



The Prophet's Mosque at Madinah

## The Greatest of All Men of All Times

by Kazi Aulad Hossain

A man with a good education can shine in life as a statesman, or he can prove his mettle as a brilliant barrister or an efficient educationist. Such an educated and learned person could eventually become his country's head of state or head of government, but here is a personage who did not have any basic or formal education, a person who did not even know how to read or write, an "unlettered" or "unlearned" person who did not have the opportunity to attend any kindergarten or primary school or madrasa, and yet he not only became his country's supreme spiritual leader but also the most popular person as the head of state. Again, he was a great law giver for the whole of mankind, and while in the battlefield he successfully discharged his duties as his country's commander-in-chief. And, who was this personage? None other than our dear holy Prophet Hazrat Muhammad (peace be on him). He was undoubtedly a versatile genius, a prince among men. He is not only the leader of all the Prophets (peace be on them) Almighty Allah has sent down to this world, he is also the greatest of all men and of all times. And it is not without reason that George Bernard Shaw has said about the holy Prophet (pbuh) in his book, *The Genuine Islam* (vol. 1): "He must be called

as the Saviour of Humanity. If a man like Muhammad were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness." So, a question arises as to how the holy Prophet (pbuh) became such a genius per excellence? Yes, it was because Almighty and All-knowing Allah was his Guide and Teacher. And as our holy Prophet was the greatest of all men, his conduct and character were also ideal and inimitable. In Ayat (Verse) 21 of Sura Ahzab (The Confederates) of the Holy Quran Almighty Allah says: "You have a good example in God's Messenger for whosoever hopes for God and the Last Day and Islam was not due to the sword. It was the noble and ideal character of the great Prophet (pbuh) and the pristine glories of Islam that helped spread this great religion. In this connection I may refer to what Mahatma Gandhi once said about the holy Prophet's character and conduct in his book *'Young India'*: "I became more than convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for his

pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle." Various countries have recently observed the May Day as usual with due solemnity and fervour. Meetings and rallies were held championing the cause of the workers' agitation and demand (and sacrifice) in Chicago in 1886 for reducing their working hours to eight hours a day and better wages for them from their employers. Now the International Labour Organisation (ILO) is there to look after the interests of the workers all over the world. In this connection, we may recall what our holy Prophet (peace be on him) said about timely payment of wages of the workers some 1400 years ago: "Pay the worker his remuneration before his sweat is dried up from his body." And when the kind-hearted Prophet (pbuh) made this categorical and meaningful observation it certainly implied that the worker must also be paid properly by his employer for the labour he has put in. Let us also recall here what the great and noble Prophet said, inter alia, about the hard

working slaves while delivering his historic farewell pilgrimage address. He declared in clear terms, "Give your slaves the same food that you eat, and give them the same dress to put on that you wear yourself." And if he was so generous and sympathetic to the slaves, then he certainly could not have been any less sympathetic and generous to the general workers, if not more.

Before I conclude, I would like to state here that as our dear holy prophet (pbuh) was the greatest of all men, including all the religious leaders and all the social reformers the world has ever produced, the great French emperor Napoleon Bonaparte was pleased to observe, "I prefer the religion of Muhammad.... I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the ideals of Muhammad and the principles of the Quran which alone are true and which alone can lead men of happiness."

This is the holy lunar month of Rabi-ul-Awal. And this month 12th day of the month is the month of our holy Prophet's birth and demise. We must, therefore, endeavour to follow the golden principles preached and propounded by him — the greatest of all men of all times. Let us pray to Benign Allah for showering his blessing on him.

## The non-Muslim Verdict on Muhammed (PBUH)

by Md. Muklesuzzaman Khan

**S**URPRISINGLY, over the centuries many an eminent non-Muslim has rated Muhammed (PBUH) most highly and given due recognition to his greatness. A selection of their quotations is given below.

"My choice of Muhammed to lead the list of the world's most influential persons may surprise some readers and may even be questioned by others, who may not be fully aware of the History, but he was the most supremely successful on both religious and secular levels. It is this unparalleled combination of secular and religious influence which I feel entitles Muhammed to be considered the most influential single figure in human history." (Michael, H. Hart, *The 100: a ranking of the most influential persons in history*, New York 1978).

"It is impossible for anyone who studies the life and character of the great prophet of Arabia, who knows how he taught

and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme.

And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel whenever I re-read them, a new way of reverence for that mighty Arabian teacher." (Annie Besant, *The Life and Teachings of Muhammed*, Madras 1932, p.4)

"Muhammed is the most successful of all Prophets and religious personalities.... a mass of detail in the early sources shows that he was an honest and upright man who had gained the respect and loyalty of others who were likewise honest and upright men." (Encyclopedia Britannica vol. 12)

"By a fortune absolutely unique in history, Mohammed is a threefold founder of a nation, of an empire, and of a reli-

gion." (Rev. R Bosworth-Smith in *'Mohammed and Mohammedanism 1946'*)

"I have studied him — the wonderful man — and in my opinion far from being an anti-Christ he must be called the saviour of humanity. If a man like Mohammed were to assume the dictatorship of the modern world, he would succeed in solving its problems that would bring it the much needed peace and happiness." (George Bernard Shaw, *The Genuine Islam*, Singapore, vol. 1, No. 8, 1936)

"People like Pasteur and Salk are leaders in the first sense. People like Gandhi and Confucius, on one hand, and Alexander, Caesar and Hitler on the other, are leaders in the second and perhaps the third sense. Jesus and Buddha belong in the third category alone. Perhaps the greatest leader of all times was Mohammed, who

combined all three functions. To a lesser degree, Moses did the same." [Professor Jules Masserman]

"Head of the State as well as the Church, he was Caesar and Pope in one; but, he was Pope without the Pope's pretensions, and Caesar without the legions of Caesar, without a standing army, without a body guard, without a police force, without a fixed revenue. If ever a man had the right to say that he ruled by a right divine, it was Muhammed, for he had all the powers without their supports. He cared not for the dressings of power. The simplicity of his private life was in keeping with his public life." (Rev. R. Bosworth-Smith)

"Muhammed was the soul of kindness, and his influence was felt and never forgotten by those around him." (Diwan Chand Sharma, *The Prophets of the East*, Calcutta 1935, p.122.)

"Four years after the death of Justinian, AD 569, was born at Mecca, in Arabia the man who, of all men exercised the greatest influence upon the human race... Mohammed..." (John William Draper MD, LL.D., *A History of the Intellectual Development of Europe*, London 1875, vol. pp. 329-330)

"In little more than a year he was actually the spiritual, nominal and temporal ruler of Medina, with his hands on the lever that was to shake the world." (John Austin, *Muhammed the Prophet of Allah*, in TP's and Cassel's Weekly for 24th September 1927)

"Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational beliefs, of a cult without images, the founder of twenty terrestrial empires and of one spiritual empire, that is Mohammed. As regards all stan-

dards by which human greatness may be measured, we may well ask, is there any man greater than he? If greatness of purpose, smallness of means and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Mohammed? The most famous men created arms, laws and empires only. They founded, if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislations, empires, peoples and dynasties, but millions of men in one-third of the then inhabited world. (Lamartine, *Historie de la Turquie*, Paris 1854, vol. 11 pp. 276-277.)

"How one man single-handedly, could weld warring tribes and wandering Bedouins into a most powerful and civilized nation in less than two decades" (Thomas Carlyle, *Heroes and*

*Heroworship*) "I believe in one God, and Mohammed, an apostle of God" is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the honour of the prophet has never transgressed the measure of human virtue: (Edward Gibbon and Ockley, *History of the Saracens*, London, 1870, p.54)

"The league of nations founded by the prophet of Islam put the principle international unity and human brotherhood in such universal foundations as to show candle to other nations. The fact is that no nation of the world can show a parallel to what Islam has done towards the realisation of the idea of the league of Nations." (Professor Hugronje)

"I wanted to know the best of one who holds today undisputed sway over the hearts of mil-

lions of mankind... I became more than convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the prophet, the scrupulous regard for his pledges, his intense devotion to his friends and followers, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle." (Mahatma Gandhi, *Young India*).

"Muhammed declared that there was none but one God, who had no father, no son and trinity imported the idea of idolatry. I hope the time is not so far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform religion based on the principles of the Quran, which alone are true and which alone can lead men to happiness. (Napoleon Bonaparte).

## Caring for Cardiac Patients

It is hoped that in about five years time there will be a few more fullfledged cardiac centres in and around Dhaka city. Without being over optimistic, it can reasonably be said that heart patients at large will be able to obtain advanced cardiac treatment in near future right here in this country.

by Colonel (Dr) Quazi Shaffiuddin Ahmed

**A**LTHOUGH infection is the leading cause of death in Bangladesh, heart related diseases are emerging fast as major killers. Recent studies have shown that people in Indian sub-continent are vulnerable to coronary heart disease and their number is higher than those in the western world. The reason for this is not precisely known but our genetic factors, diabetes and other metabolic disorders definitely play a big role here. Every year 3 million patients worldwide suffer acute heart attacks and 1 million are hospitalised with unstable angina. Apart from the most talked about coronary heart disease, there are two other common forms of heart disease namely rheumatic heart disease (heart valve damage by rheumatic fever) and congenital heart disease (heart disease from birth). Problems of rheumatic heart disease are

still prevalent in third world countries like Bangladesh, although they have virtually disappeared from the industrialised world.

About a decade ago simple tests like electrocardiography (ECG) and chest X-ray were all that were available to evaluate a cardiac patient. Nowadays more detailed and accurate study of cardiac patients are possible in Bangladesh. The tests are: Colour Doppler Echo, Exercise Stress test, Holter Monitoring, Cardiac Catheterization, Coronary Angiography etc. It is also possible in Bangladesh to offer treatments like coronary balloon angioplasty with stenting, balloon mitral valvotomy, coronary bypass surgery, valve replacement etc. The National Institute of Cardiovascular Disease at Sher-e-Bangla Nagar was the first government hospital established in the late seventies

dedicated to cardiac disease. Within the last few years three more cardiac centres in the private sector have been set up. They are all performing the advanced treatment procedures mentioned above. Bangladesh Armed Forces set up a cardiac centre at Combined Military Hospital Dhaka (CMH) in 1990. The Cardiac Catheterization laboratory of CMH Dhaka was set up in 1995. Since then the cardiologists of this centre have delivered services like coronary angiography, balloon coronary angioplasty with stenting and balloon mitral valvotomy, pacemaker implantation etc., to at least 1700 patients. The success rate of coronary angiography at CMH Dhaka is 100 per cent and that of other procedures mentioned above is about 85 per cent. The cardiac surgical team of CMH Dhaka is also routinely performing coronary bypass surgery, valve replace-

ment, birth cardiac defect repair etc., by open heart surgery with success. These advanced diagnostic and treatment facilities are being availed not only by the members of the defence forces and their families but also by members of the general public.

Coronary balloon angioplasty with or without stenting is a non-surgical procedure performed without general anaesthesia by cardiologists with local anaesthesia applied generally at the groin. Through a tiny hole in the artery at the groin, catheters and wires are passed up into the blocked artery of the heart. The atheroma (the blocking material) is then pressed and crushed against the arterial wall with an inflated balloon. A tiny metallic device called 'stent' is then placed at the dilated site to prevent re-blocking.

The whole procedure takes usually about an hour and a half. The result is immediately visible in the fluoroscopic screen showing the repair of the artery and return to normal function. The long-term result continues to be good in about 70 per cent. The patient remains free from chest pain but still has to be on aspirin. Coronary balloon angioplasty is usually performed on patients when optimal medications alone fail to relieve angina pectoris (chest pain caused by insufficient blood flow to the heart).

Balloon mitral valvotomy is also a non-surgical procedure performed without general anaesthesia with local anaesthesia at the groin. A balloon is used to widen the narrowed mitral valve (caused by rheumatic fever). The results are good in 70-80 per cent cases. The cardiologists, cardiac surgeons and the related paramedics of CMH Dhaka, who are already trained abroad, continue to acquire newer skills, expertise and knowledge through regular visits abroad and through foreign experts who visit here. It is hoped that in about five years time there will be a few more fullfledged cardiac centres in and around Dhaka city. Without being over optimistic, it can reasonably be said that heart patients at large will be able to obtain advanced cardiac treatment in near future right here in this country.

## MAGNA CARTA DAY

### Placing Humanity above All

It was only with the success of the American and French revolutions that the idea of liberty and rights for all citizens was popularised in Western society. These revolutions established the principle that government is created by people, not imposed upon them. The Magna Carta hence has been crucial in ensuring human rights around the world. It laid the foundation of different human rights bills and acts.

by Navine Murshid

**S**TATING the liberties guaranteed to the English people, the Magna Carta proclaims rights that have become a part of English law and are now the foundation of the constitution of every English-speaking nation. The Magna Carta, which means "great charter" in Latin, was drawn up by English barons and churchmen, who forced the tyrannical King John to set his seal to it on June 15, 1215. Although by no means intended to give rights and freedoms to all the people, several of its provisions gave expression to the ideal of individual freedom.

The Magna Carta, the English Bill of Rights, and many reform acts have played a significant role in limiting the powers of government and in safeguarding citizens' rights and liberties. The Bill of Rights is a written statement that spells out the rights of citizens and the limitations of government. The term 'rights' is used, basically, in two senses, natural rights and civil rights. Natural rights are those rights that any person can claim by virtue of his or her humanity; the right to life is most basic of these. Civil rights are those rights granted to citizens by their government. The right to

vote is a civil right; in Bangladesh (and many other countries) persons 18 years of age and older may vote; younger citizens may not vote.

For most of human history, there was no clear distinction between civil and natural rights. The reason for this is that most societies in the ancient and medieval world regarded the state as supreme over its citizens. This does not mean that citizens did not have rights, but that the rights they did have were exercised at the behest of the government and could be withdrawn or altered at any time.

Late in the Middle Ages a change in attitude began to take place concerning the matter of human rights. The power of kings was increasing at the expense of the other classes in society. To offset the power of the monarchy, the feudal nobles of England demanded that he sign a statement guaranteeing them certain rights—rights which he could not interfere except by legally constituted procedures. The document that the king signed was called the Great Charter, or Magna Carta. It was a landmark doc-

ument in the field of human rights because it put down in writing the fact that at least some of the king's subjects had rights that limited the power of government over them.

The fact that the king signed the Magna Carta had the effect of putting him under the law, not above it. Magna Carta was therefore the first clear assertion of the thesis that the state exists for its citizens, not vice versa.

In the next few centuries the notion of human rights became entwined with the struggle in many countries for representative government. Philosophers and legal scholars such as John Locke, Hugo Grotius, and Montesquieu clarified the distinction between natural and civil rights. They maintained, as the United States Declaration of Independence states, that all people are "endowed by their Creator with certain unalienable rights" i.e. no one can arbitrarily be deprived of his or her rights by government without just cause.

As the drive to self-government progressed in England, the United States, France, and later in other countries, a number of historically significant

bills of rights were promulgated. Among these were: the English Bill of Rights (1689), the Virginia Declaration of Rights (1776), the French Declaration of the Rights of Man (1789), and the United States Bill of Rights (1791). These documents, although intended only for application within a single state or nation, have had far-reaching influence in other countries during the 19th and 20th centuries.

The struggle for human liberty and civil rights is parallel to the slow growth of the idea of democracy in the Western world. Rights, as they were achieved, were usually set down in written documents that were considered legally binding upon governments. But it was only with the success of the American and French revolutions that the idea of liberty and rights for all citizens was popularised in Western society. These revolutions established the principle that government is created by people, not imposed upon them.

The Magna Carta hence has been crucial in ensuring human rights around the world. It laid the foundation of different human rights bills and acts and has managed to position humanity above all.

by Jim Davis

## Garfield



## Meghna Petroleum Limited

(A Subsidiary of Bangladesh Petroleum Corporation)

58, Agrabad C/A  
Chittagong

## Tender Notice

No. Pur: 223 & 224

Sealed tenders are hereby invited from the 1st class contractor enlisted with govt./semi govt./autonomous bodies for the following job:

Sl No	Particulars	Cost of tender schedule (non-refundable)
1	Repair/modification of Mosque/Canteen at Main Installation, Chittagong.	Tk. 500/- each set.
2	Improvement of Security Fencing at Main Installation, Chittagong.	Tk. 500/- each set.

Interested bidders may collect tender schedule from Purchase/Cash Section, 58/59, Agrabad C/A, Chittagong and Resident Manager's Office, Meghna Bhaban, 131, Motijheel C/A, Dhaka against cash payment as above on all working days from Sunday through Thursday within 1500 hrs. up to 25-6-2000. The bidders are to submit the following documents at the time of purchasing of tender schedule:

1. Income Tax Registration certificate/TIN.
2. VAT registration certificate.
3. Copy of up-to-date trade licence.
4. Copy of up-to-date 1st class enlistment certificate with govt./semi govt./autonomous bodies.
5. Copy of up-to-date bank solvency certificate.

(Original documents must be shown). The tender must be dropped in the tender box kept at our above-mentioned Chittagong Office latest by 1500 hrs. of 26-6-2000. The tenders will be opened on the same day at 1515 hrs. in presence of bidders (if any).

All other terms and conditions will be as per tender schedule.

The company reserves the right to accept any tender or to reject any or all the tenders without assigning any reason.

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