

THE FRAGRANCE

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The Fragrance of East

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Editor's Note:

Our last issue was dedicated to the memory of its founder Syed Abul Hasan Ali Nadvi (RAH). The January - March and April - June numbers were clubbed together to a treatise covering various aspects of the life and time of Ali Miyan. The journal was well received. However, Maulana's personality, his spiritual attainment, his literary brilliance, his knowledge of history, his political acumen and above all his command over the spirit of Holy Qur'an and Hadith, deserved much more coverage. We hope that in the subsequent issues of the Journal late Ali Miyan's admirers will help us provide more material on his life and time.

There is no dearth of writers and intellectuals who have had close association with the Maulana. It seems his sudden demise stunned them and they were unable to put their feelings on paper. We wrote to more than a dozen prominent persons for their contribution but their promises to us remain unfulfilled.

On July 22, 2000 at a simple but impressive function, held in the front yard of the Guest House in Nadwa, where Maulana camped when in Lucknow the Rector of Darul uloom Nadwa tul Ulema Syed Mohammad Rabey Nadvi released the special issue of the Fragrance. Speaking on the occasion he recalled how Ali Miyan was concerned about the role of media and wished to have an effective and impressive unit in Nadwa. Dr.

Abdullah Abbas Nadvi, a senior member of the faculty dwelt at length on literary activities in the institution and the encouragement given to journalism. The publication of two Arabic and one Urdu magazine from the institute was a reflection of this importance the institute gave to such work. He also said that the magazine had carved out a place of their own in the Arab world and Islamic circles and enjoyed the blessing of late Ali Miyan. Editor of the Fragrance recalled how happy Maulana felt whenever a new issue of the Fragrance was presented to him. He reminded the gathering of Ali Miyans message to them: use of the pen in spreading amity, brother-hood and patriotic feelings amongst different classes of the society. The Maulana always worked for such a mission through "Payame Insiyat". He concluded that the greatest tribute to the Maulana would be to spread his message as far and wide as possible.

□ Maulana's message was not only a message of peace and brotherhood but also a message of knowledge and wisdom. His literary, political, social and economic views were all in command over the spirit of Holy Quran and Hadith. He deserved much more coverage. We hope that in the subsequent issues of the journal late Ali Miyan's articles will help us provide more material on his life and time.

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On July 22, 2000 at a simple but impressive function held in the front yard of the Great Mosque in Rawalpindi where Maulana camped when in Pakistan the Rector of Darul Uloom Haqqania (Dr. Syed Muhammad Raza) Nadi released the special issue of the Fragrance. Speaking on the occasion he recalled how Ali Miyan was concerned about the role of media and wanted to have an effective and appropriate use in Madrasa. On

ISLAMIC WORLD IN THE TWELFTH CENTURY

S. Abul Hasan Ali Nadvi

Need for the study of twelfth century conditions

In *Saviours of Islamic Spirit* by this author dealing with the life and achievements of Sheikh Ahmad Alf Thani (971-1034 AH / 1564-1624 AD) attention has been invited to the importance of following up the events of the tenth century for an appreciation of the accomplishments of the Sheikh Ahmad in these words: "We shall have to take into account the fact that an age and its environs as well as the society are like a running stream whose every wave is impinged upon and interlocked with the other. Likewise no country howsoever isolated from its neighbours can remain unconcerned and uninfluenced by important events, revolutions and interaction of different forces in the surrounding countries, especially when these happenings pertain to a neighbour belonging to the same faith and race. It would, therefore, not be proper for us to limit our enquiry to India alone; we shall have to run the eye over to the entire world of Islam, particularly the neighbouring Muslim countries. India may not have had political relations with such countries, but religious, cultural and intellectual connections did exist and whatever was in the wind there must have had its repercussions here."

In any discussion of the reformative efforts of Shah Waliullah it would be all the more necessary to keep this historical principle in view for obvious reasons. Hijaz had an important role in his educational and intellectual development since he had spent more than a year in that land studying Hadith under the well-known scholar of his time, Sheikh Abu Tahir Muhammad b. Ibrahim Kurdi, who had imparted instruction to numerous savants of *Hadith* hailing from neighbouring countries. Shah Waliullah came into contact with the

Arab and non-Arab scholars of the two holy cities. Hijaz was then a part of the great Ottoman Empire and the local administration was in the hands of the Makkan elite who ruler the country as representatives of the Caliph. Apart from *haj* which caused the convergence of scholars from every part of the Islamic world, the two holy cities, especially Medina was then a centre of learning for *Hadiith* attracting both learners and scholars from far off countries. The two holy cities were representative of the entire Islamic world from where one could form an estimate of the intellectual and educational, moral, cultural and political state of the Muslim countries as well as their attainments and failures, their literati and school men, the revivalist movements of different countries, the undercurrents of disintegrative forces and even the webs of intrigues in them. One could feel the pulse of the Islamic world and hear the sounds of its heart-beat. A man so sapient and well-disposed towards Muslims, who was being groomed for the great task of revival and renovation of God's religion, must have taken maximum advantage of the opportunity in determining his future course of action

India had been under political tutelage of the cultural Asiatic people belonging to Turanian and Afghani stock for several centuries when their successive waves injected a new life-blood to the country's administrative and military structure. Whenever the ruling circles in India showed the signs of fatigue and infirmity, a fresh and vigorous fighting force entered India through Khaiber or Bolon Pass and since the new comers subscribed to the same faith (Islam), the same sect, (*ahl-sunnat wal-jama't*), the same law (*shariah*), the same language (Turkish or Persian) and the same culture (a mixture of Arab, Iranian, Turkish and Indian cultures), they imparted a new lease of life to the socio-political set up already existing in this country.

It should also not be forgotten that after Babur's conquest of India and the establishment of Mughal rule in this country, some of the important provinces of Afghanistan like Kabul and Qandhar came to included in the great Muslim Empire of India whose frontiers

extended up to Bala Hissar. It was during the life time of Shah Waliullah that Nadir Shah of Iran attacked Delhi and the ruler of Qandhar, Ahmad Shah Abdali made several attempts to subdue this country. The latter ultimately shattered the united strength of the Marthas in 1174/1761 at Panipat and changed the course of events in this country. He provided an opportunity to the decaying Mughal Empire to consolidate its power and the Muslim society, particularly its nobility to reform itself; both of which, however proved unequal to the task and failed to avail the opportunity made available to them. All these happenings pertain to the life-time of Shah Waliullah, or, correctly speaking the latter event came to pass through the efforts of Shah Waliullah. Both these invaders belonged to the same region of Afghanistan and Iran, and hence the political and social developments of this region can not be ignored in discussing either the socio-political conditions of India during the twelfth century of Islamic era or the events pertaining to the life-time of Shah Waliullah.

Iran's Social and Cultural Impact on India

Just as India was profoundly influenced politically by Turkistan and Afghanistan ever since the fifth century A. H., the impact of Iran continued to be felt in its educational, literary, cultural and intellectual spheres. Iran's literary style in prose and poetry, its mystic orders, its curriculum and educational system as well as the text books compiled there exerted a strong influence on India. The process became more potent after Humanyun's re-capture of the country with the Iranian assistance. During the reign of Akbar, India became totally dependent on Iran for its system of education, the curriculum followed in the educational institutions and even the standard of education, particularly in the field of logic and philosophy after Amir Fathullah Shirazi and Hakim 'Ali Gilani's emigration to India. The intellectual and cultural sway of Iran was so complete over India that we cannot overlook the happenings of Iran in our historical survey of India pertaining to that period.

Importance of Ottoman Caliphate

We can also not close our eyes to the great Turkish Empire (which had been donning the mantle of caliphate since the beginning of the tenth century A. H.) whose seat of authority lay far beyond India in the central Asia and Europe but which included almost all the Arab countries (Egypt, Syria, Iraq, Yemen, Najd, Hijaz and a greater part of North Africa) in its dominion. Being a great power of the day as well as the protector of the Haram at Makkah and other sacred places, and a successor to the caliphate, it was held at the power representing Islam and enjoyed the esteem of Muslims all over the world who naturally took a keen interest in its affairs. Shah Waliullah possessing a long-suffering heart and breadth of vision, and also a deep insight into Islamic history, could not have overlooked the Ottoman caliphate. He was fully aware of the religious and political importance of the caliphate and its continued existence's an independent power for social health of the Muslims. He wanted to see Muslims politically powerful and influential not merely within their own countries but as a power to reckon within the international field. How could he ignore the internal forces of cohesion or disintegration and the factors working for the consolidation or erosion of the Ottoman caliphate's political power during his stay for more than a year in one of its most important centres? He must have acquainted himself with the state of affairs in different dominions of the caliphate like Syria and Egypt from the people coming from these countries to Hijaz. The scholars of Turkey and the nobility of Turkish Empire, as also their leanings and propensities, were exerting influence on the religious and intellectual circles of the caliphate's dependencies and therefore we shall have to cast a glance over the relationship Ottoman caliphate had forged with its neighbouring Christian powers of the West and the political intrigues set afoot by them for the impending upheavals leading to the disintegration of the Turkish power.

Political situation of the World of Islam

We shall briefly survey the political situation of Islamic world: important events and rise and fall of the Muslim kingdoms and thereafter take stock of its intellectual, religious and moral state of affairs.

Ottoman Caliphate in the twelfth Century

Shah Waliullah was born in 1114/1702 and died in 1176/1761. In-between this period five Turkish kings - Mustafa 2 (d. 1115/1703), Ahmad 3 (d. 1143/1730), Mahmud 1 (d. 1167/1754), 'Uthman 3 (d. 1171/1757) and Mustafa 3 (1171-1187/1757-1774) wore the crown.

Shah Waliullah had come of age when Ahmad 3, Mahmud 1, 'Uthman 3 and Mustafa 3 held the reins of government.

Mustafa 3 wielded the sceptre for sixteen years and eight months. It was during his rule that war broke out between the Turks and Russians and the former had to suffer a defeat in 1183/1769. The victory of the Russians was not due to their outstanding performance in the war but could be attributed to certain accidental coincidence and mismanagement of war efforts by the Turks. The Russian Commander, General Elphinston, wanted to attack Constantinople but he was not granted permission. Mustafa Khan, on the other hand, took certain measures to reform and strengthen his armed forces, and was also successful in winning a few battles. Russia offered to make peace with Turkey but the condition offered by it was disgraceful for the Turks. On 3rd Sh'aban 1186| 9th November 1772 a Peace conference was held at Bucharest in Rumania (ten years after the death of Shah Waliullah), but the Turkish Empire rejected the demands made by the Russians and decided to renew the hostilities. Russians were put to rout so badly that when Turkish forces approached Bazaar Jaq (now called Tobulkhin) they found the entire city deserted by the inhabitants. Historian Hemer is on record that the Turkish troops found pots on fire in which meat was being cooked. Sultan Mustafa III died on 8th Dhi Q'ada, 1187| 21st January, 1774. Historians have nothing but praise for his zeal for justice and public weal. He got

number of educational institutions and mystical hospices established during his rule.

Shah Waliullah was a young man when printing presses were set up in different parts of the Turkish Empire, the first of these being in Constantinople. It was also the period when the movement launched by Sheikh Muhammad b. 'Abul Wahhab (1115-1206 / 1703-1792) gained ground in Najd and Hijaz. Ali Bey (popularly known as Sheikh-ul-Balad) gradually consolidated his hold over Egypt during the reign of Uthman III. He conspired with the admiral commanding the Russian fleet stationed in the Mediterranean Sea to help him with arms and ammunitions to make Egypt independent of Turkish rule. Ali Bey succeeded in gaining control over Ghaza, Nablus, Quds, Yafa and Damascus. He was making preparations to advance towards Anatuliya when one of his Memluk Commanders, Muhammad Bey (also known as Bai-ul-Zahab) raised the banner of revolt against 'Ali Bey with the result that he had to return to Egypt when he suffered a defeat. The ensuing disorder and rebellion resulted in the bombardment of Beirut by the Russian warships which destroyed three hundred houses. In Muharram 1187 / March, 1773 the forces of 'Ali Bey and Muhammad Bey fought pitched battles. Ali Bey was defeated and taken prisoner. 'Ali Bey who died of wounds sustained in the battle, was beheaded and his head along with those of four Russian Commanders were presented to the Turkish viceroy Khalil Pasha who sent him on to Constantinople. Turkish rule was once again restored over Egypt.

Hijaz

Sultan Mahmu I (1143-1167 / 1730-1754) was the reigning sovereign when Shah Waliullah reached Hijaz and stayed there in the two holy cities for over a year. The viceroy of Turkish Caliph in Hijaz, then known as Amir of Hijaz was Muhammad b. Abdullah b. Sa'eed b. Mushin al-Hasani (d. 1169 / 1756) who had been raised to governorship of Hijaz after the death of his

father in 1143 / 1730. His rule was marked by family dissension's and internal strife. His uncle Mas'ud b. Sa'eed in his favour in 1145 / 1732 but Muhammad b. Abdullah regained the Amirship after a year though for a short period only. Masud b. Saeed thereafter retained governorship of Hijaz till his death. He is stated to be a prudent ruler endowed with qualities of state manship and was able to maintain law and order in Hijaz.

Insecurity of wayfaring, depredations by the Bedouins and general lawlessness in Arabia during the middle of the twelfth century AH are vividly portrayed in the chronicles and travel accounts of haj pilgrims of the time. These chaotic conditions were occasioned by the region being located at a remote distance from Constantinople, the centre of the Turkish Empire, the policy of non-interference pursued by the Ottoman caliphate in the internal affairs of Hijaz, high regard for the nobility of Makkah who were rated as descendants of the holy Prophet, complaisance for the Arabs in general and hereditary rule of one flay over Hijaz for the last several hundreds of years. There cannot be any doubt that Shah Waliullah would have taken notice of the disorderly conditions in Hijaz, observed the family feuds for gaining hold upon the government of the region as well as weakness of administrative machinery and kept himself abreast of the undesirable events of 1145 / 1732, which would have more probably taken place during his stay in Hijaz. He must have drawn his own conclusions about the lack of moral sense and discipline among the people there.

Yemen

The pattern of government in Yemen was almost similar to that of Hijaz. It was politically a part of the Turkish Empire and its governor was appointed by the Caliph but the regency of the country was supplemented by another institution known as *Imamat* which had been in existence there since the middle of the third century AH Normally the Imams were Saiyids belonging to the Zaidi sect, on whose hands the people

of Yemen used to take the pledge of fidelity. The Imams had to be well-versed in religion, particularly their own school of jurisprudence in which they were regarded as the final authority. Yemen was made a part of Turkish Empire during the reign of Sultan Sulaiman Qanuni b. Ya'uz-Salim, when As-Saiyid al-Mutahhir (b. al-Imam Sharaf-ud -din d. 980/1572) was the ruler and Imam of Yemen. As-Saiyid al-Mutahhir fought against the Turkish Commander Sinan Pasha and lost the battle but the Turks allowed the office of Imam to continue with a large measure of internal autonomy as in Hijaz. Al-Imam al-Mansur b'illah al-Husain b. al Mutawakkil 'alallah Qasim b. Husain(1139/1726-1161/1748) was the Imam of Yemen when Shah Waliullah visited Hijaz. Although Yemen had been ruled by Zaidis for quite sometime, the majority of the people belonged to the Shafi'ite sect of the Sunnites. Yemen had also been an important centre for study of *Hadith* during the twelfth and the thirteen centuries. Yemen gave birth to such eminent scholars of *Hadith* as Muhammad b. Isma'il al-Amir (d. 1142/1729) during the twelfth century who wrote the *Sublus-Salam*. Another great scholar of *Hadith* was Muhammad b 'Ali As-Shaukani (d. 1255/1839) *Nail al-Awtar*. Shah Waliullah's presence in the neighbouring Hijaz must have afforded him an opportunity to study the writings of Yemeni scholars.

Iran

It was the time when Iran was being ruled, for the last two hundred years by the Safawids who, in accordance with the inexorable law of nature, were then showing signs of decline. As Ibn Khaldun says once a ruling dynasty is stricken in years it never regains its vigour again. Its weakness was put to advantage by the neighbouring Afghanistan whose ambitious ruler Mahmud Khan of Ghilzai attacked Iran in 1134/1721. Isfahan was captured and Hussain Shah of Iran was taken captive by the Afghans who wanted to conquer the entire country but being small in numbers it was not possible for them to maintain their hold on the whole country. Mahmud Khan died in 1137/1724 after holding

the sceptre for thirty years. Disorder prevailed in the country during the rule of his successor Ashraf Khan. Peter the great of Russia attacked Northern Iran and annexed several districts. Shah of Iran was also taken captive but his heir apparent Prince Tahmasp was fortunate in having a courtier who was of humble origin but had the courage and capability of those who carve out a kingdom for themselves. This was the deliverer of Iran, Nadir Shah Afshar.

Nadir Shah Afshar

Nadir restored the ancestral throne to Tahmasp but the Safawid dynasty was crumbling and nothing could put new life into it. The whole country was sinking in anarchy and chaos. Nadir availed himself of the situation and raised a formidable force under his command. His zeal and courage recalled Iranians to life who helped him to take the reigns into his hand. He turned out the Afghans from Iran in 1143/1730 and forced the Russians, after checking their advance at the Caspian Sea in 1146/1733, to concede him a treaty on favourable terms. Nadir blocked up the Arabs on Iran's western frontiers and obliged the Turks to retreat from its northern region. He captured several dominions of the old Iranian empire and by 1148/1735 secured recognition of Iran's frontiers as they had been in the time of Murad 4.

Giving a brief description of Nadir Shah's achievements, William A. Langer writes in his *Encyclopaedia of World History* : "He accepted the throne on the condition that the Persians renounce the Shia heresy. He himself, being a Turk by race was also a Sunnite. But he never succeeded in making orthodoxy accepted by the Persians. Nadir and his generals reduced Baluchistan and Balkh in 1737. Nadir thereupon proceeded in 1738 to invade India. Kabul, Peshawar and Lahore were taken in 1739 a large army of Mughal emperor was defeated at Karnal, near Delhi. Delhi was taken and a tremendous massacre followed. Nadir left the Mughal emperor on his throne, but levied an indemnity of almost half a billion dollars and took all

the territory north and west of Indus. Nadir overran Bukhara and Khwarezm (Khiva) in 1740. This marked the greatest extent of his domain and at the same time a turning point in his career. Nadir was a great soldier, but he lacked real statesmanship and administrative ability. His efforts to stamp out Shi'ism resulted in growing unrest, and the need for suppressing discontent made the Shah more ruthless and cruel. In the end he ruined the country by his huge exactions and despotic exploitation. Nadir was assassinated by one of his tribesmen in 1747."

A period of anarchy followed during which the succession was hotly disputed. Nadir's nephew 'Ali Quli Adil Shah (1747-48) ascended the throne and executed all his family members save prince Shah Rukh Mirza who was then 14 years of age. Adil Shah was deposed by his brother Ibrahim within a year of his accession to the throne and blinded but Ibrahim's forces rebelled. The generals of Ibrahim defeated him in a battle, took him captive and then put him to sword. Adil Shah was also slain. Thereafter Karim Khan of Zand dynasty succeeded in maintaining himself in power for 29 years from 1164 / 1750 to 1193 / 1779. Karim Khan who had a strong following in the south, Shiraz being his capital, was a just and benevolent ruler during whose reign the country was enabled to recover from the ravages of warfare. His death was lamented by the Persians. The Zand dynasty also came to an end after a succession of weak sovereigns ascending the throne after Karim Khan. Lutf Ali was slain in 1209 / 1794 leaving the throne of Iran to be occupied by the Qachars, but as the period relates to post-Shah Waliullah era, we need not go into its details.

Ahmad Shah Abdali of Afghanistan

Afghanistan has been divided by Iran India and the Khans of Bukhara before the outset of eighteenth century Qandhar gained independence in 1706 but it was captured by Nadir Shah in 1737 who extended his domain up to the western part of India.

Ahmad Khan Abdali, an Afghan, was brought before Nadir Shah as a prisoner of war. Impressed by his abilities, Nadir took him as a personal attendant. Ahmad Khan won the confidence of Nadir Shah and was given the charge of important assignments. After Nadir Shah was assassinated, the Afghans proceeded towards Qandhar and chose Ahmad Khan as their leader and began to address him as Ahmad Shah. He belonged to the Durrani (Saddozai) branch of Abdali tribe and hence he chose to be called as Durr-i-Duran. His family is accordingly known as Durrani.

Ahmad Shah established Durrani kingdom in Afghanistan with Meshhed in eastern Iran, Baluchistan, the Punjab and Kashmir in India forming part of his empire. He was, as a matter of fact, no less remarkable among soldier-statesman of the eighteenth century who had distinguished themselves by carving out an empire for themselves by the dint of their own genius. He was benevolent and just ruler possessing an indomitable ambition. Like Mahmud of Ghazna he made several attack on India between 1747 to 1769. His military ability, religious zeal, regard for the learned and nobility of character have been acknowledged by his contemporaries. He was successful after a long time, in welding diverse political entities of Afghanistan into a powerful empire. Ahmad Shah Abdali died in 1186 AH (23rd October 1772) in Qandhar. Unfortunately he was not succeeded by a capable ruler as it so often happens with conquerors and founders of empires. Timur Shah ascended the throne but he lacked the qualities of head and heart possessed by his illustrious father with the result that by the end of his twenty years rule the newly built empire began to show signs of decay. Timur died in 1793 and soon thereafter, during the reign of his son Mahmud, power was usurped by the Barakzai tribe which continued to hold it until kingship was overthrown in Afghanistan in 1975.

Religious and Intellectual Situation

After this brief survey of the political conditions of the Islamic world it appears necessary to cast a glance

at the religious thought and intellectual movements of the time since these have a greater bearing on the life and work of Shah Waliullah.

Scholars of the Twelfth Century

A careful examination of history of intellectual endeavour by the Muslims would reveal that unlike several other peoples, their educational and intellectual movements as well as literary activities have never been dependent nor even linked with the rise and fall of political powers of the time. We find several peoples showing the signs of intellectual decay with the decline of their political power. It seems they lose their self-confidence and intellectual vigour in the absence of political support and encouragement.

This process has been quite different with the Muslims who have produced, not unoften, master spirits during the period of their political decay and acute internal disorder. The Mongols had completely destroyed the intellectual centres of the Islamic world during the seventh century AH and the literary activities seemed to be touching the all time low after the destruction of Baghdad. But we come across such giants of learning as Shaikh-ul-Islam, Taqi-ud din Ibn Daqiq al-Id (d. 702 / 1302) in field of *Hadith*, a theological scholastic like Ala-ud-din al-Baji (d. 714 / 1314), the great savant Shaikh-ul-Islam Ibn Taimiyah (d. 728/1328); the historian Shams-ud-din az-Zahabi (d. 748 / 1347) and the grammarian Abu Hayyan Nahavi (d.745 / 1344) in the opening decades of the eighth century.

The reason is that the craving or desire to serve religion and acquire a deep knowledge of religious sciences is something instinctive - an inborn tendency - in the case of Muslims rather than being dependent on external influences like state patronage. The impulse like achieving the pleasure of God, continuing the mission of the prophets and safeguarding religion from corruption have continued to be potent even during the times of political unrest decay of most powerful Muslims powers like the Ottoman caliphate and hot contests by

different contenders for taking the helm of state into their hands in different countries including even Hijaz, the centre of Islam. We find religious scholars in Egypt, Syria, Iraq, Hijaz, Yemen, Iran and India, during periods of political instability, devoting their energies to teaching and preaching or other literary pursuits and the mystics of Islam engaged in attaining perfection of spirit and purification of the self. This is why we find, during this period also, several scholars and godly should outshining their predecessors.

Let us consider, for instance, the endeavour in the field of *Hadith*. Abul Hasan al-Samadi al-Kabir (d. 1138 / 1726) continued to teach the subject for a long time in the holy mosque and wrote *Al-Hawamish-al-Sittah* which is the well-known commentary on the six authentic works of *Hadith*. Muhammad Hayat Sindi (d. 1163 / 1750) is another eminent scholar of the same period. In Syria Shaikh Isma'il al-Ajluni also known as Al-Jirahi (d. 1162 / 1749) was deemed as an authority on the subject and his work *Kashf-al-Khifa wa-Muzil-al-bas Anmashtahara min-al-Ahadith-ala-al-Sunnatan Nas* in two volumes is an encyclopaedic work delineating the authentic and weak *Ahadith*. The book shows his comprehensive knowledge of the sources of even those reports which were considered as weak or were popular among the masses but with little information to throw light on their origin.

The two holy cities of Makkah and Medina were the great centres of *Hadith* where Shaikh Abu Tahir al-Kaurani al-Kurdi and Shaikh Hasan al-Ujaimi used to deliver lectures on the subject. Sulaiman b. Yahya al-Ahdal (d. 1197 / 1783) was the most respected savant of *Hadith* in Yemen during that period. Muhammad b. Ahmad as-Safarini (d. 1188 / 1773) was also an authority on *Hadith* and *usul* who wrote *Ad-Durr al-Mansuat fil Ahadith al-Muzuat*. Yemen had another respected scholar of *Hadith* Al-Amir Muhammad b. Ismail al-Hasani al-San'ani (d. 1142 / 1729) who wrote two valuable commentaries. His *Subul-al-Salam* is a commentary on *Bulugh al-Maram* and the other work known as *Tauzih al-Afkar* is an exegesis of *Tanqih al-*

Anzar. We also find Muhammad Sa'eed al-Sunbul (d. 1175 / 1761) whose *Al-Awa'il-al-Sunbuliya fi Awa'il-Kutub al-Hadith* is held as a manual by the teachers of *Hadith*. Yet another scholar of the time Muhammad b. Abdul Baqi al-Zarqani (d. 1122 / 1710) was held in such a high esteem that several writers have paid him tribute as "the last scholar of *Hadith* in Egypt."

Shaikh Abul Ghani al-Nablisi (d. 1143 / 1730) was the most celebrated scholar of the time whose depth of knowledge, number of disciples and facile pen had earned him the title of the Great Teacher. His work are reported to be as many as two hundred and twenty-three. It was also the time when Isma'il Haqqi (d. 1127 / 1715) wrote the famous commentary *Ruh-al-Bayan fi-Tafsir al-Qur'an*. Among the scholars of Baghdad Abdullah b. Husain As-suwaidi (d. 1174 / 1760) was a prolific writer.

Jaia Azhar of Cairo, Jamia Zaituniya of Tunisia and Jamia al-Qarwin of Fas were the well-known institutions of learning but we also find the names of Madrasa Hafiziyah, al-Madrasata al-Shilliyah and al-Madrasata al-Azrawia mentioned in the chronicles of the time. The historians also refer to the Naqshbandi, Khilwati, Shazili, Qadiri and Rifa'i mystical orders whose adherents were spread all over the Muslim world from Turkey to Indonesia.

Literary taste and Spiritual atmosphere

The educated class was interested in literary creations specially poetry, polemics, enigmatical anecdotes and funny stories but hardly anything or outstanding in these fields has been left by it. The literary style was marked by empty rhetoric and rhythmic verbosity. Turkins cultural traditions seem to be predominant in the intellectual life of the era as no eminent academician or thinker is to be found during the period. The four volumes of Silk al-Durr by Muradi abound in eulogical verses and lyrical poetry while other contemporary works show an unclination towards description of miracles of the saints and similar popular beliefs. The scholars of the dependent territories used

to visit Constantinople for taking up civil and military posts under the caliphate. The main components of the then curriculum were logic, mathematics, syntax and elegance, jurisprudence and *Hadith*. Amulets and charms were popular. A few scholars had even versified the juridical code of *Qaduri*. Several Arab scholars were conversant with Persian as well as Turkish since the latter was official language of the empire. The people of Syria had been more influenced by Turkish modes and manners for a number of Turk Scholars had taken up residence there and they were able to speak Arabic fluently. It was deemed a great honour to teach in the Jamia Amwi of Damascus. Several scholars and mystics lectured on *Fatuhah-i-Makkiyah* and *Fusus-al-Hakam*. *Sharh Jami* and *Mukhtasar al-Maani* were the two popular manuals of study. Mysticism had a great appeal for the masses and even the religious scholars and teachers of Hadith like Shaikh Abdul Ghani al-Nablisi and other subscribed to the prevailing mystic taste for the intuitive concept of Unity of Being.

Popularity of Speculative Science in Iran

Ismail Safawi (905/930 - 1499/1524) had founded the great Safawaid dynasty in Iran and taken vigorous steps to convert the Iranians to his creed. The Sunnite faith was almost wiped out from the country. Iran had been the birth-place of such renowned scholars of *Hadith* as Imam Muslim, Imam Abu Dawud, Imam Nasai and Imam Ibn Majah and eminent scholars of the stature of Abu Is'haq Shirazi, Imamul Harmayn Abul Ma'ali Abdul Malik Juwaini and Imam Abu Hamid Al-Ghazzali, but it had severed its connection with *Hadith*, jurisprudence and other religious disciplines. The Iranian sovereigns were generally well-disposed towards philosophy and other speculative sciences while Shi'ism had a soft corner for *a'itazal* and its philosophical thought. and its philosophical thought. The well-known scholar, physician and mathematician Khwaja Nasir-ud-din Tusi (d.672/1273), who wrote *Sharh Isharat Ibn Sina* was a Mutazalite Shia and a

close counsellor of Halaku. It was because of his influence, exerted through state patronage, that philosophy, mathematics and other speculative and physical sciences became popular in the entire Mongol possessions which included Turkistan, Iran and Iraq. The reign of second Safawid ruler Shah Tahmasp (d. 984 / 1577) saw the rise of another illuminist scholar and philosopher Mir Ghiyath-ud-din Mansur (d. 948 / 1541) who established Madrasah Mansuriyah of Shiraz and enjoyed the patronage of Shah Tahmasp. His disciples as well as those subscribing to his school of thought spread his teachings in India. One of his disciples Amir Fath Ullah Shirazi (d. 997 / 1589) came to India in the closing decades of the tenth century; he was warmly received by the Mughal emperor Akbar. Azad Bilgrami claims that Fath Ullah Shirazi brought the works of Sadr-ud-din Shirazi, Mir Ghiyath-ud-din Mansur and Fazil Mirza Jan (d. 944 / 1537) to India and introduced them into the curriculum of the country.

Mir Baqar Damad (d. 1041 / 1631) emerged as a dominating figure during the middle of the eleventh century, whose brilliant exposition of intellectualism made his style and thought acceptable to the educated class from Iran to India. He occupied an honourable place in the court of Shah Abbas Safawi (d. 1037 / 1628) and his *Al-ufaq al-Mubin* was taken as the best example of imaginative writing. Not long after him Sadr-ud-din Shirazi (d. 1050 / 1640) made a mark as an illuminist scholar and liberal-minded philosopher. His two works *Al-Afsar-al-Arba'a* and *Sharh Hidayat-al-Hikmah* (also known as *Sidra*) achieved a world-wide fame. The natural disposition of the Iranians which easily runs riot completely endorsed the sophistry and windy quibbling of Sadr-ud-din Shirazi. His syllogisms consisting of assumed prepositions created absorbing dilemmas but were actually worthless in content. Still, he gained a complete mastery over the educational system of all the Muslim countries during the course of the tenth to the twelfth century and established ascendancy of speculative sciences. All that was left for the pedagogues and students was to interpret the

abstruse thought and pompous prolixity of these masters or to write commentaries on their work. The least deviation from this universal norm or to question their validity was taken as a sign of one's ignorance and stupidity.

This intellectual trend of Iran was bound to influence Afghanistan, particularly Herat which lay in the west of the country close to Iran. A scholar, Qazi Muhammad Aslam Harawi (d. 1061 / 1651) by name drank deep in the philosophy and logic of Iranian masters while his illustrious son Qazi Mir Zahid alias Mir Zahid (d. 1101 / 1690) developed these to the pink of perfection. He spent a greater part of his life in India writing *Sharah Mawaqf*, *Sharah Tahzib* and *Risalah Qutbiyah*. The three commentaries known as *Zawahid-i-Thalatha* became popular text books in the country. Notwithstanding his mastery in speculative sciences, Mir Zahid was not well-versed in *fiqh* and *Hadith* and other religious disciplines. He was not able to teach even *Sharah Wqayyah*, a book of law prescribed for the intermediate standard. Shah Abdul Aziz writes in one of his letters that "one of the nobles used to take lessons in *Sharh Waqayyah* from Mir Zahid but (as he did not consider himself adequately versed in *fiqh*) he never taught his disciple until my grandfather (Shah Abdur Rahim who took lessons in speculative sciences from him) had arrived." On the other hand Mir Zahid's proficiency in speculative sciences was so perfect that Shah Abdul Aziz says: "I hold dear the writings of Mirza Jan, but those of Akhund are dearest to me."

Iran was exerting influence not only on Afghanistan and India but also on Syria and Iraq where the scholars of speculative sciences were admired and the subject was gradually introduced in their educational curriculum.

Morals, Cultures and Beliefs

Proficient scholars and experts were, in those days, to be found in all branches of arts and sciences, different mystic orders were popular, the people showed a keenness to learn and act upon the teachings of the

holy Prophet, a great number of administrators were pious and virtuous, the governments tried to enforce *shari'ah* as the law of the land, mosques and madrasas were full of devotees and learners, the masses were respectful of Islam and its teaching as well as religious scholars and masters who had attained spiritual perfection's, and they also exhibited their zeal for Islam, yet there was an all-pervading stagnation showing signs of general decay. Individual morals and social behaviour evinced traces of usage's and practices borrowed from the non-Muslims. The rulers were autocrats and the governments were despotic. The nobles and the rich had everywhere adopted the vices of the prodigals and given a free rein to their desires. The social set-up had given birth to a class of people who lived by flattery or as a parasite without doing any work. Superstitious beliefs and overcredulousness in certain sections of the masses had overshadowed the pure and simple creed of *tawheed*, Oneness of God, manifesting itself in excessive veneration of the saints and shrines which often bordered upon the cult of the polytheists.

An American writer, Lothrop Stoddard has in his *New World of Islam* given a graphic description of the then world of Islam which may be deemed as a bit exaggerated by some, but is factually correct on the whole. He brings out certain aspects of Muslim society which are generally overlooked by those who are its members, but they catch the attention of one forming an estimate of that society from outside. However, it would be worthwhile to cite his observation here without subscribing entirely to his view of the then state of affairs. He writes:

"By the eighteenth century the Moslem world had sunk to the lowest depth of its decrepitude. Nowhere were then any signs of healthy vigour: everywhere were stagnation and decay. Manners and morals were alike execrable. The last vestiges of Saracenic culture had vanished in a barbarous luxury of the few and an equally barbarous degradation of the multitude. Learning was virtually dead the few universities which

survived had fallen into dreary decay and languishing in poverty and neglect. Government had become despotism tempered with anarchy and assassination. Here and there a major despot like the Sultan of Turkey or the Indian Great Mughal maintained some semblance of state authority, albeit provincial pashas were for ever striving to erect independent governments, based, like their masters, on tyranny and extortion. The pashas, in turn, strove ceaselessly against unruly local chiefs and swarms of brigands who infested the countryside. Beneath this sinister hierarchy groaned the people, robbed, bullied and ground into dust. Peasant and townsmen had alike lost all incentive to labour or initiative, and both agriculture and the trade had fallen to the lowest level compatible with bare survival.

As for religion, it was a decadent as everything else. The austere monotheism of Mohammed had become overlaid with a rank growth of superstition and puerile mysticism. The mosques stood unfrequented and ruinous, deserted by the ignorant multitude, which, decked out in amulets, charms and rosaries, listened to squalid fakirs or ecstatic dervishes, and went on pilgrimage to the tombs of 'holy men', worshipped a's saints and 'intercessors' with that Allah who had become too remote a being for direct devotion of these benighted souls. As for the moral precepts of the Qur'an, they were ignored or defied. Wine-drinking and opium-eating were well nigh universal, prostitution was rampant, and the most degrading vices flaunted naked and unashamed."□

SAYYID ABUL HASAN ALI NADVI HIS PERSONALITY AND ACHIEVEMENTS

Shaykh Muhammad Eesaa Mansori

The great Islamic thinker, Sheikh Sayyid Abul Hasan Ali Nadvi rahamatullahi alayh was a descendant of the illustrious Hanafi Sayyids, whose forefather was Sayyidunaa Hasan radiyallahu anhu, the grandson of the Prophet sallallahu alayhi wasallam. In India, the distinguished family members of Sheikh Sayyid Abul Hasan Ali Nadvi contributed immensely over the centuries to academic, literary, religious and community life. Take the following as illustrative - Shaah Ilmullaah, Shaykh Sayyid Ahamd Shaheed and Shaykh Sayyid Abul Hasan Ali Nadvi's father, Shaykh Abdul Hayy. whose outstanding work Nuzhatul-Khawaatir is without any precedent in the annals of Islamic historiography. Contained in it is an extensive account of more than 4,500 religious figures and authors spanning over 300 years of Muslim history in the Indian sub-continent.

He was brought up in a family renowned for scholarship, piety, God-consciousness and devotion to modes of worship, conscientiousness, simplicity and contentment. In his childhood he was blessed with a milieu characterised by erudition, faith, literary sensibility and striving in the Cause of Allah. He learned Arabic from the eminent Arab scholars and essayists, Shaykh Khaleel Arab and Shaykh Taqiyyuddeen Hilaali Marakashi. He was instructed in Hadith by Shaykhul-Hadith Shaykh Haydar Hasan Khan Tonki and Shaykhul-Islaam Shaykh Sayyid Husayn Ahmad Madni. He acquired his knowledge of tafseer from Shaykh Ahamd Ali Lahori. He also took lessons in English at

the University of Lucknow from an Englishman. Nonetheless his home was his main training centre. It was at his home that since his childhood, he heard the stories of striving and resolve, and of sacrificing one's life for upholding the Word of Allah ta'aalaa. These stories were part of his family tradition. Generally speaking, during their childhood, children hear stories about pet birds, etc. However, at his home he constantly heard stories about the jihaad waged by Aboo Bakr and Umar *radhiyallahu anhumaa*. He came across Waaqidi's Futoohush-Shaam in his childhood. He was born at a time when the British were fully entrenched in British India and the entire Islamic world was in the shackles of political, military, cultural, educational and intellectual subjugation of Europe. Most of the writers, thinkers and intellectuals of the Indian sub-continent and the Islamic world under the spell of Western knowledge, culture and civilisation. In view of the power enjoyed by the British and as a result of their indebtedness to Western education and training, they believed that Western civilisation is a glorious civilisation and that it is an eternal truth. They thought that Western civilisation is above any criticism, in that it represents the zenith of human knowledge and reason. It was against this backdrop that he was brought up in the religiously surcharged atmosphere of his home, which left an indelible mark on his heart and mind. He acknowledged this point in stating: "It was Allah's Favour on me and part of His Wisdom that I was brought up in an atmosphere which was protected against the spell of Western culture and civilisation. Rather my family was opposed to Western culture and civilisation.

Far from indulging in any extremism, my family was characterised by sound Islamic articles of faith and teachings. Furthermore, I studied under such teachers who, apart from being accomplished scholars, were endowed with intellectual freedom, moral courage and the immense capacity for criticism. As a result of my upbringing in such an atmosphere, I never felt drawn towards any such writing which was marred by

defeatism or apologia." (*Puraane Chiraagh* 3. 26-27).

While he was only 23 years old, he went to Bombay in order to present the message of Islam to the greatest leader of the Untouchables, Baba Ambedkar. After his visit, he was constantly on his mission of da'wah, travelling not only in the sub-continent, but also in the Arab world, and Eastern and Western parts of the world. He preached the message of Islam to both Muslims and non-Muslims and he carried out this mission relentlessly. He focused his special attention on the Arabs, as he noted that the menace of modern Western atheism had been gripping the Arab in their cultural, intellectual and academic life. This made him restless, and gifted as he was with such vision he took up Western thought and philosophy as the main target of his attack in both his speeches and writings. This became his life long mission. For in his writing he covers the entire history of this menace. His writings struck a chord in the Arab world, in that many Arab scholars were moved by his writings. His work '*Maa zaa khasiral aalal binhitaatil Muslimeen*' (Islam and the West) has been re-printed numerous times in the Arab world. He wrote this work because he had observed that the Arab men of letters and intellectuals had become deeply influenced by Western thought and world-view. He regarded it as modern atheism. He writes: "I feel that the Arab men of letters have been under the spell of Jamaaludden Afghani School in their style and thought. As Afghani appeared on the political firmament, he boldly denounced imperial forces. So doing he was not afraid of any reprisal. Imprisonment or exile did not deter him from attacking the Imperialists. However when these Arab writers dealt with Western culture and civilisation or its political system or its economic philosophy and its social sciences, they appeared enervated. Their attack lacked vigour. On the contrary, it emerged from their writings that the West stands out as a model in every respect. For them the pinnacle of development and progress was to ape Western models." (Ibid 3,29)

When he embarked upon his academic and

writing career after finishing his studies, he dealt with not only his motherland, India, but the world of Islam as a whole. Rather he addressed the entire mankind. For he was firmly persuaded of the conviction that as Islam had guided the world to the path of success and prosperity in the past, today only Islam and the Qu'ran could offer the panacea for mankind troubled by a host of problems and issues. He was perfectly in his mind that Islam alone could deliver mankind from error, crisis, anarchy and self-delusion. He addressed his message first to the Arabs, out of his fervent desire that they should revert to the way of the Prophet *sallallahu alayhi wasallam* and the Qu'ran, and regain their true status of inviting and leading mankind to truth. Accordingly he started his writing career in Arabic. His articles although written at a very young age won wide acclaim among Arab scholars and intellectuals. While he was only eighteen years old, his first article appeared in 'al-Manaar', the most prestigious Egyptian journal. His second article was published in the leading Arabic journal *ad-diyaa*. On reading this the great stylist, writer and thinker of the Arab world, Shaykh Arsalan complimented the author in glowing terms. Dr. Anwar al-Hasbandi, a distinguished Arab writer and intellectual observes: "The great achievement of Sayyid Abul Hasan Ali Nadvi is that he drew the attention of Arabs to their plight. He reawakened them and exhorted them to take up their real role and responsibility. He reminded them that Allah had exalted them in view of their commitment to Islam, and that the Qur'an has trained them in the leadership of mankind.

He visited the Arab world frequently and conveyed his message to Arab thinkers, scholars and intellectuals. Appearing on Arab radio and television he boldly argued the Arab elite's and the masses, rulers and the ruled, as well as princes to follow the straight way. He strongly condemned their weakness, their wholesale surrender to the Western civilisation their modernism, their un-Islamic views and ideologies. He presented this message in almost every Arab country. These addresses are entitled *Asmaiyyaat*. These are

addressed to the inhabitants of Egypt, Syria, Kuwait, Iran, and the entire Arabian Peninsula. He forcefully articulated this message among Arab thinkers, rulers and the public, making them realise that their identity is contingent upon their commitment to Islam and the Prophet (*sallallahu alayhi wasallam*). If they sever their links with Islam and the Prophet (*sallallahu alayhi wasallam*), they are reduced to a non-entity. For more than fifty years he presented the same message to the Arabs in his attempts to make them realise that their identity depends upon allegiance to the Prophet (*sallallahu alayhi wasallam*), not upon any material resource. For in the days before the Prophet (*sallallahu alayhi wasallam*), the Arabs did not enjoy any distinction. Once they are not wedded to Islam, they cannot attain excellence.

Shaykh Yoosuf Qardhaawi, the most celebrated contemporary scholar, intellectual, orator and guide states: "We noted a new language and modern spirit in the writings of Shaykh Nadvi. He made us think about issues, which had escaped our attention. He was the first writer to make us realise the importance of our viewpoint. Many writers drew upon him. His name and fame is well established in the history of Arab literature. It is no exaggeration to say that there is no historian of his standing in the entire Arab world. The intellectual content of his works is well known to everyone. His writings in Arabic are memorised and cited by Arab scholars and orators and used in their Friday sermons. His writings in Arabic form part of the prescribed textbooks in Arab schools, colleges and universities. Likewise, his writings feature in the textbooks of all parts of India in that these are an essential reading for the study of Arabic literature. Since the very beginning of his career, he has been writing in Arabic. His works have been reprinted numerous times in several world languages and this goes on unabated."□

Courtesy : Riyadul Jannah, Leicester (UK)

NADWA MAGAZINE DEDICATES SPECIAL ISSUE TO ALI MIYAN

Maulana Syed Rabey Hasani Nadwi, rector of Darul-Uloom Nadwat-ul Ulema, released an English quarterly magazine "The Fragrance of the East" at a solemn function here. The issue is dedicated to late Muslim cleric Ali Miyan.

Abdullah Abbas Nadvi, head of the education wing of Nadwa, in his introductory speech said Ali Miyan had high regard for journalists. Ali Miyan, he said, would call the media man as 'His Majesty' as he could influence and mould public opinion.

He said Nadwa was the first educational institution to publish a magazine in Arabic at a time when India had no special standing in the Arab world. The Arabic magazine 'Al-Zia' (light) and another Al-Raid, published from Nadwa command respect in the Arab world. Mr. Shariq Alavi, editor of "The Fragrance of the East" recalled Ali Miyan's desire to publish a magazine in English, Maulana Saeed-ur Rahman Azmi, principal of the Nadwa College, Wazeh Rashid Nadwi, head of Arabic department and Hamza Nadwi were present on the occasion. □

SALMAN FAARSI (RAH)

In a village near Isfahaan, there lived a well-to-do landlord. He had a son, Salmaan by name. The man was so fond of his son that he would not let him step out of the house. Salmaan stayed in-doors like a girl, and the loving father did everything in his power to make the little boy happy.

However, little Salmaan was gifted with an exceptionally inquisitive mind. Toys and sports had very little appeal on him. He looked for the ultimate answer of things. This led him to the study of his own religion - Zoroastrianism. With an eager mind, he studied the teachings of Zoroaster. When yet a mere lad, he became the keeper of the holy fire. It was his duty to see that the fire never went out.

Contact with Christianity.

Salmaan's father was now growing old. He called the young lad one day and said, "Look, son! I have been taking care of the lands so far. It is now time that you left the quiet of the home and took over the management of the property. If you don't do it, I am afraid I will loose control of things".

Salmaan promised to help his father. Next day he set out to make a round of the ancestral lands. On the way he passed a church. He looked in and saw people saying prayers. He walked in and started making inquiries about the Christian faith. This went on till sunset, the father felt uneasy and sent out men to look for him.

When Salmaan got home, the father said, "What was the matter, my son? I have been feeling so miserable all the time!" "Oh, father" replied Salmaan, "I came across some people saying prayers in a church. The way they did it amazed me. I tried to find out the truth about their religion. I discovered that their religion is better than ours."

The father felt much disturbed. "If he continues his contacts with the Christians." he thought to himself, "he will be lost from the religion of his forefather, I better shut him up." So Salmaan was shut up in a room.

However, young Salmaan's spirits remained undaunted. He was bent upon discovering the ultimate truth and making it the basis of his life. Nothing could stop him from the quest for truth. He managed to visit the church one day and said to the clergyman, "You told me that caravans of Christian merchants from Syria often called at the church. When Syria bound caravan calls next, let me know. I want to live in the Christian land of Syria." To this the priest readily agreed.

News was conveyed to young Salmaan one evening that a caravan was leaving for Syria. He fled from captivity and joined the caravan. After some days, he found himself in a Christian land. He became a Christian and attached himself to a bishop. When the bishop was on his deathbed, Salmaan requested him to suggest some other person who could guide him. He suggested the name of a man in Mousil. Young

Salmaan was soon living in Mousil. But this man, too, did not live long. Before he died, he directed the young disciple to go to a man in Amuriya. Salmaan followed the advice. However, after some years, this man also passed away. His parting advice to young Salmaan was: "I know of no man who follows the true religion of Christ today, but the day of the last Prophet, is at hand. He will revive the true religion of Ibraheem and will make his appearance in the oasis to which Ibraheem migrated. The sign of his truth will be too evident to miss and there will be the seal of Prophethood between his shoulders. If you make a gift to him, he will accept it, but if you give him alms, he will not. Attach yourself to the last Prophet if you can."

Salmaan finds the Prophet (*sallallahu alayhi wasallam*)

From that day on, Salmaan had but one passion; to reach Arabia and find out about the last Prophet. He joined a caravan bound for Arabia. These men sold him to a Jew of Alqura. After some time his master sold him to a Jew of Madeenah. Salmaan thus reached Madeenah just when it was about to become the city of the Prophet (*sallallahu alayhi wasallam*).

The new master entrusted to Salmaan the care of his garden of date palms. One day he was up in a tree busy in his work and the master stood watching when suddenly the master's cousin came up and burst out: "Woe to the to the tribes of Aws and Khazraj? They have gathered around a man from Makkah, who claims to be the last Prophet. I passed by that crowd."

The words gave electric shock to Salmaan. His body shook. This was the most pleasant surprise of his life. He quickly climbed down the tree and eagerly asked, "What news is this?"

The master hit him with his fist, saying, "This is non of your business. Get along with your work."

Salmaan was at his work again but he was determined to have a look at the Prophet (*sallallahu alayhi wasallam*). When evening came, he took some dates and reached Qubaa, where the Prophet

(*sallallahu alayhi wasallam*) was staying. He found him sitting in the midst of the Companions. Salmaan greeted him and placing the dates before him said, "You are a good man, I am told. Some of your Companions must be needy people so I have brought these dates for you." The Prophet (*sallallahu alayhi wasallam*) held back his hand but told the Companions to eat. They ate the dates. One of the signs was there! Salmaan came back satisfied.

After some days, Salmaan again visited the Prophet (*sallallahu alayhi wasallam*), who had by now come to Madeenah. He put some dates before him, saying, "This is a gift for you, this is not alms." The Prophet (*sallallahu alayhi wasallam*) held out his hand and ate some dates. The Companions also ate them. Salmaan was satisfied with the second sign also.

After a few more days, Salmaan paid the third visit. He saw the Prophet (*sallallahu alayhi wasallam*) in the burial ground of Madeenah attending a funeral. He stood surrounded by the Companions. Salmaan walked up to him, greeted him and turned round to look over his shoulder. The Prophet (*sallallahu alayhi wasallam*) at once knew what Salmaan wanted. He pulled down the piece of cloth thrown over his shoulder, revealing the seal of Prophethood. Salmaan kissed the seal and began to weep. Then he told the Prophet (*sallallahu alayhi wasallam*) the whole story of his long quest. The account amazed the Prophet (*sallallahu alayhi wasallam*) and the Companions alike.

Salmaan becomes a free man.

The message of Islaam is for the whole mankind. From the very beginning, the Prophet (*sallallahu alayhi wasallam*) had addressed not the Arabs only, but humanity at large. He knew that very shortly Islaam was going to overleap the boundaries of Arabia and spread its blessings throughout the world. He clearly foretold this when he said, "Salmaan is the first gift of Iran to Islam, Bilaal is the first gift of Abyssinia and Suhayb is the first gift of Byzantine."

Salmaan's sincerity and zest soon won him the love and regard of the Prophet (*sallallahu alayhi wasallam*). However, Salmaan was still a slave. This kept him from taking part in the battles of Badr and Uhad. Salmaan felt very bad about it but did not know what to do.

The Prophet (*sallallahu alayhi wasallam*) came to Salmaan's help. He suggested that Salmaan should settle the price of his liberty with his master. At first the Jew would not hear a word about it. Finally, he demanded the planting of three hundred date palms and forty *tolas* (a form of weight) of gold, as the price of liberty.

Salmaan could never hope to be able to buy his freedom. "O Messenger of Allah," he said, "How can I pay this heavy price?" "Don't worry," was the reply, "Allah will manage things for you." Then he said to the Companions, "Help your brother with date palms." The Companions obeyed, each one bringing five or ten plants, till Salmaan had three hundred of them.

"Go, and dig holes for the plants," said the Prophet (*sallallahu alayhi wasallam*), but don't plant them. I will do that for you."

The Companions helped Salmaan dig the holes. The Prophet (*sallallahu alayhi wasallam*) then arrived. He went to each hole, Salmaan handed him a plant and he planted it with his own hand. The three hundred plants all took root; not a single one died out.

But the gold still remained to be paid. One day the Prophet (*sallallahu alayhi wasallam*) sat in the midst of the Companions. At that moment, a man came and placed a handful of gold before him. "O Messenger of Allah" he said, "I found this gold in some mines. You may use it wherever you think fit." "Call Salmaan" cried out the Prophet (*sallallahu alayhi wasallam*). "Let him pay off his master with this gold." Thus Salmaan won his freedom. □

HINDU LEADER SENDS HIS GRANDSON TO MADARSA

Report From Patna

Ex-MLA, Vidya Bhushan Singh had begun to send his two grandsons to the local madarsa in stead of the local village primary school located in Gopalganj.

He said that about four months ago a Maulana, teaching in the madarsa got a surprise of his life when he saw two boys, aged three and five, reading Urdu while donning a topi, must for the students of minority community.

"When he learnt the names he was pleasantly surprised and wanted to meet me", said Singh. Singh claims that he tried to pick up Urdu scripts from his grandsons, as he was never able to learn the language.

After a gap of one year there has been a sea change in the attitude of villagers of Meera Tola. "Today about 70 children belonging to the Hindu community study in the same madarsa where there are about 400 children studying.

The head Maulvi did not object to Hindu children studying in madarsa, stressed the ex-MLA. The madarsa is efficiently run by the head Maulvi and his two assistants.

Singh does not think that sending his grandson to the madarsa intrudes on his religion. "On the contrary,

The head Maulvi did not object to Hindu children studying in madarsa, stressed the ex-MLA. The madarsa is efficiently run by the head Maulvi and his two assistants.

Singh does not think that sending his grandson to the madarsa intrudes on his religion. "On the contrary, they will have a better perception of their own and other religions", he stressed pointing out that the madarsa in his village must be the only one in the state in which so many Hindu children are studying. □

THE MUSLIM UMMAH MUST FULFIL ITS OBLIGATION

S.M. Rabey Hasni Nadvi

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

Earlier when they did not have the good fortune of being influenced by Islam the various world nations had despite the pinnacle of progress they had attained in material and civilisational advancement, manifested evidences of extreme paucity and penury in respect of humanitarianism and passions of mercy and sympathy. They had let the treatment meted out to animals and beasts be meted out to serfs and the subjugated. Women's modesty and chastity was very brutally expropriated and outraged. The wealthy and the opulent used to pursue most lavish and fiendish pursuits of life. Between the rich and the poor, between the ruler and the ruled and between the families noble and those deemed ignoble a treatment of tremendous disparity and furtherance was exercised and practised. But, when the members of the Muslim Ummah gave illustrations of the Islamic teachings through their practical lives many a members of other communities,

getting impressed with them, joined the fold of the Muslim Ummah and adopted the sublime values of Islam. Even the nations which did not fully adopt Islam, adopted at least its various qualities impressed, as they were, by Islamic values and had their manners and traits mended to somewhat extent. The U.N.O. now has the egalitarianism among the human beings and the respect of human dignity included in this Charter; whereas it was very distinctly announced, about fifteen centuries ago from now, by the Prophet of Islam (SAW) at an all-world congregation saying "O people, you are all progeny of one man, that is Adam. You are, therefore, all equal to each other. There is no difference between an Arab and a non-Arab; nor between a Black and a White. Whatever would make a difference would be made by the good or bad character and manner that one would have. Whoever will have as much the fear of Allah in him and lead his life accordingly with care and caution will be as much **superior, and better than, one who would be as much deficient in the same.** And subsequently the members of the Muslim Ummah proved themselves observant of and compliant, with this proclamation which had its impact made on the world. The serf and the paupers were awakened to the fact that they, too, are human beings and as such they too are entitled as much as others, to respect and honour and to amenities and necessities of human life.

The western nations that are deemed today the highest paragon of civilisation and culture had been, prior to being influenced with the six-centuries old and civilisational epoch of Islam, perpetuating very barbarous and savage acts. The poor and the labourers were treated in their societies in a manner worse than that animals were treated in. They have in this modern epoch of theirs improved themselves a lot. And, yet they discriminate, even today, between the white and the Black. In the greed of wealth and opulence, the poor are brazenly and unrestrainedly exploited. The subjugated and vanquished people are.

for selfish interests, deprived of their various rights of human egalitarianism. For the sake of specious manifestation of opulence and competition and vainglory, essential commodities of human needs are lavishly, not used but wastefully squandered. While within many segments of the human inhabitants deaths are, simultaneously, caused extreme poverty and starvation. The present Western Civilisation which has held today the whole world under its absolute sway and made itself famous for its munificence and nicety, is giving demonstration of such perpetrations of discriminative active practices in life and conduct as make the humanity shudder. Overshadows by towering and grandiose places, slum hutment's and shanties made of thatch and tin sheets burning hot under sun which cannot protect the inmates from chilly winter winds nor from the scorching hot blasts of summer, nor can prevent the rain water dripping through the holes in the roofs during rainy seasons are seen spread far and wide in major cities and metropolises. These hutments and thatched tiny dwellings are also seen on the two sides of ravines full of city sewage waters in mega-cities like Mumbai and Calcutta. And neighbouring them, flanked by neat and clean roads, grandiose palaces equipped with all kinds of luxurious and regal pomp and show dazzle the eyes wherein the edibles and food-stuff purchased at prices 10 to 15 times higher than that of the common market are seen being spent with abundance. Whereas in the neighbouring slums, even the two-times square meal is hardly, even after great pains, available to satisfy the hunger, nor is proper dress available to clad and cover the body. The rich if accused of a crime, escapes, thanks to his wealth, punishment and sentences while the weak and the helpless fall victims to police atrocities and torture. In the American metropolis of New York, the rich spend their lives in maximum comfort and luxuries fully secured and unperterbed, whereas the ordinary men are stabbed and shot dead with the fall of sun-set in by-lanes for just not conceding to part with a dollar or two.

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

It is a matter of great grief, however, that the member of the Muslim Ummah adopted themselves, time and again during the Ummah's life-span, items of glamour and glitter at the time in vogue in the world, abandoning sublime Islamic values which caused damage to the reputation of Islam and the Islamic Ummah on the one hand and, on the other, other nations who could have acquired virtues that are there in Islam are not able of do so. At present, the majority of the members of the Muslim Ummah who are basically products of the western education system are found far from the life marked with sublime values of Islamic Ummah. Various such vices as are not compatible with the lofty status they hold by virtue of the Millat they belong to have crept into them. From here it is that the non-Muslim society is getting Islam's message wrong. And, hence, their alienation from the righteousness and quality of humanitarianism is distinctly perceptible. In view of such a state of affairs, Muslims are called upon to realise their delinquency and mend themselves. In fact, the blame for dereliction in improving the lot of the

world, upon the whole and of our country, in particular, rests with Muslims as well. For, a large number of Muslims have neglected the Islamic characteristics of compassion and guidance to the extent that far from making others apprised of these good qualities, they themselves are found delinquent in setting captivating and inspiring examples of humanitarianism, examples that would have captivated the hearts of others and would have projected the bounteous and philanthropist aspects of Islam. This state of affairs is due, generally speaking, to two reasons. One that our Muslim generations pass through such an educational and pedagogical system that makes them averse to God and oblivious of the Hereafter. It happens to be so because the Muslims, after their six centuries long educational exaltation, started dealing with such an important matter as the education in frivolous manner. Whereas the western peoples, having observed their supremacy in knowledge and learning, took a leaf from Muslims and paid enhanced attention to education. Consequently, within span of only a few centuries they were far advanced in education and Muslims were left lagging far behind. And matters reached such a pass that, Muslims had to pick crumbs at those very Westerners table. It is a fact that the education does not impart knowledge only. Instead, it does the job of moulding the morals and the character the mentality and the ideology. It moulds the taught into the cast of the teacher himself. Hence, the student seeking knowledge from teachers who are averse to God and oblivious of the Hereafter turns out to be so himself. The sway of the Western peoples under which the entire world is held today and their style and fashion that has overwhelmed it makes the people no doubt conversant with certain branches of the science and knowledge which does lead to uplift and prosperity in the material life of the man; but morally and character-wise, he does not make a thorough their teachers and the system of education unless and until, the Muslims have their education formulated in conformity with the sublime values becoming to the way of life sent down to

the humanity by Allah, the Millat cannot get moulded in the cast desired for and conveyed to it by the Prophet (SAW) on behalf of Allah. The bases that neglect the Hereafter and the mind-set of such a nature are bound to make one enamoured of, and totally engrossed in only this world's prosperity, glory and selfishness – a state wherein one is concerned only with his own self and none else. The mundane and material advantage that such an education has and the extent of material advancement of peoples that it leads to and therefore, its need to that extent of material advantage that such an education has and the extent of material advancement of peoples that it leads to and therefore its need to do that extent is not denied. But, alongwith it, measures to make the man human in its true sense of the word, should also be made part and parcel of the education system.

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

MAULANA ALI MIYAN

M. Hashim Kidwai*

Among the galaxy of eminent Muslim theologians and divines, Maulana Abul Hasan Ali Nadvi alias Maulana Ali Miyan occupies an exalted position. Over and above all this, he was a distinguished thinker, a historian of very wide and broad vision and an illustrious author. He was noted for deep scholarship and erudition. He was a widely read person and was a man of letters. He had full command over Arabic language and was an outstanding writer of this language with an immutable style of his own. He had made a significant contribution to Islamic learning. He had authored a number of books of a very high standard. His original thinking on a number of problems of Islam and Muslims deeply influenced Muslims all over the world.

He had a colourful personality and his activities covered a large sheet. He was connected and prominently associated with Muslim religious education, Muslim literary organisations, Muslim cultural organisations and International Muslim organisations like *Rabita-e-Islami*. On account of his books, original thinking and views, he had become a world figure and

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he was held in high esteem by Muslims all over the world specially by scholars. He was an embodiment of piety and on this account the key of the Kabah - the sacred most place of worship - was given to him which was a rare distinction. He was an undisputed leader of Islamic world.

He was an embodiment of selflessness, sincerity and dedicated to Islam and its teachings. Throughout his life he stood by pure and orthodox Islam and he fought against un-Islamic influences.

He had been spiritually inspired by divines - Maulana Ashraf Ali Thanvi, Maulana Hussain Ahmad Madani, Maulana Zakariya and Shah Abdul Qadir and he was very much influenced by these personalities and he did a lot for the spiritual purification of his disciples.

He had been rector of Darul Uloom Nadwatul Ulema - the international famous Muslim religious seminary and it made all round progress under his inspiring stewardship.

He was a great crusader for high moral standard and principles. He was very much concerned over the moral degradation of his countrymen and their craze for money. He strongly felt that the future of the country was doomed if they do not follow high moral principles and for this purpose he launched a campaign through his '*Payam-e-Insaniyat*' movement. He addressed a large number of meetings in which he made a clarion call to his countrymen to maintain high moral standards.

He was deeply influenced by Maulana Mohammed Ali and Maulana Abul Kalam Azad and greatly appreciated their role in the national politics. He was also influenced by the personalities of Maulana Sulaiman Nadvi, and Maulana Abdul Majid Daryabadi - the two literary giants.

He was a staunch believer in national unity and communal harmony. When in 1964 fierce communal riots took place in Ranchi, Rourkela and other places, he undertook a tour of the country along with veteran Congress leader Dr. Syed Mahmud and Pandit Sunder Lal and succeeded in restoring normalcy in riot affected areas and exhorted the people to fight communalism

and communal hatred. As the President of All India Muslim Personal Law Board - the representative body of Indian Muslims, he succeeded in getting legislation passed by incorporating rights granted by Islam to divorce Muslim women passed by Indian Parliament. This was one of his greatest achievements. Thus, this and several other was his most remarkable national service for which he will always be remembered.

To sum up, in the passing away of Maulana Ali Miyan not only in India and Indian Muslims but the entire Muslim world has lost a very distinguished and illustrious personality. He was an epoch-making personality and such personalities are born after centuries.

Decidedly, his death has caused a great and unbridgeable vacuum. May his soul rest in peace. □

ALI MIYAN'S QUALITIES RECALLED AT SEMINAR

A seminar on 'Maulana Ali Miyan and patriotism' was organised under the aegis of Maulana Mohammed Ali Johar Foundation at Gandhi auditorium here on Wednesday. The seminar was inaugurated by senior Islamic scholar of Nadwa Maulana Abdullah Abbas Nadwi.

The rector of Nadwatul Ulema, Maulana Rabey Hasni Nadwi, former VC of Aligarh Muslim University, Dr. Mehmoodur Rehman, former chief editor of Qaumi Awaz, Mr. Ishrat Ali Siddiqui, former mayor of the city, Mr. Dauji Gupta, chairman of the foundation Chaudhary Sarfuddin, Maulana Abdul Kareem Parikh of Nagpur and the Naib Imam of Aishbagh Eidgah, Maulana Khalid Rashid, were also present on the occasion.

Speaking on the occasion, Maulana Nadwi said that Ali Miyan was a Muslim by heart but at the same time he was also a true patriot. He also said that any religious person, who follows his religion by his heart, is a true patriot.

Mr. Gupta said that those who live for their nation reserve their place in millions of hearts. He said Maulana Ali Miyan was a true patriot.

The former Mayor lamented that the spirit of comradeship and love has totally vanished from the present generation. He also added that the only remedy for this was the 'Payam-e-Insaniyat' of Maulana Ali Mian.

It was also said that Maulana Ali Miyan had never allowed the problem of Kashmir to surface and had said that politics divides the nation while humanism unites it. □

NEW PHILOSOPHY OF DESPOTISM

S. Wazeh Rasheed Nadvi

An epoch making event, the decline and disintegration of Soviet Union and consequent emergence of United States of America as the sole dominant power, rendered a large number of countries almost completely dependent upon USA and among these were some which themselves had been world powers, having ruled long over several other countries whose cultural and linguistic characteristic had been annihilated.

The event brought in its wake multifarious philosophies, with new fangled terminology. Two of these terminologies viz. : "new world order" and "globalisation" have engendered a vehement discussion, especially among Arabic print media. The layman, already at a loss to grasp the real significance, finds that the debate among analysts and critics has rendered the issue worse confounded. It is besides the point whether the philosophy preceded the formulation of terminologies or vice-versa. Some of the elucidations put forward by the analysts and experts defining the implied intentions can be summarised as follows:-

- purposeful interference in political, social, economic and cultural affairs of any country without pinpointing it;
- imposition of limitations upon societies, institutions or organisations;
- establishing supremacy over the entire world;
- simply an economic, political cultural or social movement;
- instrument of despotism.

While embarking upon establishment of supremacy, declaring itself the greatest power on earth, USA became aware of Islamic danger. The apprehension emanated from the knowledge that Islam, being a well defined faith, with codes of conduct and a way of life, would not fall in line with the libertine culture and agnostic thinking and mode of life, intended to be promulgated by the protagonists the "new world order" or "globalisation". The western intellectuals had full knowledge of Islamic outlook and termed the phenomenon as "clash of civilisations".

The western thinkers, intellectuals, historians and literateurs have a complete insight of Islamic message and teachings, as a result of which their own libraries are treasure houses of Islamic topics. They know fully well about the fruitful and healthy contributions of Muslims, spread of their teachings and culture, which just missed encompassing the whole of Europe, and also the rich heritage and their grasp over the pulse of nations. By and large, however, there is a blatant effort to malign Islam and present to the world a distorted, abominable image of its followers. One principal vendetta was directed towards convincing the world, posterity included, of the fact that Islam owed its spread and sustenance to the sword. The obvious reality that Islam was embraced both, by the people where Islam was the conqueror as well as in lands where not a single crusader ever ventured, has tacitly been circumvented in a majority of writings. Historians of the world, irrespective of their affiliation, are fully aware of the fact the message of Islam, with a healthy way of life and faith, appeals directly to minds and hearts of men.

Muslims in most of their habitats, whether in a minority or majority, are the victims of persecution, on multifarious counts, rather pretexts. Their endeavour to adhere to their avowed faith, and sustenance of culture is treated as a retrograde step. Demand for a rightful status and role in the life of their country, even in accordance with the law of the land, earns the label of "terrorism". All under the contrived phenomenon of, "Islamic danger". Currently two trends exist in the world. One is an objective view directed towards a study of positive, healthy role of Islam, moral conduct, rich contribution to world culture. The other is directed to undermine Islam, with the sole purpose of removing a purported stumbling block from the path of ushering in an era of depravity, uninhibited leachery and absolute liberty from all codes and norms.

The present scenario is that Islam is spreading, even in Europe. The phenomenon is that markedly prominent in countries, where Muslims, whether in majority, are culturally, economically and politically in a state of deprivation, as described in the preceding lines. Acts of suppression of rights and ill treatment of womenfolk has perpetually been attributed to Islam, which is justly negated by the women in Europe embracing Islam continuously, affirming that their new faith has bestowed upon them a bliss as against the moral depravity of their previous religion. This is corroborated in no uncertain terms by the world media which is eloquent, (statistics, figures in support), upon the fact that Islam is the most rapidly spreading faith, organised vendetta notwithstanding. And to think that, by and large Muslims are ill-equipped, as far as means go, for propagation and co-ordination of their message, when compared to America and western powers.

Hardly any wonder if the spread itself is categorised as Islamic danger, being more pronounced in the face of organised hindrances.

The modernists intentionally seem to avoid accepting the fact that progress is not defined merely as scientific and industrial development, but encompasses the entire way of life, morals and culture.

During the era of ascendancy of Islam, eminent and capable philosophers and men of learning made several discoveries, and Europe benefited greatly from them. So much so that western thinkers accepted them as teachers of Europe. No culture is bereft of a faith and philosophy of its own, requiring its followers to act accordingly. The need of the hour is for the protagonists of the new world order and globalisation to understand the trends and nature of the followers vis-à-vis the code of conduct and make concessions accordingly, rather than impose a libertine culture and label the followers of such code as retrogrades.

Islam Condemns Corruption And Commercial Malpractice

In Islam there is no such thing as an inherited or inherent disposition to a life of sin. This is so when man constantly suppresses his first natural response to any situation when he is called upon to act or move

Sharia' h is generally, in the common parlance, taken to be the divinely revealed or canonical law of Islam. The verb *Shara'a* means to introduce, enact, prescribe, give or make laws. Literally, the right or correct way of life, *sharia'h* is the path or road to the watering place. It is the right way of life of equality, brotherhood, honesty, freedom, justice, goodness and struggle against forces of evil and injustice.

For the Qur'an, thus righteousness and piety do not lie in observing external rituals only without adhering to the higher values of life-equality, freedom, justice, helping the needy, the poor and the oppressed, telling the truth, forbearance, perseverance, patience, courage and fortitude.

The concept of *Sharia'h* in the Qur'an, is the original or revolutionary concept in the sense of higher values which are the chief character or ethos, spirit or moral essence of the original Muslim Community, the ideals, the normative principles which guide and lead it to good, balanced and perfect social life. In the literal sense, *Sharia'h* is the way or path to the watering place without which human life cannot subsist and survive.

Higher Values :

Similarly, without the higher values, and normative ideals no society can survive. The principles of goodness, equality, courage, freedom, justice, honesty and sincerity are the sources of a balanced and good life. They constitute the correct way of life. This is the concept which the Holy Prophet (PBUH) and the Prophets preceding him implemented in their contemporary communities by giving concrete laws, rules, commands and prohibitions within the parameters and paradigms of these broad values, principles and ideals.

In the juristic conception of *Sharia'h* as a ritual, a legally prescribed rule or regulation, the nexus between rituals and higher values was cut off because social control under feudal hierarchical order meant ritualistic and legalistic facade under which the social differences, inequalities and antagonisms were concealed. This created tension between higher ideals of Islam (equality, freedom) and the actual, concrete reality of everyday laws and rules under the regime of feudal relations between kings and subjects, lords and serfs, masters and slaves.

The tension tends to disrupt the moral fibre of the Muslim community because it leads to a situation in which more emphasis is laid on the legalist performance of rituals than on the essential moral values of truth, social equality, human freedom, courage, honesty and fellow feeling, the value for which Islam stands. But in modern day Islamic world it suits the interests of the ruling elite which interprets Islam as a ritual for social control of the general masses, women and weaker, lower classes and not as an egalitarian principle for emancipating them from an exploitative social and economic system, such as semi-feudalism and neo-colonism.

Only Lip Service :

The term "Welfare of the People" is on everybody's lips. But the business community, the

industrialists, the multinationals, the utility corporations, the budget framers, the directors the whole-sellers, the money commodity, the stock exchanges, the tradesmen and professionals do not put the welfare of the people above self-interest. The very important aspect of modern life, collective as well as individual, viz., commercial malpractices are so much rampant in our society as, or more than, the rest of the world.

Whatever the form of taking excess profit and exploiting the people's needs, the devices, ancient or modern, of corruption and of commercial malpractice fall under the ban imposed by the Holy Book against "*Short measure and weight*" and "*withholding*" people's dues and "*committing mischief on earth as corrupters*".

It is obvious, that the misdemeanour and mischief here described, has forms, methods and ramifications which in the modern commercial and even political aspects and context, boggle one's imagination. It will cover not only profiteering, hoarding, black-marketing, speculation, betting, gambling, discriminatory taxation, bribery, nepotism and every imaginative form of corruption.

Is not what the modern ideas hold as prosperity and development full of such pitfalls as excess in commercial, industrial, financial and even in political societies of the world. Do Pakistanis as Muslims ever realise that their society is becoming notorious for corruption and malpractices of every sort, not only acknowledged by the leaders/politicians but given world wide publicity themselves to spite each other.

The people of Madyan who indulged in corruption and commercial malpractices have their story related in *Surah "Hud"* the eleventh of the Holy Qur'an. The general scheme of the *Surah* can be summarised as follows :

"Peoples who have rejected the teaching of their Prophets had come to a disastrous end. So, establish your obedience to the doctrines preached by the Prophets and a sense that every individual and nation is accountable, in the hereafter, for deviations from that teachings. The present is the time to reflect and reform

and if neglected dire consequences are to follow even in this world.”

This is specially deplorable in Pakistan for the very simple reason that Allah in His Book has shown that corruption, commercial malpractice, self-interest and temptation is not a natural response between two human beings who deal with each other unless their natures have become warped and distorted. The Ever Watchful Allah will see the innermost motive of the corrupter and profiteer.

In Islam there is no such thing as inherited or inherent disposition to a life of sin. This is so when man constantly suppresses his first natural response to any situation when he is called upon to act or move. Sin is a habit formed by oneself through weakness and if one is a little alert on this score to hear his first natural response he can never be tempted out of natural, reasonable and good intentioned reaction in any set of circumstances calling for this positive response . *Insha Allah.* □

FRAGRANCE OFFERS FINE FLAVOUR ON ALI MIAN

A 270 page journal 'Fragrance' dedicated to the life and achievements of noted Islamic scholar, Maulana Abul Hasan Ali Nadwi, popularly known as Ali Miyan, was released at Darul Uloom Nadwatul Ulema.

The journal carries write-ups and articles of various journalists, scholars and prominent people on the distinguished scholar and the esteem in which he was held all over the world.

The principal and rector of Nadwa, Maulana Rabey Hasani Nadwi, who released the book, paid glowing tributes of Ali Mian recalling his contributions and work in the field of education and fostering communal harmony. Maulana Rabey said Ali Miyan knew the importance of information technology and advocated its use in the field of education and to spread the message of peace and brotherhood. It was because of his efforts that Nadwa today had a computerised media centre, he pointed out.

Highlighting the achievements of the college, Maulana Abdullah Abbas, a senior teacher, said Nadwa has the distinction of publishing Al-ziya the first Arabic newspaper among non-Arab countries in 1935. "Media plays a vital role in moulding public opinion especially the English press, which has an international reach. It is precisely because of this the Maulana Ali Miyan felt that the college should also bring out an English journal." Besides a monthly magazine Al baas-el-Islam, Nadwa also publishes two Arabic fortnightly magazines.

The editor of the volume, Mr. Shariq Alavi, said it was an ardent wish of the Maulana that the college should bring out a quarterly journal in English. "Today we have fulfilled that wish and as a mark of respect, this special issue has been dedicated to him" he added. □

-The Hindustan Times

HISTORICAL AND CULTURAL RELATIONS

Yoshiaki Sanada

Religion and Society from Perspective of
Comparative Dimensions of Japanese Society and Islam

The crucial phase of our own time

Today, accompanying the remarkable progress in technology, we are enjoying the rich, pleasant, and conveniently materialistic life that generations in the past couldn't have experienced back then. However, is this materialistic and convenient life giving us the real happiness and joyfulness as a life of human being? Certainly, when we compare our own time with the times of our grandparents, great grand parents and our ancestors, we are experiencing 5, 10, or even 100 times more affluent and convenient. Only because the life nowadays seems more affluent and convenient, are we really enjoying our life 5, 10, or even 100 times more than our ancestors are?

The situation seems to be moving totally opposite of the direction of real happiness. Let us focus the actualities of our places of activities such as our home, school, local community, business, nation, and even international society.

The collapsing of home can be obviously seen by the facts of domestic violence, divorce, juvenile delinquency, and opposition among generations, and increase in unwed mothers. The fall in the class work of school and the school system can be shown through distressed pupils and students who are experiencing torments in school and are compelled to attending

school. The disintegration of society has become more and more conspicuous for the increase of violence and crime in local communities that involves drugs, and the momentarily pleasure among the minors, especially girls under age to sell their own body as merchandise. The idea of making a fetish of money and profit is spreading throughout the length and breadth of the society. Our society is enveloped in the atmosphere of distrust and suspicion of politics, politicians, bureaucrats, enterprises, mass media, universities, and the medical profession. Racial prejudice, racial conflicts and terrorism have raised their head both at home and abroad. All of them show that the social ties have become weaker and weaker among people, and we are falling not only into political and social crises but also moral crises.

We are now confronted with the era of the vacuity and the empty of spirit. There was a Japanese famous writer who had predicted such contemporary phase of our own time already 50 years ago, that is to say, after eight years when the Pacific War ended in the defeat of Japan. *This writer, Ton satomi, in his book, Stoty of Zen Buddhism Master Dogen (1953), states as follows,* "The words that simply express the mind of people after the war are 'Do as they please' and 'Go as they choose'. As long as they perform becomes their benefit and pleasure, and somehow satisfies their selfish desire they don't bother in the least how others be annoyed, they simply search for a scramble, it's just audacious.... . If the current of times permits to veil this under the word 'democracy' or 'liberal ideas', perhaps, here after, our mother country Japan we love, shouldn't be expected to last here for long."

Identification of each individual as the Ultimate existence and decrease of his and / or her sense of responsibility.

Now the most valued purpose of our national legal order is the dignity of the individual (The 13 and the 24 article of the Japanese Constitution). Therefore, the people, whatever the situation or reason arises,

speak of the freedom of the individual and don't hesitate at the exclusive insistence on the rights. However, when this takes place, no one comments or questions what and who is this dignified individual. Rather, these individuals are positioned as the absolutely ultimate existence, and this becomes self-evident truth that no one ever doubts about.

From the view point of man that each individual is identified as the ultimate existence, how is the principle of the responsibility drawn to conclusion? M.J. Sandel, a political philosopher, states. "To think ourselves as a totally unencumbered selves means to lose our understanding of moral and political obligation." The freedom without acceptance of responsibility can destroy the freedom itself. What is inquired of us now is the principle of responsibility, moreover principle that is balanced with freedom and responsibility.

Again, what inquired here is the propriety of self-evident truth of the individual being supposed as the absolutely ultimate existence. To deduce yourself from an unencumbered self to an encumbered self is to convert your status from the absolute being to the relative being. Naturally, the idea of the Absoluté, such as God or Buddha appears before individuals at this point.

Understanding of Human Beings from the view of Buddhism.

Buddhism, which I practice, teaches us to remove the entire fixed preconception that we have, and view things as they are. We call it the non-discriminatory wisdom. Buddhism teaches us to remove the entire substantial notion and look at the phenomenon through perceiving the phenomenon. Nature is a phenomenon that is without physical existence. The phenomenon is merely something that is produced, exists and disappears through the relationship of other phenomenon. The removal of this notion of essentialism is called *Shoho-muga* in Buddhism, which means that all things in the universe exist in interrelationship with one another. Along with

that the relationship of interrelation of phenomena is called *Engi* in early Buddhism -- coming into existence by depending on other things, dependent origination, and also *Shoho-jisso* in Mahayana Buddhism -- all phenomenal things are themselves the ultimate reality.

To understand what is "human being" from Buddhism point of view, one must start from viewing all things as they naturally are. It goes without saying that the fact that we are existing here today, is all due to our mothers and fathers. Our mothers and fathers have also given a life from their mothers and fathers. When I look back in time, my chain of life can go back to the infinite past, eventually reaching 35 million years ago, to the origin of humanity on this earth. Directly speaking, our individual lives contain 35 million years of human history. To put it in different words, we can say that we are given a life by eternal universal great life force that is beyond life or death -- given a life by God and Buddha.

On the other hand, we look back in space, we not only exist among other human beings but also live among the nature as natural beings. For example, we can not live without oxygen. What produces that oxygen is nothing but the greenery plants. What that in mind, we are the parasite of the green plant, and can not live or even exist without them. We are just a part of the ecosystem of the earth.

We must gaze upon the stark fact which shows that all of us, in both time and space, live as the existence given a life and so make our life useful in the minds of relationship among all beings. When we perceive this fact, we will realise to have the obligation and responsibility to help make other life useful for everyone who gives us the opportunity to live.

In Buddhism that teaches the law of dependent origination, human beings have the responsibility to keep in a spirit of solidarity, help each other, and work together beyond age, sex, race and nationality. Without a doubt, it does not end just in the relationship among humans. Humans who are just one part of the ecosystem also have the responsibility to live among the

nature with the feeling of gratitude towards all the beings. That is the way of life of the human beings. Dependent origination means to live together. To live together is the manifestation of dependent origination. With that in mind, the law of dependent origination, namely, the truth of "all phenomenal things are themselves the ultimate reality" is the idea of "given a life, make one's life useful, and live" which is the origin of human responsibility.

Civilisation as a choice and religion.

Predictions given by Ton Satomi anticipated the phase⁷ of the present time variegated with the devastated mind of Japanese about which was brought as a result of experiencing the loss of war and being exposed to the American culture of dualism that forced to abandon the monistic moral standard based upon Japanese tradition. At one time, Arnold Toynbee, a critic on civilisation, stated, "civilisation is a choice." Surely, civilisation is a choice to do right or wrong, and whatever one decides, the decision of the right choice is the civilisation.

Of course, the choice of the different culture and institutions due to the desire for higher level of living standard would be wrong. However higher the living standard may be, the spirit of the civilisation of the imported country may be enfeeble to fall into decay, if one decides to choose and introduce the culture of lower spirit from abroad. In that case we can not state that we introduce neither true civilisation nor culture. In the present world that is transforming into a society without boundary, it is proper to open up the doors to the world to import different cultures and institutions, but we should determine to exclude and remove anything that will not become the mental food to our mind and spirit.

A Lesson from the experience of Islam

A criterion of what to introduce and what not to introduce is decided by the religion. The reason for this is that religion is the way of humans to live. Religion is

a something that teaches us what is human being, what means to live together, and how should human beings live. Religion is the tradition of wisdom which teaches us how humans should live in the midst of the ecosystem.

From this stand point, Islam is the religion, which should be described as dynamic and furthermore, tough. **Deen**, which means religion in Arabic, simply is not something spiritual. As Qur'an preaches that the religion before God is Islam (submission to his Will) (3:19). every Muslim must obey in public and personal life what Allah commands them to do and practice. Therefore, whatever problem is, either spiritually or socially, **Deen** is the way of humans to live for the Muslim.

The Characteristic of Islam shows that it gauges the mind and behaviour of the Muslim, whether they are personal or social. In addition to that, this characteristic denotes that it gauges what the Islamic society should be, including the Islamic state. Such principles of the social constitution of Islam are represented as **tawaheed**, a world-view of the Islam; **Ummah**, the Muslim community; and **shareeah**, the Islamic law. The true essence of any kind of Islamic political, economical, social and cultural phenomena is the Islamic world can be understood by the accurate analysis and measurement of the disposition of these three basic principles.

The necessity of the dialogue of among civilisations.

However, many Japanese is not even giving an effort to understand the ideal of Islam including newspaper, television and other media. Rather, they may misapprehend or have the bias ideas toward Islam. We, being the captives of the cave of dualistic value, it may be inevitable not to understand the monistic idea of Islam which preaches that anyone unconditionally obeys the absolute commands of Allah. The resignation to understanding of the reality of Islam,

however will lead to the road of negligence and corruption of our mind.

The way to overcome the crisis of our time of the paucity of value and the empty spirit is to learn from the different cultures, especially from the Islamic culture. The lessons to be learned can be produced through the dialogue among religions as well as civilisations. This shows the great significance and urgent necessity of this symposium titled *East Asia and the Muslim World*.

The United Nations has decided the year 2001 as 'The year of Dialogue among Civilisations.' As it is well known, Samuel P. Huntington preached on 'the Clash of Civilisations' Nevertheless, the clash of civilisations is not brought about through civilisations, but is caused by arrogant people who boast of being civilised men. The bottom line is that we must work together, communicate and deepen our understanding beyond religions, ideologies, nations and races towards our world peace.□

LOVE FOR ALLAH AND HIS PROPHET SALLALLAHU ALAYHI WASALLAM

Anas radiyallahu anhu narrates that the Prophet (SAW) has stated, "Whoever has in him three things, will experience the sweetness of Imaan. These are:

1. His love for Allah and his Rasool is more than that for all and everything.
2. His love for another person is motivated by only the Love of Allah. (i.e. His love and friendship with people are not for worldly motives. He befriends people because they happen to be pious Men of Allah).
3. A man who, after having been saved by Allah from kufr, abhors returning to kufr as much as he abhors falling into a fire."

(Bukhari, Muslim)

Mass Media and Globalisation

Raja Mohammed Zafrul Haq

In all directions, for good and for ill; we see the onrush of global integration; global political interdependence; the re-framing of national economies, within a context of global markets; the development of institutions of global economic management; and, the coming into awareness of the "oneness" of global warning, acid rain and the degradation of the ozone layer. To lesser degree we are seeing the rise of global political forces to respond to these issues through the development of global non-governmental organisation (NGOs) and the global environmentalist movement.

In the economic sphere, globalisation is not simply the opening up of new production networks or the penetration of overseas market; it is also a complete reshaping of the nature and organisation of business, along with an overwhelming rush to restructure and adjust the supporting political and legal frameworks. Almost overnight, the size and range of control of individual corporate entities has globalised through media conglomerates, international financial institutions, and "logo" and corporate identity-driven brand name production and distribution.

This evolution of the global economy and the related forces restructuring national, regional and local economies can be traced in part to the widespread availability of low cost Information and Communications Technology (ICTs). Instantaneous communication of purchase orders, cash transfers, remote commands to production-robots or simply the daily flow of millions of electronic mail messages allow for management at a distance, control from the remote and the accumulation and agglomeration of power at hubs of the "globalised" economy.

Technology can be both, a cause of local decline and a possible solution. Information technologies include computers and automated information management and also other related technologies such as scanning, software and database, Communications and technologies refer to telephone-based transmission of digital messages. In the early days, digital transmission was primarily proprietary with information moving back and forth along secure and dedicated networks from remote terminals to centralise mainframes. These networks belonged to large organisations such as government, the military and the global corporations; they are now being superseded in public consciousness and in reality by networks based on personal computers and the Internet.

Start of the Internet

The Internet started as a network facilitating communication within small scientific communities, particularly those engaged in defence related research. Funded by the U S Defence research budget, the initial Internet consisted of restricted electronic links within small community of American Scientists. Over several years, these connects spread to link scientists from several disciplines and communities throughout the United States. From there, the network extended even further into non-scientific community and grew in a decade ago to link thousands of computers.

Research in Geneva developed a means for the transmission of graphical images over the Internet. HTML (Hyper Text Markup Language) became the basis for the World Wide Web which created a virtual revelation in the way in which information is managed and communicated electronically. These means for distributing information gave new resources to many who previously had been isolated from technology such as those living in rural and remote areas.

Globalization is only the one aspect of a more significant change that has been taking place. The change is the dynamic trend towards much greater cultural interaction and communication. The rapid

growth in cross-cultural intercourse has been propelled by the even faster developments in technology. In the 19th century flight wasn't even possible. Today we can fly to any country in the world, and we do it often. International migration is another incredibly successful phenomenon, which arose in this century, Cosmopolitan cities and multi-cultural countries are now the norm rather than the exception. We can speak "foreign" languages, eat "foreign" foods and have "foreign" friends, without ever leaving our own country. By far the most influential development has been in information technology. The phone, radio, television and now Internet have enormously increased the volume and ease of information exchange between people in different countries.

Vast benefits of enhanced interaction

There is little doubt as to the vast benefits this enhanced interaction has conferred upon us. Our lives have been massively enriched by the opportunities presented to participate in new activities, meet new people and engage in a diverse range of experiences and perspectives. The expansion of our knowledge and understanding of other cultures has also been a tremendous advantage. The exchange of ideas and information has expanded our often narrow and distorted view of the world we live in. Co-operation in various cultural, intellectual, scientific and artistic endeavours has been a wellspring of original creations and achievements. Moreover, inter cultural mixing burgeoning friendship has certainly led to a lessening of cultural misunderstanding, racism and conflict. Our instinctive fear of the unknown has been allayed through dialogue and association. Familiarity has not bred contempt, but fellowship and camaraderie.

So much for the threats posed by increased cross-cultural interaction. Ironically, the worst danger to cultural identity is the insular solutions proposed by those who wish to preserve the integrity of national and cultural boundaries. They seek to protect cultures from alien influences by restricting freedom and instituting

policies of conformity and homogeneity within each nation. Immigration and multi culturalism are restricted and cross-cultural exchange inhibited. There are two clear outcomes of such a policy. One is that in such a parochial and fragmented world, instead of people taking cultural traditions and identities with them when they migrate and travel, they will be forced to assimilate and adopt the provincial customs. The cultures of the world will become disparate and isolated. The second outcome will be that those cultures that are static, conformist and institutionalised will stagnate and die out. Meanwhile, those, which are dynamic, adaptive and people-orientated will thrive.

Vision of the future

Our vision of the future is one in which the richness of cultural traditions, ideas and talents are not limited by the dictates of geography and national borders. Instead, each community and society will be a bouquet of races customs practices and cultural identities. Cultural is not a static, inanimate quality. It is the component of an individual's identity, which forms a shared heritage with their race, community or society. Culture evolves with people, not in spite of them. To liberate culture from its traditional, narrow context is analogous to using certain fabric to make a new-style of clothing. Nothing is lost or tainted in the process. Instead, it gains a new dimension, and retains its relevance. Here again, freedom gives anew lease of life to that which we cherish from the past.

It is common place by now that many of the traditional levers of national economic and technology policies no longer function in the new environment of global integration. This development is often expressed hyperbolically in terms of the end of the nation-state. The crystallising moment for this emerging awareness was the collapse of the European Union's exchange rate mechanism in 1992 under co-ordinated attack from currency speculators. Less widely appreciated is the even more significant development that took place over the subsequent two years as investors finally became

able to arbitrage interest rates among different national markets routinely and on a large scale. As a result, governments are now much less capable of manipulating their national economies by setting domestic interest rates. Fortunately, during the same period some force, whether information technology or something else, seems to have abolished the business cycle.

Networked information promise

Networked information technology holds out the promise of universal access to the means of association - the mechanisms, by which people can reach out to one another to think together, do business, grieve together, and generally be part of something together. Of course people already do these things through mail, and over the telephone and through places of worship and union and country fairs. But networked information technology, and specifically the Internet, provides an extraordinary versatile complement to all of these existing media and spaces. The Internet makes it easy to organise loose networks of people across a distance, or keep the logistical details of an organisation in order between conferences, or to get the word out quickly when something happens, and not the actions of the governments, that keep society running. An authoritarian society must scatter these lateral connections and teach people to orient themselves upwards and downwards, whether in a bureaucracy or in a stratified system of orders and classes. A democratic society keeps its millions of lateral connections in working order so that people can continually come together, whether for business or governance or culture, as needs and opportunities arise.

It is generally believed that the Internet is at an early stage of development. It is still poorly integrated into institutional surroundings, and so far as most ordinary people ever see, it still consists of only a few useful services, inspiring perhaps but rather dysfunctional as well. For these reasons and others,

the Internet is best understood as a vacant lot. The structures that get built on this lot will help to define the institutions of coming years. Yet little is inevitable or certain about what those structures will be. It is precisely the miracle of information technology that the possibilities are wide open, and the Internet-mediated institutions that emerge over the coming decades will be chosen or will evolve, but will not be dictated by some fictional essence of the Internet. We are called therefore, to comprehend and discuss and experiment with the interactions among technology, economics, culture, and law that will define us and our children the near enough future.

People everywhere want to connect with another people who are in similar situations. Mothers everywhere have plenty to talk about. Immigrants to a country intensively compare notes with other immigrants who come from the same place. Accountants organise conferences, and so do doctors, and historians, and stamp collectors. Hospitals organise support groups for people with cancer. In each case, a shared situation provides the basis for shared thinking, passing information, telling stories, naming feelings, solving problems, and figuring out whether one's own experiences are strange and unique or, more commonly, not. Whether or not they ever organise to bargain collectively or elect a candidate, each of these communities of practice develops its own public sphere with its own language and agenda and traditions.

These phenomena all existed before the Internet, but with the Internet they have now intensified, with literally immeasurable consequences for society. Internet-mediated collective cognition does have its problems; an in-group can become even more of an in-group if it wants to. At the same time the Internet facilitates something important-membership in multiple communities. Some Internet mailing lists and discussion forums express national identities, but others express a wide variety of other kinds of identities. This is a different kind of pluralism; not just the coexistence of autonomous groups that completely define their

members but the interweaving of a whole elaborate matrix of cross-cutting groups that make no such claims.

This is the fundamental of promise of the Internet for the health of civil society, and technical people and government people alike feel drawn to supporting it. In each case, the challenge is the same: what measures can have the effect of supporting civil society without creating the temptation of the means to control it? The starting point in each case is a certain faith and a corresponding renunciation: the faith that people who share democratic values will form their own associations in their own time, and the renunciation of any need to do it for them. We can provide concepts and processes and tools, but one can never have enough money, or enough power, to cause a community to exist through our own will.

Promoter of Democratic Values

Information technology, holds some qualified promise as a promoter of democratic values. Yet a great many decisions will be made in the coming years as information technologies and institutions co-evolve, and we have a moral obligation to try to make these decisions in a democratic spirit. The first principle of democratic decision-making of course is effective participation of all the stake holders, and the technology and institutional changes that will soon effect them.

It is quite possible to use the Internet effectively or even counter-productively in a classroom, and simply dropping in an Internet connection without appropriate curriculum materials, training and other such complementary measures can save no school. That is why it is important to have a substantive theory of educational institutions, and to identify an institutional problem that the Internet can actually be used to solve. One such problem concerns the working conditions and career prospects for teachers. It takes a special person to work alone in a room with thirty or more children for six hours a day for thirty years, with little or no hope of promotion, without burning out. The Internet can be

used to alleviate these problems by incorporating collaboration with distant teachers and classes into the day's work. As the technology improves, opportunities for collaboration among professional community may increase, leading to spread of the Internet among teachers, may encourage greater sharing of teaching methods among the teachers themselves thus offsetting the excessive power of non-teaching experts to control teacher's work. This is obviously not a complete solution to all the problems of the schools, but it is an example of speculation that is motivated by institutions and not just by technology.

Institutional Changes

Institutions change slowly, and so the idea that many institutions might now change at once is a big deal. That is because institutions go a long way towards defining who we are. To say that it is a teacher, a husband, a mayor, a creditor, a parolee, or a library patron are all institutional facts, and we have all acquired vast abilities to conduct ourselves in terms of rituals and expectations that those various institutions create. A society is likewise defined in large measure by its particular set of institutions, all interacting with one another and all embodying in some way, to some degree, the values and history of that society. As our institutions change, therefore, we change too, perhaps more deeply than we know.

The role of information technology in institutional change should concern us in two ways. First, if we are going to re-negotiate all of the ground rules of society, we should do it in a democratic way. And second, if society is going to get a lot of new ground rules, we should hope that those ground rules embody democratic values and support a democratic way of life. The problem is, we hardly know what either of those propositions means, much less how to get them into practice. Although law is an important element of any institution, the institutions themselves cannot be legislated.

Information technology is distinctive in its great generality and its adaptability to seemingly endless series of purposes. Cars drive only on roads, but information technology is equally home in offices, factories, trucks, telephones, shirt pockets, spacecraft, thermostats, intensive care unit, and kindergartens. The purposes to which we put information technology are distinctive as well. Hammers drive nails, but information technology human relationships. Electronic mail structures your on-line interactions with other people making things easy and other things hard. And an on-line archives of newspapers structures your ability to learn about the people whose lives the reporters have written about. Information technology is part and parcel of social institutions: the institutions shape the workings of the technology, and the technology shapes the working of the institutions cheap, pervasive, networked information technology brings an occasion for a thoroughgoing re-negotiations of the ground rules of every sphere of social life, that is to say, every institution.

Basic Questions

Having said all this there are still some basic questions to be answered by global society:

1. What are the prospects of the emergence of a global post-industrial society, given the uneven levels of socio-economic development of nations and regions and the differences between civilisations?
2. How will civilisation and culture evolve and will it be possible to proceed with globalisation and the shaping of an integrated, universal culture while at the same time preserving the world's diversity and cultural multiplicity?
3. What could be the basis of mutual understanding and co-operation of different cultures and faiths, for the co-existence of different ways of life and life-styles, traditions and cultural preferences?

4. What are the spiritual values and priorities that a global community could propose as an acceptable antithesis to the spirit of separatism and selfishness?
5. Is it objectively possible to implement, the principles of equality and international justice, in relations between different civilisations, cultures and faiths?

The idea of culture-centrism could become a key in approaching these issues.

The question is whether cultural and spiritual values could prevail over materialism and whether a transition is possible from economic society to "post - economic" one.

A Global Morality?

Culture-centrism could be an alternative to technocratic and economy-centred approaches, which tend to diminish man's status and to reduce the role of moral norms in his public and private life. Presumably the future of the global world would hinge on the restoration and strengthening of moral principles, both in relations among men (at all levels) and in their relations with nature.

Could existing national and global cultures be seen as global complementary and mutual balancing factors in safeguarding mankind's future and averting the threat of environmental, military, and spiritual catastrophe? Could there be ways of converting new cultural values into new industrial technologies and social strategies, free from destructive potential with respect to the natural and spiritual environments?

Another question to be answered concerns the possibility of shaping a global planetary morality. It is clear that it cannot be "invented " or artificially constructed. Nevertheless, it is important to identify those changes in the moral sphere that are viable and promising. An in-depth analysis is required of both the religious heritage and the scientific treatment of moral norms and imperatives codes of behaviour etc.

The idea of international justice could be proposed as the basic principle for the coexistence and free development of civilisations and cultures. The process of globalisation points up the problem of applying the principles of democracy, as an instrument for harmonising interest and organising co-operation, to relations among nations and civilisation.

Media and Global Security

Before concluding I would briefly touch upon a very important topic, that is Mass Media and Global Security, an aspect which is, and which shall remain, a challenge to Mass Media and Globalisation in cementing relations.

This theme has recently become the focus of particular attention among both politicians scholars, and a subject for numerous specialised studies. This in it self reflects the awareness that mankind's survival and progress jeopardised by risks that it has never before faced.

Indeed, whereas in the past, security was perceived as primarily the problem of defending the country against aggression, it is now seen as also implying protection against threats, associated with natural disasters and industrial catastrophes, economic crisis, political instability, the spread of misinformation, moral degradation, the depletion of the nation's gene pool, etc.

The confrontation between the two superpowers and military alliances had at one point brought the world to a brink of nuclear catastrophe. Undoubtedly ending that confrontation and taking first steps towards real nuclear disarmament was a tremendous achievement for international politics, demonstrating that the inexorable march toward the abyss could be reserved and that mankind had the ability to make a sharp turn away from hostility and taking into account mutual interests, move toward co-operation and partnership.

The benefit of that policy must not be underestimated. Its main result is the absence of a direct threat of world war involving the use of weapons

of mass destruction that could end all life on Earth. The question remains, however: Can world wars now be regarded as definitively relegated to the past, or could these danger re-emerge at some time, ignited by a new armed confrontation or by a spontaneous spread of a local conflict world-wide, by a technical failure, unauthorised launch of nuclear- armed missiles, "or some other smaller occurrence"?

Preventing armed conflicts

Another problem, which is of equal importance, concerns the prospects for preventing armed conflicts and, where they have broken out, localising them and achieving an early settlement. Despite the view, which became popular for a time, that Clausewitz's definition of war as a "continuation of politics by other means", has become outdated, and despite the threat or use of force, in the past few years there has hardly been a day without a war being waged somewhere on our planet. As the armed conflicts in the Balkans, the Caucasus, Sierra Leone, Eritrea a temporary phenomenon resulting from the break up of the bipolar system, marking the end of an age that has passed, or are they the beginning of a chain of new wars in which at stake is the creation of new states, territorial conquests, and spheres of influence? Another issue of fundamental importance is the problem of weapons. It is clear that wars cannot be cured or, even less, made a thing of the past while nations retain substantial stockpiles of nuclear and chemical weapons and while huge quantities of so-called conventional, increasingly sophisticated weapons continue to be produced, with most countries maintain past levels of military spending and some even increasing it.

The agenda of today contains a number of specific issues such as the ratification US-Russian nuclear arms reduction agreements. A more general question arises, however: How realistic is the goal of an early end to the proliferation of nuclear weapons and of other nuclear powers joining in the process of disarmament? Is it possible atleast to limit, if not to

eliminate, altogether, the arms trade which, while profitable today, will result in high costs and dangers threats tomorrow?

All these aspects of the problem of war and peace assume anew dimension in globalising world. It is becoming increasingly clear that not only ecological, economic, and information security, but military calls for collective efforts. In this regard, it is of particular importance to strengthen the United Nations, expand its powers and capabilities, supplement the existing institutions of international security by continental and regional bodies capable of rapidly responding to conflict situations and local disputes.

Future of Neutrality

A question that deserves examination is that of the future of neutrality. In the new situation, this notion, previously amounting to non-participation in military alliances, could assume new, more substantive meaning. In exchange for dependable guarantees of security provided by the international community, nations could forgo the creation of their defence systems, switching military expenditures to peaceful purposes. After a thorough expert analysis, a number of recent initiatives to this effect could be recommended to international organisations.

The problem of conflicts caused by inter-faith rivalry reserves particular attention. Are they a manifestation of long-standing geopolitical contradictions, suppression of legitimate rights or denial of justice by the oppressors as in the case of Palestine and Kashmir? However odd such a prospect might seem at a time when democratic and social values are making headway, the risks involved are too great to be ignored, and appropriate measures are in order.

Among the security issues of great urgency is the problem of jointly combating terrorism, both of political and purely criminal variety, fighting crime and drug abuse. The exploration of these and similar problems will be a part of the collective efforts at solutions by

creating global awareness of serious and real challenges to the entire humanity.

It is a happy co-incidence that a landmark Symposium is being held in Tokyo, capital of a country known for its technological advancement and its commitment to social developments in other parts of the world. Its generosity extends globally and there could be no better occasion, except this to evolve a framework of co-operation between the Public and Private sectors of Japan, and the OIC Secretariat, to establish mass media centres, where they are absent, to develop where they exist, and to create a network of mutually beneficial sustained co-operation in the field of mass media.

(Paper presented by the author at the symposium on "Japan and the Muslim World" organised by the Islamic Conference Organisation of the Islamic Centre of Japan in Tokyo, Japan in May 2000.).

Gender Equity in Islam

Jamal Badawi

The Economic Aspect

The Right to Possess Personal Property

One aspect of the world-view of Islam is that everything in heaven and on earth belongs to Allah:

"To Allah belongs all that is in the heavens and on earth... "

(Qur'an 2:284)

As such, all wealth and resources are ultimately "owned" by Allah. However, out of Allah's mercy He created mankind to be, collectively, His trustees on earth. In order to help mankind fulfil this trusteeship, He made the universe serviceable to mankind. *"And He (Allah) has subjected to you, all that is in the heavens and on earth: behold, in that are signs indeed for those who reflect."*

(Qur'an 45:13)

It is the human family that is addressed in the above and in other verses of the Qur'an and since the family includes both genders, it follows that the basic right to personal possession of property (as Allah's trustees) applies equally to males and females. More specifically:

1. The Shariah (Islamic Law) recognise the full property rights of women before and after marriage. They may buy, sell or lease any or all of their properties at will. For this reason, Muslim women may keep (and in fact they have traditionally kept) their maiden names after marriage, an indication of their independent property right as legal entities.

Financial Security and Inheritance Law

2. Financial security is assured for women. They are entitled to receive marital gifts without limit and to keep present and future properties and income for their own security, even after marriage. No married woman is required to spend any amount at all from her property and income on the household. In special circumstances, however, such as when her husband is ill, disabled or jobless, she may find it necessary to spend from her earnings or savings to provide the necessities for her family. While this is not a legal obligation, it is consistent with the mutuality of care, love and co-operation among family members. The woman is entitled also to full financial support during marriage

and during the waiting period (*iddah*) in case of divorce or widowhood. Some jurists require, in addition one year's support for divorce and widowhood (or until they remarry, if remarriage takes place before the year is over).

A woman who bears a child in marriage is entitled to child support from the child's father. Generally, a Muslim woman is guaranteed support in all stages of her life, as a daughter, wife mother or sister. The financial advantages accorded to women and not to men in marriage and in family have a social counterpart in the provisions that the Qur'an lays down in the laws of inheritance, which afford the male, in most cases twice the inheritance of a female. Males inherit more but ultimately they are financially responsible for their female relatives: their wives, daughters, mothers and sisters. Female inherit less but retain their share for investment and financial security, without any legal obligation to spend any part of it, even for their own sustenance (food, clothing, housing, medication, etc.)

It should be noted that in pre-Islamic society, women themselves were sometimes objects to inheritance. In some Western countries, even after the advent of Islam, the whole state of the deceased was given to his/her eldest son. The Qur'an however, made it clear that both men and women are entitled to an specified share of the estate of their deceased parents or close relations:

"From what is left by parents and those nearest related, there is a share for men and a share for women, whether the property be small or large - a determinate share."

(Qur'an 4:7)

Employment

With regard to woman's right to seek employment, it should be stated first that Islam regards her role in society as a mother and a wife as her most sacred and essential one. Neither maids nor baby-sitters can possibly take the mother's place as the educator of a upright, complex free, and carefully-reared

child. Such a noble and vital role, which largely shapes the future of nations, cannot be regarded as "idleness". This may explain why a married woman must secure her husband's consent if she wishes to work, unless her right to work was mutually agreed to as a condition at the time of marriage.

However, there is no decree in Islam that forbids women from seeking employment whenever there is a necessity for it, especially in positions which fit her nature best and in which society needs her most. Examples of these professions are nursing, teaching, (especially children), medicine, and social and charitable work.

Moreover, there is no restriction on benefiting from women's talents in any field. Some early jurists, such as Abu-hanifah and Al-Tabari, uphold that a qualified Muslim woman may be appointed to the position of a judge. Other jurists hold different opinions.

Yet no jurist is able to point to an explicit text in the Qur'an or Sunnah that categorically excludes woman from any lawful type of employment except for the headship of the state.

Omar, the second Caliph after the Prophet, appointed a woman (Um Al-Shiffa; bint Abdullah) as the market place supervisor, a position that is equivalent in our world to "director of the consumer protection department."

In countries where Muslims are a numerical minority, some Muslim women, while recognising the importance of their role as mothers, may be forced to seek employment in order to survive. This is especially true in the case of divorcees and widows and in the absence of the Islamic financial security measures outlined above. □

**A REPORT ON
INTERNATIONAL SYMPOSIUM
ON ALI MIYAN HELD AT OXFORD**

Obaid-ur-Rehan Nadvi

In September-2000 an International symposium on the life and time of late Syed Abul Hasan Ali Nadvi was held in a posh Hotel of Oxford in England under the auspices of the Centre for Islamic Studies Oxford University.

A good number of scholars, intellectuals and prominent personalities from Britain, Saudi Arabia, Qatar, Kuwait, Syria, Iraq, United Arab Emirates, India and Pakistan took part in it. It may be recalled that the foundation of the Centre was laid by the late Maulana Nadvi in 1985 and it prospered under his patronage. From the outset Hazrat Maulana was its President.

The symposium was inaugurated with the recitation of Holy Qur'an. Director of the Centre Dr. Farhan Ahmad Nizami spoke on the vacuum in the field of education that existed before Maulana stepped in and how Maulana's influence worked. He said Maulana was a man of versatile genius. He elaborated efforts and his interests in the propagation of Islamic values. Nizami said that the symposium is a tribute to late Maulana.

President of the symposium Dr. Abdullah Umar Nasif, Deputy President of the Governing Council (Majlis-e-Shora) of Saudi Arabia delivered his speech eulogising the qualities of head and heart of the late Maulana. He was also unanimously elected President of the Centre for Islamic Studies of Oxford University to succeed late Maulana Nadvi. Rector of Darul-Uloom Nadwatul Ulama, Lucknow Maulana S. M. Rabey Hasan Nadvi presented an informative and impressive paper in Arabic on "How Maulana's personality was built". He elaborated various aspects of Maulana's life. Dr. Yusuf Al-Qaradawi who held Maulana in great esteem and regard could not attend the symposium, but had sent a thoughtful paper entitled "Maulana was an Ambassador of Non Arabs in the Islamic World", which was read by Sheikh Ali-al-Qira Waqi. Maulana's qualities of amiability, beneficence, devotion and modesty stressed in the paper. He also mentioned Maulana's contributions for which he was held in great regard in the entire world. He further said "Maulana was not only an Indian but he represented both Non-Arabs and Arabs as he was an emblem of his great fore-father Imam Hasan ibne Ali's splendid character.

Justice Taqi Usmani delivered his speech on Maulana's contribution in the field of Dawah and its

basic principles. The next session of the symposium began with the presentation of a paper by Syed Wazeh Rasheed Nadvi, Head of the Arabic Department of Nadwatul Ulama in Arabic. The theme of his thesis was "Maulana's message of humanity and the credit of his mother's letters in personification of Maulana's life. The presentation was so impressive that some amongst the audience were noticed wiping their tears.

The president of the Muslim Personal Law Board Qazi Mujahidul Islam Qasmi could not take part in the function due to his prolonged illness, but a resume of his paper was read out by the president of the Oxford Academy Dr. Bassan Saeed. Maulana Qasmi mentioned in his paper that Maulana devoted himself to Allah and Allah chose him to work for spreading the peace. After that Maulana Mohammed Salim Qasmi Principal of Darul Uloom Deoband shed light on Maulana's personality. Dr. Abdul Quddus Abu Saleh highlighted upon the contribution of Maulana in the formation and strengthening of Rabita-e-Adab-e-Islami.

In the third session, renowned Islamic Scholar Dr. Mohd. Azzaz Al-Khateeb paid his tributes to Late Maulana. Dr. Ahmad Arabi presented a wholesome picture of Maulana's influence in the West. Dr. Abdus Sattar Abunda of Syria took stock of Maulana's achievements and contribution in the field of education. Sheikh Ali-Al Qira analysed Maulana's contribution in the light of his book "Islam and the World". The President of the Manchester Academy Khalid Mahmood in the beginning of his speech said that in 1914, when the entire world was enduring the terrible losses in the form of world war, which followed the decline of Muslims. It was then that this personality came into being by the grace of Almighty.

In the end several poets of Arabic paid tributes to late Maulana Nadvi. The symposium was concluded with a prayer said by Maulana Rabey Nadvi. □

**Opinions expressed in the
articles**

**appearing in this magazine are
those of the writers and are not
necessarily of the Institution.**

---Editor

Lost Treasures

Seema Alavi

What constitutes the wealth of our nation? Who generated this wealth? Whose wealth is it? Can we date its loss? These are difficult questions and there are no simple answers. Yet, historically speaking one can discern certain phases that an unprecedented drain of India's resources: revenues, labour, gold, artefacts, jewels and valuable manuscripts containing scientific and religious knowledge about the people of this country. Given the variety of cultural encounters that shaped India's history it is not surprising that attitudes to its wealth varied at different points of time.

The history of India is one of accommodating ethnic groups as diverse as the Aryans from central Asia, Arabs, Turks, Afghans, Persians, Europeans, and the British. Each of these people represented a distinct civilisational ethos. After the initial act of conquest they all settled in the country as "rulers". Yet, each was different in the varying notions of power that they sought to introduce. The most clear distinction was that between the pre-colonial "Asian" rulers and the British who became masters after the middle of the 18th century.

From the 16th century India was home to the Turko-Afghan Mughal dynasty with its Persian elite support base. It was here that generations of Mughals lived and utilised the land and its resources for encouraging an economy that sustained their lavish urbane lifestyle. The fact that India was home to the Mughals continues to be part of popular memory. Today the commonly accepted belief that the last of the Mughal Emperor died in "exile", in Rangoon away from his homeland, India, aptly reflects this mood.

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Popular perceptions about the Mughals were by no means unfounded. The initial invasion of Mahmud of Ghazni in the early 11th century may have targeted the temple wealth of India for padding up a homeland in Central Asia; but from the 13th century onwards India was home to the Turkish dynasty of Ilutmish and later the Turko-Afghan ruling house of the Mughals. The country's resources-bullion, gold, agricultural and non-agricultural production, even the architectural treasures were rarely ever siphoned out. They were albeit put to different uses generating new reservoirs of wealth that catered to the tastes and manners of the urbane ruling class. This trend was to be disrupted in the middle of the 18th century by the British.

In the galaxy who ruled India the British stand apart. Unlike their Mughal predecessors India's wealth was not meant to be recycled and redistributed within the country. Instead its ultimate destination was London. British notion of power was based on the appropriation and drain of the maximum possible revenue and labour surplus from India to sustain their larger Empire. Wealth was also acquired by loot and plunder during war with Indian polities and as war indemnity and booty. As "drain of wealth" came to characterise British power the worst causality was Indian economy and society.

Loot and plunder were hallmarks also of pre-colonial medieval political cultures. But the distinction with the British looting forays lay in the fact that in pre-British India the looted wealth never left the Indian subcontinent. Thus for instance the Mughals looted wealth from temples in the South or even during their drives against the Rajputs in the North: but this was utilised within the country in fostering architectural activity or building their craft and literary arsenals.

The Emperors were patrons of literature, calligraphists, painters, poets, singers and craftsmen. A variety of Persian writing bureaucracy - both Hindu and Muslim - found patronage in their court. Wealth was freely expended to encourage these artists to give their best. The results were soon evident. The Mughal

Empire was famous for its beautifully calligraphed and often illustrated manuscripts. The *Ain-i-Akbari* and the *Akbarnama* produced by Abul Fazl at Emperor Akbar's behest were representative cases in point. Translation of pre-Mughal manuscripts on Indian mythology, religion and sciences was also undertaken on a large scale by the Mughals. This direction of expenditure was of course for aesthetic pleasure of the dynasts; but it was also a critical strategy for "knowing" the people and politics of India for exercising a greater administrative control. Wealth acquired through trade and fiscal revenues along with booty was also recycled in the construction of architectural monuments that became a major marker of Mughal power and invincibility.

In their redistribution of India's wealth the Mughals were like any other pre-colonial Indian power. Their *be^te-noirs*, the Maratha's did the same. They too plundered wealth from neighbouring kingdoms of Bijapur, Golconda and even at times Mughal territory to carve out a small kingdom out of a marginal frontier area of Bijapur and Ahmedabad. Shivaji, the Maratha leader, literally survived on raids and booty collected by his light cavalry. But the wealth raided from the neighbouring territories and the rich Mughal port of Surat was utilised for building forts and maintaining armies for state building. The loot was recycled in India.

The critical difference in the direction of flow of the nation's wealth was introduced with the setting up of British rule. The English East India Company which acquired political power in 1757 was not merely another Indian state. The defining disjunction that Company rule heralded was the use of the revenues of Bengal for the maintenance of an imbalance commercial tie between Britain and India. Bullion inflow into India was to ease out; instead Indian goods were to be bought by the British from the revenues of Bengal. Initially Bengal and later the revenues of most of the upper provinces were to maintain not only British power but also sustain their Empire. This was particularly true after the industrial revolution of England when bullion inflows into India were considerably lowered; and India became a

supplier of raw material to British industry and a market for her finished products. This imbalanced relation encouraged a functional relationship with the British. The Britishers on posting to India rarely came with their families. India remained a "posting" for them. It was never a home as had been the case with the Mughal Emperors and nobles who lived here with their families for good. Thus in British India not only were salaries and pensions of officers transferred to Britain but the fortunes amassed were also dispatched home to be invested there. The fortunes of the British acquired legally and illegally were by no means small. They often earned them the title of oriental Nabobs. The title not only connoted an "Indianised" lifestyle but also the corrupt practices and wealth that Britishers associated with oriental princes.

In this context it is significant that when Lord Robert Clive, in many ways the founder of British rule in India, returned to England in 1760, he had with him 2,30,000 pounds in Dutch bills on the Company, 30,000 pounds in diamonds, 7,000 pounds in bills on a Company director and 5,000 pounds in bills on the Company in Bombay. Even the subalterns in his army had received 5,000 pounds after the battle of Plassey (1747). All this was from the resources of India.

Incomes transferred to Britain were generated in a variety of ways. Gifts from generous Indian rulers were one important source. Between 1757-65 when the British played the game of replacing Nawabs in Bengal an estimated total of Rs. 2,000,000 was paid out in the form of gifts by various Indian aspirants to the nawabi. More was not given because the total revenue of Bengal at this time was about Rs. 2,50,00,000 a year. Apart from gifts income were generated by accepting bribes as well. Even "beardless boys" in the Company's service in Lucknow were known to reject "with indignation gratuities of Rs. 3000-5000." Those in higher positions like the Bengal Councillor, James Johnston, the Commander-in Chief, Richard Smith, Sir Thomas Rumbold, Resident in Patna, retired to take

home money to the tune of 3,00,000 pound 2,50,000 pound 2,00,000 pounds respectively.

War booty, which included confiscated precious stones and jewels, was an all-important source of wealth taken out of the country. Today much of this of wealth constitutes the British crown jewels. The famed diamond, the *Koh-i-Noor*, now part of the British crown jewels, is an important case in point. The *Koh-i-noor* was confiscated at the conclusion of the Sikh war (1840). The English Company had wanted to keep the diamond to pay for the war, but the Governor General, Lord Dalhousie, had promised that it would find its "final and fitting resting place in the crown of Britain."

It was however, the large scale transfer to Europe of precious oriental manuscripts compiled by Indian and Mughal rulers and men of letters that dealt a big blow to India's intellectual heritage. In post Enlightenment Europe the quest for knowledge of "oriental" cultures picked up and drove many scholar administrators, like William Jones, Charles Wilkins, A.H. Polier to India. Their forays into the oriental book bazaars were inspired by their intellectual knowledge was also essential for a better control of Indian society as well. It was for this reason that the British scholar administrators were particularly active in the hunt and purchase of Indian texts on governance, law, religion and the sciences.

Acquisition of literary arsenals of the vanquished Indians became also the symbol of the superior power of the British conquerors. In this context the plunder of Tipu Sultan's library by British armies after the fall of Seringapatnam (1791-2) is noteworthy.

Tipu offered a formidable challenge to the British. His ultimate collapse in 1799 is often described via the British take-over of his rich library. In 1799 a gleeful Charles Wilkins, British Sanskrit and orientalist, wrote to Warren Hastings, the Governor General, "the papers have told you truly that the captors of Seringapatnam have reserved Tipu's library for the Company repository." Tipu's death at the hands of the British in 1799 became a symbol of great glory and celebration in

Britain. Long after his death he remained a compelling theme for British painters. Tipu's treasured items that found place in the Company's museum in London was the "Man Tiger Organ." Constructed by French craftsmen, it depicts the true story of the death of the son of a Company general, Sir Hector Monroe, trapped under a tiger. When the handle is turned the soldier screams and the tiger roars! It needs to be mentioned here that the tiger was Tipu's national motif.

In colonial India the British were not the only ones instrumental in the drain of India's wealth. British power in India, at least in its formative years, rested on a range of Europeans as well. French soldiers, traders architects and engineers, in particular constituted an informal network of support to British administration in India. The literary wealth of India was shipped to France by soldier trader scholars like A.H. Polier and Jean Baptise Gentil. Many of their collections are housed in the Bibliotheque National, Paris. These include priceless Persian manuscripts like the *Shahnama* and *Akbarnama*, besides the Diwan of famous oriental poets Hafiz and the Gulistan and Bostan of Saadi.

Private fortunes amassed by these men of multiple profession were also transferred to France. Large amounts of money were collected through private trade. When Polier left for France at the end of the 18th century he was truly a rich man having participated in private trade. Frenchmen like De Boigne who served Indian rulers as commandants also indulged in private trade and had space for other incomes. In 1797 when De Boigne, who served the Maratha leader Shinde, returned to France he carried his personal savings which amounted to Rs. 4,00,000. The same was the case with Claude Martin, the soldier, surveyor and commander based in Lucknow, who accumulated enough wealth to enable him to play the role of a prominent financier. His wealth was used after his death for philanthropic purposes. The chief beneficiaries were the La Martiniere schools in Lyons, Calcutta and Lucknow.

The long history of the India is dotted with diverse cultural interactions. Attitudes to wealth varied from pre-colonial to colonial times. Yet, both sets of rulers left their indelible imprint on the country's political culture. Structures of power and governance, patterns of lifestyle, religious and popular traditions modified and often reinvented in the face of each new encounter. Wealth may have been recycled within the country or siphoned off but the spirit of accomodativeness remained the hallmark of India's history. The rich plurality of Indian tradition is a treasured legacy of this historical process.□

SPECIAL ISSUE RELEASED IN ALI MIAN'S MEMORY

A special issue of the quarterly magazine 'The Fragrance' on Maulana Syed Abul Hasan Ali Nadvi, popularly known as Ali Mian, was released by the rector of Nadwatul-Ulema Maulana Rabey Hasani Nadvi.

The editor of the magazine Mr. Shariq Alavi said that it was the wish of the late Maulana to publish an English magazine from here. Stating that Maulana was a true patriot and Indian by soul, he said that Ali Mian, besides being a staunch follower of the Islamic traditions, was also not averse to modern technology. "In fact, he was interested in popularising Internet studies among Muslim students," The editor of the magazine said.

Later speaking on the occasion, Dr. Abdullah Abbas, a senior teacher at Nadwa college said that the city of Nawabs had always laid stress on promoting journalism. "Azizia, which is supposed to be the first Arabic newspaper of the country, was published from here," he said, adding that "efforts should be made to promote different languages in the state."

Principal of Nadwatul-Ulema Saeedur Rehman Azmi, Naib Imam Aishbagh Eidgah Khalid Rasheed and other Ulema and teachers were present on the occasion. □

The Pioneer July 23,2000

MUSLIMS FEEL DITCHED OVER COLLEGE

The West Bengal government's refusal to grant Milli Al Ameen College minority status has angered the city's Muslims, many of whom had donated money for the college in the belief that it was meant for girls of their community.

The college, which started in 1992 with 40 students, was formally inaugurated on 24 September as a general girl's college.

The state higher education department issued an order on 13 April ruling out any special constitutional status for the college. The order was withdrawn after some Muslim intellectuals protested.

Another order was issued on 24 April, granting affiliation to the college. But it said nothing on its status. It also asked college authorities to form a committee and deposit a Rs 2.00 lakh with a bank as "reserve fund".

College authorities immediately complied, and told the government that they had done so. But the government did not clarify its stand on the status of the college, despite requests.

The donors now feel cheated. "We donated money because we thought there should be a college for girls of our community. We are disgusted with the Left Front - it refused to consider our case," one of them said.

A senior official of Calcutta University said that the state government had decided not to give grant affiliation to any college with special status.

The college has been set up by Milli Educational Organisation, which was formed in 1975. The organisation bought 15 cottahs and later build a huge four storey college building on Harekrishna Konar Road.

The Fragrance of East

Thousands of Muslims had given donations as the college was to become the first degree college for Muslim girls. The foundation of the college building was laid by eminent Islamic scholar Hazrat Maulana Sayyed Abul Hasan Ali Nadvi on 19 March, 1984. In 1992 the college started formally with 40 students. □

The Statesman, Calcutta

ISLAM CONDEMNS CORRUPTION AND COMMERCIAL MALPRACTICES

Ghazala Munir

Shariah is generally, in the common parlance, taken to be law of Islam. The verb *Sharaa* means to introduce, enact, prescribe give or make laws. Literally, the right or correct way of life, *shariah* is the path or road to the watering place. It is the right way of life of equality, brotherhood, honesty, freedom, justice, goodness and struggle against forces of evil and injustice.

For the Qur'an, thus righteousness and piety do not lie in observing external rituals only without adhering to the higher values of life-equality, freedom, justice, helping the needy, the poor and the oppressed, telling the truth, forbearance, perseverance, patience, courage and fortitude.

The concept of *shariah* in the Qur'an is the original or revolutionary concept in the sense of higher value which are the chief-character of ethos, spirit or moral essence of the original Muslim Community, the ideals, the normative principles which guide and lead it to good, balanced and perfect social life. In the literal sense, *Shariah* is the way or path to the watering place without which human life cannot subsist and survive.

Higher Values

Similarly, without the higher values, and normative ideals no society can survive. The principles of goodness, equality, courage, freedom, justice, honesty and sincerity are the sources of a balanced and good life. They constitute the correct way of life. This is the concept which the Holy Prophet (PBUH) and the Prophets preceding him implemented in their

contemporary communities by giving concrete laws, rules, commands and prohibitions within the parameters and paradigms of these broad values, principles and ideals.

In the juristic conception of *shariah* as a ritual, a legally prescribed rule or regulation, the nexus between rituals and higher values was cut off because social control under feudal hierarchical order meant ritualistic and legalistic facade under which the social differences, inequalities and antagonisms were concealed. This created tension between higher ideals of Islam (equality, freedom) and the actual, concrete reality of everyday laws and rules under the regime of feudalist relations between kings and subjects, lords and serfs, masters and slaves.

This tension tends to disrupt the moral fibre of the Muslim community because it leads to a situation in which more emphasis is laid on the legalist performance of rituals than on the essential moral values of truth, social equality, human freedom, courage, honesty and fellow feeling, the values for which Islam stands. But in modern day Islamic world it suits the interests of the ruling elite which interprets Islam as a ritual for social control of the general masses, women and weaker, lowerclasses and not as an egalitarian principle for emancipating them from an exploitative social and economic system, such as semi-feudalism and neo-colonism.

Only Lip Service

The term "Welfare of the people" is on everybody's lips. But the business community, the industrialist, the multinationals, the utility corporations, the budget farmers, the directors, the whole-sellers, the money commodity, the stock exchanges, the tradesmen and professionals do not put the welfare of the people above self-interest. The very important aspect of modern life, collective as well as individual, viz., commercial malpractices are so rampant in our society, as much or more than the rest of the world.

Whatever the form of taking excess profit and exploiting the people's needs, the devices, ancient or modern, of corruption and of commercial malpractice fall under the ban imposed by the Holy Book against "*Short measure and weight*" and "*withholding*" peoples *dues and committing mischief on earth as corrupters.*"

It is obvious, that the misdemeanour and mischief here described, has forms, methods and ramifications which in the modern commercial and even political aspects and context, boggle one's imagination. It will cover not only profiteering, hoarding, black-marketing, speculation, betting, gambling, discriminatory taxation, bribery, nepotism, and every imaginative form of corruption.

It is not then what modern ideas hold as prosperity and development full of such pitfalls as excess in commercial, industrial, financial and even in political practices so blatantly indulged in by the societies of the world. Do we ever realise that their society is becoming notorious for corruption and malpractices of every sort, not only acknowledged by the leaders / politicians but given world-wide publicity themselves to spite each other.

The people of Madyan who indulged in corruption of commercial malpractices have their story related in Surah "Hud" the eleventh of the Holy Qur'an. The general scheme of the Surah can be summarised as follows:

"Peoples who have rejected the teaching of their Prophets had come to a disastrous end. So, establish your life-system in implicit obedience to the doctrines preached by the Prophets and a sense that every individual and nation is accountable, in the hereafter, for deviations from that teaching. The present is the time to reflect and reform and if neglected dire consequences are to follow even in this world."

This is specially deplorable in Muslim countries for the very simple reason that Allah in His Book has shown that corruption, commercial malpractice, self-interest and temptation is not a natural response between two human beings who deal with each other

unless their natures have become warped and distorted. The Ever Watchful Allah will see the innermost motive of the corrupter and profit-taker.

In Islam there is no such thing as the inherited or inherent disposition to a life of sin. This is so when man constantly suppresses his first natural response to any situation when he is called upon to act or move. Sin is a habit formed by oneself through weakness and if one is a little alert on this score to hear his first natural response he can never be tempted out of natural, reasonable and good intentioned reaction in any set of circumstances calling for this positive response. Insha Allah.□