



**THE FRAGRANCE
OF EAST**

Vol. XVIII No. 3


March, 2016

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

Ph. No. : 0522-2740406

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

Rs. 15/-



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

Islamic Culture

S. Abul Hasan Ali Nadwi

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

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

CONTENTS

- | | | |
|---|----------------------------------|----|
| 1- Mercy of the World | - <i>S. Abul Hasan Ali Nadwi</i> | 7 |
| 2- Kind Treatment With The
Enemies | - <i>Syed Sulaiman Nadwi</i> | 19 |
| 3- Western Propaganda Against
Islam and Our Responsibilities | - <i>S.M. Rabey Hasani Nadwi</i> | 22 |
| 4- Concept of Human Resource
Development in Islam | - <i>Syed Kazim</i> | 25 |
| 5- Social Status of Women | - <i>Kamal Omar</i> | 31 |
| 6- Human Rights in Islam | - <i>Syed Athar Husain</i> | 33 |
| 7- Maulana Abdul Bari Nadwi
Bhatkali | - <i>Obaidur Rahman Nadwi</i> | 39 |

Wisdom of Qur'an

“Pharaoh said: ‘O nobles, I do not know that you have any god besides myself. Hâmân, bake bricks out of clay and build a lofty palace for me so that I may mount up and be able to observe the god of Moses, even though I believe that Moses is a liar.’”

(Al-Qur'ân – 28:38)

By saying so Pharaoh obviously did not mean that he was their creator and the creator of the heavens and the earth. For obviously only a lunatic would make such a claim. Nor did it mean that they worshipped no other God beside Pharaoh because it is well known that the Egyptians worshipped many gods and that Pharaoh, himself, had been raised to the status of godhead in his capacity as the incarnation of Ra, the sun-god. The Qur'ân, itself, mentions that Pharaoh worshipped many gods.

Hence the word “god” used by Pharaoh for himself was not so as to claim that he was their creator and their sole object of worship. He rather used this word in the sense that he was the lord and master of Egypt where his command was executed, where he was considered to have full authority, and where people considered themselves bound to obey him, where he was the absolute sovereign whose orders were carried out, and where he was in a position to decide what was good and what was evil, and where no one else had the authority to issue any command. In this context, Pharaoh wondered what the locus standi of Moses was. ■

Pearls From the Prophet Mohammad (PBUH)

Abu Hurairah relates Allah's Messenger (peace and blessings of Allah be to him) as saying, “A strong believer is better and more loveable to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: If I had not done that, it would not have happened so and so, but say: Allah did that what He had ordained to do and your 'if' opens (the gate) for the Satan.”

(Sahih Muslim)

This hadith is very much significant in the sense that it determines the role and function of Destiny in the life of a believer. Belief in Divine Decree is a source of unflinching strength and power rather than a pretext for indolence and inactivity. It makes a Muslim a powerful person of invincible will and firm determination and strong conviction. Thus failures or so-called misfortunes of life neither dampen his spirit nor make him a pessimist. A true believer faces the hardships of life bravely and manfully with the strong hope that God would help him overcome them. And even if he fails to overcome them here in the earthly life, he would have his reward in the Hereafter.

A believer has his eyes set on the future and hand in the living present and does not waste his time in the involvement of 'ifs' and 'buts', in which the non-believers in Destiny are commonly found involved. ■

Truth

Truth prevails is an old saying and there is no doubt of its being proved true. It is said that man is a social animal. He acquires habits and practices with which he is surround. In this fast moving life morality has taken a back seat and all those habits which provide instant benefits and pleasure have been adopted for temporary gains.

Whenever humanity has distracted from an honest and rightful path Almighty has sent His messengers for reform. These messengers have come from time to time in different periods and by their preaching helped the society to adopt rightful and truthful way in their lives. The last prophet, as we believe, was Muhammad (Peace be on him) who tried his best to reform the society and make the people God fearing, truthful, honest and loyal. His contributors to the humanity is ever praiseworthy and laudable. By his own practices in life he tried to convey and convince his followers that a truthful life is the only way which may lead them to heaven and by that they can earn the pleasure of God.

Falsehood and breach of trust are inimical to faith. The Apostle of God said: "There is no place for any habit in the nature of a true Believer except falsehood and breach of faith." It denotes that Faith and the shameless habit of lying cannot coexist. A true Muslim may have any other weakness, but he can never be a habitual liar and a false-hearted and untrustworthy person. Should,

however, it will show that the reality of Islam has not yet dawned, upon him and he must care himself of the vicious habit if he is not to rest content with the state of imperfection in faith.

The prophet has said: "When a bondsman talks a lie, the Angel goes a mile away (from him) owing to the stench." He on another occasion said: "A most serious form of betrayal of faith is that you talk a lie to a brother while he believes that you are truthful in what you say."

Our Judicial System is so defective that often on the basis of affidavits, relying on their truthfulness, cases are decided. The affidavits are sworn generally on false facts. Islam warns of such practice. To hear false witness in a court of law and take a false oath are among the worst kinds of falsehood and stern warnings of punishment in the life to come have been given on them.

The holy Quran and many Hadiths (saying of the Prophet) have warned of the punishment to liars, back-biters, imposters and others so let us be cautious on this count and try to abide by the diktats of Quran and Hadiths. ■

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.

Mercy of the World

- S. Abul Hasan Ali Nadwi

"We sent thee not save as a mercy of the peoples."

The world was passing through a state of hysterics at the close of the sixth century of the Christian era. The entire human race had, it seems, taken a pledge to commit suicide. God has portrayed, in the Qur'an, the condition then obtaining in the world so graphically that no artist can draw such a true to life picture of the then situation.

"And remember Allah's favour unto you; how ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace; and (how) ye were upon the blink of an abyss of fire, and He did save you from it."

If our historians and litterateurs have not been able to preserve the heart-rending account of the pagan past, they need not be blamed for it because limitations of human language and forms of expression would not have allowed them to capture in words the dreadful situation of the then world. The shape of things was so horrible, so critical, that not the best word painter could have succeeded in its faithful depiction. How could have any historian drawn a picture of that horrible situation? Did the Age of Ignorance merely means moral corruption of the Arabs or a few other nations? Did it merely pose the

problem of idolatry, depravity and decadence or else self-indulgence, inequity and exploitation of the poor, or, criminal behaviour of the then stronger nations? Was it simply the question of the burial of innocent new-born daughters by their heartless fathers? It was all this and much more. It was as though the mother earth wanted to swallow up its entire progeny. There are hardly words to describe the terrifying conditions through which the whole world was passing in those days. Only those can understand it who had themselves lived in that horrible age.

It was thus not a problem confronting any single nation or country but the destiny of the whole human race was at stake. If any artist capable of converting a vision into eternity were to paint the portrait of a good-looking young man in a fine fettle, a soul shining through its crystal covering, and could somehow show him to be the vicegerent of God on earth who was bent on taking a leap in a lake of fire and brimstone, then he would perhaps succeed in portraying the situation thus depicted in the Qur'an: "(How) ye were upon the brink of an abyss of fire, He did save you from it." The holy Prophet has also illustrated this critical situation through a simile. He says, "The mission and guidance I have been vouchsafed to deliver to this world is like this: A man made a

bonfire and when it illuminated the surroundings, insects began to jump into it. You also want to take a leap into the fire in a like manner but I am holding you by your waists to save you from falling into the eternal fire. “

The whole problem was how to lead the caravan of humanity to its safe destination. All the social and developmental endeavours, educational and literary efforts were possible only after man had been brought back to a normal, sensible frame of mind. There is the least doubt that the greatest good the prophets have done to the humanity consists of saving it from the unknown, imminent dangers threatening to destroy it from time to time. No literature or philosophy, reformatory or constructive effort, not even the survival of man on this planet could have been possible without the merciful endeavours of the prophets of God. But, so ungrateful is man that he has announced with the flourish of trumpets, time and again, that the prophets of God had had their time, and that the world no longer needed them. Its seers and guides have repeatedly declared that the prophets had nothing new to offer, no benefits to confer on humanity. Man has, in this way, really deposed over and over again against his own right to exist in this world!

When any civilization becomes over-sophisticated it closes its eyes to the ethical precepts. Man forgets everything save the satisfaction of his desires and replaces his loving, merciful heart by a selfish and ferocious disposition. His

covetous greed takes the shape of an aching void which can never be filled in. This is the time when man becomes mad after the world and all that it stands for and, then, the Providence moves to chasten him and to give him his deserts. Poet of the East has given expression to the same truth in one of his verses:

Fever of lunacy then overtakes the kings,
Ferule of God are all, Timur and Chinghiz.

One can replace the words ‘king’ and ‘kingship’ by civilization for the insanity of civilization is nowadays much more dangerous and wider in scope than the madness or” the kings of old. A single lunatic can make a hell of the life of all the people around him, and, one can very well imagine what would happen if the whole people were to lose their heads.

During the era we speak of as the Age of Ignorance the entire human race had become so depraved, so cruel-hearted that it took pleasure in the suffering of man. This is not poetic imagery but is supported by hard facts of history; man had turned into a demon who was most enthusiastic to witness the death and suffering of his own species. He prized the spectacle of the pangs of death suffered by human beings more than the pleasure he derived from merry-making, eating and drinking.

Gladiatorial sports involving combats between men and wild beasts under the Romans displayed more vividly than any other crime against humanity, the bottomless chasm to which human nature

could sink. But this was not a depravity that had captured the imagination of a few guilty conscience. Writing about the immense popularity of these performances, Lecky says in his History of European Morals that "the magnificent circus, the gorgeous dresses of the assembled Court, the contagion of a passionate enthusiasm thrilling almost visibly through the mighty throng, the breathless silence of expectation, the wild cheers bursting simultaneously from eighty thousand tongues, and echoing to the farthest outskirts of the city, the rapid alteration of the fray, the deeds of splendid courage that were manifested were all fitted to entrance the imagination." The interest and enthusiasm that attended these games of inconceivable atrocity was so intense that special laws were found necessary, and, sometimes proved even insufficient, to check them.

Thus, the beast in man had taken hold of him during the Age of Ignorance. He had, by his deeds, furnished the proof that he had forfeited the right to live in this world, or, rather he had himself lost the very desire to remain in this world any more. Yet, his Lord and Master, the Most Compassionate and the Most Merciful had decided otherwise. He wanted to save the world and the progeny of Adam from death and destruction through a Messenger who was told that:

"And (O Muhammad) We sent thee not save as a mercy for the peoples."

It is plain as day that the entire duration of the world's existence since the

debut of the holy Prophet of Islam stems from his merciful deeds. First of all he removed the Sword of Damocles hanging over the head of humanity by giving it a new ideal to live for and a new zest and confidence to work for it. A new age of culture and civilization, arts and learning, material and spiritual progress-a new brave world-came into existence through his efforts.

The first and the foremost service that he rendered to the humanity consisted of the faith in the Oneness of God. No other creed more revolutionary, more life-giving and more profitable could have been vouchsafed to the humanity. Man had been proud and presumptuous, boastful of his creations like philosophy and poetry and the art of government; he took pride in enslaving other countries and nations; often arrogated himself even to the position of God; but he also demeaned himself by bowing his head before inanimate, lifeless objects, things of his own creation, and mountains, rivers, trees and animals; and harboured credulous beliefs and irrational fear of the demons and devils. He spent his life in the fear of the unknown and the hope from non-existent powers which could not but foster mental confusion, cowardice, doubtfulness and indecision in him. The Prophet of Islam made himself reliant, courageous, rational and undoubting by removing the fear of everything else save that of his real Master and the Lord. It was because of him that man came to recognise his Creator as the Supreme Power, the Enricher and the

Destroyer. This new discovery meant a world of change for him as it enabled him to free himself from the shackles of superstitious beliefs, irrational fears, dubiousness and misgivings. He could now see the unity of cause in the manifoldness of phenomena, was reassured of his pivotal position in the scheme of creation, became aware of his worth and dignity, in short, his acceptance of the serfdom of the One and only God made him the master of every other created being and object. It was, thus for the first time that man became aware of the exalted position allotted to him by God.

Unity of Godhead came to be recognised, thanks to the last Prophet, as the guiding principle for all the schools of thought, philosophies and creeds. Even polytheistic religions were so powerfully influenced by it that their votaries began to fight shy of their creeds and started putting up constructions to explain away their rites and observances demanding devotion to gods and demigods. The heathen belief in the worship of numerous deities began to suffer from a sense of inferiority from which it has still not recovered. This was the greatest gift bestowed on humanity by the holy Prophet.

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

themselves and condemning others to the position of serfs and chattels. It was for the first time that the world heard the revolutionary message of human equality from the Prophet of Islam.

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

The Prophet made this declaration on the occasion of his last *haj* before a congregation of one lakh and twenty-four thousand persons. His announcement put the seal on the twin principles of the Unity of God and the Unity of mankind. These are the two natural foundations for raising any edifice of peace and progress, friendship and co-operation between different peoples and nations. They create a twin relationship between human beings—that of One Lord and one father for all of them. Oneness of God is the spiritual principle of human equality just as a common lineage of the high and the low, the white and the coloured races places them on the same plane of humanity.

The world was not in a frame of mind to pay heed to the message of equality of human beings when it was first announced by the Prophet of Islam. It was then a radical call, making a clean sweep of the then social relationships and economic and political orders. So striking and revolutionary was this call that it had

sent the world into jitters. Today we find the principle of human equality enshrined in the constitutions of different countries and being proclaimed from the forum of the United Nations Organisation in the shape of the Charter of Human Rights but it was all due to the pioneering efforts of the followers of Muhammad (peace be upon him), Muslim missionaries and reformers, who made indefatigable efforts to establish a truly egalitarian Muslim society. It was this model established through their toil and tears that later on came to be accepted as the standard for human existence in this world. There was a time when numerous clans and families claimed their descent from the sun or the moon. Qur'an quotes the belief then held by the Jews and the Christians in these words: "The Jews and the Christians say: We are the children of God and those whom He loves. The Pharaohs of Egypt claimed themselves to be the incarnation of the Sun-god while India had several ruling families which arrogated themselves as the progeny of the sun or the moon. The Emperors of Iran called themselves Kasra or Chosroes which meant that Divine blood flowed in their veins. The last Iranian Emperor was known as Yazdagird owing, chiefly, to the Divine respects paid to him by his subjects.

The Chinese rulers deemed themselves to be the sons of Heaven. They believed that the Heaven was their God, who with his spouse, the goddess earth, had given birth to the human beings and

Pau Ku, the Chinese Emperor, was the first-born son of Heaven enjoying supernatural powers. The Arabs were so proud of their language that every other nation besides their own was an 'ajam or dumb to them. Likewise, the Quraysh of Mecca being extremely conscious of maintaining their superiority, claimed a position of privilege even in the performance of Haj. This was the shape of things, all over the world, when the Qur'an proclaimed that all human beings were equal.

"O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware."?

In another Surah, which is the opening chapter of the Qur'an, it was declared that:

"Praise be to Allah, Lord of the Worlds"

The third great gift and a boon to the humanity bestowed by the Prophet of Islam is the Islamic concept of human dignity. During the Age of Darkness when Islam made its appearance none was so ignoble and humiliated as man. Without any worth, he had absolutely no sense of human dignity. Oftentimes trees and animals regarded as sacred, owing to religious beliefs or traditions, enjoyed a more coveted place than man himself. Human sacrifices at the altar of deities

were a common spectacle. It was solely due to Muhammad, the Prophet (peace be upon him), that man came to appreciate the fact that human beings, the glorious creation of God, were entitled to a much more loving regard, respect and honour than any other creature. The rank accorded to man by the holy Prophet was next only to God, for God had Himself heralded the purpose of man's creation in these words of lasting beauty:-

"He it is Who created for you all that is in the earth." Man was declared as the best of creations, the ruler of the world and all that exists in it.

"Verily We have honoured the children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment."

Man had been accustomed to associate nobility with those who claimed themselves to be the progeny of gods and demigods. In order that the honour of the common man was not usurped again by the selected few, the Prophet announced:

"The whole of mankind is the family of God and he amongst His family is dearest to Him, who does good to others."

A celestial Tradition of the Prophet alludes to the deep concern of God for the welfare of human beings. It says: "God would ask (someone) on the Day of Judgement, 'I was ill but you did not pay a

visit to Me!' The man would reply: 'How could have I paid a visit to Thee? Thou art the Lord of the worlds!' But God would say, 'Do you not recollect that one of my slaves was ill? Had you gone to see him, you would have found Me by his side!' Then God would again ask, 'O Son of Adam, I asked you to feed me, but you refused it to Me.' The man would submit, 'How could have I fed Thee, Thou art the Lord of the Worlds?' But the reply of God would be, 'Do you not, remember that one of My slaves had asked you for food? Didn't you know that if you had given him food, you would have found it with Me!' God would again ask, 'O Son of Adam, I asked you water to drink but you refused it to Me!' The man would say in reply, 'O Lord, How could have I given water to Thee? Thou art the Lord of the worlds!' But the reply given by God would be, 'Do you not recollect that one of my slaves asked you for water, but you refused! Did you not know that if you had given him water, you would have found it with Me?'"

Islam preaches unalloyed and absolute unity of God and rejects every form of anthropomorphism. Still, it employs this similitude to drive home the rank and dignity of man in the eyes of God. Has any other religion or philosophical thought accorded a nobler place to human beings than that assigned Islam?

The Prophet of Islam taught that the surest way to attract blessings of God was to be kind and considerate to others.

"The Most Compassionate (God) is kind on those who are kind to others. If you

would show kindness to those who live on the earth, He who lives in the Heaven, shall shower His blessings on you.”

You can very well imagine the pitiable condition of man in the days when this powerful voice of human dignity had not been raised in the world. A mere whim of a king or an emperor could then cost the lives of a thousand men. It was then not unusual for an ambitious adventurer to put to sword the entire population of a conquered land. Alexander converted all the countries from Greece to India into a vast battlefield. Caesars played with the lives of human beings as if they were wild beasts. The two World Wars fought only recently had cost the lives of millions merely for securing markets for the industrial produce of advanced nations or to establish national or political ascendancy of certain nations over all others. Iqbal has correctly assessed the political ambitions of man in this verse.

Man is still possessed by the imperialistic lust,

What a pity! Man prowling after man as yet.

At the time when Muhammad (peace be upon him) was invested with the mantle of prophethood, a general sense of pessimism springing from the then prevalent notions of worthlessness of human nature and hopelessness of Divine succor filled the air. The ancient religions of the East and the mutilated Christianity, specially in the West, had an equal share in producing that mental

climate. The philosophy of re-birth, preached by the religions of ancient India, which assigned no place to the will and decision of man, meant that the present life was but a form of retribution for one's actions during his previous life with which the Christian dogma of Original Sin and atonement had joined hands to shake the confidence of millions, all over the world, in the responsiveness and amenability of human actions. Mankind had lost faith in the mercy of God whose eternal and immutable decree seemed to have condemned man to a pre-determined destiny without reference to his evil or virtuous behaviour. But Muhammad (peace be upon him) affirmed that man was born with a clean slate and perfect freedom of action. Man was, declared the Prophet, the author of his actions, both good and evil, and deserved reward or punishment in accordance with his own decision to shape the course of his actions. Discarding the theory of vicarious atonement, the Qur'an established once for all that every man was his own redeemer.

“And that for man shall be naught,

Save that wherefor he maketh effort,

And that his endeavour shall be presently observed.”

This was a message of salvation to man which gave him a new confidence in himself and in his ability to chart out his destiny. He applied himself with a renewed vigour, confidence and determination to

shape up his own life and brighten the future of humanity.

The Prophet of Islam also declared that sins were but temporary deviations from the right path, inherent in the nature of man, and were brought about by ignorance, mistake and the promptings of the devil or man's own sensual desires. But the innate urge of man was to regret his mistakes and seek pardon of God with a contrite heart. To be broken in spirit by a sense of the guilt and to seek the forgiveness of God showed the goodness of human nature and attracted mercy of the Lord. This gospel of hope and good tidings was a revolutionary message to the despondent humanity condemned for ever by the guilt of Original Sin and one's past misdoings. What a great change it meant in the prevailing atmosphere of gloom and depression of spirits is illustrated by the fact that the Prophet came to be known as 'Apostle of Repentance.' Repentance, he said, did not involve faint-heartedness, nor did it arise from fear of disapprobation, but was a bold and daring step of the first man, Adam, who had thus shown the nobility of his innate nature. The Prophet of Islam endued repentance with the sacredness attached to the acts of devotion to God. He preached the virtues of seeking pardon so forcefully that even the irredeemable sinners, who had lost all hope of forgiveness, resolved to turn away from the sinful ways and to begin a new life of virtue and uprightness, and many of them attained a sublimity of spirit that was envied by others.

Describing the clemency of God who is ever willing to for-give the sinners, the Qur'an employes a diction so alluringly charming that one wonders whether God loves them more who seeks His forgiveness after deviating from the path of virtue. The Quaranic verse quoted here shows how forbearing, how long-suffering and how magnanimous God is to the man who cares to turn towards Him for exoneration of his sins. Says the Qur'an:

"Say thou: O my bondmen who have committed extravagance against themselves, despair not of the mercy of Allah; verily Allah will forgive their sins altogether. Verily He! He is the forgiving, the Merciful."

Some other verses of the Qur'an exhorting the believers to acquire positive merits and to win their way to the everlasting bliss, address them in these words:

"And vie one with another for forgiveness from your Lord, and toward the Garden as wide as are the heavens and the earth, prepared for those who ward off (evil) :

"And those who spend (of that which Allah hath given them) in ease and in adversity, those who control their wrath and are forgiving toward mankind; Allah loveth the good;

"And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins-Who forgiveth sins save Allah only?-

and will not knowingly repeat (the wrong) they did.

“The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide for ever—a bountiful reward for workers !”

Among the characteristics of the true believers, enumerated in another verse, repentance takes precedence of all others.

“They are those who repent, who worship, who praise, who fast constantly, who bow down; who prostrate themselves, who command the reputable and restrain from the disreputable and who keep the ordinances of Allah: and bear thou glad tidings to the believers.”

The place of honour accorded to those who repent of their sins is illustrated by the verses of the Qur’an revealed on the occasion of the forgiveness of three companions—of the holy Prophet, who had been excluded from other followers for their failure to accompany the Prophet in the expedition of Tabuk. Before the verse alludes to the mistake of these companions being condoned by God, it mentions the Prophet and the Ansar and the Muhajirin in order that no stigma was attached to them after their mistakes had been pardoned. The Qur’an, in this way, teaches all believers, who take the companions of the Prophet as models of virtue, that no ignominy attaches to a man after a genuine change of heart. The way

these verses explain the consequences of the blotting out of the sins and elation of the repentant sinners can hardly be found in the scriptures of other religions or treatises on ethics. These verses read:

“Allah hath turned in mercy to the Prophet, and to the Muhajirin and the Ansar who followed him in the hour of hardship. After the hearts of a party of them had almost swerved aside, then turned He unto them in mercy. Lo ! He is Full of Pity, Merciful for them.

“And to the three also (did He turn in mercy) who were left behind, when the earth, vast as it is, was straitened for them, and their own souls were straitened for them till they bethought them that there is no refuge from Allah save toward Him. Then turned He unto them in mercy that they (too) might turn (repentant unto Him). Lo! Allah! He is the Relenting, the Merciful.”

Remission of sin leads us to one of the chief attributes of the Divine Being, that is, His mercy and compassion. The bounty of God’s mercy is the constant theme of the Qur’an. Says God: “My mercy embraceth all things ;” while a celestial Tradition of the Prophet tells us: Verily, My mercy overcomes My anger.” To be despaired of the God’s mercy was made a cardinal sin. Quoting Y’aqub and Ibrahim, the two great Prophets of God, the Qur’an announces: “Verily, none despaireth of the comfort of Allah except a people disbelieving” and “who despaireth of the mercy of his Lord save those who are astray?”

The misery and suffering the human race endured in the world was, according to the Jewish and Christian doctrines, but a feeble image of the never-ending agony which awaited man in the future world. The monastic orders of the Medieval Ages had taken up this - doctrine, which, in itself, was sufficiently revolting, but they had developed it with an appalling vividness and minuteness. The humanity scared by these ghastly visions and glimpses of eternal suffering, was relieved by the Prophet's emphasis on God's all-embracing mercy and the efficacy of repentance which could wipe the slate clean of even the most vicious among the castaways of society.

And now we come to yet another gift of the prophethood of Muhammad (peace be upon him) which is still more far-reaching, more beneficial to the humanity at large. This was the concept of the unity of spirit and matter, the harmony of the sacred and the mundane. He taught that the distinction made between the two was superficial and formal for every action of man, whether secular or religious, was guided by his motive or mental attitude, which, in the terminology of religion, was known as *niyat* or intention. For no religious belief is entirely divorced from the realities of human experience in its manifold practical aspects, the intention or purpose with which any act is done sets the test of its being good or bad. He did not recognise the division between the temporal and the ecclesiastical since man's desire to

propitiate God and to follow His commands permeates into every fibre of human activity, no matter whether it is the art of government or war, availing oneself of one's earthly possessions, or satisfaction of one's natural desires, or earning one's living, or leading a married life. With a noble intention every mundane act is turned into a virtuous deed and a means to attaining propinquity to God. On the contrary, no merit whatsoever attaches to acts like devotion to God or fighting in the path of God if the sincere desire to attain the will and pleasure of God were absent.

The ancient world had divided life into two compartments, religious and the secular; and the result was that a wedge had been driven between those who selected one of these as the pursuit of their lives. Oftentimes, the two groups were at logger-heads with one another, for, the 'world' and 'religion' were to them incompatible spheres of human life. Every man had to choose one of the two since nobody could be expected to travel in two boats simultaneously. The prevalent view was that the path of salvation lay not through the rough and tumble of life, but away from the social, economic and political problems of worldly pursuits. No concept of religion which bars the gates to material progress and acquisition of power, riches and fame, could be of interest to intelligent, capable and ambitious persons: the result being that a great segment of humanity had delivered itself from the rigorous discipline of asceticism which had come to be

associated with religion. By withdrawing themselves from the then virtuous pursuits, these men had prevented the great importance of morals from appearing perceptibly in public affairs. The State had revolted against the Church and made itself free from all moral obligations. This hideous schizophrenia not only divested what was called worldly from the gifts of spiritual beatitude, but also gave birth to the modern faithlessness and agnosticism of Europe which is now threatening to inundate the entire world, if only, because of its political and cultural supremacy. The present wave of crass materialism, loss of faith and moral debasement is but a direct consequence of the division between the spirit and matter invented by the old pagan civilizations.

The Prophet of Mercy, who was sent to the humanity as a warner as well as a messenger of glad tidings, converted the entire life of man into devotion to God by denying the existence of any cleavage between the spiritual and temporal spheres of human affairs. He demolished the wedge between the men of religion and those of the world and commended all of them to unite their efforts for attaining the pleasure of God and service of humanity. It was because of him that the world could see the ascetics who wore crowns on their heads and the warriors who spent their nights in devotions and prayers.

It would be difficult to conceive a more complete transformation of life than

the one brought about by the fusion of the secular and the sacred, which would require several volumes to be explained in detail. Iqbal has very succinctly versified the significance of this concept in one of his immortal poems.

On monastic order was laid the
foundation of Church,

How could mendicity contain the royalty
in its confines?

The conflict was' deep, between hermitry
and kingship,

One was triumphant, the other subdued,
Politics got rid of religion,

Helpless was the high priest.

When the world and religion parted ways,
Avarice was the Ruler, King and Vizier.

Dualism was the doom of mind and
matter,

Dualism made the civilization blind.

This is the miracle of a dweller of the
desert,

Whose warnings reflected the tidings-glad;

That the humanity's only refuge was this,

That (the mystic) Junayd unites with
Ardsher (the king) !

Yet another radical change brought about by the Prophet of Islam in the life of man was to make him conscious of the ultimate end of his life. Unaware of his goal and objective, man had his eyes fixed on profane and paltry objects. He directed his whole intelligence and labour to the acquisition of wealth or land or fame or power. Goodness having been associated with the pleasurable things, the main object of the vast majority of people was

to sublimate their conceptions of happiness and interest with the satisfaction of carnal desires, songs and colour, merrymaking, fun and amusements. Revelry of the rich and the powerful soon brought up a class of parasites whose whole business was to tickle the fancy of their patrons. But Muhammad (peace be upon him) told man that the great business of man was to exert himself and to strive to attain the perfect knowledge of God; to contemplate on His nature and attributes and to lead his wandering soul to divine propinquity through realisation of the Unlimited; to search out the Unity of the Cause of all Causes in the amazing diverse phenomena of Nature; and to seek His pleasure through being kind and just and virtuous. He told man that these were the objectives whose achievement conferred a rank on him envied by the angels of God.

Thus, the prophethood of Muhammad (peace be upon him) made a clean sweep of the existing order of things in the world. The longings and desires of man were now centred on a new objective; the love of God took possession of his being; the pleasure of God became the immortal thirst of human heart; mercy and kindness to God's creatures was recognised as the greatest virtue which became the sole object of man's endeavour. It was then, after the advent of Islam, that the leading feature of all the countries, Arabia and Iran, Syria and Egypt, Turkistan and Iraq, North Africa and Spain became the search for higher and

tender virtues, in the pursuit of which we find thousands of love-lorn souls. During this period we see innumerable men of God preaching love of God, kindness and compassion to every sentient being, merits of virtuous living, acquisition of knowledge for attaining the pleasure of God, revulsion to cruelty and indecency and the grace of humility and modesty. They taught the lesson of human dignity and brotherhood of man and made this earth a kingdom of God.

If you peep into the souls of these elevated souls, you would witness unbelievable flight of their imagination, purity of their innermost feelings and nimbleness of their perceptions. You would see how they were ever willing to put their own life at stake for others, how they made their own children and family suffer for the good of all and sundry, the way they compelled the autocratic kings and potentates to do justice to the weak and the poor and how rightfully just they were even to their enemies. Of a fact, it would have been difficult for us to believe today what a fine specimen of humanity, what a sublime soul were these men of God if the historians and biographers had not preserved a truthful record of their lives and doings.

This striking change in the manners and morals of the people was, indeed, the greatest miracle worked by the holy Prophet of Islam.

Verily, God saith in truth: "We have sent thee not save as a mercy for the peoples." ■

Kind Treatment With the Enemies

- Syed Sulaiman Nadwi

There are many practical examples of the Prophet's kind and magnanimous treatment with his enemies. Here we give only a few examples of the world's greatest preacher of Islam.

The most suitable occasion for taking revenge on his enemies was the conquest of Makkah when he entered the city as a victor and not as a vanquished and his blood thirsty enemies were standing before him, but he granted them general amnesty.

On the day of migration, Suraqah mounted a swift horse in pursuit of the Holy Prophet (peace and blessings of Allah be upon him) so that he could seize him and get the reward one hundred camels but repeated stumbling of his horse gave him a warning to desist from this evil design. He asked forgiveness and Allah's Messenger (peace and blessings of Allah be upon him) forgave him.

A Jewess put poison in the food of the Holy Prophet (peace and blessings of Allah be upon him). He felt the effect of the poison and called the Jews who made the confession of guilt; but he did not say anything. He forgave the savage who had killed Hamza, his uncle.

He forgave Hinda, the wife of Abu Sufyan who tore out the heart and liver of his (the Holy Prophet's) loving uncle.

He forgave Habbar b. Al. Aswad who had inflicted severe injury to the Prophet's loving daughter Zainab (may Allah be pleased with her).

During the Treaty of Hudaibiya, a band of sixty men descended the mount of Tanim at dawn with an intention to kill the Prophet (peace and blessings of Allah be upon him). They were arrested; but the Holy Prophet (peace and blessings of Allah be upon him) let them off.

A person intended to kill him. The companions of the Holy Prophet (peace and blessings of Allah be upon him) caught hold of him and brought him to the Holy Prophet (peace and blessings of Allah be upon him). He trembled out of fear. The Holy Prophet (peace and blessings of Allah be upon him) said to him: Do not be afraid, even if you intended to kill me, you could not do so.

The people of Ta'if hooted him through the streets listening to the call of Islam and refused to give him shelter. They pelted him with stones and blood flowed down upon his legs. The angel said to him: If he desired we cause the

mountain to fall upon them. He said: No, perhaps any believer of Allah may be born from their progeny.

Once a person asked him to invoke curse, he said: I have not been sent to curse; but I have been sent as a mercy unto the worlds. Once he was returning from the battle. He passed by a plain. The sun was hot and the people were resting under the shades of the trees. The Holy Prophet (peace and blessings of Allah be upon him) went to sleep under the shade of a tree hanging his sword to a branch. A bedouin came there and took off his sword intending to kill him (the Holy prophet). The Holy Prophet (peace and blessings of Allah be upon him) was startled to see a bedouin standing on the side of his head with an unsheathed sword in his hand. He (the bedouin) said: Tell me, who can save you now from me? He said: (It is) Allah. This Impressive reply had its effect and he put the sword back into its sheath.

The Quraish confined him (the Holy Prophet) and his family in Shi'b Abi Talib so that wheat and corn could not reach them. The children cried of hunger but the callous Quraish did not listen to their cries. As against this what was the treatment which the Holy Prophet (peace and blessings of Allah be upon him) accorded to the Quraish? Makkah used to receive corn from Yamama. Thumama b. Uthal the chief of Yamama had embraced Islam. He said to the

Quraish: By Allah, you will not get a single grain of wheat from Yamama until it is permitted by the Messenger of Allah (peace and blessings of Allah be upon him). At last the Quraish came to the Holy Prophet (peace and blessings of Allah be upon him) and requested him to ask the chief to continue the supply. He (the Holy Prophet) sent a message and its supply was restored as usual.

It must be remembered that when there is a fight between the believers and disbelievers and the latter are bent upon striking at the very root of Islam, that alliance and friendship with the infidels is prohibited which might jeopardize the interests of the Muslims or by which Islam is humiliated or the Muslims have to suffer loss or their prestige is lowered; It has been stated in 'the Holy Qur'an:

Let not the believers take unto themselves the infidels as their friends beside the believers and whosoever does that Allah has nothing to do with him—except that you guard yourself fully against them. (3 : 28)

O ye who believe chose not your father's nor your brethren nor friends if they take pleasure in disbelief. Whoso taketh them for friends, such are wrong-doers. (9 : 23)

Love for Allah and Enmity for Allah

One may question here as to why the sentiments of hatred and enmity

could not be ended? But it is contrary to the laws of nature as love and hatred, accord and discord, pleasure and anger are ingrained in the very nature of man and all the activities, struggles and endeavours in this world are due to these two sentiments of opposite nature. If the people were deprived of these sentiments there would have no activities good or bad. It is a flame or fuel which motivates a man to action. All the hustle and bustle of this world depends upon them. It is, therefore, neither proper nor possible to curb or throw out these natural instincts and

sentiments. The only rational way which has been adopted by Islam is as to how and when these sentiments would be overcome or given vent to and that one's love and hatred, friendship and enmity, pleasure and anger should not be for any selfish cause or motive or personal benefit; but it should be to help and assist the cause of truth and to seek the pleasure of Allah. It has been said in the Holy Qur'an: Say (O Muhammad, to mankind) If you love Allah, follow me; Allah will love you and forgive your sins. Allah is Forgiving, Merciful. ■

DECLARATION OF OWNERSHIP AND OTHER DETAILS FORM 4 RULE 8

Name of Paper	:	The Fragrance of East
Place of Publication	:	Lucknow
Periodicity of Publication	:	Monthly
Chief Editor	:	Shariq Alavi
Nationality	:	Indian
Address	:	C - 8 Vigyanpuri, Mahanagar, Lucknow. (U.P.)
Printer & Publisher "	:	Shahid Husain
Nationality	:	Indian
Address	:	Nadwa College Campus, Tagore Marg, Lucknow. (U.P.)
Ownership	:	Majlis Sahafat Wa-Nashriyat, Lucknow. (U.P.)

I Shahid Husain Printer/Publisher, declare that the above information is correct to the best of my knowledge and belief.

Western Propaganda Against Islam and Our Responsibilities

- S.M. Rabey Hasani Nadwi

Efforts made to draw the attention of Muslims towards their religion, culture, civilization and to remind them of their radiant past resulted in all-round awakening since the middle of the last century. Its effects were felt to great extent. It began to augur well that somebody said the next century would be the century of Islam. Accordingly when new century of Islamic calendar commenced, a hue and cry was raised that this century is the century of Islam and Muslims would lead the world sooner or latter.

LO! There is a great national awakening in such and such places; hosts of people embraced Islam. Somewhere Islamic movements have gained momentum. Some body said 21 st century is coming. It will be the era of elevation and rise of Islam.

Europe is going to be smashed. Now Muslims will take the leadership of the world. Some one looked at Turkey, some to Pakistan, some to Egypt, Libya, Saudi Arabia, and Iran. To visualize such a situation was not wrong as outward impressions and conditions appeared so. Some Islamic governments created a lot of expectations and hopes in their respective countries.

Islamic press raised voice in this regard and Islamic movements got activated. But unfortunately amongst Muslims tendency developed to earn name and fame instead of striving hard to spread their mission. It has been the second nature of Muslims to propagate the work rather than accomplishing it. They warn their enemies much before taking them on and inform them about their plans and mode of strategy. No doubt, it is a major shortcoming of Muslims.

But naturally a man publicizes his virtues and success, also expresses his grief and woes. But leaders of the community can control this psyche and urge for fame and divert it to those conditions of Muslims in which they taught the world morality and humanity and extricated nations and generations from beastly life' into human life. They took out oppressed ones from their atrocities condition. They bestowed upon slaves friendly and equal footing by extricating them from their pitiable condition. They provided women their rights and restored their dignity. They saved girls of their living burial. What to speak, of human beings, lesson of good treatment with all living beings were imparted.

Lessons of equality were demonstrated in such a way that people

were astonished and accepted virtues of this religion. Accordingly they flocked into Islam in a crowd.

Ponder over it, where such instances are found that Muslim youths conquered a territory. The inhabitants complained to the Caliph and asked that Muslims should not have attacked suddenly. First they could have extended their invitation to accept their creed. If opponents would not have dishonoured their invitation then they could have attacked. But Muslim army did not do so. It appealed to the caliph who ordered Muslim armies to withdraw from the occupied land and return. Caliph advised Muslims to invite their enemies towards Islam with sagacity and shrewdness and settle the issue amicably. Muslims quit the occupied country and obeyed the instructions. With the result that the whole country was so much impressed that they embraced Islam with pleasure.

Ponder over it, who taught that you have reward in treating well with every living being and gave glad tidings of heaven for offering water to a thirsty dog and gave the news of chastisement in the life Hereafter for killing a cat after cornering it in a room.

Ponder over it, where it is found that at the time of agonies of death advice given to worship Allah and treat slaves well.

Ponder over it, where it is found that son of a Muslim Ruler of Egypt lashed an Egyptian due to lagging behind in a horse race. The Egyptian complained to Caliph. The son of the king with his parents were summoned and Egyptian was asked to lash them. He said to the Ruler you have made human beings slaves while Almighty Allah has created them free. Ponder over it, that this event is of that time when slaves and prisoners were burnt for enjoyment of the guests in the developed countries of world and in the cradles of civilization and culture.

Where we can find such sort of example that Prophet Muhammad made the son of his ex-slave commander of a Muslim expedition. Prophet Muhammad passed away before the army set out. Prophet's successor Caliph Hazrat Abu Bakr was advised by some people that since a good number of Tribal Chiefs of Arab would participate in the expedition a senior person be asked to lead it instead of this young man. The Caliph said the Prophet's wish would be honoured. This young man should lead the expedition. Accordingly it was accepted by all and nobody raised any objection.

Islamic history is replete with such hundreds and thousands incidents. But it is unfortunate that we are not aware of these occurrences. Its is imperative that we mention such

incidents before non-Muslims also so that they may comprehend that Muslims are not cruel as they think of them.

If any Muslim commits theft, it does not mean that Islam permits stealing. If any Muslim oppresses someone, it does not mean that Muslims have been allowed to commit atrocity.

Strangely both print and electronic media present Islam in a distorted form. That is why the opponents of Islam only know that Muslims always quarrel with each other. They are involved in unholy activities and in violating the law. They are not good citizens. They are untrustworthy and disloyal.

Today whole Islamic world is confronted with various trials, oppressions and atrocities. Muslims

are being crushed everywhere. Whether it be Europe, Asia or America everywhere Muslims have to face scores of difficulties. Under these circumstances we must come forward to combat these menaces. For this we first amend our nature, build up strong character, cultivate sublime qualities and norms and create closeness with Allah. Moreover they have to lead their lives according to Islamic Shariah. Almighty Allah says: So lose not heart. Nor fail into despair for ye must gain mastery if ye are true in faith." (3:139)

We will have to carry out importunities and requisites of faith only then we will be able to restore our lost glory and achieve eminence and exaltation. ■

(Translated by : O.R. Nadwi)

Obituary

Abdus Sattar Yusuf Shaikh, an important member of All India Muslim Personal Law Board died at the age of 97 on 17 February, 2016. He served as the secretary of the Board since its inception. He was the host and convener of the Board's first convocation in Bombay now (Mumbai) and he was also the sponsor of the Board meeting last held in Mumbai. He headed various religious institutions and charitable societies.

Despite his old age and ill health he attended the seminar on "Maulana Syed Nizamuddin" held on 18 January, 2016.

In his condolence message Maulana S.M. Rabey Hasani Nadwi, president AIMPLB stated that Mr. Abdus Sattar's passing away was a great loss.

May Allah grant peace to the departed soul. Ameen!

Concept of Human Resource Development in Islam

- Syed Kazim

Human Resource Development is the process of identifying, promoting and enhancing the required talents among the available human resource. Human Resource Development includes training an individual after he is hired, providing him with opportunities to learn new skills, distributing resources that are beneficial for the employee's tasks and any other training and developmental activities. HRD is the development of people through the right means in an appropriate environment where each individual may grow to his fullest potentialities. Human resources are viewed as total knowledge, skills, creative abilities, talents and aptitudes. The main aim of HRD is to bring about an all round development of people, so that they can contribute their best to the organisation, society and nation.

IMPORTANCE OF HUMAN RESOURCE MANAGEMENT

Allah creates living beings from lifeless things, He granted life to soil and rock. In the same way, Prophet Muhammad (peace and blessings of Allah be to him) transformed rocks, soil, coal, and copper into gold and diamonds. Just consider the case of Abu Bakr, Umar, Uthman, Ali, Khalid ibn al-Walid, Uqba ibn Nafi and many others (may Allah be pleased with them all), all

of whom were brought up by the Prophet. The Prophet never allowed human faculties to remain undeveloped. He developed them and replaced weakness with marvellous competency. The Prophet eradicated countless ingrained bad habits and replaced them with laudable virtues and habits.

The Prophet had a holistic view of each individual. He took all of their mental and spiritual capacities and developed them, turning his own wretched people into paragons of virtue. His wisdom of assessing such potential is another proof of his Prophet-hood. As a result, whatever he preached was accepted immediately in his house and by his followers, for his words pertained all of their hearts. Prophet Muhammad (peace and blessings of Allah be to him) is the greatest person in human history to recognise, create and utilise human resource the most. Due to this, the movement grew exponentially in a very short span of time.

Prophet Muhammad (peace and blessings of Allah be to him) said, "People are like ores. Those who were excellent in the days of ignorance are excellent in Islam provided they acquire the knowledge and understanding of the religion ..." (Bukhari and Muslim). In the hadith the Prophet has mentioned that

people are compared to an ore. An ore is a type of rock that contains sufficient minerals with important elements, including metals that can be economically extracted from the rock. The ores are extracted from the earth through mining; they are then refined to extract the valuable elements. Similarly, man is also a being filled with a lot of skill and talent and it can be put to right use if they gain knowledge and understanding of the religion.

DEVELOPMENT OF HUMAN RESOURCE

The following are the various Human Resources which were created by the Prophet:

i. Scribes

Prophet Muhammad (peace and blessings of Allah be to him) understood the situation and the need, and then based on the situation he would take steps to recognise them, create them and then utilise them. When the Qur'an began to be revealed, the first task was to create people who could record all the revelations. He created 42 companions for the task, some of them are Abu Bakr, Umar, Usman, Ali, Zayd bin Thabit, Abdallah bin Masood, Zubair bin Al-Awm, Khaild bin Sayeed, Hanzla bin Rabee, Khaled bin Waleed, Abdallah bin Rawaha, Muhammad bin Musallamah, Abdallah bin Abdallah, Mughair ah bin Shaba, Abdallah bin Amar bin Aas, Muaawiyah, Jahm bin Al-

Ssalt, Muaequeeb bin Abi Fatimah, Abdallah bin Arqam, Thabit bin Qais bin Shamas, Huzaifa bin Yamaan, Amir bin Faheerah, Abdallah bin Abi Al- Sarh, Sayeed bin Jubair, Sharahbeel bin Hasnah and Abaan bin Sayeed.

ii. Preachers

After this task, the next most important task was to create a group of preachers who could travel to different places and preach Islam. After creating preachers, he sent groups to different places, based on the need and requirement. They are as follows:

i. The first set of people was sent to Abyssinia. The Prophet sent them not only because the Muslims were facing hardship there, but that they could spread the message of Islam to other places as well. The group comprised 12 men and four women, among them were Jafar ibn Abi Talib, Uthman bin Affan and his wife Ruqaiyah.

ii The second set of people was again sent to Abyssinia at a later stage. After the news about the good hospitality, warm welcome that the Muslims received and opportunity to spread Islam, he decided to send more people. The group comprised 83 men and 19 women (some versions say 18). This group also played a significant role in spreading Islam in Abyssinia.

iii. Later, the expedition to Al-Raji occurred directly after the Battle of

Uhud. After the battle a group of men from Adal and Al-Qarah came to the Prophet and requested him to send with them a few instructors to teach Islam to their people who had embraced Islam. The Prophet agreed to this, and promptly sent six men (some versions say 10) with them. This could easily happen as the Prophet had already created people for the task.

iv. Later, at the tragedy at the well of Maunah, Amir bin Malik came to Madinah. The Prophet asked him to embrace Islam, but he neither agreed nor refused. He asked the Prophet to send some of his companions to the people of Najd to call them to Islam and he also said that he would protect them. Then, he sent 70 men (some versions say 40).

iii. Diplomats

After this, the next task on hand was to create a group of diplomats, who could represent Islam and visit different countries and have dialogues with the respective leaders. Musab bin Umair was sent to Madinah, Jafar ibn Abi Talib and Amr ibn Umaiyah Zumairi were sent to Abyssinia, Abdullah bin Huzaifa was sent to Persia, Shuja ibn Wahab was sent to Damascus, Haatib bin Abi Balta was sent to Egypt, Ula bin Hazrami was sent to Bahrain, Amr ibn Alyaas was sent to Oman, Saeed bin Amr was sent to Yamama and Dihyah al-Kalbi was sent to Rome.

iv. Intelligence

Later when the wars began, the Prophet (peace and blessings of Allah be to him) needed intelligence to get information from the enemies. Thus, he created people who could perform the task of intelligence. Later on companions were sent as intelligence at the Battle of Badr, at the Battle of Uhud, at the battle of Ahzaab, to the Banu Qurayza tribe and during the time of conquering Makkah.

v. Negotiators

After Madinah being well established and when people started recognising it as a powerful state, various delegations started coming to Madinah to come into contract for various political, social and economic reasons. In order to effectively speak and finalise the contracts, the Prophet prepared people for negotiations and finalising the deals.

vi. Spiritual Leaders

During this course of time, the Prophet (peace and blessings of Allah be to him) also created more than 80 top class spiritual leaders and narrators, who could take the mission of Islam forward. Some of them are Salam Farsi, Abuzar Ghifari, Huzaifa bin Alyaman, Khabbab bin Arat, Saeed bin Amir, Abdullah ibn Masood, Abu Hurairah, Abdullah bin Umar, Musab bin Umair, Uthman ibn Madhun, Abu Ubaida, Salim

Mawla Abi Hudhayfah, Miqdad ibn al-Aswad, etc.

CRUCIAL AREAS OF HRD

The following are the crucial areas of Human Resource Development:

i. Youth

Prophet Muhammad (peace and blessings of Allah be to him) was an efficient leader and a visionary; he strove for developing the human resource required to carry out the mission of Islam. Through his efforts and cautious HRD process many people joined him in a very young age and later continued the mission of Islam and contributed extensively to its development for decades, namely, Ali (10 years), Abdullah bin Umar (13 years), Uqba bin Amir (14 years), Jabir bin Abdullah (15 years), Zayd bin Harisa (15 years), Abdullah bin Masood (16 years), Habbab bin Aret (16 years), Zubayr bin Awwam (16 years), Talha bin Ubaydullah (17 years), Abdurrahman bin Awf (17 years), Arkam bin Abil-Arkam (17 years), Saad bin Abi Wakkas (17 years), Asma bint Abu Bakr (17 years), Maaz bin Jabal (18 years), Musab bin Umair (18 years), Abu Musa al-Ashari (19 years), Jafer bin Abu Talib (22 years), Osman bin Huwayris, Osman bin Affan, Abu Ubayda, Abu Hurairah and Umar (25 to 31 years). Prophet Muhammad (peace and blessings of Allah be to him) motivated

the youth to struggle and strive for Islam. He once said, "On the Day of Judgment, the people who have spent their youth in worshiping Allah will be in the shade of Allah's throne" (Bukhari). He said, "Allah loves the youth who pass their youth in obedience to Him", and "Allah loves the youth who repents" (Ajluni, Kashful Khafa). He also said, "On the Day of Judgment, the feet of the person will not move until he answers five questions and one of them will be where he spent his youth" (Tirmidhi).

Due to these warm and motivational sayings of the Prophet, the young companions matured to the point of sacrificing their lives, property, and families to the path of Allah. They all were ready to sacrifice in spite of the oppression, terrible torture and hunger they received from the Makkans and their families in particular. They not only dared to leave Makkah, but when the time came they even dared to leave this world. Thus, these sayings also contributed to the development of human resource.

ii. Family Members

Prophet Muhammad (peace and blessings of Allah be to him) started the work of developing human resource from his house itself. Aisha was the wife of Prophet Muhammad. She learned religious sciences from him. She benefited from the teachings of the Prophet, day and night. Listening to his

teachings and conversations, she immediately asked and learned anything she did not understand or was curious about or did not know. Due to the spiritual enlightenment that she received from the Prophet, Aisha became the most distinguished teacher of Islamic principles. Not only reporting the Sunnah and commenting on it, at the same time she put forth the mentality of scholastic criticism on the matter of it being understood correctly.

Due to her strong memory, she rendered unequalled service to the transmission of hadith and Sunnah to the later generations. With around 2210 hadiths that she reported, she stands at the fourth position among the seven companions who have reported highest number of hadiths. The greatest female scholar, Aisha has the most distinguished place among the many representatives of Islamic scholastic mentality. Not only a transmitter of hadith, at the same time she was a commentator on the Qur'an, an expert on standard law and a preacher. She possessed deep knowledge in the fields of Arabian history, Anساب (genealogy), poetry and medicine. Just as she was certain of the hadiths she related, she evaluated the reports that reached her according to high Islamic culture and, regardless of who the transmitters were, she fully performed the duty of correcting mistakes or omissions in them.

PROVIDING OPPORTUNITIES FOR HRD

Human resource is developed by giving people opportunities and environment, to do things in which they are good at or in which they are interested in, so that they can gain experience and become more proficient in the task. When the Muslims of Madinah requested the Prophet to send a preacher for teaching them the fundamentals of Islam, the Prophet selected Musab bin Umair for this purpose. The Prophet selected Musab bin Umair because of his soft speech, which was required for the task he was assigned.

On reaching Madinah, Musab bin Umair began to perform the duty entrusted to him with all the sagacity necessary for a preacher. He went from door to door to convince the people for the message of Islam. Initially he talked to each person in terms which the person could understand, and then presented to him the message of Islam at the right moment. He recited before the people selected ayaat of the Qur'an, which had a profound effect on their minds. He treated his visitors very politely. Later, Musab bin Umair proved worthy of the confidence reposed in him. This opportunity helped Musab bin Umair to develop his skill and his overall personality as well, who later went on to become the chief negotiator of Muslims.

Maaz bin Jabal became a Muslim at the second Aqaba oath and became subject to the Prophet's close interest. After the conquest of Makkah, the Prophet (peace and blessings of Allah be to him) appointed him: his deputy. After returning from the Tabuk Campaign, he appointed him Governor of Yemen. The Prophet made necessary recommendations as to how he should govern and call people to Islam. He was bestowed with this responsibility at the age of 27 years. This responsibility at a very young age helped him to grow, develop and contribute to Islam in a great manner.

Among the companions, many people grew to great heights from their current level. Bilal from a slave to a chief secretary, Zubair from a street fighter to a brave soldier, Musab bin Umair from a soft spoken person to a chief negotiator, Hamza from a hunter to a battalion commander, Umar from an angry man to a great statesman and Ayesha from a housewife to a narrator, medical practitioner, statistician, etc. All this was the result of effective human resource development by Prophet Muhammad (peace and blessings of Allah be to him).

When the Prophet attained Prophet-hood, he was alone and after 23 years when he was delivering the final sermon, he addressed thousands of Muslims. When he died, Prophet Muhammad (peace and blessings of Allah be to him) left behind a Muslim

Arabia and dedicated companions ready to convey Islam throughout the world. He achieved this end with a handful of self-sacrificing people who previously had not heard of belief or scripture, and who had known nothing of civilised social life, world politics, good morals or self-discipline. He transformed desert tribes engaged in civil wars and unending disputes, and equipped them with belief, sincerity, knowledge, good morals, love of humanity, compassion and activism. They dedicated themselves to the divine cause and the result was an army of light. All this was possible only because of his commitment for Human Resource Development. One of the objectives of the Prophet (peace and blessings of Allah be to him) was to prepare the youth for the reconstruction of society in the light of the Qur'an and Sunnah after his death and he was very much successful in doing so.

Human Resource Development has always been on the forefront in achieving the mission of any nation, religion or tribe. The mission of Islam can only be achieved when we have capable people to take the task forward and capable people can only be created when we have a well-planned system for development of human resource. If we want to establish the law of Allah the Exalted on the face of the earth, we need to give utmost importance to human resource development. ■

Social Status of Women

- Kamal Omar

The term 'social status of women' has become too popular in our society today. Different people try to study it from different angles and they base their judgment on factors completely unrelated to the particular subject. Since the usual writers belong to the male sex their routine methods of study restrict their observation to a narrow field of the female world. We feel satisfaction when we see that our present society is more or less free from the criminal tendencies that the males, intoxicated by their physical supremacy exhibited in the form of burying alive the female children, burning the widows, preventing the divorced females from remarriage and refusing the right of inheritance to women, etc. etc..... But one should be vigilant enough to search whether the same mentality of male supremacy is still working under a new garb with 'developed' methods and 'advanced' techniques!

It was sometimes back that I was passing along a children's school and quite involuntarily I was made to slow down my pace by the small children who were standing in separate rows allotted on the basis of sex. The students were being delivered some lessons by a male teacher on the footpath near the school building. The male children were clad in pants and shirts while the girls were wearing frocks. The nature of the lessons being presented by the teacher required the students to say 'thank you'—which the males uttered without any apparent movement and the females pronounced the same with a simultaneous jerk in their body. This situation caught my imagination and made me realise that for knowing the real status of women in any human society a new type of approach is needed -simple, practical and comprehensive. In fact the real status of women in a particular

society can be easily judged on the basis of the dress and deportment that a society prescribes for its women. Some of the characteristics of the modern urban culture may be described as follows:

Unnecessary body jerks and allurements in female tone and sedateness with boldness in the male voice; 'sleeveless' for the females and full sleeves for the male; underwear for the females and full pants for the male; open chest for the females and neck-tie for the males; open belly for the females and in-going shirts for the male. The shirts worn by the males cover the whole of the back including the inter scapular region but the females are obliged to keep this area uncovered. Men's dress patronises opaque cloth whereas the female is forced to wear transparent. The modern society labels a male as improperly dressed when he is not in full suit but taunts upon its women when they want to cover their legs in a shivering night. If a male happens to repeatedly open up and adjust his coat in public he is ridiculed but the females are expected to 'drop' and then 'readjust' their dopatta or the respective portion of the sari as frequently as possible. This civilization that condemns the exhibition of male physical curves and labels this as sex-perversion provides 'artificial aids' to 'underdeveloped areas' of the female. Everyone has been made familiar with the term 'unwed mother' but one never hears about the unwed fathers! Banners with inscriptions like 'down with virginity' have been allowed within the university campus of a 'most progressive' country. The fashion world controlled by the males has a daily-change programme to create instability in the female mind. The tailors and designers are acting as accomplices. Those women who do not easily uncover are tackled in a unique way - skin-

tight and skin-coloured dress is invented to present their nakedness in a clothed condition. Woman's thinking has been poisoned. She is made to think that wearing the least is something that builds status. She is taught to hate her own body—the form of her eye-lashes and brows, the style of her walking and speech, the colour of her lips, nails and cheek are all given an artificial look. She also hates the natural trend of her hairs—if they are straight she tries to give them artificial curls and if they happen to be kinky she is busy in straightening them. She is also expected to copy the animal parts like the hump of the camel or the tail of a horse for her hair style. Disastrous dieting is enjoined upon her to 'normalise' her figure. At the same time her buttocks bulge out while she balances on half a centimeter heel creating an abnormality called Lordosis in the medical language. And the males who themselves balance on a three-inch base are busy in displaying the female nakedness through the 'respectable' trades called cabarets, fashion shows, physical culture parades, commercial advertising, nude painting and sculpture, feature films and acrobatic shows, etc., etc. The lands that specialise in the above mentioned trends are engulfed in the following horrible situation:

(i) The alarming statistics of unwed mothers, illegitimate children, broken families, suicide attempts, sex crimes, divorces, asylums for unclaimed children, homes for unwanted parents, clinics for delinquent youth and neurotic adults etc., etc;

(ii) the recent attempts by the parliamentarians of two 'highly developed' countries to legalise certain sex crimes and to replace the father by the mother as the basis of the geneology records;

(iii) the changing vocabulary that now protects indecency, immorality, vulgarity, immodesty,

rape, prostitution and exhibitionism etc., under the shields of innocent words like 'progress', 'fashion', 'art', 'culture', 'civilization', 'advancement', 'sports', 'poetry', 'progressive literature', 'feature' and 'drama' etc., etc.

This chaotic condition where a woman's personality is being molested under innumerable pretexts compels the serious minded women folk to search for some such system or life pattern as may be bold enough to protect the female integrity and guide them about their dress and social behaviour not only at home but even when they are forced by circumstances to work outside—they want a system which may neither ask them to uncover beyond decency nor compel them to become 'invisible'—a system which may provide them with such a pattern of dress and behaviour that their position remains fully safe even when they are working outdoors.

Every woman will feel immensely disappointed and pessimistic with all the man-made systems and she would get her only solace and place of protection in an approach to the Divine Law. To her utter surprise she would find that the Buddhist writings, the Vedas of the Hindus, the Avesta of the Parsees and the different versions of the Bible among the Jews and Christians are but completely silent on this most important subject! This discovery happens to be an additional proof of the tampering of these Books by human hands—nay! by male hands!

Now automatically she would confine her last ambitions and hope to the Last Divine Book which, free from all sorts of contamination and corruption presents its text in a language which is its own and the most widely read language of our age. ■

(Social Status of Women by Kamal Omar, Karachi)

Human Rights in Islam

- Syed Athar Husain

In Islam, ultimate sovereignty rests with God. He is the Creator of the universe with all the multiplicity of creation and beings, all the forces and natural phenomena operating to generate, uphold and sustain life. God is the King, the Holy, the Perfect, the Granter of security, the Guardian, the Supreme, the Most High the Creator, the Originator, the Fashioner (Q 59: 23, 24). Human beings cannot claim any rights against Him but man owes obligations and is responsible to Him. God has vested everything with its nature. Man is the highest form of creation and everything in the universe has been made subservient to Him (Q. 45: 13).

Being the highest form of Creator, Man's true position and status in the scheme of creation was revealed to him in numerous verses of the Quran and he was exhorted not to fear and not to worship anyone save God. Before the advent of Islam, a large section of mankind had given a very low place to itself. The age of science and the understanding of the forces of nature and their application to man's service had not till then dawned. Besides fear and awe of natural forces and objects, which man was too ready to propitiate, inequalities, rivalries between man and man and all the ills which self-interest breeds, were rampant in the society. The distinctions and inequalities

based on colour, caste, race, sex and creed were the order of the day. The privileged class or race had all the rights while the lowly and the down-trodden had hardly any rights except to serve the privileged class. Cleavages between man and man existed everywhere. Some of the cleavages were the result of man's pride and arrogance and his superiority over others in the matter of prowess and skill, but deep down these distinctions had been fostered by the religions he followed. He was led to believe that his was the chosen race and he refused to acknowledge that God could have provided for the spiritual welfare and guidance of other peoples living on the earth. It is the distinction of Islam alone that it preached effectively that all mankind is a brotherhood, that there is no race on earth which did not have its prophets and that all human beings have equal rights. Centuries of education and advancement and contact with Islam have eroded many a false notion but even today the idea of brotherhood is to many only an ideology to which lip service is occasionally paid.

The first step that the Prophet of Islam took to restore to man the sense of his own status and dignity in life was to announce that no man was inferior, as a human being, to any one else, except to the Being who brought him into existence,

that the forces of nature, which in one form or the other he was accustomed to propitiate, were intended to be mere handmaids to him in life; that he had the necessary talent in him to control them and never to be over owed by them and that he should pursue his life with implicit trust in the Giver of that life. Christianity, undoubtedly, has done an immense service to the cause of humanity. It promulgated the idea of Fatherhood but its concept of brotherhood of mankind was vague and half-hearted. Furthermore, it could not withstand the Caesarism of Europe which foisted on Christ the unchristian commandment, "Render unto Caesar the things which are Caesar's and unto God the things that are God's". The vision of the kingdom of God, or peace and happiness to every human being on terms of equality, was pushed to the background.

From dignity and status in the scheme of creation flow Human Rights. One of these rights in equality, both in the moral and legal sense. The entire mankind has originated from one parents and the wants, needs, desires and sentiments of men are more or less the same all over the entire globe. In a clarion voice the Quran announced:

"O ye mankind! Verily We have created you a male female and made you tribes and families that you may identify and care for each other; surely the noblest of you in the sight of Allah is the one among you most mindful of his duty.

Allah is knowing, Fully Awake:' (Q : 42 : 24).

Collecting the Quraish, the Prophet of Islam had said:

"Oh men! God has taken away from you the arrogance and pride of ancestry of heathen days. An Arab has no excellence or superiority over a non-Arab save that which is secured to him by his God-fearing and righteousness. You are all progeny of Adam and Adam himself was made of clay."

In the sight of God, he alone is superior who is more righteous; no other distinctions are recognised, no man-made or geographical frontiers stand in the way. Man should not only eschew racial hatred and notions of superiority but should also develop catholicity of view and goodwill towards all. The Quran calls upon man to remember that 'all mankind was at first one community,' that subsequently it 'stood divided' and then it should be man's endeavour to restore that unity (Q : 10 : 19; 2 : 208).

The Prophet of Islam treated mankind as the family of God: "All creatures of God are His family-he is the most beloved of God who loveth His creatures". He repeated 'Respect the ways of Allah and be affectionate to the family of Allah" and fixed the moral responsibilities on every man, "Everyone of you is a keeper unto every other, and will be accountable for the welfare of the fold."

What we call Human Rights are certain inherent unchanging and inalienable rights. They have not been conferred on man by any declaration of rights or by any constitution or codified or un-codified man-made laws of directive principles for the latter are no more than recognition of the inherent rights. The enjoyment of those rights is essential for the physical, intellectual and spiritual development of man and the society he lives in to lead him towards his ultimate goal. They represent minimal standard for human society. These rights relate to liberty, security, property and resistance of oppression. When codified, they guarantee. Inter alia, equal protection of laws, freedom of speech and expression, freedom of worship and religion, freedom of assembly and association, freedom of movement and freedom to follow any occupation, trade or business.

There has been a good deal of controversy over the meaning of the term freedom and whether the human rights are fundamental or absolute and whether they can be restricted or controlled by government in the larger interest of the State and, if so, to what extent. The fact is empirical that freedoms conflict existentially and all the rights may not always be compatible with each other. Freedom is a fundamental right but no one can approve all kinds of freedoms for everyone for all times. The right to liberty may sometimes clash with other rights and exercise of rights by one may impinge

upon the interest of others. No one can attain whatever he likes to attain unless those who attempt to impede or frustrate his activity are prevented from doing so. The latter requires curtailment of freedom of others to act in any manner they like. Man is a complex being and the world in which he lives is an even more complex affair wherein the political, the economic and the social aspects are profoundly interrelated. These and allied issues get complex and are often bogged down in a semantic quagmire. Sometimes the very concept of freedom gets confused and at other times the dispute is over differences as to what specific freedoms should be granted or curbed. It is also argued that the fundamental rights cannot be treated as unchangeable for circumstances and pre-suppositions can change necessitating display of open-mindedness to new considerations and "a receptivity to fresh and emergent interests and awareness of new horizons of knowledge" having a bearing on the issues. Rights of freedom, of free speech and assembly may be fundamental but restrictions have to be imposed on them in order to protect the State from serious injury or destruction. Consequence of exercise of human rights, as dependent upon on public good or public welfare may determine their validity. Some say that safety of the people is the Supreme Law and the rights of a government can outweigh the rights of an individual. The restrictions that the government may

impose upon them may be reasonable but they can also be arbitrary and motivated to serve the interest of a despotic government or the majority party in a democratic set-up.

Human rights are not just sentiments or amorphous ideas for in that case they will lose all efficacy and usefulness. They are based on elementary human needs as imperatives and some of the needs are minimal for sheer physical survival, health and happiness. But if they are not expressed in specific terms they will remain only abstract and unjustifiable. According to Burke the real rights of people everywhere to live in a reign of law, to be protected in their labour, their property, their inheritance to religious instruction and consolation, to equality of treatment in the undertakings of the state. In modern times the concept has been given a more concrete and universal texture. They are expressed in Charters, Constitutions, Statutes and ancient customs based on historical experience. From one point of view they confer justiciable rights on the people which can be secured through courts and from another point of view, they constitute restrictions and limitations on governmental action.

Rights whether natural or civil can be secured only in a civil social order and not in chaos or in a state of anarchy. The state is needed for their enforcement. The State must, however, be guided by certain directive principles otherwise it can

become oppressive ignoring or extirpating the fundamental rights of all or a minority section. The laws must be conceived in a liberal spirit and draw reasonable balance between individual freedom and social control. For preservation of human liberty, it is the function of the state to recognize the essential and basic rights of the individual and to allow them a free play to the extent possible. The restrictions must not be calculated to gag any individual or in a heterogeneous society to undermine the rights of any community or followers of any particular creed. Where the individual has no human status or the individual soul is not allowed a free play but is merged or lost in an impersonal mass-soul or mass soullessness, it is a negation of civilization whatever progress it may have made materially or however advanced intellectually certain members or section of the society may be.

The distinction of Islam is that it did not go merely by commonsense presuppositions or wisdom of man-made law. While it advocated rational approach and gave due importance to reason, it did not leave man to eddy about in his own fancies, conjectures, whims or intelligence, but supported and channelized it by divine guidance brought to man by a chain of divine messengers. Reason is conditioned by a number of factors-the intelligence a man possesses, the education he has received, the society in which he lives, the political and economic theories that have appealed to

him not necessarily on grounds of reasoning but also under the influence of his circumstances and the impact of massive publicity of half baked truths through various media of communication. The Quran laid down certain fundamentals which were enunciated and elaborated by the traditions of the Prophet and no law can surpass the limits fixed by them or be contradictory to them. There are thousand and one points to which man can apply his reasoning and analytical deductions in farming positive laws.

In Islam rights are not divorced from obligations. If the activities of a man are injurious to the cause of others or are hazardous to the safety of the state, his liberty has to be curtailed, suspended or curbed. If freedom of speech, press or assembly is abused to indulge in canards or to incite people to violence or sedition, the interest of the society or the State has to be protected. In a heterogeneous society composed of people of different creeds or religions the right of worship has to be exercised in a manner that it does not clash with or belittle the rights of others. Islam says there is no compulsion in religion, does not allow ridiculing deities or founders of other religions and advises its followers to come to terms with others.

If a man has to enjoy his basic or civil rights he has to believe and to discharge his obligations as well. For his own development man has to be conscious of certain truths of life and to

think and act in conformity with them. These verities are expressed in Islam in the form of a few doctrinal beliefs in the unity of God, the unity of creation, the accountability of his deeds and that everything in the universe has been created for a definite purpose in a masterly plan of creation and implies a specific message to mankind as a whole. Thus man has dual responsibility to discharge. The first is the duty one owes to God, and the second is the obligation to mankind. The former expresses itself in a process of self development, physical, intellectual and moral and the second lies in developing a social conscience and consideration for others. The two responsibilities are not independent of each other but are, in fact, two facets of one and the same attitude towards life. Every action of man assumes a spiritual significance and the distinction between good and evil, that is of being mindful of the dual responsibility, or not to be mindful of it has to be upheld in every sphere of activity-physical, intellectual, social, economic or political in order to serve the interest of unity in life and to usher happiness. As in the case of the individual the criterion of superiority of a community lies in the character of the endeavour it makes to be useful to others. The Prophet of Islam advises "in loving devotion to God, live a united life as brothers unto each others." Fear of God and one's own conscience, if it has not been sullied, warped or deadened by one's own follies,

vices and selfish interest, are sure guides.

It will appear that Article I of the Universal Declaration of Human Rights stating that all human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should "act towards one another in a spirit of brotherhood" is strictly in conformity with the principle enunciated by Islam fourteen hundred years back. The difference lies in the fact that while Islam gave it a religious sanction attracting pleasure of God and its breach. His displeasure the Declaration is a pious wish. It is gratifying to find that more and more countries are incorporating it in their national constitutions except, of course, the concept of brotherhood. This they are doing not because they share the theosophical and metaphysical belief but because of their readiness to share a commitment and the value of freedom in the life of the community and appreciation of its desirability.

Every growing importance is being given to legal and civil equality but as man has not substantially progressed in the realm of morals, politics and social organizations, formidable obstacles stills hamper progress. Equality has come to be regarded as one of the main stays of freedom but violations of human rights have not diminished either in number or seriousness. In such an event truth is the first casualty and excuses are offered to justify violence and aggression on grounds of national or social security of political

expediency.

Spectacles of wars, of violence, of gruesome poverty, of exploitation, of social hatred and discrimination and intolerance still mar the face of the earth. The United Nations has to play a more and more effective role in building up world public opinion and to take such action as may be open to it against blatant violations and the bigger powers will have to give up their game of supporting this or that regime of another country, ostensibly in the cause of establishment of peace, but in reality to extend or strengthen their sphere of influence in a global strategy. Every nation, big or small, has to make serious and conscientious efforts to prevent exploitation of the poor, gross inequality and other social evils to prevent incitement to racialism and practice of discrimination to arrest the arms race, to evolve peaceful means of settling disputes and to rid the fear of tyranny and oppression. The ideals and concomitants of freedom have to be given due value for preservation of human rights and dignity. They have to be continually emphasized as the possibility of atomic warfare has brought mankind to the brink of a precipice and catastrophe. They have to remind man that the world is God's kingdom, that He is Fully Knowing. Ever Watching and has not taken a holiday and that man is the vicegerent of God on earth and he has to play his role sincerely and seriously in a spirit of humility and devotion to God. ■

Maulana Abdul Bari Nadwi Bhatkali

- Obaidur Rahman Nadwi

Maulana Abdul Bari Nadwi Bhatkali, prominent Islamic scholar, orator, principal, Jamia Islamia Bhatkal, Karnataka Passed away on 17 February 2016 at the age of 54. His sudden death stunned everyone.

Born on 19 November in 1961. He received his basic education in Jamia Islamia Bhatkal and later on he obtained Alimiat (B.A.) and Fazilat (M.A.) degrees from Darul Uloom Nadwatul Ulama, Lucknow in 1980 and 1983 respectively. In the same year he was appointed teacher in Jamia Islamia Bhatkal. In 1984 he was appointed Imam in Jama Masjid of Bhatkal. From 1987-1990 he held the post of assistant principal and from 1998-2000 he served as vice principal and in 2000 he was promoted as principal in Jamia Islamia Bhatkal. Under his leadership Jamia scaled new heights. It made great strides in different ways. Various educational and research centres were set up in the Jamia. He was also vice president of Maulana Abul Hasan Ali Nadwi Islamic Academy. He encouraged Maulana Ilyas Nadwi, president of Maulana Abul Hasan Ali Nadwi Islamic Academy and helped him in every possible way. Almighty Allah bestowed him with different qualities. His personality was a marvellous amalgamation of a teacher, orator and administrator par excellence. He left behind him excellent imprints. He played leading rôle in the present educational and religious scenario of Bhatkal. That is why Bhatkalis held him in high esteem.

He had good relation with Maulana S.M. Rabey Hasani Nadwi. He also took

“bait” at his hands. He remained a faithful disciple of Maulana Na’wi.

A condolence meeting was held in Nadwa’s Jama Masjid on the second day of his demise. In his address Maulana S.M. Rabey Hasani Nadwi, Rector Nadwatul Ulama said Maulana Abdul Bari Nadwi possessed extraordinary good qualities and sublime norms. He was effective orator. He held audience spellbound. He lived merely 54 years but accomplished various remarkable achievements within a short span of time.

Describing his outstanding contributions, Dr. Saeedur Rahman Azami Nadwi, Principal, Darul Uloom Nadwatul Ulama stated that Maulana Abdul Bari Nadwi was not only a great educationist but an able administrator. He dedicated his entire life to the cause of the community. He gave a new impetus to the students of Jamia Islamia Bhatkal.

Conducting the proceeding of the meeting Maulana Nazrul Hafeez Nadwi Azhari, HOD Department of Arabic, Darul Uloom Nadwatul Ulama, said that Maulana Abdul Bari Nadwi was an emblem of morality. He had profound knowledge in the Quran and Ahadith. He carved a niche in the temple of fame.

Maulana is survived by his old parents, wife, a daughter and three sons. His three sons passed out from Nadwa. His funeral prayer was led by his eldest son Maulana Abdul Ahad Nadwi. May Allah adorn his grave with luminosity and refulgence and grant peace to his soul. Ameen!■

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. 150 (per copy Rs. 15) in India
\$ 35 (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.