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**Specific Concept of
Purification (*Taharah*)**

S. Abul Hasan Ali Nadwi

Another distinctive characteristic of the Muslim Ummah is their specific concept of purification (*Taharah*). This could be appreciated only when we understand how Muslims differentiate between cleanliness and purification. While cleanliness means a state in which the body and dress of a person are free of dirt, purification in Islam means that the body or dress of a person is not polluted by any unclean thing, such as urine, stool, wine, blood, dog's saliva, and excrement of an unclean bird. If even a drop of any of these falls on the body or clothes of a person, he will, Islamically speaking, be considered impure and thus unfit for offering prayers in that state, even if his body and dress look perfectly clean. In the same way if he has not washed his private parts after passing urine or stool, or if he needs a bath after having sexual intercourse or wet dream, he is impure and cannot offer prayers in that state. The same rule applies to utensils, floor, or earth. It is not necessary that if they are clean and spotless, they are also pure. In all such instances of impurity one has to purify himself, his dress or any other thing according to Islamic injunctions, after which he will be qualified again to offer prayers to his Lord and use his dress or any such thing in a regular way. ■

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Wisdom of Qur'an

But there are among men those who purchase idle tales without knowledge or meaning to mislead men from the path of Allah and throw ridicule. For such there will be a humiliating penalty.

(Luqman 31:6)

There are, in the main, two basic types of entertainment. To one belongs such intense interest in games and sports which make men negligent of their religious obligations. To the other such idle talk which, once again, distracts man from performing his religious duties. In the above verse Allah speaks of both types — vain talk and idle tales. It is to the credit of the Qur'an that the above description applies in equal measure to the latest modes of fun and entertainment, especially radio and television. For these constitute idle talk. The Qur'an specially mentions that people purchase this. It goes without saying that today people spend large sums of money on purchasing various modes of entertainment.

Of course the Qur'an does not specify television or radio on this count. For these gadgets did not then exist. Yet it is not altogether out of place to say that the Qur'an disapproves of television and radio. Those familiar with Arabic idiom readily recognise that the Qur'anic expression covers all forms of idle talk and entertainment. The Qur'anic epithet "idle tales" stands for all radio programmes and videos. Let us be clear, however that the Qur'an does not disapprove of games and sports. Nonetheless, television and radio belong to the category of "idle tales". Even at a time when such gadgets were unthinkable, the Qur'an foretold these modes of entertainment which are no better than "idle tales". ■

Pearls From the Prophet Muhammad (PBUH)

It is related by Anas the Apostle of God said: "To set out in the path of God, once in the morning or in the evening is better than the world and all that it contains, and if a bride from among the brides of the dwellers of Paradise cast a glance at the world, the whole space intervening between the two [i. e., from the Heaven to the earth] will be filled with light and fragrance, and the covering for her head is better than the world and all that is contained therein."

—Bukhari

Commentary.— In the opening part of this Tradition the virtue of setting out in the way of God [i. e. , undertaking a journey in the service of Faith] has been referred to and we are told that to do so once in the morning or in the evening is better than the entire universe. The specification of the morning and the evening, here, is probably, due to the fact that, in the olden times, people habitually started on a journey during those parts of the day otherwise if a person left his home at any other time for a religious purpose it will possess the same merit.

In the later part, the wondrous beauty of the celestial brides of the dwellers of Paradise and the worth and value of their apparel have been mentioned, possibly with a view to encourage people to set off from their homes in the service of Faith by telling them that if they will leave their homes and their wives for some time with the object of serving the cause of God, they will be rewarded for ever and ever in Heaven with spouses of such rare charm and elegance that if they glanced towards the earth and the entire atmosphere would be filled with radiance and sweet scent and whose dress was so very costly that the headgear alone was more valuable than the whole of the world. ■

Editor's Note 

Correct Advice

Recently a 'Fiqh' seminar was organized at Darul Uloom Nadwatul Ulema. Eminent clerics participated in the discussion. It was genuinely required at this time when Indian Muslims are going astray. Speaking on the occasion Maulana Syed Mohammad Rabey Hasani Nadwi, President All India Muslim Personal Law Board said Islam is capable and comprehensive religion and will be the same till 'Qayamat'. It posses the solution of each and every issue of mankind. He said the holy 'Quran' contains instructions on all the issues now it is the duty of present clerics to understand them in present context and advice the community accordingly. Dr. Saeedur Rehman Azmi Principal of Nadwa advised present day Ulema to use their knowledge comprehencively and convey the same to community. It will have lasting effect. Maulana Khalid Saifullah Rahmani, General

Secretary AIMPB addressing the gathered Ulema said that they are duty bound to make the public aware of the gems of advices given in Holy Quran. It will help in reforms of society. Maulana Atique Ahmad Bastawi in his speech explained how Prophet (PBUH) Mohammad taught the way to understand the messages contain in the Holy Book. He urged Ulema to do research and find out how the directions given in Holy Book can be implemented. Maulana Abdul Aleem Farooqi expressed gratitude to present day Ulema who have been trying to spread the correct interpretation of Islamic laws.

The seminar was a great success and we hope certain issues can be easily solved by understanding the Islamic Laws. ■

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.

Darul Uloom Nadwatul Ulama, Lucknow

- S. Abul Hasan Ali Nadwi

Maulana Mohammad Ali of Monghyr often had the occasion to hold theological discussion with Christian missionaries. He also brought out a missionary and dialectical journal called, *Tohfa-i-Mohammadiyah*. He was a man of vast study and possessed a sensitive mind. He realized that the traditional syllabus and educational system and the ancient scholastic theology could no longer deliver the goods. They had ceased to be adequate for combating the cultural impulses released by the West and producing preachers and interpreters of the faith who could cope with the changed needs of the times. To achieve these objects it was necessary to work out an improved and integrated syllabus, cutting short or amending the older and far-fetched philosophical studies and including the modern sciences in its fold.

It was a time when fierce controversies were raging among the various schools of Islamic jurisprudence—the Hanafi, the Shafa’i—and the Ahl-i-Hadees—culminating in riots and litigation and the general humiliation of Muslims as a whole. The Maulana came to the conclusion that this dismal state of affairs could not be remedied till the qualities of broadmindedness and tolerance and

the ability to rise above trifles and disputations on the details of *Fiqh* were not developed among the teachers and scholars of Muslim religious institutions. He formed an association- known as Nadwatul Ulema to reconcile the differences among the contending Muslim sects and later, in 1898, founded a model institution at Lucknow. By and by, the Darul Uloom Nadwatul Ulema succeeded in winning the support and good will of the genuinely solicitous and broadminded Ulema and leaders of Muslim opinion representing different schools of thought, who voluntarily lent to it their services in various capacities. The names of Maulana Shibli Nomani, Maulana Habibul Rehman Khan Sherwani, Maulana Abdul Haq Huqqani, Maulana Shah Sulaiman Phulwarwi, Munghi Athar Ali Kakorwi, Munshi Ehtisham Ali Kakorwi, Maulana Mohammad Ibrahim Aarwi, Qazi Mohammad Sulaiman Mansurpuri, Maulana Sanaullah Amritsari, Maulana Sir Rahim Bakhsh Maulana Masihuzzaman Khan (teacher of the late Mir Mahboob Ali Khan, the Nizam of Hyderabad), Maulana Khalilul Rahman Saharanpuri (son of Maulana Ahmad Ali muhaddis), Maulana Hakim Syed Abdul Hai, Nawab Syed Ali Hasan Khan (son of Nawab Siddiq Hasan Khan of

Bhopal) and Maulana Hakim Dr. Syed Abdul Ali deserve specially to be put on record in this connection.

Ignoring with equal severity the view of the older *madrassas* that to depart in the smallest degree from ancient learning was a transgression and a sin, and of the modern universities that, apart from modern knowledge, everything in the domain of knowing and learning was absurd and worthless, the Nadwa was planned from the earliest to pursue a balanced and moderate course. Its founders were suspicious of extremism, both ancient and modern, and considered the mental and social exclusiveness and rigidity of the Ulema and their juristic dissensions and fine disputations as highly detrimental to Islam and the Muslims.

Nadwa, thus, was designed fundamentally to strive towards a synthesis of the old and the new. Its sponsors believed that where faith was concerned, it was emphatically eternal and absolute, permitting neither alteration nor amendment, but knowledge was evolutionary and changing. The high objective before the institution was to bring together the various sects of Ahl-i-Sunnat into a single unity. It has never subscribed to the view that the Islamic theological sciences or syllabus were sacrosanct and unalterable.

The Nadwatul Ulama focussed its attention primarily on the teaching of Qur'an as an eternal programme of life. It also took up the teaching of Arabic as a living language since it held the key to the understanding of the Qur'an. It did not commit the folly—as the case was in India generally—of regarding Arabic as a dead, clag language which was no longer current and in everyday use anywhere in the world. It excluded from its curriculum—or reduced the importance of—such sciences as had ceased to be of real value in the existing times, and in their place, it introduced those modern branches of study whose knowledge was essential to the Ulema for rendering an effective service to Islam in the prevalent context of things.

Another major aim and purpose before it was to produce preachers and interpreters of Islam who could present the faith to the present-day world in a striking manner and in a form and language it could understand. By the grace of God, it has achieved commendable success in all these directions. It has produced exemplary servants of Islam and high-ranking scholars who can well be held up as models to the world of Islam. These scholars have made invaluable contributions to the study of Islamic history, literature, scholastic theology and life history of the Prophet. ■

The Holy Qur'an Embodies The Teachings of All The Prophets

- S. Sulaiman Nadwi

The fountainhead of the knowledge of all the Prophets was the same, all the Prophets delivered in essence the same message to humanity but it is through the Last of the Prophets that the message of God was revealed to mankind in all its perfection: The Holy Qur'an says.

“Today have I made perfect for you your religion and fulfilled My favour on you, and chosen Islam as your religion.” (5:3)

The above verse signifies that the Holy Qur'an embodies the teachings of all the Prophets who had been sent from time to time, to reveal the Will of the Lord to mankind and along with this, also contains all those principles, doctrines of faith, rituals the human beings require or will require at any stage of human existence. In the same way as the Holy Qur'an being the Last of the revealed Books, is perfect in every manner, so is the Shari'ah of the Prophet Muhammad (peace and blessings of Allah be upon him) the Last of the Prophets, who was raised for the guidance of the entire human race till the end of time. As we have already mentioned, the teachings of the earlier Prophets were either not fully preserved or were obliterated or interpolated. Hence Allah, the Exalted and Glorified, in His infinite grace and mercy, sent Muhammad (peace and

blessings of Allah be upon him), the Last of the Prophets and revealed to him the Last of the Divine Books for the guidance of the humanity.

The Finality of His Prophet-hood

We have already explained that Muhammad (peace and blessings of Allah be upon him) is the Last of the Prophets commissioned by Allah to deliver His message to humanity. His teachings are, therefore, comprehensive, final and perfect. His sacred life, in all its details, has been preserved. Humanity can confidently look to him for guidance; The Holy Qur'an says:

“This day have I perfected your religion for you and completed My favour unto you and have chosen for you a code of life—Al-Islam.” (5:3)

“Muhammad (peace and blessings of Allah be upon him) is not the father of any of your men, but he is the Apostle of God and the Last of the Prophets.” (33:40)

The finality of Prophethood in Muhammad (peace and blessings of Allah be upon him) has also been stressed in authentic Ahadith:

My relation to the (long chain of)

Prophets (can be understood) by the parable of a palace; the palace was most beautifully built: superb and fine. There was left, however, the space of a brick. The people went round the palace and asked in amazement: Why is it that this space was not filled up? I have filled in this gap and I am the Last of the Prophets.

‘Abd-al-Rahman Ibn Jubayr said: I heard ‘Abdullah b. ‘Amr ibn al- ‘As saying this: One day the Holy Prophet (peace and blessings of Allah be upon him) came to us. The expression of his face indicated as if he was going to depart from us and said: I am Prophet Muhammad who can neither read nor write (he repeated these words three times) and there is no Prophet after me. There is no Prophet after me and there is no Ummah after my Ummah.

This belief is so fundamental and pervasive and there is such a complete unanimity about it that it had never been controverted. It has always remained an undisputed article of faith—a bedrock on which was built not only the metaphysical structure of Islam, but also its cultural edifice. That is why any person laying claim to Prophet-hood after Muhammad (peace and blessings of Allah be upon him) was unhesitatingly condemned as apostate. The ‘Ulama’ did not even like to enter into argumentation with such a person.

It is recorded that during the time

of Imam Abu Hanifah, a person claimed to be a prophet and requested the Imam to allow him an audience to discuss the validity of his claim. The great jurist of Islamic Law rightly remarked:

Anyone who would demand from him any proof (of his Prophet-hood) would become Kafir since the Prophet Muhammad (peace and blessings of Allah be upon him) emphatically said: No Prophet will come after me.

Imam Ghazali has said: There is complete agreement in the whole of Ummah on this injunction (There is no Prophet-hood after me). It signifies the fact that no prophet is to be raised after Muhammad (peace and blessings of Allah be upon him).

This injunction is so clear and unequivocal that it leaves no scope—not the least for any other interpretation. Anyone who interprets it in any other way is an unbeliever, his writing is nonsensical and his interpretation is fit to be called a heresy and its writer a Kafir: since he is falsifying that very fundamentals on which there is consensus in the Ummah.

Intercession of Allah’s Messenger (peace and blessings of Allah be upon him)

Anas b. Malik reported: The Messenger of Allah (peace and blessings of Allah be upon him) said: gather Allah would people on the Day

of Resurrection and they would be concerned about it and Ibn Ubaid said: If we would seek intercession with our Lord, we may be relieved from this predicament of ours. He (the Holy Prophet) said: They would come to Adam and say: Thou art Adam, the father of mankind, Allah created thou with His own Hand and breathed unto thee of His spirit and commanded the angels and they prostrated before thee, so intercede for us with thy Lord so that He may relieve us from this position of ours. He would say: I am not in a position to do this; go to Noah (peace be upon him), so they would come to Noah. He would say: I am not in a position to do that, (and would say): You better go to Ibrahim (peace be upon him) with whom Allah conversed and conferred the Torah upon him. He (the Holy Prophet) said: So they would come to Moses (peace be upon him). He would say: I am not in a position to do that for you, you better go to Jesus, the spirit of Allah and His word. He would say: I am not in a position to do that for you, you better go to Muhammad (peace and blessing of Allah be upon him), a servant whose former and later sins have been forgiven. He (the narrator) said: The Messenger of Allah (peace and blessings of Allah be upon him) observed: So they would come to me and I would ask the permission of my Lord which would be granted to me and when I would stand before Him and

would extol Him with praises which I am not able to do now but with which Allah would inspire me. I would fall down in prostration and it would be said to me: O Muhammad, raise thy head and say, it would be listened to; ask it would be granted; intercede and it would be accepted. Then I would raise my head and extol my Lord with the praise which my Lord would teach me. I shall then intercede and it would be accepted. I shall say: My Lord, my people, my people. It would be said: Go and bring forth from it (Hell) him who has in his heart faith equal to the weight of a wheat grain or a barley seed.

I would go and do that; then I would return to my Lord and extol Him with those praises (taught to me by Allah), then I would fall in prostration. It would be said to me: Raise your head, O Muhammad, say and you would be heard; ask and it would be granted, intercede and intercession would be accepted. So I would say: My people, my people. It would be said to me: Go take out from it (Hell) him who has in his heart faith equal to the weight of a mustard seed. I would go and do that. I would again return to my Lord and extol my Lord with those praises. I would then fall in prostration. It would be said to me: O Muhammad, raise your head; say, and you would be listened to; ask and it would be granted; intercede and intercession would be accepted. I would say: My Lord, my people, my people. It

would be said to me: Go and bring out of the fire him who has in his heart as much faith as the smallest, smallest, smallest grain of Mustard seed. I would go and do that.

Allah's Special Favours and Blessings on the Holy Prophet (peace and blessings of Allah be upon him) in the Life to Come

Besides the excellent qualities with which the Holy Prophet (peace and blessings of Allah be upon him) was endowed by Allah as the prophet, teacher, guide, and propagator of the Divine Faith and as the leader of his *Ummah*, he is also recipient of Allah's special favours and blessings in the life to come.

Abu Huraira reported that the Holy

Prophet (peace and blessings of Allah be upon him) said: I would be the leader of mankind on the Day of Resurrection.

Anas b. Malik reported: The Messenger of Allah (peace and blessings of Allah be upon him) said: I would be first to intercede in the Paradise and amongst the prophets I would have the largest following (on the Day of Resurrection).

Abu Huraira reported: The Messenger of Allah (peace and blessings of Allah be upon him) said: There is for every Prophet a special prayer with which he would pray. I wish I could reserve my prayer for intercession of my *Ummah* on the Day of Resurrection. ■

Place Your Need Before God, Not Men

Abdullah bin Masud related to us that the Apostle of God said: "Whoever is confronted with a severe need and places it before men (and begs them for help), he will never be relieved of it permanently, and whoever places it before God and beseeches Him (for it), it is confidently hoped that God will put an end to his need either by granting him death before long (if the appointed time of his death has arrived) or by bestowing prosperity upon him after sometime." ■

-Abu Dawood and Nassai

Characteristics of The Prophet Muhammad (SAW)

- S.M. Rabey Hasani Nadwi*

Whenever Allah Almighty sends down someone as a prophet for the reform and edification of any people, He chooses for the purpose some such person from amongst the people as is distinguished within the entire community in perception and prudence, character and conduct, and valour and aspiration. This distinction is, in fact, conferred on him by Allah Almighty Himself in order to enable him to perform the assigned job of reform and guidance. To that end, celestial dictates are issued to him according to whom he invites them towards the righteousness and Guidance. During the period passed before getting assigned the office of Prophecy by Allah Almighty, the human traits in him are vested by his Providence that are confined within the sphere of innate human nature and those are the loftiest traits. These traits are watched and liked by his people. Living among them, as he does, he has the people made already conversant with his sublime and virtuous human traits.

Hence, when he gives them a call, on getting assigned the Prophecy, towards righteousness and Guidance, the obstinate and egoistic people of his community repudiate it saying only that 'this person is now starting saying such things as were not said by our elders.'

* Rector, Nadwatul Ulama, Lucknow.

He has gone astray from the ways of our elders.' But, along with that, they do not find it possible for themselves to deny his virtuous and humanistic traits. They are unable to bring themselves round, just out of prejudice and stubbornness, to listen to anything against their religious rituals and customs which are practiced by them since their birth. But, they do not deny, at the same time, the moral and humanistic qualities of the Prophet. The Prophet would say to them that: 'Dear brethren! You know me very well. You know how long it is since you are watching and observing me. You have tested and tried me. Yet, you do not pay attention to what I say.' It is what the holy Quran has referred to in this verse:

(Of a surety I have tarried among you a lifetime before it).

Sincerity, nobility, resoluteness and courage, fortitude and steadiness, affability and amiability, compassion and politeness are those virtues of prophets which make whoever listens to their message even with a least bit of impartiality feel compelled to comply with him.

The case with the Prophet Mohammad (SAW) was exactly the same. He had been loved and liked for forty years by the people among whom he had lived. But, when he took to preventing them from their wrong

practices and distorted religion and started calling them towards good morals and correct religion, they got disaffected with him. But, despite getting extremely belligerent on his making the call, some of them would keep mulling over his message and finally have it accepted. For, they were well aware of his humanitarianism, honesty, chastity and good character. Hence, whoever listened to him with an open mind would get enamored of him. So much so that one coming to him with the intention of causing harm to him would suddenly get transmogrified after having witnessed his (SAW) amiability.

Nevertheless, a large number of the people would not be willing to listen to his message. They would have their ears, as it were, stuffed with cotton, making sure that it does not get into their ears. And, then, in order to prevent him from giving this message, they would adopt violent ways and be cruel to him.

When he (SAW) got entrusted with the responsibility of the Prophecy, he expressed his anxiety, owing to the load of its weight that he was feeling, his revered wife, Hazrat Khadeejat-el-Kubra (RAA). Thereupon she consoled and comforted him with these words: 'You need not be upset. I swear by Allah, He would never let you be disgraced and humbled. For, you are the one who has regard for the uterine relations and kinship, take the load off the others, render assistance to the needy, extend hospitality to the guest

and bring relief to those who sustain inflictions and distresses in the cause of the Truth.'

Umm-ul-Momineen, Hazrat Khadeejat-ul-Kubra (RAA) had said what is quoted above on the basis of her common-sense, her unsophisticated nature as well as the experiences of her own personal life and the knowledge she had of the people. The prophet (SAW) had earned from the people the honorifics of 'As Sadique' and 'Al-Ameen' because of his good traits, honesty and probity. That was the testimony from them to the fact that he was really very honest and extremely trustworthy. Hence, despite being hostile to him, they relied on him in all other matters. They even deposited their valuables with him for safe custody. He (SAW), too, used to be considerate to everyone on occasions where his cooperation and compassion was required. Even on occasion of renovation of Ka'ba he joined all others in carrying stones. Whenever there would be consultations for any good cause he would take part in it. Anyone in distress and inflicted upon by any calamity would be helped by him. One instance of the same is as follows: There was a man whom Abu Jahl had bought camels from. But, in making payment of the price, Abu Jahl had adopted the course of inordinate dilly-dallying. Whenever he would come to him to collect the price, he would put him off. In a gathering of youths from the Quoraish, that man brought up this

issue. Some of the people in the gathering saw there a prospect of having some fun. As the case involved Abu Jahl who was extremely hostile to the Prophet (SAW), they thought it would be great fun to watch when the two come to combat each other. They said to him (pointing towards the Prophet-SAW): 'Go to that gentleman sitting there and seek assistance from him.' He came up to him (SAW) and, making a complaint of Abu Jahl's dishonesty, sought assistance from him. Even though it was something preposterous for him (SAW) to go to Abu Jahl and make an appeal to, or request, him to make the payment of the price to that man. But, prompted by his urge to help him out, he (SAW) paid no heed to the risk involved and said to him: 'Come on, I would try to help you out'. Reaching the Abu Jahl's house, he (SAW) knocked at the door. When he came out, the Prophet (SAW) asked him to have the payment made. Abu Jahl was so awed by the Prophet's boldness that he agreed to make the payment and having fetched the price-money from inside he had it paid to that man. When Abu Jahl joined his mates later, they scoffed at him saying: 'Generally, you make a great show of your strength against Mohammad (SAW); but, you got cowed down by him on this occasion'. He confessed that he had gotten really awed by him and found himself compelled on doing what he did. Such behavior of the Prophet (SAW) was never for the sake of his own benefit. In

his own case, he (SAW) would endure distress and would never think of taking any revenge from the aggressor. But, in case someone else needed his help, he would go all out to help him. He had a soft corner for each and everyone. It is what Allah Almighty Himself has defined him with:

(It was then of the mercy of Allah that thou hast been gentle with them; and wert thou rough, hardhearted, they had surely dispersed from around thee. So pardon them thou, and ask thou forgiveness for them and take thou counsel with them in the affair, and when thou hast resolved, put thy trust in Allah. Verily Allah loveth the trustful.)

In case of someone having personal enmity with him (SAW), he would not be revengeful to him at all. But, where the interest involved used to be religious or were a matter of principle, he would take tough stand. The definition of his character in traditional annals is worded thus:

Describing the lofty morals of the Prophet (SAW), Hazrat Ali (RAA) says:

"I did not see him ever taking revenge from anyone for his cruelty and aggression, unless it were the matter pertaining to violation or restraints imposed by Allah Almighty and disregard for His dictates. In case any dictate of Allah Almighty was trampled and His Honour was smeared, he (SAW) would, of course, be angry with the culprit more than anybody else."

Hazrat Anas bin Malik states that the Prophet of Allah (SAW) was very kind-hearted. Whenever any indigent came to him, he (SAW) would positively assure him of his assistance. In case he had something, he would immediately fulfill his need. Once, there came a Bedouin when the congregational prayer was already in progress and, getting hold of his (SAW) mantle, got to saying: 'A small requirement of mine is still remains unfulfilled. I am afraid I might forget it', He (SAW) went with him. When he had his need fulfilled, the Prophet (SAW) came back and had the prayer performed.

The incidents of his (SAW) tolerance, fortitude, magnanimity, endurance and resoluteness are corroborated by the testimony given by his (SAW) attendant, Hazrat Anas (RAA). It is about the time when he was very young. He says: I served the Prophet (SAW) for ten years. He (SAW) never objected to anything I did and never said why I did, or not did, this or that.

Hazrat U'mar narrates that the Prophet (SAW) said: "Do not exaggerate in commending and defining me like the Christians did with Hazrat Isa bin Maryam (AS). I am just a bond-man of Allah. Do call me just 'Bond-man of Allah and His Apostle'"

Hazrat Abdullah bin Abi Aufa narrates that the Prophet (SAW) had no inhibition and did not feel ashamed at

going in company of any slave or any widow till his or her need was fulfilled.

Hazrat Anas (RAA) says: 'Anyone of the bond-maids and slave-girls of Madinah would hold him (SAW) by hand and have whatever she wanted to say said to him and would take him along with her as far as she wanted to'.

When Adi bin Hatim et-Tai (RAA) called on him (SAW), he took him inside his house. The bond-maid offered the cushion to rest upon. He (SAW) had it placed in between him and Hazrat Adi and made himself seated on the floor. Hazrat Adi says: "That made me realize that he (SAW) was not a man of pomp and show."

Hazrat Anas (RAA) states that: "The Prophet (SAW) would call on the sick, accompany the funeral procession and accept the invitation of the poor."

Hazrat Jabir (RAA) says: "Being considerate to the infirm, he (SAW) would slow down his speed and pray to Allah for him."

Hazrat Anas (RAA) has been quoted to have said that the Prophet (SAW) said: "I am bond-man of Allah, eat like a bond man and sit like a bond-man."

The Prophet (SAW) would have his house himself cleaned, his camels tethered, his cattle served with fodder, partake with his servant in having meal, assist him in kneading the flour and have the victuals brought from the market.■

The Responsibility of Muslims in The Country

- S. Bilal Abdul Hai Hasani Nadwi*

In India non-Muslims are in majority. A variety of questions are created in minds of majority and an attempt is also made to pollute and poison their minds spreading scores of misconceptions about Muslims.

It is a matter of great concern that despite all these facts, Muslims have no feeling of it and they show no concern about the future. Obviously, the future is connected with the country as well as Muslims themselves. Muslims can not be detached from the country. They are like cornerstone in the country. Ironically, the majority also seem to have forgotten that Muslims are also the parts of this country. The contributions and achievements made by them in the national struggle for freedom can not be ignored in any way. No doubt, the country will dwindle with the weakness of Muslims. Negligence is from both sides. But the Muslims are message oriented nation. A great responsibility lies on their shoulders. The fundamental truth is that the Muslims made the country united and integrated. It is Muslims who taught the dwellers of this country living mode and accorded it lavishly in the past. And again it is the duty of Muslims to steer the sinking boat of the country to the shore. Now they will have to prove their utility and usefulness for the country and will have to convince that how much significance of their existence is for restoring its credibility. And what they gave to the country in past and now they are in the position to impart it more than before. Their job is giving not taking. The present condition of the country is not only for Muslims but for the entire nation is unhealthy and unsound. The division of any country between the two whether not physically

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or geographically is dangerous. There is an atmosphere of anarchy here and in such a situation no concrete and solid job for progress and development for the sake of the country can be done. Consequently, the country seems lying on the way of decline.

A section of people is prone to poison and vitiate the minds of the majority by concocted and fabricated stories against Muslims. It is unfortunate that the seeds of hatred and prejudice are sowed in their minds even by the syllabi. Because of this, groupism, bigotry and strictness are visible in the new generation. The so-called people who transact it, have no concept of progress and prosperity of the country before them. They only take advantage of it.

Today, the biggest responsibility of Muslims is to strive hard for cleansing the minds of the majority. To achieve it, they will have to adopt various strategies which may help dispel misconceptions and bad notions regarding Muslims. And the true picture of Islam may be projected before the people.

Today, the media sponsored by the Jews projects Islam as a threat to the entire world. To gain such cheap and nefarious plans, concocted and baseless stories are widely designed and circulated. A well-neted conspiracy is hatched to defame Islam and its ideology across the globe.

It is time we must work with the peace-loving and right thinking people of the majority and strive hard to make the country more strong. Moreover, a concrete step must be taken to create an atmosphere of love and amity throughout the country. ■

(English Rendering: Obaidur Rahman Nadwi)

A Crucial Push For Civil Liberty

In a democracy, the judiciary performs several functions. It acts as a check on the executive branch, settle disputes between individuals, firms and governments and interprets the Constitution to further democratic rights. But for citizens, there is no function as important as its role in safeguarding personal liberty and firewalled an individual from unjust, prolonged incarceration. In some ways, this is at the core of the constitutional promise of the right to life and dignity, and becomes even more important in countries where State capacity is often deficient, making legal proceedings a protracted process.

Therefore, Chief Justice of India Dhananjaya Y Chandrachud's decision last week to priorities matters of personal liberty and grant immediate hearing to petitions asking for bail is a laudable step. Justice Chandrachud said a full court meeting adopted a resolution for all benches to hear 10 bail matters and 10 transfer petitions (involving martial disputes where a spouse requests the transfer of a case to a different place) each day of week, underlining that a decision was taken to give precedence to case where petitioners have been inside jails or fear imminent curtailment of liberty. This can have an immediate impact because the criminal justice system is littered with example where people are incarcerated without being convicted of any crime due to unjust arrests and denial of bail, despite the Supreme Court consistently underlining, for almost four decades, that bail should be the rule and jail the exception. The court has also laid down a triple test doctrine, which says an accused can be granted bail if they're not a flight risk, liable to tamper with evidence or influence witnesses, but to little avail, especially in the lower judiciary.

Procedural infirmities and prosecutorial zeal have meant that many of these guidelines are not adhered to. But the apex court decision can move the needle by pushing for a change in mindsets, especially of trial judges who act as the first arbiters of personal liberty, and the police, which must refrain from filing flimsy charges just to secure incarceration. Such a shift in attitude will be crucial to ensure that this key right is not limited to those in big cities, with access to top lawyers. To reduce the 427,000-odd population of jailed under trials, there is no other way but to tackle this crucial rights issue head-on. ■

(Editorial, Hindustan Times, 21-11-2022)

Maulana Syed Abul Hasan Ali Nadwi

- S. Habibul Haq Nadwi

A great figure in whom the Nadwa movement received full expression is Moulana Sayyid Abul Hasan 'Ali Nadwi who has launched twin movements of resurgence, namely:

- (1) The Renaissance of Faith and
- (2) Payam Insaniyat (Message of Humanity).

Being one of the greatest Fundamentalists and revivalists, Moulana 'Ali embarked first on reconstruction and reviving the faith of Muslims in Islam and its glorious traditions which were receiving destructive blows from the western materialists and scientific civilisation only due to the feeble faith of the Muslims. He started exposing the hollowness of godless-scientific civilisation in order to rehabilitate faith in Islamic God-fearing culture. He also illuminated faith and confidence in the personalities, works and achievements of the heroes of Islam and the saviours of Islamic spirit down the centuries, who had battled against insurmountable odds of history and stemmed the tides of advancing and aggressive Greek Hellenism. His pen is espoused with his heart and follows the heart more than his mind. Being at home with the Arabic language, he has written his major works in it in order to awaken the slumbering Arabs, the initial pioneers of

the Islamic mission. His magnum opus is 'Islam and the World' originally written in Arabic (Madha Khasra-al-'Alambi-inhitat al-Muslimin) in 1945 when his age was not more than 32 years. It may be regarded as one of the greatest challenges to the agnostic material culture of the scientific West which had hit hard at the roots of all religions and spiritual civilisations either in the West or in the East. Many Orientalists were alarmed by reading the book Professor R.B. Serjeant, the Director of the Middle Eastern Centre at the University of Cambridge (U.K.), regarded the work as a potential threat to western culture. He remarked:

"Had there been an approved custom of banning books in Britain,

I would have recommended first for banning of this book".

The work, comprising eight chapters, is an ingenious comparative analysis of the fate and destiny of man before and after the advent of prophet Muhammad (S.A.W.). The ever-growing gods, in the pre-Islamic era, the spiritual anarchy, religious strifes, social and economic chaos, racial and caste pride, sexual wantonness, tribal prejudices, war and bloodshed, the gulf between the rich and poor, the plight of the women, the world wide gloom have been examined in the full light of history,

primary sources and documents and have been compared with the sudden change, namely, the spiritual development of man and his culture in the post-Muhammad period. The author proves that honesty, trustworthiness, deposition of man-made gods, civic conscience, social responsibility and self-criticism and sacrifice were the fruits of faith which Islam had implanted in man's thinking. The blissfulness of the advent of the prophet of Islam on the destiny of man has also been elaborated upon by the author who, in the strain of his predecessors, regards the introduction of monarchy into the Islamic system as one of the causes of the fall of Muslims. His main charges against the western scientific culture have been that the latter has cut man's relation with his creator, Allah and has buried religion and spiritual consciousness, the essential elements for the development and growth of human personality and his culture. The historic western conflict between science and religion, state and church which promoted God-forgetfulness, economic pantheism, Darwinian theory of evolution, growth of nationalism, hatred and fear, war and bloodshed, destruction of weaker nations, disparity between power and morality, trade and ethics, all leading to the epidemic of worldliness, greed and mutual destruction, have been projected with splendour and brilliance. The author is not negative in his approach towards the advancement of human knowledge

either in the West or in the East. He generates hope in the future and invites man for the resurgence of spiritual life through the renaissance of faith in Divine Guidance and in the leadership of the Prophet of Islam. Preaching the spiritual well-being of man, the author does not ignore the material progress of man. He advocates emphatically the industrial and military self-sufficiency of the Muslims in addition to educational reorganisation. But faith, being the real strength of the world of Islam, enjoys priority over the rigid materialism.

Sayyid Qutb, the great Muslim thinker of Egypt who has written the foreword to the book, was so much impressed by the work of Maulana 'Ali that he could not resist paying his glowing tributes to the author in the following statements. He opens his foreword with these words:

'The most important need of the day is to help the Muslim acquire confidence in himself and in his past, so that he face the future with hope, courage and high resolve. His faith in the religion he professes, but whose genius he does not always understand, has to be revived and vitalised. His bonds with are mainly those of heritage. He is a Muslim because he is born to Islam. He has rarely made any serious attempt to acquire a real understanding of his religion.

Of all the books, both modern and ancient, I have read on the understanding of Islam, a recent book, *Islam and the World* by Maulana Abul Hasan Ali Nadwi, deserves special mention". He concludes his foreword with the following remarks:

"The book presents a systematic and well-knit analysis of all the factors that have influenced and conditioned life. It has reviewed history with this purpose in view and has offered suggestions to the Islamic world that are balanced and free from extravagances and polemics. It is a remarkable example of how history should be recorded."

A diligent reader of the book will immediately discern the passion of the author who has been aspiring to bring the glory of Islam back to the Muslim society. Here the reader is also reminded of all other resurgent writers who have been dreaming of bringing the spiritual splendour of Islamic culture back to its original position. How can an alien culture flourish and flower forth on the soil of Islam which the garden of Islam and where Islamic culture alone had the right to blossom forth?

Maulana Ali realised that the restoration of the glory was not possible without having fully censured the agnosticism of scientific civilisation which was presiding over the destiny of the Muslim world. In order to emancipate

Muslims from a total surrender to the alien culture, Maulana wrote many books, among which are:

- (1) The Western Civilisation, Islam and Muslims.
- (2) From the Depth of Heart in America.
- (3) Faith versus Materialism.
- (4) Religion versus civilisation.
- (5) Speaking plainly to the West.

Maulana Ali believed that one of the prime factors for the decline of contemporary Muslim society was the weakening of faith in traditions. Consequently, he produced massive literature, dynamic and invigorating in nature, in order to rehabilitate confidence of the Umma in Islamic traditions and in the achievements of the saviours of the spirit of Islam through the centuries. The four volumes *Tarikh-i-Da'wat-o-'Azimat*, have sparked hope in the present well as in the future and generated conviction in the past. The fourth volume (1980) deals with the major contributions of Mujaddid alfi Thani Shaikh Ahmad Sirhindi (971-1034 A.H.) who challenged the Mughal Emperor Akbar for his apostate *Din-i-Ilahi* which had weakened faith in Islam in general and in the Prophet-hood of Muhammad in particular. The first three volumes of the series reveal the sterling character of the resurgent Imam heroes of Islam, such as 'Umar b, 'Abd-al-'Aziz, Hasan al-Basri, Imam Ahmad b. Hanb,

Abu-I Hasan Ash'ari, Imam al-Ghazali, Imam Jawzi, Shaikh 'Izz-ad-Din, Jalal-ad-Din yahya Manéri. The two illustrious volumes on the biography of Sayyid Ahmad Shahid portray the lifelong struggle of Ahmad Shahid who was martyred in the battle which he fought for the political revival of Islamic Caliphate (Khilafat) and for revitalising the spirit of jihad, which was dampened by various movements such as the Qadiyani apostasy. The reader of the biography is convinced that Ahmad Shahid believed not only in the political authority of Islam but he lived and died for its revival as a practical reality. Similar was the mission of Ismail Shahid, who was martyred for the same cause. The book entitled 'Jab Iman-ki-Bahar Ai' is a lively depiction of the conviction and faith of Isma'íl Shahid. The movement of faith (Tablighi Jama'at) has received deserved attention of the Maulana in his work entitled 'Life and mission of Maulana Muhammad Ilyas'. Iqbal and his Islamic message have been treated splendidly in the 'Glory of Iqbal'. Since Islamic prayers and worship ('Ibadat) constitute the fundamentals of Islam and since their significance was minimised and their utility challenged and interpreted as allegorical by the modernists, the Maulana had to refute such notions. His work entitled: 'The Four Pillars of Islam' reinstated faith in worship, fasting, alms-giving and pilgrimage, which were considered as fossilised rituals by the

modernists and Eurofile critics. The philosophy of Islamic 'Ibadat' was compared with other existing systems of theology in the world and their validity and spiritual superiority was established.

Since no phase of Islamic history was spared by the hostile critics of Islam, and since the Prophet of Islam had been the main target of attack from the beginning, Maulana 'Ali embarked on illuminating the life and work of the Prophet. His books such as 'Muhammad Rasul-Allah' (Nabi-i-Rahmati), 'Carvan-i-Madina, the 'Islamic concept of Prophet-hood' (Mansab-i-Nubuwat) 'The tales of the Prophet (Qasas an Nabiyyin), 'Muhsin-i-'Alam' or 'Only the Prophet could do it' shed light on the glorious achievements of the Prophets. These books have established, convincingly, the need of Prophetic guidance in an age when the unseen was rejected as meaningless and unacceptable. The question of the finality of the Prophet, which was raised by the Qadiyani movement, was ably dismissed by him in his marvellous work entitled 'Qadiyanism, a critical study', which exposed the intentions of Ghulam Mirza, the founder of the movement, in such an objective manner that the Qadiyani movement could never gain a foothold in the Muslim society.

The Maulana has not neglected the area study of various parts of the Muslim world. The religio-cultural and

socio-economic life of the Indian Muslim as well as their customs and habits have been in his 'The Muslims in India'. A critical portrayal of six West Asian Muslim countries including Iran and Afghanistan can be studied in his work 'Darya-i-Kabul-se-Darya-i-Yarmuk-Tak'. It deals with the religio-cultural and the socio-economic climate of the area as well as with the conflict which has ensued between Islamic traditions and westerism.

Maulana 'Ali has written about the Arab world with an open heart and has offered his constructive criticism in his book entitled 'Tragedy of the Arab World', which analyses with penetrating vision the question of Palestine in the light of the Qur'an. It is a brilliant exposure of militant Arab nationalism as well as their general irreligiousness, which according to the Moulana, were among the prime causes of the tragedy. The bold and fearless spirit of the Maulana has been pronounced with great accentuation in his 'Hijaz-i-Muqaddas Awr Jazirat al-Arab'. The work is comprised of his letters which are written to the Arab kings, ministers and governors as well as of the lectures which he delivered at the social and academic assemblies in the Arab world. His 'Hadith ma'al 'Arab' has a similar import. In his work 'Purane-Chirag' the author pays glowing tributes to his contemporaries who stood by the Islamic traditions in hours of trials and

tribulations.

His writings, being all-pervasive and all-embracing, make it abundantly clear that human intellect is neither infallible nor is it only source of knowing the ultimate reality, i.e. the Unseen. Reason without the help of revelation, according to him, is incomplete. Pure intellect promotes sensate culture which is devoid of revelatory spiritualism. The former is short lived while the latter is eternal for it thrives on the guidance and teachings of the prophets who receive divine injunctions and are not dictated by the intellect.

The message of Maulana Abul Hasan 'Ali Nadwi has been well received by the Islamic world. The translations of his books in Arabic, Urdu, English, Persian and Turkish languages have made their impact on the minds of the Muslim youth.

The mass movement known as 'Payam-i-Insaniyat', (The Message of Humanity) launched by the Moulana in the Indian Subcontinent has awakened both the laity and the literate to the renaissance of faith, revival of morals and rejection of westernism. Being objective in his criticism of western culture, the Maulana has never denied its virtues such as the advancement knowledge for the benefit of mankind. He firmly believes that knowledge is neither Western nor Eastern, it is the common heritage of man bestowed upon him by God. ■

Hero To Zero

The multiple protests that have broken out across China appear to present the Chinese leadership with its biggest political challenge in decades. Some are even daring to demand that President Xi Jinping – who recently secured a norm-breaking third term at the helm of the Chinese party-state system – and the Chinese Communist Party (CCP) step down for the excesses of Beijing’s continuing zero-Covid policy. While that outcome is extremely improbable, the Xi administration will be worried about the wider, long-term destabilising forces the protests could engender.

It is precisely to prevent the party-state machinery from being pulled apart by multiple interests and demands that Xi embarked on his centralisation project. He has expunged all distinctions between party and government, purged all the factions within CCP, and reimposed the authority of the party over all units of the Chinese state. This has been evident in China’s zero-Covid strategy which has become a political project. China has seen just six Covid deaths in the last six months from tens of thousands of symptomatic cases – more than acceptable conditions to ease restrictions. But it continues with snap lockdowns, mass testing and real-time tracking of citizens’ health status through smartphone apps. Increasingly, the restrictions themselves are being blamed for non-Covid deaths.

True, China wasn’t the only country to adopt a zero-Covid strategy at the beginning of the pandemic as countries from communist Vietnam to democratic New Zealand followed similar policies. However, those countries have long abandoned zero-Covid, especially after the Delta and Omicron waves proved this strategy ineffective. But China is unable to follow, having staked so much political capital, including Xi’s prestige, on the policy. With widescale protests now, the party would be even more adamant lest it is seen as weak and susceptible to public pressure.

This could damage the Chinese economy. Chinese markets fell yesterday and the yuan tumbled against the dollar, signalling a cooling of investor sentiments. But Xi’s work report presented to the recent 20th party congress already highlighted a prioritisation of security and party authority over economic growth. Thus, there are two lessons here: First, large authoritarian regimes don’t have the flexibility to effectively deal with pandemics, which are like a moving target. And second, they cannot handle the demands of sophisticated economies, as when push comes to shove, they will choose primacy of the regime over boosting growth. ■

(Editorial, The Times of India, 29-11-2022)

The Pursuit of Justice

- Tahir Mahmood*

It is the “worst way” to spend one’s birthday, said a lawyer to a vacation judge of the apex court after an all-day hearing of an urgent bail matter. “No, this is actually the best way to spend it, I am in court judging and it is my life, I love it,” replied the judge. This dialogue took place in mid-November 2020 and the judge who had so responded to the counsel wishing him for his birthday was Dhananjaya Chandrachud. He is slated to be sworn in as the 50th Chief Justice of India around the same time this year.

I have known Dhananjaya for over four decades, since his student days at Delhi University’s Faculty of Law which I joined as a young teacher in 1974. With his learned father, the Chief Justice of the time, the late Y V Chandrachud, I was in touch since 1980 when he sent me an inspiring message for my newly launched journal of Islamic law. Just before demitting office in 1985, he had honoured me by citing two of my works in his celebrated judgment in the renowned Shah Bano case on divorced Muslim women’s maintenance rights. With these personal associations in the background, I keenly watched Dhananjaya’s phenomenal rise through higher legal education at the prestigious Harvard Law School in the US, followed by vibrant days of practice at the

Bombay Bar, and eventual assumption of the mantle of a judge. After initially serving on the Bombay High Court bench he took over as the Chief Justice of my state, Uttar Pradesh, and was eventually elevated to the country’s highest temple of justice.

Dhananjaya has now been in the apex court for over six years, charming people with his debonair disposition and impressing the legal fraternity with exceptional jurisprudential acumen. Remarkably, in some important cases, he has overruled a couple of the apex court’s old decisions, which his late father had either personally written or endorsed as a member of a larger bench deciding the case. The first of these was the infamous Habeas Corpus case (ADM Jabalpur, 1976) of the notorious Emergency days decided by a Constitution Bench of the court, with the majority decision in which his father had concurred. On becoming the 16th CJI two years later, he had done his best to wash away the blemish by pronouncing a commendably liberal ruling in *Minerva Mills* (1980) on the inviolable basic structure of the Constitution. After retiring from the court he had once frankly acknowledged, in an academic event where I was present that the decision in *ADM Jabalpur* was conspicuously wrong.

Nearly half a century after it was pronounced, *ADM Jabalpur* was deservedly overruled. Expressing his

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views on it in the K S Puttaswamy case of 2017 relating to people's fundamental right to privacy, Dhananjaya Chandrachud called it a "seriously flawed" verdict, adding that "when histories of nations are written and critiqued, there are judicial decisions at the forefront to liberty. Yet others have to be consigned to the archives, reflective of what was, but should never have been."

Next year in 2018, Dhananjaya pronounced revolutionary decisions on two different provisions of the Indian Penal Code relating to sexual offences. In Joseph Shine, he dissented from his learned father's 33-year-old verdict on the constitutional validity of Section 497 of the Indian Penal Code relating to adultery (Sowmithri, 1985). The son's judgment overruling the father's on this issue reflected the proverbial generation gap. Dhananjaya's viewpoint that adultery by a married woman, being an issue of family law, should not fall in the domain of criminal law was abundantly logical. The other case was Navtej Johar in which the court, forsaking its earlier stand on the issue involved, had agreed to the attempted decriminalisation of homosexuality. In his concurring judgment, Dhananjaya held that the related provision of the Penal Code (Section 377) was an "anachronistic colonial law", which violated people's fundamental rights to life and privacy.

Also in 2018, Dhananjaya had a chance to express his views on individuals' freedom of marital choice. In the Shafin Jahan case from Kerala,

decided by the apex court going against its initial response, he referred to the law on matrimonial remedies and said: "These remedies are available to the parties to a marriage, for it is they who decide best on whether they should accept each other into a marital tie or continue in that relationship. Society has no role to play in determining our choice of partners."

And then came Dhananjaya's decision in the Rahna Jala case of 2020 under the Muslim Women (Protection of Rights on Marriage) Act 2019, which had been passed in response to the apex court's views in Shayara Bano (2017) on the horrendous practice of what is commonly known among the Muslims as triple talaq. Overruling a Kerala High Court decision that anticipatory bail was not available to a husband accused of the offence under the Act, he held that "the power of the court to grant bail is a recognition of presumption of innocence and of the value of personal liberty in all cases" and the 2019 Act does not override the CrPC provision for anticipatory bail.

In the case referred to above, incidentally also a bail matter, Dhananjaya had cautioned the custodians of State authority that if they "target individual citizens they must realise that the apex court is here to protect them". This enthusiastic commitment of the incoming CJI to the primacy of citizens' fundamental rights carries a ray of hope for all justice-seekers, now and in future. ■

(The Indian Express, 21-10-2022)

Baghdad Gets A Government, But Violence Haunts Iraq

- Talmiz Ahmad

Last month, two developments ended the paralysis that has gripped Iraqi politics since the general elections in October 2021. One, the divide between the Kurds ended with the Kurdistan Democratic Party (KDP) reluctantly withdrawing its insistence on nominating the country's President and accepting the claim of its rival, the Patriotic Union of Kurdistan (PUK), to put forward its own candidate, Abdul Latif Rashid.

Once Mr. Rashid was approved as President with majority support in Parliament on October 13, he nominated Mohammed Shia al-Sudani as Prime Minister. On October 27, Mr. al-Sudani obtained parliamentary approval for himself and his cabinet.

Thus, after three years of care-taker administrations, there is finally an elected government in Baghdad, though few believe there will be peace in the country.

Deadly Political Rivalry

At the heart of Iraq's political malaise is the *muhāsasa* (apportionment) system, bequeathed to the country during the occupation of the country by the United States from 2003. It provides that, after elections, Iraq's political order will function on a "spoils" basis, with offices (and attendant perks) being distributed among Shia, Sunni and Kurdish political groups.

This system has ensured that effective power has remained with a tight coalition of Shia parties, with residual influence being shared with Sunni and Kurd groups. This arrangement has also

made Iran the central presence in Iraq's politics as the sponsor of most Shia parties and the militants that support them. The latter have been brought together under the umbrella of the Popular Mobilization Units (PMU), which remain a formidable fighting force outside the control of the national armed forces.

Popular uprisings against this system began in October 2019, when thousands of young people protested across the country about the absence of effective governance and their country's subservience to external influences — both Iranian and American. State violence unleashed upon the demonstrators, in which 600 people were killed and 20,000 injured, brought about the fall of the elected government, and ushered in a series of caretaker administrations charged with bringing in a reformed political system in the country.

The last caretaker Prime Minister, Mustafa al-Kadhimi, in position from May 2020, effected electoral reforms and organised free and fair elections in October last year.

Hopes for Reform dashed

However, the elections led to a fierce fratricidal conflict among the various Shia groups: one side, led by the cleric Muqtada al-Sadr, promoted a "majority national government", i.e., a government made up of different sects and ethnic groups and independent of foreign influence, while the other, the Coordination Framework, an assemblage of pro-Iran Shia parties and militia, insisted on government-formation

on the basis of Shia unity that would maintain Shia domination in the political order.

Over several months, Muqtada al-Sadr made a valiant effort to build a majority in Parliament. His efforts were thwarted by two factors: one, the Coordination Framework remained intact and refused to back his agenda, fearing the dilution of Shia and Iranian influence. And, two, a surprise divide among the Kurds, with the KDP denying the PUK its two-decade old right to nominate the President. This meant that, in the absence of a President, a Prime Minister could not be invited to form a government.

This period of political impasse led the frustrated Muqtada al-Sadr to indulge in brinkmanship: in a show of force, he encouraged his followers to briefly occupy the parliamentary premises, set up tents in the protected “Green Zone” to signal long-term occupation, and then abruptly, on June 12, instructed the members of his coalition to resign their parliamentary seats.

If he thought this would force fresh elections, he was wrong: under Iraqi law, a resigning member would be replaced by the candidate who was placed second in the election. Thus, overnight, al-Sadr’s parliamentary strength withered away, and the Coordination Framework, with several of its own and other allied candidates replacing al-Sadr’s supporters, obtained a parliamentary majority. It put forward a former Minister, Mr. Mohammed al-Sudani, as its prime ministerial candidate.

On August 27, al-Sadr announced his “retirement” from politics and resorted to bluster and violence. But the

parliamentary system moved forward. The Kurds agreed on a president from the PUK, who then invited Mr. al-Sudani to form the government.

Outlook For Iraq

Mr. al-Sudani’s cabinet affirms that Iraq’s muhasasa system remains intact: his 23-member cabinet has its principal Ministers from various Shia factions that were part of the Coordination Framework, with Sunni and Kurdish Ministers from diverse parties making up the balance. Only Muqtada al-Sadr’s coalition has no representation in the cabinet. To appease him, Mr. al-Sudani has promised elections in a year’s time.

The new Prime Minister has set out his agenda that prioritises combating corruption, economic development and delivery of services to his beleaguered people. But hardly anyone believes this will happen as an effective anti-corruption drive will adversely impact too many people in the Prime Minister’s own inner circle. And, while oil revenues of \$60 billion obtained in just six months of this year can provide the needed resources for economic recovery and delivery of services, these revenues have in the past hardly made any difference in the lives of the Iraqi people.

Muqtada al-Sadr, though now out of power, remains a serious concern. Fired by frustration, he is expected to play the populist card, even unleashing his cohorts onto the streets to pressurise the government, where they will confront militants from the PMU.

In coming months, violence could continue to define Iraqi politics. ■

(The Hindu- 17-11-2022)

Nurture Diversity By Condemning Hate Speech Unequivocally

- Obaidur Rahman Nadwi

India is a secular and democratic country, where all people belonging to different religions have equal rights and religious freedom. Unity in diversity has always been its main features. Undoubtedly, India is known for its diversity across the world. Despite this fact today, Muslims are passing through a tough time. They are confronted with a variety of issues and problems. Besides, they are falsely being implicated in various criminal cases based on concocted and fabricated charges. Consequently, a large number of innocent Muslims are languishing in different jails of the country. It is nothing but a travesty of justice, freedom and democracy. The need of the hour is that we must develop the motto "Live and let live". Besides, it is our duty to strengthen our composite culture and civilization to combat disruptive forces and nefarious elements which raise their ugly head to destroy the country's unity and integrity.

The UN Secretary-General Antonio Guterres, in a speech delivered at the IIT Bombay, in Mumbai recently, urged Indians "to condemn hate speech for making a strong pitch for the protection of human rights and pluralism in India".

He said, "India's global role will benefit if concrete actions are taken in support of the rights and freedoms of

journalists, human rights activists, students and academics. Diversity is a richness that makes your country stronger. That understanding must be nurtured, strengthened and renewed every day by practising the values of Gandhi; by securing and upholding the rights and dignity of all people, especially the most vulnerable; by taking concrete action for inclusion, recognising the enormous value and contributions of multi-cultural, multi religious and multi-ethnic societies; by condemning hate speech unequivocally. India was re-elected on October 13 to the UN Human Rights Council but India's recent human rights record has received criticism from a number of UN experts who have called upon New Delhi to ensure the safety of human rights activists, journalists and student leaders like Teesta Setalvad, Rana Ayyub, Siddique Kappan and Umar Khalid, who have been in the focus of government agencies."

The UN Secretary-General urged Indians to be vigilant and to increase investments in an inclusive, pluralistic, diverse community and society. He added, "As an elected member of the Human Rights Council, India has a responsibility to shape global human rights, and to protect and promote the rights of all individuals."

In a nutshell, it is time the

prevailing atmosphere of hate, parochialism and prejudice be done away with. And democratic values and secular norms be restored by fostering brotherhood and fraternity cutting across caste, creed, religion, colour and region.

In the words of Mahatma Gandhi,

“My notion of democracy is that under it the weakest should have the same opportunity as the strongest.” (Harijan, 18-5-40) He further says, “True democracy cannot be worked by twenty men sitting in the Centre. It has to be worked from below by the people of every village.” (Harijan, 18-1-48) ■

Getting Ready

With the handover of the gavel from Indonesian President Joko Widodo, Prime Minister Narendra Modi took over leadership of the G20 process on Wednesday, which will position India at the helm of forming consensus among the most advanced economies over the next year. India's presidency, which begins on December 1, comes at a time when the world faces economic hardships and global recessionary trends. In addition, the political polarisation between the U.S. and European Union, and Russia, all G20 members, will make every meeting that India will host fraught with tensions. But the G20 summit in Bali provided some positive signals. Despite fears that G20 members would fail to produce a joint statement, Sherpas of each delegation persevered to reach a 17-page consensus document. Expectedly, there was trouble over the paragraphs on the Russia-Ukraine conflict. India's role in tempering some of the language during the negotiations has been highlighted, and Mr. Modi's phrase at the SCO summit in September, that this is “not an era of war”, was included in the final statement. The majority of the G20 leadership was not in favour of equivocating on the conflict, as India and a few other countries have been doing, and the joint communique said that “most members strongly condemned the war in Ukraine”. It was a positive sign that while Russia protested the statement, its Foreign Minister Sergey Lavrov was present, and President Putin's absence actually contributed to a more manageable summit for Indonesia.

The fact that Mr. Modi also extended his hand to Chinese President Xi Jinping during the banquet is in contrast to their stony demeanour at the SCO summit in September and could signal a thaw in talks between them for the first time since the LAC standoff began in 2020. While Mr. Modi may have to explain the shift domestically, his decision to speak to the Chinese President also reflects the practical reality that India, as host of the G20 and the SCO in 2023, will need to ensure the full participation of those groupings, that include rivals such as China and Pakistan. More such pragmatism will be necessary for India in its year of the G20 presidency, with about 200 meetings planned. To achieve this New Delhi will have to bring on board all countries with its vision for the forum's future — steering the world's economic leadership through this difficult phase, and preparing for future perils including climate change and global warming, food and energy shortages, terrorism and conflict, and bridging the digital divide.

(Editorial, The Hindu, 17-11-2022)

World Arabic Language Day

- Jawzi Belkacem Lardjane

Language is a miracle. It is the only form of communication of human beings different than other creations. Language is the key to the soul and the foundation of dialogue based on harmony and understanding between human beings. Language is one of the mercies that Allah bestowed upon us and which He reminded us in the Holy Qur'an in Surat al-Rahman: "He created man (3) And taught him eloquent speech (4)" al-Rahman.

There are more than 5000 languages in the world today of which around 3000 languages have written forms. Some languages are extinct and exist only in written forms. Language experts believe that within the few coming decades, the majority of these languages will disappear and will be replaced by major languages used in media and academia. When a society, they assume, is continuously exposed to another language and culture, it takes one to three generations to lose its native language.

Languages in the Islamic worldview

Unlike other religious philosophies, Islam presents a divine and universal perspective on languages. Other religions and philosophies attempted to interpret the origins of language and linguistic diversity in a prejudicial and introverted way; for example, the Old Testament describes

the legend of the Tower of Babel about the origin and diversity of languages as a curse on mankind because when humans attempted to build a tower to reach Gods He revenged by making its workers speak different languages so they could not understand each other and would not be able to continue their work (Genesis 11:1-9). The content of this story is one of many legends that world religions and cultures tried to explain, whereas Islam does not speak blindly on topics which have been misinterpreted by other religions and philosophies. The stance of Islam proves its Divine Authenticity again and that it was sent to correct previous ideas.

Although Prophet Muhammad, peace be upon him, was illiterate and interacted very little with non-Muslims before revelation, some non-Muslims still claim that He was inspired by the Bible and Torah, despite that the former information is a strong proof that he could not imitate anything blindly from other scriptures, for He was the trust worthy Messenger of Allah. Allah the Highest answered other claims by allocating verses in the Quran which contrast their claims. For example, He said about languages: "And of His signs are the creation of the heavens and the earth and the diversity of your languages and your colours. Indeed in that are signs for those of knowledge."(al-Rum

22). And He said: "And He taught Adam all names. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."(Al-Baqara, 2-31).

Ahadeeth speak highly of the diversity of languages. Prophet Muhammad, peace be upon him, encouraged his companions to learn other languages. In one hadith, He said: "Whoever learns a people's language, shall be safe from their mischief." This is a great declaration and guideline for coexistence and harmony. Today, many people practise racism and discrimination because of cultural differences and mock each other due to the misconception that other languages are inferior to theirs, or because they have not studied other languages and cultures.

In another hadith, Prophet Muhammad peace be upon him ordered Zayd bin Thabit, may Allah be pleased with him, to learn Hebrew, whereupon Zayd ibn Thabit learnt Hebrew within fifteen days, and it has also been reported that he learnt other languages like Syriac and Aramaic. There are also other narrations in which Prophet Muhammad peace be upon him used translators with non-Muslims.

The Genealogy of Languages

According to Encyclopedia Britannica, the study of the origin of languages is one of the most challenging scientific and historical problems. Since 1866, studying the

origin of language has been banned by the Linguistics Society of Paris (est. 1864-) to which linguist de Saussure later belonged and it was not until that the interest in the study of the origin of languages was reinstated in academic fields while still acknowledging the difficulty of this task. This decision reflects scientific dishonesty to prevent finding out about the Arabic origins of European languages whether it was in ancient times or in early modern times through linguistic transfer.

The true study of the origin of language will demonstrate that all cultures and religious philosophies are initially from the same source but have been altered by their followers. For instance, the story of the Great Flood in the Bible has been ridiculed in the modern age because of archaeological findings of Sumerian tablets depicting similar stories predating the Old Testament.

The origin of languages is not a mere anthropological and archaeological issue, but it is epistemological. The tablets had been buried under the sands for thousands of years and the writers of the bible were not aware of their existence and oral traditions had already been lost. The different versions are not entirely correct, but they indicate some parts of the truth that has been lost and distorted. This all leads to the conclusion that they have the same asymmetric sources that were damaged or altered partially at different levels through history, and they

all witness that the core event indeed happened, prevent finding out about the then was subject to different modifications by different cultures and in different periods of history without necessarily interacting with each other.

Language and literary studies of ancient Greek literature and mythology also show linguistic and historical ties between a mother language and its linguistic variations. Some Greek legends have some similarities with Hebrew and Islamic histories, and the documentation of legends had occurred long after the revelation of the Torah. For example; some parts of the story of Prophet Yusuf, peace be upon him, have some similarities with the tale of Narcissus, but the complete Islamic narration is more accurate and wiser than how the Hebrew version portrays it. However, the later biblical narratives about Prophets such as Jonas, Noah, and Lot have been portrayed with heavy Greek influences.

The legend of Echo and Narcissus was first recorded in the early first century A.D by a Greek historian named Ovid in his work "Metamorphosis", and modern studies demonstrated that this legend had been mostly invented by himself, but they could not epistemologically notice the source of inspiration that the author had hidden.

Some Western historians claim that Greek culture influenced Pre-Islamic Arabic language and culture while scripts and epigraphs of Nabateans and Sabeans existed a long

time before the start of Greek civilization, and there is no proven cultural or intellectual interaction between Arabs and Greeks beyond the trade route of Arabia and the Levant. It instead shows that ancient Arabs have influenced the Greek culture before the migration of Prophet Ibrahim, peace be upon him, to Makkah. Cross-influences are quite evident in the architecture of Mada'in Salih and Petras which predate Greek and Roman architectures.

Historians refer to the Middle East and Mesopotamia (modern Iraq) as the prime cradle of civilizations, and this is where historians think the world's oldest recorded languages of Sumerian and Akkadian emerged. Although it is debatable which one of them preceded the other around 3000 years BC, Akkadian looked much like Arabic; around 75% of its vocabulary has clear resemblance with classical Arabic.

Studies show that Aramaic existed from 10th century BC while Akkadian is much older. Since Akkadian is much closer to Arabic than Aramaic, then Arabic is much older than Aramaic, Hebrew, and Syriac. Historians agree that after the collapse of the Dam of Marib, ancient Arabs immigrated to Iraq, Western and Northern Arabia, and have transmitted their language to the hosting lands, then due to future circumstances Akkadian which is a form of Proto-Arabic has almost disappeared in the Levant in favour of Aramaic but remained among Bedouin

people scattered around Arabia. The situation of Arabic in Arabia prior of Islam looked like the situation of Hebrew today which is considered the only revived dead language. Arabic seemed to have been almost extinct before Islam then it was revived by pre-Islamic poetry and later sealed by the Holy Quran.

The Quran is the only book that has not been altered since more than 1400 years, and its language is the only language that has been preserved and could be spoken exactly as it was 1400 years ago. However, some historians and orientalists claim that the Quran contradicts itself when it claims to be of pure and eloquent language while it has some foreign words.

In his essay "Foreign Vocabulary of the Quran", the great Moroccan scholar and Taqi Din al-Hilali summarized that scholars of the Quran and Arabic language are generally divided on this question in two opinion on this matter. One that does not consider foreign vocabulary in the Quran as a serious issue because those words may have already been borrowed by Arabs centuries before Islam and thus became arabized and part of the Arabic language. Hence, Allah spoke to them using the language and vocabulary which they understand because He The Most-High said in the Quran "And He does not send Prophets except with their people's language". (Surat Ibrahim, 4)

The second opinion regards the

foreign vocabulary to be originally in Arabic because Arabic was the source of neighbouring languages. His essay also concluded that many words were wrongly considered foreign by ancient and modern scholars because of their lack of knowledge in foreign languages and comparative linguistics which now prove the seniority of Arabic over Semitic languages. The hypothesis of Persian or Ethiopian vocabulary is not grounded because South and North Arabian civilizations were much older and influential. Similarly, the Sabeian and Akkadian civilizations are the most ancient and most advanced antique civilizations in the Middle East and had interacted with each other, and thus made Arabic words accessible to other languages.

The vocabulary exchange between languages has always been a natural phenomenon for thousands of years before and after Islam. There is not a single language that has not been infiltrated by words of foreign origins. The presence of a few foreign words in the Quran which do not exceed some twenty words is not a curse, but rather a blessing and miracle. There are no proven contact and significant interaction between early Arabs and other religious and secular centres of knowledge.

The very same arguments supporting the theory of foreign vocabulary in the Quran can reversibly be used against its proponents because when appropriately analyzed,

will lead us back to the Arabic origins of languages, and to the underlying origins of that vocabulary.

The Empirical Limits of Science

According to secular academia, language is where science and spirituality collide. Language is said to be one of the most challenging scientific problems to date owing to its interrelation with other scientific disciplines, yet no field has established its official theory about the origin and real nature of language.

In early Islam, a language or 'lughah' was similar to call today an accent or a dialect. Arabic was a tongue which means an original and accomplished language and other dialects (e.g. Quraysh, Tamim, Thaqif, Hamadan, etc.) were called languages in early Islam. A tongue is the mother of languages and not vice versa; this is why a language family is an independent tongue or language.

Islam distinguishes between a tongue and a language. The term 'tongue' in the Quran is often interpreted as a living language, or an original or mother language. According to the aforementioned taxonomy, all of today's five thousand languages are eventually accents and dialects belonging to other mother-languages or tongues which have been derived from other universal and native tongues which are called today a language family. The verse "And in the difference of your tongues and colours (22/30)" can be described as

one of the scientific miracles of the Quran because it states a scientific fact related language family which is the reality of the tongue. Humans look similar in their vocal anatomy and physiology and yet speak different accents and languages.

In contemporary linguistics, the theory of Indo-European languages theory had been invented in the 19th century to disguise the Arabic roots of all languages, particularly the Arabic contributions and influences on European languages. Even the Semitic language family is not sufficient term to describe its group because the majority of Semitic peoples are Arabs and Arabic is the fourth or third most spoken language in the world and is the oldest of all Semitic and non-Semitic languages.

Some legendary elements had been inserted to reinforce the Indo-European fringe-theory such as the horse domestication and the invention of the wheel that, as claimed, had facilitated the movement of people from Asia to Europe while the Arabian horse has always been known as one of the oldest and most competent horse breeds in history.

Even if we presume that the theory of the Indo-European language had been factual at a certain point in ancient history, and while taking into account the vast influence of Arabic language and Islamic culture on western culture and civilization, then the theory of the Indo-

European language is not scientifically significant, and it should instead be replaced by Arabo-European languages theory on the origins of European languages.

Jean-Paul Demoule, a leading French archaeologist and historian published a book 'Mais ou sont passés les Indo-Européens?' (Where are the Indo-Europeans? pub. 2014) where he discusses the dubious Indian roots of European languages. He argued that there is no archaeological, historical as well as linguistic evidence of any Indo-European contact in the Eurasian steppes which he ironically describes as the Indo-European "big bang". His research proves that established linguistic similarities are false, insignificant, and racially motivated.

Towards New Linguistics

Language is the most important and most forgotten aspect of the human condition. Early founders of Arabic linguistics and grammar had been polymath scholars who had also excelled in the field of jurisprudence and accorded great importance to linguistics.

Today, the prevailing Saussurean linguistics is generally descriptive linguistics that has been influenced by Darwinism and scientific racism of the 19th century and most of its ideas have now been deemed outdated while Chomskyan linguistics is under constant criticism by its peer community. Despite Chomsky's criticism of globalization

and modern politics, his linguistic imperialism falls within the same scope of his criticism of globalization and modern politics. Modern linguistics became an ideology and prejudice against other languages and cultures; this is why other great nations such as China, Japan, Germany, and Russia developed a different academic approach for linguistics.

A new philosophy of language should be established based on Islamic guidelines and principles. Contemporary linguistics does not grasp the language of God in the universe and neglects language as a means of effective communication between God and his slaves through worshipping Him and praising his Majesty and understanding the purpose of creation. Allah said in the Quran: "And He (Prophet Sulayman) said: "O people! We have been taught the logic (language) of birds, and we have been given all things. Indeed, this is evident bounty." The Ants, 16.

Unlike secular academia that views philosophy as the mother of all sciences, language in general and Arabic in particular should be viewed as the real mother of sciences. Arabic ignited modern sciences during the Islamic civilization. The real mother of sciences is language, and the mother of all languages is Arabic; therefore Arabic is the mother of all sciences and languages. ■

(MWL Journal)

Mohammad Nejatullah Siddiqi (1931-2022)

Dr. Mohammad Nejatullah Siddiqi, the pioneer of Islamic Economics and recipient of King Faisal International Prize for Islamic Studies in 1982, breathed his last at 5:30 pm in San Jose, California on November 11 (about 4:00 am IST on November 12). He was 91.

Nejatullah Siddiqi was born in Gorakhpur, Uttar Pradesh, India on 21st August 1931. He was 13-year-old when his father Hakeem Abdul Quddus passed away; his mother, then, took care of him and gave him the best possible education. He passed his intermediate examination in 1949 and, then, pursued religious and Qur'ānic Studies at Rampur and Sarai Mir, Azamgarh. He did his masters from Aligarh Muslim University, Aligarh and wrote his Ph.D. thesis on "A Critical Examination of the Recent Theories of Profit" in 1966. He was Associate Professor of Economics and Professor of Islamic Studies at AMU, as well as Professor of Economics at King Abdul Aziz University's Centre for Research in Islamic Economics in Jeddah, Saudi Arabia. He later worked as a Fellow at the Centre for Near Eastern Studies at the University of California, Los Angeles, and as a visiting scholar at the Islamic Research and Training Institute of the Islamic Development Bank in Jeddah.

Dr. Siddiqi supervised a number of Ph.D. theses at Aligarh Muslim University, India; Ummul Qura University, Makkah; Imam Saud University, Riyadh, Saudi Arabia; and Sokoto University, Nigeria over

the course of his long academic career. He had been an editor or advisor for a number of academic journals. He served on numerous committees and attended numerous conferences around the world. He was very helpful to everyone and shared his valuable knowledge with the community. He was an Emeritus Professor of Management Studies at Aligarh Muslim University in India.

Dr. Siddiqi was a prominent writer in the Urdu and English languages. He has 63 works in 177 publications in 5 languages and 1,301 library holdings. Many of his works have been translated into Arabic, Persian, Turkish, Indonesian, Malay, Thai, Hindi, Bengali and other languages. Banking without Interest, which witnessed in 27 editions in three languages between 1973 and 2000 and is held by 220 libraries worldwide, is perhaps his most widely read book.

His other books are:

1. Economics, an Islamic Approach, The Islamic Foundation, Leicester, U.K, 1999
2. Teaching Economics in Islamic Perspective, Centre for Research in Islamic Economics, KAAU, Jeddah, 1996
3. Role of the State in the Economy, The Islamic Foundation, Leicester, U.K, 1996
4. Insurance in an Islamic Economy, The Islamic Foundation, Leicester, U.K, 1985
5. Partnership and Profit Sharing in

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| <p>Islamic Law. The Islamic Foundation, Leicester, U.K, 1985</p> <p>6. Issues in Islamic Banking. The Islamic Foundation, Leicester, U.K, 1983</p> <p>7. Muslim Economic Thinking. The Islamic Foundation, Leicester, U.K, 1981</p> <p>8. Contemporary Literature on Islamic Economics, The Islamic Foundation, Leicester, U.K, 1978</p> <p>9. Economic Enterprise in Islam, Markazi Maktaba Islami, Delhi, India, 1972</p> <p>10. Some Aspects of the Islamic Economy, Markazi Maktaba Islami, Delhi, India, 1972</p> <p>11. Muslim Personal Law (Edited), Markazi Maktaba Islami, Delhi, India, 1972</p> <p>12. Recent Theories of Profit: A Critical Examination. Asia Publishing House, Bombay, India, 1971</p> | <p>Banking), Markazi Maktaba Islami, Delhi, India, 1969</p> <p>6. Shirkat aur Mudarabat Ke Shar'i Usul (Shari'ah Principles of Partnership and Profit-Sharing), Markazi Maktaba Islami, Delhi, India, 1969</p> <p>7. Islam Ka Nazariyah Milkiyat (2 Vols.) (Islam's Theory of Property), Islamic Publications, Lahore, Pakistan, 1969</p> <p>8. Islam Ka Nizam-e-Mahasil (Translation of Abu Yusuf's Kitab al Kharaj), Islamic Publications, Lahore, Pakistan, 1966</p> <p>9. Islam Mein 'Adl-e-Ijtima't'i (Translation of Syed Qutb's Al 'Adalah al Ijtima'iyah fi'l Islam), Islamic Publications, Lahore, Pakistan, 1963</p> <p>10. Islami Adab (edited) (Islami Literature), Markazi Maktaba Islami, Delhi, India, 1960</p> |
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His Books in Urdu are:

1. Tahreek-e-Islami Asr Hazir Mein (Contemporary Islamic Movement), Markazi Maktaba Islami, Delhi, India, 1995
2. Qur'an aur Science (Excerpts from Syed Qutb's Tafsir with a detailed Introduction), Markazi Maktaba Islami, Delhi, India, 1978
3. Nash'at Saniyah Ki Rah (Towards Islamic Renaissance), Markazi Maktaba Islami, Delhi, India, 1974
4. Insurance Islami Ma'ishat Mein (Insurance in Islamic Economy), Markazi Maktaba Islami, Delhi, India, 1974
5. Ghair Sudi Bank Kari (Interest Free

Dr. Siddiqi was awarded King Faisal International Prize for Islamic Studies in 1982, Lariba American Finance House Award in 1993, Award for Life-long Contributions to Islamic Insurance and Banking by Takaful Forum, New York in 2000, and Shah Waliullah Award-2001 by Indian Institute of Objective Studies (IOS) in 2003. Dr. Siddiqi became greatly influenced by the writings of Maulana Sayyid Abul A'la Maududi in his student days and joined Jamaat-e-Islami Hind (JIH). He was imprisoned during Emergency in India and remained in jail for several months as a prisoner of conscience. ■

(Courtesy: Radiance)

Around the World

Tokyo Residents Urged to Wear Turtlenecks to Conserve Energy

Trying to stay warm while cutting energy bills this winter? Wear a turtleneck, says Tokyo governor Yuriko Koike.

The governor, wearing one herself under a jacket, encouraged residents to don turtleneck jumpers both to stay warm and as a way of reducing energy consumption.

“Warming the neck has a thermal effect. I’m wearing a turtleneck myself and wearing a scarf also keeps you warm. This will save electricity,” Koike told reporters.

“This is one of the tools to get through the harsh winter energy climate together,” she said, adding that French President Emmanuel Macron was “taking a lead in wearing turtlenecks”.

Like many countries, Japan — which is aiming to become carbon neutral by 2050 — has faced a squeeze on its energy supply since Russia’s February invasion of Ukraine.

Over 400 Children Killed

At least 437 Ukrainian children have been killed as a result of Russia’s invasion, Ukraine’s prosecutor general’s office said.

More than 837 children have also been injured in a tally officials said was ‘not final’ because they were still verifying

information from zones of active fighting, liberated areas and territory still occupied by Russian forces.

King Charles III Narrowly Avoids Being Hit by Eggs in York

King Charles III and his wife Queen Consort Camilla narrowly avoided being hit with eggs thrown at them during their visit to in northern England. A man was heard shouting “this country was built on the blood of slaves” and “not my king” before he was detained by police officers as the incident occurred.

Nepal’s Deuba Elected to Parliament For Seventh Time

Nepal Prime Minister Sher Bahadur Deuba was elected with a huge margin of votes for the House of representative for the seventh consecutive time, with his ruling Nepali Congress party leading in the election tally by winning 13 seats so far.

Elections to the House of Representatives (HoR) and seven provincial assemblies were held. The counting of votes started.

Mr. Deuba secured 25,534 votes against his nearest rival Sagar Dhakal, an independent candidate in the Dadeldhura constituency in far west Nepal. Mr. Dhakal received just 1,302 votes. Mr. Deuba has never lost any parliamentary election in the five decades of his political career. ■

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