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THE FRAGRANCE OF EAST

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Islamic Culture

S. Abul Hasan Ali Nadwi

The Prophets of Allah do not only call people to the religion of Islam by presenting tenets of the Islamic Faith and its codes of law; they also pioneer a new culture, a new civilization, and a new way of life. Such a culture can aptly be called "Ibrahimi Culture". This culture has certain fundamental principles and characteristics which distinguish it from other cultures based on ignorance. This distinction may be seen in its spirit and principles as well as in its outward manifestations and details.

The first distinctive characteristic of the Islamic culture is the authentic religious beliefs, social ethics, and moral values on which it is based. This factor is commonly shared by Muslims all over the world, irrespective of their nationality, language, and dressing style. Due to this common feature of a family, easily identifiable as representatives of the same culture. Thus, the Muslims of the world have a specific culture of their own which could be best called the "Ibrahimi Culture". ●

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Wisdom of Qur' an

("We said) 'O Yahya, hold the Book firmly, and We granted him judgment (although still) a boy.

(Surah Maryam 12)

Commentary:

"So the supplication was granted and a new Prophet was raised. However, the Israelites did not treat him as a gift from Allah. The Gospels tell us that he was put to death by the Israeli ruler Herod. The story as told in Matthew is as follows: "...Herod had seized John and bound him and put him in prison, for the sake of Herodias, his brother Philip's wife; because John said to him, 'It is not lawful for you to have her.' And though he wanted to put him to death, he feared the people, because they held him to be a prophet. But when Herod's birthday came, and pleased Herod, so that he promised with an oath to give her whatever she might ask. Prompted by her mother, she said, 'Give me the head of John the Baptist here on a platter.' And the king was sorry; but because of his oath and his guests he commanded it to be given; he sent and had John beheaded in the prison, and his head was brought on a platter and given to the girl, and she brought it to her mother. (Matthew 14: 3-11)" - Mawdudi.

That is, learn it well (Ibn Kathir).

The textual "hukm" could also be understood to mean knowledge. (or wisdom: Alusi). It is said that once some children invited Yahya to join them in their play. He spurned the idea, saying, "I have not been created for games" (Ibn Jarir), or, "We have not been created for games" (Zamakhshari, Razi). Abut Nu'aym, Ibn Marduwayh and Daylami have a report which says that he was given knowledge and understanding, and became a devout at the age of seven (Alusi). ●

Pearls From the Prophet Muhammad (PBUH)

"Relates Abu Umamah that "I heard the Apostle of God delivering a sermon during the year of the Farewell Hajj. In the course of it, he said: 'The Lord has, (in His only Book), determined the share of everyone having a lawful claim (among the heirs). So, it is not allowable, now, to make a Will in respect of an heir."

-Abu Dawood and Ibn-i-Maja

Commentary:

When, after the Migration, commandments relating to social and collective spheres of life began to be revealed, it was prescribed, in the first place, through the following verse of Sura-i-Baqara that whoever owned some property should bequeath it, before his death, to his parents and other relatives: It is prescribed for you, when one of you approacheth death, that he bequeath into parents and near relatives in kindness. (II: 18)). Sometime latter, complete law of inheritance was revealed in Sura-i-Nissa, which repealed the earlier command of Wasiyat (Will), at least in respect of legal heirs. Moreover, while the Apostle of God announced many other essential rules and principles, in the sermon of the Farewell Hajj, he, also declared that since by sending down the law of inheritance, the Lord had determined the share of all those who were legally entitled to inherit, not Will should, after it, be made in respect of an heir. It is this commandment that Hazrat Umamah has spoken of, and, in Mishkaatul Masabih, after quoting the above Tradition from Sunan-i-Abi Dawood and Ibn-i-Maja, it is added that "in Dar Qutni it is related that the Apostle of God said: 'Now, a Will is not (valid) and lawful in respect of an heir except that the other heirs wish it and are agreeable to it. ●

Erdogan's Success in Turkey

At a time when most of the Muslim countries are in turmoil and are struggling to get liberated from a stifling era of authoritarian rule the emergence of Turkey as a strong nation combining democracy, Islam and capitalism has illuminated a path that others can capture.

Turkey which was once the centre of Ottoman Empire has witnessed many ups and downs of the History. After a glorious past it passed through very testing times. Now it has again assumed importance for the rest of the world because it has been under going a profound transformation.

On June 12, 2011 millions of Turks participated in a crucial parliamentary election and voted A K Party headed by Prime Minister, Recep Tayyip Erdogan to power again. This political party is rightly known as Justice and Development Party. It may be recalled that AKP

evolved from banned Islamist movements. First elected to power in 2002 it has made tremendous strides in the field of development. Establishment of Textile Mills and wood craft units helped its economy. A report says that only furniture business yielded cash flow beyond one billion dollars.

Erdogan has transformed Turkey into one of the world's fastest growing economics. He is also credited in ending a cycle of military coups. The present constitution is heavily titled towards military's supremacy. Erdogan wish to make suitable amendments in the constitution but unfortunately even in current election he failed to get absolute majority to enable him in bringing about the desired changes. The present constitution was formulated and enforced after the "demise" of Caliphate and Mustafa Kamal a Britain's

stooge, capturing the power. In his zeal to appease Britain Mustafa Kamal imposed restrictions on mosques and Madrasas. He not only banned learning of Arabic but offering "Namaz" and recitation of Holy Qur'an in Arabic was restricted. Turks deserve praise for preserving their faith. They crammed (Hifz) the Holy Qur'an and adhered to their Islamic ideology unmindful of official wrath.

Turks an enlightened nation, remained allergic to Military rule and its 'Secular' constitution.

They gave a befitting reply to Military backed secularists wherever they got an opportunity. In a general election Najmuddin Arbakan was voted to power. Considering a threat to Army supremacy many hurdles were created for Arbakan to run his government. Finally his government was dismissed. His

Rifah party was banned. But the way shown by him could not help Military to regain public confidence. Fazilat party and then Justice and Peace party surfaced. Present Prime Minister Erdagon when he was may-or of Istambul and quite popular there once recited in public a poem in praise of mosques. Only on this petty charge he was arrested and thrown in Jail. In spite of the tyranny of the Military rule Islam kept on digging its roots. Secular elements with the support of Military did make efforts to suppress the uprising of Islam but could not make any dent.

Erdagon has a very testing time ahead because Military with its constitutional authority will put hurdles in his way. But public is now on the side of Erdagon and that may help him in running a stable government. ●

(S. A.)

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Concept of Human Unity and Equality

Historic Declaration of Man's Brotherhood

The second great favour conferred by the Messenger of God on human beings was the concept of equality and brotherhood of mankind. The world before him was divided by manifold divisions of castes and creeds, tribes and nations; some claiming the ranks of nobility for themselves and condemning others to the position of serfs and chattels.

These differences were by no means less sharp than those existing between the free-born and the slaves or between the worshipper and the worshipped. It was for the first time, amidst the gloom overshadowing the world for centuries, that the world heard the clarion call of human equality from the Prophet of Islam.

"O Mankind, Your God is One and you have but one father. You are all progeny of Adam, and Adam was made of clay. Lo! the noblest among you, in the sight of God, is one who is best in conduct. No Arab has any preference over a non-Arab nor a non-Arab over an Arab save by his piety."

His announcement was in fact a twin declaration of Unity of God and Unity of mankind. These are the two natural foundations for raising the edifice of race and progress, friendship and co-operation between different people and nations. It created a twin relationship between human beings – that of One Lord of all mankind and the

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other of one father of all of them. Oneness of God was the spiritual principle of human equality just as a common lineage placed them on the same plane of humanity.

"Mankind, fear your Lord, who created you of a single soul, and from it created its mate, and from the pair of them scattered abroad many men and women: and fear God by whom you demand one another, and the wombs, surely God ever watches over you."

"O mankind, We have created you male and female, and made you races and tribes, that you may know one another, Surely the noblest among you in the sight of God is the most God-fearing of you. God is All knowing, All-aware."

The Prophet of Islam simultaneously announced:

"God has put an end to the convention of pagan past taking pride in your fathers; now there will be pious believers or unbelieving wrongdoers, All are sons of Adam and Adam was made of clay. No Arab excels a non-Arab but by his piety."

These were the teachings which made Islam, consisting of widely different tribes, races and nations, a commonwealth of the believers hailing from many countries and regions. It conferred no privileges at all: no Bani Lavis and Brahmins of Judaism and Hinduism. No tribe or race could claim any preference over another no any blood or lineage could lay a claim to

nobility for its own sake. The only criterion recognized for preference over others was an individual's endeavour to improve his morals and character. Musnad of Imam Ahmad reports the Prophet as saying: "Iranians would attain knowledge even if it were to be found in Venus."

Arabs have always showed highest marks of respect to those non-Arab scholars who have excelled them in religious disciplines and taken them as their teachers and guides. Strange though it may seem, they have not conferred such titles of honour on Arabs as they have on certain non-Arabs. Imam Muhammad bin Ismail-al-Bukhari (d.256 A.H.) was called by them as Amir-ul-Muminin fil Hadith (Commander or the faithful in hadith) and his Al-Jami al-Sahih was regarded as the most authentic book next only to the Qur'an. Imam Abul Maali Abdul Malik al-Juwaini of Nishapur (d.268 A.H.) was known as Imam-ul-Haramayn (Leader of the two sacred cities) and Imam Abu Hamid Muhammad b. Muhammad al-Ghazzali (d.505 A.H.) as Hujjat-ul-Islam (Proof of Islam).

By the end of the first century of Islamic era non-Arabs had attained distinction in almost every branch of learning and attained prominence even in such sciences as fiqh (jurisprudence) and Hadith (Traditions). Any work on literary history of the Arabs or biographies will bear witness to this development. All this happened in the golden era of Islam when the Arabs held political power in their hands.

An eminent Arab scholar Abdul Rahman b. Khaldun (d. 808 A.H.) expresses surprise over it. He says:

"It is a strange historical fact that

most of the scholars of religious and intellectual sciences were non-Arabs. The contribution of the Arabs was extremely meager although it was an Arab civilization and its founder was also an Arab. Saibuyah held the most prominent position in Arabic Syntax, then it was Bu 'Ali Farsi and then Az-Zajaj, and all these were non-Arabs. Same is the case with the experts in the field of hadith (Traditions) usulfiqh (principles of jurisprudence) and ilm Kalam (theological dialectics).

The announcement made by the Prophet of Islam, cited in the beginning, was made on the historic occasion of his last Hajj. When this announcement was made, perhaps, it would have been difficult for the world to fully appreciate its practical significance. It was a revolutionary call signifying release of man from the current pressures of society, its values, standards, traditions and practices.

Man always accepts any change gradually and in directly. We can touch a covered electric wire but not a naked one since it would give a shock which may even cause our death. And, this declaration was then more appalling than an electric shock.

The long journey of knowledge, thought and culture has now made this revolutionary call so acceptable to us that today every political and social organization swears by the Character of Human Rights adopted by the United Nations, Now nobody is taken aback by it, but was it the same when the Prophet proclaimed it?

Humanity before Islam

There was a time when superiority of blood and clan was accepted as a matter of fact. There are

still people who trace the descent of their forefathers from the sun or the moon.

The Quran quotes the belief then held by the Jews and Christian in these words: "The Jews and the Christians say: We are the children of God, His loved ones. "The Pharaohs of Egypt claimed themselves to be incarnation of Ra, the Sun god, while India had several ruling families who arrogated themselves as the progeny of the sun (suryavansi) or the moon (chandravarsi.). The emperors of Iran called themselves kesra or Chosroes which meant that Divine blood flowed in their veins. Chosroes 11 (Khosrau Parvez) had lavished himself with this grandiose title: "The Immortal soul among the gods and peerless God among human beings; glorious is whose name; dawning with the sun-rise and light of the dark-eyed night."

The Caesars of Rome were called 'Augustus' which meant majestic, venerable, since they were entitled to receive divine honours. The Chinese rulers deemed themselves to be the sons of Heavens. They believed that the Heaven was their God, who, with his spouse, the goddess earth, had given birth to the human beings and pau ku, the Chinese Emperor, was the first-born son of Heaven enjoying supernatural powers. The Arabs were so proud of their language that every nation besides their own was an 'ajami or dumb to them. Likewise, the Quraysh of Mecca being conscious of maintaining their superiority claimed a privileged position even during the Hajj. They never went to the plain of 'Arafat with others. They stayed in the Mosque at

Mecca or went to Muzdalifa claiming that privilege on the ground that they belonged to the House of God. They also claimed themselves to be the elites of Arabia.

The most glaring peculiarity of the religion-social structure of India of the olden days was the all-powerful caste system. This rigid social order having the sanction of religion behind it allowed no inter-mixing of races for it was meant to protect the privileged position of Brahmins. It classified the population of India into four classes with reference to the vocation followed by a particular family in which an individual was born. The system which covered the whole gamut of social life in India divided the people into four castes, namely, (i) the Brahmin or the learned and priestly class, (ii) the Kshatriyas or the fighting and ruling class, (iii) The Vaisyas or trading and agricultural people, and (iv) the Sudras or the lowest caste, created from the foot of God, in order to serve the above three classes.

This law of caste distinctions gave to the Brahmin the distinction, superiority and sanctity not enjoyed by any other caste. He was sinless and the saved even if he destroyed the three worlds; no impost could levied on him; he could not be punished for any crime; while the Sudra could not accumulate wealth or touch a Brahmin or a sacred scripture.

The Vaisyas, or the working classes like weavers, boatmen, butchers etc., and the Sudras like scavengers were not allowed to live in a city. They came into the town after the daybreak and left in before the sun-set.

Not allowed to enjoy the amenities of urban life, they lived in the rural slums.

The most precious gift that Muslims brought to India was the concept of human equality which was completely unknown to India. The Muslim society was not castes and no trade was allocated to any particular class. The Muslims mixed freely, lived and dined together, all were free to read or write and carry on any occupation. The Muslim social order posed a challenge to that obtaining in India, but it also proved a blessing for it. The rigour of caste distinction was weakened and movements of social reform were able to concentrate on the shortcomings of Hindu society and consequently untouchability was removed to a large extent.

Jawahar Lal Nehru, the ex-Prime Minister of India, has acknowledged the debt India owes to Islam. He writes in the *Discovery of India*:

The impact of the invaders from the north-west and of Islam on India had been considerable. It had pointed out and shown up the abuses that had crept into Hindu society – the petrification of caste, untouch-ability, exclusiveness carried to fantastic lengths. The idea of the brotherhood of Islam and of the theoretical equality of its adherents made a powerful appeal, especially to those in the Hindu fold who were denied any semblance of equal treatment.

Impact of Islam on Hinduism can be seen in the movement of Bhakti (love and devotion) which began in South India during Muslim rule and spread to the whole country. Describing this movement Dr. Tara Chand writes:

"..... along with them marched a goodly company of saintly men who addressed themselves to the common people. They spoke the common people's dialects and in the main imparted their message through word of mouth. Many of them were endowed with the gift of poetry and their homely memorable verse went direct into the heart of their listeners. Their avoidance of the learned jargon, their simple teachings stressing the love of God and of man, their denunciation of idolatry and caste, of hypocrisy, inequality and the externalia of religion, their sincerity, purity and dedicated life appealed to wide circles among the masses.

"Their utterances gave shape to the modern Indian languages. Their enthusiasm stirred the springs of life and moved men to high endeavour and unselfish behavior. There is a strange exaltation in society in every region during the fifteenth, sixteenth and seventeenth centuries, which cannot be accounted for without taking into consideration this sudden outburst of spiritual energy. These centuries are filled with voices – at once warning and encouraging – of truly noble and large-hearted men in surprisingly large numbers. Yet most of them were of humble origin and they destroyed the myth of aristocracy based on birth.

The spirit of human brotherhood built up by Islam is not hampered by concepts of racialism or sectarianism, be it linguistic, historic, traditionistic or even of dogmatic nature. Its power to unite different races and nations in one brotherhood has always been recognized. A noted orientalist H.A. R.

Gibb says:

"But Islam has yet a further service to render to the cause of humanity No other society has such a record of success in uniting in an equality of status, of opportunity and of endeavour so many and so various races of mankind. The great Muslim communities of Africa, India, and Indonesia, perhaps also the small Muslim community of Japan, show that Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of the East and West is to be replaced by co-operation, the mediation of Islam is an indispensable condition."

The British historian A.J. Toyanbee agrees with Gibb that Islam alone can efface race consciousness.

"The extinction of race consciousness as between Muslims is one of the outstanding achievements of Islam, and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue"

"Though in certain other respects the triumph of the English-speaking peoples may be judged, in retrospect, to have been a blessing to mankind, in this perilous matter of race feeling it can hardly be denied that it has been a misfortune."

Islam was the first religion which preached and practiced democracy. The well-known Indian freedom fighter and poetess Mrs. Sarojini Naidu witnessed and affirmed this quality of Islam.

"It was the first religion that preached and practiced democracy;

for, in the mosque when the call from the Minaret is sounded and the worshippers are gathered together, the democracy of Islam is embodied five times a day when the peasant and the king kneel side by side and proclaim, "God alone is great." I have been struck over and over again by this indivisible unity of Islam that makes a man distinctly a brother. When you meet an Egyptian, an Algerian, an Indian and a Turk in London, what matters that Egypt was the motherland of one and India the motherland of another."

Malcolm X was a racist for whom 'devil white man' was a Satan. He shed all his prejudices on coming in contact with the Muslims. He recounts his own experience:

"During the past eleven days here in the Muslim World, I have eaten from the same plate, drunk from the same glass, and slept in the same bed (or on the same rug) – while praying to the same God – with fellow Muslims, whose eyes were bluest of the blue, whose hair was blondest of the blond, and whose skin was the whitest of the white. And in the words and in the actions and in the deeds of the 'white' Muslims, I felt the same sincerity that I felt among the black African Muslims of Nigeria, and the 'white' from their attitude.

"I could see from this, that perhaps if white Americans could accept the Oneness of God, then perhaps, too, they could accept in reality the Oneness Man – and cease to measure, and hinder, and harm others in terms of their 'differences' in color"" ●

Three Phases of Prophet Muhammad's (PBUH) Life

According to the lunar calendar, Prophet Muhammad lived 63 years. These 63 years of his life had three phases.

First phase is from his birth to the age of forty, second phase is from forty- one to fifty three and third phase is from fifty –four to sixty three. First phase is of pre prophet hood, in which prophet lived along with his family with bright and clear character and nobility, through which they knew his good character and loved him. In this phase prophet married at the age of twenty-five. After marriage prophet went on accomplishing his responsibilities towards his family. He got a gentle wife, whose mind matched with the mind of prophet. Thus, they both lived together with love and healthy relationship. Prophet had many children from her and nurtured their children good.

When he was at the age of forty, the first message descended from Allah and then it continued. He had been guided how to preach the divine message among the people and how to lead them. Thus, it is kept, on his shoulder the duty of following the truth himself and preaching it among the people. It was the second phase of his age from forty-one to fifty-three in which he was ordered to advise people to leave in justice and sin. Prophet continuously spread his message among the people, but people got angry of him for preventing them from forbidden and unlawful things. Their claim was that how could we leave whatever we have seen our predecessors doing. Therefore they began to oppose him. They started to put obstacles in his way. They tortured people who loved prophet's message and followed him. Prophet is ordered to have patience on the opposition and all the torture and to continue his work until people planned to kill him and prepared the strategy to slay him. Meanwhile, some eminent personalities from Madinah came to Makkah to perform Hajj and they heard about the prophet, they met him, listened to his message, embraced it and called him to migrate to Madinah. They promised him that they would provide protection to him and whatever he will need, watching the entire status, prophet decided to migrate to the Madinah when prophet reached Madinah, people of Madinah supported him in all, which he needed. They chose him their spiritual, social and political leader. Thus, they accomplished their promises. It was the third phase of his life. ●

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Sincerity

Syed Sulaiman Nadwi

The distinguishing feature of religion is that it appals to the heart of man and all its activities, actions and deeds depend upon it. It is the main-spring of our belief, 'Ibadat (acts of devotion), ethic, dealings with human beings. The Holy Prophet (PBUH) has elucidated this fact in a Hadith:

Known that in the body there is a bit of flesh; when it is sound the whole body is sound, and when it is corrupt the whole body is corrupt. Know it is the heart.

It is due to soundness of heart that man acts rightly and avoids the wrong. Therefore, the edifice of religion has been built upon it. Islam teaches that there should not be any material selfish motive behind our actions nor they should be for the sake of showing off or winning popularity. So all our actions should be free from all sort of hypocrisy and should be in obedience to the commands of Allah and to please Him. This is called sincerity and devotion to Allah. The Messenger of Allah (PBUH) was ordained:

So we have revealed the Scripture unto thee (Muhammad) with truth; so worship Allah, making religion pure for Him (only). (39:2)

This means that religion and worship should be purely for Allah alone and it does not become us to ascribe partners unto Allah, may these be in the form of stone, clay, heavenly bodies, or any false god of our own lust. Therefore the Holy Qur'an has said:

Hast thou seen him who chooseth for his god his own lust? Wouldest thou then be guardian over him? (25:43)

It is, therefore, an important aspect of the teachings of Islam than all our actions should be free from all sorts of evil thoughts of adoration of any other than Allah. Allah's Messenger (PBUH) was ordained to declare:

Say (O Muhammad): Lo! I am commanded to worship Allah making religion pure for him (only).

And I am commanded to be first of those who surrender (unto Him).

Say: Lo! If I should disobey my Lord, I fear the doom of a tremendous day:

During the preaching of Islam, the Prophets (PBUH) had always been long declaring that what they were doing was not for the sake of getting any worldly or material benefits therefore but in obedience to the command of Allah:

It was declared in the words of Nuh (Noah) (PBUH):

And I ask of you no wage therefore; my wage is the concern only of the Lord of the worlds. (26:164)

The Holy Prophet (PBUH) said:

Say: Whatever reward I might have asked of you is yours. My reward is the affair of Allah only. He is witness over all things. (34:47)

That is, He is aware of everything. He knows even the intentions of our hearts. He knows that

my endeavour is selfless and for His sake only. He said at another place:

This it is which Allah announceth unto his bondsmen who believe and do good works.. Say (O Muhammad unto mankind): I asked of you no fee therefore save loving kindness among the kinsfolk. (24:23)

That is, Allah Messenger (PBUH), the greatest benefactor of humanity made selfless efforts not for personal gain but for the welfare of the people. What he desired was that they should fulfil the rights of their near relatives and live amicably.

It has also been said in the Holy Qur'an:

Say: I ask of you no reward for this, save that whoso will may choose a way unto his Lord. (25:57)

Without sincerity and devotion man's relationship with both Allah and his fellowmen cannot remain correct and intact. Sincerity towards Allah prompt him to wholehearted devotion in worship and weed out of his character whatever trace is there of hypocrisy, greed, selfishness, envy or the desire for reputation or power, while sincerity toward his fellow human beings, lead him to behave in an open and straightforward manner and he does not use or manipulate them for his own purpose and he likes for them which he likes for himself and thus their relations are not straitened.

The Holy Qur'an has related the story of the two sons of Adam (PBUH), Abel (Habil) and Cain (Qabil) when they offered their offering to God (Abel's being a ram and Cain's being produce of the earth). It was accepted from one of them, that is from Abel. Cain was

enraged; but he concealed his envy until Adam performed pilgrimage, when he said to his brother: I will assuredly slay that. Abel said: Wherefore? Cain answered: Because of the acceptance of thing offering to the exclusion of mine. Abel replied: God only accepteth from the pious. It is clear that sincerity and whole hearted devotion to Allah are essential features of our *'Ibadat*.

Pharaoh and his people would not distinguish between a Prophet and a magician. Both of them (Moses and the magicians) displayed their wonderful and amazing acts. Although there was no apparent physical difference between the two, the feats of the magicians or sorcerers where a mere magic show and jugglery and tricks or sleight of hand but the act of Moses (PBUH) was to bring about a revolution in the moral and spiritual life of the people. The world has long forgotten the feats of the magicians being transitory and for the time being but the miracles of Moses (PBUH) gave them a new Shari'ah and infused a new spirit and vigour in the life of the people and created a new state on the new ideology, which existed for a long time.

The word trust or confidence (in Allah) is significant in the terminology of Islam. There is a wrong notion about this word in the minds of a common man. It is so often incorrectly stated that one should not strive, plan or work and simply sit back and let thing take their course in blind resignation to fate destiny as he has not the power to alter it and what is to happen must occur. There is hardly any grain of truth in it. It is mere thought of some shallow-minded theologians. ●

Characteristics, Virtues And Traits Of The Prophet (SAW)*

S.M. Rabey Hasani Nadwi

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

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

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

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

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

The case with the Prophet Muhammad (PBUH) was exactly the same. He had been loved and liked for forty years by the people among whom he had lived. But, when he took to preventing them from their wrong practices and distorted religion and started calling them towards good

*Extracted from The Perfect Guide For Mankind,
Dar-Al-Rasheed, Lucknow, pages, 440, Price: Rs 250

morals and correct religion, they got disaffected with him. But, despite getting extremely belligerent on his making the call, some of them would keep mulling over his message and finally have it accepted. For they were well aware of his humanitarianism, honesty, chastity and good character. Hence, whoever listened to him with an open mind would get enamored of him. So much so that one coming to him with the intention of causing harm to him would suddenly get transmogrified after having witnessed his (PBUH) amiability. Never the less a large number of the people would not be willing to listen to his message. They would have their ears, as it were, stuffed with cotton, making sure that it does not get into their ears, And, then, in order to prevent him from giving this message, they would adopt violent ways and be cruel to him.

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

Umm-ul-Momineen, Hazrat Khadeejat-ul-Kubra (RAA) had said what is quoted above on the basis of her common-sense, her unsophisticated

nature as well as the experiences of her own personal life and the knowledge she had of the people. The Prophet (PBUH) had earned from the people the honorifics of 'As-sadique' and 'Al-Ameen' because of his good traits, honesty and probity. That was the testimony from them to the fact that he was really very honest and extremely trustworthy. Hence, despite being hostile to him, they relied on him for safe custody. He (PBUH), too, used to be considerate to everyone on occasions where his cooperation and compassion was required. Even on occasion of renovation of ka'ba he joined all others in carrying stones. Whenever there would be helped by him. One instance of the same is as follows: There was a man whom Abu Jahl had bought camels from. But, in making payment of the price, Abu Jahl had adopted the course of inordinate dilly-dallying. Whenever he would come to him collect the price, he would put him off. In a gathering of youths from the Quoraish, that man brought up this issue. Some of the people in the gathering saw there a prospect of having some fun. As the case involved Abu Jahl who was extremely hostile to the Prophet (PBUH), they thought it would be great fun to watch when the two come to combat each other. They said to him (pointing towards the Prophet – SAW): 'Go to that gentleman sitting there and seek assistance from him.' He came up to him (PBUH) and, making a complaint of Abu Jahl's dishonesty, sought assistance from him. Even though it was something preposterous for him (PBUH) to go to Abu Jahl and make an appeal to, or

Monotheism In Hindu Scriptures

M.Khurshid Akhtar

The Qur'an says: For each period there is a book (Qur'an. 13:38)

Even though Hindus are one the most dubious faiths in the world, there is no denying the fact that they too believe in some of the scriptures. Being one of the oldest civilizations. Hindus with a huge population in world mainly in India. Believe in faith, which is mired in controversies.

The term Hindusim draws from the word Hindu, which refers to a people living around the Sind or Indus River area, in the Indian subcontinent. Though often termed as Hindu religion, the word does not find any mention even in their own religious scriptures. The term has at best only a geographical significance. And ,it's a late phenomenon to associate Hindus majority of the people in India are called Hindus. There are approximately over 80 million Hindus in India, barring the controversy that most on them like Dalits etc. are not Hindus.

Pt. Jawaharlal Nehru, the first Prime Minister of India, in his book. Discovery of India, mentions that the earliest reference to the word Hindu can be traced to a tantric of the 8th century CE, where it means a people and not a follower of a particular religion.

"The word Hindu is no where mentioned in Indian literature or scriptures before the advent of Muslim to India", according to the Encyclopedia of Religions and Ethics.

In the 19th century, the Britishers

coined Hindusim while referring to the faith of Hindus living in India. According to New Encyclopedia Britannica 20:581, the British writers in 1830 gave the word Hindusim to be used as the common name for all the beliefs of the people of India excluding the Muslims and converted Christians.

Hindusim does not owe its origin, formation or finalization to any historical person or a prophet since there are no uniformly accepted beliefs, sacraments, rituals and practices in Hinduism, there are no criteria for establishing rules in Hinduism. In short a person who calls himself a Hindu becomes a true practicing Hindu irrespective may be his beliefs and practice.

Some Hindu scholars agree that Hinduism is a misnomer and it should be called as Sanatana Dharma, meaning eternal religion, or Vedic Dharma, meaning religion of the Veda. Again, according to Swami Vivekananda, the followers of this religion are referred to as Vedantist.

Faith in Hinduism is not defined. It does not have any unified or codified set of beliefs nor has any defined set of principles, which like in Islam, could be obligatory on its followers to practice. A Hindu is free to practice anything he pleases. There is nothing compulsory or prohibited to make him a non-Hindu.

Books of Hinduism

There are two kinds of sacred writings in Hinduism: Sruti and Smrti

did and never said why I did, or not did this or that.

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

Hazrat Abdullah bin Abi Aufa narrates that the Prophet (PBUH) had no inhibition and did not feel ashamed at going in company of any slave or any widow till his or her need was fulfilled.

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

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

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

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

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

The Prophet (PBUH) would have

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

A C o m p r e h e n s i v e Description of Sublime Morals and Noble Traits of the Prophet (PBUH):

The sublime morals, noble traits and great qualities of the Prophet (PBUH) have been mentioned in a very comprehensive and declamatory style by Hind Abi Hala (RAA) (who was the son of Umm-ul-Momineen, Hazrat Khadeejah-RAA and the maternal uncle of Hazrat Hasan and Hazrat Hussain-RAA): To quote him verbatim:

"Ridden with anxiety of after-life, the Prophet (PBUH) would remain all the time engrossed in pondering over matters related to the Hereafter. That would usually go on, on end. It appeared as if he was never at rest. Often, he (PBUH) would keep silent for long. He would never speak needlessly. When he would begin talking, he (PBUH) would utter each and every word well enunciated. Same way he would bring his speech to end. Whatever he said, it was always every distinct, articulate and to-the-point. It would be neither unnecessarily prolong, nor too much succinct. He (PBUH) was mild-tempered and soft-spoken. He (PBUH) was neither rude, nor discourteous. Neither he humiliated anyone, nor would he like being humiliated. A good thing given him would be highly appreciated by him. He would make much of it, howsoever little it might be (even if it were so little as could not be easily seen) and would not

deprecate it. As to items of food and drink he (PBUH) would never get angry about anything mundane and whatever pertains to this world. But, whenever any obligation towards God was not duly met, such would be his indignation as could not be faced by anyone till he would have it made up for. For wrongs done to his own person, he would have never get angry, nor something, he did so with whole hand. When he (PBUH) pointed out amazed at something he had his hand turned over. While talking, he (PBUH) would have the palm of his right hand touched by the thumb of the left hand. Angry and displeased with something, he would have his resplendent face completely averted; pleased and joyful, he would look downwards. His laughter was mostly but a smile and that was when his auspicious teeth which were as neat and clean as hailstones would be visible."

A family-member and one of the persons closest to the Prophet (PBUH), Hazrat Ali (KAW) had best means and opportunities of knowing all about him (SAW). He was also a keen observer of human psyche and mores and manners. In addition, he had the gift, most of all others, of defining, describing and portraying a thing or character in all its vividness. About the 'sublime morals' of Prophet (PBUH) he says:

"He was predisposed to refrain from unseemly language, reviling and deeds shameful. In no wise he said or did anything improper. He never raised his voice in a market place; nor did he return in his life he laid his hands on anyone save in a fight for the sake of Allah; nor did he strike ever any servant

or a woman. I never saw him exacting retribution for any offence or excess excepting when the honour of God was concerned or the limits set by Him were transgressed. In the latter case, no doubt, he (PBUH) would be more enraged than anybody else. If he had the choice between the two courses, he would choose the easier one. When he came to his house, he behaved like a commoner, cleaned his garments, milked the sheep and performed the household chores.

"The Messenger of God was not given to idle talk and spoke only when it was a matter of concern to him. He comforted the people and did not make them disgusted. If a man of rank or nobility called on him from another tribe, he showed him due honour and had him appointed to some respectable post. He would be cautious in making comments on the people without having them deprived of his affability and courtesy. He kept his companions always posted with the events and happenings and used to keep enquiring about their welfare.

"He commended and supported what was good and denounced and depreciated what bad or vile; strengthened the one and weakened the other. He was always moderated and uniform in his dealings without there being any shift or change in it. He never allowed anything to escape his attention least others should become negligent or get distracted. He took care to possess the means for meeting every contingency. In keeping the Truth upheld, he would neither lag behind nor would cross the limits. Those who used to be in his proximity were always the virtuous and the elite of the people. The

S.Radhakrishnan page 737 and in sacred books of the east Volume 15, the Upanishad, part 11, page 253]

Similar messages abound in the Holy Qur'an like in 112:4, 42: 11, and 42: 11.

There are verses in the Hindu scriptures that conform to the Islamic concept of One God like na sandrse tisha ti rupam asya, na Pasyati kas canainam (His form is not to be seen; no one sees Him with the eye. Those who through heart and mind know Him as abiding in the heart become immortal). [The Principal Upanishd by S.Radhakrishnan page 737 and in sacred books of the east Volume 15, the Upanishad part 11, page 253]

We can compare the above verses with those of the Holy Qur'an: 'No vision can grasp him. But his grasp is over all comprehension, yet is acquainted with all things.' (6:103)

Monotheism in Hindu Scriptures

It is mentioned in Yajurved: "na asya pratima asti" (There is no image of Him). [Chapter 12, Verse 3] It further says: "He is unborn. He deserves our worship" and "There is no image of him whose glory verily is great. "He sustains within Himself: all luminous objects like the sun etc, may not harm Me. This is my prayer. As He is unborn, He deserves our worship. (The Yajurveda by Devi Chand M.A. page 377)

Yajurved says: He is bodiless and pure. (Chapter 40, Verse 8) He hath attained unto the bright, bodiless, woundless, sinless, the pure which evil hath not pierced. Far-sighted wise, encompassing, he self existent hath prescribed aims as propriety demands

unto the everlasting years (Yajurveda Samhita Ralph I.H.Griffith page 538)

It is also mentioned: "Andhatma pravishanti ye asambhuti mupaste" (They enter darkness, those who worship natural things, for example air, water, fire etc. [Yajurved, Chapter 40, Verse 9] It further says: "They sink deeper in darkness those who worship Sambhuti i.e. created things," For example table, chair idol etc.; "Deep into shade of blinding gloom fall asambhuti's worshippers. They sink to darkness deeper yet who on sambhuti are intent." (Yajurveda Samhita by Ralph T.H. Griffith page 538)

Atharvaveda (Book 20,Hymn (Chapter) 58, Verse 3: "Dev maha osi" (God is verily great) Verily, surya, thou art great; truly, aditya, thou art great. As thou art great indeed thy greatness is admired: yea, verily, great art thou, O God". (Atharvaveda Samhiti Volume 2, William Dwight Whitney page 910)

The Qur'an says in Surah Rad: "He is the Great, the most High." (13:9)

Rigveda, the most oldest and sacred amongst all the Vedas, says: "They (sages) have styled (Him, God or the sun) Indra (the respendent), Mitra (the surveyor), Varuna (the venerable), Agni (the adorable), and He is the celestial, well-winged Garutmat (the great), for learned priests call one by many names as they speak of the adorable as yama (ordainer) and matarisvan (cosmic breath)," [Book No. 164,Verse 46]

Rigveda gives no less than 33 different attributes to Almighty God, mostly mentioned in Book 2, Hyman 1. Brahma is one such attribute, which means Creator. In Arabic, it means

Khalīq. Muslims too call Allah a khalīq, Creator or Brahma.

So, Hinduism the faith gives a clear concept of God, which no monotheistic religion can have any disagreement. But they degenerated the concept by reducing Him to an image of a deity with four heads and four hands. And, by doing this, they go against their own religious edicts, which says: "Na tasya pratima asti" Three is no image of Him (Yajurveda, Chapter 32, Verse 3)

The concept of Vishnu, which means the Sustainer, holds the same argument. In Arabic, it means Rabb. Hindus have again reduced the concept of Rabb to an image of a person with four arms. This goes against their own scripture, which says in Yajurveda (Chapter 40, Verse 8). Rigveda, Book 8, Hymn 1, Verse 1: Ma Chidanyadia Shansata (Do not worship anybody but Him, the divine one Praise Him alone)

Book 5, Hymn 81, Verse 1: Verily great is the glory of the divine creator (Rigveda Samhiti, Volume 6, page 1802 and 1803 by Swami Satya Prakash Saraswati and Satyakam Vidhyalanka)

The Qur'an says: Praise be to Allah, the Cherisher and Sustainer of the worlds. (1:2)

Rigveda (Book 3, Hymn 34, Verse 1): The bounteous giver (Hymns of Rigveda, Volume 2, page 377, by Ralph T.H. Griffith) is same as in Qur'an (surah Fatiha): Most Gracious, most merciful. [1:3]

Yajurveda (Chapter 40: Verse 160): Lead us to the good path and remove the sin that makes us stray and wonder. By goodly path lead us to riches, Agni, thou God who knowest all

our works and wisdom. Remove the sin that makes us astray and wonder: most ample adoration will we bring thee (The Yajurveda Samhiti by Ralph T.H Griffith page 541).

Similar message is given in Surah Fatiha: Show us the straightway, the way of those on whom thou has bestowed thy grace, those (portion) is not wrath. And who go not astray, (1:6-7)

Rigveda (Book No VI, Hymn 45, Verse 16): Ya eka ittamushtuhii praise Him who is the matchless and alone. (Hymns of Rigveda by Ralph T.H. Griffith page 648)

Brahma Sutra of Hindu Vedanta: Ekam Brahm, dvitiya naste nen ma naste kinchan (There is only one God, not the second, not at all, not in the least bit).

Notes on Prophet (peace be upon him)

According to Bhavishya Purana, A malechha (belonging to a foreign country and speaking foreign language) spiritual teacher will appear with this companions. His name will be Muhammad. Raja (Bhoj) after giving this Maha Dev Arab (of angelic disposition) a both in the panchgavya and the Ganges water (i.e. purging him of all time) offered him the presents of his sincere devotion and showing him all reverence said. I make obeisance to thee. Oye! The pride of mankind, the dweller in Arabia, Ye have collected a great force to kill the Devil and you yourself have been protected from the malechha opponents. (Prati Sarage, Parv III Khand 3, Adhyaya 3, Shloka 5 to 8)

The Prophecy clearly states:

love we do not harm him and always try to keep him happy and cheerful. The same is the treatment of God with His creatures and servants. Accordingly, God taught us various ways and devices to perpetuate human dignity and as to how we live with each other with peace and serenity. He says: "O ye who believe! Let not some men among you laugh at others; it may be that the (latter) are better than the (former): nor let some women laugh at others; it may be that the latter are better than the (former) not defame nor be sarcastic to each other, nor call each other by (offensive) wickedness, (to be used of one) after those who do not desist are (indeed) doing wrong. (S49. A.11) He further says : "O ye who believe! Avoid suspicion as much (as possible) : for suspicion in some cases is a sin and spy not on each other, nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother ? nay, ye would abhor it..... But fear Allah : for Allah is oft returning, most merciful" (S 49, A. 12). God further lays great stress on human dignity by declaring that "If any one slew a person unless it be for murder or for spreading mischief in the land – it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people" (S. 5.A.32)

He further warns us saying that "The punishment of those who wage war against Allah and His messenger, and strive with his might and main for mischief through the land is: execution or crucifixion, or the cutting off hands and feet from opposite sides, or exile from the land : that is their disgrace in this world and a heavy punishment is their's in the hereafter." (S.5.A33)

In this context it should be kept in mind that God sent Prophets and

messengers to show people the path of salvation. All Prophets performed their duties with integrity and honesty.

But a long time had passed since the raising of Jesus by God, humanity had reached the edge of precipice. People had gone astray. Even divine books were not intact. Hence God sent Muhammad (SAW) to extricate people from the darkness to lead the right path and enlightenment. It is Muhammad who first taught people the lesson of brotherhood, fraternity, love and equality. Besides he first introduced Human Rights and stressed its importance. Indeed the last sermon of the Prophet was the first Charter of Human Rights. S. Abul Hasan Ali Nadwi (RAH) says: "The world before the Prophet Muhammad (SAW) was divided by manifold divisions of castes and creeds, tribes and nations, some claiming ranks of nobility for themselves and condemning others to the position of serfs and chattels. It was for the first time that the world heard the revolutionary message of human equality from the Prophet of Islam."

"O mankind, your God is one and you have but one father. You are all progeny of Adam and Adam was made of clay. Lo! the noblest among you, in the sight of God, is the best in conduct. No Arab has any preference over a none-Arab nor a not-Arab over an Arab save by his piety." The Prophet said : "The entire creation constitutes the family of God and he is dearest to Him who is the best in his dealings with God's family." Narrated Anas (R): The Prophet (SAW) said : "none of you will have faith till he wishes for his (Muslim) brother what he likes for himself. He said : "A person whose neighbour is not safe from his acts of misdemeanor shall not enter

Paradise" "He who has had a full meal while his neighbour sleeps at night on an empty stomach is not a true Muslim" Narrated Musa (R) : some people asked Allah's apostle (S) whose Islam is the best ? i.e. (who is a very good Muslim?" He replied. "One who avoids harming the Muslims with his tongue and hands."

Despite these instructions and advice of the holy Quran and Sunnah, if any Muslim gets involved in unholy and anti-social activities, he is not a good Muslim. What to speak of harming and killing any one, a true Muslim can not even call anyone names.

It is imperative that we must keep away from inhuman and terroristic acts. No religion allows such sort of atrocities and offences. If anyone commits such kind of heinous crimes and wrong doings, he is not true follower of his faith. He is reprobate, malevolent and not loyal to his religion.

The need of the hour is that we should abide by the teachings of our respective religions in letter and spirit. Moreover, we must develop humanitarian attitude and come forward to render welfare and charitable services for the poor and down-trodden sections of the society irrespective of caste, creed, colour and region.

To sum up the argument it will be apt to quote the Prophet "God shows His mercy on those who show mercy to others." Maulana Hali has beautifully and ably composed the above tradition of the Prophet in this couplet.

"Karo Mehrabani tum Ahle Zami par

Khuda mehraban hoga Arshe-Barin Par"

(Be kind to man on earth God will be kind to you on the Empyrean) ●

AIMPLB Working Committee Meets

The AIMPLB has demanded some amendments in draft bills on waqf and communal violence besides the Right to Education Act. However, the demands have not been accepted by the UPA government. This has irked the board. During its working committee meeting in New Delhi, the board decided to expose the anti Muslim stand of the Congress by organizing rallies across the country.

The decision was taken in the meeting chaired by AIMPLB president Maulana S.M. Rabey Hasani Nadwi. The rallies would start from western UP by the end of this month and followed in various cities of the country. The AIMPLB had suggested to the government to amend the drafts of Waqf Bill, Communal Violence Bill, Direct Tax Code Bill and also Right to Education Act. However, the suggestions did not find favour with the government.

On the Communal Violence Bill, the AIMPLB had reservations that the draft prepared by the National Advisory Council ignored the role of provocative speeches, write-ups and rumours that lead to violence. "In most of the incidents of communal violence, the state governments and district level officers fail to deal with the matter properly and the Bill is silent on identifying those responsible and punishing them,.

On the Waqf Bill, the AIMPLB said its various provisions were incomplete and would lead to further damage to waqf properties. Besides, the proposed Waqf Development Agency would harm the waqf properties and also the income of the agency would be shared thus hampering the interests of the Muslim community.

The AIMPLB fears that the Direct Tax Code Bill would end the concession given to religious places and charitable societies and Anjumans in tax payment ●.

found in Musalmans and all sorts of vices have accumulated in the land of the Aryas. Islam will rule in India and its islands. Having known these facts O Muni, glorify the name of thy Lord.

Qur'an conforms this is, Surah Taukah, Chapter 9, Verse 33 & Surah Al-Saf, Chapter 61, Verse 9, It is He who hath sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the pagan may detect (it) and a similar message is given in, Surah Fatah Chapter 48, Verse 28, Ending with And enough is Allah as a witness.

In the 20th Book of Atharvaveda, Hymn 127. Some Suktas (Chapters) are known as Kuntap Sukt. Kuntap means the consumer of misery and troubles. Thus meaning the message of peace and safety and if translated in Arabic means Islam.

Kuntap also means hidden gland in the abdomen, These mantras are called so probably because their true meaning was hidden and was to be revealed in future. Its hidden meaning is also connected with the navel or the middle point of this earth. Makkah is called the Ummul Qura the mother of towns or the navel of the earth. In many revealed books, it was the first house of divine worship where God Almighty gave spiritual nourishment to the world. The Holy Qur'an says in Surah Ale-Imran, Chapter 3, Verse 95.

The first house (of worship) appointed for men that at Bakka (Makkah) full of blessings and of guidance and for all kinds of beings.

Another name for Makkah is Becca. Thus kuntap stands for Makkah or Becca. Several people have

translated these Kuntap Suktas like M. Blomfield, Prof. Ralph Griffith, Pandith Rajaram, Pandit Khern Karan, etc.

The main points mentioned in the Kuntap Suktas that is Atharvaved, Book XX, Hymn 127, Verses 1-13 are:

Mantra 1: He is Kaurama, or he praised one (Muhammad).

Mantra 2: He is Kaurama - the prince of peace or the emigrant, who is safe, even amongst a host of 60,090 enemies.

Mantra 2: He is a camel-riding Rishi, whose chariot touches the heaven.

Mantra 3: He is Mamah Risha who is given a hundred gold coins, ten chaklets (necklaces), three hundred good steeds and ten thousand cows.

Mantra 4: Vachyesv rebh, Oh! Ye who glorifies

Mantra 5: The praying ones with their prayers hurry on like powerful bulls.

Mantra 6: O you who praises hold fast the wisdom which earns cows and good things.

Disseminate this among the divine.

Mantra 7: He is the king of he worlds, the best of men and guide for the entire mankind.

Mantra 8-9: He has procured a secure dwelling for the people, gives protection to everybody and has spread peace in the world.

Mantra 10: People thrive happily end prospers under his rule and from the depth of degradation they rise to the height of glory.

Mantra 11: He is asked to wake up and warn the world.

Mantra 12: He is extremely

train fire. The Supreme Court and special teams are still investigating allegations of mass rape of women including genital mutilation and the tearing out of foetus from pregnant women's bellies.

2008- Kandhamal district, Orissa; The violence in Orissa between August 23 and October 1, 2008 was comparatively on a much smaller scale but was comparatively unique in being targeted against the micro-minority Christian community by communal mobs out to avenge the assassination of VHP Vice-president Lakshmananda Saraswati in his ashram by self-confessed Maoists on August 23. For almost a month, the district of Kandhamal, on a plateau in the midst of the State of Orissa, was out of bounds even for the government's troops while the killer gangs roamed the countryside killing perhaps as many as a 100 people-the government acknowledges 37 deaths-burning down 5600 houses in 300 villages, destroying 257 big and small churches and forcing as many as 55,000 people to flee their houses. By May 2011 several thousand are still living in make-shift huts. They have been barred from their villages by the Hindutva gangs who say quite openly that they will allow the Christians to return only if they convert to Hinduism. Orissa Chife Minister Naveen Patnaik, who was in a coalition with the Bharatiya Janata Party during the violence, and returned to power after severing relations with that party, told the State Legislature that the attacks were mainly led by Right-wing outfits such as the Vishwa Hindu Parishad and its youth wing, the Bajrang Dal.

The then Minister of State for Home Affairs, Ajay Maken, told Parliament there were at least 3800 communal clashes reported in India between 2004 and 2008, marking a steady rise over the years. The highest incidence of such violence in 2008 was the one in Orissa, of course, followed by Madhya Pradesh with 131, Uttar Pradesh with 114, Maharashtra with 109 and Karnataka in the south with 108, half of them against Christians and the rest against Muslims. As per the total number of communal incidents in each State during the last five years, Mharashtra is on the top with 681 clashes, followed by Madhya Pradesh with 654, and Uttar Pradesh with 613.

Data shows that barring occasional incidents of retaliation, the Muslims were the over whelming target in the violence, and yet in the arrests, while 27,901 Hindus were arrested, so were as many as 7651 Muslims. In firing by the police, again, 93 Muslims were killed as also about 75 Hindus.

Haman Rights Watch criticized the administrations for engaging in a cover-up of the state's role in the massacres.

The Union Government finally brought forward a Bill to anticipate and prevent communal violence. The 2005 Bill, which was introduced in the Rajya Sabha (where it still lies), left civil society, and specially the human rights groups, aghast. Human rights groups and Muslim intelligentsia – the Church was woefully absent in the exercise – pointed but two major flaws in the Bill. It empowered the state without empowering the victims and their

communities. And it left unaddressed the entire question of impunity, how to hold politicians, police and bureaucrats responsible for their acts of commission and in action before, during and after acts of communal violence. In passing, the Bill was also grossly inadequate in assuring reparations, compensation and rehabilitation of the victims of mass violence. For the Christian community, the 2005 Bill offered nothing. The community is subject to individual and sporadic violence almost every day of the year in some State or the other, and its smaller churches, house churches and independent pastors, specially those working in small towns or villages in tribal and forest areas, are particular targets. But this violence was not even acknowledged or accepted as being communally motivated.

The Bill was rejected out of hand. Though the government has not withdrawn the 2005 Bill, the National Advisory Council headed by United Progressive Alliance chairperson Mrs Sonia Gandhi set up a working group coordinated by two NAC members, journalist-activist Farah Naqvi and former bureaucrat and NGO activist Harsh Mander, with members from the various religious communities. Major activist-members included Shabnam Hashmi of Anhad, Teesta Setalvad of Mumbai, Vrinda Grover and Usha Ramanathan both jurists from Delhi, and this writer. Advocate Sister Mary Scaria and Delhi lawyer P.I. Jose, senior advocate Muchhala, and leaders of the Jamiat-e-Hind were represented. For some time, Solicitor General Subramaniam was involved. The committee was also noted for having

several eminent jurists, including Prof Upendra Baxi, who could not attend a single meeting for personal or health reasons.

After sittings lasting more than a year, the working group came up with a draft. This was sent to Additional Solicitor General Indira Jaisingh for re-formatting. The resultant draft, called the Prevention of Communal and Targeted Violence (Access to Justice and Reparations) Bill, 2001 has been put on the NAC website and people's reactions have been sought with a deadline of June 10, 2001. The draft is not the Bill which will be presented in either House of Parliament, presumably later this year in the monsoon or winter sessions. It still has to be vetted by the Union Home Ministry, that has its own draft ready and for which it has been canvassing, and by the Union Law Ministry, the final arbiter of its readiness for Parliament. Even if it clears these two major hurdles and becomes a Bill, chances are it will be subject to a minute examination in a Select Committee. One does not have to be a parliamentary expert to predict that the Bill will really have a very difficult passage indeed in the two Houses of Parliament, even if the government seems willing to stake its political future in backing the legislation.

But long before the processes take place for a sane debate, the Sangh Parivar has launched a pre-emptive offensive. The Bharatiya Janata Party, the political wing of the Rashtriya Swayamsevak Sangh, has held formal press conferences, and its spokespersons have dominated the

TV channels in tailor-made debates. Sangh think-tanks have called for consultations on the issue, and their most articulate champion, the Leader of the Opposition in the Rajya Sabha, advocate Arun Jaitley, has gone to town saying, as a newspaper headline screamed, that the "Draft Bill on communal violence [is] more draconian than TADA". Arun Jaitley wrote an extraordinary public note clearly indicating that not only would the BJP not support it in Parliament but that it would "fall foul of the Constitutions" as the Centre would have usurped the jurisdiction of the States on law and order, a subject clearly and entirely within their domain".

Understandably, as the leader of a party repeatedly indicated for spreading hate, Jaitley would be critical of any law that made hate propaganda an offence and outbreak of communal violence attracting President's Rule in a State, presumably where the party was in power. Jaitley also said the draft Bill was discriminatory as it exclusively dealt with violence targeted against a minority and did not deal with the possibility of minority violence against a majority community. The proposed law was to "fix senior leader", the BJP felt. Other aspects the faulted were the presence of four members of the minorities on the proposed seven-member National Authority for Communal Harmony, and similar State Authorities.

The Union Government fielded HRD Minister Kapil Sibal, more eminent as a lawyer than perhaps even Jaitley, to counter the BJP. Sibal said the Centre was determined to make State

governments and individuals responsible for law and order "accountable" in cases of communal violence. "A polity which is just, fair and equitable needs to protect the weaker sections, minorities, SCs and STs," Sibal said. The Congress, he said, agreed the state government would have to be on board if the draft Bill was ever to become law. Sibal's party colleague, Manu Singhvi, said a special law was needed because the normal provisions were tardy, there were no special courts, and the offence was not described and defined clearly. National Commission for Minorities Chairman Wajahat Habibullah, who had taken over just this year, said the existing laws are not sufficient because of the fact that they don't deal with prevention. "The Bill is not an Act only to handle communal violence but it is also to prevent it and then to rehabilitate those who are victims." Habibullah made a critical observation, nothing that the important elements, repatriation and rehabilitation, have so far met with a mental block in society. "In our country, it is something that we can be ashamed of, the anti-Sikh riots that took place, what happened in Kandhamal, what happened in 2002. We do need to address these with a sense of urgency and also with an essence of importance," he said.

Beyond the political posturing of the BJP leadership, many in the NAC and most in civil society hold that the draft is not a perfect one. Its formulation has not been without acrimony and controversy.

Ms Shabnam Hashmi, jurists Vrinda Grover and Usha Ramanthan,

and this writer issued a press statement resigning from the working group, expressing their own reservations to several aspects of the Bill, especially in areas of Centre-State relations, impunity, and trigger mechanisms to make operative Central intervention. We had reservations also about the powers and structures of the Central and State authorities sought to be created to oversee the control of violence and issues of reparation and so on and finally to ensure the empowerment of the victims and ending impunity. There was a sense of shock that the draft as it was finally put on the internet introduced 'internal disturbance' as one of the entry points, a matter which in previous consultations had been firmly rejected. "It has a constitutional history, and does things to the nature of state power that we ought never to be endorsing." The second part of Article 355 which reads "and to ensure that the government of every State is carried on in accordance with the provisions of this Constitution" – was to be the entry point for the law.

Understandably, again, the NAC is defensive about criticism of the Bill, emanating from within or from political opponents. For one, Mrs Sonia Gandhi has identified this issue as one of the major ones the NAC must get the government to act upon, together with issues such as food guarantee, and a life of dignity for domestic workers.

NAC members say the Bill made provision for all minorities – not just religious, but linguistic and regional as well. Seven State – Jammu and Kashmir, Punjab, Mizoram, Manipur, Meghalaya, Nagaland, Arunachal

Pradesh – and the Union Territory of Lakshadweep Island have Hindus as a religious minority. The NAC has also that Kashmiri Pandits too would be covered; it further points out that migrants from east Uttar Pradesh and Bihar in Maharashtra – most of whom are Hindus – would also be covered by the Bill.

The focus of the Bill is on those particularly vulnerable groups of citizens who routinely subjected to violence or threats of violence in different forms because of 'who they are'. The existing provisions of law fail because of a similar systemic bias in the administrative and criminal justice machinery against these most disadvantaged groups. Their vulnerability stands twice enhanced.

An important clause is the Accountability of Public Officials. This is being secured by reiterating the duties of public officials, and defining offences by public officials as the failure officials shall attract penal consequences under this Bill as often the greatest cause for communal and targeted violence is that the police and bureaucrats simply do not act. The Bill recognizes the offences of both commission and omission.

Similarly, hate campaigns are sought to be checked in recognizing the creation of a 'hostile environment against a group' and the Bill specifically defines a series of acts that amount to creating an intimidating or hostile environment against members of groups, including economic boycott, denial of public services, and forced migration. It defines as the duty of public servants to identify the creation

of such a 'hostile environment' and to prevent any communal and targeted violence against such members of groups.

Perhaps one of the most controversial issues is that of Command Responsibility. The NAC feels that given the hierarchical nature of administrative systems, the reality is that too often it is those higher up in a chain of administrative or political command that are responsible for failure to perform their duties. Yet, it is only the officer on the ground whose dereliction is visible. This Bill identifies culpability for those who are 'effectively in-charge', through the doctrine of command responsibility. In cases of widespread mass violence, the command responsibility shall reasonably be presumed to extend to the immediate superior officer who shall be held guilty of such offence. However, the chain of command responsibility may extend to any level where effective decisions to act or not act are taken. This also extends to non-state actors and any association.

But absolutely the most controversial is the attempt to create a National Authority for Communal Harmony, Justice and Reparation, and State Authorities for Communal Harmony, Justice and Reparation more powerful than any other institution created after the Constitution was promulgated in 1950. The NAC defends itself saying the principle behind this Bill is not to supersede the existing law enforcement machinery, nor to disempower or paralyse the existing administrative and justice mechanisms, but rather to strengthen

them more accountable.

The primary monitoring and grievance redressal mechanism laid out in this Bill in the form of the National Authority and State Authorities (NA/SA) does not, in any instance, take over any existing powers of any public official or institution. The NAC says their only mandate is to ensure that public functionaries act to prevent and control communal and targeted violence, and to ensure justice and reparation when violence occurs. The National and State authorities will monitor, inquire into complaints, receive or suo moto seek information, and issue advisories and recommendations only when there is alleged inaction or malafide action by public officials and governments. The NAC says through the NA/SA this Bill is seeking to create a mechanism that can make the administrative and criminal justice system work as it should, free from favour of bias or malafide intent. The monitoring mechanism of the National and State Authorities will also provide the 'paper trail, to ensure robust accountability of public officials in a court of law. The panels are to be chosen by a Selection Committee for members consisting of the Prime Minister, Chairperson, Leader of the Opposition in the House of the People, Union Minister for Home Affairs, leader of each of the People. Likewise there would be Selection Committees for members in the States where the respective Chief Minister shall be the Chairpersons.

The new offences of command and targeted violence, including 'organised' communal and targeted

violence and mass violence, that also defined specifically as 'communal and targeted violence.

This Bill recognizes that for rights to relief, reparation, restitution and compensation, there are no statutory norms and provisions for any Indian citizen under the present law. Thus, all affected persons (whether or not they belong to a religious or linguistic minority or are SCs or STs) have been given justiciable rights to comprehensive reparations and compensation if they suffer any harm as a result of an incident of communal and targeted violence. So far, the governments have been both arbitrary and selective in awarding compensation to different groups of citizens with different standards of generosity. Compensation must not be a matter of charity or largesse, but a justiciable right with a single uniform standard for every Indian citizen. This Bill provides that compensation shall be paid within 30 days from the date of the incident, and in accordance with a schedule, which shall be revised every three years. No compensation for death shall be less than Rs 15 lakhs. No compensation for rape shall be less than Rs 5 lakhs.

Addressing Arun Jaitley's charge of violating the sacred nature of federalism, the NAC says the advisories and recommendations of the National Authority are not binding on any State Government, nor does the Bill create any new powers as they are already extant in law.

On our part, working group members have repeatedly reminded

the NAC that communal violence is not inevitable; it is not the norm in a maturing democracy, an economic and political superpower, and a caring multi-cultural society such as India wants to be in the 21st century. Communal violence can be prevented if preemptive action by a non-partisan administration [intelligence, magistracy and police, as also political leadership from the Panchayat head to the Chief Minister of the State] is taken at any stage before it explodes as a full-blown mass murder and arson.

Most of us are sure that a democracy needs to be vigilant against virulent political processes and entities, penetration of educational systems and politicization of civil, police and military structures and must take preemptive measures. In Europe, Country Laws show they are aware of the menace of Neo-Nazism and Anti-Semitism and have taken precautions. The CV Bill must articulate this awareness.

Demonising and constructing images of the "Others", specially of the Christian and Muslim communities, in gossip and political activity in the public domain in general and political media, including the electronic media and internet, are now routine. Care has to be taken that it is not the victim-survivor who is punished anew by police and administrative action in imposition of curfew, search and arrest operations. Peace with justice remains the core issue. ● (Mainstream)

Intention Makes or Mar the Deeds

Mahmood Jameel

Most books of Hadith begin with the chapter of what is called in Urdu or Arabic Niyyat or intention. The most famous hadith related in this context from the holy Prophet is Innamal aamalu binniyat or the 'acceptability of the deeds depends on the intention with which they are done'.

What does this hadith mean? The Prophet meant to say that even a good deed would be accepted by Almighty Allah only when it is done with the right intentions. Suppose an individual prays regularly in order to seek the divine pleasure, he will incur sawab (virtues) in his account. But if his prayers are meant to get the title of 'Namazi' from the people or the society, such prayers will be rejected. Some of the life's action have to be carried out perfunctorily. For instance, one has to eat in order to nourish and sustain his body. Normally such acts neither incur sawab nor azab. But if the same act of self-nourishment is backed with the intention of keeping oneself strong in order to serve the cause of Allah and lead the life in accordance with his commands, it would incur sawab. Similarly, earning a livelihood is an activity which every one of us has to carry out willy nilly. But if the earning of fulfilling the rights towards the members of the family, it is viewed as an act of piety. In the same vein, it could be said that the act of

attaining education will turn into an act of piety if the seeker of knowledge is doing it with the intention of benefitting the humanity with his knowledge. If a student is pursuing a course of medicine and his intention is to serve the humanity, his entire effort at seeking the knowledge of physiology and pharmacology would be recorded as a virtuous act.

Livelihood could be earned through several means. If a person approaches his profession, be it nursing, medicine, architecture or engineering, with the sole aim of doing the service to the humanity, the intention of the act would incur him sawab. This is regardless of the fact that he receives his wages for the services he renders. Similarly, if one carries out the household chores or shows affection towards his wife or kids, just in keeping with the traditions of the Prophet (PBUH), he would be adding virtues to his account. If an individual is hospitable just in order to compensate for the hospitality of another individual, it does not count much in terms of intention. But if he hospitality is selfless and is carried out as a fulfillment of a right due to a fellow human being, this would fetch virtues.

Some of the actions like planting a sapling or feeding an animal might appear to be normal with

the human beings. But if these acts are done with the intention of preserving the environment, provide shade for the men and animals, nests for the birds and add to the nature beauty of landscape, these acts would be more acceptable to Allah merely for the righteous intentions behind them. Similarly, if two spouses dress up, add perfume and preen themselves before the mirror for the sake of appearing more appealing and attractive for each other, such acts would be more blessed with God.

It is quite natural for individuals to go vacationing or sightseeing. Such sojourns bring in joy, refresh soul and body and inject dynamism and drive away slothfulness. But if someone does the same with the intention of returning to the normal daily life with renewed sense of enthusiasm, and to utilize the energy for carrying out the obligations of life, these intentions will be recompensed duly by Allah. Some people might tie a watch on their wrist just to add a dash to their personality, or as an adjunct to their normal robes or to impress others or as a statement of fashion. But if someone does it merely for the sake of dividing his time more prudently between normal chores of the day and divine obligations, such intentions will be rewarded. Imam Ghazali says every single act and deed of life could be turned into a virtue if it is done with the right and righteous intention (niyyat) inasmuch as even if two spouses cohabit with each other just in order to seek the legitimate pleasure, the act turns into a pious act. ●

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would have the attention of such a person diverted to themselves (in order to save him – SAW – from further strain). He (PBUH) used to say: 'Whenever you come across some one needy, do help him'. He lent ears only to such tributes as were moderate enough. He never interrupted nor cut in the talk of others; unless, of course, he got to exceeding the limits. In that case, he would bid him to stop or he himself would leave the place. And, his prattle would come to an end.

"He was the most generous, large-hearted, truthful, clement, lenient and amiable. One who saw him for the first time was overawed, but when one kept his company and came to know him intimately, he would get infatuated by him. The ultimate that anyone trying to define and describe him could say is that: 'I have never seen anyone like him, neither before seeing him nor thereafter.'

Sall-all Allah-o Ala Nabeeyina
Wa Sallam

(May Allah have His Peace and Blessings on His Apostle).

The Almighty Allah had adorned His Prophet (PBUH) with all the vestments of beauty and perfection. He had made him (PBUH) the most beautiful and charming embodiment of love and charm, awe and splendor, elegance and grace, all blended into a single, harmonious whole of his personage. Says Hind Abi Hala; "He was very self-respecting, graceful and splendid – pleasing to the eyes set on him. His face has the brilliance of a full moon." ●

The Tragedy of Women in The West

Rokhiya Jaferi Siddique*

"In history the ages of disintegration were usually the ages in which women had left the home. In fifth century Greece, the high point of classical history, women stayed in the homes. But after Alexander's time when city-states were breaking up, there was a feminist movement like our own." – Prof. Arnold. J. Toynbee.

One of the most revolutionary movements of our times has been the movement of the 'emancipation' of woman. It has been so dynamic in character, so sudden an upheaval in effects and so tragic in its results that it deserves a careful study by all students of sociology. The movement rose with the emergence of capitalism and spread like wild fire. It tore asunder the bonds of custom and religion. It set to fire the curtains which separated the male and female. In the present century, the movement has reached its zenith. The results this movement has produced are now crystal-clear. They are alarming and baffling and appalling. Even those who once paddled the movement now stand dumbfounded at the sight of the wretchedness and depravity which it has created.

But true to our tradition of slavery, we are now embracing the movement which has been proved in Europe to be a bear's embrace. It seems as if we are always behind the

march of time. We believed in what Europe believed half a century ago and what its saner elements have already begun to spurn. We only wear those thought-garments which seem to be Europe's refuse!

Now, in the Muslim world, this movement of women's so-called emancipation is firmly afoot. Efforts are being made to smuggle women into the rough and tumble of socio-economic life. They are being made to leave their hearth and home. Purdah is being discarded and free mingling of both the sexes is encouraged. It is time that the conscientious men and women of our country give thought to the problem. We invite them to "know the tree by the fruits it has already brought forth." The effects of this movement are only too clear on the European way of life. Let us not play with fire, like a blind man. Let us think, for [in the words of one Western scholar]:

"Moral sense is almost completely ignored by modern society. We have, in fact, suppressed its manifestations. All are imbued with irresponsibility. Those who discern good and evil, those who are industrious and provident remain poor and are looked upon as backward. The woman who has several children, who devoted herself to their education instead of her own career, is

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considered weak-minded.... Robbers enjoy prosperity in peace. Gangsters are protected by politicians and respected by judges... Homosexuality flourishes. Sexual morals have been cast aside.... (and thus) despite the marvels of scientific civilization, human personality tends to dissolve." (Dr. Alexis Carrel, *Man the Unknown*).

Imposing upon the woman the obligation of earning bread by working laboriously in mills, in factories and on farms has proved to be a great liability. It has struck a fatal blow to family life. An acute disintegration has set in. The acute disintegration of family – the guardian of culture and the protector of civilization – has collapsed like a house of cards. Women abandoned it. Men disliked it; streets became the centers of activities. Restaurants and parks became the places of romantic ventures. This further fanned the flames of sexual fire. And today we have come to such a stage that even George Ryley Scott has to say:

"Today by far more than ever before in the world's history, there are for the finding large number of girls of respectability who are willing for all sorts of reason to meet men half for sexual excitement and satisfaction. These are the amateur prostitutes of modern civilization. (A history of Prostitution)

This emancipation has no stopped here. Amateurism has further progressed. It has assumed such grave proportions that now it has become a veritable threat to Professional prostitution. A governmental report about Vienna says that the main reason for the decline of prostitution there is

"that owing to the change in the sex morals now in vogue, the young man no longer has the need which once existed for the use of prostitutes" (Reuter-Dawn Jan, 7, 1952), Is this the fruit of the emancipation of woman?

Peaceful married life has become a mirage. Illegitimate births are on the increase. In France, their number is more than 77,000 a year. About England, the report presented to the Diocesan Conference in 1946 is highly revealing. Its authors say:

"At least one in every eight children born in England and Wales is conceive thousand women in pregnant outside of marriage every year. Of all the girls who marry under 20 years of age no less than 40 percent are already pregnant on their wedding day".

Dr. Oswald Schwarz's estimates further endorse the same view. He says:

"The average number of women who give birth to extramarital conceive children was, for each year, almost exact 80000 (in every eight of all first maternities). In 1938, 40% of girls marrying under the age of 20 and 20% of those aged 21 came under this category. These figures, impressive as they are, represent only those affairs in which something has gone wrong. That is to say, only a small fraction of those which actually have existed." (The Psychology of Sex)

The Kinsey Report given below is more revealing. About the American male population, the findings are:

- 95% of the population is corrupt according to the current morals

standards.

- Children are caught in whirlpool of sexual immorality even at the age of four and five.
- Pre-martial sex relations have assumed baffling proportions.
- Dr Kinsey says: "Among the males going to college, about 67% have such experience before marriage. Among those who go to high school, about 84% have such intercourses, and among the boys who do not go beyond the grade school, the accumulative incidence is 98%." (Sexual Behaviour in Human Male, p.552)
- Regular violation of marriage-bed is a common feature of American life. Nearly 50% of males succumb to it.
- Homosexuality is on the increase, and one in every three males has some such experience.
- Even contacts with animals are rampant and one male out of every twelve is involved in such dirty affairs. (Ibid p.670)
- On the whole, doctors say that according to the current laws, 95% of the American males should be behind bars as they

violate the law in one way or other.

As regards the female population of America, the Kinsey Report says:

- 50% of American women (of all ages) lose their virginity before marriage.
- More than 25% violate the marriage-bed and feel no regrets for betraying their husbands.
- 20% have homosexual relations.
- 62% rate of sexual violations and malpractices is high among college girls and educated women.
- 43% of the women have learned the malpractices from printed or verbal sources primarily designed to discourage the practices.
- Only those groups are living a comparatively noble life of decency who follow religion. Religious devotion is the 'prime' and potent factor in arresting sexual laxity.

The above statistics prove beyond any shadow of doubt that, under the spell of materialistic creeds, morals dwindle, manners, deteriorate, corruption increase and vulgarity becomes the order of the day. The English psychologist Mr. Nobel Brain rightly remarks:

"In fact, the thing that really stands out of Dr. Kinsey's reports both on the American male and the American female is that all of them are living in a corrupt and frustrating society."

Addressing himself to those Englishmen who want to import the American morals and manners in their country, Mr. Brain declares emphatically:

"Nevertheless the picture he (Kinsey) presents is enough to show once more how far the American way of life is from being a civilization we want either to import or to emulate, Dr. Kinsey's girls and boys are deployed to be pitied for what they have done to themselves. But we don't want them over here till the American people find a cure."

The Kinsey Report has shown that the world is immensely in need of moral values and never was that need so imperative, as it is today. The western society seems to be approaching its journey's end. Only the rediscovery of morality can give it a new lease of life. It must be clearly understood that the current moral chaos in the west is not an accidental growth. It is not a bolt from the blue, but only the natural (although bitter) fruit of the seeds sown by the so-called 'emancipation,' and 'freedom' from morals as advocated by the materialistic attitude towards life.

The Reaction

These results have shocked all thinking minds. In the West itself, a strong reaction has set in. Some of the Western thinkers are condemning this mad craze for immorality. They

become doubtful of their own ideology and standards, and they have now started saying what the Muslims have been saying all along. Thus, for instance, Bertrand Russell says:

"Waiting the classes that are dwindling, it is the best element that is dwindling most rapidly. It seems unquestionable that if our economic system and our moral standard remain unchanged, there will be in the next two or three generations a rapid change for the worse in the character of the populations in all civilized countries. The problem is one which applies to the whole Western civilizations." (The Principles of Social Reconstruction)

A learned woman medical scientist, Mrs. Hudson Shaw advocates the need of marriage, in the background of the evil of sex-anarchy in the following words:

"In all, this argument has tried to reach those realities of human nature on which human morality must be based. I believed that the fundamental things which we take into account are, first, the complex nature of human beings who have body, soul and spirit to reckon with and who cannot neglect any one of these without insincerity and secondly, the solidarity of the human race which makes it futile to act as though the 'morals' of any one of us could be his personal affair alone. It is because of this solidarity alone. It is because of this solidarity that marriage has always been regarded as a matter of public interest to be recognized by law, celebrated by some public ceremony and protected by legal

contract." (Sex and Commonsense)

The views of this lady might irritate our ultra-modern women who aspire to imitate the west, because it is a fact that she has administered a slap on the face of all those who want to popularize the Western conception of sex relations in our society. Thus, she says:

"Now when our civilization is indeed tottering on the verge of collapse, we see that, in fact, the last decades have been marked by a choice of license for both sexes rather than discipline. The results have been an enormous waste of creative power. Prostitution and promiscuity, combined with the prevention of conception and not combined any kind of creative results whatever, homosexuality in both sexes, and various forms of abnormality, represent to us the unwholesome swamp into which the waters of energy have flowed. Is this a Symptom or a Cause of our Collapse? Both I think." (Sex and Commonsense)

Historians' Verdict

Modern thinkers of almost all shades of opinion now think that the Western society is becoming an awful place to live in. They have begun to visualize a dismal future for it. The historians are warning them in the most clear terms. Prof. J. D. Unwin says that disintegration and moral laxity have gone hand in hand. His marvellous book, Sex and Culture is replete with eye-opening historical illustrations.

Anthony M. Ludivici says that: "The mere fact that in all periods of decline, woman has always come to

fore shows (the historical fact) that feminism is undeniably a phenomenon of male disintegration." (Woman: A Yindigation)

Prof Arnold J. Toynbee proclaims that:

"In history, the ages of integration were usually the ages in which the woman had left the home." (World Review, March 1949). The author of the article on 'Feminine influence in politics' arrays a wealth of detail from the histories of Greece, Rome, England, France etc., to prove this theme that, the disintegration of civilization has always coincided with baneful feminist movement and their influence in social and political life and that:

"The hey-day of their (i.e. the women's) power happened to coincide with greatest degree of degeneracy among the male population." – (Universal History of the World)

The author believes in separate spheres of work for men and women and concludes with the remark that:

"All that our thesis and the historical data collected above, entitle us to argue is that, at the healthiest periods in the history of all peoples, the male population appears to distinguish so sharply between its public functions and duties and its relationship to women that no such phenomenon as direct or indirect feminine influence in politics is possible; feminine domination is, as a rule, only an accompanying symptom of the general decline." ●

Around the World

Qur'an Burnt in Florida Church Because Islam is Growing in Europe

A US evangelical preacher oversaw the burning of a copy of the Koran in a Florida church after finding the Muslim holy book "guilty" of crimes. The burning was carried out by pastor Wayne Sapp under the supervision of Terry Jones. The event was presented as a trial of the book in which the Koran was found "guilty" and "executed." The jury deliberated for about eight minutes. The book, which had been soaking for an hour in kerosene, was put in a metal tray in the center of the church, and Sapp started the fire with a barbecue lighter. The book burned for around 10 minutes while some onlookers posed for photos. Jadwiga Schatz, who came to show support for Jones, expressed concern that Islam was growing in Europe. "these people, for me, are like monsters," she said. "I hate these people. "This is a once-in-a-lifetime experience," he said. ●

First Islamic Bank

Bank Nizwa is set to be Oman's first standalone Islamic Bank, after the state moved to keep investment funds within its borders as investors sought Shariah-compliant investments elsewhere. The central bank said it will consider any application to open branches for Islamic banking by any bank operating in the sultanate and wishing to provide such services. ●

Islam is relevant to all places and times

Makkah Governor emphasized that the religion of Islam is relevant to all

places and times. He said terrorists and extremists had tarnished the image of Islam. "We have to show to the world the Islam and its system is the best by practicing its teachings in all walks of our lives."

The Governor spoke about God's blessing on the Kingdom, which enabled the country to achieve its position among advanced countries. The first of these blessings is Islam, which is the foundation on which this country is built. "Our society is born and brought up on this religion. It is the greatest honor for the Saudi man to the citizen of a country whose constitution is the Qur'an and Sunnah," he said. "Islam will remain the constitution and the way of life for the Muslim Ummah. It's a religion of civilization, progress and prosperity." ●

Use Modern media to propagate Islam

The assistant secretary general of the World Assembly of Muslim Youth (WAMY), has emphasized the need to make use of modern information media, including the highly popular social media, to propagate the message of Islam. He said that Muslims should obtain more training to become master in the field and give the mass media a proper direction. The media has become a major changing force in the world. Nobody can ignore its power and influence. We have to make use of modern media to spread the true message of Islam and remove the misunderstandings about this great religion. ●

An Appeal

Thanks God that Darul-Uloom-Nadwatul Ulama is engaged in its academic and religious pursuits under the patronage of Hazrat Maulana S.M.Rabey Hasani Nadwi. Because of the increasing number of students the paucity of residential accommodation is posing problem. To ease this situation, Management has decided to build a new Hostel, work has been initiated in this direction. This new Hostel will be a three storey structure with 60 rooms and three spacious Halls. Besides residential facility it will help in other literary and academic activities.

It is estimated that new construction will cost Rs. 2,35,00,000 (Two crores and thirty five lacs) and by the grace of God it will be met with the generous help of benevolent people. We hope you will come forward to help us in this direction and join hands with the Management of Nadwatul Ulama . It will help students to devote their time in studies without any distraction.

We trust that by the grace of God we will be successful in achieving our target.

S.M.Wazeh Rasheed Nadwi

Motamide Taleem, Nadwatul Ulama

Athar Husain Khalidi

Motamide Ma'l, Nadwatul Ulama

Saeedur Rahman Azami Nadwi

Mohtamim Darul -Uloom Nadwatul Ulama

Mufti Mohd Zahoor

Nazir Shobae Tameer wa Tarraqi
Nadwatul Ulama

S.M. Hamza Hasani Nadwi

Nazire Aam, Nadwatul Ulama

Cheque/ Drafts may be issued in favour of "**NADWATUL ULAMA**",

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