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Allah Absolute Owner of All Things

S. Abul Hasan Ali Nadwi

It is a basic principle of Islam's economic system that everything belongs to Allah. The Quran teaches man to submit all his affairs to Allah and emphasizes only one responsibility of man—his vicegerancy of Allah on earth. It addresses Muslims in these words:

Yea, give them
something yourselves
out of the means
which God has
given to you.
[XXIV: 33]

It also presents the same theme in the following way:

And spend (in charity)
out of the (substance) whereof
He has made you heirs.
[LVII: 7]

It is clearly stated in the above verses that the true owner of all things is Allah. Man, therefore, does not have any right to take pride in having given out as Zakah a very small portion of his wealth with which Allah has entrusted him.

And what cause
have ye why ye should
not spend in the cause
of God? For to God
belongs the heritage of
the heaven and the
Earth.
[LVII : 10]

Man should, therefore, realize and accept that he is in fact not the master of his belongings, land and property, but merely a trustee answerable to the Supreme Master, Allah the Almighty. ■

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Wisdom of Qur'an

"Those who were unjustly expelled from their homes for no other reason than their saying: 'Allah is Our Lord.' If Allah were not to repel some men through others, monasteries and churches and synagogues and mosques, wherein the names of Allah is much mentioned, would certainly have been pulled down. Allah will most certainly help those who will help Him. Verily Allah is Immensely Strong, Overwhelmingly Mighty. (Allah will certainly help) those who, were We to bestow authority on them in the land, will establish Prayer, render Zakah, enjoin good, and forbid evil. The end of all matters rests with Allah."

(Al-Qur'ân – 22:40-41)

When power is bestowed on the believers, they concern themselves with such noble tasks like establishing Prayer and giving out Zakah, and use their power to promote goodness and extirpate evil.

It is, in fact, God Who decides to whom governance of a territory should be entrusted. People who are intoxicated with power are prone to misunderstand that it is they who decide the fate of people. But God, Who has the power to transform a tiny seed into a huge tree, and Who conversely, can turn a huge tree into a pile of ashes, also has the power to strike a fatal blow and make an example of those who, by their acts of repression, struck terror into the hearts of people making themselves appear too well entrenched to be removed from power. On the other hand, He can also raise the down-trodden to heights of power that none can dream of. ■

Pearls From the Prophet Mohammad (PBUH)

It has been narrated on the authority of Ibn Umar that the Holy Prophet (peace and blessings of Allah be to him) said: "Beware, every one of you is a shepherd and everyone is answerable with regard to his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects (as to how he conducted his affairs). A man is a guardian over the members of his family and questioned about them (as to how he looked after their physical and moral well-being). A woman is a guardian over the household of her husband and his children and shall be questioned about them (as to how she managed the household and brought up the children). A slave is a guardian over the property of his master and shall be questioned about it (as to how he safeguard his trust). Beware, every one of you is a guardian and every one of you shall be questioned with regard to his trust."

(Sahih Muslim)

Here, the government's responsibility towards the citizens has been put on a par with parents' responsibility towards their children. Just as the father is bound to ensure the maintenance and well-being of his family, the government is bound to ensure the moral, spiritual, social and economic well-being of its citizens, whose affairs it has undertaken to administer.

Like a shepherd, a father serves his family with a spirit of deep love, affection and self-sacrifice. Similarly, the rulers should serve the people of the State with the same emotions of love and sacrifice.■

Editor's Note

Adieu Maulana Azami

Maulana Dr. Saeedur Rahman Nadwi Azami (1934-2026) a well- known Islamic scholar, was the Principal of Darul Uloom Nadwatul Ulama, founding Chancellor of Integral University, Lucknow, a founding member World Federation of Islamic Literature and a Member of All India Muslim Personal Law Board passed away on October 7, 2026 in Lucknow.

He served as Principal of Darul Uloom Nadwatul Ulama from 2000 to 2026. Prior to that, he held the post of the HOD of the Department of Arabic from 1993 to 1999 in Nadwatul Ulama, Lucknow.

An eminent scholar, known for his honesty, simplicity, integrity, and straightforwardness, was also an author of many books on various subjects. He was the editor of a monthly magazine of global repute " Al-Baas-el-Islami"

Maulana Azami was an epitome of Islamic culture. He was also a distinguished journalist who carved a niche for himself in the field of Journalism. His thought-provoking writings are read with enthusiasm and zest across the world.

Truly speaking, he was an erudite scholar. His vast and deep knowledge of Arabic Language has been acknowledged

by his contemporaries.

It should be noted that Dr. Azami played a constructive role in the field of education.His main mission was to spread the true message of Islam throughout the world.To achieve it, he advocated scores of people to establish educational institutions in their respective areas and supported them too. He was the patron and founder of a host of institutions including Integral University, Lucknow.

He left a gap in the academic and literary environment which is difficult to be filled.

Maulana Dr.Azami will be missed sorely by friends and students alike. The best tribute to him will be to carry out his unfinished academic work by his students and fellows.

We deeply mourn his loss and pray for his soul to rest in peace.■

S.A.

We solicit articles for publication in The Fragrance of East. Suitable remuneration will be paid to writers. We prefer receipt of articles on:
e-mail: shariqalavi4@gmail.com
along with a hard copy, duly signed, by post.

Higher Moral Values

- S. Abul Hasan Ali Nadwi

A Parable

In my childhood I had heard this parable: Someone was looking for something on a street. On being asked he told that he had dropped a gold coin. Those present tried to help him in his search. When someone pointedly asked as to where he had dropped it, he told that he had lost it inside his house. Since there was no light there, he was looking for it on the well-lit street.

Man's Complacency

The above may seem a funny story or joke to you. However, it is a bitter truth. What we have lost, we look for it elsewhere. We search for it at other, unrelated places. This is true of committees and meetings. Peace, tranquility and happiness are related to our inner being. We cannot look for these in the outside world. Humanity has been afflicted from within. We take cosmetic steps to reform it. We need inner peace and joy. We require the ambience of love, sympathy and morals. It is a bitter truth that we lack the very essence of humanity which is our most precious asset. Our hearts are empty and deserted. These are filled with darkness. We look for peace and happiness outside. We have wronged ourselves by sealing off our hearts. This is the scenario across the world. Our hearts have turned bleak, covered by pitch black darkness. We cannot discern anything. Complacency is innate in the human nature. We do not take steps to introspect in order to look for this precious loss. We are interested more in the outside world. We are at a loss now. Even the best minds are unable to identify we have lost our asset. We focus on where gaining information. Since mental activity is easier than introspection, we are more concerned about intellectual pursuits.

Today all are engaged in mental work. No one tries to gain access to the heart. There is no reform possible until humanity returns to basics. If there is darkness, we will have to arrange for light. We will have to search for what we have lost. Without this, life will come to an end. We will be left clueless.

Inescapable Realities

There is a need now for underscoring truth and for instructing man in the purpose of his life. This could improve mutual relations and man could rise above his animal instincts.

It could promote mutual love and prompt self-sacrifice. We could develop the sense of fraternity and put an end to mutual hostility. We would have been blessed with mutual trust and love. Unfortunately, we lost sight

of truth. We no longer affirm that there is a Creator of this vast universe. Life can be smooth only if it is led in accordance with the will and guidance of the Creator. However, if we revolt against Him and refuse to abide by His directives, there will be sheer chaos. Take for instance a watch. Only a watchmaker versed in its functioning can repair a defective watch. No scholar, however bright and intelligent can repair a faulty watch. One's intelligence alone is not sufficient.

Only an experienced specialist can repair it. Likewise, the world would be on the right track, only after following the Creator's directions. We cannot turn blind to these realities. We will have to take these into our stride.

Man As A Trustee In This World

Let me talk frankly with you. Accursed is he who cannot speak truth. Today everyone thinks first of his own interest and has little regard for truth or falsehood. Such people cannot reform mankind. Only truthful persons are the asset of this world. They sacrifice their lives for truth.

All the brightness and positive features in today's world are on account of the persons trained by the Messengers of Allah. Their Companions devoted their lives for serving and improving humanity. This is how we inherited our precious legacy. Their way is the only path to salvation. It is a bright way of life shown by them. Let us imbibe this truth that this world is for us and we are for Allah. We should realise our role as a trustee. Likewise, we should have a clear idea about our accountability to Him. If we do not do so, the plight of mankind will not be over. This way of life is no doubt painful. However, this is the only way out. It is a pity that mankind shirked this responsibility and devoted their time and energy to culture and civilisation.

The Problem Of Humanity In History

All cultures and civilisations are worthy of respect. The Indian culture is very dear to us. It is our legacy, of which we are proud. In this regard, mankind cannot attain reform by replicating old civilisations. For these are out of date and dead, without anything to offer. They have completed their mission and played their part. Some of their aspects are no doubt quite appealing. But these are not formidable enough to take humanity to great heights and to check the all-round moral degeneration. They do not have any inspiring message for mankind. We cannot plant these elsewhere. A two thousand years old culture is irrelevant now. The ancient civilisations of Arabia, Rome and Greece were mighty and glorious. They have now lost their charm. They are now confined only to archives.

The Nexus Between Humanity And Civilization

Humanity is above and beyond

a civilisation. It does not give rise to humanity. Humanity is not particular to time and place. Civilisations are like a dress for mankind, which keeps changing. Man dresses himself according to his age and taste. This is both natural and essential. A child should put on children's clothes whereas teenagers will have clothes of their choice. They cannot interchange their dress. Humanity cannot be forced into adopting the culture of a particular era or country. Let humanity grow at its own pace. Let it expand and spread. For man loves variety and different experiences. Let us tap the universal and life-giving principles of religion and this will produce a new model. Let humanity be adorned with morals and manners. It will be then something fresh and long lasting. Also remember that whatever withers and decays should be discarded. We should not insist on retaining something that is rotten or obsolete.

Religion Is The Soul While Culture Is The Form

Religion and culture follow different paths. Religion blesses us with the soul while culture is a form. Religion prescribes a way of life and code of conduct. It places certain restrictions and then lets man go about doing things. For example, a particular form of a pen may be specific to a culture. However, religion is not at all concerned with any variety of a pen. It nonetheless demands that whenever pen is used, it should be for the cause of truth. Pen should promote goodness. Thus religion provides us with the purpose of life and invests life with the soul. It monitors man's life yet it does not obstruct man's growth and evolution. The revival of any culture does not ensure man's salvation. This is true of every religious community, Hindus, Muslims and Christians alike.

Script Or Conscience And Morals

Today, national language is a controversial issue, including a debate on its script. It appears as if it is an important issue for humanity or essential for the reform of the country. It was not the way of the Messengers of Allah. Script was not their concern. They were interested in the quality and outcome of writing. They insisted that one who writes should be truthful, God-conscious, honest and dutiful. His script is not important. In my speech in Benaras I had raised the same point. If a document is forged, it is immaterial if it is written in Hindi or Urdu. It will remain a fake one, irrespective of its script. By the same token, a genuine document will be admissible, no matter which language or script. Messengers do not waste time and energy on the issue of a script issued. They rather train the hand of the writer in truth and honesty. They purify the heart and mind in a way that one writes only what is good and useful.■ *(To be continued)*

Islamic Culture

- Saeedur Rahman Azami Nadwi

Literal and terminological meaning of culture:

Literal meaning of culture is efficiency and to perceive anything rapidly. But it's technical portrait is to have profound and thorough knowledge over culture, various arts, sciences, etiquettes, good manners and sane thoughts. During conversation this word is often used to describe any person's academic stature and it is said that such a person possesses good and sound culture. Besides he has deep knowledge of different branches of education including devices of living style. Culture is indeed an excellent virtue. Educated, broad minded and civilized persons are introduced by this trait .Generally speaking, people like to utter the word 'civilized' in praise of anyone.

Sense of Islamic culture:

Islamic culture denotes Islamic arts, sciences, manners, thoughts and ideologies. Pivot of this culture is Islam and its main source is the Qur'an and Sunnah (Sayings of Prophet Muhammad PBUH) from which fountain heads of arts and sciences emerge and from which real thoughts and good manners are demarcated. Those who have full command over these factors deserve to be dubbed as representatives of Islamic culture and civilization.

It is imperative for an Islamic scholar and preacher to excel in the field of education and culture so that he may project Islamic thoughts and ideologies in sublime way. Besides he may become aware of all material thoughts and philosophies. Similarly, he should have the worldly knowledge as well as western way of life. He also should be alert of its harmful and detriment influences which may penetrate into human life. Thus he may distinguish between material life as well as spiritual life.

The basis of Islamic culture:

The basic source of Islamic culture is the Qur'an. It is Allah's final revelation to human beings. No falsehood can touch it. It is the main foundation of Islamic culture and civilization. It encompasses all gamut of human life. It is an eternal message and a universal relevance. It is the only revealed Book whose text stands pure and uncorrupted even today.

* *Former Principal, Darul Uloom Nadwatul - Ulama, Lucknow.*

The Qur'an and our responsibilities:

The first and foremost thing for us is to memorize the entire Qur'an. If it is impossible to learn the whole Qur'an by heart, some parts of it must be memorized so that we may take guidance from its light and blessings. In fact, it is a glorious fountain of life. Its fluency and sweetness never dry up.

The second thing is that due attention should be made towards its recitation, phonetics and accurate pronunciation. We also should try to comprehend its true meanings, teachings, secret facts, fineness, subtleties and elegances.

It is unfortunate that most of us are unaware of recitation rules of the Qur'an and often make blunders during its recitation and articulation.

Some characteristics of the Holy Quran:

The first characteristic is that it is the Book of Allah. It is immune from all sort of human adulterations. Angel Jibreeil was transmitter and Prophet Muhammad (PBUH) was its holder, receiver, explainer and annotator.

The second characteristic is its continuity. The Qur'an is the last divine Book. It is not revealed for any particular nation but for all mankind. It is a glorious beacon. Allah Himself took responsibility of its safety, integrity and protection. The Holy Qur'an says: "We have, without doubt, sent down the message; and We will assuredly guard it from corruption." (S. 15, A 9)

The third characteristic is its universality and comprehensiveness. Besides being and everlasting miracle of Allah, it is a complete code of Islam. It is a panacea for all diseases. It deals with a wide spectrum of issues regarding human life. As the Qur'an says, "Verily this no less than a message to all the worlds. (S. 81, A, 27)

The fourth characteristic is its literary form, miraculous aspects, wonderful eloquences and rhetorics. The Qur'an challenged unbeliever people of Mecca that if they had power, present Qur'an like any book. But despite they were most rhetoricians failed to present a single verse, let alone the entire Qur'an. On which Allah candidly said, "if the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they have backed up each other with help and support" (S.17, A, 88)

In short, it is up to us to follow Islamic culture and lead our lives according to its mainstream the Qur'an and Sunnah.■

(English rendering by
Obaidur Rahman Nadwi)

The Muslims And The Contemporary World

- Shabbir Zafar

The problems faced by Muslims in all the countries worldwide indicate a new beginning of Muslim era. After 9/11 tragedy Muslims have become a suspicious lot all over the world. They have been treated in a most uncordial manner.

Although since quite a good time they are at the receiving end, they are held responsible for all the ills. This has not happened for the first time with this community. In past Muslims have passed through so many ordeals severe than the present. But every time the tide ultimately turned in their favor. The most devastating ordeal in the recent past was the upsurge of Genghiz Khan, which had shaken the Muslims to the core. It seemed that they would never appear on the stage of history anymore. But the Turk in taking over Muslims tumed to Islamic faith and thus new blood was flown in the veins of the Muslim community of west Asia. Islam conquered the conquerors of Muslims. Although, in the present scenario, Muslims are looked at with suspicion, their religion has raised a great curiosity among non-Muslirns. More and more people are trying to read Islamic literature and probably Qur'an is a best seller in the western world. In fact Islam was never a monopoly of a certain people or a certain race whatsoever. It adopts the people and human races, which are full of youth and vitality, in a manner a young man changes dresses. As the poet of east Iqbal has rightly said in one of his couplets, "Kafla ho na sakega kabhi veeran tera.." which means that Islam will never be deserted by the human race. It will conquer the hearts of the righteous and pious people and men of understanding in almost all the times of history. That is why one should consider that the shortcomings of Muslims are not the shortcomings of Islam. History bears ample testimony to this fact that some times Muslims are defeated and pushed“back, but Islam never retreaded. It is always advancing with the time. Every other day brings justification and approval to the Islamic practices. The scientific advancement is ultimately bringing the world near to Islamic faith and the judicial process is providing proof to the ultimacy of Islamic law and its capacity to walk with the vicissitude of time. So it is high time that Muslims should take stock of the situation and revert to their faith and knowledge of their religion. Time and again it has been established that Qur'an is an inexhaustible treasure of knowledge and understanding. It is a divine source of spirituality. Its wonders will never come to an end. The text of Qur'an is maintaining its pristine purity for the last fourteen centuries.

No scripture in the contemporary world can claim complete immunity against tampering as Qur'an does. Every word of Qur'an is protected against human touch and every punctuation is holding its place without a change from the times of the prophet Mohammed (pbuh). A great effort had been put from the times of the prophet to guard the meaning of Qur'anic text against

misinterpretations. It is, thus, still a source of guidance to millions of human kind who try to understand their relation with this universe and to those who aspire to understand the creation, the creator and the very purpose of the cosmic existence. It is a mistake to treat Qur'an as a religious book of Muslims or of Islam exclusively. In fact it is a message of the creator to its creation. According to Islamic faith all the creation is the effect of a mastermind who is omniscient and omnipotent. Again Qur'an disapproves the theory of a cosmic accident.

According to Qur'an this universe is created with a certain purpose. The flawless harmony of this universe, the boundless galaxies in the skies, the biological kingdom, the perfect human body and the invincible soul, all beckon us to the great mastermind, the Creator. When a man of limited power and limited creativity abstains from doing absurd things, how can a master mind, the God, can be expected to create this universe for nothing? Can we imagine this vast universe is created by accident and there is no object or purpose“behind it? What a false justification for the creation! Is it only to deny the very existence of the God!? If some scientist makes a lifeless model of universe, he is praised for his craftsmanship. Thus if a lifeless model requires a creator and he is praised for it, why should we doubt the existence of the creator of the real universe full of life and dynamism? Why should not we praise him for“his master craftsmanship? Does it require a great intellect to understand this commonplace thing? In fact the negative approach to understand the universe and to abstain from the very obedience of the Almighty is lying behind His negation. In a given condition we observe that a man sheds his responsibilities and abstains from fulfilling his duties. He always tries to break laws and does not want to be interfered with his personal affairs. Over the years such scholars, viz. Darwin, Rousseau, Freud and Karl Marx interpreted the human history with utterly materialistic point of view. They had a total disregard to spiritual or any other influence on the development of humankind. To them all the struggle of mankind was between haves and have-nots. All the expressions made over the centuries of human existence was based on desire and self. Sex was the sole motivator to all human drives. All morality and spirituality was humbug. The base desires and basic instincts are the only thing to be considered. All else is nothing. This made the secular outlook popular among the European people. Also the Church played a very significant part in popularizing the secular outlook of life. The great struggle between the Church and the secular scientists in the 16th century decided the fate of the European peoples' outlook on religion. Had not the Church tampered with the divine text of Bible by adding in it the knowledge based on human experience, which is always progressive and never final, the pristine purity of Christianity could have been maintained and the struggle between secular scientists and the Church could be avoided. The Muslims did not commit such a mistake. And because of this very reason Islam did not lose its attraction and Qur'an remained a fountainhead of spirituality for its followers

forever. Unfortunately the European people developed a great aversion to Church and anything that belonged to the Church including the religion and the very existence of God. Thus they discarded all the religions and faith in God. Due to Crusades there was a remote chance for them to turn to Islam for the spiritual vacuum created eventually. Thus Europe became irreligious as a final outcome of the above discussed circumstances beyond any chance of reversal. This was a colossal loss for human race that it is not yet realized by the Western world. The abject materialism has inflicted a terrible wrong on the psyche of a great part of humanity to which providence has given the reins of world affairs in the present times. Only God knows how long the humanity will reap the poisonous crop of misdeeds committed by the people who have no regard to religion and devoid of any faith in God and hereafter and accountability to their creator.

The great institution of prophethood deals with the subject of creation and its purpose in a most convincing way. The noble lineage of the prophets bears an ample testimony to their selflessness and affinity towards humankind and its affairs of this life and hereafter. If we study the lifetime and the character of the prophets who were assigned the task of inviting the humanity towards God, we would find that they were the most selfless servants of mankind. Throughout their stay in this world they did their job against all odds and without any reservations. They were persecuted severely by their people for what they preached. But they did not compromise with their divine duty and did not make any amendment in what they had to preach the knowledge revealed by God. They were offered money, position and women to divest themselves from discharging their duties. But not a single prophet could be deviated from the right path. No human being other than the clan of prophethood can surpass their integrity and love and concern for the welfare and uplift of mankind. And that is why only their teaching could show the right path to salvation of man. The prophets were divinely inspired, while the other leaders of mankind had offered what they acquired through their experience, which is always progressive and never ultimate. We see that every other day the theories and hypotheses produced by the philosophers and scientists are refuted by their successors. What is a established fact today becomes obsolete and outdated tomorrow. By contrast the teachings of the prophets could never be challenged by the vicissitudes of times. Every other day the importance and and satisfy the mind and exalt the senses. Also every the validity of their teachings are established beyond doubt succeeding prophets bore testimony to his precedessor and confirmed his teachings.

The most important aspect of the faith taught by the prophets is the life after death. The worldly sojourn of human existence is not complete in so many ways. Our all desires are not fulfilled here. A good number of questions the life poses to us, remain unanswered throughout our life. All human endeavours are constantly in search of perfection and a more refined life. But every time when some perfection is achieved, new loopholes are

introduced. The cause of human bondage is yet to be discovered. Human soul experiences a deep sorrow. Somewhere something is greatly missing. Nothing in the world can fill the vacuum felt by man. The prophets solve this mystery by giving a glad tiding in the hereafter, where a man can fulfill all his desires and achieve the perfection of his existence. But the only condition for this reward is to obey the commands of the Almighty as long as he stays in this world. By this way only a man can sacrifice his base desires, filthy objects and short term gains. When the hereafter's success is the sole motto of life, it is not difficult to press all the resources at his command to achieve this goal. Also we see that when all the abilities are pinpointed towards a single task, either of this world or the hereafter, it becomes easy to accomplish.

The prophet of Islam and his companions accomplished the task of spreading the word of God to a greater part of humanity within a short span of time and with minuscule they could do it. What did they aspire out of all their efforts?

It was solely the pleasure of God and the reward in the hereafter.

Thus as discussed above the three guiding principles which can bring peace, justice and an all round happiness to mankind is the faith in Almighty, the institution of prophet hood and the life after death. Without these all human endeavors in achieving lasting peace and happiness, will prove to be a farce. Sooner we understand this fact, the better.

The Arab world can play a very significant role in Islamic affairs. They are situated in the centre of the populated world. Their oil fields can provide sufficient funds to spread the word of Allah to the mankind. Probably they are least corrupt and their youth is not spoiled by the recent western cultural onslaught. Their vitality is still intact and can sustain the shocks and tremors of the modern civilization. The Mecca and Madina that is the heart of Islamic world bless their land. As Quran says:

The very first house built for the mankind is in Mecca, where in there are bounties and guidance for the whole universe.

The whole world is waiting for Muslims to come forward and liberate it from the chaos and the suffering it is enduring since they have departed from the stage of the world and the reins are passed from their hands to the people who have scant regard for morality and righteousness. Time has come to rise and break the shackles of slavery of sensual desires and material well being. The world is weary of material advancement and the injury it has inflicted to human soul. The sout is tired and putrified due to abject materialism and unhappy due to the spiritual vacuum eventually created. The very source of spiritual well being is in the teachings of the prophets and scriptures revealed to them. The latest version of the their work is in Qur'an and in the teachings of Prophet Mohammed (peace be upon him). The world knows it by the name of Islam. Islam is the fast word for the mankind to understand their relation with the universe and their God. Qur'an is the fast scripture, which is a fountainhead of

spiritualism and morality. The teachings of the prophet are the commentary of the scripture. The life of the prophet and the goal achieved by him are the practical demonstration of what a true religion means for the mankind.

As discussed before, only Islam can answer the puzzles and confusion posed by the contemporary times. Every sensible man wants to understand his destiny. But he cannot solve this mystery by himself. The most fundamental and burning question is.. Who am I? Where have I come from? Is there life after death? Whether I am responsible for the deeds I have committed during my life time? Is there any reward or punishment for my undertakings of today? Islam offers a convincing answer to all these questions. The central idea of Qur'an is HEREAFTER. Whatever is visible in this world is only a tip of the iceberg in comparison to the unseen world that is boundless and eternal in the vocabulary of Qur'an. All the affairs in this world are in a way tentative and inconclusive. It is required that at some point of the time all the accounts of human deeds should be closed for a final cheek. In the words of Qur'an, it is YOMUDDIN which mean the Day of Judgement. This is a point when all the human activity is stopped for checking the accounts of deeds committed during all the ages of human life on earth. The omniscient and omnipotent God would assess the cumulative effect of deeds committed by each and every human being. And His servants would be rewarded or punished after the trial accordingly. This world is utterly unable to assess the cumulative effect of human deeds. And therefore it cannot punish or reward a person accordingly. Neither it has resources and the devices to punish or reward a man fully and finally.

Suppose a man pushes the world in to a nuclear war and causes death and misery to a vast multitude of human beings. Thousands of innocent and defenseless people die out of this irresponsible act. What is the ultimate punishment the world forum can award to this person? A capital punishment of Death? But death of a single person cannot be equal to the death of thousands of people? Notwithstanding, we cannot award him thousands of death penalties. This is not a full punishment. For his chastisement, it requires a Day of Judgement when all the effects of a nuclear holocaust will be judged in toto and the punishment commensurate with this irresponsible act will be awarded to him in the fire of hell where he would not die or escape till his punishment is over. Likeiwse, we cannot reward a person in this world fully who has accopmlished a great task of saving humanity from pain and ailments or the vagaries of life. What reward a Noble forum can give to a person who rescues thousands of people from death? No reward would be sufficient enough and commensurate with the cumulative good achieved through this commendable act. Neither it is possible to assess the cumulative good brought by the same in this world. Only Good can reward this man in paradise where he will never die and would go on enjoying the reward of his virtuous deeds for ever and ever.■

Migration To Madinah

- S. M. Rabey Hasani Nadwi

Ghazwa-e-Badr - The First Military Confrontation Between Infidels and Muslims:

It was the sixteenth month since the Hijrat when the Prophet (SAW) got the information that a party of the Quoraish was advancing on the route to Syria; and, that it was headed by the military commander of the infidels, Abu sufyan; and, that its intent further buttressed. He (SAW), accompanied by a team, went in its was to make provisions for getting the forces of the Quoraish pursuit and got up to a place in the vicinity of Yanboo'. But that party had already gone ahead before the Prophet (SAW)'s arrival there. On getting the reports of the return of the self-same party fom Syria, he (SAW) set out, taking a number of Muslims along with him, in its pursuit. On getting the information of his (SAW) departure, this party of the Quoraish had the word sent immediately to Makkah and sought special help from there. The Muslims had gotten up to the vicinity of 'Badr' in their pusuit. But, by the time they had reached there, that party had already crossed over the place. As the Muslims were planning to get back to Madinah, the Prophet (SAW) received the information that the people in Makkah had already dispatched an army, equipped to the hilt, with the intent to wage a full-fledged war with the Muslims. The Prophet (SAW) held consultations with his companions. There were with him just 313 souls at the moment. They had, in fact, been taken along, considering them sufficient enough for the party of the Quoraish that had gone to Syria. They had not been taken along with the intention to get engaged in any regular warfare. Now that the issue of the arrival of the regular army of the enemy had come up, it was necessary to hold consultations as to whether the army of the Quoraish that was imminent to arrive should be confronted so that the impression was not carried that the Muslims had given the proof of chicken-heartedness and fled away from the battle-field: or, before its arrival there, the retreat to Madinah should be expedited so that getting into a regular warfare does not get necessitated. The outcome of the consultations was, however, that beating retreat from here now that the enemy was due to arrive for getting into a regular warfare would be deemed flight on the part of Muslims and have them disgraced. Hence, come what may, they have to face it and have it dealt with. It is this very incident which came to be known as 'the incident of Badr'. It had occurred in the form of a regular, full-fledged war.

The forces of the Quoraish were

armed up to the hilt. They had one thousand or so strong troops. The Muslims were, as against them, one-third in strength, numerically speaking, that is. Nervertheless, The Muslims were sure and confident of the Succour and Support from Allah Almighty. Anyhow, the enemy, alongwith his huge army did arrive and the combat took place. And, the Muslims, one-third as they were against them, emerged miraculously victorious. The Quoraish were routed. This battle gave a great boost to the Muslims' repute. The impression that the people had about the Muslims that they were a helpless and feeble bunch of people got changed. The Quoraish as well as the people of neighbourhood had now fully realized thanks to this battle-how strong a force the Muslims actually were.

In the context of this battle of Badr, the following incident is, also, worth being mentioned. Quite some time prior to this battle of Badr, the Prophet (SAW) had received information of some people from the Quoraish getting mobilized at a place called Nakhla. The Prophet (SAW) had, then, sent Abdullah bin Jahsh with a team of twelve persons there. They had instructions to just collect the information and get back. On arrival there, however, they had come across a caravan of the Quoraish and the situation had reached to the point where the skirmish was unavoidable. In it, a member of the Quoraish, Amr bin Al-Hadhrami, had got killed. This incident had taken place towards the end of the month of Rajab which is the month during which waging a war was deemed prohibited. Hence, the Quoraish made it an issue of desecration of this month. It gave them the handle to launch a campaign of hostile propaganda against Muslims and to provoke and instigate the people on taking the revenge. On that pretext, they had started making plans of waging a war. It was in the name of this incident that they got the people provoked on launching a full-fledged war operation. Having the entire tribe of the Quoraish, to a man, provoked and instigated on war, they had a strong army built and had a march made towards Madinah. Having arrived in Badr, they had a fight with the Muslims. But this mischief-mongering on their part boomeranged on themselves and it were but the Muslims who, with the Help from Allah Amighty, did achieve the victory.

This great battle had taken place two months after the above-mentioned incident at Nakhla, Friday, the 17th Ramadhan in the second year of Hijrah.

Brief Account of the Battle:

As to how the battle did take place, here is a picture portrayed. Badr is a place at a distance of about 150 kms., south of Madinah. It was then a vast open ground in the midst of mountains. There was a well in it. Actually, it is this well which was called Badr. On the western side of it and close by it, the route from

Makkah to Syria passed by. All the caravans used to take this very route on their journeys to and fro. The Prophet (SAW) had arrived, in order to intercept the caravan of the Quoraish, at this very point in the vicinity of Badr when the report reached that caravan of the enemy had already crossed over past the place. And, simultaneously, it was also reported that the infidels of Makkah had already, having raised an army, set out for waging the war. Thereupon, he (SAW) sought from his companions, Mohajirs and Ansar both, their opinions. In response, the opinion of all of them was unanimously in favour of facing the challenge. Hence, the Prophet (SAW) stayed put.

On its arrival, the army of the Quoraish camped in the better part of the open ground. Moreover, the Muslims were one-third, strength-wise, as against them. They were very short of war equipments also. None the less, it was the matter of life and death for the religious identity of the Muslims. In case the infidels-God forbid--had the victory achieved, the Muslims would get wiped off the face of the Earth. For, all the core strength that the Muslims had, their corps d'elite, was entirely this much that was here.

The Muslims had gotten a tent pitched at an elevated place of Badr for the Prophet (SAW). The place commanded the view of the entire battlefield of Badr. The Prophet (SAW) and Hazrat Abu Bakr Siddique (RAA) stayed within the tent while Hazrat Sad bin Waqquas, accoutred with arms, stood guard in front of it. He had taken the charge of protecting the Prophet (SAW). As for the Prophet (SAW), he had his head laid on the ground and kept weeping and saying on end: "Oh Sustainer of the world! In case this small group gets eliminated, there would be no one left to have Thee worshipped."

As per Ibn-e-Ishaque's version of the account, it was Aswad bin Abdullah el-Asad from the infidels' side who, first of all, made a raid on the water reservoire of the Muslims, but got killed. Then, Waleed bin Utbah, Utbah bin Rabeeyah and Shaiba bin Rabeeyah emerged out of the ranks and challenged the Muslims to combat. From this side, therefore, Hazrat Ali, Hazrat Hamzah and Hazrat Ubaidah bin Harith came forward. One-to-one duels took place and all the above-mentioned three infidels got killed. From amongst the Mujahideen, however, Hazrat Ubaidah got wounded. He had got his leg severed. Owing to it, while returning after having achieved the victory, he met his martyrdom at a place called 'Safraa.

After the above-mentioned infidels had been killed, there was a free-for-all encouter. The two sides got into scuffle with each other with no holds barred. On the Muslims' side, it was Mohja, the liege of Hazrat Umar bin Khattab, who met, first of all, his martyrdom, getting hit by

an arrow. Then it was Harith bin Suraqah Ansari who, while he was drinking water from the pond, got hit by an arrow and met his martyrdom. Meanwhile, Hazrat Umair bin Hammam made a vigorous assault and achieved martyrdom in the process.

The battle was, at its fiercest, on. The Prophet (SAW) was engrossed in making supplications. Such was the state of his engrossment that the chadar (shawl) that he had on had slid off his shoulders and yet he remained engaged in making entreaties to Allah Almighty with tears welling up from his eyes and rolling down his cheeks. Hazrat Abu Bakr Siddique (RAA) had the chadar readjusted on his (SAW) shoulders. Still in the self-same ecstatic mood, he (SAW) picked up a handful of pebbles from the ground and, having the words (The faces got distorted) recited, had them exhaled on to the pebbles. Then he had them thrown towards the infidels. They started rubbing their eyes. Owing to this, their onslaught got affected. The Muslims started being felt by the infidels as too strong to be dealt with and started getting the upperhand. It is this very incident about which Allah Almighty has said:

(and thou throwest not, When thou throwest, but Allah threw)

Simultaneously, the Help from Allah Almighty through the angels, too, was rendered. The angels, having descended in the guise of Muslims, systemically participated in the battle and gave the infidels a severe blow. In short, the complexion of the battle got changed within a short while. The Muslims emerged victorious with flying colours. Many a top-ranking chiefs of the infidels had bitten the dust. As to the rest, the Muslims started making them captives. They had a large number of them bound and bundled. The Muslims had the victory finally achieved.

It was the first ever battle the Muslims fought with the infidels. The Muslims were short in number and had, without having had any previous experience of any such battle, taken on an army that was many more times experienced than they. Yet, they had achieved a magnificient victory. The infidels were reduced to such a state that they wanted to make good their escape but had no recourse to.

The Fate of the Foes:

During the battle, two youngsters from among the Ansar who were yet in their adolescence asked one of their seniors 'Uncle! This Abu Jahl who is the extremely virulent enemy of our Prophet! Where is he? Just have him poined out to us. There he stands the senior said (pointing towards him): No sooner had they heard him say that than rushed headlong towards him and swooped down on him. Thus, that mighty and haughty arch-enemy had to bite the dust at the hands of young children. He was

lying there after having been fatally hit when that gentleman noticed that he was still breathing. He came over and put his foot on his neck. Thereupon he said: 'Do you know who you are putting your foot on? It is the neck of a great head." Blurting out, as he did, this boastful, bloated blabble, he gave up the ghost.

The Prophet (SAW) wanted to know what did happen to his arch-enemy, the one who, along with his infidelity, had harboured rancor also against him (SAW). So, he (SAW) said: "Would someone get me what happened to Abu Jahl?" Abu Jahl was the person who was the first and foremeost among those who nursed animus against the Prophet (SAW). He had left no stone unturned in his attempt at having him (SAW) eliminated. And, it was he himself who was holding the command of the infidels, too, in this battle. In a short while his severed head was brought to him (SAW) with the report that he had been killed. He (SAW) then said:

(Allah is the One Who Alone and none else than He is the God.)

Thrice he said it. Then he (SAW) said: Allah is great, praise be to Allah, who is true to his promise, and who supports his servant, and who is the only one who fulfills his promise.

(Allah is the Greatest. All the praises are his due. He has fulfilled His Promise. He rendered support to His slave. And, He alone got the groups (of enemies) vanquished.)

Thereafter he (SAW) said: Show me his head. Having seen it, he said: Here it is! The Pharaoh of this ummah!!

When the battle was over, it was found that the number of infidels killed in the battle was as large as seventy. Many of their great chiefs were done to death. Their corpses were thrown into the well of Badr. Standing in front of the infidels' corpses, the Prophet (SAW) said: How vicious kin of your Prophet you proved to be. You disbelieved me while others believed in me. You derogated me while others supported me. You expelled us (me and my companions) out of our home and hearth while others gave us shelter and refuge.

As against the number of infidels killed, the number of Muslim martyrs was much less. The number of their martyrs was just fourteen. Out of them six were Mohajirs and the rest were Ansar. All the rest returned crowned with victory. As a token of Appeasement with the over-all, selfless zeal of rendering support to the Truth and solicitation of the Divine ingratiation which the Muslims had taken part in the battle with, Allah Almighty had all the previous and future sins of the participants in the battle of Badr granted the Forgiveness, too. And, thus, their grade in merit was raised much more higher.■

(To be continued)

The Teachings of The Qur'an

- S. Bilal Abdul Hai Hasani Nadwi*

The Holy Qur'an is the book of guidance. It covers a wide range of topics about human beings and their surroundings. Allah sent all prophets to lead their nations to the path of salvation as well as the path of progress and prosperity.

The people of Hazrat Lut were involved in indecency and obnoxious activities, so Hazrat Lut tried to get rid of these vices.

While addressing the people, he mentioned their wickedness, bad acts and immoral activities that were mentioned at various places in the Holy Qur'an. For instance, the Holy Qur'an says, "Of all the creatures in the world, will ye approach males, and leave those whom Allah has created for you to be your mates? Nay, ye are a people transgressing all limits." (S.26.A.165-166)

Truly speaking, even in the present society, these two evils are the basis of numerous evils, one is excessive love of wealth and the other is immorality. Bribery, usury, lies, breach of promise, unjust distribution of wealth, killing and I don't know how many germs are behind these two evils. The rights of others are forgotten, and man makes every illegitimate plan to acquire and accumulate wealth. His whole life is spent in this half-baked state, that somehow wealth should be accumulated, then he falls to such an extent that he himself is willing to do great harm to others for the sake of a few ticks, his conscience ceases to reproach him. So he sinks in the swamp of wealth.

Similarly, the second evil is immorality, which is also such a dangerous disease that a man forgets everything for it. He does not even care about his honor and dignity.

He does not care for the protection of the human race, and gets ready to put every thing on risk for the sake of a short time pleasure. These two evils continue to increase in society and the major hand behind them is the western culture and civilization, which have given the freedom to human beings just like animals. It is unfortunate that these maladies are being considered as a sign of progress and are also being declared as a part of culture and civilization instead of abstinence. Islam strongly criticizes such sort of culture and civilization. Islam does not prevent the fulfillment of sexual desire, but it imposes the condition of marriage for it, so that moderation is maintained and the human race is not degenerated. Among the qualities of those who achieve success, it is mentioned in the Holy Quran:" Who guard their modesty, except with those joined to them in the

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marriage bond, or (the captives) whom their right hands possess,- for (in their case) they are free from blame, but those whose desires exceed these limits are transgressors (S.23.A.5-7)

The severity of adultery is described in these words: Nor come nigh to adultery: for it is an indecent deed and an evil way." (S.17.A.32)

It should be noted that those who want to spread immorality among the believers for them there is a painful punishment in this world and the Hereafter. The Holy Qur'an says, "Those who love to see scandal circulate among the believers, will have a grievous chastisement in this life and the Hereafter" (S.24.A.19)

That is why it is ordered to flog the one who is guilty of adultery.

No doubt,

sexual desire exists in everyone, and, as such, it is also forbidden to altogether eliminate it.

Needless to add, some of the Companions wanted permission for this, but the Prophet (peace and blessings of Allah be upon him) forbade it, however, he said that such a person should get married, and if he does not have the power to marry, then the abundance of fasts is beneficial for him. This desire is reduced and thus the self control becomes easy for him. In the same way, Islam prohibits the love of wealth. It prohibits extravagance and extremism. Islam lays great stress on spending wealth and money in the way of Allah. For it is a perennial source of happiness and pleasure of Allah. It is important to note that those who have money and do not spend it in the way of Allah lavishly because of his unprecedented love about whom the Holy Qur'an vividly says, "And there are those who spend it not in the way of Allah: announce unto them a most grievous chastisement on the Day when it will be heated in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs, this is the treasure which ye hoarded for yourselves: taste ye, then, the treasures ye hoarded". (S.9.A.34-35)

Islam is a complete code of life. It encompasses the entire gamut of human life. Islam dislikes everything that creates gulf and fissure in society. Jealousy, for instance, not permissible but in two things. The holy prophet says, “Two kinds of people are worthy and enviable. One person is that on whom Allah has bestowed wealth and he spends it at the right place, and the other person is one whom Allah has accorded knowledge and wisdom and he judges using them and teaches them.

More importantly, other evils of society have also been clarified in different verses of the Qur’an.

The Holy Qur’an lays tremendous stress on human rights, particularly about the rights of the parents.

At some specific places Allah has mentioned the right of the parents with His own right.

The Holy Qur’an says, “Show gratitude to Me and to thy parents: to Me is thy final goal.” (S.31.A.14) “But if

they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not"(S.31.A.15)

Hadith says, "that Hazrat Asma binte Siddiqui informed Prophet Muhammad (PBUH) that her mother was a polytheist and she wanted that she treat her with good manner." The Prophet (PBUH) said, "Treat her with an excellent manner."

Despite the worst thing, like a shirk, good treatment with the parents are taught by the prophet (PBUH) in this world. From this expression it is clear that to respect parents assumes immense importance in the Islamic Shariah. Western civilization abolished the pious relationship of the parents. It shows their business mentality. A person residing in the USA told his own event that when his wife went to the doctor regarding her delivery, the doctor first question was" Are you married? Then when the baby was born, he asked whether you would take the baby? One and a half year later when she went to the same doctor stared at her.

From this entire event it shows western mentality regarding the children. The main point is that the concept of protection of the pedigree has totally vanished there.

The second thing shows their callousness of heart. After the child is born, the parents show no relationship with the child. Generally, they went leaving their child in the hospital.

The third thing is that after one child the next child is a strange thing in western countries.

The main reason is that they calculate that if the child will born thousands of dollars would be spent on him and by the same token huge amount of money would be spent on his studies, and when he would grow older, he would leave his parents and would became separated and put his old parents in the old house.

This phenomenon of mentality also creates such a rift in the excellent relationship of the parents that the whole system has been corrupted today.

Truly speaking, the Qur'an dislikes such obnoxious acts and describes the relationship of the parents with great importance. Islam instructs that whether it proves useless in this world but their service will be the doorway of the Heaven and also came in the Hadith that the Heaven lies under the mother's feet and the father has also been called the valuable door of the Heaven. The Holy Qur'an vividly clarifies, "Whether one or both of them attain old age in thy life , say not to them a word of contempt, nor repel them but address them in term of honour. And out of kindness, lower to them the wing of humanity, and say: "My Lord! bestow on them Thy Mercy even as they cherished me in childhood." (S.17.A.24-24)

Needless to add that the essence of greatness and honour of humanity is an important topic of the Holy Qur'an. As Allah says,

"We have honoured the sons of

Adam" saying this the Creator of the world put the crown of Honour on the shoulder of human beings. And he taught the human beings how to respect and serve mankind. The Holy Qur'an says, "That if anyone slew a person- unless it be for murder or for spreading mischief in the land- it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people." (S.5.A.32)

No doubt, the above mentioned verse of the Holy Qur'an encapsulates an eternal truth. Given this, the verse presents the life- giving message.

In the days of ignorance women were not more than animals. Not only in the Arab but also in all the contemporary world women were regarded as household commodities. That is why when any female child was born, the head was bowed down in shame. And so many cruel and uncivilized people killed their daughters with their own hands. The Holy Qur'an depicts this dreadful scene in chapter 16 verse 58-59.

"When news is brought to one of them, of the birth of a female (child), his face darkens, and he is filled with inward grief! With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on sufferance and contempt, or bury it in the dust? Ah! What an evil choice they decide on."

But when Islam came it granted men and women same status and rank. Women are entitled to equal rewards. This truth is stated more forcefully in the following verse of the Holy Qur'an. "The believers, men and women, are supporters of one another. They enjoin good and forbid evil. They perform prayers, give Zakah and obey Allah and His Messenger. Allah will have His mercy on them. Surely Allah is Almighty, All- Wise". (al- Tawbah 9:71)

"Whoever does good, whether male or female, while he or she is a believer, We will give him a good life and We shall certainly pay them a reward in proportion to the best of what they did." (al- Nahl 16:97)

In Surah Luqman Hazrat Luqman advised his sons and taught them how to lead a peaceful and excellent life in this universe. The Holy Qur'an preserved the sane advice of Hazrat Luqman for the coming generation. Particularly three verses out of them embody a wealth of meaning in which the reformation of the society and some other basic principles regarding life were beautifully mentioned.

The Holy Qur'an says,

"O my son! establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whate'er betide thee; for this is firmness of purpose in the conduct of affairs. And swell not thy cheek for pride at men. Nor walk in insolence through the earth: for Allah loveth not any arrogant boaster. And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass." (S.31.A.17-19)

Similarly in Surah Furqan in which the statements of pious and devout slaves of Allah described that is indeed the precious gift for every believer. Whosoever absorbs these excellent qualities, deserves special divine blessing and attain particular gnosis of Allah.

As the Holy Qur'an says,

"And the servants of Allah most gracious are those who walk on the earth in humility,and then the ignorant address them, they say, "peace";.

Those who spend the night in adoration of their Lord prostrate and standing;

Those who say, "Our Lord! avert from us the wrath of Hell, for its wrath is indeed an affliction grievous,-

Evil indeed is it as an abode,and as a place you rest in.

Those who,when they spend, are not extravagant and not niggardly, but hold a just balance between those extremes;

Those who invoke not, with Allah, and other god, nor slay such life as Allah has made sacred,except for just cause, nor commit fornication;- and any that does this not only meets punishment.

But the chastisement on the Day of Judgment will be doubled to him,and he will dwell therein in ignominy,-Unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is oft- forgiving, Most Merciful,

And whoever repents and does good has truly turned to Allah in repents:

Those who witness no falsehood and, if they pass by futility, they pass by it with honourable (avoidance);

Those who, when they are admonished with the Signs of their Lord, droop not down at them as if they were deaf or blind;

And those who pray, "Our Lord!" grant unto us wives and offspring who will be the comfort of our eyes, and give us the grace to lead the righteous.

Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy: therein shall they be met with salutations and peace.

Dwelling therein; how beautiful an abode and place of rest!

Say to the rejecters:" My Lord would not concern Himself with you but your call on Him: but ye have indeed rejected Him,and soon will come the inevitable punishment". (S.25.A.63-77)

Surah Hujrat is the best one out of the Chapters (Surahs) of the Holy Qur'an which holds tremendous significance for dealing with the reformation of the society.

There is a description of social evils and as well as its remedy in it. Allah who is the Creator of human beings and also the Creator of their psychologies,temperaments and mentalities has described basic shortcomings and drawbacks of the mankind in the above mentioned Surah in details.■

(English Rendering
by Obaidur Rahman Nadwi)
(Concluded)

Maulana Dr. Saeedur Rahman Azami Nadwi
A Great Islamic Scholar

- Obaidur Rahman Nadwi

Maulana Dr. Saeedur Rahman Azami Nadwi (1934-2026), a renowned Islamic scholar, former Principal of Darul Uloom Nadwatul Ulama, and founding Chancellor of Integral University, Lucknow passed away on 7 October 2026 in Lucknow.

Dr. Azami was a multifaceted genius and was an internationally acclaimed writer. He was a legend and master of creative writing. He lived for more than nine decades, yet it is remarkable that he remained young in mind and spirit till his last breath.

Undoubtedly, he occupied a distinguished position among Indian Arabic and Urdu writers and journalists. Almighty Allah bestowed upon him extraordinary qualities and a variety of calibers. His personality was a marvelous amalgamation of a teacher, journalist, orator, academician, translator, philanthropist and reformer. Besides, he was a man of angelic qualities.

There are a number of things about Dr. Azami which people have noticed and written about. I have personally been most influenced by his personality. For him nothing was more precious than time. He was punctual to the core. He managed his time meticulously. He had good command over various languages. He always talked with authenticity and reference.

Moreover, he was an able administrator. Being a proactive man, he was never afraid of the changing time. He faced all situations with courage and determination. In fact, courage was the secret of his success in life.

Truly speaking, he was a great humanitarian. He helped countless poor students and assisted poor girls' marriages, and cooperated with disabled and helpless persons. He followed the principle: "Live and let live" throughout his life.

His Education:

Dr. Azami was born on May 14,1934 at Azamgarh, U.P. in India. His father, Maulana Muhammad Ayyub Azami was himself a great Islamic scholar.

He received his basic education from his father. After that he did his Alimiat and Fazeelat from Jamia Miftahul Uloom Mau, U.P. (India). Thereafter, he joined Darul Uloom Nadwatul Ulama, Lucknow in 1952 and did Fazeelat (Specialization in Arabic language and literature) in 1953 and also did Takmil-e-Adab in 1994 from Darul Uloom Nadwatul Ulama, Lucknow.

Some prominent teachers of Dr. Azami:

(1) Hazrat Maulana Habibur Rahman Azami, (2) Hazrat Maulana Abdul Lateef Nomani, (3) Hazrat Maulana Shah Haleem Ata, (4) Hazrat Maulana Muhammad Ayyub Azami, (5) Hazrat Maulana Mufti Muhammad Saeed Nadwi, (6) Hazrat Maulana Abdullah Abbas Nadwi (7) Hazrat Maulana Muhammad Ishaq Siddqui Sandelwi, (8) Hazrat Maulana Abul Irfan Khan Nadwi, (9) Hazrat Maulana Abdul Hafeez Balyavi, (10) Mr. Muhammad Sami Siddqui, (11) Maulana Abdul Jabbar Azami, (12) Maulana Shamsuddin, (13) Maulana Muhammad Owais Nagrami Nadwi, (14) Maulana Syed Abul Hasan Ali

Nadwi, (15) Maulana S.M. Rabey Hasani Nadwi, (16) Maulana Abdul Majid Nadwi, (17) Maulana Qari Muhammad Munir, (18) Maulana Mahbubur Rahman Azhari, (19) Maulana Isbat, (20) Master Habibullah, (21) Master Asadullah, (22) Master Fida Ali, (23) Maulana Abdur Rasheed and the like.

Some of Dr. Azami's distinguished classmates and friends:

(1) Maulana Mumtaz Ahmad Miftahi, (2) Maulana Maqsud Ahmad, (3) Maulana Mufti Akhter Hasan,(4)Maulana Yunus, (5) Maulana Izharul Haq, (6) Maulana Shabbir Ahmad, (7) Maulana Sibghatullah, (8) Maulana Abdul Jabbar, (9) Dr. Mutiur Rahman Nadwi, (10) Professor Muhammad Rashid Nadwi, (11) Professor Ehtisham Nadwi, (12)Maulana Tufail Ahmad Nadwi, (13) Maulana Syed Wazeh Rasheed Hasani Nadwi, (14) Maulana Wajihuddin Siddiqui Nadwi, (15) Maulana Dr. Taqiuddin Nadwi etc.

Maulana Ali Miyan Nadwi and Dr. Azami:

Dr. Azami chose world renowned Islamic scholar Maulana S.Abul Hasan Ali Nadwi as his guide and spiritual mentor. He stayed in touch with him till his last breath.

He derived considerable academic benefits from him. Ali Miyan left an indelible impact upon his life.

He was Maulana Ai Miyan's confident. Maulana Ali Miyan had also full trust in him and sent him as his representative whenever he felt the necessity in and out of India. It was Maulana Ali Miyan who guided him well and raised him on the pedestal. That is why Dr. Azami remained thankful to him throughout his life. Like his spiritual mentor, Dr. Azami was also a true patriot. He loved his country from the depth of his heart. He was a great advocate and defender of democracy and secularism. He always proved himself a boon for the nation.

Besides, it was Maulana S. Abul Hasan Ali Nadwi who sent Dr. Azami for further studies and scholarly research to Allama Dr. Taqiuddin Hilali, Professor of the College of Education, University of Baghdad in Iraq. He spent about one year under the guidance and patronship of Allama Hilali Marakishi and derived extraordinary academic gains from him.

After the demise of Maulana Ali Miyan, he perpetuated this spiritual nexus with his successor Maulana S.M.Rabey Hasani Nadwi, former Rector of Nadwatul Ulama and former President of All India Muslim Personal Law Board. Like Maulana Ali Miyan, Maulana Rabey was also a teacher of Dr. Azami Nadwi. He had been a devoted and loyal pupil of Maulana Rabey Hasani Nadwi till his demise.

Dr. Azami and Nadwatul Ulama:

Dr. Azami served Nadwa for more than seven decades. His selfless services extended from 1955 to 2026. He loved Nadwa more than his offsprings and his own life.

He held various posts in Nadwatul Ulama. He always discharged his duties with honesty and integrity.

He dedicated his whole life to the cause of Nadwa. He was always anxious and thoughtful for Nadwa's progress and development.

He enjoyed confidence of Maulana S. Abul Hasan Ali Hasani Nadwi, Maulana S.M.Rabey Hasani Nadwi and his successor Maulana S. Bilal Abdul Hai Hasani Nadwi. Undoubtedly, his personality proved a boon for Nadwa. The

institute greatly benefited from his strength and vigour.

His outstanding contribution and unprecedented achievements will always be remembered.

As a Teacher:

Dr. Azami was appointed teacher in Darul Uloom Nadwatul Ulama, Lucknow in 1955. Later on he served as HOD of the Department of Arabic Language and Literature from 1993 to 1999. Besides, he was appointed Principal of Darul Uloom Nadwatul Ulama in 2000 and held the post till his last breath on 7 October, 2026.

Undoubtedly, he was an embodiment of all the sublime qualities and virtues necessary for a good teacher. He proved himself as a selfless and dedicated teacher. His method of teaching was unprecedented. He was a beloved teacher and scores of students quenched their thirst for knowledge from him. It is said, "Teacher is not a king but produces kings". He paid particular attention to his students to prepare them for the great task of spreading education.

He left a galaxy of students behind him who impart education in their respective areas. No doubt, it is an everlasting tribute to him.

As Principal of Darul Uloom Nadwatul Ulama:

After the demise of Maulana Abul Hasan Ali Nadwi, Dr. Azami was chosen as Principal of Darul Uloom Nadwatul Ulama in 2000.

He discharged his duties honestly. Under his principalship Darul Uloom made great strides. He brought about a sea-change in it and gave a new orientation to it. His everlasting glow will keep it shinning.

As a Journalist:

Dr. Azami was an accomplished journalist. He was the master of pen. He inspired thousands to take up the pen.

He made a mark in the field of journalism. He started his journalistic journey with the noted journalist, Maulana Muhammadul Hasani when he brought out an esteemed magazine, "Al Baas-el-Islami" in 1955. Maulana Muhammadul Hasani possessed God-given abilities and had literary acumen and journalistic taste.

He continued to serve as an editor with his colleague Maulana Saeedur Rahman Azami Nadwi until his death in 1979.

Needless to add that "Al Baas-el-Islami" is not a magazine like other literary magazines but it is an institution in itself. It gained massive popularity in Arab countries. Its articles were read with great enthusiasm. It has gone a long way in restoring faith in Islam among Muslim youth and condemning all false ideologies. It also played a constructive role in solving contemporary issues and upholding Islamic culture and civilization across the world.

No doubt, it is "Al Baas-el-Islami" which gave Dr. Azami international recognition. It should be kept in mind that due to his profound knowledge of Arabic, he vividly shed light on every subject at length. He always commented on currents topics. He also realized the gravity of danger of orientialists and non-Muslim writers and thwarted their nefarious designs and disrupted efforts made against Islam through his renowned magazine Al Baas- el-Islami.

After the demise of Dr. Azami, Dr.

Muhammad Farman Nadwi was made the Chief Editor of Al Baas-el-Islami. Dr. Azami paid special attention to Maulana Farman Nadwi and he achieved immense academic and literary benefits from. Thus, he gained command over Arabic language and literature. Maulana Farman Nadwi proved himself as an obedient and faithful pupil of Dr. Azami Nadwi. May Allah Almighty accord him strength and enable him to keep up the magazine's high standards like his predecessor!

Dr. Azami and Education:

Dr. Azami was a passionate advocate for education and played a leading role in shaping young minds. He believed that education should foster both intellectual and moral development, and he dedicated his whole life to creating a more inclusive and effective educational system for all children.

He always used education as a tool for social progress and national unity, emphasizing its role in fostering a more egalitarian and enlightened society. His dedication to education, particularly for the underprivileged and his emphasis on character development shaped his vision for the nation's future. He advocated for an education system that not only imparts knowledge but also cultivates ethical and moral values. He believed that no nation can achieve progress and prosperity without education.

He was founder and patron of scores of educational institutions including Integral University, Lucknow.

Azami's contribution in the field of education will always remain a shining example.

As a Writer:

He was a prolific writer and was also a prominent translator. He authored several books in Arabic and Urdu languages.

His various books are included in the syllabus of different institutions including Darul Uloom Nadwatul Ulama, Lucknow. Some of his major publications are as under.

Urdu Publications:

1. Usooh-e-Hasana Ke Aaine Mein
2. Islam Aur Maghrib
3. 48 Saal Shafqatun Ke Saaye Mein
4. Makateeb Mufakkir-e-Islam Hazrat Maulana Syed Abul Hasan Ali Hasani Nadwi
5. Islami Saqafat Aur Nadwatul Ulama
6. Ilm-us-Sarf
7. Qafila-e-Ilm-o-Adab
8. Tazkirah Ahl-e-Dil
9. Mumtaz Ulama Wa Rufaqa
10. Islami Muasharah Aur Us Ki Taameeri Bunyadein
11. Tazkirah Maulana Hakeem Azizur Rahman Azmi
12. Masnoon Duayein

Arabic Publications:

13.Shu‘araa-ur-Rasool Fi Zau’il Waaqi‘ Wal-Qareez
14. Ad-Da‘wat-ul-Islaamiyyah
15. Sooratu Yoosuf: Duroos Wa ‘Ibar
16. Khamsoona Hadeesan Min Kalaami Sayyid-il-Mursaleen
17. Muhaadaraat Fi Fann-it-Tadrees
18.Nadwat-ul-Ulamaa: Da‘watuha Wa Risaalatuha Wa Ab‘aaduha
19. Saa‘atun Ma‘al-‘Aarifeen (Hissa Awwal)
20. Saa‘atun Ma‘al-‘Aarifeen (Hissa Saani)
21. Suwar Min Waaqi‘-id-Deen
22 . Al-Adab Wal-Islaam
23.As-Sahaafat-ul-‘Arabiyyah: Nash’atuha Wa Tatawwuruha

24. Al-Islaam Wa Da'aa'im-ul-Yaqzat-il-Islaamiyyah

Translated Books:

25. Asbaab-e-Sa'aadat-il-Muslimeen Wa Shaqaa'ihim
26. Al-Qur'aan Yatahaddathu Ilaikum
27. Al-Qarn-ul-Khaamis Ashar
28. Soorataan-e-Mutazaaddataan

Dr. Azami and His Passionate Attachment to the Holy Qur'an:

Maulana was extremely regular in his recitation of the Holy Qur'an and had an immense passion for the Holy Qur'an. His entire academic and missionary life was characterized by a deep understanding of the Qur'an. One of the significant features of Maulana's life is that his life seems to be adorned with the lights and blessings of the Holy Qur'an. Quranic verses are visible in his writings and speeches. He adopted the style, tone and content of writing from the Holy Qur'an. As if Maulana had planned a blueprint for building life on the basis of the Holy Qur'an and Sunnah.

More importantly, he valued every single minute of his life. Whenever he found an opportunity, he recited the Qur'an.

Truly speaking, Dr. Azami was an erudite scholar. The comprehensive knowledge and intellectual brilliance of Dr. Azami had been acknowledged by his contemporaries.

Because of his profound and vast knowledge, he had been entrusted with many significant positions and offices. He was also conferred several prestigious awards including the President Award for his outstanding services in the arena of Arabic language and literature.

Positions:

(1) Principal of Darul Uloom Nadwatul Ulama, Lucknow.
(2) Founding Chancellor of Integral University, Lucknow.
(3) Founding Member of Dar-e-Arafat, Raebarily, U.P.
(4) President Deeni Talimi Council, Uttar Pradesh.
(5) Imam and Khatib, Jame Masjid, Nadwatul Ulama, Lucknow.
(6) Rector of Mahadul Firdaus Rahmani, Lucknow.
(7) Member All India Muslim Personal Law Board.
(8) Member Darul Musannafeen, Azamgarh, U.P.
(9) Founding Member of The World Organization for Islamic Literature.
(10) Chief Editor Al-Baas-el-Islami (Monthly), Nadwatul Ulama, Lucknow.
(11) Assistant Editor of Tameer-e-Hayat Nadwatul Ulama, Lucknow.

Awards:

(1) President Award for Arabic Literature in 1994.
(2) Maulana Muhammad Ahmad Partabghari Award in 1998.
(3) Harun Rasheed Memorial Award, Lucknow in 2001.
(4) National Award For Literature, Lucknow in1998.
(5) Maulana Abdul Majeed Faranghi Mahli Award for Education from Islamic Centre of India, Lucknow.
(6) Maulana Ali Miyan Award, Mumbai.
(7) Lifetime Achievement Award from OIS New Delhi in 2013.
(8) Maulana Azad Educational Award from Maulana Azad Memorial Academy, Lucknow in 2014.
(9) Allama Dr. Taqiuddun Hilali Award from Allama Abul Hasan Ali Hasani Foundation, Muzaffarpur Bihar in 2014.
(10) Allama Syed Sulaiman Nadwi Journalustitic Award from Marwa

Foundation, Lucknow in 2013.
(11) Muhaddis-e-Jalil Maulana Habibur Rahman Azmi Award, Lucknow in 2006.
(12) Sir Syed Academic Award from Ettihad Model School, Lucknow.
(13) Lifetime Achievement Award from Jamea-tul-Hidaya Jaipur in 2026.

Missionary Tours:

Dr. Azami visited many countries of the world like Saudi Arabia, U.A.E., Kuwait, Iraq, Syria, Qatar, Jordan, Oman, Bangladesh, Nepal, Pakistan, Singapore, Egypt, Turkey, Fiji, UK, and Australia.

To sum up, Dr. Azami will always be remembered for his remarkable contribution and extraordinary selfless services toward nation-building, and his outstanding services to humanistic values.

It goes without saying that the passing away of Dr. Azami is a personal loss to me. He had been a great inspiration to me. He always appreciated my works. He treated me like an affectionate student. I will never forget the affection, love, favours and obligations that he showed to me. On his death, various condolence meetings were held in and out of India in which glowing tributes paid to the departed soul.

A condolence meeting was also held in Nadwa Jama Masjid on the second day of his demise. In his condolence message, Maulana S.Bilal Abdul Hai Hasani Nadwi said, "Maulana Saeedur Rahman Azami Nadwi was a real epitome of Islamic thoughts and culture. He dedicated his entire life to the cause of Nadwa. He served Nadwa for about seven decades. He possessed extraordinary qualities and norms. He proved himself an able and exemplary principal of Darul Uloom Nadwatul Ulama, Lucknow."

Decidedly, Maulana's passing away is a great loss to Nadwatul Ulama in particular and to the Millat-e-Islamia in general. His death has caused a great and unbridgeable vacuum.The Muslim world deeply mourned over his death. Prominent Islamic scholars of the world sent their condolence messages. The congregational funeral prayers were offered in various countries in absentia. Defense Minister, Rajnath Singh, former Chief Minister Akhlesh Yadav and other veteran political leaders of different parties and prominent Islamic scholars of the country came to condole the grieved family.

Dr.Azami is survived by two sons and six daughters. His younger son Dr.Ataur Rahman Azami Nadwi is a noted scholar. He is Professor of the Department of Business Administration in Khwaja Moinuddin Chishti Language University, Lucknow.

It is hoped that he will fulfill the work left behind by his beloved father. Thousands of his admirers and friends from various parts of the country thronged to attend the last rites of the departed soul. His funeral prayer was led by Hazrat Maulana S.Bilal Abdul Hai Hasani Nadwi and he was buried in Daliganj Graveyard, Lucknow.

May Allah forgive his shortcomings and lapses and grant him an elevated position in Jannat al Firdaus. "To the righteous soul will be said, O thou soul, in complete rest and satisfaction! Come back thou to thy Lord, well pleased thyself, and well-pleasing unto Him! Enter thou, then, among my devotees! Yea, enter thou My Heaven".■

Malik bin Sinan

- Abdul Aziz As- Shanawi

His Lineage:

He is Malik bin Sinan bin Tha'labah bin Al-Abhar (Khudrah bin 'Auf) bin Al-Harith bin Al-Khazraj.

His Kunyah:

His Kunyah is Abu (father of) Sa'id, for he is the father of Abu Sa'id Al-Khudri.

His Islam:

Mâlik bin Sinân embraced Islam shortly after the famous Pledge of Al-'Aqabah.

The Changing of the Qiblah:

At first, the Muslims prayed towards Jerusalem. But then, eighteen months after the Messenger of Allâh arrived in Al-Madinah, the new Qiblah (place towards which one turns when one performs prayer) of the Muslims became the Ka'bah in Makkah. Mâlik bin Sinân said, "The Qiblah was changed halfway through Sha'bân, at the beginning of the eighteenth month after the Hijrah (migration of the Prophet to Al-Madinah)."

Al-Bara' bin 'Azib said, "The Messenger of Allâh prayed towards Jerusalem for 16 or 17 months (after his arrival in Al-Madinah). But (throughout that time) he longed to be ordered to face the Ka'bah. Then Allah revealed the Verse:

"Verily! We have seen the turning of your (Muhammad's face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid-al-Haram (at Makkah)."

Malik bin Sinân said that, when the Messenger of Allah was ordered to face the Ka'bah (during prayer), the Qiblah of Ibrahim, the Jews became angry and said, "What about those who used to pray towards our Qiblah (Jerusalem)?" They were referring to the Muslims that had died before their Qiblah was changed, and so they were insinuating that those Muslims would not be rewarded for their prayers.

And so a number of Companions, among whom was Mâlik bin Sinân and Bishr bin Al-Bara', went to the Prophet and said, "O Messenger of Allâh, what about our brothers who have died - Al-Bara' bin Ma'rûr, As'ad bin Zurârah, and 'Uthman bin Maz'ûn and who used to pray facing Jerusalem?"

In answer to their question, the following Verse was then revealed:

"And Allâh would never make your faith (prayers) to be lost(i.e.,your prayers offered towards Jerusalem.

The Day of Uhud:

After they suffered a humiliating defeat at the hands of the Muslims on the Day of Badr, the Quraish longed for the day when they would be able to taste the

sweetness of revenge. At first, their desire for revenge was mixed with a sense of mourning for their relatives that died during the Battle of Badr. But soon their desire for revenge increased until it finally became an obsession; it was the one constant thought that was on everyone's mind.

Slowly but surely, they made preparations for another assault on Al-Madinah; they did this by earmarking profits they made in trade for purchasing the supplies they needed for the planned attack. When they finally set out for Al-Madinah in the year 3 H, they had managed to put together a formidable army that consisted of 3000 fighters. They had 200 horses as well as 300 camels that were loaded with weapons and supplies. And 700 of their fighters were protected by armor. This time around, the women accompanied the men on their expedition, not to fight but to encourage them, goad them on, and constantly remind them of their relatives that had died during Badr.

After the Messenger of Allâh was informed that the Quraish were coming with their army, the Muslims gathered for the Jumu'ah (Friday) prayer; then the Prophet stood on the pulpit, praised and extolled Allâh, and said,

"O people, I have indeed seen a dream during my sleep. I saw that it was as if I were in impenetrable armor. And I saw that it was as if my sword, Dhal-Faqar (the name of his sword), shattered from the edge of its blade. I also saw a cow being slaughtered. And I saw that it was as if I were seated behind (a rider) on a ram."

His Companions asked, "O Messenger of Allâh, how have you interpreted it?" He said:

"As for the impenetrable armor, it is Al-Madinah (i.e., they would be safe by staying in Madinah instead of going out to meet the oncoming army). As for the shattering of my sword, then it is the killing of a man from the people of my household. As for the slaughtered cow, it is some of my Companions being killed. And as for me sitting behind (a rider on) a ram, it is the ram of the fighters - the bearer of the polytheists' banner we will kill him, by the will of Allah.

Upon the completion of the Friday prayer, the Muhajirûn and the Ansâr surrounded the Messenger of Allah, and he said to them, "Give me your counsel." The Prophet perhaps based mainly on his dream, felt that it was best to stay in Al-Madinah. He said:

"Remain in Al-Madinah, and place your women and children on the top of high buildings. If they (the enemy) enter upon us, we will fight them in the narrow roads, for we are better acquainted with those roads than they are. And they can be shot at (with arrows) from... the tops of high buildings."

However, many young men who had missed the Battle of Badr were eager to

go out and meet the enemy, and so they pleaded with the Prophet, saying, "Take us out to our enemy." Agreeing with them, but for other reasons, were some of the more wise and aged Muslims from the Muhajirûn and the Ansâr such as Hamzah bin 'Abdul-Muttalib, Sa'd bin 'Ubâdah, Malik bin Sinân, and An-No'mân bin Malik. They all echoed the same opinion:

O Messenger of Allâh, we indeed fear that the enemy will think that we are cowards if we do not go out to meet them, and that they will then become bold against us. On the Day of Badr, we were 300 men, and Allâh made you victorious through them. And today, we are many people, and we were (long) hoping for this day and supplicating for it. And Allâh has indeed brought it to us in this arena of ours.

Mâlik bin Sinân said, "O Messenger of Allâh, by Allâh, we are facing one of two good outcomes. Either Allâh will grant us victory over them, which is what we want, and Allâh will humiliate them, as happened on the Day of Badr, so that (after they are destroyed) only wanderers among them will remain. Or, O Messenger of Allâh, Allâh will grant us martyrdom. O Messenger of Allâh, by Allâh, we do not mind which of the two possible outcomes actually takes place, for both of them are good."

When he saw that the view of so many seemed to be in favor of going out to meet the enemy, the Prophet said, "I indeed fear that you will face defeat." But still, they insisted upon going out. The Prophet let the matter rest, and instead began admonishing them and advising them to be strong and steadfast in battle. He informed them that, as long as they remained patient, they would come out as victors. And the people then became overjoyed when the Prophet told them that they were going to go out to meet the enemy.

Taking with him Abu Bakr and Umar, the Messenger of Allâh entered his home. His two closest Companions then helped him don his armor for battle. Meanwhile, the Muslims stood outside in rows, waiting for him to come out.

While they were waiting, Sa'd bin Mu'adh and Usaid bin Hudair approached them and said, "You know very well what you said to the Messenger of Allah. You pressured him to go out even though the matter (i.e., revelation) descends to him from the sky. Let him decide (what you should do). Whatever he commands you to do, do it."

The other Companions began to feel that they had done wrong in pleading too much with the Prophet, and so, when the Prophet came out, they apologized and suggested that they should stay in Al-Madinah. By then, however, the Prophet had already donned his armor, and he made it clear to them that, when a Prophet dons his armor to meet the enemy, there is no turning back, but rather he goes forth, waiting for Allah's Decision between him and his enemies.

Accompanied by 1000 of his Companions, The Messenger of Allah then left for Uhud. Of all the people who had suggested that the Muslims go out and face the enemy, there was one notable dissenter, 'Abdullah bin Ubai bin Salûl, most commonly referred to as the Chief of the Hypocrites. He displayed a great deal of anger when he found out that the Prophet rejected his advice and accepted the advice of the others. I use the word 'displayed' because he wasn't really angry; he was simply looking for an excuse to cause panic among the ranks of the Muslim army. He told many of his followers that, since the Prophet didn't accept his advice, they should all return to Al-Madinah. He said, "He (i.e., the Prophet) obeyed them and disobeyed me, so I do not know why we should kill ourselves (by going out to fight with him)." Then, led by Ibn Ubai, 300 men from the people of hypocrisy and doubt withdrew from the Muslim army and returned to Al-Madinah. 'Abdullah bin 'Amr bin Harâm and Mâlik bin Sinân went after them to remind them about the vile nature of their action. 'Abdullah said, "I remind you about Allâh, your religion, your Prophet, and the pledge you made to protect him (the Prophet) just as you protect yourselves, your children, and your wives."

"We would have protected him in our city," said Ibn Ubai. "But he has opposed us. I advised him but he refused to take my advice, and instead decided to obey the views of children."

When Ibn Ubai and his followers continued their march back towards Al-Madinah, 'Abdullah and Malik bin Sinân called out to them, "May Allâh distance you (from His mercy). Indeed Allâh will save the Prophet and the believers from needing your help."

After disappearance of the hypocrites, the Muslims continued their march until they reached Mount Uhud. Once there, the Messenger of Allah set up his Companions in rows and informed everyone about their assigned posts for the upcoming battle. The Muslims had the advantage of arriving early at the battlefield, and the Prophet intended to use that advantage to the utmost. An integral part of his strategy was to place archers on a small mountain near Mount Uhud. The role of these archers was to prevent the enemy from attacking the Muslims from the rear of their army. No horseman or group of horsemen would dare to go around the mountain when they saw archers perched on top of it, ready to fire at anyone who attempted to pass by them. If the archers did their duty, the Muslims would only have to face the enemy from one front.

And because the placement of the archers was so crucial to the outcome of the battle, the Prophet gave them clear instructions that they were not to leave their posts, regardless of what they saw on the battlefield - regardless of whether the Muslims were winning or losing.

When the Quraish arrived and the two armies faced each other, the first order of business was, as usual, for a few duels to take place between individual before the actual battle. The bearer of Quraish's banner, Talhah bin Abi Talhah, was the first to come forward and demand that someone from the Muslim army come out to face him in a duel. And we must remember that the Prophet saw a dream which indicated that the bearer of Quraish's banner was going to be killed.

No immediate response came from any of the Muslims, so Talhah bin Abi Talhah took the opportunity of the pause to taunt his enemies. He said, "O Companions of Muhammad, you claim that your dead ones go to Paradise and our dead ones go to Hell. So will any of you hasten me to the Hellfire with his sword, or give me the opportunity of hastening him to Paradise with my sword? By Al-Lât and Al-'Uzza (two of the idols that the Quraish worshipped), you have lied. Had you known (and believed) that what you say is true, some of you would have come out to face me."

Someone did go out to face him then - 'Ali bin Abu Talib, who was much younger and less experienced on the battlefield than his opponent. The duel did not last long; as had been requested, 'Ali hastened Talhah's journey to the Hellfire with his sword.

"The dream of the Prophet has come true," thought Mâlik bin Sinân. Talhah's brother, 'Uthmân, then came out to engage in a duel. He joined his brother on his journey towards Hell when his opponent, Sa'd bin Abi Waqqas made a direct hit using his bow and arrow.

Then the battle began in earnest, with the polytheists launching an offensive, probably confident with the knowledge that they outnumbered the Muslims at least 3 to 1. But the Muslims, not hampered down by hypocrites, fought valiantly and skillfully as a single unit. Khalid bin Al-Walid, 'Ikrimah bin Abi Jahl, Dirâr bin Al-Khattab and other horsemen tried to go around the mountain in order to attack the Muslims from behind and to effectively sandwich them from both sides. But when the horsemen tried to pass, the archers from above fired many arrows down at them. The horsemen were therefore forced to retreat; but they decided to wait patiently in the valley, hoping that their strategy would soon pay off.

The rest of Quraish's army was facing an imminent defeat. Their fighters began to flee, as the Muslims raced after them. From the archers' point of view, things were going very well. They saw their fellow Muslims taking prisoners and picking up booty from the battlefield; what's more, they saw the polytheists fleeing from the battlefield. They became very excited and wanted to go down and take their share of the war spoils, but a few of them insisted that they stay, reminding them of the Prophet's orders to stay at their posts, regardless of what happened on the

battlefield. Most of them were too excited to heed this advice, so they went down to the battlefield, while only a few of them remained firm on the mountain.

When the horsemen saw them leaving their posts, they knew that their opportunity had come. Khalid bin Al-Walid and his fellow horsemen attacked the few archers that remained, and then proceeded to launch an attack from the rear of the Muslim army. When the rest of the Quraish saw what was happening, they stopped fleeing and returned to fight. It was now the Muslims who were at a disadvantage.

Many Muslims dropped the booty they had picked up and left the prisoners that were under their care. Added to their difficulty was the problem that they had nowhere to flee as one unit; they were sandwiched in from both sides. Because of the confusion and chaos that ensued, they began to strike one another, thinking that they were fighting the enemy; but then they called out their slogan, so as to avoid striking one another by mistake. They then began to flee in all directions.

Only the Messenger of Allah and a small number of his Companions remained firm on the battlefield. Among others, 'Ali bin Abi Talib, Abu Dujânah, Malik bin Sinan, and Talhah bin 'Ubaidullah stayed to fight alongside the Prophet. Now that the Prophet was vulnerable to attack, the polytheists vowed to kill him.

Only the Messenger of Allah and a small number of his Companions remained firm on the battlefield. Among others, 'Ali bin Abi Talib, Abu Dujânah, Malik bin Sinan, and Talhah bin 'Ubaidullah stayed to fight alongside the Prophet. Now that the Prophet was vulnerable to attack, the polytheists vowed to kill him.

Here, I am referring to four polytheists in particular. Abdullah bin Shihab Az-Zuhri, 'Amr bin Qami'ah Al-Laithi, 'Utbah bin Abi Waqqâs, and Safwan bin Umayyah. Even though these four failed in their attempt to kill him, the Prophet fell into a hole that was made as a trap by Abu Amir Al-Fasiq (the wicked-doer). Talhah bin 'Ubaidullah embraced the Prophet and helped him get back up on his feet. Meanwhile, Malik bin Sinân sucked and swallowed the blood that covered the Prophet's wound. The Prophet said, "Whoever (wishes to) look at a person whose blood is mixed with my blood, then let him took at Mâlik bin Sinân."

Malik's Death

When all was said and done after the Battle of Uhud, the Messenger of Allah looked at the martyrs on the battlefield; he saw lying in their midst the brave and valiant fighter Målik bin Sinân. The Messenger of Allah said to the families of the martyrs:

"Dig and (dig) wide (graves), and do so nicely. And bury two or three (per grave). And put forward those who knew the most Qur'ân.■

Around the World

Macron Slams Foreign Leaders for Exploiting France Unrest

French President Emmanuel Macron said that foreign leaders - including those "on the other side of the Atlantic" were seeking to exploit France's tense social climate for political gain following a weekend of street violence and looting.

Protests over soaring living costs have led to wides pread rioting and looting that have drawn world-wide attention. U.S. President Donald Trump has used the violence to rally his supporters, making un-substantiated claims that Muslim migrants are responsible for the unrest.

Mr. Macron, speaking during a visit to Qatar, implied that Mr. Trump, and possibly Israeli Prime Minister Benjamin Netanyahu, who is also fighting an election campaign, made "stupid comments" on the unrest for political gain, though he did not name either leader.

Mr. Macron said "there has been foreign manipulation of information in the aftermath" of the looting in Paris and other French cities last weekend. "And that has led to comments that are as unacceptable as they are stupid, from many people, including foreign leaders," he said.

***Turkiye, Qatar, Pakistan, Indonesia Sign Defence Cooperation Accord**

Turkiye, Qatar, Pakistan, and Indonesia signed an agreement to boost defence cooperation and strengthen defensive capabilities, the Turkish Defence Ministry said. In a statement, the Ministry said the countries signed the "Badr Memorandum of Understanding" in Doha.■

***Govt passes Bill to ban social media for children**

GREECE'S PARLIAMENT approved a bill Friday that bans the use of social media platforms for children under 15 amid growing concerns over their impact on the health and safety of minors. The ban comes into force on January 1, 2027. Greek PM Kyriakos Mitsotakis said social media platforms have 2-1/2 months to devise a way to verify users' ages and protect their privacy. Greece is among seven EU countries seeking an age verification solution with the European Commission.■

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