

**The  
SIMPLE  
TRUTH**

**MONTHLY**

December, 2016

Vol. No.10

Issue No.12

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Publisher  
**Mohammad Irfan Shakir**

**Subscription**  
Rupees 100/= per annum  
Rupees 10/= per copy

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## RESOLVE ISSUES AS PER THE LAW

For the progress and prosperity of a country, peace is the basic condition and it can be achieved when the ruler and the ruled are honest, duty conscious, God fearing and they have a strong feeling of accountability towards God.

It is sad that minorities in India are being cornered and threatened at will at the cost of the very idea of India, its plural ethos, unity in diversity concept and its composite culture. The anti social elements in the country are out trying to implement and even impose their own set of belief and agenda and at the same time downsize other's faith and belief. The hate mongers are trying and spreading communal venom against Muslims through their speeches and aggressive behaviour. The rampant use of terms such as Islamic terrorism, Islamist, radical Islamist, conservative Muslims, extremist Muslims and fundamentalists are on rise day by day. The hate mongers present Muslims as a symbol of despair, hate, and law breaking citizens.

Islam never approves the idea of communalism. It condemns tyranny, disheartening, depriving others rights, killing each other, spreading mischief and declares them as severe crimes.

However, whatever the bad attitude of hate mongers might be, the Muslims should become good followers of their ancestors and true

representatives of the merciful religion on earth by their behaviour, manners and life-style. They should spread the message of love, peace and affection everywhere and every time. They should not develop any rivalry with countrymen instead they should become their well wishers. We should remind the hate mongers the sacrifices of Muslims, ulama, educationalists, traders, industrialists, farmers, soldiers, specially the Ahle Hadeeth 'Ulama of Sadiqpur (Patna) during the freedom struggle. We have contributed for the development of the country in the past and are doing the same at present.

India does not belong to any single race, least of all to any group of religious extremists. It belongs to a mosaic of religiously, linguistically and culturally varied communities. India must remain a nation where pluralism and socio-religious variety are respected.

We Muslims should keep confidence in the law and try to resolve issues if and when they arise as per the law. We should not get provoked or tempted to violent means for getting things done. Islam is peace and Muslims are peace-loving people. This should be shown to others by our noble deeds and excellent life style.

The communal harmony and peace should be maintained at all costs.

## TRUE GUIDANCE

*“Verily We have sent down for you revelations which clearly expound true guidance, and examples from those who passed away before you, and an admonition for those who fear (Allah) (Surah An-Noor, 24:34)*

This verse not only relates to the earlier one but is in fact a part of the discourse which commences with the beginning of *Surah* through this point “Revelations which clearly expound true guidance” refer to those verses in which the laws pertaining to *zina*, *qadhaf* and *lian* were laid down, in which believe were directed to abstain from marrying immoral men and women, and slandering good charactered people was forbidden. The same verses urged both men and women to restrain their eyes and guard their chastity, and laid down injunctions regarding the *hijab* of women, expressed a disapproval of celibacy, provided for the institution of a *kitabah* for the liberation of slaves, and called for the extirpation of all forms of prostitution.

After laying down these laws, the people are told that the teaching needed by the God-fearing so that they can act righteously has

been provided for them. If they violate these teachings, it clearly means that they are willing to court the same fate which befell misguided nations of the past. Nations whose detailed accounts are provided in the Holy Quran. Perhaps no warning could have been more stern than the present one to conclude the exposition of this set of legal injunctions. Yet there were still to be found those people who said they believed, who recited the whole set of injunctions prescribed by God, who were also fully aware of the stern warning contained within these verses and yet who still violated these injunctions with absolute impunity.

In fact all Revelation is one. The Holy Quran therefore confirms the main and uncorrupted features of previous revelations. It must be so, because Allah is fully cognizant of the needs of every age and people; and therefore His Message, while it meets those need, must in essence be the same. His messengers did not meet each other as men; but their contact with Allah through inspiration unified their Message. And He cares for and watches over all men, and He knows fully what their needs are, even better than they know themselves.

## KIDNESS TO ANIMALS

1. Abu Hurairah relates that the Holy Prophet (S.A.W.) said: “A man walking along a path felt-very much thirsty, reaching a well he descended into it, drank water to his fill and came out, when he saw a dog with its tongue bulging out and trying to lick up mud to quench his thirst. The man said to himself that the dog was feeling the same extreme thirst as he had felt a little while ago. So he descended once more into the well, filled his leather hoes with water and came up holding it by his teeth and gave the dog a drink. Allah appreciated this act of the man and forgave his sins. The Holy Prophet (S.A.W.) was asked, “Messenger of Allah! Are we rewarded for kindness towards animals as well”? He said, “There is recompense for kindness to every living thing” (*Bukhari & Muslim*)

2. Ibn ‘Umar and Abu Hurairah (both of them) reported that the Messenger of Allah said: A woman was punished about a cat which she kept confined till it died of hunger. She did neither give it food, nor set it free that it might eat of the worms of the earth” (*Saheeh Bukhari & Muslim*).

3. Abu Hurairah reported that the

Messenger of Allah said: A prostitute woman was forgiven. She was passing by a dog which was near a well panting, and hunger almost killed it. Then she put off her socks and tied them with her head-cloth and then took water for it (from the well). For that, she was forgiven (of her sins). It was said. We have got reward regarding (our treatment with) the beasts. He said. Regarding every thing having fresh liver, there is reward. (*Saheeh Bukhari and Muslim*)

4. Ibn Abbas reported that the Messenger of Allah prohibited the setting of animals to fight with one another” (*Tirmizi and Abu Daud*)

5. Sahal bin al-Hanzaliyah reported that the Messenger of Allah was passing by a camel whose back reached its belly. He said: Fear Allah with regard to these animals. Ride them in health, and leave them in health. (*Abu-Daud*)

6. Jabir reported that the Messenger of Allah said: The fire (of hell) was presented to before me and then I saw a woman therein from the Israilites having been punished in respect of a cat belonging to her. She kept it tied up and did neither give it food, nor leave it that it might eat of the worms of the earth till it died of hunger And I saw Amar bin Amir al Khozayi tearing his

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entrails in the Fire, and he was the first who introduced (the custom of) setting the she camels at liberty. (*Saheeh Muslim*)

The stated Ahadeeth show that kindness to animals may pave the way for salvation in the hereafter. Even a single act of kindness may make up for the sins committed throughout the life and lead to everlasting pleasure of Allah. Hence, a Muslim should continue to perform noble deeds, be they trivial or significant. A little act of kindness with *Ikhals* is dear to God. According to another version, "A dog was circling round the brink of a well in an extreme thirst, when a bad character Jewess saw the animal, lowered her leather sock into the well, drew up some water and gave the dog a drink. Allah the most Merciful forgave her simply on account of this kindness. "On the contrary, cruelty to animals may lead a man to chastisement.

It appears that there is a great reward and spiritual benefit in doing good to animals or in supplying their needs. There is this difference that we have wisdom, while the beasts have not, but their bodies want, what our bodies require. The injurious animals are an exception to this rule.

In short, ants, worms, beasts men moving with a life are animals. Man, being the noblest of animal, has got a duty towards other animals and that is regulated by the rule of proximity. Animals have got the same characteristics of appetites like men, and therefore their natural wants should be supplied by men. In default, sin will be committed according to Islam.

## MAKKAH IS THE CITY OF ISLAM AND ALSO THE CITY OF PEACE

*"And remember Abraham (Ibrahim) said: "My Lord, make this a City of Peace, and feed its people with fruits, such of them as believe in Allah and the Last Day" He said: "(Yea), and such as Reject Faith, for a while will I grant them their pleasure, but will soon drive them to the torment of Fire, and evil destination (indeed)! "And remember Abraham and Ismail raised the foundations of the House (with this prayer): Our Lord! Accept (this service) from us: for You are the All-Hearing, the All-Knowing Our Lord! Make of us Muslims, bowing to Your (Will), and of our progeny a people Muslim, bowing to Your (Will); and show us our places for the celebration of (due) rites; and turn unto us (in Mercy); For You are the Oft-Relenting Most Merciful. Our Lord! Send amongst them a Messenger of their own, who shall rehearse Your Signs to them and instruct them in Scripture and Wisdom, and purify them: For You are the Exalted in Might, the Wise" (Surah Al-Baqrah, 2:126-129)*



## BELIEF IN ALLAH

### *Meaning of the Belief in Allah*

1. Belief in Allah means belief in His existence.
2. Attestation of all His Divine attributes which have been stated in the Holy Quran and explained by the Holy Prophet (S.A.W.)
3. Belief in His exclusive powers which emanate from His attributes.
4. Acceptance of such rights exclusive for Him as are integral part of His attributes and a disregard of which renders the belief in His attributes meaningless.

As far as the first of the above conditions is concerned it is self-contained and needs no elucidation. How a person would believe in Allah if he does not believe even in His existence.

The other three conditions are not so clear and require clarification. It seems, therefore, necessary to discuss them at length. In this connection it would be relevant to mention the attributes of Allah and their implications. The position of all His attributes is not the same. Among them such attributes as are of key-importance are only a few or in a way one only. All His other attributes are integral part of it, or

its logical results. We think that if the necessary details in regard to it are brought forth there would be no need to amplify here His other attributes. What attributes do we expect of Allah for our belief in Him? The whole matter will become clear as we answer this question. Keeping this in view, we would confine our discussion to only some of His basic attributes and their implications.

Following are the basic and some of the more important attributes of Allah.

1. He is the Eternal, the Everlasting and the Self-existing. It means that He has always been and shall always be. No body has created Him. He exists of His own.
2. He is the Creator of every thing. It means that He creates things and brings them into existence from nothingness.
3. He is the Lord (the Sustainer). It means He provides food to everyone and sustains everything.
4. He is the King and the Ruler and each and every thing is owned by Him and is subservient to Him.
5. He is the Knower. It means that He knows everything, every action and every



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movement. What has happened, what is happening and what will happen, everything is in His knowledge. Nothing is beyond His ken.

6. He is the Wise. It means that none of His action lacks wisdom, purpose and result. Every action of His has the highest degree of wisdom, prudence and purpose behind it.

7. He is the Mighty. It means that He has the power to do everything. None of His intentions can be stopped from materialization.

8. He is the Just. Every action of His is based on justice and fairness. All His injunctions, inherent as well as religious, are just. All His decisions are consonant with justice.

9. He is the Competent. He rewards people according to their actions. He punishes them for their misdeeds and gives good reward for their good deeds.

10. He is the worshipped. He desecrates that we worship Him, prostrate before Him and address all our prayers, longings and supplications to Him.

11. He is the One. It means that in all His attributes no one is His competitor or sharer. Not only is He the Eternal, and the Everlasting, the Creator and sustainer, the Kind and the Ruler, the Knower and Wise, the Mighty and the Just, the Competent and the Worshipped, but that He and He alone is such.

Among the attributes of Allah enumerated above, the attribute of Unity, mentioned towards the end, has a special and distinctive position. As the articles of faith is the firm belief in the Unity of Allah. If we carefully consider this attribute

of Allah we will find that it is the culmination of all of His other attributes. Therefore this one represents and substitutes His other attributes. He who says with consciousness and conviction that Allah alone is to be worshipped, in fact he declares his firm faith in all the attributes of Allah. If we keep in view this distinctive and comprehensive character of the attribute of Unity it no longer remains necessary to dilate upon the implications of His other attributes separately. It would be sufficient to discuss the implications of this attribute only. The illustrious Holy Quran and the sayings of the Messenger of Allah (S.A.W.) reveal that the essential implications of this Unity are as follows:

1. There is no other being except Allah, Who has come to exist by His own virtue. Every thing else is creation and has been created by Allah.

*“Allah is the Creator of all things” (Surah 39:62)*

Everything belongs to Him, is dependent on Him, is subservient to Him”

*“He is the One, the Omnipotent” (Surah 13:16)*

Things of the universe do not have any quality of their own; whatever quality is found in anything, is bestowed upon it by Allah and can remain in it only as long as He desires.

2. Allah is basically different from all other beings and there is no one at all similar to Him;

*“Naught is as His likeness.” (Surah 42:11)*

He is beyond imagination, as He cannot be compared with the greatest of being: *“Allah is*

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*the Sublime Similitude” (Surah 16:60)*

He is neither a father of any one nor anyone’s child.

*“He begetteth not nor was begotten” (Surah 112:3)*

Neither He integrates Himself with anyone nor anyone ingresses in Him.

3. It is to please Allah alone that one should be concerned about. This and this alone should be the motive and ultimate goal of all his actions.

4. All actions and movements which, either in appearance or reality, have any semblance of worship, should be reserved for Allah. Only unto Him we can bow down in the worship. Vows can be taken in His name only. Prayers can only be addressed to Him. Unseen protection can be sought of Him only. He alone can be called for invisible help.

5. All sentiments and feelings as are in the spirit of worship should be specified for Allah. Hopes should be linked with Him only. He alone should be feared. The real love should be for Him alone only.

6. Allah is the Supreme Ruler of this universe, of which this world of ours is also a small part. He alone has the right to command, to forbid and to subjugate. He is the real Law-Giver and Law-Maker. He alone holds the entire powers to designate a man’s role in life, to adjudicate his affairs and to forgive or punish him.

7. No one but Allah Alone possesses the glory of being the One and Only Creator to be worshipped. He alone deserves adoration. His pleasure alone is worth seeking. There is no one

else unto whom bowing down in prayer is justified and whose beneficence deserves gratuitous acknowledgement. There is no one except Allah Who should be considered a friend, a redeemer of difficulties, a provider of needs and a rescuer from troubles. There is no one, except Allah, in whom trust can be reposed and whose fear admitted in our hearts. It is He alone with whom hopes can be associated and for whom real love may be entertained. No other being holds even an iota of the real power. There is no one except Allah who has the power to do good or harm even on a most infinitesimal scale. There is no one, except Allah, who has a legitimate right of laying down law and enforcing His will on any one and submission to whom without any force or compulsion is justified.

These basic implications of the Unity of Allah are so important that the denial of even one of them renders the claim of faith in Allah meaningless. It means that all these things are included in the very concept of the faith of Unity. No one can be a true Muslim until and unless this faith, with all its implication, is deeply enshrined in his heart.

#### **Ascribing Partners unto Allah**

The concept becomes clear in our minds only when its converse is also stated. That is why in the exposition of important principles and concepts usually their opposite notions are stated besides them. The concept of unity is no exception to it. To make it clearly intelligible it is but necessary that its opposite notion, which ascribes partners unto Allah, is also understood. The Holy Quran has provided us with a guideline in its treatment of this subject. While teaching about the Unity of Allah the Holy Quran does



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not close its discussion on a mere definition of this concept. Nor does it rest content with the arguments, merits and results of this concept. The Holy Quran has considered essential to dilate upon the nature, practices, signs and demerits of its opposite concept, which ascribes partners unto Allah and has also provided answer to the question why such a belief is absolutely false and baseless. So much so that even the technical phrase, used by the Holy Quran for teaching the concept of the Unity of Allah, contains both the affirmation of the Unity and the negation of all notions at variance with this concept. Rather than saying:

Allah alone is a Being worthy of worship; The Holy Quran says: *“There is no god but Allah”*. (Surah 37:35)

This manner of expression makes it quite clear that unless the notion which ascribes partners unto Allah is completely negated, an unadulterated concept of Unity cannot emerge. When the negation of an idea is so essential, its knowledge must also be essential.

The Arabic word used for any notion that ascribes partners unto Allah is “Shirk” which means “to share”. In technical terms it means that in one sense or the other someone is considered a sharer in the Being of Allah and His attributes, or in the implications of His attributes. This ascribing of partner unto Him can be of three types:

First relating to His Being; Second, relating to His attributes; Third, relating to the implications of His attributes.

The practical forms of ascribing partner unto Allah are:

1. Someone is considered of the same kind as Allah.
2. Someone is considered as His father or His child;
3. Belief that He has become one by integrating Himself with some being.
4. Assumption that He appears in the shape of some creature or some creature can be His descendent. For instance, the Arabs considered the angels as God’s daughters and the jinns as His family-folk. Similarly, the Christians regarded Jesus (peace be upon him) as the only son and descendent of God. All this amounted to ascribing partner unto His Being.

The practical form of the second type is the belief that out of the attributes of Allah any attribute is present in someone else also and it is believed in the same sense as it is in Allah. For example “Knowledge” is one of His attributes, which signifies that He knows everything whether it is manifest or secret. For Him that which is actually absent is present. The past and future are, for Him, the present. If someone thinks that a certain creature also knows everything like Him, it would amount to considering him a partner in the attributes of Allah.

Similarly to benefit and to harm is an attribute of Allah, which implies that He provides the source of joy and pleasure to whom He likes and deprives of this whom He so desires. If someone thinks that any angel, jinn or saint can address his misfortune or can trouble and harm him, he will be making him a sharer in one of the attributes of Allah. This will tantamount to partnership in His attributes.

*(Con on Page No.19)*

## ALL INDIA MUSLIM PERSONAL LAW BOARD ACTIVITIES AND ACHIEVEMENTS

With the very mention of Muslim Personal Law Board comes on the mental horizon the scene of All India Muslim Personal Law Convention held at Mumbai (then Bombay) in 1972. A decision was made therein to form All India Muslim Personal Law Board (AIMPLB) with a view to protect the family laws of Shariah viz. Muslim Personal Law in the country and create consciousness about the life-giving principles of Shariah among the Muslims in India. This was the time when efforts were made on the government level to make the Shariah ineffective through legislation, Adoption Bill was tabled in Parliament and the then Union Minister of Law, Mr. H.R. Gokhale declared it as the first step towards implementation of Uniform Civil Code. While, on the other hand, with the efforts made by Ulama, Muslim leaders and organizations, the feeling was already awakened among the Muslims in India that the conspiracy to get the Shariah annulled might succeed if the entire Muslim community did not face it unitedly. It was under these circumstances that the All India Muslim Personal Law Convention was convened. After the independence of the country rather after the Khilafat Movement, this was the

first time that enthusiastic unity among the different schools of thought of Muslims with their naked eyes witnessed great personalities belonging to all the schools of thought sharing one platform. This convention was such a representation of Muslim unity that some said, and rightly so, go to any corner of India today and ask as to where such and such leaders of Muslims are, you will get the answer that they are attending the All India Muslim Personal Law Convention in Mumbai. Muslim leaders whether Hanfi or Shafi, Ahle Hadeeth or Sunni or Shia, Deobandi or Barailvi, Dawodi Bohra or Sulaimani Bohra, all converged there, with the Grace of Allah, enthusiasm of Muslims was goading these ‘Ulama and Muslim leaders. This Movement for Shariah Protection was launched by Maulana Qari Muhammad Tayyab Qasmi and Maulana Syed Minnatullah Rahmani. The Convention unanimously named the former as president and the later as general secretary of AIMPLB. Muslim Personal Law means the laws of Islamic Shariah related to the formation of a family and other family issues. It is called Al-Ahwal-ul-Shakhsiya in Mid-East.

In India the administrators and Qazis used to

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practise these very laws till the end of Mughal regime in the country. Even after the Britishers captured the country, British judges presiding over Indian courts kept on delivering judgments in cases of Nikah, Talaq, etc. according to shariah of course with the help of Qazis and Ulama for a pretty long time. But, when the British government stopped the practice of seeking advice from ‘Ulama in cases of Muslims and Shastris in cases of Hindus, courts sometimes started delivering such judgements as went against the Shariah. Protesting such a judgement, the ‘Ulama and Muslim leaders of the time raised a movement that it is necessary for the Muslims to follow the Shariah in family matters whether or not they are rulers. Reading the unique attachment of Muslims with the family laws of Shariah, the British government in India enacted the Muslim Personal Law (Shariat) Application Act in 1937. According to the Act the Indian Courts are bound to deliver judgements in cases related to Nikah, Talaq, Faskh, Khula, Eila, Zihar, Mubarrat, Nafqah, Mehr, Hazanat, Miras, Hiba, Waqf and Shafa in accordance with the Shariah.

The AIMPHB inculcated Islamic consciousness in the Muslims and tried to make them follow the Shariah. As a result of the movements raised and the programmes chalked out by the AIMPHB Muslims developed conscious awareness as well as sentimental attachment with the Shariah, and modern educated Muslims Shameful and apologetic attitude towards Shariah started coming to an end. The AIMPLB

highlighted the propriety of Shariah commandments and their consonance with the natural requirements of man. This resulted in removing the inferiority complex of Muslims. Besides, the AIMPLB also tried to make clear to non-Muslims the propriety of family laws of Islam and their consonance with human nature. These efforts made by the AIMPLB resulted in decreasing the intensity of demands to implement Uniform Civil Code and annul Muslim Personal Law. And now the majority of political parties in the country have come to believe that the Indian Society is out and out religious. And the unity and confidence in its different religious communities can be strengthened only when they are confident of the safety and security of their respective religious laws and institutions. Since its very inception, the AIMPLB started mobilizing public opinion against the Adoption Bill tabled in parliament in 1972. Adoption is a religious need of Hindu and a law was enacted in 1956 to meet it. However, the Islamic Shariah does not approve of adoption. To bring up poor and hapless children is indeed a noble act. But Islam does not allow a person who brings up such a child to use his own name as father instead of that of the child’s real father. Such children can never be treated as his real children. This is why the AIMPLB protested the adoption Bill. The result was the Bill was referred to a select committee of both the Houses of Parliament for review. The Muslims led by the Board made their effective representation based on solid arguments against the Bill before the select committee. At last, the government withdrew the

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Bill in 1978. And, when again in 1980 this bill was tabled, the Muslims, on the representation of the Board, were declared exempted from the provisions of the Bill. After the passage of two years and a half since the inception of the Board, Emergency was declared in June 1975. And with it began an era in which democracy remained only for namesake, freedom of expression was snatched, firebrand speakers preferred to keep mum, and somewhat autocratic form of government seemed to be in force. Under this situation, the Government introduced compulsory family planning. Intense force and coercion was adopted to implement it. In this situation of mounting fear a meeting of the executive council of AIMPLB was convened in the Capital which fearlessly and dauntlessly declared the Shariah point of views that family planning is unlawful. The situation prevailing in the capital was so awesome that no news paper was ready to publish this declaration of the Board.

The functionaries of the Board got it published from other places and tried to make this standpoint of Islam reach the large segments of masses. Thus, without nurturing any fear of detention and other sorts of oppression. The AIMPLB functionaries and workers mobilized the Muslim opinion against family planning. In 1978 the Lucknow bench of Allahabad High Court pronounced a verdict whereby the government was declared entitled to acquire mosques and grave yards. The verdict might have resulted in giving way to grave concerns

for the Muslims in as much as the Government might acquire the lands of mosques and graveyards under the pretext of public interest. The AIMPLB raised a movement against it represented with the Government as well as the opposition leaders. As a result, the government of Uttar Pradesh and Rajasthan withdrew their orders to acquire such lands. Former Union Minister for Finance Mr. Venkataraman, who later became President of India, made such amendments in Income Tax laws as could make it mandatory for Waqf Estates to sell the irremovable properties and deposit the money with banks or invest it in the securities, of government or semi-government institutions. This amendment might have told badly upon the Muslim Waqf and charitable institutions and the Muslims might have been compelled to pay the salaries of Imams and other staff members of mosques as well as workers of other religious Waqf and other charitable institutions from interest money. While in the eyes of Islam it is quite unlawful to give and accept interest money. The AIMPLB made it clear to Government authorities that forcing the Muslims to act upon the amended law would be tantamount to compelling them to go against the principles of Islam. After many of representation made by the Board the amendment was withdrawn when Mr. Narayan Datt Tiwari was Union Finance Minister. In 1986 the AIMPLB launched a countrywide campaign against the Supreme Court verdict in the Shah Bano Case. This campaign is an unforgettable event in the history of post-Independent India; for Muslims all over

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the country demonstrated great enthusiasm and concern for the protection of Shariah. This is the most important achievement of AIMPLB during the presidentship of late Maulana Syed Abul Hasan Ali Nadwi. This campaign for the protection of Shariah created consciousness among the Muslims and readied them to do their all to protect the Shariah. It was the result of this campaign that at last the Parliament in an extraordinary session adopted the Protection of Muslim Women (Rights on Divorce) Bill. It is an undeniable fact that this law was enacted to annul the Supreme Court verdict in the Shah Bano case. But it is highly regrettable that certain High Courts tend to interpret it as one strengthening the Shah Bano verdict. And even the Apex Court pronounced a verdict to this effect only the last year. In the Babri Masjid issue the AIMPLB presented the Shariah Standpoint of the mosque before the country in a straightforward manner. The Executive Committee of the Board, in its December, 3, 1990 session, resolved that the Babri Masjid will remain a mosque till the Day of Judgement and it cannot be transferred from its original place or sold out, nor can the Muslims surrender any part of it by way of an agreement. This bold decision of the Board made the efforts of those elements that wanted to strike a bargain on the Babri Masjid property null and void. The demolition of Babri Masjid is the blackest event in the history of India.

It desecrated the very spirit of democracy and secularism, and hit hard the principle of rule of law. Our full confidence in democracy, secularism

and rule of law in the country can be regained only when the Babri Masjid is reconstructed on its original site. And, only then the deep wounds in the hearts of not only the Muslims but also justice loving citizens of the country have sustained can be healed up. After the demolition of Babri Masjid certain elements from among the Muslims suggested to strike a bargain with the other party to solve the knotty issue, arguing that when the Masjid is no more there is no problem in striking this deal. The executive committee of the Board, in its January 9, 1993 session held in Delhi, resolved that in spite of the demolition of Babri Masjid the land on which it once stood would be treated with all the sanctities of the mosque. This standpoint of the AIMPLB invalidated the conspiracy of those who instead of being awarded punishment for the crime they had perpetrated, wanted to be benefited with it. Besides, it created new zeal and enthusiasm among the Muslims.

In dealing with the Babri Masjid issue the AIMPLB also resolved that the Muslims would accept the final verdict of a court of law but would never negotiate with those whose hands are soiled with the blood of Babri Masjid. The AIMPLB is also following the title suit of Babri Masjid in which witnesses on behalf of Muslims are being examined by the Lucknow Bench of Allahabad High Court. The Vishwa Hindu Parishad (VHP) planned to perform puja of the proposed Ram Temple on the very site of Babri Masjid on March 15, and raised a country wide campaign for the purpose. On the request of Shri Shankaracharya of Kanchi a delegation of



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the Board met him for talks on the said Shilapujan programme. At that time anti Muslim blood bath in Gujarat was going on. The Boards delegation asked the Shankaracharya to take steps to stop the blood bath. And only when the latter promised to visit Gujarat in order to restore peace in the state, the negotiation on the Babri Masjid issue was held with him. The Shankaracharya said the VHP would assure that no construction would be made on the Babri Masjid site; when the court would grant the Muslims right to the Babri Masjid land, no objection would be made to the re-construction of the mosque; and that the proposed shilanpujan would be performed on the land adjacent to the Babri Masjid site which had been acquitted by the Government. The delegation led by the Boards General Secretary Maulana Syed Nizamuddin said to the Shankaracharya that it had no right to express on his proposals. The executive committee of the Board would consider them provided the VHP gave written assurance to this effect as well as construction plan of the proposed temple to be built on the Government acquired land, and declare the relationship between the Ram Nyas Trust and the VHP. A session of the Boards executive committee was held in Delhi on March 10. Only two days before this session a letter from the Shankaracharyas office was received in which he had reiterated the proposals mentioned above but the letter did not contain any written assurance from the VHP or Ram Nayas Trust. Nor did it contain the construction plan of the proposed temple. After giving due consideration to the Shankaracharyas letter the executive

committee decided that it would not consider the proposals of the Shankaracharya without the required documents. In the meantime a three judge bench of the Supreme Court pronounced its judgement that the Government could not allow any puja or construction on the acquired land and would be responsible for the protection of the Babri Masjid land as well as the acquired land adjacent to it. The Board welcomed this judgement of the Supreme Court based on justice. Thus the AIMPLB has been representing with the Supreme Court in all the cases related to Muslim personal Law. The Board has marked an achievement in yet another field. Its first General Secretary Syed Minnatullah Rahmani undertook the task of codification of Islamic Laws under the various topics of Muslim Personal Law under his direct supervision. However, its publication remained pending for a pretty longtime. The Boards third president Qazi Mujahidul Islam Qasmi got it published in 2001. Its English translation by Dr. Tahir Mahmood has also been published. The second edition of the original Urdu book has also been published. The best way to assure the protection of Islamic Shariah in India is that the Muslims get all their disputes solved in strict accordance with Shariah or to put in other words, by Darul Qadha.

To establish Darul Qadhas is an important religious responsibility of Muslims. The AIMPLB established Darul Qadhas in the various parts of the country and created an atmosphere in which Darul Qadha were established at different places by local people



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themselves. However, in view of the vastness of the country, the number of Darul Qadha in the country is very few. While there should be Darul Qadhas or such other institutions in every town, city and group of adjoining of Qadha will be required to meet the purpose. As planned by the late Maulana Syed Minnatullah Rahmani Qadha training camps were organized in Patna and later in Bangalore. The protection of Shariah and implementation of its provisions is possible only when a comprehensive system of Qadha is established and strengthened all over the country, and the general Muslim masses get their disputes solved in strict accordance with Shariah. This attitude of theirs will yield them ultimate success and reward in the Hereafter. The Government is also making efforts to lessen the workload and the member of cases pending in different courts of law by encouraging other ways solving disputes.

Under these circumstances, if the Muslims set up their own system for the resolution of their individual and family disputes, it would go to in accordance with the national trend and only the forces inimical to Islam and Muslims would dub it as parallel system of adjudication. There is a need to mould the general Muslim mind in order to make it realize that real success lies in salvation in the Hereafter. All the worldly by benefits and pleasures can be sacrificed for earning eternal peace in the Hereafter. Ultimate success lies in doing noble deeds, making efforts for common welfare, and implementing the provisions of shariah in individual and family life in letter and spirit. And, this is the greatest success man can

crave for and achieve.

The AIMPLB got books and booklets published on different aspects of Shariah and organized lectures and Friday sermons on the different social issues in order to acquaint the Muslims with the commandments of Shariah. It is hoped that the Muslims would act upon the Shariah in letter and spirit, the efforts to make the Shariah ineffective would never succeed.

*(Courtesy: Radiance Views, Weekly, 7-13 July 2002)*

***(Editor's Note:)***

*Markazi Jamiat Ahle Hadeeth Hind has been standing shoulder to shoulder with All India Muslim Personal Law Board (since its inception in 1972) and contributing its share of services for the development of community and the nation. It has been calling the Muslim masses to unite on one platform, abide by the Shariah and not to create any sectarian rift among the followers of different Masalik. It has been inculcating Islamic awareness among the Muslims. As a result the Muslims developed consciousness with the Islamic Shariah and its family laws.*

*Markazi Jamiat Ahle Hadeeth Hind has been peacefully conducting its religious, social, educational and welfare activities as well as appreciating the AIMPLBs' community services to protect the Shariah Laws in India. May Almighty Allah help us and accept our positive endeavours in this regard. Ameen*

# MAULANA MUHAMMAD MEMON OF JUNAGARH

By: A.Q. Naqvi

The great Salafi scholar and preacher Maulana Muhammad was born in 1890 at Junagarh, a princely state in Gujrat. He was the son of a trader family. After formal education he also entered in the business field and became a perfume merchant. But destiny wanted him to be a scholar and preacher. So he came to Delhi qualified in Islamic theology and started his own Madarsa at Ajmeri Gate. He had unique qualities of oration and preaching. He preached pristine teachings of Islam and called the people to the Salafi faith and shun all un-Islamic rituals and customs. Like Shah Ismail Shaheed he went every where in Delhi to deliver the pristine call of Holy Quran and Hadith. He had to face stiff resistance from the followers of conventional rituals in the name of Islam. But he braved all the challenges, opposition and threat.

From Ajmeri Gate he shifted to Bara Hindu Rao adjacent to Darul Hadeeth Rahmania, the renowned Salafi College of Theology in Delhi. He started his weekly journal Akhbar Muhammadi. He authored booklet on theology known as Muhammadiyah Islamic series titled after the name of Allah's Messenger (S.A.W.) like Salat-e-Muhammadi (To pray as enjoined by Prophet Muhammad (S.A.W.)), Sawme Muhammadi (To fast in accordance with the

precept of Allah's Messenger (S.A.W.). Those small treatise 5-to ten pages and priced at one Anna or two, were very popular among the masses. He translated Tafseer Ibn Katheer in Urdu and also translated the whole Holy Quran in Urdu with exegesis. His preaching attracted people to him and they vowed not to adhere what was un-Islamic. So popular a preacher he became that he was awarded the title of Khatibul Hind (Preacher of India). He has unique ability of preaching, compiling of books and imparting education to his students. He was the most profile writer among Ahle Hadeeth scholars like Nawab Siddique Hassan Khan of Bhopal and Allama Sanaullah of Amritsar.

He was the contemporary of Shaikhul Islam Allama Sanaullah Amratsari who was the greatest Salafi scholar of his time and a crusader against Qadianiat. Both jointly attended the congregation of Muslims and preached pristine faith. They would undertake tours of various regions and towns of the country and addressed the gatherings. The traitorous were agitated over their activities. One of them filed a case at the Calcutta High Court against Maulana Muhammad Memon Junagadhi for provoking sectarian hatred. Maulana Junagarhi had to go to Calcutta to attend the hearing of the case.

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Allama Sanaullah Amratsari could accompanied him.

The case continued for quite a long time and both the eminent scholars traveled to Calcutta on every date of hearing. Ultimately the case was dismissed and Maulana Junagarhi was absolved of all the charges.

Inspite of all such challenges by the opponents who did not like the preaching of the pristine teachings of the faith he continued his campaign to call the masses to the teachings of the Holy Quran and the Hadeeth. His treatises had been a burning light to the Muslim masses. They were enlighten about Islamic issues such as What is wrong, what is right, what Holy Quran preaches and what the Hadeeth teaches. Shirk and Bidat (polytheism and un Islamic rituals) are to be discarded. The straight forth is the path to which the Holy Quran and the Hadeeth guide us. In fact he was the most vocal preacher of the pristine faith. For three decades his preaching and propagation of the pristine faith of Islam continued across the country and thousands of people embraced the true faith discarding what was not Islamic and violated the commandments of Shariah.

In 1940 when he was 50, he went to his hometown Junagarh. There he suffered a massive heart attack and died after a few hours. Then came the ultimate end of a life that had kindled the light of the faith among the masses. May Allah bless him with His mercy and forgiveness. Amin!



*(From Page No.11)*

In the third type the imperative implications of His attributes are not considered exclusive for Allah and all or any of His attributes are associated with someone else also. For example, one implication of the attributes of Allah is that the real love and submission is for Allah alone. If a person has a similar love and submission for any one else also and thinks him worthy of the same obedience, he would thereby make him a sharer in the attributes of Allah. The highest power lies in the hands of Allah and the right of command is reserved for Him. If someone else is also given this position, whether it is an individual or a group, it will amount to ascribing partners unto Allah.

In the presence of any of the above mentioned types of beliefs the Islamic concept of the unity of Allah ceases to exist. Where the concept of Unity ceases to exist, faith also is undone. And where there is no faith the existence of Islam is out of question. This is why the Holy Quran has regarded it “the greatest of the wrongs”.

*“To ascribe partners (unto Him) is a tremendous wrong” (Surah, 31:13)*

The Holy Quran has expressly stated: *“There is forgiveness for every sin except for the sin of ascribing partners unto Allah”*

There is no alternative here but to admit that nothing more can be fairer than this contention. Metaphorically, it amounts to saying that a patient of Tuberculosis who has reached the third stage of his disease can be cured by medical treatment but not a person whose heart has stopped beating. Would a tree ever grow where there is no seed?

*(From: Islam at a Glance)*

# HAFIZ HAMIDULLAH OF DELHI

By A.Q. Naqvi

Hafiz Hamidullah was the son of the Punjabi Muslim fraternity of Delhi. He was the leading business man of the town and was known as Malikul Tujjar (King of Traders). He was a very rich man and generous. He spent his wealth in the cause of the pristine faith. He established Madarsas in various regions of the country to impart education in Islamic Theology. He published books and treatises on various Islamic topics and distributed them to the masses free of cost to enlighten them on the issues of the faith. He deputed preachers to preach the pristine faith in the remote areas of the country. He paid them handsome salary so that they may not face financial constraints. He gifted a printing press to Madarsa Ahmadia Salafia Laheria Sarai Distt. Darbhanga Bihar. He was financial secretary of All India Ahle Hadeeth Conference and spend laudely to realize aims and objects of the Conference. He had a compassionate heart always ready to help the poor and needy.

When after partition of India refugees came here, they had lost every thing. They were penniless. No money to start their business and earn their livelihood. No house to live in. Hafiz Hamidullah extended his helping hand and offered them money to start their small business. He helped in their rehabilitation. The refugees in Delhi held

him in great esteem and looked upon him like their own elders.

His generosity, know no bounds and crossed all confines and limits.

When there was famine in Saudi Arabia and people were facing very much difficulties, Hafiz Sahab sent a ship load of rice to the Kingdom. It was a great relief to the starving Arabs. King Abdul Aziz Aale Saud, the monarch of Saudi Kingdom was overwhelmed with a deep sense of gratitude. He sent a personal letter to him thanking for his noble gesture. He gifted him a copy of the noble Quran written in golden letters. The Holy Scripture is still with his son Hafiz Muhammad Yahaya, the present Ameer of Markazi Jamiat Ahle Hadeeth Hind.

Shaikhul Islam Allama Sanaullah of Amratsar was one of the greatest Salafi Scholar and a prolific writer on Islamic issues. He published his weekly journal Akhbar Ahle Hadeeth from Amratsar. In 1947 when his only son Maulana Ataullah was martyred in communal riots, he migrated to Pakistan. Publication of Akhbare Ahle Hadeeth, the most popular of the Salafis was also discontinued. Hafiz Hamidullah wanted the journal to be republished from Delhi. So he offered financial help to Maulana Syed Taqriz

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Ahmad Sahswani who was the editor of Akhbar Muhammadi, the weekly journal started by the eminent Salafi Scholar of Akhbar Muhammadi, was also discontinued due to unfavourable circumstances of the time. Akhbar Muhammadi started its new publication from Delhi in 1950. Republication of Akhbar Muhammadi was an epoch making event in the annals of the Salafis.

It heralded a new era of revival and renaissance of the Salafis in the country. The Community got its own voice as the journal was an advocate of the rights and interest of Indian Salafis. When Ahle Hadeeth Students were expelled from Darul Uloom Deoband for being Ghair Muqallid the Ahle Hadeeth gave a clarion call to Salafis to wake up and have a College of Theology of their own.

It was the persistent urge of this journal that led to the foundation laying of Jamia Salafia at Benaras in 1961, one of the leading seat of the Salafis.

Hafiz Hamidullah, the great Salafi philanthropist breathed his last in Delhi on December 27, 1950 at the age of 91.

The Salafi community was lost in gloom and depression. The patron of the Salafis, the crusader fell fighting for the truth. The death had taken away the leading standard bearer of the pristine faith. It was an unreperable loss to the Salafis.

Hafiz Hamidullah was the second greatest philanthropist of the Salafis, after Shaikh Abdur Rahman his son Shaikh Ataur Rahman who established the first and the greatest College of Theology of the Salafis in Delhi in 1921 known

as Darul Hadeeth Rahmania.

Maulana Abdul Hakeem Majaz Azmi an eminent Salafi Scholar who later became the editor of Jammatah Ahle Hadeeth journal *Tarjuman*, recited the following Urdu verses on the demise of Hafiz Hamiddullah.

1. Who has departed from amongst us, o friends, That world is crying and Rizwan (The care taker of Paradise) is sobbing;
2. There must have been loud melodies of joy across the heaven-When the Almighty might have said here comes my friend;
3. There is an intense mark on our hearts of Hafiz Hamidullah's love and compassion,

Let me see how the longitudge of time will efface it.

## WAY TO PARADISE

*“Do you suppose that you will enter Paradise untouched by the suffering endured by the men of faith who passed away before you? They were afflicted by misery and hardship and were so convuled that the Messenger and the believers with him cried out? “When will Allah’s help arrive? They were assured that Allah’s help was close by”.*

*(Surah Al-Baqrah, 214)*





# ANTI - MADARSAS PROPAGANDA NEEDS TO BE REBUTTED

DR. ABUL HAYAT ASHRAF

Every religion has institutions to impart religious instructions and train religious functionaries in India. The Hindus have religious institutions such as pathshalas, vidyalayas, gurukuls, matths and shishu mandirs all over the country. So the Muslims have their own makhtabs and Madrasas. When India got independence, there was a network of Madrasas in the country. According to Sachar Panel Initial Findings the exact number of Madrasas functioning presently in India is almost one lakh. Out of which 27008 Madrasas are registered with state Madrasas Boards, Institutes of Higher learning or any religious council. Arabic, Persion, Urdu and Islamic Studies are main subjects in Madrasa curriculum. The standard of these subjects in Deeni Madrasas is of the highest order. Their medium of instruction is Urdu and Arabic. A number of Madrasas have introduced modern subjects like English, Hindi, Mathematics, Social Study, Computer education along with Arabic literature and Islamic Studies in their syllabus. The establishment of Madrasas and their progress have been mainly due to private efforts. These

Madrasas have preserved the Islamic identity of Muslims and propagated mass education among them. The question of identity is of primary importance in the formation of a nation, based on a shared sense of culture, religion, language and history. The Madrasas do teach to uphold the principles of justice, oneness of all human kind in their origin, interests and destiny. They do provide a sense of personal and collective responsibility. They also provide correct faith and proper conduct and discipline. By this, they have saved a large number of Muslim children from falling prey to infidelity and shirk (polytheism) being taught in secular schools and colleges. The Madrasas teach peace and not bellicosity; openness and not conspiracy; humanism and not selfishness. They teach to speak the truth, be honest and trustworthy. As Dr. F.R. Faridi writes: "They inculcate values to shun excessive indulgence in material pleasure, imbibe the spirit to stand against evil, injustice and tyranny. They do not equate education with the profligate stockpiling of information and data collection..... Their curricular programme focuses on



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preparing a good human being, a kindly and affectionate youth, and honest and responsible citizen." Madrasas do not believe in separating theory and practice. The students practise whatever is taught to them.

Teachers and 'Ulama (products of Madrasas) in India wrote a number of scholarly books on Islam and Arabic literature. They evolved and achieved such great eminence that Muslim countries of Asia, Africa and Arabia looked towards them for inspiration and guidance. Madrasas played an important role in the history of the freedom struggle. 'Ulama stood shoulder to shoulder with their leading freedom fighters. Maulana Muhammad Ali, Maulana Barkatullah Bhopali, Maulana Obaidullah Sindhi, Maulana Jamaluddin Afghani, Maulana Wilayat Ali, Maulana Inayat Ali, Maulana Yahaya Ali, Nawab Siddique Hasan Khan, Maulana Mahmoodul Hasan, Maulana Abul Kalam Azad and Maulana Husain Ahmad Madani are few of them. Ahle Hadeeth 'Ulama of Sadiqpur suffered all kinds of persecution, their properties were confiscated, sentenced to long term imprisonment even transported for life in Andaman Islands. The 'Ulama were abused and subjected to all sorts of insults by their own co-religionists for their views against the two-nation theory and consequent partition of the country. The modern educated Muslim elites were pro-British. But the 'Ulama influenced the Muslim masses and they participated in freedom struggle in large numbers.

Even since independence, Muslim masses have neither voted for nor supported a Muslim party but accepted non-Muslims as their leaders. Many have claimed partition as a disaster for the community. Can these innocent and simple 'Ulama in Madrasas be the agent of the highly complicated and competent manoeuvres of the (DAISH) hatching conspiracy against the country? These days as a reward for their sacrifices for the cause of freedom and love of the country, the Madrasas are being targeted as "centres of terrorism" and portrayed as arsenals as well as training centres for terrorists. The Ministry of Human Resources Development says that Madrasas need to be modernised. The law enforcement agencies suspect the activities of Madrasas and they portray them as training centres for terrorists.

The term terrorist has become a word of abuse, denigration and slander to charge a Muslim with. The Times of India (Patna edition) dated: June 1, 2000 had come out with the news, "IB asks state government to keep watch on Jamia Ibn Taimiya," Champaran, (Bihar) which was the breeding ground of terrorist activities, it was alleged. For sure the Jamia was abused for crimes not committed; for sins never dreamt of.

Ms. Tavleen Singh's article "Madrasas can only breed fanatics" (Indian Express, July 24, 2005) and Kanchan Gupta's article "Government blind to Madrasas breeding terror" (The Pioneer, July 31, 2005) had also abused and

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made false allegations against Madrasas.

As a matter of fact, this campaign was the extension of the mischievous plan started few years ago in U.P. during the chief ministership of Ram Prakash Gupta when U.P. Assembly had passed the U.P. Public and Religious Buildings and Places Regulation Bill. In terms of this Bill not only construction of any new mosque and Madrasa but repair and maintenance of existing Madrasas or mosques also could not have been undertaken without the written permission of the district authorities.

Then Prime Minister Dr. Manmohan Singh on July 20 said he was proud that Muslims in India were patriots and "not one" of them had joined the ranks of terrorist outfits like Al-Qaeda.

"We have 150 million citizens who practice the faith of Islam. And I say it with some pride about their patriotism that not one of them has joined the ranks of these gangs like Al-Qaeda or other terrorist activities." He said all great religions were represented in India which is a diverse and complex nation.

On the other hand the RSS in its daily activities is a paramilitary organisation. It trains its cadres in the art of wielding blunt instruments. There are daily parades, marches, martial arts and worship of the saffron flag. The RSS has its own committed and controlled mass organisations among students, youth, women workers and farmers to propagate its politics of Hindutva. The RSS has all along been preaching hatred

against the Muslim Community. There are 45,000 *shakhas* and 25,000 *shishu Mandirs* all over India.

The textbooks like *Sanskriti Janan Pareeksha Prashnottari* published by Vidya Bharti and Akhil Bhartiya Shiksha Sansthan, are designed to promote bigotry and religious fanaticism in the name of inculcating knowledge in religion and culture.

The unfounded charge against Madrasas, it seems, is to get these religious institutions to deprive Muslims of their right to establish and administer educational institutions of their choice. Since Madrasas are solid fortresses of the basic education of Islam and centres of Islamic identity, the dream of the Hindutva brand of "nationalism" cannot be realised. Therefore, they are targeting these Madrasas to hamper the very functioning and spirit of these religious institutions. And after all, why should one object only to Madrasas?

It looks as if the government agencies myth against Madrasas coincided with the development in Afghanistan when Taliban, was accused of encouraging terrorism in the region. Those who put allegations against Madrasas should see Madrasas in their true perspective. It is in the best interest of the country to avoid such allegation. Furthermore if there is enough evidence against them as being the "dens of terrorism," the Home Ministry should publish a list of such institutions and bring out a white paper on the issue.

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It must be kept in mind that India's achievements's have been made because of the toil of all communities and because of its secular credentials. A pluralistic country like India will face serious consequences across the world if it buttresses the idea of monolithic Hindutva. Therefore the allegation that Madrasas serve as easy hideouts to spread terror is malicious. The Muslims know perfectly well that this is the country where they were born and lived for centuries with others. So nobody has any right to question, the integrity of Muslims for India. No body has any right to claim that it is his own country to the exclusion of everyone else. The Muslims should also extend and open invitation to all to visit the Madrasas and find the fact for themselves. Further, the Madrasas must use this opportunity to spread knowledge and information to local population combating the hatred and rumour against their very existence. They should show that Muslims do not sell the country's honour and its interest in exchange of some material benefits like others.

## UMMAH OF THE MIDDLE PATH

*“Thus have We made of you an Ummah justly balanced. That you might be witnesses over the nations, and the Messenger a witness over yourselves; And We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (from the Faith). Indeed it was (a change) momentous, except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people Most surely full of Kindness, Most Merciful.*

***(Surah Al-Baqra, 2:143)***

## THE BEST GUIDE

*Abu Musa reported Allah's Apostle (S.A.W.) as saying: The similitude of that guidance and knowledge with which Allah, the Exalted and Glorious, has sent me is that of rain following upon the earth. There is a piece of land which receives the rainfall (eagerly) and as a result of it there is grown in it herbage and grass abundantly. Then there is a land hard and barren which retains water and the people derive benefit from it and they drink it and make the animals drink. Then there is another land which is barren. Neither water is retained in it, nor is the grass grown in it. And that is it the similitude of the first one who develops the understanding of the religion to him with which Allah sent me. (The second one is that) who acquired the knowledge of religion and imparts it to others (then the other type is) one who does not pay attention to (the revealed knowledge) and thus does not accept guidance of Allah with which I have been sent". (Saheeh Muslim)*

# QUR'ANIC VIEW OF ENVIRONMENT

By Dr. Javed Jamil

The Quran speaks of the universe as a grand State ruled by one Majestic King. And this universal system survives due to an extraordinary discipline with every single particle without failing following the Physical laws of the universe the Lord established. While the Physical laws control the universe as a whole, the planet Earth also has biological laws in place. In addition, mankind has been given the spiritual and social laws to follow. While physical and biological laws are beyond human control, social and spiritual laws are within the powers of human beings. The earth has a unique system in which mankind plays an extremely important role.

The Quran says:

*“And He (God) raised the sky high and set equilibrium in it, so that you may not violate the balance, establish the measure with justness, and don't harm the equilibrium. (55:3-13)*

*He who created the seven heavens one above another: no want of proportion will thou see. in the creation of (God), Most Gracious. So turn thy vision again: Seest thou any flaw? Again turn thy vision a second time: thy vision will come back to thee dull and discomfited in a state worn out 57:3-5/)*

*The Quran tells us that:* 1. God has established a universal system, which runs without any disturbance, and God has also created a balance in the atmosphere of the Planet Earth.

2. God has created this equilibrium in a way that human beings cannot annihilate it. Nature has an inherent tendency to correct any disturbances that might destroy the equilibrium.

3. Though human beings cannot annihilate this equilibrium altogether, they can certainly harm it.

4. The natural disasters are of man's own making; Nature only judges and takes corrective action resulting in what we know as natural disasters. These disasters are a way to correct the equilibrium and save the mankind from bigger disasters. See the following verses:

*Lo! Allah wrongeth not mankind in aught, but mankind wrong themselves. (10:44/P)*

*Whatever good, (O man!) Happens to thee is from God, But whatever evil happens to thee, is from thy (own) soul. (4:79)*

*Whatever misfortune happens to you, is because of the things your hands have wrought, and for many (of them). He grants forgiveness. Nor can ye frustrate (aught), (fleeing) through the earth, nor have ye,*

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*besides God any one to protect or to help.  
(42:30-31)*

Whether natural disasters are man made or not has been a topic of debate among environmentalists for decades. The Quran categorically declared it about 1500-years ago that the disasters are the result of Man's actions. Now the environmentalists too have finally accepted it. Only recently the Intergovernmental Panel on Climate Change formed by the UN issued a report declaring that the global warming is human made. This report has the following salient features:

1. The U.N. intergovernmental Panel on Climate Change was its fourth such assessment since 1990 and its most urgent warning yet about global warming: what has already occurred, and what lies ahead.

2. By unanimous agreement, the 2,500 scientists and government representative said there is now at least a 90-per cent certainty that mankind is to blame for the warming already being observed.

3. As to the future, the projections were stark. Among them:

in this century, the planet will warm up by between three and nearly eight degrees Fahrenheit;

The weather will be hotter everywhere with some areas becoming dryer, while others see more rain, and

Sea levels will rise.

4. it is not just the global mean temperatures the six years since the last report are in the top

warmest seven years on record but also a whole host of other variables that provide compelling evidence to suggest that warming is happening. These variables include snow cover and sea ice, rising sea levels, melting glaciers, drought around the world, changes in hurricanes, etc.

5. As a result of warming, the extremes of water are going to be much more unmanageable, both the drought extreme and the risk of floods. The planet is really sure to warm up between 3.2 and 7.8 degrees Fahrenheit, it is 1.5 degrees Fahrenheit since the beginning of the 20<sup>th</sup> century and about 1 degree Fahrenheit since about 1970. So rate of warming has increased. That is one of the key aspects of the global temperature increases.

6. With a greater warming, the amplification of the effects the world is already seeing is expected. So around the subtropical region, there is a drying that has been going on, there are increases in droughts, and some increases in rainfall at higher latitudes. And it is rainfall, some of what used to be snowfall is now occurring as rain.

7. There are large scale patterns of changes in the rainfall and the rainfall distribution, which has real consequences for human activities and for the environment, because it increases the risk of droughts in the subtropics and other places around the world. This is owing to the fact that as temperatures warm up, it creates a drying effect off the atmosphere on the surface. In other places where it does rain, it is likely to rain harder. And this relates also to changes in hurricanes. And so it means that the extremes of water are going to be much more



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unmanageable, both the drought extreme and the risk of floods.

8. One sort of nugget in the report is that the last time the poles were as warm as they could get over the next few decades, due to the greenhouse gases, substantial parts of the Greenland ice sheet and perhaps the Antarctic ice sheet had either melted or disintegrated into the ocean. And sea level was something like 15 feet higher than today.

Now there may be many reasons for the natural disorders:

1. Emissions of gases from the industries and vehicles, the reason being well known;
2. Irregular distribution of population. This has not been studied in details it demands. Economic growth has not been uniform on earth, and the type of the model of the economic growth the economic fundamentalists adopted necessitated population control. But the population control resulted in a great gulf between the population densities of the different parts of the world. The Northern Block saw the thinning of not only the human population but also the animal population in general. The southern Block witnessed the rise in human population. This has also resulted in a huge gulf between average weights in different populations. The world now has high weight, normal weight and low weight people in significant percentages. In fact the majority of human population is either overweight or underweight. These differences in the density of population of human beings and animals and the differences in weight would surely cause natural

disturbances, and the nature will try to correct this by killing humans and animals where the population is large. If this threat is to be avoided, the North Block must start efforts to restore the animal weight it must share according to an equitable distribution. If it fails to do that, the death will keep visiting the South Block in one form or the other. If the South also follows an extensive population control programme, it will not solve the problem. The bio-mass of animal kingdom has to remain the same, and if human population decreases, it will have three effects; (1) rise of average weight of human beings, (2) the longevity of human life with an increase in the population of the elderly and (2) rise in the population and weight of animals.

According to the Quran, natural disasters do not only come on account of man's violations of environmental poise but also due to widespread moral degradation. See the following verses.

*The word came: On Noah! Come down (from the Ark) with Peace from us, and blessing on thee and on some of the Peoples (who will spring from those with thee: but (there will be other) peoples to whom we shall grant their pleasures (for time), but in the end will a grievous penalty reach them from Us. (11:47-48/)*

*Mention (Hud) one of Ad's (own) brethren. Behold, he warned his people about the winding Sand tracts: but there have been warners before him and after him: Worship y none other than God. Truly I fear for you the Penalty of a Mighty Day. They said: Hast thou come in order to turn us aside from our gods? Then bring upon us the (calamity) with*



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*which thou dost threaten us, if thou art telling the truth? He said: The Knowledge (of when it will come) is only with God. I proclaim to you the mission on which I have been sent: But I see that ye are a people in ignorance. Then, when they saw the (Penalty in the shape of) a cloud traversing the sky, coming to meet their valleys, they said, "This cloud will give us rain" Nay, it is the (Calamity) ye were asking to be hastened! A wind wherein is a Grievous penalty! Everything will it destroy by the command of its Lord! Then by the morning they-nothing was to be seen but (the ruins of) their houses! Thus do We recompense those given to sin! (46:21-25/)*

*Then see what was the end of their plot! This, what We destroyed them and their people, all (of them). Now such were their houses, in utter ruin, because they practiced wrong doing. Verily in this is a Sign for people of Knowledge. And We saved those who believed and practiced righteousness. (27:52-53/)*

(He said to his people): "Do ye indeed approach men, and cut off the highway? And practise wickedness (even) in your councils?" (29:29/)

*But the (mighty) Blast overtook them before morning, and We turned (the cities) upside down, and rained down on them brimstones hard as baked clay. Behold! In this are Signs for those who by tokens do understand. And the (cities were) right on the high-road. (15:73-76/)*

This can generate a lot of opposition in the scientific community but the truth remains that

according to the Qur'an the natural catastrophes can be the result of depraving beliefs and practices. Degradation of morality if it becomes widespread can attract natural punishments. Obviously the current International sciences will find it hard to accept, but this must be noted down as a prediction that the future scientific developments will prove the relationship between natural disasters and degradation of morals and beliefs. It must however be clarified here that the Quran does not say that all natural disasters are the result of failures to act righteously. The scholars of Islam can object here by saying that the Quran talks of specific events when God chose to punish the culprits in a special way and it did not reflect a general rule. It can be argued that through several of the ancient natural calamities were the result of the erroneous beliefs and moral corruption but this does not hold true now.

There is no denying the fact however that the Quran is categorical about the afflictions being the result of disturbances of the environmental equilibrium. If the disturbances of physical environment at a larger scale bring disasters, disturbances of social and spiritual environment at a large scale may also herald disasters. How this relationship works is not clear at the moment but as the time matches ahead there is surely likelihood that this relationship will be unveiled.

It should also be noted here that the scriptures of other religions including Old and New Testaments and Ramayana also describe the history of natural disasters having been caused by God's punishment.

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That the Quran speaks of the extraordinary ecological, biological and atmospheric balance is indisputable. Quran says:

*And who sendeth down water from the sky in (due) measure? And We revive a dead land therewith. Even so ye will be brought forth, He who created all the pairs and appointed for you ships and cattle whereupon you ride, that ye may mount upon their backs and may remember your Lord's favour when ye mount thereon, and may say: Glorified be He who hath subdued these unto us and we were not capable of (subduing them). (43:11-13/)*

*We sent down water from the sky in due measure and lodged it into the earth. But, if We please, We can take it all away. With it We caused vineyards and palmgroves to spring up yielding abundant fruit for your sustenance. Also a tree which grows on mount Sinai and gives oil and relish for the eaters. In the cattle, too, you have an example, of Our Power. You drink of that which is in their bellies, you eat their flesh, and gain other benefits from them, besides. By them, as by the ships that sail the sea, you are carried. (23:18-22/)*

He knows all that goes into the earth, and all that goes out thereof, all that Comes down from the sky and all that ascends thereto, and He is the Most Merciful, the Oft Forgiving. 34:2/

*Say; Have ye thought; If (all) your water were to disappear in the earth, who then could bring you gushing water? (67:30/)*

Environmental equipoise requires a separate full-scale discussion. Here it will suffice to say that:

1. Quran describes all the major players in the ecological balance—animals (birds, insects, mammals, fishes and invisible” living beings), plants, air, water, mountains, canals, rivers, oceans, soil, land, fields, forests, orchards, gardens etc. as the indicators of God’s creative powers. Their repeated mention in the Quran is the proof of the importance to preserve the roles of each of these players.

2. The Quran gives the human beings control over the products of the universe, especially the ones on the Planet Earth. It allows them to avail the products of Nature. But at the same time it clarifies that they should be used judiciously and for the general welfare of the people.

3. The Quran permits human intervention but warns against negative intervention for personal gains. The provisions of God can be remodeled, cleansed and purified for specific purposes, but only the methods and procedures that do not harm the equilibrium and balance are permitted. Those that can seriously hamper this balance are forbidden.

4. Quran categorically states that the whole universe submits to the Laws of God and also directs the human beings to serve Him by following His System. God warns that the failure in submitting to His System and the negation of His commands can lead to various forms of natural disasters and afflictions like diseases, famines, floods, huge rains, earthquakes, fall of meteors, destruction of corps by locusts and heavy rains, etc.

