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# The Fragrance of East

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## A Global Community

**S. Abul Hasan Ali Nadwi**

A very important characteristic of Muslims, which should be appreciated in its realistic context is that Muslims consider themselves an international community and their religion an international religion joining coreligionists beyond the limitations of race, language and nationality. They take interest in the common international Islamic problems are influenced by the problems of Muslim nations, and extend sympathy and moral to each other to the possible extent and within the provisions of the laws of their countries. They do not consider it against their love and faithfulness for their country of residence. They always have sincere love for their motherland and wish to contribute in the best possible way to its prosperity and progress. They consider their attachment for the other parts of the world as an outcome of their faith in religion, justice, and noble human nature and take it to be a source of benefit and stability for their country as well. The Indian Muslims have always been in the forefront in this regard. The enthusiasm with which they sided with the Turks in the famous Khilafat Movement, the zeal with which they formed Khilafat Committees, the sincerity due to which they won the support of the whole India and most notably that of the greatest leader of India Gandhiji and the way in which the Khilafat leaders—the Ali brothers, Maulana Azad and Maulana Abdul Bari—raised up the whole country on this issue are events of the recent past. This is a distinctive characteristic of the Muslim community and natural result of its educational and historical backgrounds. It is necessary to take into consideration this fact before any decision relating to Muslims is taken. ■

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### Wisdom of Qur'an

*This day I have perfected your religion for you. I have completed My favour upon you and have chosen for you Islam as your religion.*

(al-Ma'idah 5:3)

It emerges from studying the Qur'an that two points are crucial to faith. First the spread of faith and second measures to protect faith. As regards the former, the Qur'an contains clear guidance: It is Allah Who has sent His Messenger [the Prophet Muhammad] with guidance and the religion of truth, to make it superior over all religions even though the polytheists hate it. (al-Tawbah 9:33) Elsewhere too, it is said that Allah will accomplish the above, much to the chagrin of the unbelievers.

(al-Tawbah 9:32)

It is clear from the Qur'anic statement given in Surah al - Ma'idah that Islam will establish its superiority over all religions. This will occur not only in the political domain, but also in terms of its impact on the human mind. The Prophet Muhammad (peace and blessings be upon him) was given the glad tidings: When there comes the help of Allah to you [O Prophet] and the victory, and you see the people enter Allah's religion in crowds, glorify the praise of your Lord, and ask His forgiveness. He is the One Who always accepts repentance and Who forgives. (al-Nasr 110:1-3)

The divine promise that people would embrace Islam in large numbers came true during the Prophet's life time. The Qur'an asserts:

*Allah has promised those among you who believe and do righteous deeds that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant the authority to practise their religion which He has chosen for them. And He will surely give them in exchange security after their fear.*

(al-Nür 24:55)

This naturally facilitated the spread of Islam. The Qur'an also states:

*Those who, if We give them power in the land, enjoin the establishing of prayer, the payment of zakah and exhorting people to do good and forbid evil. (al-Hajj 22:41) ■*

### Pearls From the Prophet Mohammad (PBUH)

*It is related by Abu Hurairah that the Apostle of God said : "No adulterer commits adultery and remains a Muslim during the time he commits the adultery, and no thief commits theft and remains a Muslim during the time he commits the theft, and no drinker drinks wine and remains a Muslim during the time he drinks the wine, and no robber commits robbery, in full view of men, and remains a Muslim during the time he commits the robbery, and no embezzler commits embezzlement and remains a Muslim during the time he commits the embezzlement. Thus, O ye who believe ! Save yourselves from these [Faith-destroying] actss. Save [yourselves]."*

—Bukhari and Muslim

*Commentary.*—Adultery, theft, wine-drinking, murder and robbery and embezzlement are antithetical to Islam and during the time a person performs any of these evil acts the light of Faith deserts him. It does not, however, mean that he altogether goes out of the fold and becomes an Infidel. While commenting on this saying, Imam Bukhari himself has remarked that "the perpetrator of these sins ceases to be a full Believer at the time at which he perpetrates them and the light of Faith does not remain in him."

To put it differently, if the peculiar inner feeling which is known as Faith is alive and the heart is illumined with it, a person will never be guilty of these wicked acts. Such sins are committed only when the flame of Faith has died out in the heart and the special spiritual consciousness which protects a man against evil-doing has disappeared or grown feeble due to some reason or the other. ■

*Editor's Note* 

## ADIEU MAULANA RABEY

On the last day of the twentieth century, December 1999; great Islamic Scholar and world-renowned Muslim spiritual leader Maulana Abul Hasan Nadwi aka Ali Miyan left this world for his heavenly abode. It was a great loss not only to the Muslim Community of the country at large but also to the whole world. After his demise, the community felt orphaned and thought that the vacuum thus created would be difficult to fill. During his lifetime, a farsighted person of his stature was quite aware of the situation that might come up after his death. So, from the very beginning, he started nurturing his nephew, Maulana Rabey Hasni Nadvi.

Maulana Rabey was born in 1929 at Takia, Raibareli, which was his ancestral home. His primary education was done there. Later on, he studied at Darul Uloom Nadwatul Ulema under eminent Islamic scholars. He excelled in Islamic Fiqah, Arabic language, and literature. He grew up to be a learned Islamic Scholar. He worked closely with Ali Miyan and helped him in his scholarly pursuits. He toured most of the world along with Ali Miyan and sharpened his vision of worldly affairs. He authored many books and was a regular contributor to many Islamic Journals. Though of a very calm and cool nature, he spoke fluently in Urdu and Arabic. To a great extent, he filled the gap created by the passing away of Ali Miyan.

On the afternoon of April 13<sup>th</sup>, 2023, Maulana Rabey, who had become the most respectable scholar of India passed away at Darul Uloom Nadwatul Ulema, a prominent Islamic seminary in Lucknow. A

pall of gloom engulfed all over the Islamic world. Maulana besides being the Nazim (Chancellor) of Nadwa was also the President of the All India Muslim Personal Law Board (AIMPLB). As the head of two important organizations – AIMPLB, which represents Muslims in legal and social issues, and Nadwa, which is instrumental in imparting Islamic education, Maulana played a significant role in upholding the rights of the Muslim Community in India. Given his contribution to the community, he was viewed among the 500 most influential Muslims in the world by surveys conducted by various organizations.

The demise of Maulana Rabey was mourned by all and sundry. Different sects of Muslims came together to condone his death.

Dr. Kausar Usman, Professor of Medicine at King George Medical College has rightly observed that “His death is a big loss to humanity. Having known him for years, both as a doctor and a social observer, I can say that I have never seen such a well-read person who was so down to earth. The world may remember him as an Islamic scholar but he was more of a humanist.”

Maulana was the patron of this Journal and always admired the efforts of its staff for bringing out such a good magazine. May his soul rest in peace. ■

**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:  
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## The Collective Mindset And The Spirit of Sacrifice

- S. Abul Hasan Ali Nadwi

Do not throw yourselves into destruction.

(al-Baqarah 2:195)

We Muslims should develop a collective mindset. We should never think of our personal interests at the expense of our faith and community. An approach based on selfishness is highly destructive. In the verse above the Qur'an warns us against this. An instance in point is the partial reading of the verse which tells us not to approach prayer when we are drunk. Were one to misread this only partially, one might maintain that the Qur'an asks us not to offer prayer.

Some misinterpret the Qur'anic directive: "Do not throw yourselves into destruction" in the sense of avoiding any danger or loss in the cause of faith. If they are asked to go out to preach their faith, while risking their business and trade, they cite this verse in order to evade their duty. This is a total misreading of the verse, for rather, its stance runs counter to such claims.

Once Abu Ayyub al-Ansari came across some discussion along the above lines. He clarified that the verse under discussion was sent down regarding the Ansar. He then explained its circumstantial setting. When Islam reached Madinah the Muslims were weak. The believing Madinans, however, reinforced Islam with their lives and belongings, disregarding

altogether their personal loss and suffering. They pledged their lives to the cause of Islam. They were ever ready to go out for its cause whether it be in a battle context or visiting places outside Madinah to preach Islam. Likewise, they generously spent all that they possessed in the cause of Islam. They turned blind to all else besides Islam. For the sake of Islam they neglected their agricultural fields, orchards and shops. After a few years however Islam had gained much strength; it could no longer be considered as weak. Yet in the meantime the Ansar were aware that their businesses, trades, fields, shops and property had all suffered losses. They therefore sought leave for a short period of time, thinking that they were entitled to this. It is common knowledge that soldiers, teachers and students get leave on a regular basis. While the Ansar so thought of taking such leave, the verse under study was sent down, asking them not to incur self-destruction. They were thus told to devote themselves, as in the past, to the cause of faith. No leave was granted them. Rather, they were warned that such leave would lead them to self-destruction. They were thus asked to spend in Allah's way and not to indulge in self-destruction. For Allah loves those who do good. This places the verse in its proper historical context.

At a point in time it was very difficult for Indians to perform Hajj. This was further

compounded by Bedouin Arabs who were given to robbing pilgrims. In view of this menace some 'Ulama' decreed that Indian Muslims need not go on pilgrimage, citing the above verse in support of their ruling. May Allah reward and confer exalted rank upon Shah 'Abd al- 'Aziz and his disciples who rose against this ruling. They issued an altogether different decree. Some of Shah 'Abd al- 'Aziz's disciples and family members themselves performed Hajj so setting the general anxiety at rest. This was necessary in order to persuade Indian Muslims as to their safety, otherwise they would have mistakenly thought they need not perform pilgrimage. This, in turn, would gradually have led to the abandoning of other religious duties such as zakah, fasting and prayer. For one may even cite the above verse saying that in extremely cold weather one cannot perform wudu'. Nor is one able to offer prayers in summer when the nights are short. If one misinterprets this verse in the sense of sustaining any discomfort, this puts an end to the performance of all religious duties, for there is often some slight inconvenience in discharging these. Muslims then should be characterised by a collective spirit, ensuring the welfare of the whole Ummah. If everyone behaves selfishly, the cause of faith cannot be well served.

It is our collective duty to take care of the religious needs of our locality and town. We should maintain our mosques and Madrasahs and impart religious education and training to the young. We should be equally concerned about the

conduct of our fellow Muslims. Allah's mercy is after all withheld on account of Muslims' misdeeds and it is they who fail to reap any benefit because of their own weaknesses. It is common knowledge that today Muslims are guilty of many unjust acts. If we fail to realise our role as a faith community, our survival in a non-Muslim majority country such as India will become very difficult.

Without collective thinking we cannot achieve much. For then everyone would be engrossed in meeting their own personal needs, in bringing up their children only with a view to getting a good job for them, and this would spell disaster for the community as a whole. This is a pernicious mentality which should be checked. For it kills community spirit. If such a mentality flourishes, no effort for social reform or community welfare can be successful. It is regrettable that such a mentality is on the rise in our country. We have become a highly selfish people, concerned only with our own petty interests, our own prosperity, our own success in trade and industry and with our own material well-being. Prompted by such individual interests we act and do nothing beyond this.

This mindset must change. We should feel a genuine concern for the issues confronting our faith and community. This is an important need. Without this realisation no organisation, can lead us to the path of success and Muslims grasp this truth at the very earliest. ■



## Fundamentalism And Muslims

S.M. Rabey Hasani Nadwi

Fundamentalism means belief in the literal truth of the Holy Scripture that is adoption of basic knowledge of one's faith. But this term in respect of Muslims is now used by opponents to denounce and underplay the renaissance of Islam.

Through this terminology, western emphasis is to isolate Muslims from their civilization, culture and religious activities. Its main plank is to present the Islamic ideology and thought in a distorted form thus to weaken their faith and solidarity. They may not be able to establish their identity and get diverted to other directions causing split in their ranks.

So it is Europe and other western countries who have concocted the term "Fundamentalism" as a perilous and virulent tool against Islam. They are in the state of acute anxiety and be wilderness looking at the religious impetus amongst Muslims. Europe is afraid of Muslims that they may come up to challenge their monopolist supremacy prevailing for the last centuries. As such they consider it imperative to check the advancement of Islam well in time.

Awakening in a community is an internal urge which cannot be crushed down by the state power or other means. Hence recourse is taken of false publicity to contain it.

It may be recalled that about half a

century ago Russians and other communist states adopted the strategy of spreading their ideology, pregnant of falsehood, and succeeded in gaining power. Projecting as friends of farmer, labourer, poor and advocates of socialism they won the masses. But after some time it became obvious that their promises were false and arguments empty of reasons. Thus they were exposed. Hosts of Russian leaders turned out to be capitalists and wealthy and said to have lived a luxurious life. Nevertheless some of them were considered messiah of poor and downtrodden.

No doubt, such kind of their misleading slogans helped diverting innocent Muslims from the straight path and accept their faith of false socialism. Today Europe accusing Muslims alone as fundamentalists. But in fact they themselves are intoxicated with it.

In Indonesia Muslims are not free to spread their religion but Christian missionaries enjoy lot of facilities to attract people towards Christianity. They have number of institutions and organizations. Their Bishops have aeroplanes and helicopters. They reach their destination easily. They spend money recklessly to draw people to their faith but Europe will never call them fundamentalist.

It is unfortunate that Muslims are restrained to propagate their faith in their

own countries. If they are involved in Dawah activities, they are called fundamentalists by Europe. Jews occupied Palestine on the basis of their religious identity and carved out a separate country Israil. Jews have driven out Muslims from Israil, though they were its legitimate inhabitants. Europe instead of stopping them helped them in every possible way to do so. Why Europe did not use the term fundamentalism for Israil. But when Islamic groups won the election in Algeria, the election was called to a halt stating that Islamic fundamentalism is on the rise and it must be thwarted. The oppressions and atrocities of Jews on Palestinians are not evil acts in the eyes of Europe.

Today situation is that if the oppressed ones raise their voice against atrocities of oppressors, they are accused of fundamentalism and extremism.

It is an important thing which must be taken note of that who created this religious convulsion in Muslims. It was not infused by Ulema, Jurists, and Islamic movements. On the contrary it was the result of those oppressions, atrocities and usurpations to which Muslims are subjected throughout the globe. Who does not know that when Iraq invaded Kuwait, United Nations sent their Army under the supervision of America and helped Kuwait in restoring its possession. But the oppressions and cruelties of Sarbians on Bosnia are not seen by the U.N.O. because oppressors are Christians so

they enjoy their protectors.

It goes without saying that Muslim wish to lead their lives according to Islamic Shariah wherever they live. Then why their efforts to spread their faith are being questioned and termed an act of fundamentalism. Democratic and religious rights of Muslims are being usurped in Bosnia, Chechnia, Kosovo, Somalia and in other countries.

Under these circumstances if they come out in defence and strive to gain their ends, it is not a surprising step. This is natural and psychological fact that when one is oppressed and is stopped from one's faith, the passion of revenge emerge itself. The passion of faith is further increased. Europe describes it fundamentalism. If anyone takes offence at oppression, Europe calls it terrorism.

Europe should comprehend that anger does not subside by using power and force. Hence religious passion of Muslims cannot be suppressed at any cost. For they live with their vibrant faith. Fundamentalism is nothing but an illusive term. Its propaganda is mere a political gimmick. For Muslims religious awakening is not against any religion. It is such an act which creates an impetus and alertness amongst Muslims. If democratic attitude is adopted with them, they will create an atmosphere of peace and brotherhood. There is no place of coercion or suppression in dealing with oppressed Muslims.■

## Press Must Remain Free If A Country Is To Remain A Democracy

- D Y Chandrachud

At the very outset, I extend my heartiest congratulations to the winners in all the categories of the awards presented today. Earlier today, I was browsing through the categories in which awards are presented as well as a few stories by previous winners and I must say that I am tremendously impressed by the depth and breadth of the reportage that journalists in our country engage in. To those journalists who have not won today — you are no less a winner in the game of life for yours is a noble profession. To have chosen it at all (especially when more lucrative options are available) and to continue to pursue it despite the many difficulties which arise is admirable indeed.

As I was reflecting on the profession of law and that of journalism, it occurred to me that journalists and lawyers (or judges, as in my case) share some things in common. Of course, persons of both professions are fierce believers of the aphorism that the pen is mightier than the sword. But, they also share the occupational hazard of being disliked by virtue of their professions — no easy cross to bear. But members of both professions keep at their daily tasks and hope that one day, the

reputations of their professions will receive a makeover.

The magnitude of the task that journalists face in their careers was well described by G K Chesterton, who said “Journalism largely consists in saying ‘Lord Jones is dead’ to people who never knew Lord Jones was alive”. Journalists are constantly engaged in the endeavour of simplifying complex information for the consumption of the public, which is frequently unaware of even the most basic facts underlying the issues sought to be exposed. This simplification of information must not be at the cost of accuracy, which further complicates the journalist’s job. This is true, the world over.

The media sparks debates and discussion, which are the first step towards action. All societies inevitably become dormant, lethargic and immune to the problems that plague them. Journalism (in all its forms) is one of the key aspects which prod us out of this collective inertia. The media has always played and continues to play an important role in shaping the course of current events, and by extension, the course of history itself. The media is the fourth pillar in the conception of the State,

and thus an integral component of democracy. A functional and healthy democracy must encourage the development of journalism as an institution that can ask difficult questions to the establishment — or as it is commonly known, “speak truth to power”. The vibrancy of any democracy is compromised when the press is prevented from doing exactly this. The press must remain free if a country is to remain a democracy.

India has a great legacy of newspapers that have acted as catalysts of social and political change. Prior to independence, newspapers were run by social reformers and political activists in order to raise awareness and also as a means of outreach. For instance, Dr. Ambedkar launched several newspapers such as Mooknayak, Bahishkrut Bharat, Janata, and Prabuddha Bharat to create awareness about the rights of the most neglected communities in India. The newspapers and other publications of pre-Independence India also give us a picture of the detailed history of those times. These newspapers are now a source of knowledge, a historical record of the times when courageous men and women acted against the colonial rulers and fought fiercely for our independence. The newsprint voiced the aspiration of the soul, a yearning for

freedom.

Many journalists, both in our country as well as across the world, work in difficult and unfriendly conditions. But they are relentless in the face of adversity and opposition. It is precisely this quality which must not be lost. As citizens, we may not agree with the approach that a journalist has adopted or the conclusions that they reach. I, too, find myself disagreeing with many journalists. After all, who amongst us agrees with all other people? But disagreement must not distort into hatred and hatred must not be permitted to evolve into violence. As you must be aware, the Supreme Court of India has emphasised on the rights of journalists in a number of judgments. In one judgment, the Supreme Court held: “India’s freedoms will rest safe as long as journalists can speak truth to power without being chilled by a threat of reprisal.”

Initially, the outreach of journalism was limited to print media, but this expanded with the introduction of television. I was taking a flight to the United States in 1982 to pursue a Master’s degree in law. Coincidentally, it was the day of the launching of colour television in India. In the recent past, social media has been a game changer for journalists in more ways than one.

Online platforms have provided an opportunity to individuals to launch their own online media channels. In that way, online platforms have led to the democratisation of the media. Years ago, it was the paucity of space which was a constraining factor. Now, perhaps, it is the paucity of reader patience. Readers have short attention spans. News is reduced to shorts on YouTube or reels on Instagram.

Our attention spans have seen a steady decline with the advent of social media. It is now the norm for short tidbits of information to be conveyed through 280 characters or in a few seconds. This is, however, an unsatisfactory replacement for long-form or investigative pieces. In fact, there can be no replacement for such reportage. It is also proving to be a challenge for journalists to penetrate the echo chambers that social media has created and illuminate the truth.

Local or community-based journalism has played an important role in encouraging social cohesion and political activism. It has the ability to not only educate citizens but also to raise the little-known concerns and set the agenda for debate on those issues at the policy level. Local journalism shines a bright light on local issues, people, and causes, which many times may not get covered by the media at the national-

level. As several studies have shown that the composition of mainstream media is not representative of all communities.

Community journalism opens the avenues for the members of marginalised communities to be a voice for their own issues. The emergence of social media enabled them to create their own space and come up with independent media platforms.

The relevance of the media was best highlighted during the period of the Covid-19 pandemic. Electronic, print and social media facilitated the State to disseminate relevant information to the general public at large even during the lockdown. The citizens were constantly reminded of the various precautionary as well as preventive steps which they were expected to take in order to ensure their well-being. The media highlighted administrative loopholes and excesses. Various high courts and the Supreme Court of India relied on news reports in taking suo motu cognisance of instances of violations of people's rights during the pandemic.

I was recently asked as to which newsperson I followed with keen interest. My answer did not name a newsperson but a cartoonist – the famed late Mr R K Laxman. Although he was not a journalist, he succeeded in

accomplishing the core of the journalist's mission by holding a mirror up to the powers that be. I am sure most of India will join with me in considering Mr RK Laxman's cartoons to be incisive and witty commentaries. He was what we call an "equal opportunity offender" — everyone stood the risk of being the subject of his cartoons and most took it in good spirit when they were ridiculed. My favourite anecdote about him was that he thought that the famous UK cartoonist David Low was actually David Cow because of the manner in which Mr Low penned his signature.

I also joked that my favourite journalist (so to speak) was the one in the Hindi movie *Nayak*, which was a remake of the Tamil film *Mudhalvan*. Those who have watched either of these know that the protagonist is a journalist who is invited to take the place of the Chief Minister for a single day. He becomes wildly popular after doing this and becomes a politician. I see some young faces in the audience today and I hope that they have not taken up journalism after watching this movie in their youth.

In recent years, we are also witnessing a rising interest in legal journalism. Legal journalism is the storyteller of the justice system, shedding light on the complexities of the law. However, selective quoting of

speeches and judgments of judges by journalists in India has become a matter of concern. This practice has a tendency to distort the public's understanding of important legal issues. Judges' decisions are often complex and nuanced, and selective quoting can give the impression that a judgment means something entirely different from what the judge actually intended. It is thus essential for journalists to provide a complete picture of events, rather than presenting a one-sided view. Journalists have a duty to report accurately and impartially.

As with every institution, journalism is facing its own challenges. Fake news poses a serious threat to the independence and impartiality of the press in the current society. It is the collective responsibility of journalists as well as other stakeholders to weed out any element of bias or prejudice from the process of reporting events. A comprehensive fact-checking mechanism should be in place to verify all news items before reporting. Media houses are expected to act cautiously while publishing news. Fake news can misguide millions of people at once, and this will be in direct contradiction with the fundamentals of democracy which form the bedrock of our existence. Across the globe, fake news has the capability to create tensions between

communities by misleading people. Therefore, to save the democratic values of fraternity which can be damaged, if not destroyed through biased reporting, there is a strong need to bridge a gap between truth and lie.

Another issue affecting the media is that of legitimacy. A diverse and representative newsroom is essential for media institutions to provide well-researched and complex stories that explore a multiplicity of perspectives and voices. Maintaining a diverse workforce is imperative for the longevity of any media platform. This is not just about providing different perspectives and viewpoints. Media institutions need to ensure that their newsroom culture reflects the diverse news content they are producing. Otherwise, audiences may question their authenticity. Journalism ought not to be elitist, exclusionary or for that matter, a selective profession.

A major issue that has percolated our system is trial by media. The presumption of innocence postulates that a person is presumed innocent until found guilty by a court of law. This is one of the core tenets of law and legal processes. However, there have been instances when the media has carried narratives that make a person guilty in the eyes of the public, even before the

court finds them guilty. This can have long-lasting repercussions on the life of the affected individuals, as well as on due process. According to the Madrid Principles on the Relationship between the Media and Judicial Independence, it is the job of the media to “convey information to the public and to comment on the administration of justice, including cases before, during and after trial, without violating the presumption of innocence.”

Responsible journalism is the beacon of truth that can guide us to a better tomorrow. It is the engine that drives democracy forward, based on the quest for truth, justice, and equality. As we navigate the challenges of the digital age, it is more important than ever for journalists to maintain standards of accuracy, impartiality, and responsibility in their reporting.

With that, I come to the end of my address. Thank you. ■

*(The writer is Chief Justice of India.*

*Text of his speech at the*

*16<sup>th</sup> Ramnath*

*Goenka Excellence in Journalism*

*Awards,*

*March 22. New Delhi)*

*(Courtesy: The Indian Express, 24-3-2023)*

## A Fragile Peace

The meeting between Defence Minister Rajnath Singh and his Chinese counterpart Li Shangfu saw both sides reiterating their positions, highlighting the persisting gap in the respective perceptions about what went wrong in Ladakh in 2020, its resolution, and how to move forward peacefully from there. This was the first meet between the defence ministers of the two sides since September 2020 when Singh met Li's predecessor in Moscow. Singh's sternly worded message to Li was spelt out in a Ministry of Defence statement: He "categorically conveyed that development of relations between India and China is premised on prevalence of peace and tranquility at the borders"; "all issues at the LAC need to be resolved in accordance with existing bilateral agreements and commitments"; "the violation of [these agreements] has eroded the entire basis of bilateral relations"; "disengagement at the border will logically be followed with de-escalation". In tone and substance, it was a strong assertion of India's position that matters had not been resolved yet, that the resolution had to come through the comprehensive set of agreements on border management arrived at after painstaking negotiations that Beijing had signed on to but violated. It also made clear that unless there was de-escalation following disengagement — the deployment on the Chinese side is now at permanent levels with infrastructure and hybrid villages — the situation could not be normalised.

For his part, Li brought the message that as far as China was concerned, the situation at the LAC has been resolved and it is time to move on to normalise bilateral relations. According to a statement from the People's Liberation Army on the talks, the Chinese defence minister said "the situation on the China-India border is generally stable"; "the two sides are in communication via military and diplomatic channels"; they "should take a long-term view, place the border issue in an appropriate position in bilateral relations and promote the transition of the border situation to normalised management". Stable is not the word to describe the situation at the LAC, going by the continued barring of Indian patrols in the strategic Depsang Plains and in Demchok by China, its attempt to take territory in Tawang through a midnight raid last December, and its renaming exercise of places in Indian Territory. "Fragile", as External Affairs Minister S Jaishankar described the situation recently, seems to be more appropriate.

It now seems that India-China positions on the border issue are frozen along these two irreconcilable positions. Delhi no longer uses the words "return to status quo April 20, 2020" in formal communication, but Beijing needs to realise that the creation of buffer zones at the so-called friction points in eastern Ladakh was not a resolution, but a step to prevent unintended consequences. India may be trading more with China than it has done in the past, but that should not be misunderstood by Beijing as "normalisation" of bilateral relations. ■

*(Editorial, The Indian Express-29-4-2023)*



## The Challenge of Reviving A Sense of Fraternity

- Hamid Ansari\*

The Constitution of India was drafted by the Constituent Assembly. The idea was initially proposed in December 1934 by M.N. Roy, a pioneer of the Communist movement in India and an advocate of radical democracy. It became an official demand of the Indian National Congress in 1935 and was officially adopted in the Lucknow session in April 1936 presided by Jawaharlal Nehru, who also drafted the Objectives Resolution. The proceedings of the Constituent Assembly show the richness of ideas that characterized it. The Drafting Committee was headed by B.R. Ambedkar.

### 'Common Brotherhood'

In the concluding session of the Committee on 25 November 1949, B.R. Ambedkar drew attention to a lacuna in the draft. "The second thing we are wanting in is recognition of the principle of fraternity. What does fraternity mean? Fraternity means the sense of common brotherhood of all Indians – if Indians being one people. It is the principle which gives unity and solidarity to social life. It is a difficult thing to achieve..."

He added elsewhere that 'without fraternity [,] equality and liberty will be no deeper than coats of paint'; that

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\* Hamid Ansari was the Vice President of India (2007–2017)

fraternity has been forgotten in our Constitution and in our electoral process, than in turn are reproduced in our hearts and homes. The idea of fraternity is closely linked to that of social solidarity, which is impossible to accomplish without public empathy.

So along with liberty, equality and justice, fraternity was added to the principles in the Preamble. There was little discussion nor was it sufficiently clarified, that a sense of fraternity enriches and strengthens the gains emanating from the other three.

Those in the audience familiar with the history of the French Revolution might have recalled with some disquiet the message of the 1792 Edict of Fraternity ('All governments are our enemies, all peoples our friends'). Only Acharya Kripalani on October 17, 1949, drew attention to some implications. He pointed out that the content of the Preamble were not only legal and political principle but also had a moral, spiritual and mystical content: "If we are to use democracy as only a legal, constitutional and formal device, I submit, We will fail." .... the whole country must understand the moral, the spiritual and the mystic implications of the word democracy ... If we had not done that, we shall fail as they have failed in other countries. Democracy will be made into autocracy and it will be

made into imperialism, and it will be made into fascism. But as a moral principle it should be lived out in life. It is not live in life, and the whole of it in all its departments, it becomes only a formal and legal principle.

### **A Duty**

What duties emanate from it? How are they to be undertaken in a practice? The text of the Constitution dilates at length on the implications of other principles and on the duties arising from them; not so on fraternity. In fact, Article 51A on Fundamental Duties, added by the 42nd Amendment in 1977 and further amended by 86th Amendment in 2010, evaded it except by Article 51A(e) generally that referred to the duty of every citizen 'to promote harmony and the spirit of common brotherhood among all the people of India'.

This has wider ramifications and, as pointed out by Sir Ernest Barker in a seminal work lauding the Constitution of India, a distinction has to be made between the psychological fact of common emotion and the political principle of fraternity or co-operation. 'Fraternity is a dubious word, which may be used to denote both emotion and principle but is perhaps generally used to denote emotion rather than principle ... the emotion of nationalism for national society are, or should be, controlled emotions.'

In such a discussion, it is useful to recall the difference between being and

becoming. Being designates a state, something which continues unchanged through time while becoming designates an event, a change of state, an act of cultivation. There is also as Rajiv Bhargava has argued, 'a pressing need to excavate the moral values embedded in the Constitution to bring out their connections, and to identify the coherent or not-so-coherent worldviews contained within it.'

Three years later, and after some experience of working a nascent democratic system that he had helped to put in place (and in which disagreements on critical questions led to his resignation from the government), BR Ambedkar devoted himself to this arduous task of 'excavation', in a lecture on December 1952 aptly titled 'Conditions Precedent for the Successful Working of Democracy'. Listed first were certain general characteristics: Democracy is prone to change of form and purpose and in our times 'is not so much to put a curb on an autocratic king as to bring about welfare of the people'. It is a method of government by discussion that brings about revolutionary changes in the economic and social life of people without bloodshed. Some specifics were listed to bring this about: there must also be an opposition, an equality in law as well as equal protection of law, and administration and observance of constitutional morality. There must be no tyranny of the majority over the minority. Above all, a functioning moral order in

society and a public conscience are essential. This same social necessity is present in BR Ambedkar's righteousness or dharma, tinged as it was by his evolving religious perceptions.

The ground reality on each of these counts gives a different reading. Inequalities continue to persist and so do those emanating from the caste system; the democratic opposition has progressively declined in substance, equality in law does not necessarily mean equal protection of the laws, and little regard is paid to constitutional morality. Each of Gandhiji's Seven Social Sins (inscribed on a tablet at Rajghat) seem to hold good in the functioning of the polity.

### **An unavoidable Virtue**

India's existential reality is one of immense diversity. There is also an unfortunate legacy of violence at birth that persists and takes different forms. This necessitates the functioning in

practice of these principles in all their diversity and in individual and collective terms. Without imputing infallibility, a sense of fraternity as an essential virtue is thus unavoidable. This cannot be merely in formal terms and has to be imbibed individually and collectively. Nor can it merely be a legal or formal venture and must ascend to what Acharya Kriplani described as moral and spiritual content. A legislative shape to it, however, is yet to be given, beyond the wording of Article 51A(e) – a 'duty' notionally in the shape of pious hope without going beyond the consequences of the non-observance of other duties specified in this Article.

The challenge today is to invest our democracy with this moral content at the individual and collective levels. It has to take the shape of an imperative; a failure to do so would expose us to threat of fragmentation. Its consequences should not be guessed. ■

*(Courtesy: The Hindu, 27-4-2023)*

### **'A Beacon of Love, Unity And Integrity'**

On behalf of members of Urdu Scientific Society, I express my deepest sorrow over the sad demise of Maulana Rabey Hasani Nadwi, a great person of faith and integrity who for several decades was a beacon of love, unity and integrity not only for his community but the society at large.

As a patron of our Scientific Society, he always advocated to learn both religious as well as modern subjects. In one of the meetings of our Society, he dealt with the subject of environment and emphasized that protecting biodiversity should be considered as part of our faith.

I offer my condolences to members of his family, Nadva fraternity and all those who saw him closely for several decades relentlessly working for the cause of community and society.

Dr MIH Farooqi  
Scientist (Retd), NBRI, LUCKNOW

## **Maulana Rabey Hasani Nadwi is No More, JIH President Offers Condolences**

Maulana Rabey Hasani Nadwi, President of All India Muslim Personal Law Board (AIMPLB) breathed his last on April 13, following a prolonged illness.

He was born in 1929 and had been sick for a long time at Nadwa in Daliganj, Lucknow. He was transported from Rae Bareli to Lucknow for medical care.

Maulana Rabey Hasani Nadwi was a well-known Islamic scholar and the head of the AIMPLB since 2002. He was well-known in India for his contributions to the advancement of Islamic education and knowledge.

He was the Vice President of Aalami Rabita Adab-e-Islami, a founding member of the Muslim World League. He was frequently named one of the world's 500 Most Influential Muslims.

Jamaat-e-Islamic Hind (JIH) President Syed Sadatullah Husaini has offered condolences on the demise of the renowned Islamic scholar.

In a statement, the JIH President said, "Maulana Rabey's demise has saddened all of us. Maulana had been ill for some time, and there were continuous prayers for Maulana's health. However, we are all helpless before the will of Allah."

Stating that Maulana was a valuable asset to the entire Ummah, Mr. Husaini said that for a long time, he was the Rector (Chancellor) of Darul Uloom Nadwatul Ulema, the country's most important Islamic seminary. He also headed several other institutions of learning and chaired the academic councils of many prestigious institutions.

Recalling his services to the nation and society countrywide, the JIH chief said, "As President of AIMPLB Maulana Rabey provided leadership to Muslims at a critical juncture. Maulana will always be remembered for his valuable services in various fields. Despite his age and various physical ailments, his active role in religious and social activities was enviable."

Terming his death as undoubtedly, a great loss to the Muslim community of India, at a time when Muslims face various problems and challenges, the JIH leader said that he had the privilege of meeting him many times. "However, I vividly remember the meeting at his residence in Nadwat Ulama four years ago immediately after becoming the President of JIH. Maulana offered great compassion and spoke for a long time and blessed me with valuable advice," Mr. Husaini added.

Offering his sincere condolences to the relatives and admirers of the deceased and to the office bearers of Nadwat Ulama, the JIH President prayed to Allah to forgive him, bestow mercy upon him, accept his services and fill the void created by his demise, Amin. ■

*(Courtesy: Radiance)*

## The Messenger of God

### Emigration To Madina

- Qutbuddin Aziz

News of the Prophet's inspiring sermons, his piety and his righteous conduct and the nobility of his followers reached the ancient city of Madina (whose pre-Islam name was Yathrib). Some of the city's elders were Jews who believed that God would send a Prophet again. A group of twelve learned men from Madina called on the Prophet in Makkah and discussed with him the message of Islam. They felt so deeply inspired that they embraced Islam and invited him and his companions to emigrate to Madina and make it their home. The Prophet then gave orders to his followers to proceed to Madina where they were welcomed by its hospitable and cultured inhabitants, the Ansar. It was in the thirteenth year of his Prophetic that the Prophet emigrated to Madina. The journey was daunting and eventful because the Makkan rulers wanted to assassinate him but willed otherwise and the Prophet arrived in Madina amid a rousing welcome in 622 AD. The Islamic Hijri calendar began with the Prophet's historic journey to Madina. One of his first acts after taking up abode in Madina was to build a mosque there. From it radiated the light of Islam all over the city and beyond. It was the matrix of Islam, the symbol of God's omnipotence and the magnet that drew

the nascent Muslim community to pray in it five times a day.

The inhabitants of Madina welcomed the Prophet and his Muslim followers with open arms and they embraced Islam in vast numbers. The Qur'an galled upon Muslims to treat each other as brothers-in-faith and the Prophet, exhibiting Divinely-inspired statesmanship, built such durable bridges of understanding and cooperation that they became an inseparable and trusting brotherhood in Islam. The economy of Madina was largely pastoral but once the Prophet was entrusted by its people with its governance, he promoted trade and commerce which increased the city's Gross Domestic Product (GDP) and yielded benefits for the old and new inhabitants alike. Their fraternal Islamic bonds were strengthened by intermarriages between Madina's Ansar and the Emigrants from Makkah, the Muhajirin.

When the Prophet preached Islam in Makkah, he and his companions turned towards the holy Mosque of Al Aqsa in Jerusalem when they offered their prayers. Eighteen months after his emigration to Madina, in response to a Divine command, he ordered the Muslims to turn towards the Ka'ba in

Makkah at the time of prayer.

### **Defence of Islamic State**

As the wealth and prosperity of Madina grew under the Prophet's stewardship, the Makkan rulers unleashed a barrage of threats and prepared for war. They put pressure on the tribes which lived between Makkah and Madina to attack the Muslim emigrant community. The Prophet then busied himself in strengthening the defenses of Madina. In the fasting month of Ramadan in the second year of the Hijra era, the Prophet led 313 armed Muslims to the strategic village of Badr on the arterial route from Madina to Syria to; face the onslaught of the Makkan army which was planning to invade Islam's new base. In the encounter which followed, the Prophet's qualities as an army commander were put to test. Sitting under a small thatched canopy with an arrow in his hand, the Prophet gave commands to his men to blunt the attack of the enemy and prayed to Almighty God for His support.

Ranged against the Muslims were many of Makkah's renowned fighters, some of whom were, indeed, blood relations of the Muslim defenders. In the battle that ensued, the Muslims fought with exemplary valour and routed the Makkan army. The Makkans, who were taken captive, were treated with magnanimity by the Prophet and they were allowed to return to Makkah after

their relatives had paid compensation to the Muslims. As the Prophet of peace and mercy, he rejected the suggestion put forward by the hawks in his camp to put the captives to death as was often the fate of the vanquished in that period of man's history. The Prophet's effort was to avoid war and he went into battle only when the Makkan rulers resorted to aggression against the Islamic State of Madina. The Prophet persuaded some of the Makkan war prisoners to stay in Madina to impart literacy to its children.

Seeking revenge for their defeat at Badr, Makkah's pagan rulers again prepared for war and sent a large army to attack Madina. The Prophet's 700 gallant defenders were outnumbered by the Makkan forces in the battle of Uhud but they saved Madina by their acts of epic valour and heroism. The losses suffered by the enemy were so heavy that they returned to Makkah without capturing even the outworks of Madina. Many Muslims were martyred in the battle.

### **Courage And Fortitude**

The reverses suffered by the Muslim defenders in the battle of Uhud cast gloom in many homes in Madina but the Prophet's leadership was so inspiring and noble that the vast majority of its population remained loyal to Islam and joined him wholeheartedly in strengthening the city's defenses

against an expected attack from the revengeful Makkans. The Prophet drew up a battle plan for the city's defence and ordered the digging of large ditches around it to ward off the enemy's onslaught. For many days and nights he laboured hard with hundreds of his followers in digging the trenches. The Makkan army, numbering 24,000, laid siege to Madina but because of the ditches and the bravery of the defenders they were unable to undertake a frontal assault. Indeed God was on the side of the Muslims and hurricane-force winds swept away the enemy's camps and the food supply from Makkah was disrupted. Muslim swordsmen gave an excellent account of their fighting qualities, and after a month-long siege the enemy retreated to Makkah.

In spite of periodic forays in the direction of Madina, the Makkans were unable to gain any victory. The Prophet also wanted peace for Madina. He, therefore, signed a Peace Treaty at Hudaibiya with the envoys of the Makkans. Under it Muslims were permitted to visit Makkah once a year for three days. Some of the Prophet's companions objected to its provisions, but the Prophet convinced them and they obeyed his command. Indeed, the Treaty of Hudaibiya was an act in the line of statesmanship because it paved the way for the eventual capture of Makkah by the forces of Islam under the

Prophet's leadership. The Prophet observed every word of the Treaty and as a result of it trade exchanges began between Madina and Makkah. The people-to-people contact led to the spread of knowledge in Makkah about the honesty of the Muslims of Madina and the virtues of the Islamic faith.

### **Peace Treaty**

The period of peace ushered in by the Treaty of Hudaibiya gave more time to the Prophet to spread the message of Islam and to consolidate the system of government which he had devised and established in the Islamic State of Madina. He wrote letters to the reigning monarchs of the great nations of that era, inviting them to embrace Islam, the religion of Peace. The Ruler of Egypt sent presents to the Prophet as a mark of respect. The Negus of Abyssinia acknowledged the Prophet as a God-sent Messenger. The Caesar had the Prophet's letter read in his court in Jerusalem. The Emperor of Persia showed disrespect and tore the letter but within a few years his empire was vanquished and Persia entered the fraternity of Islam.

A Jewish tribe in Khayber near Madina went on war path against the Muslims of Madina. The Prophet led a Muslim contingent and won the battle of Khayber. But he showed magnanimity to the defeated tribe. ■

*(Contd. to page 31)*

Al Aqqad goes on to say: "The man of the Quran is the man of the 20th century. Perhaps this century is a more suitable timing for man than many previous centuries because past centuries did not prompt him to question and seek to assert his existence and his position among the Earth's other living creatures, within his own species, his community and every obvious or unspoken affiliation he ever shared, as the twentieth century did."

All of this applies to our 21st century and probably to all coming centuries until Allah inherits the Earth.

The Holy Quran is not a book of science or general information. It is a book of guidance, mercy and glad tidings for Muslims. It urges man to ponder and search the mind. It is a mistake to draw the Quran into scientific research, inventions and discoveries, as it is dangerous to find associations with what is contained in the Holy Book as a way of interpretation. To say that the Holy Quran contains scientific facts that do not contradict modern scientific discoveries is highly debatable because it subjects Allah's book to what it not acceptable. The Quran is a book of guidance, mercy and glad tidings for Muslims, a book that proclaims the Oneness of Allah, calls all mankind to justice, love and human brotherliness and liberates minds from the shackles of serving entities other than the Almighty, Creator of all.

In the same vein, sheikh Mahmoud Chaltout responds to whoever links the Holy Quran to scientific theories in his book *Interpreting the Holy Quran: Fist Ten Chapters*: "This perception of the Holy Quran is doubtlessly erroneous. Allah did not reveal the Quran as a book where people debate the merits of scientific theories, the finer points of arts or the various aspects of knowledge. It is a wrong perception because it leads its defenders and lovers to engage in forced interpretations that contradict the miraculous nature of this Book and that are not always palatable. They are wrong because they place the Quran in competition with scientific issues at all times and in all places, and science is not known for stability and finality. What may be right in the eyes of science today may become myth tomorrow. If we apply the Quran to these scientific uncertainties, we would be placing it at their mercy and at the risk of error, and thus place ourselves in a critical situation as we try to justify and defend it, Let us then preserve the Quran's dignity and majesty and protect its sanctity and wonders. Suffice it to that the Quran's references to the mysteries of creation and nature were placed there for the purpose of urging us to ponder, search and observe, so that people can ascend to higher levels of faith. It is enough to say that the Quran has not and will not contradict any scientific truth and facts that the human mind has come to accept."

*(concluded)*



## The Rise of Arabic Medical Literature

- S. Habibul Haq Nadwi

### Prolific Writers: An Introduction

Among great creative thinkers, who produced works of ingenuity, only a few can briefly be introduced here. 'Ali-ibn-Sahl Rabban at-Tabari, born around 810 C.E. in Merve in Iran, deserves special mention for his famous 'Kitab Firdaws al-Hikma' (The Paradise of Wisdom), which is one of the first compendia of medicine written in Arabic. It was completed in 850 C.E. Western scholars (The Orientalists) regard the work as a free adaptation of a Syriac translation largely based on Greek sources, such as, on Hippocrates (Bucrat), Galen (Jalinus), Aristotle, Dioscurides and others. They regard it as an intermingling of rational and magical observations of nature. The systems of Indian and Persian medicines, according to them, were also included in the work, probably through Arabic translations of the works of Caraka, Susruta, Vaghhala and Madha Vakara. Abu-Zakariyya' Yuhanna b. Masawaih (777-857 C.E.), personal physician of Mamun and other 'Abbasid Caliphs at Baghdad and Samarra, wrote an exhaustive book on general pathology, the 'Kitab al-Kamal wat-Tamam', in addition to many monographs on pathological and physiological problems. His competence can be adjudged through his pupils among whom was the famous

Hunain b. Ishaq al-Ibadi (d. 873 or 877) who translated Greek works. He also wrote many medical monographs of his own. His 'Kitab al-Mudkhal fit-Tibb', is an introductory manual on medicine, presented in dialectic form, including pharmaceuticals and cystoscopy. The materials beyond Galen or Alexandrian medicine were systematised and schematized by him. His 'Kitab al-'Ashr Maqalat fil 'Ayn', on ophthalmology, completed during the course of thirty years, formed the starting point for the specialised ophthalmological literature written in Arabic. His 'Qawl fi-Hifz al-Asnan was-Tislahiha' is regarded as the first comprehensive book on dentistry. Similarly, his large book on diet, the 'Kitab al-Aghdhiya' (in three parts, namely i) on foodstuffs, ii) on food derived from seeds and fruit and iii) from plants and animals, is a unique contribution to the field of dietetics (al-Aghdhiya').

Qusta ibn-Luqa al-Ba'labakki (born about 820 C.E., basically a scholar of mathematics and philosophy), translated numerous Greek books in Arabic. Numerous stimulating works on medical science were also composed by him with special reference to physiological and psychological problems, which examined the relations which existed between constitution and character or conduct of life, that is, the

emotion and aesthetic perceptions. Abu Bakr Muhammad ibn-Zakariyya' ar-Razi (865-923) needs no introduction. According to August Muler he was 'the most creative genius of medieval medicine' and Von Grunebaum highly evaluated 'the sureness of his diagnosis and the cool precision of his case histories.' He was both a great philosopher and a medical doctor and chemist. He served as the director of hospitals in Rayy, Iran and at Baghdad respectively. His book 'Kitab al-Mansuri' (dedicated to the Samanid prince) is one of the classical works on Arabic medicine. Of its ten parts 'Liber Nour' was well known in the West. Ar-Razi has dealt with special pathology in his book. His 'Kitab al-Hawi (Continents) dealing with pathology and therapy, was published after his death by Ibn-al-'Amid, the Vizier of Buwaihid, Rukn ad-Dawla, in twenty three volumes. It influenced the course of future Arabic medical literature and was translated into Latin by Farj b. Salim and long served as a teaching manual in various faculties in Europe.

'Ali ibn-al-'Abbas al-Majusi, a Persian Zoroastrian from al-Ahwaz, and a doctor to the Buwaihid prince, wrote his famous book 'Kitab Kamil as-Sina a at-Tibbiyya (also known as al-Kitab al-Malaki). It is amongst the best of classical works on Islamic medicine, becoming as famous as that of Ibn-Sina's Canon through the Middle Ages

till the modern times. No magical or astrological ideas are found in it. 'Ali died between 982 and 995 C.E. The Cordovan doctor Abu-'Iqasim Khalaf ibn-al-'Abbas az-Zahrawi, serving during the reign of 'Abd-ar-Rahman III, wrote his remarkable book the 'Kitab at-Tasrif. He raised the standard of surgery to scientific levels. It remained no longer in the hands of barbers or cuppers as in the rest of Europe. The thirteen parts of the book, dealing with surgery, were acknowledged, to the extent that the surgical works of Roger of Parma, Lanfranchi, Guilielmo, Salicetti and Fabrizio d' Acquapendents were immensely influenced by his work. It is often quoted in the Chiruogia Magna of Gay de Chauliac', completed in 1363, and exercised its influence right into the eighteenth century.

Abu-'Ali al-Husain ibn-'Abd-Allah ibn-Sina (d.1037) is another creative genius who was born in Afshana near Bukhara in 980 C.E. Being a scholar of the Qur'an, Islamic law, logic, metaphysics, mathematics and astronomy, he studied medicine from a definitive angle. He started medical practice at the age of sixteen and treated the ruler of Bukhara Nuh b. Mansur. It was in Jurjan where he wrote his magnum opus, the 'Kitab al-Qanun, which is a gigantic work consisting of five books. The first book deals with physiology, while in the second the author presents examples from the three realms of nature. The third book is

devoted to special pathology. A variety of diseases are enumerated in the fourth book and pharmacy is the subject of the fifth, The Qanun has won the highest esteem both in the East and the West. Its massive manuscripts, commentaries, and super-commentaries are still preserved. Its Latin translation appeared about a hundred years after his death. Gerard of Cremona in Toledo translated it into Latin which was printed thirty six times in the fifteenth and sixteenth centuries a feat rarely achieved even by modern medical text books! It is a systematization and a comprehensive presentation of the medical science of the time.

Abu-Marwan 'Abd al-Malik ibn-Zuhr, who was born in Seville in 1091 or 1094, wrote the 'Kitab al-Iqtisad' which was a bibliography. But his main work is 'Kitab at-Taisir' which is on pathology along with a collection of prescriptions. It contains the particularia of medicine. The Taisir established his reputation in Europe. It was translated into Hebrew and Latin and went through eight editions in Latin between 1490 and 1554. He died in 1161 – 2.

Abu-I Walid Muhammad ibn-Ahmad ibn-Rushd (d. 1198) (Latin Averroes) was born in Cordova in 1126. Despite his main achievements in Islamic Jurisprudence and Aristotelian philosophy, he took a special interest in medicine. His main medical work the 'Kitab al-Kulliyat' (Latin Colligate) deals

with anatomy, dietetics, pathology, symptomatology, nourishment, malaria medica, hygiene and therapeutics. Like ar-Razi and Ibn-Sina he made significant contributions to the science of Arabic medicine.

Ibn-Maimun (Latin Maimonides), personal physician of Salah ad-Din's son al-Malik al-Afdal Nur ad-Din, was born in Cordova in 1135 C.E. and later migrated to Egypt. He wrote the 'Kitab al-Fusul' in which 1500 quotations from Galen were collected together with quotations from Arab writers. He collected the synonyms of drugs and commented on poisons. Muwaffaq ad-Din 'Abd-al-Latif ibn-Yusuf al-Baghdadi, born in Baghdad (in 1162 C.E.), taught medicine from 1207 in Damascus. Being a scholar of independent thought, he always strove to reach the truth and finally discovered the unity of lower maxilla which was thought to be composed of 2 parts. His books on Diabetes are extremely valuable. He died in Baghdad in 1231 C.E. 'Ala ad-Din 'Ali ibn-Abi' Hazm al-Quraishi, known as Ibn-an-Nafis, (d. 1288) another great teacher of medicine in Baghdad, wrote an epitome of the 'Canon' of Ibn-Sina. He wrote a treatise entitled 'Fadil ibn-Natiq' in addition to commentaries on several Hippocratic writings which became extremely popular. He also wrote a large commentary on the 'Canon' in which he developed his own theory of the

pulmonary circulation. Diya' ad-Din 'Abd-Allah ibn-Ahmad ibn-al-Baitar (d. 1248) was born in Malaga towards the end of the twelfth century. After having travelled over Muslim World he finally settled in Egypt and was bestowed the title of 'King of Botanists'. He died in Damascus. Out of his several works on materia medica the 'Kitab al-Jami' li Mufradat al-Adwiya wal-Aghdhiya', is a comprehensive work on remedies and food. It is a compilation of more than two hundred different sources, including the text of Dioscurides.

The Arabic medical literature, produced by prolific writers, thus rose to great heights. The names mentioned here are only few amongst the dozens of writers of the Middle Ages.

Manfred Ullmann has depicted the Arab researchers merely as imitators or borrowers of Greek thought on medicine. But despite his negative attitude he was obliged to acknowledged that:

'It should not of course be assumed that at that time European medicine was theoretically superior to Arabic medicine. The Arabic traditions still dominated medicine in Europe as is seen from the numerous editions of Ibn-Sina, produced in the fifteenth and sixteenth centuries. The influence of Europe on Islamic medicine makes itself emphatically felt in the seventeenth century when Ibn-Sullum, the physician to the Ottoman Sultan Mehmet IV, wrote

his 'The Influence of Arabic Medicine on the West'.

It is well known that a number of Arabic books written on medical sciences were translated into Latin, as will be discussed later. Constantinus Africanus (d. 1087) translated the most important of Arabic medical works which were written until the middle of the eleventh century. But they were mostly 'circulated under his own name as if he, not an Arab, was the author'. He was born in Tunis but settled in Italy as a convert to Christianity and spent his life as a monk in the church, translating the Arabic books which he had brought with him from Tunis.

Toledo, won back by the Christians in 1085 became the centre of translation of the Arabic scientific works into Latin. The town 'soon became the centre where Arabic learning was passed on to the West'. Raymond of Sauvetat who became the centre where Arabic learning was passed on to the west'. Raymond of Sauvetat who became archbishop of Toledo in 1125 was instrumental in this process. Latin translations of the eleventh and the twelfth centuries 'laid the foundation of 'Arabism' in the medicine of the West, a trend which was dominant for centuries, and was reversed only in modern times and after long argument. For long the rule held that 'he who would be a good doctor must be a good Avicennist.' ■

## The Holy Qur'an As A Source of Knowledge And Axis of Intellectual Activity

- Abdul Aziz Othman Altwaijri

In his book “**No falsehood can approach it**”, Dr Mohamed Said Ramadan Al Bouti addresses all the fallacies promoted by the enemies of Islam about the Holy Quran and says: “The leaders and advocates of this war against the Quran endeavor, in random and desperate acts to bury the Quran under heaps of lies and allegations that they peddle on specialized satellite channels, dedicated radio stations, newspapers and widely circulated magazines ..... as well as through their recent success in mobilizing the Vatican itself in this desperate war. The budgets allocated to making this frantic war a success, as confirmed on many websites, are valued in astronomical figures that countries with great civilizations distance themselves from, except those who hold the reins of this war and fuel it.”

No one doubts that if the Quran was allegedly attributed by Mohamed (PBUH) or anyone else to Allah, this book would have perished and disappeared to become a memory of a past with one fraction of these desperate efforts and a small percentage of interests made in all these budgets.

But lo and behold, the Quran continues to assert its existence and rises above all impurities, its radiance neither dimmed nor tarnished by any shadow of doubt or allegations targeting it. It challenges time and generations to cover one iota of it. Look at those who have freed themselves from the shackles of fanaticism, sectarianism and interests, those whose

alienation from and ignorance of the Quran did not prevent them from listening to it, placing it at the heart of their interests without being affected by the dark shadows that the war instigators have been casting. There are innumerable numbers of people who have to Islam when hearing Allah's words and truth in societies that are strange to the Qur'an and Islam. Those who have converted to Islam and practised it in secret are even larger in numbers than those who have openly announced their embrace of and attachment to Islam.

“For this I declare that this war on Islam, despite its fierceness and the magnitude of the resources dedicated to it, is truly a war of desperation and that its commanders and soldiers are no more than desperate suicides.”

To disseminate the right information about the Islamic culture and facilitate access to the authentic sources of a religious information that relies on the Holy Quran to define terms, interpret words and analyze definitions, thus providing a true reflection of the radiant contents of the Quran, the Encyclopedia of the Quran: Attributes of the Suras was published by Dar Al Taqreeb in Beirut, in cooperation with the Islamic Educational, Scientific and Cultural Organization. This encyclopedic work addresses the attributes of Quranic chapters in a way that facilitates understanding of the holy verses and access to the higher realms of the Quran. It also helps define its noble meanings and

grasp some of the shining passages of a book that combines simplicity with miraculous writing. The encyclopedia's content is presented in entries dedicated each to a Sura, its objectives, the harmony of its verses, the secrets of its place among other Suras, its components, the language of inspiration, its linguistic and figurative particularities, as well as many other issues that the reader encounters in a section labeled 'An Answer to Each Question'. The entries were selected from the major works of Arab Islamic heritage and modern Quranic science books. The interesting feature of the encyclopedia is that it has brought together under one title a myriad of Quranic topics that we usually have to seek out in different Quranic Science reference books, and that the most reliable, comprehensive and agreed upon of these reference books have been chosen for this encyclopedia's bibliography, making it most exhaustive in all the subjects it addresses and achieving its desired objectives.

The Holy Quran is Allah's divine eloquent and miraculous word and a constitution for life. It has left no small stone unturned in man's life without setting the general rules to bring it in line with the intrinsic nature that Allah created Man on.

Sheikh Dr Youssef El Qaradawi eloquently and accurately described this aspect of the Holy Quran, profoundly assimilating its dimensions in his valuable book **"Dealing with the Great Quran"** which obviates the need for many of the books published in contemporary times on the subject. He wrote: "More than a code of conduct, the Holy Quran carries a lofty mission in the life of a Muslim individual as the law and legislation governing life within

a Muslim society or state. It is the constitution of daawa to Islam, a universal book addressing the entire humanity: **"that it may be an admonition to all creatures"** (Al-Furqan, 1) even though it was revealed in Arabic. Whoever reads and ponders it will sense this universality from the first verse after the basmala: **"Praise be to Allah, the Cherisher and Sustainer of the worlds"** and in the last Sura: **"Say: I seek refuge with the Lord and Cherisher of Mankind, The King [or Ruler] of Mankind"** (Annas, 1-3). This Quran speaks of the Cherisher and Sustainer of the worlds and the Ruler of Mankind, not of the God of Arabs or the God of Israel as the Torah says. The calls made in the Quran are addressed by Allah and do not carry a racial, national or class-linked connotation because they either address people or mankind, as in the holy verses: **"O ye people! Adore your Guardian-Lord, who created you and those who came before you"** (Al-Baqara, 21), **"O mankind! Reverence your Guardian-Lord, who created you from a single person, created, of like nature, his mate, and from them twain scattered [like seeds] countless men and women."** (Annisaa, 1), and: **"O mankind! We created you from a single [pair] of a male and a female, and made you into nations and tribes, that ye may know each other [not that ye may despise [each other]. Verily the most honoured of you in the sight of Allah is [he who is] the most righteous of you."** (Al-Hujurat, 13). This form of address was used twenty-one times in the Quran. Another form is **"O Man' and it appears twice in the Quran: "O man! What has seduced thee from thy Lord Most**

**Beneficent?"** (Al-Infitar, 6), and in **"O thou man! Verily thou art ever toiling on towards thy Lord- painfully toiling,- but thou shalt meet Him"** (Al-Inshiqaq, 6). In other Suras, men are addressed as the children of Adam such as the verse: **"O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink; But waste not by excess, for Allah loveth not the wasters."** (Al-Aaraf, 31). This form of address appears in the Quran five times. Similarly, Allah addresses men as his servants, a status that holds honor and blessings as in', **"O My servants who believe! truly, spacious is My Earth: therefore serve ye Me [and Me alone]!"** (Al-Ankabut, 56), as well as compassion and closeness as in the verse: **"Say.' "O my Servants who have transgressed against their souls! Despair not the Mercy of Allah, for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful?"** (Zumar, 53). This form appears five times in the Quran. When it addresses the Jewish or Christian followers of previous divine religions, the Quran describes them as People of the Book, a description that brings them closer and creates a bond with them: **"Say: "O People of the Book! come to common terms as between us and you"** (Al Imrane, 64) and: **"Ye People of the Book! Why do ye clothe Truth with falsehood, and conceal the truth, while ye have knowledge?"** (Al Imrane, 71). This form of address is mentioned twelve times in the Quran. The address 'those who believe' only appears in the urban phase of the Quranic revelation when Muslims had become a full fledged community with an independent entity; and it appears in the

Quran more than ninety times. These divine calls were new to the world and struck a chord with the Arab Peninsula at a time when people called each other the 'son of so and so, 'Arabs' or 'non-Arabs'. Being called by names denoting humanity or culture was unheard of at the time.

The Quran declared the universality of its message and the Prophet professed the generality of his call. Universal and eternal, this message encompasses all the affairs of mankind.

Reiterating the universality of Islam and its steadfastness in the face of its enemies, Abbas Mahmoud Al Aqqad says in a chapter on Islam and women in his book **"Women in Islam"**: "The Holy Quran has existed in the Islamic world for one thousand four hundred years as the driving force to which it resorted in the flow and ebb of this world, in its greatness and its degeneration. It was the source of strength that benefitted the Islamic world in its times of need, and the force that powered its progress and growth and sustained it through challenges and struggles. At their times of weakness and vulnerability, Muslims were the target of designs by those who coveted what they had and the enmity of those who held power over them. There is no known colonial power that did not invade a piece of Muslim land or infiltrated it by ruse and plotting. These vanquished lands had no power to resort to other than their belief in this Book: Believing in the Quran and surrendering to other than the Lord of the worlds are two opposites that cannot be accommodated within the heart of a human being."

*(Contd. to page 24)*

## Maulana Nadwi's Death A Big Loss

- Khalid Rashid Farangi Mahali\*

The death of Maulana Syed Mohammad Rabey Hasani Nadvi (93) is a big loss not only for Muslims but for all Indians because he was someone who put the country first while discussing any issue as president of All India Muslim Personal Law Board.

Maulana Syed Mohammad Rabey Hasani Nadvi was born on October 1, 1929 in Takia Kalan, Rae Bareilly. He was the nephew of Ali Mian. I have been very close to Rabey sahib since my childhood as he was a close friend of my father. As a child, I remember that he used to look after all the work of Maulana Syed Abul Hasan Ali Nadvi alias Ali Mian as his secretary. He used to accompany Ali Mian when he travelled in India or abroad. This was a great learning curve for him. Ali Mian used to tour a lot. He also toured the USA for two months after which he penned a book "Two Months in America" (America Mein do Maheene). Maulana Ali Mian used to trust him a lot. In other words, he was one of the most trusted advisers of Ali Mian.

Rabey Sahab spent a part of his life getting religious education from Ali Mian. During the lifetime of Ali Mian, he was made the principal of Nadwa. In 1993, he was appointed Muhtamim (vice chancellor) of Darul Uloom Nadwatul Ulema. In 1999, he was appointed Naib Nazim (Chancellor) of Nadwa and in 2000 he was appointed as Nazim of Nadwa.

He was unanimously elected as the president of All India Muslim Personal Law Board in June 2002 at Hyderabad.

For 21 years, he was the president of All India Muslim Personal Law Board, the longest serving AIMPLB chief. He always kept a close eye on everyone whom he loved and cared about their well-being. I was also a student of Nadwa and he kept a close watch on me. Whenever he met me, he advised me on how to move ahead in life. Not only during my education but even later as a member of the AIMPLB, he promoted me a lot. He wanted to see me involved in the Personal Law Board and take more responsibility.

Another special point which I would like to mention about him is his patience. I never saw him in anger or talking in a high voice despite being at top posts almost all his life. During the discussion in meetings of AIMPLB, sometimes some members used to lose their temper but he always advised them to remain calm. He always advised everyone to keep the interests of the country first while discussing important matters. He never gave any statement in haste. He always followed the line in which no one should suffer loss and believed in a win-win situation for everyone.

Despite his age, he continued to serve the community and country. He sat for hours in his office and in meetings. During the last meeting of AIMPLB in Lucknow also he was present. ■

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\* (The writer is chairman, Islamic Centre of India)

(Courtesy: Hindustan Times)



## Remembering Maulana S.M. Rabey Hasani Nadwi

- Obaidur Rahman Nadwi

Maulana S.M.Rabey Hasani Nadwi, Rector Nadwatul Ulama and President All India Muslim Personal Law Board was a distinguished scholar of Islam. He was a man of literature and composition. He passed away on April 13, 2023 in Lucknow.

Scion of an illustrious Syed family that produced a host of scholars, thinkers and spiritual preceptors like Shah Alamullah Hasani(d.1685), Syed Ahmad Shaheed(d.1831), Hakeem Syed Abdul Hai Hasani(1923), Dr.Syed Abdul Ali Hasani (d.1961), Syed Muhammad Al-Hasani(1979), Syed Maulana Abul Hasan Ali Nadwi(d.1999), Maulana S.M.Wazeh Rasheed Nadwi(d.2019)others.

The personality of Maulana S.M. Rabey Hasani Nadwi needs no introduction. Almighty Allah bestowed upon him extraordinary knowledge and wisdom. His multifaceted genius can be discussed in various dimensions like Maulana Rabey Nadwi as a great Islamic scholar, Maulana Rabey Hasani Nadwi as a thinker, Maulana Rabey Nadwi as an educationist, Maulana Rabey Nadwi as a historian, Maulana Rabey Nadwi as a litterateur, Maulana Rabey Nadwi as a theologian, Maulana Rabey Nadwi as a teacher, Maulana Rabey Nadwi as a reformer, Maulana Rabey Nadwi as an orator, Maulana

Rabey Nadwi as a journalist, Maulana Rabey Nadwi as a jurist, Maulana Rabey Nadwi as a writer, Maulana Rabey Nadwi as a philanthropist, Maulana Rabey Nadwi as a biographer of Prophet Muhammad (PBUH), Maulana Rabey Nadwi as a spokesman for the plight of the poor and the like.

Truly speaking, he was a true replica of his predecessor Maulana S.Abul Hasan Ali Nadwi. He was not only Maulana Ali Mian's nephew but also had been his confidante for several decades. Maulana Dr.Abdullah Abbas Nadwi writes, "Sheikh Rabey was with Sheikh Abul Hasan Ali Nadwi at all times, whether at home or during a journey. He represented Sheikh Nadwi on many occasions and spoke on his behalf many times. If Sheikh Nadwi accepted any responsibility, it was Sheikh Rabey who was to implement it. He further says, "Maulana Rabey's looks also had become like that of Sheikh Abul Hasan Ali Nadwi. "No doubt, Maulana Rabey was indisputably his true heir.

### **His Education:**

Maulana S.M.Rabey Hasani Nadwi was born in 1929 at Takiya Kalan, Raebareli, U.P.(India). He had his elementary education at home and

got higher education at Darul Uloom Nadwatul Ulama, Lucknow. Maulana S. Abul Hasan Ali Nadwi, Maulana Mohammad Shah Haleem Ata, Maulana Mufti Mohammad Saeed, Maulana Syed Hameeduddin, Maulana Oais Nagrami were his teachers of eminence. After completing education from Nadwatul Ulama, he went to Deoband and achieved immense academic gains from Maulana Syed Husain Ahmad Madani and other distinguished Ulama of Deoband.

He also spent about one year in Hijaz (Saudi Arabia) where he gained considerable benefits from prominent scholars of Hijaz.

#### **His Character and Career:**

Maulana Rabey Hasani Nadwi himself writes, "My grandfather, Syed Khaliluddin Ahmad Hasani (nephew of Syed Shah Ziaun Nabi Hasani) who was a prominent landlord had made special arrangement for my father to acquire necessary skills to take care of his personal and household needs. Thus, my father's responsibilities were limited to taking care of matters pertaining to land and agriculture, and he made our maternal uncles (Sheikh Nadwi and his older brother Dr. Syed Abdul Ali Hasani) fully responsible for our education and upbringing." (Syed Abul Hasan Ali Nadwi An Eminent Scholar, Thinker, and Reformer)

He derived considerable benefits and inspirations from them. In a true

sense, Dr. Abdul Ali planted the seed of worthiness in him and Maulana Abul Hasan Ali Nadwi nurtured it. Then wherever he went, he bloomed into a rose. Undoubtedly, he was a man of transparent heart and noble qualities. He was a paragon of morality. He never showed egotism, pride, and haughtiness. He had a throbbing heart for the entire nation. He met everyone cheerfully.

He was kindhearted, self-conscious, and righteous. He possessed sturdy intellect and sturdy common sense. He always kept himself away from name and fame. The most striking aspects of his life were his istighna (expecting nothing from anyone except Allah) sincerity, simplicity, and piety. He meticulously followed Sunnah. Like his predecessor Maulana S. Abul Hasan Ali Nadwi, he led a pious and exemplary life. He was a true descendant of salaf saliheen (pious people).

#### **As A Teacher:**

Maulana S. M. Rabey Hasani Nadwi was appointed as teacher in 1949. He was a dedicated teacher. He was an embodiment of all sublime qualities and virtues necessary for a good teacher. His method of teaching was unprecedented. It was his sword that he wielded so effectively that very few people could match. Scores of students quenched their thirst for knowledge from him.

He left a galaxy of students behind who impart education in their respective areas. No doubt, it is an everlasting tribute to him. His myriad contributions in the field of education will always be remembered.

**As Rector of Nadwatul Ulama, Lucknow:**

After the demise of Maulana S.Abul Hasan Ali Nadwi, Maulana S.M.Rabey Hasani Nadwi was elected Rector of Nadwatul Ulama in 2000. Darul Uloom Nadwatul Ulama made great strides in various fields of education under his rectorship. Besides various hostels, separate building for higher classes, a few grand halls, extension of central Mosque and Matbakh (Mess) have also been constructed under his rectorship. No doubt, he dedicated his whole life to the cause of Nadwatul Ulama's growth. He played constructive role in Nadwa's progress and development. His remarkable contributions and achievements in the cause of Nadwatul Ulama will always be remembered.

**As President of All India Muslim Personal Law Board:**

After passing away of Maulana Qazi Mujahidul Islam Qasmi, Maulana S.M.Rabey Hasani Nadwi was elected the fourth President of the Board on June 22, 2002. For two decades, Maulana S.M.Rabey Hasani Nadwi held the post. He played a pivotal role in tackling key issues faced by the

Board. Accordingly, scores of important issues have been solved during his tenure.

Truly speaking, he was an erudite scholar. The comprehensive knowledge and intellectual brilliance of Maulana Rabey had been acknowledged by his contemporaries. Because of his vast knowledge in all the religious and secular sciences, he had been entrusted many important positions and offices, and was also conferred several prestigious awards, including President Award for his outstanding service in the arena of Arabic language and literature.

**Positions :**

1. Rector, Nadwatul Ulama, Lucknow
2. President, All India Muslim Personal Law Board
3. President, World Forum of Islamic Literature
4. Founder Member of Makka based Muslim World League
5. Executive Member of Darul Uloom Deoband
6. Patron, Islamic Fiqh Academy, New Delhi
7. President, Academy of Islamic Research and Publication, Lucknow
8. President, Dare-Arafat Raibareli, U.P.
9. Patron, Maulana Azad Memorial Academy, Lucknow
10. Patron, Maulana Syed Abul Hasan Ali Nadwi Academy, Bhatkal, Karnataka
11. Member Oxford Centre for Islamic

Studies(UK)

12. President, All India Payam-e-Insaniyat Movement

13. President, Deeni Taleemi Council, U.P. and honorary member of a host of institutions in and out of India.

**Awards:**

President Award in 1982.

Shah Waliullah Award by Institute of Objective Studies, New Delhi in 2015.

**As A Writer:**

He was a prolific writer. He authored more than four dozen books in Arabic and Urdu. His literary work is multidimensional. His creative work is complete in itself. He wrote almost in every style in prose. His various books are included in the syllabus of different institutions including Darul Uloom Nadwatul Ulama, Lucknow. Some of his major publications are as under:

**Arabic Publications:**

1. Mansurat fil Adabil Arabi
2. Al-Adabul Arabi Baina Arzin wa Naqd
3. Fi Zilalil Al Seerah
4. Harakat Nadwatul Ulama : Fikratuha wa Minhajuhu
5. Fi Watan Al Imam Al-Bukhari
6. Maqalat fi Al Tarbiate wal Mujtamiye
7. Al Adabul Al Islami: Fikratuhu Wa Manahijuhu
8. Tarikhul Al Adabil Al Arabi: Al Asrul Islami

9. Al Adabul Islami wa Silatuhu Bil Al Hayate

10. Azwaa Alal Al Adbil Al Islami

11. Mukhtar Al Shiril Arabi (Two Volumes)

12. Muwafiqat Wa Mufariqat Fil Madinatil Al- Gharabiah

13. Rawaye minal Adabil Islami Al Qadeem

14. Azwaa Alal Fiqhil Islami wa Makanatul Ijtihade minhu

15. Al Ghazlul Urdee: Muhaviruhu wa Makanatuhu fi Shiree

16. Azwaa Alal Adabil Islami

**Urdu Publications:**

1. Deen wa Adab
2. Jugrafiya Jaziratul Adab
3. Hajj wa Maqamat-e-Hajj
4. Rahbare Insaniyat
5. Qur'an Majeed Insani Zindegi Ka Rahbare Kamil
6. Fiqh Islami Aur Asr Jadeed
7. Muslim Samaj: Jimme Dariyan Aur Taqazey
8. Samaj ki Taleem wa Tarbiat
9. Aalame Islam: Andeshe Aur Imkanat
10. Ghubare Karwan
11. Samarqand wa Bukhara Ki Bazyaft
12. Halate Hazera Aur Musulman
13. Nuqushe Seerat
14. Do Mahine America Mein
15. Ummate Muslema: Rahbar Aur Misali Ummat

16. Yadu ke Chirag
17. Auroge Zindegi
18. Khutbate Rabey
19. Tuhfaye Ghuzrat
20. Muallim Al- Insha (Salis)
21. Ashab Rasul Sallalhu Alaihe wa Sallam
22. Maulana Abul Hasan Ali Nadwi Ek Ahad Shaz Shakhshiyat

**Translated Books:**

1. Fazayele Al Dawat- e-Ilal Allah
2. Baina Al-Tasawwufe wal Hayat

**As A Journalist:**

He was also an accomplished journalist. He carved a niche in the arena of journalism. Because of his vast knowledge in all religious sciences, including jurisprudence, and a profound knowledge of different languages like Urdu, Arabic, English, Persian and the likes, he forthrightly shed light on every subject at length. Hundreds of articles are to his credit. He was patron of five magazines published from Nadwatul Ulama like Al Raid, Al Baasul Islami, Tameer-e-Hayat, The Fragrance of East and Sachcha Rahi and regularly contributed to them.

The passing away of Maulana Rabey Nadwi is a personal loss to me. Like his younger brother Maulana S.M.Wazeh Rasheed Nadwi(1933-2019), he had also been a great inspiration to me. My first book, "The Plain Truth" had been released by him

in 2008, and he also gave Rs.5,000 to me as reward. I have been lucky enough that my latest book, "Islam and Education" was also released by his pious hands on March 21, 2023 at Guest House of Darul Uloom Nadwatul Ulama, Lucknow.

Decidedly, Maulana's death is a great loss to Nadwatul Ulama in particular and to the Millate Islamia in general. His demise has caused an unbridgeable vacuum. The Muslim world deeply mourned over his death. Prominent Islamic scholars of the world sent their condolence messages to Maulana S. Bilal Abdul Hai Hasani Nadwi. The congregational funeral prayers were offered in various countries in absentia. Defense Minister, Rajnath Singh, Chief Minister Yogi Adityanath, Former Chief Minister Akhlesh Yadav, Former Chief Minister Mayawati and others sent their condolence messages.

The most surprising event was his last journey. His funeral prayer was led twice. The first funeral prayer was led by Dr. Saeedur Rahman Azami Nadwi at Nadwa and the second was led by Maulana S. Bilal Abdul Hai Hasani Nadwi at Takia Kalan and was buried in his ancestral graveyard at Takia Kalan, Rai Bareilly. It is estimated that more than fifty thousand people attended his rites. May Allah pardon his all shortcomings and adorn his grave with luminosity and refulgence and grant peace to his soul! Aameen ■

## Inside India

### Registration Of Students For Unique ID System From August

The Union Government is likely to begin registering students for creating an Aadhaar-linked unique identity system from the month of August this year.

In March, the National Educational Technology Forum (NETF) came out with a public document elaborating the need for an Education Ecosystem Registry (EER), which will be a repository of the educational and skill-based achievements of students for their whole life.

“The new National Education Policy talks about multidisciplinary education, the ‘Academic Bank of Credits’, the NETF, and students going from one domain to another domain. We need to authenticate for transfer of grades from one area to another. We have started a registry project under which educational institutions, faculty, and students will be registered,” NETF chairperson Anil Sahasrabudhe said on the sidelines of the G-20 Third Education Working Group (EdWG) meeting that got underway in Bhubaneswar.

“When a student joins school in the age of three, he or she will have their own ‘EduLocker’. The whole educational journey of a student — from general to professional and additional courses such as sports and culture to skill-based training — will remain recorded in the registry,” Dr. Sahasrabudhe said.

“The bio-data of students will be developed gradually. We need a unique identity number under which students’ data will be incorporated with Aadhaar authentication,”

he said.

### Over 100 Prisoners Clear Board Exams

Prayagraj: As many as 104 inmates lodged in various jails of Uttar Pradesh have cleared the Class 10th and 12th state Board examination, officials said.

A total of 59 of the 62 inmates appearing in the high school exams were declared passed by the Uttar Pradesh Secondary Education Council. According to the board, at 11, the maximum number of inmates appeared for the Class 10th board exam from Hardoi jail and nine of them cleared it. Similarly, all 8 inmates of Ghaziabad jail too have passed the examination. Meanwhile, 45 of the 65 inmates appearing for the Class 12th examination have been declared passed, the official said.

The maximum number of inmates for the intermediate exam was recorded from Ghaziabad jail (13). Eleven of them have cleared the examination.

As for the Lucknow jail, out of eight inmates, six have been declared passed.

### Police Disarm Gun-Wielding Man in West Bengal School

A gun-wielding man barged into a packed classroom at a high school in West Bengal’s Malda district on Wednesday afternoon, but was overpowered by the police and arrested, officials said. Chief Minister Mamata Banerjee who was holding an administrative meeting in Kolkata at the time came out to compliment the police for averting what is being seen as a potential school hostage crisis which could have turned ugly. ■

## Around the World

### **Shahabuddin Sworn In As 22<sup>nd</sup> President**

**Dhaka:** Veteran politician Mohammad Shahabuddin was sworn in as Bangladesh's 22<sup>nd</sup> President at a state ceremony attended by Prime Minister Sheikh Hasina and her cabinet colleagues. Speaker Shirin Sharmin Chaudhury administered oath to the 73-year-old Shahabuddin at Darbar Hall of Bangabhaban. Shahabuddin succeeds Abdul Hamid whose tenure ended on Sunday. After the swearing-in. Shahabuddin signed the oath for the office of the president.

### **Amid War, Pope To Give Vision For Europe**

**Vatican City:** Pope Francis plans to outline his vision for the future of Europe during a three-day visit to Hungary starting on Friday, with Russia's war in Ukraine, migration flows and Hungary's tense relations with Brussels looming large over the pontiff's weekend journey. After his arrival, Francis is scheduled to meet President Katalin Novak and Prime Minister Viktor Orban and then to deliver his main political speech to Hungarian authorities and diplomats. He has a chance to speak to Hungarian society and Europe at large in his final event Sunday.

### **Sudan Risks Descending Into Full-Scale Civil War: Former PM**

**KHARTOUM:** Heavy fighting again rocked Sudan's capital on Sunday as tens of thousands have fled the bloody turmoil and a former prime minister warned of the "nightmare" risk of a descent into full-scale civil war. Army forces clashed with paramilitaries in Khartoum in deadly hostilities that have entered a third week.

The two warring forces, however, on Sunday night announced the extension of an existing ceasefire for a further 72 hours — the latest of multiple truces that have largely been violated by both sides.

The Sudanese Armed Forces (SAF) and the rival Rapid Support Forces (RSF) both

confirmed prolongation of a truce that was due to end at midnight, with the army saying the extension came due to "US and Saudi mediation".

Earlier in the day, gun battles were reported around the army headquarters in central Khartoum, and the SAF carried out airstrikes in the capital's twin city of Omdurman across the Nile River.

Central Reserve Police, a paramilitary unit, were being deployed across Khartoum, a city of five million, to "protect citizens' properties" from looting, the force said, confirming an army statement. The police force said it had arrested 316 "rebels", in reference to RSF.

Foreign nations have scrambled to evacuate their citizens by air, road and sea since the fighting plunged the country into turmoil on April 15.

A first Red Cross plane brought eight tones of humanitarian aid to Port Sudan, from Jordan, including surgical material and medical kits to stabilise 1,500 patients.

The fighting is the culmination of a power struggle between army chief Abdel Fattah al-Burhan and Mohamed Hamdan Daglo, head of the RSF and also known as Hemeiti.

### **Famine Threat**

The violence has killed at least 528 people and wounded about 4,600, the health ministry said, but those figures are likely to be incomplete, with fighting in 12 out of Sudan's 18 states.

Khartoum authorities on Sunday put civil servants on open-ended leave "due to the security situation".

The UN World Food Programme has warned the unrest could plunge millions more into hunger in a country where 15 million people already need aid to stave off famine. Only 16% of hospitals are functioning in Khartoum, according to the World Health Organization, with many facilities shelled in the fighting. ■

**OUR REPRESENTATIVES ABROAD**

<b>Britain</b>	:	<b>Mr. Akram Nadwi</b> O.C.I.S.St. Cross College Oxford Ox 1 3 TU (UK)
<b>Dubai</b>	:	<b>Mohammad Khalid Kanpuri</b> P.O. Box No. 12772 Dubai U.A.E.
<b>Pakistan</b>	:	<b>Mr. Ataullah</b> Sector A-50, Near SAU Qrs. Karachi 31 (Pakistan)
<b>Qatar</b>	:	<b>Dr. Aftab Alam Nadwi</b> P.O. Box No. 1513 Doha, Qatar
<b>Saudi Arabia</b>	:	<b>Mr. Zia Abdullah Nadwi</b> Director Al Waha International School P.B.No. 12491 Jeddah, Pin-21473 (K.S.A.)
<b>South Africa</b>	:	<b>Mr. M. Yahaya Sallo Nadwi</b> P.O. Box No. 388 Vereninging, (South Africa)
<b>U.S.A.</b>	:	<b>Dr. A. M. Siddiqui</b> 98-Conklin Ave. Woodmere, New York 11598