



# THE FRAGRANCE OF EAST

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# The Fragrance of East

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## Limitation of Human Knowledge

### S. Abul Hasan Ali Nadwi

The Qur'an protests against the materialistic view of epistemology which regards human intellect as infallible and capable of encompassing all sectors or phases of reality. This concept of knowledge asserts its capacity to discern the secrets of nature as well as mysteries of the vast heavenly bodies and planetary system, lands and oceans, beings and creatures and the designs and workings of supernatural forces. It tries to plumb directly the secrets of the creation of life and unlock the mysteries of past and future. The votaries of this view of human knowledge are arrogantly proud of it although the sum total of their knowledge is no more than a speck of dust. The tragedy, however, is that this very undue arrogance, over-confidence and excessive reliance on human knowledge coupled with the contemptuous defiance and outright denial of unseen realities has been the root-cause of man's vanity and self-conceit, narrow-mindedness and fanaticism. It is, indeed, this concept of human knowledge which is responsible for belief in the primacy of matter, its indestructibility and creativeness.

It is, again, this view of human knowledge, having its roots in the aberration of human nature, which has always induced man to claim the mastership over his fellow beings and to oppress those who do not agree to this concept. All of its salient features have been brought out by the parables told in the Surat-ul-Kahf, as, for instance, its spiteful enmity with those who are blessed with a true faith and the gnosis of God, like the Companions of the Cave: its love of earthly possessions and disrespect for the poor and lowly as exhibited by the owner of two gardens: its denial of everything not adequately comprehended by the limited human intellect as illustrated by the story of Khidhr and Moses. It is not unoften that the erring knowledge of man produces an entirely false impression. Zul-Qarnain thought that the sun was setting in the spring of murky water. ■

## CONTENTS

- |   |                            |    |
|---|----------------------------|----|
| 1- Some Distinguishing<br>Characteristics of 'Ali (R)               | - S. Abul Hasan Ali Nadwi  | 7  |
| 2- The Message of Qur'an  | - S. Athar Husain          | 13 |
| 3- The Department of Justice<br>During the Reign of Caliph Umar (R) | - Shibli Numani            | 19 |
| 4- Characteristics of Sayyid<br>Ahmad's Missionary Work             | - Shah Ebadur Rahman       | 25 |
| 5- Islam: The Religion of Peace!                                    | - Shaista Bano             | 29 |
| 6- Earth is Magnanimous Creation<br>of Allah                        | - Ahmad Wahaj Al-Siddiquil | 32 |
| 7- A Forgotten Muslim History<br>of England                         | -                          | 36 |
| 8- Passing Away of Mufti<br>Mohammad Zahoor Nadwi                   | - Obaidur Rahman Nadwi     | 38 |

### **Wisdom of Qur'an**

“Human beings, We created you all from a male and a female, and made you into nations and tribes so that you may know one another. Verily the noblest of you in the sight of Allah is the most God-fearing of you. Surely Allah is All-Knowing, All-Aware.”

*(Al Qur'an – 49:13)*

This ayah warns mankind against the prejudices on the basis of race, colour, language, country, and nationality. These prejudices make man discard humanity and draw around himself some small circles and regard those born within those circles as his own people and those outside them as others. These circles are drawn on the basis of accidental birth and not on rational and moral grounds.

In some cases their basis is family, tribe, or race, and in some particular geographical region, or in a nation having a particular colour or speaking a particular language. Then the discrimination between one's own people and others assumes the worst forms of hatred, enmity, contempt and tyranny.

In this ayah, Allah draws our attention to three cardinal truths: (1) The origin of all of us is one and the same; (2) In spite of being one in origin it was natural that we should be divided in nations and tribes; and (3) The only basis of superiority and excellence that there is, or can be, between man and man is that of moral excellence. Thus, all men are equal, for their Creator is One, their substance of creation is one, and their way of creation is one, and they are descended from the same parents. ■

### **Pearls From the Prophet Mohammad (PBUH)**

“All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white except by piety (taqwa) and good action.”

*(Bukhari)*

Islam rejects certain individuals or nations being favoured because of their wealth, power, or race. God created human beings as equals who are to be distinguished from each other only on the basis of their faith and piety.

One of the major problems facing mankind today is social inequality. The developed world can send a man to the moon but cannot stop man from hating and fighting his fellow beings. Ever since the days of the Prophet Muhammad (peace and blessings of Allah be to him), Islam has provided a vivid example of how racism can be brought to an end. The annual pilgrimage (Hajj) to Makkah shows the real Islamic brotherhood of all races and nations, when about two million Muslims from all over the world come to Makkah to perform the pilgrimage.

In another hadith the Prophet has said: “You are all the children of Adam, and Adam was created from the dust. Let the people give up boasting of their ancestors, otherwise they will stand more degraded than a mean insect in the sight of Allah.”

In yet another hadith he said: “Allah will not enquire about your lineage on the Day of Resurrection. The most honourable in the sight of Allah is he who is most pious.”■

**Madrasas in India**

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

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

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

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

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

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

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

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

S.A.

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e-mail: shariq\_alavi@yahoo.com  
along with a hard copy, duly signed, by post.

## Some Distinguishing Characteristics of 'Ali

- S. Abul Hasan Ali Nadwi

It seems proper at this stage to present a glimpse of 'Ali's character as described by his contemporaries and later historians.

### An Enthusiastic Iconoclast

Al-Hakam relates from Abu Muhammad al-Hadhali that -Ali told him: "Once I was accompanying the Prophet (peace be on him) in a funeral when he said, 'Would that one of you goes to Medina and destroys all the idols and disfigures all the graven images ?' I volunteered myself and the Prophet asked me to go ahead. I went and did what the Prophet had desired, and then told him, 'O Apostle of God, I have destroyed all the idols I found there, razed to ground all the graves and not left even one graven image without defacing it.' The Prophet thereupon said: 'Now if anyone reconstructs these idols, images and graves, then he should be deemed to have rejected my prophet hood."

Jarir b. Habban relates from his father to whom 'Ali told: "I command you to do what the Prophet ordered me. He had asked me to raze to ground all the graves and destroy every idol. "

Abu Hayyaj al-Asadi says that 'Ali told him: "I appoint you to perform

the task entrusted to me by the Prophet (peace be upon him). If you come across any graven image, destroy it, and raze to ground if you find a grave above that level.'

### Insight into Shari'ah

A number of reports testify that the Prophet said: "'Ali is most capable amongst you to deliver a correct judgement.'" 'Ali is on record that he was comparatively a younger man when the Prophet asked him to go to Yemen. Ali reports: "Thereupon I said to the Apostle of God 'You are sending me to a people who would be having disputes amongst them but I have no experience of deciding cases.' The Prophet replied, 'Allah will help you to say only what is right and just and you would be yourself satisfied by it.' 'Ali adds that he never had any doubt, about the correctness of his judgement since then."

Umar was always exasperated if 'Ali was not available to solve an entangled problem. He often used to say: 'Umar would have been ruined if 'Ali was not there. If 'Ali was not available on such occasions, he used to say: 'A difficult problem but no Abul Hasan to solve it !'

'Ali was known for his intelligence and judiciousness. His quick wit and sense of justice is demonstrated by a petty yet interesting case that came up before him. Two persons one with five loaves and the other with three sat down together to take meals, They were joined by a third person when they were about to start eating, All the three ate together and then the third person gave eight coins and went away. The man who had five loaves took five coins and offered three to the other. The latter, however insisted on an equal share and the matter was ultimately referred to 'Ali who advised the man offered three coins to accept the same. But he refused and demanded justice. Thereupon, 'Ali said that if every loaf was presumed to be divided into three parts and each man ate equally, the man, who had, five loaves should have taken eight parts and spared seven for the third person. Likewise the man who had three Loaves himself took eight parts out of his nine parts. Thus the first man was entitled to seven coins and the second to only one coin.

### **Learning**

Abu 'Umar relates from Abu Tufayl that the latter saw 'Ali delivering a sermon. He was saying to the audience: "You can ask me anything you like about the Book of God. I swear to God that there is not a single verse of the Qur'an about which I do not know

when it was revealed; in the night or during day-time while the Prophet was betaking a smooth path or when he was on a hill."

Shurayh b. Hani says that once he asked 'Aisha about the duration of masah on leather socks. She told him to ask 'Ali for he knew more about it since he used to accompany the Prophet in his journeys. Shurayh then asked 'Ali who replied: 'The Prophet has allowed it for three nights and two days to the wayfarers and a day and a night for a man at his own place.'?

The compilations of ahadith contain 586 reports narrated by 'Ali.

### **Kindheartedness**

'Ali was unsurpassed in courage, bravery and intrepidity yet he was equally kindhearted, gentle and courteous. Possessed of a tender heart he was inclined to compassion. At the same time he was warm-hearted, affable and genial to one and all. These qualities are put to the severest test when one own's assassin is produced before anyone. It is related that when his assassin, who had attacked him with the poisoned sword had been arrested, he instructed Hasan: "Lo Hasan! If I do not survive after this assault, strike him only once (with your sword). Do not mutilate his dead body for I have heard the Prophet saying that no dead body should be mutilated even if it were of a



biting dog.”

When Ibn Muljam was produced before him, he said: ‘Keep him in custody and deal kindly with him. If I remain alive I will decide whether to forgive him or take my revenge. If I die, then only one man is to be killed for taking a life.’

When the dead body of Talha was found by ‘Ali after the battle of Jamal, he burst into tears and wept bitterly. He wiped the dust from Talha’s face, saying: ‘O Abu Muhammad, it is unbearable for me to see you here beneath the stars with cuts and wounds.’ Then he added: ‘Would that I had died twenty years before this lamentable day.’

Extremely affectionate and indulgent to the youngsters, ‘Ali was equally respectful to his elders. He caressed and fondled the children and liked those who took delight in their company. Once he said: ‘Father and son have rights over one another. It is the father’s right that his son should always obey him, save in the case of any wrongful act, and the son’s right is that he should be given a good name, brought up properly and taught the Qur’an.’

Once a man came to ‘Ali and said? ‘O Commander of the Faithful, I am in need.’ ‘Ali replied, ‘Write it down on the ground, for I do not like to see

your face entreatingly.’ There- after ‘Ali gave him more than he wanted.”

### Ingenuity of ‘Ali

‘Ali introduced certain new things which will last to the end of time. Some of these relate to the grammar and syntax of Arabic which will always serve to commemorate his achievement. Abul Qasim al-Zaji writes in the -Umali : “Once I paid a visit to ‘Ali whom I saw engrossed in some thought. I enquired, ‘What is causing you worry, O Commander of the Faithful?’ ‘I see people in your city speaking faulty Arabic,’ replied ‘Ali,’and I want to prepare a short manual of grammar for them.’ I said, ‘If you could do that we would get a fresh lease of life and Arabic language would be made secure here.’ I called upon ‘Ali again after three days. He gave me a paper on which he had jotted down the basic rules of syntax. “

‘Abbas Mahmud al-‘Aqqad writes:

‘Ali b. Abi Talib had made, in truth and reality, a great contribution to the promotion of learning. A report handed down through numerous chains of narrators says that Abul Aswad Ad-Dawli complained to ‘Ali that the people in the conquered territories were unable to pronounce Arabic words correctly and that they made mistakes in reading Arabic writings. ‘Ali said in reply, ‘Take down what I

dictate.' Thus he dictated the basic rules of grammar and syntax and asked Abul Aswad to draft other rules on the same pattern. It was from that time that these rules were known as Nahv (syntax)."

The word Nahv in Arabic denotes the 'way. The science of syntax came to be known by the word since 'Ali had said, "Proceed on this way."

'Aqqad also says:

"Compilation of the basic rules of creed, theological dialectics, judicial procedure, jurisprudence, syntax and Arabic script were initiated by 'Ali."

The advice given by 'Ali and accepted by 'Umar and other companions to begin the Islamic Calendar from the hijrah (migration) of the Prophet from Makkah to Medina has already been mentioned earlier. This calendar which reminds us of the message of Islam and its values shall last so long as Muslims continue to live on this earth. In fact, this calendar speaks of the ideological sublimity of a great event of human history which changed the course of events.

### **Some Little Known Aspects of 'Ali's Caliphate**

Historians and biographers of 'Ali have generally presented his life in a way that he had diverted his attention solely to the warfare between Syrians

and Iraqis or the internal conflict amongst Muslims leaving alone the administration of the countries conquered during the reign of earlier Caliphs and he did not try to extend the frontiers of the Islamic realm. Such a view is not only unjust but amounts to concealment of his certain significant achievements. Some of these facts and events do not find a place in his biographies but as touched upon in different annals and biographical works are given here.

When the people of Persia and Kirman rose in revolt and refused to pay the taxes 'Ali sent an army to subdue them which succeeded in setting right the recalcitrant population. Ibn Jarir al-Tabri recording the events. of 39 A. H./ 659-660 A. D. says:

"'Umar relates from 'Ali that after Ibn-al-Hadhrami was slain, different alliances supporting and opposing 'Ali came into existence. The people of Persia and Kirman imagined that if they refused to acknowledge the caliphate of 'Ali, they would be saved from paying tribute to him. Thus the people in different regions combined and turned out the tax-collectors.

'Umar says that Abul Qasim came to know from Muslamah b. 'Uthman through 'Ali b. Kathir that when the people of Persia refused to pay the tribute, 'Ali consulted his friends as to

who should be charged with the responsibility of chastening the people of Persia. Jariah b. Qadamah offered to tell the Commander of the Faithful the name of the man who possessed the required political acumen and determination to accomplish the task. On being asked he suggested Ziyad and 'Ali entrusted the job to him by appointing him as the governor of Persia and Kirman. He had four thousand troops with him and he succeeded in putting right the entire region."

" 'Umar heard from Abut Hasan who relates from 'Ali b. Mujahid on the authority of Sh'abi that when the people of Jibal broke the agreement those paying tribute to the caliphate were emboldened to stop payment of the tax. They turned out Sahl b. Hunyaf, the governor appointed by 'Ali, from Persia. Ibn 'Abbas offered to subdue Persia and 'Ali sent him to Basra. Ziyad was sent with an army to Persia who got those people under control and they again started paying tribute.

A noteworthy event of the caliphate of 'Ali was the conquest of certain parts of Sind which did not form a part of Islamic realm before him. Al-Baladhuri writes in the Futuh-ul- Buldan.

"It was by the end of 38 A. H. and in the beginning of 39 A. H. that 'Ali

despatched an army under Harith b. Murrah al-'Abdi to the regions beyond the Islamic dominion. The expedition was successful and the army came back laden with booty of war of which one thousand slaves were given away to the people in a single day ..... The territory conquered was Qayqan in Sind adjacent to Khurasan. "

Another important event was the chastisement of a group of new converts to Islam from Christianity who had abjured their faith. 'Ammar b. Mu'awiyah al-Dahni cites Ibn Tufail as saying that certain Christian converts to Islam had forsaken Islam. 'Ali deputed M'aqal b. Qays al-Tayrni who carried arms against them and brought them back as prisoners.

The merits and virtues of 'Ali related in the ahadith are so numerous that they perhaps exceed those about any other companion of the Prophet. He had in fact been endowed by Providence the qualities seldom found in any man, possibly because he was destined to encounter an unprecedented and extremely difficult situation. Maybe, The Messenger of God had acclaimed him repeatedly for this reason, and a large number of these have been preserved in the six most authentic compilations of the ahadith . Several writers have written treatises on the subject of which Al-Khasais fi Manaqib

'Ali b. Abi Talib by Imam Abu 'Abdur Rahman Ahmad Shu'eb al-Nasa'i (d. 303/915), the author of Sunan-i-Nasa'i, is a remarkable work of its kind. He wrote this work when during his stay at Damascus he found a number of people harbouring certain misgivings about 'Ali and speaking ill of him.

### **Understanding of prophet's Character**

Being a near relation of the Prophet and having spent a considerable part of his life in his company, 'Ali had an intimate knowledge of the character and deportment of the Apostle of God. He had also imbibed many a quality of his mentor. 'Ali was a keen observer who had developed a hunch to discern the like and dislikes and inclinations of the Prophet. He also possessed a fluent tongue which enabled him to articulate the Prophet's character with grace and elegance.

'Ali has given a lengthy description of the Prophet's character in all its vividness and intensity. A portion of it reads as follows:

"He was the most generous largehearted, truthful, clement, lenient and amiable. One who saw him for the first time was overawed, but when one kept his company and came to know him intimately, one became attached to him like an inseparable companion.

Those who had seen him say that they never saw a man like him either before or after him-may God have peace and blessings on His Apostle."

'Ali knew how forbearing and soft-hearted was the Prophet. A cousin of the Prophet whose name was Abu Sufyan b. Harith b. 'Abdul Muttalib happened to meet the Prophet when the latter was leading the expedition to Makkah. He tried to contact the Apostle but as Abu Sufyan had insulted as well as persecuted the Prophet earlier in Makkah, he was given a cold shoulder by him. Feeling distressed and disconsolate at the indifference shown to him, he approached 'Ali to pour forth his lamentation. 'Ali advised him to go again to the Prophet and say what the brothers of Yusuf had said to him - 'By Allah, verily Allah had preferred thee above us, and we were indeed sinful-for, said 'Ali, the Prophet never liked anyone to exceed him in words, kind and comforting. Abu Sufyan did as directed by 'Ali and got the reply from the Apostle, 'Have no fear this day! May Allah forgive you, and He is the Most Merciful of those who show mercy.' Abu Sufyan accepted Islam and was thereafter not only known for his piety and strength of faith but was ever so ashamed of his past misdeeds that he always talked to the Prophet with downcast eyes and never dared look into his face. ■

## The Message of Qur'an (Part II: Sayaqul)

S. Athar Husain

'And likewise, have We moulded you into a model society that ye might be a pattern unto others, even as the Prophet hath been a pattern unto you.'

'Verily, We have noticed thee-raise up thy face repeatedly to the heavens. Now will We have thee turn to a Qibla which thou wilt like. (Till now it was towards Baitul-muqaddas, the Sacred Mosque of Jerusalem). Turn then thy face towards the Holy Mosque (of Mecca). And wherever ye be, turn your faces towards it.' Wherever you be, God will respond to the prayer of you all. Verily, God hath power over all things. The erratic and deviators will question but 'do not mind them but mind Me, so that I may complete my favour on you, and that you may pursue the right path. Likewise, We have appointed an Apostle for you among yourselves who announces to you Our directions and reforms you and instructs you in the Book and its purpose and teaches you what hitherto you knew not. So, remember Me, and I shall remember you, and give Me thanks, and be not ungrateful.'

O you believe! Seek help in patience and prayer. Truly God is with those who are steadfast in patience. And say not of those who are slain in the way

of God: "They are dead." They are alive, although you discern it not. And surely will We test you with somewhat of fear and hunger and loss of property and lives and crops, but give good tidings to the steadfast in patience, who when a trouble befalleth them, say, 'We are resigned to God and to Him we are to return.'" These are they on whom will be bestowed blessings from their Lord and His mercy, and these are they who adhere to the right path."

Let those who conceal aught from out of what God has sent down in the form of guidance and direction know that God condemns them and they are also condemned by those entitled to do so, unless they repent and speak the truth, then God is the Relenting and Merciful. But those who disbelieve and die in disbelief on them be the malison of God and of angels and of all mankind. Their chastisement shall not be lightened. And your god is God, the One! There is none worthy of worship except He, the Compassionate, the Merciful.

Assuredly, in the creation of the heavens and the earth and in the alternation of night and day and in the sailing of ships through the ocean and the rain which gives life to dead earth and in the movement of the winds and

the clouds are signs for the thoughtful. Yet there are 'Some people who choose compeers for Him and love them with the love due to God, while with the faithful, their most intense love is for God alone. Would but the transgressors realise the severe chastisement that will overtake them on the Day when the leaders will disown the led and the latter will yearn to be given a chance to live over again, will regret over their deeds but they shall not come forth from out of the Fire.

O people! Eat of the things of the earth which are permissible and wholesome, and do not follow the ways of Satan for, he is your avowed enemy. He prompts you only to evil and indecency and makes you aver of God that which you know not.

But these people want to follow the way of their fore- fathers even if they were not able to understand anything and were not on the right path.

O ye who believe! Eat of the wholesome things God has provided you with and be grateful. God hath forbidden you carrion, and blood and swine's flesh and also that over which any name other than that of God has been invoked. But if anyone is of sheer necessity driven to partake them neither inordinately nor willfully no sin shall be upon him. Those who hide what God hath revealed and exchange it for a mean price are putting fire in their

stomachs; God will neither speak to them on the Day of Resurrection nor absolve them. They have bartered guidance for error and pardon for chastisement.

Piety does not lie in merely turning your faces in prayer towards the East or the West; but true piety is this, that one believeth in God, in the Day Hereafter, in the angels, in the Scriptures, and in the prophets, and, despite his love of it, giveth of his wealth to his kindred and to the orphans and to the needy and to the wayfarer, and to those who ask, and for the redemption of slaves, and who observeth prayer and payeth the poor-clue, and is faithful in fulfilling engagements and endures with fortitude poverty, distress and moments of peril.

O believers, prescribed for you is penalty for man-slaughter. (If the slayer is) a free man that very free man (shall pay the penalty), if a slave that very slave, if a woman that very woman. But if any remission is made by the heir of the slain, let the customary consideration be observed and let that be shown with due liberality. O men of understanding, mark! the principle of penalty assures for you security of life, for it prevents you from all evil.

Prescribed for you, when death approaches anyone of you and he has goods to leave, is bequeathing equitably to his parents and kindred. Should

anyone change the bequest after hearing it, the sin shall rest on him. But if any partiality or wrong on the part of the testator is apprehended and he arranges a settlement between the parties, no sin shall rest upon him.

O believers! prescribed for you is the Fast, even as it was prescribed for those that were before you-haply you will be God-fearing--for specific number of days. Fast in the month of Ramadhan in which the first revelation of the Quran was delivered-a guidance for man, presenting clear signs of guidance and a criterion to distinguish between right and wrong, and if any of you be sick or on a journey, he shall fast for a like number of other days and as for those who find it hard to fast let them feed an indigent person. God wisheth you ease and no discomfort, so that you may complete the course and extol God that He has guided you and feel grateful.

You are permitted to approach your wives during the night of the fast but not when you have sequestered yourselves in mosque and consume not each other's property by false pretence, nor present a part of it to judges as bribe.

When My servants ask thee concerning Me, I am ever present with them. I respond to the call of him that calleth, when he calleth unto Me; so let them hearken unto Me and put faith in Me that they may conduct themselves aright.

“And fight in the way of God against those who fight against you, and do not commit excesses. Surely, God does not like those who are aggressive. And slay them wheresoever you find them and eject them from wheresoever they have ejected you; for disorder is worse than bloodshed. But attack them not in the vicinity of the Sacred Mosque unless you are attacked. And fight against them until there be no more persecution and until the way of life prescribed by God prevails. But if they desist, then let there be no more hostility save against those who continue to be aggressive. If they treat a sacred month as sacred, then ye also treat it as such; even in matters sacred, like for like. If any be overbearing, then do ye behave as they behaved, and be mindful of God and know that God is with those who guard themselves against evil. And spend in the way of God and do not with your own hands work for your own ruin and do good, for God verily loveth those who do good.

Perform the Hajj and Umra for the sake of God. But if ye be hindered in your way, then send forth whatsoever offering is easily available but he who finds nothing to offer, he shall fast three days during the Hajj itself and seven days on return. There are certain months fixed for pilgrimage. Whoever undertakes the pilgrimage, let him not yield to sex promptings, nor employ the

language of abuse nor wrangle in that period. And equip yourselves for the journey properly and the best of equipment is righteousness. When you hasten back from Arafat, then remember God near the Holy Monument; then pass on quickly from the place where people are to pass quickly and seek Divine forgiveness and when you have finished your rites, remember God even as you remembered your own fathers-indeed even more fervently. Some there are who say, 'O our Lord! Give us (prosperity) in this world.' But for such there shall be no portion in the life to follow. And some say, 'Our Lord! Give us good in this world and good in the world to follow, and protect us from the chastisement of Fire.' These shall have the need of what they have earned, and God is quick in requiting. Among men there are some who beguile thee by their talk on the life of this world and take God to bear witness on their sincerity. Yet they are the most zealous in opposition. And whenever they get power, they engage themselves in creating disorder in the land and laying waste the fields and flocks. And God does not like such disorder. And when it is said to them, 'Fear God' their pride drives them to sin. Then Hell is a fit place for them-and right wretched this place of rest. Among men there are also some who sacrifice their personal interests to seek the pleasure of God: and God is ever gracious to those who are devoted to

Him.

O ye who believe! take to the path of peace and do not follow in the footsteps of Satan; for he indeed is your avowed enemy. But if ye waiver, after these clear instructions have come to you, know then God is Mighty, Wise. The life of this world may seem pleasant to those who disbelieve and they may mock at those who believe; but the righteous shall rank higher than those on the Day of Resurrection.

Mankind (at first) were but one Community; and God raised prophets-bearers of glad tidings and warners-and He sent down with them Book to decide matters which men might dispute. But the people unto whom the Scripture was delivered differed therein through hatred of one another. And God directed the believers to the truth about which they had differed.

Do you fancy that you will enter the Garden though you have yet to pass through the mill through which those gone before you had passed?

They ask thee what they should spend on others; say whatever of your wealth you can give away, let it be for your parents, and kindred and orphans and the indigent and way-farer; and whatever good you do, God knoweth it.

Fighting is ordained for you, though it be hateful to you. Perchance



you may dislike a thing which is good for you and like a thing which is bad for you: War in the sacred month is bad but to turn away people from the cause of God and go against Him, and deny entry to the Sacred Mosque and drive out its inmates is worse in the sight of God. They will not cease to fight with you, till they turn you from your religion if they can, and whosoever of you turns from his faith, and dies disbelieving, their works shall be fruitless in this world and in the next, and they shall be the inmates of the Fire to abide therein.

People question thee about wine and games of chance. Say, 'In both is great harm as well as some advantage to men but the harm is greater than the usefulness.' They ask thee concerning orphans. Say: 'To set their affairs aright is good. And if you wish to manage their affairs conjointly with your own, you may do so—they are your brothers and God knows full well, the foul dealer from the fair.'

Do not wed women who associate others with God until they believe in one God and give not in wedlock believing women to polytheists.

Do not in your oaths swear by God just to absolve yourselves from doing a good thing and abstain from evil and promote peace among men. God will not take you to task for your non-sensical oaths but he will call you to account for oaths resolutely taken.

Those who forswear their wives must wait four months, then if they change their mind, God is Forgiving, Merciful. And if they resolve on a divorce, then verily, God heareth, knoweth. The divorced women shall not be free to marry again for the period of three monthly courses and it is not lawful for them to conceal what has been created in their wombs. And their husbands would do better to take them back in that case if they desire reconciliation. Women have rights over men even as men have rights over women, albeit men rank a degree above them. (A return to each other is permissible even after) the divorce (has been pronounced) twice; then an honourable retention or a graceful parting may be effected. And it is not lawful for you that ye take from women aught of that which ye have given them unless both fear that they cannot keep within the bounds set by God. Then no blame shall attach to either for what the woman shall herself give away for her redemption. But if he divorces her finally, it is not lawful for him to take her again until she shall have married another and this another also divorces her. Make not the Commandments of God a jest, and remember the favour of God shown to you. And when you have divorced your women, and they have thereafter completed the prescribed period of waiting, let them not be hindered from re-marrying their husbands when they are agreed on it

among themselves in all propriety. Mothers when divorced shall give suck to their children two full years and this devolves on the father her maintenance and clothing in an appropriate manner. And if they choose to wean the child by mutual consultation and consent, no blame shall rest on them. A widowed woman shall wait for four months and ten days and then she can re-marry. Do not hold out any promise to them in private except in conventional terms and resolve not on marriage until the prescribed period is completed.

Strictly observe the prayers, especially the middle prayer, and stand up reverently before God. If you are in a state of danger, then pray afoot or mounted. But when you feel safe, then pray to God in the usual manner.

Fight in the way of God and know that God heareth and knoweth. Who is it that will lend to God a goodly loan? He will double it to him over and over again: And it is He who lesseneth and increaseth and to Him will ye return.

A group of Israelites had asked their prophet to appoint a king over them so that they could fight in the way of God. But when fighting was ordained, they turned hack save a few of them. God appointed Talut (Saul) as their king but they questioned the appointment on the ground that he did not possess abundant wealth and they were

themselves more worthy to rule. The prophet said, 'God hath chosen him to be over you, and hath increased him in knowledge and stature and God delegates His authority to whom He pleaseth and God is Liberal, Knowing.' And their prophet had said, 'Verily, an ark will come to you borne by angels as a token of His authority; there is inward peace therein from your Lord and sacred relics left thy the family of Moses and the family of Aaron.'

And when Talut (Saul) marched forth with his forces he said, 'God will test you by means of a river. He who drinketh of it except a handful is not of me.' Yet, barring a few, all drank of it. The weak in faith among them said that they had no strength that day to fight Goliath and his hosts but those of firm faith said, "How often hath a small host prevailed against a large host by Divine dispensation? And they prayed 'Our Lord! Invest us with due steadfastness and set our feet firm and help us against this race of unbelievers.' They routed them by the will of God and David slew Goliath and God gave him kingship and wisdom and taught him what He desired him to know. Should God cause not some men to keep some others in check, truly, the earth would fall in a state of disorder; but God is gracious to all His creatures. ■

## The Department of Justice During the Reign of Caliph

Umar (R)

- Shibli Numani

This department also owed itself to the administrative genius of 'Omar. It is one of the requirements of civilized Life that the judiciary should be separate from the executive. Wherever in the world have governments and states been organized, the two departments have undergone separation after a long time. But 'Omar separated the judiciary very early in his reign. Up to the time of Abu Bakr the Caliph himself and his administrative officers also acted as judges. 'Omar, too, retained this arrangement in the beginning of his reign, and it was necessary to do so. Until a government gets well established and its administrative machinery becomes sufficiently developed, every department stands in need of the support of prestige and power. In such conditions, therefore, a man who possesses no authority beyond the right of deciding suits cannot carry out even his judicial functions efficiently. It was for this consideration that 'Omar wrote to Abu Musa Ash'ari that no man should be appointed a Qadi who did not command public respect.

But when the administration became well established the Caliph separated the judiciary from other departments completely, established courts of justice, appointed Qadis and wrote the farman on the principles of judicial procedure, which he addressed to Abu Musa Ash'ari, governor of Kufah, and

which comprised all the fundamental principles that courts of justice must observe, and which we reproduce below. The Twelve Tablets, the pride of ancient Rome, about which Cicero, the great Rumi thinker, claims that those laws were more valuable than the writings of all the philosophers are also before us, and everyone can compare them and judge for himself which set of laws, of 'Omar or of ancient Rome, is better conceived for the promotion of culture and civilization. Omar's farman is word by word as follows:

“Praise to Allah Now then, justice is the important obligation. Treat the people equally in thy presence in thy company and in thy decisions, so that the weak despair not of justice and the high-placed have no hope of thy favour. The onus of proof lies on the plaintiff, and he who denies must do so on oath. Compromise is permissible provided it does not turn the unlawful into lawful and the lawful into unlawful. Let nothing prevent you from changing your decision of yesterday after consideration (if the former decision appears to be incorrect). When you are in doubt on a question and find nothing about it in the Qur'an or in the Sunna of the Prophet, think over the question and think again. Ponder over the precedent and analogous case, and then decide by analogy. A term should be fixed for the person who wants

to produce witnesses. If he proves his case, give him his due. Otherwise, the suit should be dismissed. All Muslims are reliable, except those who have been punished with flogging, or who have borne false witness or are doubtful in inheritance and relationship. “

This farman contains the following dicta in respect of court procedure.

1. The Qadi, in view of his position as a judge, should treat all persons alike.
2. The burden of proof lies as a rule on the plaintiff.
3. If the defendant has no proof or witnesses, he should be made to take an oath.
4. The parties to a suit can compromise in all cases except when such a compromise is opposed to the law.
5. The Qadi can revise his own judgment of his own will.
6. A date should be fixed for the hearing of a suit.
7. If the defendant does not present himself on the fixed date, the case may be decided ex parte.
8. Every Muslim is fit to give evidence, except one who has been judicially punished or about whom it has been proved then he has borne false witness.

The soundness of judiciary and justice in the adjudication of disputes depends upon three things:

1. A sound and perfect law, under which decisions should be made.
2. Selection of capable and upright judges.
3. Laws and principle which should prevent the judges from showing favouritism in deciding cases through bribery or other unlawful means.

To these may be added a fourth item, namely, that the number of judges should be commensurate with the strength of the population, so that the trial of cases should not suffer delay.

'Omar provided for these things so well that better could not be done. There was no need to make laws, for the source of the laws of Islam is the Holy Qur'an. But as it does not contain all the details, one has to have recourse to the Prophet's Sunna, ijma' or consensus of opinion and qias or judgment by analogy. 'Omar reminded the judges of these sources of law and wrote, for instance, in a farman to Qadi Shuraih that suits should in the first instance be decided according to the Holy Qur'an. In case he did not find a dictum in the Qur'an on the case in question, he should have recourse to the Holy Prophet's Sunna. In case he did not find the necessary law in the Prophet's Sunnah, he should turn to the consensus

of opinion among the Muslims. Failing that, he should judge for himself.”

‘Omar did not content himself with this, and took even greater pains and sent every now and then written judgments or Fatwas on difficult and weighty questions to the judges. If these judgments were collected today, they would form a short code of laws, but we cannot go into further details here. If any student desires, he can consult *Kanz-ul- ‘Ummal* and *Izalat-ul-Khifa*’, etc. A number of judgments will also be found in *Akhbar-ul-Qudat*.

### THE SELECTION OF JUDGES

The care and insight exercised in the selection of judges may be seen from the fact that the persons selected for the posts were men of distinction throughout Arabia. Zaid b. Thabit was appointed at the capital, namely, Madinah. He had been the amanuensis of the Holy prophet for recording revelations of the Holy Qur’an, was well versed in Syriac and Hebrew, and had not his equal in the whole of Arabia in the branch of the law relating to “obligations”. K’ab b. Sur al-Azdi, Qadi of Basrah, was a man of keen insight and *wide understanding*, several of whose decisions and dicta have been reported by Imam Ibn Sirin.” Ibadah b. al-Samat, Qadi of Palestine, was one of those five men who had memorized the Holy Qur’an in the time of the Holy Prophet, and the Holy Prophet had appointed him for the instruction of Ashab Suffah. ‘Omar held him in high esteem, so much so that when Mu’aviyah on one occasion had difference

with him, the Caliph relieved him from the authority of the latter.

### JUDICIAL OFFICERS DURING OMAR’S CALIPHATE

‘Abdullah b. Mas’ud was the Qadi of Kufah. His scholarship and judicial acumen were beyond question. He is considered the father of the Hanafi Law. ‘Abdullah b. Mas’ud was succeeded in 19 A.H. by Qadi Shuraih who, though not a Companion, was famed throughout Arabia for his intelligence and sagacity and is mentioned to this day as a model for judges. ‘Ali used to call him *Aqd-ul- ‘Arab* or the most judicious of all the judges of Arabia. Other judges besides these were Jamil b. Ma’nar al-Jamhi, Ibn Maryam al-Hanafi, Salman b. Rabi-‘at-ul-‘Bahali: Abdur-Rahman b. Rabi’ah, Abu Qarat al-Kindi and ‘Imran b. al-Hasin. Their excellence may be seen from the biographical, literature of the period.

### APPOINTMENT OF JUDGES AFTER PRACTICAL TEST AND PERSONAL EXPERIENCE

The Qadi was subordinate to the provincial governor or the district officer, and those officers had the right to appoint judges. But ‘Omar, often made the selection himself. For selection the candidate’s own reputation usually sufficed, but ‘Omar, not content with this, often made the selection after personal test and experiment.

For instance, Qadi Shuraih’s appointment came this way. ‘Omar

purchased a horse on approval, and gave it to somebody to try it. The horse got hurt in the ride, and 'Omar wanted to return it, but the owner refused to take it back. A dispute arose and Shuraih was asked to arbitrate. He gave the award that if the horse was ridden with the owner's permission, it may be returned; otherwise not. 'Omar said that this was the right decision and at once appointed him Qadi of Kufah." A similar thing happened in the case of 'K'ab b. Sur al-Azdi.

### STEPS AGAINST ILLEGAL GRATIFICATIONS

Several steps were taken to prevent illegal gratifications, among them being:

1. Salaries were fixed high so that there be no need for additional incomes. For instance, Salman Rabi'ah and Qadi Shuraih were each paid five hundred dirhams a month, which was quite sufficient in the economic conditions of those days.
2. The rule was made that no man who was not wealthy and high-placed should be appointed as judge. In a farman to Abu Musa Ash'ari, governor of Kufah, 'Omar explained the reason for the rule, saying that a wealthy man would not have the temptation to take bribes, and a man of high position would not be influenced in his decisions by anybody's social position.

Besides, Qadis were not permitted to engage in trade or buy and sell in the bazars, a rule that has been adopted in civilized lands after ages of experience.

### EQUALITY IN THE ADMINISTRATION OF JUSTICE

Sense of equality is one of the indispensable prerequisites of the administration of justice; the prince and the peasant, the rich and the poor, the high and the low should all be put on the same level in a court of law. 'Omar took so much care to impress this principle upon his judges that he himself went to court on several occasions as a party to suits. Once he had a dispute with Ubayy b. K'ab who lodged a suit against the Caliph in the court of Zaid b. Thabit. 'Omar appeared as a defendant. Zaid showed him honour. 'This is your first injustice," said 'Omar who then sat down alongside Ubayy. Ubayy had no proof, and 'Omar denied the plaint. According to usage, the plaintiff desired that 'Omar should take an oath. In view of the defendant's position as Commander of the Faithful, Zaid requested Ubayy to waive his right of oath. 'Omar was annoyed at this partiality and addressing Zaid, said, "If Omar and any other man are not equal in your eyes, you are not fit for the post of judge."

The laws and principles enforced by 'Omar in respect of judges and their administration of justice proved so successful that not only in his own reign but up to the period of the Umayyads,

judges on the whole remained free from the suspicion of injustice and oppression. Abu Halal 'Askari says in Kitab ul Aawayil that the first Qadi who acted unjustly in Islam was Bilal b. Abi Barw (in the time of Umayyads).

### **NUMBER OF JUDGES PROPORTIONATE TO POPULATION**

Judges were sufficient in number in relation with the population, for there was no distinct which did not have its Qadi. As non-Muslims were permitted to settle their disputes among themselves, they but rarely came to Muslim courts. One Qadi, therefore, sufficed for a district.

### **EVIDENCE OF EXPERTS**

The innovation introduced by 'Omar in the department of justice and in the law of evidence would be described later when we come to speak of his judicial dicta. One of them related to the evidence of experts i.e., in suits involving questions of technique, experts of the particular science or art in question were called to give evidence in court. For instance, Hatiyya wrote against Zabarqan b. Badr a satirical couplet in which, however the point of satire was not apparent. Zabarqan lodged a complaint in the court of 'Omar himself. It was a case of poetical technique, and poetical terminology and terms of expression are different from those of common speech. 'Omar, therefore, invited Hassan b. Thabit, a poet of great distinction and eminence, to give evidence, and delivered judgment in

accordance with his expert opinion. Similarly, experts of physiognomy were called as witnesses in cases of disputed heredity. Several cases of this nature are reported in Kanz-ul- 'Ummal (chapter on Al-Qazaj).

Though 'Omar devised many laws and regulations for the better and more efficient administration of justice, he saw to it that they should not interfere with the accessibility of the courts or make justice expensive. His greatest anxiety was that justice should not be expensive and the courts should be easily accessible to all. Now-a- days, administration of justice has become so complicated and expensive in civilized countries that those who want the help of the law would rather abandon their claims than go to courts. But Omar's laws were so simple and easy that nobody had the least difficulty in seeking justice, and the Caliph was ever anxious about it. It was in view of this policy that no separate court houses were built and mosques were used for the purpose, for the publicity and freedom from any restraints obtainable in mosques could not be had anywhere else. No expenses had to be borne in the prosecution of suits and the courts were accessible to all without let or hindrance. Judges were especially directed that if any poor man from the common masses came as party to a suit, he should be treated with gentleness and courtesy, so that he should not feel overawed and should be able to state his case without fear. ■

## The Inception of Islamic Calendar

One of greatest accomplishments of 'Ali which will last to the time Islam and Muslims survive, was the determination of the basis for beginning of Islamic calendar. In the days of 'Umar different methods were in use for recording events and happenings. There also existed difference of opinion on dating the events. Some favoured the regal year beginning from the birth or coronation of the ruler as was the practice of Persians while others wanted to adopt the system of the Byzantines. Some companions were of the opinion that the Islamic calendar should commence from the day Allah's Apostle was bestowed prophet-hood. 'Ali suggested that the day when the Prophet migrated from Makkah to Medina should be taken as the beginning of the Islamic era. 'Umar and all other companions agreed to the suggestion of 'Ali and 'Umar accordingly directed that the events should be assigned a date calculated from the day of Prophet's migration to Medina.

Generally, the inception of a calendar is related to the birth or death of a great personality or to the establishment of an empire or a great victory. It is a peculiarity of Islam that it is not named after its Prophet nor its calendar is associated with any exalted personage including the Prophet of Islam who was the greatest man born on earth and the most admired person both by God and the Muslims. It was also not related to the brilliant victories won by the adherents of Islam. Inception of its calendar from the date of migration of the Prophet is indicative of its peculiar way of thought and underlying wisdom since it points to the message of Islam. Anyone trying to go into its origin would know that Islam gives significance only to the faith and creed and considers it worth of being commemorated. Now, the conservation of creed in preference to all other things generally valued and taken pride of indicates that the triumph of faith or ideal really constitutes the occasion for beginning of a new era in human history. It also contains the lesson that the principle or doctrine has precedence over all events and happenings, and that man should be prepared to face all hardships for the sake of it. ■

*(The Life of Caliph Ali by S. Abul Hasan Ali Nadwi)*



## Characteristics of Sayyid Ahmad's Missionary Work

- Shah Ebadur Rahman

The first and most striking characteristic of Sayyid Ahmad's missionary work was the sincerity (Ikhlas) with which he extended his call to the people. Like all other endeavors in life, he carried on his Da'wah solely for the pleasure of his Lord and never wished to get any recognition or reward from the people. Words of admiration and praise meant nothing to him; gifts and presentations had no attraction for him. When the wife of Sheikh Imam Bakhsh, a rich merchant of Calcutta, presented to him an expensive residential building constructed in the midst of a beautiful garden, he gave it back to Imam Bakhsh and said these memorable words: "We are the indigent travelers. Allah provides us daily with fresh food, fresh water, and a new place to live. What shall we do then of this house? I give the building to you from my side."

Second, he did not sit and wait for the people to come to him to learn about Islam. Like the Prophet, peace be upon him, he himself went to them and conveyed the message of Islam. His extensive tours in the area of Doaba, his missionary tour in the area east of Rae Bareli, his missionary trip to Lucknow, his missionary work during his pilgrimage journey, his reformist endeavors in the Frontier, which are so wide in range and deep in effect, were all taken up in the same spirit. He also encouraged his

followers to take their call for Islamic revival to the people by going to them. On one occasion, he told a large group of landlords: "For the sake of Allah alone go to the villages in your areas, teach Muslims Tawheed and ways of Islam and save them from polytheism and innovation. Allah will bless you with a great reward."

Third, Sayyid Ahmad prepared himself and his associates to patiently bear any ill treatment met in discharging the duty of preaching with. To a group of Tibetans whom he had persuaded to return to Tibet and preach among the people there the true teachings of Islam rather than perform Hajj with him, he instructed: "Teach Muslims the injunctions of Tawheed and Sunnah there and persuade them to give up polytheism and innovation." He then gave the final advice to them in these words: "But you must not forget one thing. Even if they hit you with a stick or stone, or kick or punch you, observe patience and do not say anything to them in retaliation. Simply continue preaching in the same way. Also, to a group of his disciples from Bengal he instructed: "Tour different places and teach the tenets of Tawheed and Sunnah that you have learned here to people, and dissuade them from acts of polytheism and innovation. And if anybody hits or hurts you in any way, observe patience and don't give up preaching."

Fourth, Sayyid Ahmad always remained steadfast in his missionary work. Once when he was in Lucknow, a number of the Shia Muslims converted to the Sunni faith. Nawwab Motamedud Dawla, the Prime Minister of Lucknow, sent a stern warning to him that he stop preaching to the Shias or leave Lucknow immediately. The Nawwab also threatened to take disciplinary action against him if he ignored his orders. But Sayyid Ahmad remained steadfast and continued his Da'wah work in Lucknow in the same way. He said later, "If we were simply asked to leave the city, we would have readily complied as we were the subjects. But because we were forbidden from preaching, it would have been against the teachings of Islam to accept such a commandment." He made his perspective further clear in these words: "Whoever comes to me, a Shia or a Sunni, I will tell him what is Islamically right and what is wrong."

Fifth, Sayyid Ahmad's way of preaching was essentially humane, marked with extraordinary wisdom suited to human nature. He hated the sin, but he was a true well wisher of the transgressor, always trying and hoping for his transformation for the better and eagerly awaiting any good opportunity to show him the right path. When he was in the army of Amir Khan, he always showed care and indulgence to the soldiers who came to him for his advice and prayers and tried to encourage them to practice the teachings of Islam in a pleasant way. Similarly in Lucknow he received Amanullah Khan and his associates, who

were outlaws and criminals, with due respect and showed them the beauty of Islam in such a way that all of them gave up the criminal life and became pious Muslims. Also, at Topai he brought back a notorious robber called Phulela to the fold of Islam in the same way. Instead of treating the transgressors with disdain, he helped them transform their lives. That is why, we see among his beneficiaries notorious criminals, professional beggars, eunuchs, and the prostitutes who became the best specimen of practicing Muslims after reversion.

Sixth, Sayyid Ahmad's mission was open to all: everybody was invited to join and contribute in his own way. He did not call everybody to participate in Jihad; he invited everybody, nevertheless, to adopt the true teachings of Islam, contribute to the renaissance of Islam in whatever way possible and attain Allah's pleasure. He asked the rulers, like Nawwab Wazeerud Dawla, and chiefs, like Fatah Khan Panjtari, to rule over their subjects according to the Islamic Law. He deputed others, like Maulana Abdul Hai Budhanwi and Wilayat Ali Azeemabadi, to do the missionary work. He encouraged poets like Momin Khan Momin and Khurram Ali Balhourri to write poems in order to raise the morale of the Mujahideen: Khurram Ali's famous poem Qasidae Jihadiya was sung in the battlefield to boost up the morale of the Mujahideen. Some other poets were asked to compose short and simple poems containing the teachings of Islam for the benefit of less educated Muslims. In the Frontier qualified aged persons were given

the responsibility of teaching the Qur'an to the Mujahideen. The chiefs of the Delhi and Patna centers were responsible for collecting money and recruiting men. Others were given responsibilities like transferring money and men to the Frontier. When he found a capable person interested in learning, he spared time to personally teach him. As narrated in Wasaya, Maulvi Imamudeen Bengali had taken lessons in Sirate Mustaqeem directly from him and had gone over the book with him several times.

### Means Adopted for Preaching

Sayyid Ahmad followed the prophetic tradition of adopting necessary means available to achieve his end. He made long tours, resorted to sincere supplications, accepted followers in Bai'ah, offered personal advice, delivered short discourses and public sermons, organized study circles such as those of Shah Ismail and Maulana Abdul Hai at Makkah, wrote letters to different persons, and used all these for the success of his missionary work. Some other means that he adopted for this purpose deserve special mention here.

In order to prepare his followers for his mission, Sayyid Ahmad selected capable persons and kept them in his company to train them. He then sent them to the areas where missionary work was needed. This brought into existence a very effective network. As Maulana Haider Ali Rampuri writes, "in many countries the righteous deputies [of Sayyid Ahmad] toured and showed hundreds of thousands of people the straight path of

the religion of Islam."

Sayyid Ahmad's Movement was supported by well-developed missionary literature - books, short and long. Mehr mentions that the following books were prepared under the personal care of Sayyid Ahmad: Sirate Mustaqeem; Tambihul Ghafileen (Persian), Risalah dar Namax-ua-lbadat (published from Calcutta under the caption Haqiqatus Salah, also reprinted in Al-Rahim, September 1965 Number, Hyderabad, Sindh), and Risalah dar Nikahe Betuagan, Persian, unpublished. His associates followed the same path. Shah Ismail's Taqunyatul Iman; Wilayat Ali's Durre Mantlioor, Jafar Naqwi's Manzooratus So'ada; Maulana Abdul' Rahim's Tazkerae Sadiqa (Al-Durrul Manthoor fi Tarajime Ahle Sadiqpur), Jafar Thanasari's Tauiarikhe Ajeeb and Kala Pani, and above all, Waqa'e Ahmadi, which contains the narrations of several of those associates of Sayyid Ahmad who survived the battle of Balakot, are only a few titles from the long list of books which were written by his followers.

Haider Ali Rampuri acknowledges that in doing the Da'wah work some deputies of Sayyid Ahmad concentrated on delivering sermons while others "wrote books based on the teachings of the Qur'an and authentic sayings of the Prophet (pbuh) through which they transformed thousands of illiterate people ... into an educated lot." These books were very widely circulated by the centers that the Mujahideen had established all over India. Small booklets were printed and

circulated in large numbers. Shah Ismail's Taqwiyyatul Iman and Tazkeerul Ikhwan; and short writings of Sayyid Awlad Hasan Qannawji, Maulvi Khurram Ali Balhowri, Maulana Wilayat Ali, Maulana Inayat Ali and scores of others were made available at a cheap price.

The later leaders of Sayyid Ahmad's Movement also established printing and publishing houses to support the Movement. Sayyid Abdullah Saramपुरi, a follower of Sayyid Ahmad, established a printing press in Saramपुर from which many important religious books were published. He also published the translation of the Qur'an by Shah Abdul Qadir Dehlavi first and made it available to common Muslims. Similarly, Maulvi Badeuzzaman of Burdawan, Khalifa of Maulana Wilayat Ali Azeemabadi, bought a press and published several books to support the missionary work. This was the first press established under a missionary program in the Indian sub-continent. Thus the Mujahideen soon developed their own missionary literature to support their cause. Mehr also acknowledges that the Mujahideen established printing press at different places from where missionary literature was published regularly.

Sayyid Ahmad also followed the prophetic policy of sending letters to the chiefs of different areas to call them to support Islam. He wrote long letters to the chiefs, the Sayyids and the Ulema to explain to them the Islamic perspective of his mission and used his letters to strengthen his missionary work. His letters are a very valuable contribution to the

Islamic literature and have been published in book form. A collection of his letters is preserved now in the British Museum. Ghulam Rasool Mehr writes that all letters of Sayyid Ahmad are not available now; some are lost. But he mentions the names of thirteen rulers and thirty-two chiefs and Khans of the Frontier whom Sayyid Ahmad wrote personal letters. He does not include in this list names of common Ulema and chiefs of India and the Frontier whom Sayyid Ahmad sent such letters. Mehr concludes that, in fact, there was no important person from the state of Sindh to the borders of Kashmir to whom Sayyid Ahmad did not contact to support Islam.

The Mujahideen also established Da'wah centers all over India for supporting their mission. Such centers were set up in most of the villages; some large villages had two such centers. Large centers were established at district level. A town or a city had several centers. At one time in the Hyderabad city alone fourteen Da'wah centers were run by the deputies of Maulana Wilayat Ali.

The Mujahideen also used mosques for supporting their Da'wah work: they constructed new mosques and activated the old ones to make sure that the local Muslims attended congregational prayers regularly and were united as a well-knit community. They also appointed such Imams there who could discharge the duty of educating the local Muslims in religion and settling the disputes among them. These mosques were managed by the centers run by the Mujahideen. ■

## Islam: The Religion of Peace!

- Shaista Bano

Islam means peace and submission to the Will of Allah, Most Gracious, Most Merciful. Islam preaches, propagates and promotes peace. The peace of a person, peace in family, society, country and the world is the cherished goal of this faith. For our guidance, the Holy Qur'an has been revealed. The subject of this Book of God is Man. The holy Book says "We have revealed for you (O men!) a book in which is a message for you. Will ye not then understand? (21:10). And the holy Qur'an declares "We sent thee not, but as a Mercy for all Creatures" (21:107). However, it is to be borne in mind that Islam does not operate in human life in a magical and incomprehensible manner without any consideration for human nature, its innate potentialities and limitations. The holy Qur'an addresses all aspects of human life. The guidance given in it is complete. It is for all people and for all times to come. According to the noble Book, "Those who strive on our account, them will We guide to our path" and "Truly God does not change the state of a people until they change that which is within themselves" (13:11). The

realisation of this path of Divine origin for human life, however, depends on the exertions of human beings within the limits of their capabilities and shortcomings under given circumstances. The holy Qur'an does not only enunciate the principles and rules concerning the social, moral and spiritual aspects of human life, but also provides clues to the laws of Nature that govern the Universe.

Peace is meaningless if it does not provide security. Security from all sorts of violence, damage and destruction. Security from inequality, injustice and intolerance. Safety from disease, and from ill effects of alcohol and drugs etc.

Health is one of the most precious gifts of the Creator and Sustainer of the universe to man. Without health life becomes a burden. Every thing that is good for health is permitted while harmful ones are prohibited in Islām. Alcohol is a dangerous substance for humans to imbibe. It does not only affect a person physically and socially but also morally, economically and spiritually. It disturbs the peace of the whole family and

society. Drinking alcohol is prohibited in Islam. Prohibition means prohibition of manufacture, sale and serving it to anybody, on any occasion. Drinking has been termed as umm ul-khabais (the mother of all evils) in the words of Prophet Mohammad (PBUH). Unfortunately drinking has become a status symbol in modern society. In the age of Internet and social media, and with rapid advancement in medical sciences and technology, the cost of maintenance of health is increasing with each passing day.

Humans have made tremendous progress in many fields like medical sciences, other science and technology, industry, space technology and Internet. The pertinent questions are if humans are secure today? Are they healthy and happy? And, the most important one, "have they found peace"? No, not at all! Instead of being healthy, happy and peaceful, humans have found misery, anxiety, fear and frustration.

The fundamental rights and duties as well as prohibitions necessary for peaceful coexistence of all living beings are described in a comprehensive manner in Islam. The duties of one person are the rights of another individual. There is a harmonious equilibrium between the

rights and duties essential for the survival of mankind. Interestingly, there is much hue and cry about human rights without any mention of duties. Today humanity is suffering from indifference and lack of interest and seriousness with regard to all beliefs, ideologies and principles. There is chaos and confusion everywhere. These prevailing conditions are big obstacles in the way of following the path of God. Therefore, today, we are living in an environment, full of disrespect for the role of religion. All efforts should, therefore, be focused on the issues which are most effective in reducing the sufferings of mankind.

Islam is the Religion of God, Who is the Almighty Creator and Sustainer of the universe. The Creator loves It's creation. There is no space in Islam for hate and violence against anybody. The following verses will illustrate the point:

- (a) "Nor can Goodness and Evil be equal. Repel (Evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate" (41:34). Thus Islam teaches to foil hatred with love.
- (b) "To those who believe in Allah and His Messengers and make no distinction between any of the Messengers We shall soon give

their (due) rewards: for Allah is Oft Forgiving, Most Merciful" (4:152).

- (c) "Allah Commands justice, the doing of good, and liberty to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition" (16:90).
- (d) "O ye who believe! Stand out firmly for Allah, as witness to fair dealing and let not the hatred of Others to you make you swerve to wrong and depart from justice..."(5:8).
- (e) "...if any one slew a person - unless it is to be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our Messengers with: Clear Signs, yet, even after that, many of them continued to commit excesses in the land (5:32).
- (f) "But those who believe and work righteousness will be admitted to Gardens beneath which rivers flow.... Their greetings therein will be: "peace" (14:23).

It can not be justified to malign a particular community or religion for the violence perpetrated by certain

misguided and fanatic groups of that community or religion. And if it is justified, then why not the religion of the people of Myanmar should be criticised for the victimization of Rohingya Muslims in that country? No nationality or voting right; no education for their children and no security for their lives. Now with formation of the new civilian government of National League for Democracy one does hope for the solution of this crisis. Why are powerful countries bombarding and crushing the people of countries whose governments are not of their choice? Even duly elected governments are toppled under one pretext or other. Why this double standard? It is unfortunate that we have adopted Islam partially and have not succeeded in presenting Islam's true picture. The sight of a picture creates an imprint on human mind deeper than a thousand words. We do project the real image of Islam by practising it in our daily life. All the great religions of the world must unite and create a friendly atmosphere which will definitely reduce the hatred and violence among communities and societies. This is the only and the best option available for having peace the world over. To make this planet a beautiful and livable place will be a precious gift to our younger generations. ■

## Earth is Magnanimous Creation of Allah

- Ahmad Wahaj Al-Siddiqui

In the seventh century when the word science was unknown, the Qur'an declared with a cosmological precision: 'The heavens and the earth were joined together, then We clove them as under' (Qur'an 21/30). After more than thousand years the scientists confirmed that the sun and earth were part of solar nebula we discuss it here below:

Allah said: Say (O Mohammad) disbelieve in Him who created the earth in two days and ascribe to Him associates. He (and none else) is the Lord of the worlds, (41/9). They disbelieved in God the Unique and ascribed partners with Him. Islam came with monotheism and opposed the dogma of plurality in gods a part of Christian religion.

Allah said: He created the earth in two days. The days mentioned here are in two stages. The day of 24 hours did not exist when the earth separated from solar nebula. Allah mentioned a day measure thereof long were these two stages for the formation of earth to become good for the inhabitation for all its creations.

The first stage was the cleaving asunder of galaxies with their billions of stars and the planet earth from Solar Nebula with a big bang. The galaxies with their stars adorned the lower heaven and the sun with its planets including planet

earth came down.

The second stage is further cooling and condensing as Allah created the atoms of all the elements internalizing electrostatic forces to keep the nuclear balance till the end of the universe. The creation of the moisture in the atmosphere, raining down on the hot liquid mass to further cool the earth till the hot liquid mass is enveloped by 30 to 50 kilometre thick layer of solid crust. Further mentioning the planet Earth Allah said:

He placed therein firm mountains, rising above it, and blessed it, and measured therein, its sustenance, in four Days, for all those who ask. (41/10)

Then turned He to the heaven, when it was smoke, and said unto it and the earth come ye together willingly or loath. they said: We come obedient. (41/11)

Then He completed them as seven heavens, in two Days, and inspired in each heaven its mandate, and adorned the lower heaven with lamps (stars) and rendered it inviolable. That is the decree (of Him) the Exalted in Might, the All-Knowing. (Qur'an 41/12)

From the aforesaid verses I only discuss those facts which disclose creation of earth with cosmological precision.



The above facts make it crystal clear how Allah with His magnanimous power of creation created earth and other celestial bodies, and created a great system of protection of earth by providing it with mountains to maintain its balance while rotating with a tremendous speed of 65000 miles per hour on its orbit and rotating 1038 miles per hour on its axis, more over He created the power of gravitation between the celestial bodies to keep them in their tracks and orbits.

The Qur'an mentioned: Allah is He Who raised up the heavens without visible columns that you can see. (Al-Rad/2) Scholar held these invisible columns clearly point to the power of gravitation in between celestial bodies to keep them in their appointed tracks.

Allah created mountains over the earth so that it may not deviate from its course. As Allah said: Verily Allah grasps the heavens and the earth, that they do not deviate, and if they were to deviate, there is not one to grasp them after Him. (35/41) It is evident for a body during its motion in the space, it may shake or tremble and if the earth shakes or deviates from its course, nobody can bring it back to its appointed course except Allah. However the verse proves its running on its orbit and revolving on its axis.

Allah the Great Creator who created invisible columns between stars and planets. Those columns are the gravitational force between stars and

planets to keep them in their orbits. The earth is also a planet, the mountains protect its balance and gravitation .keeps it in its track while running with a tremendous speed with its billions of ton weight.

Arabic word "Qoot' means sustenance. Sustenance for a living being is food to give him strength to survive. What can make the earth to sustain its existence? The above facts made it clear that Allah created over it mountains to keep its balance while running on its orbit, and He created gravitational force between the celestial bodies to keep them in their tracks. Thus the planet earth maintains its course in its orbit with gravitational force.

But this much protection was not enough. We know it was part of solar nebula and keeps in its interior burning intensely hot gases and magma, which come out in volcanic eruptions. These magma and gases may explode the earth altogether.

To make the earth a safe place of abode for all His creations He created layers in its interior. Earth's interior can be separated into four layers.

The first layer is the crust. It is divided into two parts, Continental Crust and Oceanic Crust.

Continental crust is composed of igneous rock, metamorphic and sedimentary rock. Its thickness ranges from 30 km to 50 km. The thickness of

Oceanic crust ranges in between 5 to 10 km. Oceanic crustal rocks are composed of igneous rocks basalt etc.

The layer directly below the crust is Mantle. Its thickness is 2900 km. It is composed of solid rock. The mantle makes about 70% of earth's mass.

Next to mantle is outer core. The outer core is mostly iron. Composition of core is metallic (iron, nickel alloy). Its thickness ranges from 2890 km to 5150 km. Outer core composes 30% of earth's mass.

**Inner core-** This is the inner most part of the earth. From the boundary with the outer core to the centre of the earth, a distance of about 1220 km is the solid sphere of the inner core. The temperatures here reach between 5,000 to 7,000 degrees C.

However, these layers protect the earth as a whole from intensely burning hot gases, and make the earth safe from explosion by these gases. Are these layers not a magnanimous creation?

This magnanimous creation protected the earth and its animate beings by providing the layers in the atmosphere too. The scholars held that the earth is surrounded by the atmosphere, which is the body of air or gasses that protects the planet earth and enables life. Most of our atmosphere is located close to the earth's surface. The air of our planet is 79% nitrogen and just under 21 % oxygen, the

small amount remaining is composed of carbon dioxide and other gases. There are five distinct layers over the earth.

**Troposphere:** The layer of the atmosphere closest to the earth is Troposphere. This layer is where weather occurs. It begins at the surface of the earth and extends out to about 4-12 miles. The temperature of the troposphere decreases with height and helps in formation of clouds.

**Stratosphere:** It is above the troposphere which extends to about 30 to 35 miles above the earth surface. 91 % of the Ozone in earth's atmosphere is mainly located in the lower portion of the stratosphere. It ranges approximately 10 km to 50 km above Earth, although the thickness varies seasonally and geographically. After this layer lies Mesosphere: It is about 35 to 50 miles above the surface of the earth. The temperatures reach a low of -1200C.

Above these layers is Thermosphere from 50 miles up to 400 miles above the surface. Temperature increases with height, it rises as high as 20000 C.

Exosphere is above the top of thermosphere to 6,200 miles above the earth's surface. Each layer has a particular function, ranging from forming rain preventing harmful rays, from reflecting radio waves and averting the harmful effects of meteors.

The Ozone layer is a layer in Earth's atmosphere which absorbs most of the Sun's ultra violet rays, which cause skin cancer and cataracts.

The opening as a big hole in Ozone layer is seen over the Antarctic. That has given rise to global warming and dangerous climate change triggering a rapid melting of the polar ice sheets.

Another immense protection Allah provided for earth is its magnetic field, which originates predominantly in its deep interior. This magnetic field is confined in limited space surrounding the earth. This limited space and its outer boundary are called the magnetosphere of the earth. It is established that solar corona extends beyond the earth's atmosphere. It may be noted that solar corona is a region which is heated to over a million degrees Celsius.

The space between the sun and the planet earth is filled with plasma gas called the solar wind. During the period of solar activity, the solar wind blows radically outward from the sun at the speed of 183 to 311 miles per second. Electrons and the positive ions in the solar wind when approach the earth are repelled by the magnetic field of the earth.

Hence the magnetosphere is a safeguard for the earth and its inhabitants.

However, we have seen that Allah protected earth by providing it, inside layers and layers in the atmosphere to make it safe abode for living creations on the earth.

What an amazing creation with a well devised minute cosmological system for its existence while traversing with tremendous speed on its orbit and axis with billion tons of weight.

Allah said: 'And measured therein, its sustenance, in four Days, for all those who ask'. In the first two Days i.e. in the first two stages Allah created the earth, after its creation Allah sustained it with strong and very thick layers inside it as explained above to save it from getting exploded by burning hot magma. Then this earth and living beings over it required further protection from extremely hot solar wind, so Allah made around it various layers as mentioned above including Ozone layer and magnetosphere to repel electrons and the positive ions in the solar wind providing a perfect safeguard for Allah's creations on the earth. These four days are the four phases. Thus we see that this universe is created in six Days i.e. in six phases. As explained above a Day thereof is fifty thousand years. Thus our universe came into existence, may be in thousands of years. Is it not most amazing that the Qur'an in 7th century gave the details of creation of earth with cosmological precision? This is the proof that the Qur'an is Allah's Book revealed to His Prophet Muhammad (peace be upon him) and Islam envisages deliverance of humankind in the Hereafter. The only deliverance is believing in Allah (God the Unique) and to follow His Prophet as envisaged in code of Islam. ■

## A Forgotten Muslim History of England

Britain is divided as never before. The country has turned its back on Europe, and its female ruler has her sights set on trade with the East. As much as this sounds like Britain today, it also describes the country in the 16th century, during the golden age of its most famous monarch, Queen Elizabeth I.

One of the more surprising aspects of Elizabethan England is that its foreign and economic policy was driven by a close alliance with the Islamic world, a fact conveniently ignored today by those pushing the populist rhetoric of national sovereignty.

In 1570, when it became clear that Protestant England would not return to the Catholic faith, the pope excommunicated Elizabeth and called for her to be stripped of her crown. Soon, the might of Catholic Spain was against her, an invasion imminent. English merchants were prohibited from trading with the rich markets of the Spanish Netherlands. Economic and political isolation threatened to destroy the newly Protestant country.

Elizabeth responded by reaching out to the Islamic world. Spain's only rival was the Ottoman Empire, ruled by Sultan Murad III, which stretched from North Africa through

Eastern Europe to the Indian Ocean. The Ottomans had been fighting the Hapsburgs for decades, conquering parts of Hungary. Elizabeth hoped that an alliance with the sultan would provide much needed relief from Spanish military aggression, and enable her merchants to tap into the lucrative markets of the East. For good measure she also reached out to the Ottomans' rivals, the shah of Persia and the ruler of Morocco.

The trouble was that the Muslim empires were far more powerful than Elizabeth's little island nation floating in the soggy mists off Europe. Elizabeth wanted to explore new trade alliances, but couldn't afford to finance them. Her response was to exploit an obscure commercial innovation — joint stock companies — introduced by her sister, Mary Tudor.

The companies were commercial associations jointly owned by shareholders. The capital was used to fund the costs of commercial voyages, and the profits — or losses — would also be shared. Elizabeth enthusiastically backed the Muscovy Company, which traded with Persia, and went on to inspire the formation of the Turkey Company, which traded with the Ottomans, and the East India Company,

which would eventually conquer India.

In the 1580s she signed commercial agreements with the Ottomans that would last over 300 years, granting her merchants free commercial access to Ottoman lands. She made a similar alliance with Morocco, with the tacit promise of military support against Spain.

As money poured in, Elizabeth began writing letters to her Muslim counterparts, extolling the benefits of reciprocal trade. She wrote as a supplicant, calling Murad "the most mighty ruler of the kingdom of Turkey, sole and above all, and most sovereign monarch of the East Empire." She also played on their mutual hostility to Catholicism, describing herself as "the most invincible and most mighty defender of the Christian faith against all kind of idolatries." Like Muslims, Protestants rejected the worship of icons, and celebrated the unmediated word of God, while Catholics favoured priestly intercession. She deftly exploited the Catholic conflation of Protestants and Muslims as two sides of the same heretical coin.

The ploy worked. Thousands of English traders crossed many of today's no-go regions, like Aleppo in Syria, and Mosul in Iraq. They were far safer than they would have been on an equivalent journey through Catholic Europe, where they risked falling into the hands of the Inquisition.

The Ottoman authorities saw their ability to absorb people of all faiths as a sign of power, not weakness, and observed the Protestant-Catholic conflicts of the time with detached bemusement. Some Englishmen even converted to Islam. A few, like Samson Rowlie, a Norfolk merchant who became Hassan Aga, chief treasurer to Algiers, were forced. Others did so of their own volition, perhaps seeing Islam as a better bet than the precarious new Protestant faith.

English aristocrats delighted in the silks and spices of the east, but the Turks and Moroccans were decidedly less interested in English wool. What they needed were weapons. In a poignant act of religious retribution, Elizabeth stripped the metal from deconsecrated Catholic churches and melted their bells to make munitions that were then shipped out to Turkey, proving that shady Western arms sales go back much further than the Iran-contra affair. The queen encouraged similar deals with Morocco, selling weapons and buying saltpeter, the essential ingredient in gunpowder, and sugar, heralding a lasting craving and turning Elizabeth's own teeth an infamous black. "The sugar, silks, carpets and spices transformed what the English ate, how they decorated their homes and how they dressed. Words such as "candy" and "turquoise" (from "Turkish

*(Continued to page 39)*

## Passing Away of Mufti Mohammad Zahoor Nadwi

- Obaidur Rahman Nadwi

Mufti Mohammad Zahoor Nadwi, vice Rector and chief Qazi of Nadwatul Ulama passed away on 25 September 2016 at the age of 88. A renowned Islamic scholar, jurist, administrator and above all a humanist Mufti Sahib was an emblem of a pious personality.

Born in Mubarakpur village of Azamgarh district in 1927, he received his primary education at home from his father, an erudite scholar of Urdu and Persian. Later he joined in Darul Uloom Nadwatul Ulama, Lucknow from where he graduated in 1950.

To be proficient in jurisprudence he did one year course of Ifta after his graduation. Maulana Ishaq Sandilvi, Maulana Shah Halim Ata, Mufti Saeed Nadwi, and Maulana Abul Hasan Ali Nadwi were his particular preceptors. In 1952 he was appointed teacher in Darul Uloom Nadwatul Ulama.

He held important posts as of vice principal, chief Qazi and head of the Maintenance and Development wing of Nadwa. He was appointed vice Rector after the demise of Maulana Abul Hasan Ali Nadwi. He served Nadwa for more than six decades.

Mufti Mohammad Zahoor Sahib never showed egotism, pride and haughtiness. He was a very simple and

kind hearted man. He met everyone cheerfully. He was an excellent example of Ulama-e-Salaf (right guided Ulama of the past). He left indelible marks behind him. He always kept himself away from name and fame. For him duty was supreme. He did everything merely for the sake of Allah.

In Islamic 'fiqh', under Maulana Mufti Saeed Nadwi, the then grand Mufti of Nadwa, he acquired command over Islamic laws. He possessed ready-witted mind. He was famous for his repartee. He always gave satisfactory answers instead of inapt and evasive ones. For about more than four decades he served as chief Qazi of Nadwa. Thousand of fatawas have been issued by him. His fatawas were very comprehensive and terse. It should be noted that the book "Fatawa-e-Nadwatul Ulama" which comprises three volumes has been compiled under his supervision.

Mufti Sahib wrote no book but left a galaxy of students behind him who impart knowledge in their respective areas. No doubt it is an everlasting tribute to the departed soul.

Maulana S.M. Rabey Hasani Nadwi, Rector Nadwatul Ulama, in his condolence message said that passing away of Mufti Zahoor Nadwi is a great

loss to us. His death creates a vacuum. We often sought advice from him on various issues. His personality proved a boon for Nadwa. It greatly enjoyed his strength and vigour. He held the post of vice-principal and vice Rector but he always thought himself a humble slave of Allah. He was a paragon of morality. He was chief Mufti of Nadwa. Darul Ifta of Nadwa always issued fatawas with his endorsement. His fatawas were very moderate and apt.

Dr. Saeedur Rahman Azami Nadwi, Principal, Darul Uloom Nadwatul Ulama stated that Mufti Mohammad Zahoor devoted his whole life for Nadwa.

He played a constructive role in Nadwa's progress and development. His selfless services are covered from 1952 to 2016. He enjoyed confidence of Maulana S.M. Rabey Hasani Nadwi and so his predecessor late Maulana Abul Hasan Ali Nadwi. His outstanding contributions and achievements in the cause of Nadwa will always be remembered.

The most surprising event was his last journey. His funeral prayer was led by Maulana S.M. Rabey Hasani Nadwi. Besides students of Nadwa it is estimated that more than ten thousand citizens of Lucknow and nearby areas attended his last rites. ■

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*(Continued from page 37)*

stone") became commonplace. Even Shakespeare got in on the act, writing "Othello" shortly after the first Moroccan ambassador's six-month visit.

Despite the commercial success of the joint stock companies, the British economy was unable to sustain its reliance on far-flung trade. Immediately following Elizabeth's death in 1603, the new king, James I, signed a peace treaty with Spain, ending England's exile.

Elizabeth's Islamic policy held off a Catholic invasion, transformed English taste and established a new model for joint stock investment that would eventually finance the Virginia Company, which founded the first permanent North American colony.

It turns out that Islam, in all its manifestations – imperial, military and commercial – played an important part in the story of England. Today, when anti-Muslim rhetoric inflames political discourse, it is useful to remember that our pasts are more entangled than is often appreciated.

*[Excerpted from Jerry Brotton's forthcoming book "The Sultan and the Queen: The Untold Story of Elizabeth and Islam" by World Bulletin] ■*

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