

THE FRAGRANCE OF EAST

Vol. XXV No. 7

July 2023

Annual Subscription:

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

Cheques and Drafts may please be sent to:

The Fragrance of East

Nadwatul Ulama, P.O. Box 93,
Tagore Marg, Lucknow-226007, U.P. (India)

Out-station cheques will not be accepted.

A/C 10 863 759 664

IFSC Code No. SBIN 0000 125
State Bank of India, Main Branch, Lucknow

Phone. No. : 0522 - 2740406

E-mail: fragranceofeast1998@gmail.com

Rs. 25/-

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**Hajj Associated With
Specific Time And Place**

S. Abul Hasan Ali Nadwi

The rituals of Hajj are associated strictly with Makkah al-Mukarramah and its neighbouring places, Mina, Arafat, and Muzdalifa. Hajj cannot be performed in any month other than Zil-Hijjah, or on dates other than the prescribed ones for this purpose, or at places other than Makkah, Mina, Arafat, and Muzdalifa. The wisdom and objectives of Hajj necessitate that this great religious deed is performed in the same month, on the same dates, and at the same places. In fact, Hajj is a commemoration and imitation of the zeal of Prophet's Ibrahim and Ismail for Tawheed (Oneness of Allah) and their love for Allah and readiness to sacrifice the best and the dearest for His pleasure which were actually exhibited centuries ago at the same place and time. This noble emulation has a great power to create in believers' hearts love for Allah and ability to sacrifice their interests for Him. It also relieves them from subjugation to man-made laws, customs, and practices. Furthermore, the noble objective of keeping the Muslims throughout the world tied to the culture of Prophet Ibrahim, to Makkah as the centre of Islam, and to Baitullah (House of Allah) cannot ever be fulfilled without letting all Muslims perform Hajj at the same place and time. ■

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Wisdom of Qur'an

Remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but Allah provided a safe place for you, strengthened you with His help and provided you with good things so that you might be grateful.

(al-Anfal 8:26)

Allah reminds Muslims in the above passage of their small number and weakness in the early days of Islam. The Muslims being weak were persecuted. They lived then in constant fear of annihilation. It was then that Allah blessed Muslims with refuge and helped them as a special favour from Him. They were provided with good things which enabled them to thank Allah.

On studying the above against the backdrop of the early days of Islam, one can better appreciate life in Madinah. On reading this, one is readily reminded of Dar al-Arqam and the valley of Abu Talib. At Dar al-Arqam Muslims sought refuge against the persecution unleashed by the unbelieving Makkans. There they could remember Allah and mention His name in relative peace. They were free there to offer Prayers. It was there that many-leading Companions declared their acceptance of Islam. To the best of my knowledge, 'Umar too embraced Islam there. In sum, Dar al-Arqam served as a refuge for early Muslims. ■

Pearls From the Prophet Mohammad (PBUH)

At what time does charity fetch greater reward?

Abu Hurairah narrates that a person asked the Apostle of God: "What charity brings in greater reward?" The Prophet replied: "The position of greater reward is that you practise charity when you are in good health and the love for wealth and eagerness to store it up is powerful within you, and in the circumstances that (by spending in the way of God) there is the fear of poverty for you and the desire to be rich is strong in your heart. (To spend one's wealth, in these conditions, for the propitiation of the Lord is a proof of true devotion). And let it not be that you keep on procrastinating till the hour of death arrives and life gets drawn to the throat, and, then, you begin to give instructions about your wealth that so much of it should be given to so-and-so and so much to so-and-so when, now, in any case, it will pass from your hands to the hands of so-and-so (i.e., the, descendants)." — *Bukhari and Muslim*

Commentary: A common weakness with the people is that they are stingy in spending for the sake of God as long as they are strong and healthy and death is not staring them in the face. The Devil sows the fear in their hearts that if they gave away in the path of God their wealth would decrease and they would become poor. Hence, they prefer to remain tight-fisted. But when death begins to knock at the door, they think of charity. The Prophet, in the above saying, has disapproved of this attitude. In the sight of God that charity is commendable and worthy of acceptance which is practised when a person is young and in good health and his own future lies ahead of him. He has problems to tackle and responsibilities to shoulder and yet spends freely in the path of God, believing whole-heartedly in His Word. ■

Editor's Note 

Payam - e - Arafat

A few kilometres away from the Holy City of Mecca there is a grand field of Arafat. On the last day of the Haj ritual people collect there and stay from the morning till evening spending their time in prayer. There is a hillock nearby known as “Jabl-e-Rehmat”. It is said that from the top of this hillock Prophet Mohammad (PBUH) delivered his last sermon. In fact, it was in short, the concluding part of his efforts in spreading Islam and also an exhortation to the community to follow it sincerely. Nearby there exists a mosque known as Masjid- e- Namrah. A cleric gives a sermon from its pulpit for the benefit of Hajis collected in the field of Arafat. In fact, this part of the Haj ritual is the culminating point of the pilgrimage. From here the message of Islam known as “Payam-e-Arafat” is emancipated.

Incidentally, keeping in view the message given from Arafat, Maulana S.M. Rabey Hasani Nadwi established a research and study

centre at his home town Raibareilly known as Dairae Arafat. It is a very useful centre for scholars. It has a very imposing building. There is a rich library, a comfortable study centre and a publishing corner. This centre brings out a monthly journal also known as “Payam-e-Arafat”. After the demise of Maulana Rabey in April 2023 the centre decided to bring out a special commemorative issue of “Payam-e-Arafat”. It is very surprising that within 2 months the special issue has seen the light of the day. It contains articles from more than a hundred writers spread over about 500 pages. The life, work and time of Maulana Rabey have been discussed in detail. It is a valuable issue of the Journal and will help future scholars to do research on the religious and literary work of Maulana Rabey. ■

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

From Birth To Adulthood

- S. Abul Hasan Ali Nadwi

Birth of the Baby

When a baby is born in a Muslim family, he is first taken to an elder and pious member of the family or a neighbour who repeats the words of the call to prayer (adhan) into the baby's right ear, and those of the iqamah into his left ear. The call to prayer and iqamah are essential prerequisites of the Muslim prayer. The baby, obviously, is completely unaware of this ceremonial chanting but the intention is that he should first hear the name of God and the Muslim confession of faith. It is also customary to place on this occasion a bit of date chewed by some pious person in the mouth of the baby. This custom which has the sanction of the Prophetic Tradition, is intended to sanctify the newly born.

The birth of a baby is, for the Muslim family, a joyful event; the occasion being enlivened by differing customs and ceremonies depending more often on local traditions and the social and economic status of the family. Greetings are exchanged between the relatives who wish good luck to the parents. Another custom peculiar to Indian Muslims but not prevalent among the Arabs or the Muslims elsewhere's the presentation of garments or other articles of dress for the baby by the near relatives, specially from the mother's side. The custom varies from place to place in different parts of the country.

Aqiqa of the Child

The birth of the baby is celebrated by shaving his head and by offering of a living sacrifice. The ceremony known as aqiqa or moondan is normally performed on the seventh day of the child's birth. If it is not performed for any reason on the seventh day, it can be carried out on the fourteenth or a subsequent day fixed in this wise. Two goats are sacrificed if the infant is a male child, otherwise one is considered enough. The flesh is given to the poor and also distributed among the relatives. There is also no bar to its consumption by the family members and relatives who are often invited to partake the meal at the house of the parents. The aqiqa is, however, neither obligatory (fardh) nor essential (wājib), nor is the sacrifice a duty incumbent on the parents. One can forgo the ceremony if one's means do not permit it.

The usage common among the Indian Muslims is to invite the relatives and friends on the day appointed for the aqiqa. The barber is then called in who ceremoniously removes the hair of the baby. Alms are then given in the form of a quantity of silver equal to the weight of the baby's hair or its approximate price. The practice is followed to emulate the Prophet of Islam who is reported to have distributed alms in a similar manner. In certain sections of the Muslims, the family barber, who belongs to one of the serving

castes and is attached to the higher-cum-feudal classes, performs aqiqah and similar other ceremonial functions. On the joyous occasion of aqiqah as well as on functions of similar nature the family barber gets rewards throughout the ceremony, on different pretexts, from the members of the household and the near kins, which constitute a major source of his income.

Christening of the Child

The infant is normally given his name on the occasion of aqiqah, and it is more often proposed by an elder member of the family or a neighbour revered for his piety. Sometimes the parents or the members of family themselves select a suitable name for the child. Indian Muslims prefer to give Arabic names to their children; or, more correctly, like the Muslims elsewhere, names expressing Islamic denomination are adopted so that there may be no doubt about the religion of the child. The Muslim doctors of faith consider the practice beneficial from a psychological view-point and insist on it for maintaining the religious identity of the Muslims. They look with disfavour the practice followed by the Chinese Muslims whose names give no indication whether one is a Muslim or not. There are, any way, no religious injunctions calling upon the Muslims to give any particular type of names to their children except that such names are to be preferred which are expressive of the Unity of God and submission to Him. A great majority of the Muslim names in India and other countries, therefore, is that which has 'abd

(slave) as a prefix of one of the Divine attributes, such as 'Abdullah, 'Abdur Rahman, 'Abdul Wahid, 'Abdul Ahad, 'Abdul Samad, 'Abdul 'Aziz. 'Abdul Majid, 'Abdul Majeed and so on. At the same time, it is exceptionable to have such names which smack of pride or disobedience Names, such as, the Malk-ul-Mulūk (King of Kings), Shahenshah (Emperor) are accordingly viewed with disfavour.

Names of the Prophets and Companions

In giving names to their children the second of a Muslim goes to the names of his own beloved Prophet and his distinguished companions and members of the Prophet's family. Another reason for the adoption of these names is to bless and sanctify the baby. In India the names which have Muhammad or Ahmad as one of their component parts abound; sometimes both these names of the Prophet are given to a child who is thus called Muhammad Ahmad; or else they prefer to have Muhammad as an essential prefix even though the child may not have been formally christened by that name on the occasion of aqiqah. We, therefore, frequently come across such names as Muhammad Sa'eed, Muhammad 'Aziz, Muhammad Husain and similar other names. The other names commonly adopted are those of the members of the Prophet's family and his companions. Daughters usually receive the names of the wives and daughters of the Prophet.

An interesting feature of the names of Muslims is that the Prophet of Islam

belonged to the Ishmaelite branch of the Semitic race with whom the Muslims have ever had a religious and emotional attachment. However, among the descendents of Shem, the Israelites and Ishmaelites have had a longstanding feud which continues even to the present times in the shape of differences between the Jews and the Arabs, but this bitterness has never led the Muslims to avoid the names of the Israelite prophets. The Muslim creed of having faith in the prophet-hood of every apostle sent by God for the guidance of humanity has saved them from falling a prey to the racial prejudice normally engendered by centuries old enmity and hatred between the two nations. There are hundreds of thousands of Muslims in India, as in the Arab countries and the rest of the Muslim world, who have been named after Prophet Is'haqt (Isaac) and his descendants, such as, Yaqoob (Jacob), Yusuf (Joseph), Daud (David), Sulaiman (Solomon), Musa (Moses), Haroon (Aaron), 'Isa (Jesus), (Imran (Iyokem), Zakariya (Zechariah), Yahya (John) among the males and Maryam (Mary), Safura (Sapphira), Aasia and similar other names among the women, who were all Israelites.

Some Undesirable Names

Indian Muslims have also evolved certain names which are peculiar to them indicating local influence of the personality cult as well as undue veneration of the saints. Some of such common names found among the Indian Muslims often run counter to their belief in the Unity and overlord-ship of God. One of the foremost

articles of the Islamic faith is that God alone is the Provider of sustenance, Bestower of children and the Forgiver of sins but quite a number of Indian Muslim names ascribe these Divine attributes to the saints and the venerated personages belonging to the Prophet's household. Some of such undesirable names are Salar Baksh, Madar Baksh, Qalandar Baksh, Sabir Baksh, 'Ali Baksh, Husain Baksh, 'Abdul Hasan, 'Abdul Husain, etc.

Another significant feature of the Indian Muslim names is that these are usually composed of two different names as, for example, Muhammad Hasan, Mahmood Hasan, 'Usman Ahmad, 'Ali Murtuza, while the Arabs prefer single names. Wherever the Arabs have composite names, the first name is the original or christen name of the man while the subsequent part indicates the name of his father, the family name of the laqab (surname). In Gujarat, Maharashtra and certain southern states of India, Muslims have their first names completed by the addition of their father's names. There are also certain common surnames of Hindus as well as Muslims in certain southern parts of the country, such as, Deshmukh, Modak, Tankar, etc. which denote either the ancestral village or town or the occupation or office held by one's forefathers under the Indian princes before establishment of British rule in India.

Names of Indian Origin and the Aliases

In India we have names of purely Indian origin too. One or both the portions of such names, normally composite ones,

are derived from Urdu, Persian or one of the local dialects, and can be easily distinguished from the more common Islamic names of the Indian Muslims. A few of such composite names are Bunyad Husain, Gulzar 'Ali, Allah Diya, Barkurdar, 'Umar Daraz Beg. There are still other purely indigenous names, such as, Hubdar Khan, Umrao Mirza, Amir Baz Khan, Baz Mir which are not to be found anywhere else nor is it possible to say how these have come into vogue in certain areas.

Besides the proper name given to a man, there is a custom of having an alias also, by which one is called by the friends and relatives.

Sometimes, however, such an alternative name of a person becomes so well-known that even his intimate friends do not know his christened name. These aliases are very often given either as pet names to the children to be used in familiar affection or are abbreviations of the longer names. Aliases are more in common use in Oudh, particularly around Lucknow. A few of such names are: Naushah Mian, Piare Mian, Basawan Mian, Banney Mian, Ji Mian, Naqqan Sahib, Kabban Sahib, and the like.

Circumcision

Another ritual following the Ibrahimic tradition, that a child has to undergo after aqiqah, is circumcision or khatna. The Arabs have always observed the ceremony of khatna which has also the sanction of practice followed by the Prophet of Islam. Normally the operation

is performed by a barber but now-a-days people get the circumcision operation performed in the hospitals where better medical facilities are available. This is also regarded as a festive occasion for the family when friends and relatives are invited to participate in the joyous event.

The Ceremony of Bismillah

Soon after a child is able to speak and comprehend things an elderly and pious person is invited to initiate the instruction of the child. This ceremony, known by the name of Bismillah, marks the beginning of the child's education. In families which are economically well-off it is a festive occasion celebrated with pride and pomp. Also known as tasmia khwani, and maktab nashini, the ceremony is at places performed exactly after the child attains the age of four years, four months and four days. It is difficult to say if the age fixed for the ceremony has any numerical significance or how it originated, but it has definitely no religious sanction.

The teacher performing the initiation ceremony first asks the child to repeat Bismillah-ir-Rahman-ir-Rahim (In the name of Allah, the Beneficent, the Merciful) and then, after praying God to bless the child with light and learning, formally teaches a few words from a primer of the Qur'an. In India the preparatory text-book normally used on the occasion is Qai'da Baghdadi. After the ceremony is over all those who are present on the occasion invoke the blessings of God for the child, sweets are distributed and the guests are entertained with light refreshments.

Beginning of the teaching of Qur'an

Besides tasmia khwani, there are two more ceremonies relating to the education of the child, which have now seldom an occasion to be performed owing to the changed curriculum and the system of education. The first one of these is gone through when the child begins reading the Qur'an. On this occasion those five verses of the Qu'ran which were first revealed to the Prophet and are very meaningful and suited to the occasion, are repeated by the child. These are:

“In the name of Allah, the Beneficent,
the Merciful.

Read : (O Muhammad), In the name
of thy Lord Who createth,
Createth man from a clot.

Read: And thy Lord is the Most
Bounteous

Who teacheth by the pen.

Teacheth man that which he knew
not.”

Completion of the Qur'an

The second function pertaining to the education of the child is observed when the child has read the entire Qur'an. It is normally a simple ceremony when sweets are distributed or sharbet is served to those present, and a presentation of garments is made to the teacher. In certain places it is also customary to reward the teacher with cash. The ceremony is known by the name of nashrah.

Instruction in Cleanliness and Purification

The children are taught, right from

the tender age when they begin to speak, to keep their body and clothes clean from dirt and all other impurities. Later on, when they begin formal education, they are told to wash the private parts with water after urination and excretion. Insistence on ritual purification of the child by the educated parents goes to instill a sense of cleanliness in the child. It, however, also depends on the surroundings, occupation of the parents and the instruction of the child by the teachers. Parents with a religious bent of mind are generally more scrupulous in this regard.

Instruction to offer Salat

The children are also taught how to perform wadu i.e. ritual ablution necessary for offering the prayers. Boys are encouraged from an early age to accompany their fathers while going to the mosque for prayers. This offers them an opportunity to learn how to perform the prayers and also to cultivate a habit of it. A Tradition of the Prophet directs that the child should be instructed to offer prayers when he attains the age of seven years and admonished for it if he does not get used to it by the age of ten.

Coaching in Etiquettes and Manners

In the Muslim society, the young children are more a responsibility of the mothers than any other member of the family. Educated and cultured mothers always keep an eye on the manners of their children and teach them the rules of courtesy and good behaviour as dictated by the religious precepts. The children are taught to begin every good work as, for

example, taking of water and food or shaking of hands, with the right hand and cleansing of the private parts with the left one. They are urged to sit down while taking water and to drink it in three breaths. They are trained to salute their elders first; say Alhamdulillah whenever they sneeze; begin taking food with Bismillah and offer thanks to God after finishing the meals. The mothers normally make it a point that the youngsters commit to memory some of the smaller chapters of the Qur'an and also other supplications of daily use. The mothers also try to infuse the spirit of true faith, righteousness and dutifulness into their children through fables and stories of the prophets and the events related by them from the history of Islam. The constant aim of every well-bred Muslim mother is to make her child virtuous and upright, a believing Muslim and an ideal man. In fact, the importance attached to the family in Islam arises from the duty of the parents to provide instruction to the child not only in what are known as the rights of God i.e., the religious observances and the behaviour in conformity with the norms of morality and religion but also good manners, especially in matters of etiquette and politeness, and the rights of his fellow-beings, for all these form part of the Muslims' faith (iman) in Islam.

The Fast-breaking Ceremony

Rozah, also known as saum, is enjoined by the religious law of Islam as an obligatory observance on every Muslim, but, on the condition that he must be an adult and in sound physical and mental

health. But, infatuated with enthusiasm to emulate their parents and relatives the young boys and girls insist on keeping fasts alongwith elder members of the family. The young boys often begin observing the fast secretly or are encouraged by the parents to keep the first fast (rozah) at the age of about ten or eleven years. This also being an occasion for family rejoicing, the relatives and friends as well as the chums of the child keeping the fast are invited to a special feast. The ceremony which is called rozah kushai provides another occasion for elaborate preparations being made for the fast-breaking meal, or aftari, which is taken just after sunset. Even the people not in possession of a moderately good income deem it necessary to make special arrangements for such feasts. The ceremony has, in certain places, gradually assumed sufficient importance with the feast of friends and relatives as its central function.

The two essential religious observances, the prayer and fasting, become obligatory on all adults possessing mental and physical faculties and, on the fulfilment of certain other conditions elaborated in the law books, to undertake the pilgrimage to Mecca (Hajj) and to pay the poor-due (Zakat). Attainment of the age of majority thus brings a Muslim under the operation of the laws prescribing the permissible and prohibited acts, holds him responsible for his omissions and commissions and renders him liable to punishment in the Hereafter for the disregard of Divine injunctions. ■

Society And The Islamic Social Order

- Abdur Rashid Siddiqui

O mankind! We have created you from a single (pair) of male and female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well-acquainted (with all things).

(al-Hujurat 49: 13)

Society, in Islam is an association, formed according to Divine Law, for the purpose of harmonious and peaceful co-existence. It is the scheme of life where the Oneness of God (Tawhid) is expressed in the Unity of Man. The logical conclusion of this belief is that Islamic society is neither sectarian, nor racial but harmonious and universal. According to Islam, if there is real difference between man and man it cannot be on the basis of race, colour, country of birth or language. It is only beliefs, principle and ideas that distinguish one person from another. On this basis Islam seeks to build a principled and ideological society which is different from the racial, nationalist and linguistic societies that exist today. Islamic social order transcends all geographical boundaries and of race, colour and language. Thus, Islamic ideology is appropriate for all parts of

the world and for all races as its foundation is the Universal brotherhood of mankind. Those who accept its creed and moral standards become part of the Muslim Ummah. Those who do not accept its creed do not belong to the Ummah, yet they are treated with tolerance and humanity. Their basic human rights are guaranteed. Under Islamic law all these rights are granted by God' hence they cannot be abrogated or changed by any Muslim government.

Islam views society as a divinely ordained institution necessary for man's fulfillment of the purpose of his creation. According to the Islamic teachings man is created as a vicegerent (Khalifah) of God on earth. As narrated in Surah al-Baqarah (2:30-34) Allah (swt) declared before the angels: "I will create a vicegerent on earth." The angels were surprised and questioned why He would place on earth a creature which is capable of doing evil? God answered that He had indeed a purpose unknown to the angels who cannot but obey God. The purpose behind man's creation consists of fulfilling the moral part of Divine Will a part whose fulfillment requires that the subject be free to fulfill as well as to violate it. Being alone capable of moral action man is indeed God's "Best and the Supreme" creation and is higher than angels.

There are several implications of the story of Adam (peace be upon him) and man's vicegerency (Khilafah): First, although the first human pair disobeyed Allah's command, the narration in the Qur'an does not subscribe to the view that the woman led the man to sin and disobedience. According to the Qur'an, "Satan causes them both to deflect". Both were held responsible for the act, both repented for their transgression and both were forgiven. Thus, they entered the world without any stigma of "original sin" on their souls. In this way Islam does not accept the belief of "fall of Adam". Man was created for the purpose of acting as vicegerent on earth and to fulfil his mission. This is an honour bestowed by the Creator and represents the "Rise of Man" to a new assignment.

Second, the role and status of vicegerency is conferred upon the human race. As such man and woman alike share it. This lays the foundation for their essential equality as human beings, as vicegerents of God on earth, whatever different roles they perform in society.

Third, human nature is pure and good. Man is created in the best of forms. Both man and woman are made of the same substance. Everyone is born in a state of purity and innocence. Success and failure depends entirely on one's own belief and behaviour. No one is responsible for the shortcomings of

others.

Fourth, man has been given freedom of choice. He is free to accept or reality. He is responsible for his acts, but he is not deprived of his even if he makes mistakes and abuses it. The uniqueness of the human situation lies in man's psychosocial volition. This potential enables him to rise to the highest pinnacle or to fall into the deepest abyss.

Fifth, the dangers of misuse of freedom continue to confront man throughout his life on earth. The challenge from Satan is unceasing. To safeguard man against this Divine Guidance is provided.

Sixth, man has not been totally protected against error. This would have involved negation of freedom of choice. He may commit errors, but his redemption lies in his realisation of those errors, in seeking repentance and turning back to the right path.

Having seen the purpose of human creation, we can understand the importance of society in which human beings flourish. Society is necessary for the acquisition of knowledge. Allah no doubt, endows this knowledge. He taught Adam the necessary knowledge and gave him guidance to live on earth and this knowledge is transmitted through one generation to succeeding generations. This knowledge has progressed by virtue of the mutual

consultation, criticism and validation of other human beings. Such a cumulative advance in human knowledge and skills is only possible through society. All knowledge must be tested against the evidence and experience of others. Thus the Islamic concept of shura (consultation, dialogue and argument) is declared a sound method by the Qur'an for the governance of human affairs. It is through ijma (the consensus of the Ummah) and ijihad (creativity) that society can progress and solve its problems. Man cannot achieve the Truth except through following these principles.

Again, society is necessary for morality. Our ethical values require the existence of others. It is only through mutual interaction that moral response and ethical action, if required, can be taken. It cannot be practised in a vacuum. It is impossible for love, charity, justice and sacrifice for example to be realised unless there are other humans to be loved, to be charitable to and just to, to assist and rescue through sacrifice.

Finally, society is necessary for history. According to Islam the purpose of creation is the realisation of God's will on this earth. Therefore, history and its processes is the arena for morality — they are imperative— and our involvement in them is to actualise the history and fulfilment of Divine Will.

Thus, there is no separation of religion and state in Islam. This is why the Muslims could not allow history to be directed by chance, or by powerful rulers. This is why the Prophet established the Islamic State in Madinah soon after his migration, so that purposes of morality can be realised and enforced.

As mentioned before, the Islamic social order is based on revelation from Allah, the Creator of the Universe. It is based on brotherhood where every member is equal, but "the most honoured of you in the sight of Allah is (he who is) the most righteous of you" (al-Hujurat 49:13). The cement that bonds Islamic society together is mutual love and affection. The Prophet (saws) said that Muslims are like a body: if one part aches the whole body feels the pain. It is a caring society in which the poor and needy are looked after. There is respect for elders and mercy for the young. There is hospitality for guests and strangers. There is compassion for the sick and downtrodden. There is participation in marriages and funerals. There is respect for education and knowledge and there is modesty in all affairs. These in brief are the characteristics of the Islamic society.

Let us pray that Allah may help us to establish a caring and sharing society so that humanity lives on this earth in peace and harmony. (Amin) ■

(Contd. from page 37)

and wide within a short span of time. Its pass-outs are scattered in and out of India.

Maulana Khalid Saifullah Rahmani, known for his outstanding services in the field of Jurisprudence, has compiled "Qamusul Fiqh" in five volumes. This compilation is considered the first encyclopedia of Fiqh in the Urdu language.

Due to his vast and deep knowledge and erudition in various dimensions of Islamic sciences, he is aptly called "Faqihul al-Asr" Jurist of the Age.

In his presidential address, Maulana Khalid Saifullah Rahmani said, "The biggest power of the Board is our unity and integrity. "Allah's Hands are with Jama'ah(group)."

Especially in such a situation when Islam is confronted with various problems and issues. Apart from that, a deliberate conspiracy is hatched to malign Islam and its followers. Islamic history is presented in a distorted forms. No doubt, Islam is a living and dynamic religion. Wherever is life, the differences are bound to be there. Hence, difference is obvious in some matters. But more than 90 percent matters can be resolved in a harmonious manner. The difference is visible in two or three percent of things.

In such a situation, to make a few differences the topic of speaking and writings is not a matter of wisdom and sagacity. The Holy Qur'an also invites the people to unite on the basis of mixed and composite norms and ethics. The Holy Book says, "Say: O People of the Book! come to common terms as between us and you". (S.3.A.64). Muslim Personal law is not only part of our practical life but also an ingredient of our faith. Now the Muslims are passing through the cultural onslaught and a crucial phase. A particular culture is resigned on them in which religion and culture are mixed and infused and the hue of the polytheism overcome them. And two most powerful weapons are used for them one is media and other is education. We can save our generation from the menace of media by individual efforts but New Education Policy is very dangerous. It is totally disconnected and turned away from the mainstream of secularism.

Man is a social animal. To lead a peaceful life, he needs the society. It is not necessary that society exists by the adherents of only one religion. Generally, amalgamated societies come up and maintaining good relation with them is also a part of Islamic teachings. And it is, no doubt, the practice of Prophet Muhammad (PBUH). The Prophet laid tremendous stress on it. He played a constructive role by setting up "Hilful Fuzul" in Makkah and imparted the lessons of brotherhood, fraternity and the message of humanity to all through the Surah "Al-Kaferun", and strengthened the sound nexus with Jews of Madina. He also formed Misaq -e- Madina and gathered all and sundry around this concept.

In India, we live with non-Muslim majority and have been living amicably with each other for centuries. Majority of people love peace and serenity and have the spirit of tolerance and forbearance. Unfortunately, having been influenced by false propaganda, some people tread the path of hate and prejudice. Nevertheless, most of the people become victims of misconception and are instilled that Islam is a strict and rigid religion. Muslims are terrorists and are intolerable by nature.

Under these circumstances, it is incumbent on every Muslim to appraise them of the reality of Islam and communicate the true and universal message of Islam to our brothers so that their misconception regarding Islam and its followers may be dispelled.

The need of the hour is to project the real embodiment of Islam before them. Sans it, it is very difficult to live with peace, dignity and honour. The most important point is that we cannot perform our utmost duty for which we have been dubbed as "The best of nation" in such a milieu. May Allah give us strength to carry out this noble task in letter and spirit. ■

Enforcement of Justice in Economic Affairs

- Hifzur Rab

We have seen that the dominance of interest, the prevalence of the depreciating currencies and its use as standard of account and the dominance of the capitalist conspirators are the major factors that are deriving our civilization towards total confusion and annihilation. We have discussed major problems as well as their solutions. Now we shall briefly discuss the problem in its entirety.

Interest based capitalism is dominating the affairs of the most of the countries of the world. Unemployment, increasing disparity of income and wealth, political, social and moral degradation and ever increasing criminality, fraud and corruption have shaken the very foundation of our civilization. Despite serious efforts to solve these problems, the problems are getting more complex. As discussed, the capitalist system do not have the capacity to solve these problems because these arise due to conflict between capitalist philosophy and the natural laws that are invariant and are not subject to human control. Similarly, Communism does not have any solution to the problem of inefficiency due to lack of motivation and has no capacity to control human selfishness from harming social interest. Experience of the

century confirms these assertions. The Islamic system alone has the capacity to solve all these problems as well as to optimize the economic growth. Therefore, the interest of humanity lies in adopting the Islamic economic system.

Most of the resources are under the control of the capitalist conspirators and their agents. Capitalism allows these conspirators to exploit, oppress and subjugate the have-nots. It provides them opportunity to worship their desires. Many facilities the rich are enjoying under capitalism are strictly banned in Islam. Their misdeeds have blinded them and they will not believe. They are selfish they are hedonists. They believe not in the hereafter and even if they believe they heed not. They have total control, over the only super power and most of the governments are under their control or under the control of their agents. Clearly, it is extremely difficult to dismantle this system However, a conflict between rights and wrong always results in the triumph of the truth. Yet it requires organized and collective effort on the part of striving millions. Because,

(Verily for the man there is nothing but what one striveth for)

Thus, to achieve any result appropriate effort is essential. However, when proper efforts are made to uproot injustice and exploitation, divine help will not be far.

Clearly, the capitalist's conspirators will continue their effort to sustain this unjust, exploitative and oppressive system. Therefore, those who refuse to heed will have to be dislodged from positions of power and authority. As discussed, this system is sustained by fraud and compulsion and its strength lies in the lack of awareness among the masses. Our strategy must address all these factors as these are responsible for the dominance of capitalism. It is a Herculean task involving lot of study, meticulous planning and sacrifices. It will require collective action involving struggling, striving and self-sacrificing millions who will rise to uproot injustice, exploitation and oppression. Those who want to achieve it will have to develop the vision to find out those who will support it, those who can be persuaded to support it, those who will not oppose it, those who can be persuaded not to oppose it as well as those who will continue to oppose it.

All rich and powerful people are not unjust exploiters, rather many are actively promoting this unjust and exploitative system being not aware of it. Many more indulge in it as they do not see any other way to achieve what

they feel is their due. Our ability to practice in accordance with the provisions of the Divine law and to demonstrate its efficiency will win a large proportion of these people to our side and persuade many others not to oppose it. Our ability to produce an Islamic model that is most suitable for the existing economic environment and to demonstrate its efficiency in practice is therefore, very important in this regard.

Most of our efforts in this direction have been revolving around what is normally known as banking. Even in this regard, we ought to take notice of the Egyptian controversy. Leaving aside other factors it will have to be accepted that the additional amount that those who borrow from the Islamic banks have to pay as mark-up (or creditors share in profits) is higher than what is charged as interest on the corresponding loan from interest based bank. Clearly under these circumstances, it is difficult to hold that the interest based banks are exploitative unless it is also held that the so called Islamic banks cause more exploitation. Such a picture of Islam do not conform to the real picture of Islam that exhorts its followers to advance Quarz Hasan (where the lender do not seek any benefit in lieu of loan). This clearly requires a new approach.

The interest based capitalist system has established neat total control and we do not see any powerful

voice emanating from any quarter against this gross injustice, fraud and exploitation. As discussed, it is because capitalist conspirators and their agents have succeeded in confounding the truth with injustice. For example, they have redefined 'interest' to include what stands for growth while Ar-Riba the interest that is banned by Islam consisted of all bad. Thus the interest as we know it includes Ar-Riba as well as a part of capital itself that is all good (Rizq Kareem). However, due to our intellectual stagnation we hold depreciating currencies to be equivalent to the two cashes. Use of depreciating currency as standard of account is equivalent of considering part of capital itself as interest. Clearly, the solution of this problem lies in our ability to isolate these components. We must shun Ar-Riba and accept what is pure. It is really good that many economists seem to understand it well. Clearly, this problem can be solved in two ways. First that also seem to be best is to ensure that the currency is not depreciated. However, this approach has no chances of success except in a country or two. The other approach that is generally applicable is to adopt some standard of wealth as unit of account. We have discussed, how adaptation and application of Moatber (standard) unit of account will correct our dealings from elements of fraud and manipulation introduced due to use of depreciating

currency as a standard of account. That will free the nonexploiters from the compulsion of dealing in interest. Later when situation improves the government should be persuaded to ensure that the currency is not depreciated any further.

It is true that banning of interest and enforcement of Zakah will solve most of our economic problem and make the solution of most of the social and political problems much easier. The capitalist conspirators and their agents have vast economic power and political lineage. They have the capacity to pulverize the economy and therefore, even if the governments agree only few have the capacity to achieve it. It may not be possible to achieve these objectives unless the government is freed from this serpentine grip of the capitalist conspirators. Diversion of resources from nonproductive and wasteful operations to productive operations, reduction in consumption of goods and services that do not contribute significantly towards human or material resource development and reduction in consumption of goods imported from the countries that do not cooperate will be of great help. Cooperation among the people and between the government and the people can ensure that the capitalist conspirators and their agents will not be able to reduce output employment.

While interest, inflation,

exploitation, fraud, corruption and moral degradation have become a worldwide phenomenon, the degree of perversion varies. Similarly, strengths and weaknesses of various countries and their people differ widely. We have already discussed the major problems and their solution. Exact details and priorities will vary from country to country. For example, in some countries Zakah is enforced and interest is banned their problem can be shorted out by persuading the government to link its currency with the standard (unit) of account. Once it is done, we will have an example of truly Islamic economic system in operation and that will be of great help for the people of the rest of the world. Even if it is not done, use of a standard measure of wealth instead of currency as a unit of account will solve many of the problems.

We must realize that the grip of the capitalist conspirators is becoming stronger and stronger and the problems are getting increasingly complex. Therefore, we ought to start the corrective measures immediately. To start with broad outline of the strategy and working plans shall be enough. These should be consistently updated and modified as the work progresses and the strengths and weaknesses our planning reveal themselves.

(And those who strive in Our cause, We will certainly guide them to our paths. For verily Allah

is with those who do right.)
Ankaboot-69

One Must Believe. Why?

Everyone has to die. Human history proves it. For those who do not believe in the hereafter, death is the final end. Everyone agrees that what can alter the result alone matters and that doing what has no effect on result is useless. There is nothing that these people can do to alter this worthless end. These people may be struggling to better their lot but that is only their nature compels them to do so as otherwise, there is no reason for their doing anything.

Others believe that in the hereafter they will be required to account for all their omissions and commissions and depending upon the outcome they will have a befitting perpetual reward or punishment. Clearly, what these believers do, has a consequence and therefore, what they normally do has some purpose. Clearly, according to their belief the success is reserved for the believers who work righteousness and in any case the non believers are in loss. Let us consider the following quote,

'By Time (through the ages), Verily man is in loss. Except such as have faith and do righteous deeds. And join (together) in mutual teaching of truth and of patience and constancy.' ■

Miraculous Effect of His Speech

- S. Sulaiman Nadwi

The sermons of the Holy Prophet (peace and blessings of Allah be upon him) were in reality a Divine miracle. It softened and moved the hearts of even the most hard-hearted persons in a few minutes. Once he recited the verses of the Surah An-Najm which had so much effect that not only the Muslims but the disbelievers also fell into prostration.

A person who used to treat men under the influence of charm heard the foolish people of Makkah say that Muhammad (peace and blessings of Allah be upon him) was under the spell. He came to protect him. Allah's Messenger (peace and blessings of Allah be upon him) delivered a short sermon before him. He said: Repeat these words of yours to me, and the Messenger of Allah (peace and blessings of Allah be upon him) repeated these to him thrice. He said: I have heard the words of sooth-sayers and the words of magicians and the words of poets but I have never heard such words as yours.

Once a newly converted tribe came to Madinah. The Holy Prophet (peace and blessings of Allah be upon him) felt that they needed help. He collected all the Muslims in the Masjid-i-Nabvi and addressed them reciting the following verse of the Holy Qur'an: O mankind! Be careful of your duty to your Lord Who created you from a single soul.

Then he recited the following verse of the Surah Hashr. And let every soul look to that it sendeth on before for the morning.

After this said: Give in charity dirham, cloth, corn or a piece of date which you can afford for the sake of Allah. Despite the condition of the Muslims, the effect of the Holy Prophet's (peace and blessings of Allah be upon him) eloquent and heart-moving speech was that whatever was with them was put before him. Some brought the wearing clothes, the others the household corn etc. An Ansar went to his house and brought a bag of gold coins which was so heavy that he could hardly carry it. It is said that two big heaps of clothes and corn lay before him in a short time and the face of Allah's Messenger (peace and blessings of Allah be upon him) was brightened. In extreme provocation and anger, a few sentences spoken by him settled the dispute and created an atmosphere of love and affection. The age old enmity and warfare of Aus and Khazraj tribes turned into friendship and love due to this quality of his. Before the battle of Badr, he came out riding. The hypocrites were sitting together. The Muslims greeted them with respect, but the hypocrites uttered an abusive sentence. This spark could burn the thrashed grain and war might have broken out but a few sentences which he spoke extinguished the fire of anger. On return from the battle of Mustaliq, the hypocrites tried to cause dissension among the Muslims by instigating them against one another over an incident and an appeal to arms was made between the Muhajirin and Ansar when the whole affair was reported to the Holy Prophet (peace

and blessings of Allah be upon him). He came and addressed them so that they again became friends. The men of Aus and Khazraj quarrelled at a watering place and began to fight. The swords were about to be unsheathed in the Masjid-i-Nabvi, but the speech of the Holy Prophet (peace and blessings of Allah be upon him) impressed them so much that the danger was averted and they again brothers.

In the division of the spoils of the battle of Hunain, some of the Ansar felt discontented. We have already briefly mentioned that he delivered an eloquent and impressive speech at that time as a result of which the Ansar who were displeased with him a few moments before wept until tears rolled down their beards and they said: Yes we are well-satisfied, O Prophet of Allah! with our lot and share.

At the conquest of Makkah, Muhammad (peace and blessings of Allah be upon him) proclaimed amnesty to the chiefs of Quraish against the expectations of Ansar. Some of them who were not yet fully aware of his magnanimity and large-heartedness objected to it and said: At last love for your relatives and native city has overcome you. When he came to know about it he collected all the Ansar and said to them:

O Ansar! Have you entertained such thoughts? They replied in the affirmative. Upon this the Holy Prophet (peace and blessings of Allah be upon him) remarked: I do not give preference to my native city or relatives. I am the servant and the Messenger of Allah and I have migrated to Madinah at His command. I will live with you and die with you. This speech had so

much effect on the hearts of Ansar that tears rolled down their eyes. A companion has drawn the picture of his speech in the following words:

One day Allah's Messenger (peace and blessings of Allah be upon him) delivered such an eloquent sermon as brought tears to the eyes and moved the hearts.

Hadrat Asma' bint Abu Bakr has described the influence of his speech in these words: The Holy Prophet (peace and blessings of Allah be upon him) stood up to deliver us a sermon about the torments of grave wherewithal a man would be tried. As he was telling about it, the Muslims started crying.

It has been reported by Hadrat Abu Huraira and Abu Sa'id (may Allah be pleased with them): Once the Holy Prophet (peace and blessings of Allah be upon him) said during the Khutbah: He in Whose hand is my life. He repeated these words thrice and then he bowed his head. These words had so much effect that every-one of them bowed his head at his place with tears in his eyes. The narrator said: Even I failed to understand the exact nature of his oath.

It has been reported by Hadrat Anas (may Allah be pleased with him) that Allah's Messenger (peace and blessings of Allah be upon him) one day delivered a sermon which was so eloquent that I never heard the like of it before. He said in the course of his Khutbah: Had you known what I know, you would laugh less and weep more. On hearing this, the condition of the people was that they covered their faces with cloth and could not control their tears. ■

Message to The Entire Humanity in Mina And A'rafat

- S.M. Rabey Hasani Nadwi

It was to lead the entire humanity to the path of piety and success that the Prophet Mohammad (SAW) was assigned the Prophecy by Allah, the Lord and Providence of all the worlds. Each and every member of the Djin and the mankind, wherever he/she might be living, is now in need of the guidance imparted by his Prophecy up till the Doomsday. The way to, and provisions for, success and triumph for him/her now lies only in leading one's life, acting out the Prophet's (SAW) injunctions. Three months before his demise, the Prophet (SAW) taught the entire humanity, in the Arafat ground and during his sojourn in Mina, the way to lead one's life, the way wherein no human being becomes a thorn for another one, wherein homicide and genocide are absolutely not indulged in; wherein it is the Islamic teachings which call the shots. About the sermon delivered in Arafat, Hazrat Maulana Abul Hasan Ali Nadwi writes:

"In it, he (SAW) enunciated the fundamental principles of Islam and struck at the roots of polytheism and ignorance. He declared in it all those acts totally unlawful which are unanimously deemed so by all religions and nations and they are: killing someone without any justification; usurping someone's property; violating somebody's chastity and honour. He declared that all the customs and practices of the Pagan past were

trampled under his feet. The practice of usury of the pre-Islamic days was abolished, in its entirety, by him (SAW). He declared the transactions made under it totally null and void. He (SAW) commanded to treat the womenfolk well and explained their rights on their husbands and vice-versa. He told that boarding and lodging, in accordance with the normal practice, is their right. He (SAW) exhorted the Ummah to strictly adhere to the Book of Allah and said that so long they would stick to it they would not go astray.

"In the sermon delivered in Mina, he (SAW) apprised the audience of the sanctity of the Yaum-un-Nahr (the Day of Sacrifice) and dwelt on the significance Allah Almighty has accorded to this day. He elucidated the honour and distinction held by Makkah against all other cities (of the world). He called upon the people to follow and obey whoever guided them in accordance with the Book of Allah.

"He (SAW) also exhorted them not to turn, after him, infidels who keep cutting each other's throats. He (SAW) also bade them to convey all that he had told them to others. He also said: 'Worship your Lord; offer prayers five times a day; observe fast for a month (in Ramdan); obey those who are in authority and you shall enter the Paradise of your Lord.' At that time he (SAW) said some valedictory phrases,

too. That is why this Haj came to be known as the Hajjat-ul-Vidaa (the Farewell Haj).

Along with these matters of common human weal and philanthropy, the Prophet (SAW) of Allah also taught that all the human beings were servants and slaves of the One and the Only God and the God was the Providence and Sustainer of all of them. By having Him ingratiated only one can get the peace and tranquility in life. Hence, it is a must for His slaves to beseech Him only whenever they are in need and distress and make supplication to Him only. By himself making supplications on each and every occasion, he (SAW) had it taught, too, as to how to make supplication on each occasion.

Throwing light on the centrality of Ka'ba, the universal unification of the humanity that takes place there and its infinite message of peace and security, Maulana Syed Sulaiman Nadwi (RAA) writes:

“The house of Ka'ba is the shadow of Arsh-e-Ilahi (the Divine Throne) and the foot-mark of His Mercies and Benedictions on this earth. It is that mirror, which His attributes of Mercy and Forgiveness, laying their reflection on, make the entire universe illuminated with their rays. It is that fountain-head where the spring of Truthfulness sprang from, the only one which irrigated the entire world. It is that horizon of spiritual knowledge and cognizance whose rays made each and

every particle of the Earth resplendent. It is that geographical pivot which all the members of the Millat are riveted to. They all reside in different countries and regions, speak different languages, don different apparels, lead lives in different civilizations; but, all of them, despite these innate differences and natural distinctions, circumambulate the one and the self-same house of Ka'ba and deem the one and the self-same Quibla their centre. Holding the one and the self-same place as Umm-ul-Qura (mother of all cities — which is one of the names of Makkah Mokarramah) all of them, obliterating all distinctions of nativity, nationality, civilization and culture, colour and complexion, et al, they get united into the one and the self-same nativity, the one and the self-same nationality (Aal-e-Ibrahim - the family and followers of Ibrahim), the one and the self-same civilization and culture (Millat-e-Ibrahimi — the Ibrahimi way of life) and the one and the self-same language (Arabic). It is that fraternity into which all the nations of the world and residents of various countries, who are (normally) captivated by the terms of nativity and nationality, get entered within a moment and a fraction of a second. With that all the chains, fetters and shackles contrived by the man himself get severed and shattered. For the few days, in the vast expanse of Hajj grounds, all the nations stand shoulder to shoulder with each other, getting converted into one nation, a fraternity, rather, of one household, in one and same country, donned in one and same

apparel, that is Ihram and at one and same place. They all converse with God in only one language. It is this very colour of unity that gets all those materialistic distinctions obliterated which are the causes of armed clashes and conflicts among the human beings and their trials and attributions. This Divine Harem is, therefore, not the cradle of peace only in the sense that all sorts of blood shedding, aggression and cruelty is unlawful hew, but from this aspect also it is so that, getting a fraternity of all the nations of the world constituted here, it gets all the ostentatious distinctions wiped out which are the cause of the insecurity and anarchy of the world.

“People dream today to get inhabited, after getting out of the straits and narrow lanes of nativity and nationality, in the vast expanse of human fraternity. But the initial call of Millat-e-Ibrahimi (the creed of Ibrahim) and the revival siren of Millat-e-Muhammadi (the Mohammad’s —SAW—creed) had dreamt it hundreds and thousands years ago and had presented its verisimilitude before the world. People are possessed today with making efforts to evolve a single language (sprint) for the entire world. But, the decision of according centrality to the house of Ka’ba has since long long ago, got this problem resolved in so far as the followers of Ibrahim are concerned.”

The supplications made by the Allah’s Prophet (SAW) during this Hajj

performed by him are very moving. They had emanated from the very core of the heart. They are, on the one hand, paragons of literature and eloquence and, on the other hand, make others fully enlightened on the nature and extent of his bondage with Allah Almighty. They show how much he considered himself, despite being the chosen favoured servant of his Providence and top-ranking Prophet, insignificant, infirm, needy and destitute and how much absolute faith and undaunted confidence he (SAW) had on Allah Almighty, considering Him Only the Saviour, Sustainer and Supporter.

In particular, the supplications made by him (SAW) on occasion of Wuquoof-e-A’rafah (ritual of standing in A’rafat) are extremely moving and impressive. It was a Friday. He had the Juma prayers offered in early moments of the time and joined the A’sr prayers with it. By that, he (SAW) made offering Zhur and A’sr prayers jointly in A’rafat a matter of Sunnat (a Prophet’s practice required to be followed). Thereafter, Prophet (SAW) remained absorbed for several hours in making supplications. It lasted up to the sun-set. Up till then he kept himself engrossed in making supplications, praying, entreating, beseeching, lamenting, groveling and expressing his helplessness, incapacity, distress and unresourcefulness. With hands raised, he was begging his Lord, the Lord of the worlds, the way a beggar does. **SALL - ALLAH - O - ALAIH - E - WA-SALLAM. ■**

‘Education Stops With Class X For Lakhs of Students in India’

Approximately 35 lakh students enrolled in Class 10 in 2021-2022 did not progress to Class 11, according to an analysis exercise carried out by the Ministry of Education (MoE). Of these 35 lakh students, 27.5 lakh failed, and 7.5 lakh students did not appear for the Class 10 examinations.

While the failure rate of students in Central Boards, including the Central Board of Secondary Education (CBSE) and the Council for the Indian School Certificate Examinations (CISCE) is as low as 5%, it can be as high as 16% in State Boards.

Sanjay Kumar, Secretary (School Education), MoE, said that the significant variance in syllabus taught in different Boards, especially related to Physics, Chemistry and Biology, creates barriers for national-level common tests, including Common University Entrance Test (CUET), Joint Entrance Examination (JEE), and the National Eligibility Cum Entrance Test (NEET).

Responding to a query from The Hindu on Tuesday, Mr. Kumar said that the MoE has now requested data from the National Testing Agency on students that qualify for the NEET, and the Ministry wants to analyse students of which Boards perform well in NEET, or secure better ranks.

Of the 35 lakh students who fail or are unable to appear in the Class 10 exams, only 4.5 lakh students appear in exams through National Institute of Open Schooling (NIOS), and there too the failure rates range between 47% to 55%.

“There are a large number of students who are slipping through cracks after Class 10 and very few of these are going for open schooling. This missing cohort can be caught for skilling them or increasing open schooling enrolments,” the MoE official said.

Analysis of State-wise data on students passing and failing in Class 10 and 12 exams by the MoE reveals that results of students studying across up to 60 State Boards in India vary considerably from one State to another. “There is no level playing field for students in terms of standard and movement across the Boards,” Mr. Kumar said.

Only 11 States contribute to 85% dropouts, or nearly 30 lakh students. They are Uttar Pradesh, Bihar, Madhya Pradesh, Gujarat, Tamil Nadu, Rajasthan, Karnataka, Assam, West Bengal, Haryana and Chhattisgarh.

The purpose of analysing results across Boards is to standardise Board exams as recommended by the National Education Policy, 2020 for which the MoE is also setting up a National Assessment Centre — PARAKH — as a standard-setting body. State Boards have fewer trained teachers (12 lakh), and there are an average of 10 teachers per school. The MoE’s experts have recommended focussed attention be given to training subject teachers and more recruitment. ■

Education And The Mass Media

- Syed Altaf Gauhar

It should now be possible to examine Muslim educational problems in greater depth. Certain elements of inherent contradiction and incompatibility in the educational legacy inherited by the post-colonial societies have been identified, and it has been suggested that a complete reevaluation of the past should be undertaken before attempting to plan for the future.

Fortunately, the academic atmosphere and educational systems all over the world are under review and old methods of learning, teaching, and training are in a state of transformation. This has come about as a result of the arrival of mass media—a new technological phenomenon which has touched off an explosion of information on an unprecedented scale. Academic attitudes and styles are being affected by the speed with which knowledge can be imparted, and the variety of new techniques now available to the teachers have made the old school-room, always a little forbidding and dreary, a place where students go when they have nothing better to do at home. The venerable teacher who could read his notes, year after year, to a respectful group of half-awake children has now lost all his authority and relevance. With

the educational system in all parts of the world groping for a new direction and aim, the moment is singularly appropriate for the Muslims to reconstruct their educational future. If this opportunity is not seized, we will find ourselves submerged under a deluge of foreign influence released by the modern instruments and the techniques of mass communication.

Before considering the nature of the influence which mass media are exercising on our lives, a preliminary question needs to be carefully answered. What are the implications of reconstructing our educational future? Is it only a question of adjustments and modifications? Is it possible to reform the prevailing institutional structure and curricula to suit our social and cultural requirements? I submit that it is not a problem of alterations—it is a problem of discarding a whole system and establishing a creatively evolved, natural and homogeneous system, inspired by our own values and beliefs and directed towards our own goals. Muslim scholars have been stressing this point in recent years. An International Muslim Conference was convened by Nadwatul Ulema in Lucknow in October 1975. Addressing

this Conference Maulana Abul Hasan Ali Nadwi, whose scholarship and intellectual insight are well-established, observed: 'There appears to be no way out except to scrap the educational systems in most Muslim countries and devise one which could adequately cater for the religious and worldly needs of the Muslims and was also in complete harmony with their national ethos'. It is in the light of the problem of evolving a new educational system for the Muslims that the possibilities and dangers of mass media should be considered.

Gunpowder changed the military balance of the world, the printing press revolutionized the scope of knowledge; now it is the mass media exercising an irresistible influence on the human mind. Books and journals have a limited appeal as compared with the size of the audience in the grip of broadcasting, television, and newspapers, and the rapidly developing range of satellite communications, which will wipe out all distances by the end of the century. The vast potentialities of sound, colour and movement are crystallizing into a dramatic and inescapable moment of instantaneous transmission covering the whole expanse of the globe. Nothing like this has been experienced by man before, who is accustomed to working and thinking under the limitations of time and space. Instruments of mass

communication have reduced time and space to a virtual nullity. A man may be living in a cosmopolitan city or in the deepest recesses of mountains, and a voice or an image can be conveyed to him without any perceivable loss of time. He sees the final knock-out blow delivered by a boxer in the ring thousands of miles away, almost at the same moment as the crowd in the stadium. He witnesses man taking his first walk on the surface of the moon. He listens to a debate between two contestants, observes their gestures and movements and passes judgement on their respective merits. The means of communication have acquired a speed and compulsion as never before. It may have taken several years for Mona Lisa's smile to reach Istanbul. Today, transmission of knowledge does not require time, it requires resources. The determining factor now is neither time nor space, it is the availability and utilization of resources. The significance of this point needs to be fully realised. Nations which have the material means can now become the source and originators of information and knowledge, because through their resources they can acquire the capability to transmit ideas at an incredible speed on a global scale. Those who are lacking in resources will find themselves exposed and subjected, for they will not be able to insulate themselves against the impact of mass

media. No amount of regimentation or 'jamming' will avail them.

Let me mention what the media has already achieved. It has robbed man of his option to select knowledge. He is being constantly informed, persuaded and compelled. It is no longer a question whether knowledge will be made available to the people or not—they cannot escape it—the question is what knowledge is going to be made available and by whom. It is a question which post-colonial societies share with industrialized countries. Human beings are developing a kind of helplessness under the relentless assault of knowledge discharged by mass media. They no longer have the strength to reflect. Knowledge, with all the appearance of completeness and plausibility, wrapped in an attractive capsule, is delivered to them by the hour—the dosage is so massive that they can only swallow it. The media has made the people information addicts, who must get their shots, at all costs, to soothe their nerves. It is not possible to suggest that people should at least examine primary evidence to judge for themselves the nature and value of the information which is released to them by the mass media. They are provided with news (supposedly corresponding to facts) and its interpretation (supposedly fair and objective). The entire process of collection and selection of facts, and their presentation,

is controlled by what is called the editorial mind—the source of all knowledge. It is this mind which picks up facts and ideas and puts them across in a carefully arranged sequence. The most important news appears in banner headlines to hit the reader most forcefully. Then follow one or two carefully phrased headlines which decide for the reader the weight he should give to different aspects of the news. The real story is then printed in varying type sizes: the first part, known as the 'intro', is easier on the eye and makes the reader believe that he is examining the event, which he has come across in the headlines, and interpreting it himself. He rarely gets to the actual text of a statement, which is often printed in small type and lodged somewhere in the inside pages. The end result is that he accepts the message conveyed to him in the headlines, as if it were some piece of revelation. In radio and television, the editorial mind acts with greater immediacy and authority and is able to deliver the message with much greater punch as compared to the press. For the modern mind the television screen is tabula rasa on which are inscribed some revealed texts. People wait for their newspapers and their television and radio news as if they are to bring them divine messages from the unknown.

They identify themselves with the commentators because these alone

can explain to them the signs which they have perceived in distant lands. This goes on from morning till late at night, until they collapse on to their beds saturated with knowledge. The editorial mind has to work within the compulsions of the media, and has, therefore, to adopt an arbitrary scheme of priorities and emphases which must establish their credibility—not necessarily objectivity or truth. It first selects what it considers significant and then determines the style and the words in which it is put across to ensure immediate interest. The most important consideration is that the reader must believe—he must not be allowed to meditate or entertain any doubt. He should have the assurance that facts have been looked at from all sides, by someone in whose intelligence and integrity he has full faith. He must also have that comforting feeling that all that has been done for him is by someone who has his welfare at heart. This is what ensures the allegiance of the reader and establishes the influence and credibility of the editorial mind. It is under cover of credibility that facts are selected and given weight according to a pre-determined and entirely subjective scale of values, priorities and emphasis. Events are given a slant which a whole nation comes to accept as the truth. A Dora Bloch emerges as a supreme figure of human suffering, and dozens of innocent Ugandans are treated as

inanimate black obstacles which had to be removed from the way. A Greek bank clerk is shown lying dead on the steps of his office, as the clock strikes nine, to create a sense of shock and horror, and scores of Cypriot patriots gunned down in cold blood are referred to as rebels discovered by home guards, to give the reader a feeling of security. One may have great sympathy for Dora Bloch and the bank clerk but the editorial mind ensures that there should be no feeling other than that of disgust and contempt for the other human beings in the two situations. These are examples which occur every day because every television, radio and newspaper network is engaged in this deadly game according to its own designs. This particular problem is emphasized because it is of direct relevance to my thesis—the need for the Muslim World to have its own editorial mind, which, for its full expression, must have its own system of education supported by all the available technological facilities of communication. Unless we do so we will continue to be provided with information and knowledge by other editorial minds guided by their own interests and objectives. And this is what poses a great threat to our future. Our continued reliance on mass communication—since rejection is impossible—controlled by the others, will turn us into an irrelevant audience and result in our intellectual subjugation.■

Ulama And The English Language

- Obaidur Rahman Nadwi

Language is a vehicle of thoughts and communication. It is language through which one may convey a message and exert influence on others. No doubt, language is a miracle. It is one of the miracles which Allah reminded us in the Holy Qur'an. He says, "The Most Gracious! It is He Who has taught the Qur'an. He has created man: He has taught him an eloquent speech." (S.55.A.1-4)

It again says, "And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are signs for those who know." (S.30.A.22)

It further says, "We sent not a messenger except to teach in the language of his own people, in order to make things clear to them." (S.14.A.4)

The above mentioned verses of the Holy Qur'an vividly underline the significance and importance of the language. No doubt, language is one of the greatest bounties of Allah.

Prophet Muhammad (PBUH) also laid tremendous stress on the acquisition of other languages and encouraged his companions to learn them. He has said, "Whoever learns a people's language, shall be safe from their mischief." As per another Hadith, the Prophet Muhammad (PBUH) ordered Zayd bin Thabit (RA) to learn Hebrew, whereupon he learnt it within a few days, and it has also been reported that he learnt other languages like Syriac and Aramaic. Undoubtedly, all these sayings of the Prophet speak highly of the diversity of the languages.

There are roughly 6,500 spoken languages in the world today. Out of them, English is the most popular. It is the official language in 53 countries and is spoken as a first language by around 500 million people

across the world. It is also the most common second language in the world. Besides, it is used as a lingua franca (a mutually known language) by the people from all round the world. Truly speaking, in today's era of Science and the Internet it is very essential to learn English. Because it is not only the medium of communication but also the source to get employed in many multinational companies and to get an education from different corners of the world.

English, among galaxy of languages, is an international language. It is the language of communication as well as of the market. English, as a matter of fact, is no longer a foreign language in India. It has become a part of the national languages of the land.

There is no denial that the English language is living and growing. This is a language, neither dead nor rigid, but rather flexible and dynamic, and this has made it to have a steady and tremendous growth and an international extensiveness.

Of course, English is not a Romance language. It is classified as a Teutonic language. It belongs to the family of languages to which German, Dutch, Scandinavian, Norwegian, Swedish and Flemish also belong. Naturally, it shares with these languages many common words and grammatical orders, and, as such, it is not much removed from or alien to these very languages.

Moreover, the omnivorous habit of the English language to borrow vocabulary from outside sources has resulted in the introduction of a large number of words from different Romance languages. A good bulk of the English dictionary contains words derived from Latin, French, and Greek. Even in the matter of the grammatical structure, the influence of both Latin and French, in particular, is well perceptible.

Again, the omnivorousness of English has also led to the borrowings, to a lesser extent, from many other languages and even from Asia, Africa, Australia and America. English, as a matter of fact, has gone outside its linguistic resources and freely borrowed from other languages. There is felt hardly anything foreign about the words 'caravan', 'diwan', 'dervish', 'turban', 'chess', 'lilac' (all from Persia), 'rickshaw' (from Japan), 'tea' (from China), 'bamboo', 'loot', 'Coolie', 'bungalow', 'chit' (all from India), 'pagoda', (from Burma), 'orang- outang', 'gutta-percha', (from Malay), 'rabbi', 'alphabet', 'sabbath', 'leviathan', (all from Israel), 'coffee', 'horde', 'caftan', 'ottoman', (all from Turkey) 'kangaroo', 'wombat' (from Australia), 'gypsy', 'oasis', 'gorilla', 'impe', (all from Africa), 'chipmunk', 'hominid', 'moose', 'shunk', all from American Indians), and so on. (Some Specimen of Advanced Essays by Kalyannath Dutta, p, 37-38)

Significantly enough, English language holds a very important position in the world for more than one reason. It is not merely the language of the English people, but spoken daily by several hundreds of millions in the entire globe. As a matter of fact, this language is found extensively useful in different countries even in Asia and Africa. The number of English-speaking people constitute about one-tenth of the population of the world.

As a language, English is not merely cosmopolitan in flexibility, but is also universal in applicability. The influence of this language is dominant in the East as well as in the West. English is taught, as a compulsory subject, in most of the higher schools in Europe, Asia and Africa. A good number of eastern countries have even adopted it as a second language. All this clearly adds to the belief that English will become, in a natural way, the single inter-communication medium of the world. Its resourceful and cosmopolitan vocabulary, inflectional simplicity and logical yet flexible grammar are all the factors that make it an easy and popular language among different people in the world. This is certainly a strong

factor for the international status of the English language.

English language in Dawah-oriented jobs:

Every Daee should hold a good command over the language in which he wants to preach. Linguistic competence is of utmost importance for Dawah-oriented works.

Today, an international conspiracy is in play to denigrate Islam and its ideology by orientalist and other non-Muslim scholars across the globe. No stone is being left unturned to obliterate Islam from the surface of the earth. These trends have come up after the 9/11 episode in the USA. At this juncture, it is imperative for Ulama to learn English language and also be aware of the pros and cons of this language. Due to lack of English language, Ulama could not refute allegations, misconceptions, doubts, scepticisms made by orientalist against Islam. The need of the hour is that Ulama must learn English and other prevailing languages of the world and respond to them in their own languages and styles.

Being heirs of the last prophet Muhammad (PBUH), a great responsibility lies on the shoulder of Ulama. More importantly, they are the custodians and representatives of Islam and interpreters of the Qur'an and the Sunnah. They should be fully cognizant of their role and responsibilities. By the same token, they must keep themselves abreast with the tremendous advancements of the present time so that they may easily combat the modern challenges of the world.

In short, Ulama must gird up their loins to embark upon the path of Dawah having full command and thorough knowledge over the English language, for this language has to become the language of Dawah too. The Holy Qur'an says, "Invite mankind to the way of your Lord with wisdom and fair preaching." (al-Nahl 16:125) And again it says, "Who is better in speech than the one who invites people to Allah, works in righteousness and says, "I am of those who bow in Islam"? (Fussilat 41:33)■

Why Are Muslims Missing From Higher Education

- Furqan Qamar

The latest edition of the All India Survey of Higher Education (AISHE), as published by the Ministry of Education, Government of India, reports that the number of Muslims in higher education declined from 21.01 Lakh in 2019-20 to 19.22 Lakh in 2020-21. Thus 1.79 Lakh Muslim students are missing from the higher education system of the country. As a result, the share of Muslim students in higher education has come down from 5.45% to 4.64% during the corresponding period.

This is when the total enrolment in higher education in India has gone up from 3.85 crore to 4.14 crore during the same period. This is also when, the enrolment of all other social groups – the Scheduled Castes (SCs), Scheduled Tribes (STs) and the Other Backward Castes (OBCs) has gone up. The only groups that have seen a decline are Persons with Disabilities, Muslims and Other Minorities.

Disquietingly, the share of Muslim students has declined across all higher educational institutions: central universities, from 8.41 to 8.24%; institutions of national importance, 1.92 to 1.87%; public-funded state universities, 5.29 to 4.30%; self-financed private universities, 4.25 to 3.87%; government deems universities, 1.10 to 1.03%;

government-aided deemed universities, 14.55 to 11.84%; self-financed private deemed universities, 3.47 to 3.04%; colleges of central universities, 4.68 to 3.58%; and colleges of state universities from 6.05 to 5.09%.

What is all the more perturbing is the fact that Muslim enrolment in higher education has declined in 22 out of 36 and lack of financial resources. Economic challenges also restrict their ability to pursue higher education due to the rising costs of availing of higher education.

Educational disparities, including inadequate access to quality primary and secondary education, also contribute greatly to the low enrolment of Muslims in higher education. Many Muslim-majority areas in India have lower-quality schools, inadequate infrastructure, and a lack of qualified teachers. Consequently, the students are ill-prepared to compete for higher education. Additionally, those who make it into the system face difficulties in meeting the required academic standards.

Muslims have been suffering marginalisation and underrepresentation in various spheres, including education for a long period of time now. They constitute close to 15% of the country's population but have never been represented to this extent in any sphere of life including higher

education. The latest guesstimates suggest that they have a representation of about 3% in civil services, 4.5% in railways, 6% in police constabulary, a little over 4% in medicare and 7.8% in judiciaries and 4.68% in higher education. The only solace was that their representation in higher education was gradually increasing both in absolute terms as well as percentage share. This was giving hope that they would catch up one day with their fellow citizens. The latest data marks the reversal of the trend and thus douses such hope.

Are Muslims becoming victims of systematic discrimination in higher education? Is it that Muslims are getting increasingly alienated and are withdrawing themselves? Is it that the increasing hostility against them by a certain section of society is making Muslims feel like pariahs in their own

country? It may be argued that the Constitution of India guarantees not only equal but equitable treatment to all including Muslims and also special dispensation for religious minorities.

Muslims in India must feel protected, safe and well served as the Constitution of the country prohibits any discrimination on account of caste, colour, creed and religious beliefs. Hence the sense of alienation and discrimination in the Muslim community is only in their heads and far removed from reality. Even if we yield to this argument, it is worth realising that perceived barriers can't be simply shunned away as they often lead to worst consequences than real barriers.

Furqan Qamar is professor at Department of Management Studies, Jamia Millia Islamia, a Central University under ACT of Parliament. ■

Dear sir,

Maulana S. M. Rabey Hasani Nadwi, Nazim Nadwatul Ulama passed away on April 13, 2023. He was the patron of the Fragrance of East and under his guidance Journal made successfully its journey in highlighting the spirit of Islam.

We propose to bring out a special issue of the Journal in his memory. It will be a great contribution if you kindly write a few words on him to be included in this issue.

Your Sincerely
(Shariq Alavi)
Editor
The Fragrance of East
Nadwatul Ulama
Lucknow

Maulana S. Bilal Abdul Hai Hasani Nadwi Elected AIMPLB Secretary

- Obaidur Rahman Nadwi

Maulana S. Bilal Abdul Hai Hasani Nadwi prominent Islamic scholar, prolific writer, reputed orator and Rector of Nadwatul Ulama, Lucknow was unanimously elected Secretary of AIMPLB at the 28th Session of the Board held at Indore (M.P.), on June 3-4-2023.

Maulana S. Bilal Abdul Hai Hasani Nadwi, son of noted Islamic scholar and renowned writer of the Islamic world Maulana Syed Mohammad Al-Hasani (d.1979) and grandson of Maulana Syed Abul Hasan Ali Nadwi's elder brother Dr. Syed Abdul Ali Hasani former Rector of Nadwatul Ulama, Lucknow.

Scion of an illustrious Syed family which is known for its outstanding services in the field of education and reformation, it produced a galaxy of Islamic scholars, thinkers and reformists to name a few as the likes of Syed Ahmad Shaheed, Hakim Abdul Hai Hasani, Maulana Abul Hasan Ali Nadwi, and Maulana S.M. Rabey Hasani Nadwi.

He was born on October 3, 1969 at Takiya Kalan, Raebareli, U.P. (India). His father Syed Mohammad Al-Hasani passed away when he was only ten years old. He was brought up under the guidance of his grandfather Maulana Abul Hasan Ali Nadwi, and after his passing

away, he trained under the guidance of Maulana S.M. Rabey Hasani Nadwi. He gained considerable benefits from them and his elder brother Maulana Abdullah Hasani Nadwi too.

He has been Maulana Rabey Hasani Nadwi's confident till his last breath. He got his elementary education at home and higher education at Darul Uloom Nadwatul Ulama, Lucknow. He did Alimiyat in 1988 and Fazilat in 1990 respectively from Darul Uloom Nadwatul Ulama.

Maulana Syed Abul Hasan Ali Nadwi, Maulana S. M. Rabey Hasani Nadwi, Dr. Saeedur Rahman Azami Nadwi, Maulana Burhanuddin Sanbhali, Maulana Zakaria Sanbhali, Maulana Nasir Nadwi and Maulana Yaqub Nadwi were his eminent teachers.

In 1991, he was appointed teacher in Madrasa Ziaul Uloom, Raebareli. After the passing away of Maulana Hamza Hasani Nadwi, he was elected Nazir -e- Aam (Secretary) of Nadwatul Ulama on 11 May, 2021. After the demise of Maulana S.M. Rabey Hasani Nadwi, he became Nazim (Rector) of Nadwatul Ulama on April 14, 2023. Besides, he held various prestigious posts including president All India Message of Humanity

Movement, President Islamic Research and Publications, Lucknow, Rector Madrasa Ziaul Uloom, Raebhari, President Dare Arafat, Raiberali, U.P.

He has also been a prolific writer and has authored several books, including the Translation of the Holy Qur'an. Some of his major publications are as under:

*Aasan Mayane Qur'an with brief notes and explanations.

Maulana happened to be the first Nadwi scholar who first rendered the entire Holy Qur'an into simple and lucid Urdu language. It is well received because of its lucidity and simplicity. *Hadis ki Roshni *Mabadi wa Usul fi Ilme Hadith al-Rasul (PBUH) *Islami Aqaid (Qur'an wo Sunnat ki Roshni Mein *Samaj ki Bimariyan aur Unka Ilaj *Hazrat Maulana Abul Hasan Ali Nadwi - Dawat wa Fikr ke Aham Pahlun *Sawane Mufakkir -e- Islam *Hazrat Maulana Syed Abul Hasan Ali Nadwi-Manhaj Fikr wa Dawat *Tahreek Payame Insaniyat-Agraz wa Maqasid aur Tariqaye Kaar *Qadyaniat Manzar Pase Manzar.

He is also a good speaker. Because of his extraordinary and vast knowledge in all the religious sciences including jurisprudence, he has shed light on every subject at length.

Permission and Transition (link) of Hadith Shareef:

He took permission of narrating

Hadith from Hazrat Maulana Syed Abul Hasan Ali Nadwi, Allama Abdur Rasheed Nomani, Muhaddith Abdul Fattah Abu Ghudda, Shaikh Abdullah bin Al-Aqeel Hanbali, Shaikhul Hadith Maulana Mohammad Yunus Jaunpuri, Shaikh Ahmad Hasan Tonki and Shaikh Ahmad Shafee and so on.

Significantly enough, Maulana S.Bilal Abdul Hai Hasani Nadwi's main field of research has been the personality of Maulana Syed Abul Hasan Ali Nadwi and his publications. He stayed close to Maulana S.Abul Hasan Ali Nadwi during the latter part of his life. Because of his closeness to Shaikh Nadwi, he has a very good understanding of his vision and thinking.

In a true sense he is the real trustee of Abul Hasan's thoughts and views and is the true and genuine source for his life and work.

Needless to add that he made Bai'ah in his tender age at the hands of Hazrat Maulana Syed Abul Hasan Ali Nadwi and attained his religious and spiritual guidance. He also made Bai'ah to Hazrat Shah Syed Nafeesul Husaini. Besides, he got permission from his predecessor Maulana S.M.Rabey Hasani Nadwi in all four Silsilas (Spiritual Links).

Truly speaking, he is a true replica of Maulana S.M.Rabey Hasani Nadwi and his real successor. ■

Indore Session of AIMPLB

The 28th session of All India Muslim Personal Law Board was held on June 3-4, 2023 at Indore. About 200 delegates participated in the session. At this meet, eminent Islamic scholar and well-known jurist Maulana Khalid Saifullah Rahmani was unanimously elected the President of AIMPLB. The post lay vacant after the demise of Maulana S.M. Rabey Hasani Nadwi, the former president of the Board. Dr. Syed Shah Khasru Husaini and Syed Saadatullah Husaini were elected vice presidents of the Board.

Similarly, Maulana Fazlur Rahman Mujaddidi was elected General Secretary and Maulana Syed Bilal Abdul Hai Hasani Nadwi, Maulana Ahmad Wali Faisal Rahmani and Maulana Yasin Ali Usmani Badayuni were elected secretaries of the Board.

The Muslim Personal Law Board was set up by a group of Ulama in Maharashtra on December 28, 1972. Its first meeting was held in the historical city of Hyderabad on April 7-8, 1973 in which Maulana Qari Tayyib was elected its first President and Maulana Minnatullah Rahmani was chosen its first General Secretary. Maulana Qari Tayyib held the post till July 17, 1983. After his demise, Maulana S. Abul Hasan Ali Nadwi was elected as its second President on December 28, 1983, and served till his death on December 31, 1999. After his passing away, Maulana Qazi Mujahidul Islam Qasmi was elected the president of the Board on April 23, 2000 and held the post till his death on April 4, 2002. After the passing away of 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. After his death on April 13, 2023, Maulana Khalid Saifullah Rahmani was unanimously elected the fifth President of the Board on June 3, 2023 at Indore.

Similarly, Maulana Minnatullah Rahmani served as the General Secretary of the Board

from April 12, 1973 to March 19, 1991. After his death, Maulana Syed Nizamuddin became the Board's second General Secretary on November 23, 1991 and held the designation till 2016. After his passing away, Maulana Wali Rahmani was elected General Secretary and held the same post till April 4, 2021. Maulana Khalid Saifullah Rahmani was elected as fourth General Secretary of the Board on November 20, 2021 in the Kanpur session of AIMPLB, and Maulana Fazlur Rahman Mujaddidi became the fifth General Secretary of the Board on June 3, 2023 during the Indore session of the Board.

At this juncture, we may recall the thought-provoking words of Maulana S.M. Rabey Hasani Nadwi former president of AIMPLB. He had said, "After partition, Muslims confronted various issues including Islamic Shariah. The most important issue which faced by them was the issue of Civil Court. Different laws and Court Verdicts badly affected the Islamic Shariah. Keeping in view the then prevailing scenario of the country a group of Islamic scholars and intellectuals established AIMPLB in 1972 and safeguarded the Islamic Shariah with wisdom and sagacity. The present scenario of the country is more critical and sensitive than the past. But it is unfortunate that today our mutual differences turned into animosities. This is a matter of great concern. The need of the hour is that we must unite, cutting across sectarian and ideological differences. It is obvious when we do so no one can defeat us.

Maulana Khalid Saifullah Rahmani, newly elected president of AIMPLB, General Secretary of Islamic Fiq Academy of India and author of more than one hundred books, and originally from Darbhanga district of Bihar, lives in Hyderabad for about four decades. He established an Islamic Seminary "Al- Mahadul Aali Al-Islami" at the outskirts of Hyderabad. Its fame has spread far

(Contd. to page 16)

Inside India

Harvard Scholar to Join LU For Research on 'Nadwa'

LUCKNOW: Joh F Nowak, a research scholar from Harvard University, US, will join Lucknow University's history department as a research scholar.

He will conduct research on 'Nadwatul-Ulama and Muslim identity in the late 19th century' for a period of six months.

The scholar will carry out research at Darul Uloom Nadwatul Ulama, Lucknow with the support of LU.

Purnima Mehta, director general, American Institute of Indian Studies (AIIS), in a letter to Lucknow University's Office of International Affairs, has requested LU to affiliate Nowak with it and designate a faculty member as Joh's academic supervisor.

"Nowak's research proposal focuses on how different north Indian Muslim communities in the late 19th and early 20th century navigated disagreements amongst themselves over who should be included in the category Muslim.

"I tentatively plan to focus my archival work on polemical debates between the Barelwis and the Nadwa," said Nowak in his submitted proposal for research.

Meanwhile, Lucknow University officials said, "We have received the request and it will be approved by the vice-chancellor Prof Alok Kumar Rai shortly." (T.O.I. - 13-6-2023) ■

China Orders Last Indian Journalist To Leave Country

The last Indian journalist in China, representing news agency PTI, has been asked by Chinese authorities to leave this month, sources said, even as Beijing and New

Delhi eject each other's reporters in a tit-for-tat row, deepening a rift between the two countries.

Indian media outlets had four reporters in China earlier this year. One of them left over the weekend while two others were denied visa renewals in China in April.

China has gone from having 14 journalists in India in 2020 to a single reporter, Chinese foreign ministry spokesman Wang Wenbin said at a press briefing in Beijing.

"India still has not approved a visa extension of the only remaining Chinese journalist in India," Wang said. "We hope that India will meet China halfway and continue to issue visas for journalists and remove unreasonable restrictions." ■

EU Commissioner Flays Russia For Ukraine War

Varanasi: European Union commissioner Jutta Urpilainen strongly condemned Russia's aggression while speaking at the G20 Development Ministers Meeting in Varanasi.

In the G20 working session at DDU Trade Facilitation Centre, Urpilainen said that progress was already slow before Covid-19. "The pandemic and Russia's war of aggression against Ukraine has exacerbated matters," she said, adding, "like others, the EU strongly condemns Russia's aggression. Inequalities are groing."

Regarding discussions on Russia in the close-door meeting, external affairs minister S Jaishankar, during his press conference said: "I will not tell who, whether Russian delegation or any other, said what. But I confirm they said everything they wanted to say." ■

Around the World

Ukraine faces Hugely Worse ‘Humanitarian Situation’

The humanitarian situation in Ukraine is “hugely worse” than before the Kakhovka dam collapsed, the U.N.’s top aid official warned on Friday.

Undersecretary-General Martin Griffiths said an “extraordinary” 700,000 people are in need of drinking water and warned that the ravages of flooding in one of the world’s most important breadbaskets will almost inevitably lead to lower grain exports, higher food prices around the world, and less to eat for millions in need.

“This is a viral problem,” he said in an interview with The Associated Press. “But the truth is this is only the beginning of seeing the consequences of this act.”

The rupture of the Kakhovka hydroelectric dam and emptying of its reservoir on the Dnieper River added to the misery in a region that has suffered for more than a year from artillery and missile attacks.

Ukraine holds the Dnieper’s western bank, while Russian troops control the low-lying eastern side, which is more vulnerable to flooding. The dam and reservoir, essential for fresh water and irrigation in southern Ukraine, lies in the Kherson region that Moscow illegally annexed in September and has occupied for the past year.

Griffiths said the United Nations, working mainly through Ukrainian aid groups, has reached 30,000 people in flooded areas under Ukrainian control. He said that so far Russia has not given access to areas it controls for the U.N. to help flood victims.

Meanwhile, military reported intense fighting with Russian forces Saturday, while the country’s nuclear energy agency said it put the last operating reactor at Europe’s largest nuclear power plant into a “cold shutdown” for safety as Russia’s war on Ukraine drags on through its 16th month.

Ukraine’s general staff said “heavy battles” were ongoing, with 34 clashes over the previous day in the country’s industrial east. ■

European Court Condemns Russia Over Poisoning of Navalny in 2020

Europe’s top rights court condemned Russia for failing to probe 2020 poisoning of Opposition figure Alexei Navalny which the west calls an

assassination bid. The European Court of Human Rights said Russia failed “to explore charges of a political motive for the attempted murder, as well as involvement of state agents.” ■

No evidence that Covid Created in Chinese Lab: US intelligence report

Washington:

The head of U.S. intelligence said that there was no evidence that the COVID-19 virus was created in the Chinese government’s Wuhan research lab.

In a declassified report, the Office of the Director of National Intelligence (ODNI) said they had no information backing recent claims that three scientists at the lab were some of the very first infected with COVID-19 and may have created the virus themselves.

Drawing on intelligence collected by various member agencies of the U.S. intelligence community (IC), the ODNI report said some scientists at the Wuhan lab had done genetic engineering of coronaviruses similar to COVID-19. But the U.S. “has no information” indicating they had done such work on the specific COVID-19 virus, known as SARS-CoV-2, or on any “close progenitor, or a backbone virus that is closely related-enough to have been the source of the pandemic.”

The report, made for Congress and carrying an unreleased classified annex, came three months after lawmakers demanded a fuller explanation of U.S. intelligence’s information on the origins of the pandemic which erupted at the end of 2019.

Some lawmakers allege that the virus was created out of so-called gain-of-function genetic engineering research at Wuhan, and that Beijing had covered up evidence to show it was a man-made disease.

Reiterating a conclusion announced in March, the ODNI report said “almost all” of its constituent agencies, which include the NSA, the CIA and FBI, assess that COVID-19 was not genetically engineered and most believe as well it was not laboratory-adapted.

But the ODNI report, as in March, did not dismiss the possibility that COVID-19 was being examined in the Wuhan lab at the time and may have leaked out through carelessness. ■

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