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Chief Editor
Asghar Ali Imam Mahadi Salafi

Editor
Dr. Abul Hayat Ashraf

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Address:
Markazi Jamiat-e-Ahle Hadees Hind

Ahle Hadees Manzil
4116, Urdu Bazar, Jama Masjid,
Delhi-110006

Ph: 011-23273407

Fax: 011-23246613

website: www.ahlehadees.org

E-mail: Jamiatahlehaddeeshind@hotmail.com

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A NEW CHAPTER IN THE HISTORY OF MARKAZI JAMIAT AHLE HADEETH HIND

An extraordinary meeting of Markazi Jamiat Ahe Hadeeth Hind's Majlise Shura took place on September 24, 2017.

Following the Jamiat's Constitution and guidelines drawn by the Electoral Board of Majlise Shura, and keeping in view the serious ill-ness of Hafiz Muhammad Yahaya Dehlavi (the Ameer of Markazi Jamiat Ahle Hadeeth Hind), Maulana Asghar Ali Imam Mahadi Salafi was unanimously elected as new Ameer of Markazi Jamiat Ahle Hadeeth Hind. Maulana Mohd. Haroon Sanabali and Janab Wakeel Parvez were elected General Secretary and Finance Secretary respectively. The said dignitaries were given massive mandate in their favour and were unanimously elected the new office-bearers of Markazi Jamiat Ahle Hadeeth Hind for the period of 2017 -2022. They are courageous, visionary, broadminded, loving, trustworthy and men of strong pristine fatih.

Time and again Ahle Hadeeth brothers have shown their maturity and handed surprise victories to those who they felt would do a better

job. AL-HAMDU LILLAH!

Not only is the unanimous choice of Majlise Shura a popular endorsement of Maulana Asghar Ali Imam Mahadi Salafi's leadership, it is an irrefutable sign his day-to-day plans and policies were close to the Shura member's hearts. It was Maulana Asghar who had his finger on the popular pulse all along.

The Salafis (popularly known Ahle Hadeeth) are, perhaps the only segment of Indian society which, by and large, happens to be above caste and community consideration. It is time that Ahle-Hadeeth prove that they are salt of the soil and prove that they can save India, guide India and glorify India.

If we see in the recent past the appointment of Maulana Asghar as General Secretary had come at a time when the Muslim Community in general and Ahle Hadeeth people in particular were facing numerous challenges from the forces inimical to the Community. Since his appointment as General Secretary in 2001 he has been vigorously chalking out plans and striving hard to uplift the community,

improve their condition and play their constructive role in the great task of nation building. In spite of unfavourable conditions, Maulana Asghar has been spreading the message of love, peace, tolerance, perseverance, humanism, patience and brotherhood in the country. He has been preaching that India is our country. Its citizens are, without any distinction of colour, caste, creed, religion and language, are our brothers and sisters. Maulana Asghar Ali Imam Mahadi Salafi has been urging Muslims to discard disunity, dissension and prejudices, whether emanating from maslaks, regionalism, or ideological differences. Muslims should go back to Islam and its original sources and unify their positions.

It will be appropriate to have a glimpse on some important services rendered by Maulana Asghar Ali Imam Mahadi Salafi as General Secretary of Markazi Jamiat Ahle Hadeeth Hind.

Jamiat has been cooperating with other Jamaats, Organisations, NGO's to serve Islam, humanity, minorities and the country. Markazi Jamiat had organised a symposium on "*Terrorism: A curse to Modern Times*" on March 19, 2006 appealing to justice loving citizens to curb the elements who were associating terrorism with Islam. Jamiat Ahle Hadeeth condemns all sorts of terrorism and Extremism.

Markazi Jamiat Ahle Hadeeth had organised a convention on *Education and Terrorism* on July 23-24, 2006 and made it clear that Madarsas

are centers of religious and moral teaching. They have nothing to do with terrorism. Markazi Jamiat had issued a collective Fatwa against terrorism in 2008. It had organised a symposium on Global terrorism and Islam's Message of Peace on February 15, 2015 where a collective Fatwa against DAISH was issued.

During the period History of Jamaate Ahle Hadeeth in 6 volumes and a directory of Madarsas of Ahle Hadeeth was published apart from other publications.

However, Maulana Asghar Ali Imam Mahadi Salafi and his newly elected team have been the biggest gainer, but their struggle is far from over. For, the real test of his administrative, moral, social, educational, visionary and judicious skills start now. The massive mandate they have won is an onerous burden and an expression of touching popular faith that only Ahle Hadeeth unity, spreading of monotheism, regaining the intellectual, cultural identity of the community, respecting the human dignity, patriotism, cooperation with each other, rejecting the causes of conflict, following the accepted path of our righteous Salaf and Markazi Jamiat's all round development can repay. The new responsibility of Maulana Asghar Imam Mahadi Salafi, we hope and pray, will go a long way in opening the gates for a new chapter for Muslim community, Ahle Hadeeth brothers, India and all Indians.



PROOF OF IMMINENCE OF THE HEREAFTER

“They know but the outer (things) in the life of this world: but of the Hereafter they are heedless. Do they not reflect in their own minds. Not but in Truth and for a term appointed. Did Allah create the heavens and the earth, and all between them: yet are there truly many among men who deny the meeting with their Lord (at the Resurrection)! (Surah Al-Ana'm:31)

Men are misled by the outward show of things, though the inner reality may be quite different. Many seeming disasters are really godsend if we only understood. There are myrial evidence which confirm the imminence of the Hereafter. If the unbelievers disregard these signs, they themselves are to blame. It is their own fault if they fix their gaze on the outward appearances of worldly life and become oblivious to what lies behind it and which is bound to overtake them. Such negligence is strange in view of the repeated warnings they received at God's behest.

Akhirat may refer to the end of things or enterprises in history as well as the Hereafter in the technical theological sense.

Reflecting on one's own self in itself is persuasive proof of the imminence of the Hereafter. Were the unbelievers only to reflect on themselves, they would have found convincing proof's that

the Next life will follow the present one. Man is distinguished from all other creatures by the following three features. (I) innumerable object on earth and its environs have been yoked to man's service and man has been vested with a wide range of abilities so that he can make use of these. (II) Man has been granted freedom to choose his course in life. He is free to believe or to disbelieve, to do good or evil. But once he makes the choice, he is enabled, by the nature of things, to pursue his choice. (III) Man has been inherently endowed with moral consciousness. These innate traits indicate that at some point in time man should be called to account; that he should be asked how he used the abilities granted to him.

Here the argument is about the ebb and flow of worldly power, and the next clause is appropriately added: "and for a term appointed", Let not any one who is granted worldly power or advantage runaway with the nation that it is permanent. It is definitely limited in the high purpose of Allah, which is just and true. And an account will have to be given of it after words on basis of strict personal responsibility.

It is therefore all the more strange than there should be men who not only forget themselves but even deny that there is a return to Allah or an End or Hereafter, when a full reckoning will be due for to study past history.

DEEDS DO RETURN

Abu Hurairah relates that the Holy Prophet (S.A.W.) said: “A person who calls people towards doing good deeds will get the same reward as those who follow him and do good, and no-thing will be diminished from the requital of the latter. Similarly those who call the people towards vice will have the same punishment as those who follow him without any diminution in the punishment of the perpetrators.” (*Saheeh Muslim*)

This Hadith gives good tidings to one who invites people to virtue, and warns him against inviting others to vice. Calling people towards doing good deeds is in itself a virtuous act. It wins the pleasure of the Lord Almighty. Contrary to it, the act of inviting people to commit some evil is a vicious act. It earns Divine wrath.

God can give reward and likewise award punishment, here on earth and in the Hereafter as well, to whom He wills. But this does not mean that His judgement is baseless. He knows perfectly well the deeds done by His servants as well as intent lurking behind the commission of the deeds. Hence His judgement is based on human actions. He however can forgive

whomsoever He wills. The present Hadith encourages the believer to call people towards doing good deeds because it will earn the same reward for him as those who in response to his call do good deeds. Similarly, it forbids him to invite people to do evil because it is a sin and earns the same punishment.

It should be noted that all the faces, those of the just as well as of the unjust, will be humble before Allah; the best of us can claim no merit equal to Allah’s Grace. But the just will have Hope; while the unjust, now that the curtain of Reality has risen, will be in absolute Despair. Unlike the unjust, the righteous, who have come with Faith, will now find their Faith justified: not only will they be free from any fear of harm, but they will be rewarded to more than their due reward.

The judgment will be on the highest standard of Justice and Grace. Not the least merit will go unrewarded, though the reward will be for the righteous for more than their deserts. No penalty will be exacted but that which the doer himself by his past deeds brought on himself.



MADARSA EDUCATION: MYTH AND REALITY

Asgar Ali Engineer

Madarsas have been at the centre of controversy since the 9/11 attack on the New York towers. It was thought that the attacks had been planned by the Taliban who were students of the madarsas. Although it was the madarsas in the North West Frontier Province that were in focus as far as the 9/11 attack was concerned, madrasas in India too, came under fire, especially from those who were politically motivated but also from a section of the media which took a biased view.

Most of the views were expressed by those who had hardly any first hand knowledge of the madarsas system or what is taught in them. What is needed is a well informed and well studied opinion.

I am glad that Ms. Saral Jhingran has made an attempt to conduct a systematic study of the system in historical perspective.

“Madarsa” is an Arabic word, meaning ‘place of *dars*’ (teaching). In Islamic countries, even institutions of higher learning are known as madarsas. In Kolkata, the Madarsa Aliyah (higher institution of learning) has now been given university status by the West Bengal government. It is interesting to note that these madarsas were open to students of other communities as well. Raja Ram Mohan Roy studied in the Madarsa Aliyah and was as much a

scholar of Persian and Arabic as of Sanskrit and the Hindu religion.

Thus, in many cases madarsas in fact fulfilled both religious and secular needs and taught what was necessary for a secular as well as a religious life. In a way, they can be compared to the Medieval Age Christian seminaries, which also taught whatever was required to fulfil vital scholarly, religious and secular needs in those days.

The question now is: how relevant are these madarsas today? Some would say they are highly irrelevant and should be abolished and replaced by modern secular educational institutions. Those who subscribe to the rational, secular point of view would easily subscribe to this position.

A large number of Muslims in India, in fact a vast majority, is of the poor and illiterate variety. Most of them are converts from low-caste Hindus and still pursue their ancestral vocations. Very few have emerged successfully from their inherited position to take up modern professions. Even if they want to, these poor Muslims cannot afford to send their children to secular educational institutions. Moreover, they have religious needs and madarsas can fulfil not only religious needs but also provide free education and what is more, they are conveniently located.

Also, we should not homogenise all madarsas.

They need to be divided into different categories i.e. preliminary, known as *maktabs*, where only preliminary religious teaching is imparted; the middle level, where the Arabic language, the Quran, commentary on Quran, and Hadith, etc. are taught; then the higher levels which can be compared to graduate and post-graduate studies, and where Arabic literature, Islamic theology, Kalam philosophy and Greek sciences are also taught. This syllabus in India is based on what is known as the *Dars-e-Nizami*, devised by Mullah Nizami in the eighteenth century. Today, orthodox and modernist Muslims are debating whether the *Dars-e-Nizami* should be continued. There is a movement for modernisation of madarsas and many have already opted for this course.

As to Jhingran's study, I should say that it is quite an objective and systematic one of madarsas in India. The first chapter, "Society, Religion, Education and Modernity," defines, discusses and clarifies these topics. While defining religion, particularly Islam, she observes, "Religion is a very complex phenomenon, which is impossible to understand in a few pages. In as much as our main interest here is in Islam, we can generally say that it regards itself as: possessing God's final revelation, as well as being a comprehensive whole which includes not only the Holy Quran but also the Sunnah as recorded in the Hadith. As such, religious education is more important and detailed for Muslims, especially the orthodox ones."

Right at the outset of the second chapter, Ms. Jhingran discusses the possible number of Muslim children attending madarsas. She quotes the various sources and estimates available. Not satisfied with the estimate given by the Sachar

committee – that about four per cent Muslim children go to madarsas – she tries to work out her own and says, "The feedback that I have got from my frequent talks with the madarsas pass-out now studying in JNU, or those who have roots in villages, put the number of madarsa-going children much higher. Generally they estimate that, at least in villages, about fifteen to thirty per cent Muslim children go first to *maktabs*, then to madarsas, if only for a few years."

Well, fifteen to thirty per cent is a wide variation and to me it appears to be on the higher side. It may be so at the *maktab* level but not at the higher madarsa level. I do not think so many *maktabs* and madarsas are available for that kind of number. But that is not important. What is important is that the madarsa continues to be an important institution for the poorer rural, and to some extent, the urban Muslims.

The author also discusses reasons for the preference for madarsa education among Muslims. Among these, she points out: 1) paucity of modern schools in Muslim majority areas; 2) lack of separate girl's schools and even female teachers in co-educational schools; 3) the cost of modern education and the poor quality of government schools; 4) the poor quality of education in government schools; and 5) the genuine grievance in a Hindu bias in school textbooks. Then she comments, "Though such biases have a tendency to creep up even in supposedly objective statements, any such pro-Hindu and anti-Muslim bias is unfortunate and must be avoided with utmost sincerity as it would cause further resistance to modern education among a particular section of Muslims."

Jhingran discusses these reasons extensively and

therefore this chapter is quite important as it can remove many misunderstandings about madarsa education among non-Muslims.

In the third chapter, she discusses the historical background of madarsa education. She traces its origin from the time of the Prophet of Islam: he established the first madarsa in his mosque, where he taught the tenets of Islam and explained the contents of the revelations he received. The formal establishment of the madarsa institution came into existence much later; the first being established in Nishapur in Khurasan and the second, the Nizamia, in Baghdad, both in the eleventh century. Al-Azhar, the now famous Islamic university, came into existence during the Fatimid rule in Egypt around that time.

She then discusses the establishment of madarsas in India and the teaching of rational sciences (*maqulat*) during Akbar's period by Fatehullah Shirazi, who introduced (she says) and popularised such sciences, which became major part of the madarsas curriculum. It must be pointed out that rational sciences included astronomy, geography, physics and philosophy, mostly derived from Greek sources. Unfortunately all this continues to be taught even today under the general rubric of *maqulat* though at best they are of only historical importance now.

She then discusses the madarsa system from Aurangzeb's time until the arrival of the British in India, and says, "For the first time, Aurangzeb (seventeenth century) made a team of scholars prepare a digest of Islamic law, later called the *Fatwa-i-Alamgiri*. Then he granted Mullah Nizamuddin a mansion in Lucknow, known as the Firangi Mahal, where he established a madarsa. It was a predecessor of later madarsas and become a renowned centre of Islamic learn-

ing. It was here that Mullah Nizamuddin developed a systematic syllabus which is known as the *Dars-e-Nizami* and is still taught in most of the higher madarsas. Mullah Nizamuddin had tried to create quite a balanced and flexible system by the standards of the time; it later on became quite rigid and no change was contemplated."

Ms. Saral Jhingran then discusses madarsas after independence and also devotes one chapter to their *nisab* (syllabi), making an effort to understand, as well as critique them. Her critique is also well informed. I must say that on the whole, the book is a learned and scholarly study of the madarsa system and what is taught in them, how relevant those teachings are and what reforms are needed.

This book will help greatly in dispelling the many misunderstanding prevalent among non-Muslims and, to some extent, among Muslims themselves. Her critique invites orthodox Muslims to reflect seriously on what modern madarsas should be like. Many Muslim modernists have also developed such critiques. The book on the whole will be quite useful for scholars as well as for lay people.

Her fears about the madarsa system seem to be that it creates a sense of separate identity among Muslim children. While this criticism may be valid from her point of view, the question is: in a diverse and now polarised society such as in India, can we avoid such a separate sense of identity? Our whole political system is thriving on religious, caste, ethnic and linguistic identities and sub-identities. Although there is nothing wrong with separate identities, what is wrong is their politicisation.

TALAQ – FACTS AND MYTH

By: Shams Pirzada

Now-a-days when the supporters of a uniform civil code are engaged in creating doubts to malign the Family Laws of Islam our country's well known journalist Mr. Arun Shourie has written a lengthy article on *Talaq* which has appeared in various English, Gujrati and Urdu newspapers and in which the Islamic Shariat has been badly ridiculed by referring to *Fiqhi* (relating to Islamic Jurisprudence) problems regarding *Talaq* and the *Fatwa* issued by the Ulama of Deo'band etc. It is not surprising if non-Muslims form an adverse opinion with the references to the books of *Fatwas*. Muslim masses are also astonished as to what is the matter? In view of these circumstances we find it necessary to clarify some points.

SHARIAT AND REFORM

(1) Shariat is the name of those commandments and laws which are mentioned in the book of Allah Al-Quran and in the Sunnah (true traditions of Allah's Prophet). Besides, the 'Ulama and Faquihs have endeavoured to find solution to the problems and have recorded their opinions in the books of *Fiqah* and Muftis have issued *Fatwas* according to them. This endeavour is based on explanations, expositions, elucidations, analogy, conjectures and interpreta-

tion of the Islamic Law. Therefore, there is a possibility of its being correct or incorrect. Hence every opinion of them can not be treated as an order of the Shariat. It can be disputed as an order of the Shariat. It can be disputed on the basis of arguments and it can also be rejected if any Statement of a *Faqih* or *Alim* is not in conformity with the Quran and the Sunnah. Likewise, a *Fatwa* of a *Mufti* can also be rejected if it contradicts the Quran and the Sunnah. It is so because the Quran has given the right to every Muslim that in controversial matters he may turn towards the Quran. The Holy Quran says:

"Then if you dispute about any matter, refer it to Allah and the Messenger." (Surah An-Nisa:59)

Hanafism and Shafism are matters of conduct. Islam has never bound the Muslims with these *Maslaks* (Schools). The binding factors are the Quran and the Sunnah. No Muslim has the authority to cross the limits of the Quran and the Sunnah, or try to amend their commands and laws. The Islamic Shariat is a bright and illuminating Shariat which has been revealed by the Omniscient Allah. No Muslim is authorised to make any change in it. But this is certainly not

the status of opinions and statements of the *Faquihs*. One can differ with them in the light of Shariats arguments. Every Muslim has a right to do so. It is different thing if this right has been suppressed by the Taqleedi (ever imitating) mind. Therefore, what requires it is reform in this mentality and not the Islamic Shariat.

CONDITIONAL TALAQ

(2) It is futile to discuss the orders related to conditional *Talaq* (Shartiah *Talaq*) mentioned in the volumes of *Fiqah* because conditional divorce is not prevalent in Muslim Society. It may be very very rare thing. So it is quite untrue to raise a hue and cry about it and to give an impression that Muslim women are due to the conditional divorce practiced by their husbands. Normally the problem which confronts Muslim women is the pronouncement of three *talaqs* at one time. We want to clarify why this hue and cry over the examples of conditional divorce found out by Mr. Arun Shourie from *Fiqh* volumes when it (the conditional divorce) is practically non-existent.

(3) The relationship of marriage is a strong relationship which has been termed *Meethaqn Ghaleezan* (a firm pledge) by the Holy Quran. Therefore, no *Fatwa* regarding the end of this assured relationship can be issued merely on the basis of doubt or conjecture, probability or apprehension. Such a *Fatwa* can be issued only when the divorce has been pronounced in the correct manner shown by the Shariat. The conditional divorce which is called *Talaq-e-Taaleeq* in the *Fiqhi* parlance, is not a *Talaq-e-Sunnat* (approved divorce) but it is a Bid'at (innova-

tion) and such innovated divorce is not at all effective. Therefore, if somebody tells his wife: "If you will go to your father's home, you are divorced," then such a divorce will not be effective, if the wife goes to her father's residence. Similarly, it will not be effective also in the case of a man who says that if he does not kill such and such fellow, his wife is divorced, and he fails to kill that fellow. It is not necessary to agree with the examples of such conditional divorce brought out by Mr. Arun Shourie from *fiqah* volumes, nor can it be called the Shariat. Every Muslim has a right to differ with such *Fatwas* on the basis of shariat's arguments. Hence it is totally wrong and very unjudicious to condemn the Islamic Shariat on the basis of such *Fatwas*.

The relationship of marriage is not a weak one which can break so easily. It is a firm and assured relationship which can be ended only by the clear *talaq* which must have been given in the way approved by the Shariat. The conditional divorce is a baseless thing and hence certainly it cannot be termed as *talaq* or divorce. According to Allamah Ibn-e-Hazm:

"Any divorce which does not occur the actual enactment by the husband is not at all effective, neither before that time nor after it." (Al-ahwaal – ush Shakhshiyah – Dr. Ahmad al Gundoor, p.422 – ref. Al – Muhalla – Ibnul Hazam, vol.10. p.212)

"The *Zahiriyya* and also some *Jafferiyyas* are of the opinion that the conditional divorce will not effect when the condition is fulfilled even if the condition is or is not in the form of a vow."

This opinion is in confirmity with the aim of the Shariat in the matter of divorce and it is a demand of the wisdom of the Shariat that door of facilities should be widened for people. And we may accept these opinions which can cure social sufferings, so that people may realise that there is a way to get out of narrowness and there is ease. Thus the circle of divorce shrinks.

And it is a truth that *Talaq-e-Muallaq* (divorce with strings attached or conditional talaq) is not approved either by the Quran or the Sunnah or the *Ijmaa* (unanimous opinion of the Islamic Scholars). (Al-Ahwalus Shakhsiyya, p.422)

This is why several Muslim countries have regarded a conditional divorce void in their Family Laws. For example, it is mentioned in the Law of Kuwait that:

“For (the application of) *Talaq*, it is necessary that it should be a complete *talaq* (it should not be conditional)” Ibid, p.674)

And citing its advantage, it is mentioned that in the case of a conditional divorce, the wife will constantly feel the fear of separation and that this state of painfulness is not in conformity with either the sound nature or noble feelings. It has also been clarified that:

“Therefore, the law has declared void the *Talaq-e-Muzaaf* (a divorce to occur in future), *talaq-e-Muallaq* (conditional divorce) and all kinds of divorces with oaths or swearing. The basis of this stand is the opinions of many people of the past and the present like Imam Ali, Shuraih, Tawoos, Akrama, Ataa, Abu Thaur, Hakeem bin Utaibah, Ibn-e-Hazam, Dawood and all of

his companions. Same is the opinion of Aboo Abdur Rahman Ahmad bin Yahya bin Abdul Azeez who has high position among the Shafies.” (Al-Muzakkirat –ul Eezahiyya li Qawaneen-it-Ahvalis-Shakhsiyyah lil Qaza fil Kuwait, Sec.105)

Similar is the law applicable in Egypt. It is mentioned in section 2 of the Family Law of Egypt that:

“A divorce which is not *Munjiz* (which is not applicable instantly) and which is dependent upon doing or not doing of something will not be effective.”

Almost the same thing has been stated in the Holy Qawaneen –ul –Ahwalishakhsiyyah (personal law) of Syria Section 90 says:

“The *Ghair Munjiz –Talaq* (which does not apply instantly) is not effective when its aim is to inspire for or to stop from doing some work or it has been used as an oath or swearing to emphasise something and if there is no other intention.”

It should be noted that the Family Law of Syria was enacted in 1952 and that it was compiled by a committee comprising of the representatives of the *Qazae Sharaae* (Department of Justice) and the law college and that it was appointed by the Ministry of Justice. One of the important things from among the basic principles kept by them in view was that if the committee wanted to accept anything other than the opinion of the Hanafi School of thought, it would be so.

Dr. Tahir Mahmood has in *Family Law Reform*

in the Muslim World clarified that:

“A conditional or contingent divorce, if used as an inducement or threat, will have no effect in Egypt, the Sudan, Jordan, Syria, Morocco and Iraq.” (p.282)

The Holy Quran has, in case of a divorce, ordained (emphasised) that the wife should be released gracefully. These conditional divorce which are being given with senseless conditions are totally negating this desired graceful release. Hence the effectiveness of a divorce due to fulfillment of such senseless conditions cannot be accepted.

The Holy Quran has also strongly emphasised that the decrees of Allah should not be treated as jest.

“Do not treat Allah’s signs (commands) as jest.” (Surah Baqarah:231)

Therefore, those people who have divorce a plaything are very sinful in the eyes of the Shariat. The Islamic Shariat is not at all responsible for such irresponsible gestures of theirs. Regarding the women who become target of the divorce pronounced by such playful men, it ought to be said that such absurd and jestful divorces are void.

THREE TALAQ

(4) The increase in the number of the pronouncement of three divorces at one time have, indeed created problems for both men and women. It often so happens that man gives three *talaqs* in a fit of anger and then begins in repent. But, first of all, this happening is due to the fact that most

of such men do not know the correct manner of giving divorce. They think that divorce does not become effective unless three *talaqs* are pronounced. Such a divorce should be regarded as only one *talaq-e-Rajai* (revocable divorce). Accordingly, in the year 1973, a seminar was held in Ahmedabad under the presidentship of the late Maulana Mufti Ateequr Rahman (president, All India Muslim Majlise-Mushawarat) where in it was unanimously resolved to treat such three *talaqs* at a time as only one *talaq*.

To give three *talaq* at a time is a *talaq-e-bidaat* (innovative divorce). The Holy Quran has ordained in *Surah Talaq* that a *talaq* should be given for an iddat (period). Hence it is necessary to have a separate period for every divorce. Giving three *talaqs* at a time is against this command of the Holy Quran. Therefore, such triple *talaq* results in only one revocable divorce. It does not amount to three. This writer has in his Urdu Book “*Ikatthi Teen talqen, Kitab-o-Sunnat Ki Roshni Men* (Triple *talaq* in the light of Quran and Sunnah), discussed this matter with extensive arguments. The “Ahle Hadeeth school of thought,” from the very beginning, regard such three *talaqs* at one sitting as only one revocable divorce. Hence it is not difficult for people to refer to the ‘Ulama of Ahle Haeeth in such problems. When a solution is available, why should one malign the Shariat by raising this issue?

TALAQ UNDER INTOXICATION

One of the objections raised by Mr. Arun Shourie is the effectiveness of divorce given by man un-

der the influence of liquor. But, then, this problem is also a disputed one. ‘Ulama are not unanimous on this issue.

The Holy Quran has, while prescribing the limits in the matter of pronouncing *talaq* decreed that the wife should be released gracefully. In view of this clear order, how can a *talaq* given by a drunken fellow under the influence of wine can be effective when the intoxication had suspended the man’s faculty of reasoning.

The famous Arabic writer, Dr. Mustafa Sibai, in his book *Al-Marat Bain al Fiqah val Qwaneen* (the women between fiqh and law) writes at page 136:

“The basis of using all the authorities correctly is on the availability of full capability and it is sound mind and adulthood and it is fulfilled when the work is done willingly. Hence it is a demand of the common law that a *talaq* given by an intoxicated man should not be effective nor by a man who was forced to give a *talaq*.”

He has also clarified that all three Imams (Imam Shafei, Imam Malik, and Imam Ahmad ibn Hanbal) do not regard such a *talaq* as effective. And the law of Egypt is based on the opinions of these Imams.

Muhammad Abu Zohra too, in his Arabic work *Al-Ahwaal-us-Shakhsiyyah* writes:

“A *talaq* is given due to some necessity. And a man who is under the influence of liquor is unable to assess the necessity. Hence the word “*talaq*” pronounced by him is unreliable.”

Allamah Ibn-e-Qayyim says: “A *talaq* given in

a state of intoxication is not reliable because it is ordered in the Holy Quran and one should not approach Salat (prayer) in a state of intoxication. And it has been reported through Uthman and Abbas that a *talaq* pronounced by an intoxicated man is not effective. (Al – Ahwalus – Shakhsiyyah, Dr. Ahmad al Gundoor, p.365-366)

So far as the Muslim countries are concerned, Section 102 of the Family Law of Kuwait does recognise a divorce given in a state of intoxication. Similarly, the very first section of Egypt’s Law of Divorce clarifies that:

“The *talaq* given by a man who is intoxicated or who has been forced to give *talaq* is not valid.”

Likewise, Section 89 of the Family Law of Syria specifies:

“A *talaq* pronounced by an intoxicated man or a man who has lost his faculty of making distinction between good and bad due to anger or a man who is under duress, is not effective.”

Dr. Zahir Mahmood writes:

“A formula of divorce uttered during intoxication, or under duress, will have no effect in Lebanon, Egypt, the Jordon, Syria, Morocco and Iraq.” (Family Law Reform in the Muslim World, p.281)

In view of these clarifications there is no reason to agree with those Ulama in whose opinion a *talaq* given in a state of intoxication is valid and then to make the Shariah a target of criticism.

IMPROPER USE OF TALAQ RIGHT

(6) If it was not necessary, in Islam, to have a legitimate cause for giving a divorce, the Holy Prophet (may blessings and peace of Allah be upon him) would not have asked Zaid, who wanted to divorce his wife:

“Keep your wife with you (that is, do not divorce) and fear Allah.” (Surah Ahzab:37)

This verse of the Holy Quran makes it quite clear that man must fear God while using the right of divorce which Islam has given to him, because its improper use can create great difficulties for the woman. This improper act is severely disliked by Allah and man is answerable to Allah in this matter.

In this age when women are suffering much due to improper use of the provision of *Talaq*, some Arab ‘Ulama have, with a view to check such misuse, proposed a grant of compensation to woman. Sheikh Abdul Wahhab Khallaf says:

“It becomes clear from the commandments of the Quran and the Sunnah that if a man gives *talaq* to his wife needlessly, his divorce will, from the Shariat viewpoint, be effective but he will be a sinner. And his being a sinner is a proof of the fact that he has made a wrong use of God – given right. He has not practised his authority in the way shown by God. And when his being a sinner (criminal) is the proof of the misuse of the authority every such divorce is, from the viewpoint of Shariah, is a sin because of his improper pronouncing of *talaq*. Therefore, when the divorce suffers due to such misuse, it is compulsory to compensate her. Of course, if the man divorced his wife due to a necessity of getting rid of her and if the divorced woman had not

suffered, then there will be no compensation.” (Al – Ahwalus – Shakhsiyya, Dr. Ahmad al Gundoor, p.354)

Similarly, Dr. Mustafa Sibai has also written that in case of a *Talaq – ut – Tassuf* (Wrongful Divorce) when a women suffers, for example, she is needy, or old or she has no provision of her maintenance, then a compensation should be imposed on the man. (*Al – Maraa Bainatul Fiqh wal Qawaneen*, p.146)

It is laid down in section 117 of the Syrian family Law that:

“If a man divorces his wife and if the Qazi finds that the man has divorced his wife without any legitimate reason and thus he has done an excessive deed due to which the wife is likely to face poverty and starvation, then it will be lawful for the Qazi to order the husband to give compensation to the woman, keeping in view the circumstances and to the extent of excess committed by the man. Such compensation may not be more than the maintenance required by woman of same position for one year in addition to the period of *iddat*. The Qazi is authorized to order the payment of maintenance either in a lump sum or in monthly instalments, as the circumstances may demand.” (Qanoonul Ahwalis – Shakhsiyya – Al-Jamhooriayatus-Shooriyah p.32)

An Egyptian court had had, in a case in which a woman had claimed that since she had to give up her job in school because of the marriage and her husband divorced her within three months of the marriage, thus putting her to a considerable loss, ruled that the man must pay

(Cont. on Page: 21)

ISLAM'S STRESS ON HUMAN HONOUR

Prof. A.K. Hubaiti

Throughout the long history of mankind, the world has seen many law-givers. Their laws used to be enforced by the dominant authority of the rulers. These laws were not only short-lived, they also failed to cleanse the hearts of the people and purify their morals. Succeeding rulers invariably placed a new set of laws on the statute book, although, more often to further their own interests than to enforce the rules of equity. This state of affairs has always been the same in the past as well as in the present times. The world has not changed a bit even today. The legislature in every country makes and unmakes laws endlessly, but seldom their labours are expended for the benefit of the common people.

Have these laws and their makers been able to instill goodness, virtue, compassion and a sense of justice in the hearts of the people? Was it possible through these manmade laws to elevate the man's soul and improve his behaviour? In fact, no sooner the laws are made, than the people begin to exploit their utmost ingenuity to violate them and to find ways and means to evade their implementation. Since these law are man-made, they inspire no sense of obedience or submission. It is only force and coercion which elicits outward apparent concurrence, while, inwardly, the people's hearts seethe with resentment and rejection.

But what Prophet Muhammad (peace be on him) did was quite different. To his noble teachings and to the inspiring influence of his personality Muslims are greatly indebted for whatever goodness and virtue is found in them, for the edification of their souls, and for the exemplary principles, laws and concepts to which they so willingly submit.

The laws which Prophet Muhammad (peace be on him) communicated to the people were not man – made, not even Muhammad – made. They were Divine, i.e. they were designed by the Lord of the world for His creatures. They contain the Truth in its pristine purity and are imbued with love, compassion, justice, and a genuine concern for man's good that is why they were readily accepted and acted upon. Their acceptability was further facilitated through the living example of the Prophet's august personality and exemplary behaviour. The inspiring influence of his noble personality and his spiritual authority as the communicator of the Divine laws of the Shari'ah were embedded deep in the hearts of the believers.

Their love and admiration for their Master helped him to lead them on the path of spiritual excellence and moral perfection. The Quran describes the Prophet's role as a sanctifier of his follower's hearts and purifier of their morals in the following

verse. “It is He (Allah) who has sent among the unlettered an apostle from among themselves to rehearse to them His signs, to sanctify them, and to instruct them in Scripture and wisdom.” (Al: Quran, 62:2)

According to this verse, sanctity or, rather, to use the Quranic term, ‘Tazkiyah’ is a necessary prerequisite for the acquisition of knowledge and wisdom to be turned into a powerful force that directs the virtuous behaviour, and reconstruct and reforms man’s life on earth on sound moral principles.

One would be wonder – struck while contemplating the degraded condition of Arabia and the world around it, when the Last Prophet Muhammad (peace be on him) started his exalted mission, and how, in a very short span of time, the whole scene changed, and Arabs as well as the vast sectors of mankind were redeemed and transformed into totally different types of men, who were reckoned as the pinnacles of moral perfection and shining lighthouses shedding light to guide the rest of humanity and the generation to come after them.

The teachings, edict and laws, howsoever elevated and exalted, cannot fully inspire the people unless their preacher of expounder has himself a noble living, and dignified personality capable of commanding the affection and reverence from his followers. Because the teachings, principles and laws given by the last Prophet, were to be ever – abiding destined to remain unchanged to the end of time, he was sent as an epitome of perfection with everlasting guidance and resplendent light which dispels the darkness and shows the right path.

How did the Noble Prophet (peace be on him) change people’s morals, values and thought –

patterns, in general, and what laws he gave to them instead? Here let us concentrate on the Arabs, in the first place since, he had to start his noble mission among them. The pagan Arabs possessed a strong sense of honour, which entirely revolved around their concept of tribalism. It showed in the notion of exultation in ancestral virtues (*hasab*), to which the tribes laid their claim, and which was also the real source of personal glory for every member of the tribe. The honour of the tribe was thus the honour of every individual, and the greatest virtue of the individual was to cultivate and maintain a violent and blind passion for defending and promoting it, and finally bequeathing it to posterity.

It was this peculiar sense of honour that had crated in the pagan Arabs the spirit of violent arrogance (*iba*) – a spirit that cause them to regard submission to the authority of man as highly dishonorable. Also, it was this peculiar sense of honour, that had given birth to and nourished for centuries the spirit of blind and persistent vengeance. Again, it was this sense of honour, that was responsible for the practice of female infanticide, the womenfolk being regarded as nothing more than chattels in the pagan Arab society.

This same highly – exaggerated sense of honour was responsible for the feudalistic aristocratic social order in which honour belonged only to those who were of noble descent (*nasab*), namely, the aristocracy, and not to the base-born, i.e., those, who could not trace their lineage to any honourable person: the serfs and the slaves.

This pagan concept of honour (as well as its practical implications) was counted in a radical

and revolutionary manner by the Noble Prophet (peace be on him). The Divine Revelation established a new, vivid and universal concept that all human beings, irrespective of their tribe, race, sex or social status, are equally honourable in respect of their humanity. The Quran declares: *“Verily, We have honoured the children of Adam. We have carried them on the land and the sea, and have made provisions of good things for them, and have preferred them above many of those whom We created with a marked preferment.”* (Al-Qura'n:17:70)

This Quranic verse establishes man's dignity and honour in unequivocal terms. The basic dignity of man drives from the fact that he is infused with the spirit of his Creator. God says:

“So, when I have made him (i.e. Adam) and have breathed unto him of my spirit, do ye fall down, prostrating yourselves unto him.” (Al-Quran, 15:29) And also it derives from the fact that man is commissioned to be God's vicegerent on earth. He is chosen for this role in order to enrich life with knowledge, virtue, purpose and meaning. To achieve this goal, everything on earth and in the heavens was created for him and made subservient to him.

What is more important is that such dignity and honour is not – confined to any particular race or class of people. It is the natural right of man, every man, the most honourable being on earth. People of all race and colours, according to the teaching of the Quran, come from one origin, as one can see from the following verse: *“O Mankind! Fear your Lord, Who created you of a single soul, and from it created its mate, and from the pair of them scattered abroad many man and women.”* (Al-Quran, 4:1) So, being of one origin, the offspring of the same father

and mother, is indicative of the universal brotherhood of mankind. This is how the Quran has liberated man from all humiliating considerations of race, colour, wealth, social status, etc. and raised him to the sublime plane of universal and genuine brotherhood.

Another very important concept that stems from the aforementioned ones, is the concept of equality. This value of equality is not to be mistaken for or confused with the complete identity or stereotype, especially with regard to the woman's role in the Muslim society. The Quran points out that all men are equal in the sight of Allah, but they are not necessarily identical. There are differences of individual abilities, potentialities, ambitions, material possessions and so on.

Yet, none of these differences can by itself establish the superiority of one man or of a particular race over another. The stock one comes from the colour of one's skin, the amount of wealth one has, and the degree of prestige one enjoys have no bearing on the worth of the individual in the sight of God. The only distinction which God recognizes is that in piety alone and the only criterion which God applies for judging men is the criterion of goodness and moral excellence. In the Quran, God says:

“O mankind, verily, We have created you from a single (pair) of a male and a female, and have made you into nations and tribes, that you may know each other. Verily, the most honoured of you in the sight of God is the most righteous.” (Al-Quran, 49:13)

This equality of man is not simply a matter of constitutional rights or an outcome of a gentleman's agreement or an act of condescending charity. It is an article of faith, which the

Muslim takes seriously and which he must observe sincerely. When this concept is fully realized, it will leave no place for prejudice or persecution in society. And when this Divine ordinance is fully implemented, there will be no room for oppression or suppression and the concept of chosen and honoured people, words, such as privileged classes and second – class citizens will all have become meaningless and obsolete.

Let us listen to the Prophet Muhammad (peace be on him) explaining, elaborating and substantiating the Quranic texts with regard to the genuine human honour, brotherhood, and equality, regardless of lineage, colour and race. He says: “O men! Your God is one, your first father is one, all of you belong to Adam, and Adam was made of dust. Arabs and non – Arab are equal. So are blacks and whites. No man is superior to another except through righteousness.”

When in a passing moment of human weakness and conceit, Abu Dharr al – Ghifari, one of the Prophet’s companions, called Bilal Ibn Rabah: “Son of a black woman,” the Noble Prophet became very angry and addressed Abu Dharr thus:

“There is a trace of pre – Islamic mentality in you. You are all descendants of Adam. The son of a white woman is by no means better than the son of a black woman, except through righteousness.” These same lofty principles apply to women just as they apply to men.

Women, in the Quranic perspective, are equal to men in rights, obligations and in every other respect. The only difference between men and women is that of the roles assigned to each one of them in an integrated Muslim society. Woman’s integrity, honour and dignity has been raised by Islam to unprecedented levels and she enjoys a superb position in the Muslim society as mother, sister, daughter or relative. Her moral,

economic and social rights as a wife, a widow, a divorced woman or an orphan, are fully preserved and protected. The Noble Prophet says:

“Women are the twin halves of men,” thereby establishing their equality with man in rights, obligation, aim of existence and the moral and spiritual excellence they should achieve.

In this great Islamic achievement of racial accord, most of the races of the world worked harmoniously together, and the effects of that human collaboration were felt more than those of racial competition. It is worth remembering that, during glorious period of Islamic history, the Arabs, the Persians, the Turks, the Greeks, the Indians, the Africans, the Spaniards and men of other races and clours worked together, each contributing the best of his cultural heritage for the enrichment of the Islamic civilization. This achievement was unique in its nature, universality and comprehensiveness.

Nowadays, some international cultural organizations strive to bring together the cultures of various nations in order to have some kind of a common inter – racial basis of thinking, education and mutual collaboration. The Islamic culture achieved such a goal fourteen centuries ago and did have a broad international scope, which promoted cultural cooperation for the advancement of human knowledge and welfare of humanity at large.

Taking into consideration the situation prevailing nowadays among the nations of the world, who are living in a state of perpetual conflict threatening the very existence of man on earth, as well as the conflict engendered by racial discrimination, which have plagued the “advanced” nations of modern times, the mankind should turn to Islam if it really wants a tested and sure remedy for the growing crisis in race relations,

which has become a source of social unrest in many regions of the world.

Let us listen to the advice of Arnold Toynbee, a leading English historian of this century, in his “*Civilization on Trial*,” where he says: “The extinction of race consciousness as between Muslims is one of the outstanding moral achievement of Islam, and in the contemporary world, there is, as it happens, crying need for the propagation of this Islamic virtue. The forces of racial toleration, which at present, seem to be fighting a losing battle in a spiritual struggle of immense importance to mankind, might still regain the upper hand, if any strong influence militating against racial consciousness, that has hitherto been held in reserve, were now to be thrown into the scales. It is conceivable that the spirit of Islam might be the timely reinforcement, which would decide this issue in favour of tolerance and peace.”

In the same spirit Dr. Frank Buchman wrote: “The truth stressed by Islam are the truths the modern world needs to hear. These truths are readily perceived and speedily accepted by the far – flung Muslim world, which can be a girder of unity for all civilization.

Taking into consideration all these values which the Holy Prophet Muhammad (peace be on him) advocated and infused in the life of multitudes of people all over the world, his role as the redeemer of humanity and the reformer of man’s life on earth can be readily conceived.

If people of good faith and principles follow in his footsteps, they cannot fail to make our world a better world, by regaining the lost human dignity and honour and by ensuring equality to enjoy universal brotherhood and build a lasting peace.



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compensation of one thousand guinees to the woman he divorced.” (Al – Ahwalus – Shakhsiyyah, Dr. Ahmad Al – Gundoor, p.357)

REFORMATION OF THE SOCIETY

(7) A large number of Indian Muslims are unaware Islamic teachings and they are ignorant due to which various problems arise. Its remedy lies in the reformation of the society and not a “reform” in the Shariah. It requires such provisions which must be within the limits of the Islamic Shariah.

The supporters of a uniform civil code want that the right to divorce should be taken away from the husband and be handed over to the court. But it creates more complications in family life. In the Hindu Code, the right to order separation has been given to the court. But did it solve the problem? More and more women commit suicide due to increasing harassment from the husbands. It is not easy for them to go to court and to prove the oppression by their husbands. And if they go to court, for how many years should they wait to get judgement.

The advocate of a uniform civil code should examine the European and the American societies where they are governed by man-made family laws. How much have they degraded morally? What is the position of relations between man and woman? To what extent has the number of divorce increased?

The Islamic Shariat is as bright and blotless as the sky. But those who are short – sighted, raise finger at the sky at the sight of black clouds. There is no defect in the sky but the fault lies in the shortness of the critic’s sight.

RISE AND FALL OF MUSLIM SCIENTISTS

By Ibrahim B. Syed

The rise of the Muslims to the zenith of civilisation in a period of four decades was based on Al-Islam's emphasis on learning. This is obvious when one takes a look at the Quran and the traditions of Prophet Muhammad (S.A.W.) which are filled with references to learning, education, observation, and the use of reason. The very first verse of the Quran revealed to the Prophet on the night of power (laylathul Qadr) in the month of Ramadhan in 611 CE reads:

"Read: In the name of thy Lord Who created man from a clot. Read: And the Lord is the Most Generous Who taught by the pen, Taught man that which he knew not." (96:1-5)

"And they shall say had we but listened or used reason, we would not be among the inmates of the burning fire." (67:10)

"Are those who have knowledge and those who have no knowledge alike? Only the men of understanding are mindful." (39:9)

The Quran exhorts the Muslims to scientific research: *"And whoso bringeth the truth and believeth therein such are the dutiful." (39:33)*

Every Muslim man's and every Muslim woman's prayer should be: *"My Lord! Enrich me with knowledge." (20:114)*

The pursuit of knowledge and the use of reason based on sense of observation is made obligatory on every Muslim man and woman.

The following traditions of the Prophet (S.A.W.) supplement the foregoing teachings of the Quran in the following way:

1. Seek knowledge "even though it be in China".
2. The acquisition of knowledge is compulsory for every Muslim, whether male or female."
3. The ink of the scholar is more sacred than the blood of the martyr."
4. Seek knowledge from the cradle to the grave.
5. God has revealed to me, whoever walks in the pursuit of knowledge I facilitate for him the way to heaven.
6. The best form of worship is the pursuit of knowledge.
7. Scholars should endeavour to spread knowledge and provide education for people who have been deprived of it. For, where knowledge is hidden, it disappears.
8. Someone asked the Prophet (S.A.W.): "Who is the biggest scholar?" He replied: "He who is constantly trying to learn from other, for a scholar is ever hungry for more knowledge.

9. Seek for knowledge and wisdom, for whatever the vessel from which it flows, you will never be the loser.

10. Thinking deep for one hour (with sincerity) is better than 70 years of (mechanical) worship.

11. Worship without knowledge has no goodness in it and knowledge without understanding has no goodness in it.

And the recitation of the Quran, which is not thoughtful has no goodness in it.”

12. To listen to the words of the learned and to instill unto others the lessons of science is better than religious exercises.”

13. Acquire knowledge: it enables its possessor to distinguish right from the wrong, it lights the way to heaven, it is our friend the desert, our society in solitude, our companion when friendless; it guides us to happiness; it sustains us in misery, it is an ornament among friends and an armour against enemies.”

Muslim Heritage in Science And Technology

Prophet Muhammad (S.A. W.) was able to unite the Arab tribes who had been torn by revenge, rivalry, and internal fights, and produced a strong nation, that acquired and ruled simultaneously the two known empires at that time, namely the Persian and Byzantine Empires. The Islamic Empire extended from the Atlantic Ocean on the West to the borders of China on the East. Only 80 years after the death of their Prophet the Muslims crossed to Europe to rule Spain for more than 700 years. The Muslims preserved the cultures of the conquered lands.

The Islamic Empire for more than 1,000 years

remained the most advanced and civilized nation in the world. This is because Al-Islam stressed the importance and respect of learning, forbade destruction, developed in Muslims the respect for authority, discipline, and tolerance for other religions. The Muslims recognized excellence and hungered intellectually. The teachings of the Quran and Sunnah drove many Muslims to their accomplishments in sciences and medicine.

By the 10th century their zeal and enthusiasm for learning resulted in all essential Greek medical and scientific writings being translated into Arabic in Damascus, Cairo, and Baghdad. Arabic became the international language of learning and diplomacy. The centre of scientific knowledge and activity shifted eastward, and Baghdad emerged as the capital of the scientific world. The Muslims became scientific innovators with originality and productivity. The rise of Muslims to the zenith of civilization lasted over a thousand years. During this millennium Muslims contributed vastly to the enhancements of arts, science and cultural growth of mankind.

For example Islamic medicine is one of the most famous and best known facets of Islamic civilization, and in which the Muslim most excelled. The Muslims were great torch bearers of international scientific research. Some of the best and most eloquent praises of science ever written came from the pens of Muslim scientists who considered their work to be acts of worship.

The same motives led to the establishment of Al-Azhar (800 C.E.) the first university in world. They hit the “source ball of knowledge” over the fence to Europe. In the words of Campbell, “The European medical system is Arabian not only in origin but also in its structure. The Arabs

are the intellectual forbears of the Europeans. In fact the Muslims are directly responsible for the European Renaissance.

At the apes of its glory around the 10th century Cordoba, the Capital of Muslim Spain, had pavements, street lighting, three hundred public baths, parks, palaces, one hundred thousand houses and seventy libraries. There were close to half a million books in a single library whereas the whole of France contained much less than this figure. The Muslim physicians performed complicated eye surgery 600 years earlier than in Europe. The Muslim scientists used paper 200 years before Europe, they had paper mills, banks, police stations and invented spherical trigonometry (indispensable for space sciences) in the late 10th century, solved equations of the third and fourth degree, binomials to the ninth degree, and developed differential and integral mathematics. They discovered the force of gravitation, blood circulation, laws of motion, and even developed the theory of evolution and taught it in their universities. They measured the circumferences of the earth and value for specific gravities correct to three decimal places almost a thousand years ago. There is hardly a field of knowledge where Muslims did not research, think, or investigate and explore or invent something exemplary.

Present Status of Muslim Ummah:

The status of the Muslim Ummah is of great concern to all the Muslim intellectuals. No one can deny that the Muslim Ummah occupies a position which is at the lowest rung of the ladder in the world. The share of the Muslims in Noble Prizes and the Olympic Games is close to nothing. Muslim contributions to literature both

general and scientific is marginal at the best. It is very sad to see the status of Muslims in the present world at the bottom. Muslims have been economically exploited and politically subjugated. Economically, Muslims are poor; in education they are backward; and in science and technology they are marginal. Even very small countries export arms, medicine and technology to the Muslim countries. The average literacy rate is around 38 per cent and in rural areas in Muslim countries, the illiteracy rate among Muslim women is 93 to 97 per cent. This is contradictory to the message of the Quran and Prophet Muhammad (S.A.W.) as mentioned earlier. The Muslims educated in the western world know about Western books and scholars but they know very little about Muslims books and the intellectual achievements of the Muslims. The mean rate for literacy for the Muslims is 35 per cent lower than that for the Third World, and 40 per cent below the world's average.

The data suggests that almost two-thirds of the Muslims worldwide are illiterate. This low level of literacy, evidently, is responsible for the Muslims live at present. Pakistan is the most advanced Muslim country in science and technology among Muslim nations. However, the literacy rate for Pakistan, home to the second largest Muslim Ummah in the world, rank the lowest among the most populous nations, is even below the average for the Muslim nations. What is shocking is India the second most populous nation in the world, has a significantly higher rate of literacy than Pakistan and Bangladesh. At one time the three countries constituted a single country (British India) with a literacy rate of 12 per cent on the eve of the partition in 1947.

IMPORTANCE OF MORAL EDUCATION

Educationists are heavily responsible for guiding the growing generation, arming them with faith and protecting them against trials and temptations. The Muslim Ummah should deem herself above regarding education as a mere means of increasing material wealth and neglect the noble goals of education. The young boy who goes to school is like an empty vessel and within days and years, this vessel will be filled with conducts, manners and ways that are learnt from educational institutions. It is these, that shape his life and moulds his way of thinking and way of life and it is by this that education embodies the identity of the society and the Ummah and shows her values.

Amid various modern educational theories, we Muslims sometimes forget some fundamental things. The primary purpose of education is to raise up the growing generation on Islamic values and concepts brought by the Messenger of Allah in his belief, feelings and conduct.

Nations do not progress by accumulating information but by education that implants values and principles that reflect in practical life. Wise men do not regard the goal of education as mere accumulation of information and committing texts to memory without having any respect for

their meanings. If we therefore, aim at nurturing the generations and making them progress to perfection, no amount of material information and mechanical expertise can develop a person, make him a complete human being and encourage him to do good if that is not backed with a strong belief in excellent values and concepts. Mere memorization of the concepts, without allowing that to have impact on the heart or conduct is of no use.

The duty of educationists, before imparting information, should be to prepare the heart that will use this information for good, not evil, for the benefit of mankind not to harm them. It should be a faith-based education that is far from frivolities and impudence and whose foundation is the Quran and Sunnah, understood according to the way of the righteous predecessors, and aimed at purifying the soul. It should be an education that makes the soul aim at lofty matters and deem itself above debasing things; an education that makes the soul pleased, annoyed, befriend and fight for the sake of Allah alone.

The Messenger of Allah did not use to leave any man for his whims whenever he embraced Islam but would teach him the matters of his religion. When Umayr bin Wahb embraced Islam, the Prophet told his companions, "*Teach*

your brother the matters of his religion and teach him the Quran". Imam Ahmad reported, the companions used to learn ten verses until they had well understood the meanings of the previous ten verses and put them into practice. They would say: We learnt both knowledge and practice." Our righteous predecessors used to call children's teacher educator and mentor. Ibn Al-Mubaarak said, "We learnt morals for thirty years and we studied knowledge for twenty years."

The effective and truthful education is the one that goes hand in hand with nurturing, for education without nurturing is useless and valueless. The youth educated in this way will use his knowledge to cause misery to himself and in society. What is the value of knowledge, if its owner is a liar and traitor who indulges in filthy dealings and undo the very essence of education bit by bit through his pervasive behaviours? What is the value of knowledge if that does not reflect practically in the student's relationship with his teachers, brethren and books?

Therefore, learning is more than to memorize a book or to receive information or to attend classes. It is rather making of a generation and implanting of belief, concepts and values. The perpetuity of any nation then lies in its ability to transfer its faith, morals and history to its upcoming generations with its language.

The moral problems of a nation manifest when it neglects education and separates moral education from learning. If all this scientific progress is not accompanied by high moral standards, it will eventually lead to real perdition.

The Muslim youth will grow up to be fruitful member of the society if he does not see cheating or hears lie; he will learn virtues, if his environment is not polluted with immoralities; he will learn compassion if he is not treated with harshness and he will learn honesty if dishonesty is eradicated from the society.

We Muslims are obliged to benefit from all useful modern sciences, but we must be aware that these sciences must be purified from their filth, for many of these sciences have been developed by modern materialistic thoughts that emanated from perverted cultures and in a society in which there is a continuous war between sciences and religion, where knowledge and values have no regard.

Modern sciences should not be imparted wholesale before they are subjected to purification by Muslims. We do not reject universal sciences, psychology, astronomy, sociology or other sciences, but we do not accept the foundations that contradict religion on which these sciences are built.

Learning is an obligation of every male and female. But because of the natural differences between both, we must not neglect the methodology and curricula that will enable each one of them carry out his or her natural responsibilities in life. By teaching a girl useful sciences and knowledge, she is being prepared to carry out her primary duty as a wife, mother, house mistress, nurturer of generations and maker of men; and the boy is made to qualify as the leader of the house who directs its affairs with wisdom and knowledge.

RESOLUTIONS ADOPTED AT MAJLISE SHURA MEETING OF MARKAZI JAMIAT AHLE HADEETH HELD ON SEPTEMBER 24, 2017

* The meeting of Majlise Shura appreciates Supreme Court's order releasing the Muslim youths who were arrested on fabricated stories and suspicion. The meeting demands serious and tangible action against the elements responsible for the fabricated encounters and mischievous arrests. The Majils demands that the evil planners among the officers be arrested for destroying their valuable times and hurting their feelings.

* The meeting expresses its concern over driving Muslims and Islam with terrorism either in the country or abroad. Islam is a religion of peace that aims at building a society based on peace, love, tolerance, amity and justice. Associating Islam with terrorism is an insult to the religious values of Islam. Moreover, the meeting condemns DAISH and its atrocities and considers it a Satanic organization. In fact the organization is an evil plan raised by some global powers.

* The Majlis criticizes the Myanmar government for conducting violence and mass killings of Rohingya Muslims in its Rakhine state leading to a humanitarian crises with lakhs fleeing

to neighbouring Bangladesh fearing more prosecution. Definitely the Rohingya Muslims displacement is a matter of serious concern. The meeting appeals to UN to take care of the situation as the Myanmar government has been playing a divisive role. The Muslims are breathing in an atmosphere of immense vulnerability, torment and fear. This ethnic cleansing uncountable casualties and large scale attacks must stop and they be rehabilitated to their original places.

* The Majlise Shura condemns the abduction and brutal killings of judicious, neutral and independent journalists in different parts of the country. Their killing and arrest is against journalistic ethics and appeals the government to punish the culprits. So that the journalistic values may remain free from any political affiliation. Moreover, the sufferer's families may be give suitable compensation. The journalism is considered as the fourth pillar of democracy. Journalists in India need a safety wall.

* The Majilse Shura expresses its sorrow over an unprecedented flood in Bihar, Bengal, Assam and Gujrat which has badly affected

lakhs of people who have been rendered homeless. There has been a widespread loss of life and property worth crores. It is a national calamity, which has not only disrupted normal life but also brought havoc. The Majlis appeals the generous and well-to-do people to help the needy on humanitarian ground. The Majlis condoles the families whose dear ones have lost their lives.

* The Majlis expresses its grief over the death of newly born babies at Gorakhpur B.R.S. Medical College due to shortage of oxygen gas. The Majlis demands proper investigation to know the real cause behind it and take legal action against the culprits for this dreadful tragedy safeguarding the future incidence.

* The Majlis demands a judicious enquiry against Batla House encounter which took place almost 9 years ago. There has been enquiry in such cases in other parts of the country. Therefore there should be no hindrance regarding Batla House encounter and tangible action should be taken against the agencies fabricating the encounter.

* The Majlis expresses its concern over increasing incidences of lynching and atrocities on minorities and Dalits across the country. It seems the government is doing nothing to restore in cow vigilants which is causing the slow growth of Indian economy. The majlis appreciates the Supreme Court's Order to Government restraining the cow vigilants to stop the violence on the name of cow.

* The Majlis expresses its grief over unemployment and rising prices of daily-use commodities in the country. The Majlis demands to curb the corruption, depravity, impostering and black-marketing. So that the ease and comfort returns to the people in the country.

* The Majlis condemns the Israeli atrocities on the Palestinians and appeals the Muslim nations especially the UN to come forward protecting the lives of the Palestinians.

* The Majlis appeals 'Ulama of all maslaks and schools of thought to be united and respect each other. They should pledge to continue their endeavours to abide by the Shariah law which preaches universal brotherhood, love, peace, Justice, modesty, honesty, and cooperation with each other. The 'Ulama should desist to abuse each other, make allegation and counter allegation against their opponents through their inflaming speeches and writings.

* The Majlis expresses its displeasure over Muslim Personal Law Board's non-cooperative attitude towards Jamate Ahel Hadeeth and its members. Muslim Personal Law Board is a united platform of Indian Muslims irrespective of maslak and different schools of thought. To make the voice of Board onerous and respectful, it should give due representation to all schools of thought.

* The Majlis demands the government to give reasonable compensation to the Muslim youths who were arrested on fabricated terror charges and released by the court.

* The Majlis condemns the act and mischievous campaign against Markazi Jamiat Ahle Hadeeth through various means. The accusation made by some evil planners is coming at a time when the Muslim Community in general and Ahle Hadeeth brothers in particular are facing numerous challenges from forces inimical to Islam. So the Salafi brothers are requested to follow the Jamiat Constitution and stop the aggressive propaganda against the Jamiat, its office bearers including the members of Executive Council and Majlise Shura.

* The Majlis appeals the concerned departments to take necessary steps curbing the slow growth of national economy due to demonetisation and G.S.T. bill.

* The Majlis shows its concern over increasing incidents of Indian railways and appeals the concerned authority to take necessary action for safety and security of the travelers.

* The Majlis offers its good wishes who have performed this year's pilgrimage and prays for its acceptance and high reward by the Lord Almighty. At the same time it also congratulates King Salman Bin Abdul Aziz, the Saudi Government, its officials and people for their successful endeavours making the pilgrimage rites prosperous and easy. May God bestow His Mercy and Kindness on them in this world and Hereafter. Ameen!

* The Majlis appeals the government to keep an eye on the evil planners who may spread confusion in the society during the forthcoming

festivals of Muharram and Dasahra. It requests the two major communities to abide by the law of the land and show communal harmony and unity in the country.

* The Majlis appreciates the sincere and generous endeavours of Saudi government and its people for granting 1.50 crore US\$ for Rohingya Muslim's rehabilitation. Hoping the other nations will come forward to assist them on humanitarian ground.

* The Majlis believes that the Supreme Court's recent verdict on Triple Talaq is due to prejudice and rigorous attitude of certain elements in the Personal Law Board. The path shown by the Holy Quran and Hadith would have been the best guidelines for the Supreme Court if they have been enlightened. The Board should desist itself from controversial matters to protect its honour and dignity.

* The Majlis offers its condolences on the demise of Khadimul Harmain King Abdullah Bin Abdul Azeez Ale-Saud, Janab Abdul Latif Banarasi, (Treasurer Jamia Salafia Banaras); Hammad Anjum (Advocate) Saiyed Hamid (Eminent Educationist and former Chancellor Jamia Hamdard); Dr. Fayyazul Islam (Ex M.P. and Ex minister, Bihar); Shamim Ansari Bhadohi (ex-president Jamia Darul Hadeeth); Haji Nurul Hasan Bajardeeha); Prof Mujtaba Siddiqui's wife; Shakeel Shakravi's father; Maulana Qurratul Ain Mubarakpur; Mother of Aslami Sahab; Deputy Ameer Markazi Jamiat Ahel Hadeeth and Ameer Bihar unit of Jamiat Ahle Hadeeth, Dr. Syeed Abdul Haleem; the son of

Al Haj Wakeel Parwez (Treasurer M.J. Ahle Hadeeth) Musheer Ahmad; Maulana Tabarak Husain Qasmi; Sheikh Abdul Wahhab Rahmani, Maulana Ahmad Mujtaba Salafi (Hyderabad); Mother of Dr. Meraj Alam Taimi; Asad bin Husain Shaiqi; Maulana Hakeem M. Ismail, deputy Ameer Haryana unit of Jamiat; mother of General Secretary Maulana Asghar sb; Maulana Abdus Sami Jafari Ameer Amarat Ahle Hadeeth Bihar, Master Mohd. Masood (grandson of Maulana Abdul Wahhab Arvi); Maulana Amanullah Khan Bhakurahar; Hafiz Ubaidur Rahman Bhawara; Maulana Sanaullah Faizi; Madhubani; eminent historian Maulana Ishaq Bhatti, Maulana Abdullah Madani Jhandanagari, Maulana Nizamuddin Qasmi (G. Secretary Muslim Personal Law Board,) Abdur Raheem Quraishi (Joint Secretary M.P.L.B); Maulana Abdul Hannan Faizi (Jhanda Nagar); Prof. Abdul Wadud Azhar (ex-member of Shura and Majlise Aamila M.J.A.), Muhammad Aslam and his wife (Punjab); Akhlaqur Rahman Qidwai (Ex-Governor of Bihar and Haryana; (E. Ahmad Ex-Union minister); Manzoor Hasan Manzoor (ex-Shura member M.J.A.) Muhammad Fazal (Hyderabad); Haji Mumtaz (Mau); Maulana Akhtar Alam and His father Haji Abdullah; Abdul Qayyum Lakarhwala, and his wife; Parents of Muhd. Saleem Lakarhwada; Dr. Sharfuddin son of Maulana Abdur Raheem Ameen, Maulana Ahmad Bihari; Sister of Abdur Rahman Khilji (Ameer Rajasthan unit of Jamiat); Father of Sartaj Ahmad (member Majlise Shura); Wife of Dr. Zakir Idris Benarasi, Sister of Arif Haleem (Punjab); wife of Aslam

(Punjab); Father of Maulana Ansar Zubair Muhammadi, Wife of Maulana Nurul Islam (Jamia Ibn Taimiyya Chandan Bara); Wife of Dr. Fazlur Rahman Madani; Alhaji Ejaz Ahmad (Ex-Treasurer Jamia Alia Maunath Bhanjan); Father of Maulana Siddiq Salafi's, Maulana Abdul Jabbar Shaikhul Hadeeth Mewat, Maulna Mahmood Alam Mufti (Champaran); Maulana Khalilur Rahman Azami; Father of Dr. Abdul Lateef Kindi, Prominent political leader Taslimuddin, Qamarul Islam, Father of Afzal Nadvi, Father of Maulana Azeez Umar Salafi and Maulana Zaheeruddin Asari.

The Majlis offers its condolence messages to the concerned families of the above stated persons. May Allah forgive their sins and shower His Mercy and Blessings on them and keep them in Jannatul Firdaus. 'Ameen!

BASE YOUR LIFE ON ISLAMIC PRINCIPLES

"Believers! Obey Allah and obey the Messenger, and those from among you who are invested with authority; and then if you were to dispute among yourselves about anything refer it to Allah and the Messenger if you indeed believe in Allah and the Last Day; that is better and more commendable at the end;

(Al-Quran.4:59)