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# The Fragrance of East

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## Religion as Guardian of Life

**S. Abul Hasan Ali Nadwi**

Time is a proportionate and balanced mixture of stability and change, stagnation and movement. If it loses either of these characteristics, it will lose its relevance. Islam as a religion accepts this fact and is ready to make necessary accommodations, but it holds the position that as religion it has to guide life, not simply follow it. Religion, as Islam pleads, does not have to passively approve all changes. It is not lifeless like the needle of a barometer which moves up or down mechanically to measure the pressure of the atmosphere, or a weather-cock fixed on the top of a building which moves to show the direction of the wind. The function of religion is not simply to acknowledge and show the changes which are occurring at a time. Its obligation is to check whether a change is healthy or unhealthy, constructive or destructive. It has to evaluate the effect of a change on mankind at large and on its promoters in particular. It judges all pros and cons of a change before it approves it. It, therefore, will discourage a change if it is destructive. It may even oppose the latter kind.

At this point we can see a clear difference between religion and morality. Religion feels obliged to oppose wrong inclinations, whereas morality simply identifies them. ■

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## Wisdom of Qur'an

Evil has become rife on the land and at sea because of men's deeds; this in order that He may cause them to have a taste of some of their deeds; perhaps they will turn back (from evil).

(Al-Qur'an – 30:41)

This verse of the Qur'an holds men's deeds responsible for all the riots and killings, evils and corruption spread over the land and at sea. It also says that this spread of evil et al can cause the erring persons to realise their guilt, their sins, their crimes, ill consequences of their deeds, and above all the imperfectness of human thinking and behaviour. But for this they need to have the eyes that can see, the ears that can listen, and the heart that can realise the reality.

"Man's own doings" means the wickedness and oppression and tyranny, which inevitably appear in human conduct and character as a result of adopting shirk (polytheism) and atheism and ignoring the Hereafter."

"Maybe they mend their ways" means that Allah shows the evil consequences of some of the acts of men in this world before the punishment of the Hereafter so that they understand the reality, feel the error of their conjectures and turn to the righteous belief, which the Prophets of Allah have been presenting before man since the earliest times, and besides adopting which there is no other way of ordering human conduct on sound foundations.

This subject has been presented at several places in the Qur'an, e.g. in At-Taubah: 126, Ar-Ra'd: 31, As-Sajdah: 21, Al-Tur: 47. ■

## Pearls From the Prophet Mohammad (PBUH)

Anas bin Malik relates that Allah's Messenger (peace and blessings of Allah be to him) said, "If Adam's son had a valley full of gold, he would like to have two valleys, for nothing fills his mouth except dust. And Allah forgives him who repents to Him."""

(Bukhari)"

"Striving for the better is inherent to human nature. We all want to be better off, get higher education, find a better job, get a bigger house, a faster car, etc. The list is endless; generally people long for and leave no stone unturned to attain whatever they wish, without thinking a bit of the evil consequences of their whims and inconsistencies.""

Love of this world, with all its enjoyments, may distract us from seeking the hereafter. We should always remember that the main purpose of our existence is to worship Allah. The Qur'an says, "And it is not your wealth, nor your children that bring you nearer to Us, but only he (will please Us) who believes, and does righteous deeds; for such (people), there will be a double reward for what they did, and they will reside in the high dwellings (of Paradise), in peace and security." (Qur'an – 34:37).""

Contentment is the key to success and happiness; and greed is just contrary to it. We should be content with what we have been blessed with at any given moment while still pursuing more. The Holy Prophet said, "Happiness is due to him who is guided to Islam and possesses provision that suffices him for his day and remains content." ■

## **Muslims At Crossroads**

Ever since 1920 when a section of Indians under Mahatma Gandhi launched freedom movement all communities irrespective of their religious bindings came forward to get rid of British slavery. Muslim Ulema were in the fore-front of this struggle. Maulana Abul Kalam Azad and clerics of the famous Islamic Seminary Darul-uloom Deoband joined the Congress party and rendered all possible help in this direction. They suffered the wrath of the then British Government and spent their precious lives in jails. Till 1940s Hindus and Muslims were together in their efforts to drive out Britishers from Indian soil. However, a segment of Muslims under the leadership of Mohammad Ali Jinnah left the Congress and formed a separate Muslim Organisation, Muslim League. Their primary demand was an independent Muslim state. This resulted in the partition of the country in 1947 and a so called Islamic state of Pakistan was created. Ulema's participation in the mainstream struggle for independence played an important role in establishing India as a country of multiple religions and communities.

To secure freedom people of all faiths and religions had played a dominant role so when the Indian Constitution was framed in 1949 and enforced on January 26, 1950 it provided equal rights and privileges to every Indian irrespective of his or her faith or religion. It did not make laws favouring any specific segment of population. But the constitution subtly indicated that it would be desirable to achieve some sort of uniformity in dealing with social issues. This provided a handle to Communal Right wing Organisations to tease Muslims. The demand for a Common Civil Code was raised that influenced even our judiciary. To counter such intrusion some learned Muslim intellectuals met in a conference in Bombay

in 1972 and decided to form All India Muslim Personal Law Board (AIMPLB). All segments of Muslims irrespective of their separate 'Maslaks' came together. Head of the Deoband Seminary Qari Tayab (RAH) was elected its president. Muslims became united in their stand to thwart any attempt of interference in Islamic Sharia. After the demise of Qari Mohammad Tayab the rein of the Board was entrusted to Syed Abul Hasan Ali Nadwi (RAH) and he was elected its president, a post which he held till his passing away in December 1999. Maulana Nadwi apart from being an eminent Islamic Scholar, writer, historian and academician had vast knowledge of worldly affairs. As an acknowledged nationalist and torch bearer of democracy and secularism he commanded great respect in higher echelons of political parties both in power and in opposition. He influenced the union Government in 1986 to anul a damaging judgment delivered by the Supreme Court against the 'Sharia' by framing the Muslim Women Divorce and Maintenance Act 1986.

The rising of the communal forces and their assuming power has posed a very challenging issue before the Muslim community. There is a need of facing the situation peacefully within the frame work of existing laws. Now the present President of AIMPLB Maulana S.M. Rabey Nadwi has spelled out three points on which the Board has to work (1) To clarify issues to people who are ignorant of them (2) To follow legal course of action wherever it is needed and (3) To educate Muslims about the exemplary life in which they should live. ■

**S.A.**

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## The Methodology of Da'wah

- S. Abul Hasan Ali Nadwi

*Invite [mankind] to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better. Truly your Lord knows best who has gone astray from His way, and He is the best to know those who are guided.*

(*al-Nahl*16:125)

The above directive is addressed by Allah to His final Messenger, the Prophet Muhammad (peace and blessings be upon him), and in turn, to the last community of believers - the Muslims. For they are not to be followed by another faith community. This passage occurs at the conclusion of *Surah al-Nahl*, spelling out the methodology of *Da'wah*. Allah proclaims: "*Invite [mankind] to the way of your Lord with wisdom and fair preaching.*"

It is one of the hallmarks of the Qur'an that it has not strictly identified the limits of carrying out *Da'wah*. Rather, its methodology and its details have been left to the discretion of those engaged in it. In keeping with the ground realities and acting on common sense preachers to the truth are free to work out its exact form and method. They are urged to decide the course of action in light of their own understanding and perception. The Qur'an provides only an outline, giving some broad principles which capture the essence of *Da'wah*.

The above Qur'anic passage makes two points in particular. Those

engaged in *Da'wah* have both their freedom and their constraints. They are free to pursue *Da'wah* up to a particular extent. At the same time, they are forbidden from going beyond certain limits. As for the scope and sphere of *Da'wah*, they are directed to invite the whole of mankind. The directive is to call mankind not to faith or sound beliefs but to their Lord. The addressees are not asked in the first place to offer prayers or practise excellent morals and manners or to respect their fellow human beings. All these exhortations are nonetheless implicit in calling them to their Lord. This directive opens up a wide field for both reflection and action. Reference should of course be made to other faiths, human needs and all that affects human life. Yet the most important concern is the call. The Qur'an does not specify whether the call should be oral or written. Nor is it narrowed down to sermonising alone. Rather, the invitation is an open-ended expression, encompassing all forms of persuasion. As and when situations arise, recourse may be made to the oral or written mode, or to sermonising or any other means of communication. All forms of making the call are valid, as long as these do not violate the norms of the *Shari'ah*. Attention should be paid to energetic and effective *Da'wah*. The overarching principle is that the call should be made, asking people to ensure their participation in *Da'wah*. This constitutes a golden opportunity for carrying out the call to truth.

The Qur'anic expression *hikmah* is pregnant with meaning. Owing to its numerous nuances it is not easy to translate it into a single expression. Likewise, the Qur'anic directive that *Da'wah* should constitute fair preaching is open to several interpretations. Once again, the Qur'an grants freedom in this exercise and at the same time prescribes some limits. In the above cited passage the Prophet (peace and blessings be upon him) is directed to invite mankind to the way of their Lord with wisdom and fair preaching. Wisdom stands for common sense, tact, persuasive charm, preaching in a way which does not betray any opportunism or bowing down to someone or politicisation. Let it be realised that politics and preaching are poles apart.

Allah directed His beloved Messenger, the Prophet Moses (peace and blessings be upon him) to approach the accursed tyrant of the day, Pharaoh, inviting him to the divine faith. Yet Moses was instructed to speak to Pharaoh leniently. He was of course to state the truth firmly yet his mode of preaching was to be decent and gentle. For this might help Pharaoh take heed willingly or he may grow fearful of divine punishment. (*Ta Ha* 20:43-44) In either case it would bring an end to his disbelief and rebellion. If the truth is stated in a harsh way, it cannot bring about the desired results. Wisdom consists in articulating the truth properly. A dialogue or debate with an unbeliever should be characterised by decency and good manners. The Qur'an instructs that good practices be observed even in a polemical debate. Those present should

be impressed by the preacher's conduct. Even if the main addressees are not won over, the audience is likely to form a good impression of the call. This truth is put across in the following verse: "*Abraham was a community unto himself, obedient to Allah exclusively and he was not of the polytheists.*" (*al-Nahl* 16:120) Notwithstanding his engagement in polemical debate, Abraham (peace and blessings be upon him) is praised in the Qur'an for his excellent mode of preaching, marked by cogent argument, tact, wisdom and fairness. Elsewhere too, he is spoken of as a devout Muslim who had nothing in common with polytheists. (*Al 'Imran* 3:67.) His *Da'wah* work stood out for its underlying wisdom and tactfulness. It was not tainted by any political motive or timidity. Every Muslim is thus obliged to emulate his role model. To assist others to profess sound beliefs, the same method of *Da'wah* is preferable. Those involved in *Da'wah* should adopt the attitude of a physician who treats his patients with tenderness, love and affection. A competent physician, notorious for his rudeness, is shunned. Muslims are, therefore, given this directive: *There has come to you a Messenger [Muhammad] from among yourselves. It grieves him that you receive any injury or difficulty. He is anxious over you. For the believers he is full of pity, kind and merciful.* (*al-Tawbah* 9:128)

It is incumbent on every Muslim to act on the above Qur'anic advice to carry out *Da'wah* with wisdom, a suitable strategy and with concern and love. This will help win over people to the true faith. ■



## Deep-Rooted Link Between Shariah and Knowledge

-S.M.Rabey Hasani Nadwi

That the very first Revelation that descended on him (SAW) was commenced with '*Iqra bismie Rabbikn*' (Read in the name of thy Lord) itself contained an explicit indication towards the fact that the education and exposition of the true religion that was getting started to be made through the agency of this Prophet of the last phase had a profound connection with knowledge and its main tool, the pen. Up-till then, knowledge and the tools of its propagation, the pen and the paper, had been kept consistently exploited by man for self-gratification, fulfillment of his megalomania, self-glorification, furtherance of his knowledge in search of maximum earthly pleasures, enslavement of the weak human beings and showing off one's grandeur. These tools of knowledge, the pen and the paper, were now to be used for the deification of mankind, making them act in accordance with the Divine injunctions, and carrying out the task of bringing reform and righteousness and guidance that man was assigned to do by his Lord in his capacity of the vicegerent of Allah on the earth, the greatest means of which is knowledge and the pen. By means of these very things, knowledge and its tools, mainly the pen, this task is to be performed by the humanity, under the guidance that was to be received by it from its Prophet. Thus, the entity of the Prophet (SAW), who was illiterate, that is: did not know reading and writing and had only the knowledge that

could be attained by natural and empirical means was made the preceptor of not only the people that was illiterate like him, but of all the educated human beings, rather, the greatest of great educationists. He was, thus, made the sole communicator of the heavenly instructions and imparter of the complete religious guidance to mankind.

And, thus, the Revelation that kept descending on this unlettered Prophet, whether *Matlu* (the one which is recited), that is the one contained in the holy Quran or *Ghair Matlu* (the one which is not recited), that is the one expressed by him (SAW) in his own language and that is the one contained in the holy Tradition, happened to become the fountainhead of the knowledge and sciences that were beneficent and rewarding, in true sense of the word, for the humanity. And, thus, this Revelation was made to serve as a spur for the protagonist of the Truth and Guidance to delve into academic research, persistent educational efforts, probe and progress. Due to impact of these two injunctions, '*Iqra*' (Read!) and '*Allamallnsan-a-Ma lam yalam*' (He taught the man what the latter was unaware of) imparted by the Revelation, such springheads of knowledge burst open for the humanity as the like of which are not traceable in the human history. The previously existing stockpile of knowledge that was there was not deemed enough to be content with. Instead, along with

further precious additions made in it, many valuable sciences were brought into being which were not there before: Moreover, in these new Sciences, such nuances and niceties, and in-depth deliberations, got created as brought laurels to the humanity. New sciences with bearing on the holy Quran and additional, diversified sciences with bearing on the holy traditions, and several others got created. Libraries after libraries of works in these new sciences got produced. And, thus, the *Ummah* of this last-phase Prophet happened to be the *Ummah* of knowledge and wisdom. Simultaneously it happened to be the *Ummah* of the knowledge that shows the path leading to the weal and welfare of the humanity.

This first Revelation that descended on Allah's Prophet (SAW) revealed unto its believers the very magnificent path of knowledge and wisdom which was made to stand guarantee for the weal of the humanity. In it, by the addition of '*Bismе rabbika*' (in the name of thy Lord) to '*Iqra*' (Read) a great fundamental fact has been enunciated. It is that man's act of reading has been linked with the name of the man's Creator. That means the knowledge that man acquires by means of his contemplation and deliberation. study and research, should be acquired by having it linked with his Creator and Master so that he does not get deviated to wrong path. It is because he has his own wishes and desires, likes and dislikes; that is, he is man, he can go wrong and take to wrong path. In case he had his knowledge linked with his Providence, he would be secure against getting deviated. Moreover, he

would then know those facts of knowledge, too, which are known to only his Providence and can be made known to him by Him only and which cannot be known unless He tells them. Those facts can be known only by means of Divine Revelation. Then He made the pen the instrument of knowledge; since it was by means of it only that knowledge could be preserved and its benefit could be made persistent till the world remained extant. Thus, knowledge stands divided in two branches. One: that deals with merely the mundane demands and requirements. Taking care of them is permitted, too, by the Providence of the world. The other one is the knowledge that imparts guidance about the long, everlasting life of the Hereafter that begins with the end of the present life and which exists in a hidden form in the earthly life. For the guidance towards the knowledge of the material gain and loss of the worldly life, it is man's intellect and his experience that is made its source by Allah Almighty. And the knowledge for the guidance about the Hereafter which is not visible in this worldly life can be had only when it gets imparted by the man's Creator. Man is apprised of it by his Creator through his chosen bondman, that is the Prophet. Man is now apprised of it for all times to come up till the world's end through his last chosen bondman, Muhammad, the Prophet of Allah (SAW). He has been entrusted by Allah Almighty the charge of conveying and enunciating the vast, comprehensive and immutable knowledge which guarantees for man the triumph in this world as well as in the Hereafter, too.

(Continued to page 29)

# Islam is the Originator of Human Rights: An Analytical Study

- Md. Mahmudul Hassan

The article aims at studying the human rights which are inherent in human beings. It attempts to prove that Islam declared a complete and applicable human rights policy before the declaration of United Nations. Islam gives full rights of human beings as a man and woman. It proclaimed generally the right of safety of life, the right of working to earn, the right of inheritance, the right of freedom of thought, conscience and religion, the right of getting justice, the right of politics, the right of social security etc. Islam especially grants for a woman the right of wearing veil (hijab), the right of getting dowry (mahr), the right of getting provision from husband for all their need, the right to conceive, the right to get facilities at the time of widow hood etc. These essential points of human rights will be presented briefly in this paper according to the Holy Qur'an and the Traditions of the Prophet Muhammad (peace be upon him) along with the discussion of UN declaration of human rights. The study will further discuss some essential points of human rights in the light of Islamic law, which have not been mentioned in UN declaration of human rights in 1948 A.D.

## Introduction

Human rights are universal legal guarantees protecting individuals and groups against actions and omissions that interfere with fundamental freedoms, entitlements and human dignity. And all kinds of social, political, civil, cultural and economic affairs are of equal validity and importance irrespective of race, colour, sex, and language. It is very vociferously claimed that the world got the concept of basic human rights from the Magna Carta of Britain (1215); though this conception has widely been discussed in the Universal Declaration of Human Rights (1948)(James R. Lewis and Carl Skutsch, 2007). If we study the

30 articles of Universal Declaration of Human Rights adopting by the United Nations in 1948, we find the themes of this declaration are not innovation, but these rights are present in Islamic law which is founded after the prophet hood of Muhammad (peace be upon him) in 610 (A.D). Because Islam is not only a religion seen as a part of life or a special kind of activity like art, thought, commerce, social discourse, or politics. And after perusing the basic rules of Islam about human beings, we can come to a conclusion that the law of Islam is more suitable for human kind than UN declaration, and it will be proved that some essential rules of Islam concerning this are absent in that declaration. Here, another observation that Islamic law of human rights is unchangeable because Allah creates humankind and He properly knows which rights are appropriate for them and which are not, and this law is followed compulsorily. On the other hand, the rights granted by any king or by any legislative assembly that can also be withdrawn in the same manner when they wish and they can openly violate them when they like (Abul A'la Maududi, 1995). In the following, it will be attempted to explore briefly the instructions of Islam concerning human rights comparatively with the 30 articles of UN declaration and some essential rights of human beings will be focused which are not present in Universal Declaration of Human Right (1948). This paper is classified into two parts; one includes the rights generally for men and women both, and another contains the rights especially for women.

## 2. The General rights for men and women both

### 2.1. The right of safety of life

Safety of life is an inherent right of human beings. The third article of UN declaration is concerning with life, liberty and

security (James R. Lewis and Carl Skutsch, 2007). But this is not a new proclamation. After perusing the Holy Quran and the Traditions of Prophet Muhammad (peace be upon him) we observe that Islam is an emphatic as any other system in safeguarding these rights. In pre-Islamic times, women were buried alive (Ludwig W. Adamec, 2009), but Islam forbids this kind of inhumanity and threatens the person who does this misdeed. Allah says: "When the female (infant), buried alive, is questioned. For what crime she was killed" (81:8-9). Thus Islam elevates them to the status of being as worthy of human dignity as men. Both men and women were henceforth to be regarded as equal in humanity. Allah says: "Allah created you from a single soul, and from the same soul created his mate" ( 4: 1). Suicide is forbidden in Islam as Allah says: " ... and do not kill yourselves ... " (4: 29). But men and women must maintain proper nutritional care to satisfy the minimum requirements essential for decent health. They are not allowed to deprive themselves of permissible food, drink, clothing, marriage and proper care under any pretexts, if that causes them harm. Killing a man or a woman is also strictly prohibited in Islam, Allah says: "Whosoever kills a human being without (any reason like) man slaughter, or corruption on earth, it is as though he had killed all mankind ... " (5:32). If anyone murders a human being, it is regarded that he kills the entire human kind. These instructions have been repeated in another place of the Holy Qur'an saying: "Do not kill a soul which Allah has made sacred except through the due process of law..." (6: 151). Allah also says: "And whoever saves a life it is as though he had saved the lives of all mankind" (5: 32). The Prophet (peace be upon him) says: "The greatest sins are to associate something with Allah and to kill human beings". The Prophet also says about the non-Muslim citizens of the Muslim State "One who kills a man under covenant (i.e. a dhimmi) will not even smell the fragrance of Paradise" (Muhammad

Muhsin Khan, 1996). In all these verses of the Holy Qur'an and the Traditions of the Prophet include all distinctions of nation, country, race, sex or religion. The injunction applies to all human beings. There may be several types of saving men from death like a man may be ill or wounded, irrespective of his nationality, race or colour. When it is known that people are in need of the help of others, then Islam enjoins to arrange them treatment for disease or wound. If they are dying of starvation, they should be fed. If they are drowning or their life is at risk, and then instructs the followers to save them. Like this, Islam gives their security in cases of retirement, in the time of unemployment, sickness, invalidity or old age etc.

## **2.2. The right to be free from slavery**

Human beings are born free, and slavery is opposite of their inherent. In forth article of UN declaration this point has been mentioned (James R. Lewis and Carl Skutsch, 2007), but Islam prohibited this kind of inhumanity in its advent. Islam gives mankind the right of freedom from slavery and all forms of servitude. It forbids to make a man or a woman as a slave or to sell him or her into slavery. The Prophet (peace be upon him) says: "There are three categories of people against whom I shall myself be a plaintiff on the Day of Judgment. Of these three, one is he who enslaves a free man, then sells him and eats this money" (Muhammad Muhsin Khan, 1996). The words of this speech of the Prophet (peace be upon him) are general; they are not qualified or made applicable to a particular nation, race, country or followers of a particular religion. But it includes all human kind like women.

## **2.3. The right of education**

Education is a process of instilling something into human beings (Syed Muhammad Naquib al-Attas, 1980). It refers to the process of learning and acquiring information. It makes an ethical groomed

person with all the qualities and it helps person to get the proper right path in this world. It is a basic right of human kind. It should be free, and compulsory in elementary and fundamental stages. The twenty-sixth article of UN declaration deals with this right (James R. Lewis and Carl Skutsch, 2007). But this is not a new declaration in this world, because Islam enjoined in its first afflatus as Allah says: "Read! In the name of your Lord Who has created (all that exists)" (96: 1). It always encourages Muslims to read, think, study and learn from the signs of Allah in nature. Allah says: "Are the wise and the ignorant equal? Truly, none will take heed but men of understanding' (39:9). He also says: "Allah will raise to high rank those that have faith and knowledge among you; He is cognizant of all your actions' (58:11). This enjoining includes all types of educations; Faith, Ethical, Physical, Intellectual, Psychological, Social and Sexual Education etc. (Abdullah Nasih 'Ulwan, 2004). The Prophet moreover encouraged education for both males and females and even ordered that slave girls should be educated (Mamoun Abuarqub, 2009). He made it clear that seeking knowledge was a matter of religious duty binding upon every Muslim man and woman (Al-Faruqi, L., 1985). He would give time especially to teach them (Muhammad Muhsin Khan, 1996).

#### **2.4. The right of participation in cultural life**

Participation in the cultural life to enjoy the arts and to share in scientific advancement is another right of human beings. They have the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production. The twenty-seven article of UN declaration deals with this right (James R. Lewis and Carl Skutsch, 2007). Islam admits the right during its advent and Islamic culture has an objective manner. Islam teaches that the earth was created for all human beings, regardless of their race, their

creed or their sex. The gift of creation is there for all human beings, so that they can enjoy honour and care for it (Mahmoud Zakzouk, 2004). If we look back the history of Islam, we will be able to observe the golden age of cultural life in Islam.

#### **2.5. The right of conjugal life and dissolution of it.**

Human beings have the full right of conjugal life. It is consisted of matrimonial alliance. This right includes the right to marry, equality of spouses in marriage, consent to marriage and the protection of the family. The sixteenth article of UN declaration deals with this right (James R. Lewis and Carl Skutsch, 2007). But this right is not an innovation declaration in this world, because Islam declared the right of conjugal life many years ago before UN declaration. Islam regards marriage as a meritorious institution and attaches great importance to its well-being. Its major aim is to perpetuate human life. Allah says: '... they (your wives) are apparel to you, as you" (2:187). The prophet (peace be upon him) encourages on marriage saying: Marriage is one of my norm (sunnah), whoever turns away from my sunnah, is not of my team. Islam allows a set of rights for spouses- husband and wife such the right to show themselves for marriage and the right to choose a spouse, and the right to refuse. Islam does not allow forcing men and women to marry against their wishes. According to Islamic law a widow (or divorcee) is not to be married before her consent is sought and no virgin girl is to marry without first consulting her. This freedom to choose her partner is guaranteed by Islamic law. They have the right to revoke a marriage to which they did not agree in the first place. If we look at the life time of The Prophet (peace be upon him), we find some cases that men could revoke a marriage and women also refuse a marriage like, Khansa's father forced her to marry a man she did not like; soon afterwards

she complained to the Prophet. The Prophet respected her will to marry a man of her choice, so, he revoked the marriage and freed Khansa from her marital obligation. Conjugal life continues through the constant experience of mutual love and affection between the spouses. This reality has been narrated in several verses of the Holy Qur'an as Allah says: "And among His Signs is this, that He for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect"(30: 21). Dissolution of conjugal life is also permissible in Islam, if it becomes difficult to continue (Mohammad Sohaib Omar, 1994). Islam admits the rights of divorced men and women and it gives them the right to remarry after divorce (Khurshid Ahmad: 1974).

### **2.6. The right to get sexual satisfaction**

Sexual satisfaction is an inherent right of human beings. UN declaration is mute about this right. Islam not only admits this right but also includes it as one kind of worship (Abdullah Nasih 'Ulwan, 2004). Al-Marghinani states from the outset that "for us marriage is ownership by way of owning sexual pleasure in a person and this right is established by marriage" (Judith E. Tucker, 2008). The Prophet (peace be upon him) says concerning this: 'When a husband and his wife look at each other lovingly, Allah will look at them with His merciful eye. He also says: "When they engage in coitus they will be surrounded by prayerful angels". Once a companion having heard the Prophet praising coitus with one's wife as a charitable act for which a Divine reward was to be awaited, retorted: "O you, the Messenger of God. Would a person satisfy his lust and anticipate Divine reward for it?" The Prophet said, "Would he be punished if he (or she) does so with the wrong partner? In the same way, fulfillment of sexual satisfaction in the legitimate way shall be rewarded" (Abdul-Rauf, 1977). The Prophet

instructs the followers concerning intercourse saying: 'It is a rude manner of a man to proceed to have intercourse with his wife without first playing with her'. 'When one of you copulates with his wife, let him not rush away from her, having attained his own climax, until she is satisfied'. 'Wash your clothes, brush your teeth, and trim your hair. Keep always clean and tidy. If a woman feels that she is not sexually satisfied or her husband is impotent she has the right to seek divorce (HaifaaA. Jawad , 1998).

### **2.7. The Right of privacy**

Privacy is usually defined as the right of any people to control his or her own personal information. It is a fundamental human right mentioned in the twelfth article of UN declaration, (James R. Lewis and Carl Skutsch, 2007), but Islam not only declared this right of every individual but also strongly forced to strictly follow the rules of privacy. Allah enjoins: "Do not spy on one another" (49:12). He also says: "Do not enter any houses except your own homes unless you are sure of their occupants' consent" (24: 27). The Prophet instructs his followers that a man should not enter even his own house suddenly or secretly. He should somehow inform to the dwellers of the house about his entering to the house, so that he may not see his mother, sister or daughter in a condition in which they would not like to be seen, nor would he himself like to see them in that condition (Abul A'la Maududi , 1995). Peering into the houses of other people has also been strictly prohibited in Islam. The Prophet has even prohibited people from reading the letters of others so much so that if a man is reading his letter and another man casts sidelong glances at it and tries to read it, his conduct becomes blameworthy. This is the sanctity of privacy that Islam grants to individuals. Privacy also includes the right of protection of all the secrets and none of them must disclose any of their spouses deficiencies

or shortcomings, keeping all what they see and hear from each other as a secret that should not ever be disclosed. The intimate relationship between a husband and wife in Islam is cherished and protected (SoumyAna, Fertility: Conception and Contraception). Marital relationships are sacred relationships according to Islam, as we read in the instructions of Allah's Messenger: "One of the worst positions in the sight of Allah on the Day of Requital is that of a man who will have an intimate relationship with his wife, and then spread the secrets of his spouse to the public". UN declaration and CEDAW are mute concerning this right.

### **2.8. The right of nationality, freedom of movement, residence and asylum**

Human kind is born free, and the right of nationality, freedom of movement, residence and asylum are their inherent rights. The thirteen, fourteen and fifteen articles of UN declaration are concerning these rights (James R. Lewis and Carl Skutsch, 2007). This is not an innovation of UN declaration, because these are allowed in Islam. Islam does not encourage any restriction to freedom of movement and taking residence, whether in a state or beyond its borders (Mohammad Za- frullah Khan, 1999). Islam strongly supports the right of seeking and enjoying asylum against persecution. All types of persecution are prohibited in Islam. And Islam allows migration. A lot of verses of the Holy Qur'an support this migration as Allah says: "And as for those who from their homes for the sake of Allah after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew!" (16: 41). Islam emphasizes on asylum against persecution especially when people are forced to leave their homes, their property, occupation, relations and associations etc. Islam admits the need of asylum and encourages to the provision for asylum irrespective of gender, colour and

religion. Allah instructs the Prophet Muhammad (peace be upon him) saying: "And if anyone of the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) seeks your protection, then grant him protection so that he may hear the Word of Allah (the Quran), and then escort him to where he can be secure, that is because they are men who know not" (9:6).

### **2.9. The right of equality and dignity in society**

Human beings are created equal in their basic humanity, and all have the shared lineage and dignity of Allah's creation. Discrimination due to race, sex, colour, lineage, class, region or language is vehemently prohibited in Islam. This right is addressed in the first and second articles of UN declaration (James R. Lewis and Carl Skutsch, 2007), but Islam admits this equality at the time of its advent. Islam stresses the equality of mankind as deriving from the unity of its common creator (Mohammad Zafrullah Khan, 1999). There are many verses of the Holy Qur'an address this right as Allah says: "O mankind! Verily We have 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 ... "(49: 13) . Allah also says: "O mankind, be dutiful to your Lord, who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa' (Eve)], and them both He created many men and women; and fear Allah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship) ... ( 4: 1) . These verses draw attention to the ties of kinship binding men together in one species. Thus all human beings are akin regarding their spiritual origin. Islam stresses on this spirit of brotherhood and the Prophet Muhammad (peace be upon him) emphasized in numerous hadiths on equality, dignity and brotherhood in a society as He says: The prophet (peace be upon him) says: "All people

are equal, as equal as the teeth of a comb. There is no claim of merit of an Arab over a non-Arab or of a white over a black person or of a male over a female (Abdul-Rauf, M., 1977). He also enjoins his followers saying: Be not envious of another, nor bear ill- will nor cut off relations with another; behave towards one another as brethren, O servants of Allah". Islam not only admits the equality of men and women in social activities but also stresses them to play their role in social activities like family functions - marriage, cherishing child, helping needy and unable persons, inviting people to good deeds; forbidding them to commit an evil. From the beginning, Islam considers women as half of the society. So, they should be offered all opportunities which could enable them to develop their natural abilities, so that they might participate effectively in the development of society (Khurshid Ahmad, 1974). If we study the life of prophet (peace be upon him), we get their momentous activities in society besides men flock (Ludwig W. Adamec: 2009).

### **2.10. The right of independent property**

Human beings have the right to have their own independent property and to associate with others. None should be arbitrary deprived of his property. The seventeenth article of UN declaration includes this right (James R. Lewis and Carl Skutsch, 2007). If we study the Holy Qur 'an and the Traditions of the Prophet Muhammad (peace be upon him) we will get this right more clear and applicable than UN declaration. Islam mandates respect for property right of all persons regardless of religion, colour, gender, race and minority etc. It requires that the individual secures for himself and his dependants the satisfaction of the basic needs i.e. adequate foodstuffs, clothing and housing. Islam then encourages the individual to secure the luxuries of life as much as he can (Ta- qiuddin an - Nabhani, 2000). Islamic law provides remedies for the individuals wrongly deprived of property by official action.

Over-all, the land rights code in Islam is more ancient, holistic, authentic, moral, ethical and legal than UN declaration.

### **2.11. The right of freedom of association with others**

Freedom of peaceful assembly and association with others is another right of human kind. None should be compelled to join an association. The twenty first article of UN declaration includes this right (James R. Lewis and Carl Skutsch, 2007). Islam grants this right of person to co-operate others and not to co-operate them. Islam does not detach the individual from being human, nor the human being from being a particular individual (Taqiuddin an - Nabhani, 2000). Allah prescribes concerning this: "Co- operate with one another for virtue and heedfulness and do not co-operate with one another for the purpose of vice and aggression" (5: 2). This means that a person who undertakes a noble and righteous work, irrespective of the fact whether they are living at the North Pole or the South Pole, has the right to expect support and active co-operation from the Muslims (Sa- im al- Bahnasawy, 2004). On the contrary, the person who commits deeds of vice and aggression, even if he or she is the closest relation of anyone , does not have the tight to win him or her support and help in the name of race, country, language or nationality, nor should they have the expectation that Muslims will Co-operate with them or support them. Islam enjoins Muslims to be united by the powerful bond of brotherhood and sisterhood (Sayed Hossein Nasr, 2002). Allah has warned against divisiveness in the Holy Qur'an as he says: "And hold fast, all of you together, to the cable of Allah and do not separate" (3: 103).

### **2.12. The right of freedom of thought, conscience, religion, opinion and expression**

Freedom of thought, conscience, religion, opinion and expression are significant



rights of human beings. The eighteenth and nineteenth articles of UN declaration are concerned with these rights (James R. Lewis and Carl -Skutsch, 2007). These rights include the freedom of changing one's religion and manifesting it in teaching, practice, worship and observance, and the freedom of seeking, receiving and imparting information and ideas through any media. These rights are not invention of United Nation. Islam declared a clear statement of these rights. Allah says: "There should be no compulsion in the matter of faith" (2: 256). Though Muslims are enjoined to invite people to embrace Islam but they are not asked to enforce this faith on them. No force will be applied in order to compel them to accept Islam. Whoever accepts it she does so by her own choice. Muslims will welcome such a convert to Islam with open arms and admit her to their community with equal rights and privileges. But if somebody does not accept Islam, Muslims will have to recognize and respect her decision; and no moral, social or political pressure will be put on her to change her mind (Dr. Magda Amer, 2005). Islam gives people the right of worshipping. Generally worship means to follow the rituals of prayer, fasting, sacrifice etc. But true worship lies in practicing the good and avoiding the evil according to the divine guidance. This is not confined in ritual prayers in house, temple, church, synagogue or mosque. Religions tend to guide anyone to the path of good. Muslim are required to submit completely to Allah, as the Qur'an instructed the prophet Muhammad to do: Say (O Muhammad) my prayer, my sacrifice, my life and my death belong to Allah; He has no partner and I am ordered to be among those who submit, i.e.; Muslims. Islam gives human beings the right of expression. Their sound opinions are taken into consideration. Rights of expression and information should be protected by all authorities; legislative, executive and judiciary, internal and universal. This right is for the sake

of propagating virtue and righteousness.

### **2.13. The right of justice**

Justice is an inherent right of human beings. This right is discussed in the sixth article to eleven article of UN declaration where narrated that the right of all persons recognition and equality before the law and protection of the law without discrimination (James R. Lewis and Carl Skutsch, 2007). If we study the rules of Islam we can prove that this right is not inventory of UN declaration, because Islam inculcates it very clearly and firmly. Allah assures this right in a lot of verses of the Holy Qur'an. Allah says : " Truly Allah commands you to give back trusts to those to whom they are due, and when you judge between people, judge with justice" (4: 58). He also instructs his servants saying: "And act justly. Truly Allah loves those who are just" (49: 9). Allah again says: "And let not the enmity and hatred of others make you avoid justice. Be just; that is nearer to piety" (5: 8) .Thus Allah enjoins Muslims to be just not only with ordinary human beings but even with their enemies. This instruction includes all kinds of human being regardless of gender, nation, sex and country etc. The Prophet Muhammad (peace be upon him) was the first and the principal Judge at Medina and He was the supreme model of justice. He strictly ordered his followers to adjudicate justly between the people - Muslims and non-Muslims. He says generally: "The judges are of three kinds, two of whom will go to hell and one to paradise. A man who judges against (what is) right knowingly is the one to go to hell, and a judge who knows not and so violates the rights of people is the one who (too) will go to hell. And a judge who gives judgment according to (what is) right will go to paradise". If we look back the history of Islamic state especially the system of judgment at the time of the Prophet Muhammad (peace be upon him) and the period of the orthodox caliphs (al-khulafa' al-rashedun) , it will be cleared that the system of judgment in Islam more authentic

and impartial than UN declaration about judgment.

#### **2.14. Prohibition of torturing, cruelty and inhuman treatment and punishment**

Human kind is freeborn from any torturing, cruelty and inhuman treatment. In the fifth article of UN declaration we get this right (James R. Lewis and Carl Skutsch, 2007). If we study the rules of Islam, we can find out that this right is not invention of UN declaration and we can prove the right was declared more than fourteen century years ago by Islam. We know Islam does not recognize any basis of discrimination; all persons are entitled to fair and equal treatment. Islam prohibits all cruelty and torture. The Prophet Muhammad (peace be upon him) says "No one should be subjected to chastisement by fire". He admonished against biting any person on face. Islam prescribes some specific punishment for certain offences e.g. fornication for safeguarding of moral values.

#### **2.15. The right of politics**

Politics is the art and the science of managing and governing the social, economic and political affairs of a country or area which includes controlling of the nation's internal and external relationships. The twenty first article of UN declaration focuses on this right (James R. Lewis and Carl Skutsch, 2007). Islam declares this right more than ago. Islam encourages men and women to be active politically and to be involved in decision-making (Asef Bayat, 2010). Muslim cannot separate Islam from politics or politics from Islam. This includes the right of election as well as the nomination to political offices (Muhammad M. Al-Hudaibi, 1997). Muslim scholars and jurisprudents all over the ages and all Islamic countries unanimously agreed that the rulers are not more than human beings who can be obedient or disobedient to Allah, right or wrong, and that none of them is infallible. Both in the Qur'an and in Islamic history we find examples

of person - men and women, who participated in serious discussion and argued even with the Prophet (peace be upon him) himself. During the Caliphate of Omar Ibn al-Khat-tab, a woman argued with him in the mosque, proved her point, and caused him to declare in the presence of people: "A woman is right and Omar is wrong". In Islam, voting is a new evolution similar to a process called Bai'ah or pledging allegiance to the leader. Like men, women participated and were included in the (Bai' ah) allegiance to the Prophet. Abdur-Rhman Ibn Auf, one of the people selected by Omer bin Khatab to nominate his successor, consulted many women before he recommended Othman ibn Affan to be the third caliph. Therefore women can vote without violating Islamic guidelines of modesty and virtue.

#### **2.16. The Right of Inheritance**

Inheritance means acquiring property, including land, upon the death of another person. It is one of the most detailed fields of Islamic law, providing for the compulsory division of an individual's property upon death. The inheritance rules are derived from religious sources verses in the Qur'an and the Traditions of the Prophet Muhammad (peace be upon him). According to Islamic rules, by means of a divine formula, specific fractional shares of a person's estate upon death are distributed to certain defined relatives - 'sharers' - sons, daughters, a father, a mother or a spouse and, in the absence of children, sisters and brothers, according to compulsory rules. Allah says: "Allah commands you as regards your children's (inheritance): to the male, a portion equal to that (4: 11).

#### **2.17. The right of work**

Everyone has the right of work irrespective of sex, religion, race and colour etc. It includes the right free choice of employment, getting salary, enjoying rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

The twenty third and twenty fourth articles' of UN declaration focus this right (James R. Lewis and Carl Skutsch, 2007). But fourteen centuries ago Islam declared this right. Islam respects all kinds of work for earning one's livelihood (Hammudha Abdala- ti, 1975). Prophet Muhammad (peace be upon him) says: It is far better one even to take his rope, cut wood, pile it up and sell it in order to eat and give charity than to beg others whether they give him or not". According to Islam, the status of honest working people cannot be lowered on account of the kind of work who are doing for a living. The prophet also says: "If any of you undertakes to do any work, Allah loves to see him do it well and with efficiency". The worker is entitled to a fair wage for his services. Failure by the employer to pay the just wage or attempts to cut it down and waver on it is a punishable act, according to the Law of Allah. The life time of Prophet Muhammad (peace be upon him) and the activities of his companions prove that Islam dislikes the idle people. It was narrated that Umar bin al-Khattab (R) passed by some people, who were known as readers of the Qur'an. He saw them sitting and bending their heads, and asked who they were. He was told: "They are those who depend upon Allah." Umar replied: "No, they are the eaters who eat the people's properties. Do you want me to describe those who really depend upon Allah?" He was answered in the affirmative, and then he said: "He is the person who throws the seeds in the earth and then depends on his Lord the Almighty, The Exalted (Taqiuddin an - Nabhani, 2000). There are a lot of Qur'anic verses and the Traditions of Prophet Mohammad (peace be upon him) encourage striving to seek provision, and working to earn property. The worker should not be asked to undertake effort except that which is within his ordinary capacity. The work would have thus been defined by stating its type, duration, wage and the effort spent in it. The wage received by the worker, in return for his execution of the

work, is the property he accrued as a result of the effort he spent (Taqiuddin an - Nabhani, 2000).

### **2.18. The right of social security**

Social security is a fundamental human need. Sudden sickness, death, disability, disease, unemployment, fire, flood, storm, drowning, accidents related to transportation, and the financial loss caused by them are the reasons, which create this need. The twenty second and twenty fifth articles of UN declaration focus on this right, (James R. Lewis and Carl Skutsch, (2007), but Islam declared this right of social security during its advent. It declared that all unable people will get the right of living elements - eating, dinging, clothing, habitations and medical etc from Islamic country. In addition to this, every person is held responsible for the welfare of the other. Social service for alleviating suffering and helping the needy is an integral part of the Islamic teaching (Juan E. Campo, 2006). A woman is responsible for the upbringing of the next generations. Hence, she needs to be well protected in every aspects of her life so that she can discharge her responsibility without interruptions. In Islam the divorced and unmarried woman and the widow must be looked after by her male family members in the event she cannot provide for herself. According to some scholars, every poor or handicapped relative, especially if she is a woman, must be cared for by relatives who have the means to do so. During the time of caliph 'Umar ibn al-Khattab the Muslims ruled from Tripoli '(Libya) to Balkh (Afghanistan), from Armenia to Sindh (Pakistan) and over the Countries lying in between such as Syria, Iraq and Iran etc. And this reign is considered to be the brightest period in the history of the Islamic system of social security. The social security system became so strong, that the people wanted to pay zakah but there was no one to receive it'. Expenses of nursing and breeding of the newborn were paid from the treasury, and

parents were given allowance for the newborn child. Zakah is the first institution of social security in Islam. Poor relatives have a prior claim upon one's zakat and other social contributions. The law of inheritance also reveals the nature of economic obligations within the family structure. This responsibility extends to a number of relations. One's parents and grandparents and paternal and maternal relations have a claim upon one's wealth and resources. Someone once said to the Prophet, "I have property and my father is in need of it". The Prophet (peace be upon him) replied, "You and your property belong to your father". Islam emphasizes the rights of aunts, uncles and other relatives. Orphans in the family are to be absorbed and treated like one's own children. Older members are to be looked after and treated with honour, kindness and respect, and in the same way these responsibilities extend to one's grand-children and great-grandchildren. Orphans are not thrown into orphanages. The poor and unemployed are not made to survive on public assistance. Thus, Islam established a system of psycho-social security (Khurshed Ahmad, 1974).

### **3. The especial rights of women**

#### **3.1. The right of wearing hijab**

Hijab is an Arabic word means veil (Ludwig W. Adamec, 2009). It indicates an attire, which may vary in style, usually includes covering the hair, neck, and body, except the face and hands. These days, hijab is also the name used for the headscarf that women wear over their heads and tie or pin at the neck, with their faces showing (Katherine Bullock, 2002). Islam gives women the right of "veil" (hijab). Islam instructs that the woman should beautify herself with the veil of honour, dignity, chastity, purity and integrity. She should not display her charms or expose her physical attractions before strangers. This veil can save a woman's soul from weakness, her mind from indulgence, her eyes from lustful looks, and her personality

from demoralization. Hijab is divine obligation on every pubescent Muslim young woman (Sheikh 'Abd al-Khaliq ash-Sharif, 2006) as Allah enjoins the prophet regarding this: "O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft Forgiving, Most Merciful" (33:59).

#### **3.2. The right to exempt from specific worship**

Menstruation (hayd) is blood coming regularly from the uterus of a woman. It is regarded as a natural event that nevertheless produces a state of impurity for the woman. It is also called period, monthly bleeding, menses, catamenia, etc. And Puerperium (Nifas) is the six to eight week period between delivery of a baby and the return of the uterus to its normal size. This period is also sometimes known as the postpartum period. These two times women's bodies do not feel well, but they are weak and they are not fit to work as before or after these periods, so Islam grants the right of women to exempt from salah (prayer) and sawoom (fasting) at these periods (Gordon E. Newby, 2002).

#### **3.3. The right to exempt from intercourse**

At the time of Menstruation and puerperium women have the right to exempt from intercourse, because these times they are physically unfit for intercourse. Allah says 'They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner

as long as it is in their vagina)"(2: 222). The declaration of UN and CEDRAW are silent about this specific right of women.

### 3.4. The right to get mahr

Mahr is an Arabic word means a marriage gift, which is presented to a woman by her husband and is included in the nuptial contract. It forms a necessary part of the marriage contract, and the marriage is not valid without it. The amount of Mahr is varied on their social and family status. It is a special right of women which is declared by Islam as Allah enjoins: 'Give women their faridah as a free gift (4:4). It is a gift of money, possessions or property made by the husband to the wife, which becomes her exclusive property. There was in fact no fixed upper limit for mahr. Allah required the provision to depend upon the circumstances of the husband: , ... the wealthy according to his means, and the straitened in circumstances according to his means. The gift of a reasonable amount is necessary from those who wish to act in the right way.' (2:236).

There is concern in Islamic law that the mahr should not be either too high or too low (Gordon E. Newby, 2002). It should be given according to the financial status of the husband and according to the time and place. However, it should be reasonable and not too expensive. The Prophet (peace and blessings be upon him) never demanded huge amounts of dower when giving his daughters in marriage. He is also reported to have said, "The best woman is the one whose mahr is the easiest to pay." The declaration of UN and CEDRAW are silent about this specific right of women what raises them a respectable place.

### 3.5. The right of financial support

A husband is required to provide, within his means and limits, all essential and basic requirements of his wife, children and entire household (Abdullah Nasih 'Uwan, 2004). Islam Allah, the Exalted, says in the Glorious Quran: "Let the man of means spend according to his

means and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief. (65:7). To encourage generosity towards the wives, Islam has named this financial support as charity which is rewarded greatly by Allah. The Prophet (peace be upon him) said to Sa'ad ibn Abi Waqas: "No amount you spend on your family seeking reward from Allah but that He will reward you even if it is a bite of food that you put in your wife's mouth". A woman has the right of fair and kind treatment and a husband must extend just treatment to his wife and household. A husband must demonstrate care, kindness and solve any problem within his means, while for bearing the deficiencies and shortcomings of his wife seeking the pleasure of Allah in both worlds. A husband should consult with his wife concerning their life and future needs and plans. He is required to secure and provide for his wife and household all means of peaceful environment at home and outside. The Prophet Muhammad (peace be upon him) says: "Those believers who have the most complete faith who possess the best of character and the best among you are those who are the best to their wives.

### 3.6. The right of conception and abortion

A woman has the right to conceive and to ensure appropriate service in connection with pregnancy, confinement and the post-natal period, granting free service where necessary, as well as adequate nutrition during pregnancy and lactation. She has the right to cherish children, their guardianship, trusteeship and adoption of them. If the wife conceives, she will have the rewards of a worshipper who is constantly engaged in prayers, fasting and in the struggle in the way of Allah. When she delivers a child, only Allah knows the magnitude of the rewards stored for the parents in paradise. Islam also admits her right to control

birth at the time of emergency. The declaration UN regarding human rights did not focus on this essential right of women specifically.

A number of Qur'anic verses emphasize the notion that Allah does not wish to burden believers, with the implication that the well-being of children overrides concerns for a large family. As a result, early Muslim doctors recorded the tradition of herbal prescriptions to prevent pregnancy in Islamic books of medicine, which were used for centuries in Europe. The prophet Muhammad (peace be upon him), himself, did not forbid the practice of al'azl (withdrawal or coitus interrupt us). By analogy, the use of other barrier methods, such as the condom and diaphragm, is permitted. Some religious leaders argue that sterilization (tubal ligation and vasectomy) does permanent harm to a person and is, therefore, unacceptable to Islam. Others argue that to the extent sterilization is reversible, it is permitted. The Qur'an does not explicitly address abortion, but there is general agreement in Islam that abortion is only permitted for the most serious reasons, such as saving a woman's life. And even then, it is only allowed before "life is breathed" into the fetus, within 120 days after conception. Abu Daud has reported on the authority of Abu Said that a man said: "O Messenger of Allah I have a slave girl and I practice 'azl with her. I do not want her to get pregnant but I desire what men desire. The Jews say that 'azl is the minor live burial of children". He said: "The Jews have lied. If Allah wanted to create a child you could not stop Him". The permissibility of temporary birth control through 'azl or any other method of birth control does not mean the permissibility of abortion. So when the soul has been breathed into the foetus, its abortion is haram whether the abortion was brought about by taking a medicine, violent movements or medical operation (Soumy Ana, Fertility: Conception and Contraception).

### **Miscellaneous rights**

Islam declared a lot of rights which cover all sides of human beings till doomsday. Due to limitation all rights have not been included in this study like the rights of Almighty Allah, the rights of the Prophet Muhammad, the rights of other Prophets and Messengers, the rights of parents, the rights of children, the rights of relatives, the rights of a ruler, the rights of the people towards the government, the rights of neighbours, the rights of friends, the rights of guests, the rights of animals and the rights of other creatures etc. UN declaration or other declarations regarding human rights did not include the above mentioned miscellaneous rights specifically, but Islam strongly discussed these rights and enjoins its followers to follow the policy of these rights.

### **5. Conclusion**

In epilogue of the study we can identify the following significant points:

Islam is the religion of mankind from the beginning of life and history to the end.

Islam declared a complete, applicable and unchangeable guideline for human beings.

Islam necessitates the policy of human rights for all followers from East to West, North to South.

UN declaration of human rights or others declarations regarding human rights are not authentic and complete, and the articles concerning these rights are picked thought of Islamic law.

The policy of human rights granted by any legislative assembly can be withdrawn in the same manner when they wish and they can openly violate them when they like.

There are ample essential points which are not discussed specifically in UN declaration. Finally, Islam is the complete guideline of human beings, and it is the originator of human rights. ■

## The Messenger of Peace

- S. M. wazeh Rasheed Nadwi\*

Prophet Muhammad (PBUH) was the precursor of all mankind in sublime character, love, affection, kindness, sympathy, compassion, generosity, mercy, encouragement and tolerance. Almighty Allah says: "And verily you are of a high and noble disposition" (Al-Qalam:4)

The elegant qualities which Prophet Muhammad (PBUH) demonstrated in tolerance, forbearance, endurance, patience, large-heartedness, magnanimity, generosity and stamina were beyond the range of perception of intelligentsia and conception and imagination of poets.

The books on the holy Prophet's biography are replete with hundreds of examples of his kindness, sympathy and forgiveness to the cruelest enemy of him.

The intellectuals of fair thinking who go through the life history of the Prophet Muhammad, regardless of any religious or regional prejudice and bigotry agree that distinctive and salient features of the Prophet are nothing but mercy for the world. His whole life is an embodiment of kindness, love, affection, generosity, mercy and forgiveness. The mercy and sublimation reflected in his teaching, treatment and behavior with

companions is worth emulating. Prophet Muhammad (PBUH) was not only forbearance for Muslims but all mankind. Almighty Allah says: "And We have not sent you except as a mercy to the worlds" (Al-Ambia: 107). This attribute of the Prophet (PBUH) apparently surfaces in all his deeds, acts and proceedings. However, difficult periods he confronted in his life and however tough time and severe trials he passed by but he never relinquished the motto of kindness, love, affection and mercy. Needless to add that when he began preaching Islam, members of his own tribe afflicted him and tortured him, he was ostracized. Obstacles were put on his way but his passion of mercy prevailed all the time. Noble qualities of the Prophet did not confine to him alone. These accomplishments were also quite manifest in his companions because of influences and effects of his teaching and upbringing. The Holy Quran says: "Muhammad is the messenger of Allah; and those who are with him are strong against unbelievers; but compassionate amongst each other. Thou wilt see them they bow and prostrate themselves in prayer, seeking grace from Allah and His good pleasure. On their face are their marks, being the traces of their Prostration. This is their similitude in the Tourat; and their similitude in the Gospel" (Al-Fath; 29)

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At another place Almighty Allah says: 'And the servants of the compassionate are those who walk upon the earth meekly, and when the ignorants address them, they say: "Peace' (Al-Furqan: 63)

On another occasions the holy Quran says: "Successful indeed are the believers, those who humble themselves in their prayer; Who avoid vain talk; Who are active in giving Zakat; Who guard their modesty; Except with those joined to them in the marriage bond, or the captives whom their right hands possess, for (in their case) they are free from blame; But those who desires exceed those limits are transgressors; Those who faithfully observe their trusts and their covenants; And who strictly guard their prayers; Those will be the heirs; Who will inherit paradise; They will dwell forever" (Al-Mu'minin: 1-11)

It is obvious from the above mentioned verses that mercy, kindness, love, affection, generosity and forgiveness are the basic and salient features of Muslims in carrying out Islamic teachings only. Mercy, Kindness, love and affection of Prophet Muhammad (PBUH) did not confine to human beings but to animals and insects as well.

Ibn Abbas narrated that one person laid a goat on the ground for slaughtering. Next he started sharpening his knife. Seeing it, the Holy Prophet said: "Do you want to kill it again? Why

did you not make your knife sharp before laying it for slaughtering?"

Ibn Mas'ud narrated that we were with the Prophet on a trip. The Prophet reclused himself for a while. We saw a little bird. It had two fledglings. We caught hold both of them. Seeing it the bird began to flutter its wings. On return the Prophet (PBUH) asked who inflicted the bird by snatching its kids. The Prophet ordered to return its chicks. We saw here ants-hill and we burnt them. The Prophet said: "Who burnt them. We replied that we had done. The Prophet said: "The right of chastisement with fire is only for the Creator of fire."

The biggest phenomenon of excellence in human beings are the existence of Prophets and Prophet Muhammad is the most excellent and distinguished out of all Prophets. Almighty Allah attributed him vividly: "Now hath come unto you a messenger from amongst yourselves: it grieves him that ye should suffer, ardently anxious is he over you: to the believers he is most kind and merciful" (Al-Tawbah: 128). ■

(Translation: O.R. Nadwi)

"You will find the believers like a body in love and compassion to one another; pain in one limb is accompanied by fever and restlessness all over the body."  
(Sahihain)



## Arabic – A Vibrant, Sacred Language

- Fatima Taneem

Arabic is one of the great languages of the world positively affecting more than one billion people in the Islamic world. About 300 million people use it as a mother tongue and another 800 million use it as a religious language. Being the language of the Qur'an, it is held in high esteem and honour among the Muslims. This article is a humble attempt at glancing at its deep and rich historical roots and glorious heritage that spanned centuries from well before the advent of the Christian era to the modern times and its resulting impact as a cultural component globally.

### HISTORY AND DEVELOPMENT OF ARABIC

Arabic belongs to the Afro-Asiatic (Hamito-Semitic) family of languages that consist of over 300 languages some of which are extinct and some are used marginally as liturgical languages. Arabic and Hebrew are the two prime examples of living Semitic languages while Hausa and various dialect of Berber are example of surviving Hamitic languages.

The earliest known example of Arabic is an inscription found in the Syrian desert dating back to the 4th century AD. These stone inscriptions in Nabataen script show strong similarities to the modern Arabic writing.

Arabic started off as a localized language spoken by the desert nomadic tribes of the Arabian peninsula and the

neighbouring regions. These pre- Islamic tribes had a thriving poetic tradition though it was not systematically collected and recorded in writing form until the 8th century AD. This poetic language probably is the result of fusion of various dialects and came to be regarded as a literary style representing a cultural bond among the different Arab tribes.

The written word acquired enormous significance with the arrival of Islam; though originally the divine revelation of the Qur'an conveyed to Prophet Mohammed (peace be upon him) in Arabic were mostly committed to memory and very few revelations written down. With the rapid spread of Islam the need to standardise the Qur'anic text was completed under the third caliph Othman bin Affan's reign between 644 AD to 656 AD. As the Islamic conquest took place, Arabic became the language of the conquered people and also was the language of Islam. As Muslims revered the Qur'anic text regarding it to the physical manifestation of Allah's message; copying it was considered to be an act of solemn devotion. Thus the Arabic script was transformed and beautified. While the full formation of a distinct Islamic artistic language took several centuries, the seeds were sown during Prophet Mohammed's (peace be upon him) time.

### SPREAD OF ARABIC AND ITS IMPACT

By the beginning of 8th century AD the Islamic Arab empire had spread from

Persia to Spain, resulting in the interaction of the Arabs with the locals, who spoke different languages throughout the Empire from Syria to Iraq to Egypt; Arabisation occurred with the locals adopting Arabic as the main language; the exception being Persia and Spain which retained their respective languages.

Under the Umayyad dynasty rule from Damascus (661-750AD) the interaction of Arabic with other languages led to the borrowing of new vocabulary which enriched the language in areas such as government and administration, science and philosophy, theology and literature. This was, in addition to, its rich internal resources enabling it to excel linguistically and become a suitable medium for governing a vast empire.

Under the Abbasid rule from Baghdad (750- 1258 AD) Arabic literature reached its golden age. Many scholars from various ethnic and religious backgrounds, participated in efforts to make Arabic the most suitable scholarly medium of that time in varied fields, such as philosophy, medicine, geography, mathematics and so on. Many of the words readily borrowed were easily assimilated in to Arabic and later transmitted to other languages. Persian and Turkish are replete with Arabic words. The name <Swahili>, which is a language of east Africa, is itself Arabic. Spanish and Portuguese also have a large Arabic vocabulary (approx. 4000 words). English too has its share of words borrowed from Arabic directly or indirectly through French, Spanish, Italian or Latin words. Most of these words typically start with al; for e.g.,

alkali, algorithm, alchemy, alembic, alcove, algebra, etc. Also due to great and significant contribution made by Muslim astronomers in the field of astronomy, Terms such as zenith, nadir and azimuth are derived from Arabic and name of stars are also derived from Arabic names like altaire, aldebaran, vega, rigal, algol, betelguese. All these and many more of the scientific and technological terms entering English from Arabic suggested the superiority of Arab Islamic science of that time. Later on even luxury and comfort items and furniture, and foodstuffs too had words loaned from Arabic — such as saffron, cumin, apricots, oranges, limes, and lemon, spinach, aubergine, sofa, sash, shawl, muslin, cotton, sequine , mocha, sherbet, sugar, etc.

Arabic learning was widespread in medieval England from 11th to 13th century. It was the language of learning culture and intellectual progress. A lot of scholarly works were translated from Arabic in to Latin, French and English. Alongside this, the patronage of the Caliphs and the prestige of its liturgical status rapidly allowed it to become a world's main literary language. But thereafter there was marked stagnation and decline due to several factors including the Crusades, Turkish and Mongol invasions and internal crisis within the Islamic Empire although its status as the language was never threatened.

The 19th century marked a period of intellectual revival which began in Egypt and Syria and spread to the rest of the Arab world. The initial enthusiastic thrust towards westernization clashed with

nationalistic independence movement that were a natural response to European colonization in the region. These movements were usually linked to two major pillars of Arab nationalism — Islam and the Arabic language. Thus the beginning of the development of Arabic as a modern, viable language was seen in this century.

### **ARABIC ALPHABETS AND WRITING SYSTEM**

The Arabic writing script is an adaptation of the Nabatean script which evolved from Aramaic writing system. Arabic is written and read from right to left. There is no distinction between upper and lower case letters, though shapes of letters usually vary depending on whether they are in initial, medial or final position in a word. Short vowels represented by a set of marks below or above the letters, aid in the pronunciation of a word — there usually written only in the Qur'an, where correct recitation compulsory and in texts for novice readers.

The Arabic alphabet consists of eighteen shapes that express twenty eight phonetic sounds with the help of diacritical marks. The same letter shape can form a 'b' sound when one dot is placed below, a 't' sound when two dots are placed above or a 'th' sound when three dots are added above.

In pre-Islamic times Arabic script suffered from a number of deficiencies including the lack of letters for certain consonant sounds and absence of any system for indicating vowel sounds. Major reforms were introduced in the script when it was found to be inadequate to

record and preserve the holy Qur'an. This close association with the Qur'an bestowed a sanctified status to the Arabic script and enable it to develop in to an unique art form unequalled by any other calligraphic tradition.

### **Rudimentary calligraphic styles**

The two major types of Arabic script existing were: 1. kufic script, 2. naskhi script

The kufic script developed in Kufa in Iraq towards the end of 7th century was common in the early days of Islam. It was a thick bold monumental style used chiefly for inscription on metal and stone, though was employed for writing Qur'anic manuscripts too. It became obsolete later on.

The naskhi script was developed in the 11th century and was a cursive script well adapted to writing on papyrus or paper. It originated in Makkah and Madinah and exists in many complex and decorative variant forms. It is the direct ancestor of modern Arabic writing.

### **ARABIC GRAMMAR AND ELEMENTS OF ITS STRUCTURE**

The Arabic grammar emerged as a result of a real concern to protect Qur'anic texts through protecting its languages and maintaining its purity. Another reason for its emergence was because of the early expansion of the Islamic empire as a means to teach the conquered non-Arabs, the language of Islam to facilitate communication among different islamised people. Thirdly it was introduced for correcting Arabs who made

grammatical errors in their spoken Arabic. The schools of Basra and Kufa in the 8th century played a major role in the development of Arabic grammar and language. While the school of Basra focused more on the formal study of grammar, the school of Kufa excelled in Arabic poetry and exegesis of the Qur'an in addition to Islamic law and genealogy.

The language of Arabic is characterised by the use of certain morphological patterns of words formation to derive words from abstract roots that represent general meanings or nations.

### **CONSONANTAL ROOT SYSTEM**

These roots usually consist of three consonants which form the basis of the numerous words under it. By modifying the root consonants using various vowel combinations and also using different prefixes and suffices, several possibilities exist for deriving nouns, adjectives and adverbs from the given root. For instance, the root <KTB>, associated with the notion of writing has the following (and more) words all derived from it –

KiTaab - book; KuTaBii - book seller

kuTTaab - elementary school; KuTayyiB- booklet

Ki Taa Ba - writing script; KiTaaBaat - writing essays

KitaaBii - written, literary; MaKTaba - library

MaKTtab - office, bureau; MakTaBii - of an office

The above examples are given to illustrate the rich and versatile

morphological pattern of word derivation allowing for numerous Arabic words to be derived from a single root. Therefore, the Arabic dictionary is not arranged alphabetically by individual words; rather by the verbal roots and Arabic learners need to learn the morphological word patterns before using the Arabic dictionary.

### **ARABIC DIGLOSSIA**

The co-existence of two forms of the same language to serve different purposes is known as diglossia. Modern Arabic is really almost two languages — 1. modern standard Arabic 2. Colloquial spoken Arabic

Modern standard Arabic is the official language of the Arab world. It is descended from the classical or the Qur'anic language and is in the view of almost all Arabs correct (fusha) Arabic. It is used throughout the Arab world in writing and formal speaking. For example, in prepared speeches, advertising, journalism, some radio broadcasts and non-entertainment content. It is based on the medieval dialects of Arab tribes. The classical/Qur'anic Arabic is the form of Arabic language used in the Qur'an and literary texts from Ummayyad and Abbasid times (7-9th century). However, the modern standard Arabic is no one's mother tongue; rather it is a learned language. Also, the Arabic learner courses are taught in modern standard form.

The colloquial Arabic refers to the Arabic that is spoken with a dialect (lahja) and is used by all the different Arabic speaking people in all their daily interactions. More than 30 different forms

of colloquial or spoken Arabic exists but the most common among them are Egyptian Arabic, Algerian Arabic, Sudanese Arabic and north Levantine Arabic.

In every region of the world where Arabic is spoken this diglossia exists. There is a regional spoken Arabic and the modern standard Arabic. Though there are wide differences between the various colloquial dialects, the modern standard Arabic is more or less the same throughout the Arab world. Thus diglossia played a huge role in the development of modern Arabic which has adapted new words and terms in view of scientific and technological advancements. However, the written Arabic language has seen almost no change in the alphabet spelling or in the majority of its vocabulary in at least 4000 years.

Arabic learning has been evolving throughout its long history and has become an important qualification for various job-seekers in variety of fields

such as oil and travel industry, education and journalism, finance and banking, transaction and interpretation, consultation, foreign services etc. as this language is home to majorities from Mauritania to Oman and from Iraq to Sudan. For Muslims, learning Arabic is essential to understand the Qur 'an and ahadith and also to benefit from the priceless scholarly works from the Islamic history. It helps one connect to the glorious past of Islam. Also, for those interested in culture and living in Middle-East or north Africa it serves as an ice-breaker for opening up communication and building bridges towards understanding as language is the key to the heart of people. Knowledge of Arabic is vital today and the mass interest in learning it has resulted in many taking up Arabic courses in colleges and universities world wide, either for liturgical or scholarly purposes. Thus, this beautiful language full of richness and depth-filled vocabulary and graceful flowing calligraphical script has affected the Islamic culture in thought globally. ■

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*(Continued from page 10)*

Allah Almighty has apprised man of the details of this knowledge through His Book, the holy Quran, and then through other Revelations unto His Prophet. Once he is apprised of it, man stands duty-bound to believe in it and comply with it. Its enforcement up to the Doomsday has now conclusively been settled by Allah Almighty. On its denunciation and non-compliance with it, man is held liable to severe punishment from Allah Almighty, his Creator and Master. Hence, under such a circumstance, it is conclusively held imperative to get conversant, up to the extent of the actual need, at least, with the knowledge conveyed by the Prophet (SAW). It is this very commandment which is accorded the sobriquet of *Shariah*. It has been a regular practice to make the inhabitants of this earth conversant with such sort of knowledge through the Prophets. Only that the spheres of the former Prophets and Apostles used to be, however, regional, and the tenure of a Prophet lasted only up to the arrival of the other one. But, this last Prophet was designated for the entire specified duration of the world and as the conveyor of the all-inclusive knowledge. ■

## Moses and Jesus and All the Prophets Preached Islam

- Ahmad Wahhaj Al-Siddiqui

*Truly, the Religion with Allah Is Islam*

(Qur'an-3/19)

Moses came with Torah and Jesus with New Testament. First, we shall see about Torah. Its scrolls were given to Moses; The Jewish scholars have acknowledged that Torah's original text in Hebrew is irretrievably lost. Rabbis acknowledge that a number of Israelite Kings had attempted to uproot Torah and change its teachings. Thus during reign of Achaz (578-562) BCE many Torah's scrolls were destroyed.

In Tony Bushby's the Bible Fraud it is said: We find a staggering 14,800 differences from today's Bible. It reported: In 1415 the Church of Rome took an extraordinary steps to destroy all knowledge of two second century Jewish books that it said contained the true name of Jesus Christ.

It reported: Solomon Roman 1554 also burnt many thousands of Hebrew scroll and in 1559 every Hebrew book in the city of Prague was confiscated. The mass destruction of Jewish books including hundreds of copies of the Old Testament were destroyed. Thus many hand written documents were irretrievably lost.

Now we shall see the New Testament. It consists of four Gospels. Mathew, Mark, Luke and John. The first three Gospels are known as synoptic Gospels. The synoptic Gospels presented Jesus as a man who preached Islamic monotheism.

Jesus said: Here O Israel, the Lord our God is the only Lord, love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. (Mark

12-29,30, Luke 22-37,38)

And in the morning rising up a great while before day he went up, and departed into solitary place and there prayed. (Mark 1-35)

And he withdrew himself into the wilderness and prayed (Luke 5-16)

The aforesaid verses of the Gospels and many others prove that Jesus was Unitarian and preached monotheism of Islam.

It seems the Christian infer godhood for Jesus from few of his sayings wherein he called his Creator as his father. But in those days, the term father was used to show a very high regard by saying the word father as we still say Christian fathers. Similarly, the word son was to show the utter most obedience. It is an undeniable fact that Jesus did not restrict the use of words father and son for himself but he included the common people. Jesus said: Tell them that I am now ascending to my Father and your Father my God and your God. (John 20-7)

Love your enemies, and pray for your persecutors only so can you be the children of your Father. (Mathew 5- 44,45)

How blest are the peace makers, God shall call them his sons. (Mathew 5- 9) Jesus called himself as son of the man on sixty places in the New Testament i.e. he was a man born with manhood to call him God the son is against their own written synoptic Gospels. Nowhere the dogma of Trinity is found in the act of Apostles or in the synoptic Gospels.

A later insertion is made in Mathew 28-19 baptize men everywhere in the name of the Father and the Son and the Holy Spirit.

This is not found in the older prints: It is a deliberate distortion in Mathew. The belief of Triune god is inserted to prove Trinity. Encyclopedic World Dictionary writes: A common view is applied to first three Gospels, Mathew Mark and Luke from their similarity in contents, order and statement. The aforesaid insertion damaged Mathew's Gospel being synoptic.

Jesus said: But you must not be called 'rabbi' for you have one Rabbi, and you are all brothers. Do not call any man on earth 'father' for you have one Father and He is in the heaven. Nor must you be called teacher, you have one Teacher, the Messiah. (Mathew 23-8 to 10)

The above text proves that the disciples of Jesus called him rabbi meaning him a teacher. Jesus said: Your Father is one who is in the heaven repudiates the dogma of Triune God. Had there been any idea of Triune God to Jesus, he would not have failed to preach it. Your Father is one Who is in the heaven proves Jesus was preaching monotheism, the very basic belief of Islam. How it can be that a prophet sent by God shall not mention Triune God, which forms the very basic belief of the present day of Christian religion. Nobody could dream of saying the prophet failed in preaching the truth. All the scholars called them the synoptic Gospels. This proves that the previously mentioned insertion in Mathew (in 1970 print) is deliberate distortion.

Trinity as defined by Athanasian Creed: Trinity is one person of the father, another of the Son and another of the Holy Ghost. But Godhead of the father, of the Son and of the Holy Ghost is all one. The father is God, the Son is God and the Holy Ghost is God, yet there are not three gods but one God. It is self-contradictory, the dogma of Trinity was invented more than 300 hundred years after Jesus, not only the Synoptic Gospels but also the fourth

Gospel does not contain any reference to Trinity.

The New Catholic Encyclopedia bearing the Nihil obstat Imprimatur indicating official approval Vol. 14 page 299 acknowledging this fact states: "The formation of One God in three persons was not solidly established into Christian life and its profession of faith prior to the end of fourth century. But it is precisely this formation that has first claim to the title to the Trinitarian dogma among the Apostolic fathers, there had been nothing even remotely approaching such a mentality or perspective."

Jesus said: Do not call any man on earth 'father' for you have one Father and He is in the heaven as referred to above repudiates the dogma of Triune god. Had there been any idea of Triune god, Jesus had never failed to mention it. The foremost mission with which a prophet is sent to preach the faith fearlessly. There was no reason as to why Jesus would fail or forget to preach the god- hood of the Holy Ghost or of himself. The very silence of the synoptic Gospels in mentioning of this dogma is the proof of its concoction.

Peter a famous disciple of Jesus said: "Men of Israel listen to me, I speak of Jesus of Nazareth, a man singled out by God and made known to you, through miracles, portents and signs which, God worked among you through him as you well know. (Acts2/22)

Peter in his above address told everybody that Jesus was a man and the miracles were not his acts but they were shown by God through him. That is what the Holy Qur 'an asserted. (Al-Irnran/49).

Another place Peter quoted: The God of Abraham, Isaac and Jacob, the God of our fathers has given the highest honour to His servant Jesus. (Acts/3, 13)

These texts evidently clear that the disciples of Jesus had faith on him as a man, a prophet and a servant of God and the dogma of Triune god is not found even in the Act of Apostles.

As for the synoptic Gospels, Mathew, Mark and Luke are well known among the Christian scholars as synoptic Gospels. The famous scholars have severely criticized Gospel of John's veracity. It was probably written in between 95 to 105 CE.

John's Gospel was first to deify Jesus, He said: The Word dwelt with God and what God was the Word was. (John-1/1) So the word became flesh, he came to dwell among us, we saw the glory, such glory, which befits father's only son, full of grace and truth (John 1/14) It is preceded that Jesus told himself a man and not God the son. John son of Zebedee, as some doubt, did not write this gospel. According to R.H. Charles, Alfred Loisy, Robert Eisler and other scholars he was beheaded by Agrippa 1 in the year 44 C.E whereas the Gospel of John was written more than half a century after his death. The Gospel therefore, cannot be attributed to him. If we look into the Gospel we find, the writer was Jew scribe and in the words of H.A. Guy "The style of writing and the thoughts in the Book suggest a Hellenistic Jew as the author, not a Palestinian, one acquainted with the Jewish philosophy. (The Study of the Gospels p/54)

The fourth Gospel is so opposed and different from the synoptic Gospels that one has to say either the synoptic Gospels are untrue or the fourth Gospel is totally a faked affair. This view is supported by Professor H.A. Guy in his book "The Study of the Gospels (p.54) He says: It is doubtful too, if an eye witness of Jesus ministry would so seriously deviate from the accepted view as given in the synoptic which was

considered to be based on the authority of Peter who was behind Mark's Gospel."

DR. C.J. Cadoux in his book 'The Life of Jesus' writes: The speeches in the fourth Gospel (even apart of the messianic claim) are so different from those in the synoptic, and so like the comments of the fourth Evangelist himself, that both cannot be equally reliable as records of what Jesus said .. Literally veracity in ancient times did not forbid as it does now, the assignment of fictitious speeches to historical characters.

### **The Great Biblical Scholar Who opposed Trinity Gospel of Barnabas**

Barabas an eminent disciple of Jesus wrote it. It was accepted as canonical Gospel in the Churches of Alexandria until 325 AD. It preached monotheism of Islam and that Jesus was only a prophet of God and his servant. It contains glad tidings of the advent of Muhammad. In 325 A.D. the Nicene Council that all original Gospels in Hebrew should be destroyed. An edict was issued that anyone found in possession of these Gospels shall be put to death. However, it survived. A microfilm copy of the Gospel of Barnabas, which was in the Library of Congress Washington, was obtained, printed and circulated by the Qur'anic council of Pakistan Karachi. We have come to know that how Jesus teaching of monotheism of Islam was destroyed to upheld the self styled dogma of Trinity by church fathers to coordinate Christianity with Greek paganism.

### **Iranaeus.(130-200 C.E.)**

He was a pure Christian who wrote in support of pure monotheism. He Opposed Paul for instilling into Christianity the doctrine of the pagan Roman religion and Platonic philosophy. He had quoted extensively from the Gospel of Barnabas. This proved that the Gospel of



Barnabas was in currency during first and second centuries of the Christian Era. However, Greek paganism over run Jesus monotheism making him one of the triune god.

Paul of Samasata a bishop of Antioch believed that Christ was not a God but a man and a prophet. He differed only in degree from prophets who came before him and that God could not have become man substantially i.e. he opposed deification of Christ.

Arius was the famous disciple of Lucian and was Libyan by birth. He preached unity and simplicity of Eternal God. He believed that Christ was not of the same substance as God. He was human being as any other man. He had a very large following among the Christians. The teachings of Arius became so popular among the masses that it shook the very foundation of the Pauline Church. Arius stood against the Pauline Church and their teachings of Triune God.

Emperor Constantine's rule extended to great part of Europe. For administrative reason the Emperor wanted to unite Christians within one Church. But a serious conflict between Arius and Bishop of Alexander developed and it endangered peace. He called a conference, but it did not bring any result. The Emperor wanted the support of Church, He through his weight behind Athanasius the deputy of Bishop Alexander and banished Arius. Thus the belief of the Trinity became the official religion of the Empire. Fear full massacre of the Christians who resisted the self conceived dogma of Trinity followed. 270 versions of the Bible were burnt. Princess Constantina was most unhappy on the term of events. The Emperor was ultimately persuaded to accept the faith preached by Arius. He was called back. The day Arius was scheduled to visit the Cathedral of Constantinople he was killed.

The Emperor came to know it, he banished Athanasius and two other bishops and accepted the faith of Unitarian Arius. Thus the dogma of Islamic monotheism with which Jesus had come prevailed.

Various famous scholars were unitarian and denied Triune god. They disclosed that how the monotheism preached by Moses and Jesus was denied and Torah and Gospels were distorted to accept Trinity.

Moses and Jesus and Other Prophets Preached Islam?

Allah made Abraham the father of the Prophets, He chose Islam.

"The faith of your father Abraham, he hath named you Muslim before." (Al-Quran-22/78) That is to say being the father of the prophets Islam remained the religion for all the prophets in his progeny.

The second most important fact is that Moses never said that he came with Judaism, neither in Torah there is no such statement that this Book hath been sent down for Jews. On the contrary the Qur'an says: "Abraham was not a Jew nor Christian but he was an upright Muslim and he was not of the polytheists" (Al-Quran-3/67) That is to say Torah or the Gospels were not for the Jews or Christians, but these were heavenly Books sent for the followers of the prophets, Who were they?

The Qur'an says: "And when Abraham and Ishmael were raising the foundations of the House (Ka'aba) they said: "Our Lord accept from us this (service) Verily Thou art the Hearer and Knower. Our Lord make us twain submissive unto Thee, and of our progeny a nation Muslim adherent to Thee". (Al-Baqrah/127,128)

Therefore, from the progeny of Abraham are. Moses and Jesus and others the

people followed them are all Muslims. The Progeny of Ishmael is well known as Islamic nation.

“And Abraham enjoined upon his sons, and so did Jacob O my sons! Allah hath chosen for you (the true) religion, so die not except while you are Muslims.” (Al- Baqarah/132)

“O were ye witness when death approached Jacob when he said unto his sons: that will ye worship after me. They said: We shall worship thy God, the God of thy fathers, Abraham, Ishmael, and Isaac, the One and only God and to Him we are Muslims. (Al-Baqarah/133)

It is evident that Abraham, Isaac and Jacob are Muslims and their progeny promised to worship, One and only God (Allah), the Unitarian dogma of Islam professing themselves as Muslims.

“And when I inspired the disciples (of Jesus) saying: Believe in Me, and My messenger, they said, “We believe and bear witness that We are Muslims.” (Al-Qur’an-5-111)

In another verse of the Qur’ an: “Say we believe in Allah and in what is revealed to us and what is revealed to Abraham and Ishmael, and Isaac and Jacob, and Al- Asbaat (Jacob’s sons) and what is given to Moses and Jesus and to the prophets from their Lord, we make no distinction in any of them and we are Muslims.” (Al- Quran-3/84)

Pharaoh gathered 12 thousand magicians to stand before Moses. The magicians threw their sticks and ropes and by their spell they made the people look that 12 thousand snakes coming to attack Moses. Allah ordered him to throw his staff. It changing into a big serpent devoured all those serpents in a lightning speed. The magicians bewildered

and said had Moses been a Magician, he would have broken their spell, the serpents would have reverted back to ropes and sticks, which they had brought on three hundred camels, but when all those sticks and ropes disappeared leaving no trace of them, they fell down prostrate saying: “We believe in the Lord of the worlds, the Lord of Moses and Aaron” (Al-Araaf/123)

When Pharaoh told them: “Surely I will cut off your hands and your feet from opposite sides and crucify you. (Al-Araaf/124). “They said thou take vengeance on us because we believed in the signs in our Lord, when they came to us. Our Lord vouchsafe to us patience and cause us to die as Muslims.” (Al-Araaf/126). This incident proves that Moses preached Islam.

The Prophet Solomon sent a letter to Queen Bilquis of the Kingdom of Sheba telling her: “Exalt not yourselves against me, and come to me as Muslims. (Al- Qur’an 27/31)

However the Queen Bilquis came obeying Solomon and she said: O’Lord indeed I have wronged myself, I do now submit in Islam with Solomon, to the Lord of the worlds. (Al-Quran-27/44.)

The aforesaid details prove that Torah and Gospels had teachings to worship Unitarian God, the basic belief of Islam, but these heavenly Books were distorted. “The Jews say: Ezra is the son of God and the Christians say Jesus is the son of God that is their saying with their mouths, they imitate the saying of those who disbelieved”. (Al-Quran-9/30). To seek associate with God is Roman paganism, the Jews and Christians denied Torah and Gospel and the teachings of their prophets, who had taught them the monotheism of Islam.

It is crystal clear from the aforesaid facts that Moses and Jesus and other prophets preached Islam. ■

## A Distinguished Personality of The Twentieth Century

-Ali Ahmad Nadwi\*

The passing away of Syed Abdul Hasan Ali Nadwi was a tremendously shocking event for the Muslim community in the whole world, although Maulana Nadvi's last moments in this world were so splendid that the shock was duly compensated, as it has been reported by the eye witnesses when Maulana breathed his last that he was fresh and active that morning. He recited the glorious Qur'an, and then as preparation for prayer took bath, changed dress, and asked someone to bring the Holy Qur'an but before it was brought to him, he suddenly began to recite Surah Yasin; probably after a minute he leaned towards a pillow and expired. Such a death is a sign of a sublime end. So many times I have heard him invoking in a humble and mild tone for a glorious end by uttering these word: "Ilahi aqibat Mehmood Karna" : ( O my Allah! Bless me with a glorious end).

As the news of his demise spread throughout India and beyond, thousands of the people rushed to Rae-Bareli to attend the funeral prayer. Also it is worth mention that in the night of 27 Ramzan in Makkah and Almadinath, more than two million persons offered funeral prayers for him, by the ordinance of Saudi government. All over the world the mass media in general lamented the demise of Maulana Nadvi, and highlighted the

qualities of his great personality. This is clear evidence, which shows respect that the Maulana commanded.

Through his comprehensive study of different essential Subjects and the big talents gifted to him by Almighty Allah, became an eminent scholar in Islamic studies. And soon he earned reputation throughout India and beyond in that capacity.

The first monumental book that he wrote in the Urdu language, was on Hazrat Syed Ahmed Shaheed, which was compiled in two volumes, and had a scholarly preface by Maulana Syed Sulaiman Nadvi. In Arabic his first original and marvelous book was "*Ma za Khaseral Alam bi in hitatil Muslimeen*" which means (what the world lost due to the decline of the Muslims?) The English version of this book appeared by the title "Islam and the world", which was translated by Dr. Asif Qidwai of Lucknow. This book was welcomed throughout the world, especially in the Arab countries. About twenty editions of this book have already been published in the Arab world. Also the translations of this book in Urdu, English and other languages had a very profound impact and vast influence. This book opened a new era in the scholarly career of Maulana Nadvi because it proved a pioneer work in that period.

In early period of his life, Maulana travelled to "Harmain, Makkah and

\* Al-Rajhi Investment, Riyadh (Saudi Arabia)

Almadinah to perform pilgrimage (Haj). Later on he had an opportunity to visit these holy places at least annually as the member of the executive board of "Rabita" in Makkah, and a member of the council of Madina university (Jamia Islamia). On these occasions he was invariably invited by different universities to deliver lecture. He spoke to Arabs frankly and often pointed out any unislamic tenet in their culture that came to his notice.

Maulana did not earn respect for his books only, he was also an enthusiastic preacher of Islam, and sincere social reformer. No doubt his books obviously reflected these characteristics. But he did not regard only writing as sufficient. He also strived and struggled for his mission throughout India and abroad to disseminate his thoughts for the propagation of Islamic virtues and values. He joined hands with Syed Abdul Ala Mau-doodli for a short period, early in his life. Then he associated himself with Maulana Ilyas Sahib. Later he established his ties with Maulana Shah Abdul Qadir Raepuri, a conspicuous spiritual personality. So he achieved an interaction and balance between intellectual and spiritual qualities.

In order to implant real and genuine faith of Islam in Muslims and to create and appreciation and respect for Muslims of India in general, he initiated a new movement by the name of "Payame Insaniyat" (The message of Humanity). Through this new platform he played a vital role generating confidence and purposefulness in the Muslims of India. He traveled

far and wide throughout the country and proclaimed his message in the joint conventions and congregations of the Muslims and other communities. In his lectures, which were almost extempore, he focused upon the ethical values and especially drew the attention of leading religious leaders, political personalities and the media of the nation to meet the exigent needs of the country for maintaining peace and harmony. He condemned the exploitation of their power for trifle political targets and endeavoured to minimize tension and conflicts occurring due to misunderstanding.

In fact there are so many qualities and merits imbibed in his conduct, which established him as a great man in the eyes of all. His most visible qualities, however, are his unblemished character and practice of Islam and its values in his personal life, without any contradiction between call and deed, his sincerity to serve Islam without any lust for the vanities, of this World; so he donated the huge amounts of millions of rupees presented to him in the international awards from different countries. Another distinctive quality is his capability to assimilate whatever is good and sound without any stagnation, criticizing what is wrong and harmful, neglecting the reproach of anybody in this connection.

But the main stream of these qualities springs from his closeness and devotion to Allah, and full faith in Islam. May Allah bless his soul and bestow upon him boundless mercies. ■

## **Kolkata Session of AIMPLB**

**-Abdul Basit Ismail\***

The 25th General Meeting of AIMPLB was held at Myrah Banquet, Prasad Square 164, AJC Bose Road, Kolkata - 14. During the 3-day meeting the detailed agenda was discussed. Though there were various items on the agenda but the suo-motto writ petition initiated by the Honourable Supreme Court with reference to the triple talaq and polygamy continued to remain the focal point amongst the participants within the house and outside the house.

The Board explained in detail its position on Shariah Laws relating to marriage, divorce, inheritance, adoption, etc. It has been the Board's firm opinion that the Shariah laws have their origin in the Holy Quran and the Sunnah. These Shariah laws are divine laws and cannot be modified changed or altered by any person or authority. The Board explained that it is competent to take up issues with the Hon. Supreme Court and is hopeful that the constitutional guarantees to all the religious units in the country would not be disturbed.

It was also explained by the Board that the board fully respects the constitutional institutions of the country but at the same time the questionnaire designed by the Law Commission not only falls short of the professionalism on such a sensitive issue but smack of the intention of the present day government of meddling with the personal laws and bring in the Uniform Civil Code, through backdoors.

Several important proposals were forwarded by the board members like establishing the help lines to handle the family

issues, establishment of more Darul Qazas across the country, creating a team of advocates at the High Court levels and continuous interactions with the advocates for advising them about the Islamic Laws, making the entire Board techno-savy and spreading its arms to every nook and corner of the country.

More than 75 women delegates and 50 women members participated in the meeting and gave their valuable suggestions and proposals. Taking a historic decision, the Board has formulated a "Women's Wing" under the convenership of Dr. Asma Zahra. The Board also announced the launch of a helpline for women.

Many eminent religious figures from all the sects and religious groups of Muslims were present in the conference. The President of the Board, Maulana Rabey Hasani Nadwi, The General Secretary of the Board, Maulana Wali Rahmani, President of Jamiat-e-Ulema Hind, Maulana Syed Arshad Madani, Maulana Jalaluddin Umri, Jamat-e-Islami, advocate Zafaryab Jilani, Secretary AIMPLB, Syed Salman Husaini Nadwi, Member AIMPLB, Siddiqullah Chouhury, Secretary Jamiat Ulema Hind, West Bengal branch and minister in West Bengal government, TMC MP Sultan Ahmad, TMC MP Idris Ali, Kamal Farooqi, member of the executive committee of the AIMPLB and Ms Asma Zahra, executive member of the Board were among some of the guests.

Kamal Farooqi, member of the executive committee of the AIMPLB said, "We believe in Shariah laws and its position on issues like marriage, divorce, inheritance and adoption. These are divine laws and cannot be

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\* Editor- The Eastern Post, Kolkata.

modified, changed or altered by any person or authority. We have apprised the Supreme Court about the board's point of view in detail through an affidavit. We hope that the government will withdraw its affidavit from the Supreme Court." He also questioned the validity of the questionnaire of the Law Commission and said that the questionnaire lacked professionalism. In her speech, Ms Asma Zahra said, "We are witnessing a planned attack against the community. The process of marriage and divorce is much simpler in Islam. We do not want to subject women to unnecessary legal course." Dr Sabah Ismail Nadvi, Joint secretary, Reception Committee, 25th Conference of AIMPLB, Kolkata said that the triple talaq issue was being used by the central government as a tool to bring changes in the Muslim Personal Law and said, "The AIMPLB has made its stand clear that the Muslim Personal Law is based on Sharia, that is, on the Quran and Hadith and therefore, cannot be changed or modified on the interpretation of someone's individual understanding of the Quran."

After the conclusion of the conference an open public meeting was held at Park Circus Ground, Kolkata which was termed by the media as the largest protest rally in the country with more than five lakh people drawing from different parts of the state to gather at the the Park Circus Maidan in the heart of the city which was packed with audience and the crowd even spilled on to the adjacent roads. The English daily Hindustan Times wrote "The gathering of more than two lakh people made it probably the biggest protest against the uniform civil code. The Maidan was filled to capacity and the crowd even spilled on to the road, affecting traffic movement at the seven-point crossing and adjoining areas for hours." More than 450 delegates from all over the country representing different schools of thoughts of the Muslims participated in the conference. ■

## **Nadwi Re-elected AIMPLB Chief**

On November 19, 2016 Muslim cleric Maulana Syed Mohammad Rabey Hasan Nadwi was unanimously re-elected president of All India Muslim Personal Law Board (AIMPLB) for a record sixth time. Maulana Nadwi will head the Board for the next three years.

The announcement was made on the opening day of the three-day annual conference of AIMPLB, an apex body of Muslims, held in Kolkata.

There was no prominent changes in other office-bearers as all were also unanimously re-elected, confirmed Board member Maulana Khalid Rashid Firangi Mahali who is attending the Kolkata conference.

Maulana Nadwi is the rector of Nadwatul Ulema in Lucknow and was first elected as AIMPLB chief after the death of Qazi Mujahidul-Islam Qazmi in April 2002. The AIMPLB was formed 40 years back to protect the 'Shariah' or Islamic laws.

Maulana Nadwi later picked his team for the sixth term and nominated his old panel which included Maulana Syed Wali Rahmani as general secretary, Maulana Khalid Saifullah Rahmani and Maulana Mohammad Fazlur Rahim Mujaddidi as secretaries while other office-bearers of the out-going team were retained.

A 40-member executive body was unanimously elected wherein all members, who had completed their three-year term, were re-elected. Five new executive committee members were also elected to replace those who passed away in the last three years.

Shia cleric Kalbe Sadiq of Lucknow and Fakuuddin Ashraf of Ambedkarnagar were re-elected as vice-presidents while Begum Nasreen Ektdar of Lucknow was among four women to be elected to the board. The board this time has also set up a 40-member women council in which three members are from UP. ■

## Service to Humanity

-Obaidur Rahman Nadwi

India is a pluralistic society, where people of different caste, creed, religion, language and culture live together as one nation. A vast country, India's main plank is its national integration: all initiatives in the country should, therefore, focus on this reality and be done irrespective of any parochial considerations. However, modern man has become selfish, with considerations for little else but self interest, within the ambit of which is included siblings and close relatives. He has scant consideration for his neighbours and others. A sincere act of piety surely means doing something worthwhile for humanity, irrespective of considerations of caste and creed. Self-interest should not be the motive for action. Service to mankind is service to God. Disruptive forces of casteism, communalism, inter-state differences and parochialism keep raising their heads time and again, and pose a threat to communal harmony.

The Islamic motto as enunciated by the Qur'an is -well-being in this world and well-being in the hereafter. The Holy Book also says: "Have you seen him who denies recompense? That is who repulses the orphan (harshly) and urges not the feeding of the poor" (107:1-3). On one occasion the Prophet said: "One who is proactive in the service of the widow and the poor is like one who is engaged in the service of God". *Abu Hurayrah reported the Prophet as having said: "When a man dies, his deeds stand severed except in three cases : A running charity, knowledge*

*which can be benefited from, and a progeny that supplicated for him."*

Mother Teresa is a great example of such sincere dedication and selfless service to the poor and down trodden. "Once, Mother Teresa, dreamt that she had died, and on reaching the gates of Heaven, St. Peter refused her entry, telling her that she should go back, as there were none poor in Heaven. Angrily she replied that she would instead fill Heaven with her own people." This incident depicts the love she felt for the countless dying lepers and orphans who were sheltered by her. It should also be kept in mind that nothing beneficial to society is possible without justice, peace and tranquility. Pandit Jawaharlal Nehru has rightly said, "Even so, there is something else which we consider is of greater importance. That is peace. Without peace all our dreams vanish and are reduced to ashes" (India's Foreign Policy). It would be worthwhile to quote here the following couplet by Julia A Carney:

- ◆ Little deeds of Kindness,
- ◆ Little words of love,
- ◆ Help to make the earth happy,
- ◆ Like the Heaven above.

In a nutshell, progress and prosperity, peace and harmony can be brought about by accomplishing social and voluntary service and by perpetuating national integration. We may all be political beings, and that is important. But let us not forget that we must also remain human beings. ◆

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