

# **The SIMPLE TRUTH**

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# **HOMOSEXUALITY OPENS UP THE FLOODGATE TO ALL SEXUAL CRIMES**

Love was in the air on the streets of Delhi as the Supreme Court of India decriminalized adult consensual same sex acts on Thursday (September 6, 2018)

Hugs, tears, flags of rainbow colours and songs of victory could be seen and heard as hundreds of members and supporters of the LGBT (Lesbian, gay, bisexual and transgenders) community gathered at Jantar Mantar to celebrate their newly granted freedom.

A five-judge constitution bench of the Apex court read down section 377 of the Indian Penal Code (IPC), which criminalises homosexuality. The law is a relic of British rule over India.

It is no more a crime to be homosexual in India. The Supreme Court partially struck down the 157-year old British era law that penalizes consensual gay sex between adults, declaring that an individual's sexual orientation is a matter of privacy and also an essential facet of one's dignity. The LGBTQ community possesses the same human, fundamental and constitutional rights as other citizens, the court said.

The journey of the court case began in April

2016, when five LGBT Indians led by nationally acclaimed Bharatnatyam dancer, Nautej Singh Johar, his partner of two decades, the journalist Sunil Mehra, renowned chef, Ritu Dalmia, hotelier, Aman Nath and businesswoman, Ayesha Kapur, came together and agreed to fight the law.

India is a religious country. It cannot afford a polity without religion. The overwhelming majority of Indians believe in religion. They all are firm believers in the family system. The family structure is based on mutual respect, trust and morality. It should come as no surprise then that the rise in family breakdowns today has closely corresponded with the rise in public indecency, which in turn leads to pre-and extra marital sex, live-in relations, friends with benefits and LGBT etc. Cases of rape, child abuse, eve teasing, homosexuality are increasing exponentially. Man is a social being and hence considers LGBT akin to indecency. For it opens the flood gates to all sexual crimes. Man is a civilized being and giving free rein to his carnal desires would make him fall from the pedestal of a sophisticated and civilized person.

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The root cause of diseases like HPV, Hepatitis B and C, Herpes Simplex, Gonorrhoea, Syphilis and HIV/AIDS is because of having sexual relations with multiple partners. Perverted sexual activities also causes haemorrhoids, fissures and anal cancer. In a religious society, acts of indecency are still looked down upon and can put a lifelong belenish on one's character profile.

HIV/AIDS has had a great impact on society, both as an illness and as a source of discrimination. The crime of the person who commits homosexual act is not limited to that act alone. In fact he commits along with it a number of other crimes. It causes physical, psychological and moral disorder. Such a person also acts dishonestly with human society. He neglects the obligations he owes to society. He degrades himself of serving the human race and his own family.

From the time AIDS was identified in early 1980s to 2017, the disease has caused an estimated 35 million deaths worldwide.

As far as Islam is concerned it has promised a civilized society with its foundations rooted in piety and morality; an environment where committing indecent acts becomes difficult for its citizens. Islam pulls the plug on all the vulgar activities and closes the very avenues that lead to indecency; hence the punishment it prescribes in this regard is also exemplary.

God had punished the people of Prophet Lut who were indulged in this deadliest sin of Homosexuality. The land inhabited by the

people of Lut which lies between Iraq and Palestine, is known as Trans-Jordan. The story of their destruction is told in the 7<sup>th</sup> chapter of Holy Quran:

*"We also (sent) Lut: He said to the people: "Do you commit lewdness such as no people in Creation (ever) committed before you? For you practice your lusts on men in preference to women: ye are indeed a people transgressing beyond bounds. And his people gave no answer but this: "They said, "Drive them out of your city: these are indeed men who want to be clean and pure. But We saved him and his family, except his wife; she was of those who lagged behind". "And We rained down on them a shower (of brimstone): Then see what has the end of those who indulged in sin and crime" (Surah Al-Araf, 7:80:84)*

Abu Saeed Al Khudri narrates that the Messenger of God has said: A man should not look at the private parts of another man, and a woman should not look at the private parts of another woman. A man should not lie with another man under one coverage, and a woman should not lie with another woman under one covering". (*Saheeh Muslim*)

LGBT system opens up the floodgates to all sexual crimes. Man is a civilized being and giving free rein to his carnal desires would make him fall from the pedestal of a sophisticated and civilized person.



# PEOPLE OF SODOM WERE RUINED DOWN

## By A Shower of Brimstone due to unnatural sex

*"We also (sent) Lut: He said to his people Do you commit lewdness such as no people in creation (ever) committed before you? "For you practice your lusts on men in preference to women: you are indeed a people transgressing beyond bounds. And his people gave no answer but this. They said "Drive them out of your city. These are indeed men who want to be clean and pure "But We saved him and his family, except his wife. She was of those who lagged behind. And We ruined down on them a shower (of brimstone): then see what was the end of those who indulged in sin and crime" (Surah Al-A'raf, 7:80-84)*

Prophet Lut (Lot of the English Bible) was a nephew of Prophet Ibrahim and was sent as a prophet and warner to the people of Sodom and Gomorrah, cities utterly destroyed for their unspeakable sins. They can not be exactly located, but it may be supposed that they were some where in the plain east of the Dead Sea. The story of their destruction is told in the 19<sup>th</sup> chapter of Genesis. Two angels in the shape of handsome young men came to Prophet Lut in the evening and became his guests by night. The inhabitants of Sodom in their lust for unnatural crime invaded Prophet Lut's house but were repulsed. Prophet Lut seemed helpless in the

situation in which he found himself, alone against a rabble of people inflamed with evil passions. He wished he had the strength to suppress them himself or had some powerful support to lean on! But the powerful support was there, though he had not realized it till then. It was the support of Allah. His guests were not ordinary men, but Angels who had come to test the people before they inflicted the punishment. They now declared themselves, and gave him direction to get away before the morning.

In the morning, the angels warned Prophet Lut to escape with his family. Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven, and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt".

In the Biblical narrative she looks back, a physical act; here she is a type of those who lag behind in spite of their association with the righteous, is to hark back to the glitter of wickedness and sin. The righteous should have one sole objective, the Way of Allah. They should not look behind, nor yet to the right or the left.

## HOW ISLAM HONOURS A WIFE

A man asked the Prophet (S.A.W.), “O Messenger of Allah, what rights may a wife demand of her husband?” He replied: “That you should feed her (with the same standard) as you feed yourself, clothe her as you clothe yourself, that you should never hit her face or put her down, or cut yourself off from her unless it occurs in the house” (*Reported by Abu Daud*)

Each of the two spouses has rights in regard to the other which must be recognized and which are not to be diminished. These mutual rights are equivalent except in relation to what is particular to men by virtue of their natural position. Islam honours women as wives. Islam urges the husband to treat his wife in a good and kind manner, and says that the wife has rights over the husband like his rights over her, except that he has a degree over her, because of his responsibility of spending and taking care of the family’s affairs. Islam states that the best of the Muslim men is the one who treats his wife in the best manner, and the man is forbidden to take his wife’s money without her consent. The Holy Prophet said: “I urge you to treat women well”. (*Saheeh Bukhari & Saheeh Muslim*)

Striking her on the face is prohibited, since it is an insult to her human dignity as well as being a

danger to the most beautiful part of her body. And if the Muslim is pushed to discipline his wife in the event of open rebellion, when all other methods have failed, he is not allowed to beat her in a manner which causes pain or injury, and he is most certainly not permitted to touch her face or other easily injured parts of her body. Similarly, the Muslim is not permitted to revile, curse, or say insulting words to his wife.

However, a husband must be patient with his wife if he sees something in her which he disapproves and dislikes. He should recognize that he is dealing with a human being with natural imperfections, and he should balance her good qualities with her failings. The Holy Prophet said: “Let a believing man not dislike a believing woman. If something in her is displeasing to him, another trait may be pleasing”.

While on the one hand Islam requires the men to be tolerant and patient with what he dislikes in his wife, on the other hand it commands the wife to try to please her husband as far as her ability and charm allow and warns her not to let a night pass during which her husband remains angry with her.



# IMMOLATION AND VOTIVE OFFERINGS

## To Immolate in the name of anyone other than Allah is an act of Polythism

By Allama Abdul Aziz Bin Abdullah Bin Baz, Translated by: Dr. Abul Hayat Ashraf

**QUESTION:** My tribesmen immolate at the tombs of saints and piousmen. I strived hard to stop them from continuing this practice, but, their arrogance increased more and more. I told them that this practice is a practice of committing polytheism with Allah. They retorted that they worship Allah, the Most High, as He deserves to be worshiped and that if they go on pilgrimage of the saints of Allah and beseech Allah, the Most High, in their prayers, saying that “O Allah! Grant us healing and deliver us from afflictions on account of entreaty of such and such a saint”, there which sin does befall in it? I told them that no petitioning medium in between Allah and a subject of Allah is required in our Deen. They replied: “Leave us in our state”. What may be done in order to bring back these people on the path of righteousness? What should I do and how should I wage a war against heresy (Bidat)

**ANSWER:** It reveals from the general arguments found in the Glorious Quran as well as the Traditions of the Holy Apostle of Allah (S.A.W.) that immolating animals in the name of saints, jinn, and other creatures, instead of immolating it in the name of Allah, is an act of

polytheism with Allah and a practice of the age of Jahiliyyah (*pre-Islamic period*)

Allah, the Most High, said: “*Say (O Muhammad S.A.W.): “Verily, my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of the all worlds (Alameen). He has no partner. And of this I have been commanded, and I am the first of the Muslims”.* (Surah Al Anam: 162:163)

“Nusuk” is a term used for immolation. In this Verse Allah, the Most High, has declared immolation for anyone other than Allah to be Shirk (Polytheism), in the same way as observing Salah for anyone other than Allah is Shirk (polytheism). Allah, the Most High, said: “*Verily, We have granted you (O Muhammad (S.A.W.) Al-Kauthar (a river in Paradise). Therefore turn in prayer to your Lord and sacrifice (to Him only).* (Surah Al-Kauthar, 1-2)

In this gracious verse, Allah, the Most High, has commanded His Prophet (S.A.W.) to observe Salat for his Lord and to immolate for Him, in contradiction with the polytheists

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who prostrate deities other than Allah and immolate for them. And there is a Command of Allah, the Most High.

*“And your Lord has decreed that you worship none but Him) (Surah Al-Isra: 23)*

Allah, the Most High, also said: *(And they were commanded not but that they should worship Allah, and worship none but Him Alone)” (Surah Al-Bayyinah: 5)*

There are a number of verses conveying this theme.

Immolation is a kind of worship and, therefore, allowable only for Allah’s sake. It is narrated by Ameerul Mumeneen ‘Ali bin Abi Talib and collected this tradition by Imam Muslim that the Holy Apostle (S.A.W.) said: “Allah, the Most High, imprecates the man who slaughters the animals for anyone other than Allah”. And if someone says that I ask Allah on account of entreaty of saints or their solicitation or on account of entreaty of the Holy Prophet (S.A.W.) or his supplication, it is not shirk (polytheism). However, according to the majority of Islamic scholars, it is heresy (bidat) and one of the means of polytheism (Shirk), because prayer is a worship and it has the same status which is described by the law-giver (S.A.W.). No such tradition of the distinguished Prophet (S.A.W.) is found anywhere which would justify sponsorship of any creation or entreaty of

his charity becoming legitimate. This right does not accede to any Muslim that he would invent such any form of mediate agency which Allah, the Most High, has declared to be unallowable. Allah, the Most High, said:

*“Or have they partners with Allah who have instituted for them a religion which Allah has not ordained)” (Surah Ash-Shura; 21)*

And the Holy Apostle (S.A.W.) said: “Anyone who introduces a new thing in this religion is not acceptable”. This is an authentic Hadith accepted by all. There is a tradition in Saheeh Muslim which is collected by Imam Bukhari without its chain of authority but convincing its authority that: “Whoever does an action which has no guidance in Holy Quran and Sunnah is not acceptable”.

Therefore, it is necessary for a Muslim that he adheres to the practices legitimized by Allah, the Most High, and avoids heresies originated by humans. Now the allowable procedure of entreaty is to adopt the medium of the names and attributes of Allah, Most High, His Unitary-Oneness and the good deeds.

Similarly, Allah be beseeched by the means of the belief in Allah and His Apostle (S.A.W.), love for His Apostle (S.A.W.) and other deeds of goodness and virtues.



# SHIRK (IDOLATRY OR POLYTHEISM) AN UNPARADONABLE SIN IN ISLAM

By Abdus Samad

Shirk is an Arabic word used in the Holy Quran to mean ascribing anything as partner to Allah the Exalted in His worship. It is considered an unpardonable sin in Islam.

According to the Holy Quran, the humankind is divided in two: (a) Muslim and (b) Kafir. One who believes in Allah in accordance with the divine law (al-Quran) is called Muslim. The belief he nurtures and acts upon is called Iman, an ideology is Islam. The Holy Quran states: *the believers are those who believe in Allah and His Messenger and afterwards doubt not* (Surah Al-Hujarat, 49:15) Those who believe in Allah and do good deeds, theirs is a reward unfailing. Secondly one who denies the Oneness of God and ascribes anything as partner to Allah is called kafir or Mushrik in Islam.

Thus it is the Iman that creates a difference between Muslim and Kafir. The difference is however based on an ideology dealing with the belief in Allah and worship and service to Him as per the divine law revealed to Prophet Muhammad (S.A.W.), he is called Muslim. Conversely, another denies Allah or ascribes partners to Him, he is called kafir or Mushrik even if both of them belong to same lineage and same family.

Again it may further be construed with an example that a person is born in a Muslim family, but does not believe in Allah and His Messenger, he is regarded as unbeliever while a person is born in a non-Muslim family but believes or come to believe in Allah and His Messenger, he is regarded as Muslim in Islam. No distinction can be made between this Muslim and other Muslims for his previous belief and activity. He will be regarded as the brother in Islam and entitled to the right and privilege granted in Islam as other Muslims. The Holy Quran states: *“the believers are but a single brotherhood”* (Surah Al-Hujarat, 49:10)

All Prophet right from the first man and first prophet Adam to the last and final Prophet Muhammad (S.A.W.) were commissioned on earth by Allah so as to teach the humanity how to worship and serve Him as per the divine law revealed to them. It is called Ibadat meaning worship and service to Allah only for which Allah has created mankind. (Quran, 51:56) But it is pity to note here that a large section of humanity replaces the worship of multiple deities like gods and goddesses, Jesus Christ and the Holy Spirit, the sun and the moon and many entities resulting in the emergence of Shirk and Kufr in Society.



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Needless to mention here that the entities being adored by these people are the creations of Allah i.e. they adore the creations but not the creator (Allah). Certainly, Allah has not created the man to adore His creations but Himself. It is for the man's highest form of ignorance and insurrection against Allah living in His Kingdom. As such it is considered an unparadonable sin in Islam. Allah has highly reprimanded the people thus ascribing partners to Him as announced in the Holy Quran. *"Lo! Allah forgives not that a partner should be ascribed unto Him. He forgives all (sins) save that, to whom He pleases. Whoso ascribes partners unto Allah (Shirk), he has indeed invented a tremendous sin"* (Surah An-Nisa, 4:48; 116;)

Once Luqman gave some invaluable pieces of advice to his son and among them, the first one was: *"O my dear son! Ascribe no partners unto Allah. Lo! To ascribe partners unto Allah is the highest wrong doing (Zulmun azeem)"* (Surah Luqman, 31:13)

However, a section of Muslims assumes that Shirk-refers to only the idol-worship or iconolatry. It is their devious conception pertaining to shirk. To ascribe anything as partner to Allah is His worship is considered shirk or kufr in Islam. During the time of Prophet Muhamamd (S.A.W.), some people in Makkah used to adore and prostrate the sun and the moon. Allah opposed it and exhorted them as stated in the Holy Quran *"Among His Signs are the Night and the Day and the Sun and Moon. Prostrate not to the Sun and Moon, but prostrate to Allah Who created them, if you wish to serve Him"*. (Surah Fusilat, 41:37)

Again it needs further clarification that Christians ascribe Godhood to Jesus Christ and accordingly call him God. But the Holy Quran (61:6; 5:75) says he is one of the renowned prophets sent to the people of Israel. The Holy Quran denies and decries the Godhood ascribed to Jesus by Christians: *"They are surely disbelievers (Kafirs) who say: Lo! Allah is Christ, the son of Mary. The Christ himself said. O children of Israel! Worship Allah, my Lord and your Lord. Lo! Whoso ascribe partner unto Allah (Shirk), for him, Allah has forbidden paradise. His abode is the Hell-fire. (Surah Al-Maidah, 5:72)*

Allah So extremely opposes and abhors the sin like shirk that He has enjoined on Muslims not to pray for those who have died ascribing partners to Allah in His worship as stated in the Holy Quran. *"It is not fitting for the prophet and believers that they should pray for the forgiveness of the pagans (Mushriks) even though they may be near of the kin to them. (9:113) Never pray for one of them (pagans) who died; nor stand by his grave. Lo! They disbelieved in Allah and His Messenger and they died while they were evil doers"* (Surah Al-Tawbah, 9:84)

But it is good tiding for a person who ever commits shirk or kufr and later realizes it as a major sin and then repents and seeks forgiveness from Allah for the same sin, Allah has assured him to forgive his sin provided he believes in Allah and His Messenger and leads a life as per Islamic law and does not relapse to the same sin in future. The Holy Quran states: *("O Muhammad!) Say, O my servants who have transgressed against their souls, despair not of the Mercy of Allah; for Allah forgives all*

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*sins; for He is Ever-Forgiving, Most Merciful” (Surah Al-Zumur, 39:53) Who repents and believes and does righteous deeds, Allah will change their evil deeds to good deeds Allah is Ever-Forgiving, Most Merciful.” (Surah Al-Furqan, 25:70)*

The position of parents is considered next to Allah in Islam. Allah has enjoined the man to behave with his parents kindly, and honourably and exhorted him to pray for them as stated in the Holy Quran. *“O my Lord! Bestow on them (parents) Your Mercy even as they cherished me in childhood”.* (Surah Bani Israil, 17:24) Conversely Allah again enjoins the man to disobey the parents if they seek him to ascribe partners to Allah in His Worship. Allah says in the Holy Quran: *“I have enjoined the man kindness to parents; but if they (either of them) tell you to ascribe partner unto Me, then obey them not”.* (Surah Al Ankabut, 29:8, 31:15)

When Prophet Abraham saw his father adoring and defying different idols, he requested his father not to adore and defy them. But the father did not pay head to the son's request. Later the Prophet opposed it violently and broke some idols. The father got highly enraged at the son and threatened to stone him to death. At last the Prophet left his father saying: *“Peace be to you! I shall pray to my Lord for your Forgiveness.”* (Surah Maryam, 19:47)

Although Prophet Abraham was threatened to kill for his opposition to idolatry, still he never compromised with his father in respect of idolatry. He always opposed it. Because he knew that to ascribe partner to Allah is a serious sin leading a man to the hell if he commits it. Moreover, Prophet Muhammad (S.A.W.) warned the people of polytheism, saying that

one should not ascribe partner to Allah even if he is burnt to death by someone. Conversely, the Prophet (S.A.W.) once said to his companions that the Gabriel just told me that one who dies without ascribing partners to Allah will enter the Paradise the Holy Prophet (S.A.W.) asked. If he commits adultery or theft, will he enter the paradise? The angel replied: Yes, he will still enter” (Saheeh Bukhari)

Besides the Holy Quran states. (O Muhammad!) *Say your God is only one God. Whoso expects to meet his Lord, let him ascribe no partner in the worship of his Lord”* (Surah Al-Kahaf, 18:110)

A Muslim establishes Ibadat (worship and service to Allah) for his redemption in the next world. But if he ever commits Shirk or Kufr, it would nullify his Ibadat in life making him ineligible for redemption in the next world until and unless he repents for the same before he dies. Hence he must be well-aware of shirk and kufr and keep himself abstained from them before he establishes Ibadat; or else his Ibadat would not benefit him in the Hereafter.

It has been regrettably observed that many Muslims especially in India, Pakistan and Bangladesh visit various dargahs and graveyards and place wreaths and offer Sajdah to them for the reason best known to them. Again some Muslims are seen participating various Pujas especially in Bengal and Assam and eating edibbs (Prasad) offered at altars. These acts are considered Shirk in Islam. The Holy Quran announces: *“Despite their belief in Allah, many of them ascribe partners unto Him”.* (Surah Yusuf, 12:106)

May Allah protect us from shirk and kufr. Ameen.

# FAITH IN THE PROPHETHOOD

## **Need for Prophethood**

The third article of faith in Islam is Prophethood. In Arabic the word used for it is “Risalah” which literally means “Apostleship”. In technical terms it means the office of an Apostle or Prophet who is sent by Allah to mankind to convey His religious injunctions. Another name for the Prophethood is “Nabuwwah”.

Why was the chain of Prophethood established, how did its need arise and why it is essential to have faith in it? For the consideration of these questions we shall have to go a little into details. First of all we shall have to see what could be the practical form of fulfilling the aim for which man was created?

The aim of man’s creation and the responsibility assigned to him by Islam is that he should worship, Allah and submit to Him. Man’s happiness in the Afterlife depends on the fulfillment of this aim. The very mention of worship and submission to Allah brings to our mind the question of His injunctions. In the absence of injunctions we cannot think of Him. As soon as a man decides to live a life of an obedient and submissive servant of Allah, he becomes curious to know the injunction of his

Master which he is required to obey. He becomes anxious to know what pleases Him and what displeases Him. He is keen to learn what he should do for being regarded as His faithful servant and what he should abstain from to avoid the punishment of His disobedience. Without knowing this he would not be able to take even a single step on the path of submission to Allah.

The question naturally arises as to how can we come to know of His injunctions and Will? How can we discover what Allah has enjoined upon us and what has He forbidden to us? One possible means of ascertaining it is our reason. But this will do. Human beings are not capable of it. There will be nobody who can possibly, with the help of his reason alone, discern his own and the universe’s truths. He cannot find out what attributes his Creator and Nourisher has. What are the implications of these attributes in regard to men? What are His commandments? In short, the shortcomings of reason in this respect are beyond any doubt.

The second possible means can be one’s own intuition and will-power. But this second choice also is not much better than first. The most vigorous efforts of self-effacement cannot help

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to attain this objective. However much one may purify his inner-self, he cannot see His injunctions and Will reflect in the mirror of his heart. If a mirror is to reflect anything it is not enough that it should be clean and glossy. It is also necessary that what is to be reflected should be exposed and close to it. Until and unless Allah Himself determines and describes His injunctions and infuses them in one's heart, it will not reflect the commandment of Allah in spite of all its purification. But no one has ever made a claim that Allah has devised this system of communicating His injunctions and pleasure. Therefore, this also is a very unworkable way of knowing the Divine injunctions.

The third means of knowing the injunctions and pleasure of Allah is a collective contemplation as against the individual contemplation. As a multitude of blind men unitedly cannot attain the position of somebody whose vision is unimpaired, similarly that crowd of men will not be able to know the injunctions of Allah. It will consist of individuals who, none of them, even individually will be capable of knowing the Divine injunctions with the help of reason. This is why this means of knowledge is as imperfect as the other two mentioned above. So it would not be wrong to say that none of these three means can fulfil this need of man.

There is no denying the fact that in many cases we can ourselves distinguish the good from the bad and on these occasions we are led by our intellect, reason or intuition. Divine guidance is in fact nothing but defining the good and the bad. But it would not be right to infer that since man is able to distinguish a small number of things he

is also capable of knowing the Divine injunctions. Knowledge of small number of things does not entitle one to the knowledge of all things. A cursory glance at the world would show that there is no uniformity of opinion about the values of life. There are not many things which are accepted as good or bad universally. Even a lenient view would not help make a long list of such things. A close examination of this list will be still more disappointing as this consensus is further diminished when we go into the detail of these things. Obviously, we cannot make such a tall claim on so slender an evidence. If mankind can decide about a small number of things it does not furnish us with any guarantee that is also competent enough to solve the entire problem of good and evil. Candle-light no doubt illuminates but it can never replace the Sun which lightens up the entire globe.

The helplessness of man in this respect is admitted on all hands. Neither reason can deny nor intuition challenge it. Such a situation calls for Divine guidance. On the one hand man's reason and intuition were incapable of knowing the Divine injunctions, on the other hand his need for them was as pressing as that of food and drink. In these circumstances there was no alternative. Some external arrangement had to be made by Allah for his guidance.

So on the one side was the helplessness of man and his most fundamental need for Divine injunctions, on the other side was His Lordship, His Mercy, His Justice and His Wisdom. Every implication of these attributes necessitated that man should not be left to grope in the dark but indeed he should be helped and clearly taught

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those Divine injunctions without which he could not travel the path of submission and obedience. How was it possible that Allah, the Lord of the Worlds, would not make an external arrangement for communicating His injunctions to men? He would not have delayed it by a day even. It would be rather unbecoming for the provision of material needs of man, and yet ignore his moral and religious ones. Allah entrusted man with the responsibility of following the path of righteousness. It was beyond His Justice and Mercy to omit necessary arrangements for His guidance. He did arrange for it and in technical terms this arrangement of His is known as "Prophethood". A person through whom this arrangement is done is called "Prophet".

It is abundantly clear that man cannot learn Divine injunctions without Prophethood. It is also equally clear that the faith in the Prophethood is absolutely essential for a Muslim, as essential as you need a pair of eyes before you can see anything. If there is only one way that leads to a particular destination one cannot reach it unless he adopts that way.

This matter does not end here. The practical importance of the Prophehood is even more clear cut. In the absence of Prophethood we would even fail to know Allah and Afterlife, what to say of Divine guidance. It is the medium that provides us with the knowledge of both. To put it more explicitly without faith in the Prophethood one cannot have faith in Allah and Afterlife, to the required extent. If belief in Prophethood is considered one of the fundamental articles of the faith, it really deserves

to be so regarded.

It now stands established that Prophethood is as essential for man as food and drink and belief in it also constitutes a fundamental article of the faith. Now we can go into its details, the important revelations made by the Quran in this respect are as follows:

All the Prophets were human.

Allah has always chosen men for the communication of His guidance to men. These messengers were neither angles nor Jinns nor of any other species. Nor has it ever happened that Allah came unto men in the shape of man or any other form. Whenever a Prophet was sent he was a human being. Allah says:

*"We sent not before thee (any messengers) save men whom we inspired" (12:109).*

The events of nations and religions narrated in the Quran reveal that the Prophets of Allah were disbelieved by their opponents on the ground that they were similar to them. They enquired how could anyone make claim of Prophethood if he was man like others.

*"They said: You are but men like us" (14:10).*

No Prophet ever contradicted them on this point. Nor did anyone of them say that he was not like other men. Indeed all of them admitted that they were like other human beings:

*"Their messengers said unto them: We are but men like you" (14:11)*

So it is a fact that the Prophets were always appointed from mankind. Like us they had bodies and souls, powers and desires. They had wives and children. They were born and bred

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under the natural laws. They ate and drank, slept and awoke, laughed and wept, felt happy and grieved, become hale and hearty or sickened and died like other men. In short they were similar to other men in every respect and had in them all the characteristics of mankind. The details of this fact are disclosed in this verse:

*"We are but men like you" (14:11)*

And numerous other verses of the Qur'an also corroborate this fact, i.e.:

*"They ate food and walked in the market" (25:20).*

*"We appointed for them wives and offsprings" (13:38).*

The consideration which led to the appointment of Prophets out of men is also indicated in the Quran. Those who objected to the Prophethood of Muhammad (S.A.W.) said that if Allah were to send His messenger to them He would have sent an angel and not someone who was similar to them. In reply to this Allah revealed:

*"Say: If there were in the earth angels walking secure, we had sent down for them from heaven an angel as messenger" (17:95).*

This verse reveals a prescribed Divine Rule for the Prophethood. It lays down that a Prophet should be from the same species unto whom he is sent as a Messenger. Apparently it is simple phrase but it is so rich in wisdom that reason stands but convinced of its veracity. If Prophet were not appointed from mankind the very aim of Prophethood would have been frustrated. It is true beyond any doubt that Prophet is a messenger of Allah to men. It does not, however,

mean that he is akin to a postman and his only task is to communicate messages like the telephone and telegraph wires. He is a messenger no doubt but over and above that he is a preacher, a guide, a teacher and an interpreter. He works for the moral improvement of society through precept and practices. He is the first to follow the Divine injunction and sets a pattern of conduct worthy of imitation. All this constitutes a part of his mission. Unless he performs all these functions, the purpose for which the chain of Prophethood is established will not be fulfilled. Can it be possible for any one except a Prophet to perform all these functions? Obviously the answer is in the negative. It may be possible for a person to do it partially but no one will carry out the entire mission assigned to a Prophet. For instance take the case of angels. They are the first we can look up to for this purpose. If an angel was sent unto men as Prophet, what would have been the situation? He would have conveyed the message of Allah to men but being an angel how could he follow the injunctions which pertain to the sentiments, desires and specific problems of mankind? As he would be unable to follow the greater part of the Divine injunctions, how could he set an example worthy of imitation. Owing to his ignorance of the sentiments and desires of mankind how could he provide timely guidance to them? How could he solve their problems? How could he furnish the details of the scheme of life enunciated by a Divine Book? Being ignorant of man's self what could he do for its purification?

According to the Quran every Prophet was raised from that very nation unto whom he was

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sent as a messenger of Allah. Similarly the Divine revelation was also in the same language which was spoken by that people.

*“We never sent a messenger save with the language of his folk” (14:4).*

Why it was so? To make the Divine message clear to them:

*“That he might make the message clear for them” (14:4)*

This statement of the Quran will give an idea of how perfect an arrangement was made by Allah to make His message absolutely clear to men. Highest importance has been attached to the fact that nothing should obstruct a clear understanding of the Divine guidance and the logic behind it. It was essential for a Prophet to belong to the nation unto whom he was sent as a messenger of Allah. It was also essential for the Divine message to be in the same language which was spoken by that nation unto whom it was delivered. It was still more essential for a Prophet to be a human being among human beings.

### **Nature of Prophethood:**

Prophethood is not something which can be acquired by effort. It is bestowed by Allah and is His special gift. It is bestowed upon them only whom Allah chooses for this purpose. Man's effort or intention has nothing to do with it.

Allah Himself chooses persons for this office. In the Quranic terminology it is called “ISTAFÄ” which means to choose the best out of a large number of things. This word denotes that persons chosen for Prophethood were most

suitable for this great and sacred mission on account of their multifarious qualities. Its importance appeals to reason. This criterion for choosing a Prophet also seems logically important. The Quran has also made it clear in certain verses. Where the Prophethood of Muhammad (S.A.W.) was criticized by his opponents and they claimed equal rights for themselves, Allah made it plain to them:

*“Allah knoweth best with whom to place His message” (6:125).*

Not only Prophethood cannot be attained through effort and learning, its real significance is also beyond our perception. The Quran says to this effect:

*“They will ask thee concerning the spirit. Say: the spirit is by command of my Lord, and of knowledge ye have been vouchsafed but little” (17:85)*

It means that knowledge and perception of man are so constituted that it is beyond his power to understand the spirit and its reality. Inability to understand the spirit actually means inability to understand the Prophethood. In fact this is the essence of Prophethood. He who gets it becomes a Prophet.

### **Universality of Prophethood**

Prophets have been sent to every nation:

*“And there is not a nation but a warner hath passed among them” (35:24)*

This is how it should have been. The reason is that men all over the world are equal. They have been created with one purpose. Submission to

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Allah is the aim of every one. In the Afterlife every one shall be asked to account for it. This being the situation, would it make sense if Allah were to remind only some of this duty and ignore the rest? How cold it be that while His guidance was given to certain groups of men, others were left out? This could never happen because He is the Creator, the Master and the Lord of all discrimination. His mercy is common to all and His justice is immune from every kind of bias or favour.

It may be noted here that when we claim that a Prophet was sent to every nation it means that he was sent in a certain generation of a nation.

### **Position of Prophet's Teachings**

Whatever is taught by a Prophet to men is on Allah's behalf. He says nothing on his own:

*"Nor doth he speak of (his own) desire. It is naught save an inspiration that inspired" (35:3-4).*

When it is said that whatever a Prophet teaches is on behalf of Allah, it has a wider meaning. These teachings are of two types:

Teachings of the first type are those which Allah conveys direct or through some angel to His Messenger in precise words.

Teachings of the second type are those precepts which a Prophet deduces from Divine injunctions taught or revealed to him.

The former type of teachings are original and direct from Allah while the latter are indirect and deduced by a Prophet, but nevertheless they are Divine for all intents and purposes.

### **Innocence of Prophets**

A Prophet is innocent. He errs neither in perception and deduction, nor in action and conduct. His passions, conduct, thoughts and deeds are proof against all kinds of evil influences. He is liable to err in matters outside the domain of religion but such things do not in any way impair his authority. His innocence denotes that he makes no mistake in understanding Divine injunctions or deducing further precepts from them nor does he commit any negligence in their actual practice. This is why his vulnerableness in other matters does not reflect upon his innocence.

A Prophet is not innocent for the reason that he does not have the ability to think or do wrong. The actual position is quite otherwise. Like all men Prophets (S.A.W.) are also liable to make mistakes. But this fallibility on a Prophet's part never gets a chance because his thinking and vision are as perfect as his moral. On the one hand he is best able to understand the purpose of Divine injunctions and draw further precepts from them. On the other he has full control over his own self. His moral sense, fear of Allah and the thought of Afterlife are so powerful that he does not feel any urge for a sin.

But this is not the only reason for the innocence of Prophets. What really elevates them to them to the high position of innocence is Divine supervision. In fact it is this supervision which saves them from every intellectual and moral default. It would not be correct to say that a Prophet does not err at all. He is certainly liable to err and sometimes he actually does. But



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whenever this happens he immediately gets a warning from Allah, and before other people can come to know of it, it is set right by means of a Divine inspiration. Whenever he feels an urge for a sin his own moral power crushes it. In the encounter with evil his moral strength is not alone, it is also accompanied by Divine help which curbs it so strongly that no trace of such an urge is left in him.

The innocence of Prophet was but essential for the mission for which the chain of Prophethood was established. How could anyone expect people to believe that his claim to Prophethood was just when they had a constant suspicion that he could tell a lie, fall a prey to some base urge and make a wrong interpretation of Divine injunctions? How could people be sure that such a person was really conveying to them the guidance of Allah and had not fabricated the whole thing? Such a person a person could not present a pattern of conduct worthy of imitation because justifiably advise others for an exemplary conduct. Prophehood would utterly fall in its mission if a Prophet does not present a perfect example of complete submission and obedience to divine injunctions before his followers.

Not only is a Prophet innocent but he alone is innocent. Immunity from intellectual as well as physical errors is only the speciality of these blessed ones of Allah. Others cannot attain it however accomplished in the perception and practice of religion they may be. Thoughts and deeds of a person may touch the fringes of innocence but it is altogether impossible that his perception become immune from error and that

whatever he thinks is an absolutely correct interpretation of Divine injunctions.

The last point of this discussion has a special relevance. If the fact that no one except a Prophet is innocent is not firmly rooted in one's mind, he cannot love and submit to a Prophet to the extent required and in consequence may be led to the sin of associating partners unto a Prophet.

### **Position of Prophets**

Complete submission and obedience to Prophet is absolutely essential. To believe so is a prerequisite of faith. In matters of religion and Divine law whatever a Prophet says is to be complied with by his followers without demur. Whether or not they understand its implications, they must believe that whatever a Prophet says is nothing but good and true. This position of Prophet has been determined by Allah Himself.

*"We sent no messenger save that he should be obeyed by Allah's leave" (4:64).*

This obedience and submission to the commandments of a Prophet should not only be verbal. It must be sincere and whole hearted. Concerning the obedience of the last Prophet Muhammad (S.A.W.) Allah says:

*"But nay, by the Lord, they will not believe (in truth). Until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest, and submit with full submission" (4:65)*

It was but essential. Any concept of Prophet, except the one mentioned above, would not be

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rational. Since man has been created for the submission and obedience of Allah, and Prophet is a source for learning its ways and means, one must follow him earnestly and completely. If it true that a person cannot reach a destination without traveling a path that leads to it; and if one cannot make an air-journey without an aeroplane, then it is equally true to say that a person cannot follow the guidance of Allah unless he abides by the preachings of a Prophet. The Quran reveals that whenever a Prophet made a declaration of his Prophethood he demanded from people:

*“So fear Allah; and obey me” (26:126).*

In fact this is a revelation of the truth that the path of obedience and submission can be discovered by following him only. He alone can tell what the injunctions of Allah are and how we should act upon them. This is why Allah has not only ordered submission to Himself but also enjoined obedience to the Prophet.

The fact that whatever a Prophet says in regard to the religion and Divine injunctions is entirely on behalf of Allah, makes this position of the Prophet all the more important. Obedience to him is actually obedience to Allah.

*“Whose obeyeth the messenger obeyeth Allah” (4:80).*

Therefore if the submission of faith in prophethood that one should render complete obedience to a Prophet, obedience which is neither qualified nor superficial. Any underestimation in this behalf would impair one's faith in him. It would be nothing but sheer

ignorance of the significance of prophethood.

### **Denying of a Single Prophet is also Disbelief:**

Belief in Prophethood is meaningless unless it covers all the Prophets. The Quran does not take them for Muslims who accept some of them as Prophets and reject others:

*“Lo! Those who disbelieve in Allah and His messengers, and seek to make distinctions between Allah and His messengers, and say: We believe in some and disbelieve in others, and seek to choose a way in between; such are disbelievers in truth” (4:150-151)*

These words unequivocally declare that the denial of even a single Prophet results in disbelief of the last degree. If one does not believe in even one of them his belief in all others becomes void. It appears to be a hard decision but the exigencies of the truth warranted that the denial of one single Prophet should not be regarded a sin of lesser degree. Since every Prophet is sent by Allah and conveys His injunction to men he assumes the position of a ruler designated by Allah. When someone disbelieves any of Lord of the universe. It is a revolt against Him. In view of this disbelief his faith in the other Prophet becomes illogical. It is as if a person recognizes all officers of a Government as its representative but excludes one of them. In doing so he would not be faithful to the Government but to his own his own whim. Such acceptance and obedience has, therefore, no value. They who go by their whims in this matter are held by Allah as disbelievers. For instance, concerning the nation of the Prophet Noah, Allah says:

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*“And Noah’s folk, and when they denied the messengers, We drowned them” (25:37).*

They had in fact denied only one Prophet. The question of other Prophets was not faced by them.

We have learnt that every Prophet comes to men so that they should follow him in accordance with the will of Allah. He who shows obedience to a Prophet indeed shows obedience to Allah. In view of this position would it be wrong to say that denying of a single Prophet means disregard of the will of Allah and disobedience of His injunctions? Would it be any thing but disbelief and revolt of an extreme type? Without believing each and every Prophet of Allah would a claim of true faith be justified?

### **The Prophethood of Muhammad (S.A.W.)**

The details of Prophethood given above are in the nature of broad principles of this belief and not its exhaustive study. The Islamic concept of Prophethood is not fully explained in this brief account, nor does it suffice for the understanding of its true Islamic concept. The Islamic concept of Prophethood is accomplished and takes its complete and clear shape only when obedience and submission of the last Prophet Muhammad (S.A.W.) is considered as essential. It means that in principle one should consider him (S.A.W.) a Prophet as much as he considers the other and believe in others as much as he believes in him (S.A.W.). But in practice one should choose only him (S.A.W.) and it should be with the certitude that now his obedience alone is essential. All Prophets were the

messengers of Allah and so when a person believes in the concept of Prophethood with this precondition, along with its usual and logical features stated above, only then he becomes a true believer of the Islamic concept of Prophethood.

## **WE PLEDGE**

- 1. We the Muslims would remain united irrespective of the differences in caste, creed, race, sect or malsk. In addition to this, we shall practice Islamic Unity and brotherhood is our daily practical lives too.*
- 2. We should respect each other as well. Neither shall we indulge in sacrilege nor vexing anybody. We shall also take care of each other’s life, property, honour and status.*
- 3. We should also cooperate with each other in virtuous and righteous deeds. We must restrain ourselves from launching vilification campaigns against each other.*
- 4. We must show patience and endurance coupled with tolerance and forbearance in our collective life as well.*
- 5. Certain communal elements and forces are trying desperately to segregate and divide Muslims on one pretext or the other. We Muslims should foil and defuse all such plans and conspiracies by way of the wisdom and sagacity characterised by a true Muslim.*

# ISLAMIC BANKING VS. USURY

By. Muhammad Sirajuddin & Sayyed Saheer

Ever Since the earliest times of human existence (i.e. dating back to the progeny of Prophet Noah) specializations like carpentry, blacksmithy, tailoring, and cultivation existed, leading subsequently to creation of shops and of markets. Initially all trading in goods and services was done by barter, which required the cumbersome job of movement of goods from one place to another. So, to solve this problem, gold and silver currency came in as an alternative exchange material, replacing barter. Trade and commerce needed labour and with high hopes of gains, there is always a risk of losses. Man in his transgression from the Divine guidance began to think of earning wealth, eliminating labour and risk of loss. And instead of investing money in production and developmental projects, he thought out a plan to make his money bring in more and more of it directly. Interest on money lent and usury thus came into existence.

Usury is one of the worst crimes in the sight of Allah, because it eats into the vitals of man's economy, the rich becoming richer without any risk, quietly but rapidly draining the already meagre resources of the poor and workers. The

economic system with interest and usury as its backbone created countless other evils. This is why Islam strictly put total ban on it and simultaneously closed all doors leading to it.

Islamic economics refers to management of resources within the prime values of Shariah namely justice (adal), equity (ihsan), freedom (hurriyat), brotherhood (akhuwwat), and equality (masawat). Islamic banking is on the other hand a system or group of techniques of management of wealth and money for attaining the above objectives, as below:

- 1) *Mudaraba*, which may be defined as an arrangement in which an investor or capital owner (Rab-ul-Mal) entrusts the capital to an agent, manager, bank, or labour partner (mudarib), who is to trade with it and then return to the investor the principal amount together with the agreed share of profit. The agent retains the remaining share of profit as reward for his labour. In case of loss, the agent is involved only by way of expended time and effort.
- 2) *Musharka* is based on the principle of partnership among two or more parties and

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profits are shared according to pre-determined ratio; in case of loss it has to be borne in exact proportion to the ratio of capital invested.

3) *Ijara* is a contract that permits the ownership of an article hired on a certain return for a certain period of time. Leasing or renting in the modern sense is a technique that can be compared with *Ijara*. *Ijara* is based on the same principle to own an asset in order to enjoy its benefits.

4) *Bai' Muwajjal* may be defined as a system, where the purchase of goods is made, but payments are made later, e.g. buying a TV or car on instalments. As it is permissible to make purchases on payment of price in cash, it is also permissible to defer payments of the agreed price to a future agreed date with mutual consent of the seller and the buyer. Thus *Bai Muwajjal* is a sale in which margin of profit is mutually agreed upon between the buyer and the seller. Payment of sale, inclusive of an agreed profit margin, may be immediate, lump-sum, instalment or deferred.

5) *Bai Salam* is the opposite of *Bai Mowajjal*. In this case, contract is made to purchase a commodity to be delivered at a future date but payment of price is made in advance. The prevailing system of making advance payments for obtaining machinery, etc from abroad are examples.

6) *Murabaha Markup* may be defined as cost plus contract. When a person has acquired

the ownership of an article and offers the same for sale to another person after disclosing the actual cost, demanding a definite amount of profit over his costs to which the prospective purchaser agrees relying on the word of seller, then this is called *Murabaha*. Thus it is agreed percentage or cost price plus some profit.

7) Indexation of Bank Deposits and Advantages is a system, where the liability of borrower to the banking system is adjusted in money terms, to reflect the change in the value of money as measured by a price index during the period the borrowing remained outstanding.

8) Investment Auctioning is a system where commercial bank may form a consortium with long term financing institutions and formulate industrial projects with complete details. The consortium may, then, announce the project with the offer of the needed long or medium finance and call for bids from prospective contractors.

The project may be awarded to the highest bidder considered capable of efficient implementation and running of the project.

The most significant advantage of this system, from economic view, is that the price paid by the investors adequately reflects the scarcity value of capital, which is essential for its efficient allocation.

9) Financing on the basis of normal rate of return is a system, where a specialized public agency may determine the normal rate of return

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# ABDULLAH IBN MASOOD

(May Allah be pleased with him)

By. Kamran Shahid Ansari

Abdullah Ibn Masood, also known as Ibn Umm Abd. He was a shepherd by profession and one of the early converts to Islam who remained one of the closest companions of the Messenger of Allah (S.A.W.). Ibn Masood was also the one who became the first man to recite the Holy Quran in public and even gave up his profession of tending the sheep in exchange for dedicating himself completely to Islam. He was so close to the Messenger of Allah that many people mistook him as one of the members of the blessed household of the Messenger. One of the companions Abu Musa Ashari, says, "When we came from Yemen, we thought for some time that Abdullah was a member of the Blessed Household". He was so much like the Messenger of Allah that Huthaifah (may Allah be pleased with him), said about him, "I never saw a person closer to the Messenger in character and guidance than Ibn Masood.

He was known for his extraordinary knowledge of the Holy Quran and was one of the few men whom the Messenger of Allah himself recommended to be consulted in the matters pertaining to the understanding of the Holy

Quran. In one Hadith the Messenger of Allah said: "Learn the Holy Quran from four people, Abdullah Ibn Masood, Salim Maula Abi-Huzaifah, Ubayy Ibn Kaab and Muaz Ibn Jabal". The Messenger also said: "Read the Holy Quran in the same manner as Abdullah Ibn Masood teaches". Another narration goes as, "Whoever likes to recite the Holy Quran as fresh (i.e. accurately) as it was revealed, let him recite it the way it is recited by the son of Umm Abd".

Abdullah Ibn Masood was highly respected for his knowledge of the Holy Quran even by the much older and great companions of the Messenger like the second Caliph Umar Ibn Khattab (may Allah be pleased with him). Once Umar said of Ibn Masood, "He is full of knowledge. Abu Musa Al-Ashari is once reported to have said, "Do not ask people like me about anything as long as you have this man of deep knowledge among you".

His love and loyalty towards Allah can be understood from an incident when, during the Makkan period, some companions of the Messenger were discussing about the indifference attitude of the Quraish towards Islam.

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One of the companions said: “The Quraish have not yet heard the Holy Quran being recited openly and loudly. Who is the man who could recite it for them”. I shall recite it for them,” volunteered Abdullah Ibn Masood.

“We are afraid for you,” they said: “We only was someone who has a clan who would protect him from their evil. “Let me,” Abdullah Ibn Masood insisted, Allah shall protect me and keep me from their evil”. He then went out to the mosque until he reached Maqame Ibrahim (a land mark situated a meter from the Kaabah).

It was dawn and the Quraish were sitting around the Kaba. Abdullah began to recite. Surah Rahman. The Quraish looked at him intently and some of them asked, “What is Ibn Umm Abd saying? Damn him! He is reciting some of what Muhammad (their most hated enemy) brought!”

They began to slap his face but he continued reciting. When he concluded the recital, his face was covered with welts and blood. By Allah, “said Abdullah “the enemies of Allah are more uncomfortable than I am at this moment. If you wish, I shall return tomorrow and do the same”. You have done enough”, they said “you have made them hear what they dislike”.

Ibn Masood participated in every battle during the life time of the Messenger of Allah and during the time of Caliph Umar he was sent to kufa to educate people. He did every thing to earn just the pleasure of Allah and nothing else, as when Umar fixed a salary for him, he refused to accept it and said: “Why do you try to turn me to the

world”. Besides an extraordinary knowledge of the Holy Quran, Ibn Masood had a very sweet and melancholy voice such as when he used to recite the Holy Quran could not control their tears and wept profusely.

He was a man about whom the Messenger himself said, “Whatever Ibn Masood narrates to you, believe him”, yet he would sometimes refrain from narrating the Ahadith out of fear of narrating them wrong. However when he narrated any hadith, he was very particular and cautious of the words which the Messenger uttered. His innumerable qualities of head and heart earned him great respect among his contemporaries as well as posterity. Some of his contemporaries as have described him thus: “We have never seen a man who is better behaved, gentler in teaching and more Allah fearing than him”.

During his life time the seekers of knowledge and fatawa were always directed-towards him. Students who wanted to receive guidance and gain knowledge under him would always petition him. Instead of being renowned in the whole region of Islamic state as one of the most knowledgeable persons, Ibn Masood never let any arrogance or superiority overtake him. He remained balanced throughout his life and after giving verdicts used to say, “If the verdict is correct, it is of Allah. If it is incorrect, then it is of Satan and I. Neither Allah and the Holy Prophet (S.A.W.) are responsible for it”.

Ibn Masood had full faith in Allah and feared none other than his own sins. He died during

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the rule of Caliph Uthman Bin Affan (may Allah be pleased with him.) On his deathbed, Uthman Bin Affan went to visit him and said, "What is your ailment"? "My sins", he replied. "And what do you desire?" The mercy of my Lord." "Shall I not give you your stipend which you have refused to take for years now? "Do you fear poverty for my children"? I have commanded them to read Surah Al-Waqiah every night for I have heard the Holy Prophet (S.A.W.) saying, "Whoever read Surah Al-Waqiah every night shall not be afflicted by poverty ever".

Ibn Masood remained the centre for learning even at his deathbed and disseminated the words of the Messenger (S.A.W.) with full conviction and firm belief.

### **YOU ARE ANSWERABLE TO ALLAH**

*"Surely you have nothing to do with those who have made divisions in their religion and became in sects. Their matter is with Allah and He will indeed tell them (in time) what they have been doing. Whoever will come to Allah with a good deed shall have ten times and much, and whoever will come to Allah with an evil deed, shall be required with no more than the like of it. They shall not be wronged."*

*(Surah Al-Anaam:159-160)*

**(From Page No. 23)**

in each industry, business, etc. , and the banks may provide funds for the entrepreneurs with assurance that a certain minimum rate of profit would be payable to the bank on the amount provided by it.

Interest free banking is based on the national that interest is not in the interest of humanity. Interest makes the money a commodity and an end in itself. When money in itself becomes the end of economic activities, production distribution and values get distorted. Market starts serving only the rich. The poor become poorer. This is precisely what is causing suicides of so many farmers in various parts of the country.

In the interest based economies unproductive income bearing economic transactions flourish. Speculative transactions gain currency. Social values deteriorate. Not only individual or communities, even nations get trapped into debt traps. The jungle rule like survival of the fittest becomes order of the day. This is what we are witnessing in a number of western nations today.

Conventional banks ignore the backwards for having credit worthiness and do not allow the new entrepreneurs to come up.





## A TRIBUTE TO SIR SYED AHMAD KHAN

One of the builders of modern India Sir Syed Ahmad Khan still live in our hearts. An educationist of highest caliber, he believed India could bring about a renaissance through the floodgates of education. And it did! A new book on this illustrious personality produced and edited by the celebrated author and widely-acclaimed academician A.R. Kidwai; touches upon many facets of Sir Sayed Ahmad Khan and his life.

The compendium titled; *Sir Syed Ahmad Khan: Muslim Renaissance Man of India (A Bicentenary Commemorative Volume)* is brought out by Viva Books Private Limited, and priced at Rs. 1895.00. It is a glorious tribute to Sir Syed Ahmad Khan whose 200<sup>th</sup> birth anniversary was in 2017. Vividly bringing his life to fore, the essays in the book takes the reader through his work and vision while seamlessly interweaving the conditions of Muslims and offering solutions.

He was born on October 17, 1817 and is the founder of Anglo-Mohammedan Oriental College in 1875 which became Aligarh Muslim

University in 1920. The aim of Sir Syed was not merely restricted to establishing a college at Aligarh but at spreading a network of Muslim-managed educational institutions throughout the length and breadth of the country. Keeping in view this end, he instituted All India Muslim Educational Conference that revived the spirit of Muslims at national level. His objective was to build a college in true with the British education System but without compromising its Islamic values.

The Aligarh Movement motivated the Muslims to help open a number of educational institutions. It was the first of its kind of such Muslim NGOs in India, which awakened the Muslims from their deep slumber and infused social and political sensibility into them. And today the Aligarh Muslim University is one the best universities in the world.

As a gesture to perpetuate Sir Syed's memory the Aligarh Muslim University had chalked out a gamut of events. Some of them already held and many are on the anvil. The programmes include publication of commemorative Volumes, a coffee table edition, Sir Syed Bibliography in

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world languages, a biography of Sir Syed in Hindi, special, special issues of *Tehzibul Akhlaque* and *Fikro-Nazar*, English translations of Sir Syed's works and directory of prominent AMU Alumni; organization of multi-level lectures, seminars, conferences and awareness rallies on Sir Syed; commissioned research projects; essay writing and painting competitions; Sir Syed Exhibitions and sound light show. As part from this the University will also make efforts to produce a motion picture on the life and times of Sir Syed, get the govt. issue a Bicentenary stamp, collect all objects associated with Sir Syed for the museum and grand celebration.

The book, *Sir Syed Ahmad Khan: Muslim Renaissance Man of India*, contains 19 articles penned by well-known academicians, including David Lelyveld, Barbara D. Metcalf, Christian W. Troll, Hafeez Malik, Gordon Campbell, Geoffrey Nash, Charles M. Ramsey, Robert Ivermee, Shan Mohammad, Asim Ali, Iftikhar Malik, Ameeneh Hoti and Mazhar Hussain, zeroing in on Sir Syed's endeavours that mobilise us in the cause of mutual trust, co-existence, peace, justice and equality in a time when the storm of suspicion, bigotry and pseudo-religiosity threatens us to sweep off our feet.

Reviewing the *Muslim Renaissance Man of India*, English daily The Hindu writes: "In his brilliantly written introduction Farhan Nizami concludes that Sir Syed believed that Muslims should discuss freely the local customs and

ceremonies inherited from their near past, and study them objectively. They should approach their history as a reservoir of human experience from which to learn. He is quite right in pointing out that Sir Syed sees Muslims as part of the cultural mainstream of the nation and the world, not a side channel, nor a private lake nor a back water".

When Mutiny of 1857 miserably failed and Muslims were shattered and were on the abyss of educational and social backwardness, a new dawn arose. It was at that time when Sir Syed appeared on the scene and embarked on a mission to empower the Muslims. He armed the Muslims with most modern scientific education of the time. Sir Syed was a distinguished son of India who transformed social and intellectual India after the failure of the First War of Independence. So, books like the one which we are talking about is the right tribute one can offer to commemorate his ideals and visions.

The bicentenary commemorative compendium features those lesser discussed areas of Syed Ahmad's life which were usually ignored by scholars or perhaps were least discussed. The book gives a Kaleidoscopic view of his life, his religious ideology and his relevance in the post-colonial world.

In his well-researched article named "Sir Syed's Tafsir: Issues in Terminology and concepts", Syed Asim Ali argues that Sir Syed's "entire focus rests on reading the Holy Quran not only as a book of enigmatic, stupefying wonders but

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as a practical universal guide appealing fervently and recurrently, to human reason and common sense.”

Shehnoor Shan, a Research Scholar Department of english, Aligarh Muslim University, writes: “Sir Syed’s legacy continued even after his death in 1898. His ideals never failed to inspire the upcoming generations who too felt that education was the only weapon to eradicate the evils which were dominant in the Muslim Society of the 19<sup>th</sup> century. Prof. Farhan Nizami, in his elaborate Forward to the book, writes: “As a proud alumnus of the Aligarh Muslim University, I am bound to welcome this collection of essays to mark the bicentery of Sir Syed’s birth”. He expresses his happiness for the fact that these essays put forward Sir Syed’s relevance in the contemporary world.

Indeed this a commendable approach by Prof. A.R. Kidwai, whose critical insight and literary scholarship made the task possible”.

The volume carries a dedication to the Vice Chancellor, Aligarh Muslim University, “for having launched Sir Syed Bicentenary Celebrations on a befitting scale”. The contributors have done justice to the title by producing scholarly articles with substantial proofs that Syed Ahmad Khan was one of the major names in the history of India’s reawakening or renaissance. Overall the book seems promising, and is a perfect gift for scholars who wish to delve into a glorious past of the

Muslims of India in general and Sir Syed Ahmad Khan in particular.”

Prof. B Sheikh Ali, an eminent historian who was Vice-Chancellor of Mangalore and Goa Universities, once wrote about him, “..... In short Sir Syed Ahmad Khan stands out prominently among the makers of modern India. If for Muslim's eighteenth century was of Shah Waliyullah, nineteenth century was of Sir Syed. His hard work washed off the accumulated dust of centuries and melted the ice of rigidities that had made his people moribund, as he stirred the stagnant pools that activated no mills. His concept of moral values was different from others. It was not the kindness which Jesus preached, not the harmony which the Plato advocated, and not the strength which Nietzsche propounded, but it was the reflex of the Divine as seen in man’s intellect. It was aristocracy with sublimity of soul that Sir Syed stood for Man’s conscience when kindled with the torch of learning would make him realize the responsibility he owed to the society. The King-pin of Sir Syed’s reforms rotated round the acquisition of knowledge, higher knowledge, which would gift man new attitudes and values, new humanism and peace. The instrument he used for the social reformation was on institution of higher learning the Aligarh College, which was to perpetuate an impulse through time”.

His life is a deeply inspiring story for all of us to emulate.

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# **APPEAL FOR HELP AHLEHADEES RELIEF AND REHABILITATION FUND**

The recent Devastating Floods have ruined the life in Kerala, Assam, Uttra-Khand and Gujarat.

Thousands of people are lying helpless striving for basic amenity of food, water, shelter, milk and medicines etc. Where Rail, Road and other transport links are cut off from other parts of the country.

The state of Kerala particularly is witnessing the greatest calamity in history. It has been struck by a tragic disaster that has already taken hundreds of lives and rendered over seven lakh homeless. More than 50,000 houses have been completel destroyed. The losses from the ruined agricultural fields and livelihoods of people are staggering.

Markazi Jamiat Ahle Hadeeth Relief Fund is in need of immediate financial aid for the affected people in Kerala, Assam, Uttra Khand, Gujrat and other parts of the country. Markazi Jamiat Ahle Hadees appeals the people to donate generously towards this noble cause.

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