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THE FRAGRANCE OF EAST

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Great influence on Human Race

S. Abul Hasan Ali Nadwi

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

CONTENTS

1- The Qur'anic Model of Life	S. Abul Hasan Ali Nadwi	7
2- The Arab World, Palestine and Israel	S.M. Rabey Hasani Nadwi	11
3- The Psychology of Love in Muslim Education	Ghulam Nabi Saqeb	13
4- Islamic Education A Theoretical Framework	Manzoor Ahmad	29
5- Morals and Manners in Islam	Obaidur Rahman Nadwi	35
6- Some Disturbing Thoughts	Humra Quraishi	37
7- Around the World		39

Wisdom of Qur'an

*When Our revelations are recited to them as clear evidences, the wrongdoers say to the believers, 'Which of the two groups is better placed and which one better in assembly?'.
(Surah Maryam:73)*

Commentary:

Sayyid Qutb comments: "So these are the prestigious clubs and important organizations from where the unbelievers issue their statements. Such statements as loaded with values and standards of judgment that are dear to the unbelievers of every corrupt epoch. On the other hand are the humble societies and modest associations that have nothing to show as their possessions except their faith: neither pomp nor glory, nor glittering ostentations, nothing. The two exist on the same planet, confronting each other.

"The former stands with all its gorgeous temptations grandeur, wealth, and power. It invites the people to join its ranks, not in the name of luxuries it has acquired, advantages it has gained, or closeness to men of power and authority that it has earned. But rather, in the name of a faith that it offers without dressing it with shiny apparels, bereft of every glitter, seeking strength by Allah's Power and of none else. Indeed it presents and humiliation. It possesses nothing with which it can compensate the losses of those who respond to its call, except for nearness to Allah and a wholesome reward in the Hereafter. ●

Pearls From the Prophet Muhammad (PBUH)

"It is related by Hasan Basri, on the authority of Samurah bin Jundub, that the Apostle of God said: "Every child is pledged in exchange for the animal of its Aqiqa. The animal should be sacrificed on seventh day, and the child's head should be shaved, and a name given to it."

-Abu Dawood, Tirmizi and Nissai

"Salman bin Aamir el-Zahbi relates that he heard the Apostle of God say: "With the child is Aqiqa. (Whoever is blessed with a child should have its Aqiqa performed. So, sacrifice an animal on behalf of the child and have its head shaved."

-Bukhari

Commentary:

The Aqiqa ceremony, as these narratives show, consists of two acts: the shaving of the head, and the sacrifice of the animal. There is a peculiar identity between the two acts, and these acts are among the religious practices of Millet-i-Ibrahimi. In the Haj, too, they go together and the pilgrims have their heads shaved after the Qurbani (i.e., the sacrificial offering of animals). Thus, Aqiqa, also, is a practical demonstration of our association with Hazrat Ibrahim as well as of the fact that the child, too, is a member of the Ibrahimi community. ●

Family Values and Islam

There is no harm in adopting the niceties of modern living but before adopting them one has to assess their worth and implication. Ever since materialism enveloped the Western world the domestic lives have been badly affected. Independent living sans elders of the family has become a fashion. Grown up children prefer living alone and do not wish to stay with their parents. Even though elderly parents are financially well of they need the moral, physical and also social support of the family to live comfortably.

In most of the developed countries of Europe and America the state has taken over the responsibilities of taking care of the elderly to a large extent. Liberal old age pension, establishment of Old Age Homes and special cells in Hospitals are sources

of relief to them. Unfortunately such facilities are not available in the Eastern world particularly in India.

With the population explosion, longevity of life and the shrinking financial resources the young generation has started neglecting their parents. Worried by the increasing cases of harassment to parents by their children the government of India had to enact a law in 2007* to make it obligatory on children to properly look after their parents and not create situations in which they feel neglected and uncomfortable. On the complaint of parents the state is bound to take cognizance, specially constituted Tribunals at district and state levels are to be approached to prosecute the defaulting one and

ensure punishment. (3 months imprisonment and fine upto 5000/-)

Here we are reminded of the noble instructions and guidance given to Muslims in their holy scriptures. The Holy Quran says:

“And your Lord (Sustainer) has decreed that you should worship none but Him and show kindness to parents. If one of them or both of them attain old age, say not to them a word of disrespect nor shout at them but address them in terms of honour and behave mercifully. (Surah Bani Israel verse No 23)”

Here we are also reminded of the prayer of Hazrat Ibrahim as mentioned in the holy Quran:

“Our Lord forgive me and my parents and the believers on the day when the reckoning will take place.”(13:14)

The holy Quran further

says:

“They ask you as to what and on whom to spend? Say- Whatever you spend of good must be for parents, and kindred and relatives and orphans and the poor who beg and the wayfarers. These are the proper points where o you should spend and whatever you do of good deeds, truly Allah knows it well.”(12:215)

Similarly there are many Traditions (Hadiths) i.e. sayings of the Prophet (SAW) on this issue:

A man enquired from the Prophet" What are rights of parents over their offsprings"? He replied: "Your entry into Paradise or Hell depends on your good or bad conduct towards your parents" (Ibne Majah).

S.A.

* The Maintenance and Welfare of Parents and Senior Citizens Act, 2007.

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The Qur'anic Model of Life

By the time! Man is certainly in loss. But not those who believe and do good deeds, and enjoin truth upon one another. (al-Asr 103:1-3)

The above represents one of the shortest yet most comprehensive surahs. Imam Shafi'i, who ranks among the four most distinguished Islamic scholars of all times, maintains that the Qur'an would have sufficed for the guidance of mankind if it contained only this surah. For it lays down an exhaustive code of life, not only for Muslims, but for all human beings. It represents the divine model of life.

According to the reports of the early days of Islam, whenever the Companions met and stayed together for some time, they would recite this surah before parting their ways. They regarded such a get together where this surah was recited as being full of blessing. For they believed that they would not be taken to task for so joining together when their meeting concluded with a note calling everyone to the way of Allah.

In the opening verse, time is invoked. For what follows is closely related to time. Hence time is taken as an apt witness. The same holds true for history. This short surah relates the account of man – past present and future. Only time accompanies man in all periods. All else is mortal. Even the most pious human being is mortal in that, according to the Qur'an, he has to taste death. Even the Prophet Muhammad (PBUH), the beloved of Allah and His

S. Abul Hasan Ali Nadwi

Final Messenger, was clearly told that he was a mortal human being, destined to die. Muslims were told not to abandon faith in the event of the Prophet's death or assassination. No one is to survive in this world forever. Yet time is the only witness to the past, present and future. Man's success and failure down the millennia is recorded in time. So is the account of mighty conquerors and emperors. Even the most distinguished people of the day, famous for their achievements, and the wretched masses, and people of all classes have been witnessed by time. The surah therefore opens, citing time as the witness to man's story.

The next verse contains a shocking message for man, which should alarm him instantly. It should immediately attract man's full attention. For what is said is directly relevant to the human condition. All the hurley-burley of life is dependent upon man's desire to reap some benefit. This strong urge has driven man into diverse fields, as a result of which culture, knowledge, industry, philosophy, technology and man's potentiality have registered tremendous advances. Man has been fired up all along by this inner desire to gain some advantage. Without this drive, man would not have an inclination for anything and it would put an end to all activity. All the glitter of life would fade away. Man wants some benefit and for this he devotes himself heart and soul. In the absence of this powerful motive,

there would not be any conquest or activity in any field.

The Qur'an brings home profound truths which should awaken man. It is by way of a wake-up call, to which everyone should listen, abandoning what is at hand. That man is in loss should serve as a jolt to the man who may be in slumber. The Qur'anic statement is by way of a generalization, applicable to all human beings of every time and place, and of every social and economic class. It is a striking statement.

Nonetheless, it is qualified with the observation that such men are safe against loss who believe and who do good. It thus covers both beliefs and deeds. Reference is made to man's faith and to his character, morals and actions. All other human beings are in loss.

To us an analogy, man is like a trader in ice. Ice melts soon enough. His life is like ice, perishable and ephemeral. Some may mistakenly think they will live for ever. However, the ground reality is that man is mortal. If one does not trade properly, or so to say, sell ice time, it will go to waste. If one is a stockiest of ice and wastes his time on social talk or leisure activities, his stock will yield him nothing. For the ice will melt into water in no time. This constitutes his loss. The same analogy applies to man's life. If he does not engage in good deeds, time will pass and his life will come to an end, leaving him an utter loser with nothing to his credit. One should make the most of the time granted to one. Otherwise one will end up as a loser.

The Qur'an asserts that man is in loss. This is true of the majority of mankind. They do not realize the loss incurred by them. Everything is in accordance with the laws of nature. Life

passes as time moves on. With every breath man's life span decreases. If man does not take steps to make his life meaningful and rewarding, he will not get another opportunity. To put it otherwise, if one does not invest wisely, one will cut a sorry figure running in deficit.

That man is in loss is illustrated by man's conduct. If he wastes his youth, his physical strength and his potential, he cannot achieve anything. Man is mortal. So is life ephemeral. It is therefore in man's interest to avail himself of the opportunity granted to him. Otherwise he will always lament his loss. As man is mortal, he should realize the potentials granted to him by his Lord. Unless one strikes a bargain, one cannot have real gain. If one sells diamonds to the ignorant masses, they will not be interested in one's merchandise.

Man is accordingly instructed in professing belief and doing good. Life is likened to trade in which man is the seller. At another place, the Qur'an declares that Allah has purchased the believers' souls and belongings in return for Paradise. The terms of reference are loud and clear. Man is clearly told what he is to sell and for what price. His failure to do so will result in his own loss.

Man is exhorted to profess faith and perform good deeds. This is what renders meaning and value to human life. Devoid of these, man's life is worthless. Millions of men have wasted their lives, unable to strike any bargain. Among them were kings, rulers, legislators, intellectuals, writers, poets, inventors and conquerors. They did not realize the true meaning of life. They

were not guided by their Creator's directives.

Sound belief and good deeds invest man's life with worth and dignity. This is Allah's will. As man's Creator He has instructed man in the true worth of human life. Out of His immense kindness He has spelled out what kind of life is valuable in His sight. He has promised His reward for leading life in a particular manner. Those practicing sound belief and performing good deeds are promised His reward. He does not place any value on man's mansions, luxury cars and fiefdoms. In His sight these are all worthless. He places a premium only on faith and good deeds. Allah has been kind enough to bless us with life. More importantly, He has fixed the value of life. This criterion is eternal, valid for all time and place. Many things in the universe go to waste, for no one knows their true worth. Allah has kindly informed us of the immense value of our life.

If man is characterized by faith and good deeds, he will be saved from loss. This applies to both individuals and the community as a whole. Individuals may exercise caution. However, the same message is directed at the whole of society as well. For reforming and restructuring a sound society along Islamic lines the Qur'an provides two important guidelines.

Apart from professing faith and practicing good deeds a believer should enjoin truth upon those around him. His failure in this regard will result in damage to society. Even that individual suffers, for it is his community that incurs loss. In such communities in which truth and perseverance are not enjoined, there is corruption at the collective level. Both individuals and society as a whole suffer.

The presence of pious individuals within a community is not sufficient. It is important that they exhort their family members and their children, in particular, to offer prayers, shun evil, eschew injustice and refrain from corruption. Their neglect of this duty culminates in the weakening and disintegration of the whole of society.

By professing and practicing faith and good deeds an individual may avoid loss. However, being part of a degenerate society he cannot be safe. The Qur'an therefore asks individuals to promote virtue. Their faith should inspire others. Like beacon lights they should draw others around them and radiate the glow of faith and good deeds. If other members of society do not respond to their call, even these believers will find it hard to adhere to faith. They cannot profess faith consistently, for in a corrupt ambience even the pious feel suffocated. They cannot pursue uninterruptedly the straight way. It is akin to a room without a supply of fresh air, which suffocates its inmates.

Pious individuals cannot fight against a sinful society. They are too helpless to restrain those indulging in evil. Rather, corrupt society seeks to expel pious souls. An instance in point is afforded by the Prophet Lot's community. They had fallen to abysmal depths of degeneration. The Prophet Lot (PBUH) and his family members were powerless to set them on the right track. Though these pious people were without any resources, the corrupt society of the day the prophet and his family members. It is fairly evident that an immoral society cannot reconcile itself with the presence of noble souls. I often meet friends who take pride in

telling me that they do not accept bribery, yet for this crime they are victimized in their offices. So much so that their colleagues find it hard to work with these honest people. Rather, they grow restless upon observing them. In other words, a degenerate society cannot tolerate pious individuals. The latter are tempted and threatened if they do not join hands with those who are corrupt. These noble souls insist on following the straight way, pointing to the divine directives about honesty and morality. However, those who are sinful cannot put up with them, for they do not want their consciences pricked. For this reason they seek to get rid of pious souls.

Accordingly, the Qur'an cautions that faith and good deeds on the part of an individual do not suffice. They should preach truth vigorously. Without this call to truth, society is bound to go astray, and in which case these pious individuals are unable to do any good. It is therefore, imperative that they enjoin truth and perseverance upon others. In their gatherings they should promote virtue, draw others to the way of Allah, and ask them to observe the lawful and the unlawful. The Qur'an miraculously alerts us to the dangers involved in this call. For the pious who enjoin truth and virtue are usually opposed. They should therefore be ready to make sacrifices and face losses. This naturally calls for patience. The enjoining of perseverance is, therefore, stressed in the surah. It is after all not an easy path and the pious who pursue this straight way do encounter opponents they should exercise self-restraint. This is the Islamic code of life, of which all parts are interrelated. These different parts reinforce the whole. Faith is the first and foremost in this scheme of

things.

The crucial factor is the relationship between man and his Creator. Man should realize in the depths of his heart that Allah is the Creator of the universe and its Regulator. All creation and commands rest solely with Him. He has brought the universe into being and runs it. He has not retreated after creating it. Adherents of some religions mistakenly think that there is a Creator, marked with divinity yet they refuse to see His role in the working of the universe. They do not think that His commands reign supreme. There are many Muslims even who do not maintain any link with Allah. At most, they take it as a historical truth that at some point in time Allah created the universe. Now, they believe they free to act as they like. They even ascribe deferent domains to specific deities who may reward or punish.

To begin with, we should profess sound beliefs. All the messengers and scriptures focused on imparting articles of sound faith. Faith should be present with its true spirit. One should first renew one's faith. No allowance can be made in matters of faith. Some people may well ask as to why they are taken as being in error when their conduct is right. So doing, they disregard faith altogether.

The first and foremost point is that man should acknowledge his humanness. He should take Allah as the Creator, Ruler and Master of the universe. Then he should engage in good deeds, as specified by the Shari'ah. On his own man cannot decide which act is good and which is not. Whatever is pronounced as good and bad in the Shari'ah should be followed as such, without reservation. ●

The Arab World, Palestine and Israel

S.M.Rabey Hasani Nadwi

The situations prevailing inside the Arab World are not only pathetic but also imparting a lesson to every orthodox (genuine) Muslim to think and understand deeply. Allah (SWT) says in the Holy Qur'an, "He never changes the condition of any people (Nation) until they themselves change it". It was beyond the canvass of imagination to think about the better future of the people of Arab judging apparently from their situations before the introduction of Islam. But when they embraced the message of Islam whole heartedly, even the common fellow from them meticulously performed the duty of leadership and not only that they enlarged the canvass of Islam as a religion to a greater part of this world within a short span of time, and politically, the great countries and mighty powers laid down their arms for complete treaty and the series of Islamic conquests were continued for centuries.

The way the Al-Qudus was conquered by the Arab Muslims that when the second Caliph Hazrat Umar (RA) went there along with his slave, the Christians not only handed over the keys of the Al-Qudus to him but also allowed rather offered him a place inside the church to perform Salaah. Hazrat Umar (RA) selected a place attached (annexes) to the church to perform 'salah' and so the place of Salah was named after "Mosque of Umar" and is still there.

And the Muslims in the subsequent age could not keep it safe in their custody and the Christians disowned the Muslims gaining a complete charge of it, and the Muslim were deprived of their right to own it for a period of ninety years. It was

because there were sectional disputes among them. There were some trifle matters and petty self interest and alteration for some flimsy affairs of egoism and egotism. But when Sultan Salahuddin urged them in the name of God and his message, they reunited again and marvelously reoccupied the Al-Qudus.

The conquests of the Al-Qudus twice are very lesson imparting events. The first conquest was achieved through peaceful manner because the God fearing and distinguished leader like Hazrat Umar was there and the second conquest was possible because of the sacrifice and respect for the religion and it was materialized because a pious, sincere and capable figure like Sultan Salahuddin was there.

Not to speak of the regaining or re-occupation of Al-Qudus, even some small entities working to regain it today are about to decline and perish from the surface of this world, whereas the population of the Muslim community grows many times higher than the earlier ages and having surplus resources.

But the victory or conquest in a battle is not only decided by the quantity neither by the accumulation of military powers and weapons. They are conquered only by pious and noble sentiments and planning based on true wisdom. Islam teaches us that a small group with a complete faith in God is superior to a large group without faith. Islam has recognized the criteria of "faith and piety" and it is this criterion which seems to be found in the least quantity in our politics, leadership and our wisdom and planning.

Earlier the disputes, self-interests and egotism were enumerated as the fundamental factors responsible for the weakness of the Muslim world. But today we feel pity on those rulers and leaders who are constantly under the pressure of some big powers. They are lacking in the quantity of having wisdom and religious enthusiasm in order to maintain the Islamic prestige by doing something great in the world. They bear resemblance to us only by their names, in fact they are puppets in the hands of some foreign powers and if they are not entirely governed by them they are supporters of some trifle and individual interests. Their tireless efforts are directed to fight against their own people or subjects. Their mouths speak of democracy and nationality but they kill their own people.

They proclaim publicity to wage a war against the oppression of Israel and help the oppressed people of Palestine but practically they go against it. They spend their powers to crush the people in general and unleash a ruthless torture against those educational and intellectual genuine persons who are against the policies of such government. Who is getting the benefit? Of course, the advantage is enjoyed by Israel alone and the entire world is observing closely that there is no power among the dozens of Muslims governments in the entire Ummah to take on Israel.

The leaders of the Muslim Government spend their greater parts of life in activities such as finding fault with their counterparts, criticizing their activities and trying to set minds against them to bring an unnecessary revolution. Both wealth and weapons are channelized to serve such mean purposes. At times, they deliver much fabricated and well-designed explanation in support of Palestine that if any situation arises, they will teach an unforgettable

lesson to Israel. But when such situation requires their urgent attention, they turn a deaf ear to it resorting to fulfill the formalities of passing resolution in the conferences.

Not to speak of those pro-US countries. How can they condemn or protest against the U.S. and Israel, when they themselves are strongly attached to the U.S. It is an irony of fate that the countries urging to defeat the S.S. in the war and speaking continuously against the U.S. interests are practically following the guidelines marked as US friendly and cannot provide any practical proof to attend properly to the necessities and policies of the Islamic world.

The entire Islamic world that appears to be independents is in fact not independent in true sense of the term. Every country is under the patronage of a big power and is continuously proving his faith and allegiance to it and that appears to be against the self respect prestige and the policies of the country.

The persecution of the people of Palestine is not only alarming for them, it is also, for the Heaven's sake, a first step to destabilize the entire Arab World and the responsibility to do so is singly borne by the Israelite with its planning and political schemes and it appears to be successful so far. The size of Israel moving ahead with their evil plans without being sincerely checked. The Quran rightly says, "Indeed, Allah will not change the condition of a people until they change what is in themselves."

If the leaders of the Muslim countries march forward having a complete faith in the Lord of the Worlds and keeping their mutual understanding deep and profound, there is no doubt that they will succeed because Allah (SWT) says in the holy Quran, "... And you will be superior if you are [true] believers." ●

(Translated by Md. Qamar Nasir)

The Psychology of Love in Muslim Education

Ghulam Nabi Saqeb

Introduction

The subject of 'love' is of crucial importance to education in Islam, but the inculcation of the psychology of love as a means of production and training of good Muslim men and women, has been relegated to the margins and thrown into oblivion for a long time in the history of Muslim education. As a consequence, Muslim education has become listless, monotonous, repetitive and regressive. Backwardness and stagnation have settled so deep within Muslim education that even two centuries of contact with a vigorous Western education during the colonial period have failed to bring out elements of creativity and progress in it. Originally, however, it was most dynamic and inspiring. Therefore, the original qualities of love and empathy upon which it was raised and or which it spread worldwide, need to be researched, re-discovered and re-introduced into the present-day Muslim education system in order to revive the *true Islamic* culture and revitalize the Ummah.

The present-day Western culture with its materialistic and secularist influences is known to be destructive of the relationships based on love and harmony. The impact of this upon Muslim culture and life has made it ever more urgent for Muslims to carry out such research and strengthen the foundations of love. This should be

done, firstly by examining their own education system, and then influencing education worldwide. In this essay, an attempt is made to trace how the psychology of love was originally embedded in Muslim education. It also examines the ways in which Muslim education later lost this essential feature of love and developed the psychology of awe and fear in instruction, resulting in stagnation and decline. It also looks at how the colonial regimes injected a psychology of inferiority into Muslim education and culture producing the familiar malaise of the Ummah. Finally, the essay highlights how past trends are gradually reversing and how Muslim education should be reconstructed for the future on the basis of the Islamic psychology of love.

Love—the Fitrah of Allah

Research on this subject would mean making a new attempt at studying the Fitrah of Allah, and those primordial causes emanating from His Fitrah that were built into the Creation. It would also involve explaining reasons for the expression of those gregarious instincts and urges which inhere in all creatures (but especially in human beings) and give rise to the web of human relations and lead to the growth of the primary institutions of family, community and society.

In the cosmology of Creation, the Love of Allah plays an overpowering role. Allah is most kind, most

Merciful and most Loving. He declares that He has inscribed for Himself faith; Creation did not just happen accidentally. It was a purposeful act of God's volition, a manifestation of His sublime Love and Mercy. When, out to His Love and Wisdom, Allah chose to create this Universe with all its beauties and bounties, He assigned different elements different functions, their own particular fitrah and psychology.

Love Breathed into the Soul of Man

Allah's love for Man became manifest when He fashioned Adam (and his consort, Eve) and breathed into him of His spirit, that is to say, He infused in him from His won fitrah of love which was meant to be an essential characteristic of man's psychology. About the purpose of placing this psychology in man's and woman's nature, Allah declares in the Holy Qur'an.

And among His signs is this that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your (hearts). Verily in that are Signs for those who reflect.

Allah also taught Adam he had not known, and could not have known otherwise, that is, asma' kullaha (the names of everything); Allah also taught man His Beautiful Names (al-asma al-husna) including Laws of the Universe. It was indeed the beginning of the education of man. The essential purpose of this perennial education was to help man to cultivate love, and to use knowledge in discovering and working for the implementation of Divine

purposes in creation.

The psychology of love is an innate character trait built into man's nature. In order that man is able to carry out his mission in life, he was additionally given, along with love, the gifts of rationality and the freedom to make rational and wise choices. Having so empowered Adam with love and the revealed knowledge, and having equipped him with qualities hitherto not bestowed even upon angels, He commanded the angels to bow before him, that is, to recognize his status as the vicegerent (Khalifah) of Allah. He chose for Adam and Eve jannah, or paradise, as their permanent abode where they were to remain for eternity in a state of harmony, love and peace. This special status of man, as the Khalifah, changed the entire matrix of celestial and terrestrial existence. It was a momentous, a world-shattering change.

Love Betrayed by Man

No wonder then that the creation of this new entity, Adam, and all the Divine gifts bestowed upon him, triggered a shock wave of envy in the leader of the angels who could not contain his reactions, disobeyed Allah and turned into man's arch-enemy. He begged for a respite but then used this opportunity to mislead Adam and conspired to have him and his spouse disgraced, and thrown out of their abode of eternal peace. He was able to introduce their offspring to the psychology of greed and sin, of hankering after gratification of immediate, materialistic pleasures and of ignoring the pursuit of the love of Allah. They fell into his trap and sinned.

So began the eternal trial of man, that is to say, the test of his values—the willingness to choose between good and evil, between love and hate and between truth and untruth; a test in which only the rightly-guided, sincere and steadfast, and those striving to gain Allah's love and pleasure were promised salvation.

The precedent for the forgetful man's (both Adam's and Eve's) salvation was set by Allah when His love and mercy again came into action. He graciously forgave both Adam and Eve, when using their lately received knowledge and wisdom, they repented. Allah is most Kind and Forgiving. He forgives, if He wills, every human failing; but He is also strict about one thing. He does not forgive the practice, in belief thoughts and deeds, by man of shirk or associating with Him, in His love and worship, other lesser gods. He does not permit man to render to others what is deserving to Him alone. Worship and the deepest loyalty of man, according to Islam, must therefore be owed only to Him. So, Allah took from Adam and Eve the covenant that they should worship none but Allah, and that they should live a righteous life to create conditions of goodness, harmony, justice and peace.

The journey back to paradise was arduous and slippery with the archenemy Stan playing his old tricks. Being forgetful, man was likely to go astray. Therefore, again and again, Allah bestowed His favours upon man by sending his chosen prophets and teachers to all nations and tribes to rehearse to them the Signs of Allah in order to education and purify them of

their sins and trespasses. Generation after generation of mankind failed to live up to their covenant with Allah. Instead of living according to the dictates of the psychology of love and goodness, they kept falling into the Satanic temptation, to love selfish objectives and to commit sins.

Prophet Muhammad the final Restorer of Love of Allah

To crown His love of mankind, Allah finally sent His most beloved and last Prophet, Muhammad (PBUH) as an embodiment of love and mercy, with the final revelation of the Qur'an to education and guide mankind on God-given universal norms and values, to set standards of morality and to restore the psychology of love. About sending Prophet Muhammad (PBUH) an exemplar, Allah declared:

Allah did confer a great favour on the believers when he sent among them a messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them and instructing them in Scripture and Wisdom; while before that they had been in manifest error.

Also:

We sent you not but as a mercy for all mankind.

So enormous was his prophetic mission that the Prophet of Allah, (PBUH) remained constantly engaged, all his life, in his efforts to establish a God-centered world order. He was assured of victory but he was never complacent. Even when he had established the Islamic state and society, he did not rest. He had then to defend it from enemies all around; enemies within, and enemies without;

and, no mean enemies either, but the mighty superpowers of the time: the Roman and the Sassanian empires who could have crushed the embryonic Islamic state in no time. But the Prophet defended the hard-won honour and freedom of his people and the Islamic state. This was due to his love for Allah, his love for his Umah and his love for the cause of Islam, and he did not falter in his mission.

He had to play numerous roles but above all, his role as a teacher remained paramount. He was an exemplar and a mentor par excellence. In all his dealings and relationships his conduct was exemplary. He set about civilizing and educating the pagan Arabs who belonged to a society which had accumulated over an unknown period of time the traits of al-jahiliyyah (ignorance)—barbarism and tribal and racial bigotry. They were utterly ungovernable and unruly. They had, for long, not known any psychology of love; they knew only the psychology of brutality, strife and vengeance. To civilize and discipline them was almost impossible task. It was a miracle indeed that the Prophet educated and trained them to the highest degree of nobility. With the revelation from Allah and with his own virtues of unlimited patience, love and kindness, he uprooted violence from amongst them. He infused into them the God-given psychology of love and reformed their morality to such a degree that they became the ideal models of noble men and women, the best of brothers and sisters, the like of which human history has never known. They were prepared to make every sacrifice for each other

and for the cause of Allah. About these Muslims, Allah says in the Qur'an:

Muhammad is the Messenger of Allah; and those who are with him (his companions) are hard on the unbelievers but loving (compassionate) amongst each other.

To stress the role of love as employed by the Prophet in education his companions and the founding of a God-centered system, the Islamic state, Allah affirms:

It is indeed out of Allah's love and mercy that you (O Prophet) are kind to them. If you were severe and harsh-hearted (with them), they would have turned way from around you.

Love, the Foundation of the Islamic Society of Madinah

The foundation stone of the Islamic society was laid indeed on the psychology of love when in the Holy Qur'an Allah described Muslims as brothers in faith. The noble Prophet had, even before the Hijrah (migration), initiated in Makkah the bonding of Muslims together into mu'akkah or an Islamic brotherhood. This bonding was founded on the basis of their dedication to the love of Allah and His Prophet, and to the cause of the faith of Islam. Thus Abu Bakr and 'Umar' Talha and Al-Zubair and 'Abd al-Rahman ibn 'Awf and Uthman, and other companions were formally joined together into the new bond of Islamic brotherhood sublimating their previous narrow bonds of tribe, class or region. The real test of this brotherhood, however, came after the Hijrah when the nascent Islamic society began to take shape in Madinah. The Muhajirun, the immigrant Makkans, faced

immediately on their arrival in the unaccustomed environment of Madinah, enormous economic, social, health and welfare problems. They had left their families behind, they had no source of income and no capital to start life in a different and unfamiliar economy, as Madinah was an agriculture-based economy while they had come from the trade-based Makkah economy. Therefore, they had the biggest test of their lives, the test of their steadfastness in iman (faith). But, unlike the Israelites who after migrating from Egypt with Prophet Musa (Moses,) turned back on their faith in God, in the Sinai desert, when they were faced with the problems of migration into an unfamiliar terrain, the followers of Muhammad (PBUH) i.e. the Muhajirun from Makkah, did not waver. Instead, their faith in Allah and His Prophet were equally, if not more, motivated with the psychology of love inspired by the Prophet. They left no stone unturned to accommodate and help the Muhajirun. The Ansar's sacrifices and generosity have equally been praised by Allah in the Holy Qur'an when Allah affirmed that:

The (the Ansar) gave them (the Muhajirun) preference over themselves even though they were themselves in poverty. In Madinah, the muakkah was officially legislated and solemnized between 90 men; 45 from the Muhajirun and 45 from the Ansar. And so started the society of Madinah under the leadership of the Holy Prophet, a society which has remained to be the ideal for Muslims for all time. Al-Umari in his comprehensive study of that Madinah society writes:

Islam established Madinan society on the basis of love and mutual support, as is mentioned in the hadith, "the believers, in their love, mutual kindness and close ties, are like on body; when any part complains, the whole body responds of it with wakefulness and fever." (Sahih Muslim)

Affection, compassion and keeping in touch, from the basis of the relationship between the members of the Muslim society, be they old or young, rich or poor, rulers or subjects. The teachings of Islam support the concept of spreading love in the society as mentioned in the hadith: "None of you truly believes until he wishes (loves) for his brother what he wishes (loves) for himself. (Hadith al-Bukhari and Muslim).

The Meanings and Dimensions of Love taught by the Prophet

So deep was the influence of the love taught and inculcated by the noble Prophet upon his companions and his Ummah that sages, mystics, poets and scholars have striven to imbibe it within their souls, to disseminate and explain it in words, to versify it in poetry, and to emulate it in deeds. This psychology is inculcated in the first place by having an unquestioning faith in and love for Allah. Along with the love of Allah comes the love for the Prophet. Allah enjoins the Prophet to tell the believers, "If you love Allah, then obey me, so Allah will love you." This love has an inner, spiritual dimension which evokes ikhlas (sincerity) and a deep association with Allah and the Prophet;

and an external active dimension which inspires in a Muslim a whole-hearted commitment to live earnest lives, on the model life of the Prophet, and according to the dictates of Allah's laws as enshrined in the Shari'ah, and to struggle to create the ideal Islamic society. It deepens one's relationship with Allah. It transforms one's character by working upon an individual through the heart and uplifts him from the egoistic limited self (al-nafs al-lawwamah) to a contented self with the sublimating and selfless love of Allah that is (al-nafs al-mutma'innah). The companions of the Prophet were completely transformed by such a love taught by the Prophet. All Muslims agree that the love that the Holy Prophet taught and implemented forms the essence of Islamic piety and the basis of Muslim culture and civilization. It is beyond the scope of this paper to elaborate on all aspects of that love as understood and expressed by Muslims throughout their history. Islamic literature is full of details and the depth of meaning of this love. But one thing is clear, and that is that love as taught by the Prophet of Islam (PBUH) was not to be achieved and cultivated merely by the utterance of emotionally charged chants, hymns and songs, or promoted merely by verbal expressions. It must inspire a deep emotional and spiritual commitment, a total surrender to Allah and the Prophet. But then it must be expressed in practical actions, in solving problems, in reforming and Islamising society as enjoined in the teachings of the Holy Qur'an and as exemplified by the Prophet. If society and its systems become backward,

corrupted, Godless and secular, then one cannot truly cultivate or practice the Islamic psychology of love. In fact, it should be truer to say that in a corrupt and corrupting environment, there can be no real Islam. Hence the fundamental need to re-model Muslim societies on the basis of the psychology of love as taught and practiced by the noble Prophet of Islam. This is why Muslim education must become, once again, the training ground for the promotion of that dynamic psychology.

In other religions, those driven by the desire to seek the Divine love move away from society and isolate themselves for life on hill-tops or deep in jungles, to become hermits, yogis and diviners. But in Islam, the true expression of the love of Allah and the Prophet lies in working for an among people and in taking up the challenges of the struggle (jihad) to improve and reform social conditions in order to establish a God-order where harmony, justice and peace, means of livelihood and honour are made available to all as a matter of right. Prophet Muhammad (PBUH) received the love of Allah in the form of revelation of the Qur'an in the cave of Hira, on the 'Mountain of Light'. But he did not isolate himself by building for himself a monastery 'on the mount' and by gathering around himself a coterie of monks to ritualize Divine love by merely singing hymns and holy songs. Instead, he came down to the people, launched his life-long programme of Islamisation and took up all the challenges involved in it. He and his supporters were subjected to untold cruelties and tortures. They

were forced to leave their homes, their near and dear ones and to seek refuge outside. His family was exposed to dangers and sufferings. But he could not be stopped until he had established the Islamic State and successfully raised the God-centred Islamic society where he nurtured his people into the dictates of the psychology of God's love. In the Islamic understanding, love is therefore understood to be an active, dynamic and motivating force inspiring Muslims to be up and doing. Explaining this quality of love, Muhammad Iqbal, the poet philosopher, writes,

It is a heightened state of the soul which raises man above his ordinary self, increases his powers of perception, refines his feeling, broadens his sympathies, animates his imagination, and, above all, makes a sense of his power well up from within him. This sense of power is a dynamic, outgoing urge to take hold of things and remodel them so as to make them better they are... Love beautifies, sublimates and idealizes.

Love Embedded in Muslim Education

The Holy Prophet started his educational programme in Makkah by rehearsing in public and teaching his followers the verses of the Qur'an. It was an education that touched the hearts and souls of people and revolutionized their lives. The powerful currents of the psychology of love that emanated from the personality of the Prophet were unique, magnetic and exhilarating. Therefore, young and old, men, women and children were drawn towards his love, to learn from him and to join his ranks. The Glorious Qur'an

was the textbook and the loving Prophet the teacher. Those who received it became its carriers and began to teach others. So concerned was the Prophet about the education of his people that out of his kindness, he released prisoners of war at Badr on condition that they taught his community to read and write. At Madinah, within the precincts of his Mosque, the Prophet used Al-Suffah, the hall where those among the Muhajirun who were homeless or newly arrived were housed as a school which soon attracted learners from far and wide. His followers soon grew in number and Madinah became the first centre of Islamic education.

The education that early Muslims received from the Prophet was permeated with energizing love and activism. His loving care and austere discipline, making them pious and dynamic at the same time, generated among them unprecedented powers of creativity, courage, justice and valour. It was not intellectual or philosophical understanding of Islam alone that made the simple desert folk of Arabia win the leadership of the world within such a short period. But it was that dynamic and invigorating psychology of love of the Prophet which entirely transformed the character and personalities of his people. It revolutionized their lives. About the character that these early Muslims, the Companions of the Prophet, had developed as a result of this unique education, Muhammad Abdul Rauf writes:

So it was that those early

Muslims, through that simple, natural mental process, embraced the revealed truths of an unshaken faith with warmth and vigour. It absorbed all the cells of their blood, Flesh and bones. With this supremely strong faith they crossed all the psychological barriers and erased past feelings of inferiority. Those previously poor Arab Bedouins hitherto living on the desert sands, drinking from its stale water, and eating from its insects, were awed by the glorious neighbouring empires of Persia and Byzantine. With their faith, they now felt as if they held the whole world in their hands and could shake it at will. They became so full of self-esteem and confidence that an ordinary tribesman fearlessly faced the king of Persia.

The Prophet's Love for Children and the Young

The Prophet was exceptionally kind to the young. He treated children and youth with affection. He loved to have his grandsons around him and to play with them. They used even to sit on his back when he was leading he was the prayer in the mosque and prostrating (in sajdah) and he often held them in his arms while delivering the Friday khutbah (sermon). He exhorted his companions to show love to their children. One of them, Al-Aqra ibn Habis, was rebuked by him when he told the Prophet that he had ten children but had never kissed any of them. "That shows, said the noble Prophet, "you have no mercy and tenderness at all. Those who do not show mercy to others will not have God's mercy shown on them." His young attendant, Anas ibn Malik was always treated with kindness

and affection by the Prophet. Never was there any instance of the noble Prophet ever striking a child. He disciplined the young and old with love and encouragement. His Islamic education motivated and inspired his followers to be energetic and to activate Islamic principles in every aspect of individual and social life.

The Islamic State: A Regime Based on Love

The Islamic state institutionalized love by incorporating it within the Islamic economic, political and social systems and within all its procedures and Processes. The institution of the Khilafah (the elected political authority) and the system of Shura (democratic participation and consultations) sprang from this regime of love created by the Prophet. This regime generated a truly 'open' and egalitarian society where there were no barriers between the rulers and the ruled, no bodyguards or police force to protect the rulers from their people. The khulafa' Al-Rashidun (the Rightly-guided caliphs) lived amidst and at the level of the common Muslims: in fact, they lived on less than the average income of their fellow Muslims. Their only aim was to gain the love and pleasure of Allah by defending human rights and invoking justice, by serving their people, and by protecting the weak from the greed and tyranny of the rich and the powerful. In this Islamic regime of love and brotherhood, a simple Muslim woman could question in public the khalifah (Caliph) himself, on the issue of Islamic justice and equality. None was above or outside the law.

Similarly, the Islamic economy was oriented to the ideal of *falah* (welfare) of all. The Islamic laws were based on humane and humanitarian values and aimed at the greater welfare of the greater number. Therefore, it transpires beyond any doubt that Islam created societal conditions and relationships based on love but that love had to express itself in respecting one's person, one's dignity, one's privacy and one's basic human rights, including the freedom to have independent belief, opinions and views. It also expressed itself in the creation of networks of welfare and social security institutions where care and welfare of all was guaranteed and where the officials dealt with their clients in a spirit of respect and service. It is clear then that to create a free, dynamic, upright and perfect Muslim, it is vital that Islamic education operates within a regime of love, empathy and understanding. These are the essential features of an Islamic social order.

The Islamic State Replaced by Dynastic Regimes

However, this ideal Islamic regime built upon the psychology of love changed into despotic, dynastic and dictatorial regimes, reverting to the age-old *jahiliyyah* passions of tribalism after the Rightly-guided *Khilafah* came to an end, leading to the rise of *fitnah* (infighting) and civil wars. So universalistic and ahead of its time was the revolution brought about by the noble Prophet and his immediate *khulafa'* that it could not be sustained for long by those Arab rulers who were unable to rise above their habitual, clannish and tribal loyalties. The

environment of *mu'akhah*, co-operation, consultations and love was soon shattered by the rise of despotic kingships. The religious and intellectual leaders, the guardians of the Islamic norms and institutions, and promoters of the psychology of love, were removed from their positions and prevented from playing their essential roles of being the watchdogs of the ideals and institutions based on the Qur'an and the Sunnah of the Prophet. Dynastic regimes generated a psychology of fear and oppression which spread into all aspects of Muslim life including education. The Islamic society in the Middle Ages did not differ much from the oppressive feudal kingdoms and empires of Europe and elsewhere when the Muslim Sultans mostly involved themselves in dynastic politics, neglecting their duty to establish true Islamic regimes. Despotism thwarted freedom, creativity and the spirit of adventure and discovery among the Muslim peoples. It led to a culture of despondency and decadence which then permeated Muslim education as well. In time, Muslim teachers and scholars even forgot that the essential purpose of Islamic education was to produce free, intelligent, thoughtful, well-informed and well-equipped Muslim men and women. They only worked to perpetuate the regimes of traditionalism, in the name of Islam, without promoting originality and invention. They did not train Muslims to think; they trained them only to blindly follow.

Love replaced by Fear in Muslim Education

The typical environment of a Muslim school during the Middle Ages reflected the psychology of fear, submission to authority and faithful perpetuation of the traditionally handed down forms of knowledge. Originality and independence were discouraged in education. Repetition and memorization were considered the Islamic methods of education. The image of the Muslim teacher as depicted in the historical literature on Muslim education is charged with ridicule and decadence. About the position of the traditional Muslim teacher Abdul Latif Tibawi writes: "In anecdotes, proverbs and poetry he is depicted as a person of little intelligence and less judgment, an object of caustic and pitiless ridicule, very much like the pedagogue in Greek history." One famous poet, Abu Nuwas of the Arabian Nights depicts below the school run by a teacher by the name of Hafs and how he takes pleasure in delivering corporal punishment to a lazy student:

Lo behold, Hafs in his Maktab!

Stern, sitting on a mat surrounded by slaves.

"Whip him!" he cried, "Whip the lazy boy!"

He was bared of silk and streaky garments and with a leather strap they chastised him.

"O dear master!" he cried, "I will reform".

I begged Hafs to pardon the boy

He will do will anon! was my plea.

But this was not an isolated

example. Traditional Muslim schools, by and large, employed teaching methods which forced the young pupils and even older students to obey and submit to the authority of the teachers, never to question, never to disagree, and never to be original and inventive. It would not be an exaggeration to say that even toady in all traditional Islamic madrasahs especially where memorization of the Qur'an is practiced, teachers, more often than not, resort to heavy-handed physical punishment by using the stick on their students. It is generally understood among these teachers that "spare the rod and spoil the child". They do not think that students must be taught to memorise the Holy Qur'an, the Book of Allah, by employing the psychology of love.

On the question of physical punishment in Muslim schools, one wonders that if the Prophet of Islam never struck a child, how had Muslim teachers justified corporal punishment in education for centuries and continue to practice it even today? The only explanation is that Muslim education in the Middle Ages, in spite of its achievements, had deviated from the psychology of love inculcated by the noble Prophet. It had become part and parcel of the oppressive, dynastic, feudalistic regimes which only used Islamic beliefs to strike terror and fear among the Muslim peoples in order to hold on to power. The pulpit and the madrasah were both scare-mongering, preaching only the fear of Allah while the noble Prophet had taught the love of Allah to be the best way to bring up good Muslims. In keeping with the

Sunnah of the noble Prophet, it should have been the Muslims who abolished corporal punishment from education long before the British parliament abolished it by law after World War II.

Colonial Regimes Inject Inferiority Complex Muslims

With such a medieval, traditional culture of entrenched docility, decadence and passivity, Muslim countries were soon colonized by the Europeans who in turn inculcated and intensified among them the psychology of servitude and slavery. They used their education to establish their own superiority and to inculcate a sense of inferiority and a habit of dependency among the colonized people. Hence the colonized Muslim became even further removed from the ideal-type regime of love and empathy created by the noble Prophet. A chronic dualism developed in their education and quite expectedly in their personalities. Furthermore, being elitist in its philosophy and divisive in the way it was introduced in the colonized Muslim countries, the little of the colonial education that was provide was available only to the elite class who the colonial regimes aimed to Westernise and change in language and taste in order to use them for the upkeep of the colonial administrative system. The ideal that elitist education would, in due course, filter downward, in fact ended up in reverse. It created a social stratification where the educated emerged to be a class apart, the so-called gentlemen who were keen to keep their distance from the masses instead of mixing with them and improving their lot. Hence the sociology

of colonial education was directly opposed to the Islamic sociology of education. Instead of uniting Muslim people on the basis of common bonds of Islam, it divided them in classes and ranks. In the long run, it produced class differences which coincided with differences of taste and ideologies. The modern educated and the traditionally educated classes became poles apart. So harmful has this dualism been that the integration of education and fostering a common understanding and commitment has proved to be problematic in all Muslim countries even after their independence. However, in spite of its divisive impact the Western education did open up new avenues for development of thought and action in various fields of life and in various sciences where the Muslim intellectuals had failed for a long time because of their obsession with traditionalism.

So, it is clearly evident from the above reference to history that the beloved Ummah of Muhammad (PBUH) had, for centuries, been treated by the Muslim rulers without the psychology of love. The pseudo-khulafa' (caliphs), the Sultans, the Viziers, the Pashas and the Nawabs had failed to their Muslim subjects towards challenges and innovations in various socio-economic areas. For example, to study sciences or make scientific inventions had become a taboo for Muslims because nobody was interested in educating them for such "un-Islamic" pursuits! Instead, Muslims in all parts of the Islamic world were mixed with and in some cases

held sway over the true Islamic norms. The learned Muslim scholars, the 'Ulama', and the Sufi Shaikhs became a part of this medieval Muslim culture. They did their best, under the circumstances, and in medieval Muslim culture. They did their best, under the circumstances, and in their own ways, to keep the torch of Islam alight and for inculcating the love of Allah and the Prophet among the masses. But gradually that love had changed into passive rituals practiced at graves and tombs rather than investigation and research in laboratories and libraries or making adventure and inventions. The popular expression of learning among the 'Ulama' appeared to be their passion for sectarian debates and juridical disputations. As a result, the Ummah became accustomed to mistaking medieval practices for the ideal Islamic normative culture. Medieval, feudalistic and tradition-bound mental states had become fossilized as Islamic orthodoxy. From that state of their arrested and humiliated by foreigners. The fact is that Muslim education had for centuries been the victim of neglect. Prophet Muhammad (PBUH) raised an Ummah of God-trusting, free, upright, enlightened and energetic Muslims, but his beloved Ummah had been enslaved, made to appear unintelligent, pauperized and stigmatized, initially by his own followers. Hence their deep-rooted backwardness and hence their malaise.

Reversing the Trend

Today, however, there is a fast growing urge among the younger generations of Muslims to understand

the factors and forces that have been responsible for their stagnation and decadence. They want to recapture the will, and to learn the principles for the creation of the ideal Islamic regime based on the psychology of love. They aspire to restore the ideal Islamic norms within the prevailing Muslim cultures and to eradicate historically entrenched un-Islamic practices. For this reconstruction, Muslim education has to be revamped had revitalized with love in the Islamic sense. Only that kind of education will rid Muslims of the backwardness inherited from their own traditional cultures and the mentality of slavery and dependency later implanted by the European education. Young Muslims have to be educated and practically trained in ideal Islamic values so that they begin to live and think in Islamic terms and not merely be emotionally attached to it. They should then blend their scientific knowledge, discovered or learned from the West, with the Islamic faith and its psychology of love. In this future reconstruction of Islamic education, in blending the Revealed and Acquired sciences, Muhammad Iqbal's advice is again worth quoting:

Intellect uninspired by love, and Science uncontrolled by faith in ethical principles—which Intellect alone cannot provide—have given *Europe* and *America* a ruthless economic system, an unjust social order, a bitter conflict amongst groups and classes, a craze for armaments and a perpetual threat of impending wars. All these things have made modern life full of hurry, strain, frustration and an incapacity, or distaste, for the quiet

enjoyment of the genuine fruits of culture.

Intellect, divorced from love, is a rebel (like Satan) while Intellect, wedded to Love, has divine attributes. A Muslim should try to convert such knowledge, which is based on senses and is the source of limitless power, to Islam... In other words, if the power of knowledge is inspired by religion, it is the greatest blessing for mankind... It is this love, this intuitive perception by the heart, which gives meaning to life and makes the Intellect a source of blessing for mankind.

How to re-invest the Psychology of Love in Muslim Education

(i) Universalise Primary Education among Children of the Ummah

In the glorious period of Islamic history, most children of the Ummah imbibed the Islamic faith through their education of the Qur'an and Hadith and other skills. Primary Islamic education was universalized. Homes, shops, libraries, factories, mosques, and even street corners turned into kuttabs (elementary schools) and children were given basic education in the Islamic faith apart from learning to read, write and count. In those times, Muslims excelled in spreading literacy among all sections of their people. Today, unfortunately most of them remain without even basic literacy. Unless this sad state of affairs is seriously redressed, unless basic education is made available to all the children of the Ummah, it cannot hope to come out of its backwardness. Of course, it is possible, with concerted effort, within

the first decade or two of the next century, to universalize basic primary education among the Ummah at large. Let us remember our noble Prophet's Sunnah at Badr and other times, how keen he was for the education of his Ummah. Let the learned and the educated who profess to love Allah and His Prophet show this love by doing what the prisoners of Badr did, in spreading basic education. The problem of the eradication of illiteracy from among the Muslim Ummah must become a Muslim priority in the first two decades of the coming century if the Ummah has to come out of its backwardness.

(ii) Create the Islamic Vision of Compassion in Muslim Schools

Muslim education, requires fundamental changes in its aims, organization, curriculum, methods of instruction and the roles of teachers to reconstruct a new system based on the above Islamic concepts and objectives. In this connection, the recommendations of the 1977 First World Conference on Muslim Education and its six follow-up conferences remain a source of on-going impetus and guidance. There is a need for Muslim schools have to become centres for the creation of young men and women with Islamic faith, love, and qualities of excellence. Without a clear vision no school can accomplish tangible results. The administrative system of Muslim schools ought to be based on the Islamic concepts of democratic participation where *shura* (consultation and partnership) as well

as sharing of responsibilities becomes the rule. Educators and school administrators should be appointed to schools especially for the maturity of their personalities, their love for children, their knowledge of the Islamic traditions and their dedication to their profession. Then they must be trained in administrative leadership and public relations skills. The traditional *maktab*, *madrasah* and *pondok* schools must also abandon their isolation and take on board all aspects and all types of Muslim education. They must also train their students for a whole range of careers available in the present-day Muslim society, and a variety of roles in it. They must not remain restricted to training old-styled teachers of Islam and the imams. The imams of today must be well-informed, widely educated and skilled in their duties.

(iii) *Networking and Serving the Community*

Muslim schools should closely interact with their communities and provide services and guidance to parents and people in the neighbourhood. They should cooperate and have close relations with other institutions in their localities, especially with the mosques, so that the mosque and the school become mutually dependent for the educational, moral and spiritual welfare of the young. The Muslim youth must be educated to understand the nature of Muslim problems and how to solve them.

(iv) *Pragmatic and Practical Curricula*

School curricula should reflect the principles of comprehensiveness, continuity, integration and pragmatism.

Today it is most important for the Muslim young to be taught sciences and especially IT so that they grow up to be active and dynamic in solving their individual, family, community and societal problems. Similarly, they must be trained to take part in extra-curricular activities including service to the community, visits to local historical and geographical sites as well as to Islamic centres, Muslim organizations like hospitals, orphanages, charity centres such as Baitul Mal and Awqaf organizations. Education within the curricula and extra-curricular programmes. Similarly, Muslim youth must be trained in selective sports so that they may compete at international level and establish their leadership.

(v) *Effective Teaching*

Teaching should be based on the psychology of love as children learn more of love than fear. It should be activity-based and children should be involved in the actualization of the concepts, principles and theories learnt in the classroom. Challenges should be set for students who should be trained in problem-solving. Exploring and inventing. Students should be encouraged to produce works that are original and a result of their own efforts. Dictation and memorization should be used only to supplement practical knowledge.

(vi) *Enlightened and Committed Teachers*

The position of teachers as role models, as murabbits, is an extremely important factor in character training and the young especially at a very early age. Therefore, teachers should be selected for their character,

personalities and commitment to education. They should then be trained with care and concern.

(vii) *Islamic Inputs into Global Educational Problems*

Education at the global level is not all that rosy. There are serious breakdowns and crises in education even in the industrialized, rich countries of the West. The prevalent materialistic, permissive and secular lifestyle's ill effects are more clearly visible in the Western countries but have gradually also penetrated within the Islamic world, and have generated a whole host of anomie, angst, addictions, variety of psychological phobias and obsessions, drug and sex-related crimes and diseases which in turn have taken a heavy toll on the healthy growth and morality of the young and on families. Schools and children are severely at risk. Then there are ethnic, gender, class and caste-based biases, prejudices, stereotypes and injustices which manifest themselves in schools through their hidden curricula as well as in textbooks. Muslim educationalists have to get themselves seriously involved into all these and other problem areas, and offer alternative concepts, models and institutions through research and practical conduct, for example, by the setting up and working of model Muslim schools with disciplined and morally sound students, and a healthy, and peaceful environment. Here there is a challenge i.e. the task of putting in action the Islamic psychology of love in education. Islam offers some solutions to such crises, and it is the duty of Muslim scholars to carry out research,

formulate solutions and offer guidance for the evolution of a compassionate, empathetic and convivial brand of Islamic education to replace the current competitive, divisive and hierarchical systems.

(viii) *The Future*

Of course, these are serious matters, and Muslim governments and societies must be made aware of their responsibilities towards them if the future generations of Muslims have to be educated to be free, self-respecting, cultured good Muslims and good human beings. This is important, particularly if they have to be cleansed of the traces of their medieval backwardness and the culture of slavery and servitude generated during the colonial period. Today, more than ever before, there is a need that Muslims should re-equip themselves with that psychology of love which has been revealed in the Holy Qur'an and inculcated by Prophet Muhammad (PBUH) with affection and care. Muslims have a duty to reinvigorate the humanitarian urges that are built into the Islamic world-view and bring them back into public relations and socio-political systems which have been torn apart by exploitative secularism, commercialism and materialism. Islam has historically given rise to a simple, universalistic culture based on the God-given psychology of love.

Humanity at large is currently suffering from the tyrannies of an inhuman, secular and materialistic culture. It badly needs to learn from Islam the psychology of love that was initially embedded within the Muslim institutions and systems. Hence the

need to restore in Muslim education that psychology of love and to make it dynamic once again with reforms. Such a reformed Muslim education may then offer itself as a model of the 'confluent' type of education so strongly put forward by prominent curricular designers in the US in the 1960s and 1970s such as Carl Rogers, Abraham Maslow and others. It may lead to the restoration of harmony and originality in the fast-growing loveless social environments produced globally by an exploitative and secularist culture of consumerism. Advocates of this type education argue:

Confluent education stresses participation; it emphasizes power sharing negotiations; and joint responsibility. It is essentially non-authoritarian. It also stresses the whole person and the integration of thinking, feeling and acting. It centres on the relevance of subject matter in the light of students' basic needs and lives. Throughout the curriculum, students are confronted with situations that make them realize that the development of self is a legitimate objective of learning.

This model of curriculum is further related to and augmented by the 'transcendence' orientation which aims to include elements of intuition and spirituality in the cognitive, affective and psychomotor domains of learning to make education a comprehensive system. In this comprehensive view of education, Philip Phenix stresses, "reality is experienced as a single interconnected whole such that a complete description of any entity would require the comprehension of every other entity. Now this conception

of education in the West comes close enough to the Islamic aims of education as enunciated in the 1977 First World Conference on Muslim Education which state:

Education should aim at the balanced growth of the total personality of man through the training of Man's spirit, intellect, the rational self, feelings and bodily senses. Education should therefore cater for the growth of man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all these aspects towards goodness and the attainment of perfection.

Therefore, Islamic education has relevance to the problems of modern system of education and could offer guidance in areas of humanitarian and spiritual uplift. Muslim scholars and educationists ought to be able, through research and globalization of Islam, to discover areas of universal concern and problems, and contribute to the evolution of a world-wide climate of psychology of love as taught in the Qur'an and inculcated by Prophet Muhammad (PBUH). This psychology of love should form the basis of global co-operation and international cultural borrowings. ●

Islam lays great stress on cultivating

A Notice

**Internet facilities are available in the department of Darul Qaza Wal Ifta, a Unit of Darul Uloom Nadwatul Ulama, Lucknow. Aspirants may send their religious queries through E-mail:
daruliftanadwa@gmail.com**

Islamic Education A Theoretical Framework

Manzoor Ahmad*

What is education?

Education may be defined as an attempt on the part of individuals and society to transmit to the succeeding generations their accumulated store of the knowledge of arts, values, customs and their ideals of life as a whole as well their experiences in various fields which should help the younger generation in carrying on their activities of life effectively and successfully. This planned transmission enables the new generation to acquire and assimilate, within a short span of time, the fruits of learning of thousands of years of its predecessors. This generation also enriches these accumulated treasures of knowledge with its own experiences.

In this process, slowly and gradually, this accumulated knowledge becomes very large, too large for the human mind. Therefore, in order to stimulate fast development of the younger generation, a careful selection of the knowledge and experience is made. This brings us to the problem of a constant re-examination of scope and methodology of education. However, this re-examination has to be done by the community with a correct perception of its history,

traditions, its cultural and spiritual legacies and its value system as well as a clear understanding of the present and future needs of the society.

Education is, therefore, an investment in the development of a total human personality. It is also an effective instrument of social, economic and political change. It supplies the required trained manpower to the community to run its professions, services and economy. If correctly applied, it may also help in creation of a just society and an accelerated development of the younger generation in intellectual, spiritual, cultural and aesthetic fields. History provides many examples where a small community has used its superior education as a means to ensure for itself a position much higher than what its numerical strength would have otherwise given it.

(b) Education System and Society

No education system operates in a vacuum; it works in a given social, political and ethical milieu. In 1957 the presidents of all the U.S. Universities met at Harvard to devise an educational system absolutely compatible with their system of government. The basic assumption of the participants was:

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that democracy, as practiced in the U.S., provided solution to all the needs of their society. They decided to divide all studies in three categories –Humanities, Social Sciences and Natural Sciences – and recommended that every undergraduate should take at least one course from each of the three categories in order to develop himself or herself into all-round democratic personality. Similarly, the socialist block countries have devised their own educational system with an eye to keeping it absolutely compatible with their social and political system. This system also attempts to produce what Claus Mehnert has elaborately described as "The Soviet Man."

Both, the Western and the socialist systems of Education have, in this way, tried to produce citizens fully compatible with their value systems and social and political consciousness. They do not allow anyone to disturb their scheme of things in this field. So strong are the constraints placed by the socio-political establishment both in the East and the West that Bertrand Russell was forced to comment that if Christ came and tried to teach his gospel now, he would be restrained from doing so.

(c) Absence of Moral Contents in the Western and Socialist Models

In the value system of neither the East nor the west do divinity and religion occupy a place of any serious study. The need to satisfy a person's spiritual craving is

not felt. This is, in fact a negation of an important field of human thoughts and activities. An educational system which overlooks or negates the spiritual cravings of the individual by cutting him from his religious mooring does make a man or a society rootless. It may produce excellent engineers, competent doctors and learned philosophers but it would fail to imbibe in the younger generation righteous and ethical sensibility without which the other capabilities are not of much avail, Even enlightened Western thinkers realize this weakness of their system. Mr.M.V.C. Jaffreys says in his Aims of Education, "It stands to reason that if education is supremely concerned with the quality of people, it needs the inspiration of some vision of what human beings ought to be; some notion of what is a good kind of person. This is a moral and spiritual quality and one to which it is very difficult to get a clear and united answer in these days of confused and disintegrating when thoughtlessly introduced to our society poses a threat not only to the Muslim value system but also to the future civilization itself.

(d) Islamic View of Education – Its Distinctive Features

The education system for the Muslims also has to operate in their special religious, spiritual, social and political milieu. The value system of Islam has created some fundamental differences between

Islamic and the modern education system – both of the West and the East.

The first and the foremost difference between the Islamic system of education and the modern system lies in their attitude towards life itself. While the former does not regard this life as an end in itself but also as a means to the attainment of spiritual goals hereafter, the latter considers this life and its happiness as its final aim. It concerns itself solely and entirely with material well-being on this side of the grave.

Unlike the West, there is no segregation between the religious and secular or temporal education in the Islamic system. This segregation in the West is a curious product of the historical conflict between the Church and the leaders of the Renaissance and the Reformation. Ever since, it is reflected in all their social and political institutions. On the six days of the week, people of the West are guided by one set of values and on Sabbath, by another set of values which is represented by the Church. This has produced a permanent dichotomy and double thinking in Western society. In the Islamic value system there is no such segregation. The Islamic concept of education does not lead to such a rootlessness or lack of an integrated personality. The Islamic World View, in fact, controls and determines the educational value of the Muslim Community at large.

In the Islamic system, there is equality of opportunity irrespective

of class or economic status. Like the mosque, there is complete equality in the Madarsa also. There is no room for elitist "public schools" in this system.

The Islamic system gives a great deal of freedom to the students to choose their fields of interest and has no rigid examination system. Also, education is seen as an ever-continuing process and it has no limitation of age.

Islamic education is much broader in its scope than the educational systems of the democratic West and the socialist East. It aims at training the sensibility of the pupils in such a manner that in their attitude to their environs and approach to all kinds of knowledge, they are governed by the spiritual and ethical values of Islam. As Shah Waliullah has said, "Muslim education aims at nurturing of a righteous man in a righteous society"

Another fundamental difference between the Islamic system of education and the modern lies in conception of man himself. In the Islamic concept of life, man is born free and innocent, not burdened with the Original Sin. Here, the man is not only the creature of this earth but also a spiritual being gifted with limitless power to control and govern the Universe. The Qur'an also calls him the Vicegerent of Allah on earth and his superiority lies in his knowledge and ability to learn.

As against this, the modern system of Education, its sciences and technology have, instead of serving man and making him free, started controlling his body and soul. Man, who should be the master of knowledge and sciences, has become, to borrow a phrase from Thomas Hobbes, 'Worm in the entrails' of modern sciences. We shall come to this aspect later in some details.

The aim of acquisition of knowledge in the Islamic system is not merely to satisfy an intellectual curiosity but to train rational and righteous individuals for the moral and physical good of their families, their people and for the entire mankind. The Islamic system of education strikes a balance between the need for individual excellence and the requirements of the society.

Finally, Islamic education is based on the whole – hearted acceptance of the revelation or Wahi as a guide to all knowledge and conduct.

(e) Emphasis on Education in Islamic Theory and Practice

The importance of education in Islamic theory and practice is too well known to be reiterated here. The word 'Quran' comes from 'Quaran' meaning 'to read'. During the first half of the 7th Century, Muslims made a vigorous start with education. The sayings of the Holy Prophet cover such modern ideas as compulsory education for both sexes, adult and continuing education and exchange in the field of education and learning.

Serious and concerted efforts were made to widen the educated segment of society without any loss of time and even prisoners of war were asked to teach reading, writing and arithmetic to their captors to obtain their release. This produced an unbelievable educational upsurge in the lives of the nomadic Arabs. In this, the Arabs present an extra – ordinary spectacle in the history of civilization. The ignorant and illiterate Arabs, within a hundred years after their grand march of conquest, assumed the leadership of intellectual pursuits. It was this extra – ordinary phenomenon which made Muslims masters of a large of the world in a short time.

History bears witness that a strong army of an intellectually inferior people may win a war against a vastly superior culture but ultimately surrenders, culturally, to the vanquished. The German Tribes defeated the Christians but they themselves ultimately adopted the religion and culture of the vanquished as they could not develop a higher culture of their own. Similarly, the Mangols, after defeating and decimating the Muslims all over Central Asia and Middle East, who themselves converted to Islam as the defeated Muslims had attained a higher cultural level. Similarly, if the Arab Muslims had failed in making such strides in the field of culture and sciences, their military victories would have been of no avail and

they could have ended up as Christians or Zoroastrians. However, the extra – ordinary speed with which the Muslims mastered and advanced the sciences of their times preserved their identity and superiority in political and religious fields also.

(f) European Renaissance, a Product of Muslim Educational Influences

The Islamic influence on European culture reached its peak in the 10th Century (4th Century Hijri) in Spain when, according to R.W. Southern, in his book, *Western Views of Islam in the Middle Ages*, (Cambridge: Harvard University Press, 1962 – Page 21) talented young Christians were reading books in Arabic and were reported to "despise the Christian literature as unworthy of attention." They also ignored the study of Latin and took to Arabic. Arabic books were also translated in Latin in large number between the 11th Century and 13th Century. M.Nakosteen in his book *A History of Islamic Origin of Western Education AD 800 – 1350* (Published by University Colorado Press, 1964) has said that Universities were founded in Europe during the period to assimilate the flood of Muslim sciences and technologies inundating Europe. Incidentally, the highest point of the Muslim sciences and technologies in the West is also the lowest and the most destructive part of our history during the Mongol invasion. While the Islamic sciences stopped growing by the 14th Century, their influence lasted in Europe till 17th Century.

It was the Muslim influence on Europe which brought about the Renaissance. For four centuries there was not a single advance in the field of science or technology which was not made by the Muslims. Moritz Cantor fails to explain this phenomenon in material terms when he says, "That a people who for centuries together were closed to all the cultural influence from their neighbours, who themselves did not influence others during all this time, who then all of a sudden imposed their faith, their laws and their language, on other nations to an extent which has no parallel in history – all this is such an extra – ordinary phenomenon that it is worthwhile to investigate its causes. At the same time we can be sure that this sudden outburst of intellectual maturity could not have originated of itself."

It will require a long study to pin point the reasons for decline in the Islamic learning. However, the debilitating battles of the Crusades, Taimoor's invasion from Delhi to Angora and the Turkish political ascendancy of the Muslim world who could not pay attention to arts and culture on account of their constant warfare, were some of the important reasons for the down – hill journey of Muslim sciences. The defeat and disintegration of the Muslim world at the hands of the nascent industrial powers of Europe completed this job in eighteenth and nineteenth centuries. ●

King Abdullah's Historic Annual Shura Council Address

The Custodian of the Two Holy Mosques, King Abdullah bin Abdul Aziz delivered his keynote speech at the inauguration of the Shura Council's annual session in Riyadh today.

The following is the full text of the speech:

"In the name of Allah, the most Merciful, the most Gracious, Peace be upon Prophet Muhammad and His companions,

Dear Brothers:

I am pleased to meet you at the opening of the third year of the fifth term of Majlis Al-Shura, praying to Allah Almighty to crown your works with success.

The struggle of the father of all people, the late king Abdul Aziz, with your grandfathers (Mercy be upon their souls), has resulted in the unity of hearts, land, and one destiny. Today, this destiny imposes on us to preserve this legacy and not to stop here, but to develop it further in line with Islamic and moral values.

Yes, it is a responsibility towards our religion, and the interest of our country and its citizens that we should not stop at the hurdles of the current time; but we should strengthen our determination by patience and works with dependence on Allah to address them.

Balanced modernization in line with our Islamic values, which preserve rights, is an important requirement in an era with no room for the weak and undecided people.

All people know what Muslim women have had in the Islamic history, positions that cannot be marginalized, including correct opinions and advice since the era of Prophet Muhammad, as examples, we cite the advice of the Mother of Believers 'Umm Salamah' on 'Al-Hudaybiyah' Day, in addition to many examples during the era of the Prophet's companions and followers until today.

"Since we reject to marginalize the role of women in the Saudi society, in every field of works according to the (Islamic) sharia guidelines, and after consultations with many of our scholars, especially those in the senior scholars council, and others, who have expressed the preference for this orientation, and supported this trend, we have decided the following:

First, the participation of women in the Majlis Al-Shura as members from next session in accordance with the Sharia guidelines.

Second, as on the next session, women will have the right to nominate themselves for membership of Municipal Councils, and also have the right to participate in the nomination of candidates with the Islamic guidelines.

You-my brothers and sisters-have rights that we strive to achieve all matters that are for your pride, your dignity and your interests. It is our right to seek your opinions and advices, according to Sharia guidelines, and the fundamentals of religion, and those who keep away from these guidelines, they are arrogant persons and they have to bear the responsibility of these actions.

I pray Allah Almighty for help and glory.

May peace and Allah's mercy and blessings be upon you!

Source: Asharq Al-Awsat

Morals and Manners in Islam

good manners, ethical values and performance of pious deeds. The main motto of Islam is "Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear Allah: for Allah is strict in punishment" (Al-Quran 5,A.2). That is why after Iman (declaration of faith) that there is no God but Allah and Muhammad is the messenger of Allah, Islam attached more importance to righteous acts. Almighty Allah has mentioned good deeds after describing Iman instantly at several places in the Holy Quran. Infact, Islam is the name of Iman and accomplishing sacred work.

A few verses of the Holy Quran are quite relevant in this context. The glorious Book says: "Those who believe (in the Quran) and those who follow the Jewish (Scriptures), Christians and the Sabians, and who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord on them shall have no fear, nor shall they grieve" (S.2,A.62). It further states: "By the time, verily man is in loss, except such as have faith and do righteous deeds, and the mutual enjoining of truth, and of patience and constancy" (S.103,A,1-3). And again, "As to those who believe and work righteous deeds, they have, for their entertainment, the gardens of paradise" (S.18,A.180). And again, "On those who believe and work deeds of righteousness will the Most Gracious bestow love" (S.19,A,96).

As regards prophet Muhammad (PBUH), his advent was to disseminate good manners and ethical values in order to set up an atmosphere of peace and amity throughout

Obaidur Rahman Nadwi the world. As he himself said, "I have been sent down by God to teach moral virtues and to evolve them highest perfection".

Needless to add that the five articles of faith of Islam lay also great emphasis on cultivating ethical values and sublime norms. S.Sulaiman Nadwi says: "After Iman, the edifice of Islam is built on four pillars i.e. Prayer, Fast, Zakat and Hajj. It is, however, wrong to say that no space has been set apart for moral conduct and behaviour in Islamic structure. While exhorting Muslims to observe prayer, it has been said that "it forbids indecency and repugnant things" (29:45). Fast teaches us piety and selfcontrol. Similarly Zakat inculcates in us the sentiments of sympathy, cooperation with our brothers who are in need or difficulty. Hajj is also a mean of cooperation and help in building up our character by enforcing discipline in us without which the Mana sik -e-Hajj (rituals of Hajj) can not be performed accurately. It is clear that the main aim behind these fundamental articles of faith is to reform the morals in the believers and foster the sentiments of mutual love and cooperation and sense of realization for each other's help in need" (Sirat-un-Nabi Vol-5-P 185).

Apart from it Islam has bestowed various rights and duties to perpetuate an ideal milieu. It should be kept in mind that these rights are not confined only to human beings but all things of the universe created for the benefit of mankind.

Abdullah b. Amr reported: "The messenger of Allah said to me: "I have been informed that you stand for prayer the whole night and fast during the day. I said: I do that, whereupon he said: "your wife has a right on

you, your visitor has a right upon you. There is a right of your family upon you. There is a right of yourself (upon you), your body (upon you) and your eyes (upon you). Stand for prayer and sleep, observe fasts and break them".

Once the Holy Prophet (PBUH) saw an ass which had been cauterized on the face, where upon he said: Allah has cursed one who cauterized it (on the face). If necessary to cauterise camels and goats etc, cauterise them on the part not so delicate as the face".

It may be reemphasised that Islam is not only a religion but a complete code of life. It encompasses whole gamut of human life. Besides it has the solution of the hydra-headed problems we face in our daily life.

In short the integral part of the religion of Islam is Iman but it can be perfected only with the best conduct and good behaviour. The Prophet (PBUH)said: "The best of you are those who possess the best of manners". "A moral disposition gets the same reward as he who fasts (permanently) during day and spends his nights in prayers".

Despite these instructions of the Prophet Muhammad (PBUH), today we have sunk into deep sins, vices, crimes, corruption and in a lot of other anti-social activities. It is time we must follow the path shown by the Prophet Muhammad (PBUH) in letter and spirit. The Prophet warned: "A man with bad manners and bad moral conduct shall not enter Paradise". "No sin is more detestable to God than bad manner". Once a companion asked the Prophet what is there that takes a Muslim to Paradise? The Prophet replied, "Fear of Allah and good manner".

Al-Ghazzali's ethical philosophy is based on the theory that the fundamental elements of human nature i.e. reason, self-assertion and appetite must work together in harmony, observing the golden mean and under the control of reason. In this case

virtues are produced. If on the other hand baser elements are not under proper control of reason then vices are produced. Further, he says that virtuous life is characterised by supremacy of the rational self and completed surrender to the will of God. Very act of a virtuous man is motivated by the desire to please God and to be near Him. Al-Ghazzali divides virtues into two broad categories: 1. Those which are means to higher ends such as repentance, patience, fear of God and piety etc. 2. Those which are means as well as ends such as Absolute reliance on God (Tawakkul) and thankfulness to God (Shukr). In another classification he divides virtues into five groups. 1. Virtues connected with the world of things e.g. repentance, poverty and patience. 2. Virtues related to present state of the working of the heart e.g. meditation (Muraqiba), mortifying the self (Mujahada) and punishing the self (Mu'aqaba). 3. Virtues connected with singleness of purpose. This means that the heart is completely purified and nothing remains in the heart except the desire for communion with God. 4. Virtues connected with the future relation of man with God such as fear of God hope from God. 5. Reliance on God (Tawakkul) and thankfulness to God (Shukr). (Muslim Educational Thought in the Middle Ages, P,41)

Hence, it is imperative that we must amend our loose morality and life style and shun such acts that tend to create divergences amongst people. In the words of Swami Vivekananda, "The miseries of the world can not be cured by physical help only. Until man's nature changes, physical needs will arise and miseries will always be felt, and no amount of physical help will cease them completely. The only solution of this problem is to make mankind pure". (Teachings of Swami Vivekananda, P.107). ●

Some Disturbing Thoughts

Humra Quraishi*

Jolt for the government of the day. Rattled it is. Perhaps, trying its best to avoid a full fledged uprising to take off, much in keeping with what was witnessed at Egypt's Tahir Square. And here, as the build-up seems simmering, isn't it time to grasp and sense the rather obvious political shades gathering around this momentum. There's that lurking danger of political lobbies intruding and puncturing the very purpose. Also, whether three drafts are presented (the government's Team Anna's and Aruna Roy's), the crux lies elsewhere; would corruption actually come to a halt by the passage of this Bill!

To crush corruption requires mass awakening at the political and administrative levels. And here it wouldn't be amiss to add that if Anna and his team were holding this very protest at some obscure locale of the country they would have been arrested, their demands sabotaged even before the initial take-off. In fact, the tribal population or even those living in the so-called conflict zones of the country cannot dare to protest or focus attention on just about anything—whether it is corruption or torture at the hands of the security forces or even when their young sons are killed to be dumped in unmarked graves. Don't sit up too shocked by the

very recent unearths in the Kashmir Valley, where unmarked graves are a reality of the day. Yet, the average citizen living in those locales and zones cannot dare hold a non-violent protest. And even if he or she travels to New Delhi to protest, there'd be little moving ahead.

If you and I were to sit on a fast unto death, protesting about the Gujarat pogrom of 2002 or about any of the regular communal tactics and eruptions, we would be far from making a dent or putting adequate pressure on the government in the passage of a Bill which protects the weaker groups from communally charged rogues who hound and kill along well set agendas.

And though this protest led by Team Anna was largely non-violent but it had begun to show those symptoms of turning violent. Film-maker Mahesh Bhatt's Mumbai office was *gheroed* by pro-Anna mobs, when they'd heard that he was critical of this movement. Though Anna has been giving those directions of maintaining restraint but you cannot control mobs, more so if they carry that tinge of saffron In fact, just received a copy of a letter written by a Delhi based law student, 24 year old Shehzad Poonawalla. He has addressed it to Anna and though its

*A Delhi based free-lancer

rather detailed but here goes the crux—'Dear Anna Hazareji, sir, I am writing to you to complain of the brutal assault on my dear friend D.P. Satish, who is also a senior journalist at CNN IBN on the night of 22nd August, 2011. The video link has been provided and the clip has been attached as well along with this email. My friend DP, who I met in the hospital (Fortis Hospital, Vasant Kunj, Room No 105), describes how motorcycle-borne supporters of yours dangerously overtook his vehicle at the next signal and thrashed him and his driver despite being in the wrong. While beating them these supporters used the very same national flags that they were carrying on the bikes to your rally and even chanted slogans in your support. Today, my friend, who is due to get married on 5th September, 2011, is lying in the hospital with a broken leg and bruises... sir, you had assured us that your movement would be Gandhian in its spirit and approach but please explain to me whether you are happy with this unfortunate incident? Rajdeep Sardesai and Nikhil Wagle, both senior Editors of CNN IBN Lokmat also expressed concerns about the movement taking a violent turn. Nikhil Wagle, who has recently met you, said that these biker gangs and the like elements he encountered at your rally bore strong resemblance to the nuisance crowd seen during Right-wing mobilizations for Ram Janmabhoomi. He also said that he brought it to your notice that people were coming drunk to your rallies and you were disturbed by this' ●

(Mainstream)

Hoyer: US economic crisis won't affect promises to Israel

The current economic crisis in the US will have no impact at all on US financial assistance to Israel, US Congressman Steny Hoyer (D-MD) said Thursday. However, the Democratic Whip, is leading the delegation of 26 US congressmen on a one week visit to Israel and the Palestinian Authority.

At a press conference in Jerusalem, Hoyer said he wanted to make it "very clear" that no financial challenges faced in the US "will have any adverse effect on American determination to meet its promise to Israel in the form of aid for its qualitative [military] superiority, or for its economic security."

Hoyer said he did not believe that in that in any way the financial challenges confronting America "would have any adverse effect on the economic relationship, or assistance, we give to Israel." Hoyer said this assessment is bipartisan and that a similar message will be brought to Israel next week when House Majority Leader Eric Cantor (R-VA) will head up two republican delegations, numbering 55 congressmen, that will visit the country.

Around the World

'US Secretly sold Israel bunker-busters'

US President Barack Obama secretly authorized the sale of 55 powerful bunker-buster bombs to Israel in 2009, a report by Newsweek magazine says.

The 55 bunker-busters are reportedly small-sized GBU-39 bombs which have been designed to enable jet fighters to carry a higher number of bombs in place of a single one-ton bomb.

When Israel first asked to buy deep-penetrating GBU-28 bombs in 2005, the then president George W. Bush refused to sell these bombs because at that time the Pentagon had frozen joint US-Israeli defense projects due to fears of Israel transferring advanced military technology to China, the magazine wrote.

In 2007, Bush informed the then-Israeli Prime Minister Ehud Olmert that the bombs would be ready for delivery in 2009 or 2010 despite the fact that the Israelis wanted them immediately.

According to the magazine, unnamed officials said that in 2009 Obama authorized the delivery of the bombs. Quoting anonymous US and Israeli officials, Newsweek claimed that Israel has developed bunker-buster technology but considers it cheaper to buy the bombs from the US.

The 2,000-pound bombs are designed to destroy hard targets. They

are capable of penetrating 6 feet (at least 1.8 meters) of reinforced concrete and more than 3 feet (approximately 1 meter) of steel-reinforced concrete.

The Pentagon declined to confirm or deny the report but press secretary George Little said "the United States remains committed to helping Israel provide for its own security and we remain committed to helping Israel maintain its qualitative military edge" ●

Iraq speaker: Parliament in the dark on US troops

Baghdad: Iraq's parliament's speaker says the government has failed to tell lawmakers how many U.S. troops might be needed to stay in the country beyond an end-of-the-year deadline for Americans to leave Iraq.

Osama al-Nujaifi said during a press conference on Thursday that the government has not even briefed the parliament about the ability of Iraq's forces to protect the country.

His remarks show how little progress has been made on a top political issue facing Iraq just months before the final withdrawal.

Al-Nujaifi is the highest-ranking Sunni in Iraq. He is trying to broker agreement between Shiites and Kurds on a host of issues slowing the government, including the issue of U.S. troops. Iraq's government is weighing whether some U.S. troops should stay to help train its security forces. ●

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