



# THE FRAGRANCE OF EAST

Vol. XIX No. 9



September, 2017

Post Box No. 93,  
Nadwatul Ulama  
Tagore Marg,  
Lucknow – 226 007

Ph. No. : 0522-2740406

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

Rs. 25/-



# The Fragrance of East

## Founder:

Syed Abul Hasan Ali Nadwi (RAH)

## Patron:

S.M. Rabey Hasani Nadwi

## Advisory Board :

S. M. Wazeh Rasheed Nadwi

Shah Ebadur Rahman

Mohd. Hamza Hasani Nadwi

Shamsul Haque Nadwi

## Editor:

Shariq Alavi

## Asstt. Editor:

Obaidur Rahman Nadwi

## Demostration of Islamic Equality and Fraternity

### S. Abul Hasan Ali Nadwi

The *Hajj* is a victory for Islamic nationalism over racial, linguistic or territorial nationalisms for which a large number of Muslim countries also have, unfortunately, fallen. It is a proclamation as well as a most impressive manifestation of Islamic nationalism. On reaching there, the Muslims cast away their national or local garments which differentiate them from one another and to which some of them have become attached to the extent of being clannish and parochial, and put on the national robe of Islam, called *Ihram*, and they all sing the same song of humbleness and submission.

O God! Here I am ! Here I am in Thy presence! Thou hast no partner! Here I am! All praise is for Thee and from Thee are all blessings! To Thee alone belongs Power and Rule! Thou art without partner! ■

## CONTENTS

- |                                      |                           |    |
|--------------------------------------|---------------------------|----|
| 1- Manifestations of Man's Striving  | - S. Abul Hasan Ali Nadwi | 7  |
| 2- Hajj: A Fundamental Obligation    | - S. Sulaiman Nadwi       | 9  |
| 3- Place of Morality in Islam        | - M. Manzoor Nomani       | 24 |
| 4- Ali Mian's Internal Rectification | - S.M. Rabey Hasani Nadwi | 27 |
| And Devotion to Allah                |                           |    |
| 5- Human Civilization And Islam      | - Mohammad Yusuf          | 35 |
| 6- Teacher's Day                     | - Obaidur Rahman Nadwi    | 39 |

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

***"They will certainly carry their own burdens and other burdens besides their own. They will assuredly be called to account on the Day of Resurrection concerning the fabrications which they contrived."***

*(Al Qur'an – 29:13)*

In the Day of Judgement not only will the unbelievers be punished for straying from the Truth, but they will also be taken to task for misleading others. Let us, for example, consider that one commits a theft and asks another to be his accomplice in the crime. Now, the latter will not be acquitted on the mere plea that he so thieved at someone else's behest. He will be duly punished for his crime, for it is against the dictates of justice that he be exonerated and the instigator be punished in his place. The instigator, however, will receive a double punishment – for his own misdeed as well as for leading another stray.

As for fabrications, they say that if one commits a crime at someone else's behest, the former will be exonerated on the grounds that he committed the sin at someone else's instigation and, hence, the latter will be made to bear the entire burden of the sin. Secondly, they falsely promised that they would bear responsibility on behalf of those who reverted from true faith to unbelief. On the Day of Judgement when, contrary to their expectations, they will come face to face with Hell, they will not be at all willing to suffer for the sins of those whom they misled in this world in addition to suffering from their own unbelief. ■

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

***Shaddad bin Aus relates that the Holy Messenger of Allah (peace and blessings of Allah be to him) said, "The wise man is really one who keeps his 'self' under control and devotes himself to acts beneficial in the next world, while the foolish man is one who devotes himself to his evil desires and cherishes false hopes in his relation to God."***

*(Tirmidhi)*

This hadith distinguishes between a wise man and a foolish man. The former realises the transitoriness of this physical world while the latter spends his life in the enjoyment of mundane pleasures.

The hadith brings into light two features of such a person who is wise, spends his life in accordance with God's commandments. One, he keeps his self under perfect control; he is not a slave to his desires. That is, he submits all his desires, wishes and dreams to the Will of Allah. The other feature is that he spends his worldly life, keeping an eye on Life after Death. He curbs his desires just to seek the pleasure of God; he also earns and spends only within the permissible limits.

Contrarily, a foolish person devotes his life to the fulfilment of his evil desires in total violation of moral codes of life. He fails to distinguish good from evil. The hadith points out the folly of such a person when he hopes that God will admit him to Paradise anyhow. Even in the so-called enlightened era of today some people are labouring under the burden of the same erroneous notions. ■

## The Hajj

The Hajj is one of the basic pillar (Rukn) of Islam for those Muslims who can physically and financially afford it. The occasion of its performance comes only once in a year. Its significance is such that whole community gets electrified and activated. This year it falls in the first week of September.

The Holy Qur'an says:

"And proclaim unto mankind the pilgrimage (The Hajj). They will come unto thee on foot and also on every lean camel; they will come from every "deep ravine that they may witness things that are of benefit to them, and mention the name of Allah on appointed days over the beast of cattle that He hath bestowed upon them. Then eat there of and feed there with the poor and the distressed. Then let them make an end of their unkeptness and pay their vows and go around the ancient House (The Ka'ba)" (xxii:27 -29)

Imam Ghazali writes: "If there is an earnest desire for nearness to God, a Muslim will be compelled to strive for it. A lover is passionately attached to every thing that bears an association with the beloved. The House of Ka'ba is associated with God and a Muslim should, therefore, instinctively feel drawn to it, to speak nothing of the attraction of the Recompense promised on it." (Ihya-ul-Uloom, Vol 1 p:24)

To those who will be in the sacred land of Arab and also those who intend to go there in near future following advice is being offered:

1. Remember that you are on a blessed journey. This journey, which is a migration toward Allah, is based on belief in His Unity (tawheed), on sincerity toward Him, on responding to His call, and on obedience to His commands. There is no greater reward than that of a Hajj which is acceptable to Allah Ta'alah-the reward of the Garden of Paradise.
2. Be on your guard against the mischief of Satan, who intends to cause dissention among you. Love each other as brothers and avoid disputes and disobedience to Allah. Know that the Messenger of Allah (may peace and blessings of Allah be on him) said, "None of you has truly relived unless he likes for his brother what the likes for himself."
3. Whenever you have a question concerning religious matters or concerning the Hajj, ask knowledgeable Muslims until you receive a satisfactory answer. This is in accordance with what Allah has said: "If ye realise this not, ask of those who possess the Message." It is also in accordance with what the Prophet (PBUH) has said: "When Allah intends good for someone, He gives him understanding of the religion."
4. Know that Allah has made certain acts fard (obligatory) and other acts sunnah (according to the practice of the Prophet, peace be on him). Allah does not accept a sunnah which violates some fard. Some pilgrims ignore this fact when they harm believing men and women in their zeal to kiss the Black Stone, to hasten in their circuits around the k'abah, to make salah behind the Station of Ibraheem, to drink from Zamzam, and similar practices.

These practices are sunnah. To harm any believer in doing them is haram (prohibited). How is it possible to carry out a sunnah observance while doing a haram deed? Therefore, avoid hurting each other, and Allah will grant you His mercy and will increase your reward.

We would also like to emphasize the following:

- (a) It is not fitting that a Muslim man performs his Salat next to, or behind a woman in the Sacred Mosque or at any other place if it is at all possible to avoid doing so. Women should pray behind men.
- (b) The doors and entrances to the Sacred Mosque are for traffic and should not be blocked by people praying there, even though if it is to join the congregational prayer that may be in progress.
- (c) It is not permissible to block the free flow of people around the K'abah by sitting near the K'abah, by praying near it, or by standing near the Black Stone, or al-Hijr or at the Station of Ibraheem, especially when the place is crowded, as this is a source of harm to other people,
- (d) While safeguarding the dignity of Muslims is a fard, kissing the Black Stone is a sunnah, A fard cannot be sacrificed for a sunnah, When the area is crowded, it is sufficient to point to the Black Stone, saying "Allahu akbar," and to continue to move with the flow of people without causing a break in the lines. Indeed, keeping an easy flow during circuits is the most commendable thing.
- (e) It is not a sunnah to kiss the Yamani corner, but to touch it with the right hand, if it is not overcrowded, and say: "Bismillahi wal-lahu akbar," But if it is difficult to touch it, then move on, do not point to it with your hand, or say takbir, For it is not reported of the Prophet. It is mustahabb (good) to recite the following supplication in between the Yamani corner and the Black Stone:  
"Rabbana atina fid-donya hasanatan wa fil-akhirati hasanatan wa qina adhaban-nar",
- (f) In the wake of terrorism all around and recent attempts of explosions in various parts of Saudi Arabia particularly near the Masjid Nabvi in Madina pilgrims should remain cautious and alert .

Finally, the best advice we can give is that one should follow the Book of Allah and the sunnah of His Messenger (peace be on him) in all what one does.

"Obey Allah and the Messenger in order that you may receive mercy,"

S.A.

**We solicit articles for publication in The Fragrance of East. Suitable remuneration will be paid to writers. We prefer receipt of articles on:**

**e-mail: shariq\_alavi@yahoo.com**

**along with a hard copy, duly signed, by post.**

## **Manifestations of Man's Striving**

**- S.Abul Hasan Ali Nadwi**

*Man can have nothing but what he strives for. The fruit of his striving will soon come into sight. Then he will be rewarded with a full recompense.*

*(al-Najm 53:39-41)*

The above verses boost the morale of not only Muslims but of all mankind, provided they have a clear view of life and champion a sound cause. For all committed people the above passage carries an inspiring message. It is specially relevant for institutions engaged in training younger generations, for it contains an elaborate moral code and set of guidelines for the young.

Allah has promised man that he will obtain success in his striving. It is emphasised in the Qur'an that man's efforts will bear fruit. As to the time-scale of gathering the fruit of one's striving, the Qur'an hints that this may take a very long time. Man is thus told not to despair if he does not gain immediate results. Man is to be credited for much in the world - the vast empires, the rise of various civilisations, the spread and advancement of knowledge, and intellectuals appearing on the public scene. All these are manifestations of man's striving. These also stand out as illustrations of the Qur'anic promise that man will be

recompensed for his efforts.

It is the duty of the Muslim community to ensure its identity. The Qur'anic directive on this count is not addressed to individuals. Rather, the entire community is instructed that it will earn what it works for. Man gets his portion in this life and the Next in relation to what he strives for. He is destined to reap the fruits of his work. Allah has preordained this law that man is to be recompensed in equivalent measure for his efforts. Man's success is contingent on his attempt. He is bound to get the fruits of his labour. The outcome of his work will be evident to everyone.

Allah promises man that he will be recompensed in full for his striving. This is to assure that one's efforts do not go to waste. As reward is promised, this acts as an incentive for man. For he knows that his efforts will surely produce results, sooner or later. Furthermore, Allah's promise is that one will be rewarded over and above what one deserves. One may even get much more than what one strove for. This constitutes a major glad tiding for mankind, one which is amply borne out by history and the accounts of religious and reform movements. One notes the same manifestations in the history of literature, joint business ventures,

research studies and other domains of human activity. Often does He reward amply for his efforts. Taken in this sense, the verse constitutes another glad tidings.

Let us then realise this truth that we will be repaid in full for our work and in a measure beyond our expectations. We need not wait for huge resources or favourable conditions for launching our ventures. For example, family connections, advanced educational qualifications, a vast library, etc. are not essential to achieving success. What is, nonetheless, essential is the sincerity of our purpose. We must strive honestly and earnestly. If we do so, we are bound to reap rich dividends.

Hard work combined with good intention and excellent morals is the key to success. Allah being Omnipotent and the Knower of the Unseen declares that one will be recompensed in full. Allah represents absolute truth and He is the Lord of the universe as well. In this capacity this declaration assumes greater significance. In the face of this unmistakable promise, one need not worry about the outcome of one's work.

The above Qur'anic verse is life-sustaining and a source of immense hope and joy for mankind of all time and place. For it assures man of the good result of his deeds. The verse may also be taken as a moral code as well, for it covers all aspects of life. It instructs us on how we should lead life and what we

should do. We learn that faith should govern our lives. We should strive for reform around us and strengthen our faith. We should remain confident and cool about the results of our striving. It is only natural for man to think about the gains which he receives for doing something. Man is curious by nature. He tries to find out for example, the effect of a medicine, constituents of a seed and the prerequisites for doing something.

Accordingly, Allah has in this verse set man's mind at peace, instructing him in an entire code of life. If we grasp fully and clearly the import of this verse and believe sincerely in its import, it will be in our own interests. For it represents the promise of Almighty Allah. The assertion of even the most intelligent human being is suspect. One cannot take his word for granted. It is common knowledge that many people make predictions which do not come true. Rather, history abounds in such examples. However, when Allah promises something it is bound to come true. His Word cannot be wrong. Given this, we must abide by His Word and lead our lives in accordance with His guidance.

This verse contains glad tidings about man's striving, which revives man's spirit. The distinguished Urdu philosopher-poet Dr. Iqbal reiterates the same truth in asserting that man's deeds place him in Paradise or Hell. ■



## HAJJ: A FUNDAMENTAL OBLIGATION

- S. Sulaiman Nadwi

Hajj is one of the fundamental parts of 'Ibadat in Islam. It is not a new institution but the first and old mode of worship whereby mankind could develop God-consciousness in him. The word Hajj means, literally, repairing to a place for the sake of visit (*al-qasd li ziyarah*), and in the terminology of the Islamic Shariah, it implies repairing to Bait-Allah (the House of Allah) to observe the necessary devotions (*iqamat-an-li-nusuk*) in the sacred places in the Holy Makkah.

Arabs has its own history of the various stages of human progress. In the days of Ibrahim Khalil (peace be upon him) it became the abode of a family of preachers of religions. During the period of Isma'il (peace be upon him) its population consisted of a few camps and huts only but gradually it developed into a big religious city and after the Prophet hood of Muhammad (peace and blessings of Allah be upon him) it became the religious centre of the Muslims world.

In the beginning the practice in vogue was that in every habitation, two houses of special kind were built, one of them was palace of the king of that habitation or fort and the other was the ma'bad (the place of worship) of the Kahin. Almost every population had its idol star or deity which was thought to be its guardian and protector and that guardian idol or star was worshipped by that

population. The courtyard of the ma'bad (the place of worship) was called *Dar-ul-Aman*. All the sacrifices and nadhrs etc. Offered to these deities and agricultural proceeds were collected there. With the extension of the hold of a habitation there was also an increase in the area of worship of these idols and deities.

Ibrahim's (peace be upon him) native city was Iraq. He was the first mawahhid (believer in One God) in the world who raised his voice against the worship of the sun and the stars and called the people to submit to One God. His relatives and other people persecuted him so much that he was constrained to leave his native city. After travelling through different countries Ibrahim (peace be upon him) turned towards the borders of Arabia and Syria. He got his nephew, Lut (peace be upon him) and his son, Ishaq (peace be upon him) settled in Urdunn (Jordan) and kinan (Palestine) and his other two sons in Madyan, situated on the Red Sea which even today is called Mdyan bearing his name. He (Ibrahim) got his son Isma'il (peace be upon him) settled down in the valley of Faran. All those places were situated on the highway where there was always great rush of trading caravans who went to Hijaz and Yemen from Egypt and Syria and vice versa.

There were two main aims and objects of Ibrahim (peace be upon him) in

settling his progeny in such a way; firstly, they would not find any difficulty in getting corn and other necessary goods as long as the trading caravans are coming and going and could participate in commerce and secondly, these national highways were the best preaching centres for propagating the pure monotheistic religion of Allah or in there words. Tauhid. Here they could spread the true religion by keeping themselves away from highhandedness of the wrathful and tyrant idolaters and star worshippers of Iraq and Syria.

### **Baitullah**

Wherever Ibrahim (peace be upon him) felt the need he raised a stone reciting - the name of Allah and enclosed that place for sacrifice and prayer. In the Torah mention of three such places called Bait Allah (House of Allah has been made.

The same kind of places of worship and Houses of Allah were also built by Ishaq, Yaqub and Musa (peace be upon them). Dawud and Sulaiman (Allah be pleased with them) also constructed Bait al Maqdis which was the Qiblah of Bani Isra'il.

It is thus clear that Ibrahim (peace be upon him ) and his progeny usually built such places of sacrifice and Houses of worship. One such House known as the ka'bah or Masjid-i-Haram, also called Masjid-i-Ibrahim is in the centre of the city of Makkah. During the three thousand years since it was first built, the ka'bah was demolished several times, but each time was rebuilt at the same site for the same

purpose. The Prophet Ibrahim and his son Isma'il (peace be upon them) built it, as the first sanctuary on earth dedicated to the worship of One God. The story of the building of the ka'ban has been related in the Holy Qur'an thus:

And remember Ibrahim and Isma'il (peace be upon them both) raised the foundations of the (Sacred) House, (saying): Our Lord, accept it from us, for Thou art the All-Hearing, the All-knowing, Our Lord, make us those who submit to Thee and our descendants a people, who submit to Thee. And show us our rites and forgive us. Indeed. Thou are the Forgiving, the Mercy-Giving.

Remember We made the House a place of gathering for men, and of security. And you take the Station of Ibrahim as a place for prayer. And we covenanted with Ibrahim and Isma'il (peace be them both) that they should sanctify My House for those who circumambulate it, and retire to it for devotion and for those who or prostrate themselves (there in worship. (92: 125)

### **The Sacrifice of Isma'il and its Conditions**

We have already discussed this subject in detail in the introductory note to Vol. I of *Sirat-un-Nabi*. The fact that God had ordered Ibrahim to sacrifice Isma'il and not Ishaq (peace be upon them) stand irrefutably proved by the Holy Qur'an. In the Torah we also find that Abraham had prayed to God in these words: Oh, that Isma'il (peace be upon him) might live in

Thy sight. In answer to this prayer God ordered Ibrahim (peace be upon him) in a vision to sacrifice his son. It has been said in the Holy Qur'an:

And he said: Lo! I am going unto my Lord Who will guide me.

My Lord! Vouchsafe me of the righteous. So we gave him tidings of a gentle son.

And when (his son) was old enough to walk with him, (Ibrahim) said: O my dear son; I have seen a dream that I must sacrifice thee. So look what thinkest thou? He said: O my father! Do that which thou art commanded. Allah willing, thou shall find me of the steadfast. Then when they had both surrendered (to Allah), and he had flung him down on his face, We called unto him: O Ibrahim! Thou hast already fulfilled the vision. Lo! Thus do We reward the good. (37: 99-105)

And We ransomed him with a great sacrifice. (37: 107)

And on Ibrahim's followers too this sacrifice was enjoined in the same sense, i.e. showing physical submission and sacrifice in the shape of the sacrifice of an animal.

We must remember that according to the Torahs, the word, 'sacrifice' was synonymous with the word, 'dedication'. Suppose this word was used for a boy in connection with a place of worship, it would mean that the boy was to be cut off from the family and reserved for the service of the temple. But when the

same word was used for animals, it meant that those animals were to be slaughtered as an offering to God. So had God decreed in the Torah: For all the first-born among the children of Israel are mine, both man and beast. The man who was dedicated to God would let his hair grow; only when he had reached the holy place of worship could he get himself shaved.

### **The Basis of the Religion of Ibrahim is Sacrifice**

According to the Holy Qur'an and the Torah the basis of the religion of Ibrahim (peace be upon him) is sacrifice and this sacrifice was the characteristic feature of his prophetic mission and spiritual life. He (Ibrahim) showed extraordinary perseverance and stood the test through which he had to undergo due to which he and his progeny was immensely blessed and rewarded by Allah. It has been said in the Holy Qur'an.

And recall the time when his Lord put Ibrahim to the test with certain commandments and he fulfilled them. He (Allah) said: Behold! I am going to make thee a leader or mankind. (2:124)

Indeed We chose him in the world, and in the Hereafter, he is surely amongst the righteous.

And when his Lord said to him: Submit, he said: I submit to the Lord of the worlds. (2:130,131)

We called unto him: O Ibrahim! Thou hast already fulfilled the vision. Lo! Thus do we reward the good. (37:

105)

The Muslims remember the amazing acts of Ibrahim's (peace be upon him) submission and devotion to Allah, the one being running into the fire reposing complete trust in God and secondly, his readiness to offer his son as sacrifice for the sake of his Lord and send blessings on him every now and then five times daily in prayers.

O God, bless Muhammad (peace and blessings of Allah be upon him) and his descendants, as Thou didst bless Ibrahim and his descendants.

Explaining the purpose of animals sacrifice the Holy Qur'an says:

Their flesh and their blood reach not Allah, but the devotion from you reacheth Him. Thus We made them subject unto you that ye may magnify Allah that He hath guided you. (22: 37)

Ibrahim (peace be upon him) resolved to slaughter his loving and only son in obedience to Allah's command and the next moment should have witnessed the deed done, Allah called to him:

O Ibrahim! Thou hast indeed shown the truth of the vision. (37: 104,105)

Thus Ibrahim (peace be upon him) set an example of total obedience, submission and loyalty to his Creator and Great Master in negation of his own desires, feeling and sentiments which has no parallel in the history of mankind. He submitted his will to the Will of Allah. The sacrifice of an animal was only a reflection

of his loyalty, devotion and submissiveness to Allah.

### **Islam Demands Sacrifice**

Islam means resignation to the Will of God. It implies complete submission to Allah's commands. The sacrifice given by Ibrahim and Isma'il (peace be upon them) proves, beyond any shadow of doubt, that they were the true and loyal servants of Allah. In appreciation of the sacrifices of Ibrahim and Isma'il (peace be upon them), Allah, the Exalted, named this sentiment of theirs of resignation and surrender to His as Al-Islam. It has been said in the Holy Qur'an.

Then, when they had both surrendered (unto Allah). (37: 103)

And who can be averse to the religion of Ibrahim, but he who infatuated his mind. Indeed We chose him in the world, and in the Hereafter, he is surely amongst the righteous.

And when his Lord said to him: Submit, he said: I submit to the Lord of the worlds. (2: 130-131)

In fact the religion of Ibrahim (peace be upon him) is based on Al-Islam i.e. resignation and surrender (to Allah). Ibrahim (peace be upon him) prayed Allah again and again.

Our Lord! Make us submissive unto Thee and of our progeny a community submissive unto Thee and show us our ways of worship, and relent towards us. Thou art the Relenting, the Merciful.

Our Lord! And raise up unto them

a messenger from amongst them who shall recite unto them —Thy revelations and shall teach them the Book and the wisdom and shall purify them. Verily Thou art the Mighty, the Wise. (2: 129)

And who else can he be than Muhammad (peace and blessings of Allah be upon him) since he alone was raised up from amongst the progeny of Isma'il.

The fact that messenger here implies the Holy Prophet (peace and blessings of Allah be upon him) only is borne out by the Bible: I will raise up a Prophet from among their brethren, like unto thee and will put my words in his mouth, and he shall speak unto them all that I shall command him (Deut, 18: 18). The phrase from their brethren, clearly means the descendants of Isma'il for had it referred to the descendants of Ishaq (Bani Isra'il) the expression could have been something like it: From amongst you.

### **Place of Sacrifice**

In the Torah the place of sacrifice is given as Moriah. The Jews claim that this was the place where Solomon had constructed his temple (in the Torah called by the name of the House of God). The Christians say that Moriah was the place where Jesus had been crucified. European scholars disagree with both. Sir Stanley says: Abraham rose in the morning, came out of his tent and reached the place where God had ordered him to. But this was not the mountain of Moriah as the Jews hold, nor was it any place near the church of the holy sepulcher. Such a

view is more far-fetched than that of the Jews. Still more far-fetched seems to be the belief of the Muslims who consider the mountain of 'Arafat to have been the place. Perhaps the place was somewhere on the mountains of Jerezium and this place looks very much like place of sacrifice. This statement discredits the claims of both the Jews and the Christians. As to the Muslim's claim let us look into its validity. Some translators have translated the Moriah to be a place of high firs, the elevated ground or the place of dream. Those with a better judgment have believed it to be the name of a place. They did not translate it, letting it stand as it was. As time passed, careless translators put in Morah for Moriah, the more so because Hebrew script has almost a similar written form for both the words. The torah mentions Morah has situated in Arabia: And the came of the Madyans was in the north in a valley by the hill of Morah.

Considering all the facts and circumstances we may assert that Marwah, not Morah or Moriah, is the name of the place and this Marwa his a Makkahn hill where the Hajis (pilgrims) perform the sa'i. The Arab tradition, references in the Qur'an and the definite indications in the traditions are all so consistently with the hypothesis that a coincidence with so great a coherence would be unimaginable, unless the hypothesis were a fact. Let us thrash it out further.

There is a tradition to the effect that the Holy Prophet (peace and blessings of Allah be upon him) pointed towards

Marwah and said: This is a place of sacrifice, and all the hills and vales of Makkah are the places of sacrifice.

In the days of the Holy Prophet (peace and blessings of Allah be upon him) animals meant for sacrifice were slaughtered not in Marwah but in Mina, which is three miles from Makkah.

Yet, the Holy Prophet (peace and blessings of Allah be upon him) designated Marwah as the place of sacrifice. This the Holy Prophet (peace and blessings of Allah be upon him) did because Ibrahim (peace be upon him) offered the sacrifice there.

The Holy Qur'an says:

Then their place of sacrifice is the Ancient House, Bait-al-'Atiq. (22:29)

An offering to be brought to the Ka'bah. (5: 95)

Marwah is situated just in front of the Ka'bah and very close to it. The verses quoted above show that the original place of sacrifice was the ka'bah and not Mina. But when the number of pilgrims increased the boundaries of the ka'bah extended up to Mina.

### Makkah and Ka'bah

The ka'ba is the oldest and most venerated of all the houses of worship. It is a culminating point of one's highest hopes, favours and blessings of Allah. It has been the place of worship and God-consciousness since the creation of this world. The highly eminent prophets of Allah visited it and it has been the Qiblah of the worshippers even before the

construction of Bait-al-Maqdis. In the Qur'an it has been said by Allah.

Surely the first house appointed for men is the one at Bakka blessed and guidance for the nations. (3: 95)

In the Torah too we find the following verses:

Blessed are the men whose strength is in thee,

In whose hearts are the Highways to Zion; As they go through the valley of Bakka,

They make it a place of springs;

The early rains also cover it with pools,

They go from strength to strength.

.....  
In this psalm, the word Bacca or Bukka refers to no other place than Makkah.

The ka'bah, as the Holy Qur'an says is the Bait-at-Atiq (the ancient House). It is said that Adam first erected it. It was demolished several times at the hands of nature or men long before the advent of Ibrahim, even its foundations were not traceable. When Ibrahim (peace be upon him) gave the message of *Tauhid* (Oneness of God) in this all-pervading dismal darkness of 'ignorance and polytheism, the Almighty instructed him to rebuild the Ka'bah. Ibrahim and his son, Isma'il (peace be upon him) found out the old foundations of the ka'bah and started constructing a small square-shaped House. The story of the building of the

ka'bah has been related in the Holy Qur'an thus: And when Ibrahim and Isma'il raised the foundations of the (Sacred) House (2: 127). When the House was completed, the divine message came: Do not set up aught with Me and purify My house for those who make the circuit and stand to pray and prostrate themselves. And proclaim among men the pilgrimage; they will come to thee on foot and on every lean camel arriving from every remote path. (22: 26, 27)

Ibrahim (peace be upon him) tried to raise his voice in the land of Chaldeans but he had to face burning fire. He came to Egypt and Philistines, but nobody cared to listen to him. In short, wherever he opened his lips in praise of One God his voice was lost in the din of idolatry. At last he chose the uninhabited and barren desert of Hijaz where the means of communication were utterly wanting. Abraham's (peace be upon him) voice could not have crossed the walls of the temple, but, no, it travelled East and West and North and South.

### **Hajj Commemorates the Sacrifice of Ibrahim (peace be upon him)**

When the construction was complete, Ibrahim (peace be upon him) ordered Isma'il (peace be upon him) to bring a block of stone, which might be placed at a point from where the people could start going round the ka'bah. In the history of Makkah, this incident is mentioned thus: Then Ibrahim asked Isma'il (peace be upon him) to bring a

stone which he could fix at a place from where the pilgrims could start going round.

When the construction of the ka'bah was complete, it was necessary that some God-conscious person should devote whole of his life to the service of God. Such a dedication was termed sacrifice in the law of Ibrahim (peace be upon him). The Torah makes use of this phraseology on numerous occasions. In the Sahih al Bukhari, we find that the Holy Prophet (peace and blessings of Allah be upon him) used to see dreams (vide chapter, How the Divine Revelation started). Dreams are sometimes allegorical, Such as Joseph (Yusuf) had seen the stars, the sun and the moon prostrating before him. In short, Ibrahim (peace be upon him) dreamed that he was slaughtering his son with his own hands.

He did not take it to be symbolical, and decided to slaughter his son, Isma'il (peace be upon him).

Ibrahim (peace be upon him) had every faith in his own firmness and devotion, but he had to know if the fifteen years old boy could bear it. He wanted to have his consent, and therefore, addressed his son in these words:

O son, I saw in a dream that I should offer thee in sacrifice, consider then thou seest. Resolutely the son replied: O my father, do what thou are commanded, if God pleases, thou wilt find me of the patient ones. (37:106,108)

And lo, there stood a ninety year old man, his sleeves upturned, his hand

holding a knife, to slaughter the darling son, the light of his eyes, the boon granted in answer to praying lips. And there lay a blooming youth, brought up in the loving arms of a loving father; but now the loving arm of the same loving father descending on his throat with a deadly weapon. The angels, the heavens and the whole universe, witnessed the scene and were stunned. Allah all of a sudden called a vice on High:

O Ibrahim, thou hast indeed shown the truth of the vision, thus do We reward the doers of good. (37: 109,110)

The firmness, the determination and the astonishing self-sacrifice shown by the son, really deserved to be commemorated for all time to come.

### **The Facts about Hajj**

The whole ceremony of Hajj is commemorative of Hadrat Ibrahim (peace be upon him) and his family's devotion to God, the Almighty. The Holy Prophet (peace and blessings of Allah be upon him) did not introduce it as a new institution but purged it of all evil practices and made it an obligatory act of piety by which one can develop God-consciousness,

It is rightly said that Hajj is the perfection of faith since it combines in itself all the distinctive qualities of other obligatory acts, It represents the quality of *Salat* since a pilgrim offers prayers in the ka'bah, It encourages the spending of material wealth for the sake of the Lord, the chief characteristic of *Zakat*. When a pilgrim sets out for Hajj he disassociates

himself from his hearth and home, from his dear and near ones to please his Lord. He suffers privation and undertakes the hardships of journey a lesson we learn from fasting and *l'tikaf*. In Hajj one is trained to be completely forgetful of material comforts and pomp and show of worldly life. One has to sleep on stony ground, circumambulate the ka'bah, run between *Safa'* and *Marwa*, and spend his night and day clad in simple pilgrim's dress. He is not even allowed to get his hair cut or trim his beard. In short, he is commanded to abandon all sorts of comforts for the sake of Allah and submit himself before his Lord, the ultimate aim of the life of a Muslim.

Just as Hadrat Ibrahim (peace be upon him) had come running to the House of Allah in response to Allah's call, a pilgrim visits the ka'bah reciting these words loudly:

Here I am at Thy service, O Allah;  
here I am at Thy service,

Here I am at Thy service, O Allah,  
here I am at Thy at service, here I am at Thy service. There is not associate with Thee; here I am at Thy service, Verily all praise and grace is due to Thee and the Sovereignty (too). There is no associate with Thee.

For the Muslim, visiting the ka'bah, whether it is for the first or the tenth time is a profound awe-inspiring experience. The worshipper enters the sacred Mosque with a supplication of God's peace and blessings. Looking beyond the throng of pilgrims and the patterns of columns and



arches into the vast open courtyard, he catches a glimpse, with a tremor of awe and excitement, of the solitary black-draped ka'bah which is the centre of every Muslim world. After performing a brief Salat of "greeting" of the mosque, he makes his way toward the ka'bah through the vast array of Muslims of every place and race on earth in order to perform the first of the pilgrim's rites, that of tawaf or circumambulation.

The worshipper is to start the circumambulation from the corner of the ka'bah in which the Black Stone is embedded. He joins the host of Muslims circling the House and pouring out their hearts in supplication to Him. Moving in that sea of worshippers, a deep sense of his smallness and insignificance comes to him. He realizes that God alone is great. Here, under the blazing sun of Makkah, making his circuits around God's Holy House as he repeats the solemn, fervent supplications of the pilgrim, he has a sense of realization of his own nothingness, his utter dependence on his Creator in face of God's ineffable glory and majesty, and that one day he will come before Him to receive His judgment and the recompense for all he did. While circumambulating the ka'bah a pilgrim kisses the Black Stone as the Holy Prophet (peace and blessings of Allah be upon him) kissed it on the Farewell pilgrimage. It is revered as the only remnant of Ibrahim's (peace be upon him) building but just as the ka'bah is an object of reverence but not of worship so too is the Black Stone and because the

Prophet's peace and blessings of Allah be upon him) lips touched it, all pilgrims do the same. After completing seven circuits of the Sacred House he may spend as much time as he wishes in making supplications to God in the immediate vicinity of the ka'bah, and before he leaves he prays two Rak'ahs of Salat. He will then go to the spring of Zamzam, situated underground within the compound of the Sacred Mosque very close to the ka'bah to refresh himself with water. He then goes to a nearby area within the compound of the Sacred Mosque to perform the next rite of Hajj. This is known as Sa'i, that is hastening between two hillocks of Safa' and Marwa separated now by a long marble lined corridor, in commemoration of Hajira's (Hagar's) hurried search for water at this site. The worshipper walks and during part of the way may break into a run, seven times between the two rock-mounds, situated about a quarter of a mile apart, glorifying and supplicating God. Between the marble arches he catches glimpses of the adjacent courtyard of the Sacred Mosque. At the centre of it stands the black draped ka'bah around which like an endless river flowing on and on day and night since remote antiquity supplicants from every corner of the world, clad in the simple pilgrim's dress move in utter absorption with God, hymning His praises and calling on His name. One who has visited the Sacred House leaves it with an intense longing to return to it again and again and with a vivid understanding of why the ka'bah is indeed the focal point of

the earth for the worship of Allah, the praised and Exalted, and the centre of love in the life of the Muslim individual and community.

Pilgrims may arrive in Makkah to perform their tawaf or sa'i either immediately before the days of Hajj or earlier. However the climax of Hajj occurs on the ninth day of Dhul Hijjah, the Day of 'Arafat. The Prophet (peace and blessing of Allah be upon him) stressed the essential nature of this day's observance saying that one that had been present at 'Arafat would have performed Hajj. 'Arafat is the name of a vast plain some miles outside Makkah; it is treeless and barren without any shelter from the blazing desert sun and encircled by stark jagged purple black rocks. Millions of pilgrims move there during the morning of the 9th of Dhul-Hijjah. After the noon and afternoon prayers have been performed together in the shortened form recommended for travelers, the people have had a chance to eat and rest. During the afternoon upto sundown, all these human beings who assemble here, from every land and belonging to countless races and cultures, are completely absorbed in supplications to God, Most High, glorifying Him, affirming their utter helplessness and dependence on Him, yearning for His forgiveness, enduring all the fatigues and difficulties of the travel and the pilgrimage itself with its severe climate and hard conditions. The vast, otherwise empty plain is filled with tents and millions of pilgrims, tired and disheveled and totally humble before their

Creator standing with hands raised in supplication, many weeping in the intensity of their awe and devotion to Him. Near Mount of Mercy, a hill in the middle of the plain the Prophet (peace and blessing of Allah be upon him) delivered his Farewell pilgrimage address to his people.

As soon as the sun sets the exodus of the pilgrims from 'Arafat begins. Their next station is Muzdalifa, a barren rock wasteland, a few miles closer to Makkah, where they perform the sunset and night prayers together, spending part of the night resting after the fatigues of the day and engaged in supplications to God, Here they also gather a number of pebbles to be used for stoning three stone columns representing Satan which have stood since ancient times in the village of Mina, to which all the pilgrims go after their brief halt in Muzdalifah, to live for the next two and a half or three days, in a vast tent city before they complete their pilgrims rites and disperse.

These stone pillars stand at the sites where the Satan appeared to Ibrahim and Isma'il ((peace be upon him) in remote antiquity, tempting them to disobey Allah when Ibrahim (peace be upon him) was talking his son to be scarified at God's command. On each of the three days of sojourn in Mina, countless numbers of pilgrims go to the columns, stoning them with the pebbles they have collected to symbolize their of Satan in the endless human struggle against evil promptings and temptations.

After the first stoning following the Prophet's peace and blessing of Allah be upon him) example and injunction, the pilgrims slaughter an animal in commemoration of Ibrahim's sacrifice a sheep in the place of Isma'il (peace be upon both of them); part of meat is used to feed themselves and their group, and the rest is distributed among the poor. During this period the pilgrims also return briefly to Makkah to perform their final circumambulation of the ka'bah. The pilgrim's home during the mina is a tent shared with other pilgrims, he spends the time in making daily trips for stoning, praying and reading the Qur'an and listening to talks about various aspects of Islam, visiting his fellow pilgrims or resting. Before sunset on the third day or the following morning he leaves Mina and his pilgrimage is now complete.

In addition to its unique spiritual aspects, Hajj is also remarkable, as we have seen that it brings together from every part of earth such an immense diversity of human beings, who in spite of vast difference of culture and language, form one community (ummah), all of them professing and living by the same faith and all devoted to the worship of the same Creator. "Down to the ages," says Professor Hike "this institution has continued to serve as the major unifying influence in Islam and the most effective common bond among the diverse believers. It renders almost every capable Moslem perform a traveler for once in his lifetime. The socializing influence of such

a gathering of the brotherhood of believers from the far quarters of the earth is hard to overestimate. It afforded opportunity for Negroes, Berbers—Chinese, Persians, Syrians, Turks—rich and poor, high and low to fraternize and meet together on the common ground of faith" (History of the Arabs p. 136)

### **Reforms in Hajj**

The obligatory nature of Hajj is quite distinct from other *Ibadat* (acts of devotion). The Arabs were practically ignorant of the times and articles of prayer and did not know how it was to be observed. The Holy Prophet (peace and blessing of Allah be upon him) taught them gradually to pray. There was no concept of *Zakat* among the Arabs. Therefore, the Holy Prophet (peace and blessing of Allah be upon him) first impressed upon the minds of the people to do good charitable acts and exhorted them to charity, *Sadaqa* and spend for the sake of Allah to help the poor and the needy before *Zakat* was made obligatory on them. There have been various changes in the nature of fast since the Day of *Ashura* till Ramadan. But the rites and formalities of Hajj were already long in vogue in Arabia. There was, however, a change in the concept and the way of performance of Hajj. In other words, the Holy Prophet (peace and blessing of Allah be upon him) purged it of all polytheistic and evil practices which had crept into it and made it an act of piety by which one can develop God consciousness.

The detail of these reforms is given below:

1. The real purpose of worship is to remember Allah, seek forgiveness from Him and to glorify Him. But the custom of the pre-Islamic Arabs was to gather themselves in large number at Mina after the performance of Hajj and extol the greatness of their tribes and the greatness of their ancestors. As the whole Hajj rites were purified of all un-Islamic practices, the aftermath of the pilgrimage was completely spiritualized and the pilgrims were instructed to hymn the glory of Allah.

And when you performed your holy rites (of Hajj) remember Allah, like your remembrance of your forefathers-even with a yet keener remembrance. (2: 200)

2. When they offered the sacrifice of an animal, they rubbed the blood of that animal on the walls of the ka'bah to please God. It was also the practice of the Jews that when they offered the sacrifice they sprinkled the blood of the animal on the altar and burnt the flesh of the animal. The Holy Prophet (peace and blessing of Allah be upon him) put an end to both these practices. It was ordained by Allah, the Exalted, in the Holy Qur'an:

Their flesh and their blood reach not Allah, but the devotion from you reacheth Him. Thus have we made them subject unto you that ye magnify Allah that He hath guided you. (22:37)

Explaining the aim and object of sacrifice on this day of commemoration of the amazing sacrifice of Ibrahim (peace be

upon him) it was said that it is to feed the poor and the needy.

3. It was the custom of the people of Yaman that when they used to come for Hajj, they did not bring enough provisions for the journey. They said that they depend on God. On their arrival in Makkah they used to beg the people. So the following verse of the Holy Qur'an was revealed:

And take a provision (with you) for the journey, but the best provision is to be dutiful to Allah.

4. Excepting the Quraish, who their standard of distinction over the tribes of Arabia, all other tribes performed the Tawaf of the Ka'bah naked. For this purpose a wooden plank was placed in the ka'bah where all the people put their clothes after taking them off. The only thing which could cover their nakedness depended upon the generosity of the Quraish, that is, some cloth was given by the Quraish specially for the purpose of Tawaf but those who could not get the benefit had to perform the Tawaf in a naked state. The Holy Prophet (peace and blessing of Allah be upon him) absolutely forbade this evil practice.

Abu Huraira (Allah be pleased with him) reported: On the Day of Nahr (10th of Dhul-Hijjah) in the year prior to the last Hajj of the Prophet (peace and blessing of Allah be upon him) when Abu Bakr (Allah be pleased with him) was the leader of the pilgrims in the Hajj he sent me along with other announcers to Mina to make public announcement. No pagan is allowed to

perform Hajj after this year and no naked person allowed to perform the Tawaf around the ka'bah. Then Allah's Messenger (peace and blessing of Allah be upon him) sent 'Ali (Allah be pleased with him) to read out the surah Bara'a (At- Tauba) to the people; so he made the announcement along with us on the day of Nahr in Mina: No pagan is allowed to perform Hajj after this year and no naked person is allowed to perform the Tawaf around the ka'bah.

5. The haughty and the self conceited Quraish who took pride on their being the custodians of the ka'bah, stayed at Muzdalifa and thought it below their dignity to proceed on to 'Arafat along with other pilgrims. The Qur'an strikes at the basis of their pride by telling them that they must seek Allah's pardon for this sin of theirs and proceed on to the place where all the pilgrims are required to proceed and stay and consider themselves at par with other Muslims without any distinction of race or social status. It has been said in the Holy Qur'an:

Then press on from where the people press on, and seek forgiveness from Allah, verily Allah is All-Forgiving and All-Merciful. (2:199)

In the pre-Islamic days Hajj had lost its religious and spiritual significance. It was nothing short of a big fair or festival in which all categories of people participated in every kind of indecency, for instance, indulging in foul talk or foul pursuits, in wrangling and quarreling etc.. Islam ordained that Hajj, being a sublime

act of devotion, should be performed with a keen sense of piety and fear of Allah. It has been said in the Holy Qur'an:

The pilgrimage is (to be performed in) the months well known, so whosoever undertakes the duty of pilgrimage in them, should not indulge in lewd talk, nor in ungodliness nor in wrangling during the pilgrimage and whatsoever good ye do Allah knows that: (2:197)

There were two groups of people among the pilgrims: the one said that those who returned from Mina performing the Hajj in the three days of Tashriq, following 'Id-ul-Adha committed a sin, the latter said that those who delayed their stay in Mina were sinful. The Holy Qur'an said:

And remember Allah during the appointed number of says and whosoever hastens on in two days he is involved in no sin, and he who delays, there is no sin for him either; this is for him who is God fearing and fear Allah and know (for certain) that verily unto Him you shall be gathered:(2: 203)

Some persons had innovated Hajj of silence. After assuming Daram they did not speak to anyone. 'Umar (Allah be pleased with him) met such a women who was keeping silence. On questioning the cause of her silence he was told that she was in a state of Hajj of silence. He forbade her to do so saying: This is an act of ignorance.

Abu Hurairah (Allah be pleased with him) reported: Allah's messenger

(peace and blessing of Allah be upon him) found an old man walking between his two sons supported by them, whereupon Allah's Messenger (peace and blessings of Allah be upon him) said: What is the matter with him? He (narrator) said: Allah's Messenger (peace and blessing of Allah be upon him) they are his sons and there is upon him the fulfillment of the vow (to walk on foot to the ka'bah, whereupon Allah's Messenger (peace and blessing be upon him) said: Ride, old man for Allah is not in need of you and your vow.

'Uqba bin 'Amir reported: My sister took a vow that she would walk bare-foot to the House of Allah (ka'bah). She asked me to inquire from Allah's Messenger (peace and blessing of Allah be upon him) about it and he said: She should walk on foot and ride also.

Abu Huraira (Allah be pleased with him) reported: Allah's Messenger (peace and blessing of Allah be upon him) saw a man driving sacrificial camel. He (the Holy Prophet) said: Ride on it. The man said: It is a sacrificial camel. The Prophet (peace and blessing of Allah be upon him) said: Ride on it. He (the man) said: It is a sacrificial animal. The Prophet (peace and blessing of Allah be upon him) said: Ride on it. And on the second or third time the Prophet (peace and blessing of Allah be upon him) added: Woe to you.

When the Ansar returned after Hajj they did not enter the doors through which they went out for Hajj. The idea behind it was that they were not fit entrances for

them being burdened with heavy sins. So they entered the houses from the back of the houses and thought it to be the act of great piety. The Qur'an points out their mistaken notion and says that it is through real piety and fear of Allah that a man becomes virtuous and devoted servant of Allah:

And is no virtue that you enter the houses from the rear but the virtue is of him who guards against evil. Hence enter the house from their doors and fear Allah so that you may prosper. (2:189)

While performing the Tawaf (circumambulation) it was a practice that a person to show himself sinful and guilty, put a string in his nose which was held and drawn by the other person. The Holy Prophet (peace and blessing of Allah be upon him) saw a person performing Tawaf in this way. He got his nose string cut.

Ibn 'Abbas (Allah be pleased with him) reported: While the Prophet (peace and blessings of Allah be upon him) was performing the Tawaf of the ka'bah, he passed by a person who had tied his hands to another person with a rope or string or something like that. The Prophet (peace and blessings of Allah be upon him) cut it with his own hands and said: Lead him by the hand.

Ibn 'Abbas (Allah be pleased with him) reported: The Prophet (peace and blessing of Allah be upon him) saw a man performing Tawaf of the ka'bah tied with a string or something else. So the Prophet

(peace and blessing of Allah be upon him) cut the string.

In the earlier days the Muslims were under the impression that since pilgrimage was an act of religious devotion, it was, therefore, not proper to do anything worldly during this sacred journey. The Qur'an removes this wrong notion from the minds by telling them that it is no sin if they do some trading during the Hajj season.

There is no fault on your part if you seek bounty from your Lord: (2:198)

There were two groups, those who used to refrain from Tawaf between Safa and Marwa in the pre-Islamic Period and those used to perform the Tawaf. The Ansar used to assume Ihram for worshipping an idol called Manat before they embraced Islam, and whoever assumed Ihram (for the idol) did not consider it right to perform Tawaf between Safa and Marwa. When they embraced Islam, they asked the Messenger of Allah (peace and blessings of Allah be upon him) regarding it, saying: O Allah's Messenger We used to refrain from Tawaf between Safa and Marwa. So Allah revealed:

Verily (the mountains) As-Safa and Al Marwa are among the symbols of Allah, and whoever performs the Hajj to the ka'bah or performs Umra it is not harmful for him to perform the Tawaf between Safa and Marwa. (2: 158) ■

## Qurbani

It is related by Ayesha that the Apostle of God said: "On the 10th of Zil Hij, i.e., The day of 'Idul Azha, no act of son of Adam is more pleasing to the Lord than Qurbani, and, on the Day of Judgement, the animal of Qurbani, will come with the horns and hooves, and the blood of Qurbani reaches the place of the propitiation and good pleasure of God before it falls on the ground. So, O bondsmen of God I perform Qurbani with full willingness of the heart."

*-Tirmizi*

Abdullah bin Omar related to us that "the Apostle of God stayed in Medina for ten years (after Migration), and performed Qurbani regularly (i.e., Every year)."

*-Tirmizi*

Hanash bin Abdullah narrates that "I saw Hazrat Ali performing the Qurbani of two rams (upon which) I asked him about it (i.e., why he was performing the Qurbani of two rams instead of one). He replied: 'The Prophet had exhorted me to make an offering on his behalf, also, and, so, I perform one Qurbani in his name.'"

*-Abu Dawood*

## Place of Morality in Islam

- M. Manzoor Nomani

Among the things on which the Prophet Mohammad (Peace and Blessings of the Lord be on him) has laid the greatest stress, after Belief, and maintained that the felicity and salvation of mankind is dependent upon them, one is that man cultivated good manners and noble qualities of mind and character, avoided evil and unseemly behaviour, and kept away from vicious habits and practices. In the Quran, where the objects of the raising up of the sacred Prophet, as the Apostle of God, are defined, it is, also, emphasised that to cleanse men and make them pure is a special part of his mission. And sanctify them. (II: 129). Moral reform and uplift occupies a place of highest importance in the aim and design of sanctification. As the Prophet himself has said: "I have been raised up by God to teach moral virtues". It denotes that moral correction and elevation was among the chief ends and purposes of the Apostleship of the Prophet Mohammad, and formed a fundamental part of his magnificent endeavour. It, naturally, could not be otherwise, for moral values play a vital part in moulding a man's life. A person with good morals will not only lead a happy and peaceful life himself, but his existence will be a source of comfort to others as well. On the other hand, if his social conduct and moral disposition are bad, his life will be devoid of real joy, and he will, also, make the lives of his relatives and all others around him miserable.

These are the ready, worldly effects of good or evil behaviour we experience

in our daily existence, but it is going to yield far more serious results in the everlasting life of the Hereafter. The sequel of noble morals, in Futurity, is the good pleasure of the Lord and Paradise while that of bad manners and evil conduct is the Wrath of God and Fire of Hell.

The sayings of the holy Prophet relating to moral reform are of two kinds: one in which he has laid emphasis on moral goodness, as a principle, explained the worth and importance of good and virtuous habits, and indicated the unique reward they are going to fetch in the Hereafter, and the other that contain the advice and instruction to acquire or avoid a particular moral attribute. Here, we will, first, take up the Traditions belonging to the former category.

(1) It is related by Abdullah bin Amr that the Apostle of God said: "The best of you are those who possess the best of manners". - *Bukhari and Muslim*

(2) Abu Hurairah related to us that the Apostle of God said: "Muslims who possess better morals are the most perfect in Faith".

- *Abu Dawood and Daarmi*

(3) It is related by Abu Darda, he relates that the Apostle of God said: "On the Day of Reckoning, the most weighty item in the Scales of Deeds will be good manners".

- *Abu Dawood and Tirmizi*

*Commentary*: It would not be correct to assume from the above Traditions that good morals were even superior to Faith



or the principal tenets like Namaz, Roza, Zakat and Haj. The holy Companions to whom these sayings were directly addressed had already learnt from the Prophet that among the various branches of Islam, the most important were Faith and the doctrine of Divine Unity and then came the fundamental duties. As for the rest of the departments of religious life, some of them take precedence over others in various ways, and the place of moral Virtues, undoubtedly, is very high, and in the attainment of success and salvation in After-life and the gaining of the countenance of the Lord, their significance is beyond question.

(4) Ayesha relates that she heard the Apostle of God say: "A Believer with good manners and a good moral disposition gets the same reward as he who fasts (permanently) and spends his nights in prayer".

-Abu Dawood

*Commentary:* It shows that a person who is a true Muslim, both in Belief and Action, and, also, possesses good manners, but does not engage himself much in supererogatory fasts and prayers attains the same degree of excellence, through moral goodness, as the one who, generally, stands up in prayer throughout the night and fasts all the day long.

(5) M'uad related to us, saying: "The best advice given to me by the Apostle of God, when I had put my foot in the stirrups of my mount, was that he said: 'Make your manners good for the people. (Behave well with them)'"

-Mowatta

*Commentary:* Towards the end of his life, the holy Prophet had sent Hazrat M'uad as the Governor of Yemen, and while bidding him farewell in Medina, he had given him a number of instructions which are mentioned, under various headings, in the compilations of the Traditions. In the above narrative, M'uad has spoken of the same occasion. What he means to convey is that as he was leaving for Yemen, to take up the assignment, the last thing the Prophet told him was to deal gently with its inhabitants.

It needs, however, be remembered that "good manners" do not entail that even hardened criminals and habitual evil-doers who deserved to be dealt with severely and there was no other way to reform them than through chastisement were, also, to be treated with leniency. It would, on the contrary, amount to the neglect of one's duty and lending encouragement to sinfulness and wrongdoing.

In any case, it is not against moral goodness, by any code of ethics, to be severe on the criminals, of course, within the limits of justice and the God-given law.

**NOTE:** As we have seen earlier, the holy Prophet had, also, said to Hazrat M'uad at that time, that "it is quite possible that we do not meet again after this year. It may be that (when you returned from Yemen), you visited my mosque and my grave instead of visiting me".

Since it was not the custom of the Prophet to say such things, M'uad concluded that the death of the Prophet was, probably, near, and he might not be able to see him again. Upon it, he began

to cry. The sacred Prophet, then, consoled him, saying: "Much closer to me are people who fear God and observe piety, whoever and wherever they may be".

What the Prophet had said to M'uad turned out to be true, and, on his return from Yemen, M'uad did not see him, but his grave.

(6) Imam Maalik reports that it had been related to him that the Apostle of God said: "I have been sent down by God to evolve moral virtues to highest perfection". -(This Tradition had been mentioned by Imam Maalik, in the same form as above, in Mowatta, without giving the name of the narrator, while Imam Ahmad has related it on the authority of Abu Hurairah in his *Musnad*).

*Commentary:* It tells that moral reform and development of good manners were among the chief objects of the Apostleship of the holy Prophet and formed an important part of the sanctification set forth in the Quran as his special duty.

(7) It is related by Abdullah bin Amr that the Apostle of God said: "Nearest to me among you are those who have better manners".

-Bukhari

*Commentary:* In Hazrat Jabir's account of the above Tradition, quoted in Tirmizi, it is stated that the Apostle of God said:

"On the Day of Last Judgement, nearest to me, among you, will be those who display the best of manners".

These show how essential good morals and desirable manners are for gaining the affection of the holy Prophet and his propinquity on the Day of Resurrection.

### **The Prophet's prayer**

(8) Ayesha relates that the Apostle of God used to pray: "Oh God! Thou hast, by Thy grace, made my body good; make my morals good as well".

**NOTE:** This prayer of the sacred Prophet for good morals and polite behaviour has been reproduced in different words and at different places in the collections of the Traditions. Here, however, we shall take up just one.

It is related, on the authority of Hazrat Ali, in Sahih Muslim, that one of the prayers the Apostle of God used to make during Tahajjud- was:

"Oh Lord! Lead me on to the best of moral virtues. No one, aside of Thee, can guide to moral excellence. And remove bad manners from me. No one, aside of Thee, can remove them". ■

### **Obituary**

Mohammad Iqbal Siddiqui, Registrar, Darul Uloom Nadwatul Ulama passed away after a brief illness on August 4, 2017.

He was born on June 26, 1951 in a zamindar family of district Barbanki, U.P. He did his B.A. and M.A. from University of Lucknow. He joined Nadwa as an office assistant in 1978. Later on he became Registrar in 1423(H). Thus he served Nadwa for 40 years. He was very honest and punctual. His integrity and efficiency were remarkable.

Dr. Saeedur Rahman Azami Nadwi, principal, D.N.U. led his funeral prayer.

## **Ali Mian's Internal Rectification And Devotion to Allah**

**- S.M. Rabey Hasani Nadwi\***

The elements of tasawwuf (mysticism), ihsan (sublime God-consciousness), and tazkiyah batin (internal purification) were deeply imbued in the life of Sheikh Abul Hasan 'Ali Nadwi. But they were often overshadowed by his overwhelming engagement in the effort of improving condition of Muslims and presenting Islam to non-Muslims. As a result, most people were unable to see this aspect of Islam in his life. Not only was he associated with the discipline of tazkiyah batin, but he had thoroughly studied influential literature on it and had undergone strenuous exercises to excel in it.

Sheikh Nadwi's study of the discipline of tazkiyah batin began with Imam Ghazali's monumental book *Ahya ul'Uloom* which he read at an early age. He was also greatly influenced by the thinking and supervision of his mother and elder brother. His mother was the daughter of Sheikh Syed Shah Ziaun Nabi Hasani who was a renowned spiritual personality of his time and she was known to have been most affected by him in the family.

Sheikh Nadwi's mother kept a very vigilant eye on Sheikh Nadwi from his very childhood and always labored hard to steer him in the right direction. Whenever she found him showing even the slightest inclination towards the worldly interests of his peers, she immediately put a stop on it. She always described to him examples

of pious and spiritual people and encouraged him to be like them. She often talked about her father Syed Shah Ziaun Nabi Hasani, his khalifah (deputy) Sheikh Syed Muhammad Amin Nasirabadi and Sheikh Nadwi's paternal grandfather who was also a distinguished spiritual elder of his time.

Only about a hundred years ago, the famed personality of Sheikh Syed Ahmad Shaheed (d. 1831) had emerged in the family and the stories of his spirituality, piety, and sacrifices were still fresh in the minds of family members and they used to often talk about him. All of these had created in Sheikh Nadwi an inclination towards tazkiyah batin from the very childhood.

Dr. Syed 'Abdul' Ali Hasani had closely observed his father and was earnestly following his footprints. As a result, he was also closely associated with the pious and learned people of his time. He was a disciple of Sheikh Syed Hussain Ahmad Madni and used to be his host in Lucknow.

Sheikh Nadwi, after finishing his formal education, wanted to establish a spiritual connection with some spiritual elder. For that purpose, he approached Sheikh Ghulam Muhammad Deenpuri who was a renowned spiritual elder of Punjab. Sheikh Deenpuri in turn directed him to his khalifah Sheikh Ahmad' Ali Lahori. Sheikh Lahori accepted Sheikh Nadwi as his disciple and instructed him to remain

---

\* *Rector, Nadwatul - Ulama, Lucknow.*

isolated from public as well as his relatives for a specified period of time and stay in a room in Badshahi Masjid (in Lahore) by himself. Since the masjid was away from the populated area, it used to become very lonely in the night - something that Sheikh Lahori deemed necessary for tazkiyah batin. In addition, Sheikh Lahori also prescribed a regimen of awraad and adhkaar (words recited to remember Allah) to attain excellence in internal purification. Through these means, Sheikh Nadwi was able to attain the desired level of spirituality and was later conferred khilafah (permission to cender spiritual guidance to others) by Sheikh Lahori.

That was the time when Sheikh Nadwi was in his prime youth - the age at which very few individuals are able to keep away from worldly interests and activities. But he was very determined and spiritually enlightened. He was very particular about his awraad, adhkaar, and tahajjud (pre-dawn prayer) and he maintained these in future also when he was teaching and taking care of his home and family.

In addition to remaining in close contact with his spiritual mentor Sheikh Ahmad' Ali Lahori, Sheikh Nadwi also maintained relationship with other elders. He also visited Hakimul Ummat Ashraf' Ali Thanwi (in Thana Bhawan, a small town located in Muzaffarnagar, Uttar Pradesh) and used to attend Sheikh Thanwi's gatherings during his visits to Lucknow.

Gradually Sheikh Nadwi became very close to Sheikh Muhammad Ilyas Kandhlawi and Sheikh' Abdul Qadir Raipuri, and gained their special trust and

attention. His relationship with Sheikh Raipuri developed further and he became one of Sheikh Raipuri's prominent khulfah (spiritual deputies). Although Sheikh Nadwi had khilafah (permission to guide others) from several other elders, he usually guided people in the tradition of Sheikh Raipuri and most of his associates took bay'ah (oath of spiritual allegiance) in this tradition.

Sheikh Nadwi had permission to render spiritual guidance in all four major traditions of tasawwuf. In addition, he also had permission in the tradition of his ancestor Sheikh Syed Ahmad Shaheed which is known as Muhammadiyah tradition; he gave permission to some of his khulfah to render spiritual guidance in this tradition.

In addition to having close connection with Sheikh Raipuri, Sheikh Nadwi maintained close contact with other elders of tasawwuf as well and visited them on a regular basis to seek their blessings. Thus he used to go to Bhopal's Shah Muhammad Yakoob Mujaddidi who was a high-ranking Sheikh of the Mujaddidiyah tradition, Allahabad's Shah Muhammad Wasiyullah Fatehpuri who was a prominent khalifah of Hakimul Ummat Ashraf' Ali Thanwi, Shah Muhammad Ahmad Partapgarhi who was a khalifah in the tradition of Shah Fazlur Rahman Ganj Moradabadi, Sheikh 'Abdus Shako or Farooqi Lucknawi, Haji 'Abdul Ghafoor Jodhpuri, and Sheikh Muhammad Ahmad.

By maintaining good relationship with these spiritual elders, Sheikh Nadwi had won a special place in their hearts. Their diversity helped him develop the

ability to combine many different traits in his personality which in turn proved very effective in mentoring and guiding his own associates.

During the lifetime of Sheikh Raipuri, if someone approached Sheikh Nadwi for bay'ah, he directed that person to Sheikh Raipuri for it. However, if that person had some hesitation in taking bay'ah with Sheikh Raipuri or was insistent upon taking bay'ah with Sheikh Nadwi, he accepted that request out of necessity. Sometimes, Sheikh Raipuri also directed people to take bay'ah with Sheikh Nadwi.

In addition to maintaining very close connection with Sheikh Raipuri in spiritual matters, Sheikh Nadwi also consulted him in all of his other activities and engagements. In fact, he used to approach Sheikh Raipuri as if he was seeking his permission in those matters. Before undertaking any foreign trip, he used to first go to Raipur (town where Sheikh Raipuri was residing) and seek Sheikh Raipuri's approval.

Once he got an opportunity to go for Hajj (pilgrimage to Makkah). He went to Sheikh Raipuri and informed him about it. Sheikh Raipuri, due to some reason, did not give his consent as a result of which Sheikh Nadwi dropped his plan. During that conversation, Sheikh Raipuri looked at Sheikh Nadwi's face and found total compliance and obedience in him.

Next year, Sheikh Raipuri himself made arrangement for Sheikh Nadwi to go for Hajj and accompanied him in that trip saying that it was the reward for listening to his advice the previous year without any

hesitation. Besides enjoying the privilege of performing Hajj with Sheikh Raipuri, Sheikh Nadwi was also able to derive many other benefits from that trip. He visited Egypt, Sudan, and Syria and got an opportunity to observe various Islamic movements in those countries. He also met prominent scholars and religious elders and exchanged his ideas with them regarding religious, academic, and d'awah (calling people towards Allah and His divine religion) efforts. Thus it was not merely a Hajj trip. It in fact gave Sheikh Nadwi a rare opportunity and experience that helped him greatly in his future endeavors.

In that very trip, Sheikh Nadwi also got the opportunity to go inside the Baitullah (cube-shaped structure in Makkah which is known as the House of Allah). Sheikh Raipuri and those who were traveling with him were also able to avail that opportunity. The person-in-charge of the key to the Baitullah, Sheikh Shaibi had become so close to Sheikh Nadwi that he opened the Baitullah the next day also for those who had missed the opportunity on the first day.

In Syria, Sheikh Nadwi met Sheikh Ahmad Haroon Al- 'Asal Al-Hajjar who was a highly-respected spiritual elder of Al Ghazaliyah tradition of tasawwuf. Sheikh Al-Hajjar had significant influence in Damascus and its surroundings and people of all walks of life were benefitting from him. Sheikh Nadwi became very close to him during that visit.

Allah had blessed Sheikh Raipuri with a very special talent. He had a very good understanding of the conditions of Muslims of the entire Islamic world and he

understood it very well as to what was needed to improve their condition and alleviate their suffering. He, through his associates, kept himself fully informed of what was happening around the world. Thus on the eve of Sheikh Nadwi's trips to foreign countries, he used to advise Sheikh Nadwi as to what kind of suggestions and advice Sheikh Nadwi should give to the rulers and influential people of those countries.

After Sheikh Raipuri passed away in 1962, Shaikhul Hadith Muhammad Zakariya Kandhlawi became Sheikh Nadwi's closest elder who was very kind and affectionate to Sheikh Nadwi. It was due to this closeness and trust that Shaikhul Hadith Muhammad Zakariya Kandhlawi wanted Sheikh Nadwi to write the foreword of all of his (Shaikhul Hadith's) books that were published in Arabic. One can gauge the affection and attachment that Shaikhul Hadith had for Sheikh Nadwi by looking at the following letter that he wrote to Sheikh Nadwi from Madinah, Saudi Arabia, on 22nd Jumada Awwal 1393 Hijri (24 June 1973):

I did not forget you in d'ua (prayer) either in Makkah or Madinah. And I don't remember missing on any day sending salaah (blessing) and salaam (salutation) to the Prophet on your behalf. You will not disagree with me that I do not feel with anyone as comfortable as with you.

By remaining in close contact with prominent spiritual elders of his time, Sheikh Nadwi was able to understand different methods and traditions of spiritual

mentoring and purification. This enabled him to utilize a variety of techniques in mentoring and grooming his own associates. If there was an associate who belonged to a certain environment and had the potential of carrying out the effort of islah (reform) effectively there, Sheikh Nadwi utilized methods that prepared that associate to do the work effectively in that very environment.

Sheikh Nadwi designated several of his associates as his majaz (deputy) to carry out the work of guiding and mentoring people on his behalf, both in India and foreign countries. He gave such permission to those about whom he felt that they could effectively serve Islam and develop good moral character in people. It included several who attained prominence in this respect; Sheikh 'Abdur Rasheed N'umani is one of them.

Sheikh Nadwi's method of spiritual mentoring was based on hadith and sunnah (traditions of Prophet Muhammad). He did not emphasize on any specific regimen of tasawwuf as much as on sincerity of intention, service to deen (Islam), and adherence to sunnah. He prescribed a lighter regimen of adhkaar to those who were engaged in teaching or learning of deen or in any other service of deen. Generally, he prescribed only those adhkaar which were less burdensome on human body and mind. The recitation of Quran and adhkaar which are derived from sunnah formed the core of what he prescribed to his disciples. In adhkaar, kalimah tawheed (words proclaiming the oneness of Allah) served as the main

anchor and he recommended its recitation in a way that affected the heart.

At the time of taking bay'ah (oath of spiritual allegiance) from his disciples, Sheikh Nadwi uttered the same words that the Prophet Muhammad used to utter and had been mentioned in Quran in reference to baitun-nisa' (oath of allegiance of women). He emphasized on the belief in the oneness of Allah, His power, His decree, and in seeking His help in every matter.

In his own daily routine, in addition to reciting adhkaar, Sheikh Nadwi was very particular about recitation of Quran. He recited Surah Yaseen (thirty-sixth chapter of Quran) Several times a day and made d'ua (supplication) thereafter. In his d'ua, he included all of his relatives, elders, friends, those who had asked him for d'ua and all individuals and groups who were serving Islam and promoting Islamic teachings. He was so punctual in this practice that he never missed it and he used to do it in such a way that only those who were very close to him knew it.

It was also his daily routine to recite certain verses of Quran to seek protection from evils, diseases, harms, and calamities. He recited Surah Al-Kahf (eighteenth chapter of Quran) every Friday which was his habit from the very childhood.

The main qualities which Sheikh Nadwi had extracted from the lives of his elders and mentors were (1) humility, (2) respect for others, (3) service to deen (religion), (4) concern for the betterment and progress of humanity, and (5) concern

for a system of education that would make students aware of the vices and challenges of their time, prepare them to meet those challenges and equip them with the ability to serve deen and millat (Muslims and humanity). He used to focus on nurturing these qualities in his associates and students and guide them accordingly.

He appreciated everyone who had anything positive to offer towards deen. He gave due respect and recognition to those who possessed qualities pertaining to deen. Sometimes he gave so much respect to a person that people around him thought that he was overestimating that person by not knowing his real worth. But, the fact was that he was doing so simply as an act of respect that was due to a momin (believer).

Sheikh Nadwi greatly valued those who were striving and making sacrifices for the betterment and progress of Islam and Muslims. On the other hand, he was deeply hurt by those who were hurting the cause of Islam and Muslims. He had seen and understood the Islamic world. He had visited Europe and America. The hostile attitude of the anti-Islamic forces had made him very concerned and he used to remain restless at all times for the same. He used his pen and speech with full dedication for the benefit of Islam and Muslims even though it sometimes required risking his own prestige and standing. He used to say that it was not a big sacrifice to put on line one's prestige and position for the sake of truth. There were plenty of such examples in his life.

Not only did he publicly voice his opinion against the efforts that were aimed at harming Islam and Muslims in India and elsewhere, but he also spoke to the leaders and authorities with courage and advised them accordingly. And he did so even in situations where he himself was in danger of being harmed, but Allah protected him in every situation due to his sincerity. If he noticed any deficiency in the approach or thinking of an Islamic organization, he pointed it out with courage and wisdom. Sometimes, people were surprised by his courage and felt that it was not the right time to speak out, but he went ahead without fearing for consequences. His approach of giving utmost respect to an individual and appreciating even the smallest good of a person was so effective that even his harsh words were taken in stride by people.

In the eyes of Sheikh Nadwi, all the above-mentioned qualities fell well within the realm of *tasawwuf* which is nothing other than fulfilling the requirements of iman (faith) and developing its temperament. He had in front of him the following verses of Quran in which the characteristics of a believing person are described:

Successful indeed are the believers who are humble in their prayers, who shun vain conversation, who are payers of the poor-due and who guard their modesty - Al-M'uminun, 23:1-4

He was very particular about developing these qualities of iman in the society in order to bring reform. Before the conditions in Burma (now Myanmar)

became very hostile to Muslims, he had sternly warned them to correct their iman and social life lest they might be afflicted with great difficulties. He had given similar warnings in his speeches to the people of Lebanon and Syria before revolution and upheaval gripped them. In his visits to Kuwait and Dubai also, he implored people to adopt the life of true believers and live a life according to the will of Allah.

He considered all of these activities to be part of *tasawwuf* and often reminded his disciples to the same. He also prescribed to his disciples the traditional regimens of *tasawwuf* which were derived from Quran and hadith or were recommended by authentic spiritual elders in accordance with sunnah. His approach, which was developed under the supervision and guidance of his esteemed elders, proved very beneficial to even those who were not so akin to the traditional regimens of *tasawwuf*.

He was very particular about not hurting anyone even though he might himself suffer. Sometimes, those who wanted to meet him or seek some kind of assistance from him would put him in a difficult situation. But he tolerated them and never let them know about his inconveniences. In some instances, because he could not fulfill their request or there was some misunderstanding, they started a campaign to defame him. But his response was not to reply back to such allegations. He even refrained from mentioning them in his gatherings as he considered it to be an act of backbiting.

He stayed away from backbiting at all costs even though it involved someone



who had hurt him. He was never heard saying anything bad about anyone in his gatherings unless it pertained to protecting deen and millat from a possible damage. Even in those situations, he avoided personal attacks or criticism. Even with those who opposed him openly, he was nice and respectful instead of being revengeful. If one of his associates told him that the person whom he was giving such a good treatment had in fact done such and such harm to him, he simply replied, "I am aware, but this is my way".

Some people, in opposing him, gave him such a hard time that he became very distressed. But he only said, "Allah will decide in this matter. We are not going to retaliate." Generally, such people realized their mistakes after some time and subsequently changed their attitude towards him.

On one hand, he refrained from retaliating to those who harmed or mistreated him and, on the other, he wished well for everyone. Time and again, he was faced with very trying and difficult situations, but he always showed tolerance, kindness, and leniency and refrained from reacting to those allegations. He always followed the example of a true momin.

He kept his eyes on his own shortcomings and avoided looking for faults of others. In solitude, he used to cry, repent, confess, and seek forgiveness. He used to express his needs to Allah with deep anguish by reciting the Quranic verse.

My Lord! I am needy of whatever good  
You send down for me.

- Al-Qasas, 28: 24

He also used to recite other prayers and supplications including the Quranic verse:

I only complain of my suffering and my grief to Allah. - Yusuf, 12: 86

Overwhelmed by the concern and worry for dying in the state of iman (firm faith), he often used to recite the Persian saying:

*Khodaya 'aaqibai mahmood gardaan*

O God! Make my end pleasant.

In dealing with his relatives, Sheikh Nadwi practiced the sunnah of sila-rahmi (establishing and mending relationship with relatives) and gave them love and co-operation. In case of those relatives who had caused him severe harm, he not only ignored their behavior, but also treated them nicely and gave special help and co-operation to them.

In Sheikh Nadwi's opinion, all these practices fell within the realm of tasawwuf, ihsan, and tazkiyah batin as is evident from the books that he has written about the elders of tasawwuf and tazkiyah nafs. To those who took bay' ah with him, he advised them to read sermons and biographies of elders. His recommendations included books, lectures, and sayings of Sheikh Ashraf Ali Thanwi, Fazail-e-'Aamaal (published in English as Teachings of Islam) by Shaikhul Hadith Muhammad Zakariya Kandhlawi, his own books Dastoor-e-Hiyat (published in English as A Guidebook for Muslims), Seerat Syed Ahmad Shaheed (Urdu) and Sawaneh Maulana Abdul Qadir Raipuri

(Urdu), Zade- e-Safar (Urdu) by Amatullah Tasnim Sahiba, and Mo'ariful Hadith (published in English as Meaning and Message of the Traditions) by Sheikh Manzoor N'umani. He also recommended recitation of Quran with translation.

His greatest emphasis was on correcting and strengthening 'aqidah (faith). One must have full conviction that there is no one except Allah who gives life and death, health and sickness, children and sustenance. No one except Him controls destiny of good or bad and no one except Him is worthy of worship. One must always remain mindful that it is He who creates and it is He who sustains.

After 'aqidah, he emphasized most on salah (daily obligatory prayers). These must be performed at their prescribed times with full observance of devotion and sunnah. Negligence and slackness in salah cannot be recompensed in any way.

He also emphasized heavily on correcting niyah (intention). One must perform every deed, whether it pertains to this life or the hereafter, with the intention of getting reward and pleasure of Allah. The same must also be observed in matters pertaining to social dealings and activities in order to receive rewards for them.

He also used to remind people to observe the sunnah of Prophet Muhammad in every aspect of life, adhere to Prophet's instructions and study the life of Prophet. Instead of prescribing too many regimens, he used to prescribe only what one could easily do. ■

## **Saudi Reopens Qatar Border to Facilitate Hajj Pilgrimage**

Qatari pilgrims began arriving in Saudi Arabia on Thursday after Riyadh said it was opening up its border and airports for those attending the annual haj pilgrimage despite a diplomatic rift that cut travel ties.

Qatar welcomed the Saudi decision to open the frontier and provide flights for Qatari pilgrims, but regarded the move as politically motivated, Foreign Minister Sheikh Mohammed bin Abdulrahman al-Thani said.

Saudi Arabia, the United Arab Emirates, Bahrain and Egypt severed transport links with Qatar in June and imposed sanctions, accusing it of supporting Islamist militants and Iran, which Doha denies.

The state-run Saudi Press Agency (SPA) said the Salwa border point would be open for Qataris performing the haj, which this year runs from late August to early September.

Saudi-owned al-Arabiya television reported that about 120 Qatari pilgrims had entered Saudi territory on Thursday through Salwa, which was opened for the first time since the four-nation boycott of Qatar began. The pilgrims entered as guests of the Saudi king, al-Arabiya reported. There was no immediate confirmation of the report by border officials on the Qatari side of the frontier. Saudi Arabia had already stated that, Qatari pilgrims would not be affected by the travel restrictions. ■

*(Courtesy: Hindustan Times)*

## **Human Civilization And Islam**

**- Mohammad Yusuf**

The classical concept of civilization as elaborated by the writings of the scholars and thinkers of Greece during the last five centuries of the BC period of history, is a distinctive attempt at a great common human enterprise in action. When seen in retrospect, after the action is over, it is a distinctive instance of a great common human experience. This enterprise or experience is an effort to perform an act of creation. Mankind has been trying towards some higher degree of spiritual life. Civilization is a movement and not a condition, a journey and not a destination. No known civilization, considering the whole history of mankind, has ever reached the goa of civilization.

Historically over a dozen civilizations appeared in different places of the world at different times, some of them sometimes simultaneously. A new civilization came to birth, proceeded to grow by successfully responding to successive challenges. It broke down and fell to pieces if and when most of the times an external challenge confronted it which it failed to meet because of internal weakness. While civilizations rose and fell and, in falling, gave rise to others' some purposeful enterprise, higher than theirs, were all the time making headway, and, in a divine plan, the learning that came through the sufferings caused by the failures of civilizations served as the sovereign means of progress. The names of some of the civilizations which disappeared from the world for which only

archeological and historical traces are 'available, are, for example, those of Pharaos in Africa', A'ad, Samud, Midianites, Assyrians, Babylonians, Mesopotcmians and Vedics in Asiam, Greeko- Roman in Europe and Aztek in South América. The reasons for breakdown of a civilization could be many, sometimes working singly, sometimes severally, such as death and destruction caused by external enemies, large-scale sufferings and miseries caused by internal disorders and failures, natural catastrophes namely earthquakes, volcanic eruptions, typhoons, tornadoes, floods, large-scale emigration due to famines, etc.

Human civilization is deemed to have originated with the appearance of the first man on the earth. In fact God took a revolutionary step in the process of creation when He decided to send Adam (As) as the forefather of human species and His caliph on the earth with certain qualifications and capabilities. The step is termed revolutionary, because the qualifications and capabilities bestowed on Adam (As) were never before given to any other species. The holy Quran described it dramatically in verse (33 : 72) where it is stated that God offered the choice to - others, but the heavens, the earth and the mountains all dreaded to shoulder the responsibility. Thus God ennobled man and \_ raised him above all other species of His creation when He sent Adam (As) to the earth with the capabilities and the

responsibilities as His caliph. The intent was that the human species by being His caliph will reflect the glory of God on the earth. The codes of conduct that man has to adhere to and the standards that he has to observe while pursuing the activities of his life on the earth, premeditates that he lives as a civilized man. Thus there is a divine dispensation behind the developments leading to the rise and fall of civilization.

God declared in the Quran (57:25) that three prerequisites are essential to sustain a civilization. If anyone of these becomes missing or declines, the civilization collapses. The prerequisites are: (a) A revealed book of God, (b) Balance or establishment of justice and (c) Iron or metals. A short commentary on each of them is given below:

(1) There were several books and guidelines revealed by God to man through His prophets incorporating the codes of conducts for observation by man on the earth. Except the Quran, the other books and guidelines are not completely available. As such this commentary has been restricted to the Quran only. In any case the Quran was revealed to Prophet Muhammad (SAW) for showing guidance to entire human race, whereas the other books and guidelines were revealed for guidance of some tribes, races or communities on local basis. The directions given by God to man in the Quran have come in various descriptions. Most of these appear in the form of informative advices and warnings to man, the mysteries -of God's creations, descriptions of the nature and magnitude of the powers and glories of God, the

purpose of His sending prophets, descriptions of the frightful nature of the Day of Resurrection, brief descriptions of the events leading to the destructions of some civilizations of the past for refusing to go by the guidelines of God, principles of the rules of mercy and beneficence of God to strengthen the faith of the believers in God.

(2) Balance indicates administration of justice for man on the earth as per laws based partly on the codes prescribed in the books revealed by God and partly the clarifications of the prophets of God. One of the basic principles of civilization existence of man on the earth is the dispensation of justice. The social life of man involves actions and interactions which invariably bring into play the consideration of justice. The obligations for dispensation of justice transcend the life in the world and pass on to the life after death whether one believes in it or not. Justice means restoring to everybody what is due to him including God. Justice is the harmony of the soul's constituent parts, a harmony that shows itself outwardly in the performance of all acts of man. Justice is the master virtue which includes most other virtues. The Quran provides in many of its verses in tough language the warnings about administration of justice in the social life of man, for example, "If any fail to judge by the light of what God has revealed, they are no better than tyrants." (5:48)

(3) Metals are an essential element in the preservation and promotion of civilization of man. These represent arms which human society needs for

protections of their faith and physical existence against external forces of both man and animals, as well as internal subversion, and keeping the criminals under control. Metals also represent tools, implements and equipment needed by man for his survival and well-being in the form of agricultural, industrial and commercial activities, and other benefits on the earth, all of which are vital organs of modern human civilization.

In the beginning of the twenty first century AD most people of the world consider themselves as highly civilized compared to the peoples who lived here, say, one thousand or two thousand years ago. Modern civilization made some spectacular progress mainly in material and economic sectors through the exploitation of scientific and technological developments. But it suffers from some utter contradictions. Several countries which consider themselves as highly developed, have not only helped themselves economically but at the same time developed devastatingly dangerous weapons which can obliterate the entire human species from the earth in matter of minutes several times over. They have stockpiled such weapons in their armory in huge quantities. They loudly proclaim human rights, but practise racialism, exploitation, tyranny and oppression when they deal with peoples of race, colour and faith different from their own. In the economically developed countries, a man is valued according to the size of his bank balance or the quantum of the wealth that he masters. In some countries where materialism reigns supreme, a man is worth less than a machine. God does not

ask man to suppress his desires, because He knows that it is not possible for him to do so. God only asks man to control his desires, and not to let them control him. To fulfil the mission of his life man has to struggle. The struggle and self-control help man to fulfil his humanity. The noblest of man in the sight of God is he who fears Him most (49 : 13), declares the Quran.

In the perspective of world history, the works of artists and men of letters outlive the deeds of businessmen and industrialists soldiers and statesmen. The poets and the philosophers outlive the historians, while the prophets and the saints overtop and outlast them all. The Quran declares that all prophets starting from Adam (As) and ending with Muhammad (SAW) were Muslims, and as such followers of Islam. In view of this their activities while on the earth contributing towards the development of human civilization, assume a divine significance.

Whenever God sent a prophet to a community, tribe or nation, the prophet usually came with evident signs as supernatural proofs of his divine assignment to challenge some of the trends of the existing civilization. In Egypt during the time of the Pharaos, snakes used to be an inalienable part of their faith as evidenced by the mummies of the Pharaos which were discovered in the pyramids there. All mummies of kings had snakes of metals made as headgears. The people in general used to believe in the arts of sorcery or magic practised by expert magicians demonstrating the power of snakes. When Prophet Musa (As) demonstrated the miracle of his staff becoming a snake and devouring the

snakes of the magicians, the people of Egypt realised that no human being could perform such miracles without the help of God, and many of them immediately believed in God of Musa (As). Similarly Prophet Isa (As) was sent by God to the people of Palestine at the time of scholarly medicine and development of treatment of patients with the help of Greek science. He healed the blind, lepers and raised the dead to life by God's permission. What Prophet Isa (SAW) was able to do, no medicine and treatment developed at that time could do. As a result, those who believed in him knew that he was God's Messenger. At the time when Prophet Muhammad (SAW) was revealed in Arabia, Arabs were famous for their verbal eloquence as a part of their nature and character. Arabic poetry including Al-Muallaqat, the oldest complete collection of the most eloquent ancient Arabic poems, was considered to be the best in the literary arts. However, God revealed to them through Prophet Muhammad (SAW) something whose style none was familiar with, and no one was equal in nature to imitate. So those who believed among them believed because of what they knew and felt about the Quran including its beauty, elegance, benefit and fluency. They became the most knowledgeable of the Quran, and best in adhering to its teachings.

God states in the Quran (3:104) that a group of Muslims are to be raised to invite others to all that is good, enjoin what is right and forbid what is wrong, and in verse (13 : 11) God does not change the condition of a people until they change it themselves with their own efforts.

Judging by the doctrines which the Quran set up, we are gravely shocked to see the death and the destruction in which humanity finds itself everywhere in the world today. We are also shocked by the frustrations humanity suffers from and by witnessing how humanity turns away, in vain, from the goodness of God bestowed upon it.

We are distressed by the absence of a righteous and faithful authority to stand up for the Truth prescribed by Islam. Moreover the Muslims are the farthest of all from what is good, and the most averse to the ideology God ordained for. Muslims and the route He prescribed for their deliverance from loss and destruction. People have deserted the banner of faith God raised for them. The result is Muslims are the targets of oppression practically all over the world by peoples of other cultures. The peoples of Western civilization, an off-shoot of the Greeko-Roman civilization, have been at odds with the Muslims for over a thousand years and trying to subjugate them everywhere emboldened by the superiority of their arms and techniques of economic advantage.

The only arms that can save the Muslims from the present catastrophe in the world, is spiritual revolution- the inward force which alone creates and sustains the outward manifestations of what is called civilization. We should have learnt from experience that the goal will remain a dream so long as the reins of civilization of Islam are not held by those who attach due importance to both the material and the spiritual yearnings of life. ■

## Teacher's Day

- Obaidur Rahman Nadwi

Teacher's Day is observed on September 5, every year. In Hindi, a teacher is called "gu-ru", "Gu" means darkness and "ru" means light. So, a teacher is one who leads to light from darkness.

Guru-Shishu' relationship is like that of parents and their children. Like a father who loves his sons and daughters, in the same way teacher should love his pupils. Accordingly a great responsibility lies on the teachers. To a great extent future of students depends on their preceptors and instructors.

It is teacher who creates inclination and avidity amongst students and provides them an incentive for performing good deeds and baffles them from devilish acts. "In every religion teacher is put at high pedestal. So is in Islam. It gives much importance to them. The prophet Muhammad (PBUH) said : "I have been sent as a teacher. He further said : "I have been sent to complete good manners."

In the words of Saint Kabir "If the entire land surface of the world were turned into pens, they would not suffice to describe the greatness of a true Guru."

It is unfortunate that today this noble profession has lost its glory. Teachers have almost lost their honour and dignity by involving themselves in unholy and obnoxious activities. Due to some felonious and callous incidents of theirs,

people have lost faith in "Guru-Shishu" relationship."

We may recall the recent incident of 16 year old girl who was raped by the principal and his colleague of a Govt. School in Delhi. Such incidents have been a permanent feature in our daily newspapers. Besides umpteen cases of their inhuman punishment are also quite common.

According to a newspaper reports, Brijesh Prajapati, a class VI student in kakaraiya primary School, Farrukhabad, UP, was found chatting in the class. It incensed his teacher so much that he beat him to death. Arpit Kavadia, a class XII student in Udaipur died after his teacher hit him repeatedly as Arpit's legs were dangling out side his school desk. This has offended the teacher. Prasad Naskar, a class VII student of a higher secondary school in Baruipur was brutally beaten by his headmaster for not turning up in school uniform. The headmaster left the boy in an unconscious state.

No doubt, on account of moral debasements and lack of proper training, such heinous crimes and hair raising incident have become the order of the day. It is time teachers must cultivate good qualities and sublime norms and set themselves as a true guru only then celebration of "Teacher's Day" will be meaningful and appropriate. ■

**OUR REPRESENTATIVES ABROAD**

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

Annual Subscription:  
Rs. 250 (per copy Rs. 25) in India  
\$ 75 (USA, UK, Asian Africa and European Countries)

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