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Chief Editor
Asghar Ali Imam Mahadi Salafi

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Dr. Abul Hayat Ashraf

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Address:
Markazi Jamiat-e-Ahle Hadees Hind

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

Ph: 011-23273407

Fax: 011-23246613

website: www.ahlehadees.org

E-mail: Jamiatahlehaddeeshind@hotmail.com

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MORALITY FOR THE NATION

Morality at the individual level is not enough. Regarding the importance and need for morality at the public and collective level, Islam says that the progress and survival of nations, the nourishment and development of civilization and culture, the rightful consideration of power and strength all depend on morality. If people have good moral character, then all these good qualities will be found in their society, but if moral character is at a lower level, then state and rule become subject to the baselessness of secular values.

The quality of a nation's spirit lives as long as there is morality. When moral character declines, the mind of the state also declines. This truth is fully explained in a *hadith* in which the Holy Prophet says to the people of his nation that, although they have control over the whole of Arabia, and are in a position to decide the fate of the people of the country, their power can be maintained on the pillar of morality only. It means any person, community, nation, or government is deserving of honour and respect only in so far as each is an official representative of the state and its highest public goals. If a government flaunts the label of Islam and the Holy Quran but the people are not satisfied with it, if it does

not honour its covenants, then it should be understood that in this government Islam and Holy Quran are merely names. Such a government is bereft of Islam's basic values.

There is a famous saying of Imam Ibn Taimiyah "God guards the justice-loving government, even if it is the government of non-Muslims, and destroy the tyrant government, even if it is the government of Muslims". In the light of the Holy Quran and the *Sunnah*, morality is the perfect religion and also the perfect world. If any nation loss its honour in the eyes of God or commands no respect among the people, it is so happens as a result of its losing good moral character and becoming devoid of decent and honourable qualities.

The concept of Islamic society has been founded in such a way that all conjecture and superstition are devalued. Baseless fabrication and exaggeration are thrown out on all matters of Shariah and doubts and misgivings are constantly discouraged, because human affairs must be conducted on the basis of strong and firm reality alone. The Holy Prophet said: God has inspired me to say that you should be humble and none should feel proud, nor should anyone oppress others."

DON'T SOW SEEDS OF DISCORD

1. And hold fast all together by God's rope and be not divided among yourselves; and remember God's favour on you, for you were enemies and He joined your hearts so that by His Grace you became brothers (Surah 'Ale-Imran, 3:103)

2. And He brought their hearts together. If you had spent all that is on the earth you would not have been able to bring them together for He is exalted in might wise" (Surah Al-Anfal, 8:63)

The Holy Quran stresses the fact that it is the unity of hearts that matters; mere coming together of people is not unity because it can take place even among people who hate each other.

It is this true unity of hearts, which we must aspire to achieve and preserve. Since it is a faith based, the best way to strengthen it is by strengthening the faith that generates and buttresses it. The more we know about God, the more we become sincere in worshipping Him, the more we do all this by being very strict in following the way of the Holy Prophet (S.A. W.), and his companions, the more will we be united and the stronger will our loving relationship be.

By contrast, the more ignorant we become if some of the truths stated in the Holy Quran or the Sunnah, and therefore, deny them, the more we sow the seeds of discord among ourselves.

Enmity and hatred come as a natural result of denying some of the revealed result of denying some of the revealed truths because those who deny them will think of those who affirm them as deviating from religion or making additions to it.

Despite its fundamental importance, unity of hearts is by itself not enough. This is so because though Islam starts its islah (change of the better) at the individuals heart or mind, it never neglects the importance of external and communal behaviour. Faith united hearts and minds, but that internal unity has to be expressed in and enhanced by organizational unity. Muslims are required to live as a jama'ah (or organized society), not as scattered individuals. The ideal form of this jamaah is a polity whose governance abides by the dictates of the Holy Quran and the Sunnah.

What if one does not find a society or a country to one liking? One must be realistic and remember that it is almost impossible to find a group with which one is in hundred percent agreement on all matters.

A thinking and honest person always weighs the pros and cons of being with an organization or leaving it. The general rule is that if a person approves of the main objectives and means of the organization, he must stick to it even if he finds himself in disagreement over certain issues.

EVERYONE IS GUARDIAN

Ibn ‘Umar relates that the Holy Messenger (S.A.W.) said: “Everyone of you is guardian and guard and each one of you will be asked about your wards. The Ameer is also a guardian and he will be asked about his subjects. The husband is the guardian of his household and the woman is the guardian of her husband’s house and his children, and the servant is the guard of his master’s property. So everyone of you has responsibility and everyone will be asked about those for whom he is responsible. (*Saheeh Bukhari & Muslim*)

Islamic life is built on good moral character and conduct. Islam wants every individual to strive for spiritual and moral excellence, making his/her utmost effort to be the best and to do the best. All Islamic teachings, ranging from acts of worship or actions pertaining to individual or collective lives, social, economic, family and political aspects of life, are governed by one over-arching principle-morality under the consciousness of God. Morality is the essence and spirit of Islam. Some people call themselves Muslims but are lazy about performing compulsory prayers. They give the impression that they are fully intent upon performing their duties and responsibilities, but, in fact, they lag behind the rest of the duties, after acting

completely contrary to the demands of noble character. Such people have been warned by the Holy Prophet (S.A.W.)

Muslims live a responsible life. Everyone of the Muslim Ummah is responsible for one thing or the other. The hadith names in particular the Ameer, the husband, the woman and the servant. These are the persons who mater in the smooth functioning of home and society at large. The Ameer is as much responsible for shaping the life of his followers on Islamically healthy grounds as the latter are responsible for acting upon the guardians provided from time to time by the former.

The husband is responsible for providing the family with all necessary articles as well as guarding the faith and morals of his wife and children. Likewise, the woman is responsible for running the household and rearing and training the children. The husband spends much of his time out on business while children are more familiar with their mother.

Thus everyone of the Ummah ought to fulfil his duties and responsibilities keeping in view the Day of Reckoning.



RELIGIOUS FATWA AGAINST TERRORISM

(Translated from Urdu)

QUESTION: In modern times terrorism has made its presence felt in global circles. People find a camouflage of horrific incidents of militancy, violence, brutality, viciousness, discord and tyranny taking place every where. The act of bombing, hijacking of aircrafts and vehicles, suicidal attacks, kidnapping, targetting and killing of innocent people with the intention to cause death and injuries to people or damage or destruction to Government and private properties or disruption of supplies or services essential to the life of community and society as well as creating instability and insecurity in the society have become common.

Would you, religious clerics, please shade light on these subversive activities and its perpetrators? Is terrorism allowed in Islam or do the subversive activities have religious sanctions in a way on another?

ANSWER: Terrorism means the illegal transgression against the lives and property of people, creating instability and insecurity in the society and spreading violence, mischief and extremism in the land. Terrorism is characterised by invoking terror in the hearts of people and intimidating people restoring to illegal, immoral and inhuman activities.

Terrorism is carried out to accomplish certain objectivities and sometime to uphold some ideologies and principles through aggressive and cruel means against the opponents in the name of religion, race, colour or culture etc.

As a matter of fact, Islam is totally against Terrorism, terrorists and terrorising acts. Islamic Shariah does not approve it whether the perpetrators are Muslims or non-Muslims.

Islam is the fountainhead of peace and security. It is religion which ensures and promotes love, brotherhood and harmony among peoples whereas violence springs up from beastliness, barbarism and intimidation causing mass massacres and bloodshed. Islam attaches primary importance to the sanctity of human life, and the right to lead one's life in peace and tranquillity with a sense of security and fearlessness.

Islam has given immense respect to human life. It has clarified that people who are engaged in instigating terror and bloodshed should not be spared. Islam has condemned mischief and deviltry as a more heinous crime than homicide.

Terrorism is undoubtedly unacceptable to any sensible person, let alone the believers and

Islam. It is not acceptable because it violates the provisions of the Glorious Qura'n and the Prophet's Sunnah.

God said in the Glorious Qura'n : *“On that account: We ordained for the children of Israel that if anyone slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people : And if anyone saved a life. It would be as if he saved the life of the whole people. Then although there came to them Our Messengers with Clear Signs, yet, even after that, many of them continued to commit excesses in the land. The punishment of those who wage war against God and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter.”* (Surah Al-Maida, 5:32-33)

The above stated two verses of Glorious Qura'n stipulates Ordinances and Penalties in brief to serve as guidelines to punish criminal in accordance with the nature of crime and a righteous order of life be established on earth; an order that would provide peace and security to everyone found on earth.

Islam says that no human being, irrespective of his/her religion or community, can be subjected to capital punishment save and except two kinds of people: one, a murderer, and , the other a person who is held responsible for destroying peace in the society and country, and spreading mischief on earth.

The Glorious Qura'n has emphasised that killing a person is not the killing of only one person but is tantamount to killing of the entire human race; and similarly, saving the life of one person is giving life to the entire humanity. How grand and lofty are these teachings: It is on the basis of this one teaching that the entire humanity ought to be indebted to the Glorious Qura'n.

Almighty God further said:

“Among men there is a kind whose sayings on the affairs of the world fascinate you, he calls God again and again to bear testimony to his sincerity; yet he is most fierce in enmity. Whenever he attains authority, he goes about the earth spreading mischief and laying to waste crops and human life, even though Allah (whose testimony he invokes) does not love mischief.” (Surah Al-Baqarah, 2:204-205)

The mischief makers return from sweat, all modes of endeavours, plans and apparently genuine talk, and engage in arrogant and destructive action. They stir up quarrels, and causes all sorts of mischief. They ignore Sharia't and spread frauds and tricks, dishonesty, falsehood, treachery and breach of faith.

God again said in the Holy Quran:

“Believers! Be upright bearers of witness for Allah, and do not let the enmity of any people move you to deviate from justice. Act justly, that is nearer to God fearing. And fear Allah. Surely Allah is well aware of what you do.” (Surah Al-Maidah, 5:8)

It is not enough for believers to uphold justice

themselves : they are expected to be its standard bearers. They are supposed not merely to practice justice in their own dealings but to strive for its triumph.

Muslims are asked not to retaliate or return evil for evil. The hatred of the wicked does not justify hostility on their part. They have to help each other in righteousness and piety, not in perpetuating feuds of hatred and enmity. This must be in spirit of justice and righteousness to save hundreds and thousands of innocent lives and public and private properties from destruction.

God said in the Holy Quran:

“Surely God, enjoins justice, kindness and the doing of good, to kith and kin, and forbids all that is shameful, evil and oppressive. He exhorts you so that you may be mindful.” (Surah An-Nahl, 16:90)

This directive of justice provide the basis for the sound ordering of human society. Justice wards off the bitterness of discord and disharmony from human life. God forbids transgression. This stands for the exceeding on anyone’s part one’s proper limits and usurping the rights of others.

God further said:

“And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin.” (Surah Al-Ahzab, 33:58)

The Holy Prophet (may blessing and peace of Allah be upon him) said:

1. “Every thing belonging to another Muslim, his blood, his honour and his property

is sacrosanct to another Muslim.” (Reported by Bukhari and Muslim)

2. “A Muslim is a person who does not harm another Muslim with his tongue and hands.” (Reported by Bukhari and Muslim)

3. “A believer remains within the scope of his religion as long as he does not kill anyone unlawfully.” (Reported by Bukhari)

4. “God has no mercy for one who has no mercy for other people.” (Reported by Bukhari and Muslim)

5. “A Muslim is the brother of another Muslim; do not hurt him, or look down upon him or bring shame on him.” (Reported by Muslim)

6. “Your lives, your honour and your property are as sacred to each other as the sacredness of this day, in this your month, and in this your city.” (Reported by Muslim)

The above stated Verses of the Holy Qura’n and sayings of the Prophet clearly state that spreading mischief, violence, bloodshed, atrocity brutality, targetting and killing innocent people, committing oppressions, bombing, suicidal attacks, hijacking aircrafts and vehicles, destroying public and private properties, disrupting supplies and services essential to the country and society, creating instability and insecurity in the society, contradict the fundamentals of Islam and, therefore, are against Islam.

Islam has given immense respect to human life and commanded to strive hard to keep stability and security in the society. The perpetrators of these subversive activities violate the

teachings of Glorious Quran and Prophet's Sunnah. They have no religious sanctions in any way. In short terrorism or subversive activities are against Islam.

Those who commit such criminal acts and those who support them in any way or form whatsoever can in no way claim to be Muslims.

Islam aims at building an integrated human

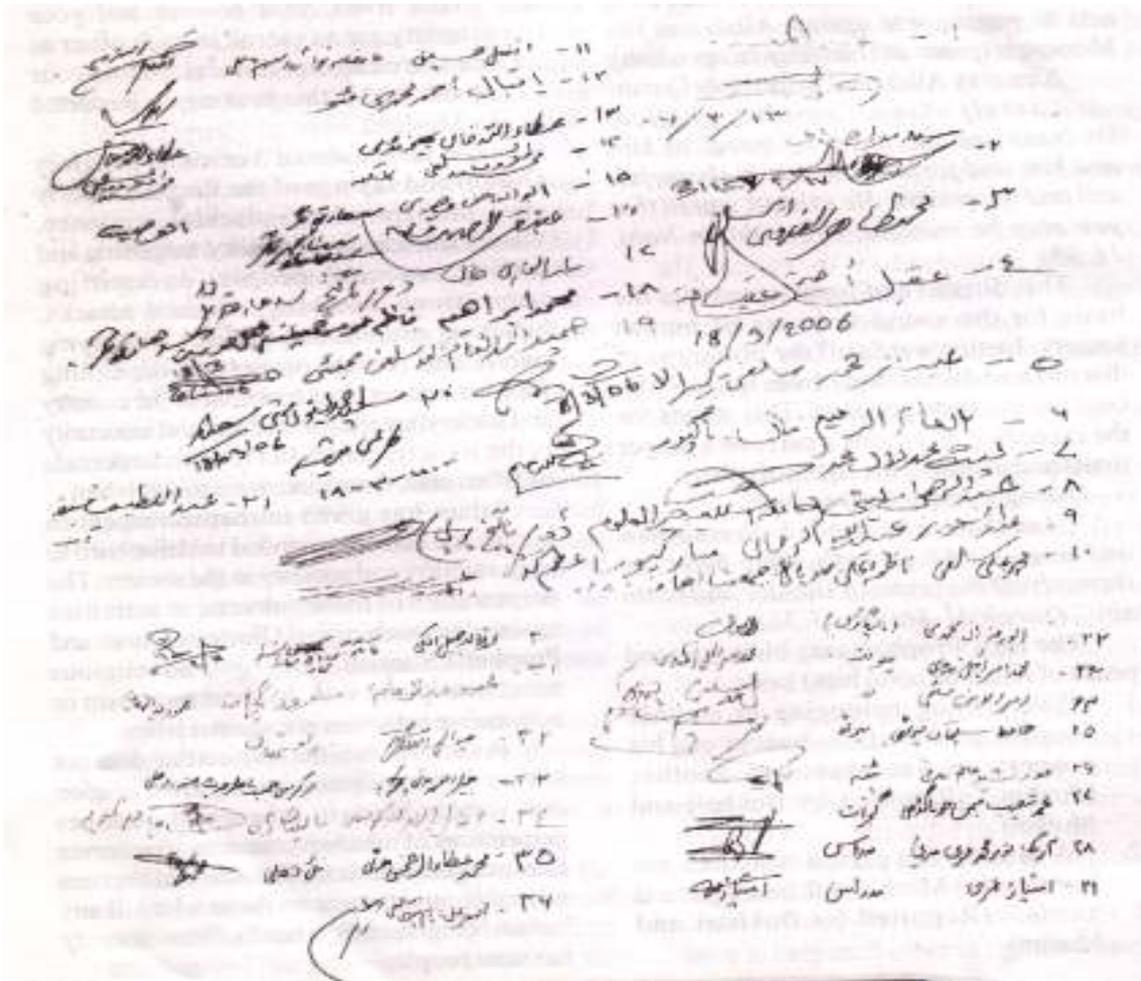
community which has only one concern: to build and develop the human life. How then can it permit such mischievous acts that contradict its basic rules?

(Issued by Jamiate Ahle Hadeeth, Hind, 4116 Ahle Hadeeth Manzil,

Jama Masjid, Delhi - 110006)

Dated: March 18th, 2006

Signed by 36 Ulama



THE COLLECTIVE FATWA AGAINST DAISH AND THOSE OF ITS ILK

Issued by: Markazi Jamiat Ahle Hadees Hind
On the occasion of National Symposium on:
Global Terrorism, Self-Declared Caliphate of Daish and Islam's
Message of Peace”

on Sunday, 15 February, 2015 at AhleHadees Complex, D-254, Abul Fazl Enclave, Jamia Nagar, New Delhi-25.

Question: *What's the opinion of the Ulama and Muftis on the following:*

1. *Despite the fact that Islam is a religion of peace and harmony and there is no provision of any kind of violence, extremism and terrorism, the continuing events and activities of terrorism in different countries, including India, are being linked to Islam and Muslims. However, Islam and its representatives, the elder Islamic scholars, have declared the terrorism is haraam (prohibited), and about ten years ago Markazi Jamiat Ahle Hadees Hind had issued an anti-terrorism fatwa, signed by about three dozen ulema on March, 18, 2006. Afterwards, some more organizations too released fatwa upon it, after getting guidance from it. Despite all this, such allegations are made against Muslims. Therefore, the question is whether reply to terrorism can be given by terrorism itself as a reaction as some people commit it through*

self-suicide attacks? What's the directive in Shariah?

2. *Today the DAISH and others like it, the so-called organizations, claiming to establish the Islamic caliphate, which have created a reign of terror in different countries, raised weapons against the government and people, attacking upon the innocent men, women and children, and as a result of which the peace and harmony of the country and its people have been badly affected. Thousands of people have lost their lives in these attacks so far. Properties have been damaged and fear and terror pose a threat to the people's life and property, families, and associates. Then is it correct as per Shariah for DAISH and others of its ilk in the name of the so-called caliphate to try to take into own hands the peace and law and order, to explode bombs on the main streets and other places, to destroy the public and private properties and military installations, to hijack the planes, to kill tourists, media-persons and foreign employees, to make the nurses hostages or kill them, to attack upon non-abiding hijabwomen, educational*

institutions, offices of the newspapers and news channels and embassies, to provoke the people against the government and disturb the peace and harmony of the country?

Please reply to these important and sensitive issues in the light of the Holy Quran and Sunnah. We would feel obliged in the name of Allah and the people.

—————Markazi Jamiat Ahle Hadees Hind
14 February, 2015

REPLY: By Top Ahle Hadees Muftis and Ulama Islam, granted by the creator of the entire universe, is, undoubtedly, a religion of peace and harmony. And, it is a blessing for the whole world. There is no provision of any kind of terrorism under Islam. The religion, based upon the modest and balanced thinking, has always paid attention to the humankind's greatness and played a commendable role in establishing peace and harmony. The religion based upon the great principle of inflicting no harm to anybody has always discouraged the elements causing chaos and disquiet in the society. Allah T'ala is unbound mercy-giver and its last Prophet Mohammed, (peace be upon him,) was sent as a mercy for the whole world. His teachings are free of terrorism and full of mercy. Islam calls for moderate and balanced thinking, mutual brotherhood, human bond and rights of neighbours and human beings, irrespective of any school of thought and community and emphasizes upon rights to the servants of Allah along with rights to Allah. Atrocities and

excesses as well as killing and destruction are the greatest atrocity and sin. Allah T'ala says:

"He, who kills any innocent person, is killer of the entire humanity and he, who saves anybody, is like a person who saves the entire humanity." (Al Quran Surah Al Maida: 32)

Islam teaches that at the time of even war the children, women and old and the worshippers, priests, confined in their places of worships should not be killed. Even gardens should not be cut, neither agricultural farms burnt, nor animals killed. Our beloved Prophet, peace be upon him, once said: a noble lady went into the hell because a cat she had tied hungry and thirsty, had died. And, a sinful person who had made available water taking out from a well to a thirsty dog, entered into the heaven.

"There is no provision under the Islamic system of justice that revenge of the fault of a person is taken from the other person." (Al Quran Surah Al Inam: 164)

"It is the responsibility of the government and Muslims to provide security and protection to the non-Muslims residing under the Islamic government. Those killing them can't go to the heaven." (Hadees Sahih Bukhari)

Similarly, even disbelievers living in the situation out of war can also be not inflicted harm. Imam Ibn Qadama says: "There is no difference of opinion among the scholars of Islam that killing of an innocent person is haraam (Not allowed)

Imam Ibn Timiyya and Imam Nawvi say: "Kufr (Disbelief) and Shirk (Polytheism) are the

greatest sins and afterwards, comes the killing of the innocent “.

Hafiz Ibn Hajar says: “When the uncalled for killing of animals is not allowed, how can the killing of innocent persons be allowed.” (Fatahul Bari)

Hazrat Abdullah Bin Umar (Be Allah pleases with him) says: “The sheer of killing wherefrom coming out is not possible, is, unquestioningly, blood-letting.”

Therefore, certain organizations’ effort to take the law and order of the country into own hands, to bombard and explode at the main streets and other places, to destroy government and individual as well as military weapons, to hijack planes, to make foreign employees and nurses hostage, to attack upon the women not wearing hijab and offices of the newspapers and news channels and embassies, to provoke the people against the government and strive to disturb peace and harmony, is not allowed by Shariah. There are conditions and regulations to order for good work and refute those refusing in Shariah and everybody is not bound to interpret it and Shariah has fixed limitations like all the affairs, not sticking to those mischief and riots occur and blood-letting and disquiet are created.

Unfortunately, some such organizations have come into being in modern period, which taking the name of Islam, are becoming problem for the Muslims of the world. Presently, organizations like Daish are tarnishing the image of Islam and Muslims and inflicting harm to them.

Their moves don’t conform to the teachings of Islam in any way. What acts they are committing, are completely prohibited by Islam, and is a terrorism, and their self-declared claim to caliphate and Islamic State is false and quite contrary to the concept of Islamic Caliphate. There is found in it neither conditions, nor demands for establishing the caliphate. Therefore, Holy Place Makkah’s Grand Mufti and Saudi Supreme Ulema Council chief Allama Abdul Aziz Ben Abdullah says that Daish and organizations like it don’t represent Islam.

Sheikh Abdul Mohsen Ben Hammad Al Ibaad, Sheikh Mohammed Al Munjad and other authentic Ulema have in clear terms said that these people are out of the pale of Islam. In the past also they have defamed Islam by their thoughts and deeds and what they are terming Jihad, is a fitna (a wrong act) and terrorism. Because Jihad has got some principles and conditions which they neither follow, nor are authorized. So, Islamic caliphate has got some principles and conditions without sticking to those nobody can become a caliph and nobody is authorized to use the prestigious title of Ameerul Momeneen for such atrocious and cruel person.

What acts *DAISH* and likewise organizations are committing, hearing its news and seeing its photographs entire humanity gets scared and shouts at. The violence, atrocity, excess, killing and hanging and beheading, destruction, eliminating the peace-loving citizens of the country after kidnapping them, are such acts which can’t be justified with the animals, what

to talk of the humans and which are being committed wearing the dress of caliphate in the name of Islam seems to be the result of the anti-Islam forces and a deep conspiracy of the killers of the humanity.

It is a matter of concern that some simple persons justify it as a reaction to the atrocities and excesses upon Muslims and others which is, no doubt, lack of knowledge and understanding. In Islam to take revenge of one's sin by killing and damaging other innocent persons, is not allowed which is obvious by the above mentioned verses of the Holy Quran, Prophet's sayings and quotations of divine personalities.

In addition to it, we have got the exemplary practice of Hazrat Khubaib Ben Adi that when a woman was scared seeing the razor in their hands in the prison and felt threatened whether neck of my child is not cut with this razor. Hazrat Khubaib felt the restlessness of the woman and said to end her terror that we Muslims don't kill

the innocent children and handed over the child to the mother. However, preparations to hang him and make his children orphans and wife widow from their family members had already been made.

DAISH is such an organization which has come into existence to weaken the Islamic forces, spread confusion and chaos in the lines of the Muslims, tarnish the image of Islam in the eyes of the world and distract the world from the human-loving divine ideology. This is surely a threat to human world and leads to the decline of the Muslim Ummah.

Therefore, such organizations are terrorists and condemnable and to support and cooperate them is not allowed by Shariah. It is the religious and moral duty of the conscious persons of the Muslim Ummah that they should inform the world of its threats and strive to prevent the Muslim youth, if any, from supporting *DAISH* and those of its ilk, in any form.

Signed by Ulama and Mufties :

The image shows a collection of handwritten signatures in blue ink, arranged in a somewhat circular pattern. At the top left, there is a circular stamp with Arabic calligraphy. The signatures are written in various styles and include names such as 'Ulama and Mufties', 'Sajjad', and others. The text is dense and overlaps significantly.

COMMUNAL HARMONY OUR COLLECTIVE RESPONSIBILITY

Maulana Asghar Ali Imam Mahadi Salafi
(General Secretary, Markazi Jamiat Ahle Hadeeth Hind)

We should wish and pray for our beloved country India to be united, secular, capable of preserving its independence and running its economy in a way that its masses are well fed, well-sheltered and well-educated. There would be no grim specters of communalism, casteism, regionalism or linguism. Every citizen of the country irrespective of his religion, caste, colour or sex will enjoy the basic facilities of life. The State will take upon itself, as its duty, to look after every citizen from the cradle to the grave and in turn, expect us all to put our best foot forward for the betterment and progress of the nation. India has always taken the lead for internal and global peace efforts. India will thus take a lead in ushering in peace and prosperity in the world. Thus the unique ideal of all humankind and the entire world as one family will be realized.

What we need today is an evolutionary type of communal harmony and dynamic type of patriotism and national integrative. However, the National Integration does not mean joining all religions, culture, faith and castes into one. The

Constitution of India Articles 25-30 guarantee to everyone the right of freedom of religion freedom of conscience and the right freely to profess, practice and propagate religion.

Heated controversies about National Integration have been going on for decades now. Nowadays, the issue of National Integration has been made so confusing that anyone can claim to be an advocate of National Integration on the groundless basis.

Humanity has recently undergone many atrocities and blood wars in the world that have claimed thousands of innocent lives. These unjustifiable atrocities were unheard of during the Islamic expansion which was meant to deliver the message of peace to all mankind.

While the Universal Declaration of Human Rights called to freedom, justice and Equality as late as 1948, Islam did so fourteen centuries ago. Human Rights in Islam are different from those included in the Universal Declaration of Human Rights in three respects.

1. Human Rights in Islam cover all human beings regardless of race, colour or religion;

2. Human Rights in Islam are constant and are not affected by any emergencies or urgencies. They are not sought by human beings; rather they are granted by God.

3. Human Rights in Islam are an integral part of the general Islamic order of faith.

Islam gives human beings a high rank over other Creatures drawing on the dignity that God has bestowed on mankind by commanding the angels to prostrate before Adam as a form of respect for him” *“Behold, your Lord said to the Angels: “I am about to create man from clay: When I have fashioned him and breathed into him of My spirit, fall you down in prostration unto him” (Surah Sad, 38:71-72)*

In contemporary world Islam is unfairly linked with extremism, violence and terrorism in spite of the clear fact that it sharply contradicts with these brutal acts.

No society throughout the present world is free from extremism. However, it differs and swings between political, moral, intellectual and religious extremism. The later is not restricted to a specific religion or sect. However, all types of terrorism and extremism should be rejected and eradicated by every possible and legal way, because their dangers and consequences affect the entire world.

Islam is a moderate religion and prohibits all means of violence and terrorism. Islam is well-known throughout history for its peace and love. The teachings and values of Islam are based on love, peace, tolerance, stability and fostering relationships with all human beings

in all parts of the world. Islam under no circumstance advocates acts that take away the peace of people and sow the seeds of animosity in the mind of the members belonging to the various communities.

It must be noted that commitment of any sort of violence is profoundly a grave sin against God. Contrary to this, any act of service to alleviate the suffering of human beings is a virtuous act. Islam asks its followers to work for the sake of justice, peace and respect for the dignity and rights of every person. In the eyes of Islam every human being is equal, irrespective of colour, caste, religion and language. Islam confirms that all human beings are offsprings of a single man and a woman (Adam and Eve) and were made into tribes and nations to know and respect each other. Therefore all human beings belong to one family and no one has superiority over other. There are a number of persons who expresses their abhorrence against Islam and connects every evil and inhuman act with Muslims and Islam. It is because of their short-sightedness and narrow-mindedness. In fact, any one who uses God as a pretext for violence cannot be a true believer. And a Muslim can never be a true believer if he undertakes acts of violence or terrorism. Such wrongdoers are Muslims by name only. A Hindu cannot be a true Hindu or follower of Rama, Krishna or Durga if he commits any violence against a man.

However, this view and situation must change; otherwise this will certainly produce a grave

situation where unity and co-existence of different cultures will become very difficult, if not impossible. And, ultimately the vitiated and poisoned atmosphere/ would affect the living of all communities.

Human values and communal harmony are the need of the hour. Truth, right conduct love, peace and non-violence are the basics for a golden age on earth. The origin of human values can be traced to culture, society, its institutions and organizations and to individual personality and life experience. Muslims must not only be virtuous, but they must also enjoin virtue. They must not only refrain from evil and vice, but they must also disagree with them. God says in the Holy Quran: *“You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and disagree with the wrong and believe in God”* (Surah 3:110)

Islam is the monotheistic and Abrahamic (Tawheedi) religion articulated by the Holy Quran

All human beings are brothers irrespective of colour, race, caste and faith. God says:

“O mankind! We created you from a single (pair) of a male and a female, and made you into Nations and tribes, that you may know each other (Not that you may despise (each other). Verily the most honoured of you in the sight of God is (he who is) the most Righteous of you, and God has full knowledge and is well acquainted (with all things)” (Surah Al-Hijrat, 49:13)

All mankind was created one, and God’s Message to mankind is in essence one, the Message of Unity and Truth. But as selfishness and egotism got hold of man, certain differences sprang up between individuals, races, and nations, and in His infinite Mercy He sent them messengers and messages to suit their varying mentality, to test them by His gifts, and stir them up to emulation in virtue and piety.

The last Prophet of God, Prophet Muhammad (S.A.W.) had lived his whole life of purity and virtue amongst his people, and his people knew and acknowledged it before he received his mission. They knew he loved his nation and was loyal to it. Why should they turn against him when he had to point out under inspiration all their sins and wrongdoing? It was for their own good. God says in the Holy Quran: *“We sent you not, but as a Mercy for all Creatures, (Mankind, Jinn and all that exist)”* Surah Al-Anbiya, 21:107)

Islam is the religion of mercy. The opposite of Mercy is cruelty. God, the Most High, says addressing His Apostle (S.A.W.) *“And had you been cruel and harsh hearted, they would have broken away from about you”*. Prophet Muhammad (S.A.W.) said: *“This religion is easy”*. Islam forbids extremism, fanaticism and terrorism and shuns them and warns Muslims against them, for it is the religion of Moderation, temperance, mercy, ease and kindness.

Among the established facts and realities without which the belief of a human being would not be complete are the moral characteristics which

promote the human being to the most high tops of humanity. These characteristics are mercy, truthfulness, honesty, good dealing, keeping peoples rights, the fulfillment of pledges, and helping the wronged, etc.

Our beloved Prophet (S.A.W.) has presented the best model of Islam for he was the living mercy and so were his companions and other pious predecessors. It is the way that the nation of Islam adopts at times of war and peace and the way it adopts in dealing with all creatures whether they are animals or human beings, Muslims or non-Muslims. Mercy is the main element that governs the life of every Muslim.

Islam is the religion of tolerance, love and brotherhood. Islam teaches us that the other person is our brother with equal rights. All people are our brothers. We respect everyone regardless of his colour, race, nation or religion. The Muslim's faith is regarded imperfect if he does not respect the dignity and honour of other human beings (Muslims and non-Muslims alike). God says: *"God forbids you not to deal justly and kindly with those who fought not against you on account of religion and drove you not out from your homes, verily God loves those who deal with equity"*

Umar bin Khattab, the great Caliph portrayed the true reality of Islam through his noble deeds. The covenant he signed with the people of Jerusalem gave them complete security for themselves, their wealth, their

churches and their crosses, Umar ordered that their churches be kept intact . The real examples that the Muslim rulers gave are crystal evidence to this fact. This is the true spirit of Islam.

Islam recognises the need for cooperation among different nations and believers of different faiths for the good of all human beings. This policy was started by the Holy Prophet (S.A.W.) and has continued throughout the Islamic history. Imam Ibn Taimiyya, Sayyed Ahmad Shaheed, Maulana Wilayat Ali, Maulana Inayat Ali, Sadiqpuri Ulama, Ghaznavi, Qasoori, Arvi, Mahdanve, Diyanvi ulama, including Maulana Abdul Aziz Raheem Abadi were the champions of communal harmony. Maulana Abul Kalam Azad (freedom fighter) and first education minister of India) was a leading figure of communal harmony in India.

Following the footsteps of our incestors we should take care of our neighbours (Muslims and non-Muslims alike). We should develop the quality of patriotism in ourselves, love the country in which we live and respect the dignity and honours of all human beings.

Hatred, bias, prejudice, narrow-mindedness may blind our visions, narrow our out look and would take away every trace of human feelings based on fraternity and cooperation. That's how the communal harmony can be achieved.



COMMUNAL HARMONY AND ISLAMIC TEACHINGS

By. Dr. Abul Hayat Ashraf

WHAT IS COMMUNAL HARMONY?

“Communal Harmony” refers to the harmony, acceptance and love among the people of various communities belonging to different races, castes and religion.

“Communal Harmony” refers to the principle that different peoples within a community or society must live together peacefully and in pursuit of mutual goals. Disharmony, therefore, is the product of alienation of groups from one another based on differences. In addition to this general definition, the term “Communal Harmony” has taken on special meaning in the nation of India, where it represents an overcoming of traditional separations within society based on religion and caste.

IMPORTANCE OF COMMUNAL HARMONY IN INDIA

India has set an important example of communal harmony to the world. India is the only country of the world where people of all religion and beliefs have been living peacefully for a long time. It is important to note that even during the reign of British, there was no tension among the various religious people.

India, a multi-religious, multilingual and multi-racial country, has always enjoyed the essential unity of culture amidst diversities that kept her people united. After independence, narrow religious, regional and communal feelings attracted the country. The apparently mindless communal tensions and bloody riots that take place occasionally create a sense of mistrust among the two principal religious communities involved in clashes. The country pays a heavy price for such disturbances through the loss of life and property.

India is a vast country where people of different religions and communities live side by side. India was divided into two countries in 1947, but our national leaders were very particular about this and took great care to establish a secular state.

India has witnessed a great diversity of faith and religion from the earliest times, but this has not interfered with the peaceful pursuit of the ways of life of different sections. Christians and Jews who came to India in the first century of the Christian era found hospitable reception here. After several centuries, the Parsis and Muslims received equal reception. Ever since then, India has been marked by the prosperity of

communities belonging to different religions. The people of India values the importance of Communal Harmony.

The dictum of catholicity of Indian culture “live and let live,” have been forged through ages, different religions, races and cultures of the vast country into a united concept of oneness that is India. It was this inherent unity and communal harmony which enabled India to fight against the British might as one man for freedom.

What Constitution Says?

The Preamble to the Constitution described India as Sovereign Socialist Secular Democratic Republic and Secures to all citizens liberty of thought, expression, belief, faith and worship.

Articles 25 to 30, in particular, guarantee to everyone the right of freedom of religion, freedom of conscience and the right freely to profess, practice and propagate religion.

The Constitution of India have granted to all its citizens irrespective of religious beliefs, equal rights of speech, movement etc. It has recognized that the Hindus have as much right to the temple, as Muslims to the Mosques, Sikhs to the Gurudwaras and Christians to the Churches. All are equal in the eyes of the Indian Law and all feel equal and free on the Indian soil. No wonders, there is a sense of peace, harmony and universal brotherhood in India. The Hindus look upon the Muslims, the Sikhs upon the Christians, the Buddhists upon the Jains as brothers, not as enemies but friends.

In India, there is complete communal harmony and peaceful co-existence of people belonging to different ethnicity, caste, creed, race and religion. India offers unity in diversity. She is committed to peace. People from all corners of the world come and commune with each other in this vast land.

Indians speak different languages, wear different dresses, and subscribe to different religious beliefs. There are Hindus, Buddhists, Jains, Sikhs, Muslims, Christians and Parsis. From time immemorial, they have lived peacefully in friendship and harmony, forgetting their petty differences of castes, creed, colour and colloquial medium.

Unfortunately, this traditionally peace loving country is sometimes plagued by communal problems. It all happens as some anti-social elements indulge in torturing the people of other religion. The alarming rise of fundamentalism is a great concern to the nation. Almost all the states of our country suffer owing to religious intolerance. Inter-communal relationship suffers a breach in this vitiated atmosphere. Our unity, integrity and solidarity is now at stake. It hampers the growth of the nation at every step. If the nation wishes to make sound progress in the socio-economic, political and scientific spheres, communal harmony has to be ensured as a permanent feature of life. Evil forces trying to destroy this should be crushed at any cost. It is also our duty to spread the message of importance of communal harmony.

The pious and noble men in India have always preached the lesson of love, peace, harmony, cooperation and respect for each other's sentiments. If we follow them in letter and spirit, we shall love all religions equally well and there will not arise any occasion for conflict.

No doubt God has created mankind. But He has not divided mankind into different religions. Men have divided themselves into different religions. In spite of this, people of all religions can still live in peace if they worship God in different ways, yet they should try to realize the underlying spirit in each religion and that is to serve mankind. It is very sad that in our country often communal riots take place.

The people need some awakening and joint efforts by enlightened people of all communities, as peace is good for all and strife is harmful to everybody.

We must understand that India is constitutionally a secular country where people of all religions, castes and creeds can live enjoying equal rights and opportunities for progress and have the same stake in the welfare of the nation.

The fissiparous tendencies like aggressive communalism, regionalism, linguism, religious bigotry and casteism are threatening the natural integration. Let us therefore, study the genesis and forms of operation of these tendencies, so that concrete steps may be taken to eliminate these trends from our society. The foremost danger to National Integration is rapid communalism.

Communalism's ugliest manifest is communal riots which occur in this country with a disconcerting frequency.

Admittedly, there is no doubt that the communal question was nurtured and grew to menacing proportions with the politically motivated encouragement given by British rulers. The expectations of Mahatma Gandhi and Jawaharlal Nehru did not come into reality. The spurt of communal riots in the past independence years is as a reminder of the harsh reality and proved that communalism has now deeper roots than before. Now, steps should therefore, be taken to strengthen the feeling of National Integration and Unity and Communal Harmony.

Linguism is yet another problem and sectarian sentiment which has been granulated in the recent past. The reorganization of states on linguistic basis is considered to have given impetus to linguism. Again, the adoption of Hindi as the official language of India roused linguistic sentiments.

Casteism constitutes yet another potential threat to the Communal Harmony and National Integration in India. Now it is one of the great problems of our society. Casteism might have done well but at the moment it endangers our national unity.

So, it is the sacred duty of all of us to inject the importance of communal harmony in our mind and hearts. The danger of communalism can be averted if the self-defeating and suicide slogans like my state, my language, my caste and after all my religion are supreme, give way to the noble

sentiments of India always. Then the slogan “unity in diversity” will be true and be our hopes and aspirations.

Let us all forget our petty religious differences, if any and live like brothers, take care of others and join others in their sorrow and joy.

ISLAMIC TEACHINGS

Islam is the religion of the entire universe, which never differentiates between people on the basis of ethnic background, race, language, and nationality.

Islam seeks to establish justice, equality, harmony, peace, brotherhood and love among mankind, enunciating environmental health, keeping away from all kinds of tyranny, and deprivation. The laws enunciated and bestowed by Islam on mankind basically aim at honouring and maintaining the dignity of mankind as well as removing tyranny, exploitation and oppression. Islamic principles are in conformity with human nature for the welfare of human societies.

Islamic law guarantees protection of the individual’s life, property and honour, securing his livelihood and prohibiting injustice to him. Islam gives guidelines for a balanced attitude towards women as well as safeguarding her dignity and rights to inheritance, ownership of property, education, participation in the promotion of virtues, defending the society and determination of their role in building a happy family, which is the nucleus of the Society. Islam teaches tolerance and equity towards non-

Muslims living in the Islamic societies. It has guarantees security and safety.

God called on all human beings of all races to know each other, to consult each other and to exchange advice, information and knowledge among each other:

“O Mankind! Indeed, *We have created you from a single pair of male and female and made you into peoples and tribes that you may know each other. Verily, the best among you are those who are the most pious*”.
(*Surah Al-Hujarat, 49:13*)

As it is clear, the message is not only addressed to Muslims but also to all humankind at all times and places.

God calls on human beings to seek ways to know each other in order for them to create amity and friendship and co-existence in spite of their different beliefs, tongues and values. Co-existence here means the original amicable relationship that should be established among human beings through different interactions that bring about positive competition in building the universe rather than involving in conflicts which only lead to wars and destruction.

In this context, God reminds us in many verses of the Holy Quran of the meaning of competition which makes our lives more fruitful and secure. These verses clearly stress free and honest competition to reform humanity, correct false beliefs and build real useful live in the world.

God has also explained the meaning of cooperation on which civilizations are built,

cultures made to grow and the rights of communities made to prosper. He says, “*Help one another in righteousness and piety, and do not help one another in sin and transgression*”. (Surah Al-Mai’dah, 5:2)

“Passing from the immediate event to general principle, we not retaliate or return evil for evil. The hatred of the wicked does not justify hostility on our part. We have to help each other in righteousness and piety, not in perpetuating feuds of hatred enmity. We have to fight and put down evil, but never in a spirit of malice or hatred,” but always in a spirit of justice and righteousness” (Abdullah Yusuf Ali).

The Holy Prophet (S.A.W.) also made international appeals that fit every time and place: “God will help a slave as long as that slave helps his brother.” The concept of slavery covers all creatures and the concept of fraternity also covers human beings. In this context, all human beings are of the same origin and destiny.

DUTIES OF MUSLIM TOWARDS OTHER HUMAN BEINGS (SPECIALLY NON-MUSLIMS)

“When we contemplate summarizing the Islamic teachings concerning dealings with non-Muslims, we find that the following two verses of the Holy Quran are sufficient, for they provide comprehensive guidelines in this matter.

“God does not forbid you, with regard to those who do not fight you on account of your religion nor drive you out of your homes, to treat them with goodness and to be just to them; truly God loves those who are just.

Indeed, God forbids you (only) with regard to those who fight you on account of religion and drive you out of your homes, and assist (others) in driving you out, that you turn to them (in friendship); and whoever turns to them (in friendship), they are wrong doers” (Surah Al-Mumtahinah; 60:8-9)

These two verses not only call for justice and fairness in dealing with non-Muslims who neither fight Muslims on religious grounds nor drive them out of their homes- that is those who are neither at war with, nor hostile to, Muslims-but also urges Muslims to be kind to them. The word *Birr* or “goodness” which is used in this verse is a very comprehensive term signifying that kindness and generosity which is over and above justice; it is the same word which is used to describe the Muslims duty to his parents.

We have said that this verse calls for justice; as God says, God loves those who are just,” (60:8) and the Believer always tries his best to do what God loves. Now there is no contradiction between God’s saying, “*God does not forbid you*” (60:8) which is rather mild does not prohibit kindness to non-Muslims in general but only to those who are at war with, and hostile to, the Muslims.

Special Consideration for the People of the Book

While Islam does not prohibit Muslims to be kind and generous to people of other religions, even if they are idolators and polytheists, as for example, the polytheists of Arabia, concerning whom the above verses were revealed, it looks upon the People of the Book, that is, Jews and

Christians, with special regard, whether they reside in a Muslim society or outside it.

The Holy Quran never addresses them without saying, “*O people of the Book,*” or “*O you who have been given the Book,*” indicating that they were originally people of a revealed religion. For this reason there exists a relationship of mercy and spiritual kinship between them and the Muslims, all having in common the principles of the one true religion sent by God through his prophets (peace be on all of them):

“He has ordained for (the Muslims) the same religion which He enjoined on Noah, and that which We have revealed to you (Muhammad) and that which We enjoined on Abraham, Moses, and Jesus: that you should remain steadfast in Faith and make no divisions therein...” (Surah, As-Shura, 42:13)

Muslims are required to believe in all the Books revealed by God and in all the prophets sent by Him; otherwise they are not Believers.

“Say: We (Muslims) believe in God and in what He has revealed to us, and in what He revealed to Abraham and Ishmael and Isaac and Jacob and the tribes (of Israel), and in what was given to Moses and Jesus, and in what was given to (all) the Prophets by their Lord. We make no distinction between any of them, and to Him do we submit” (Surah Al-Baqra, 2:136)

Consequently, if the People of the Book read the Holy Quran, they will find in it praise for their Books, messengers, and Prophets. If

Muslims hold discussions with the People of the Book, they should avoid such approaches as cause bitterness or arouse hostility.

“And don’t dispute with the People of the Book except by (the way) which is best, unless it be with such of them as transgress, and say, “We believe in what has been sent down to us and sent down to you, and our God and Your God is one, and to Him do we submit”. (Surah Al-Ankabut, 29:46)

NON-MUSLIM RESIDENTS OF AN ISLAMIC STATE

The above injunctions include all people of the Book wherever they may be. However, those people who live under the protection of an Islamic government enjoy special privileges. They are referred to as “The Protected People” (*ahlau-al-dhimmah* or *dhimmis*), meaning that God, His Messenger (S.A.W.), and the community of Muslims have made a covenant with them that they may live in safety and security under the Islamic government.

In modern terminology, *dhimmis* are “citizens” of the Islamic state. From the earliest period of Islam to the present day, Muslims are in unanimous agreement that they enjoy the same rights and carry the same responsibilities as Muslims themselves, while being free to practice their own faiths.

The Holy Prophet (S.A.W.) emphasized the duties of Muslims towards *dhimmis*, threatening anyone who violates them with the wrath and punishment of God. He said:

1. He who hurts a dhimmi, hurts me, and who hurts me annoys God". (*al-Tabarani in al-awsat on good authority*)

2. "Whoever hurts a *dhimmi*, I am his adversary, and I shall be an adversary to him on the Day of Resurrection" (*al-Khatib on good authority*)")

3. On the Day of Resurrection I shall dispute with anyone who oppresses a person from among the People of the Covenant, or infringes on his right, or puts a responsibility on him which is beyond his strength, or takes something from him against his will. (*Abu Daaud*).

The successor of the Holy Prophet (S.A.W.), the caliphs, safeguarded these rights and sanctities of non-Muslim citizens, and the jurists of Islam, in spite of the variation of their opinions regarding many other matters, are unanimous in emphasizing these rights and sanctities.

No one should get impression that the life of a non-Muslim is not safe in a Muslim society, for God has declared the life of every human being to be sacred, and He has safeguarded it. This applies as long as the non-Muslim does not fight against the Muslims; However, if the non Muslim is of a people with whom there is a treaty or if he is a *dhimmi*, his life is sacred, and it is unlawful for the Muslim to attack him. In this regard the Holy Prophet (S.A.W.) has said:

"Anyone who kills a person from among the people with whom there is a treaty will not smell the fragrance of the Garden, although its

fragrance reaches to a walking distance of forty years." (*Saheeh Bukhari*).

In another hadith the Holy Prophet (S.A.W.) said: "Anyone who kills a *dhimmi* will not smell the fragrance of the Garden" (*Al-Nisai*)

MEANIG OF FRIENDSHIP WITH NON-MUSLIMS

The Holy Quran did not dismiss the hope that some day there might be a reconciliation; if did not declare utter disappointment in them but encouraged the Muslims to entertain the hope of better circumstances and improved relationships, for in the chapter 60 God says:

"It may be that God will bring about affection between you and those who are your enemies from among them. And God is All-Powerful, and God is Forgiving, Merciful" (*Surah Al-Mumtahinah: 60:7*)

Apparent religious hatred or enmity or persecution may be due to ignorance or overzeal in a soul, which God will forgive and use eventually in His service, as happened in the case of Sayyadna 'Umar bin Khattab, who was a different man before and after his conversion.

The enemies of God are enemies of the righteous, and they hate the righteous. Therefore the righteous must cut themselves off eternally from them, unless they repent and comeback to God. In that case they receive God's mercy and are entitled to all the rights, love and brotherhood. This shows that our detestation is for evil, not for men as such so long-there is a chance for

repentance. But we must give no chance to Evil on our Brotherhood at any time.

SEEKING HELP FROM NON-MUSLIMS

There is no harm done if Muslims, at either the private or government level, seek help from non-Muslims in technical matters which have no connection with the religion for example, in medicine, industry or agriculture. At the same time it is of course extremely desirable that Muslims become self-sufficient in all such fields.

We see from the life of the Holy Prophet (S.A.W.) that he employed Abdullah bin Uraiqit, a polytheist to be his guide on his flight (hijra) from Makkah to Madinah. Scholars have concluded from this that a person's unbelief does not mean that he is basically untrustworthy, for what could be more risky than depending on a guide to show the route, particularly in fleeing from Makkah to Madinah?

Going considerably beyond this, scholars say that it is permissible for the leader of the Muslims to seek help from non-Muslims, especially the people of the Book, in military matters, and to give them an equal share of spoils with the Muslims. The condition for seeking help from a non-Muslim is that he be trusted by the Muslims; otherwise, help may not be sought from him. Since it is prohibited to seek help from unreliable Muslims, such as those who spread rumors and anxieties, this is the more true in the case of non-believers.

The Muslim is permitted to give gifts to non-Muslims and to accept right from them. It is

sufficient here to mention that the Holy Prophet (S.A.W.) accepted gifts from non-Muslim kings. Scholars of Ahadith state that there are many ahadith which report that the Holy Prophet (S.A.W.) accepted gifts from non-Muslims and Umme Salmah, a wife of the Holy Prophet narrated that the Holy Prophet (S.A.W.) told her:

I have sent al-Najashi a robe and some silk”

Indeed, Islam respects a human being only because he is human, how much the more then, if he is from the People of the Book and still more if he is a *dhimmi*” Once a funeral procession passed by the Prophet (S.A.W.) and he stood up. Thereupon someone remarked, “O Messenger of God, it is the funeral of a Jew”. The Holy Prophet (S.A.W.) replied, “Was he not a soul?”

Thus, truly in Islam every human being has a dignity and a place.

Islam has made human life sacred and has safeguarded its preservation. According to its teachings, aggression against human life is the second greatest sin in the sight of God, second only to denial of Him. The Holy Quran declares: “.....*If any one killed a person- for any reason other than for (the killing of) a person or for spreading mischief in the land, it will be as if he had killed the whole of mankind. And if anyone saved a life, it would be as if he saved the life of the whole mankind...*” (Surah Al-Maidah, 5:35)

Because the human race constitutes a single family, an offense against one of its members is in fact an offense against the whole of humanity.

In short, every Muslim has been made responsible to unhesitantly employ good manners with his neighbours, countrymen, Muslims and non-Muslims. Good qualities as charity, keeping one's promise, tolerance, decency, generosity and cooperation to be exercised in dealings with Muslims and non-Muslims alike.

Islam has commanded us to deal justly and fairly even if the opponent is a wrong-doer or a non-Muslim. God's Messenger (S.A.W.) said, "The prayer of the oppressed is answered. If he is wicked and a wrong-doer, its ill effects will go against him." (Ahmad). In another Hadith it is stated "Even if the oppressed person is a non-Muslim, there is no obstruction between his/her prayer and its answer. Give up doubtful things and adopt those matters in which there may be no doubt" In the light of these instructions and the commands, Islam advises its followers not to maltreat their ideological and religious opponents.

In connection with the insistence on treating the followers of the other religions kindly, there is one more hadith: Ibn 'Umar said that a goat had been slaughtered in his house. When he came home he asked his servants if some of the meat had been sent as a gift to a neighbouring Jew? He added "I had heard the Messenger of God as saying that Jibril had been regularly insisting that one should treat his neighbours kindly, indeed, so much so, that I surmised the neighbour should be nearly made a recipient of the inheritance" (Saheeh Bukhari).

(Benefited from The Lawful and the Prohibited in Islam by Yusuf Al-Qardawi)

NEED FOR PEACE AND HARMONY IN INDIA

If there is peace and harmony in India only then, India as a nation can go forward. The law and order situation in the country will improve. If there is casteism and communalism in the country, then situation within the country will not allow political stability and economic betterment. If there is an atmosphere of suspicious, distrust, of fear and aggressiveness, it is not possible to think of constructive progress.

Only one section of the people should not be taken care of. Interests of all the sections must be kept in mind, all the religions should flourish and all the languages should be encouraged. Till everyone gets a fair deal people cannot be prosperous and powerful. By fair deal we mean that weaker and the backward should get special help and others should be able to lead a very stable life.

Sometimes, peace and harmony becomes the victim of political manipulation. Opposition parties start obstructing rather than helping progress. Correctly speaking the task of opposition should be to build itself and to oppose. The opposition has responsibility to allow the government to function. They start exploiting the situation and creating problems for the government.

Peace and harmony demands that we (all citizens of India) should meet the challenges. As a

responsible citizen of the country, the Muslims also must be mindful of others who share the country with them. The Muslims must be exemplary. They must set the highest standards of performance and be the reference point for others. There is a need of unity and commitment not to a party, not to a particular person, follower of a particular religion, but to the nation as a whole. At this time, it is necessary that we should culminate national attitude towards India as a united country.

Conclusion:

- The human race constitutes a single family, an offense one of its members is in fact an offense against the whole of humanity.
- Islam advises its followers not to maltreat their ideological and religious opponents.
- The Muslims must be mindful of others who share the country, region or society with them. They must set the highest standards of performance and be the references point for others. There is a need of unity and commitment not to a party, not to a particular person, follower of a particular religion, but to the nation as a whole. It is necessary that we should culminate national attitude towards India as a united country. Because it is the unity of hearts that matters.
- We must not start hostility or aggression but we should try to turn an enemy into a friend. The Holy Quran teaches us:

“Nor can Goodness and Evil be equal. Repel (Evil) with what is better. Then will he between whom and you was hatred become as if he were your friend and intimate”.
(Surah Fusilat: 41:34)

You do not return good for evil, for there is no equality or comparison between the two. You repel or destroy evil with something which is far better, just as an antidote is better than poison. You fail hatred with love. You repel ignorance with knowledge, folly and wickedness with the friendly message of Revelation. The man who was in the bondage of sin, you not only liberate from sin, but make him your greatest friend and helper in the cause of God. Such is the alchemy of the word of God.

- Islam advocates social cooperation and urges the Muslims to help the Muslims and non-Muslims alike. It also calls for visiting the non-Muslims when they become sick, to show kindness, love, mercy and good feelings. As regards offering condolences to non-Muslims, Muslim scholars have permitted offering condolences to the non-Muslims for it will serve the humanitarian interests.

In short, we will never attain dignity and happiness unless we love our beloved country, extend helping hands to countrymen, cooperate with each other. Let us join hands and pledge to contribute, serve and make India a better place to live in.



COMMUNAL HARMONY A QUR'ANIC PERSPECTIVE

By: Dr. Tariq Kifayatullah

National integration is, no doubt, one of the urgent needs of the hour today. It's particularly a must for a nation like India, which is a land of diversities. But the goal of national integration cannot and will not be achieved until an atmosphere or total harmony between different sections of society or between various communities, religious or otherwise, is not created. Misunderstandings between them prove fatal and result in communal riots which sometimes reach uncontrollable extents as we have seen in the recent past.

Religion is generally understood to be a dividing force and not a force of uniting the masses while we discuss the subject of communal harmony. Maybe, it is true to some extent as we see a sharp reaction of masses on religious issues. Passions are aroused spontaneously when there is an issue having some kind of religious tone. Anti-social elements as well as petty politicians exploit this situation to their narrow ends apathetically. Since religion is considered to be a sensitive topic, people belonging to different faiths, even educated ones, rarely discuss it openly and rationally to avoid any embarrassing situation. They know very little and also don't try to know, about the faith and religion of "other

party" whom they take as their opponent. In most of the cases their sphere of knowledge hardly goes beyond the rites. The matter of fact is that there is no religion in the world which in theory preaches intolerance, hatred, enmity, fanaticism, etc. and provokes for the killing or elimination of the followers of other religions. So is the case with Islam as well.

Islam is not founded by Muhammad (S.A.W.). It is the religion sent by God first to the first man on earth i.e., Adam, who also happened to be the first prophet of God. In the golden chain of Prophets and Apostles came countless persons; some prominent among them are Nuh, Ibrahim, Musa, Dawood and Eisa (peace be upon them). Finally Muhammad (S.A.W.) was sent by God as the final Prophet. Hence, Islam is the faith and religious code revealed to, and presented latest by Muhammad (S.A.W.).

Islam, like many other religions, contrary to the general misconception of the day, is a religion of peace (the word Islam itself is a derivative of *salm/silm* which means: peace; one who cultivates peace and friendship), tolerance, brotherhood, universal unity, co-existence, love, amity and certainly a promoter of communal harmony both within its followers and among the

believers of different faiths and creeds. This fact is evident both from its doctrine and practice.

The Holy Qur'an, the sacred book of Islam, revealed to Muhammad (S.A.W.) is the basis of all Islamic tenets, practices, social behaviours and more significantly the fundamental source of Shariah, the Islamic law and jurisprudence and total code of life. Rightly the Qur'an may be taken as parameter for gauging the temperament and mindset of Islam.

It may seem odd, but the Qur'an's viewpoint on communal harmony and its related issues must be presented here in plain words without decocting it with any commentary.

The Qur'an's appeal, as it asserts, is not particular but universal in nature. Its addressees are all the worlds and creations therein, not a single race or class or Muslims only, as it says:

"Verily this is no less than a message to (all) the world." (Al-Qur'an-81:27)

The Qur'an treats all of the human races as one community and addresses it by calling it "O Mankind" or "O you people" alongside where its address to Muslims is like "O you who believe" and to the Jews "O Children of Israel" and to both Christians and Jews it addresses like "O people of the Scripture". This means that this message is not confined to Muslims, or Jews or Christians rather to the whole mankind. The Quran does not differentiate between man and man, whosoever he may be. The only criterion for the favour of Allah is righteousness:

"Those who believe (in the Quran) and those who follow the Jewish (scriptures) and the Christians and the Sabians, any who believe

in Allah and the last day and works righteousness, shall have their reward with their Lord, on them shall be no fear nor shall they grieve." (Al-Quran-2:62)

And *"Nay whoever submits his whole self to Allah and is doer of good, he will get his reward from his Lord, on such shall be no fear, nor shall they grieve."* Al-Qur'an-2:112)

Also there is no discrimination on the basis of sex either:

"And he that works a righteous deed whether man or woman and is believer such will enter the garden (of bliss)." (Al-Qur'an-40:40)

The Qur'an tells that all human beings are not only equal in status but they are brothers and sisters to one another as they are born from the same womb. The apparent diversities and variations of race, colour, physical stature or facial features are just for identification. On the basis of them one cannot be graded nobler or viler.

"O mankind! We created you from a single (pair) of a male and female and made you into nations and tribes, that you may know each other. Verily the most honoured of you is (he who is) the most righteous of you." Al-Qur'an-49:13)

According to the Qur'an divine admonition and guidance has been provided for man since day One, is one and same in its nature. The only difference is of language medium and time factors. Prophets and Apostles of Allah had been coming in all the ages and to all the races-nations, though some of the names are mentioned yet the Qur'an does not give the exact number

however according to tradition it is no less than, 1,24000 (Wherry, Rev. EM, *A Comprehensive commentary on Qur'an, vol. 1, page 125*). They came to every nook and corner of this earth. Not a single human race or a region has been kept deprived. They came with their respective scriptures, of these names of five revealed scriptures figure in Qur'an. These are 1. *Suhf-e-Ibrahim* (Scriptures of Ibrahim), 2. *Zaboor* (Psalms of Dawood), 3. *Taurat or Torah of Musa*, 4. *Injeel (Gospel) of Jesus Christ* and 5. Quran. The Quran further tells that all of them are from the same source that is Ummal-Kitab (The Mother of the Book) or Lauh-e-Mahfooz (Preserved Tablet), hence bore the same message as they were the different version of a single text. All former scriptures were corrupted later. Every revealed book bore the testimony of the other. e.g., the Torah has been testified by Gospel and the Qur'an bears the testimony of both Torah and Gospel as it reveals:

It is He who sent down to you (step by step), in truth, the Book, confirming what went before it, and He sent down the Torah (of Moses) and the Gospel (of Jesus). (Al-Qur'an-3:3)

That's why the Quran asks its followers to acknowledge and respect all the Prophet/Apostles as well as all the sacred revealed books (prior to the Quran) without exception and forbids them from drawing distinction line between them. (Al-Qur'an-2:136)

Naturally question arises, if whole of the mankind is one and all the religions and their sacred books have the same root why such vast con-

traditions are there today. Quran answers this question also. According to Quran whole of the humanity was a single race and had a single religion in the beginning, then appeared fractures and they were divided into numerous sects and communities having different religions of their choice. In the words of Qur'an:

But people have cut off their affair (of unity) between them into sects: Each party rejoices in that which is with itself. (Al-Quran-23:53)

The Quran further explains that every sect adopted its own style of worshiping and invented different rites and rituals.

To every people have We appointed rites which they must follow. Let them not then dispute with you on the matter. (Al-Qur'an-22:67)

This phenomenon the Quran says is nothing but natural and on expected lines, diversity is the guiding principle in the realm of nature and also it was not against the Will of Almighty Allah, if Allah had willed he might have created them all alike and they would have come together in agreement on a single religion more so. He has promised to grant, absolute freedom to adopt the faith of their choice He would not interfere (till the day of judgment).

If it had been your Lord's will they would all have believed, All who are on earth! Will you then compel mankind against their will to believe. (Al-Qur'an-10:99)

But at the same time it does not please Allah that the difference of opinions, or contradiction of faith turn into main cause for bloodshed, or rioting and permanent hostilities between the

groups of people. Allah likes construction and development not destruction and devastation on earth. He wants an order to prevail not the anarchy and disorder. He dislikes and warns those people who spread mischief and plunder:

Allah loves not, those who do mischief (Al-Quran-5:64)

And Call on your Lord with humility and in private. For Allah loves not those who trespass beyond bounds. Do not mischief on earth after it has been set in order, but call on Him with fear and longing (in your hearts) For the mercy of Allah is (always) near to those who do good. (Al-Quran-7:55-56)

Certainly it is not desirable that people belonging to different communities have a scuffle with each other and kill one another in the name of God (read religion). Islam strictly forbids its followers to be indulged in such disputes. It simply asks them to put their point of views, the set of beliefs and so more their own virtuous lives built on the basis of these principles before their fellow beings convincingly and let them decide on their own without any force or compulsion. This was conveyed to Muhammad (S.A.W.) by his Mentor in the following verse:

To every people have we appointed rites which they must follow. Let them not then dispute with you on the matter, but you invite (them) to your Lord. For you are assuredly on the right way. (Al-Quran-22:67)

In the event of provocation and being the target of hatred, the Quran advises its followers not to be violent or infuriated rather they should be serene, tolerant, mindful and just in their

behaviour and actions, as it is only justice and equity that bring peace and pleasantness to society:

O you who believe! Stand out firmly for Allah, as witnesses to fair dealing and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just that is next to piety; and fear Allah. For Allah is well acquainted with all you do. (Al-Qur'an-5:8)

The goal of harmony between various sects and section of state can only be achieved by building a harmonious social structure and harmonious social structure can be built by individuals in accord with each other and each one with and within the self. Islam's primary endeavour is therefore to create the inner peace within individuals by filling hearts with faith and conviction which streamlines all the gifts of brain and body. Its important task is to guarantee an environment which promote the certainty that justice, rule of law, social acknowledgement and mutual love prevails. For this Quran conceptualizes a model welfare society in which:

(a) Each and every individual does possess dignity and self respect which is respected by others fully:

O you who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter) are better than the (former): Nor defame, nor be sarcastic to each other, nor call each other by (offensive) nick names: Ill seeming is a name connoting wickedness,

(to be used of one) after he has believed: And those do not desist are (in deed) doing wrong. (Al-Qur'an-49:11)

(b) His or her personal privacy is fully maintained and none dares to violate it even in one's absence itself:

O you who believe! Enter not houses other than your own, until you have asked permission and saluted those in them: that is best for you, in order that you may heed (what is seemly).

If you find no one in the house, enter not until permission is given to you: if you are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that you do. (Al-Qur'an-24:27-28)

(c) There is no room for rumours, ill speaking, back biting and suspicion: *Woe to every kind of scandal monger and back biter. (Al-Qur'an-104:1; 49:12)*

(d) Everyone is bound to lend a helping hand to his neighbour irrespective of latter's faith:

Serve Allah and join not partners with Him: and do good to parents, kinsfolk, orphans, those in need, neighbours who are of kin, companion by your side, the wayfare (you meet), and what your right hand posses. For Allah loves not the arrogant, the vainglorious... (Al-Qur'an-4:36)

(e) Individuals are persuaded to forgive and have mercy instead of retaliation and if they find themselves unable to do so they have to follow the law of equality and are not allowed to transgress:

O you who believe! The law of equality is prescribed for you. In case of murder, the free for free, the slave for slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand and compensate him with handsome gratitude. This is a concession and a mercy from your Lord. After this who ever exceeds the limits shall be in grave chastisement.

In the law of equality there is (saving of) life to you. O you men of understanding. (Al-Qur'an-2:178; 17:33)

(f) In which every individual is responsible for his own deed. No one is held guilty for the sins of other. No group or section of people is blamed for an action of a person belonging to it.

Every soul draws of need of its acts on none but itself: no bearer of burdens can bear the burden of another. (Al-Qur'an-6:164)

(g) Every member is taught to be generous and control his anger against others and to adopt the habit of forgiving:

Those who spend (freely). Whether in prosperity or in adversity who restrain anger, and pardon (all) men: For Allah loves those who do good. (Al-Qur'an-3:134)

(h) Every individual is free to chose any religion according to his/her faith, whims and conviction. Faith is a matter of personal conviction. For their ways the responsibility is theirs. For our ways the responsibility is ours.



THE FORGOTTEN PAST

Shining Examples of Communal Harmony

By Dr. Abul Hayat Ashraf

Roman Ronald (1866-1944), French novelist and dramatist, once remarked: "If there is one place on the face of earth, where all the dreams of living men have found a home from the very earliest days, when man began the dream of existence, it is India. "India has emerged as a composite cultural society, where world religions like Islam, Christianity, Buddhism, Judaism and Zoroastrianism have co-existed with Hinduism and Jainism and others.

The Muslim rulers in India initiated the policy of religious tolerance. They brought about social reforms and made the public services open to all. They had to view that the hatred of the wicked does not justify hostility on their part. They had belief that we have to help each other in righteousness and piety, not in perpetuating feuds of hatred and enmity. We may have to fight and put down evil, but always in spirit of justice and righteousness.

Muslim rulers did justice and acted righteously in a neutral atmosphere. They rightly followed the Quranic verse: "*O you who believe! Stand out firmly for God, as witnesses to fair*

dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear God. For God is well-acquainted with all that you do". (Surah Al-Maidah, 5:8)

Muslim ruler's justice to people was meritorious enough. They were well aware that it was not enough for believers to uphold justice themselves. They were expected to be its standard bearers. They were supposed not merely to practice justice in their own dealings but to strive for its triumph. They had to do all within their power to ensure that injustice is eradicated and replaced by equity and justice.

The Muslim rulers were aware of the fact that the testimony of the believers should be solely for the sake of God. Their testimony should not be biased in favour of any of the parties concerned, they should not use any opportunity for personal aggrandizement, and they should not seek to please anyone but God.

Some of our brethren want the countrymen to believe that all the battles fought by Shivaji and Aurangzeb were religious in nature and that it

was Hinduism verses Islam or vice versa.

This allegation may be appealing to a few people. History does not conform it. Who does not know that Aurangzeb's commander-in-chief was a Hindu gentleman. So was the case with Maharana Partap. But our Rashtrawadi historians deliberately ignore such historical truths. The reason is that such revelations may cause recession in their hate-Muslim business.

Speaking at the unveiling of the statue of Hakim Khan Suri at the Udaipur on June 26, 1992, then Union Minister for Civil Aviation and Tourism, Mr. Madhavrao Scindia had said that Hakim Khan, as Maharana Pratap's commander-in-chief personified his concept of a country which belonged to all castes, communities and religions. The participation of Bhils and Adivasis in the armed forces of the time and their contributions were a further affirmation of the indivisibility of India. Hakim Khan Suri was a shining example of the true concept of nationalism, Mr Scindia had asserted.

It should be added further that then the Union Deputy Minister for Information and Broadcasting, Dr. Girija Vyas had said as long as the concept of freedom remained, Maharana Pratap will be immortal. The very fact that Hakim Khan Suri led troops at Haldighat proved that the battle was not either religious or communal but was an assertion of the spirit of freedom and nationalism.

Let us take another shining example of communal

harmony: Muhammad Zahiruddin Babar invaded Delhi in 1526 A.C. and defeated Ibrahim Lodhi and enthroned himself as the emperor of Delhi. He ruled India from 1526-1530 A.C. Babar was succeeded by his son Naseeruddin Humayun (1508-1556). Jalaluddin Muhammad Akbar (1542-1605) succeeded Humayun.

In the subsequent period Nooruddin Muhammad Jehangir (1569-1627) came to power. Jehangir was succeeded by his son Shahab-uddin Muhammad Shahjahan (1592-1666). And Shahajahan was succeeded by Muhiuddin Muhammad Aurangzeb (1618-1707). These were great emperors of the Mughal empire. They ruled for 180 years. But during this period there was no reference of Ram Janambhomi temple of alleged demolition there of by Babar or Mir Baqi by any historian.

When Babar was ruling he gave an important advice to his son Humayun to take care of the sentiments of Hindu's religious feelings. Further Prince Humayun was also advised to see that cows for which Hindus have religious sanctity must not be slaughtered and their temples should be safeguarded. Babar was so conscious about Hindu religion it is un-reasonable to believe that he demolished Ram-Janambhomi temple.

Akbar, the great Mughal is unanimously considered as most secular king in history. Akbar had also maintained cordial relations with Hindu rulers of his time. Akbar's successor Jahangir was well known for his justice.

The Mughal emperor Aurangzeb has been often criticized by historian. But history reports that he had donated jagirs to the Brahmins living in one of the Eastern India Provinces. And those Brahmins even today are called "Aurangzebi Brahmins" and they and their heirs are still enjoying the fruits of the Jagirs donated by emperor Aurangzeb. The educated Brahmins, Banias and other class of people were employed in the Mughal offices at high post. Rajput and Muslims were employed mostly in police and military. If you see and consider the above mentioned glorious times of the Mughal emperors, there shall not remain any doubt about the secular nature of the Mughal emperors.

However, the composite structure of India received a jolt in 1947, when India was partitioned into two parts -India and Pakistan. Communal riots between the Hindus and Muslims have since then, become frequent in India. Politically sponsored riots against the Sikhs were witnessed in 1984, in the wake of the assassination of Indira Gandhi. More recently, Christian missionaries have been the subject of attacks by some anti-social elements.

In September 2015 in Dadri someone knocked the door of a local Mandir. He made the Mahant makes a call for villagers from the audio system of the Mandir and spread the remour that a resident has stored beef in his fridge and consumed it. The mob followed the man, Akhlaq, breaked open the door of his house, drags him

and his son out and beat them with sticks and iron rods till he breathed his last. The young son also fall down unconscious. The Union Home Ministry informed Rajya Sabha on 5 May 2015 that 21 incidents of violence related to cattle beef rumour were recorded in 2015.

The gruesome murder of the Australian social worker, Graham Steine, his minor sons, and Akhlaq in Dadri would be etched in the pages of history as the most heinous crime meted out to human being.

If we delve into the past we come to the conclusion that in 1947, India was partitioned and Pakistan was created. Independent India inherited an archaic community which followed the rigidities of the caste system and also had diverse religions. Acknowledging the religious diversities in India, the ideal of "Secular State" was enshrined in the preamble of the Constitution. This meant that the state protects all religions equally and does not uphold any religion as the state religion. Though the word "Secular" was inserted in Preamble by the 42nd Amendment in 1976. Articles 25-29 guarantee each individual the freedom to profess, practice and propagate religion and assure strict impartiality on the part of the state and its institutions towards all religions. Indian concept of secularism is defined as *Sarvo Dharma Sambhava*.

The present form of communalism prevalent in India has been the result of less education and political interference.

India has remained tolerant to several religions and would continue to do so. There is need to reorganize the law-enforcing agencies and paramilitary forces on non-communal lines. All this would help in achieving religious tolerance and communal harmony among the citizens.

Let me produce a true story of communal harmony and a symbol of hope from Gujrat: “A decision by two Hindus to forgive the Muslims who murdered their brother moves the people of a Gujrat town Sidhpur to take a pledge to bury communal hatred. The fortnightly “India Today” reported: “It is a time in India when religious faith not only governs lives but has become reason enough for the taking of life as well. It has been a long continuing season of bigotry, where Hindus and Muslims have often found hate to be their only common language. It is startling then, and so important, that in such a time some men still understand that another faith exist. One of brotherhood and acceptance. And as the people of Sidhpur, a tiny, once riot-torn town of 50,000 people in Gujrat will testify, the language of peace has not been forgotten. In a moment that bears recording, hundreds of Hindus and Muslims from Sidhpur gathered on January 16 as one common tribe, to take a pledge for harmony. Hindus and Muslims once united by violence, now shared tears, promising not only a peaceful co-existence but also punishment for those who dared to incite them otherwise. Said a visibly moved Khushwant Singh, invited to honour the architects of this

unique peace effort: *“If has proved that Gandhi’s spirit is not really dead”*.

Sidhpur had reason to begin anew, its faith restored on account of a remarkable act of forgiveness by a Hindu family. Two brothers Manubhai Dave, 72, and Bhogilal Dave, 56 pardoned four young Muslims who killed their 43 year old brother Mahendrabhai during the post Ayodhya carnage on December 7, 1992. And then stepped forward to help 33 innocent Muslims wrongly imprisoned for the same crime. It was a gesture without parallel”.

A town that had fed on violence was stunned by this offering of peace. Said Maganbhai Barot, former union minister: “One just can’t believe that such a thing can really happen. It is just a miracle, and if only such incidents were to get replicated in many of our communally sensitive towns, the monster would indeed vanish”.

In the hall of a local municipal body, Manubhai made his astonishing offer of peace and forgiveness. He said that if the real killers presented themselves before him, not only would he pardon them, he would also assist in freeing the unjustly imprisoned (33 Muslims).

Taken aback, yet moved by this amazing generosity of spirit, the Muslim leaders reacted in an equally creditable fashion. Aware who the assailants were, they convinced the parents that it was imperative their sons appear. And so the following morning Manubhai finally met the men who killed his brother. The four men said they

were “blinded by the demolition of the Babri Masjid and thought of nothing but only revenge on the Hindus” The Muslims and Hindus who were present, berated the youngsters for their terrible crime, and Manubhai stepped forward and forgave them. Little knowing, perhaps, that this one gesture of compassion would alter the attitudes and thus the lives of almost an entire town.

The 33 Muslims were acquitted, and sidhpur is now a different town”. “For Manubhai too life has changed: he is accorded both reverence and respect in both communities. And not without reason says Mohmood Biladiwala, “Manubhai is our *Rehnuma* (messiah) from now onwards and the Muslims will always be indebted to him and his fellow Hindus”. The more people reflect on Manubhai, the more extraordinary his act appears. Yet his explanation for it all is wonderfully simple: “If attitudes are to undergo change then one has to set a precedent. If it is in the benefit of mankind, one has to make a beginning. In this case, I did it”. (*Courtesy: Fornightly INDIA TODAY, p.85 and 88; February 15, 1994*)

Is it not right time in India to come forward to raise slogans of peace, harmony, mutual understanding and co-existence. A major issue in India is that the adherents of the two religions (Hindus and Muslims) should help one another in resisting the evils, crimes, hatred, wickedness, turbulence turmoil, attacks on places of worship and arrest of innocent Muslim Youth on mere

suspicion. There is also the matter of school text books which are full of falsifications and prejudice and which may turn the growing pupils towards attitudes of irrational hostility. As far as Muslims are concerned they strictly adhere to Quranic verse: *And let not the hatred of others to you make you swerve to wrong and depart from justice; be just, that is next to piety.* “(Surah Al-Maidah, 5:8)

God says in the Holy Quran: “*O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other. Verily the most honoured of you in the sight of God is (he who is) the most Righteous of you. And God has full knowledge and is well acquainted with all things.* (Holy Quran, Surah Al-Hujarat, 39:13)



ANNOUNCEMENT

This issue of The Simple Truth consists of two months .i.e. March and April, 2017. The next issue will appear in the month of May, 2017. Kindly bear with us.

(Editor)



THE SPIRIT OF TOLERANCE IN ISLAM

By Dr. Muzammil H. Siddiqi

Intolerance is on the increase in the world today. It is causing death, genocide, ethnic cleansing, violence, religious persecution as well as confrontations on different social and economic levels. Sometimes it is racial and ethnic, sometimes it is religious and ideological, sometimes it is political, economic or social. In every situation it is evil and painful.

Intolerance comes from fear, greed, ignorance, false pride and arrogance. We must remove intolerance from our societies and from the world. I would like to say few things about the Islamic spirit of tolerance.

“Tolerance” literally means “to bear”. As a concept it means “respect, acceptance and appreciation of the rich diversity, world’s cultures, forms of expression and ways of being human.” In Arabic it is called: *tasamuh*.

There are also other words that give similar meanings, such as *hilm* (forbearance) or *Afw* (pardon, forbearance) or *safh* (overlooking, disregarding). In the Persian and Urdu languages, we use the word *rawadari* which comes from *rawa* meaning to hold. Thus it means to hold something acceptable or bearable.

Tolerance is a basic principle of Islam. It is a religious, and moral duty. It does not mean “con-

cession, condescension or indulgence”. It does not mean lack of principles, or lack of seriousness about one’s principles. Sometimes it is said, “People are tolerant of things that they do not care about.” But this is not the case in Islam. In Islam we do care about our principles, but we do not impose them upon others. We do not believe in coercion and compulsion. The Islamic position is very similar to what is proposed in the UNESCO’s charter on tolerance. It says: “Consistent with respect for human rights, the practice of tolerance does not mean toleration of social injustice or the abandonment or Weakening of one’s convictions. It means that one is free to adhere to one’s own convictions and accepts that others adhere to their. It means accepting the fact that human beings, naturally diverse in their appearance, situation, speech, behaviour and values, have the right to live in peace and to be as they are. It also means that one’s views are not to be imposed on others.”

Tolerance comes from our recognition of:

- ✻ The dignity of the human beings,
- ✻ the basic equality of all human beings,
- ✻ universal human rights,
- ✻ fundamental freedom of thought, conscience and belief.

The Quran speaks about the basic dignity of all human beings. The Prophet (S.A.W.) spoke about the equality of all human beings, regardless of their race, colour, language or ethnic background. The Shariah recognizes the rights of all people to life, property, family, honour and conscience.

Islam emphasizes the establishment of equality and justice, both of these values cannot be established without some degree of tolerance. Islam recognized from the very beginning the principle of freedom of belief or freedom of religion. It said very clearly that it is not allowed to have any coercion in the matters of faith and belief. The Quran says, *“There is no compulsion in religion.”* (2:256) If in the matters of religion, coercion is not permissible, then by implication one can say that in other matters of cultures and worldly practices it is also not acceptable. In Surah al-Shura Allah says to the Prophet (S.A.W.), *“If then they turn away, We have not sent thee as a guard over them. Your duty is but to convey (the Message).”* (42:48) In another place Allah says, *“Invite (all) to the Way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious. Your Lord knows best, who have strayed from His Path, and who receive guidance.”* (16:125)

Further He says to the Believers, *“Obey Allah, and obey the Messenger, and beware (of evil); if you do turn back, know then that it is Our Messenger’s duty to proclaim (the Message) in the clearest manner.”* (5:92) Or one can read, *“Say: ‘Obey Allah, and obey the Messenger: but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you*

shall be on right guidance. The Messenger’s duty is only to preach the clear (Message). (24:54) All these verses give this important point that do not coerce to them in the most cogent and clear way, invite them to the truth and do your best in presenting and conveying the message of God to humanity, but it is up to them to accept or not to accept. Allah says, *“And say, ‘The truth is from your Lord, so whosoever wants, let him believe and whosoever wants let him deny.’”* (18:29)

The question then comes, “If Allah gave choice to believe or not to believe, then why did He punish the people of Prophet Nuh, the Aad, the Thamud, the people of Prophet Lut, the people of Prophet Shu’aib and Pharaoh and his followers? The answer is in the Quran itself. Allah says, *“Thus is the chastisement of your Lord when he chastised the communities while they were oppressors. Indeed, His chastisement is grievous and severe. (11:102: see also 18:59; 28:59)* Those people were not punished simply because of their disbelief. They were punished because they had become oppressors. They committed aggression against the righteous, and stopped others to come to the way of Allah. There were many in the world who denied Allah, but Allah did not punish everyone. The punishment for disbelief will be in the Hereafter. In this world Allah has tested everyone by giving them the freedom of choice. Those who deny faith will be punished in the Hereafter. A great scholar Ibn Taymiyah said, “The states may live long despite their people’s unbelief (kufr), but they cannot live long when their people become oppressors.”

Another question is raised about Jihad. Some people say, “Is it not the duty of Muslims to

make Jihad? But the purpose of Jihad is not to convert people to Islam. Allah says, *La ikraha fi al-din, no compulsion in religion. (2:256).*

The real purpose of Jihad is to remove injustice and aggression. Muslims are allowed to keep good relations with non-Muslims. Allah says, *“Allah does not forbid you that you show kindness and deal justly with those who did not drive you out from your homes.” (60:8)* *Islam teaches that fighting is only against those who fight. Allah says, “Fight in the cause of Allah (against) those who fight you, but do no transgress limits; for Allah does not love transgressors.” (2:190)*

Islam may tolerate anything, but it teaches zero tolerance for injustice, oppression, and violation of the rights of other human beings. Allah says *“And why should you not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)? Men, women, and children, whose cry is: “Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from Thee one who will protect; and raise for us from Thee one who will help!” (4:75)*

Islam teaches tolerance on all levels: individual, collective. It should be a political and legal requirement. Tolerance is a value and a duty that upholds human rights, pluralism (including cultural pluralism), and the rule of law.

The Quran says very clearly: *“To every People have We appointed rites and ceremonies which they follow, let them not then dispute with you on the matter, but do invite (them) to your Lord: for you are assuredly on the Right Way. If they do wrangle with you, say, ‘God knows best what it is you are doing.’”* *“God will judge between you on the Day of*

Judgment concerning the matters in which you differ.” (22:76-67)

There are many levels of tolerance:

a) Between family members, between husband and wife, between parents and children, between siblings etc.;

b) Tolerance between the members of the community: tolerance in views and opinions, tolerance between the *Madhahib* (religions);

c) Tolerance between Muslims and the people of other faiths (interfaith relations, dialogue and cooperation); and

d) Tolerance between various ethnic groups, races, colours and linguistic groups.

Muslims have been generally very tolerant people. Our history is full of examples of tolerance, consideration and kindness. We must emphasize these virtues among us and in the world today. Tolerance is needed among our communities: We must foster it through deliberate policies and efforts. Our centres should be multi-ethnic. We should teach our children respect of each other. We should not indulge in stereotypes about other countries, races and cultures. We should have more exchange visits and meeting with each other.

Even marriages should be encouraged among Muslims of different ethnic groups.

With non-Muslims we should have dialogue and good relations. We should inform them about our faith and religious positions very clearly. We do not have to compromise on our principles, but we must not condemn and abuse others and their views. We believe that the truth will finally prevail, but we need patience and we must work with wisdom and compassion.

SOCIAL LIFE AND COMMUNAL HARMONY IN ISLAM

By. Hammudah Abdalati

The Social Life of the true Muslim is based upon supreme principles and designed to secure happiness with prosperity for the individual as well as for the society. Class warfare, social castes and domination of the individual over society or viceversa are alien to the social life of Islam. Nowhere in the Holy Quran or the Traditions of the Holy Prophet Muhammad (S.A.W.) can one find any mention of superiority on account of class or origin or wealth. On the contrary, there are many verses of the Holy Quran and sayings of Prophet Muhammad (S.A.W.) to remind mankind of the vital facts of life, facts which serve at the same time as principles of the social structure of the Islamic life. Among these is the fact that humanity represents one family springing from one and the same father and mother, and aspiring to the same ultimate goals.

The unity of mankind is conceived in the light of the common parentage of Adam and Eve. Every human being is a member of the Universal family established by the First Father and the First Mother, and is entitled therefore to enjoy the common benefits as he is enjoined to share the common responsibilities. When people realize that they all belong to Adam and Eve and that

these were the creation of God, there will be no room for racial prejudice or social injustice or second class citizenship. People will be united in their social behaviour as they are united in nature by bond of common parentage. In the Holy Quran and the Traditions of Prophet Muhammad (S.A.W.) there is a constant reminder of this important fact, the unity of humanity by nature and origin. This is to eliminate racial pride and claims to national or ethnic superiority, and pave the way for genuine brotherhood (*Holy Quran, 4:1; 7:189; 49:10-13*)

The Unity of humanity is not only in its origin but also in its ultimate aims. According to Islam, the final goal of humanity is God. From Him we come, for Him we live and to Him we shall all return. In fact, the sole purpose of creation as described by the Holy Quran is to worship God and serve His cause, the cause of truth and justice, of love and mercy, of brotherhood and morality. (*Holy Quran, 51:56-58*)

On this unity of origin and ultimate goal as the background of the social life in Islam, the relations between the individual and society are based. The role of the individual is complementary to that of society. Between the

two there are social solidarity and mutual responsibility. The individual is responsible for the common welfare and prosperity of his society. This responsibility is not only to the society but also to God. In this way the individual works with a sound social-mindedness and a genuine feeling of inescapable responsibility. It is his role to do the utmost for his society and contribute to its common welfare. On the other hand, the society is also responsible to God for the welfare of the individual. When the individual is able he is the contributor and society is the beneficiary. In return he is entitled to security and care, should he become disabled. In this case he is the beneficiary and society is the contributor. So duties and rights correspond harmoniously. Responsibility and concern are mutual. There is no state to dominate the individual and abrogate his personal entity. Likewise, there is no individual or class of individuals to exploit the society and corrupt the state. There is harmony with peace and mutual security. There is a constructive interaction between the individual and society.

Besides the unity of humanity in origin and ultimate goal, and besides this mutual responsibility and concern, the social life of Islam is characterized by cooperation in goodness and piety. It is marked with full recognition of the individual and his sacred rights to life, property and honour. It is also marked with an effective role played by the individual in the domain of social morals and ethics. In an Islamic society the individual cannot be indifferent. He is enjoined to play an active part in the establishment of sound social morals by way of inviting to the good and combating the evil in

any form with all lawful means at his disposal. In so doing, not only does he shun evil and do good but also helps others to do the same. The individual who feels indifferent to his society is a selfish sinner; his morals are in trouble, his conscience is in disorder, and his faith is undernourished.

The structure of social life in Islam is very lofty, sound and comprehensive. Among the substantial elements of this structure are sincere love for one's fellow human beings, mercy for the young, respect for the elders, comfort and consolation for the distressed, visiting the sick, relieving the grieved, genuine feelings of brotherhood and social solidarity; respect for the rights of other people to life, property, and honour; mutual responsibility between the individual and society. It is a common thing to come across Prophetic Statements like these:

Whoever relieves a human being from a grief of this world, God will relieve him from a grief on the Day of Judgement.

Anyone who has no mercy on the juniors and respect for the seniors is not one of us Muslims. None of you is a true believer in Islam until and unless he loves for his fellow man what he loves for his own self.

Whoever invites others to good is like the doer of good and will be rewarded accordingly, and whoever instigates evil is like the doer of evil and will be punished accordingly.

In the Holy Quran, on the other hand, one finds numerous Divine instructions like these.

"O you who believe! Mind God as He should be minded, and die not except in a state of

Islam. And hold fast, all together, by the Rope of God, and be not divided among yourselves. And remember with gratitude God's favour on you; for you were enemies and He joined your hearts in love, so that by His Grace you have become brethren; and you were on the brink of the Pit of Fire and He saved you from it. Thus does God make His Signs clear to you that you may be guided. Let there arise out of you a band of people inviting to all that is good, enjoining what right, and disagreeing what is wrong. They are the ones to attain felicity: Surah Ale-Imran, 3; 102-104)

"And help you one another in righteousness and piety, but help you not one another in sin and rancor Mind God; for God is strict in punishment" (Surah Al Maidah; 5:1-3)

In addition to what has already been said, the social patterns of Islam could be seen, once more in the last sermon of Holy Prophet (S.A.W.) during the course of pilgrimage. Addressing the tens of thousands of pilgrims, he said, among other things:

“O People! Listen to my words, for I know not whether another year will be vouchsafe to me after this to find myself amongst you at this place.

Your lives and properties are sacred and inviolable amongst one another until you appear before the Lord, as this day of this month is sacred for all. And remember that you shall have to appear before your Lord Who shall demand from you an account of all your actions.

O people! You have rights over your wives and your wives have rights over you. Treat your

wives with love and kindness. Verily you have taken them as the trust of God, and have made their persons lawful unto you by the words of God. Keep always faithful to the trust reposed in you, and avoid sins.

Hence forth, the vengeance of blood practiced in the days of ignorance and paganism is prohibited and all blood feud abolished.

And your slaves! See that you feed them with such food as you eat yourselves, and clothe them with the stuff you wear; and if they commit a fault which you are not inclined to forgive, then part from them, for they are the servants of the Lord, and are not to be harshly treated.

O people! Listen to my words and understand the same. Know that all Muslims are brothers unto one another. You are One Brotherhood. Nothing which belongs to another is lawful unto his brother unless freely given out of good will. Guard yourselves from committing injustice.

Like this day of this month in this territory sacred and inviolable, God has made the life and property and honour of each of you unto the other, until you meet your Lord!

Let him that is present tell it to him that is absent. Haply he that shall be told may remember better than he who has heard it.

Verily, I have fulfilled my mission. I have left that amongst you, a plain command, the Book of God, and manifest Ordinances which if you hold fast, you shall never go astray.

(Courtesy: Islam in Focus)



ISLAM ADVOCATES RELIGIOUS TOLERANCE

By. M.S. Qais

The Holy Quran specifically and forcefully declares “*la ikraha Fiddeen*” which means there is no compulsion in religion or faith”. When Allah the Almighty Himself States this, there does arise no question of compelling one to embrace any particular faith or religion. The Holy Quran was revealed to the Holy Prophet Muhammad (S.A.W.) of Islam. And, as such, it is almost binding upon its followers to adhere to this warning-like advice from none but Allah the Almighty Himself.

In the event of becoming weak and feeble, economically or/and physically, one can never exert one’s influence upon others to obey one’s command in regard to adherence to any particular faith. But, it assumes greater importance and becomes worth mentioning whom one, despite being very powerful and capable of influencing others, resists oneself from adopting a coercive method in regard to advocating a particular religion or faith. History of the world stands witness to the truth that no Muslim emperor ever compelled any non-Muslim to embrace Islam. No Muslim emperor ever pulled a sword out of the sheath to spread

this particular religion in the nook and corner of the world.

The enemies of Islam have since long been engaged in casting aspersions upon and leveling baseless allegation against Islam. While the fact remains that when the Muslim rule got established in the Arabian peninsula and the great empires of Persia and Rome were broken into pieces, no Muslim ruler did ever force others to embrace Islam. Non-Muslim subjects enjoyed full freedom in the matters of religion. Muslim rulers in fact, placed before the world an exemplary evidence of “religious tolerance”. During the caliphate of Omar bin Khattab, Persia and Rome were conquered. There was one Christian slave in the service of the said caliph, who, of course, politely advocated Islam to the Christian slave, but did never pressurize him to embrace it. He used to say that there was no compulsion in religion. The said slave remained Christian till the life time of his Muslim master.

Amar Bin Aa’s conquered Egypt. The ground reality concerning his religious tolerance is better described by a Christian Bishop named Sayyed bin al-Batriq, in his book *History of Egypt*, a

remarkable instance reflecting a superb picture of religious tolerance. The Bishop wrote that in 21 Hijra the city of Alexandria was conquered. There stood at a place a statue of Christ. One eye of the Christ's status was broken by the arrow of a Muslim soldier. This aggrieved the Christians deeply. A Christian delegation approached the conqueror of Egypt and demanded to give them a portrait of the Prophet of Islam so that they could also smash one eye of the same. Amar Bin Aa's replied that there was no need of giving any portrait at all, and instead, they could smash one eye of any Muslim present there at the moment. "Saying this, he (Amar bin Aa's) handed over his dagger to one Christian and, moving his head towards him (The Christian) asked him to destroy one of his eyes. The dagger fell down of the Christian's hand and, withdrawing his claim, the Christian said that "to take revenge of the people who are so generous, so tolerant, would be like committing a grave crime and cruelty against the entire humanity".

Now, let us turn our attention to our own country, India. For centuries Muslim rulers ruled over this sub-continent. They have left behind indelible marks on the pages of human history, mirroring their religious tolerance, steps taken for national integration, patronage projected towards growth and spread of education and patriotism. Mughal Emperor Jalaluddin Muhammad Akbar and Prince Dara Shikoh are better known for their religious tolerance. But, more important and

interesting is to know about the religious tolerance of Mughal Emperor Aurangzeb Alamgir, who has been subjected to prejudice, narrow-mindedness and injustice.

About Aurangzeb Alamgir unfounded, baseless and incredible accounts have not only been aired and made a subject of hateful discussion among the grown-up persons, but young minds have also been continuously poisoned by including in the academic syllabus a chapter focusing upon this ill-fated Mughal Emperor in a heinous way, attacking his personality and administration. In fact, he deserves utmost accolade by every right thinking and judicious person, irrespective of caste, creed, religion and language. He is the only Emperor who untied all the dispersed and scattered estates into a united one. He is the only Emperor who ruled over India, from Kashmir in the north to Kanya Kumari in the south. And, in this respect he stands unequal in the annals of history mirroring the rulers of the medieval period.

The first President of India, Dr. Rajendra Prasad has written elaborately on the administration of the Muslim rulers in his book *India Divided*, published in 1947. He has specifically mentioned the donation and grant of landed properties and other gifts to maths and temples by the Muslim rulers. The learned personalities, committed devotees, able persons and pundits were generously favoured with landed properties and other valuable gifts. In Allahabad there are two

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THE ROLE OF EQUALITY AND BROTHERHOOD IN REALISING THE CONCEPT OF COMMUNAL HARMONY

Life is a brilliant demonstration of God's wisdom and knowledge, a vivid reflection of His art and power. He is the Giver and Creator of life. Life is a dear and cherishable asset, and no sensible or normal person would like to lose it by choice. This is why Islam forbids all kind of suicide and self-destruction, and recommends patience and good Faith when a dear soul passes away. Life is a trust from God, and man should handle this trust with honesty and skill, with mindfulness of God and with consciousness of responsibility to Him.

One basic element in the value system of Islam is the principle of equality or, better yet, equity. This value of equality is not to be mistaken for or confused with identicalness. Islam teaches that, in the sight of God, all men are equal, but they are not necessarily identical. There are differences of abilities, potentials, ambitions, wealth, and so on. Yet none of these differences can by itself establish a status of superiority of one man or race to another. The stock of man, the colour of the skin, the amount of wealth he has, and the degree of prestige he enjoys have no bearing on the character and personality of

the individual as far as God is concerned. The only distinction which God recognizes is the distinction in piety, and the only criterion which God applies is the criterion of a goodness and spiritual excellence. In the Holy Quran God says:

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

The differences of race, colour, or social status are only accidental. They do not affect the true stature of man in the sight of God. Again, the value of equality is not simply a matter of constitutional charity. It is an article of faith which the Muslim takes seriously and to which he must adhere sincerely. The foundation of this Islamic value of equality are deeply rooted in the structure of Islam. It stems from basic principles such as the following: (1) All men are created by One and the Same Eternal God, the supreme Lord of all, (2) All mankind belong to the human race and share equally in the common parentage of Adam and Eve.

(3) God is just and kind to all His creatures. He is not partial to any race, age, or religion. The whole universe is His dominion and all people are His creatures. (4) All people are born equal in the sense that they take back nothing of their worldly belongings. (5) God judges every person on the basis his own merits and according to his own deeds. (6) God has conferred on man, man as such, a little of honour and dignity. Some are some of the principles behind the value of equality in Islam. When this concept is fully utilized, it will leave no place for prejudice or persecution. And when this Divine ordinance is fully implemented, there will be no room for oppression or suppression. Concepts of chosen and gentile peoples, words, such as privileged and condemned races, expressions such as social castes and second-class citizens will all become meaningless and obsolete.

THE CONCEPT OF BROTHERHOOD

Another fundamental element in the value system of Islam is the value of human brotherhood. This value also is founded on the same principles which have been discussed in connection with freedom and equality. Besides those foregoing principles, human brotherhood in Islam is based on an unshakable belief in the Oneness and Universality of God the worshipped, the unity of mankind the worshippers, and the unity of religion the medium of worship. For the Muslim, God is One, Eternal and Universal.

He is the Creator of all men, the provider for all men, the judge of all men, and the Lord over all men. To Him, social status, national supermanship, and racial origin are insignificant. Before Him, all men are equal and brothers of one another.

The Muslim believes in the unity of mankind with regard to the source of creation, the original parentage, and the final destiny. The source of creation is God Himself. The original common parentage is that of Adam and Eve. To this first parentage, ever human being belongs and of it he partakes. As for the final destiny, there is no doubt in the Muslim's mind that it will be to God, the Creator, to Whom all men shall return.

The Muslim believes in the unity of God's religion. This means that God does not confine His religion or favours to any particular nation, race, or age. It further means that there can be no contradiction or fundamental differences in the Religion of God. When all this is interpreted properly, it will leave no ground for pretended supremacy or presumptuous exclusivity. And when it is imparted into the human mind, it will provide man with a clear concept and a solid basis of human brotherhood. Because the Muslim believes in the Oneness of God, the unity of mankind, and the unity of religion, he believes in all the Messengers and Revelations of God without discrimination.



THE POSITIVE ROLE OF A MUSLIM IN SOCIETY AS A WHOLE

By. Jamal-al-Din Zaraboza

When a Muslim accepts to live in a certain society, he is in essence, making a pact that with that country that he will abide by the laws of that state. He does not have the right to violate the laws of that state simply because he is the Muslim and the state is not an Islamic state. Thus, all of the principles of proper behavior apply to a Muslim living wherever he may be living. In most countries today, many things may be legal that are forbidden to a Muslim. These legal things a Muslim simply avoids. He should also demand his legal rights to ensure that he is not forced to do any thing forbidden in Islam. Overall though, he should be from among the law-abiding citizens.

In addition to that, a Muslim should be a plus for any society he is living in. He should be a model citizen in many ways. He should be a good neighbour. He has the obligation to encourage what is good and prevent evil wherever he may be living. In addition, he must avoid and oppose what most societies see as the greatest crimes, such as murder, robbery, extortion and so forth. Furthermore, he must steer clear of alcohol or drug use, thus not burdening society as a whole with his personal weakness and addictions. Finally, he must be

just and fair in all of his dealings with the other members of society.

Even though Muslims should play a positive role in any society, in many countries of the West today, a Muslim's loyalty and patriotism is being questioned. Obviously, a Muslim is not going to have the same feelings towards a secular government as that, however, does not mean that he is going to work against his government or seek to harm the country he is living in. In fact, the recent debates in the United States demonstrate that many Christians groups are displeased with their government (and with the Supreme Court in particular). Many a democrat in the United States, for example, does not feel complete loyalty for Republican administrations and vice-versa. However, no one seems to be questioning their loyalty and patriotism.

If patriotism means to simply follow and support what one's government is saying and be gung-ho in such blind allegiance, no intelligent person would be patriotic as all governments are known to lie and deceive at one time or another. On the other hand, if patriotism means to wish what is best for one's country, then the problem is that everyone differs as to what they see is best

for their country. Some feel that they have the right to speak on behalf of all, but their “right” to do so may be questioned.

Islam recognizes the fact that it is natural for an individual to love his country, and to have an affinity for that land in which he grew up. When the Muslims were forced to migrate from Makkah, which was under the control of the polytheists, many of them expressed for Muslims to develop a love for whatever land they happen to be in, even if the country is not an Islamic State. It is also natural for Muslims to desire what is best for their homeland. But, again, unfortunately, their idea as to what is best may not be shared or appreciated by others. For example, the Muslims may wish to see an end to gambling, prostitution and pornography. The Muslims believe that this is what is best for all the people concerned, Muslims as well as non-Muslims. However, many non-Muslims will not share this feeling. Therein lies the problem. Theoretically speaking, though, in contemporary “free” societies, this should not be a problem. Muslims should be able to hold on to their values and customs without bringing harm to others while the others follow the dominant culture in non-Muslim Lands. If the “free” countries are not willing to give the Muslims that much, it means that they are not willing to live up to their own ideals. It is not that Muslims are trying to cause them harm, they are simply trying to be good citizens while living a different lifestyle than the dominant culture.

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such court orders issued by the Emperor Aurangzeb. One is in the names of the pujaries (worshippers) of the famous Maheshwar Nath Temple. The other speaks of the grants of landed properties to Girdar Sagon, village Basti, Distt Benaras, Jaddu Misr and Pandit B. Mishra, all pundits attached with temples.

Aurangzeb had also made a monthly grant of Rs.100 to M. Chakiyan Das for meeting the expenses on the maintenance of the temple called “Toot Malai” in Multan. This temple still stands on the ground and speaks loud of the religious tolerance, fraternal and compassionate feelings of the said Mughal Emperor, who is but measured with the yardstick of animosity and prejudice.

At last but not the least, Islam, through words and more through deeds has had ever been championing the cause of peace and order in society. It has had ever been advocating the peaceful co-existence with communities adhering to different faiths and religions. It proclaims that the entire human beings are like members of Allah’s family. And, as such, Allah loves much those who love His family members much. A true Muslim has had never deviated from this.



THE BEHAVIOUR AND SOCIAL INTERACTION OF A BELIEVER WITH NON-MUSLIMS

By. Jamal-al-Din Zaraboza

Obviously, Muslims and non-Muslims are following very different paths. A Muslim's life revolves entirely around the proper belief in God. A Muslim's attitude toward other is likewise determined by the other's attitude toward God. A Muslim could not possibly feel complete affinity and love toward someone who has turned his back on God, refuses to submit to God or ridicule belief in God. It is simply not natural for there to be complete love between two such people. However, even given this possible negative feeling in the heart, a Muslim must deal with non-Muslims on the basis of just principles. This applies to all non-Muslims-many non-Muslims are not antagonistic at all toward Muslim while others exhibit clear and unequivocal scorn and hatred toward Muslims.

One of the basic principles of behaviour toward non-belligerent, non Muslim is found in the following verse of the Holy Quran: *"God forbids you not to deal justly and kindly with those who fought not against you on account of religion and drove you not out from your homes. Verily, God loves those who deal with equity"* (Holy Quran, Surah Al-Mumtahinah, 60:8)

Additionally, a Muslim has very clear

responsibilities towards non-Muslims. First, he must call them to the way of God. It is part of a believers attempt to bring good to all people and to the world as a whole that he thereby actively calls other people to Islam. (This is not based on an evil intent in the heart of the Muslim, as some contemporaries try to distort the issue. In fact, a Muslim would never try to force another person to become a Muslim. Christians speak about Christianity throughout the Muslim world and yet virtually no one in the West takes this as a negative statement. In fact, many today are trying to spread democracy throughout the world because they believe in the inherent goodness of democracy. God alone knows how such people would react if the Muslims of today were to try to impose Islam on non-Muslims in the way that some of these people are trying to impose. "democracy" on the Muslims.) The desire to see others know and worship God fills the heart of the true believer. The Holy Prophet (S.A.W.), of course, set the best example. God describes in more than one place in the Holy Quran how the Holy Prophet (S.A.W.) grieved over the fact that many refused to become believers. God says, for example, *"Perhaps, you, would kill yourself (O Muhammad in grief, over their footsteps (for their turning*

away from you), because they believe not in this narration (the Holy Quran)” (Holy Quran, Surah Al-Kahaf, 18:6)

In fact, although the Holy Prophet Muhammad (S.A.W.) suffered so much harm from the disbelievers of Makkah, when the angel came to him to give him the option of brining the mountains of Makkah down upon those people, the Holy Prophet (S.A.W.) refused the offer and said: “I hope that from their descendants there will come a people who will worship God alone while not ascribe any partners to Him” (*Bukhari and Muslim*) Calling to the religion of God is truly the path of the Holy Prophet Muhammad (S.A.W.) and the path of the believers. God Says, “Say (O Muhammad); *“This is my way; I invite unto God with sure knowledge, I and whosoever follows me (also must invite others to God) with sure knowledge” (Holy Quran, Surah Yusuf, 12:108)* This is truly the greatest and best good deed that one could do toward his fellow citizen.

A second obligation towards disbelievers is proper and just treatment. This is described by Sheikh ibn Baaz who said: “(the Muslims) may not wrong the other person with respect to his life, wealth or honour, if the non-Muslim is a citizen of the Islamic state or has attained other protection. He must fulfill the other’s rights. He may not wrong him with respect to his wealth by stealing from him, deceiving him or cheating him. He cannot harm him. His protection from the state guarantees his safety from such things. A Muslim can interact with non-Muslims buying, selling or renting from them, for example. Even on a social level, there can be interaction, such

as coming together for meals and the like. However, such interactions are, by nature, going to be limited. The different views of reality between a Muslim and a non-Muslim easily leads to disagreements. On a religious level, there is definitely going to be a feeling of discontent or disappointment with people of other faiths. However, in addition, the differences in a Muslims outlook and actions are going to prevent him from truly participating and being close friends with non-Muslims. A Muslim, for example does not drink alcohol, not to speak of drugs and other activities. A Muslim must be very restrictive in his/her interaction with the opposite sex, which creates barriers for social interaction. Even among the members of the same sex, a Muslim does not engage in inappropriate speech about the members of the opposite sex, a very common practice in social settings these days. Perhaps one could say that the Muslim’s ultimate goal in his relations with non-Muslims is to bring them to Islam, thereby opening the door for there to be a complete relationship of love and brotherhood between them. Even if the non-Muslim is antagonistic and impolite, the Muslim knows that he should repel his evil with goodness. God says: *“The good deed and the evil deed cannot be equal. Repel (the evil) with (a deed) that is better. (If you do that) then verily he, between whom and you there was enmity, (will become) as though he was a close friend and intimate” (Holy Quran, Surah Fusilat; 41:34)*

In sum, as ibn Baaz wrote: “It is obligatory upon Muslims to deal with disbelievers in an Islamic fashion with proper behaviour, as long as they are not fighting the Muslims. One must fulfill one’s

trusts to them, must not deceive them, must not betray them or lie to them. If there is a discussion or debate between them, one must argue with them in the best manner and be just with them in the dispute. This is in obedience to God's command, *"And dispute you not with the people of the Book except in the best way, unless it be with those of them who do wrong"* (Surah Al-Ankabut, 29:46)

"It is sanctioned for the Muslim to invite them to the good, to advise them and to be patient with them at the same time being neighborly and polite with them. This is so because God has stated, *"Invite to the way of your Lord with wisdom (of the Holy Quran) and fair preaching, and argue with them in a way that is better"* (Holy Quran, Surah An-Nahl; 16:125) God has also said: *"speak good to people"* (Holy Quran, Surah Al-Baqrah, 2:83)

Finally, a Muslim may even give charity to non-Muslims. The Permanent Committee of Islamic Research (Riyadh, Saudi Arabia) has stated:

It is permissible for a Muslim to assist his non-Muslim neighbour by giving him some meat from his sacrificed animal....."

It is allowed for us to give food to the disbelievers living under the Islamic State and wayfarers from the meat of the sacrificed animal. It is allowed to give to them on the basis of their poverty, blood relation, being a neighbour or to sofs their hearts..... However, one should not give such meat to a harbi. (Someone who is fighting against the Muslim State).



SIGNIFICANCE OF KNOWLEDGE

Abu Darda relates that he heard the Holy Prophet (S.A.W.) saying: A person who starts his journey to acquire knowledge, Allah eases his passage to paradise, and angels express their appreciation on his acts, spread their wings and all the creatures that are in the heavens and on earth, including the fish in the water, ask for forgiveness of an 'Aalim (learned person). A learned person is superior to a worshipper as the full moon is superior to all the stars. The learned are heirs of the prophets and, the prophets do not leave any inheritance in the shape of dirhams and dinars (wealth), but they do leave knowledge as their legacy. As such a person who acquires knowledge, acquires his full share (Abu Daud & Tirmidhi).

(2) *Abdullah bin 'Amar bin Al Aas (R.A.A.) relates that he heard the Holy Prophet (S.A.W.) saying; Allah will not withdraw knowledge by snatching it away from people but it will be withdrawn as a result of the death of learned persons (divines), as such when there will be no learned persons, people will appoint ignorant persons as their leaders and will ask them for guidance in religious matters, and they will issue edicts (Fatawas) without knowledge (Thus they will go astrary themselves, and will lead others astray (Bukhari & Muslim).*

QUALITIES OF A GOOD CITIZEN FOR COMMUNAL HARMONY

By Dr. Abul Hayat Ashraf

Man is a social animal. By nature he dreads solitude and craves for society. In the society which he lives in, he expects others to be good to him. It is possible only if he himself becomes a good member of the society. Societies have grown into nations and men have become citizens of one or the other country. Hence, there is the need for defining the qualities of a good citizen. To quote an author, "citizenship is the status of a citizen with its rights and duties". Good citizens are an asset to every state or country and it is the duty of the state to create suitable conditions for promotion of good citizenship. Civic life is essentially a matter of social give and take. Rights and duties, privileges and responsibilities always go hand in hand. If a citizen has a right of personal progress and protection, he has an obligation to subserve the interests of his government by his implicit obedience to law and allegiance to the state.

A citizen who performs his duties honestly and scrupulously is called good citizen. But he cannot be called a good citizen simply because he enjoys his rights well. He must also possess some specific qualities, which he must display from

time to time according to the need of the occasion before he can be placed in that country.

The future of a country mainly depends upon its citizens as they are the pillars of society. If they are basically cultured and educated, they can do a lot for the country. Only people blessed with intellectual and physical vigour can contribute to the general good of society to which they belong. A man who does not care the welfare of others and hits their feelings is not a good citizen.

The first basic quality of a good citizen is that he must be loyal and faithful to the state and play a leading role to establish the communal harmony in the country. If a situation arises in which the existence of the state or its territorial integrity or unity is endangered, a good citizen is bound to protect the state by rendering all kinds of services including military service. He should act as a soldier and saviour of the nation during war and a watch dog of the nation during war and a watch dog of moral values of its rulers during peace.

A good citizen should place his entire wealth, intellect and energy at the service of the country.

He should stand up for the larger ideals and should cherish a humanitarian approach to all problems. He should promote friendliness and understanding among people of different lands. A good citizen will not keep waiting for the government to take up some work of public good which it identifies as requiring urgent action. It is a wrong attitude on the part of citizens to look up to the government for all works of public welfare. If there is any shortcoming any where, he should make it up by personal or collective effort using his initiative. He should take the lead in directing and channelising the energies of young people to do constructive work. He should be more responsive to new ideas promoting peace and equality. If each citizen contributes even a small part of his time and energy towards the service of the country, a miracle can be achieved in the progress of the country. To be ready and willing at all times to render social service is one of the essential qualities of a good citizen because social service has an elevating influence. It takes citizens out of the narrow groove of their selfish pursuits into wider field of activity. Social service is an anti-dote to individualism. In fact, it is hard for a person, who does not perform some-degree of social service in some field or the other, to deserve to be called a good citizen.

The more a citizen inculcates this habit of doing something for the general good, the more will he be contributing towards the advancement of the society.

It must be remembered that to devote oneself to the service of the society to which one belongs, is not merely a moral duty enjoined upon man by human institutions but is a patent biological fact, which is quite inseparable from man's inherent nature.

In relation to other nations, a good citizen must inculcate a fair and just attitude while being always vigilant and watchful of one's own national interest. One must have an objective approach to the acts and aspirations of other nations which is essential for world peace. As a matter of fact, a good citizen will strike a judicious balance between the national, international, local, family and personal interests.

A man may be highly educated, a profound scholar and yet he may be lacking in civil sense and be far from being a good citizen.

There is need for us to translate these ideals in our day-to-day social conduct and transform the mode of our relationship with those among whom we move and live.

The above stated qualities of a citizen are undoubtedly the excellent qualities for promoting communal harmony.

(Extract from Advanced Essays by Dr. A.M. Malhotra)



ISLAMIC DECLARATION OF HUMAN RIGHTS

Following is the “Universal Islamic Declaration of Human Rights” proclaimed by the Islamic Council of Europe at the international Islamic Conference held in Paris to mark the beginning of the 15th Century of the Islamic era. The Declaration is based on the Quran and Sunnah and has been compiled by eminent Muslim scholars, jurists and representatives of Islamic movement the world over. This is one model among many prepared by the various Islamic organizations.

Preamble

Whereas the age-old human aspiration for a just world order wherein people could live, develop and prosper in an environment free from fear, oppression, exploitation and deprivation, remains largely unfulfilled;

Whereas the Divine Mercy unto mankind reflected in its having been endowed with super-abundant economic sustenance is being wasted, or unfairly or unjustly withheld from the inhabitants of the earth; Whereas Allah (God) has given the Quran and the Sunnah of His Blessed Prophet Muhammad (S.A.W.) an abiding legal and moral framework within which

to establish and regulate human institutions and relationships;

Whereas the human rights decreed by the Divine Law aim at conferring dignity and honour on mankind and are designed to eliminate oppression and injustice;

Whereas by virtue of their Divine source and sanction these rights can neither be curtailed, abrogated or disregarded by authorities, assemblies or other institutions, nor can they be surrendered or alienated. Therefore we, as Muslims, who believe:

a) in God, the Beneficent and Merciful, the Creator, the Sustainer, the Sole Guide of mankind and the source of all Law;

b) in the Vicegerency (Khilafah) of man who has been created to fulfil the Will of God on earth;

c) in the wisdom of Divine guidance brought by the Prophets, whose mission found its culmination in the final Divine message that was conveyed by the Prophet Muhammad (S.A.W.) to all mankind;

d) that rationality by itself without the light of revelation from God can neither be a sure guide in the affairs of mankind nor provide spiritual

nourishment to the human soul, and knowing that the teachings of Islam represent the quintessence of divine guidance in its final and perfect form, feel duty-bound to remind man of the high status and dignity bestowed on him by God;

e)in inviting all mankind to the message of Islam;

f)that by the terms of our primeval covenant with God, our duties and obligations have priority over our rights, and that each one of us is under a bounded duty to spread the teachings of Islam by word, deed, and indeed in all gentle ways, and to make them effective not only in our individual lives but also in the society around us;

g)in our obligation to establish an Islamic order;

h)Wherein all human beings shall be equal and none shall enjoy a privilege or suffer a disadvantage or discrimination by reason of race, colour, sex, origin or language;

ii)Wherein all human beings are born free;

iii)Wherein slavery and forced labour are abhorred;

iv)Wherein conditions shall be established such that the institution of family shall be preserved, protected and honoured as the basis of all social life;

v)Wherein the rulers and the ruled alike are subject to, and equal, before the Law;

vi)Wherein obedience shall be rendered only to those commands that are in consonance with the Law;

vii)Wherein all worldly power shall be considered as a sacred trust, to be exercised within the limits prescribed by the law and in a

manner approved by it, and with due regard for the priorities fixed by it;

viii)Wherein all economic resource shall be treated as Divine blessings bestowed upon mankind, to be enjoyed by all in accordance with the rules and the values set out in the Quran and Sunnah;

ix)Wherein all public affairs shall be determined and conducted, and the authority to administer them shall be exercised after mutual consultation (Shura) between the believers qualified to contribute to a decision which would accord well with the Law and the public welfare;

x)Wherein everyone shall undertake obligations proportionate to his capacity and shall be held responsible prorata for his deeds;

xi)Wherein everyone shall, in case of an infringement of his rights, be assured of appropriate remedial measures in accordance with the Law;

xii)Wherein no one shall be deprived of the rights assured to him by the Law except by its authority and to the extent permitted by it;

xiii)Wherein every individual shall have the right to bring legal action against anyone who commits a crime against society as a whole or against any of its members;

xiv)Wherein every effort shall be made to;

a)secure unto mankind deliverance from every type of exploitation, injustice and oppression;

b)ensure to everyone security, dignity and liberty in terms set out and by methods approved and within the limits set by the Law;

Do hereby, as servants of Allah and as members of the Universal Brotherhood of Islam, our commitment to uphold the following inviolable human rights that we consider are enjoined by Islam.

I. Right to life

a) Human life is sacred and inviolable and every effort shall be made to protect it. In particular, no one shall be exposed to injury or death, except under the authority of the Law.

b) Just as in life, so also after death, the sanctity of a person's body shall be inviolable. It is the obligation of believers to see that a deceased person's body is handled with due solemnity.

II. Right to Freedom

a) Man is born free. No inroads shall be made on his right to liberty except under the authority and in due process of the Law.

b) Every individual and every people has the inalienable right to freedom in all its forms—physical, cultural, economic and political and shall be entitled to struggle by all available means against any infringement or abrogation of this right; and every oppressed individual or people has a legitimate claim to the support of other individuals and or peoples in such a struggle.

III. Right to Equality and Prohibition against Impermissible Discrimination

a) All persons are equal before the Law and entitled to equal opportunities and protection of the Law.

b) All persons shall be entitled to equal wage for equal work.

c) No person shall be denied the opportunity to work or be discriminated against in any manner or exposed to greater physical risk by reason of religious belief, colour, race, origin, sex or language.

IV. Right to Justice

a) Every person has the right to be treated in accordance with the Law, and only in accordance with the Law.

b) Every person has not only the right but also the obligation to protest against injustice: to recourse to remedies provided by the Law in respect of any unwarranted personal injury or loss; to self-defence against any charges that are preferred against him and to obtain fair adjudication before an independent judicial tribunal in any dispute with public authorities or any other person.

c) It is the right and duty of every person to defend the rights of any other person and the community in general (Hisbah).

d) No person shall be discriminated against while seeking to defend private and public rights.

e) It is the right and duty of every Muslim to refuse to obey any command which is contrary to the Law, no matter by whom it may be issued.

V. Right to Fair Trial

a) No person shall be adjudged guilty of an offence and made liable to punishment except after proof of his guilt before an independent judicial tribunal.

b) No person shall be adjudged guilty except after a fair trial and after reasonable opportunity for defence has been provided to him.

c) Punishment shall be awarded in accordance with Law, in proportion to the seriousness of the offence and with due consideration of the circumstances under which it was committed.

d) No act shall be considered a crime unless it is stipulated as such in the clear wording of the Law.

e) Every individual is responsible for his actions. Responsibility for a crime cannot be vicariously extended to other members of his family or group, who are not otherwise directly or indirectly involved in the commission of the crime in question.

VI. Right to Protection against Abuse of Power

Every person has the right to protection against harassment by official agencies. He is not liable to account for himself except for making a defence to the charges made against him or where he is found in a situation wherein a question regarding suspicion of his involvement in a crime could be reasonably raised.

VII. Right to protection against Torture

No person shall be subjected to torture in mind or body, degraded, or threatened with injury either to himself or to anyone related to or held dear by him, or forcibly made to confess to the commission of a crime or forced to consent to an act which is injurious to his interests.

VIII. Right to Protection of Honour and Reputation

Every person has the right to protect his honour and reputation against calumnies, groundless charges or deliberate attempts at defamation and

blackmail.

IX. Right to Asylum

a) Every persecuted or oppressed person has the right to seek refuge and asylum. This right is guaranteed to every human being irrespective of race, religion, colour, and sex.

b) Al-Masjid Al-Haram (the sacred house of Allah) in Makkah is sanctuary for all Muslims.

X. Rights of Minorities

a) The Quranic principle "*There is no compulsion in religion*" shall govern the religious right of non-Muslim minorities.

b) In a Muslim country religious minorities shall have the choice to be governed in respect of their civil and personal matters by Islamic Law, or by their own laws.

XI. Right and Obligation to Participate in the Conduct and Management of Public Affairs.

a) Subject to the law, every individual in the community (Ummah) is entitled to assume public office.

b) Process of free consultation (Shura) is the basis of the administrative relationship between the government and the people. People also have the right to choose and remove their rulers in accordance with this principle.

XII. Right to Freedom of Belief, Thought and Speech

a) Every person has the right to express his thoughts and beliefs so long as he remains within the limits prescribed by the Law. No one,

however, is entitled to disseminate falsehood or to circulate reports which may outrage public decency, or to indulge in slander, innuendo or to cast defamatory aspersions on other persons.

b) Pursuit of knowledge and search after truth is not a right but a duty of every Muslim.

c) It is the right and duty of Muslims to protest and strive (within the limits set out by the Law) against oppression even if it involves challenging the highest authority in the state.

d) There shall be no bar on the dissemination of information provided it does not endanger the security of the society or the state and is confined within the limits imposed by the Law.

e) No one shall in contempt or ridicule the religious beliefs of others or incite public hostility against them; respect for the religious feelings of others is obligatory on all Muslims.

XIII. Right to Freedom of Religion

Every person has the right to freedom of conscience and worship in accordance with his religious beliefs.

XIV. Right to Free Association

a) Every person is entitled to participate individually and collectively in the religious, social, cultural and political life of his community and to establish institutions and agencies meant to enjoin what is right (*maroof*) and to prevent what is wrong (*munkar*).

b) Every person is entitled to strive for the establishment of institutions whereunder an enjoyment of these rights would be made possible. Collectively, the community is obliged

to establish conditions so as to allow its members full development of their personalities.

XV. The Economic Order and the Right Evolving Therefrom

a) In their economic pursuits, all persons are entitled to the full benefits of nature and all its resources. These are blessings bestowed by God for the benefit of mankind as a whole.

b) All human beings are entitled to earn their living according to the Law.

c) Every person is entitled to own property individually or in association with others. State ownership of certain economic resources in the public interest is legitimate.

d) The poor have the right to a prescribed share in the wealth of the rich, as fixed by Zakah, levied and collected in accordance with the Law.

e) All means of production shall be utilized in the interest of the community (Ummah) as a whole, and may not be neglected or misused.

f) In order to promote the development of a balanced economy and to protect society from exploitation, Islamic law forbids monopolies, unreasonable restrictive trade practices, usury, the use of coercion in the making of contracts and the publication of misleading advertisements.

g) All economic activities are permitted provided they are not detrimental to the interests of the community (Ummah) and do not violate Islamic laws and values.

XVI. Right to Protection of Property

No property may be expropriated except in the

public interest and on payment of fair and adequate compensation.

XVII. Status and Dignity of Workers

Islam honours work and the worker and enjoins Muslims not only to treat the worker justly but also generously. He is not only to be paid his earned wages promptly, but is also entitled to adequate rest and leisure.

XVIII. Right to Social Security

Every person has the right to food, shelter, clothing, education and medical care consistent with the resources of the community. This obligation of the community extends in particular to all individuals who cannot take care of themselves due to some temporary or permanent disability.

XIX. Right to Found a Family and Related Matters

a) Every person is entitled to marry, to found a family and to bring up children in conformity with his religion, traditions and culture. Every spouse is entitled to such rights and privileges and carries such obligations as are stipulated by the law.

b) Each of the partners in a marriage is entitled to respect and consideration from the other.

c) Every husband is obligated to maintain his wife and children according to his means.

d) Every child has the right to be maintained and properly brought up by its parents, it being forbidden that children are made to work at an early age or that any burden is put on them which would arrest or harm their natural development.

e) If parents are for some reason unable to discharge these obligations towards a child it becomes the responsibility of the community to fulfil these obligations at public expense.

f) Every person is entitled to material support, as well as care and protection, from his family during childhood, old age or incapacity. Parents are entitled to material support as well as care and protection from their children.

g) Motherhood is entitled to special respect, care and assistance on the part of the family and the public organs of the community (Ummah).

h) Within the family, men and women are to share in their obligations and responsibilities according to their sex, their natural endowments, talents and inclinations, bearing in mind their common responsibilities toward their progeny and their relatives.

i) No person may be married against his or her will, or lose or suffer diminution of legal personality on account of marriage.

XX. Right of Married Women

Every married woman is entitled to:

a) live in the house in which her husband lives;

b) receive the means necessary for maintaining a standard of living which is not inferior to that of her spouse, and in the event of divorce, receive during the statutory period of waiting (Iddah); means of maintenance commensurate with her husband's resources, for herself as well as for the children she nurses or keeps, irrespective of her own financial status, earnings,

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AURANGZEB OPPRESSED BY HISTORY

By. Khan Yasir

What is history? Is it consciousness of all the past events seen in chronological framework as articulated by V.A. Smith. Yes, to some extent. But a careful study disproves the claim. The definition provided by E.H. Cara is more realistic in which he said it to be selective accumulation of all the happenings of the past. He goes ahead: "This accumulation is a brainchild of the maker of the past Historian, "So it is conspicuous, the history is half glass of water. It is the historian who makes it half full or half empty."

Now let's take some examples. The great rulers were Asoka and Ajatsharu? We all have read in our textbooks. Suppose if those books just say that Asoka killed his 99 brothers for acquisition of throne and completed century by killing another one. When he was an undisputed monarch, he killed and captured more or less 1 lakh and 1.5 lakh people respectively in the two Kalinga wars. Likewise Ajatsharu killed his father to capture the throne; for his father had accepted Buddhism and Ajat feared that he might distribute his treasury among the destitute.

Do they not seem to be Devil incarnate? But it is

the duty of the historian that while registering these horrendous crimes they also record the developments, the reforms, the economics, the trade, the law and order situation and the administration in their historical account. So now let us leave the decision on reader to decide whether Asoka and Ajat were heroes or not.

Unfortunately a plethora of historians "deliberately failed to fulfil their duties toward the great Mughal Emperor Aurangzeb Alamgir. The list not only includes western historians whose bias is beyond any shred of doubt like CF Andrews, V. Chirol, Eliot, Doughson, U.A Smith, Elphensteis, Lax pool, Fryer and Bernior to some extent. Unfortunately many nationalist historians though led a crusade against the distortions of Ancient Indian history by western historians yet simply endorsed their account for medieval history which includes the egregious description of Aurangzeb. The historians, Harbans Mukhiya asserts, even of R.C. Majumdar's caliber also fell or jumped into the same trap. It is clear by his vociferous loquacity about the temples destructed by the emperor (reason will be given further) and mischievous reticence over given further) and mischievous

reticence over Aurangzeb's charitable grants to temples and other activities for the welfare and wellbeing of the Hindu populace under his domain.

What is interesting to note is emergence of an enlightened group within the dormant and obsequious historians. This band includes Harbans Mukhiay, Atha Ali, Om Prakash Prasad, Irfan Habib, Romilla Thapar, Satish Chandra. In the first part of this article we will try to examine the charge sheet, which is often leveled against Alamghir and the answers and justification by the second group of historians. Lastly, a brief account of the Emperor's personal trait will be presented. But throughout the article keep this in mind that no person save and except God's Messengers can be *masoom anil Khata*. Aurangzeb was also no exception.

CHARGE SHEET

1. He imprisoned his father and killed his brother.
2. He devastated the Islamic States of Deccan,
3. He adopted policies which were gravely anti Hindu and anti Sikh.
4. He gave over attention to Marathas, never succeeded and eventually same Marathas led the fall of Mughals.
5. He angered Rajputs and close friends were turned into grave enemies.

Now take up the first charge. It is a historical fact that Aurangzeb got his brother killed and father imprisoned. But unfortunately on the basis

of this fact a series of flaws has been made. Several historians interpret that Aurangzeb's father and brother were innocent and it was an act of aggression on the part of Aurangzeb to do so to ensure his succession to the throne. What is prerequisite in order to reach any conclusion is a brief account of the event after the illness of Shah Jahan.

Shah Jahan in 1067 (H) suffered a severe attack of stranguary. He was not able to deal with the affairs of the State. Dara Shakoh, the eldest and dearest (but fittest) son found it a golden opportunity to seize the power. After this the first things he did was to bribe or oust the envoys of all the three brothers from the royal court. He closed all the avenues leading to Delhi from Bengal, Gujarat and Deccan. All this just to conceal the news of his illegitimate transfer of power. But the news broke and the country witnessed rebellion from the various quarters. Shuja (Aurangzeb's brother) declared sovereignty in Bengal; likewise Murad started currency in his name in Gujrat. The point to be noted here is that Aurangzeb did not resort to any insurgency or defiance. He repeatedly wrote to Murad not to initiate the rebellion until father is alive. Aurangzeb was involved in besieging Gulbaraga. He was just about to wave the flag of victory when Dara Shakoh issued an order in Shah Jahan's name to all main officers of Aurangzeb army to come back. The campaign remained unfinished. Aurangzeb was compelled to sign a treaty. Dara Shakoh not only ousted Aurangzeb's envoy Isa Beg but also imprisoned him and belongings.

After waiting for five months and by constant calls of Murad for marching, Aurangzeb vowed to eradicate the fitna and set off to meet Shah Jahan. Jaswant Singh by the order of Dara Shakoh, confronted and suffered a shameful defeat. With news of Jaswant's defeat, Dara Shakoh set out to exterminate the threat of Aurangzeb from the way of his empire. The battle added just another feather in the cap of Alamgir. All this led to the decapitation of Dara Shakoh who repeatedly made it clear that until he is alive he is a constant threat to law and order. His crimes were so severe that even no one could have spared him.

What about imprisoning his father Shah Jahan and his brother Murad, his right hand against Dara? By historical accounts especially by Khalil Khan it is clear that Shah Jahan was not mere a puppet of Dara, and it is clear that he was a great chivalrous and he may not have hesitated to present the head of Aurangzeb as did Herod to Herodias by decapitating Yahya. He wrote many letters to Murad and Shuja to alienate themselves from Aurangzeb. He supported and espoused with Dara. Khalil Khan writes, "Aurangzeb repeatedly pleaded for forgiveness and tended to meet his father. But when he saw the conspicuous inclination of his father towards Dara, he accepted his fortune. Shah Jahan even conspired to Aurangzeb by calling him to kill to fort but the information cautioned Aurangzeb and the plan plummeted. So after capturing the throne, Aurangzeb sent his prince Sultan to capture the royal fort and ask Shah Jahan with respect not to come out of the fort. After

sometimes when he was satisfied by the security of the fort he sent another prince Azam with five hundred Ashrafis and some other gifts, and asked for forgiveness and arranged everything that Shah Jahan could need in the rest of his life. Compelled by this courtesy even Dr Bernier has given the testimony: "Aurangzeb's behaviour with Shah Jahan was not void of respect; he frequently used to send gifts and seek advice on special matters of state. "Murad's imprisonment could be better termed as tragedy in Aurangzeb's life. By Aqil Khan's account it is clear that after defeating Dara, Murad thought all these victories were achieved by him and not by Aurangzeb. He started bribing and alienating officers from Aurangzeb's side and arranged a strong regiment of 20,000. According to the rules of justice against treason, he must have been beheaded, but Aurangzeb just imprisoned him. This act was not due to any fear but because he didn't want to pollute his hand with the blood of his brother who cooperated well with him in all walks of life.

By alleging that Aurangzeb led to the disappearance of Islamic States in Deccan what biased historians want is to conclude that Aurangzeb was a Sunni Fanatic, who could not tolerate the existence of Shiite regimes. Five states of Deccan were constantly at war with each other. Akbar may be first Mughal to intervene by subordinating some states. Aurangzeb tried to maintain friendly relations but was fed up with their time serving attitude. These States were repeatedly assisting Shiva and his successors against Mughals. After fruitless verbal and written threats. Aurangzeb annexed the

territories by force, still respected him with a sword and khailat, etc.

The crimes of Hyderabad under Abul Hasan were far more egregious. He was lavishly spending the state exchequer in pomp and leisure. Everywhere corruption, rule of might prevailed. He recruited a Brahmin as prime minister and facilitated him all the powers of state. Hyderabad also supported Shiva in later years. Once Abul Hasan gifted one lakh coins to Shiva with the hope of defeating Aurangzeb. When the situation crossed the limit and Abul Hasan started threatening Mughal territories, Aurangzeb wrote a letter to him with conditions.

1. To impeach and imprison Madna (Brahmin prime minister);
2. To respect Mughal territories; and
3. To pay due tax.

Abul Hasan relented. In such a case it was the responsibility of Aurangzeb to annex the state and he fulfilled this duty dexterity.

And as far as the matter of Shia bias is concerned it must be brought to the common notice that Aurangzeb had so much respect for the Shia community that on his death bed he ordered to spend money on his “kafan” from the earnings by stitching caps and not by calligraphy of the Quran because earning through Quran calligraphy is prohibited in Shiite fiqh. What a great, esteemed “fanatic” he was!

The common notion among Hindu masses about Aurangzeb is that he was a Muslim fundamentalist, “a religious fanatic” and a tyrant

oppressor” who destroyed temples, decapitated Hindus, banned their festivals, imposed heavy taxation of jizya, etc. All this is replica of communal historiography promoted in the colonial period. But the truth is other way round. Aurangzeb was so conscious of the multi-religious culture of India that from 1659 he stopped engraving ‘Kalima’ on the coins. One official Mohram Khan asked him to dismiss all the Hindus from administrative services because they are taking bribes etc. Aurangzeb reprimanded by historical sentences worth writing in gold; “I cannot discharge all Hindus from my offices. . . . Administration has nothing to do with the religion of administrator.”

On constant insistence he prosecuted Kaith community in accounts and financial work and fixed a proportion 50-50 for Hindus and Muslims in such work. This proportion is also criticized but some critics prove that Hindus were over 50% on much important financial posts. Athar Ali, a famous historian, proved by his fervid research that recruitment of Hindus in the era of Aurangzeb was more than the era of Akbar.

He respected all the places of worship. B.N. Pandey has collected a list of temples which have got incentives as per Aurangzeb’s policy. These temples include Someshwar Nath Maha Deva (Allahabad), Kashi Vishwanath (Benaras), Balaji (Chitrakot), Omananda (Guwahati), Jain (Shitronji). Though he got some temples demolished yet Satya Om Prakash emphatically urges in his *Aurangzeb, Ek Naya Drishtikon* that he demolished temples due to political reasons as he destroyed Golconda Mosque.

From these places of worship, the rebellion had shrewd planning for disrupting law and order. P. Sita Ram pointed at a temple which Aurangzeb had got demolished and said that these priests were engaged in gangraping women and then burying them in the tunnel behind the idols and also confronted with the Mughal troops, etc.

Dr. Om Prakash even quoted an incident of a Brahmin whose idol of Shiva was stolen; the Brahmin stopped taking meals (because he used to eat only after darshan). On coming to know this happening, Aurangzeb issued an order that idol must be recovered within 24 hours. Historians write that the Brahmin got his idol.

The people who raise question on Jizya do not bother first to understand its concept. Aurangzeb abolished all the taxes laid at that time which amounted to 80 in number, except Malguzari and imposed just one Jizya. That Jizya was also imposed in 22nd year of his rule and abolished before his death. Government employees, army men, women, the handicapped, poor diseased and sufferers from any natural calamity were exempted from Jizya. At a whole Dr. Om Prakash points out “only 10% of Hindus paid Jizya of 12 rupees 8 Aane per hundred.”

Forcible conversion was another objection on Aurangzeb. Not a single example could be cited. He nourished Sambhaji’s son Shahu in his Darbar but he was very much a Hindu till the end of his life. Once Shah Jahan captured Burdhera’s Indraman, when Aurangzeb

became governor of Deccan he pleaded for Indraman’s release. Shah Jahan laid the condition of Indraman’s acceptance of Islam. Aurangzeb agitated against the illegitimacy of this condition.

Aurangzeb is accused of letting Marathas strengthen in his region, mistreating Shivaji in his Darbar, ill treating Shiva’s successors, not exterminating and thereby submitting before the Marathas. To avoid lengthy arguments and tedious historical accounts of Shiva’s rise through guerrilla warfare to treacherous attacks.

We will trace history from his direct confrontation with Mughals. As compelled by his nature Shiva attacked Mughal territories when Shah Jahan was ill and his sons were indulged in a tug of war for the throne. He prepared more than 40 battalions and “bravely” (don’t get panic; I have found this adverb to describe his act in a textbook) killed Afzal (chief commander of Adil Shah) while hugging when he was supposed to be without arms as per the truce.

B. N. Pandey said it is high time that we reveal the positive and dominant side of Aurangzeb’s character. Today, it is duty of the community to let not succumb to the communal propaganda against Aurangzeb. Our history is treasure and to safeguard it we must produce true historians. Some Bipan Chandra and Romilla Thapar need to be born in our community who can thwart these myths out of the people’s mind.



HUMAN RIGHTS IN ISLAMIC PERSPECTIVE

By Dr. Saud Alam

The modern phenomenon of intolerance, exploitation, oppression, injustice and subjugation of weaker nations, communities and sections of the society by the strong and powerful all over the world is matter of serious concern today for all those who cherish human rights and human values.

Abuse of power by many governments including some Muslim governments and law enforcing agencies pose grave threat to life, honour and dignity of people. The USA, the self appointed champion of civil liberties has grossly violated human rights in many regions of the world more notably in Vietnam, Afghanistan, and Iraq. Its abuse and subhuman treatment of the prisoners in Guantanamo Bay and Iraq has put the most dictatorial regimes to shame.

In such global scenario human rights agencies are raising their voice against the gross violation of human rights. But the Muslim Ummah has failed to prove its existence and play its legitimate role in this very crucial area. The Muslims largely remained silent spectators, while they should have played a very active role with full determination to defend human rights as these rights were in real sense conferred by God and

fully protected by His final religion, Islam. Islam was the first to introduce a code of human rights and Prophet Muhammad (S.A.W.) took every possible measure to protect and implement it particularly in his last sermon of Haj, better known as *Khutba-Hajjatul wada*, which constitutes and incorporates the principles of non-discrimination in all major human rights instruments. Marcel A. Boisard observes, "Here is one of the most remarkable contributions of Islam to the formation of a modern universal conception; tolerance, a religious obligation and juridical imperative. The Holy Qura'n indicates inexplicitly: We have revealed to you the Book and the Truth in order to confirm that which existed of the Book and is a guardian over it, thereby, judge between them by what Allah has revealed, and don't follow their desires away from the Truth which has come to you for each we have appointed a divine law and a determined way. Had Allah willed, He could have made you one community." Islam gave an ideal code of human rights to mankind in an era when the humanity was groaning under the unbearable burden of injustice, oppression, and ignorance. The oppressed and the downtrodden were denied all human rights. Women were treated like slaves and the treatment meted out

to slave worse than animals.

MISSION OF THE HOLY PROPHET:

Islam emancipated mankind from every form of oppression and subjugation. The Holy Prophet (S.A.W.) introduces the goal and mission of the last Prophet as: "Those who follow the messenger, the unlettered Prophet, whom they find mentioned in their own (scriptures), in the Taurat and the Gospel, for he commands them what is just and forbids them from what is evil, he allows them what is lawful, what is good, and prohibits them from what is bad, he releases them from their heavy burdens and from the yokes."

DIGNITY OF MANKIND:

Islam greatly elevated the status of humanity and declared its superiority over all the creatures. Almighty Allah has given him special position in the universe. The Holy Quran explains, "*We have indeed created man in the best of moulds.*"

The Holy Qura'n further elaborates, "*We have honoured the sons of Adam; provided them with transport on land and sea, given them for sustenance things good and pure and conferred on them special favours above a great part of our creation.*"

UNITY OF MAN:

Islam gives a powerful impetus to man for unity, equality and brotherhood. Islam asserts that the origin of human beings is one, his Creator is also one, hence all human beings must be considered and treated as one and equal without any discrimination on the basis of caste and colour. The Holy Qura'n says: "*O mankind! We cre-*

ated you from a single (pair) of male and female and made you into nations and tribes. That you may know each other (not that you despise each other) verily the most honoured of you in the sight of Allah is he who is the most righteous of you."

It is, therefore, a gross violation of the teachings of the Holy Qura'n to make any kind of distinction between man and man except on the basis of piety.

EQUALITY OF MAN:

According to the teachings of the Holy Prophet (S.A.W.): "All human beings are as equal as the teeth of a comb." The Holy Prophet (S.A.W.) in his last sermon in the valley of Arafat commanded: "*No Arab has superiority over a non Arab nor is a white any way better than a black. The only criterion for the superiority and respectability is the one having for the element of piety. All human beings are the off-springs of Adam and the Adam was from clay.*"

Demolishing the distinctions on the basis of caste, colour and region of one's origin the last Prophet ensured the respect of life, honour and property of all human beings. He commanded: "O people! Every body's blood, property and prestige have become sacrosanct for others. All these are now of the same significance and sanctity as the sanctity of this day in this Holy month and in this city."

RIGHT TO LIFE:

The right to life is a basic and fundamental right of man. No one can deprive him from this right. According to the Quranic teachings killing of one

innocent person amounts to the killing of the entire mankind. The Holy Qura'n says: "*He who killed any person unless it be a person guilty of man-slaughter, or of spreading chaos in the land, should be looked upon as though he had slain all mankind and he who saved one life should be regarded as though he had saved the lives of all mankind.*"

According to Islam Muslim is one who does not indulge in killing of an innocent person. The Holy Qura'n clarifies: "*A true Muslim is he, who does not kill a soul which Allah has forbidden, unjustly.*"

RIGHT TO PROPERTY:

The right of having property is another fundamental right of the mankind and no one can be deprived from having property. The Holy Prophet (S.A.W.) in the last sermon specially emphasised this aspect. "*It is not lawful for anybody to have any thing from his brother without his consent and pleasure.*" (Abdul Malik Ibn Hisham, *Seeratun-Nabi, Darul Firk, vol.IV, p.286*).

Taking away money forcibly from any body is strictly prohibited in the Holy Qura'n. "*Do not usurp one another's property by unjust means nor offer it to the judges so that you may devour knowingly and unjustly a portion of the goods of others.*"

RIGHT TO WORK:

Islam protects one's right to choose any legitimate occupation and pursue it. It lays greatest possible emphasis on the dignity of labour. The Holy Qura'n says, "*The men shall have their*

due share according to what they have earned and the women shall have their share according to what they have earned."

The Holy Prophet (S.A.W.) is reported to have said no one can earn his livelihood better than the work of his own hand. The Holy Prophet further said "*Give the labourers his due wage before his sweat has dried.*"

RIGHT TO PROTECTION OF HONOUR:

Respect for the honour of human beings is also an inalienable and fundamental right. Therefore, it should be treated with all the regard due to it. Islam has given special attention to the protection of the honour of mankind. Humiliation, intimidation and outraging of the basic human dignity is not acceptable in any circumstance. The Holy Qura'n commands, "*O you who have believed neither should men mock other men, it may be that these are better than they, nor should women mock other women, it may be that these are better than they. Don't taunt one another among yourselves, nor call one another by nicknames. It is an evil thing to be called by a bad name after faith.*"

Islam is particularly sensitive of women's honour due to her sex. Any body found guilty of defaming or dishonouring her is liable for harsh punishment. The Holy Qura'n says, "*Whoever took any part in it (slander) earned his share of the sin accordingly and the one who had the greatest share of responsibilities in it shall have terrible punishment.*"

RIGHT TO PRIVACY:

In addition to safeguarding the honour and dignity of the man, Islam firmly believes in the right of people to privacy. Islam strongly disapproves interference in the private life of other people and peeping into the house of any individual. The Holy Prophet (S.A.W.) forbade to go after the secrets of people and said: *“If you probe the secrets of people you will spoil them.”*

The Holy Prophet (S.A.W.) specially warned the ruler to look for the secrets of people and said, *“If any ruler searches for the defects of people and indulges in doubts, he will spoil them.”*

The Holy Qura’n strictly prohibited suspicion and spying into the affairs of others, *“O you who have belief! avoid suspicion as much as possible, for suspicion in some cases is a sin, and spy not on each other.”*

The Holy Qura’n also prohibited entering any body’s house without his permission so that his privacy may not be disturbed. *“O believers! Enter not houses other than your own, until you have asked permission and saluted those in them’ that is best for you in order that he may head (what is seemly).”*

RIGHT TO MARRIAGE:

According to Islam every person is entitled to marry to establish a family and to bring up children in accordance with his religion and culture. The wife is entitled to live in the house of the husband and to receive the maintenance. The Holy Qura’n says: *“Wives have the same rights as the husbands have on them in accordance with the generally known principles.”*

RIGHT TO EDUCATION:

From the very first day of its down, Islam gave greatest importance to education. Islam not only considers it as a basic right of every body but goes much beyond it and makes it obligatory on every believer to acquire knowledge. The Holy Prophet (S.A.W.) declares, *“Seeking knowledge is compulsory on every believer, man and women.”*

The significance of this Hadith lies in the fact that while a man is entitled to forgo his right but he cannot skip from his obligation and if he does so, he will be held answerable. According to Islam it is the responsibility of the parents to impart Proper education to their children. The Holy Prophet (S.A.W.) said, *“No parent gives better gift to their ward than good education.”*

Islam also holds the state responsible for the education of its people. Once the Holy Prophet (S.A.W.) warned the Asharay’s tribe: *“If you will not educate your neighbours you will deserve punishment.”*

RIGHT TO JUSTICE:

Islam is very sensitive about the dispensation of justice. Every one is entitled to get justice. This is his natural and inalienable right. No body in any circumstances can be denied justice. It does not matter at all whether he or she is a friend or a foe. All persons are equal before justice and every body will be treated strictly in accordance with the law. The Holy Qura’n commands: *“O Believers! Be steadfast in righteousness and just in giving witnesses for the sake of Al-*

lah, the enmity of any people should not so provoke you as to turn away from justice. Do justice for it is akin to piety.”

Islam maintains that the mission of all prophets was to establish justice in the society. The Holy Qura'n say, *“We sent aforetime our messengers with clear signs and sent down with them the book and the balance that men may stand forth in justice.”*

According to Islamic teaching the punishment for a crime would be meted out to the guilty alone and in no case it could be extended to the family or the other members of his community. The Holy Qura'n says, *“Every soul draws the mead of its acts on none but itself, no bearer of burdens can bear the burden of another.”*

RIGHT TO FAIR TRIAL:

In the light of above mentioned holy verses jurists say that no person shall be adjudged guilty except after a fair trial and only after reasonable opportunity for defence has been provided to him.

RIGHT TO HABITATION:

Islam has recognised the right of residence and habitation for human beings. No one can be deprived from this right and nobody can be deported from his homeland without due process of law. The Holy Qura'n criticising Jewish practice of driving people out from their homes said: *“Remember also what we made another solemn covenant with you. You shall not shed blood among yourselves nor expel one another from your homes. And you confirmed it and you are witness to it. But inspite of*

this, you are killing your brothers and driving them from their homes whereas their expulsion itself was unlawful for you.”

RIGHT TO PROTEST AGAINST

HARASSMENT:

Moreover, Islam has granted to the mankind the right to protest against the harassment and misuse of power. The Holy Qura'n says, *“Allah does not like that a person should utter evil words except when one has been wronged.”*

This divine command also confers the right to protest against oppression. If a person is wronged he has the right to raise his voice against the wrong doers.

RIGHT TO ASYLUM:

Islam had guaranteed to every human being in respect of race, religion and sex the right to seek refuge and asylum. The Holy Qura'n says, *“If one amongst the pagans ask you for asylum, grant to him, so that he may hear the word of Allah, and then escort him to where he can be secure.”*

RIGHTS OF PRISONERS OF WAR:

As Islam recognises human rights in peace times, it also recognises rights of the mankind during the war. Islam established the principles of war for the first time. Islam made distinction between combatants and non-combatants. Regarding non-combatants the Holy Prophet (S.A.W.) instructed the believers. *“Don't kill any old person, or any woman or child. Don't kill the monks in monastery and don't kill the people who are sitting in place of worship.”*

HUMAN EQUALITY AND TAWHEED

Prof. U. Muhammad Iqbal

Monotheism (Tawheed) is the cornerstone of Abrahamic faith. Islam, which is a regeneration of Abrahamic faith, neither makes a compromise on it nor dilutes it in subtle ways. There is no other God but Allah both in the heavens above and on the earth beneath. He is one; there is none like Him, and there is no other God besides Him. He has created the heavens and the earth and made the darkness and the light. He gives life and He gives death. He provides sustenance and guidance. He has endowed mankind with innumerable gifts like hearing, seeing, intelligence and affection. He teaches man what he knew not and prefers him to a large part of His creation. He has allowed him to move over land and sea with ease, and to harness natural resources. He has sent Scriptures and Prophet so that man can retrace his steps towards heaven and avoid waywardness and wrath. Forewarned is forearmed and so He has informed mankind beforehand that man should not come a cropper on the Day of Judgement. He would deliver justice Himself after resurrecting and assembling the whole of mankind. He is free from human faults and He does not assume a human form to subject Himself to human frailties. He is so mighty that He can roll up the entire cosmos as though

it were a scroll. This concept of Monotheism ensures that God remains supremely and inalienably vital to human existence.

Allah is unique in person, in His characteristics, in His activities, in His commandments and in His nomenclature. This uniqueness implies that He should neither beget nor be begotten, and that He should be the most High, and that He should be incomparable, neither monophyletic, nor polyphyletic.

The holy proposition, Kalimah Tayyiba, encapsulates Islamic monotheism. The Holy Qura'n says the following about it.

A goodly word is like a goodly tree, whose root is firmly fixed and its branches (reach) to the heavens. It brings forth its fruit at all times, by the leave of its Lord. (Al-Qura'n, 14:24-25)

A scholar of Islam explains this Quranic statement in this way: "The good word" is so highly fruitful and productive that the believers will continuously benefit from the good result ensuring from it. For it brings about clarity in thought, stability in attitude, moderation in temperament, firmness in character, purity in morals, truthfulness in speech, strength in commit-

ment, honesty in politics and dealing with others, refinement in social relationships, eloquence and fineness in cultures, balance and equilibrium in collective life, justice and compassion in economy, magnanimity in war, sincerity in peace, and faithfulness in covenant. Like Midas, everything that it touches turns into gold.

Islamic monotheism abolishes the overlordship of the Pharaohs, and the Nimrods over hapless subjects and establishes sovereignty of the Creator over His creation. Vicegerency of man acknowledges this sovereignty and upholds consensual approach as an administrative tool and its overriding objective is to establish justice, freedom, and equality. No distinction is made between man and man irrespective of caste, creed or colour. Islamic monotheism provides one centre of devotion, loyalty and allegiance and always keeps open doors of access and opportunity to one and all to reach that centre without let or hindrance. Another Islamic scholar puts this idea succinctly as follows:

“The Most High has no caste-based affinity with anyone. He does not have any family or tribe. His existence is not confined to any particular region of the earth. He is Omnipresent. He sees everyone. Every individual is free to get in touch with Him, be he a white or a black, a labourer or an employer, a peasant or a trader, a learner or a teacher, a ruler or a subject. He is equidistant from all of them. All can proceed towards Him and aspire for his proximity and affection. None can look for eminence in His presence on the basis of genealogy or status. Access to Him can neither be hindered by economic disadvantage nor be assisted by affluence. He is over

willing to move forward to receive anyone advancing towards Him, whether he is from Africa or America, and speaks English or Arabic. Honour and distinction are reserved for him who enslaves himself to God, and fears His wrath and longs for His mercy.” (*Islamic Solution to Human Issues*, p.28)

The human element commonly shared by human beings owes its origin to one God and becomes a foundation for authentic equality between one man and another. Hammudha Abdalati says, “In the sight of God, all men are equal, but they are not necessarily identical. There are differences of abilities, potentials, ambitions, wealth, and so on, yet none of these difference can by itself establish a status of superiority of one man or race to another. The stock of man, the colour of his skin, the amount of wealth he has, and the degree of prestige he enjoys have no bearing on the character and personality of the individual as far as God is concerned.”

“O mankind! We created you from a single (pair) of a male and a female, and made you nations and tribes, that you may know each other (not that you may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you.” (Al-Qura’n, 49:13) A similar idea expressed in Ecclesiasticus 10:20, “There is none greater than he that feareth God,”

As this distinction is individual-based and attitude-oriented, it does not militate against the equality of human race as such. As a matter of fact, to be born as a human being is matter of

great credit. The Holy Qura'n says, "We have conferred on them special favours", We have created man in the best of moulds". "We have made your shapes beautiful," "He has subjected to you, as from Him, all that is in the heavens and on the earth."

As equality in Islam is God-sanctioned and God-oriented, there is no gender discrimination. Both men and women are treated alike in acts of piety, "Verily for Muslim men and Muslim women, for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise – for them has Allah prepared forgiveness and great reward." (Al-Qura'n, 33:35) This extract begins with a mention of Muslims who uphold monotheism as the right perspective with far-reaching consequences.

"So far as cultural values of Islam are concerned egalitarianism permeates and pervades every aspect of them. All stand shoulder to shoulder as slaves in God's presence in the act of prayer; no special pews are allotted to the special elite. All starve alike while fasting; no exemption is granted to the affluent. The pilgrims don the same apparel during Hajj; all perform the same rituals as one unit; no discrimination is allowed on the basis of locals and foreigners, physically advantaged or disadvantaged, creamy layers of

the society or commoners." (Translated; Dr. Mustafa Sabai, *The Shining Dimensions of Islamic Civilizations*, p.50) Islam set in nation a process that ultimately culminated in the abolition of slave-trade and slavery. Untouchability never secured a foothold in the Muslim society.

One author wrote, "To these poor people, fishermen, hunters, pirates and low-caste tillers of the soil (of Bengal), Islam came as a revelation from on high. It was the creed of the ruling race, its missionaries were men of zeal who bought the Gospel of the unity of God and the equality of men in its sight to a despised and neglected population."

As equality in Islam is justice-oriented, a Muslim and a non-Muslim are equal in law. This rights and privileges extended to a Muslim in an Islamic state are extended to a non-Muslim too. "Surely Allah enjoins to the doing of justice and kindness, and giving to kindred, and forbids all shameful, injustice and rebellion." (Al-Qura'n, 16:90) The rule of law is pitted against oppression, cruelty, genocide, tyranny, social anarchy and guarantees freedom of worship, security of life and limb, and freedom from hunger and fear, and freedom to form associations, and right to earn a livelihood and own property. Islam is nothing but a guarantor of the rule of law, and a champion of human rights. If Caliph 'Umar collected jizya, a compensatory tax in lieu of military service, he provided old age pension for the aged and economically disadvantaged non-Muslim citizens too. This goes to show that where monotheism is, there equality is.

ISLAM'S STRESS ON HUMAN HONOUR

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

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

coercion which elicits outward apparent concurrence, while, inwardly, the people's hearts seethe with resentment and rejection.

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

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

the believers.

Their love and admiration for their Master helped him to lead them on the path of spiritual excellence and moral perfection. The Qur'an describes the Prophet's role as a sanctifier of his follower's hearts and purifier of their morals in the following verse. *"It is He (Allah) who has sent among the unlettered an apostle from among themselves to rehearse to them His signs, to sanctify them, and to instruct them in Scripture and wisdom."*

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

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

The teachings, edicts and laws, howsoever elevated and exalted, cannot fully inspire the people unless their preacher or expounder has himself a noble living, and dignified personality

capable of commanding the affection and reverence from his followers. Because the teachings, principles and laws given by the last Prophet, were to be ever-abiding, destined to remain unchanged to the end of time, he was sent as an epitome of perfection with everlasting guidance and resplendent light which dispels the darkness and shows the right path.

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

It was this peculiar sense of honour that had created in the pagan Arabs the spirit of violent arrogance (*iba*) — a spirit that cause them to regard submission to the authority of man as highly dishonourable. Also, it was this peculiar sense of honour, that had given birth to and nourished for centuries the spirit of blind and persistent vengeance. Again, it was this sense of honour, that was responsible for the practice of female infanticide, the womenfolk being

regarded as nothing more than chattels in the pagan Arab society.

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

This pagan concept of honour (as well as its practical implications) was countered in a radical and revolutionary manner by the Noble Prophet (peace be on him). The Divine Revelation established a new, vivid and universal concept that all human beings, irrespective of their tribe, race, sex or social status, are equally honourable in respect of their humanity. The Qur'an declares; *"Verily, We have honoured the children of Adam. We have carried them on the land and the sea, and have made provisions of good things for them, and have preferred them above many of those whom We created with a marked preferment."* This Qur'anic verse establishes man's dignity and honour in unequivocal terms. The basic dignity of man derives from the fact that he is infused with the spirit of his Creator. God say:

"So, when I have made him (i.e. Adam) and have breathed unto him of my spirit, do ye fall down, prostrating yourselves unto him."

And also it derives from the fact that man is commissioned to be God's vicegerent on earth. He is chosen for this role in order to enrich life

with knowledge, virtue, purpose and meaning. To achieve this goal, everything on earth and in the heavens was created for him and made subservient to him.

What is more important is that such dignity and honour is not confined to any particular race or class of people. It is the natural right of man, every man, the most honourable being on earth. People of all races and colours, according to the teachings of the Qur'an, come from one origin, as one can see from the following verse: *"O Mankind! Fear your Lord, Who created you of a single soul, and from it created its mate, and from the pair of them scattered abroad many men and women."* So, being of one origin, the offspring of the same father and mother, is indicative of the universal brotherhood of mankind. This is how the Qur'an has liberated man from all humiliating considerations of race, colour, wealth, social status, etc. and raised him to the sublime plane of universal and genuine brotherhood.

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

Yet, none of these differences can by itself

establish the superiority of one man or of a particular race over another. The stock one comes from the colour of one's skin, the amount of wealth one has, and the degree of prestige one enjoys have no bearing on the worth of the individual in the sight of God. The only distinction which God recognizes is that in piety alone and the only criterion which God applies for judging men is the criterion of goodness and moral excellence. In the Qur'an, God says:

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

This equality of man is not simply a matter of constitutional rights or an outcome of a gentleman's agreement or an act of condescending charity. It is an article of faith, which the Muslim takes seriously and which he must observe sincerely. When this concept is fully realized, it will leave no place for prejudice or persecution in society. And when this Divine ordinance is fully implemented, there will be no room for oppression or suppression and the concepts of chosen and honoured people, words, such as privileged and condemned races, expressions, such as privileged classes and second-class citizens will all have become meaningless and obsolete.

Let us listen to the Prophet Muhammad (peace be on him) explaining, elaborating and substantiating the Qur'anic texts with regard to the genuine human honour, brotherhood, and equality, regardless of lineage, colour and race.

He says: "O men! your God is one, your first father is one, all of you belong to Adam, and Adam was made of dust. Arabs and non-Arabs are equal. So are blacks and whites. No man is superior to another except through righteousness."

When in a passing moment of human weakness and conceit, Abu Dharr al-Ghifari, one of the Prophet's companions, called Bilal ibn Rabah: "Son of a black woman," the Noble Prophet became very angry and addressed Abu Dharr thus:

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

Women, in the Qur'anic perspective, are equal to men in rights, obligations and in every other respect. The only difference between men and women is that of the roles assigned to each one of them in an integrated Muslim society. Woman's integrity, honour and dignity has been raised by Islam to unprecedented levels and she enjoys a superb position in the Muslim society as mother, sister daughter or relative. Her moral, economic and social rights as a wife, a widow, a divorced woman or an orphan, are fully preserved and protected. The Noble Prophet says:

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

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

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

Taking into consideration the situation prevailing nowadays among the nations of the world, who are living in a state of perpetual conflicts engendered by racial discrimination, which have plagued the "advanced" nations of modern times, the mankind should turn to Islam if it really wants a tested and sure remedy for the growing crisis in race relations, which has become a source of social unrest in many regions of the world.

Let us listen to the advice of Arnold Toynbee, a leading English historian of this century, in his "*Civilization on Trial*," where he says: "The extinction of race consciousness as between

Muslims is one of the outstanding moral achievements of Islam, and in the contemporary world, there is, as it happens, crying need for the propagation of this Islamic virtue. The forces of racial toleration, which at present, seem to be fighting a losing battle in a spiritual struggle of immense importance to mankind, might still regain the upper hand, if any strong influence militating against racial consciousness, that has hitherto been held in reserve, were now to be thrown into the scales. It is conceivable that the spirit of Islam might be the timely reinforcement, which would decide this issue in favour of tolerance and peace."

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

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

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



THE SOCIAL INTER-ACTION OF A MUSLIM WITH NON MUSLIM RELATIVES

By. Jamal-al-Din Zaraboza

The relationship between a new convert and his non-Muslim family and associates can be a difficult one. Many times there is open opposition from the non-Muslims. This is a great trial for the convert. He will obviously still have love for those people who were so close and good to him for many years. An example for the convert under such circumstances is the early converts to Islam in Makkah. These Muslims faced great opposition and many of them were even tortured due to their new faith. Eventually, the small Muslim Community was forced to emigrate to different lands to protect their faith. However, they were patient and persevered, thereby pleasing their Lord. They understood that their newfound relationship with God must take precedence over ties with anyone in this world. When a human meets God in the Hereafter, He will meet him as an individual, responsible for his own actions and decisions. The fact that others close to him disliked the truth is obviously not an acceptable excuse to abandon God's religion or even to compromise with respect to God's religion. If such were acceptable to God, He certainly would have made that an option for those early Muslims who

endured torture and banishment from their lands. However, such an option implies none other than the destruction of God's way.

For most converts nowadays, by God's grace, the situation is not as strenuous as described above. There is usually a mixed reaction to a person's conversion: the others respect his choice but may not be completely pleased with the choice that he has made. Under these circumstances in particular it is important for the individual to understand the limits of his relationship with those who do not belong to his faith, even though they do not openly oppose his new faith.

Blood relatives, in particular, still have rights over the new Muslim convert. Al-Bukhari and Muslim record that Asma bint Abi Bakr came to the Holy Prophet (S.A.W.) and said: "My mother is coming (from Makkah) and wishes to see me although she is a polytheist. Shall I keep ties with her"? He replied: "Yes, keep ties with your mother" God says in the Holy Quran, "*God does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, God loves those who*

deal with equity” (Holy Quran, Surah Al-Mumtahina, 60:8)

God also says about non-believing parents in particular, *“But if they (the parents both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the word kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do” (Holy Quran, Surah Luqman, 31:15)* Of course, the individual needs to protect his faith and if the parents are exerting undo pressure on their child, then the son/daughter may have to sever some of his ties with them. However, even then he should try to do so in the most gracious manner.

A Muslim by his very nature, is supposed to be grateful. The Holy Prophet (S.A.W.) said: *“The one who does not thank the people does not truly thank God” (Ahmad and Al-Tirmidhi)*. Thus, a Muslim will always remain grateful and filled with a “natural love” for his non Muslim parents due to all the kindness and love they showed for him over the years. However, he can not possess a “religious love” for their actions. That is, from a religious perspective, he can neither condone nor approve of their following a way other than the way of the Holy Prophet (S.A.W.). Thus, he cannot have love for them for the way of life that they have chosen. Whenever there is a conflict between this natural love and religious love, the religious love must

take precedence. As God has said, *“O you who believe! Take not for supporters and helpers your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the wrongdoers. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwelling in which you delight are dearer to you than god and His Messenger, and striving hard and fighting in His Cause, then wait until God brings about His Decision (torment). And God guides not the rebellious, disobedient to God” (Holy Quran, Surah At-Tawba, 9:23-24)*

Thus, it is not the right of any Muslim to show any approval for their false forms of worship. God has guided the convert to the one and only truth and it should be his earnest desire that those close to him would also embrace the truth. While keeping cordial relations with all of those around him, the convert must be clear to himself and to others around him that he can neither approve of nor participate in any form of worship that he must now recognize as being false.

Part of keeping ties with one’s relatives would include visiting them. Especially if part of the intention behind the visit is to allow one’s relatives to see a Muslim and learn true information about Islam, there is no question that such visiting is sanctioned. The Holy Prophet (S.A.W.) visited his polytheist uncle Abu Talib while he was ill as well as a young Jewish boy who was on his

deathbed. He would accept their invitations for meals. In fact, it is even confirmed that the Holy Prophet (S.A.W.) visited Abdullah ibn Ubayy ibn Salool on his death bed, even though the Holy Prophet knew that Abdullah was the leader of the hypocrites and an opponent of the Holy Prophet (S.A.W.) (*Saheeh Bukhari*)

There are obviously some limits to what types of visits and what activities a Muslim can participate in. Among the common issues that arises for new converts is that of attending the funerals of deceased relatives. Based on reports from early Muslim scholars, the Muslim does pay his condolences to the family and is present during that time but remain distant from the specific acts of the funeral process, especially anything of a religious overtone. The obvious goal is to remain away from any act that may contradict the Islamic faith in any way. When Ali's father Abu Talib died as a non-Muslim, the Holy Prophet (S.A.W.) told him to go and bury his father. Ali then did so (*Abu Dawood and Al-Nasae*)

When offering condolences to non-Muslims, one may wish them well, hoping that nothing but good reaches them and encouraging them to be patient. It is not allowed to seek forgiveness for those who, it is known, died while outside of the fold of Islam. Such has been prohibited in the Holy Quran. God says, *"It is not (proper) for the Prophet and those who believe to ask God's Forgiveness for the Polytheists and idolaters, even though they be of kin, after it has become clear to them that they are the*

dwellers of the Fire (because they died in a state of disbelief" (*Holy Quran, Sura At-Tawba, 9:113*)

Maulana Abul Ala' Mawdudi writes:

"If a person prays to God for someone's pardon it implies, first of all, sympathy and concern for the offender, and a belief that the offence is pardonable. Such an attitude towards an offender who is otherwise faithful is quite all right. But to sympathize with, and love those who have indulged in open rebellion and to consider that rebellion pardonable is quite a different matter"

"If may, however, be clarified that the kind of sympathy which is forbidden those who have rebelled against God is sympathy which interferes with, and prevents one from fulfilling one's religious obligations. So far as human sympathy is concerned consideration, compassion and affection far from it being forbidden, it is praiseworthy for a believer to possess such attributes. The worldly obligations that one owes to one's kinsmen whether they are believers or unbelievers must be fulfilled. Likewise, those in distress the needy, the sick, the injured, the orphans must be helped irrespective of their religious faith. In such matters any discrimination between a believer and unbeliever is out of the question" (*The Editor*)



WAS AURANGZEB REALLY A TEMPLE BREAKER?

By: B.N. Pande

When I was the chairman of the Allahabad Municipality (1948-53), a case of mutation (dahkil – kharij) came up for my consideration. It was a dispute over the property dedicated to the temple of Someshwar Nath Mahadev. After the death of the *mahant*, there were two claimants for the property. One of the claimants filed some documents.

The documents were the *farmans*, issued by Emperor Aurangzeb. Aurangzeb had conferred a *jagir* and cash gift on the temple. I felt puzzled. I thought the documents were fake. I was wondering how Aurangzeb, who was known for the demolition of temples could confer a *jagir* on temple with the words that, “the *jagir* was being conferred for the *puja* and *bhog* of the deity?” How could Aurangzeb identify himself with idolatry?

SAPRU’S VIEW

I felt sure that the documents were not genuine. But before coming to any conclusion, I thought it proper to take the opinion of Sir Tej Bahadur Sapru, who was a great scholar of Persian and Arabic. I laid the documents before him and asked for his opinion. After examining the docu-

ments, Dr Sapru said that these *farmans* of Aurangzeb were genuine.

Then he asked his *munshi* to bring the file of the case of Jangum Badi Shiva Temple of Varanasi, of which several appeals were pending in the Allahabad High Court for the last 15 years. The *mahant* of the Jangum Badi Shiva temple was also in possession of various other *farmans* of Aurangzeb granting *jagir* to the temple.

It was a new images of Aurangzeb that appeared before me. I was very surprised. As advised by Dr. Sapru, I sent letters to the *mahants* of various important temples of India requesting them to send me true copies, if they were in possession of the *farmans* of Aurangzeb, granting them *jagirs* for their temples.

I received copies of *farmans* of Aurangzeb from the great temples of Mahakaleshwara (Ujjain), Balaji Temple (Chitrakoot), Umanand temple (Guwahati) and the Jain temple of Shatrujaya and other temples and gurudwaras scattered over north India. These *farmans* were issued from 1065 A.H. (1659 A.D.) to 1091 A.H. (1685A.D.)

BIASED OPINION

Though these are only a few instances of Aurangzeb's generous attitude towards Hindus and their temples, they are enough to show that what the historians have written about him was biased and is only one side of the picture. India is a vast land with thousands of temples scattered all over. If proper research is made, I am confident many more instances would come to light which will show Aurangzeb's benevolent treatment of non – Muslims.

In the course of my investigations on the *farmans* of Aurangzeb, I came in contact with Shri Gyan Chandra and Dr P.L. Gupta, the former Curator of Patna Museum. They have also been doing research of great historical value on Aurangzeb. It pleased me that there were some other investigators of truth who were contributing their share in clearing the image of the much maligned Aurangzeb, whom the biased historians have made the symbol of Muslim rule in India.

While accusing Aurangzeb of being an anti – Hindu monarch, much has been made of *farman*, which is popularly referred to as the *Banaras Farman*. This *farman* belongs to a Brahmin family of Varanasi (Banaras), resident of Mohalla Gouri. In 1905, it was produced before the city magistrate by one Mangal Pandey, son of Gopi Upadhyaya's daughter. It drew the attention of scholars and it was published for the first time in the Journal of Asiatic Society in 1911.

Since then, it has often been quoted by the historians. Without realising the real importance of the *farmans*, they accuse Aurangzeb of banning the construction of Hindu temples.

THE 1659 FARMAN

This *farman* was issued by Aurangzeb on 15 Jamdiul Awwal, 1065 A.H. (10th March 1659) to the local officer of Banaras in disposal of a complaint made by some Brahmin, who was the custodian of the temple and was being harassed by some persons. It runs as follows:

“Let Abdul Hasan (local official) worthy of favour ... of our royal bounty know that ... in accordance with our holy order, it has been decided that ancient temples shall not be destroyed but new ones shall not be built.”

In these days of our justice, information has reached our noble and most holy court that certain persons interfere and harass the Hindu residents of the town of Banaras and its neighbourhood; and that the Brahmin keepers of the temples, in whose charge these ancient temples are; and that they further desire to remove the Brahmins from their ancient offices, and this intimidation of theirs causes distress to that community.

“Therefore, our royal command is that, after arrival of this illustrious order, you should direct that, in future, no person shall in an unlawful way interfere or disturb the Brahmins and other Hindu residents at these places so that they may as before remain in their occupation and continue with peace of mind to offer prayers for the con-

tinuance of our God – gifted empire ... Treat this order as urgent.”

But there are instances which prove beyond doubt that Aurangzeb did order demolition of Vishwanth temple at Varanasi and the Jama Masjid of Golkunda...

The story regarding the Vishwanath temple is that while Aurangzeb was passing near Varanasi on his way to Bengal, the Hindu rajas in his retinue requested that if the halt was made for a day, their *ranis* may go to Varanasi, have a dip in the Ganges and pay their homage to Lord Vishwanath. Aurangzeb readily agreed. Army pickets were posted on the five – mile route to Varanasi. The *ranis* made a journey on the *palkis*. They took their dip in the Ganges and went to the Vishwanath temple to pay their homage. After offering *puja* all the *ranis* returned except one, the *maharani* of kutch.

A thorough search was made of the temple precincts but the rani was to be found nowhere. When Aurangzeb came to know of it, he was enraged. He sent his senior officer to search for the *rani*. Ultimately, they found that the statue of Ganesh which was fixed in the wall was a moveable one. When the statue was moved, they saw a flight of stairs that led to the basement. To their horror, they found the missing *rani* dishonoured and crying.

The basement was just beneath Lord Vishwanath’s seat. The rajas expressed their vociferous protests. As the crime was heinous, the *rajas* demanded exemplary punishment. Aurangzeb ordered that as the sacred precincts

had been despoiled, Lord Vishwanath may be moved to some other place, the temple be razed to the ground and the *mahant* arrested and punished.

Dr. Pattabhi Sitaramayya, in his famous book, *The Feathers and the Stones*, has narrated this fact based on documentary evidence. Dr P.H. Gupta, former curator of Patna Museum, has also corroborated this incident.

In the Jama Masjid case, the ruler of Golkunda, the famous Tanashah, after collecting revenues of the state, did not pay his dues to Delhi. In a few years they were accumulated into crores. Tanashah buried this *khazana* (treasure) and erected the Jama Masjid over it. When Aurangzeb came to hear of this, he ordered the demolition of the mosque. The buried *khazana* was seized and utilized for the benefit of the people.

Those two examples are sufficient to show that Aurangzeb did not make any distinction between a temple and a mosque in the matter of judicial finding.

Unfortunately, the incidents and the characters in the medieval and modern history of India have been distorted and falsified in such a way that distortion and falsification are being accepted as God’s own truth and an accusing finger is being raised against those who try to discriminate between fact and fiction. The vested communal interests continue to distort and falsify history.



A MUSLIM'S BEHAVIOUR WITH HIS/HER NEIGHBOURS

By. Jamal-al-Din M.Zaraboza

God says in the Holy Quran: “Worship God and join none with Him in worship, and do good to parents, kinsfolk, orphans, the poor, the neighbour who is near of kin, the neighbour who is a stranger, the companions by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, God does not like such as are proud and boastful” (Surah An-Nisa; 4:36)

Furthermore, the Holy Prophet Muhammad (S.A.W.) said: “Whoever believes in God and the Last Day should speak good things or keep silent. Whoever believes in God and the last Day should be courteous and generous to his neighbour.” (Saheeh Bukhari and Muslim)

The Holy Prophet also said: “Gabriel kept advising me concerning the neighbour to the point that I thought he would inherit (from his neighbour)” (Saheeh Bukhari and Muslim)

In another Hadith, the Holy Prophet (S.A.W.) said: “By God, he is not a believer, he is not a believer, By God, he is not a believer”.

It was said to him, “Who is that, O Messenger of Allah (S.A.W.)?” He said: “The one from

whose affair his neighbour is not safe” (Saheeh Bukhari and Muslim)

One time the Holy Prophet (S.A.W.) was asked about a woman who performed lots of prayers, fasted and gave charity but she used to harm her neighbour by her speech. The Holy Prophet (S.A.W.) said that she is in the Hell-fire. Then the Holy Prophet (S.A.W.) was asked about a woman who did fast, pray, or give in charity much (more than what was obligatory upon her) but she would not harm her neighbours. The Holy Prophet (S.A.W.) said that she is in Paradies.” (This Hadith was recorded by Ahmad, ibn Majah and al-Hakim. How Ali Hasan al-Halabi states that its chain is saheeh. Ali Hasan Abdul Hamed, *Huqooq-al-Jaar fi Saheeh al-Sunnah wa al-Athaar*) (Amman, Jordan, al-Maktaba al-Islamiyya, 1993), P.31. However, This Hadith is sometimes misused. Obviously, the second woman fulfilled her requirement of prayer, fasting, and so forth but she did little voluntary deeds of that nature. There are people to day who do not even perform the five daily prayers and they claim to be better than those who do pray just because they are

good to their neighbours or others. What they claim for themselves cannot be concluded from this Hadith.

The Holy Prophet (S.A.W.) also demonstrated specific ways by which one is generous or courteous to his neighbour. The Messenger of Allah (S.A.W.) once said to Abu Dharr, "O Abu Dharr! When you prepare stew, increase its water and deliver it to some of your neighbours". *Saheeh Muslim*).

Being courteous, and generous to one's neighbour including helping him when they need assistance, visiting them, when they are ill and general checking on their welfare. Abu Bakr al-Jazairi wrote:

"One should demonstrate goodness towards one's neighbour by: helping them when they seek help, assisting them if they seek assistance, visiting them when they fall ill, congratulating them if something pleasing occurs to them, giving them condolences upon affliction, helping them if they are in need, being the first to greet them, being kind in speech to them, being gentle in one's speech to the neighbour's children, guiding them to what is best for their religion and worldly life, overlooking their mistakes, not attempting to look into their private matters, not constraining them with one's building or renovations or along the walkway, and not harming them by letting one's trash onto their property or in front of their household. All of those actions form part of the goodness that one is ordered to perform in God's

command" (*Abu Bakr al-Jazairi, Minhaj al-Muslim Beirut, Daar Al-Fikr, 1992, P.107*)

Living in non-Muslim environments, it is very important to recognize that the scholars have concluded that there are three types of neighbours: (a) a neighbour who is also a relative and a Muslim. This type of neighbour has three types of rights over the person (That of being a neighbour, a relative and a brother Muslim). (b) a neighbour who is not a relative but a Muslim. This neighbour has two types of rights over the person. (c) a neighbour who is neither a relative nor a Muslim. This neighbour only has the right of a neighbour (See Muhammad ibn Uthaimen, *Sharah Riyadh al-Saliheen (Riyadh: Darul Want, 1995, Vol 5. P.205)*) Thus, even if a neighbour is a non-Muslim, that person has the right to a special relationship by virtue of being a neighbour.

The Permanent Committee for Scientific Research, Saudi Arabia, was asked about dealing with non-Muslim neighbours (accepting gifts from them and so on) and they stated in response:

"One should treat well those who treat him well from among them, even if he be a Christian. If they give you a permissible gift, you should respond in kind. The Holy Prophet (S.A.W.) accepted a gift from the leader of the Romans who was a Christian. He also accepted a gift from a Jew. God says in the Holy Quran, "*God forbids you not to deal justly and kindly with*

those who fought not against you on account of religion and drove you not from your home. Verily, God loves those who deal with equity. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, God forbids you to befriend them. And whoever befriend them are the wrongdoers” (Ali Abu Lauz, Answers, pp.32,33)

Ibn Uthaimen also stated: “There is no harm in meeting the needs of a disbeliever if it does not contain any action which is forbidden as the neighbors have rights upon one another and this might even be a reason for him to accept Islam.” *(Ali Abu Lauz, Answers, p.32)*

Ibn Baaz also said: “(The Muslim) must be neighbourly toward his non-Muslim neighbour. If your neighbour is good to you, you don’t harm him and you may even give him charity if he is poor or give him a gift if he is rich. You may also advise him concerning what is good for him. All of this may lead him to want to learn about Islam and become a Muslim and because neighbours have very great rights.” *(Ali Abu Lauz, Answers, pp.30-31)*

The spirit of neighborliness is something that has been lost in many cultures in the hustle and bustle of contemporary civilization. It would be excellent if Muslims, new converts or long-time Muslims could revive this spirit and revive part of the religion of Islam.

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or property that she may hold in her own right;

c) seek and obtain dissolution of marriage (Khula) in accordance with the terms of the law. This right is in addition to her right to seek divorce through the courts.

d) Inherit from her husband, her parents, her parents, her children and other relatives according to the law;

e) Strict confidentiality from her spouse, or ex-spouse if divorced, with regard to any information that he may have obtained about her, the disclosure to her interests. A similar responsibility rests upon her in respect of her spouse or ex-spouse.

XXI. Right to Education

a) Every person is entitled to receive education in accordance with his natural capabilities.

b) Every person is entitled to a free choice of profession and career, and to the opportunity for the full development of his natural endowments.

XXII. Right of Privacy

Every person is entitled to the protection of his privacy.

XXIII. Right to Freedom of Movement and Residence

a) In view of the fact that the World of Islam is veritable Muslim Ummah, every Muslim shall have the right to freely move in and out of any Muslim country.

b) No one shall be forced to leave the country of his residence, or be arbitrarily deported therefrom, without recourse to due process of Law. *Courtesy The Muslim World league Jeddah February :2000)*

YOUTH AND COMMUNAL HARMONY

By Dr. Abul Hayat Ahraf

The strength of a nation lies not in its loud claims and mouth-watering “Directive Principles of State Policy,” but in the spirit of service and that of complete dedication of one’s self both, body and soul to the cause of unity and integrity of the nation. The nation which we belong to is geographically and economically an independent entity. It has an inherent cultural unity in the midst of a visible diversity. Nature has made it a single, federal self-contained nation. It is a bundle of contradictions, but in spite of all those contradictions, various states and regions are bound together into an indivisible whole by its natural, physical features. Its people have never been lacking in the qualities of bravery, heroism, courage and self-sacrifice. It is these qualities that are most needed today and have to be inculcated and encouraged in every conceivable way.

It has been our unfortunate experience in the recent times, to see an alarming growth of fissiparous tendencies in our country. Sometimes it has been the religion, sometimes political rights that have supported the different groups of

people to agitate for a distinct existence. Unfortunately, these very petty considerations have, on most occasions, stood in the way of the men and women in power, to give a fair deal to all the sections of the society and thus enable nationalist feelings, based on equal and honourable partnership in the affairs of the nation, to percolate in the masses. True, that the men and women in power have no personal commitment to any Indian language, religion or culture and therefore, have no difficulty in being impartial to all. But the over-riding consideration, of power at any cost and by whatever methods, have always influenced their attitude to different sections of society in different regions and at a different times. More than any thing else, this single factor accounts for the spread of communalism and separatist tendencies among different people.

What we need today and need very badly is an evolutionary type of dynamic national integration/communal harmony. It is a challenge for the younger generation of today. Let the youth pick up the gauntlet to accomplish this task. The Youth are the back bone of a nation

and the most powerful force within a nation. They are the hope of the future and can shape the destiny of a country. History shows that countries, subjected to alien rule, have without exception sought the help of youth in times of crises. The youth have always been instrumental in the change of government, when, ever need for such a change has been felt. It has always been in the fore-front in the building of a political, social and economic order of a society.

Young men and women are the reservoirs of unbounded energy and enthusiasm. Today a new challenge is facing the country. Let the youth accept the challenge. Let the youth be put to best use. For this, their energies, skills and talents have to be properly harnessed, channalised and put to right use for the common good of the country.

The youth of India can and sought to play a leading role in bringing together the people of different states and religions with a view to integrating them emotionally, culturally and geographically thus doing there best to extricate the society from the clutches of casteism, communalism, parochialism and regionalism. The Youth of this country should be enabled to see India and its heritage in a right perspective. Communal harmony can be brought about and national consciousness can be aroused and strengthened if the youth tour the different parts of India and acquaint themselves with our rich and varied cultural heritage. In this way the youth

of different parts and religions of India can come together, understand one another and find that there is something in the rich cultural heritage of India, that binds them together. They should be motivated with the feeling of belonging to India who does not discriminate between the people living in different parts of its territory, professing to different faiths or speaking different languages. Every Indian should feel sincerely and with intense passion that he or she is an Indian.

The Indian youth of today must remember that man does not live in isolation. He is a social creature and lives together with other men. Civil live is a co-operative enterprise. Men think of themselves as standing in various services to one another, and realizing themselves in association with one another. The world today is largely interdependent in all sphere of life. Education, health and sanitation are administered on a social basis. The community as a whole determines the sort of education our children should receive. Health and sanitation of a locality also is administered on a cooperative basis.

It is obligatory for each citizen to keep himself fit and to keep his surrounding neat and clean so that he may not be a source of danger to others. Even in economic, social and religious matters, we have to cooperate with other citizens I whose midset we live. Civic life places before itself the ideal of all on the principle of general welfare. Civic life consists of that harmonious

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TIPU SULTAN THE GREAT GLIMPSES OF HIS WORK AND COMMUNAL HARMONY

By: Mufti Shamsuddin Ahmed

We owe our heartfelt tribute and respectful salute to the martyrdom of Late Fateh Ali-Sultan Tipu the lion of Mysore. May Allah shower His peace and blessings on the the departed soul and grant him the rank of Shaheed in Pradise.

Truly he is worthy of the title Sher-e-Mysore, as he alone is an Indian head of state who personally commanded his army and who personally fought the treacherous enemy fiercely, till he shed the last drop of his blood in the battlefield in Srirangapatanam on the day of Mary 4, 1799. To quote Prof. Jaya Prakash, "Tipu Sultan was the single brave hero of Indian history who fighting the Britishers met his martyrdom in the battlefield" He was true to his famous words, To live like a lion for a single day is better than living a jackal for hundred years. Because it was easy for him to surrender or to flee from the battlefield when he found himself surrounded by the enemy from all sides. And his followers advised him to do so or declare his indentification so that he may get the treatment of the head of the state even after the defeat. On this advice he thundered the above famous wordings.

He was defeated not due to his weakness, but the conspiracy hatched by the then Governor

General Lord Wellesley along with Marathas and Nizam of Hyderabad. Over and above this joint army action, the dagger was struck in his back by the 5th columns and betrayal of his army chief Mir Sadique and co. who were bribed and promised high awards.

Sultan Tipu was in fact a thorn in the flesh of Imperialist's designs. Thomas Minro writes: "We can easily capture all of India but Tipu is the only hurdle..." That is why, when the lion's corpse was discovered and the news spread, General Harris boasted: "Today India is ours. Governor General Wellesley joyfully said: Friends, today I am taking this glass of wine on the corpse of India". Thus it can easily be imagined what Tipu Sultan meant to the Imperialist power and what his importance was.

"Defeat of Srirangapatnam would lay the Eastern empire under our feet".

In pursuance of the above plan to consolidate their rule, it was well thought policy and guideline of the colonial power to "Divide and rule". Thus they concocted stories against the Sultan and so sowed the seeds of hatred and prejudiced which continues till today.

One such a grave charge against the Sultan was that he compelled Brahmins to embrace Islam.

The story goes that the Sultan forced 300 Brahmns to convert to Islam, but the latter refused to do so and committed a suicide instead. This is a very serious charge and quite natural to create hatred among the Hindus against the Sultan and Islam as well. Thank God that a Hindu scholar, Mr. B.N. Pandey, a Historian, former Governor of Orissa and eminent Gandhian, in his book *Islam and Indian Culture*, has categorically refuted this charge. He states in this book that while going through this chapter in a book prescribed in the syllabus this chapter in a book prescribed in the syllabus of West Bengal government, he wrote a letter to the author of this book, requesting to provide him with the source of this information. After repeated reminders, he (Mr. Pandey, received a reply from the author that he got the information from *Mysore Gazetter*. Mr. Pandey then wrote a letter to the Editor of Mysore Gazetter as also to the Archeological Department. In reply, the Editor of Mysore Gazettier, Prof. Sri Kantiya stated that there was no such thing in the Mysore Gazettier, nor did there occur any such incident at all. Mr. Pandey then drew the attention of Bengal government, which in turn withdrew this book from the syllabus. But in other states things remained as usual.

Contrary to the charge against the Sultan of being prejudiced and communal, Prof. Sri Kantiya has prepared a list of 156 temples to which Sultan Tipu granted Jagirs, sates Mr. Pandey. This writer has personally heard this in a speech delivered by late Mr. Pandey in Delhi.

Mahatma Gandhi in his *young India* 23, 1930

January generously stated: "Tipu Sultan had very generously sanctioned grants to the temples, and the presence of mandirs like Sri Venkata Ramanna, Sri Niwas, Sri Rang Nath, around Sultan's place is ample proof of his broadmindedness and tolerance".

What really was the character of Sultan Tipu and his behaviour towards Hindus and their places of worship, could be gauged from the following event: "In the third battle of Mysore, the Nizam of Hyderabad, the Marathas and the Britishers attacked Tipu Sultan". The Maratha army was under the command of Parsuram Bhao. This army plundered Sringeri and hence the Guruji wrote the following to the Sultan to this effect: Maratha army has looted the temple and the idol of Sara Devi has been thrown out and they have taken elephants and horses with them".

In reply to this, the Sultan wrote to Jagat Guru on March 30, 1791: "We are punishing the enemies who have attacked our country and caused miseries to the people. Your life is of holiness and piety. So you along with other Brahmmins pray to the Almighty for destruction of the enemy "This and other Royal Farmans in favour of Guruji, Swamis of the state for religious purposes are all on records like-Bara Mahal Record (BR), Local Records (LR) and Mysore Archeological Report (MAR) which show how generous and not only lion-hearted but large-hearted was the Late Tipu Sultan Shaheed! Communalism and Sher-e-Mysore are self contradictory terms. Bhagwan S. Gidwani, in his *Sword of Tipu Sultan*, has dealt at length on the subject. In an interview he says:

“Sultan was never a communalist. He was a true patriot and sacrificing of the soil. He was a national martyr and hence to be remembered befittingly.”

In an interview to *The Hindustan Times* 4, 1990, he stated that out of 19 military general 10 were Hindus and seven Hindu ministers out of altogether 13 ministers.

The state policy of the Sultan was non-interference in religious affairs of Hindu subjects, and hence there was one Hindu Pandit along with a Muslim Qazi in law courts to settle cases of both the communities according to their respective religions. He, although a strict follower of the Islamic Shariah in his personal life, never obstructed to religious ideology like idol worship etc) by Hindu and their priests; rather as head of the state, he helped them financially to observe their religious rites, to which a number of authentic records testify.

One more allegation of his religious intolerance the suppression of the Coorg community in Malabar, for the rebellion. In short, this community had rebelled several times before that last one, which was crushed in 1784 by the Sultan. This community had a very bad, rather heinous and shameful practice of marrying one woman by all brother of the family. Only the eldest one had the legitimate marriage with the woman and the rest were treating her as their wife. Thus the offshoots were illegitimate. Sultan ordered them to stop this social crime but to no avail. He told them that their practice has spoiled their progeny, none can claim to be legitimate. According to Deputy Lal Nigam, when this community rebelled against the government

despite all previous warnings, the Sultan coerced expelled and forced them to shun their bad custom. They were given Islamic teachings they became Muslims and then the wrong custom was abandoned. The Sultan was follower of prohibition of alcohol among his people including army. Only Christian Europeans were allowed to sell wine among themselves.

He was the first Indian leader (years before Gandhiji) who believed in no-cooperation with foreigners. He wrote to his officers in Calicut not to purchase goods from English traders, thus they should automatically be compelled to leave the country.

In his personal belongings, he strictly observed Swadeshi culture. He used Indian garments and gave directions to the concerning officers not to purchase English salt from Madras.

As a Muslim he was a strict follower of the Islamic Shariah, and adopted principles of social justice, equality, religious tolerance, far above and away from the culture of “eat, drink and be marry tomorrow they shall die”. It is said he never missed any Namaz in his life. He used to sit along with the company of Ulema. Mr. R.L. Majumdar eminent Indian historian in his book *Advanced History of India*, states:” He (Tipu Sultan) was a man of honest, moral character far from the evils (immoral practices) of the contemporary ruling class of the time, a firm believer of faith in Allah, highly educated. . . . He considered freedom of the country above all and laid his life for its protection.”

As head of the state he was very keen and eager to make his people happy, prosperous and free from economic depression. With this aim in view,

he took many effective and remedial measures, like elimination of intermediary agents between producers and consumers. He gave property right to agricultural farmers. In short, he did a lot for agricultural and industrial development in his state and had well planned development schemes so much so that Mr. P Fernandes writes in his book's storm over Srirangapatnam:" No other sovereign in Indian history had given such impetus to industrial production".

His administrative genius was well established in the sphere of governance. From top to bottom it was well organized. Tipu Sultan's welfare state was based on some fundamental principles viz. A strong central government, a coordinated provincial administration, dynamic and good civil amenities, principle legal system and elimination of intermediary (exploiting channels...")

The Sultan Shaheed also tried to adopt democratic norms by forming a type of representative council, comprising all important segments of the society in which his position was of a legal head of the state.

He wanted to preserve and strengthen India's freedom and save it from foreign subjugation. To this effect he tried to evolve a joint front and contacted Napoleon Bonaparte of France, Ottoman Empire of Turkey and King of Afghanistan on one hand and on the other, native rulers of Delhi, Marathas and Nizam of Hyderabad. But alas as they were all short sighted, they could not visualize the danger ahead, which was the natural result of their apathy and attitude, and ultimately which brought them all on their knees before the imperialist

power and led to India's slavery.

While concluding (though incompletely, as an article cannot bear lengthy details) description of the glimpses of the personality and work of Sultan-e-Shaheed, I am aggrieved and pained to mention the attitude and apathy of our countrymen in general and Government in particular, which has just celebrated Golden Jubilee of India's Independence. India remembers Rana Pratap Singh, Shivajee, Bhagat Singh and Chander Shekhar etc, etc. but without any prejudice and reservation contribution. I put on record that the Governments of Free India without exception, have betrayed with and done great injustice of the great son of the motherland, *the Lion of Mysore, the Shaheed-e-Watan and Qaum*, who fought all alone the joint force of British imperialism and their native collaborators. It is a scar on the face of our national prestige and leaders too, who have ignored such a lion, whom the Britishers rightly considered the greatest hurdle in their designs of subjugating India. Now since the lion had already breathed his last, with three wounds on his body and a bullet shot on his head, he is far above any title. But if our conscience is not totally dead, we should look into the mirror and listen to it. What the Lord Almighty has granted for persons like him, is above all worldly awards:

"O you Satisfied Soul! Return to your Lord, you pleased with Him and He pleased with you. Enter you among My devotees, and enter My Paradise." (Al-Quran 89:27-30)



ISLAM'S EMPHASIS ON PROPER BEHAVIOUR, MANNERS AND ETIQUETTE

By Jamal al-Din M. Zaraboza

In an emphatic Hadith, the Holy Prophet (S.A.W.) stated: I have been sent only for the purpose of perfecting good morals. In this Hadith, the Holy Prophet (S.A.W.) has clearly stated that one of the important aspects of his being sent as a prophet was to show what the good morals, behaviour and manners are. This is a clear sign that behaviour and manners clearly fall within the scope of the teachings of Islam. A Muslim cannot escape this fact and he must adjust his behaviour accordingly.

There are actually numerous statements of the Holy Prophet (S.A.W.) related to the importance of having good character. Here, just a few will be presented to simply highlight the importance of the topic in relation to the communal harmony.

The Holy Prophet (S.A.W.) said: "I am a guarantor of a house in the highest part of Paradise for the one who makes his behaviour good" (*Sunan Abu Daud*). This Hadith clearly shows the reward for improving and perfecting one's behaviour. Some people claim that their character is simply what they are born with and there is nothing they can do change or adjust it. That is simply not true. As demonstrated earlier, much of the driving force behind one's character

has to do with what one believes about God, this life, the Hereafter and so on. Thus the Holy Prophet (S.A.W.) said, "Piety and righteousness is being of good character" (*Saheeh Muslim*)

Piety is achievable but it may take some effort. In fact, when the Messenger of Allah described the hypocrites, those of weak or false faith, he described them by their actions and behaviour, lying while speaking, breaking one's trust and so on. (*Saheeh Bukhari*)

Once again, the example *par excellence* for the behaviour of a Muslim is found in the Holy Prophet (S.A.W.). By the grace and Mercy of God, God sent the Holy Prophet (S.A.W.), a human being who was a husband, father, member of society, leader of society and so forth, to exemplify for the believers who one should behave in a manner that is pleasing to God. He demonstrated how the Holy Quran is to be applied in practical daily life. Thus, Aishah, his wife, said about him, "His character was that of the Holy Quran". (*Saheeh Muslim*). Thus one finds that the Holy Prophet (S.A.W.) was sincere, honest, grateful and straightforward. He was humble, patient, calm and forgiving. He would not lie, backbit or slander others. He had a cheerful disposition and would treat all classes

of Society with proper respect. This is all part and parcel of what it means to behave like a believer.

From an Islamic perspective, character and manners are also comprehensive. In other words, one must have the proper behaviour and actions with respect to his Creator, with respect to the other beings on earth and with respect to all parts of Creation.

The most important category is behaviour with respect to the Creator, as that will influence all of the other categories. This embodies having the proper relationship with God and submitting to Him in a sincere fashion with a correct attitude. Aspects of this relationship have been touched upon throughout this work.

The last two categories stated above imply good behaviour toward all other living creatures on earth as well as all that God has placed within this cosmos.

A Muslim is not free to behave in any way he wishes with respect to animals or inanimate objects. Indeed, he will be answerable to God concerning his behaviour towards all things. Everything in this creation that has been put at the disposal of humankind is nothing more than a trust from God. There are, for example, numerous hadith that touch upon how Muslims should treat animals. This fact was not lost on the early Muslims as can be seen in the statement of al-Fudhail ibn Iyaadh: "By Allah, it is not allowed for you to harm a dog or a pig without just cause, how then can you harm a Muslim." (*Quoted in Muhammad al-Dhahabi, Siyar Alaam al-Nubala, p. 427, Beirut, Muassah al Risaalah, 1990*)

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living in which the expression of personality and social life are fused together. A citizen must be impartial, liberal-minded and ready to make sacrifice for the common good. In short he must be a "clubable man".

Unfortunately, human beings have not yet learnt the art of living in peace and good will. It is worthwhile to consider whether human relations in this world can ever be improved. It may be possible to find a cure in a changed mode of thinking, and a new direction to human conduct in a deeper sense of civic duty.

Man is a social animal and it is only through a life passed in a commonwealth or society, that he can use his gifts to his best advantage, and develop them to perfection.

The Youth of today must remember and advocate that liberty is not a personal affair only, but a social contract. Each citizen parts with a little of his freedom so that all may enjoy a greater liberty. He is free so far as his private and individual life is concerned, but in all those matters which he has in common with others, he has to respect their feelings and convenience. Civil life is essentially a matter of social give and take. "Love for other. It is only then that one lives for himself". If a citizen gives his best to the community, what more can the community demand?

(Extract from Advanced Essays by Dr. A.M. Malhotra)

THE HUMAN CHARACTER AND ISLAM

By: Shamim A. Siddiqi

For centuries together humanity is in search of peace and harmonious growth but it is nowhere visible. Man has become extremely self-centred and is busy day in and day out in raising his standard of living by hook or by crook. All nations are involved too in the same pursuit as a whole. People want to control the limited material resources of this world for the benefit of fortunate few of developed societies. As a result, exploitation of the meagre resources of the poor nations is going on unabated even in the so-called enlightened modern age. It has resulted only in chaos and uneasiness all around, culminating in regional wars and skirmishes, racial cleansing, economic slavery and global hegemony. People of poor countries are crying but there is none to come to their help except offering further loans by the world financial bodies and institutions, thereby increasing their debt and economic dependence. It is going on in an unending chain. It is so because man has become selfish, greedy and very much materialistic in his approach. He wages every thing in terms of money and economic gains. This abnormal love for materialistic ends has caused his character to reach its lowest ebb and the nations comprising such characters are augmenting this chain of socio-economic-political slavery and exploitation to new heights. Man has simply become an eco-

nomical annual. He measures everything in terms of material gains or losses. Moral values have become commercial values and human values have little or no place in the process of market economy. As a consequence, the human character has lost its beauty, charm and the paramount sense of service to humanity. The Holy Qura'n describes this state of humans as: "*Then We reduced him to the lowest of the low.*" (Al-Qura'n: 95:5) and no Khair (good) is left either in the individuals or in the national characters. This situation further exasperates when man thinks that he is the master of all that he surveys and possesses. This is the only life and there is life after death. So he must maximize his personal pleasure and comfort even at the cost of others. He feels that he is responsible to none. As such, he has every right to lead a life as per his or her wishes, desires and caprices.

The materialistic attitude of life only adds fuel to the fire. It promotes values that breed selfishness, greed, unrestricted personal freedom and maximization of personal profits. If the man-made systems are allowed to control the destiny of man in this millennium any more, humanity will soon meet a catastrophic end. The entire edifice of human society is at stake. The existing selfish and irresponsible character of men and women and the nations as we see around

us, must change and be rebuilt on some high and dependable moral basis. That is the greatest need of 21st century. How can we do it? This is a billion dollar question before us. It is a challenge and we have to face it.

REBUILDING THE HUMAN CHARACTER:

It is only Islam that provides the alternative. Man can behave with responsibility only if he is ever conscious of the fact that he is accountable for all that he does on earth. Such a person fears the Supreme authority of one who is his Creator and Sustainer. He feels that nothing belongs to him. Every thing that he has is a trust in his hands and he is to use it in the way his Supreme Master ordains. He feels, that his Creator is watching him all the times, wherever he may be. He even knows what lies in his heart, mind and feelings. It is He Who comes to man's help when he calls Him in distress. He holds this firm belief and conviction that no one can deliver him any relief, do any good or cause any harm except his Almighty Lord. Only an all time consciousness of such an Omnipotent God, can help in reshaping the character of man. Such a man is expected to behave with responsibility and prove to be trustworthy and dependable under different situation that human society creates, offers or promotes. These concepts are missing from the ranks and files of our materialistic societies and hence what we see around us in selfishness, greed, exploitation, reckless behaviour and discrimination of every sort.

The contrary Islam elevates the human character to the highest level of benediction for self, family and society. Let us examine in brief how Islam produces such responsible characters that

love and care for the fellow-beings as an assignment from their Lord.

CHARACTER THAT ISLAM BUILDS:

1. Allah ordains to Muslims to enter into Islam in totality, not even ninety-nine point nine per cent. *"Allah does not accept partial obedience at all."* (Al-Qura'n, 2:208)
2. The believer makes no associate with Him in any form. Allah abhors *Shirk* (making partners with Him) in all its forms and shapes. *"You worship none save Him."* (Al-Qura'n, 17:23) *"O my dear son, Ascribe no partners with Allah."* (Al-Qura'n, 31:13). It would be tremendously wrong to make partners with Him.
3. Whatever he possesses is a trust in his hands from the Creator and he will be accountable for that. *"He may try you by (the test of) that which He has given you."* (Al-Qura'n, 6:165) *"They are faithful to their trusts and to their pledges."* (Al-Qura'n, 23:8) *"On that day (of judgement) you will most surely be called to account for (what you did with) the boons of life."* (Al-Quran, 102:8)
4. *"The believers are certain of the (life) Hereafter."* (Al-Qura'n, 2:5). They say: *"We have heard, and we pay heed. Grant us Your forgiveness, O our Sustainer, for with You (our) journey ends."* (Al-Qura'n, 2:285) And to those who do not believe in the Hereafter, the Holy Qura'n warns: *"As for those who will not believe in the life to come behold, goodly have We made their own doings appear unto them, and so they stumble blindly to and fro."*

It is they whom the worst of suffering awaits; for it is they, who in the life to come shall be the greatest losers! What a disastrous consequence

a disbeliever in the Hereafter will face! These are the fundamental beliefs of all the three Abrahamic faiths of Islam, Christianity and Judaism. If all have been practicing the ruler of these great relations, the world would have been quite different from what it looks today.

Unfortunately, both the Christians and the Jews have polluted these basic concepts of their *Deen* so much so that they have lost their effectiveness altogether and look like lifeless dogmas. Jews have coined their own God: "God of Israel and Christians have made Prophet Jesus as the Son of God." America declares: "In God we trust." But the entire conduct of the USA only negates it. Thus, the Western societies that predominantly believe in Christianity or Judaism are leading a secular life with materialistic character, facing all the disastrous consequences that I have discussed above. The polytheistic world of India and the Far East is no better than the Western societies and hence are suffering from the evil consequences of the same materialistic attitude of life as that of the Western countries.

In the midst of this desperate situation, only Islam offers the ray of hope and the process to develop the character that is dependable, and benevolent for mankind. Islam helps in nurturing such characters. It needs a bit of elaboration.

HOW ISLAM DEVELOPS MODEL HUMAN CHARACTER?

Islam recommends a life pattern that constantly reminds the follower to live by the aforesaid Abrahamic beliefs and concepts as an integral part of their life. Rather, Islam polished them further to new heights. It follows as under:

1. A Muslim, whatever he does, starts it with

the name of Allah: *Bismillah hir Rahmanir Raheem*. Thus he makes Him his companion in his work or undertakings and is sure to get His blessings for it.

2. Whenever a Muslim gets anything, he thanks Allah by saying *Alhamdu lillah* (All praise and thanks are for Allah) and whenever he loses anything or somebody dies or some calamity falls upon him, he recites: *Inna lillahi wa Inna Ilaihe Rajeoo 'n* (Vereily, unto God do we belong and, verily, unto Him we shall return). He forbears it with *Sabr* (patience). Thus his life becomes a symbol of *Sabr* and *Shukr*. Whether it is a tragedy or the moments of happiness, he remains connected with his Lord.

3. His dependence (Tawakkul) is only on Allah. A Muslim knows very well that all the troubles and worries and the happiness and pleasures come from Allah. He, thus, gets contentment in life (howsoever poor he is) that otherwise cannot be attained in the struggle for the materialistic ends (irrespective of the fact howsoever one is rich).

Under all circumstances, a Muslim says: *Hasbunallah wa Ni'mal Wakeel; Nimal Maula wa Nimal Naseer* (Allah is sufficient for us! Most Excellent is He in Whom we trust Al-Quran, 3:173), "*A blessed Patron and blessed Helper!*" (Al-Qura'n 22:78) The mightiest power cannot force him to side with it and billions of dollars cannot purchase his conscience. His total dependence on Allah makes his soul indomitable and unbendable.

4. Whenever a Muslim eats or drinks he begins with the name of Allah and at the end he makes his prayer: All the praise is for that (Allah) Who provides food and drinks for me and (out of

this infinite mercy), He gave me Tawfeeq to be the Muslim (obedient to Him). A Muslim believes that the provision (Rizq) only comes from Allah. What He has destined for him no one can take it back and what He has not allotted to him, he will not get it, even if the entire world endeavours for it. This makes a Muslim courageous. He struggles for honest means of livings and whatever he earns, he is contented with it.

5. Daily at least seventeen times a day, a Muslim in his obligatory Salah declares his commitment to his Allah whom he worships.

6. Observing continuous fasting for one month, a Muslim practices day in and day out to bring his physical urges for food/water, rest and sex (that lead to materialistic man to go astray and commit sins and crimes against humanity as he is controlled and dictated by his natural instincts) under his control. A Muslim gradually becomes master of his urges through Sawm. It helps him in developing a habit of God consciousness (Taqwah, fear of Allah) that keeps him away from all that Allah has prohibited and inclines to do good and serve the suffering humanity with all that he possesses. This month long fasting during Ramadhan creates an environment of piety, care and concern for others, especially for the poor, the needy and the destitute. What a marvelous character, the provision of sawm inculcates in a Muslim.

7. *Muslims spend on others out of what We provide for them as sustenance (Al-Baqrah, 2:3) They spend their possessions (for the sake of Allah) by night and by day, secretly and openly, shall have their reward with their Sustainer (Al-Imran:274) and give their wealth for love of Him, to kins, folk and to orphans and the needy and the wayfarer and*

those who ask, and to set slaves free (Al-Baqrah:177). And in their wealth: There is a right acknowledged for the beggar and the destitute (Al-Qura'n, 70:24-25). Thus, every Muslim who is a man of means and has the resources, is not a miser, does not hold and multiply his wealth on interest bearing transactions but spends it on the poor and the needy, and pays Zakah on the accumulated wealth, if any left at the end of the year, thereby maintaining a constant natural flow of wealth from the haves to the have-nots. Is it not the most ideal welfare system that Islam introduces on voluntary basis and prepares the character that automatically takes care of deprived people? Such benevolent people that Islam produces are the boon for mankind.

8. **THE MODEL CHARACTER:** The life pattern of Prophet Muhammad (S.A.W.) is the most gracious model and the most perfect exemplary character of every Muslim man and woman to follow in its minutest details in every walk of life. Rasullullah (S.A.W.) was the greatest champion of human rights, family values, taking care of the needy, the poor, the orphans, the widows, and the wayfarers and standing only for justice, fair play to others. He (S.A.W.) was the most kind and merciful to womanfolk, children, the working class, the oppressed and the down trodden. He (S.A.W.) always stood for the rights of minorities and fulfilled commitments that he made in his life time. Every Muslim and Muslimah follows Rasulullah (S.A.W.) as the paramount part of his or her life and tries his or her best to imitate and produce that character in its most perfect format. The model of the prophets character elevates the character of Muslims to such heights that the materialistic life pattern or the pagan world cannot even think to attain.

THE PERSONALITY OF MUHAMMAD BIN ABDUL WAHHAB

Sheikh Muhammad Bin Abdul Wahhab died in Shawwal 1206. A.H. (1791-1792 C.E.) He lived some ninety-two years. When he died, though, he did not leave behind any wealth. Nothing was distributed to his heirs.

After the death of Muhamamd Bin Abdul Wahhab, the call and teachings continued to spread and the strength of the new state continued to grow for some time. By 1793 C.E. all of al-Ahsa was under the control of Saud Bin Abdul Aziz. By the late 1790s, military engagements began with the Pasha of Baghdad and the Saudi State was quite successful in many of those encounters. In 1803 C.E., they peacefully conquered Makkah. However, after suffering from diseases, they fell to the Ottoman forces in July of 1803 C.E. Later that year, Abdul Aziz was assassinated in Al-Diriyyah. It is not clear who assassinated him, although many theories have been presented. Saud, his son and military leader, returned to Al-Diriyyah and received the pledge of allegiance from its people. In 1805 and 1806 C.E., Saudi's forces once again conquered the Hijaz. The new state also spread its influence into Oman, putting it into a direct collision course with British colonial interests in the area. Years of famine, drought and cholera epidemics in Arabia up to 1809

C.E. greatly weakend the new state and left it open for attack. Saud died in 1814 C.E. and was followed by his son Abdullah, although this choice met with some internal opposition in Al-Diriyyah. By this time, the Albanian Muhammad Ali Pasha, the Othoman ruler of Egypt, was well on his to capturing the lands taken by the state in al-Diriyyah. In 1811 C.E. Muhammad Ali Pasha, the Othomon ruler of Egypt, started to move across the Hijaz, defeating the followers of Ibn Abdul Wahhab. In April 1818 C.E. Muhammad Ali's son Ibraheem had reached al-Diriyya. Abdullah sued for peace and he finally surrendered in September, after six fierce months of battle. Al Diriyyyah was ransacked. Some of ibn Abdul Wahhab's descendents were taken prisoner and sent to Egypt, some eventually going to Turkey for execution. This ended what is described as the "first Saudi State"

THE PERSONALITY OF MUHAMMAD BIN ABDUL WAHHAB

Muhammad Bin Abdul Wahhab was greatly devoted to the acts of worship. He would constantly be mentioning the name of Allah. He would often be heard reciting the verse of the Holy Quran, *"My Lord! Grant me the power and ability that I may be grateful for Your favour which You have bestowed upon me,*

and upon both my parents, and that I do my righteous deeds such as please You, and make my offspring good. Truly have I turned to You in repentance and truly do I bow (to You) in Islam” (Surah Al-Ahqaaf: 15) He used to perform the late night prayers. He also made it a point to attend the congregational prayers. Even when he was old and weak, he would be helped to the mosque to pray in the congregation.

He was also a brave man devoted to his convictions concerning the religion of Allah. Without the help of Allah and then this noble quality, it would be inconceivable to think of him accomplishing the achievements he accomplished. *Vassiliev* describes him thus:

“A prominent figure of his era and his society, he (Muhammad Bin Abdul Wahhab) was a man of great courage and passion. A remarkable boldness was needed to challenge the entire religious system of Arabia at that time and face the advocates of the old. His life was constantly under threat and he was sent into exile three times, but this did not crush his will Mengain notes that he was extremely persuasive and won hearts by his speeches” (Vassiliev, p.89)

He was known to be very humble and beloved to the people. Ibn Bishr stated: *“We have not heard of anyone softer or kinder than him to the students of knowledge, to the questioner, to the one in need....” (Ibn Bishr, vol I, P. 162)* He was also very generous and simple, never fearing poverty and never attracted by the riches of the world. Although after some time the treasury of al Diriyah began to have great wealth and although he was the leading spiritual figure and teacher, he did not take any stipend

from the public treasury (*Abdul Muhsin Ibn Baaz, vol I, p.506*) He would distribute any wealth he would receive and was often in debt due to his taking care of students, guests and travelers. (*Ibn Bishr; vol I, p.163*) When he died, he left behind no wealth in fact, he had debts that were paid by others on his behalf. (*Abdul Muhsin ibn Baz, vol I, p. 507*)

He was not overbearing when it came to his opinions. When he was unaware of some thing, he would readily admit that He would make statements like, *“I do not know anything concerning that cause”.* (*Ibn Ghannam, vol I, p.213*). In a letter he wrote to a group of scholars, he said about himself, *“I do not claim to be free of mistakes” (Muhammad ibn Abdul Wahhab, Muallifat, vol 7, P. 241)*

He would not be adamant about his personal opinions nor blindly stick to any scholar or school. In the same letter referred to above to a group of scholars, Ibn Abdul Wahhab also stated, *“If I give a ruling or perform any deed and you know that I am wrong, it is obligatory upon you to clarify the truth to your brother Muslim” (Muhammad bin Abdul Wahhab, Muallifat, vol &, page 240)*

In another letter, he wrote, *“If the truth is with them (that is, his opponents) or if we have some truth and some falsehood or we have gone to an extreme in some matters, then it is obligatory upon you to point it out and to advise us and to show us the statements of the people of knowledge. Perhaps, through you, Allah will guide us back to the truth” (Muhammad bin Abdul Wahhab, Muallifat, vol 7, page 301)*

One of his outstanding characteristics is that he

always attempted to be just and fair even with the greatest of his opponents. Once he quoted the verse of the Holy Quran, *“Let not the enmity and hatred of others make you avoid justice”* (Sura Al-Maaidah 8), and stated that such was revealed with respect to the hatred that one must have towards the disbelievers (that is, although one will naturally have that hatred, it can not allow one to swerve from being just). He says if such is the case with people like the disbelievers, one must be even more careful and make all attempts to be just with the Muslim who has an incorrect interpretation, a misunderstanding or even some desire. Muhammad bin Abdul Wahhab, Muallifat, vol 13, p.52). Furthermore, he would often mention his opponents good qualities while restricting his critique to the relevant issues. For example, with respect to the *ahl-al-Kalaam* or “scholastic theologians”, he stated: The ahl-al-Kalaam and their followers are from the most intelligent and discerning of people. In fact, they have an intelligence, memory and understanding that is simply mind-boggling. (Muhammad Bin Abdul Wahhab, Muallifat, vol 7, P.164)

He always held out hope that even his enemies would come around to the truth and sincerely follow the religion of the Holy Prophet (S.A.W.). For example, he wrote to Abdul Wahhab ibn Abdullah ibn Isa, whom both he and his father troubled Ibn Abdul Wahhab much, *“I would supplicate for you in my prostration. You and your father are most important of all people to me and most beloved to me... ..”* (Muhammad Bin Abdul Wahhab, Muallifat, Vol. 7, p. 280)

In fact, immediately after mentioning the circumstances that led Ibn Abdul Wahhab to

declare struggle, Ibn Ghannam wrote: “He would always beseech Allah, who gave him this great bounty, to open the breasts of his people to the truth, to protect him by His Power and Might from their evil and to turn their harm away from him. He would always be very kind and forgiving to them. Nothing was more beloved to him than one of (his enemies) coming to him with excuses such that he could quickly forgive him. He never treated anyone in a harmful manner after he had been given victory over him, even if had that person been given power over him he would cut their ties and made him suffer the most grievous of punishment and mutilation. He would always be merciful to them. He would forget what they had done to him, as if they had never done anything. He would smile at them and give them a cheerful face. He would be generous and giving to them. This behaviour is not found except among the noble pious people and the truly scholarly whom Allah has blessed with God-consciousness, knowledge and guidance”. (Ibn Ghannaam, vol. I, P. 83)

In sum, one can say that Ibn Abdul Wahhab was not simply a scholar. His in-depth knowledge of the Holy Quran and Sunnah were important in presenting the logical arguments to convince people of the truth. However, more than that, he was a wise caller to the faith who put the faith in practice in his own life and in the lives of those closest to him. Hence, he was able to win the hearts of people, influencing and guiding many others to the straight path. This is how he dedicated his entire life to. This is what one can truly say his life was all about.



THE SALIENT AND REVIVALIST TEACHINGS OF MUHAMMAD IBN ABDUL WAHHAB

Some say that the state of the Muslims began to steadily decline after the seventh century Hijri (after the fall of Baghdad). By the time of Ibn Abdul Wahhab, Islam had reached its lowest state in history on a number of fronts. Politically speaking, the Ottoman Empire had lost much of its authority and prestige. Religiously speaking since the time of the Abbasides, when foreign “sciences” and philosophies were being translated teachings into Arabic, the deviation from the pure Islamic teachings became greater and greater. The influence of Greek, Indian and Persian thought became greater, affecting the beliefs and practices of common Muslims. At the same time, the true fiqh schools became dormant and ineffective, as many scholars claimed that the door to ijihad had closed.

One can get a glimpse of the state of affairs in Vassiliev’s words. Speaking about a time shortly after ibn Abdul-Wahhab’s death about the state of affairs of Ottoman lands: “Since 1803 the Wahhabis had put all kinds of obstacles in the way of pilgrims from the Ottoman empire, particularly those from Syria and Egypt. . . . The pilgrims were accompanied by musicians, playing

tambourines, drums and other instruments (such as flutes). Many pilgrims brought alcohol with them and it was not unusual to find groups of prostitutes in the caravans. All this could not fail to provoke the Wahhabis hostility because of its incompatibility with their religious and moral standards (Vassiliev, p.105)

Further, Vassiliev writes about the reforms brought to Makkah as a result of its occupation by the followers of ibn Abdul Wahhab.

The strict morals introduced in Makkah ran counter to its people's customs and habits. The status of the holy city made its inhabitants feel superior to all other Muslims and let them to excuse a certain lewdness of behaviour. Whole blocks of Makkah belonged to prostitutes, who even paid a tax on their occupation. Homosexuality was widespread. Alcohol was sold almost at the gate of the Kaaba and drunkenness was not uncommon” (*The observations are based on Burckhardt’s travel experience*)

“The new rules might meet with the approval of the pious ulama and sincere believers, but they were burdensome for the greater part of the

population. No less burdensome was the humiliation caused by the submission to the Najdis for the first time in centuries. All these facts, whether of an economic, a political or a psychological nature created an anti-Wahhabi climate in Hijaz”, (Vassiliev, p. 138-139)

The American Lothrop Stoddard wrote about Islam in the 18th Century C.E. (12th century A.H.)

“As for religion, it was as decadent as every thing else. The austere monotheism of Muhammad (peace and blessings of Allah be upon him) had become overloaded with a rank growth of superstition and puerile mysticism. The mosques stood unfrequented and ruinous, deserted by the ignorant multitude which, decked out in amulets, charms and rosaries, listened to the squalid faqirs or dervishes and went on pilgrimage to the tombs of the “holy men” worshipped as saints and intercessors..... (Could Muhammad return to earth, he would unquestionably have anathematized his followers as apostates and idolaters” (The New World of Islam, pp. 25-26. Quoted from Jameelah, p.116)

Furthermore, the Sufis, who so often claim to be the true adherents of the religion, practiced things that could only be supported if one completely ignores both the Quran and Sunnah. Again, Vassiliev states: “The Sufis sang and played musical instruments, and some of them drank alcohol, smoked tobacco and hashish and earned their living by fortunetelling on the basis of astrology and magic”. (Vassiliev, pp. 69-70)

“It is no surprise, therefore, that there was a great deal of ignorance spread throughout Najd, with Bedouins forming the majority of the population. Common among the Bedouin, as Vassiliev describes based on early Western accounts, were: a cult of the sun, the moon and the stars; rites and legends running counter to Islamic teaching; the cult of ancestors; making sacrifices at ancestor’s graves; animism, fetishism and so forth.

In total, the greatest forms of religious deviation can be summarized as the following:

1. The cult of grave-worship and veneration of graves;
2. The cult of saints and saint worship
3. Veneration of trees and other inanimate objects.

In addition to aspects related to beliefs, social ills contrary to the teachings of Islam were also widespread. In particular, the practice of dealing in interest and usury was common. Vassiliev noted:

“Doughty writes about the peasants (of Najd), “They and their portions of dust of this world are devoured hardly less than in Egypt and Syria) by rich money-lenders: that is by the long rising over their heads of an insoluble usury”. The phenomenon was probably widespread on the eve of the emergence of the Wahhabi movement and might explain the Wahhabi’s vigorous denunciation of the charging of interest on loans (Vassiliev, p.38)

In fact, for many parts of Najd, especially where the Bedouins ruled, the law of the land was not the Shareeah but local custom (known as *urf or Saalifah*)

Even though these matters were widespread, it does not mean that the people had left Islam completely or that there were no scholars or studying of the religion whatsoever in Najd. But this description of Najd brings up an important question. How is it that there were scholars and religious knowledge in Najd and yet such incorrect practices were so widespread?

This is a question that is very relevant to the current situation among Muslims and is another issue concerning which contemporary Muslims can learn from the life of Muhamamd ibn Abdul Wahhab. In general, the small presence of scholars and knowledgeable people is not enough to stop the masses from following customs and practices that are dear to them, even if they be in contradiction to Islamic law. On one hand, many of the masses are ignorant as to the rulings of these practices and, on the other hand the social pressures to engage in such practices from fellow Muslims is often great.

Nusair adds another very important point. She notes that “before the influence of ibn Abdul Wahhab, the nature of the study of the scholars was such that it did not lead them to think about the change that were required. Their knowledge was restricted to passing on what the earlier scholars stated, without question or debate about how it is to be or it is practiced at that time”. (Nusair, p.59). Without capable scholars to lead,

guide and advise the people, it is expected that the ignorant and the strong will then come to the forefront and drag people into practices that may not be consistent with the Holy Quran and Sunnah.

To reform and change society requires and in depth understanding of the way of the Prophet (peace and blessings of Allah be upon him), a strong dedication to the faith, a willingness to sacrifice for the sake of Allah and the ability to withstand the onslaught of criticisms and attacks from these who do not wish to change their ways regardless of what the Quran and sunnah may say. It takes someone with the understanding of the faith and of the caliber of Ibn Abdul Wahhab to change the entire foundation and edifice of society. This reality should lead to a greater appreciation for what people like Muhammad ibn Abdul Wahhab accomplished as well as a greater appreciation for the task ahead of the Muslims of today.

IBN ABDUL-WAHHAB AND AQEEDAH

Aqeedah: which is actually a term for the Quranic world *al-iman* or faith is the foundation of a person’s life and actions. Straying in matters of belief and faith has ramifications for one’s entire outlook, goal, purpose and behavior.

IBN ABDUL WAHHAB METHODOLOGY

Before discussing the main aspects of ibn Abdul Wahhab’s Aqeedah, it is important to first note his methodology concerning matters of Aqeedah. The basic principles concerning faith

can easily be derived from the Quran and Sunnah. However, over the years, many are the Muslims who have sought to ignore this pristine methodology and follow instead the ways of the philosophers, mystics, Jews, Christians and so forth. This is part of what Muhammad ibn Abdul Wahhab was up against. Much of his revivalist teachings were concerned with this question of making people understand on what basis one's beliefs must be founded.

Ibn Abdul Wahhab's methodology in matters of aqeedah can be summarized in the following points.

1. The source and foundation of all beliefs must be the revelation that has come from Allah as found in the Holy Quran and Sunnah. The Holy Quran and Sunnah are sufficient in guiding mankind to all of the essentials of the faith. Hence, the Holy Quran and Sunnah must take precedence over any other "Source" of knowledge. They must take precedence over human reasoning when such reasoning comes to a conclusion that definitively contradicts the Holy Quran and Sunnah. (This does not mean that Ibn Abdul Wahhab considered human reasoning as having no positive role to play. However, when it comes to matters of the "unseen" which are beyond the knowledge and understanding of humans, one must restrict oneself to what has come from Allah via revelation. Furthermore, as ibn Taimiyyah demonstrated before him, there was nothing in Ibn Abdul Wahhab's belief that are contradicted by human reasoning. Thus, Ibn Abdul Wahhab

said: "We have not come with anything that contradicts (the revealed texts) that have been passed down nor that is rejected by sound reasoning" (*Ibn Abdul Wahhab, Muallifaat, vol. 7, page 98*. For more details, see al-Abood, vol. 1, pp. 3341)

This principal is clearly demonstrated in the writing and teachings of Muhammad ibn Abdul Wahhab.

2. Affirmation of the place of the Sunnah in matters of aqeedah. Ibn Abdul Wahhab affirmed that all authenticated hadith of the Holy Prophet (may peace and blessings of Allah be upon, him) must be believed in regardless of the topic.

3. Using the statements of the Companions and the consensus and explanations of the early scholars as supportive evidence: The Companions learned and grew up in Islam directly under the guidance of the Holy Prophet (may peace and blessings of Allah be upon him). There is no question that their understanding and devotion to the faith is greater than any generation that came later. In fact, the Prophet (may peace and blessings of Allah be upon him) himself said: "The best of my Nation are my generation, then those who come after them and then those who come after them" (*Recorded by al Bukhari and Muslim*). Hence, in numerous of his writings and better, ibn Abdul Wahhab insisted upon following the ways of the early pious Muslims.

4. Adhering to all of the relevant texts

concerning an issue, seeking to resolve any apparent contradiction between them without discarding any of them: This is a very important issue related to *aqeedah* (beliefs). Ignorance of this principle is what led many earlier groups astray. In fact, if one wanted to briefly summarize the mistakes that led to the creation of these different heretical groups, it was a failure to combine together all the relevant texts on an issue and understand them as a consistent, relevant whole.

5. There is no complete allegiance and submission to the teachings of any human save the Messenger of Allah (may peace and blessing of Allah be upon him): As a corollary to the first point, it follows that every human commits mistakes and no one is to be completely followed in everything that he says save the Messenger of Allah (may peace and blessings of Allah be upon him). Muhammad ibn Abdul Wahhab once wrote:

“I- and all praises be to Allah alone-am not calling to a Sufi, fiqh or theological school. Nor am I calling to any of the Imams that I greatly respect, such as ibn al-Qayyim, al-Dhahabi, ibn Katheer and others. Instead, I am calling to Allah alone, who has no partners, and I am calling to the Sunnah of the Messenger of Allah (may peace and blessings of Allah be upon him) which he advised the first and last of his nation to follow. And I hope that I never reject any truth that should come to me” (*Muhammad ibn Abdul Wahhab, Muallifat, vol. 7, p. 252*)

6. Avoidance of any and all heresies in the religion. The Holy Prophet Muhammad (may peace and blessings of Allah be upon him) stated: “And avoid matters newly introduced (into the religion). Verily, every heresy is a going astray”. (*Recorded by Abu Dawood and al-Tirmizi. This hadith is saheeh. A detailed discussion of its authenticity may be found in Jamaal Zarabozo, Commentary on the Forty Hadith of al-Nawai (Boulder, Co. Al-Basheer company, 1999), vol 2 pp. 1043-1045*)

Muhammad ibn Abdul Wahhab himself stated: “You (supporters of heresies) call (such heresies) “good heresies “while the Holy Prophet (may peace and blessings of Allah be upon him) said: “Every heresy is misguidance and every misguidance is in the Fire”. He did not point out any exception to that for us” (*Quoted in Al-Uthaimen, Al-Shaikh, p.129*)

7. Avoidance of the discussions of the philosophers and dialecticians in matters of faith (*aqeedah*) again, relying solely on the clear and pure teachings of the Holy Quran and Sunnah. When it comes to the matter of knowing true faith, the sciences of philosophy, divinity and so forth are not beneficial, according to Muhammad bin Abdul Wahhab. He presents quotes from many of the early scholars who found those types of sciences blameworthy. In fact, he states that there was a consensus on this point.



ISLAM TODAY

CHALLENGES AND OPPORTUNITIES

The challenges posed to Islam have themselves opened new vistas of opportunities for it, opines Prof. Abdul Moghni

The first and foremost challenge faced by Islam today in the whole world is that Islam is being equated with terrorism, though the Muslims are being made the victims of state terrorism, particularly by the U.S.A. and its satellites in the Middle East and Central Asia, such as Palestine, Iraq, Afghanistan. Etc. The only Big Power is constantly threatening to “smoke out” many a Muslim country. Even then Islam is being projected by the media as the source of terrorism. So much so that the Islamic Madrasas, with the picture of the Quran displayed openly, are being presented as the seminaries teaching violence, militancy, and malevolence.

This challenge to Islam is ironical and paradoxical. But it may become an opportunity for propagating the true teachings of Islam, which is desired in Arabic from the root word *Silm*, literally meaning peace, and actually signifying obedience to God, the Lord and Sustainer (*Rabb-al-Aalameen*) of the universe, whose Last Prophet, Muhammad (S.A.W.) has been hailed by the Quran as the “Blessing for the universe” (*Rahmat-al-lil-Aalameen*).

However, the challenge to Islam has made the religion a question mark, once again in the history of modern obscurantism, just as it had made it so, about a millennium and a half, in the age of ancient obscurantism (*Jahiliyah*). The Islamists of the world today have to answer this question with overwhelming majority in more than 50 countries, containing the biggest population of the world. Subscribing to one creed, the largest resources, the most strategic geographical position, and the richest contributions to mankind, it is only the Muslims who are expected to usher in the New World Order in the third millennium, rather than the chauvinist, jingoist, and belligerent America and its satellites in the west or the time is, how to propagate true Islam, as the only universal ideology of human integration, in the modern world fast disintegrating under the inhuman philosophy and technology of the U.S.A. and its camp followers? By way of an answer, the following point should be duly considered:

1. An Islamic United Nations, bypassing the practically defunct U.N.O., may come forward to protect and promote humanity, irrespective of creed, caste, class, and region, as taught by the Quran and Sunnah.

2. The Muslims should take initiative, everywhere and in any form, to serve mankind, with whatever resources at their disposal.

3. They have to trust the blessings of God, for advancing their noble humanitarian objective, discarding any consideration of the might of the hostile power that be.

4. The Islamists ought to emerge as a moral force in the society of any country and every country.

5. They must better pool their resources and act up to a concerted plan.

6. They have to safeguard and utilize their natural advantages in geography, raw material and finished products in all areas of interest and importance.

7. They should never be according to the injunctions of Islam, either aggressive or abrasive, rather than being peaceful and polite, that Islam requires them to be.

8. The Muslims should be up to date in their approach and appliance of the means available to them.

9. Any lack of technical know how may not be allowed to handicap the community of Islam, spread the world over, in all the continents.

10. Islam, properly and effectively practiced, ought to be taken as the strongest positive means against all the negative instruments deployed by the powerful adversaries, equipped with the most lethal weapons of history.

The above 10 points may be considered to be facts of experiences, throughout the 1422 years of the existence of the Islamic community formed

by the last Prophet of Islam, Muhammad (S.A.W.). It is matter of faith, which can move mountains. The belief in the Message of God, revealed to the Prophet, it and when practiced fully and disseminated by the invincible power of character, can bring about a revolution in the modern age, so pathetically ravaged by the pride and prejudice of wrong ideologies and their destructive effects.

The challenges posed to Islam have themselves created opportunities. All the media and the technologies behind them can be mastered by the Muslims and utilized for the propagation of the Message of God and the betterment of the lot of a demoralized or immortalized humanity of our times. Mankind has been pushed to the edge of annihilation, in the name of material progress devoid of any spiritual development. The military appears to have done away with the morality, in all the developed or fast developing nations of the world. Finances have ruled out ethics. This horrible imbalance can be redressed by the Islamic concept of life, which is the most comprehensive and balanced view of cosmos. This universal ideology and the Code of Conduct prescribed by it had brought about the most beneficial system of life, replacing the barbarities of ancient Greece and Rome and Persia. It may again reform the modern age, that it had itself ushered in. There is no question of time scale, which is very short and small in the cosmic scale of millions of years. In the light of the, Ascension (*Meiraj*) of Muhammad (S.A.W.) man can go on to the last frontiers of the universe, provided that he subscribes to Islam (obedience to God), for the elevation of humanity, as suggested by the ideal of life in the character of the last Prophet of God.

MARKAZI JAMIAT AHLE HADEETH, HIND HISTORICAL BACKGROUND AND ITS CONTRIBUTIONS

AHLE HADEETHS – THEIR AIMS AND OBJECTIVES

The Ahle Hadeeth or the Salafis, popularly but contemptuously referred to as the Wahabis, are a constituent group of Sunni Muslims. They adhere to the pristine teachings of Islam as enshrined in the Holy Quran and Sunnah (the precepts, practices and approvals of the Holy Prophet (S.A.W.) and reject what has not been enjoined by the Islamic Shariah. The Ahle Hadeeths or the Salafis believe in pristine Monotheism (Tauheed Khalis), turn to Allah seeking His Mercy and don't invoke Saint's blessings. They do not stick to any of the Sectarian Jurisprudence (fiqh) although they are given due respect. Since they adhere to the pristine teachings of the Holy Quran and Sunnah, they have their distinct identity among Muslims.

- ❖ The Salafis interpret Quranic Verses with an anthropomorphic reference literally;
- ❖ They elucidate the message of Islam to all mankind and clarify the truth of pure Islamic monotheism (Towheed) according to the Quran and Sunnah;
- ❖ They propagate and publicise the Islamic principles, values, culture and ideas to all mankind according to the accepted path

of righteous Salaf;

- ❖ They oppose polytheism, innovations in religious matters, (bid'at) blind imitations and reject many practices prevalent among the mystics (Sufiyas) of this day as un-Islamic accretions.
- ❖ They teach the principles of mutual benevolence, unity, peace, brotherhood, love of the country and respect of human values rejecting the causes of conflict and disunity;
- ❖ They believe in Ijtihad and not Taqleed. However, the four Imams are given due respect;
- ❖ They do not believe forced conversion as the Holy Qura'n has declared: "There is no coercion (in the matter of) religion;"
- ❖ They condemn terrorists and terrorism as Islam is the religion of peace.

HISTORICAL BACKGROUND

Ahle Hadeeths exist with the existence of Islam. In every part of the world wherever is Muslim population. They exist in India from time Muslims came to the country. In India their estimated population is about 25-30 millions. Markazi Jamiat AhleHadeeth is their representative organisation founded in December, 1906. It has 21 branches at state levels, more than

200 branches at district levels and forty thousand at local levels. It has thousands of its followers all over the country who are playing a great role in the development of the country. Their representation in education, industries, agriculture, politics and defence has been recognized and appreciated.

Since its inception it has been serving Islam and Muslims. No any religious and social organisation of Muslim Community existed prior to this Jamaat in India.

Among those who were Ahle Hadeeths in India were Muhammad Bin Tughluq (1325-1351), Maulana Shams-al-Din ibn al_Haweri, Mualan 'Alam al_Din (grandson of Sheikh Baha al-Din Zakariyya of Multan), Shah Wali Allah (1702-1763), Maulana Abdul Aziz Muhaddith Dehlavi, Shah Muhammad Ismail Shaheed, Maulana Walayat Ali Azeem Abadi, Sir Syed Ahmad Khan (1817-1898), Nawab Muhammad Siddiq Hasan Khan (1832-1890), Shiekh Abdul Haqq Muhaddis of Benaras, Maulana Abul Kalam Azad (1888-1958) (Freedom fighter and first Education Minister of India) etc.

There is circumstantial evidence of Balban (1266-1287) and Alauddin Khilji (1296-1316) as they were Ahle Hadeeth too.

Abdul Haleem Sharar, Maulana Altaf Husain Hali (great poet), Maulana Zafar Ali Khan, (Editor Zamindar), Maulana Abdul Majeed Hariri (former Indian Ambassador to Saudi Arabia), Maulana Hasrat Mohani and Maulana Abdul Wahab Arvi were some prominent Ahle Hadeeths.

Ahle Hadeeth or Salafis were in the forefront to fight the British rule. Maulana Abdullah martyrdom of Andaman and Maulana Walayat Ali

Sadiqpuri (Azeem Abad) were great freedom fighters from the Salafi ideological lineage. "The Wahabi (Salafi) movement gave a number of towering personalities to the nation. Shah Ismail, Syed Ahmad, Wilayat Ali, Inayat Ali, Mian Syed Nazir Hussain, Nawab Siddique Hasan Khan of Bhopal, Sir Syed, Mualana Sanaullah Amritsari and Abul Kalam Azad. This galaxy forms the brightest chapter of our freedom struggle. The first commander of the patriot warriors of the pioneer movement was the great Wahabi (Ahle Hadeeth) leader Shah Ismail Shaheed and when the movement reached its point of culmination, it was again a great Wahabi (Ahle Hadeeth) leader (Abul Kalam Azad) who negotiated the transfer of power with the British." (The Salafis, P.204-205, A.Q.Naqvi, Al Kitab Int. New Delhi, 2001). The freedom fighter from Jamate Ahle Hadeeth like Maulana Abdul Qayyum Rahmani is still alive.

SERVICES

Jamiate Ahle Hadeeth Hind is of course the oldest Muslim Jamiat (Organisation in India. From 1906 to 1947 (41 years) this organisation contributed a lot to regain the intellectual and cultural identity of the Ummah and fought for the principles of humanity and brotherhood rejecting the causes of conflict and disunity among the Muslims. Maulana Sanaullah Amratsari was the sole leader of the same. Almost all religious circles of India hailed the Maulana's endeavours in this regard.

The Jamiat has seen a lot of transformation in the last six years. The Jamiat is on its way to becoming one of the best organisation in providing highly developed organization, INSHALLAH!. This development is determined by honesty, integrity, and commitment. We value

our members the most and strive hard to maintain the high standard of office discipline that we have set for ourselves.

Jamiat has also been in the news by organising the Jamate Ahle Hadeeth Conference at Pakorh, in Jharkhand in 2004. Then there are a host of prestigious projects initiated that make Ahle Hadeeths one of the most talked about milli activities in the media and religious circles of India.

These endeavours of Jamiat Ahle Hadeeth are a clear indication of the accelerated growth on different fronts.

As parts of its efforts to raise the quality of education to level that meets the needs of society in the new era, Jamiat has in recent years introduced a variety of projects to upgrade the quality of Islamic training and education as well as educational programme for teachers, instructors, Dawah workers, Muftis and *Islamic jurists*, Al-Mahad Al-'Alee has been established in Okhla, New Delhi with new syllabus.

The central aim of Al-M'ahad is to provide a quality education for all its students based on their particular needs, ages, abilities and aptitudes and that its graduates will be bilingual in Arabic and English. When the Al-Mahad was founded, it took over the existing building of Ahle Hadeeth Complex, which were completely modernized and refurbished and now form the premises of Ahle Hadeeth Complex, Okhla New Delhi. With a 3 story Jama Masjid hostels, guest rooms, reading room, library and office. The Al-Mahad, at present, cannot accommodate all pupils who apply for admission, as its intake is restricted owing to financial constraint on hostel, food, electricity and other scholarships.

At present, the Muslim parents are struggling hard to find a judicious balance between secular education and Islamic studies for its young ones. They are striving to give their children the best education in Science and Social studies as well as impart instruction in Islamic Faith. Keeping its cultural and social moorings intact. They also want their children to be educated in an Islamic environment.

For this purpose the Jamiat has prepared a new syllabus for Madarsas and English medium schools covering all secular subjects from primary to standard 5th. The same has been printed and published by Maktaba Tarjuman, Delhi under the auspices of Jamiate Ahle Hadeeth, Hind. The necessary books according to stated syllabus are being prepared by a panel of educationists. Ahle Hadeeth Madarsas have been alerted to include modern subjects in their syllabus along with Islamic subjects.

The present situation makes it incumbent on Muslims to present the message of Islam through all available means, i.e. mass media, Islamic books, folders, and strengthen relations with different communities and cultures in order to dispel doubts and misunderstandings about Islam and Muslims.

In this regard Jamiat has offered 550 Holy Quran in English to India Tourism Development Corporation Ltd., New Delhi for each and every room of Ashoka Hotel and 1600 Holy Quran for hotels under its possession all over India. A long awaited book, "History of Jamate Ahle Hadeeth (comprising of 731 pages) written by Dr. Bahauddin has been published.

THE PUBLICATION SERVICES OF JAMIAT AHLE HADEETH, HIND

Jamiat Ahle Hadeeth, Hind is predominantly a da'wa and reformation movement which is struggling to wipe out the non-Islamic concepts and tradition that have crept into the Aqeeda of the Muslim community and replace it with the pure Islamic monotheism and culture. It has been playing an active role in correcting the Aqeeda of the believers for more than one and half century. Publication is one of the crucial means for an ideological organization to spread its ideas. Therefore the Jamiat had set up publication department since from the very beginning. It has contributed in Urdu language precious books on Islamic beliefs, history, ibaadat, comparative studies on different madhahib (Islamic schools of thoughts) in Islam and other issues related to Muslims and Islam in general. Beside Urdu, it has been publishing books in English, Arabic and Hindi as well. Due to pressing demand of Islamic books, the last five years saw a stupendous increase in the publication of books on the part of the Jamiat and some of them are research works which are significant for reference purposes. Many important books were also translated and published in Urdu, English and Hindi languages. Here is a bird-eye view of some of the publications that Markazi Jamiat has revived.

1. *Muttahida Hindustan ke Ulama-e-Islam ka Awwaleen Mutaffiq Faisla* (The first joint legal verdict of ulama of United Indian Subcontinent). The book is compilation of fatawas of the prominent Islamic scholars of Indian Subcontinent refuting and denouncing Qadyaniyat. Pages: 188 Price: Rs. 60.

2. *The Holy Quran* with translation of the meaning of the Quran in Hindi by Maulana Daud Raz Dehlvi, with simple and authentic commentary

for the convenient of the common readers. The translation has been well-received by the readers and thousands of copies sold. Now the fourth edition is in the press. Pages: 1444 Hadiya: Rs. 300.

3. *Commentary of Sahih Bukhari* in Urdu language written by Maulana Daud Raz Dehlvi. The need to understand Sahih Bukhari more deeply has been felt by Urdu readers since long. It was colossal work to publish a book comprising of 5389 pages and in eight volumes but by the mercy and help of Allah (SWT) and cooperation of our sympathizers we were able to finalize its publication. The hadiya has been subsidized by Markazi Jamiat. Pages: 5389 Hadiya: Rs. 1800 Volumes: 8.

4. *Quran Majeed* with translation of its meaning in Urdu by Maulana Mohammad Junagadhi with commentary by Hafiz Salahuddin Yusuf. It is a well-received translation with short commentary and a unique contribution from Markazi Jamiat. Pages: 1440 Hadiya: 150.

5. *Maslae Rafa'ayadain m'a Ameen bil Jeher* – Pages: 40.

6. *Tauheed Kya Hai* – Pages: 48.

7. *Mohre Nabuwwat* – Pages: 40.

8. *Dhaeef wa Maudhu'a Ahadees* – 182.

9. *Yassarnal Quran* – Pages: 48.

10. *Sirate Mustaqeem aur Ikhtelafe Ummat* – Pages: 324.

11. *Khilafat wa Malukiyat ki Tareekhi wa Sharaee Haisiyat* – Pages 624.

12. *Qabar Parasti ek Haqiqat Pasandana Jaiza* – Pages 210.

13. *Hayate Sahabah ke Darakshan Pehlu* – Pages 507.

These are the books that have been republished. There are also a good number of books that have been newly introduced by the Markazi Jamiat. Here is the list of some of them:

1. *Namaze Nabavi* – Pages 172.
 2. *Sue Haram* – Pages 366.
 3. *Haq Prakash bajawab Satyarth Prakash* – Pages 299.
 4. *Turke Islam bajawab Tarke Islam* – Pages 210.
 5. *Dua't ke Liye Mansooba Saazi aur Waqt ki Ahmiyat* – Pages 126.
 6. *Qayamat ki Nishaniyan* – Pages 468.
 7. *Khwab hai Rasool* – 68.
 8. *Fatawa Sanaiya* – Pages 1606 Volumes: 2
 9. *Islam ki Betiyaan* – Pages 600.
 10. *Aham Deeni Masa'el* – Pages 64.
 11. *Al Furqaan* – Pages 210.
 12. *Alhizbul Maqbool min Ahadeesir Rasool* – Pages 128.
 13. *Riyazus Saliheen* (in Bengali) – Pages 951.
 14. *Ruyate Hilal* – Pages 348.
 15. *Tehreek Khatme Nabuwwat, 24 Volumes.*
 16. *Madaris-e-Ahle Hadees Delhi,*
 17. *Tareekhe Ahle Hadees, 7 Volumes.*
 18. *Naqad ke Deeni Usool* – Pages 36.
 19. *Quran Majeed Mu'arra in English.*
- Attention has been paid on publishing some of

the books which were either written or translated by some devoted sympathizers of the Jamiat. These are *Kitabul Janaiz* (in Arabic) pages: 160 and *Nisabe Taleem barae Primary Darjaat* (Urdu) pages: 154.

A souvenir on the occasion of Ahle Hadees Conference held in Pakorh, 2004, was also published which has been appreciated by scholars like Allama Mohammad Ishaq Bhatti (Pakistan) and Dr. Bahauddin Mohammad Suleiman (London). This souvenir has glimpses of the history and achievement of the Jamiat along with short biographical articles on former Ameer and Secretaries of the Jamiat and other related informations.

The educational books have been revived with new composing and beautiful cover designs like *Chamane Islam Qaieda*, part 1, 2, 3, 4 and 5. Due consideration is being taken to avoid the shortage of the books for the convenient of the readers. Every year Maktaba Tarjuman publishes an appealing yearly Islamic Calendar. On some special occasions pamphlets and folders based on Islamic teachings are also published and distributed free of cost.

A directory of madarsas of Ahle Hadees has also been published comprising of 650 pages. It would serve a good reference book for the students of history.

There are some valuable books in waiting for publication. They are going through different publication process and will be out soon, *inshaAllha*. A few of them are *Fatawae Sanaiyya*, *Fatwa Sheikhul Hadees Obaidullah Rahmani*, *Fatawa Aiemma fi Nawazil Madalhama*, *Maqalate Taleemi Seminar ba moqa' Ulamae Ahle Hadees Con-*

vention 2006 and seven volumes of *Tareekhe Ahle Hadees* by Dr. Bahauddin Mohammad Sulaiman. Other nine volumes of *Tareekhe Ahle Hadees* are expected to be published within coming two years.

Firstly, all credits for these achievements and development is to Allah (subhanahu wa ta'la) and after that humble efforts of the office bearers and the sympathizers of the Jamiat is commendable.

Jamiat has been publishing its organ in four languages i.e. monthly journal "*The Simple Truth*" in English, *Al Istiqama* in Arabic, *Islahe Samaj* in Hindi, and fortnightly *Jarida Tarjuman* in Urdu.

JAMIAT'S DAWAH AND ORGANIZATIONAL ACTIVITIES COULD BE SURFED ON INTERNET

The boom of knowledge in the modern world is because of the boon of information technology. The means of communication, prominently internet, has acquired an unimaginable wider scope and made it easier to access the masses. The one who is not utilizing these means is considered to be legged behind and also losing a good opportunity to have an easy approach to a good number of people for propagation of his ideas or selling of his products. No area of work that is related to human kind has escaped utilizing the internet facility today.

The Da'ee-e-haq also should not leg behind in exploiting this boon of the modern era in propagating the truth of Islam. Keeping this in view the Jamiat Ahle Hadith Hind had launched its website in 2004 (www.ahlehadees.org) informing about the aims and objective of the Jamiat. Now the Jamiat has revived it into a

whole portal of the Jamiat where readers can acquaint themselves with the activities and achievements of the Jamiat on frequent basis. It will be an easy way to know about the dawah activities of Jamiat in the country and its works related to welfare, educational research, and its publications. It will also serve as a direct means of communication with readers where they could put their queries regarding the activities of the Jamiat and on Islamic issues.

There is also a good news for much of the convenient of the readers who are interested in reading the organs of the Jamiat online. They could do so by just at one click of the mouse. Jamiat has been publishing its organ in four languages i.e. monthly journals *The Simple Truth* in English, *Al Istiqama* in Arabic, *Islahe Samaj* in Hindi; and fortnightly *Jarida Tarjuman* in Urdu. Now you can also access the online copies our journals completely free.

For the information of the readers and sympathizers of the Jamiat we are presenting introduction and the short history of the Jamiat, the relevant information about the office-bearers at state level, press release issued from time to time, publications of the Jamiat and services rendered and welfare activities organized by it. There is also a news section programmed at the website which is presenting national and zonal news of the activities of the Jamiat which would include the official visits of the General Secretary for da'wa purposes and press conferences organized by the Jamiat.

Another important feature of this website is that it is available in four languages i.e. English, Arabic, Hindi, Urdu. Thus it would be easier for a large number of people to understand the ideology of the Jamait.

It is pleasing that hundreds of internet user visit our website everyday and we are getting lots of response through email. Suggestions are solicited to make our website more better. Sympathizers are requested to cooperate in propagating about our website www.ahlehadees.org. We also seek their financial assistance to enhance our services through this means. For further queries please send an email to the following email address: Jamiatahlehadeeshind@hotmail.com

REFRESHER AND ORIENTATION COURSE

Jamiat Ahle Hadeeth Hind needs active and trained teachers/du‘at/muftis and responsible organizers. Moreover, it is extending full support to the cause of education. Considering this, the Refresher and Orientation Course for graduates of Madarasas, office bearers of state and district units, du‘at, muftis, social workers is being organised annually. So that they could be trained in modern concepts of teachings and da‘awah works etc.

JAMIAT AHLE HADEETH CONDEMNS TERRORISM

Jamiat Ahle Hadeeth, Hind condemns all sorts of Terrorism and terrorists. Islam is the religion of peace. It aims to establish peace. All the organisations that are involved in terrorist acts and destruction of public and private properties in the name of Islam can not be called Mujahid nor their activities as Jihad.

Jamiat Ahle Hadeeth opines that such activities have no Islamic injunctions. Islam forbids abusing the deities of other religions. It forbids its followers to assault the worshipping places of other religions as well.

Academic and Social Activities

Thousands of educational and social institutes and welfare societies, Madarsa, Schools, Colleges, Tibiya Colleges are run by members of this Jamiat. Presently there are Ahle Hadeeth Madarasas in India.

Jamiat Ahle Hadeeth, Hind had organised a symposium on “Terrorism: A curse in Modern Times” on March 19, 2006 in Ansari Auditorium, Jamia Millia Islamia, New Delhi attended by Maulana Ahmad Bukhari, eminent scholars, religious personalaties and academicians.

Maulana Asghar Imam Mahadi Salafi, the General Secretary, Jamiat AHle Hadeeth, Hind said: “Terrorism was the greatest threat to the whole of mankind in the present days. He cautioned the crying need of the hour was that the whole humanity has to rise above individual positions or parties or religions and join hands to curb the evil which was eating vitals of our society which is needed to be addressed on war footing. He clarified that Islam did not permit any kind of terrorism in whichever form it be and, in fact, Islam had the distinction of being peace loving religion and torchbearer for universal brotherhood. He further said that Jamiate Ahle Hadeeth, Hind, having units and territorial establishments all over India, had responded to the call of the time and organized programmes to promote peace and tranquility. He, however, cautioned that certain prejudiced forces were for their dirty designs trying to paint Islam as the fountain of terrorism, which is not only far from the truth but is also highly condemnable by one and all having faith in equality, fair play and justice.

A two day All India ‘Ulama-e- Ahle Hadeeth convention Seminar and Symposium on Edu-

cation, Madarsas, and Terrorism was organised on July 23-24, 2006 at Ahle Hadeeth Complex, Okhla attended by former prime minister, Mr. V.P. Singh, Mr. Shivraj Patel Union Home Minister, Govt. of India; Mr. E. Ahmad, Minister of State (External Affairs), Mr. Shoib Iqbla, Deputy Speaker, Delhi Assembly; Mr. Imran Qidwai, Chairman AICC Minorities Cell; Syed Athar Delhavi, President Minhajur Rasool, Delhi, Representatives State Unites of jamiat Ahle Hadeeth, eminent scholars, Ulama and freedom fighters Maulana Abdul Qayyum.

Speaking at the Symposium, "Are Madarsas viable seats of Social Service or Breeding Ground of terrorism" the Chief Guest Mr. Shivraj Patel Said: "We believe that Madarsas are seats of Social Service. They are not the center of terrorism."

Trying to dispel doubts about Madarsas, often accused of being breeding of militancy, Union Home Minister Shivraj Patel Said: "We believe that Madrasas are Seats of Social Service and centers of terrorism. Madarsas, where knowledge of humanism is being imparted and where human values are being taught, could only be termed as "Servants of humanity", we are not ready to accept that they are the breeding ground of terrorism." (The Times of India, July 24, 2006)

The symposium was given courage by 56 national dailies and weeklies.

The 'Ulama's convention on education was historic one. The 'Ulama of 28 States presented their treatises on different topics related to education and Madarsas. They were of the view that Madarsas are solid fortresses of the basic education of Islam and centres of Islamic iden-

tity. Some topics like *teaching Method of Islamic Madarsas; Uniformity of Curriculum in Indian Madarsas; Madarsa Board – Necessity, Importance and Methodology, Characteristics of Islamic Madarsas in Secular State; Importance of Implementation of Counselling System in Madarsas; Role of Teachers in Personality development of students; Teaching problems in Girls Madarsas; Islamic Madarsas – Terrorism and Media; Secular Education in Madarsas and Short Term Professional Courses in Islamic Madarsas* were of high standard.

ALL INDIA AHLE HADEETH CONFERENCE

Jamiat Ahle Hadeeth, Hind is planning to celebrate All India Ahle Hadeeth Conference in 2008 in Delhi with full enthusiasm. The Jamiat aims at blending tradition with modernity, presenting history, culture, development, and services rendered in various fields. A number of books, so History of Jama'ate Ahle Hadeeth, Book on Role of Ahle Hadeeth Salafis in Independent Movement are expected to be released. Jamiat would felicitate its scholars, teachers, Du'at, Social Scientists for their outstanding performances in various fields.

NAMES OF SUCCESSIVE PRESIDENTS/AMEERS SINCE 1947

- (1) Alhaj Muhammad Salih (1944 – 1952);
- (2) Maulana Abdul Wahhab Arvi (1972);
- (3) Dr. Syed Abdul Hafeez Salafi (1972– 1979);
- (4) Maulana Abdul Waheed Salafi (1979-1989);
- (5) Maulana Mukhtar Ahmad Nadvi (1990 –

1997);

(6) Maulana Safiur Rahman Mubarkpuri (1998-2000);

(7) Hafiz Muhammad Yahya Dehlvi (2000 -)

SUSSESSIVE GENERAL SECRETARIES SINCE 1947

(1) Maulana Sanaullah Amratsari (1906–1947)

(2) Hafiz Hamidullah Dehlvi (1947-1950)

(3) Hafiz Muhammad Salih Alijan (1950–1956)

(4) Maulana Abdul Jaleel Rahmani (1956–1960)

(5) Maulana Daud Raz (1960-1971)

(6) Maulana Abdul Hamid Rahmani (1971–1975)

(7) Maulana Abdus Salam Rahmani (1975–1978)

(8) Maulana Aatur Rahman Madani (1978–1982)

(9) Maulana Aneesur Rahman Azmi (1982–1985)

(10) Maulana Abdul Wahhab Khilji (1987–1990)

(Acting G. Secretary)

(11) Maulana Abdul Wahhab Khilji (1990 – 2001)

(12) Maulana Asghar Ali Imam Mahadi Slafi (2001 -)

ALL INDIA AHLEHADEETH CONFERENCE

CONFERENCE SINCE 1947

So far 28 All India Ahle Hadeeth Conferences took place since its inception in 1906. However, there were, 4 conferences of All India level since 1947.

1. Nau Garh (Basti) 16 – 19 November, 1961 under the chair of Maulana Abdul Wahhab Arvi.

2. Bangalore 5 – 6 May, 1985 under the chair of Maulana Abdul Waheed Salafi;

3. Mau 14 – 16 April, 1995, under the chair of Maulana Mukhtar Ahmad Nadvi;

4. Pakurh 13 – 15 March 2004, under the chair of Hafiz Muhammad Yahya Delhvi.

TANZEEMI TRAINING

A Tanzeemi Convention held on where detailed guidelines on the implementation of Jamiate Ahle Hadeeth's aims and objects and future programmes had been issued. In order to ensure proper and timely implementation of the programmes with greater transparency, better monitoring, faster implementation and more accountability the same had been widened by including state, district and block level trainings. In this regard almost 20 Organizational training took place across the country in the year 2007.

PUBLICATIONS

Maktaba Tarjuman, a publication division of Markazi Jamiate Ahle Hadeeth has reprinted the following books in 2007:

1. Tafseer Ahsanul Bayan (Urdu)

2. Tarjuma Thanaee (Translation of Holy Quran)

in Hindi

3. Reyazus Saliheen (Bengali)

4. Bukhari Shareef (Urdu)

5. Chamane Islam (I – IV) several editions

6. Islamic Calendar for 2007 (16000 in numbers) with English/Islamic dates and historical knowledge.

7. History of Jama'at Ahle Hadeeth Vol I by Dr. Bhauddin has been published and the remaining volumes would come out in due course of time. Compilation and typing of the same is under way.

8. The Speeches and Treatises presented at Jamaate Ahle Hadeeth Conference at Pakurh in 2004 is about to be printed in a book form. The delay was due to financial strain.

9. Ahle Hadeeths are known for its historical sacrifices and struggle against the colonialist for the sake of the country and faced the brunt of their rage and oppression during independence struggle. A book on the services rendered by Ahle Hadeeths freedom fighters is under preparation. The Markazi Jamiat's organ "The Simple Truth" would bring special issues on the same in near future.

10. *Directory of Indian Libraries* having manuscripts / rare books of religious, academic and cultural values as well as farmans of Muslim rulers in India, beneficial to research scholars and intellectuals is under compilation.

11. Directory of Ahle Hadeeth Mosques in India is under preparation to reactivate its religious and cultural activities bringing them under the fold of Markazi Jamiate Ahle Hadeeth.

12. All India Census of Ahle Hadeeth Muslims

is vital for mutual cooperation and close coordination. Preparation in this direction is under way. It is expected to have names, addresses and contact Nos of State, district and block level members of Ahle Hadeeth Brothers.

DAWATI PROGRAMMES AND VISITS IN 2007.

Dawati programmes took place in Andaman and Nicobar Islands, Karnataka, Kerala (under the auspices of Nadwatul Mujahedeen, Kerala), Rajasthan, Mumbai, Tamil Nadu and Pondicherry.

State jamiat Ahle Hadeeth of Mumbai organized a seminar on "Independent Movement and Ahle Hadeeth in India" on December 30, 2007.

State Jamiate Ahle Hadeeth Tamil Nadu and Pondicherry organised a Conference on "Fikre Akhirat" on 27th January, 2007.

Apart from above stated programmes, other Dawati Programmes such as "Ahyae Sunnat Conference" took place on March 17, 2007 at Bartala, "Murabbi Aazam Ka Tarbiyyati Uswah" at Islamic Information Centre, Andheri; Conference on "Protection of Humanity" at Bhivandi, "Deen Rahmat Conference" at Siddarth Nagar took place where Markazi Jamiat's representation was visible. The General Secretary, Maulana Asghar Ali Imam Mahadi Salafi and Deputy General Secretary, Maulana Muqem Faizi paid dawati visits to Basti, Gonda, Siddarth Nagar, Deoria, Mau, Lucknow, Aligarh, Patna, Coimbatore, Hisur, Umarabad and Pernam Batt etc.

IFTA AND RESEARCH DIVISION

A large number of religious Fatawa issued by the Ifta and Research Division get attention of

the scholars and the academicians in the country. Therefore, the Markazi Jamiat has decided to publish them in the form of a book. Apart from the stated Fatawa a number of other books of Fatawa such as “Fatawa Allama Ubaidullah Rahmani Mubrarakpuri”, Al – Fatawa Al – Muhimmah fn Nawazile Al – Mudlahimmah (in Hindi) are ready for print. Moreover “Collection of Islamic Laws” compiled and distributed by All India Muslim Personal Law Board, covering Hanafi School of Thought, does not cover others views. After several criticism raised by Markazi Jamiat Ahle Hadeeth the Muslim Personal Law Board has given its consent to include the Salafi views on certain issues. Compilation of the same is under way by Ifta and Research Division of Markazi Jamiat.

ALL INDIA REFRESHER COURSE FOR MADARSA TEACHERS, DUAAT, IMAMS AND JURISTS

Markazi Jamiat organizes 10 – days refresher course each year for Madarsa teachers, dua‘at, Imams, and jurists to infuse in them modern approach to teaching, preaching, developing leadership qualities as well as activating their skills. The same was organised on 18 – 26 August 2007 at Ahle Hadeeth Complex, New Delhi with 32 participants from across the country, lectured by eminent scholars, lecturers, journalists and dedicated experts of Quran, Hadeeth, media, law, Indian constitution, Ilme Fara‘ez, Education, Seerah, Indian religions, and literature etc. The Refresher Course is organized at different venues each year.

ALL INDIA COMPETITION OF HIFZE WA TAJWEED WA TAFSEERE QURAN

The eighth two – days All India Competition of

Hifz, wa Tajweed wa Tafseere – Quran took place in Delhi at Ahle Hadeeth Complex from 7 – 8th July, 2007 with 200 participants from across the country.

AL – MA ‘AHAD AL – ‘AALI LIT – TAKHASSUS FID –DARASAT AL – ISLAMIYYAH

Al – M‘aahad al – ‘Aali, with dynamic and devoted teaching staff, established for special courses and higher training in Tafseer, Hadeeth, Fiqah, Ifta, Islamic culture, Ilme Meerath and training for Shariah Courts, has completed its two years of existence. Its first batch graduated in 2007. Two of its graduates have been engaged by Markazi Jamiat to take care of monthly “Istiqamat”, deliver Juma Khutba and give their services for organizational activities.

SYED NAZEER HUSSAIN MUHADDITH DEHLVI LIBRARY

Markazi Jamiat has a library by the name of Syed Nazeer Hussain Muhaddith Dehlvi consisting of two thousand books on various subjects. Recently a large number of books have been purchased from the Book Fair.

MEDIA CELL

To catch the views and reader’s attention, media (electro and print media both) adopts cheap gimmicks. A community is harassed, the name of a particular maslak is framed and tarnished in several crimes. A section of media carries fabricated stories. For this reason Markazi Jamiat has established a media cell to check the growing negative influence of the media by issuing press releases, keeping the clippings of news, views (database and documentation) for pres-

ervation and reference, filing of newspapers of national and international dailies as well as magazines, writing letters to the editors and calling press conferences on important issues etc.

MISCELLANEOUS SERVICES AND ACHIEVEMENTS:

Jam'at Ahle Hadeeth is the organization that mobilised public opinion against the Adoption Bill tabled in Parliament in 1972. Adoption is a religious need of Hindus but Islamic Shariah does not approve of it. Ahle Hadeeth across the country along with other like-minded Jam'aats protested against the Adoption Bill. As a result of this, the Government withdrew the Bill in 1978 and Muslims were exempted from the provision of the Bill in 1980.

In 1978 the Lucknow bench of Allahabad High court pronounced a verdict whereby the Government was declared entitled to acquire mosque and graveyards. Jamiat Ahle Hadeeth raised a movement against it. As a result, the Govt. of Uttar Pradesh and Rajasthan withdrew these orders to acquire such lands.

In 1986 the Jamat Ahle Hadeeth launched a countrywide campaign against the Supreme Court verdict in the Shah Bano case along with other organisations. It was the result of this campaign that at last the Parliament in an extraordinary session adopted the Protection of Muslims Women Bill. This law was enacted to annul the Supreme Court verdict in Shah Bano case.

Jamiat Ahle Hadeeth, Hind use to send relief and rehabilitation materials to help alleviate the sufferings of the people during riots and natural calamities. Last year the Kosi Flood has caused

unbearable damage to people in Bihar, Bengal and Orissa. Jamiat extended its helping hand to victims and provided food, shelter, boats, and other humanitarian aids.

Jamiat has marked an achievement in yet another field. It has prepared a new syllabus for English medium schools and Madarasas covering science, social studies and other secular subjects including Arabic and Islamiyat from primary to standard 5th. The books according to stated syllabus are being prepared.

In recent past to mould the general Muslim's mind to implement the provisions of Shariah in individual and family life in letter and spirit, Jamiat got books published on different aspects of Shariah according to Quran and Hadeeth. Jamiat has published "Noble Quran" with English translation. It has offered 550 Holy Quran to India Tourism Development Corp. Ltd. New Delhi for each and every room of Ashoka Hotel and 1600 Holy Quran for hotels under its possession all over India. *Tafseer Ahasanul Bayan* (Urdu translation of Holy Quran); *Tarjuma Thana'ee* (Hindi Translation of Holy Qura'n) were also printed. *Tareekh Khatame Nabawwat* in 24 volumes and *History of Jam'aate Ahle Hadeeth* in seven volumes by Dr. Bahauddin as well as *Directory of Ahle Hadeeth Madaris*, *Tarjim (Life history) of 'Ulame-Ahle Hadeeth* and *Commentary of Sahih Bukhari* in Urdu by Maulana Daud Raz were also published. *Fatawa Sheikhul Hadith Maulana 'Ubaidullah Rahmani*" is about to be published. Apart from stated publications there are at least 17 previous publications and others are soon to be out. Jamiat Ahle Hadeeth

had organised a symposium on “*Terrorism: A curse in Modern Times*” on March 19, 2006 appealing to crores of justice-loving citizens to join in stopping the elements who were misleading the public opinion for associating terrorism with Islam. Jamiat Ahle Hadeeth, Hind condemns all sorts of terrorism and terrorists.

Jamiat Ahle Hadeeth, Hind had organised a convention, seminar and Symposium on *Education and Terrorism* on July 23-24, 2006 in Delhi and made it clear with that Madarsas are centres of religion and ethical learning. They have nothing to do terrorism. Mr. Shivraj Patel, then Union Home Minister, appreciated the services of Madarsas and its role in nation building during the meet.

The 29th All India Ahle Hadeeth Conference, held in Delhi on 28th October, 2008 reasserted its pledge that we will live in our beloved country India according to the principles of Holy Quran and Sunnah, that is based on universal qualities like Tawheed (Oneness of God), unity of humanity, justice, peace, unity, purity and modesty, gentlemanliness, honesty and rationality and thoughtfulness. We pledge to continue our endeavour to call people, with distinction towards love and amity and wean them away from evil.

Jamait Ahle hadeeth organises the *refresher and oriental course* for graduates of Madarsas, du‘aat, Islamic workers, Imams, Muftis, and teachers, annually acquainting them with modern concepts of teachings and daawa, etc.

The Jamiat has in recent years introduced a variety of projects to upgrade the quality of Islamic training, Ifta and jurisprudence. For this purpose *Al-M‘ahad al-‘Alee lit-takhassus fid-*

Darasat al-Islamia (Higher Institute with speciality for Islamic Training) was established to provide a quality education bilingual in Arabic and English infusing in them modern approach to teaching, preaching, developing leadership qualities as well as activating their skills.

Jamiat Ahle Hadeeth believes, and rightly believes, that the best way to assure the protection of Islamic Shariah in India is that Muslims get all their disputes solved in strict accordance with the Holy Quran and Sunnah. Jamiat Ahle Hadeeth has a *panel of Muftis* at headquarter Delhi and state -level- Jamiat in the country to issue fatawa and solve individual and family disputes.

Jamiat has a number of *preachers* visiting different places striving hard to see that the message of Tawheed, (Oneness of God) Risalat, (Prophethood), Yaumul Akhirat (Day of Judgement) and combating social evils reaches every household. They teach people to shun un-Islamic customs, stop demanding dowry and other useless expenditures. The Muslim women are advised to set an example of purity and humility in India and pay special attention to training their children in Islamic knowledge and belief as well as ethics.

Jamiat has been publishing its organ monthly Journals in four languages,, “*The Simple Truth*” in English; (2) *Al-Istiqamah* in Arabic; (3) *Islahe-Samaj* (Hindi) and *Fortnightly Jareeda Tarjuman* in Urdu.

Jamiat Cooperates with other Jam‘aats, Organisations and NGOs to serve Islam, humanity, minorities and the country.