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THE FRAGRANCE OF EAST

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Great Influence on Human Race

S. Abul Hasan Ali Nadwi

The Quranic teachings gave birth to a rationalist trend in the widest sense of the term taken etymologically and historically. It made a deep impact on arts and literature and human civilization all over the world in such a way as if a new window had been opened to let in light and fresh air. Islam broke open the lock with which human intellect had been fastened for ages by the enemies of reason, masquerading as representatives of religion. It was then that the humanity woke up after its long sleep of several centuries, removed the hurdles placed in its way and set its foot on the road to enlightenment and progress. ●

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Wisdom of Qur'an

"And I have prepared you for Myself. Go then, you and your brother, with my signs. And slacken not in My remembrance." (Ta-Ha-41)

Commentary:

It is said that here onward the verses were revealed to Musa in Egypt (Alusi and others) Thanwi adds: This verse is the basis of the opinion that for full profit of the efforts to spread knowledge, a teacher must engage himself in plenty of dhikr."

"Go to Fir'awn (the two of you), indeed he has rebelled. But say to him soft words, that he might be reminded, or perchance fear.(Ta-Ha-42)

Commentary:

"It is said that one of the latter day Khulafa was doing his Tawaf when a scholar reproached him harshly. The Khalifah protested, "Look! Neither I am worse than Fir'awn nor you better than Musa. Allah said, 'But say to him, the two of you, soft words.'" That said, there is nothing wrong in acting tough with the proud (Au.).

Asad comments, "...obviously (this) does not imply any 'doubt' on God's part as to Pharaoh's future reaction: it implies no more than His command to the bearer of His message to address the sinner with a view to the latter's bethinking himself; in other words, it relates to the intention or hope with which the message-bearer should approach his task (Razi)." ●

Pearls From the Prophet Muhammad (PBUH)

It is related by Abu Hurairah that the Apostle of God said: "O people! Follow my advice concerning the kindly treatment of wives. (I charge you to treat your wives with kindness and love). The woman has been created from the rib (and the rib is curved by nature), and the greatest curve is in the upper part of it. If you try to straighten the curved rib by force, it will break, and if you leave it alone (and make no effort to correct it), it will remain curved forever. So, follow my advice, and treat your wives kindly and well."

(Bukhari and Muslim)

Commentary:

What has been said about women, in it, that they have been created from the rib-is, apparently, allegorical, and, according to Hazrat Shah Waliullah's explanation, the purport of the Tradition is that there is some natural curvedness in the nature of a woman as there is in the rib. It, further tells, that the greatest curve is in the upper part of the rib which, perhaps, denotes that the curvedness in the nature of a woman, mostly, lies in the upper part of the body, that is, the head and the tongue. It, again, is told that if an attempt is made to straighten the curved rib by force, it will break, while if it is left alone, it will remain curved permanently. Thus, whoever will try to remove the curvedness of a women's nature by force will not only succeed, but it may, also end up in separation. At the sometime, if nothing is done by way of correction and reform, the curvedness will stay as it is, and the happiness and tranquillity which is the chief purpose of matrimonial alliance will not be gained. Thus, men should better overlook the minor faults and weaknesses of their wives and behave towards them in a loving and kindly manner. It may, ultimately, lead to an improvement in their disposition as well.

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Imam's Visit

In Islam Imam occupies an important place. He not only leads the prayers but serves as a philosopher and guide. It is unfortunate that in this sub continent the Imam of a mosque does not attract that attention of reverence as is due to him. However, in Islamic countries he is held in high esteem. Imam of Haramain (Kaba and Masjid-e-Nabawi) in Saudi Arab occupies a high pedestal. He is considered closed to the ruler and so also to the Almighty God. It will not be an exaggeration if we say that he liaises between God and His devotees.

Recently on the

invitation of the prestigious Islamic Seminary Nadwatul Ulema Dr. Khalid Bin Ali Al-Ghamidi Imam-e-Kaba graced the city of Lucknow and stayed here for a couple of days. He was accorded a grand welcome befitting to his status not only by Muslims of Lucknow and surrounding areas but State government treated him as a State Guest, an honour seldom bestowed on others. During his sojourn Imam-e-Kaba visited some religious centers and historical mosque. The huge gathering was at Juma Prayer he led in the grand mosque of Nadwa. Addressing the audience

and students of Nadwa he said that Islam is a moderate religion and its followers must set the example of accommodation and tolerance. He was almost stormed wherever he went out of immense regard of his status as Imam of the house of God (Kaba). In his addresses at various gatherings he exhorted Muslims to follow the right path shown by the Holy Qur'an and practiced by the Prophet Muhammad (SAW). He laid emphasis that the life of a puritan is most lovable to God. One should spread peace on earth and observe feeling of brotherhood. Imam-e-Kaba's speeches were

taken seriously by the audience and it is hoped that his advice will have a lasting effect.

While leaving for Mecca Imam-e-Kaba expressed his gratitude to his hosts and blessed them all for their welfare. He specifically thanked Chief Minister of U.P. and hoped that under his rule minorities will get their dues.

In this issue a detailed report on Imam-e-Kaba's visit to Lucknow, prepared by our Assistant Editor Obaidur Rahman Nadwi, will give insight of the pleasure we draw from his visit.

S.A.

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Materialistic Thought and Ideologies

1. Materialism and its limitations

Recount to them the parable of two men. We made for one of them two gardens of vines and hedged both with palms, and We placed tillage in between... Why then did you not say when you entered your garden: "Whatever Allah may will, there is no power, save in Allah?" (al-Kahf 18:32 and 39)

In Surah al-Kahf the Qur'an relates several stories. One of these is about a person who was granted two gardens by Allah. This parable is more relevant to everyday life, whereas that of the people of the Cave is a rarity that happens once in centuries. However, what befell this man with two gardens is applicable to all of us. We find his fate being re-enacted almost every day in our midst.

This man was a fortunate person, blessed with prosperity. He led a life of comfort, rather of luxury. He had two gardens of vines, surrounded with date palm trees. Besides, he had corn fields. All this was sufficient for leading life comfortably. Generally this is the acceptable standard of life. Natural resources were at his disposal and he owed his prosperity to these. Essentially, then, he was thriving on the produce from his two gardens: Each of the two gardens brought forth the produce and failed not in the least therein. We caused a stream to flow in

S. Abul Hasan Ali Nadwi

the midst of the two gardens. (al-Kahf 18:33)

In sum, he was blessed with prosperity and raked in such means which brought him wealth and comfort. However, he was overcome by gross materialism. Rulers, landlords, public leaders, businessmen, by gross materialism. This makes them grow indifferent to the dictates of faith and morality. They ascribe their success to their own knowledge, mental abilities and hard work. Korah was guilty of the same, as is evident from his assertion: "I have achieved all this because of the knowledge I possess." (al-Qasas 28:7) The man in this story boasts in similar vein before his friend and even claimed: I have more wealth than you have. And I enjoy more power and honour. (al-Kahf 18: 34)

He was so engrossed in his material possessions that he thought little about his Lord. He could not discern how divine blessings and natural resources were the real cause of his success. One who disregards Allah wrongs his own self. Such an attitude which is rooted in denying Allah wrongs his own self. Such an attitude which is rooted in denying Allah and which is also grossly materialistic spells one's ultimate decline and fall. This man rejected in a very coarse way the concept of Allah's reckoning. Rather, he maintained that his prosperity would last for ever: And

he entered his garden, while he as a wrongdoer in respect of his own soul, and he said: "I do not consider that it will ever perish. Nor do I consider that the Hour is going to happen." (al-Kahf 18:35-36)

Taking himself as a fortunate person who would enjoy divine blessings for ever, he thought that he was destined for honour and success, wherever he might be: If I am brought back to my Lord, I shall surely find something better in exchange. (al-Kahf 18:36)

For him, sound beliefs and good deeds did not carry any weight. He regarded himself as self-sufficient. His friend, however, was alive to the truth. Allah had guided him to true faith. Since he was blessed with the gnosis of Allah and realized that Allah alone accomplishes everything in the universe and is the cause of every happening, he took strong exception to his friend's condition at any time. He therefore, vehemently opposed his friend's flawed stance. He brought home the following self-evident truths: His companion said to him, as he spoke to him: "Are you a disbeliever in Him Who created you of dust, then of sperm, and formed you into a man?" (al-Kahf 18:37)

Those given to pride and arrogance would not even listen to these basic truths. The companion, however, urged his friend to see reason, saying: But He is Allah, my Lord and with my Lord I do not join anyone. (al-Kahf 18:38)

He then stated the truth which permeates the whole of Surah al-Kahf Allah controls and executes everything.

One should not be misled by the apparent order of cause and effect. As the supreme Creator, He exercises total authority over all ways and means. One does not owe one's affluence to some cause. Nor is one to be credited for all that one has achieved. Rather, one's success represents Allah's power and authority. It is He who has fashioned everything in the best mould. Hence the companion tactfully draws the attention of his friend to this truth: Why did you not, as you went into your garden, say: "Allah's will be done! There is no power but with Allah." (al-Kahf 18:39)

The story, particularly its following aspect, may be applied to our present civilization, with all its advancements and materialistic pursuits:

Each of the two gardens brought forth its produce and failed not in the least therein. We caused a stream to flow in the midst of the two gardens. Abundant was the produce this man had. He said to his companion in the course of a mutual argument: "I have more wealth than you. And I enjoy more honour and power." (al-Kahf 18:33-34)

The above readily brings to mind the example of the USA. It abounds in natural resources and like the two gardens, as referred to above, it does not fail in the least in its produce. It does not lack any provision. Notwithstanding the abundance of all material provisions, the USA is, nonetheless, wanting in God-consciousness, the point to which attention is drawn thus in the story:

Why did you not, as you went into your garden, say: "Allah's will be done! There is no power but with Allah." (al-kahf 18: 39)

The USA, rather the entire world's civilization has turned godless. Yet turning to God can make people really wealthy and successful. For God-consciousness elevates materialistic pursuits to a lofty spiritual exercise. This helps man bridle his base self. As a result, man turns into Allah's obedient servant who reaches his destination without any difficulty. God-consciousness is the key to man's success. Regrettably, the Western world is devoid of this. That God's will be done should not be use merely as part of our everyday conversation. Rather, this truth should permeate our consciousness. Allah's will should be given credit for each and everything happening around us. It is a powerful expression. Which makes one realize that Allah alone his base self and his propensity towards pride and arrogance. We use this expression so freely and mechanically that we are no longer alive to its message. Let us realize clearly that Allah's will accounts for everything. Man cannot be credited with anything he is incapable of achieving on his own: "All praise be to Allah, Lord of the universe." (al-Fatihah 1:1) The same truth is articulated elsewhere in the Qur'an thus: As to His affair and command, when He intends a thing, it is only that His says to it 'Be and it becomes. (Ya sin 36: 82)

The above verse complements and supplements the Qur'anic statement: "There is power but with Allah. "Apart form Him, no one enjoys

any power or authority. True, the USA today may boast of possessing everything. God has made it truly rich with His bounties. Yet the USA does not provide mankind with any message of peace or happiness. It does not have any sincere, genuine friend, notwithstanding its numerous diplomatic and trade allies. There is no one to give a piece of sincere advice to the USA, as was provided by the companion to his friend in the above Qur'anic story.

The USA lacks divine guidance, though it is a flourishing country with material provisions aplenty. Americans do not realize that the working of the universe is governed by God or that they owe all that they have to Allah and that they should do everything for pleasing only Him. They are neglectful of serving Him. Nor do they pay any heed to worshipping Him. The whole country is marred by godlessness.

The above Qur'anic story presents two types of human beings those given to materialism, rebellion, ingratitude and selfishness. At the other end of the scale are those who are firm believers in Allah, resourceless and poor. Notwithstanding their poverty, they enjoy the wealth of faith. In the story it is the latter who emphasizes that worldly prosperity should be ascribed only to Allah. While drawing upon worldly bounties one should acknowledge one's debt of gratitude to Allah. One should be ascribed only to Allah. While drawing upon worldly bounties one should acknowledge one's debt of gratitude to Allah. One should thank Him sincerely

for all of His blessings. The essence of the story is that all power rests with Allah alone. Man cannot achieve anything of his own volition.

It is therefore, logical that Allah directed the Prophet Muhammad (PBUH) and Muslims to place their trust only in Allah and to refer all of their affairs to Him, completely. They were to pledge to abide by His will and decree: And never say you of anything: "I am going to do that in the morning", except with the reservation that Allah so wills. And remember your Lord when you forget and say: "I hope that my Lord will guide me ever closer ever than this to the right direction." (al-kaḥf 18:23-24)

One should genuinely believe in the depths of one's heart that Allah's will be done and that all power belongs only to Him. One who ascribes all perfection to Allah, trusts him and looks forward to His grace and favour cannot attach any significance to material resources or apparent causes. He cannot be misled by the promptings of his own self.

The Islamic formulae "Allah's will be done" and "There is no power but with Allah" appear as light statements and are uttered without thought. However, these are profound assertions of Allah's power and authority, packed with meaning. These strike a severe blow to blind materialism, self-centeredness and the delusion of being independent of God.

2. Modern means of entertainment

But there are among men those who purchase idle tales without knowledge or meaning to mislead men from the path of Allah and throw ridicule. For such there will be a humiliating

penalty. (Luqman 31:6)

There are, in the main, two basic types of entertainment. To one belongs such intense interest in games and sports which make men negligent of their religious obligations. To the other is such idle talk which, once again, distracts man from performing his religious duties. In the above verse Allah speaks of both types- vain talk and idle tales. It is to the credit of the Qur'an that the above description applies in equal measure to the latest modes of fun and entertainment, especially radio and television. For these constitute idle talk. The Qur'an specially mentions that people purchase this. It goes without saying that today people spend large sums of money on purchasing various modes of entertainment.

Of course the Qur'an does not specify television or radio on this count. For these gadgets did not then exist. Yet it is not altogether out of place to say that the Qur'an disapproves of television and radio. Those familiar with Arabic idiom readily recognize that the Qur'anic epithet "idle tales" stands for all radio programmes and radio belong to the category of "idle tales". Even at a time when such gadgets were unthinkable. The Qur'an foretold these modes of entertainment which are no better than "idle tales".

3. Profanity in Western thought

Their knowledge can comprehend little of the Hereafter. They are in doubt about it. Nay, they are blind unto it. (al-Naml 27:66)

This verse graphically states the Western mindset. Westerners'

knowledge is seriously flawed. To use an analogy it represents a car with a flat tyre. This naturally results in the breakdown of the car. Western knowledge, no doubt has made advancements, especially in rational sciences, physics, mathematics and metaphysics. However, on studying the divine being and attributed the Western mind appears to have gone astray. It cannot comprehend the concept of the Hereafter, and seems utterly confused with regard to it. Some Westerners are even seen expressing mental reservations and doubts about it. They are thus devoid of any insight into this issue. In Qur'anic parlance, they are blind to it.

Another relevant Qur'anic verse, which has been elucidated by Imam Ibn Taymiyah in his work *al-Nubuwwah* to illustrate the same point is as follows: They deny what their knowledge cannot comprehend. (Yunus 10:39)

It is a common Western perception that what is not palpable is non-existent. To restrict beings to only those who are visible or palpable is essentially flawed reasoning. In turn, this severely affects man's knowledge base. Yet, the West takes its stance in this regard as its strength in the field of *intellectuality*. This has wreaked havoc on the human condition. It betrays a total disregard for the knowledge vouchsafed by Allah's messengers. Only those who do not pay any heed to the knowledge bestowed by Allah are liable to hold such a position. The Prophet Abraham (peace and blessings be upon him) portrayed such a mindset thus: Do you dispute with me about Allah when He has guided me? (al-An

am 6:80)

Almost the same truth lies at the core of the Prophet Muhammad's speech delivered at Mount Safa. He addressed the Quraysh while he was on the mountain top and the latter stood beneath him in the valley. He asked them whether they would believe his word if he were to tell them that an army stationed behind the mountain was about to swoop on them. These Makkan Arabs, though lagging behind others in their knowledge of philosophy and culture, possessed robust common sense. They realized all too readily that the statement was made by the one sitting on the mountain top, who could clearly see what lay ahead of him. They also knew him as a truthful, trustworthy person who never told a lie. Accordingly, they affirmed that they would endorse his contention. So doing, the Arabs excelled the Greeks and Romans, and Westerners of the day. They did not believe him simply because they could not see first-hand what he reported.

Whenever a comparison is made between the Islamic and Western worldviews and belief system, the above distinction should be maintained. For it provides us with a sure means of grasping reality.

4. Satan's promptings

Do you not see that We have set Satans against the unbelievers, to incite them with fury? (Maryam 19:83)

Satan incites man in numerous ways. It is hard to enumerate the forms, degree and means of Satan's promptings directed at those who follow him. He facilitates the path of evil for his followers and tempts them in

every conceivable way.

The Qur'an makes a succinct observation that Satan prompts those given to doing evil. He fills them with false hopes and even makes them think that their evil deeds are all right. He makes them insensitive to sin.

This should not, however, be taken to mean that Allah has preordained evil for the unbelievers and that they cannot escape from doing evil. Rather, the Qur'anic statement informs man of divine dispensation and of how Allah tests the unbelievers. Satans have been granted the opportunity to incite the evil-doers into committing sin.

As to the various forms of Satan's temptation, one can get a fair idea on studying popular literature, watching television and listening to the radio. The reference also covers all the temptations offered by Satan in man's financial, sexual, political and social life. Man is liable to fall prey to Satan at every step. For Satan has made misdeeds seem alluring to man.

While observing life in the world around us, especially in the USA, Europe, Asia and even Muslim lands, one is struck by the sheer magnitude of sins and the disobedience of Allah. Satan entices man in a variety of ways to commit sin. He fills man's heart with false hopes and prompts him to do evil. The Qur'an makes it plain that Satan presents evil deeds as alluring to man. Man thus falls prey to such temptation. It is part of God's divine plan that there are champions of good who urge man to abide by the directives given in the Qur'an. They instruct man in the message emanating from the Prophet

Muhammad's illustrious life, Hadith and spirituality. They cite anecdotes related to spiritual masters. An instance in point is afforded by the volumes containing sermons of Sayyidina 'Abd al-Qadir, and Imam Hasan al-Basri. Their sermons guided many, including non-Muslims and criminals. It is on record that many given to crime repented after listening to these sermons. The same may be said regarding the positive influence exercised by Khawajah Mu'in al-Din Chishti in India. The spread of Islam in India owes much to his teachings.

Conversely, Satan is consistently engaged in wielding his evil influence on man. Many men and women are swayed by his temptations. They are enticed and incited by him in a number of ways. So doing, they abase and degrade themselves. The Qur'anic account is too graphic to be adequately translated, so suffice to say that it explains how man succumbs to Satan's temptations.

5. The materialistic view of success

When our clear signs are rehearsed to them, the unbelievers ask the believers: "Which of the two sides is better in point of position? Which makes the better show in council?" And how many a generation We have destroyed before them, who were even better in position and outward appearance.

The above passage contains both glad tidings and lessons. It is of much comfort and consolation for man. For Allah states that when His clear signs are rehearsed, the

unbelievers spring into action, taunting the believers. They ask the latter to speak frankly about who among the two groups enjoys more comfort and luxury. They think they are much better placed in terms of worldly position and authority, for they have a far greater quantity of material goods. Since they are so well placed in this world, in comparison to the indigent believers, they cannot buy the story that their fortune will change altogether in the Next world. Let us clarify here that in the early days of Islam when this Qur'anic passage was revealed, the Muslims were markedly poorer than the unbelievers who raked in affluence and authority. It was hard therefore for the latter to reconcile themselves to the fact that the believers would enjoy life in places in the Hereafter and that they were doomed for Hellfire.

Their stance was grossly materialistic. It reminds one of the parable recounted in Surah al-Kahf of the person who was blessed with two gardens, with a river flowing therein and an abundant supply of produce. He too, maintained that he would enjoy the best in the Next world. This is indicative of human weakness, for just as he considers himself blessed with divine bounty, via wealth or authority, he takes it for granted that he will continue to enjoy the same for ever, and that even in the event of a change, he will be even better placed. The unbelievers drew attention to their affluence, place and luxurious lifestyles. They boasted equally of their political power and authority. To them, the believers were not destined for any good. For they

were a weak, poor lot, lacking proper food, clothing or shelter. They did not anticipate any change of fortune with regard to themselves or the believers. It was beyond their comprehension that they could be deprived of everything in the Next Life.

In asserting their stance the unbelievers failed to realize that conditions change as man is transported from this world to the Next. An entirely different set of parameters some into force in the Hereafter. We know how one earns wealth in this world. By dint of one's knowledge and skills one may obtain wealth here, which may help one lead a life of ease. However, other criteria are enforced in the Next Life.

One's beliefs are the deciding factor in the Hereafter. Good deeds are the other main criterion there. It will be ascertained as to whether one has performed good deeds to earn Allah's pleasure. In essence, then, it is obvious that the parameters will be changed. For even in this world, conditions vary from one country to another. The standards observed in Asia are different from the ones followed in the USA. We have different modes of making money and in lifestyle. The rich are treated differently in one country than another. Some turn rich overnight as they lay their hands on treasure. Some are fortunate enough to receive huge sums of money in inheritance. In the West one's merit and skills, nonetheless, account mainly for one's financial status.

Since it is a truism that

conditions and criteria change from place to place, there is no reason why another set of standards will not be followed in the Hereafter. It perhaps amounts to stating the obvious that in the Hereafter, sound faith, good deeds, Allah's pleasure, obedience to His messenger and observance of religious duties will be the essential criteria.

Those with a shallow out look, however, insist that they will continue to enjoy good fortune even in the Next Life. They are altogether too complacent and boastful about their present status. Allah rejects this line of thinking. He has devised a particular set of norms for this life. Those who work hard are bound to have a comfortable life. Similarly, the skilled are more likely to obtain wealth.

However, all this will carry no weight in the Next Life. The unbelievers might suffer from the delusion that they are engaged here in something good and useful. However, their pursuits will be reduced to naught in the Next Life, for these were grossly this-worldly. One's affluence here will be of no avail there.

To bring home this truth more clearly Allah cites a concrete example. The unbelievers emphasise their better position and outward appearance. Allah, however, asks them to study the fate of earlier communities, something which should be easily evident to them. Not long ago these communities once flourished, yet still perished by Allah's command. Many races, nations and towns were destroyed in an instant that excelled even these unbelievers in their worldly provisions, possessions and standard of living. Allah destroyed them

notwithstanding their affluence. Their wealth did not save them. Since such is the case, the unbelievers should not entertain any false hope that their wealth will avail them in the Hereafter. Earlier communities took great pride in their possessions equipment, furniture, the size of their houses, etc. They were very particular about their high standard of living.

Allah reiterates their provisions. The immediate addressees of the Qur'an realized well the importance of these provisions, for they were nomadic people and knew how significant one's possessions are for leading a comfortable life. These Arabs had hazy ideas about worldly goods. For their own lifestyle was too frugal and simple. Their food was not elaborate. The same was true of their houses. Their culture was in its infancy. Their perception of provisions was narrow and limited. However, the important Qur'anic message is that earlier communities were destroyed, notwithstanding their affluence. Their provisions were of no avail to them. They lost all that they had in no time at all. Divine punishment put an end to everything they once enjoyed.

The Qur'an dismisses with contempt the materialistic mindset of the unbelievers. For their only interest lies in selfish gain and seeking pleasure. The Qur'an rejects such an outlook on life, though those with a narrow view of life attach much importance to worldly success. For believers, however, only the criteria laid down by faith must be followed. ●

The Perfect Models for Humanity

S. Sulaiman Nadwi

This is a magical world brimming with wonders, diverse and remarkable. One finds here myriads of beings and creatures with distinct characteristics. If one were to cast a glance over different objects, one would find that sensibility and consciousness go on increasing gradually from inorganic matter to human beings. The smallest particle of the universal kingdom known as ether or atom is deprived of all sense perception and consciousness but a faint trace of life appears in the minerals. In the vegetable kingdom sensitiveness of an involuntary nature is discernible in the form of germination and growth while a still higher type of sensibility accompanied by a limited consciousness can be seen in the animal life. Then, in man, the sense perception reaches its perfection with the appearance of volition and consciousness. The inorganic matter is, accordingly free from every kind of responsibility; vegetables respond to the law of life and death; animals are liable to a bit higher responsiveness; while man has to shoulder the responsibility of everything done by him. In the case of man, too, this responsibility varies according to his sensibility, consciousness and will; the dolts and the lunatics, the children and the adults and the learned and the sapient are accountable for their actions in proportion to the lack or

abundance of these powers.

Now, let us examine this question from another angle. Nature takes upon herself the responsibility to sustain beings and creatures to the extent they lack sensibility, consciousness and volition; she goes on shifting her responsibility to each in proportion to these potentialities developed by it. Who rears the diamonds and rubies in the bosom of mountains and who feeds the fish in the oceans? The wild animals are brought up by whom? Who provides nourishment to the fowls in the air and who attends to their ailments and illness? Why do the animals of the same species living in mountains and jungles, under different climatic conditions, develop different characteristics? Why are the dogs of Europe different in appearance from those in Africa? Why does nature provide them with different types of paws and furs and skins according to different physical and climatic conditions?

These differences indicate the ways in which nature helps every being in such wise as it lacks will and consciousness and withdraws its care to the extent each develops the potentialities helpful to maintain itself. Man has to earn his own living. He has to cultivate and grow foodstuff for meeting his needs. He has also not been provided with the coat of short

and fine soft hair as some of the animals do have for protecting themselves against the rigours of climate. Likewise, he has himself to cure his illness and heal his wounds.

On the other hand, nature undertakes the responsibility protecting other creations, to the extent they lack will and perception, against their enemies. She arms them with different coats of mail: to some are given claws and canine teeth, horn to others; some are taught to fly, or to swim, or to run; while others fend off their enemies by biting or stinging. But, look at the man. The poor fellow has neither the tusks of the elephant, nor the claws of the lion, nor even the horns or pointed teeth or stings and poison glands. He has been created weak and defenceless but the great weapons of sense perception, consciousness and volition at his command more than make up for his deficiencies and enable him to subdue powerful elephants and ferocious lions. He can contrive a variety of arms and armaments for his defence.

To whichever philosophy or religion you may subscribe, you would nonetheless agree that man is held responsible for his actions by virtue of possessing the senses and consciousness and intellect as well as will and determination. The responsibility devolving on man is known, in the phraseology of Islam, as his competence depending on his strength and puissance. The guiding principle as laid down by God in this regard is-

Allah tasketh not a soul beyond

its scope.”

This is the bounden duty lying on man which has been alluded to in the Qur'an as amanat or divine trust-a trust which was first offered to the minerals within the earth and the lofty mountains and the heavens higher up in the skies, but none had the courage to shoulder this onerous responsibility.

“Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! He hath proved a transgressor and a fool.”

The burdensome trust undertaken by man has been pithily expressed by a poet who says:

“The heavens shrank to bear the burden of Trust,

To my lot it fell as the dice was cast.”

For tyranny signifies, in its ultimate analysis, a behavior exceeding one's limits, the tyrants are more often foolish enthusiasts. Likewise, ignorance is nothing but intemperateness of intellect. The antithesis of tyranny is justice and moderation and that of ignorance, knowledge and understanding. And, since man is by nature inclined towards extravagance and immoderation, he requires knowledge and constraint to enlighten his path. This is why the Qur'an speaks of these tow, knowledge and moderation, as faith and righteousness.

By the declining day,

Lo' Man is in a state of loss,

Save those who believe and do good works,

And exhort one another to truth and exhort one another to endurance”.

The “loss” spoken of in this verse is intemperance or ignorance, which is counterbalanced by faith and good deeds. God cites “The declining day” or the time as a witness to man's loss because the past of mankind bears a testimony to his excesses and overdoings. For the great majority of people have always been a pawn in the game of a few enthusiasts and over-ambitious persons, Thomas Carlyle has aptly remarked that “the history of world is but the biography of great men. “History of the world tends to show that the peoples and nations have ever been exploited and righteousness. This has invariably been the cause of decay and extinction of every nation.

Read the scripture of any religion or the homilies teaching moral lessons and you would see that the same drama of conflict between knowledge and ignorance, between tyranny and justice has been enacted in different ways. You would find faith and righteousness arrayed against the forces of darkness and ignorance, tyranny and disbelief: it is always the story of those upholding higher human virtue locked in battle against the wicked and the iniquitous. What are, after all the great epics like the Iliad of the Greeks, the Parallel Lives of the Romans, The Shahnama of the Iranians and the Ramayana and Mahabharata of the Hindus? Every nation has had similar events in its life or that of the founder of an era who had enkindled and kept alive the heroism and the urge of the people to fight the

evil. These epics speak these great events so as to teach every nation that it should give up the ways of wickedness and take to the path of virtue and goodness.

What do the major portion of the Torah, the Psalms, the Gospels and the Qur'an consist of? They tell us the stories of perdition of the wicked and disbelieving people spreading corruption on the earth, and of the rise of virtuous and pious in their place, so that we may take a lesson from them and become virtuous, just and God-fearing. This is why all the prophets and saints of yore sent by God- they taught the ways of virtuous living of the nations of old- and then came the last of them, as a mercy for the whole mankind, so that his life may serve as a beacon of light and guidance for mankind to the end of time. This is what the Qur'an declares in these words through the Prophet of Islam.

“I dwelt among you a whole lifetime before it came to me. Have you them no sense.”

The revelation from God sets forth, in this verse, the life of the holy Prophet as an intrinsic evidence of his prophethood.

History has, however, preserved the life-stories of men, thousands in number, who had achieved eminence in one field or the other. All of them have left their imprints on the pages of history. There are amongst them emperors surrounded by the splendor of royal courts, an array of military commanders and generals, philosophers lost in their thoughts,

mighty conquerors intoxicated with power, poets singing to cheer their own solitude with sweet songs and the affluent rolling in riches. All of them have an attraction of their own for the sons of Adam. Whether it be Hannibal of Carthage, or Alexander of Macedonia, or Caesar of Rome, or Darius of Iran, or yet Napoleon of France, the life of each has a fascination for the posterity. Similarly alluring are the lives of all philosophers from Socrates, Plato, Aristotle and Diogenes of the ancients to Spencer of England. Even the lives of Nimrod and Pharaoh, Abu Jahl and Abu Lahab and Korah depict yet another trait of human nature and character; but the question is, who, amongst these, can be deemed as a model of goodness and virtue fit to be followed by other human beings?

Great generals and conquerors, indeed, were they, who swept everything before them by their sword, but did they also succeed in leaving an ennobling example of their lives to be followed by others? They had won brilliant victories, but were they able to cut the shackles of superstition and credulous beliefs? Did they solve any social problem besetting equality and brotherhood of human beings? Did they succeed in restoring our moral and spiritual health and happiness or in eradicating the faults and failings of our desires? Did they present any model of moral rectitude and decorous behavior for the posterity?

World has given birth to great poets. But, these were painters of fantasy, merely-eyed utopians unfit to

be assigned any place in the Republic of Plato. They have solved no problem of man, since Homer to this day, save feeding the fire of human emotions and helping man's imagination to run riot with their visions and dreams. No practical model of righteous action could ever produce with their musical thoughts and rhythmical creation. How correctly the Qur'an brings in its verdict on the poets.

"As for the poets, the erring follow them.

Hast thou not seen how they stray in every valley,

And how they say that which they so hot?

Save those who believe and do good work."

The Qur'an also tells us why the exquisite expressions of the verse-makers have been of little use to humanity. They run after every idea aimlessly without any set purpose; more often sinking to the depth of human folly rather than soaring in the height of divine light. The poetry emanating from minds steeped in faith can, sometimes, be effective and enlightening and a restorer of truth and justice. History of the world, however, bears ample proof of the unprofitableness of the poets.

There have been sages and philosophers who have plumbed the secrets of nature beyond the ken of perception and changed the concept of things and materials. They have, nevertheless, failed to produce any blueprint for the practical guidance of humanity. For their flight of imagination lacked practical wisdom,

they could never provide man with any guidance in the discharge of his obligations. Aristotle was the precursor of ethical philosophy now studied in every university. His brilliant exposition of ethical implosions is esteemed highly both by the learned and the learners, but how many of them have been able to betake the path of virtue by reading his dissertations? Teachers well-versed in ethical philosophy can be found almost in every institution of higher learning, who know all about its premises and principles, but has their impact been ever felt beyond their class-rooms? On the contrary, we find that very often their conduct and behavior are no better than those of the man on the street. To walk in the right path one has not to hear the sermons but to see the living examples of cardinal virtues.

Powerful kings and emperors have also appeared on the stage of this world. They have extended their dominions, played with the life and property of their fellow beings, extracted wealth through taxes and tithes from some and bestowed their bounties on others. They have demeaned one to exalt the other. The Book of God presents, in the words of the Queen of Sheba, this rare picture of their doings on the earth.

“Lo! Kings, when they enter a township, ruin it and make the honour of its people shame.”

The swords of mighty kings have hanged over the heads of criminals in thoroughfares and market places, but they have failed to reach the guilt concealed in the minds and hearts of

men. They have enforced law and order in the habitations and townships, but the kingdom of spirit has ever been beyond their reach, or, rather, own courts and castles have been the breeding dens of moral confusion and spiritual anarchy. What else have the kings like Alexanders and Caesars left for us.

How many lawgivers have the world seen from Solon to this day? Their laws were not only short-lived but have also failed to cleanse the hearts and purify the morals. Subsequent rulers always placed a new set of laws on the statute book, albeit more often to further their own interests than to enforce the rules of equity. The world has not changed even today. Still, the legislatures in every country make and unmake laws endlessly, but seldom their labours are for the benefit of the people whom they profess to represent. It is more the interest of the powers that be which seek to promote.

These are, broadly, the higher sections of society which could be expected to work for the welfare of humanity. If you give further thought to the matter you would see that whatever light of goodness and virtue you find in the world today, it owes its existence to the pure-hearted souls whom you come across compassion and justice and a sincere desire to alleviate the sufferings of the poor and the downtrodden, no matter whether these are found in the cave of a mountain or a dense or a populous city, they are due to the call given by one of these men of God.

The Qur'an tells us:

"There is not a nation but a Warner hath passed among them".

"For every folk a guide."

The lustre of their teachings is be found today in every country and nation: the savages of Africa and the civilized nations of Europe are both equally indebted to them for edification of their souls: Of all the groups of men we have mentioned afore, the most august are they, for they rule not over the bodies of men like the kings, but their authority is enshrined in the hearts of the people. Their kingdom is not of lands and countries, but of hearts and spirits: they do not wield the sword, yet they obliterate the stains of guilt and peccancy at one stroke; they are not dreamy-eyed songsmiths, yet sweetness of their speech delights the soul; they are neither senators nor law-makers, yet the laws given by them regulate the conduct of states-men and judges, kings and subjects from age to age.

This is not a question of faith or conviction but a matter of fact and history. One has to see whether it has actually been so or not. The edicts of Patliputra's Ashoka are engraved on the pillars of stones, but those of the Buddha are inscribed in the hearts of people. The decrees of the rulers of Ujjain, Hastinapur, Delhi and Kannauj are no more to be found today, but the Dharma Shastra of Manu still prevails. The statutes of Hamurabbi, the King of Babel, have long been buried under the dust, but Abraham's teachings are still alive! Pharaoh's imprudent demand to pay divine honours to him was as transient as the clouds, but Moses still

lives in his teachings. How long did the laws of Solon remain in force, but the laws of Torah are still the measure of justice! The Roman Law which nailed Jesus Christ to the Cross became extinct long ago, but the doctrines of love that flowed from the lips of Jesus still redeem the wrongdoers and wash them of their sins. The Abu Jahls of Mecca, the Chosroes of Iran and the Caesars of Rome are all dead and gone, but the Lord of Madina still rules over the hearts of people in every part of the world.

If these facts are correct, one would have to concede, not on grounds of faith, but through reason and logic of hard facts, that no other class of people except the prophets has worked for the welfare and happiness of mankind in its truest sense: theirs was the endeavour consisting of virtue and goodness, purity of heart, moderation and temperance. They all came to this world as messengers of God to preach the gospel of Truth and Faith, and they left their footsteps of righteousness to be followed by the coming generations. It is from their teachings alone that the rulers and the ruled, the rich and the poor and the learned and the illiterate can derive equal benefit.

"That is Our argument. We gave it unto Abraham against the folk. We raise unto degrees of wisdom whom We will. Lo! The Lord is Wise, Aware.

"And We bestowed upon him Isaac and Jacob; each of them We guided; and Noah did We guide aforetime; and of his seed (We guided)

David and Solomon and Job and Joseph and Moses and Aaron.

Thus do we reward the good.

“And Zachariah and John and Jesus and Elias.

Each one (of them) was of the righteous.

“And Ishmael and Elias and Jonah and Lot. Each one (of them) did We prefer above (Our) creatures,

“With some of their forefathers and their off-spring and their brethren; and We chose them and guided them unto a straight path.

“Such is the guidance of Allah where with He guideth whom He will of His bondmen. But if they had set up (for worship) aught beside Him, (all) that they did would have been vain.

“Those are they unto whom We gave the Scripture and command and prophethood. But if these disbelieve therein, then indeed We shall entrust if to a people who will not be disbelievers therein.

“Those are they whom Allah guideth, so follow their guidance.”

These luminous versus of the Qur'an speak of a particular group among men, some of whom have been mentioned by name, who had been sent to cure the spiritual ailments of mankind and restore its moral health. They were men, holy and angelic in spirit, who preached the word of God in different times and climes and in every land. Whatever of moral rectitude and righteousness, purity and chastity man possesses today, it is all their legacy, and in following their footsteps alone lies salvation and well-being of humanity.

The prophets adorn and

illuminate the soul of man: the zealous preachings of Noah, the unshakable of God's oneness upheld by Abraham, the patrimony of resignation to Divine will bequeathed by Isaac, the self-sacrifice of Ishmael, the indefatigable efforts of Moses, the faithfulness of Aaron, the self-resignation of Jacob, the lamentations of Jesus, the penitence of Jonah, the strenuous exertion of Lot and the endurance of Job have made the life of man winsome and bright. To these consecrated souls can be traced every virtue and goodness found in the world today.

There is, however no denying the fact that culture and civilization, progress and improvement, in short, everything that has contributed towards welfare and material progress of mankind, and helped man to raise himself to the level of all men. Astronomers have discovered the movements of heavenly bodies, chemists have found out the properties of substances, physicians have searched the medicines for curing diseases, architects have developed the science and designs of structures and artisans have given birth to useful crafts and fine arts, and all of them have thus a share in the making of our world. We ought to be thankful to all of them. Nevertheless, we are even more obliged to offer our thanks to those who have decorated the world within us. They are the physicians who have cured us of our greed and envy, diagnosed the ailments of our souls and refurbished its lost energy and vigour. They elaborated our behavior patterns and aptitude, ideas and

intentions and showed us the way of attaining purity of heart and sublimity of spirit. It was through the efforts of these God-moved souls that the cultural attainments were refined and embellished, the link between man and God, the slave and the Lord, was established. How could the world have attained its excellence if we had been denied the knowledge received through prophetic teachings? We are, verily, indebted more to these men of God than to any other class or group of persons. This is the compliment due to the prophets of God and it ought to be paid by all of us whenever their name comes on the lips of anyone. And, this is the benediction taught by Islam to be offered for them' 'O God! Have mercy and peace on all of them.

For nothing in this fleeting world is eternal, these impeccable guides of humanity had also to make their exit from this fleeting world and go to their everlasting home after they had completed the task for which they had been sent by God. The subsequent generations have thus to preserve the records of their lives, saying and doings. In fact, the documented portraits of the masters of old and the records of their achievements going by the name of history and biography are the only means for conserving the arts and sciences, discoveries and ideas of the earlier generations. We have undoubtedly some lesson in every past experience and, for that reason, the purification of our spirits and morals depends on following in the footsteps of these exalted teachers of morality and their pure-hearted followers. People have hitherto drawn inspiration from

their sublime examples and shall continue to do so in future also. We are, therefore, duty-bound, more than anything else, to preserve the accounts and endeavors of the prophets for own guidance and betterment.

But, no philosophy, no educations and no teaching, how-so-ever elevated and exalted, can inspire the people unless its preacher or teacher has a loving personality capable of commanding the affection and reverence of his followers. Recently, when I was returning home in February, 1924, after a brief visit to Hijaz and Egypt, I happened to enjoy the company of the celebrated poet, Dr. Rabindranath Tagore, who was coming back from America by the same ship. A fellow passenger asked Tagore: "How is it that Brahmo Samaj has not succeed in its mission although its creed was exceedingly fair, it enjoined reverence to all religions and their founders; and its fundamental principles, being exceedingly logical and satisfying were formulated in the light of modern science and philosophy?" The poet philosopher reached the core of the matter when he replied: "It could not fare well because it had no personality behind it to set up a practical example and attract and inspire the people." Truly, no religion can succeed without the shining example of a gifted teacher.

We, thus, need men of God, pure-hearted and impeccable, who are specimen of human perfection, for our guidance and salvation. May Allah bless them all. ●

A Test of Muslim Intellectuals

S.M. Wazeh Rasheed Nadwi*

Muslims across the world are passing through a dire crisis. Present conflicts are far different from those of the past. They were mostly related to culture and civilization. In recent time, it has changed to army attacks, especially in certain regions. Consequently, many Muslim countries have come under the military rule, which has seriously affected them, weakened their ties and have divided them into groups. The recent revolution has claimed so many innocent lives and the whole community have been put to great distress and conflict. Many countries are living in the shadow of threat of Militant attacks.

After having faced severe conflicts and assassinations, the revolution that has emerged in some of the Islamic countries in recent years has caused drastic changes giving a new form to ruling powers. Political situation in these countries continues to be critical. In some countries, people have come out on streets against the ruling power. European countries are in no mood to resolve the problem. Their interest lies in this disruption. They desire to weaken bonds between the rulers and their subjects. This seems to be their aim to prevent Islamic awareness and impede self confidence among Muslims all over the world. This is in fact the reflection of

their frustration of failure in conflicts, against Muslims that were manipulated in the name of culture and civilization. They have a strong belief that this procedure could bring them out from the uncomfortable situation caused by their failure in political agenda.

The western powers want to make the best use of this opportunity to gain control over the situation by using the expertise of the intellectuals and scholars trained by them especially by those military rulers who took charge over the county after the revolution in 1950s.

On one hand, Islamic awareness is no the rise and the zeal of gaining self confidence is increasing in common people widely across the Islamic countries. On the other hand, people are losing faith in Muslim leaders, thinkers and intellectuals and are protesting against such leaders who were economically and financially assisted by the European Leadership for reaching their goal.

If the current situation, it would be a cause of worry for the western leadership. It is a clear indication that their interests could be hindered in Islamic countries.

The series of attacks by western countries have caused many Islamic movements and organizations

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to come up. Several conferences and symposia were held in different parts of the world, which stressed upon the importance of imbibing Islamic values and attributes in all walks of life.

As a result, a separate section of Islamic Finance was introduced in International European Banks. This was also included as a subject in the curriculum of many universities.

Similarly, seeing the popularity of Islam and increase in number of Muslims in European countries, Governments there have granted permission for imparting Islamic studies in their institutions. Facilities to offer the obligatory prayers in factories and workshops have also been provided. Punctuality in performing obligatory prayers is itself considered to be of significance compared with people of other faiths.

However, Intellectuals and other groups of thinkers highlight these developments as Islamic awareness and see it as a clear indication of being self-confident. This is considered to be a positive attempt in becoming independent.

Therefore, attempts are made to divert the attention of Muslims from Islam and restrict them being self-dependent. They want to keep Muslims away from efforts that could unearth the conspiracy of so called liberal western culture and the colonialism at all levels- educationally, politically, and now economically.

In order to divert the attention of Muslims from Islam, they constantly plan and hatch conspiracy to create differences and conflicts between different sections of the Muslim

community spread across the world.

The group involved in conflicts, are supported by providing them with financial aid and weapons. As it was observed during the conflict between Iraq and Kuwait, Iraq and Iran and during recent conflict in Arab countries.

Another instance was witnessed in African countries, in which the groups involved were granted military and financial support by European countries.

Besides all these conflicts among different sections of Muslim communities, they are also being provoked by targeting their religious sentiments which sometimes lead to taking extreme steps. If people react to such provocations, they are allegedly exposed as terrorist and culprits of such unpleasant acts.

So far in most of the bomb blast cases, Muslims are often accused of committing the crime. Probe reports in some cases proved that the explosive materials used in such incidents were of foreign origin. Besides it requires Impressive experience, technical skills and financial supports to make such materials. Muslims targeted and allegedly made responsible for such extreme acts that is unbelievable. They cannot bear heavy expenses and provide technical support when the community itself is facing problems of ignorance, poverty and backwardness.

Bomb blasts occurred in America, Afghanistan and Iraq were justified by the former president of America as a reason to invade and destroy Islamic countries. The western media constantly kept on accusing

Muslims for terror attacks which took place all over the world. Those countries which come under the west were affected badly by the extreme steps taken against the name of Islamic terrorism.

The glaring example is the past and recent happenings in our country. Though the probe in some of the bomb blasts cases have proved the involvement of non-Islamic movements, innocent Muslims were accused and detained. Like this, the Muslim community is being targeted across the world. They are seen with suspicion and are harassed. Behind every unpleasant incident, Muslims are allegedly pointed out with out any proof of involvement; Muslim youths are detained and sent to jail.

In Japan Muslims were living peacefully. They had good relationship with the government and were in harmony with them. But due to the mounting pressure of America, the situation has changed and even government's stand had become unfavorable to them. To make Muslims violent and aggressive, controversial issues are raised about the Holy book, prophets are dishonored and sometime the holy places are targeted, In such cases if Muslims are agitated and express their anger even peacefully, they are beaten up harshly either by police force or are assaulted by the members of non-Islamic organizations. Sometimes such incident assumed communal colour and unpleasant, situation in thus created.

Moreover, sometime such tactics are adopted which force

Muslims to react. Such as stopping women of wearing veil, sporting the beard by men and construction of Minar (Tower) on mosques roofs. This formula is applied across the world to victimize them. Such things make Muslims aggressive and sometimes lead to communal clashes and conflicts.

These incidents generally happened in European countries such as Denmark, Holland and other places. These countries seem to follow the same foot prints of the West and are totally against the community. Muslim youths, their institutions and the students studying in Europe being targeted and attacked constantly. Even keeping beards, construction minars/towers have been banned. In an attempt to tarnish the image of Islam and the prophet (SA) as well as damage the history of Islam, controversial texts hurting the sentiments of Muslims were included in pamphlets and books and circulated widely.

Nowadays Muslims are suffering from anti-Muslim phobia all over the world. Due to this, they are in deep stress and are mentally disturbed. Muslims nowadays are passing through a very crucial phase that is testing their patience and self control.

Islam has taught to its followers how to face the situation patiently and how to tolerate with unpleasant things like these. It also has taught them to keep away from violence. But there are some questions to which there are no satisfactory answers. As the European thinkers and intellectuals

claim that the age we are living, is a liberal age and there is freedom of religion, expressions, and we are bound to respect each and every religion, no one has right to intervene at all. But are they true in their saying? It might be, true in favour of them and for others but for Muslims it has double standards. Muslims are too far from availing such freedom, which often Western people talk about or are mentioned in their law books. Whenever Muslims raise their voice against false allegations leveled against them, or want to avail their rights of expression they face severe opposition and are subjected to humiliation and are victimized.

Western Media is always out to tarnish the image of Muslims. These leave no stone unturned to blame Muslims and accuse them. They ignore their individual or collective issues and give coverage when innocent Muslims are held responsible for alleged terrorism. When Muslims are attacked and humiliated, media ignore such news.

These are different issues which are common all over the world. Muslim leadership is required to analyze the situation intellectually, and come up with some concrete solutions. A firm understanding in the community to contradict the trash and false allegation in a peaceful manner is the need of time. A strong mechanism to match the anti Muslim Media must also be built. That will help in clearing the clouds of falsehood and distrust. ●

**(English rendering :
Khursheed Alam, Bangalore)**

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and other anti-religious acts. On this occasion Maulana Fazlur Rahman Wa-e-zi Nadwi announced to reopen the old madrasa "Madratul Al-Arafeen", Imam-e-Kaba laid the foundation stone of the building of madrsatul-Al-Arafeen. It was an old enough Madrasa in Lucknow. It was demolished by the English during the mutiny. He led Magrib and Isha prayers there.

During the last day of his stay he visited Mahad Ali bin Abi Talib situated at Golaganj, Lucknow. He delivered a scholarly speech on "Morality of prophet, Teaching of Prophet and Piety". He advised the audience to carry out the teachings of Islam wholeheartedly. Besides he attended other programmes organized by different organizations.

A grand dinner party was hoisted in Imam-e-Haram's honour by chief Minister Akhilesh Yadav at his official residence. S.M. Rabey Hasani Nadwi, S.M. Wazeh Rasheed Nadwi, Salman Husaini Nadwi, Dr. Kabe Sadique, Additional Advocate General Mr. Zaferyab Jilani, Abdul Alim Farooqi, Professor Wasim Akhtar and other elite persons of various faiths were also invited on this occasion. Imam-e-Haram prayed for chief Minister and for the progress and prosperity of the state. He assured that Mr. Yadav will play a leading role in providing rights to the largest minority community of the state. S P chief Mulayam Singh Yadav thanked the Imam-e-Kaba for his visit to Lucknow and expressed his pleasure for his thought-provoking addresses in various programmes in the city. Imam-e-Haram left for Saudi Arabia on May 7.

(Obaidur Rahman Nadwi)

Miracles of the Quran in Nutrition

The Qur'an makes lawful for man good things.

"O Mankind! Eat of that which is lawful and wholesome in the earth..." (1)

"O ye who believe! Eat of the good things wherewith we have provided you..." (2)

"O ye who believe! Forbid not the good things which God hath made lawful for you..." (3)

"Say: Who hath forbidden the adornment of God which He hath brought forth for His bondmen, and the good things of His providing." (4)

So as to understand the Quran's methods and reasoning from a scientific point of view, let us compare its outlook with views of other religions.

- in Buddhism: eating of meat totally forbidden

- in Hinduism: eating of beef forbidden due to the cow's being held sacred.

- in some religions: abstinence from meat is ordered for forty or ninety days each year.

- in China: eating of dogs and snakes acceptable.

- in Japan: raw fished is acceptable, but not cooked.

If we return to the Quran:

"They ask thee what is made lawful for them. Say: (all) good things are made lawful for you..." (5)

And so, Islam chooses for people the good things of which they

Muhammad Sami Muhammad Ali have been provided. (6)

1: Seafood

"And He it is Who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear..." (7)

Various kinds of fish have been enjoyed by man for ages. What, then, are the special qualities of fish?

1- They contain a high amount of good proteins.

2- Fish oil is the richest source of fat soluble vitamins, particularly vitamin A which prevents night-blindness, vitamin D which is important for bone development, and prevents rickets in children.

3- Fish is a good source of calcium.

4- Fish is the basic source of iodine, which is essential for the functioning of the thyroid gland. (8)

One hundred grammes of fish contains 16g of protein, 9g of fat, 20g of calcium, 2g of iron, 0.5g of potassium and phosphorus, and a small amount of vitamin B complex. (9)

Fish is one of the basic foods of a great portion of humanity.

"And the two seas are not alike: this, fresh, sweet good to drink, this (other) bitter, salt. And from them both ye eat fresh meat and derive the ornament that ye wear." (10)

2: Animal Meat

"And the cattle hath He created,

whence ye have warm clothing and uses, and whereof ye eat." (11)

The word whose meaning is rendered above as "cattle" (an'am) actually includes camels, cattle, mutton, and goats.

No doubt man could not live healthily if he eliminated meat from his diet, as it is the richest source of protein. A prolonged lack of protein in the diet can cause the following disorders:

- 1- P o o r g r o w t h development, especially in children
- 2- P o o r digestion and absorption of food
- 3- L i v e r insufficiency
- 4- A n e m i a
- 5- P o o r m e n t a l development.

Meat also has the advantage of having fats of high caloric value, and in being rich in iron, phosphorus, niacine, and vitamin B 12, particularly the liver which contains high concentrations of vitamins (notably vitamin A) and iron. (12)

About 100g of meat suffices 5% of the body's needs for protein and much of its caloric needs. The liver, in particular, is considered the storehouse for many nutrients, and vitamins, especially A and D.

Animal livers contain a startling amount of vitamin B complex, not to mention protein and iron, which is why it has been used in the treatment of severe anemia.

The brain is especially rich in phosphorus, which is essential for proper never functioning, along with traces of copper and zinc. (13)

3: Animal Milk

"And lo! In the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from betwixt the refuse and the blood, pure milk palatable to the drinkers." (14)

Milk is the pure, total, delicious food with which God has blessed man. It leaves an animal's udders ready to be consumed, unadulterated, sterile, and nutritious. Milk contains essential amino acids, as well as sufficient quantities of metals like phosphorus, copper, and calcium. (As for iron however, nursing children need an additional supplement to the amount found in animal milk.) It also contains sufficient amounts of vitamins A and B, and niacine. (15)

One hundred grammes of milk contains 190 I.U. of vitamin A, 45 microgrammes of thiamin, 186 microgrammes of riboflavin, 290 of pantothenic acid, 90 of niacine, 3 I.U. of vitamin D. (16)

4: Figs

"By the fig and the olive." (17)

This divine oath is by two blessed trees that contain many blessings. A divine oath is only by something of great importance.

The fig is of the same botanical family as the raspberry. The Arabian peninsula, especially the south, is very rich in figs.

When fresh and ripe, figs have enormous benefits, being comprised of 73% carbohydrates, 3.1% proteins, 2% fats, as well as of vitamin B complex, and vitamin A. This is not to mention malic acid and various other organic acids. There is in 100g of figs 270 calories. They contain sodium, potassium, calcium, phosphorus,

chlourine, magnesium, iron and copper.

Figs also have a laxative effect as well as being rich in sugars that give the body great power. (18)

5: Olives

"God is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (The lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, Whose oil would almost glow forth (of itself) though no fire touched it..." (19)

The Quran makes much mention of the olive because it is a blessed tree that has been revered by all the peoples living in the Mediterranean basin from time immemorial. It became a symbol of fertility and majesty. It is also the commonest kind of tree found in this part of the world that is truly neither eastern nor western. (20)

The word for olive (zaytun) are oil (zayt) is mentioned in the Quran a total of seven times, perhaps as an indication of this tree's importance and usefulness.

Modern science has discovered the following concerning the olive tree:

1- Olives contain high levels of fats, protein, salts of calcium, iron, phosphours, and vitamins A and D.

2- Olive are composed of unsaturated fatty acids, which prevent high blood cholesterol levels, lower risk of arteriosclerosis and angina.

3- Olive oil has a good effect on some gastro-intestinal difficulties such as constipation, and stomach or kidney cramps. It is used in many

medical preparations, including in intramuscular injections. (21)

Olives contain some 16.5% carbohydrates, 1.5% protein, 13.5% fats, high proportion of sodium reaching as high as 2400mg. as well as potassium, calcium, manganese, copper, phosphorus.

The prophet (upon whom be peace) spoke the truth when he said: "Eat olive oil, and use it as an ointment, for it is blessed." (22)

6: Grapes

"And cause the grain to grow therein, And grape and green fodder" (23) Grapes are extremely sweet and delicious. Some 15% of their contents is sugar of various kinds: glucose, fructose and sucrose.

Their sugar is very easily digested, and is frequently given to patients suffering from fever. There are 68 calories in 100g of grapes. They are rich in vitamin A and B complex, as well as malic acid. They contain a kind of postassium that helps digestive-tract muscles to function. (24)

7: Dates

"Therewith He causeth crops to grow for you, and the olive, and the date-palm, and grapes..." (25)

"And olive trees and palm trees." (26)

In what follows, it should be of no surprise to anyone that Islamic armies conquered cities having nothing in their stomachs but a few dates; nor should it surprise us that some modern armies supply their soldiers with a small amount of dates along with some dried food.

Nutritional value of dates:

1- Sugar. Dates are 70-

78% sugar, and as such are the fruit richest in natural sugar.

As well, particular sugars are readily absorbed, allowing their energy to be used very soon after being eaten.

2- Protein. With 2% of its weight being protein, dates surpass all other fruits in terms of this substance.

As well, 2-3% of its weight is composed of fatty substances.

3- Metal elements. Dates are called "the mine" due to the large amount of natural metals they contain, such as phosphorus, calcium, magnesium, iron, sodium, potassium and sulphur.

Some scientists have suggested that a low incidence of cancer in the inhabitants of certain oases may be due to their large consumption of dates rich in magnesium.

4- Vitamins. They contain vitamins A, D, B, B2.

5- Aid in labour. Dates contain a substance similar to oxytocin which aids in contractions of the womb.

One kilogramme of dates gives the body 3,470 calories which is far more than an average adult needs.

8: Pomegranate

"Wherein is fruit, the date-palm and the pomegranate." (27)

"... and from the date palm, from the pollen thereof, spring pendant bunches; and (We bring forth) gardens of grapes, and the olive and the pomegranate, alike and unlike..." (28)

The juice of the pomegranate is very sweet and fragrant, the best varieties are bright-red, thin skinned, and rich in juice.

Pomegranate contains a high proportion of organic acid which helps

to treat gout and dissolve kidney stones. Sugar accounts for 18%. It also has vitamins that help to strengthen artery walls.

The skin contains a bonding agent that can be used to treat severe diarrhea. It, along with the seeds, also is helpful in treating some very serious worm infections. (29)

9: Bananas

"...and clustered plantains. (30)

Bananas are high in sugars, and the proportion increases the riper the fruit becomes.

They contain several minerals such as calcium, phosphorus, and, in small traces, copper, as well as certain vitamins.

10: Pumpkin

"And we caused a tree of gourd to grow above him..." (31)

The above verse concerns what God caused to happen to Jonah when he was cast ashore in a state of sickness. Recently it has been discovered:

1- That the juice of pumpkins and other gourds quenches thirst quite noticeably.

2- That they contain substances that restore skin and strengthen the body.

3- That its large leaves provide shade from the sun, and repel flies. (32)

The pumpkin is easily digested, and very nutritious. It is often prescribed for internal disorders when it is desired for the patient to eat but without exerting the digestive system, so that it can have adequate rest, especially in disorders of the large colon.

The pith of gourds can be given to a patient suffering from serious worm infections followed by a dose of castor oil to expel the worm. (33)

11: Honey

"And the Lord inspired the bee, saying: choose thou habitations in the hills and in the trees and in that which they thatch;

Then eat of all fruits, and follow the ways of thy Lord, made smooth (for thee). There cometh forth from their bellies a drink of divers hues, wherein is healing for mankind..." (34)

The Prophet said: "Avail yourselves of the two cures: honey and the Quran."

There is no doubt that Quranic texts concerning honey are the clearest of ancient texts as to the benefits of honey.

Honey is composed of more than seventy substances, fifteen of them sugars, the most important of which are fructose (40%), glucose (30%), cane sugar (4%)

One kilogramme of honey provides 3,250 calories.

Honey contains enzymes that aid digestion, as well as several vitamins such as K, E, and A; it also has proteins, amino acids, and minerals such as calcium salts, sodium, potassium, iron, phosphorus, sulphur and iodine.

Honey also carries with itself substances that prevent the growth of bacteria in it, as well as possibly having estrogen and plant hormones.

It kept far from moisture, honey can last for years without spoiling, though if heated to 60°C, its nutritional properties deteriorate.

Treatment with Honey

Honey offers many health benefits, and whole-books have been written on this topic; there also exist periodicals specializing in bees, honey and the use of both in medical treatment.

Among the benefits of using honey in medical treatment can be listed the following.

a) When used as sweetener in foods, honey, does not promote tooth decay.

b) It increases the amount of hemoglobin and red cells in the blood stream.

c) It noticeably improves children's health, especially those being treated for digestive disorders and blood deficiencies.

d) It lessens the likelihood of children's succumbing to viral infections.

e) It provides children with the very necessary vitamin B6.

f) Statistics show a very low incidence of cancer in beekeepers; as such honey forms a part of all patients' diets at the Eisler Cancer Hospital in Germany.

g) Honey provides a wounded part of the body with glutathayon which speeds healing, cleaning and mending of tissue.

h) Honey is an excellent treatment of skin purulence. (It is related that ibn 'Umar always used to apply honey to sores that developed on his body while reading part of the verse mentioned at the beginning of this section.)

i) Honey's enzymes aid in digestion.

j) It reduces excess stomach acid

and is useful in treating ulcers and inflammation.

k) It is effective in treating diarrhea.

l) It combats stomach yeast with one of the acids it contains.

m) It is effective against most live and bile related ailments.

n) Patients suffering from tuber colosis have had their resistance improve by taking honey.

o) Whooping cough, laryngitis, and other respiratory ailments all respond well to treatment with honey.

p) Honey helps to relieve sore throat and cough.

q) It can be used in treating asthma.

r) It has been shown that a solution of honey and novacane, when injected slowly into the bloodstream seems to cure most cases of severe pregnancy-related vomiting after only two or three treatments.

s) Honey is the most successful way of treating itching of unknown cause.

t) Honey can provide large amounts of energy to the heart muscle quickly with its easily assimilated sugars.

u) It is possible for honey to be used a diet in some cases of kidney insufficiency, given that it has some proteins and mineral salts. (35)

It has been scientifically proved that honey is useful in treating wounds, colds, and respiratory, heart and circulatory abdominal and kidney diseases, as well as removing wrinkles and treating rheumatism. (36)

12: Fruit First

"And fruit that they prefer
And flesh of fowls that they desire."

"And We provide them with fruit and

meat such as they desire."

There are many benefits to eating fruit before the main part of a meal. Fruit contains simple, easily digested sugars that are quickly absorbed.

The intestines absorb them in a matter of a few minutes, satisfying the body, and sings of hunger and a need for sugar disappear.

On the other hand, someone who fills his stomach with different kinds of food right away needs about three hours for his intestines to absorb the sugars in the food he ate, and sings of hunger remain on him longer.

Perhaps this is the wisdom in fruit's being mentioned before meat in the Qur'an. (37)

13: Waste Discouraged

"O Children of Adam! Look to your adornment at every place of worship, and eat and drink, but be not prodigal..." (38)

Eating is a means and not an end, according to the Qur'an. Moderation in food and drink seems to be the point of the verse. In the life of the prophet (PBUH), we find the example of such moderation.

He said: "No person ever filled a vessel worse than his stomach. It should suffice a person to have a few morsels to keep his body strong; and if he must eat then (let him fill it) one third with food, one third with drink, and leave one third for his breath." (39)

From among that which Luqman advised his son is: If you find yourself in the presence of food, watch your stomach.

Among the harmful effects of gluttony are:

1- In the digestive tract:

indigestion, bloating.

2- Increased risk of exposure to certain types of organisms (eg. Cholera) as a result of swallowing large amounts of food.

3- Slowness of breathing and thinking.

Prohibition of the Foul

"He will make lawful for them all good things and prohibit for them only the foul..." (40)

Something that must be mentioned and understood before going further is that Islam does not prohibit something without a reason. Islam is vigilant for the health of the Muslim and his strength. As such it bans all that could harm his strength; a hadith states: "The strong believer is better and more beloved unto God the weak believer..." (41)

We shall see in the coming section those harmful, foul kinds of foods that Islam prohibits, so that we can see therein that true wisdom is the law of God, and that He has not ordered us to do something except that it be for our welfare and benefit, and that He has not prohibited us from something unless it lead to our destruction.

"Forbidden unto you (for food) are dead flesh and blood and swine flesh, and that which hath been dedicated unto any other God, and the strangled, and the dead through beating, and the dead through falling from a height, and that which has been killed by (gorging of horns), and the devoured of wild beats, saving that which ye make lawful (by the death stroke), and that which has been immolated unto idols..." (42)

14: Dead Flesh

"He hath forbidden you only dead-flesh..." (43)

"Dead-flesh" is defined as that animal flesh from which life departed by a means other than slaughter. The wisdom in Islamic slaughtering techniques is seen by the fact that, once life leaves the animal, its blood (by virtue of its structure), provides one of the most ideal environments for the growth of bacteria after having been, in life, one of the animals greatest defences against them. Islamic slaughter ensures that the animal is bled as completely as possible, in the best manner.

An animal that is found dead might have died of an inflamatory disease, and as such is extremely dangerous to eat. Some of these diseases include:

- a) Tuberculosis (most common in cattle).
- b) Anthrax (in which case the animal must not be touched, and must be burned or buried).
- c) Salmonella.
- d) Dead from old age (which, in addition to the dangers outlined above, its meat is harder and more fibrous, and thus more difficult to digest.) (44)

15: The Strangled

Causes of death taking the same ruling as strangling would be suffocation, drowning, breathing in suffocating gases. They are all illicit because the animal's blood does not flow. (45)

16: Beaten, Fallen, Gorged

Crushing of tissue causes blood to spread beneath the skin and into the tissues, which increases the likelihood

of spread of bacteria. (46)

17: Blood

The wisdom in the prohibition of eating or drinking blood is as follows:

1- Blood contains poisons and excretions from the body, most importantly urine, uric acid, carotenin and CO2 gas. Even more dangerous is that consuming even a moderated quantity of blood can lead to a large increase in the proportion of urine in the blood stream. This in turn leads to a brain disease whose symptoms include lethargy.

2- Blood is an ideal environment for the growth of various bacteria. As such bacteriological laboratories make use of blood products for growing large numbers of the bacteria they need for study and research.

3- Blood is not considered human food. If we examine blood's chemical composition we see that the serum proteins (bomene, globulin, and fibrinogene) account for a mere 6-8%. (47)

18: Pork

The harmful effects of pork that science has discovered are many; some of the diseases pork is known to carry include:

- 1- Dysentery
- 2- Various parasitical worm infections.
- 3- Swine-flu

Some of the ailments that consumption of pork can cause in humans are:

- 1- Various worm infections.
- 2- Inflammation of the intestine wall.
- 3- Skin rashes. (48)

Until recent times no one has know

the secret of the Qur'an prohibition of pork. Today it is known that pork causes many diseases because it contains the largest proportion of bolic acid from among all other types of animal flesh. Other animals secrete this substance with their urine. Humans excrete 90% of their bodies' bolic acid with the help of their kidneys. The pig is unable to excrete more than 2% of its body's bolic acid as such the rest is assimilated to its flesh. As such pigs often suffer from painful joints, as do humans who eat their meat. In addition such people tend to suffer from rheumatism and similar diseases. (49)

19: Alcohol

"... strong drink and games of chance and idols and divining arrows are only an infamy of satatn handiwork. Leave it aside..." (50)

"Strong drink" (al-khamr) is defined in Islamic jurisprudence as any intoxicant whatsoever, whether produced from fruits or grains.

Alcoholic beverages contain many chemical substances including ethyl alcohol, its basic ingredient. It is ethyl alcohol that is the cause of all the harmful effects of consuming such beverages.

It is possible to divide the evil effects of alcohol into two categories:

- a) Severe intoxication.
- b) Chronic alcoholism (addiction)

Among its harmful effects is:

- 1- Weakening of nerves and muscles; emaciation.
- 2- Inflammation of the optic nerve.

3- Disorders in the mucous membranes of the mouth.

4- A white coating on the tongue, which often develops into cancer of the tongue.

5- Inflammation of the gullet.

6- Cancer of the gullet.

7- Stomach cancer.

8- Digestive ulcers.

9- Poor intestinal absorption.

10- Obese liver.

11- Weakening of cardiac muscle, especially after drinking beer containing cobalt.

12- Iron-deficient anemia.

13- Reduction in sexual potency.

14- Atrophy of the testicles and increased breast size in men.

15- Mutation of sperm cells and, as a result, of fetuses. (51)

16- Addiction, such that he or she becomes captive to bad habits, and does not respond to general anaesthetic.

17- Hepatitis and cerrhosis of the liver. (52)

Studies conducted at Dusseldorf University in Germany revealed that alcoholic beverages reduce the power of the senses by stages. Weakened senses cannot be repaired because spirituous drinks leave a lasting damage upon the make-up of the nervous system's tissues. All of this was verified in autopsies performed on the bodies of alcoholics. (53)

(1) Quran 11: 168 (Surah al-Baqara (The Cow).

(2) Quran 11: 172 (Surah al-Baqara (The Cow).

(3) Quran v: (Surah al-Maidah (The Table spread).

(4) Quran v11: 32 (Surah al-A'raf (The Heights).

(5) Quran V: 4 (Surah al-Ma'idah (The Table Spread).

(6) Ma'a al-Tibb..., op. cit., p. 154.

(7) Quran xvi: 14 (Surah al-Nahl (The Bee)

(8) Ma'a al-Tibb..., op. cit., p. 156.

(9) Al-Ja al-Tibbi..., op. cit., p. 188.

(10) Quran xxxv: 12 (Surah Fatir (The Creator).

(11) Quran Vi: 5 (Surah al-An'am (Cattle)

(12) Ma'a al-Tibb..., op. cit., p. 155.

(13) Al- '1' jaz al-'Ilmi..., op. cit., p. 177.

(14) Qura'n xvi: 66 (Surah al-Nahl (The Bee).

(15) Ma'a al-Tibb..., op. cit., p. 156.

(16) Al-'jaz al-Tibbi..., op. cit., p. 186.

(17) Quran xcv: 1 (Surah al-Tin (The fig).

(18) Al-'jaz al-Tibbi..., op. cit., p. 181.

(19) Quran xxxiv: 35 (Surah al-Nur (light)

(20) Qissah al-Iman, op. cit., p. 363.

(21) Ma'a al-Tibb..., op. cit., p. 158.

(22) Hadith related by Ahmad, al-Tirmidhi, ibn Majah, and others.

(23) Quran Lxxx: 27-28 (Surah al-'Abasa (He Frowned).

(24) Al-'jaz al-Tibbi..., op. cit., p. 182.

(25) Quran xvi: 11 (surah al-Nahl (The Bee).

(26) Quran Lxxx: 29 (Surah 'Abasa (he Frowned).

(27) Quran Lv: 68 (surah al-Rhman (The Most Gracious).

(28) Quran vi: 99 (Surah al-An'am (Cattle).

(29) Al-'jaz al-Tibbi..., op. cit., p. 180

(30) Quran Lvi: 29 (Surah al-Waqi'ah (The Event).

- (31) Quran xxxvii: 146 (Surah al-Saffat (Those Who set the Ranks).
(32) Ma'a al-Tibb..., op. cit., p.61.
(33) Al-I'jaz al-Tibbi..., op. cit., 191.
(34) Quran xvi: 68-69 (Surah al-Nahl (The Bee).
(35) Hadith related by ibn Majah.
(36) Ma'a al-Tibb..., op. cit., p. 182.
(37) Al-'Haj bi' Asl al-Nahl, N. Yoyersh, Trans. Dr. M. al-Haluji.
(38) Qurna Lvi: 20-21 (Surah al-Waqi'ah (The Event).
(39) Quran Lii: 22 (Surah al-Tur (The Mount).
(40) Ma'a al-Tibb..., op. cit., p. 52.
(41) Quran vii: 31 (Surah al-A'raf (The Heights).
(42) Hadith related by al-Tirmidhi.
(43) Quran vii: 157 (Surah al-A'raf (The Heights).
(44) Hadith related by Muslim, ibn Majah, and Ahmad.
(45) Quran v: 3 (Surah al-Ma'idah (The Table Spread).
(46) Quran 11: 173 (Surah al-Baqrah (The Cow).
(47) Ma'a al-Tibb..., op. cit., p. 133.
(48) Ibid.
(49) Ibid.
(50) Ma'a al-Tibb..., op. cit., p. 46.
(51) Ibid., p. 137.
(52) Al-Islam Yatahadda, op. cit., p. 151.
(53) Quran v: 90 (surah al-Ma'idah (The Table Spread).
(54) Ma'a al-Tibb..., Op. cit., p. 140.
(55) Al-I'jaz al-Tibbi..., op. cit., 119.
(56) Al-'Ilm wa al-Iman, no.21, 1977,p.12. ●

Continued from page 39

Netanyahu's government is sure to elicit howls of protest from Israeli spokespersons and American Jewish organizations more so, perhaps as they come on the eve of Israel's Independence Day. It is also sure to further inflame the continuously deteriorating relationship between the Israeli government and the New York Times considered by many to be the most important newspaper in the world. Last December, Netanyahu declined an offer by the Times' to pen an article for the paper's opinion pages, citing the newspaper's alleged anti-Israel bias.

Krugman, Probably the world's leading economic columnist, won the Sveriges Riksbank Prize in Economic Sciences (informally the Nobel Prize in Economics) in 2008 for his contributions to the theories of free trade. Born to Jewish immigrants from Eastern Europe, Krugman, 59, has written only rarely about Israel. At an economic conference in Tel Aviv in 2009 he had only high praise for Israel's economic performance.

In another controversial comment in his blog. Krugman noted that he has refrained from commenting on Israel out of fear of the potential Jewish reaction. "I have other battles to fight," he wrote, "and to say anything to that effect [that the Israeli government is leading to national suicide] is to bring yourself under intense attack from organized groups that make any criticism of Israel policies tantamount to anti-Semitism." ●

Imam-e-Haram Visits Lucknow

On the invitation of Nadwatul Ulama Imam-e-Haram Khalid Bin Ali Al-Ghamidi visited Lucknow on May 1, 2012 for a week. He was received at the Lucknow Airport by Maulana S.M.Rabey Hasnani Nadwi, Chief Minister Akhilesh Yadav, Health Minister Ahmad Hasan, Maulana Salman Husaini Nadwi and a host of dignitaries of the city. He stayed at Taj Hotel in Lucknow.

A grand reception was organized in the honour of the Imam-e-Haram in Nadwatul Ulama. Maulana Salman Husaini Nadwi, Dean, Faculty of Kulliatut Dawate-wal-Ilam, Nadwatul Ulama shed light on the history of Nadwa and elaborated its aims and objectives.

In his maiden speech, Imam-e-Haram elaborated on moral and ethical values of Islam in a very lucid and sublime way. He began his speech with a verse from the Quran "Hold to forgiveness; command what is right; but turn away from the ignorant" (S.7,A.199). He asserted that this small verse deals with all principles of ethics. He further said that three basic principles were mentioned in this verse. He explained that "Hold to forgiveness" is the foundation of morality. It contains a variety of derivations such as to show affection and love to others, to take pity on others, to show mercy on others, to behave well with others, and so on. The main phenomenon of the precept of Islam is that we should be embodiment of moral and ethical values. Besides Islam teaches us how to grasp positive aspects of someone leaving and ignoring negative ones. For it is impossible for anyone to cultivate all sublime qualities in one self. It is a moderate and balanced way of Islam. The prophet of Islam always adopted the balanced way in his life. Hence

we also choose moderate path.

In his address Maulana S.M Rabey Hasani Nadwi, Rector, Nadwatul Ulama, expressed his heart-felt pleasure and held Imam-e-Haram's visit to Nadwa as blessing and divine favour. He said that Dr. Ghamidi is the Imam of the holiest mosque of the world. Its relationship is with the heaven. That is why all Muslims have passion and desire to visit the holy Kaba. Imam's speech reminds us of Haram. In present scenario moral values are incumbent. We should derive inspiration from Imam's speech. He affirmed that moral values play constructive role in solving the complicated issues and problems. It also proves a boon in dissemination of the message of Islam.

Dr. Saeedur Rahman Azami Nadwi, Principal, Darul-Uloom Nadwatul Ulama asserted that Imam-e-Haram's address is quite thought-provoking. It is imperative for us to mould our life with the hue of sublime norms. To become true followers of Islam we must abide by certain precepts which Imam-e-Haram has pointed out in his informative and scholarly address.

During his six-day visit Imam-e-Haram attended various programmes organized by different organizations in the city. On May 3, Imam-e-Haram graced Jamia Syed Ahmad Shaheed, Malihabad on the invitation of Maulana Salman Husaini Nadwi. In his address Imam-e-Haram said that the last Prophet Muhammad (PBUH) is the best role model for us in this world. He also mentioned contributions and achievements made by companions of the prophet, Tabaeens, four Imams and other prominent scholars

of Islam in the field of reformation and Dawah. Besides he described the contributions of Syed Ahmad Shaheed and Muhammad bin Abdul Wahab. He said their mission was the same. The difference is that former's field of work was in India whereas latter concentrated in Hijaz. Both played remarkable role in doing away with innovations, superstitions and other anti-social acts in their respective regions.

Imam-e-Haram led Juma prayer in the grand mosque of Nadwa on May 4. About half million followers of Islam came to offer Juma prayer behind Imam-e-Haram from various parts of the state. They had to stay in scorching heat for Juma prayer. In his Juma sermon Imam-e-Haram advised people to carry out the message of Islam wholeheartedly. Besides he called upon to lead their life according to Qur'an and Sunnah.

Imam-e-Haram was given warm welcome in Idgah Aaishbagh. He addressed a large gathering there. He shed light on selfless service and sacrifice made by companions of the prophet to perpetuate the religion of Islam. He assured that the Prophet was sent for mercy of all people of the world. The need of the hour is that we follow the path shown by him in letter and spirit. On this occasion Imam-e-Haram was conferred Maulana Abdul Hai Farangi Mahli Award.

Maulana Khalid Rasheed Farangi Mahli, President Islamic Centre of India said Ulama of Farangi Mahal had deep relationship with Haramain Sharifain. He further added that maulana Abdul Bari Farangi Mahli set up "Anjuman-e-Khuddame Kaba for the safety of the holy Kaba and its perpetuation.

Imam-e-Haram visited the Integral University on the invitation of vice-chancellor Wasim Akhtar on May 5. Addressing a huge gathering of students he said if your intention is honest, this education will be profitable for you in this

world. Islam in no way restricts anyone from pursuing professional and modern education. He further called upon the youth to pursue modern education with an intention to serve humanity. He termed education as the only tool for uplifting any community. The need of the hour is to seek education so that we can compete with the west. He, however, warned students that any modern education should not divert their belief in God. Later, the Imam-e-Haram led the Zohar (afternoon) prayer. A grand reception was also organized in his honour. University vice-chancellor S.W Akhtar said that the university was proud to welcome the Imam-e-Haram.

A programme was organized by Jama-e-te Ahle Hadith in Jyetiba Phule Park, in old Lucknow on May 5. Addressing a mammoth gathering the Imam-e-Haram said that Islam is an innate religion. Prior to Islam all religions had become victim to tampering and alteration. Christianity and Judaism became hollow from within. Their scriptures also had been changed and altered. The whole world had stepped in darkness and sunk into the abyss of destruction. Finally Allah sent His beloved prophet Muhammad (PBUH) to lead the people towards the straight path. He vividly said that no prophet would come now. This religion will remain till the Day of Judgment. Solution of all problems of the world lies in Islam. It is a religion of peace, amity, brotherhood and fraternity. Accordingly it is imperative for us to follow Islam in all circumstances. Only then we can succeed in this world and the hereafter.

Imam-e-Haram also addressed a huge gathering in the historical mosque Tile Shah Peer Muhammad on May 6 in old Lucknow. He advised the audience to keep away from innovations, polytheism

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Around the World

OICTV Channel to Counter Islamophobia

The 57-member Organization of Islamic Cooperation (OIC) has announced its plan to establish a satellite channel and promote investment in the media to fight Islamophobia and enhance exchange of information among the member states. "We have a number of important proposals to strengthen Islamic media activities. They including the launch of an OIC satellite channel," OIC "Secretary-General Ekmeleddin Ihsanoglu stated at a conference of the 9th Session of "Islamic Conference of Information Ministers" in Libreville, Gabon. The OIC chief also called on Muslim businessmen and women to finance the new channel as well as to invest in major media organizations that are already making substantial profits in order to "exchange information and news of the Muslim world and project the true picture of Islam. " The OIC, which is the second largest international organization after the UN, has set out a strategy to combat what it calls "rising intolerance against Islam and Muslims in the West. "The OIC also plans to create awards for excellence in unbiased journalism, reporting, photography and publishing.

Cable Cars to Visit Caves of Hira, Al-Thawr

The Haj and Umrah Research Institute at Umm Al-Qura University has completed studies to introduce a cable car system to transport people to the historic caves of Hira and Al-Thawr in Makkah. Abdul Aziz Saroji, dean of the

institute, said the plan aims to facilitate safe trips for Haj and Umrah pilgrims as well as visitors to the holy city who want to visit the caves situated on top of Al-Nour and Al-Thawr mountains. There will be 12 cable car lines linking the mountain valleys with the caves situated on mountaintops. Adnan Qutb, director of the Research Excellence Center at the project is expected to be implemented within two years. The Cave of Hira is situated on Jabl Al-Nour, 3.2 km from the Grand Mosque, where the Qur'an was first revealed to Prophet Muhammad (PBUH).

Israeli government policies are a form of national suicide: Paul Krugman

New York Times columnist and Nobel Prize winner Paul Krugman believes that the policies of the current "narrow minded" Israeli government" are basically a gradual long-run form of national suicide."

Writing in his New York Times blog "Conscience of a Liberal" about Peter Beinart's controversial book "The Crisis of Zionism", Krugman writes, "Like many liberal American Jews I basically avoid thinking about where Israel is going. It seems obvious from here that the narrow-minded policies of the current government are basically a gradual, long-run form of national suicide and that's bad for Jews everywhere not to mention the world."

Krugman's unusually harsh critique of Prime Minister Benjamin

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