



THE FRAGRANCE OF EAST

Vol. XVI No. 6

June, 2014

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

Ph. No. : 0522-2740406

Fax : (0522) 2741221 E-mail: nadwa@sancharnet.in

Rs. 12/-



The Fragrance of East

Founder:

Syed Abul Hasan Ali Nadwi (RAH)

Patron:

S.M. Rabey Hasani Nadwi

Advisory Board :

S. M. Wazeh Rasheed Nadwi

Shah Ebadur Rahman

Mohd. Hamza Hasani Nadwi

Shamsul Haque Nadwi

Editor:

Shariq Alavi

Asstt. Editor:

Obaidur Rahman Nadwi

The Quranic Dictum

S. Abul Hasan Ali Nadwi

Equality and Brotherhood

Socially, a most epoch-making change was brought about by the Islamic notion of human equality and brother-hood. There was no division of society into permanent classes and no such community as the untouchables among the Muslims. Their belief was that no one was born unclean into the world nor predeterminately ignorant and debarred by the very fact of his birth in a certain class from the acquirement of knowledge. No trade or occupation was reserved for any particular section of humanity. On the other hand, they fraternised freely with each-other at all levels, the rich strove with the poor in the pursuit of learning and there was freedom of profession for all. The idea of brotherhood was for the Indian mind and the Indian society a novel experience and a call to renewed thinking which did a lot of good to the country. The bonds of the then existing class-ridden society were relaxed to a considerable extent and thus was witnessed a widespread recoil from the excessive rigidity of the caste-system. The advent of Islam acted as a challenge to social reformers in other fields also. ■

CONTENTS

1- The Methodology of Daw'ah	- S. Abul Hasan Ali Nadwi	7
2- Moderation And Tolerance	- S.M. Rabey Hasani Nadwi	9
3- A Believer's Attitude During Difficult Times	-	11
4- Concept of Training	-Syed Kazim	13
5- Muhammad Qutb on Islam, Capitalism and Communism	-Mohd. Eisa & Abhay Kumar	17
6- Environment and Islam	- Obaidur Rahman Nadwi	23
7- Islam – A Way of Life And A Code of Laws	-Syed Habibul Haq Nadwi	26
8- The Islamic Doctrine of Wakf	-A. Abedin	33
9- The ABC of Good Behavior	-Amal Al-Sibai	37
10- Around the World		39

Wisdom of Qur'an

They ask you to hasten the punishment. Allah shall most certainly not fail His promise; but a Day with your Lord is as a thousand years of your reckoning. How many towns did I respite at first though they were steeped in inequity, and then I seized them? To Me are all destined to return. Say (O Muhammad!): 'O people! I have been sent to you only as a warner (before the Doom strikes you).' So those who believe and act righteously shall be granted forgiveness and an honourable sustenance, whereas those who strive against Our Signs, (seeking to profane them), they are the friends of the Fire!"

(Al-Qur'ān – 22:47-51)

This refers to the ludicrous statement repeatedly made by the Makkan unbelievers to the effect that if Muhammad (peace and blessings of Allah be to him) was indeed a Prophet sent by God, then why had his detractors not been visited by the scourge that ought to afflict those who deny a true Prophet? Why did such a scourge not specifically visit them even though they had repeatedly been warned by their Prophet that were they to deny him they would be seized by a calamity?

It is preposterous to think that the consequences of obeying or disobeying God's injunctions can be observed instantly. It is also absurd to think that they have taken that course for years together, and still no calamity has befallen them. For it often takes not days, months or years, but centuries for the consequences of a people's behaviour to become fully evident. ■

Pearls From the Prophet Mohammad (PBUH)

Abu Moosa Asha'ri narrates: "Ayesha (may Allah be pleased with her) took out and showed to us a sheet of cloth and a rough loincloth and stated that the Messenger of Allah (peace and blessings of Allah be to him) died in these cloths."

(Bukhari)

This hadīth presents a glimpse of simple life that the Messenger of God Muhammad (peace and blessings of Allah be to him) used to lead even when he was the ruler of the first Islamic State of Madinah. In eating and drinking, in dress and living, in short in every matter the Holy Messenger (peace and blessings of Allah be to him) liked and practised simplicity and informality, and used to be content with whatever was available with him. And even in poor circumstances he used to be generous to others. Accordingly he never saved any wealth for himself. His food consisted of ordinary things, like bread of barley and dates, and sometimes even these ordinary things were not available, and he was required to go to bed empty bellied. His dress was simple and, according to the custom of the time, consisted only of a sheet of cloth and a loincloth (*izar*). Similarly his bed was also made of the fibre of palm tree.

At the time of leaving this mortal world, he did not leave behind any wealth of property. And what a good example of preferring the life of the Hereafter to the life of this mortal world! This hadīth holds mirror to the power-hungry and materialistic world. ■

MADRASAS IN INDIA

The madrasa, which literally means a school for the ulema, has recently been in the news in the Indian media. There are allegations that many of these institutions have foreign funding and have become the den of activities not conducive to nation's well being. So far no substantial evidence has been provided for any such charges. Yet, the concerted aspersions cast on their status and role in Indian society has indeed brought unnecessary bad publicity. This has no doubt caused as much concern to the community as to the government. As the state and community scrutinise madrasas, it is evident that the basis of much of the negative propaganda has been ignorance about their role in society. It is therefore imperative that we understand the historical process of the emergence of the madrasas and their objectives in India.

It is interesting that the arrival of Muslim rule in India in the 13th century did not see a sudden mushrooming of madrasas in India. In Mughal India for instance education was informal. A student who wanted a religious career would learn Persian and Arabic from the learned and pious in his family and neighbourhood. Both the Quran and Hadis knowledge (manqulat) and the rational sciences (ma'qulat) he acquired in this informal way. It is to be noted that the emphasis even in a religious career was always on rational sciences as well. In fact the Mughal ulema were famous for this branch of knowledge. Mughal Delhi was regarded as an important centre for ma'qulat. It was thus not surprising that religious career did not cripple a student in the material world. Indeed those who completed scholarly training sought out official positions or grants and endowments offered by kings and aristocrats.

The tradition of combining religious and secular learning continued after the collapse of the Mughal Empire. Its best examples can be traced in Awadh (part of modern day Uttar Pradesh). Here, the Firangi Mahall madrasa combined effectively the ma'qulat and manqulat instructions. The Shiah Nawab of Lucknow patronised the madrasa precisely because it did not produce merely Sunni ulema but also offered training for bureaucrats. Preparing qazis and muftis, the legal officials required by the court, was the speciality of Firangi Mahall. Indeed this madrasah systematised the informal curriculum followed for training ulema in Mughal India. The syllabus was called Dars-e-Nazamiya. The name was taken after Mulla Nizamuddin, who was the son of the madrasah's founding member Mulla Qutbuddin. This syllabus that combines religious and secular learning has dominated religious teaching in south Asia to the present. In other words it means that the madrasas that follow this syllabus lay stress on both religious and rational sciences learning. It is therefore not surprising that the madrasas that were set up under British rule also adopted this syllabus. For instance, the Madrasa-i-Aliyah in Calcutta established under British patronage in 1780, had the Dars-e-Nizamiya as its curriculum.

After the 1857 revolt as the British state clamped down heavily on all sections of Indian society, the focus of activity for the Ulema shifted away from the big cities like Delhi and Lucknow and localised in qasbahs. It was in the qasbahs of Awadh that many new Madrasas sprung up in the late 19th century. Some of these followed the traditions of

Muslim learning set-up in the big cities and others followed more revivalist or reformist agendas. These centres were clearly responding to the challenges posed by the British government to both the community and the nation. It is here that one can see the emergence of Deoband madrasa in 1867. Maulana Rashid Ahmad, Maulana Muhammad Qasim and others set up this madrasa and used it as the base of their activity to take up the formidable challenge the British posed to the nation. They modeled their institution on patterns of the British educational institutions with which they were familiar. The goal of the madrasa was to train well educated ulema that would be dedicated to reformed Islam. Such Ulema would have many roles: prayer leaders, writers, preachers and teachers. The medium of instruction was Urdu. In its teaching style and open minded approach to learning it was broadly very much on the lines of the westernised Aligarh college and the Delhi college. Thus the madrasa had a popular appeal because it was in tune with the times. And this appeal and use of modern instrumentation was used to pursue the goal of training Muslims in religious classics so as to spread Islamic norms and beliefs that would connect them to the changed times.

These madrasas have produced eminent writers, historians and social reformers who have brought glory to the nation. Syed Sulaiman Nadwi, Maulana Abul Kalam Azad, Maulana Husain Ahmad Madani, Maulana Abdul Hai Hasani and Maulana Syed Abul Hasan Ali Hasani Nadwi are some of these Madrasa products who have made a place for themselves in their respective fields.

The greatest achievement of these establishments is that they help poor and backward class of students to study and mould themselves as an asset to the society. Many a students of Madrasas later joined Mahatma Gandhi, Dr. Rajendra Prasad, Jawaharlal Nehru and others in getting India liberated.

This brief trajectory of madrasa education in India reveals their very positive and outward looking attitude. It is quite clear that through history madrasas have endeavoured to make Muslims understand better the changed times through rigorous learning and accept the challenges of western modernity. Indeed it is in this role of negotiating western modernity that the madrasa could never remain isolated from the nationalist leadership of the country that had similar agendas. Thus they have been a critical bridgehead between state and society. This critical role of mediation is something that they should ideally continue to play in independent modern India as well. Most of them are already sensitive to this responsibility. It is in recognition of this responsibility that the government of India funds a wide range of madrasas every year. We hope that they continue their constructive role in society and provide no reason for a misplaced campaign, against them. ■

S.A.

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

The Methodology of Da'wah

-S. Abul Hasan Ali Nadwi

Invite [mankind] to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better. Truly your Lord knows best who has gone astray from His way, and He is the best to know those who are guided.

(*al-Nahl*16:125)

The above directive is addressed by Allah to His final Messenger, the Prophet Muhammad (peace and blessings be upon him), and in turn, to the last community of believers - the Muslims. For they are not to be followed by another faith community. This passage occurs at the conclusion of *Surah al-Nahl*, spelling out the methodology of *Da'wah*. Allah proclaims: "*Invite [mankind] to the way of your Lord with wisdom and fair preaching.*"

It is one of the hallmarks of the Qur'an that it has not strictly identified the limits of carrying out *Da'wah*. Rather, its methodology and its details have been left to the discretion of those engaged in it. In keeping with the ground realities and acting on common sense preachers to the truth are free to work out its exact form and method. They are urged to decide the course of action in light of their own understanding and perception. The Qur'an provides only an outline, giving some broad principles which capture the essence of *Da'wah*.

The above Qur'anic passage makes two points in particular. Those

engaged in *Da'wah* have both their freedom and their constraints. They are free to pursue *Da'wah* up to a particular extent. At the same time, they are forbidden from going beyond certain limits. As for the scope and sphere of *Da'wah*, they are directed to invite the whole of mankind. The directive is to call mankind not to faith or sound beliefs but to their Lord. The addressees are not asked in the first place to offer prayers or practise excellent morals and manners or to respect their fellow human beings. All these exhortations are nonetheless implicit in calling them to their Lord. This directive opens up a wide field for both reflection and action. Reference should of course be made to other faiths, human needs and all that affects human life. Yet the most important concern is the call. The Qur'an does not specify whether the call should be oral or written. Nor is it narrowed down to sermonising alone. Rather, the invitation is an open-ended expression, encompassing all forms of persuasion. As and when situations arise, recourse may be made to the oral or written mode, or to sermonising or any other means of communication. All forms of making the call are valid, as long as these do not violate the norms of the *Shari'ah*. Attention should be paid to energetic and effective *Da'wah*. The overarching principle is that the call should be made, asking people to ensure their participation in *Da'wah*. This constitutes a golden opportunity for carrying out the call to truth.

The Qur'anic expression *hikmah* is pregnant with meaning. Owing to its numerous nuances it is not easy to translate it into a single expression. Likewise, the Qur'anic directive that *Da'wah* should constitute fair preaching is open to several interpretations. Once again, the Qur'an grants freedom in this exercise and at the same time prescribes some limits. In the above cited passage the Prophet (peace and blessings be upon him) is directed to invite mankind to the way of their Lord with wisdom and fair preaching. Wisdom stands for common sense, tact, persuasive charm, preaching in a way which does not betray any opportunism or bowing down to someone or politicisation. Let it be realised that politics and preaching are poles apart.

Allah directed His beloved Messenger, the Prophet Moses (peace and blessings be upon him) to approach the accursed tyrant of the day, Pharaoh, inviting him to the divine faith. Yet Moses was instructed to speak to Pharaoh leniently. He was of course to state the truth firmly yet his mode of preaching was to be decent and gentle. For this might help Pharaoh take heed willingly or he may grow fearful of divine punishment. (*Ta Ha* 20:43-44) In either case it would bring an end to his disbelief and rebellion. If the truth is stated in a harsh way, it cannot bring about the desired results. Wisdom consists in articulating the truth properly. A dialogue or debate with an unbeliever should be characterised by decency and good manners. The Qur'an instructs that good practices be observed even in a polemical debate. Those present should

be impressed by the preacher's conduct. Even if the main addressees are not won over, the audience is likely to form a good impression of the call. This truth is put across in the following verse: "*Abraham was a community unto himself, obedient to Allah exclusively and he was not of the polytheists.*" (*al-Nahl* 16:120)

Notwithstanding his engagement in polemical debate, Abraham (peace and blessings be upon him) is praised in the Qur'an for his excellent mode of preaching, marked by cogent argument, tact, wisdom and fairness. Elsewhere too, he is spoken of as a devout Muslim who had nothing in common with polytheists. (*Al 'Imran* 3:67.) His *Da'wah* work stood out for its underlying wisdom and tactfulness. It was not tainted by any political motive or timidity. Every Muslim is thus obliged to emulate his role model. To assist others to profess sound beliefs, the same method of *Da'wah* is preferable. Those involved in *Da'wah* should adopt the attitude of a physician who treats his patients with tenderness, love and affection. A competent physician, notorious for his rudeness, is shunned. Muslims are, therefore, given this directive: *There has come to you a Messenger [Muhammad] from among yourselves. It grieves him that you receive any injury or difficulty. He is anxious over you. For the believers he is full of pity, kind and merciful.* (*al-Tawbah* 9:128)

It is incumbent on every Muslim to act on the above Qur'anic advice to carry out *Da'wah* with wisdom, a suitable strategy and with concern and love. This will help win over people to the true faith. ■

Moderation And Tolerance

- S.M. Rabey Hasani Nadwi*

Almighty Allah made Islam a compendious, moderate and simple religion. It has all virtues of other divine faiths. A part from it Islam encompasses all events taking place right from the time of prophet Muhammad (PBUH) and covers the period thereafter. The present day situation is no doubt different from the one prevailing earlier. It may become more varying and different in days to come. Present day developments, spreading of education, scientific inventions and harnessing of natural resources have assumed significance. With the result that Globalization has come into existence. Phenomenal expansion of means of communications has helped in bringing the far off nations closer. The sense of distance has vanished and neighbourly feelings have surfaced.

Accordingly, if anything takes place in any part of the world, its news spreads like wild fire as if this event occurred in any town or city of our own country. This trend of international interaction has created some uniformity in manners and ways of life.

Every part of the world, retain its own distinctive features. It is obvious the climate of a place influences its inhabitants. If some facilities and amenities of life are available in one corner of the world, same may not be found in other part of the universe. Somewhere paucity of potable water is felt but somewhere it is in abundance. Somewhere vast land for cultivation is seen but at another place barren land stretches. Somewhere dehydrated mountain and somewhere green mountain are observed. Somewhere there are coastal and aquatic areas. Somewhere fish and other things living in water are available. Somewhere even water

is hardly found. Somewhere animals are main source of livelihood. People live at some places where scorching heat reaches its zenith. Somewhere rotation of day and night takes place in the same time and some where differently. Nevertheless people have to bear such odds in their day to day life.

When we cast a glance at Islamic Shariah, which is to remain enforced till eternity and covers whole of the universe we get ample proof of its being a divine ordained.

Prophet Muhammad (PBUH) has described religion very easy and said: "Addin - u- usrun" (The religion is easiest). He further added that if some one presents it as a hard one he will fail in his efforts. This is the reason that it may be easy to practice the religion. If it was not so then act some places it would have been followed in as easy way and at other in a hard way. This would have cast doubt on its being a universal religion.

Whatever the Prophet ordained about the religion he has kept due consideration possible relaxations according to the situation and prevailing conditions. Prophet himself practiced a particular action in different ways. He also often approved actions of Shariah Companions practiced in different ways. Thus he' allowed to follow Shariah in a moral congenial and relaxed way according to the prevailing conditions.

The true reason of differences is that companions observed various methods of practices of the Prophet at different times. Companions narrated them in those ways after the demise of Prophet Muhammad (PBUH). It resulted in coming up of various schools of thoughts. But main stream of all is the same i.e. traditions of the prophet.

* Rector Nadwatul Ulama, Lucknow

No doubt, different in Islamic Shariah are divine gift and mercy for all and sundry. Variations in practice and following of Shariah instructions should not be taken as a result of separation and parochialism. These are indeed a boon from Almighty God. Any School of thought should not regard itself as the true follower of Islam and others deviator of Shariah.

It should be kept in mind that such sort of differences in Bani-Israil and their oppression on others are mentioned in the holy Qur'an as an act of repugnance. Islam lays great emphasis on Muslims to unite and foster pan-Islamic brotherhood and fraternity.

Unfortunately, despite these facts some schools of thoughts try to intensify in religious issues because of prejudice and bias. They present points of difference in such a way as it is an issue between Islam and infidelity. It seems that they are only on the right path any others are astray. Often it is also seen that follower of one sect do not offer (Salat) behind the other.

It is obvious that under these circumstances we appear to be a fractured community. The holy Qur'an says: "Verily, this ummah of yours is a single ummah and I am your Lord and Cherisher therefore. Serve me (and no other). (S-21.A.92) The holy Qur'an also mentioned the doctrine of prophets: "We make no distinction (they say) between one any another of His messengers (S.2.A.285). The holy Qur'an explicitly warns us not to divide among themselves.

In such a scenario Muslims should live amicably with each other as brothers and do not isolate themselves from each other.

It should be noted that authoritative interpretations of those who service the cause of Islam, according to the Qur'an and the sayings of the Prophet Muhammad (PBUH) should be taken as genuine. Whether any

interpretative difference exists our forefather acted upon it. A host of instances are found in this regard. Omar bin Abdul Aziz said: I would not have been pleased hearing that differences did not occur in the lives of companions of the Prophet. For if they agreed on an issue. Next someone comes and does not act on the words of the Prophet then he becomes astray. But when differences occurred amongst the companions, one is free to choose the one he likes. No doubt, there is an ample room in Islamic Shariah.

On the basis of it Ulema of Shawafe said about "Amr bil-Maruf Wannahi-Anil Munkar" (Enjoining what is right, forbidding what is wrong). "Interpretation of law point should not be denied by dint of power. If one argues with scholarly proof and fair reasons then out of two things follow one which appears correct."

Imam Ibn Taymia has mentioned such issues in detail in his collection of Fatawas. We also see Imam Shafai, Imam Ahmad bin Hanbal and other traditionists and Jurists as to how they maintained tolerance and moderation among themselves despite these differences on issues.

The need of hour is that we must keep their practices alive and imitate them otherwise every school of thought will regard itself the follower of right path and disagree with others.

In any way it is not appropriate for the followers of the last Prophet Muhammad (PBUH) to create a gulf among themselves on the ground of practices and performances of religious rituals in different ways. It is time we must unite and be an emblem of this verse of the holy Qur'an. "And thus we have made you a community Justly-balanced, that you might be witnesses to mankind, and that the messenger might be a witness to you." (S.2.A.143) ■

(Translated by Obaidur Rahman Nadwi)

A Believer's Attitude During Difficult Times

One may wonder how to distinguish whether a person is being simply tested by Allah Almighty or being punished for one's sins.

As part of our Islamic faith, we believe that all matters are in the hands of Allah Almighty. However, for some of us, our faith can get shaken during times of trials and hardships. It is during those times though that we should remind ourselves that a believer's position and rank is raised in front of Allah Almighty and that such a hardship may very well be a sign of Allah's love for the believer. This can help us in maintaining and even strengthening our faith.

Great rewards associated with great calamities. It was narrated from Anas ibn Malik that the Prophet (peace be upon him) said: "Great reward comes with great trials. When Allah loves a people, He tests them, and whoever accepts it attains His pleasure, whereas whoever shows discontent with it incurs His wrath." In this Hadith, we find that the Prophet has provided a message of relief for those who endure difficulties with patience. He also associated greatness of difficulties and calamities with higher rewards. So, enduring through lighter problems and challenges has a smaller reward than enduring greater difficulties and challenges.

Given that this life has its share of challenges and difficulties for all, Allah Almighty has provided an opportunity of high rewards for those who endure these challenges with patience rather than with complaints and ingratitude. And for those

who show displeasure and discontent with Allah's decree end up in a lose-lose situation because not only they have to live through their current suffering, but also incur Allah's wrath for their displeasure and discontent with His decree.

We should also realize that our patience when facing difficulties raises our status in front of Allah, and may lead to the forgiveness of our sins. Allah says in the Qur'an: "... Only those who are patient shall receive their reward in full, without reckoning." (Qur'an, Surah Az-Zumar:10)

The Prophet said: "Nothing befalls a believer, a (prick of a) thorn or more than that, but Allah will raise him one degree in status thereby, or erase a bad deed." (Bukhari, 5641; and Muslim, 2573)

The Messenger said in a well known Hadith the following: "How wonderful is the affair of the believer, for his affairs are all good, and this applies to no one, but the believer. If something good happens to him, he is thankful for it and that is good for him. If something bad happens to him, he bears it with patience and that is good for him." (Muslim, 2999)

We should also realize that when Allah puts His steadfast believers through trials and tribulations, that is a sign of His love for them. It was narrated that Anas (may Allah be pleased with him) said: "If Allah wills good for His slave, He hastens his punishment in this world, and if He wills bad for His slave, He withholds from him (the punishment for) his sin, until He requites him for it on the Day of Resurrection."

Al-Hasan Al-Basri (may Allah have mercy on him) said: "Do not resent the calamities that come and the disasters that occur, for perhaps in something that you dislike will be your salvation, and perhaps in something that you prefer will be your doom."

Al-Fadl ibn Sahl said: "There is a blessing in calamity that the wise man should not ignore, for it erases sins, gives one the opportunity to attain the reward for patience, dispels negligence, reminds one of blessings at the time of health, calls one to repent and encourages one to give charity."

Calamities and problems: Trials or punishment?

We also know that some who face difficulties are punished for their sins. So, one may wonder how to distinguish whether a person is being simply tested by Allah Almighty or being punished for one's sins. In this context, scholars have said that "(as Allah knows a person beforehand), the sign of calamity by way of punishment shows as signs of impatience and ingratitude in a person when a calamity befalls, and the sign of calamity by way of expiation and erasing of sins shows as contentment, acceptance, and patience in accepting the will of Allah Almighty until relief comes."

Furthermore, if the one who is affected shows displeasure and panic, then it cannot be thought that his calamity is an honor from Allah Almighty to raise him in status, because Allah Almighty, may He be glorified, knew that he would not be patient and accept it with contentment. So in this case it is most likely that it is a requital and punishment.

Also, if the Muslim is a devoted worshipper, obedient and righteous, and there is nothing between him and Allah, but true 'uboodiyyah (servitude), gratitude, praise, repentance and submission to Him, may He be glorified, then it is most likely that this calamity is a kind of honor and raising in status, and people are the witnesses of Allah Almighty on earth. If they know him to be righteous, then they may give him the glad tidings of raised status before Allah Almighty if he is patient in bearing the calamity. Regarding difficulties, in the following verse Allah compares the situation of the one who is steadfast in his faith and facing difficulties with those who are evil doers and are in a similar situation: "... if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the reward) that for which they hope not; and Allah is Ever All-Knowing, All-Wise" (Qur'an, Surah An-Nisa:104).

So, a true believer can face his difficulties with a positive state of mind hoping for rewards from Allah Almighty and such an attitude can provide true relief and happiness. Besides, if Allah lifts this calamity from the believer and saves him from the torment, then that can double the reward and happiness. Allah says in the Qur'an: "... and give glad tidings to As-Sabirun (the patient)."

Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return." ■

(Islamic Voice)

Concept of Training in Qur'an and the Prophet's Seerah

- Syed Kazim

Training is the acquisition of knowledge, skills, and competencies as a result of the teaching of vocational or practical skills and knowledge that relate to specific useful competencies. Training has specific goals of improving one's capability, capacity and performance. It forms the core of apprenticeships and provides a backbone.

Islam has played a very vital and critical role in shaping the civilization of the world. Let it be in the field of modern civilization, astronomy, chemistry, medical science, social science, art and culture, etc. The Qur'ân not only talks about history, science, economics, society and politics but also gives us a lot of tips on training. We get to learn a lot not only from the Qur'ân but also from the life of Prophet Muhammad (peace and blessings of Allah be to him). The Qur'ân acts as a theoretical guide and the life of Prophet Muhammad acts as a practical guide. Thus Islam delivers both theoretical and practical training to mankind.

The Qur'ân also teaches us that if something has to be implemented, it should be done gradually, stage by stage. If it is imposed at one shot, then there are great chances that the concept may be revolted by the people. One of the best examples is the prohibition of alcohol at the time of Prophet Muhammad (peace and blessings of Allah be to him). *Ayat* 219 of Surah *Al-Baqarah* was the first injunction concerning intoxicating drinks

and gambling and here the matter is merely an expression of disapproval. This was a preliminary step designed to prepare the minds of people for the acceptance of their prohibition. The injunction prohibiting the performance of Prayer while in a state of intoxication came later in *Ayat* 43 of Surah *An-Nisa* and ultimately alcohol, gambling and the like were categorically prohibited in *Ayat* 90 of Surah *Al-Maidah*.

We also learn from the Qur'ân that one of the best means of learning and communicating the message is through stories. The stories mentioned in the Qur'ân contain a lot of wisdom in it, which we should try to understand and implement. The stories of Prophets do teach us a lot of things, such as from the life of Prophet Ibrahim we learn to trust upon Allah, from the life of Prophet Ayub we learn patience, from the life of Prophet Luqman we learn wisdom, from the life of Prophet Nooh we learn propagation, from the life of Ismail we learn obedience and from the life of Prophet Yusuf we learn about a good character and so on.

We need to learn to keep the message short, especially in the initial stage of teaching a concept. When we analyse the part of the Qur'ân revealed in the Makkan period, most of the *ayaats* were very short and simple, so that people could easily understand and memorise them. One of the best examples is the revelation of Surah *Ikhlas* which

explains the concept of oneness of God in a very simple manner. It was a Surah which was revealed during the early stage of the mission, because during this period the basic teachings of the religion was presented in short sentences and their explanation was given in later Surahs.

The Qur'ân, for the better understanding of the readers also gives the examples of different kinds. It uses the example of a spider's web to explain those who take allies other than Allah (Qur'ân 29:41); it uses the example of a crow to teach us to respect the fellow being (Qur'ân 5:31); it uses the example of an ant to teach us to be grateful to Allah even when in power (Qur'ân, 27:18-19); it uses the example of a dog to explain the materialistic people (Qur'ân 17:176); it uses the example of a donkey to teach us how to behave in the society (moderate in your pace and lower your voice) and for the people having the divine guidance and not acting as per it (Qur'ân 31:19) and it also uses the example of a horse to explain man to be faithful and grateful to God (Qur'ân 100: 1-8).

The best way of training a person is through good company. In the companionship of Prophet Muhammad (peace and blessings of Allah be to him), many people grew to great heights from nothing. Bilal grew from a slave to chief secretary, Zubair grew from a street fighter to a brave soldier, Musab bin Umair grew from a soft spoken person to a chief negotiator, Hamza grew from a hunter to a battalion commander, Umar grew from an angry man to a great statesman and Ayesha grew from a housewife to a

narrator, medical practitioner, and statistician, etc.

As a trainer, Prophet Muhammad (peace and blessings of Allah be to him) placed emphasis on training by example and spreading useful knowledge. He was particularly interested in nourishing up young minds and preparing them to take their place as future leaders. Most of his companions were young men and women eager to learn and apply what they learned. He encouraged questions and spoke in short, clear sentences, easy to understand and remember. He encouraged people to seek knowledge and to teach others, starting with their families.

Prophet Muhammad (peace and blessings of Allah be to him) also uses examples to explain various concepts. For example, he gives the example of a dog licking its own vomit for a person who reclaims anything he has made over to another by way of donation or gift. In another Hadith, the Blessed Prophet said, "Verily, Allah is more delighted with the repentance of His slave than a person who lost his camel in a desert land and then finds it (unexpectedly)." (*Bukhari and Muslim*). Human brain has a number of limitations to understand a lot of things, thus things need to be made very simple for people to understand. In this Hadith, he uses an example of the happiness of finding a camel which is lost in order to show how much Allah will be delighted if we seek his repentance. From this we learn that in order to explain things more effectively we need to give examples.

Islam places reading as a very important tool to train people. In the world before Prophet Muhammad (peace and blessings of Allah be to him), reading was generally used to be the prerogative of the royal family, of the families of the nobles and aristocrats, and of the clerical and priestly classes. Others were often discouraged or even prevented from learning to read and write; in some instances, they were punished. When Prophet Muhammad (peace and blessings of Allah be to him) was born, people were living in the period of ignorance, because since the demise of Prophet Jesus, no messenger had come to warn the people, thus they had drifted into a state of ignorance. Only a habit of reading will help the individual to remove him from the state of Ignorance and take him to the stage of Caution. Elizabeth Hardwick has rightly said, "The greatest gift is a passion for reading."

But the situation changed completely after Prophet Muhammad (peace and blessings of Allah be to him) was granted prophethood. The first commandment given by Allah was not to pray, not to do Dawah, not to give Charity, not to Fast, but the very first word revealed from Allah commanded everyone everywhere, male as well as female, to read. "Read", said the Qur'ân to the world in the middle of the 7th century, and the world never looked back therefrom. The gift of universal male and female literacy, across races and classes, is one of the most profound ways in which Prophet Muhammad (peace and blessings of Allah be to him) trained the people, which in turn

changed the world. Will Rogers has rightly said, "A man only learns in two ways, one by reading, and the other by association with smarter people."

Regular reading has a lot of benefits to offer. It increases one's knowledge and improves both memory and understanding and it also helps the individual to build his spirituality and intellectualism. In simple words, reading is the process of training an individual in all aspects. Margaret Fuller has rightly said, "Today a reader, tomorrow a leader."

When we observe a Hadith, we find that the Prophet has kept it short and sweet, for people to easily understand, remember and follow. For example, he said, "Cleanliness is half the Faith" (*Musnad Ahmed*), "Ablution is the key for Salah" (*Dailimy*), "Supplication is the essence of worship" (*Tirmidhi*), "Look before you drink water" (*Muslim*), "Being modest is the essence of Iman" (*Tirmidhi*), "Politeness is half Iman" (*Dailimy*), "Indecency is an injustice" (*Musnad Ahmed*), "Control your anger" (*Ibn Abidduniya Al-Qarshi*), "Skipping supper will weaken you" (*Dailimy*) and many more like this. From this we also learn that he spoke directly, to the point.

We also get to learn few tips of teaching from the life of Prophet Muhammad (peace and blessings of Allah be to him). He said: "Teach! Make things easy! And do not make things complicated! He repeated this three times and then he added: And if you get angry, keep quiet!" (*Ibn Hajar Al-Asqalani, Al-Matalib Al-Aliyah and Ahmad Ibn Hanbal*)

As per Prophet Muhammad (peace and blessings of Allah be to him), Allah has made every Prophet a Shepherd. The Prophet said, "Allah did not send any prophet but shepherd sheep." His companions asked him, "Did you do the same?" The Prophet replied, "Yes, I used to shepherd the sheep of the people of Makkah for some Qirats." (*Bukhari*). Being a Shepherd was a form of training given to the Prophets. Being a Shepherd one learns to be generous, truthful, trustworthy, learns the art of leadership, develops tolerance, learns organising and controlling, makes a person socially responsible, learns the art of caring and loving, helps a person to learn the art of Parent Ego and makes a person physically strong.

Prophet Muhammad (peace and blessings of Allah be to him) laid emphasis on training the people at a very young age, as that is the age where they easily adopt and learn things and implement it in their lives in the future. Prophet Muhammad (peace and blessings of Allah be to him) said, "Order your children to pray at the age of seven. And beat them (lightly) if they do not do so by the age of ten." (*Abu Dawood*).

From the Hadith we learn that we need to make things easy for students. A teacher should not try to complicate matters. In order to teach effectively, the teacher must know his material very well. For this adequate preparation is necessary. In order to communicate effectively, it is essential to keep the intellectual level of the audience in mind. Prophet Muhammad (peace and

blessings of Allah be to him) would teach people according to their level of understanding. We also learn that the important thing needs to be repeated three times. We need to learn to keep our cool, if the trainer gets frustrated; he should remain quiet and under no circumstances should vent ire on the students.

Some days Prophet Muhammad (peace and blessings of Allah be to him) would not teach the companions. They asked him the reason. He answered that he did not want to bore them or make it too much for them. He did not believe in contentious training but in giving breaks so that their minds could be refreshed.

Prophet Muhammad (peace and blessings of Allah be to him) came with the most important training. He was sent by none other than the Creator. Therefore, it stands to reason that Allah has chosen Prophet Muhammad because he would be the best trainer for this all important message.

The best tip on training is given by Prophet Muhammad himself where he says, "The best among you is he who learns and teaches the Qur'ân" (*Bukhari*) and the Qur'ân in turn says, "There has certainly been for you in the Messenger of Allah an excellent pattern for everyone whose hope is in Allah and the Last Day and (who) remembers Allah alone." (Qur'ân 33:21). Thus the Qur'ân and the life of Prophet Muhammad (peace and blessings of Allah be to him) are the best source of training for every man and woman. ■

(Courtesy: Radiance)

Muhammad Qutb on Islam, Capitalism and Communism

- Mohd. Eisa & Abhay Kumar

Muhammad Qutb, one of the most prominent Islamic scholars of the 20th century and brother of the great Islamic thinker Sayyid Qutb, died in Jeddah on 4 April. The death of 95-year old Egyptian scholar – who had been in exile in Saudi Arabia since his release from jail in 1972 – was mourned by a large number of Muslims across the world. The late Qutb was known for being a critic of western ideologies such as capitalism and communism and his assertion that Islam is the complete system. The context of Qutb's writings was the Cold War when Islam was severely questioned by the western ideologies.

The basic purpose of Qutb's writings is to dispel misconceptions about Islam and to present it as the complete system and alternative to capitalism and communism. He, therefore, calls for following the teachings of Islam in all walks of life. While his views on Islam influenced a large number of people to embrace it in its totality, they also came in for a sharp criticism for his support for "radical political Islam" in the 20th century. He articulated his views in 36 books but his masterpiece is arguably *Islam: The Misunderstood Religion* (*Shubuhāt Hawl al-Islām* in Arabic). In recognition of his work, he

was awarded with the prestigious King Faisal International Prize in 1988.

LIFE OF QUTB

Born on 16 April, 1919 in Musha village near Asyut in Egypt, Qutb was sent to Cairo for his primarily and secondary education. He held a graduation degree in the English literature from Cairo University in 1940. Besides, he also received a Diploma in Psychology and Education. He soon came under the influence of three Egyptians – Abbas Mahmud al-Aqqad, literary critic; Ibrahim Abd al-Qadir al-Mazini, journalist, poet and literary critic; and Taha Hussein, one of the most influential 20th century intellectuals. But no one can deny the role of his elder brother Sayyid Qutb in shaping the outlook of Qutb. As he grew up, Qutb spent a lot of time in discussion with Qutb whom he regarded as his father, brother and friend. With the passage of time, both the brothers began to share a lot in their thinking.

With Sayyid Qutb seen as the ideologue of the Muslim Brotherhood and its opposition to the regime of Gamal Abdel Nasser, the State turned hostile to the family of Qutb and his supporters. On 26 October, 1955, President Nasser was shot at when he was addressing a rally and both the

brothers were arrested for their alleged involvement. Though Qutb was released after sometime but his brother remained in jail and was finally executed in 1966. A year before the execution, Qutb was, once again, arrested on 30 July, 1965 and kept in prison for around six years.

The Egyptian State was not content to punish the two brothers. It also arrested and harassed other members of his family. His three sisters were detained and his nephew (sister's son) was arrested and tortured to death. In jail Qutb also suffered torture. Expressing his feelings about the sufferings and pains in prison, he said he had read a lot in literature about tragedies, sufferings and pains but during his detention he himself felt them. Qutb saw the state crackdown on him, his families and supporters was an attack not only on them but on Islam as well. These assaults on him, in his views, were led by the Muslims who were Muslims only in name but in their deeds were followers of the ideology of the crusaders and Zionists.

His life after the release from jail was committed to learning, writing and preaching. Even at the later part of his life in Saudi Arabia, he attended many educational institutions, including Umm Al Qura University in Makkah. He was a prolific writer but *Islam the Misunderstood Religion* is perhaps the most read and most influential. It is plausible to state that his painful experience at the hands of the Egyptian

State, which was seen following the western model, may have had bearings on his thoughts and writings.

The basic target of the book is to answer the "misconceptions" posed by capitalism and communism about Islam: Isn't Islam a dated religion as it was most suitable to the period of the 7th century Arab? Isn't Islam reactionary? Isn't Islam enemy of freedom of expression and modern science? Doesn't Islam support private property, slavery, capitalism, gender injustice, class domination and sexual repression? These were the questions a Muslim often received. In what follows we will primarily discuss Qutb's views on Islam, capitalism and communism.

ISLAM AS COMPLETE WAY OF LIFE

His view of Islam as the complete system has its resonance with Jamaat-e-Islami's concept of *Iqamat-e-Deen*. He categorically says that a Muslim, according to the true teachings of Islam, cannot be content to follow Islam in private spheres in performing just rituals and religious practices and then accept non-Islamic system in public sphere. Islam, claims Qutb, is the complete way of life. Nothing escapes it. To him, it is wrong to assume that Islam is all about "spiritual creed" or "plea for morality" or "just an intellectual research in the kingdom of heavens and earth". Instead, he believes that Islam encompasses everything both spiritual and "worldly affairs".

'Nothing escapes its penetrating eye. It takes notice of all the diverse patterns of relationships binding men together irrespective of the fact that such relationships fall under the political, economical, or social heads; regulates them by prescribing suitable laws and then enforces them in human life, the most outstanding characteristic of the performance being the achievement of a unique harmony between the individual and society, between reason and intuition, between practice and worship, between the earth and Heavens, between this world and the Hereafter, all beautifully couched together in a single harmonious whole.' (All the quotations in this article are from Qutb's *Islam: The Misunderstood Religion*. This book does not contain the page number)

As the emergence of modern states in modern Europe was possible after state and religion was separated, relegating faith to private sphere while secular activities, such as production and administration, were performed in public spheres. The argument of Qutb questions the very notion of separation. For him, the political and economic life of individual should also be governed by Islamic laws. Islamic laws, says Qutb, are Divine and thus they are superior to man-made secular laws. He, thus, critiques secular legal, political and economic system of both capitalism and communism for their rejection of religion and morality.

He then narrates the events of the 20th century's secular tyranny, as exemplified by Hitler in Germany, Mao and Chiang Kai-shek in Nationalist China and others, claiming millions of the lives of people. The very purpose of Qutb's attack on secular tyranny is to critique the import of the process of secularisation from the West to the Islamic society. As it is to be noted, the methodology of Qutb is to underline the difference between the experiences of East (Islam) and that of the West.

Further, he criticises the imposition of the idea of secularism and atheism in the East, adding that priests of Christianity and its sects in Europe exploited the people, hunted the scientists for discovering the truth as such phenomena were an attack on their interests. But there is, argues Qutb, no such history in the East. Therefore, the categories and experiences of the West cannot be considered universal and therefore they cannot be imposed elsewhere.

After underlining the different trajectories of the West and the East, Qutb then takes on capitalism and communism. For him, both capitalism and communism – the ideology of the USA-led bloc, and the worldview of the USSR-led bloc – converge, despite their difference, had been imperialistic in outlook against "Islamic Orient". 'Today's world is divided into two big power blocs – the capitalist and the communist blocs, each set against the

other in a deadly struggle for the capture of world-markets and important strategical points on the globe. They, however, despite all their differences still remain one and the same thing as both are imperialistic in outlook and are out to enslave other peoples of the world.'

While capitalism is vehemently criticised for its greed and exploitation, communism comes in for criticism for its rejection of God, spirituality and individual freedom.

QUTB'S CRITIQUE OF CAPITALISM

Let us first discuss his critique of capitalism. He declares that Islam and capitalism are in conflict because the base of capitalism is laid on the practices of usury and monopoly, both of which were prohibited by Islam. 'Capitalism cannot prosper or grow without usury and monopoly both of which were prohibited by Islam about one thousand years before the existence of capitalism.' But his rejection of capitalists' practices of usury and monopoly does not mean that he would embrace the communist's idea of treating private property as fountainhead of all injustices.

'...Islam does not rate human nature so low as to take it for granted that ownership will always inevitably lead to injustice and oppression.' In other words, he argues that Islam does not hold the view that private property alone is the root cause of all problems which are faced by humanity. He says

that the propertied classes in Europe committed "serious injustice" on the poor because they were also the lawmakers. But such provisions are not allowed in Islamic system as God alone is the lawgiver. His emphasis on God as the lawmaker is also linked with his claim that there is no concept of class struggle in Islam as no class, not even the propertied class, is given "a legislative prerogative". '...Islamic society is a classless society. It will be understood that existence of classes is closely connected with the existence of a legislative prerogative. Where such a privilege is non-existent, and no one can make legislations which safeguard his own interests at the expense of others, there will be no classes.'

Moreover, Qutb also deals with the women question in a great deal. He contends that the West, unlike Islam, treats women unequally. Embarking on the history of medieval Europe, Qutb says that many of western philosophers even had doubt if women, unlike men, possessed a soul or not and if she had one, whether it was a human soul or animal soul. Even after the onset of the Industrial Revolution, western women, he argues, continued to be exploited when they were paid less wages than men for the same work. Besides, he claims that the women of Europe were sexually exploited by their employers at factories and at work places and in this process there began breaking down of family structures. Contrary to this, Islam,

in Qutb's view, offers women equality and dignity while the "civilized" Europe denied property rights to women till recently, which were given by Islam some eleven hundred years ago.

Moreover, he comes down heavily on Marxists for looking at the women question from purely an economic perspective. Islam holds the role of economy but it also goes beyond it. For example, Islam, in Qutb's views, recognises women's right to property, and to knowledge at the same time, gives them right to choose their husband and also gives them "the right to leave her husband by securing separation". However, he concedes that Islam, while giving equal rights to men and women, does recognise difference between men and women from "the physiological, biological and psychological standpoints". Explaining this, Qutb says that women are more emotional than men and therefore she is better adept at looking after home and children.

QUTB'S CRITIQUE OF COMMUNISM

Qutb then turns to communism and spends much time in discussing its challenges to Islam. This may be due to the fact that a number of Muslims were being drawn to communism and the Nasser regime – which Qutb, his brother and the Muslim Brotherhood was fighting against – appropriated some of the languages of the Left.

Another important challenge was the perceived penetration of the communist party among Muslims. He does not hesitate to state that Islam and communism are irreconcilable and both cannot go together. 'Can we in reality embrace communism and yet live on as Muslims? The answer is a big No, for, when we apply communism (erroneously or dishonestly described as being a purely economic system), we find that it is opposed to Islam in theory as well as in practice. Their collision is inevitable for the simple reason that it cannot be helped or avoided.' From here, he goes on to show tension between both the systems.

Discussing the different tactics of communists towards Islam in the East, Qutb says that communists, at initial state, 'adopted an aggressive attitude towards Islam in the East and cast various doubts about it.' But when they found that their acts, instead of alienating Muslims from Islam, brought them closer to Islam, then they changed their strategy and began to show a synergy between Islam and communism as both of them uphold social justice. Besides, communists also tried to assure that they are not opposed to Muslims' performing their religious duties such as prayers, fasts, etc. Despite such communists' positive approach towards Islam, Qutb asks Muslims not to get trapped in their "diabolical game". Delineating this "fraud", he says communists'

appreciation of Islam and no-opposition to Muslims' offering religious rituals are to draw Muslims closer to communism and gradually alienate them from Islam.

He then goes on to show fundamental difference between communism and Islam. First, communism is a materialistic philosophy, which does not recognise anything save that is perceived by sensory organs. Second, communism has no place for God or spiritualism and calls it unscientific. Third, man is viewed as a "passive being" shaped by structure. In other words, communism stresses society over individuals. Fourth, communists recognise the supremacy of economic factor, which determines diverse social relationships. Fifth, the communist system has little place for individual freedom.

Unlike communism, Islam, argues Qutb, gives importance to human agency and sees human beings as an active agent with a free will of his own, subjected to the Divine Will. In other words, Islam makes it clear that human beings are not passive but enjoys supreme power and positions on the earth. Instead of giving primacy to structure, Islam relies more upon individuals than on society for the realisation of end. Further, Islam teaches and civilizes human beings so that they will be able to carry out their responsibility as members of the community. Thus, the position of human beings is elevated by Islam and human

beings are treated as conscious members of society with will of their own.

While giving important to economic factors, Islam, unlike communism, does not believe in economic determinism. It does not think that the end of economic problems will lead to complete peace in the world. For example, two persons placed in the same economic conditions may behave differently. Why does this happen? Qutb would answer this difference by factoring in moral values and spirituality.

CONCLUSION

As stated above, Qutb continues to be admired and criticised. While his supporters see in his writings a ray of hope of transforming the current failed secular system in favour of Islam, his critics hold him responsible for being one of the key philosophers of the 20th century political Islam. But many would agree with us that Qutb, along with his brother Qutb, was among the first scholars to show limitation of Western methodology and ideologies. Thus, the relevance of scholars like Qutb is likely to remain in future as well. ■

[Md. Eisa (mdeisajnu@gmail.com) and Abhay Kumar (debatingissues@gmail.com) are Ph.D students of Centre for Arabic and African Studies, JNU, and Centre for Historical Studies, JNU respectively.]

(Courtesy: Radiance)

Environment and Islam

-Obaidur Rahman Nadwi

Since 1973, the environment day on June 5 is observed all over the globe. We in India also observe the World Environment Day (WED) every year with zeal and zest but a scant attention is paid to save the environment from disaster and ruin. No doubt to lead a peaceful life in this world, a sound and healthy environment is incumbent. Hence, it should be our bounden duty to preserve it from devastation in every possible way.

It should be kept in mind that environment is not only the natural world of forests, animals, sea, mountains, land, and plants that are around us but it refers to all things that influence our life. Accordingly to create a good environment, we will have to avoid all sort of those acts and unholy practices which cause damage to it. One has rightly said: "When we say that our environment influences us, do we only talk about the effect of our surrounding on our physical body or on all aspects of our personality such as our emotions, thoughts, moral values and spiritual perceptions? A loving, happy and peaceful home is conducive to our all-round growth and development, The sight of lush, green meadows, colourful flowers, beautiful animals and the company of good natured people cheer

our souls and fill us with indescribable pleasure. On the other hand, the unhealthy programmes on T.V, films on sex and violence, immoral posters splashed across billboards all over towns and cities, bad languages, lack of respect, corruption and crimes drug us down to the depths of wretchedness and pollute the larger environment that envelops us".

Islam lays great stress on preserving the environment. Allah had created all things for the benefit of human beings. Hence, it is imperative to make proper use of them and save them from destruction. It should be noted that Islam always approves the moderate way of life. It does not allow one to enjoy luxurious living at the cost of damaging natural resources. The holy Quran says: "And We created from water every things" (S.21, A.30) "Verily spendthrifts are brothers of the Satans. And the Satan is to his Lord (Himself) ungrateful" (S.17 A27) "But seek, with the (Wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: who do mischief?" (S. 28, A. 77) "There is not an animal (that lives) on the earth, nor a bird that

flies on its wings, but (forms part of) communities like you. Nothing have we omitted from the book and they (all) shall be gathered to their Lord in the end" (S.6A.38)

"Eat and drink of the sustenance provided on the face of the earth" (S.2A, 60) "Make not mischief on the earth" (S2 A, 11) "Mischief has appeared on land and sea because of (The deed) that the hands of men have earned that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from evil)" (S. 30 A. 41) "Devote yours lives single-mindedly to faith, and thus follow the nature designed by Allah, the nature according to which He has fashioned mankind. There is no altering in the creation of Allah" (S.30 A.30) "Assuredly the creation of the heavens and the earth is a greater (matter) than the creation of men: yet most men understand not" (SAO A, 57)" And the earth we have spread out like a carpet; set there on mountains firm and immovable; and produced there in all kinds of things in due balance. And We have provided there in means of sustenance, for you and for whose sustenance you are not responsible" (S. 15 A 20). "O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the Satan for he is to you an avowed enemy" (S.2A, 298)

Prophet' Muhammad (PBUH) said: "If the Hour is imminent and any one of you has a palm shoot (to plant) in

his hand and is able to plant it before the Hour strikes then he should do so and he will be rewarded for that action" (Al-Bayhaqi)

"Whoever plants a tree is rewarded by Allah as much as the produce grown in that tree" (Musnad-e-Ahmad)

"Save yourselves from two things which invite the curse of God." "What those things? Enquired the companions. The Prophet replied: "One is that anyone defected on the road (or any other place) used by the people, and the other that did so at a shady place" (Muslim) He further said: "Removing obstacles from road is charity".

Besides we should also show mercy towards animals. They are often used by us to cater to the needs of our daily life. The holy prophet (PBUH) was very kind and merciful to animals. Once the holy Prophet (PBUH) saw an ass which had been cauterised on the face, where upon he said: "Allah has cursed one who cauterised it (on the face). If there is necessity to cauterise camels and goats etc., cauterise them on the part not so delicate as the face. Once the prophet saw a camel on the way. There was hardly any difference between its back and belly due to extreme hunger. He said: "Fear Allah concerning this dumb creation." One day a companion came to the Prophet (PBUH). He was holding in his hand the

offsprings of some bird which he had covered. The Prophet inquired about them. He said: "I heard the voice in a bush. When I reached there I saw these offsprings I took them out. When the mother bird saw this, she began to hover my head. He said: "Go and put these birds again at the place from where you have taken".

Noted Islamic Scholar Syed Sulaiman Nadwi says: "The Arab of pre-Islamic day were semi-barbarous. They cut off the flesh from the backs of the living camels and the tail of the fat-sheep which they roasted and enjoyed eating. It was also a practice with Arabs to slaughter a fat she-camel pregnant with a young one to have the young one roasted with the fatty hump of the mother. The prophet Muhammad (PBUH) put an end to such practices of the Days of Ignorance". Islam has thus forbidden all those practices and sports which cause pain and torture to animals and birds as these practices make one callous and insensitive to pains and worries of living beings. Hard-heartedness, brutality and callousness are the worst qualities in man, according to Islam" (Siratun-Nabi Vol.V p. 273-274)

To sum up the environment is Allah's trust to human beings. Accordingly its abuse is a misuse and colossal travesty' of His trust. The ecological crisis is one of the greatest challenges of our time. All the three

spheres of our planet (i.e. Atmospheres hydrosphere, and lithosphere) have become contaminated by the anthropogenic activities, thus disturbing the natural balance. Islamic teachings and instructions lead us to strive to keep our surroundings neat and clean and to plant more and more saplings around us to save this planet earth. ■

Mass Execution of Muslims

After Delhi had been subdued and the British control was firmly established over it, there began the public executions. Scaffolds were built on the thoroughfares and such places were treated as centres of entertainment by the Englishmen. They would collect there in groups to 'enjoy' the executions. Several localities of Muslims were totally wiped out. **"Twenty-seven thousand Muslims were executed, to speak nothing of those killed in the general massacre.** It seemed that the British were determined to blot out of existence the entire Muslim race. They killed the children and the way they treated the women simply belies description. It rends the heart to think of it."

(Muslims in India, by Syed Abul Hasan Ali Nadwi)

Islam – A Way of Life and A Code of Laws

- Syed Habibul Haq Nadwi

Since Islam is a comprehensive social discipline, it needs a scientific ordering of life through the Divine Law (the *Shari'a*), which embraces the whole of Muslim life, both in the individual and social spheres. It is the *Shari'a* which preserves the essential unity of Islam for it is, no doubt, a legal-conceptual religion. It maintains the Muslims as the most law-abiding members of society both in private and public relations, and it is in fact possible to foster peace in private, public, national and international transactions only through a law-abiding society. The Divine Law is obliged to see that the Will of Allah is enforced even in a melange of multi-cultural societies. Divine laws transcend the limits of human logic since the latter is subject to change. According to the philosophy of the *Shari'a*, if one disobeys Allah's Will, one is not merely violating a legal order but is also committing a moral sin, the willful violation of the Divine Law. The *Shari'a*, formulated in the science of *Fiqh*, governs the internal as well as the external life of its adherents.

The Divine Law: Its Nature and Relevance

Divine Law creates the consciousness of accountability, of reward and punishment and it invigorates Islamic society. It establishes the relation of man with

Allah on a sound basis. A viable human society cannot move in the right direction without the guidance from the Creator. Allah gave man the fundamentals and principles of law which have the power of assimilation, adaptation and dynamism. They are flexible in their nature and in relation to time and clime. They are therefore called '*Hudud-Allah*' or the bounds that Allah has placed on man's freedom of action. For example, certain dietary laws or the laws of inheritance, cleanliness, dress (*Satar*) are given to man for eternal guidance. They cannot be changed even if the whole of the Islamic world or its parliaments vote to repeal them. Any change in these laws would amount to violating the *Hudud* of Allah which have been in operation from the time of Prophet Adam and which shall continue till eternity. Human laws are based on national and geographical considerations, on personal likes and dislikes, bias and prejudices.

It is said that Roman Law is one of the greatest achievements of the human mind in the ordering of civil intercourse. But although the Romans were the first to treat law in a more scientific manner, they were not the first people to have laws. Their contribution to private or public law was that the Roman states were ruled by powerful

families; each family was governed by an autocratic Head and dealt with other families almost like an independent state. It is a fact that all serious work done on Roman law, in medieval and modern as well as ancient times, has been done in private law. Despite all these facts the life of Roman Law is no more than 2000 years old. Roman Law is thus finite and mutable. The *Shari'a* Law has been in operation since the time of Adam and no matter who obeys or dis-obey, the score will be settled on the Day of Judgment by Allah Himself. Divine Law, which is beyond the sanction of tribal chiefs or individual despots, was given to all the Prophets to suit the exigencies of the time. It reached its perfection with Muhammad (SAW.), the last Prophet.

"This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion." (V: 4).

The Qur'anic philosophy of law is that man, with limited knowledge and finite faculties, needs Divine Law for his spiritual and material well-being, as well as for achieving a blissful Hereafter. The Qur'an refers from time to time to various Prophets who were given laws at different times. The laws given to Adam have been alluded to in *Sura Baqara* (verses 30-38). These verses project the idea that man was accountable and not a despot. Man had to be aware of *Iblis* (Satan), his enemy in this world which is an abode of trial

and resting. In *Sura Ma'ida* (verses 27-30) certain laws in regard to the sons of Adam have been revealed which prohibit man from murder, a capital crime. Thus all Prophets have received Divine revelation. The Qur'an indicates clearly that Prophets Noah, Abraham, Moses and Jesus (peace and blessings be upon them) were given the *Shari'a* and were instructed to establish it and were prohibited from creating division amongst themselves.

"The same religion has He established for you as that which He enjoined on Noah, that which We have sent by inspiration to thee -- and which We enjoined on Abraham, Moses and Jesus: namely, that ye should remain steadfast in Religion, and make no divisions therein." (XLII: 13).

The shortcomings of human law can be highlighted only after a comparison with the Divine Law. Human laws originate from social habits, family traditions, customs and sanctions of the king, individuals or parliament. The words of the tribal chiefs had sanctions of the law in ancient times just as voting has in the parliaments of modern times. It is claimed that human laws are now based on the universal concept of justice, on academic and intellectual approaches to the problems of man. Thus human law, according to these claims, has departed from the tribal and family instincts to international instincts. These developments have taken place from the last quarter of the eighteenth

century. But experience shows that individuals are destroying individuals and nations are annihilating nations and the international law is no more than a despotic force. It is the word or the sanction of the strong as it was the sanction of the tribal chief in ancient times. Every day one witnesses the destruction of humans and the demolition of cities. The sorrows of the orphan and the moanings of the widow are the order of the day. The dens of lions and the holes of snakes offer more peace than human society. Animals do not kill one another brutally. Social justice, compassion and mercy have become mere shibboleths. The present chaos in the world is due to the absence of the *Shari'a*. A non-Muslim once rightly remarked that the solution of the modern crisis lies in the *Shari'a* (the Divine Law). Human law has the sanction of man while the Divine Law has the sanction of Allah regardless of whether it is accepted by tribal chiefs or parliament. There is an element of fear, accountability and a sense of reward and punishment in the Divine Law. Moreover, man believes that Allah, the law maker, has been watching him in his overt and covert actions, his intentions are even being watched. If he does not obey His commands, he will be condemned as a transgressor.

"If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers." (V: 47).

Human law, on the contrary, has no such concept. No element of religious fear is involved in it. Divine Law, unlike human law, is a source of salvation in the Hereafter and binds man with Allah in his private and public conduct. It encompasses his cleanliness, worship, social, moral and economic life. It is positive and not negative. Nor merely does it prevent the crime, it uproots the crime itself. Here lies the dynamism of the law which motivates the entire life of man towards the good. Human law has been changing because it evolved from the tribal sanctions to the parliamentary sanctions. The Divine Law, on the contrary, has remained unchanged from its inception. It emanates from the ultimate source, the Creator, and the Knower of man. Its past, present and future has a unity and a sequence which man-made law does not enjoy, because each nation has its own law and different standards of justice. It is based on expediency and experience. The *Shari'a*, as received by all the Prophets, has a basis of human unification in *Taw'hid* (Divine Unity), *Risalat* (Divine Guidance through Prophets) and *Ma'ad* (Accountability in the Hereafter).

Human laws are subservient to society while in Islam society is subservient to the *Shari'a*. Society is to be changed according to the *Shari'a* and not vice versa. Suffice to quote one example here: Not so long ago the British Parliament voted in favour of

homosexuality. It was permissible if practised by the mutual consent of the parties. No Muslim Parliament could ever pass such a law because it is against the *Hudud of Allah*. The same *Shari'a* principles apply to the eating of pork, the drinking of wine, gambling, adultery and the modern dating system. The eternal principles are immutable, they cannot be changed.

It is unfortunate that for centuries no Islamic country has been practising the *Shari'a*. The reasons are obvious. The Muslim rulers gradually deviated from the right path. Moreover, the colonial rulers all over the Islamic world replaced the *Shari'a* with Roman Law, French Law, English Law and what not, condemning Islamic Law as stagnant and static. They did, however, permit a few aspects of Muslim law like marriage, divorce and inheritance to be studied in *Madaris*, but this had no relevance to contemporary situation. The colonial powers spent all their energies in producing a massive anti-Islamic literature to distort the image of Islam, its culture and law. A hoard of missionary writers called "Orientals" was employed by these colonialists for the sole purpose of defacing Islam.

But times have changed. Many Muslim countries have introduced Islamic Law in various spheres of life. It is hoped that under the present changing situation, the *Shari'a* will again be revived and its powers of

assimilation will gain momentum. *Ijtihad*, the principles of movement in the *Shari'a* as well as in other spheres of Islamic life, is to be applied. It is the powerful medium for maintaining dynamism in Islamic society. Our societies have to return, to the Divine Law as soon as possible for their salvation.

The Divine Law does not govern the prayers alone. This is a mistaken belief. It governs the entire life of a Muslim. Such being the case, it is imperative that independent research be carried out in the field of *Shari'a* and *Ijtihad* be allowed for assimilation and adaptation without sacrificing the spirit of *Hudud-Allah*.

***Ijtihad*: The Principle of Dynamism**

The Arabic word *Ijtihad*, literally, means 'to work very hard'. It is the principle of movement or dynamism in the basic fabric of Islam. It also means 'to exert one's opinion, to exercise reason, vision and the human faculties in finding out the truth'. The Qur'an invites man for the exercise of his intellect in the finite world in order to discern the truth beyond the cosmos. The Qur'an says that those who exert themselves in the search of truth will be shown the path. Thus *Ijtihad* can be exercised in any field of human knowledge or in any area of specialisation for growth and advancement. It is, however, unfortunate that the word *Ijtihad* has been confined to *Fiqh* or Islamic Jurisprudence. In the

terminology of Islamic Law it means to form an independent judgement on a legal question in the light of the Qur'an and the *Sunna*. It was due to the exercise of this principle that four schools of law, the *Hanafi*, *Shari'a*, the *Maliki* and the *Hanball* came into being, exercising self-judgement in legal matters and guiding the community under changing circumstances. The guiding sources were the Qur'an, the *Sunna*, the *Ijma* and the *Qiyas*. The latter two were, in fact, the forms of *Ijtihad* which is the third significant source of movement. The *Hadith* of Mu'adh bin-Jabal is quite significant in this regard. He was deputed to govern Yemen by the Prophet who asked him how he would decide certain cases in the light of the *Shari'a*, if he could not get any clear injunction in this matter from the Qur'an and the *Sunna*: Mu'adh replied that he would exercise *Ijtihad* in the light of the *Shari'a* whereupon the Prophet expressed his delight and allowed him to do so. *Ijtihad* in any field of Islamic life is neither a licence nor liberalism, Knowledge of Islam along with strong *Iman*, *Taqwa* (piety) and a sound moral character is essential for *Ijtihad*.

Why are the doors of *Ijtihad* closed? Some blame the religious scholars, others are still confused, but the reasons are many. There was once a time when Muslim scholars were swept away by the waves of Greek rationalism and Hellenism which threatened the integrity of Islam. The

reformers rejected *Hadith* and regarded Abu-Huraira an untrustworthy reporter. The conservatives considered rationalism as a force of disintegration and engaged their energies in the preservation of the social integrity of Islam. While the best minds of Islam were absorbed by *Sufism*, the intellectual mediocrites and the unthinking masses considered it safe to follow the four Schools of Law. Thus *Ijtihad* was replaced by *Taqlid* (imitation). After the colonial rule in Muslim countries the foreign educational system designed to divorce Muslims from their religion and culture, caused the almost complete stagnation of Islamic scholarship and learning and paralysed the spirit of *Ijtihad*. The demoralisation of the 'Ulama' serving the courts of the Muslim rulers, Caliphs and *Amirs* contributed to the further collapse of the *Shari'a*. They started issuing *Fatwas* in favour of the rulers and because of this subservient position they found themselves in, the people mistrusted them and preferred *Taqlid*.

These were some of the factors, inter alia, that led to the closure of the door of *Ijtihad*; no single individual or party ever locked it. But people found security in blindly following the schools and tried to regulate their lives by excluding all innovations in the *Shari'a*. Yet, despite all these difficulties, purificative movements did not cease and dynamism was not paralysed. Five years after the fall of Baghdad, Ibn-

Taimfiyya (b. 1263) appeared on the scene of history and claimed the right of *Ijtihad*. Ibn-Hazm modified the reasoning by analogy and '*Ijma*' as understood by the older legists. Suyuti revived the claim of *Ijtihad* in the sixteenth century. All succeeding purificative movements like the *Sanusi* in Africa, *Wahhabi* in Arabia, *Babi* in Iran, Pan Islamism in the Indo-Pak subcontinent and the Middle East, owe their debt to Ibn-Taimiyya and his followers. Muhammad b. Wahhab (b. 1700) spread the fire of reform. Muhammad b. Tumart also awoke from the slumber and received inspiration.

It is hoped that our '*Ulama*' in the Muslim world would come forward to revive the *Ijtihad*. It is important that we respect our '*Ulama*', because it is through them that we may save our *Madaris* and our generations from the conspiracy of the anti-Islamic forces which had invaded the Islamic world during the colonial age. The '*Ulama*' of Truth are the heirs of the Prophets. Any lack of reverence to such '*Ulama*' may lead to the disintegration of the *Umma*. It does not mean the obedience to those who trade in religion and who have been condemned by the Prophet as '*Ulama*' of evil. Severe punishments have been prescribed for them by Allah and His Prophet. It is they who feed and nurse and anaesthetise our children with fairytales. This behaviour of our so-called religious scholars has led to the static and non-dynamic character of our

society.

In the light of the facts mentioned above the important question we should ask ourselves is how can we revive *Ijtihad* in the contemporary society. Can the right of *Ijtihad* be given to everyone? It should never be forgotten that liberalism, often acts as a force of disintegration. People overstep the proper limits in the zeal of liberalism and accelerate the speed of de-Islamization. Today we live in an age of specialization when one specialist has no say in areas of specialization other than his own. How then can any person be allowed the right to pronounce judgements in the *Shari'a* or in any other field of Islamic learning without requisite training. Logically it is certainly not acceptable. But at the same time we must recognize the need to open the door of *Ijtihad*. It is only possible through a reconstruction of Muslim Education in all Muslim countries and societies. The damage already done to the Muslim education by the colonialists and whatever frustrations might have resulted there from should first be repaired. Only then will it be possible to introduce a new and dynamic instruction and education in the light of Qur'an and *Hadith*. Our present educational system with its emphasis on rote-learning can never create a *Mujtahid*. No Muslim country can practise a real democracy (*Shura*) based on *Shari'a* if its population is uneducated. Knowledge, the basic source of enlightenment and

advancement, is sadly lacking in Muslim societies because they remain satisfied with borrowings which are foreign to the spirit of Islam. Further, Islamic leadership is paralysed because the leaders have personalised the movements they headed and have developed a personality cult, leading to personalatary or the worship of the individual which has been presiding over the destiny of the movements for years. It causes the society to lose all kinds of dynamism and zeal for learning and research.

It was only with the advent of the four great *Mujtahids* who had opened the field of independent research in Islamic Jurisprudence (*Fiqh*) that new dimensions were given to Islamic Law. These Schools still have their adherents. The four major Schools of the *Fiqh* developed during the early centuries of Islam and were led by the four Imams, namely Malik b. Anas (d. 179/795 C.E.), Abu - Hanifa (d. 150/767 C.E.), Muhammad Idris ash-Shafi', (d. 204/820 C.E.) and Ahmad b. Hanbal (d. 241/855 C.E.). They exercised their personal judgements in the light of the Qur'an and the *Sunna* and provided scope for *Ijtihad*. It was after the third century of the *Hijra* (900 C.E.) that the door of *Ijtihad* was closed for reasons that we have already discussed. It was assumed that since Islamic Law had reached its perfection, there was no need for independent research. Consequently scholar and layman alike

felt obliged to follow the authority (*Taqlid*) i.e. the earlier scholars of independent judgement and to abide by their conclusions.

The four schools of Islamic Jurisprudence followed independent lines which were based mainly on the Qur'an and the *Sunna*. The Maliki school of Medina followed these two basic sources of Islamic Law. The *Sunna* (usage of Medina), the *Ijma'* (agreement), *Istislah* (public interests) and *Ra'y* (reasoning) were also employed as sources of law. The Maliki school has a great following which consists of Muslims in West Africa, Morocco, Algiers, Tunis and the western part of the Islamic world. Imam 'Abu Hanifa has followers in Turkey, the Indo-Pak subcontinent, amongst other places. He also employed *Ra'y*, *Diyas* (analogy) and *Istihsan* (juristic preference). His two brilliant students, Imam Abu-Yusuf (d. 182 A.H.) and Muhammad Ash-Shaybani (d. 189 A.H.) also made a tremendous contribution to the development of the *Sharf'a* and exercised independent judgements. Imam Shafi'i like Abu Hanifa, has a great following. His main sources were the Qur'an and the *Sunna* although '*Ijma'*', *Diyas* and *Ra'y* were also exploited for the formulation of the Jurisprudence. Muslims in South Africa, Kenya Tanzania, lower Egypt, the Hijaz, South Arabia and Indonesia are the followers of the Shafi'i School which originated in Cairo. ■

The Islamic Doctrine of Wakf

-A. Abedin*

Whatever wealth you spend that is for parents, and near kindred, and orphans, and the needy, and the wayfarer. And whatever good you do, surely Allah knows it well."

And

"You can never attain righteousness until you spend of that which you love. And whatever you spend, surely Allah is well-aware of that."

Among the 6236 verses in the Quran, nearly 200 deal with personal laws of the Muslim community. The term "Wakf" has not been used in the Quran but the primary object of Wakf has been very clearly mentioned in the above two verses of the Quran.

Historical background

The legal theory of Wakf was developed during the 8th and 9th centuries long before the development of the English Trust which came into existence in the 13th century. During the partition of Khayber in Arabia, Caliph Umar had acquired a piece of valuable land in the canton of Khayber. At that time, Prophet Muhammad settled in Madina, the first capital of the Islamic state. One day Caliph Umar came to the

prophet and asked him how he could make pious use of the land acquired by him at Khayber. Keeping in mind the Quranic injunctions of the above verses the Prophet instantly instructed his disciple Umar, saying:

"Tie up the property (corpus) and devote the usufruct to human beings, and it is not to be sold or made the subject of gift or inheritance; devote its produce to your children, your kindred and the poor and in the way of God."

Literal and legal meaning of Wakf

The term "Wakf" literally means 'detention' or 'stoppage' and the legal meaning of Wakf according to the accepted doctrine of the Hanafi School is the extinction of the proprietor's ownership in the thing dedicated. The ownership of the property vests in God and it becomes a divine property and the income from the said property is to be utilized for pious and charitable work under Muslim law for the Muslim denominations - Shia and Sunni. It is pertinent to mention here that the term 'Wakf' is not restricted only to an appropriation of a pious and charitable nature, but it is *moiré* comprehensive term and includes settlements on a person's self, children and grandchildren i.e., amongst his lineal

* (The writer is a freelance writer and Advocate, Calcutta High Court)

descendants generation after generation. Such a property prevails even if there is no mutation at all and the mutation does not confer any title inasmuch as property having been found as Wakf would always retain its character as a Wakf or, in other words, 'once a Wakf, always Wakf', as observed by the Supreme Court of India. So the pious and charitable intention of the Wakif (settlor of Wakf property) cannot be changed by any authority and the mutwalli or the manager of the said Wakf property is duty-bound to fulfil the desire of the Wakif for the benefit of mankind. In fact, in the labyrinth of Islamic law a Wakf is perpetual, it is irrevocable, non-heritable and inalienable.

Religious and social aspects

Since the days of the Prophet, the Muslim community began to follow the above moral precept of the Prophet regarding wakf and consequently Wakfs were frequently made and even the Prophet himself made a Wakf of land acquired by him for the benefit of travellers. This pragmatic policy of the Prophet is undoubtedly intermingled with the entire religious life and social economy of Muslim society. It is perhaps the most prominent form that charity takes amongst Muslims. Under Muslim law a Wakf should have a religious, pious and charitable motive and it should be only for the benefit of the Muslim community.

Wakf regulations in India

In India, Wakf is spread over a period of almost 800 years. From a historical point of view many Wakfs were created during the reign of Delhi Sultanate in 1206 AD. But the development of Muslim Wakf during the British Rule is not satisfactory although in order to protect the Wakf property various Acts had been formulated since 1810 when East India Company's interference began. They are as follows:

- i) Regulation XIX of 1810 of Bengal Code
- ii) Regulation XI of the Madras Code, 1817
- iii) Religious Endowment Act. 1863
- iv) The Kazis Act. 1864
- v) The Charitable Endowment Act. 1890
- vi) Sections 92 and 93 of the Code of Civil procedure, 1908
- vii) The Mussalman Wakf Validating Act. 1913
- viii) The Official Trustees Act. 1913
- ix) The Charitable and Religious Trusts Act. 1920
- x) The Mussalman Wakf Act. 1923.

Moreover, to improve Wakf administration in India another spade of Wakf legislations took place subsequently, such as,

- i) Bihar and Orissa Mussalman Wakf Act. 1926

- ii) Bengal Wakf Act 1934
- iii) Bombay Mussalman Wakf Act 1935
- iv) United Provinces Muslim Wakfs act 1936
- v) Delhi Muslim Wakf Act 1934
- vi) Bombay Mussalman Wakf (Amendment) Act 1935
- vii) Bihar Wakf Act 1947
- viii) Central Wakf Act, 1954.

Thereafter, in the year 1995, all the above Acts were repealed and the Wakf Act, 1995 was introduced. It is now applicable all over India except the State of Jammu and Kashmir and Durgah Khawaja Saheb Act, 1955 for Ajmer Sharif.

By this new Act the Wakf Board, a quasi-judicial authority has been given enough power for the proper administration and management of the Wakf property and the Wakf Tribunal has also been constituted for the adjudication of any dispute relating to Wakf property. There is even sufficient safeguard for protecting the interest of the Wakf if the mutwalli mismanages the Wakf property.

It shall be the duty of the Wakf Board to so exercise its power under the present Act as to ensure that the Wakfs under its superintendence are properly maintained, controlled and administered and the income thereof is

duly applied to the objects and the purpose for which Wakfs were created or intended by the Wakifs. Hence every Mussalman who derives any benefit from a Wakf is entitled to take action against the mutwalli and/or the receiver to establish his right thereto; or against the trespasser to recover any portion of the Wakf property which has been misappropriated. It is further stated that any person interested in a Wakf may make an application to the Wakf Board supported by an affidavit to institute an enquiry relating to the administration of a particular Wakf and if the Board is satisfied that there are reasonable grounds for believing that the affairs the Wakf are being mismanaged, the Board is bound to take appropriate action with regard to the said Wakf property.

Mismanagement of Wakf property

Regarding Muslim Personal Law, it is generally said that, 'what is religious is lawful; what is lawful is religious'. Thus the religious and legal system of Islam is founded on the Quran, the precepts of the Prophet and essentially on the service and well-being of humanity. Undoubtedly the Wakf Law in India is the most important branch of Islamic Law. According to this law the Almighty is the owner of the Wakf property and mutwalli is the manager of the said property whose duty is to take care of the Wakf property in order to fulfil the intention of the Wakif who has dedicated the said property for pious,

religious and charitable purpose of the Muslim community. Several enactments have already been passed by the sovereign power of the country for the proper management of Wakf property and accordingly Wakf Boards and Wakf Tribunals have been constituted. But it is regrettable that in our country many Wakfs are misused and mismanaged not only by the mutwallis and the boards but also by receivers appointed by the court. In my practical experience I have detected in several cases how the mutwallis and the receivers forgetting the Quranic injunctions and the moral precepts of the Prophet are misappropriating the Wakf property depriving the indigent and lawful beneficiaries who are now begging from door to door and the Wakf Board whose duty is to guard the Wakf property like a 'watchdog', unfortunately, is working as a 'hungry-dog'. I do not know if on the Day of Judgment, the Almighty will forgive them or not!

As a result, the noble object of Wakf, the pious intention of the Wakif and the social economy of the Muslim community remain unfulfilled.

But it is strange enough that only some members of the Muslim community are engaged in such fraudulent acts and if any high-level investigative agency is empowered to investigate the Wakfs under the management of the mutwallis, the boards and the receivers, a clear picture

will come out how those members of a particular religious community commit such an offence against a religious and moral law. ■

(Courtesy: The Statesman, 01-05-21-014)

Muslims in the Forefront

Muslims have played a very significant role in the national struggle for freedom. They have been in the forefront of it. It was, after all, from their hands that the British had wrested power in India. When British Imperialism was spreading its tentacles over the country and devouring one Province after the other, the first man to realise the gravity of the danger was the lion-hearted Tipu Sultan of Mysore. He saw clearly that unless determined efforts were made in time to thwart the nefarious designs of the greedy aliens, the whole of India would ultimately be swallowed up by them. With this resolve, he unsheathed his sword and jumped into a fierce, life-and-death struggle against the British exploiters.

(Muslims in India, by Syed Abul Hasan Ali Nadwi)

The ABC of Good Behavior

-Amal Al-Sibai

The most likeable person is not the one who looks good, who is beautiful or handsome, but the one who is kind, caring, and is well behaved. Here are some important manners for kids, and grown-ups too!

A is for akhlaq, which is an Arabic word for manners and morals. Prophet Muhammad (Pbuh) had the best moral character, and he encouraged us to try to be the same.

B is for backbiting, talking badly about someone else, which we are not supposed to do. It hurts the other person's feelings.

C is for cleanliness. Always keep your body, clothes, and surroundings clean and neat.

D is dhikr, remembrance of Allah; always praise Allah and think and thank of the wonderful things in nature He has created for us.

E is eating. Say, "In the name of Allah", eat with your right hand, eat slowly, chew your food well, and do not talk with food in your mouth.

F is for forgiveness. If your friend bothers you and then say "sorry," forgive him/her and accept the apology.

G is for generosity. Share with others, feed the poor, and give in charity because whatever you give, Allah will multiply for you and give you more in return.

H is for honesty; this is one of the most important qualities, everyone trusts and respects an honest person.

I is for ilm, or knowledge. Study hard, read books, and keep learning.

J is for justice; be fair and always speak the truth.

K is for keeping a promise. If you make a promise, you must keep it.

L is for lying, and this is a sign of a hypocrite. A lie is still a lie, no matter how big or small. Even if you think telling the truth will get you in trouble, like if you broke your mother's favorite vase by accident, lying will make her angrier, and much worse, Allah will be angry with you.

M is for modesty in the way you speak and the way you dress.

N is for neighbor. Always be kind to your neighbors: offer them a box of chocolates, do not make so much noise at home so that you do not disturb them, and do not litter in the hallway by their door.

O is for obedience, you must obey Allah, the Prophet's commands, and mother and father.

P is for patience, this is a great quality and Allah even says that He loves patient people.

Q is for Quran, the Holy Book that Muslims read to learn about stories of the Prophets and to learn about Paradise and the things we must do to enter this beautiful garden.

R is for respect, especially of elder people, relatives, parents, and teachers.

S is for salam, the greeting used by Muslims and it means that you wish the other person peace. So, the next time you meet your friends or come home after school, instead of saying "Hi!" say "As-Salaamu Alaikum."

T is for temper, which we have to carefully keep under control even when angry. Prophet Muhammad never hit,

shouted, or used bad language with his friends, women, servants, or children.

U is for unity. Try to stick together and look out for others as a member of your family, class, school, and neighborhood.

V is for vanity. Nobody likes a show off. Allah loves all people equally as long as they have good manners, it does not matter whose clothes are more fashionable or who has more money.

W is for waste. Do not throw good food away, do not waste water when brushing your teeth or making wudu, and do not waste electricity.

X is the symbol that means 'wrong'. When you make a mistake, apologize, ask for forgiveness, and try not to repeat the same mistake.

Y is for yelling, a quality that good Muslims avoid.

Z is for zeal, and it brings us to the end of our list. Zeal means having energy and eagerness to do the right thing and to always try to be a better, kinder, gentler, and more cheerful person.

With all these qualities you will be a pleasure to be around! ■

(Courtesy: Saudi Gazette)

Around the World

Nottingham gets first Minaret Mosque

The central British city of Nottingham had been preparing for the inauguration of their city's first mosque with a minaret, seeing it a symbol of Islam in the old city. "I'm very proud and anxious that it opens," mosque chairman, Aurangzeb Khan, 79, of Carlton, told Nottingham Post. "We've wanted it for the last four or five years and we're really pleased with it." The new Jamia Masjid Sultania mosque in Sneinton Dale, hosted afternoon prayers for the first time on April 13, 2014. The building, costing around £1.2m, was granted planning permission by Nottingham City Council in 2011. The 47ft high (14 metre) glass fibre minaret was added at the end of February, as one of the final pieces to be added to the Jamia Masjid Sultania mosque. The minaret mosque is the first to be erected in Nottingham. Over the past 30 years, Muslims used to pray in their houses. Britain is home to a sizable Muslim minority of nearly 2.7 million. ■

French President opens Haj Exhibition in Paris

French President Francois Hollande and Saudi Deputy Foreign Minister Prince Abdul Aziz bin Abdullah opened a Haj exhibition in Paris last fortnight. King Abdul Aziz Library and the Paris-based Institute of Arab World jointly organized the event, which will run for three months. Faisal bin Muammar, adviser to King Abdullah and supervisor of the library said: "The Paris show reflects the warmth of Saudi-French relations." He said the exhibition would showcase rare artifacts that have been collected from various international museums and it would give visitors an idea about the history of Haj, the routes followed by pilgrims to reach the holy sites in Makkah in ancient times, the various rituals of Haj and the development witnessed by Makkah during the Saudi era. The first Haj Exhibition was held in London two years ago. ■

Bank of Kuwait to Convert to Islamic Banking

The Commercial Bank of Kuwait, the Gulf state's fifth largest lender by assets, said a majority of shareholders had approved a plan to convert the bank into a full fledged Islamic lender. KUNA reported. The decision does not take immediate effect – it is just a first step in a legal process involving several studies and approvals. The bank also said it had received approval to raise 120 million dinars through the sale of subordinated bonds to help in its expansion plans. ■

Arabic Calligraphy Flourishing in the West

Even non-Muslims can't help but fall madly in love with the beautiful Islamic culture and let it be part of their lives. After all, this great faith has so much enriching to offer to the world. And one such person keen to make it happen is Josh Berer, an impassioned American calligrapher whose heart and soul simply beats for Arabic calligraphy. He believes that the Arabic script, of all scripts brought into being, is, by far, the most flexible, versatile and capable of the greatest degree of creativity one can ever think of. Berer's childhood was quite different from that of his friends. Thanks to his mother who is a professor of Islamic Art History, he grew up surrounded by Islamic calligraphy and other splendid arts of Muslim world ceramics, textiles, etc. Asked about his future plans to execute, he replied that his future plan is to complete the training in Istanbul first and foremost. He is working with a group of calligraphers in America to create an organization to help spread calligraphy teaching in America, and help more people learn calligraphy. "I would like to see that organization grow and spread in future years," he said. ■

OUR REPRESENTATIVES ABROAD

Britain	:	Mr. Akram Nadwi O.C.I.S.St. Cross College Oxford Ox 1 3 TU (UK)
Dubai	:	Qari Abdul Hameed Nadwi P.O. Box No. 12525 Dubai U.A.E.
Pakistan	:	Mr. Ataullah Sector A-50, Near SAU Qrs. Karachi 31 (Pakistan)
Qatar	:	Dr. Aftab Alam Nadwi P.O. Box No. 1513 Doha, Qatar
Saudi Arabia	:	Mr. Tariq Hassan Askari P.O. Box No. 842 Madina-Munawwara (K.S.A.)
South Africa	:	Mr. M. Yahaya Sallo Nadwi P.O. Box No. 388 Vereninging, (South Africa)
U.S.A.	:	Dr. A. M. Siddiqui 98-Conklin Ave. Woodmere, New York 11598

Annual Subscription:
Rs. 120 (per copy Rs. 12) in India
\$ 30 (USA, UK, Asian Africa and European Countries)

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