



**THE FRAGRANCE  
OF EAST**

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# The Fragrance of East

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## The Quranic Dictum

### S. Abul Hasan Ali Nadwi

The Qur'an lays stress on following the way of the prophets and asks the believers, time and again, to pattern their lives and conduct after the example set by the messengers of God.

"Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much."

It directs the Muslims to beseech God always to show them the right path.

"Show us the right path, The path of those whom Thou hast favoured;

Not (the Path) of those who earn Thine anger nor of those who go astray."

This prayer which forms part of the service repeated several times a day, teaches man to seek the companionship of the prophets, their leaders and guides and God-loved souls. Whoever shall live up to this supplication by coming close to the appearance and behaviour of these pious souls shall undoubtedly be sanctified and redeemed by divine grace. ■

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### **Wisdom of Qur'an**

**“Those who disbelieved in Allah’s signs and in meeting Him, it is they who have despaired of My Mercy; it is they for whom a painful chastisement lies ahead.”**

*(Al-Qur'an – 29:23)*

This ayah of the Qur'an identifies those who will be ultimately bereft of Divine Mercy, and instead subjected to painful chastisement. No guardian is powerful enough to protect obdurate unbelievers from Divine chastisement. No one in the universe has any authority to prevent the enforcement of God's punishment or protect them in any manner. This means that such unbelievers will have no portion of God's Mercy; in fact, they have no reason to entertain any such expectation. The fact is that the unbelievers deny the Hereafter. They do not even recognise that a Day will come when they will have to stand before God for His judgement. This clearly means that, to start with, they do not even look forward to receiving any reward in the Next Life and that they entertain no expectation of God's forgiveness and mercy.

However, on the Day of Judgement they will be brought back to life – which is, in any case, altogether contrary to their expectations – they will have no opportunity to receive any portion of God's mercy. Moreover, when they open their eyes in the Hereafter, they will come face to face with the Divine Signs which they had rejected in this world as utterly false and which they will then come to know were true. There will, therefore, be no reason for them to look forward to God's mercy. ■

### **Pearls From the Prophet Mohammad (PBUH)**

Abdullah relates that he asked Allah's Messenger (peace and blessings of Allah be to him): “Which sin is the gravest in the eye of Allah?” He (the Messenger) replied: “That you associate a partner with Allah (although) He has created you.” He again asked: “What is the next?” The Messenger replied: “That you kill your child out of fear that he shall join you in food.” He again asked: “What is the next?” The Messenger replied: “That you commit adultery with the wife of your neighbour.”

*(Sahih Muslim)*

The hadith names three gravest sins. The most grievous sin is associating partner with God. The reason is that man is created by God and it is the height of ingratitude on his part that he associates other partners with his Creator. Moreover, this act also lowers his own dignity.

It is also a kind of polytheism that man assumes the role of a nourisher and thinks that he is responsible for the nourishment of his children. The practice of killing children and other methods of population control are in fact denial of the Lord's attribute of nourishing. The modern craze of birth control is based on a false concept that the resources God has created to maintain humanity are far meagre as compared to the ever-increasing population. While the fact remains that God is very Bountiful and Merciful and the means He has provided are far more vast and rich than the growth of population.

Committing adultery with the wife a neighbour is denial of the Ever-Vigilant Eye of the Omnipresent Lord. ■

## Advent of Ramadan

It is said that underlying significance and aims and virtues of the four fundamental duties of Islam, Namaz, Zakat, Saum (fasting) and Haj should be clearly understood by believers. Each one of these has its own significance and their cumulative observance and practice make a person perfect Muslim.

Salat or Namaz is ordained to be observed as a regular worship and should be offered five times a day as prescribed in Tradition. Zakat that is poor's due is obligatory on those who possess wealth more than their own requirements. Similarly Haj that is pilgrimage to Mecca is must for those who are financially and physically sound. The Saum that is fasting is obligatory for a month in a year.

Imam Ghazali shedding light on the objects of fasting , writes :

“The object of fasting is that man should produce within him a semblance of the Divine Attribute of Samadiyat (i. e., Freedom from want), that he should, as far as possible, take after the angels and cast off the beastly propensities because the angels are free from desire and the place of man, too, is above the animals and he has, further, been given the power of discrimination to resist the pressure of inordinate appetites. He is, of course, inferior to angels in the sense that desire often overpowers him and he has to strive hard to subdue it. When he conquers them attains the dizzy heights of the heavenly host and begins to dwell on the plane of the angels”.

Similarly, Allama Ibn-i-Qaiyyim says:

“The purpose of fasting is that the spirit of man was released from the clutches of desire and moderation prevailed in his carnal self and through it, he realised the goal of purification and everlasting felicity. It is aimed at curtailing the intensity of desire and lust by means of hunger and thirst, at inducing man to realise how many were there in the world-like him who had to go even without a small quantity of food, at making it

difficult for the Devil to deceive him, and at restraining his organs from turning towards things in which there was the loss of both the worlds. Fasting thus is the bridle of the God-fearing, the shield of the crusaders and the discipline of the virtuous.”

Proceeding further the Allama remarks:

“Fasting is most efficacious in the protection of the external limbs and internal organs. It guards against disorders resulting from the accumulation of the effete matter. It expels the toxins that are injurious to health and cures the ailments which develop in the body due to over-indulgence. It is beneficial for health and most helpful in leading a life of piety and good-doing.

“Says the Quran :

O ye who believe: Fasting is prescribed for you as it was prescribed for those before ye, that ye may ward off evil. (– ii : 183)

“And the holy Prophet has said: Fasting is a shield.”

“Hence, a person who wishes to marry but does not have the means to support a family is advised to observe fasting. It has been prescribed as a sovereign remedy for him, the object being to demonstrate that since the advantages of fasting were evident from the point of view of commonsense God had enjoined it as an act of mercy for the protection of His slaves”.

Considering the importance and virtues of the Ramadan fasting we expect that every Muslim, as in the past, this year too will observe this obligation. ■

S.A.

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## A Clarion call

- S. Abul Hasan Ali Nadwi\*

I would like to tell you, without any preliminaries or philosophical and learned explanations, that every man has two homes. One is his own house in which he lives with his family and children. It is essential that there should be peace and security and affection and an atmosphere of harmony and fraternity in every house. There is another home, a bigger one, and this is his country. But we very often forget that both these are our own homes- the smaller one in which we live with our family, and the bigger one composed of innumerable small houses in which reside our kins and countrymen. Just as we are a member of our small family, we also belong to the larger family- the society and the country. We also lose sight of the fact that both these homes are fated to go together. Or, the fact is that the future of the bigger home does not hinge on our smaller house to the same extent as its fate rests on the bigger one. If this bigger house has peace and harmony, if its members have love and regard for one another, everyone is aware of his duties and obligations to the other, has a respect for the life and property of the other and is willing to defend it, then that house or country is fortunate. It is then a home worth living and dying for, and safe from every danger. But if we do not recognise this bigger home-the country- as our own house, or remain indifferent to it, or make no effort to create an atmosphere of

\* *Presidential Address by S. Abul Hasan Ali Nadwi at Message of Humanity Conference at Hyderabad on 29th December, 1988.*

peace and harmony and mutual trust in it, or else we fail to adore it as our own house, then our own smaller house will neither be safe nor have any future.

But his is an apparent and indisputable fact that this bigger home often slips from our memory. Our own personal house which is no more than a doll's cabin in comparison to the country becomes the sole object of our care and attention. We begin to consider it as our world, confine our aims and attention and activities to its precincts and consider our destiny linked to those living in it. We close our eyes to the bigger home and forget that our house will not be safe if a tempest is raging outside or there is a devastating fire or flood engulfing the locality. In such conditions no house will be safe. The principles of engineering and architecture and the strongest iron gates will not be able to protect this house against such calamities.

Now, in a like manner let us suppose that the inmates of this house are living with complete harmony and love, peace and tranquility reigns over it and every member of the family is willing to lay down his life for the other, but animosity and enmity surrounds it and hatred and hostility is in the air outside. This house will not be safe in such conditions. Wherever there is an epidemic, edibles are adulterated and air is polluted, no house howsoever clean or even a hospital or a sanatorium can be deemed to be out of danger.

I will give you an example. Supposing it is an unusually hot summer and you are standing on a sun drenched rock. You pour a bucket of water beneath your feet which makes the rock somewhat cool but after a few minutes you would find that your labour was in vain; the rock has again become hot. If the weather is extremely hot and the entire surface is burning, it would be of no use to cool only the place where you are standing. In the scorching summer, even a slab of ice on which you are standing will quickly melt away and you will again feel the effect of heat. This is what is happening today. Our intellectuals and thinkers and writers and even those who claim to be genius are trying to air-condition limited spaces unmindful of their surroundings and the general atmosphere. Even if you decide to air-condition a house, or a locality, and also decide that you will not step out of it, it will prove a temporary expedient. The burning heat of the atmosphere will render it useless before long. You have to seek a remedy in the law of nature in the atmospheric change which can alone provide a durable relief to you. The divine scriptures also contain the same teaching. The holy Quran says:

*And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong-doers, and know that Allah is severe in chastisement. (Q. VIII:25)*

Immorality in any society, disregard for ethical norms and values, self-gratification, excessive greed, violence and oppression do not have a corrupting influence only on those who commit these evil deeds but work upon

the entire society and vitiate the whole atmosphere if no effort is made to check them. The society which closes its eyes to these iniquities falls a prey to them.

History tells us that there had been many powerful empires and flourishing civilizations which were once at the pinnacle of their glory but in due course of time they yielded to mental confusion, moral degradation, dissoluteness and self-indulgence. Cupidity became their ruling passion, human dignity was rendered meaningless, personal aggrandizement became the chief object of human effort and intelligence and moral values and religious teachings became inapposite, ridiculous. The houses of the rich turned into dens of dissoluteness, presenting the picture of the adage: 'Rome burnt while Nero fiddled.' Those nations had thinkers, philosophers, litterateurs and poets but they were all busy in their own pursuits displaying their skill and proficiency, while the society, different classes and families, in short, every facet of social life was showing signs of decay and was falling apart. When decay once cropped up into the Roman society, its vast possessions, firm administration and the exquisite Roman Law could not protect it against the eternal law governing the rise and fall of nations which has thus been enunciated by the Quran:

*And how many a city have we destroyed that exulted in their living, and yonder are their dwellings which have not been inhabited after them save for a little, while; and verily We have been the inheritors. (Q. XVIII:58)*

The gradual degeneration and the final decay of Roman civilization can be



seen in Gibbon's classical work *The Decline and Fall of the Roman Empire*.

In India we are persistently ignoring the fact that today we are all concerned with our own hearths and homes. Everyone has become so egocentric that all the ethical values, humanitarian considerations and interests of the nation and country have been relegated to a secondary place. Everybody seems to be selfish and self-absorbed, after his own petty ends. Everybody is concerned only with what he earns in a day or a month and what more can he get through unfair means. Excuse me if I say that the income through unfair means has these days become a qualification, a criterion for determining the status of any man, specially on the occasion of settling marriages. People unashamedly ask how much the prospective bride-groom earns besides his salary. Those who depend merely on their lawfully earned income are exceptions these days.

Friends,

It is not sufficient enough to take care of only one's own house or to renovate and beautify it as an ideal residence. This is because islands do exist in the sea-there are thousands of them- but there can be no isolated spaces in the main lands. Nature permits existence of isles in the seas but not in mid-continents. But we have turned every house into an island. Every city and every caste and sub-caste has isolated itself like an island but they are not destined to last for long. We know that the oceanic lands and mountains have existed in isolation for thousands of years and they will remain so in future also, but the Law of God is

different for wide open spaces of land. These cannot remain detached and isolated from others. It is but natural that one part of it should be influenced by the other. God commands this, the religions teach us and law of nature demands that all the men living on this earth should co-operate and assist one another. Humanity is like a chain whose every link is connected with the other, the fate of one is affiliated to another; every one of us is both a giver and a recipient and all are dependent on each other. Ancient eastern philosophy defined man as a being inherently social. The law of jungle whereby one animal has nothing to do with the other cannot prevail here, nor can we exist if every man with greater prowess were allowed to prey on the weaker one like wild beasts. We have of necessity to consult and seek assistance of others in our affairs. Every country, every city and every locality should be like a family where its every member has a sentiment of love and respect for his kin and is willing to share his joy and distress with others. It should be a society where the diversity of colour and creed should be viewed with the same delight as the variety of flowers in the garden or the multiplicity of natural phenomenon. Our instincts of love and affection should be awakened by the children of our neighbours and countrymen. I had once asked in one of my press conferences what they would think about a country where people were not delighted to see their own children? Instead of finding any pleasure in them, anxiety overtook them about the future of those children, about the riots and disturbances which might send them to

sleep for ever.

Surely, this appears to be somewhat abnormal and aberrant situation. A man not belonging to this country is most like to reject it as unbelievable. But, it does happen here. Why? It is because we have no sense of human dignity, no respect for life of man and no conviction that entire humanity is like a family. We never realize that whatever exists in the country constitutes its wealth which, in one way or the other, can be of benefit to each one of us. This country has the honour of giving birth to those great men who had preached the message of love to the whole world Love is an essential ingredient in the texture of this country. You must have read its history. It does not end with the Ramayana and Mahabharat but also contains innumerable stories of mutual love and affection, of brotherhood and self-sacrifice for others. I will recount here two incidents pertaining to the life of some sufi saints. I am a student of history and want to share my knowledge with you.

Khwaja Farid Uddin Ganjshakar was a sufi saint of the 12th century (6th century A.H.). Someone brought him a pair of scissors as a present. The place he had come from was famous for the quality of its scissors. He had thought that the saint would appreciate his present and would bless him. But when he presented the pair, the Khwaja said, "What! I have no use of it. My business is not to sever and pull apart but to sew and fasten (the hearts of the people). I do not need this pair of scissors. You should have rather brought me a needle."

One of his renowned successors was Khwaja Nizamuddin (also known to the people of Delhi as Sultanji). Once he said, "The custom generally followed is to be genial with the gentle and tough with the rough but our elders used to be genial with both the gentle and the rough". Then he added, "If anyone sows one thorn in my way and I also put another thorn in retaliation, the entire path would soon be full of thorns. Therefore, put a flower in return for a thorn and you will find the path full of flowers". This was really the message of this country. Those who came from outside also accepted and preached it until it became the distinguishing mark of this land and added to its fame and honour.

Now, the need of the hour (and also the gist of this Forum of Message of Humanity) is that we should take care of our bigger house. We should not rest content that since we have ease and comfort and our own behaviour and morals are unblemished, we need not bother for others. The Prophet of humanism has explained it through a pithy and trenchant parable which is unique in its diction and style. I have been a student of literature and have studied history and philosophy besides being a keen observer of different reformative movements, but I have not found anything so concise and to the point. The Prophet said, "Life (of man) is like a boat with two decks, one upper and the other lower". I consider it a miracle of the Prophet since Arabia has neither rivers nor canals. The country had then no harbours like Jiddah of today where ships from foreign countries, could have laid anchor. Anyway, those were the

times when simple boats having a single floor were in use all over the world and the Prophet had never gone on a voyage. Then how he was able to give the example of upper and lower classes which, in itself, is very meaningful. We all know that those belonging to the upper class are more sophisticated, have a higher standard of living and are more sensitive. The lower deck is meant for the poor and middle classes. However, continuing the allegory the Prophet said, "The water is stored in the upper deck from where all the passengers have to obtain it. The people travelling in the lower deck also need water for which they have to go to the upper deck. Water is always likely to spill especially when one has to carry it in small jars in a moving thing like a boat. This causes inconvenience and annoyance to the upper class passengers. Finally, they decide that they would not allow the lower class passengers to fetch water from their deck.

"The people in the lower deck cannot do without water. Therefore, they decide to make a hole in the boat so that they may get water directly from the river. Now, if the persons in the upper deck are not senseless and not bent upon inviting their doom, they would beseech the people in the lower deck to continue fetching water from their floor, they would beg forgiveness for their mistake, for a hole in the lower part of the boat would spell disaster for all"

The Prophet meant that all human beings living in any country and constituting any nation or society (irrespective of their differences of colour and race and economic status) are like

fellow travellers in a boat. In our own language there is one adage "travellers of a single boat" signifying that if any untoward thing happens to the boat, all would suffer equally.

Friends,

I find it something enigmatic that this vast country is today bereft of even a few hundred persons who are anxious about the well-being of the country, who can visualise that if any calamity overtakes the country they would not remain untouched by it. We do not have any dearth of writers, thinkers, erudite scholars and political leaders but tell me honestly how many persons are there who are really anxious, who feel distressed at the thought of moral degeneration which has taken root in our country. Corruption in any society is an evidence of its reaching the lowest depth of perversion. It is now firmly entrenched in our country. Foodstuffs are being adulterated now. If I remember correctly the Central Health Minister said recently that sixty per cent of the medicines are spurious. On the occasion of inaugural ceremony of a public hospital, where the Chief Minister of the State and other high officials were present, I had said that the instrument for measuring the moral standard of any society is a hospital where, one can see whether the poor patients are being treated sympathetically with a spirit of selflessness or bribery and corruption has reached there also. I was told by a friend that in certain hospitals the toilets are locked and are allowed to be used by the patients and their attendants when they pay two rupees to the person having their charge. My another friend who happens to be a government servant told

me that he had annually to get a medical check-up made and submit its report to the government. This year he was told after the check-up that he had a spot in his left lung for which he would have to spend rupees two thousand. Now this was not required for medicines and injections but for removal of the so-called spot in the medical report. The palm of the doctor had to be greased and the fitness report was handed over to him. How long the country can put up with such malpractices. Let alone enjoyment of life, people will find it difficult to live in such conditions.

I admit or rather deem myself bound by my religion to confess that we Muslim have failed to discharge our duties. Our Prophet had taught us: "The Most Merciful is gracious to those who are kind to others. Be kind to those who are on earth and He who is in heaven would be kind to you."

A celebrated poet, Altaf Husain Hali has rendered this teaching of the Prophet in these verses:

To the man God is never soft,  
If a wrong does not make his heart bleed.  
To those who live on earth, be kind;  
To you God in the heavens will be mild.

If God asked us on the Day of Rackoning why we endured these wrongs, why did we not fight it stoutly, why did we not act in the light of divine commandments, why did we not follow the example set by the Prophet of Islam, his companions and successors and other godly souls of later ages, we would hardly be able to give any answer. I do not feel ashamed to tell you that Islam has a definite creed and a definite law for regulating the life of every Muslim. We have to abide by these which make it

incumbent on us to protect the country against these evils and wrongs. As one of the inmates of the ship, it becomes our duty not to allow it to sink. This is a responsibility lying both on us and you. We are all answerable to God for it.

Friends,

In bringing my speech to a conclusion. I must affirm that our country is still not dead, it has taken a nap. While a dead person cannot be made to stand up, one who is sleeping can be awakened. History tells us that countries and communities and civilisations have often fell asleep and risen again. To get to sleep is not disagreeable, it is a symbol of life. But there is a limit for one to sleep on for nobody can be allowed to sleep indefinitely, particularly at the time when race for life is getting faster every day. Today we have to face a great challenge. The challenge is not simply in the fields of economy, politics and military prowess, it also pertains to moral and sense of honour. It is time that our country asserts its moral norms and designs an ideal society. Our call from this Forum of the Message of Humanity may be looked upon by some as a cry in wilderness, but if no one pays any heed to our call, we will at least be absolved from our responsibility before our God. However, history tells us that the calls given by a single man are very often heard; the world could not afford to remain indifferent to solitary calls in the path when they were given at an appropriate time. History records several incidents when such calls were heard and acted upon. It is with this hope that we have given this call earlier at several places and now we have come here to invite you to our cause. ■

## Comparison Between the Wars Fought By Muslims And Non-Muslims

- S.M. Rabey Hasani Nadwi\*

To those who describe the wars of the Muslims as an act of brutality, this fact must be vividly elucidated that the comportment of human tolerance and comity that had been the norm throughout all the wars fought by the Muslims, if compared with the happenings during the wars waged between other religions and civilizations, an astonishing pattern emerges before the eyes. Barring Islam, no religion, no nation, no community, no society, whatsoever, and no institution making efforts to establish peace, could bring about, till date, a revolution so peaceful and so equitable as brought out by Islam. It was such a human revolution as a result of which the Prophet (SAW) had the foundation laid of such an order blessings of which can be felt at heart by the humanity even after the lapse of thousand and odd centuries.

The long of this short is as follows:

Out of the 72 prisoners-of-war of the Battle of Badr, 70 were set free by the Prophet (SAW) on payment of due penalty. These POWs were kept like guests. Many a captives are on record to have confessed that the Muslims took care of their comfort and convenience more than they did of their own children.

In the Ghazwa with Bani el-MustAlique, following the battle of Badr, more than hundred men and women were made captive. They were all set free without any recompense.

In the Hudaibiyah battlefield, 80 attackers were captured. They were all set free by the Prophet (SAW) unconditionally and without any penalty exacted from them.

In the battle of Hunain, the Prophet (SAW) set six thousand men and women free unconditionally and without any recompense. In case of certain captives, the Prophet (SAW) had the redemption fee paid by himself to the captors. Moreover, most of the captives were bade farewell by him (SAW) after having vestments and awards conferred on them.

It was a regular practice of the Prophet (SAW) to issue interdictions about killing **women**, children and the aged. Whenever he (SAW) sent forays he issued strict instructions to the members that in case they had to kill the heretics, they should not be maimed and mutilated; that is, their body organs should not be disfigured. 'Whenever you enter into a covenant with the infidels, do not infringe upon the covenant. Do not kill women, children and the aged', he said.

Whichever locality or tribe the voice of Azan was heard from, or any other indication of Islam was noticed there, was not allowed to be raided. Whoever happened to have recited the Kalimah, even if he **would** have done so out of fear of the sword, was prohibited by him (SAW) to be killed. Sometimes, companions would say: 'O Allah's Prophet! He had recited the Kalimah out of fear of being done to death.' He (SAW) would then say to them: 'Had you had his heart split open and looked into it?'

\* Rector, Nadwatul Ulama, Lucknow

With Hazrat Usamah bin Zaid and Mahlam bin Jathamah, he (SAW) got displeased on this very basis. He (SAW) forced Uthamah to give him the word that during his (SAW) life-time nor thereafter he would ever kill any such person who would have the Kalimah recited. An instance of unscrupulousness in this respect was demonstrated by Hazrat Khalid (RAA) whereupon he (SAW) got very angry with him.

Seerat-e-Ibn-e-Katheer has it that on occasion of Ghazwa-e- Hunain, he (SAW) ordered his companions and aides not to raise hands to assault any child, woman, servant or slave employed for attending to daily chores. On the killing of a woman during the Hunain event, he (SAW) expressed his anguish.

It was only the impact of this very sublime education and training of the Prophet (SAW) that although during the era of the Khulafa-e-Rashideen (the righteous Caliphs) hundreds of cities of Iraq, Sham, Egypt and Arabia, Iran and Khurasaan were conquered, no such treatment of cruelty and oppression as was the norm in those days during the wars is found to have been meted out, anywhere, by the Muslims to hostile raiders, militants or the subjects. There is no record of even exacting war indemnity from the vanquished enemy.

Now keeping the conditions of these Islamic wars in view on the one hand, have a look at the history of the nations who have the cheek to accuse Islam and the Muslims of terrorism. You would notice a world of a difference:

In the wake of the democratic revolution that took place in France, when having the people killed, each and everyone individually, was rendered no

more possible, guillotines had to be invented. Scores of human heads were set rolling like coconuts by these guillotines all at once in a matter of moment. According to estimates made by the historians, this democratic revolution had 26 lakh (2.6 million) human beings sacrificed at the alter of these guillotines. Likewise, the socialist revolution in Russia had consigned more than one crore (10 million) human beings to massacre, plunder and icily freezing detention camps.

During the horrific Great World War of 1914 A.D., the European countries had made, for the sake of liberation of their territories from Germany, the massacre and mayhem, pillage and plunder, the order of the day. Owing to that, 17 lakh people of Russia, 13 lakh and 70 thousand of France, 4 lakh and twenty thousand of Italy, 8 lakh of Australia, 7 lakh and 20 thousand of Britain, one lakh of Bulgaria, one lakh of Romania, one lakh of Austria, 2 lakh and five thousand of Turkey, one lakh and two thousand of Belgium, one lakh of Suromahnti Negro and fifty thousand of America got killed. The total number of those massacred comes to 73 lakh and 38 thousand. This war lasted for four years and the above-mentioned figures that sum up to more than 73 lakh, of the people got killed. On the other hand, if you look at the figures of 8-year spanned wars of Islam, you would find that only a little above one thousand people got killed. The number covers the Muslims as well as their enemies. Still, the Prophet of Islam and the religion of Islam are accused of tyranny by those who had lakhs and lakhs of people put to death, merely for acquiring occupation over others' territories or for expelling the enemy out of their own territory. Intoxicated with power they had, these world powers

caused financial loss of billions and trillions of pounds and dollars in order to retain their holds in the region during the First World War of 1914 A.D. of the last century and the Second World War that spanned 1938 to 1942 A.D. of the same century. The total number of human beings of various countries who got wiped off the face of the earth during these wars comes to one crore and six lakh (ten million and six hundred thousand). Looking from financial aspect, America alone incurred an expenditure of 350 billion dollars. Whereas more than one crore (ten million) citizens got displaced and rendered homeless. Lakhs of people were rendered incapacitated. Lakhs of children are born incapacitated even today because of the effects of atomic germs. Moreover, a war fought face-to-face is, after all, deemed a war fought with valour. But, during the Second World War, America, by dropping atom bombs on the peaceful population of Hiroshima and Nagasaki without there being any confrontation, got 2 lakh and 75 thousand human beings simply evaporated into thin air within a fraction of a moment. Bombs weighing 12 thousand ton were rained on civilian population causing the temperature to go up to over 500,000 degree Fahrenheit. What would have been the state of human beings in such a condition cannot even be imagined. This spree of massacre and mayhem was kept continued even thereafter.

And all this carnage and mayhem was not for the purpose of human weal or any sublime objective. It was all done, instead, simply for putting someone else out of occupation from some territory and getting it under one's own occupation. Following all these horrors of the Second World War, among the wars that took place

for regional occupation, in the Korean War which occurred in connection with Americas occupation over Korea, 15 lakh people were killed. In the gulf war of 1990 A.D. which was fought under the supervision of Super Powers, one lakh human lives were lost. During the Afghan war imposed by the then world Super Power, Russia, which lasted from the 25th Dec. 1979 to 1990 A.D., more than ten lakh people got killed and crores of dollars were flushed down the drain; whereas lakhs of people have as yet remained deprived of a roof on their head.

Maulana Abdul Majid Daryabadi (RAA) had, in his news- Journal, 'Sidqu-e-Jadeed' (19th June, 1931 issue), published some excerpts about the perpetrations and demeanors of British and German armies which have brought out strange and preposterous instances of blood-shedding and barbarity from reports appeared in their own Journals. Same are reproduced hereunder for perusal:

"In the eyes of military officers of Britain, their own soldiers are valued merely as the 'cannon fodder'." (write-up by General Eliot, D.S.O., Australia)

These are the words uttered not by any enemy of Britain, but by a friend, not by any rival but by an ally, only a short while ago.

An illustrious son of Britain itself, a renowned military officer, a valiant chief of army, has got all the ins and outs, having penned them down himself, published.

The book is not a biography of others. It is, rather, an autobiography. It is not an anthology of hearsays and rumours but of personal observations. The author of the book is not someone who has simply compiled the anecdotes and accounts heard from any Tom, Dick and Harry sitting

far away from the action site. He is the one who himself has been in the thick of the world war from beginning to end, first as a petty officer and later as a senior one. He is the one who enlisted battalions, fought in trenches, won the battles, conquered forts, got decorated with medals and honoured with titles: A captain first, got promoted to the rank of Major and reached finally to the rank of Brigadier General. Name: F.P. Gromer; adorned with military titles of C.B.C.; M.G.D.; S.O. The book's title is: A Brass Nation No Man's Land which is itself a military idiom. The London-based publisher, Jomathoncup, published it for the first time in April 1930. Not in months and weeks, but only in a few days, the first edition was all sold out. So was the second edition and then the third edition, too. Since then till date how many more editions have been out is known to God only. Now have this mirror in your hand and go on watching the portrait of the Europeans' war exactly as it was. He writes:

The objectives of war, on the tongue of Squaith and Gray, was "warding off the vice". On the pages of 'Types' and 'Daily Mail' it was "reform" and nothing but reform. But, the addresses delivered to the soldiers themselves by their officers can be judged by the sample given below:

"Forget your humanity and nobility. Make your hearts made of stones, Make yourselves deaf and dumb in respect of life and death. It is War! Do you listen! It is War!" (p. 40)

"My job at the moment is to get the mind-set, coaching and character of more than one thousand souls totally converted within the shortest possible time. To make them ready for the one-to-one battle I have to make them develop in them the taste of

the blood and get the hearts, with the venom of propaganda, impervious. The German brutalities (although in my heart of hearts I believe many of the reports are false), the use of poisonous gas by them, rape of the French women, official execution of the nurse, Kewal, all these factors are exploited to develop the beastliness that is sine qua non for achievement of success. The habit to get furious at the drop of a hat and without rhyme or reason is to be nurtured. For, without having done that, the desired results cannot be achieved. This venom is to be poured down the throat of the kind-hearted and the righteous and all. The military songs and bands are all being used to that end. Soft and religious melodies are banned except in churches and the permission there, too, is restricted to military tunes. In fact, the churches are most advanced in generating then taste of bloodshed and we have taken full advantage of them, too. (pp. 42-43)

"For the full exploitation of the British soldier, the vitriol of hatred should be got fully permeated through each and every vein. The number of fatalities is mentioned before him not in the tone of lament and concern, but with nonchalance and ruthlessness. I hope that phase is forthcoming and very shortly, too, when the hearts of the soldiers would be totally void of feelings towards death, the severe-most excruciating wound and gas-inflicted body organs. They would, rather, be talking about them laughingly among themselves. They would be happy and content with the fact that whatever their losses. they have had the bodies of other amputated and ripped apart to far greater extent than what they have suffered. They have had the limbs, hands and legs of others severed and chopped off. By September 15, the



state of affairs had reached the stage of conviction that whatever we were doing was all just and fair and whatever Germany was doing was all reprehensible. In war, there is no way out but to have this very a presumption. And that was what both the sides were acting upon." (pp. 43-44)

"Exactly the way a train compartment is kept air-conditioned, cool and/or hot, as per the need of the moment, same way I have, by now, got all my emotions and feelings totally under my control and at my disposal. At the time of bloodshed, I am burning hot; at the time of planning of war strategies, I am deadly cool and at the time of excursion and entertainment, I am lukewarm. By now, I have become an expert perfectionist in the art of changing colours. I am now entirely just a war-child!" (p. 92)

"Whence the poor soldier can have that much of intelligence? Whatever they listen to, is believed in, too, by them. Whatever they have been told has been accepted by them as the Gospel truth. Their tongue and their heart are one. They are entirely convinced and do firmly believe that their job is simply to kill and get killed, to slaughter and be slaughtered. That is their conviction about themselves and also about their rivals!" (p. 23)

"Nobody so much as looks in the *direction of the dead*. What use, after all, the corpses can be put to in war? In case the lady luck had the grace to smile, well and good! Later, on resumption of calm, they might get buried somewhere. The wounded are trying hard, by dragging themselves off and on, to get to the army-line. Numerous are those who get hit by the bullet again while doing so. Nevertheless, majority of them are those who would keep wallowing all the day

helpless, incapacitated, with thorny throats; in scorching hot sun, delirious and in a state of extreme agony! My main official duty is to take care of the war, not to look after the wounded." (p. 106)

The unmasked face of the white-skinned civilized people has been seen by you. Before the mask was removed, could you have imagined that the face hidden behind it would be so disgusting, so ugly and so horrible?! Can the darkness within the heart be guessed by the outward brightness? Take up not one or two, but ten, twenty, fifty, hundred, or as many as you wish, incidence of Jihad and put them, having enumerated them on one side and put on the other scale just one world war and then let the knowledge, and not doctrine, and the intellect, not the tradition, adjudge whichever side it is whom the nobility, the civilization and the humanity are bending over each other to get themselves sacrificed on!

Now, in case the reader has been overtaken by ennui and disgust with the spectacles of barbarism, heartlessness, savagery, massacre, pillage and plunder, bloodbath and carnage, just have the curtain turned over and look. There is all the paraphernalia of revelry available amidst the clatter of swords. There is no dearth of exhibits of wine and women, too, under the shade of booming and thundering cannons! It occurs to mind that whoever can find time to revel and have mind to indulge in acts of voluptuousness amidst the dreadful environment of volleys of bullets, rattle of lances, thunder of cannons, cries and wailings of the wounded, the stench of decomposed bodies and writhing corpses? But the lady luck's favourable smile at the European gets everything impossible rendered

possible in his case. He can, at the same time, be the legendary Genghis of the history and the fictitious king, Indra, who is always surrounded by the bevy of beauties."

The Indian historian, Prof. Amresh Mishra, has, in his latest, scholarly work, *War of Civilization: Road to Delhi A.D. 1857* written, on the basis of historical evidences and documents, official statistics and data, as follows:

"The English had ten million (one crore) Indians put to death in 1857 A.D. And, all of them were innocent. Their only crime was that they had launched a campaign against the iniquity and oppression of the British Imperialism for the sake of their country's liberation. But, the savage English had the innocent Indian (Hindus and Muslims) butchered mercilessly, for the sake of retention of, and persistence in, their hold and control over the country. This chain of blood-shedding continued from 1857 to 1867 A.D. on end."

In connection with their missionary and religious campaign that lasted 23 years, the Prophet (SAW) and the Muslims had armed conflicts only during the last 8 years. The total number of those killed during these conflicts comes to only one thousand. Those who blame Islam have no qualms in killing lakhs and lakhs of people during their wars, despite all the claims of democracy and freedom. They create, as a result thereof, an atmosphere of extreme chaos and unrest within other nations and countries; whereas the Muslims, under the command of their Prophet (SAW), had the entire Arab Peninsula converted into the cradle of peace during the only 8 years of conflicts.

After having all these facts and figures glaring into their faces, the Western media, on getting a few individuals killed in any part of the Islamic world at the hands of some unknown persons, raises such a hue and cry as is not raised ever on lakhs of people getting killed in Europe. To them the former is much more iniquitous than the latter. Furthermore, in case any incident of terrorism takes place anywhere in the world, the verdict is immediately passed, even before having any investigation conducted, that it must be handy-work of some Muslim. And who is the Muslim? The Muslim is one who is the follower of his Prophet (SAW). He is the one who would lay down his life for the sake of compliance with his (SAW) commands. And, the personage of the Prophet is such a one as has himself treated even his enemies with mercy and compassion in very extraordinary manner. Then he commanded his followers to pursue the same path. And, the Muslims, despite all their flaws and frailties, did act, to great extent, upon this very directive. If you would have the later wars of Muslims studied, this very fact would be observed by you. It is what has been acknowledged by non-Muslim historians also, This Western media which has been accusing the Muslims of atrocities has suppressed and blacked out the fact that in their Western countries, lakhs of people are murdered even today just for political purposes. True is what the Arab poet has said:

(Even if just one person of their tribe is killed somewhere in a jungle, they would say: it is such a great crime as cannot be pardoned. And if they killed even an entire peaceful nation, they would say, if objected to, it is a disputed issue.) ■

## **An Old, Rock Solid Friendship**

**Recep Tayyip Erdogan\***

My visit to India is taking place at a critical time when tremors, changes and new quests on global scale are intensifying. The Middle East and South Asia are coming to the forefront as the new centres of gravity of this new era. Due to their geographical positions, economies and regional roles, India and Turkey are among the countries that feel repercussions of this transformation the most.

We attach great importance to advancing our bilateral relations with India, which we regard as an emerging value, on the basis of mutual respect and win-win principle. I believe that my visit to India, at the invitation of President Pranab Mukherjee, will give a distinctive impetus to our relations and cooperation.

Turkey is pursuing a multi-dimensional and proactive foreign policy towards generating peace and stability in its region and beyond. Developing our relations with our neighbours and the countries in the region, opening to new geographies, deepening our strategic relations, playing an active role in international organizations are the basis of our entrepreneurial and humanitarian foreign policy.

Turkey, with the highest official humanitarian assistance level compared to its GDP, embraces 3 million Syrians and Iraqis who had to flee from ongoing violence in their countries. The amount we have spent from our own budget for them is over \$25 billion according to the UN standards.

Turkey has assumed great responsibility on behalf of the international

community while many developed countries of the world have closed their borders and are looking for security behind wire fences and high walls. In addition to our humanitarian efforts, we also strive to solve the Syrian issue in line with the legitimate aspirations of its people. The process we conduct together with Russia and Iran in Astana, in order to find a solution to the crisis, is the most concrete example of our efforts.

Reflections of our responsible, enterprising and human oriented stance are not only limited to our neighbours. We take initiatives and exert effort to the restoration and protection of stability in many parts of the world. The efforts we displayed to overcome the problems Afghanistan faces are also among them. "Heart of Asia – Ystanbul Process" which we initiated in 2011 with the participation of the regional countries, including India, constitutes another valuable step towards peace and stability.

Turkey owes its stance which is appreciated by most of the countries, to its accumulation of civilization, to the values promoted in its foreign policy and to the means and capabilities of its economy. Turkey is a member of G-20, just like India. In 2013, Turkey became a member of the "Asia Cooperation Dialogue", of which India is a founding member. We are also in collaboration with India within the scope of "Conference on Interaction and Confidence-Building Measures in Asia".

All these regional and international platforms where we work shoulder to shoulder with India, pave the way for us to promote cooperation between our countries. Yet, I

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\* *The Writer is President of Turkey.*

believe that the most solid basis in this regard is the advancement of the long-time friendship between peoples of Turkey and India. We remember with gratitude the treatment of our soldiers wounded during the Balkan Wars of 1912-13 by the All Indian Medical Mission under the direction of the grand-uncle of Vice President Hamid Ansari. We have never forgotten and will never forget the flow of aid to Turkey from India during our War of Liberation.

The inspiring effect of our success in the war for all Indian people, the jubilation among Hindus, Muslims, Sikhs and all segments of this beautiful country for our victory, are outstanding examples from our shared history which give us strength. As a sign of this solid friendship, Turkey was one of the first countries to recognise India immediately after its declaration of Independence. It is also narrated that the Constitution of India was drafted at Babasaheb Ambedkar's house, which became the property of the Turkish Embassy in late 1950s.

Today, our duty is to deepen our bilateral relations through the strength of the past and to contribute to the drafting of new stories of friendship. I have gladly observed in various international events during which I met with Prime Minister Narendra Modi, that common political will exists to improve the relations in every field between the two countries. I believe that we will take tangible and rapid steps, in light of this strong political will, in the upcoming period.

I and Prime Minister Modi agreed upon focusing on the relations in the fields of economy, trade and technology. Despite the progress in recent years, there is still a long way to go in these fields. Current bilateral trade volume is far away from reflecting the real

potential of our countries. We need to further encourage our companies to increase their investments and eliminate the obstacles before them.

Turkey would like to benefit from the experiences of Indian companies particularly in the fields of energy and information technologies. We are ready to take part in reaching the targets set by Prime Minister Modi in projects such as "100 Smart Cities" and "Make in India". Per the wise words of the great Indian poet Rabindranath Tagore, whose name was given to one of the most important streets of our capital city: "One should not despair for missing the sunlight, lest he strives toward the stars." Hence, I wish that the private sectors of both countries act with this in mind and focus on opportunities rather than difficulties.

Relations between our peoples improve quickly through Bollywood TV series broadcast on Turkish television channels and Turkish TV series broadcast in India. In the last two years we have hosted two lakh Indian guests in Turkey. The number of Indian couples holding their wedding ceremonies in Turkey increases every year. Both our countries are home to numerous World Cultural Heritage sites. We will be pleased to contribute also to tourism of India and to the vision of Prime Minister Modi of making tourism one of the five key pillars of the Indian economy.

I believe that a broad vision to guide the exemplary relations between our countries will emerge through the increase of contacts and interaction between our peoples. I wish that our bilateral relations and global cooperation will further strengthen with my historical visit. I also would like to extend my wholehearted greetings and respects to the Indian people. ♦

*(The Times of India, 1-5-2017)*

## Dominion

- Abid Khan

***Know you not that it is Allah to Whom belongs the dominion of the heavens and the earth? And besides Allah you have neither any Wali (Protector or Guardian) nor any helper.***

### ***Surah 2 Al-Baqarah Verse 107***

- Allah directed His servants to the fact that He alone is the Owner of His creatures and that He does with them as He Wills. Indeed His is the supreme authority and all creation is His, and just as He created them as He wills, He brings happiness to whom He wills, mercy to whom He Wills, health to whom He Wills, and ailment to whom He Wills. He also brings success to whom He Wills and failure to whom He Wills. He judges between His servants as He Wills, allows what He Wills and disallows what He Wills. He tests His servants and their obedience to His Messengers by the Naskh [abrogation of a Verse or Ayah (detailing a prior rule or shara)]. He commands a matter containing a benefit which He knows of, and then He out of His wisdom, prohibits it Hence, perfect obedience is realized by adhering

to His commands, following His Messengers, believing in whatever they convey, implementing their commands and avoiding what they prohibit .

***And to Allah belongs the east and the west, so wherever you turn there is the Face of Allah. Surely, Allah is All-Sufficient for His creatures' needs, All-Knowing.***

### ***Surah 2 Al-Baqarah Verse 115***

- Ibn Jarir said: "Others said that this Ayah was revealed permitting the one praying voluntary prayers to face wherever they wish in the east or west, while travelling, when in fear and when facing the enemy"
- It was also said that the Ayah was revealed about those who are unable to find the correct direction of Qiblah in the dark or due to cloudy skies, and, thus, prayed in a direction other than the Qiblah by mistake.

***Say (O Muhammad, pbuh): 'Whether you hide what is in your breasts or reveal it, Allah knows it, and He knows what is in the heavens and what is in the earth. And Allah is able to do all things'.***

**Surah3Al-Imran Verse 29**

**And to Allah belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allah.**

**Surah 3 Al-Imran Verse 109**

**And to Allah belong all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the scripture before you, and to you (O Muslims) that you fear Allah, and keep your duty to Him. But if you disbelieve, then to Allah belongs all that is in the heavens and all that is in the earth, and Allah is Ever Rich, worthy of all praise.**

**Surah 4 An Nisa Verse 131**

**Know you not that to Allah (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He Wills. And Allah is able to do all things.**

**Surah 5 Al-Maida Verse 40**

**Say (O Muhammad, pbuh): 'To whom belongs all that is in the heavens and the earth?' Say: 'To Allah. He has prescribed Mercy for Himself, Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe, And to Him belongs**

**whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing'**

**Surah 6 Al-Anam Verse 12-13**

- Narrated Abu Hurayrah that the Prophet (Pbuh) said: 'Allah has divided Mercy into one hundred parts. and He kept ninety-nine parts with Him and sent down one part to the earth and because of that one single part. His creatures are merciful to each other, so that even the mare lifts up its hoofs away from its baby animal lest it should trample on it'.
- Narrated Abu Hurayrah that the Prophet (pbuh) said: 'When Allah completed the creation. He wrote in His Book which is with Him on His Throne: "Verily My Mercy has overcome My Anger".'

**And with Him are the keys of the Ghaib, none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth, nor anything fresh or dry, but is written in a Clear Record.**

**Surah 6 Al-An'am Verse 59**

- 'Ghaib' - all that is hidden/unseen
- The Prophet (pbuh) said: 'The keys of the Unseen are five and

none except Allah knows them: Verily, Allah' With Him alone is the knowledge of the Hour. He sends down the rain; and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily Allah is All-Knower, All-Aware'

**O Prophet (Muhammad, pbuh)! Allah is sufficient for you and for the believers who follow you.**

**Surah 8 Al-Anfal Verse 64**

**And Allah said (O Mankind): 'Take not ilahain (two gods in worship). Verily, He is only one ilah. Then fear Me much. To Him belongs all that is in the heavens and (all that is in) the earth and Ad-Din Wasiba is His. Will you then fear any other than Allah?'**

**Surah 16 An-Nahl Verse 51-52**

- 'Ad-Din Wasiba is His' - means:
  - His is the religion forever
  - His is the religion compulsorily/obligatory
  - The religion is purely for Him

**To Allah belongs the kingdom of the heavens and the earth. He creates what He Wills. He bestows female (offspring) upon whom He Wills, and bestows male (offspring)**

**upon whom He Wills. Or He bestows both males and females, and He renders barren whom He Wills. Verily, He is All-Knower and is able to do all things.**

**Surah 42 Ash-Shura Verses 49-50**

**And that it is He (Allah) who makes (whom He wills) laugh, and makes (whom He wills) weep. And that it is He who causes death and gives life.**

**Surah 53 An-Najm Verses 43-44**

**Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is in the earth? There is no Najwa (secret counsel) of three but He is their fourth; nor of five but He is their sixth - nor of less than that or more but He is with them wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allah is All-Knower of everything.**

**Surah 58 Al-Mujadilah Verse 7**

- 'He is with them' - There is a consensus among scholars that this 'with' refers to Allah's Knowledge
- Imam Ahmad commented "Allah began the Ayah by mentioning His Knowledge and ended it is by mentioning His Knowledge" ■

## Islam Cares For the Environment

- Aftab Husain Kola

*This recent news item caught my attention: 'As a result of the large-scale conversion of forest land to crop land, particularly tea plantations in northeast India, there has been a 20 per cent reduction in green cover in the core monsoon zone'. Global warming is happening like never before. The last several years have experienced temperature rising exorbitantly and it will continue to rise further. Reckless exploitation of natural resources is resulting in damaging the environment. Global warming is thus a pressing issue plaguing all of us. We often hear calls to plant more trees to protect the environment. Proper solid waste management and sustained environmental protection awareness programmes with action are key measures that would go a long way in checking adverse effects of global warming.*

Islam has solutions to all problems. But the fact is that we haven't cared to know them. Islam lays great emphasis on protecting the environment. The aim of both the conservation and development of the environment in Islam is for the universal good of all created beings. The Holy Qur'an shows the inherent value of creatures and of life, and how each creature in nature must be respected and cherished by human beings as their fellow beings. This natural world was created by Him, for His purpose and

that in itself confers upon the natural environment a sacredness which must be recognized by all believers. This, then, means that all believers must have the utmost care and respect towards nature.

God has created everything in this universe in due proportion and measure both quantitatively and qualitatively. God has declared in the Quran: "*Verily, all things have We created by measure*" (Qur'an 54:49).

"... Everything to Him is measured." (Qur'an 13:8) "And We have produced therein everything in balance." (Quran 55:7).

Islam has attached much importance to the protection of environment asking its followers not to cut trees, pollute rivers or contaminate the atmosphere. Prophet Mohammed (peace be upon him) taught people to live on less, to protect animal and plant life, and to worship the Creator by being merciful to the creation. "If a Muslim plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, it is regarded as a charitable gift (Sadaqah) for him." (Al Bukhari).

In Islam, man's relation to the earth is seen as that of a custodian mainly responsible for improving the quality of life and guaranteeing a healthy environment. "*Now, behold! Your Lord said to the angels: I am placing upon the earth a human successor to steward it*" (Qur'an, 2:30).



It is required that man should work towards the conservation of earth, ensuring sustainability of natural resources for future generations. In short, to be a Muslim is to pray (worship) and to be a custodian of (to develop earth). Prophet Mohammed (peace be upon him) declared said: "The world is beautiful and verdant, and verily God, be He exalted, has made you His stewards in it, and He sees how you acquit yourselves." (Saheeh Muslim)

All of the resources upon which life depends have been created by God as a trust in our care. He has ordained sustenance for all people and for all living beings.

*"And He has set within it mountains standing firm, and blessed it, and ordained in it its diverse sustenance in four days, alike for all that seek." (Qur'an 41:10).*

Thus, in Islam the utilisation of these resources is the right and privilege of all people and all species. Hence, man should take every precaution to ensure the interests and rights of all others since they are equal partners on earth.

The Holy Quran is filled with more than 6,000 verses, of which more than 500 talk about with natural phenomena. Allah repeatedly calls on us to reflect on His signs, which encompass all aspects of nature such as trees, mountains, desert, seas, animals, birds, stars, the sun and the moon - and our own hearts.

The Prophet (peace be upon him) had declared a 30 km area around his city

of Madinah a protected grove, prohibiting the cutting down of trees within its borders. He prescribed picking up litter from the streets as an act of faith. He forbade the cutting of cedar trees in the desert that provided shade and shelter to animals. He calls upon us to be what God intended us to be, which is in harmony with nature. We can sum up the importance of environment by quoting what the Prophet (peace be upon him) famously said, "Even if the Day of Judgment should arrive and you are holding a sapling in your hand, plant it".

Islam offers a practical opportunity to inculcate a positive change in our attitude toward the environment. Writes Mohamed Abdel Raouf, a Sustainability Research Program Manager at the Gulf Research Center, KSA, "Without doubt, adopting an eco-friendly life- style in general is not only a social responsibility, but also a religious duty as man's existence and well-being is dependent upon a healthy environment. Footprinting is now widely used around the globe as an indicator of environmental sustainability. It can be used to measure and manage the use of resources throughout the economy. It is commonly used to explore the sustainability of individual lifestyles, goods and services, organizations, industry, regions and nations.

*"The idea of footprint is already rooted in Islamic culture and values and there are many examples and verses in the Qur'an and Sunnah that urge Muslims to reduce their footprint and ask them to live lightly on earth. The Qur'an describes*

*believers of Allah as those who "walk on the Earth in humility" (Qur'an, 25:63)."*

Haphazard development and indiscriminate urban expansion unmindful of pristine ecosystems is proving disastrous to towns. Unbridled development and progress cannot afford to ignore ecological imperatives. Not only are we demolishing stable systems and sustainable resource bases, but we are also foretasting a future fraught with insecurities environment as the myriad challenges of climate change loom large on the horizon. Therefore, let us endeavor to effect positive change on a global scale. To sum up, a hadith related by Muslim Abu Sa'id Al Khudri, "The world is sweet and verdant, and verily Allah has made you stewards in it, and He sees how you acquit yourselves."

**Let us all work together to protect the planet upon which we depend**

**The Declaration released by The Islamic Foundation for Ecology and Environmental Sciences (IFEES) during a two-day symposium on Islam and climate change in Istanbul, in August 2015:**

**The Declaration explains why Muslims should be responsible activists for the welfare of the planet, and sets out a series of demands to world leaders and the business community.**

**First, the Declaration calls on policymakers responsible for crafting**

**the comprehensive climate agreement to be adopted in Paris to come to "an equitable and binding conclusion." The agreement should set clear targets and establish ways to monitor them. Additionally, prosperous countries and oil-producing states should phase out their carbon-dioxide emissions no later than the middle of the century; turn away from "unethical profit from the environment"; and invest in a green economy.**

**Second, the Declaration asks people and leaders from all countries to commit to 100% renewable energy and a zero-emissions strategy as soon as possible, and to recognize that unlimited economic growth is not a viable option. Moreover, adaptation should be a high priority, particularly for the most vulnerable groups. Notably, the business sector is asked to take a more active role to reduce its carbon footprint, commit to 100% renewable energy and zero emissions, shift investments into renewable energy, adopt more sustainable business models, and assist in the divestment from fossil fuels.**

**Finally, the Declaration issues an appeal to "all Muslims wherever they may be" that is underpinned by quotes from the Holy Koran. Care for creation is a fundamental part of the Islamic message, the Declaration notes, and humans are currently responsible for squandering gifts bestowed by Allah. ■**

## Brief History of Ka'aba (Makkah)

- Ahmad Wahaj Al-Siddiqui

The history of Ka'aba goes back to Father of mankind Adam. Adam and Eve were sent down from the Heaven to this world. After long years of separation they met each other at Arafat, Makkah. It is named as Arafat as they meet each other on this plane, which is famous for Hajj. Then they both sat at Muzdal- ifa and have a lovely chat there said Ibn Abbas. They were shown the place of Ka'aba, which was like a red hill. In the years of stay there they were the first to make Allah's House. They were the first to circumambulate around it. It is said later it was washed away by rains.

In a report of Mujahid the grave of Adam (peace be upon him) is at Al-Khaif Mosque at Mina and grave of Eve is at Jeddah (Sunnah. com (Abu Dawood)

We find in the Qur'an that the other man who built Ka'aba was Abraham peace be upon him. It is essential to give a short history of Abraham related to Allah's House.

Abraham prayed Allah to bless him with children. Allah did grant his prayer. After 20 years of stay at Jerusalem Abraham could not have child from Sarah his wife. She said Allah (God) did not favour us with child, you go to Hagar may Allah bless you with a child. Hagar was a princess of royal blood a daughter of last reigning Pharaoh of Egypt, but some historian mentioned her as slave girl to Sarah. After she got pregnant, she took pride over Sarah. Sarah became jealous of her, fearing Sarah, Hagar went away to Place known as 'Ain'. However an angel came to Hagar and told her not to fear, and gave her glad tidings of a son named Ishmael of great virtue and he will rule a country. This pointed to his progeny to the advent of

Muhammad (peace be upon him) and who gave perfect order i.e. Islam and peace to humankind and brought great Honour to Arab.

However, Sarah stood firm not agreeing to live Hagar, the result was separation. Abraham brought her and her breast fed son to Makkah, a month's journey from Jerusalem and left her by the place where Ka'aba was to be built, right on the spot where well of Zamzam is now.

Makkah the then was a barren valley with hills and mountains but without water. Abraham left with her a water skin and a bag of dates. Sitting in the saddle he turned back. She cried O Abraham! O Abraham leaving us in this valley having no animate being? Running after him she asked again and again, Abraham did not pay a heed to her crying. Lastly she said: Did Allah so order you? He said yes. She said Allah won't ruin us. This shows the firmness of her faith and the degree of Godliness in her.

Returning Abraham reached to Thaniyyah there he raised his hands in prayers facing the direction of Ka'aba, and said:

*Our Lord, I have settled some of my posterity in an un-contrivable valley near unto thy Holy house, our Lord that they may establish prayer, so incline heart of some among men with love towards them and feed them with fruits in order that they may be thankful. (Qur'an-14/37)*

This was the first great test on Abraham to leave his only child born to him in his age of 86 years in a barren valley having no water and no animate being.

The mother of Ishmael fed her baby, her breast dried up until all that she had got consumed. They both were thirsty and hungry and her child cried. In her agony, to save the child she ran up the hill As-Safa, she saw all around but she could see nothing to survive. Then she ran to Marwah hill, thus she ran in between to two hills. Seventh time when she was at the top of Marwah, she heard a voice. She said to herself listen, she knew Allah's help has come.

She found an angle digging by the side of her son with his wing till the water sprang up.

The Prophet (peace be upon him) said: This very way the people hasten between As-Safa and Al- Marwah narrated Ibn Abbas. I say that Allah loved her running in anguish for the life of her son and of herself, so he preserved this act of her for the generations to come and made it as a ritual for Umrah and Hajj.

However, mother of Ismael dug the ground from her hand and filled the water skin. The Prophet (peace be upon him) said that Allah may show His mercy to the mother of Ishmael, had she left Zamzam or would not have filled her water skin Zamzam would ever have been a flowing spring.

She drank the water and Allah (God) revived her breast to feed her son.

The angel told her: Don't be scared, This is the place of Allah's Holy House, your son and his father both will build it. Allah will never destroy its dwellers.

The Holy House was in the shape of hillock, the flood waters used to pass from its right and left when it rained. A caravan from the tribe of Jurham while passing from they saw a bird hovering over a place, they thought there may be water. They sent two men to search for the water, when they found it, they went back and

came with their families and took permission from the mother of Ishmael to camp there.

She agreed on condition that they won't own the water. The mother of Ishmael, was very social and loved society. Ishmael was brought among them and learned Arabic. When Ismael grew up, he married among them. The times passed mother of Ishmael Hagar passed away.

Abraham came to see Ishmael but he was out to hunt for food, so he could not find him. Abraham asked his wife about her livelihood. She said we are human and we are in distress. He said when your husband comes give my salutation to him and tell him to change the sill of his door. When Ishmael came, he got saint and so he asked: Did anybody come? She said, yes, an old man came and he asked about you, so I told him, then he asked about our living, I told him we are in distress. Did he say anything? She said yes: He said give my salutation to him and tell him to change his door's sill. He said, he was my father and he said to divorce you. He divorced her and told her to go back to her parents. Then he took another women in marriage. After a lapse of time, as Allah (God) wished Abraham again came to Makkah. He could not found Ishmael. He asked his wife, she said he went out for hunting. Then he asked about their living, she said by the Grace of Allah, we are happy, he asked what is your food and drink, she said meat and water. Abraham invoked blessings for their meat and water. The Prophet (peace be upon him) said had they cereals to eat, he would have invoked Allah for it, then the land of Makkah had produced all the cereals.

Abraham said, when your husband comes back tell him Allah may keep him in peace and keep firm his door sill. When Ishmael returned, he asked did anyone

come here, she said yes a very handsome old man came here. He asked me about you and our living, I told him we are quite well. Did he advise anything? She said, yes, he told you to hold firm your door sill.

### **Building of Ka'aba**

Abraham abstained for a period of time as God willed. He came again, he found Ishmael sharpening an arrow under a lofty tree near Zamzam. They greeted each other. Abraham said: God ordered me to do a work He said so you do it. He said you help me. He said I will help you. Allah ordered me to build a house here and pointed towards the hillock. They both raised the foundation of the house. Ishmael brought the stones and Abraham continued Abraham continued to build the walls, till the walls were raised to the height of the Black tone. Abraham asked Ishmael to bring a beautiful stone to be placed there in the corner. Meanwhile the Angel Gabriel came with the Black stone and it was white. Adam had brought it from the Heaven. It became black due to touching and kissing of the sinful person. When Ishmael returned with another stone, he said O father! you got one who brought it to you one who is more active than you said Abraham. (Ibn Jarir)

Abraham stood on a stone to build the house. This stone is known as the Station of Abraham. The mother of the believers Aesha (may Allah be pleased with her) said: It came from the Heaven. Abdullah bin Omer narrated the Prophet (peace be upon him) said: The Black stone and the Station of Abraham are the two corundum from the Heaven. Had Allah not effaced their light, everything between east and west would have gleamed by their light. (Al-Tirmizi) The stone which is known as Station of Abraham, Allah did soften it and made it like cushion for Abraham to stand over it. For laying the stone masonry wall and

Ishmael fetched the stones to him that is why the foot prints of Abraham are still over there on it.

The Prophet (peace be upon him) said these are the two corundum of the Heaven, had the sinful persons not touched them everything from east and west would have illuminated by their light and every infirm and ailing would have been cured. (Al-Baihaqui from Ibn Omer).

Saeed Al-Khudri asked Abdullah bin Salam about the Station of Abraham, he said it is the same as it is today. Allah rose its dignity by making it a sign. When Abraham was commanded to give the call for the people for Hajj. He stood on this stone and it rose high like a mountain and everything was below it. He said O human beings answer to your Lord. The People answered. Here we are at Thy service. O Allah! here we are at Thy service. His footprints are on it. (Dur Al- Mathur). The station of Abraham was working as lift by Allah's command. The Prophet said: Get benefited by this House Ka'aba. It was destroyed twice. It will be lifted up, i.e. nobody will know its place, if it is destroyed for the third time. It was destroyed twice, once it was made by Adam, that structure was completely wiped out. Then Allah guided Abraham to build it. Five thousand years after Abraham the walls were tom down. Quraysh dismantled them. But Abraham's foundation remained intact. We shall see how new walls were erected on that foundation.

### **Quraysh Built the Ka'aba**

A famous historian and the writer of Tafsir-al-Qur'an as reported by the Prophet and Sahaba Ibn Kathir has given the details how did Quraysh built the Ka'aba. Qureysh undertook the rebuilding of the tom walls before 5 years of the advent of the Prophet. He was 35 and he

participated in rebuilding Ka'aba, Quraysh had a great respect of Ka'aba and they were afraid of its demolition. Its walls were made of big blocks of stone placed in an architectural manner symmetrically one over the other.

It so occurred that the treasure which was kept in well inside the Ka'aba was stolen. Later it was found with one named Daweek from Khazaah, Quraysh had chopped his hands. Some said the man who had stolen had left with Daweek.

A ship of a Roman trader got wracked at Jeddah. Quraysh took all its wood to use for the roof of Ka'aba. There was an Egyptian (Qubti) carpenter at Makkah. He cut saw and mold the wood as per requirements.

There was a big serpent living in the well of Ka'aba. If anybody tried to come close to the walls it hissed angrily and rose itself opening its mouth to bit him. Everyone was scared of it. A day came when it was scaring everyone one while it was over the walls of Ka'aba as usual, Allah sent an eagle who grabbed it in its claws and flew away.

Quraysh said God is in agreement with our resolution. We have wood, a man to work and Allah sufficed us the serpent. Thus they all agreed to demolish the Ka'aba. Among them son of Wahab who was maternal uncle of the father of the Prophet. He stood and said O People! of Quraysh! You should not put anything in its structure except it must be praiseworthy. You should not put in it the dowry of whore or money earned by tyranny, or what you have snatched tyrannically from others.

Quraysh divided Ka'aba in some parts. The portion along with the door was given to Abd Munaf. Bani Mukhzoom were assigned to build between Black Stone and Al- Rukn al- Yam ani , Some tribes of Qureysh also joined them for this work. Bani

Jumaih and Saham took the back portion. Bani Abd Al-Dar took the cutting of the stones. The portion of Hatim for Bani Addi.

After the distribution, the people were yet scared of demolishing the Ka'aba and were differing in opinion. Al-Waleed bin Al-Mugheera said

I begin the dismantling with a pickaxe. Striking the pickaxe, he said O Allah! I intend good only. He dismantled by the side of the two corners. That night the people waited. They said we await, if any misfortune occurred to him we will not dismantle it any further and restore it as it was. If nothing misshapens to him, it means Allah is in agreement with us. Al-Mugheera got up early and returned to his work. The persons joined him in dismantling. They dismantled all except the foundation laid by Abraham (peace be upon him). A man among Qureysh struck the crow bar in between the two green stones joined together in the foundation in, order to take them out but when the stone moved from its place entire Makkah shook terribly, thereafter Qureysh left the foundation laid by Abraham and Ishmael as it was.

Ibn Ishaque said tribes of Qureysh gathering the stones started to erect the four walls, till they reached the place where the black stone was to be fixed.

### **Dispute among Quraish And a Bowl of Blood**

The tribes indulged in a deep controversy as to who will fix the Black Stone in its place. The chief of every tribe desired to put it in its place. Their dispute grew to the point of drawing swords at each other. Bani Abd-al-Dar brought a bowl full of blood. Bani Addi allied with them to fight their last breathe. They put their hands in the blood and named it 'spoon of blood' , Four and five nights passed in tension of fight. They again met in the Mosque to

counsel with each other. Father of Ommayya bin Al- Mugheera bin Abdullah bin Orner bin Makhzoom and he was that day eldest among Qureysh. He said O People of Qureysh! You take arbitrator anyone who enters first early in the morning to adjudicate among you, they all agreed.

The first man to enter the door of the Mosque was Muhammad (the son of Abraham's progeny peace be upon him). They all said with one voice, he is the honest, the trustworthy, he is Muhammad we all agree to his Judgment. They informed him of their dispute. He said bring a bedsheet. He put the Black stone on it. He asked all the tribal chiefs to hold bed sheet on its corners to raise the Black Stone and bring it its place. So they did. Muhammad on behalf of all the chiefs lifted it and placed it on its place. Then construction of Kaaba was resumed. But Qureysh rebuild it as per their own plan. It was Abraham who had put Black Stone and after four thousand year it was Muhammad of his progeny to re-fix it on its place. Ibn Ishaque said during the time of the Prophet the Ka'aba was eighteen arms length. The first raiment of Kaaba was from Qubtis the residents of Egypt. After the clothing was Al-Borood. During the tenure of Abdul Malik bin Marwan it was clothed with silk for the first time.

The Ka'aba remained as it was constructed by Qureysh till the tenure of Abdullah bin Zubair. Till it caught fire in the year of sixty Hijra during the last days of Yazid bin Maawiyya as Caliph. The Makkans were hemmed in by his army. However, Abdullah bin Zubair razed the Ka'aba to the ground and rebuilt it on the foundation of Abraham (peace be upon him) and made therein east and west gates right on the ground level. This structure was just as made by Abraham (peace be upon him)

because he heard it from her maternal aunt, the mother of believers Aesha (may Allah be pleased with her) Ka'aba remained in this shape for about seven years during the tenure of Ibn Zubair, He was martyred by Hajjaj bin Yousuf the barbarian. This barbarian killed hundreds of Muslim scholars thought that Ibn Zubair changed the shape of Ka'aba on his own. He himself had damaged Ka'aba by an instrument known Munjaneeq (Mangonel) He got the consent of Caliph Abdul Malik bin Marwan demolishing Ka'aba rebuilt it as made by Qureysh.

Harith bin Abdullah paid a visit to Caliph Abdul Malik bin Marwan who said that Abu Habib i.e. Did Abdullah bin Zubair heard from Aesha (may Allah be pleased with her) what he alleged to hear from her? Harith said: yes I also heard from her. e said what did you heard from her. She said: Prophet (may peace be upon him) said: Your folk reduced the structure of Ka'aba, had they not left the polytheism recently, I would have resurrected what they had left. If any of your folk intend to rebuild, come and see what they have left. He showed her seven arm length. Over and above the aforesaid report, Al- Waleed bin Ata narrated, the Prophet (peace be upon him) said I would have built two doors one facing east and the other facing west. Do you know as to why your folk raised its door. She said no. He said preventing anyone except those to whom they wanted to enter. If anyone wanted to enter they told him to come up, when he climbed, they pushed him down. Abdul Malik said: Did you hear her saying that? He said, yes. Then Abdul Malik bin Marawan scratched the ground by his stick would that I had left as it was. (Muslim)

Since then Ka'aba stands as it was built by Qureysh. ■

## Is Today's Europe a Land of Islam?

- Jaseer Auda\*

### Abstract

This article is a re-examination of the concept of 'land of Islam' in the fiqh (understanding) of the classic schools of the Islamic jurisprudence. The objective is to understand the criteria that jurists use for defining a certain land to be a 'Land of Islam'.

The study reveals that neither Muslims being a majority, nor the application of the corporal part of the Islamic criminal law (hudud), is a valid criterion.

The study also reveals that the fundamental criteria used in the Islamic jurisprudence have to do with security (al-arnn), freedom to practice the Islamic acts of worship (shair al-islam), and justice (al-'adl).

Thus, although a comprehensive and realistic survey/index is required, a rough assessment of how European countries in general fare on the surveyed criteria gives them a relatively high score on the 'Land of Islam' scale.

### Introduction

One of the main concepts that shape Muslim minorities' world view is the concept of 'Muslim countries', or in other expressions, the 'Islamic World', or the 'Land of Islam'. This concept has a strong impact on the 'contextualisation' of Muslims in the west in general and Europe in particular.

First, because some Muslims perceive that they live in a 'non-Muslim' or 'disbelieving' land, they give themselves a

special status of an exceptional case, in which they think that the principles of justice and honesty do not apply to their dealings in these countries.

Some other Muslims, including some who are European to the roots and to the core, always yearn to live in the 'Land of Islam'. A few of them venture to immigrate or relocate to that land, only to face an unexpected and sometimes shocking reality.

Moreover, and quite unfortunately, a few but loud groups of Muslims take the view that because they do not live in the 'Land of Islam', therefore they live in the 'Land of War'. Bad politics and clash-of-civilizations advocates, also quite unfortunately, give these groups additional justifications to commit crimes -in the name of Islam- against the land they live in and their fellow citizens, and thus, add fuel to an already vicious cycle.

Last but not least, a feeling that a European Muslim does not live in his or her 'natural' and 'default' Land of Islam goes against their other feelings of belonging and identification. This conflict has serious implications on a number of issues, from politics and education to community participation and citizenship.

This article is examining the concept of 'land of Islam' in various Islamic classic schools of law. The objective is to understand whether this concept is an absolute concept that is defined via certain geographical borders, or it is, rather, a concept that is relative to certain values and conditions. Thus, this article is asking two questions:

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1. What are the criteria for judging a certain geographical area to be a 'Land of Islam', in the Classic Islamic Jurisprudence sense? In this regard, reference is made to popular classic sources, in addition to modern interpretations of them.

2. Based on these criteria, how can we assess a certain geographical/political area as being close to the ideal 'Land of Islam'?

### Shari'ah versus Fiqh

Before discussing definitions of 'dar al-Islaru' (land of Islam), one must note that this whole discussion does not fall in the area of Shari'ah (the constant Islamic divine way). It falls rather in the area of fiqh (which is the human understanding of this divine way).

The word fiqh is used in the Qur'an and hadith in various forms to refer to the process of understanding, comprehension, and gaining knowledge of the religion in general. Eventually, and since the end of the era of the imams of the Islamic schools of law/thought around the third Islamic century, the word fiqh has been typically defined as, 'knowledge of practical revealed rulings extracted from detailed evidences'. [1] 'Detailed evidences' are verses from the Qur'an and narrations of prophetic hadith.

On the other hand, the term 'Shari'ah law' has negative connotations in the English language, because it is normally used to refer to various corporal punishments used in some countries. Statistically speaking, these punishments have been applied pre-dominantly on the weak and marginalised in these societies. This partial application raises serious questions about the political motives behind applying these punishments, regardless of the juridical/ theological debates over them.

Nevertheless, the word Shari'ah is used in the Qur'an to mean a 'revealed way of life,' for example, the word 'shir'ah' in Surat al-Maidah, {To each of you We prescribed a law and away} (Al-Ma'idah 5:48), and the word shari'ah in Surat al-Jathiyah,

*{Then We put you, [O Muhammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know} (Al-Jathiyah 45:18).*

Yusuf Ali translated them as 'Law' and 'Way,' respectively. Picktall translated them as 'divine law' and 'road.' Irving translated them as 'code of law' and 'highroad.' My translation of the word Shari'ah to mean 'a way of life' is similar to Ramadan's.[2]

However, in the First Encyclopaedia of Islam, Schacht defines Shari'ah as a 'canon law' that is sometimes 'synonymous' with fiqh. He wrote: Shari'ah also SHAR' (originally infinitive), the road to the watering place, the clear path to be followed, the path which the believer has to tread, the religion of Islam, as a technical term, the canon law of Islam, the totality of Allah's commandments ... Fikh (along with the sciences of tafsir and hadith and the ancillary sciences) is the science of the shari'ah or the hari'ah (c.f. FIKH) and sometimes be used as synonymous with it, and the 'usul al-fikh are also called usul al-shar'. [3]

Nevertheless, it is important to differentiate fiqh from Shari'ah. First, the two terms refer to two different meanings; fiqh represents the 'human' part of the Islamic law, while Shariah, by definition, represents the 'heavenly' part of this law, for the believers. Thus, the term faqih is used for people with 'understanding'

(fahm),[4]'perception' ,[5] and 'cognition' (idrak),[6] and is not to be used for God.[7] This is because, for the believers, fiqh is an attribute of deficiency, rather than an attribute of perfection. On the other hand, the term Al- shari' ('The Legislator ') refers to God himself. [8] and could not be used for humans, except for the Prophet, when he 'conveys a message from God' .[9]

This differentiation entails the following two consequences, which have a direct impact on the concepts of 'land of Islam' and 'land of war':

1. Fiqh could not claim to be 'infallible' or 'perfect', and a faqih could possibly be right or wrong on any opinion. Scholars (Fuqaha) correct each other via juridical debating (munazarah). Shari'ah, for the believers, cannot be wrong, because the Qur'an and the prophetic sayings, when the Prophet conveys a message from God, are truths in their own right.

2. Fiqh is changeable, and in fact must change with the change of place and time (except for the ritual acts of worship). Shari'ah, for the believers, does not change with the change of space and time.

Thus, blurring the line between fiqh and Shari'ah does not allow the changeable parts of the law to 'evolve' with the change of time and place. Moreover, it gives way to claims of 'divinity' and 'sanctity' in human juridical ijihad/ opinions. Historically, these claims have resulted in two serious phenomena, namely, mutual accusations of heresy and resistance of renewal in the Islamic law.[10]

The above analysis applies directly to the fiqhi concepts/constructs of 'dar al-Islam' and 'dar al- harb", both of which are mentioned nowhere in the Islamic scripts of Qur'an and hadith , to start with. In other words, the concept of a 'dar' is not 'revealed

Shariah ', contrary to some current opinions.[11] It is merely a fiqhi interpretation of the Shari' ah that had its historical context. It could be valid, but is not "infallible.' and is indeed 'changeable'.

### Classic Definitions of Dar al-Islam

For the sake of this article, a survey was carried out on the concept of the 'Land of Islam' (dar al- islam) in the main classic sources of the Islamic law known today, which includes various Sunni, Shi'a, and Ibadi Schools of Law, and related contemporary studies. The results of the survey reveal some interesting facts and popular misconceptions. First, the two current popular criteria that define whether or not a country is 'Islamic' or part of the 'Land of Islam' are not supported by any school of the Islamic law.

1. The first criteria is having some sort of a 50% + 1 majority of Muslims, regardless of whether the constitution states that it is a 'secular country', such as in Turkey, where the constitution does not define any specific religion for that country, such as in Nigeria or Indonesia, where the head of state is non-Muslim, such as in Lebanon, or where the Islamic rituals and acts of worship are not generally practiced, such as in a number of former Soviet Union States.

In fact, a number of classic judicial sources from various schools clearly state that the issue of Muslims being a majority or a minority in a certain country is irrelevant to a land being a 'Land of Islam'.

2. The other popular criteria, which was recently applied to a rural region of tribal Pakistan in an attempt to get it out of the 'Land of War' zone, is the application of the Islamic criminal law (especially the corporal part known as hudud). However, we also did not find any explicit mention in any classic school of Islamic law that relates the

'Islamicity' of a land or a state specifically to the application of hudud.

To answer the question 'what are the classic criteria for a Land of Islam', the results of the survey carried out for the sake of this study could be summarised in the following five criteria.

1. A land where Islamic rules (ahkam al-islam) apply.
2. A land where a Muslim ruler has control (is- teela') over its affairs.
3. A land of security (al-amn).
4. A land where the practicing of public acts of worship (sha'a'ir al-islam) is allowed.
5. A 'Land of Justice' (dar al-'adl).

The following is a brief analysis of each of these concepts and their implications.

### The 'Land of Islamic Rulings'

A popular definition of the Land of Islam in classic sources is, 'the land where the Islamic rulings are applied' .[18]

The question is: What are these 'Islamic rulings'? There is a popular (misconception that the application of the Islamic rulings in a society is synonymous with the codification of the Islamic law in its legal system.

However, the very concept of law, in the qanun (legal system) sense, was not known in Muslim-majority countries until late nineteenth century. [19] It is indeed a concept that has a 'post-colonial' context, the analysis of which is beyond the scope of this article. Nevertheless, it is safe to assume that the 'application of the Shari' ah in the legal system', or Shari' ah - compliant laws', were definitely not part of the 'Land of Islam' classic interpretation.

I had an interesting conversation with a Muslim convert from London, U.K.,[20] which is quite relevant to this research. He insisted that every law in the

Europe is 'non-Islamic', and when I asked him to explain why, he said: Because the legislators are not Muslims.

I asked: The laws that criminalise theft, killing, monopoly, bribery, abuse, and so on, aren't these 'Islamic laws'.

He said: No, because the people proposed them are not Muslim.

I replied: But [that is irrelevant, isn't it?

He replied: No, because they did not have the right 'intention' (niyyah) when they proposed them.

I asked: What do you think their intent was?

He said: The intent behind these laws is the achievement of justice.

I exclaimed: Isn't justice an 'Islamic' intent for the law?

He replied: No, because they applied justice because it best served the material well-being of the people, not because it is ordained by God.

I replied: But the well-being of the people is exactly the purpose of God's order to establish justice, isn't it? He disagreed.

The conversation outlined above show the general (misconception of the 'non-Islamic' versus 'Islamic' dichotomy in the 'application of the Islamic rulings' in a society. In the classic texts, however, the 'Islamic ruling' (ah kam al-islam) were explained in several other senses, which the rest of this article will attempt to investigate.

### The 'Land of a Muslim Ruler'

To have a Muslim ruler in 'control' (isteela') over the affairs of a certain land is a criterion that some classic and contemporary scholars used for judging that a certain land is indeed a 'Land of

Islam' .[21] Al-Mawardi, for example, explicitly mentions that 'when Muslims reside in and control a certain land, it becomes a Land of Islam' .[22]

However, this criterion is subject to a number of conditions to be valid, prime of which is the ability of Muslims to practice their religious obligations, a public feeling of security and the application of justice. A Muslim ruler who fails to observe or work towards these obligations jeopardises the status of 'Land of Islam' of his jurisdiction. Sheikh Rashid Reda summarizes these conditions as follows:

Indeed, many countries that are governed by Muslim leaders are countries where one is forced against practicing his/her religion and cannot reveal everything he/she believes in or fulfils his/her practical Islamic obligations, especially enjoining good, forbidden evil, and the ability to criticise rulings that go against the Divine Law. This land, according to some scholars, is a 'Land of War'.

Thus, the existence of enough security and freedom to allow Muslims to practice religion is, juridically speaking, more essential than the religion of the ruler.

### **The 'Land of Security'**

In fact, a number of Imams stated that security is the purpose (maqsud) of the Land of Islam versus Land of War classification, to start with, and not 'Islam' versus 'non-Islam' per se.

For example, Imam Abu Hanifa states:

The purpose (maqsud) of calling a certain land a 'Land of Islam' or a 'land of disbelief (kufr)', is not Islam versus kufr. It is security versus insecurity.[23]

Makkah itself - according to Imam al-Bayhaqi for example - became a 'Land of Islam' after its 'conquest' only because

of its newly found sense of security. He writes:

Makkah became a 'Land of Islam' and 'land of security' after its conquest because no one there was forced against his/her religion. Any other land is likewise if it acquires the same kind of security. [24]

It is clear from the classic definitions too that security itself is means to the end of freedom to practice the Islamic 'public acts of worship' (Arabic: shaair al-islam). Several scholars mentioned that a Muslims who have enough security and freedom to practice sha'air al-islam actually live in a 'Land of Islam', even if they were minority. Al- Qummi Al-Naisaburi explains:

Muslims, even a minority, are prevailing over non-Muslims, even if they were a majority, if they are not prevented from practicing the public Islamic acts of worship (shaair al-islam).[25]

The next section elaborates on these Islamic public acts of worship, which appear to form a rather basic criterion for judging a land to be a 'Land of Islam'.

### **The 'Land of Freedom to practice Islam'**

The majority of scholars and schools of Islamic law find this criterion to be the 'true sign that a certain land is a Land of Islam' .[26] Many of them refer to certain prophetic traditions during the times of war and interpret them to mean that certain acts, such as group prayers in the mosque, the call for prayer (adhan), pilgrimage, the celebration of 'Eid, and so on, identify the 'land of Islam'. Al-Mawardi, for example, writes:

The public acts of worship (shaair) of Islam such as group prayers in mosques and call for prayers are the criteria by which the Prophet, peace and blessings be upon him, differentiated between the Land of Islam and the Land of Disbelief. [27]

Perhaps it is useful here to reiterate that Al-Mawardi's 'land of Islam' and 'land of disbelief' expressions are not expressions that appeared in the text of the narrations. They are his own 'fiqh' or understanding of them. This understanding, however, is shared by a large number of jurists. Al-Razi, for example, writes:

If the Islamic acts of worship are evident in streets and public places, this certainly entails that Islam is dominant.[28]

**Ibn Taymiyah writes:**

The public acts of worship (shaa'ir) of Islam are the true signs that a certain land is a Land of Islam. [29]

These 'public acts of worship' (sha'a'ir) include a variety of Islamic rituals, which include one or more of the following, according to the various schools of law that were included in the survey:

1. The daily five prayers.[30]
2. The Call (Adhan) for the prayers.[31]
3. Friday prayers.[32]
4. Fasting in Ramadhan.[33]
5. Giving the annual (Zakah) charity.[34]
6. Pilgrimage (Hajj).[35]
7. Ablution (Wudu).[36]
8. Festival ('Eid) prayers.[37]
9. Recitation the Qur'an.[38]
10. Circumcision (of boys).[39]
11. Sacrificing animals (to feed the poor).[40]
12. Building mosques, and especially minarets.  
[41]
13. Greeting people with 'peace be upon you'. [42]
14. Charitable endowments (awaqaf).[43]

Thus, if Muslims are allowed to practice the above acts of worship in a given land, this land becomes a 'Land of Freedom to practice Islam'; an expression that is synonymous with the 'Land of Islam' according to many sources.

But if we objectively assess various countries, provinces, regions, or cities around the world based on Muslims' freedom to practice the above specific Islamic acts of worship, and create some sort of 'index' for them, we will quickly realise that many European countries and regions would easily score a full score, more or less. This imaginary 'index' would directly suggest changing or re-interpreting the definition of the 'land of Islam' to include these countries and cities in it.

**The 'Land of Justice' (Dar al-'adl)**

This criterion, the achievement of justice, is so central in the Islamic concept of 'Land of Islam' to the extent that the 'land of justice.' term interchangeably with the 'Land of Islam' term in numerous sources. [44]

Justice is the basis of all of the above criteria, according to many Islamic jurists, and hence more fundamental in the Islamic principles and purposes. Thus, an 'Islamic leadership' that is not based on justice and is based on 'ethnic solidarity' (Casabiyyah) does not constitute a valid condition for the 'Land of Islam'. Rashid Reda, for example, explains:

The land of justice, which is the Land of Islam, is a land that has a true leader who establishes justice. This is contrary to the 'land of injustice and aggression', in which governorship is based on some 'ethnic solidarity' ('asabiyyah), practiced by some Muslims, regardless of the establishment of the Islamic rulings.[45]

Al-Mawardi also stresses the importance of 'competence' and a 'good character' of the leader in the 'Land of Justice'. He writes:

People who are qualified to make decisions in the Land of Justice should choose a leader who possesses a good character and competency.[46]

Ibn Taymiyah holds the 'achievement of justice' in a state as most fundamental and deserving of God's support, even for a 'nation of disbelievers'. He writes:

In this life, people prevail when justice prevails in their society even if they fall into various kinds of sins. However, people will not prevail when injustice and lack of rights prevail in their society.

That is why the saying goes: God upholds a state established on justice, even if it were a nation of disbelievers, and would not uphold a state established on injustice, even if it were a nation of Muslims.

The other saying goes: This world lives with justice and disbelief, and does not live with injustice and Islam. The Prophet, peace and blessings be upon him, had said:

'No sin has a faster Divine punishment than the sin of injustice ...'

Thus, people of injustice fail in this life, even if they were to be forgiven in the hereafter. This is because justice is the universal law of things.[47]

### Discussion

'Popular juridical investigations tend to think in terms of 'opposing tendencies' that, in my view, constitute false dichotomies. Thus, ideas are always expressed in terms of contradictions, such as, abrogating versus abrogated (nasikh/mansukh), exact versus illusionary

(mundabit/mawhum), subjective versus objective (shakhsi/mawdu'i), and land of Islam versus land of war (dar al-Islam/Jdar al-Harb).

This way of thinking limited the ability of the Islamic law to take into consideration cases in the 'grey area' between these extreme positions and stances. If we imagine a human vision that is confined to a false binary choice between black and white, we will wind up losing an infinite number of grey levels in a picture, let alone missing on its colours.

Similarly, the 'Land of Islam' versus the 'Land of War or Disbelief', 'good ruler' versus 'evil ruler', 'security' versus 'insecurity', 'freedom in practicing Islam' versus 'no freedom in practicing Islam', and 'justice' versus 'injustice', are all false dichotomies. There is no land anywhere that has any of the above features in absolute terms. In other words, the achievement of the criteria presented in this article, especially the three most fundamental (security, freedom, and justice) is relative, whether in a Muslim-majority or a Muslim-minority society.

Thus, and perhaps contrary to popular (misconceptions, a country that is juridically worthy of being a 'Land of Islam', 'Land of Security', or 'Land of Justice' is a country that achieves a relatively high score on the criteria that are detailed above. Building an 'index' for that score obviously requires a comprehensive and realistic survey of various countries in order to create a measurable ranking of some sort. However, a rough but reasonable assessment of how European countries meet all of the above criteria gives them a relatively high score on the 'Land of Islam' scale. ■

*(Courtesy: The Muslim World League Journal)*

## Mess Gets Messier

- Obaidur Rahman Nadwi

Recent deadly chemical weapons attack on a rebel – held town in Idlib province of Syria that claimed 86 people including 27 children and afterwards the USA Military strike which killed more than one dozen civilians show candidly their inhuman and barbaric attitude against humanity.

It is unfortunate that Russia did not deploy its air defense system in Syria against the American cruise missiles; it flexed its military muscles after the attack.

The main purpose of all non-Islamic countries whether it be USA or Russia or Britain or others is to tarnish the image of Islam.

We may easily comprehend sinister aim of the U.S.A's attack on Syria through editorial of the Times of India published on 08-04-2017. It writes: In a move that further complicates the conflict in Syria, the US has fired dozens of cruise missiles at a Syrian government-controlled airbase in retaliation for the recent chemical weapons attack that killed at least 86 people, including 27 children, in a rebel-held town in Idlib province. This marks the first direct military action that the US has taken against the forces of Syrian President Bashar al-Assad during the course of the six-year conflict. This also comes after Washington recently

indicated that it wasn't focussed on Assad's ouster any more. But President Donald Trump indicated a possible American policy U-turn after the chemical attack, accusing Assad of crossing several red lines.

There's no denying that the images of the Syrian chemical attack victims were gut wrenching. But unfortunately use of chemical agents in war hasn't been rare, despite international conventions banning it such as the 1925 Geneva Protocol. The US itself used the destructive chemical defoliant Agent Orange during the Vietnam war, the effects of which are still causing ill effects to three generations of Vietnamese. Seen in this context, chemical weapons comprise a deadly arsenal of war that can only be prohibited through preventing conflict itself.

But the latest US action in Syria widens the vector of destruction. Washington now finds itself in a position where it is fighting both the Islamic State terror group and government forces. This makes smoothing out contradictions in the Syrian puzzle even more difficult. Assad, after all, is supported by Russia with whom the current US administration wants to strike up a cordial working relationship. ■

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