adopting 'dilly-dallying tactics' in the Babri Masjid demolition case. The Board also expressed its displeasure over the controversial Central Waqf Bill, 2010.

At its meeting in Aurangabad on Sunday, the executive committee of the Board criticized the CBI for not properly tackling the Babri Masjid case. After the High Court decision on May 21 letting off senior BJP leaders, including LK Advani, in the case, the Board asked the Congress-led UPÀ government to direct the CBI to move the Supreme Court in the matter. The High Court had upheld the Lucknow CBI court order dropping criminal proceedings against these leaders.

"The Board is quite unhappy with the CBI," senior advocate and executive committee member Zafaryab Jilani told Hindustan Times over the phone from Aurangabad. Jilani said the board was of the view that CBI was not taking proper interest in the case and the probe agency had thus failed to expedite the issue in the court. He said the Centre had been asked to properly look into the issue.

Jilani also asked the state government to issue a fresh notification, clubbing two demolition cases pending in Rae Bareli and Lucknow. While the conspiracy case involving BJP leaders is pending in a special court in Rae Bareli, demolition case against karsewaks is held up in the Lucknow court.

The Board also flayed the Centre for rushing through the Waqf Bill 2010 in the Lok Sabha without taking into account the objections raised by Muslim MPs. The Bill is now pending in the Upper House. Jilani said even the AIMPLB had sent a memorandum, suggesting some amendments, but there was no response from the UPA government. Jilani said the Bill was against the interests of the community as the powers of Mutawalli (care-taker) of Waqf properties would be eroded and properties given by Hindus to Waqf boards would not be considered as Muslim Auqaf.

In this connection, the AIMPLB legal committee will be meeting later this month in Delhi to chalk out an action plan. Jilani further said a committee, under the chairmanship of Maulana Wali Rahmani, had been constituted to build a case against the compulsory education Bill.

Jilani said minority educational institutions and Madrasas should be excluded from the Bill. AIMPLB chairman Maulana Rabey Hasani Nadwi presided over the one-day meeting. (Hindustan Times -07-06-2010)

Journey to Salvation

Abdullah Al-Kandi

My name is Abdullah Al-Kandi, but I was born Craig Robertson in Vancouver, Canada. My family, who were Roman Catholics, raised me as a Roman Catholic.

During my childhood I attended a Catholic school and was taught about the Catholic faith, along with other subjects. Religion was always my best class; I excelled academically in the teachings of the Church. But the more I learned about my religion, the more I questioned it. I have this memory from my childhood when I asked my mother on Mass: "Is our religion the right one?" My mother's answer still rings in my ears to this day: "Craig, they are all the same, they're all good!" Well to me this didn't seem right. What was the point of me learning my religion if they were all equally good!?

At the age of 12, my maternal grandmother was diagnosed with colon cancer and died a few months later. I never realized how deeply her death affected me till alter on in life. At the tender age of 12, I decided, out of anger, to be an atheist. I stumbled through my early teenage years trying to do everything I could to impress my new "friends" at public high school. I quickly realized that I had a lot to learn. Soon I started swearing and

making fun of people weaker than me. Even though I tried my best to fit in, I never actually did. I would still get bullied. For a kid my age, this was devastating. I retreated into myself.

My poor parents tried to talk to me, but I was belligerent towards them and very disrespectful. I graduated from high school in the summer of 1996 and felt that things would have to change for the better. I was accepted in a local technical school and decided that I should further my education and maybe make good money, so that I would be happy. I took a job at a fast-food restaurant by my house to help pay for school.

A couple of weeks before I was to start school, I was asked out by some friends from work. This seemed like the answer to all my problems. Then I would be with my friends all the time. One night, I told my parents I was going to move out. They told me, I couldn't, and that I wasn't ready for it. I was 17 and very headstrong; I swore at my parents, which I regret to this day. I moved in with my friends and didn't speak to my parents for a long time.

I was working and going to school when my roommates hooked me to marijuana. I would smoke a bit when I got home from work to unwind.

Soon though, I started to smoke more and more, until one day I had smoked so much, that I did not know it was Monday –time for school. I skipped school and never returned.

When I wasn't high or drunk I was miserable. I felt worthless. I was stealing from work and from friends to help maintain the "chemical haze."

I was beginning to crack and I needed a solution, and I figured that religion would help me.

Through all this, there was one friend who stuck by me. He was a "Born Again" Christian and was always preaching, even though I would mock his faith at every opportunity. He was the only friend I had at the time who didn't judge me, so when he invited me along to go to a youth weekend camp I decided to go along.

During the second evening, they had a huge service in an auditorium. They played all sorts of music which praised God. I watched as the young and old, male and female cried out for forgiveness. I was really moved and I said a silent prayer. I felt a surge of emotion come over me, and I felt tears roll down my cheeks.

I decided at that moment to embrace Jesus. I raised my hands in the air and started dancing. All the Christians around me were staring at me in stunned silence; the guy who mocked them and told them how stupid they were for believing in God was dancing and praising God!

I returned to my party home. I promptly told my friends how they needed to be Christians so they could be saved. I was shocked that they rejected me, because they always used to pay attention to me before. I ended up moving back with my parents after a long absence. They being Catholic felt they were already Christian, but I felt they were not, for they worshipped saints. I decided to move out again but this time on better terms and was given a job by my grandfather who wanted to help with my "recovery".

I started to hang out at a Christian "youth house," where teens could go, to get away from family pressures. I was older than most, thus talked the most and tried to make the boys feel welcomed. In spite of this, I did not feel right. Through all this, I had one Christian friend, who would try to counsel me and keep me on the right track.

I still remember my first encounter with a Muslim. One of the boys brought his friend, a Muslim, to the youth house. I remember the boy saying: "I brought my friend. He's a Muslim and I want to help him become a Christian." I was absolutely amazed by this 14-year-old kid, he was calm and friendly! Believe it or not, he defended himself and Islam against a dozen Christians who were hurling abuses at him and his religion. As we sat there fruitlessly thumbing through our Bibles and getting angrier and

angrier, he just sat there, quietly smiling and telling us about worshipping Allah and how, yes, there is love in Islam. He was like a gazelle encircled by a dozen hyenas, yet the entire time, he was calm and friendly and respectful. It blew my mind.

The Muslim kid left a copy of the Qur'an on the shelf, either he forgot it or left it on purpose, I don't know, but I starting reading it. I soon became infuriated with this book when I saw that it made so much sense.

A little while later, my manager at work told me that a "Moslem" would be working with us, he was really religious and we should try to be decent around him.

The minute this "Moslem" came in he started Da'wah. He wasted no time in telling us all about Islam. We started working together and discussing our respective beliefs.

This "Moslem" wasn't evil like I had been told. In fact, he was better than me. I was truly impressed and decided that he would make an excellent Christian. We went back and forth asking things about each other's religions, but after a time I felt myself getting more and more defensive. All I knew was that I had to increase my faith, so I jumped in my car and roared off to "The Well." I was convinced that if I could only pray there again, I could get the feeling back and the strong faith and then I could convert the Muslim. I eventually go there, after speeding the entire way, and found it

was closed. No one was in sight, I frantically looked around for another similar event so I could "charge up" but found nothing. Dejected, I returned home.

I started to realize that I was being pushed to a certain direction, so I prayed over and over to my Creator to surrender my will to His. I felt that my prayer was being answered; I went home and laid in bed and at that moment I realized that I needed to pray like never before. I sat up in bed and cried, "God, whoever you are, please, please guide me, I need you! I have done so much evil in my life and I need Your help!"

I stopped praying and the tears went away and deep within my soul I felt calm, I knew what the answer was. I went to work the next day and said to the Muslim brother "How do I say 'hi' to you?" He asked me what I meant and I said, "I wanted to become a Muslim." He looked at me and said "Allahu Akbar!" We hugged for a good minute or so and I thanked him for everything and I began my journey into Islam.

I looked back at all the events that happened in my life over time, and I realize that I was being prepared to become a Muslim. I was shown so much mercy from God.

Out of all that happened in my life, there was something to learn. I am finally on an even keel, no more am I too much in one direction; I am living a moderate life, and doing my best to be a decent Muslim. ●

(Courtesy: Haj and Umra)

Qur'an: A Miraculous Blueprint for World Progress

Syed Husain Pasha

Auron ka hai Payaam aur, mera Payaam aur hai, / Ishq key dardmand ka tarz-e-kalaam aur hai! (Iqbal)

The Qur'an remains open, beckoning and available to all humanity in all parts of the world to come to it; to read it with a mind that is open and free from prejudice and hate of all kinds; and to make use of its teachings to build a better life for themselves, their societies and peoples and for all human beings everywhere.

However, what needs to be clearly understood today, and what needs to be openly and fearlessly acknowledged, is the fact that the Qur'an presents the world with a perfect blueprint for its progress.

That means all the progress that the world has made over the past 1400 years, since the departure of Prophet Muhammad, *Sallallahu Alaihi was Sallam*, from this world, in any good sense of that expression "progress", is the result of the world following the teaching of the Qur'an.

The world progress thus is the result of the various peoples, societies and individuals of the world embracing and implementing in their lives and affairs the teachings of the Qur'an. The sad part, however, is that the world has mostly tended to do so without acknowledging its debt to the Qur'an or Islam. Or, for that matter, to the Muslims.

It is God Who Keeps the Qur'an Going

The Qur'an continues to exist in its original form and at the same time continues to exert its inexorable influence on the world for one simple reason: because God almighty himself undertook to protect and preserve the Qur'an in all forms and aspects.

So, the Qur'an continues as God's last, final and eternal living testament in this world. And it shall stay with humanity till the end of time.

Inna nahnu nazzalnaz zikra wa inna lahoo la-haafizoon, is how the Qur'an itself records this manifest and unambiguous divine undertaking to protect and preserve the Qur'an. Paraphrase: We revealed it and we shall protect and preserve it.

Among some of the most unique features of the protection and preservation of the Qur'an on earth in its pure and perfect form are the following facts, which no unbiased observer can deny or question:

The Qur'an always existed in written form.

Countless people memorized the Qur'an from cover to cover in all ages and societies and they continue to do so to this day.

Practically every Muslim everywhere recited – and continues to recite to this day – parts of the Qur'an in daily prayer or worship routine, at the bare minimum of five times a day. Muslim communities everywhere gathered, and continue to do so to this day, in one or more area mosques every night during the month of Ramadan to do a complete recitation of the Qur'an from cover to cover.

A Miracle Called The Sunnah

When Prophet Muhammad, *Sallallahu Alaihi was Sallam*, died, Islam was a done deal. It was complete and perfect in every sense and in every aspect. The world had received, embraced and implemented the message of God in its life.

And a complete society consisting of several generations of young and old had come into existence that was as complete a personification of the teachings of Islam in every single aspect of its life as it is possible for any human society to be.

(Continued on Page 20)

Importance of Education

Knowledge is an essential tool for comprehending realities of life. Human beings are considered superior to other creatures of God by virtue of knowledge. It enlightens heart and soul and enriches the mind. Besides it produces excellences in intellect. It is knowledge through which one distinguishes between good and evil.

Islam is the only religion which has made education mandatory for its adherents. Even the first revelation was sent to Prophet Muhammad (PBUH) by Almighty God also indicates towards knowledge. The holy Qur'an says: "Read in the name of thy Lord who created- created man, out of a leech – like clot: Read and thy Lord is most bountiful. He who taught the use of the pen, taught man that which he knew not." (S. 96, A-1-5)

If we think why God commenced the first revelation with reading, we find that the age in which Prophet Muhammad was sent, the age of *ignorance*. It is obvious that without education ignorance and stagnation can not be dispelled. That is why Prophet Muhammad (PBUH) has laid great emphasis on the acquisition of knowledge. The Prophet said: "Seeking knowledge is incumbent upon every Muslim man and woman." "Seek knowledge from cradle to the grave." Acquire knowledge even if one has to go to China." Knowledge, says a Tradition of the sacred Prophet, is the

Obaidur Rahman Nadwi

lost property of a Muslim and he is its rightful owner. The Prophet further said: "Acquire knowledge, because he who acquires it in the way of the Lord performs an act of piety; who speaks of it, praises the Lord, who seeks it adores God, who dispenses instruction in it, bestows alms, and who imparts it to its fitting objects, performs an act of devotion to God. Knowledge enables its possessor to distinguish what its forbidden from what is not; it lights the way to Heaven; it is our friend in the desert, our society in solitude, our companion when bereft of friends; it guides us to happiness; it sustains us in misery; it is our ornament in the company of friends; it serves as an armour against enemies. With knowledge the servant of God rises to the height of goodness and to a noble position, associates with sovereigns in this world and attains to the perfection of happiness in the next."

According to Ibn Khaldun, the doyen of Muslim scholars, knowledge is essential for three basic reasons. Firstly it facilitates cooperation among human beings. Sociability of man is an unquestioned reality. Nothing in life can be accomplished in isolation. The variety of human needs, frailty of human character, and physical weakness, prompt men to live in company and seek other's help, knowledge alone helps them to understand the nature and purpose of such a cooperation for various

occasions. Secondly, the path-ways of life are strewn with many ghoulish objects. Man is in dire need of knowledge to differentiate between good and evil so that he can avoid the latter and perpetuate the former. And lastly, knowledge economises time and increases human energies, to resolve the numerous imponderable problems of life." (The Muqaddima, vol. II, p. 418)

In this context recent Right of Children Free and Compulsory Education Act (RTE) passed by Union Government augurs well. It is indeed a historic milestone in India's struggle for children's right to education. The credit of it goes to Prime Minister Manmohan Singh. He really wants to see every citizen of India Literate, educated and civilized. He has rightly said: "I am what I am today because of education."

It is time state governments must implement RTE in its respective state instead of investing money in other unnecessary activities and jobs. Minister of Human Resource Development Kapil Sibal asserted that the 86th Constitution Amendment and the RTE have provided us the tools to provide quality education to all our children. It is now imperative that we, the people of India; Join hands to ensure the implementation of this law in its true spirit. The government is committed to this task though real change will happen only through collective action."

The only lacuna in the RTE is that it has not specified that Ma'khtabs and Madrasas run by Muslims are

covered by the Act. If Muslim boys and girls are forced to study only in State run schools then they will be deprived of their religious lessons. Unfortunately scant attention is paid by us towards this great asset. Criminal negligence is found on the part of parents in upbringing of their children. It should be a bounden duty of parents to impart education to their off springs from their early childhood.

In short education is the backbone of the nation. Reformation is not possible in the society without it. Our life is hollow and barren sans education. History bears witness that no nation made progress and attained prosperity without it. So long Muslims sticked to education, they made great strides in every walk of life. According to S.M. Rabey Hasani Nadwi, noted Islamic Scholar, when Europe was passing through darkness and ignorance of the middle ages, Muslim world was producing scholars, thinkers, educationists and eminent masters of physical and social sciences. European writers have quite often acknowledged that for six hundred years Europe learnt and benefited from the researches and treasures of knowledge of the Muslims before commencing on their march to progress."

Suffice to say that only true education may lead us to the path of progress and salvation and may save us from ruin, degradation, annihilation and demoralization. Former President of India Dr. A. P. J. Abdul Kalam is a living example. He comes from a middle class family. He is the son of fisherman. He was elected President of India because of his extraordinary erudition and excellence. ●

Zionism: A Fairy Tale That's Become a Terrifying Nightmare

Alan Hart

Most Jews of the world (and probably many Gentiles) believe that Zionism is the return of Jews to the land promised to them by God. At the risk of offending some readers of all faiths for saying so, I must confess, and do so cheerfully, that I don't buy this concept because the Gentile me does not believe in the God of organized, institutional religions. So, I say to myself, no God, no promise to Jews (or anybody else). In my perception of the scheme of things, God is the potential for good inside each and every one of us. God so defined is a prisoner within each of us and our prime task is to liberate, this prisoner. But let's put that to one side.

The Jews who "returned" in answer to Zionism's call had no biological connection to the ancient Hebrews. They were converts to Judaism long after the end of the Hebrew conquest and short-lived domination of much of Canaan, the name as in the Bible by which Palestine was first known to the world. They, therefore, had no legitimate claim on the land.

The Jews who did have a legitimate claim, probably not more than about 10,000 at the time of Zionism's first dishonest mission statement in 1897, were the direct descendants of the Israelites who stayed in place on the land through time. They regarded themselves as Palestinians, and they were fiercely opposed to Zionism's colonial enterprise because they feared it would make them as well as the incoming alien Jews enemies of the Palestinian Arabs.

Also true is that prior to the obscenity of the Nazi holocaust, most Jews of the world were not at all interested in Zionism's colonial enterprise and many were opposed to it. The most informed and thoughtful of those who did express their opposition

believed that Zionism was morally wrong. They also feared that Zionism's colonial enterprise would lead to unending conflict. But most of all they feared that Zionism, if it was allowed by the major powers to have its way, would one day provoke anti-Semitism. Which is precisely what is happening today. (Hence the title of my book, *Zionism: The Real Enemy of The Jews*).

In reality, it is how the Zionists created their state – a Zionist, not a Jewish state – that best defines what Zionism actually is. Israel was created, mainly, by Zionist terrorism and ethnic cleansing – a pre-planned process that saw three-quarters of the indigenous Arab inhabitants of Palestine dispossessed of their homes, their land and their rights.

Zionism asserts that its state was given its birth certificate and thus legitimacy by the UN Partition Resolution of 29 November 1947. That is propaganda nonsense. The truth can be summarized as follows.

In the first place the UN without the consent of the majority of the people of Palestine did not have the right to decide to partition Palestine or assign any part of its territory to a minority of alien immigrants in order for them to establish a state of their own.

By the narrowest of margins, and only after a rigged vote, the UN General Assembly did pass a resolution to partition Palestine and create two states, one Arab, one Jewish, with Jerusalem not part of either. But the General Assembly resolution was only a recommendation – meaning that it could have no effect, would not become policy, unless approved by the Security Council.

The General Assembly's recommendation never went to the

Security Council for consideration because the US knew that, if approved, it could only be implemented by force given the extent of Arab and other Muslim opposition to it; and President Truman was not prepared to use force to partition Palestine.

So the partition plan was vitiated (became invalid) and the question of what the hell to do about Palestine- after Britain had made a mess of it and walked away, effectively surrendering to Zionist terrorism – was taken back to the General Assembly for more discussion. The option favoured and proposed by the US was temporary UN Trusteeship. It was while the General Assembly was debating what to do that Israel unilaterally declared itself to be in existence – actually in defiance of the will of the organized international community, including the Truman administration.

The truth of the time was that the Zionist state had no right to exist and, more to the point, could have no right to exist UNLESS... Unless it was recognized and legitimized by those Zionism had dispossessed of their land and their rights. In international law, only the Palestinian could give Israel the legitimacy it craved.

What is a Zionist today?

Short answer: One, not necessarily a Jew, who (to quote Balfour) supports the Zionist state of Israel "right or wrong" and who cannot or will not admit that a terrible wrong was done to the Palestinians by Zionism – a wrong that must be acknowledged and then corrected on terms acceptable to the Palestinians if there is ever to be peace and the countdown to catastrophe for all is to be stopped. The Arab word for the catastrophe of the original dispossession of the Palestinians is Nakba. In my view, Zionism's Nakba denial is as obscene and as evil as denial of the Nazi holocaust.

One thing nobody can deny is the effectiveness of Zionism's propaganda machine. Zionism's spin doctors

probably learned from the Nazis that the bigger the lies and the more frequently they are told, the more likely it is that they will be believed in the mainly Gentile, Judeo-Christian or Western world; and all the more so when the mainstream media is terrified of offending Zionism either too much or at all.

The biggest of all of Zionism's propaganda lies is the one which asserts that Israel has lived in constant danger of annihilation, the "driving into the sea" of its Jews. As I document in detail in my book, Israel's existence has never, ever, been in danger from any combination of Arab force. Not in 1948. Not in 1967. And not even in 1973. Zionism's assertion to the contrary was the cover which allowed Israel to get away where it mattered most, in North America and Western Europe, with presenting its aggression (often state terrorism) as self-defense, and itself as the victim when actually it was, and is, the oppressor. The companion propaganda lie is that Israel never had Arab partners for peace.

Zionism has two hallmarks. One is self-righteousness of a most extraordinary kind. In 1986 this self-righteousness was described by Yehoshafat Harkabi, a former Director of Israeli Military Intelligence, as "the biggest real danger" to the Jewish state.

The other hallmark is a shocking and awesome arrogance of military and economic power and the influence the latter buys, most critically in the US Congress where what passes for democracy is for sale to the highest bidders.

On the matter of truth as it relates to the making and sustaining of conflict in and over Palestine that became Israel, I hope the German philosopher Arthur Schopenhauer (1788-1860) is right: "All truth passes through three stages. First, it is ridiculed. Second, it is violently opposed. Third, it is accepted as being self-evident." If that's true, Zionism not only can be defeated but will be. ●

Around the World

Grand Mosque Coming up in France

French Muslims celebrated a milestone, when work began to build a grand mosque in Marseille, the country's biggest and a potent symbol of Islam's place in modern France. France's second city is home to 250,000 Muslims, many of whom flock to makeshift prayer houses in basement, rented rooms and dingy garages to worship. With a minaret soaring 25 meters high, the grand mosque will hold up to 7,000 people in its prayer room and the complex will also boast a Qur'anic school, library, restaurant and a tea room when it opens in 2012. ●

OIC to set up Cyber University

The Organisation of Islamic Conference (OIC) will set up a Cyber University, a science and technology park and a world class nanotechnology network. These decisions were finalized at the 27th meeting of the OIC Committee for Science and Technology (Comstech) here in its annual conference earlier this year.

In a report released by the Comstech, it was stated that though Muslim countries population

constituted nearly 25 per cent of the world population, the science and technical manpower of the Muslim world represents only 3.7 per cent.

Comstech has established a network of scientific journals with 28,000 research journals which are accessible from 45 major libraries in the OIC member states and in 16 countries namely Bangladesh, Iran, Jordan, Malaysia, Morocco, Nigeria, Pakistan, Qatar, Saudi Arabia, Senegal, Syria and Turkey.

In March this year, the Comstech announced research grants for the young scientists of the OIC member states. These included award of 14 grants in collaboration with the Academy of Sciences for Developing world (TWAS) amounting to \$15,000 each to young scientist up to the age of 40 for the projects lasting for a maximum period of 18 months. An amount of \$ 2 Lakh per annum has been earmarked for this programme.

Comstech founded in 1981, is based in Islamabad in Pakistan and strives to promote science, technology and research in the OIC member state. TWAS is an autonomous international organization founded in Trieste, Italy in 1983 with the principal aim of promoting scientific study and excellence for science based development in the South. ●

Our Representatives Abroad

Britain :

Mr. Akram Nadwi
O.C.I.S.St. Cross College
Oxford Ox 1 3 TU (UK)

Dubai:

Qari Abdul Hameed Nadwi
P.O. Box No. 12525
Dubai U.A.E.

Pakistan:

Mr. Ataullah
Sector A-50, Near SAU Qrs.
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, Nadwatul Ulama, P.O. Box 93, Tagore Marg. Lucknow-226007, U.P. India
Out-station cheques will not be accepted.