

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(Allah's Name to begin,
Most Merciful, Most Gracious)



TOLERANCE

(In the light of Qur'an, Hadith and History)
English Version of Urdu Treatise

RAVADARI

By
Professor Dr. Muhammad Mas'ud Ahmed
M.A., Ph.d.
Translated By
Munir Iqbal Mas'udi (M.Sc., M.B.A.)

International Series No

16

Idara-e-Mas'udia
2/6, 5-E Nazimabad, Karachi (Sind)
Islamic Republic of Pakistan.

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Tolerance

1

Islam is a religion of love and affection-----Islam is a religion of peace and rest-----Islam is the religion, which is for all. Yes, it is for every one and every one is for Islam. Holy Qur'an presents the concept that Allah is beneficent and merciful¹. He is most gracious and compassionate! He sustains and cherishes the whole creation². Allah has maintained mercy and clemency for Himself in favour of His creation³. How bountiful it is that He forgives all wrongs of His slaves⁴? How gracious it is that he sent Hadrat Muhammad (*Sallul-La-Ho-'Alai-Hai-Wa-Sallum*) not for any particular sect or class but for the entire universe⁵. Yes, Holy Prophet is the "Divine Mercy" (mercy for all the worlds)⁶. Holy Qur'an states that it's divine revelation is for all human beings. It discusses many pragmatic themes including health, advice, direction, state, human rights, peace & war, etc.⁷. In these concepts of Holy Qur'an great attraction is found for all mankind. These concepts are universal and they encompass the world in itself.

The world has gone away from the Holy Qur'an, even Muslims have gone far away from it. Today, learned scholars of Qur'an are astonished to see that what we know at present after the experiments of centuries, Qur'an has

¹ Qur'an, al-Fateh 48

² Qur'an, al-Fateh 48:1

³ Qur'an, al-An'am 6:54

⁴ Qur'an, al-Zumar 39:53

⁵ Qur'an, Saba 34:28

⁶ Qur'an, al-Anbiya' 21:107

⁷ Qur'an, al-Yunus 10:57

exposed it many years ago!!! Maurice Bakely, a renowned scholar of France has written a book entitled "Bible, Qur'an and Science,"⁸ this book exposes many secrets of the divine text before the world. The author has seen the manifestation of Qur'an himself and showed to us as well. Ultimately he converted Islam as a religion rather came back to his home, because Islam is the religion of all human beings, he who is away from Islam is actually away from his home⁹.

⁸ Maurice Bakaley: Bible, Qur'an and Science (Urdu Translation, Sana-ul-Haque Saddiqi), Idara al-Qur'an WA 'Uloom-e-Islamiah, Karachi:1993, p.408.

Note: This book was first written in French, entitled "La Bible Coranat La Science." Then the author along with *Al-Astidee Paneel*, translated into English, which became very popular. Considering this widespread popularity it was translated into Urdu.

⁹ The author is compiling a thesis entitled "*Qur'an Aur Tasawwur-e-Mazhub*." In this article those facts would be explored towards which less attention was given. For instance, Allah liked only one religion for all humans, that is, Islam; and the followers of Islam are named as Muslims. Secondly, Hadrat Muhammad (*Sallul-La-Ho-'Alai-Hai-Wa-Sallum*) firstly gave the evidence of the unity of Allah Almighty, and then all the spirits followed him. Thirdly, Hadrat Muhammad (*Sallul-La-Ho-'Alai-Hai-Wa-Sallum*) was made patron for all. About one lack and twenty four thousand (1,24,000) Prophets came in this world, and everyone preached "Islam". Many Prophets also came in India, thus, Islam has witnessed its appearance thousands years ago in this country. About one hundred and four (104) scriptures and sacred books revealed on the Prophets of Allah. Every one talked of Islam and talked of Hadrat Muhammad (*Sallul-La-Ho-'Alai-Hai-Wa-Sallum*). *Zabur* (Psalm of David), *Torah* (the Old Testament), *Ingil* (the new Bible), *Zhand* (sacred books of fire worshippers), *Ovista*, *Waid*, *Upanshad*, etc. have mentioned the arrival of Holy Prophet. *K'abah* (the house of Allah at Mecca) was made the first house of Allah for humans. People from all over the world use to come here, and as well from India. When Holy Prophet declared prophecy and his name was talked widespread then people of India too paid a visit to see him. Approximately in 617 when Holy Prophet cut the moon by the sign of his finger, a Hindu sovereign became Muslim after seeing this scene in Southern India. Islam is a religion of all humans. Thus, all people must come to their homes, for

2

The establishment of Qur'an Hindi Society is an essential need of the time. The founder and members of the society deserve congratulations. The message of Qur'an ought to be publicised, because it is for all humanity. It has every thing for heart and mind, in fact Qur'an is the only scripture today, which heals the wounded hearts & guides the deviated minds. Heart-mind are correlated, only sanity is not apt of do every thing . Iqbal rightly says:

Poor wisdom is not capable of leadership
If the guide is uncertain then life is in vain!

We can acquire & discover a lot from the Holy Qur'an, and why not? This is a voice of the Creator----- words of the Almighty Allah. If we love each creature of the Creator then why shouldn't love the Creator as well? And this isn't against reason-----but an ultimate cry of life.

We can make the globe peaceful in the light of Qur'an. The world today is restless and agitated and cruelty is found every where-----no liking, no affection, no kindness and no tolerance; every eye is desirous of love. The spirit of "tolerance" can only be produced with the devoted passion of love for humanity as a whole. Holy Qur'an has mentioned the worthiness of human life at various places; just over hear its voice:

"...Whosoever killed a human being for other than man slaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life

how long they would wonder about from one place to an other place?...! Mas'ud.

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of one, it shall be as if he had saved the life of all mankind."¹⁰

At another place it is mentioned:

"And that ye slay not the life which Allah hath made sacred, save in the course of justice."¹¹

Holy Qur'an has mentioned it repeatedly that Allah does not like quarrel¹² so, we need to refrain from quarrelling each other.¹³ Islam preaches tolerance and forbearance. Allah declares:

The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then lo! he, between whom and thee there was enmity, (will become) as though he was a bosom friend."¹⁴

A person who possesses enmity and malevolence for his benefactor is not human but, a beast. And to kill the benefactor is an instinct of the beast. A person who is kind to his benefactor is in fact at the stage of animal, because this is the quality of animals who respond good with it's well doer. Yes, a person who is kind to bad person is in fact a "human." Because this quality is neither found in a beast nor in an animal. Holy Qur'an has taught the lesson of this sort of humanity. This is a worth learning lesson. Toleration and moderation with mischievous persons really demand

¹⁰ Qur'an, al-Ma'idah 5:32

¹¹ Qur'an, al-An'am 6:151

¹² a) Qur'an, al-Baqarah 2:205

b) Qur'an, al-Ma'idah 5:64

¹³ Qur'an, al-Qasas 28: 77

¹⁴ Qur'an, Ha-Mim-Sajdah 41:34

courage and self-possession. That is why, Qur'an gives the marry news to these august persons:

"Those who control their wrath and are forgiving toward mankind; Allah loves the good."¹⁵

3

Allah has made Hadrat Muhammad (*Sallul-La-Ho-'Alai-Hai-Wa-Sallum*) an exemplar for all humans and repeatedly addressed to him:

- "Forgive and be indulgent (toward them) until Allah give command."¹⁶
- "Keep to forgiveness (O Beloved Muhammad), and enjoin kindness, and turn away from the ignorant."¹⁷
- "And speak kindly to mankind."¹⁸

Allah has educated Holy Prophet and he educated all the humans. Hadrat Muhammad (*Sallul-La-Ho-'Alai-Hai-Wa-Sallum*) gave honour to humans and talked about human rights. Masses get astonished to hear the speech and sayings of the Holy Prophet:

- He who killed a non-Muslim will not smell the aura of heaven.¹⁹

¹⁵ Qur'an, al-'Imran 3:134

¹⁶ Qur'an, al-Baqarah 2:109

¹⁷ Qur'an, al-A'raf 7:199

¹⁸ Qur'an, al-Baqarah 2:83

¹⁹ *Bukhari Sharif*, ed.2, p.1021

- He who does not show compassion is deprived of compassion.²⁰
- Be kind-full to earth fellows, Allah will be kind with you.²¹
- No one among you will be a perfect believer until and unless he likes the same for others what he likes for himself.²²
- Like the same for others, what you like for your self, so that you become a Muslim.²³
- Do not bear enmity with each other; do not show jealousy with others, and do not abstain from others, and all of you become the servants of Allah and form brotherhood.²⁴

Everyone with some practice can be capable of good advice and good speech as well, but the question is: Whatever was said, practised or not? Everyone seems to be talking and no one seems practising, but Holy Prophet exceeded all human beings in practising what he preached. This aspect of his sacred life is really bright and brilliant. Even a lay man becomes astonished when looks at the social life and practical world of the Holy Prophet. Holy Prophet has demonstrated such a great degree of tolerance whose example is not found in history. Alas! We have gone far away from the path of our beloved guide!!!

Everyone knows that how cruel and rude were the people of Mecca with Holy Prophet. But he always responded mischief with goodness. In Mecca, his enemies and so-

²⁰ *Bukhari Sharif*, ed.2, p.889

²¹ *Jam'a Tirmizi*, ed.2, p.14

²² *Masnad Ahmad bin Hanbal*; ed.3, p.273, Beirut.

²³ a) *Jam'a Tirmizi*, ed.72, p.54

b) *Sunan Ibn-e-Majah*, p.321.

²⁴ *Bukhari Sharif*, ed.2, p.896

called dignitaries of Quraish 'Atbah-bin-Rabi'ah, Abu-Jahal-bin-Hasham, 'Abbas-bin-Abdulmutlib, Abi-bin-Khalf and Umayyah-bin-Khalf came to see him. Holy Prophet honoured them and talked courteously. Meanwhile a blind companion of the Holy prophet Abdullah-bin-Maktoom intruded and tried to say something. But Holy Prophet did not pay attention towards him and carried on his conversation. Holy Qur'an has described this incident.²⁵ This is the incident of *Mecca Mukarramah*. Another event pertains to *Madinah Munawwarah*, which is described in *Bukhari Shareef*, *Muslim Shareef* and *Musnad Ahmad-bin-Hanbal* and so on. One of the companions of the Holy Prophet, Hadrat Sahal-bin-Haneef and Sa'ad-bin-Qais stood up to see the funeral of a non-Muslim. Some people on the occasion told him that this is the funeral of a non-Muslim. They replied: Once the funeral of a Jew passed in front of Hadrat Muhammad (*Sallul-La-Ho-'Alai-Hai-Wa-Sallum*) and he stood up, someone told that this the funeral of a Jew. What Holy Prophet replied reveals the extent of human dignity in his sight. He said "*Is he not a soul?*"²⁶ This means if our lives are worthy of respect, similarly, life of others are also worth respecting (though of a non-Muslim).

The fact is that every human has at least three relations with other human:

- He is the slave of Allah.
- He is the progeny of Adam
- He is the *Ummah* (adherent) of Hadrat Muhammad (*Sallul-La-Ho-'Alai-Hai-Wa-Sallum*)

²⁵ Qur'an, al-'Abas 80:1-10

²⁶ Muhammad Anwar Allah Hyderabad, *Anwar-e-Ahmadi*, (abridged, Arshad Al-Qadri), Printed: New Delhi, p.118

Holy Prophet considered these relations a lot. He prayed for the enemies even in the battlefield. Has any commander of the world ever prayed for the enemy? This was the respect of the soul that Holy Prophet never killed anyone himself. Whither to murder he never beat any Muslim or non-Muslim. Even he never kept the hands off for servants and children, rather never rebuked to any servant. Just consider the following events:

- Once at the time of battle a spear slightly touched on the chest of a companion just by chance. Holy Prophet immediately exposed his sacred chest for compensation.
- During journey a whip hit the back of a companion by chance. Holy Prophet laid bare his back for compensation.

Beloved Prophet Hadrat Muhammad (*Sallul-La-Ho-'Alai-Hai-Wa-Sallum*) astonished the world through practising the dignity of justice and tolerance. Who was willing for revenge? One companion kissed the sacred chest, while the other companion forwarded and kissed the *Mohr-e-Nabuwwat* (seal of prophecy between shoulders) and respectfully stepped back (*Subhan-Allah*). Holy Prophet is the mercy for the entire world.

4

This is a daylight fact that compatriots of Holy Prophet caused extreme miseries for him. But he tolerated every hardness bravely with great patience and forbearance.

In 615 all the tribes of Mecca decided to do social boycott with the family and supporters of Hadrat Muhammad (*Sallul-La-Ho-'Alai-Hai-Wa-Sallum*), and planned to

confine them in the valley of Mecca. It was done ultimately by cancelling the entire association and dealings. Nothing was available for drink and eat. For three years time was spent by eating the leaves of trees and by chewing the pieces of leather. Ultimately this distressful night concluded and the tribes ended the boycott.²⁷

After releasing from that torment, earnest attachment of Islam took Holy Prophet to Ta'if, (Ta'if was a town of prosperous people, situated at the height of about five thousands feet). The extent of oppression done by the people of Ta'if could neither be estimated nor imagined! Alas! People of Ta'if behaved ruthlessly, stones were thrown on the most compassionate and sympathetic Prophet which ultimately caused fainting. At last Holy Prophet came back to Mecca.

After two years in 622, all the tribes in Mecca decided that their representatives all together would (God forbid) murder him. After knowing their evil intention, Holy Prophet migrated from his country to *Madinah Munawwarah* on Dec.28,622. But he enlightened the act of mercy & leniency at every step. When he was going to Madinah after coming out of cave *Saur*, his enemy Sarraqah bin-J'sham appeared. Before he attacked, his horse swamped into earth. Now Sarraqah was in the control of Holy Prophet, he begged pardon and was pardoned immediately; he asked for protection and he was provided

²⁷ Shibli N'omani, *Seerat-e-Nabi*, vol. 1, pp.245-246, Printed Azam Garh, 1914

Note: This Boycott commenced in *Muharram 7th Nabvi* (of the Prophet) which prolonged to *10th Nabvi*. In the same year Abu Talib and Hadrat Khadijah (*Radi-Allah-Ho-'Anha*) departed. Despite these hearty

with security deed immediately.²⁸ Is there any one who could present an example greater than this tolerance? Not only this, Holy Prophet also declared to Sarraqah that he will wear the bracelet of King Iran, he was amazed. In the period of Hadrat Ummar (*Radi-Allah-Ho-'Anho*) when Persia was conquered then bracelet of the King Iran was presented before him, he called in Sarraqah and himself fastened the bracelet on his hands. Hadrat Ummar (*Radi-Allah-Ho-'Anho*) said at that time:

“All praise unto the entity of Allah who snatched the bracelet from the King Kesra, a sovereign of Persia, and handed over to Sarraqah, a poor villager.”²⁹

Alas! The historians and scholars of this world presented Hadrat Muhammad (*Sallul-La-Ho-'Alai-Hai-Wa-Sallum*) as a warrior and a rigid person by proclaiming those things which are fake and baseless, wisdom is ashamed on hearing such bogus and phony accusations. I would like to mention the astonishing patience, forbearance and toleration of Holy Prophet. He had never started the war, rather he was compelled for war and coerced to raise up the sword. Holy Prophet didn't even advance sword in Mecca, and calmly and peacefully migrated to Madinah.

But the enemy didn't let him free and advanced to three or four hundred miles from Mecca and attacked to Madinah, and constantly remained involve in making conspiracies with Jews and Christians of Madinah. Hadrat Muhammad (*Sallul-La-Ho-'Alai-Hai-Wa-Sallum*) and his companions were not at ease here by the enemy. When enemy comes so near then who will call the step of “raising sword” as contentious? In 2/623 battle of *Badar* occurred, in 3/625

²⁸ Pir Karam Shah al-Azhari: *Zia-un-Nabi*; vol.3, p.94, Lahore:1992.

²⁹ Badar al-Qadri: *Islam Aur Amn-e-'Alam*, Mubarak Pur:1989, p.301

battle of *Uhad*, in 4/625 battle *Banu Qainq'a* and *Banu Nadir*, and in 5/628 battles of *Ahzab* and *Khandaq* occurred. You must have noticed that it was the enemy who declared war within the short period of two years of his migration. It exposes their utmost intention of war. Contrary to these repeated oppressions Holy Prophet expressed through his practical behaviour that he only likes love, affection and peace.

You would be surprised to know that despite repeated attacks of the enemies Holy Prophet planned to perform pilgrimage of *K'abah*, he wore *Ahram* along with his companions and marched forward toward a dangerous journey without carrying swords. Brave hearted joined the company whereas light hearted couldn't join and thought that (God forbid) Holy Prophet and other Muslims will not return to their homes.³⁰ That is to say, all will be martyred. In the state of war it is really dangerous to travel towards the territory of enemy specially without carrying any battle equipment. But Holy Prophet proved what he used to say, i.e. tolerance and forbearance. At last, the pacific company reached near to Mecca, but the enemy stopped them even to perform '*Umrah* (minor pilgrimage). However, the enemy was astonished to see the enthusiasm and devotedness of the companions. Away from the country, without armaments, even then every devotee was ready to sacrifice his life for their most beloved Prophet.³¹

At that stage an agreement was made but, the enemy dictated all the points in their favour. In turn Holy Prophet surprised them by accepting all the conditions and made such an example of courtesy and civility whose precedent is not found in the world history. One of the conditions was:

³⁰ Qur'an, al-Fateh 48:11-12

³¹ Shibli N'omani: *Seerat-un-Nabi*, vol.1, p.455

“Any Muslim who comes from Madinah to Meccah will not be returned back; but any non-Muslim or Muslim who goes from Meccah to Madinah will be sent back.”

Holy Prophet also accepted this clause! But after two years Muslims were completely compelled by the enemy then in 8/630 Holy Prophet proceeded towards Mecca Mukarramah with a great army of devoted companions. Then what was happened in Mecca is just an example of it's own in the history of humanity, war, forbearance and compassion. Although Hadrat Muhammad (*Sallul-La-Ho-'Alai-Hai-Wa-Sallum*) conquered Mecca but without massacre and blood shed. He declared mercy for all:

Any person who will surrender, seek asylum in the house of Abu-Sufyan or will enter *K'abah* will be given peace and security.³²

At 10th Ramadan, 8/1st Jan,630 when Mecca Mukarramah was conquered without any blood-shed, Holy Prophet gathered the people of Mecca and said:

“No blame on you be this day. Go away you are free.”³³

Hinda was also included among those who were set free. She was that cruel woman who slit the stomach of Hadrat Hamzah (who was the paternal uncle of Holy Prophet) and took out the liver and after chewing spitted it before him. Holy Prophet pardoned all of them, thus, enemies of life turned into devotees.

³² Shibli N'omani: *Seerat-un-Nabi*, vol.1, p.515, A'zam Garh 1332/1914

³³ Zarqani: vol.2, p.328

Stanely Lane Pole describes on viewing this unparalleled tolerance and beneficence states:

“Facts are hard things; and it is a fact that the day of Muhammad’s greatest triumph over the enemies was also the day of his grandest victory over himself. He freely forgave the Qureysh all the years of sorrow and cruel scorn they had inflicted on him; he gave an amnesty to the whole population of Mecca.”³⁴

And S.P.Scott writes:

“His magnanimity and the profound knowledge of human heart, which stampede him a leader of men, were evidenced by his noble conduct and princely liberation to the Qureysh after the conquest of Mecca.”³⁵

Dr.Gustav Weil³⁶, Dr.W.C.Taylor³⁷, and so on have also described the generous conduct of Hadrat Muhammad (*Sallul-La-Ho-‘Alai-Hai-Wa-Sallum*).

After conquering Mecca Holy Prophet may decide to live in his native country, i.e. Mecca. But he displayed fabulous example of consolation and compassion that he proceeded to Madinah and chose to resided their forever.

³⁴ Stanely Lane Pole: The Prophet and Islam, (Abridge:1879), Lahore:1952, pp.31-2

³⁵ S.P.Scott: History of the Moorish Empire in Europe, vol.1,pp.98-9, (Re. The Arabian Prophet, p.390)

³⁶ Dr.‘Atta Mohy-ud-Din: The Arabian Prophet, Lahore:1955, p.27

³⁷ W.C.Taylor: The history Of Muhammetanism and it’s Sects, London, p.116

5

In 10/632, Holy Prophet (*Sallul-La-Ho-'Alai-Hai-Wa-Sallum*) delivered his last sermon, and in 11/633 he went into veil. This sermon shows the highest dignity of human glory in the sight of Holy Prophet. He said:

"O People your Allah is one, Prophet is one, religion is one, and father is one. (Beware) No Arab is superior to non-Arab neither non-Arab is superior to Arab; nor white over black and black over white, sole scale of excellence is piety."³⁸

Then Holy Prophet expressed in the words of Qur'an:

"O People We have created you male & female, and have made you nations & tribes that you may know one another. Verily, the noblest among you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware."³⁹

In this so-called modern age of sensibility and sagacity, the very concept of nobility and humanity is seem to be tattered in the state of war. But our beloved Prophet has strictly advised the respect of humanity even in this condition. No doubt his golden words would be remembered till the existence of this world. No military commander has given such a lesson up till now to the soldiers neither he could thought about it. In 11/632, when Holy Prophet sent an army toward Syria to take revenge of the blood of oppressed Muslims, he gave the following instructions to the army:

³⁸ *Kanz-ul-A'mal*, vol.2, p.22

³⁹ Qur'an, Al-Hujrat 49:13

"In the name of Allah, fight in Syria with the enemies of God. There you would see the recluse monks in the shrines. Be cautious! don't impede with them. (And) there you would see some people whose skulls are the nests of demon, so, destroy them with sword. Beware do not kill women, children and older people; do not cut the date trees neither other trees; do not demolish any building."⁴⁰

Dr.Hans Kruse writes on arguing the war principles of Islam:

"According to these the fighters for the sake of faith and religion are not allowed to kill the woman, children, aged persons, invalids, paralytics, monks and hermits and those who are non-belligerents. Unnecessary destruction, devastation etc. is as much forbidden as the killing of hostages."⁴¹

Mesou has also mentioned the generosity and humanity of Islam in the state of war (Dr.Gastaolee Ban, *Tammaddun-e-Arab*, Hyderabad Deccan, p.124).

The truth is, Hadrat Muhammad (*Sallul-La-Ho-'Alai-Hai-Wa-Sallum*) never induced war. But as a doctor who removes the useless part of the human body just for the survival of the entire body; like this Holy Prophet sacrificed few human lives for the survival of the entire human society. You would be surprised to know that in eight years between 624 to 631 total 27 wars occurred, which claimed about one thousand casualties from both sides. What a

⁴⁰ Abdul Qayyum Nadvi: *Khutbat-e-Nabvi* (Sermons of Prophet), p.6-185, Lahore.

⁴¹ Dr. Hans Kruse: *The Foundation of International Islamic Jurisprudence*, Karachi, p.17

grand revolution brought about at the cost of minimum loss?...! This historical truth is worthy of consideration. On the other hand, what this so-called modern world has done? How amazing it is that in the First World War (1914-1918), 73,72,000 lives were lost. In the Second World War (1939-1945), hundreds of million humans were slaughtered.⁴² Besides wars, in big cities, more than 1000 lives used to kill within a year! The so-called modern world is ashamed in front of the time of Hadrat Muhammad (*Sallul-La-Ho-'Alai-Hai-Wa-Sallum*).

6

First Caliph, Hadrat Abu Bakar Saddique (*Radi-Allah-Ho-'Anho*), after the worldly departure of the Holy Prophet, sent the armies to the Syrian border with same instructions as advised by the Holy Prophet. Second Caliph, Hadrat 'Ummar Faruq (*Radi-Allah-Ho-'Anho*), when conquered *Bait-ul-Maqddas* (Jerusalem) a treaty was signed between the people of *Bait-ul-Maqddas* and the chosen caliph. That treaty consisted of such clauses whose example is hard to find in the world history. This indicates the generous conduct of the Muslims with their opponents and enemies. Last words of the treaty are as:

"This is the immunity for the people of *Eeliya* (Jerusalem), which is given by the servant of Allah, *Amir ul-Momineen* 'Ummar Faruq. This immunity gives full protection of life, property, churches,

⁴² 'Allama Badr-ul-Qadri (Director Islamic Academy, Maik, Holland) in his composition; *Islam Aur Amn-e-'Alam*, Mubarak Pur: 1989, pp.128-132, has provided complete detail of those that were killed and wounded in the battles and wars.

crucifix, healthy and sick persons, and for all their religions. Even their churches will not be used for residence neither to demolish nor to damage the boundaries of the churches. There will be no abatement in their crucifix and property. There will be no compulsion on them regarding religion and no harm will be inflicted on them."⁴³

Upon receiving the orders of Hadart 'Ummar Faruq (*Radi-Allah-Ho-'Anho*), to participate in the battle of Yrmuke, Hadrat Abu 'Ubaydah (*Radi-Allah-Ho-'Anho*) returned the captivation tax to the non-Muslims. Because he was leaving the captured territory of Syria (since he was no more in a position to protect their life and property)⁴⁴. The inhabitants were so impressed to see this act of justice and they prayed: "May God destine you to rule on us, and make you victorious over Romans. On this occasion even if those people were here, they would not have given any thing to us, rather would have taken whatever was available from us."⁴⁵

In the tenure of 'Umawiyah and 'Abbasiah governments, the conduct of toleration with non-Muslims is a unique precedent. T.W.Arnold has described it in detail in his book "The Preaching of Islam." We are describing some facts from this book:

"Hadrat M'awiyah (*Radi-Allah-Ho-'Anho*) (661/680) had employed many Christians in his government. Al-Akhtal, a courtier poet of caliph 'Abd ul-Mulk (685/705), was a Christian. The father of Saint John Damishqi was a private advisor of the said caliph, and one Christian Sulmuyah was

⁴³ T.W.Arnold: The Preaching of Islam, Lahore:1950

⁴⁴ Shibli N'omani: *al-Faruq*, Lahore, 1898, p.121

⁴⁵ T.W.Arnold: The Preaching Of Islam, p.61

a government secretary. One Christian Ibrahim was cashier in the government of caliph Al-Mo'tasim (833/842), and the teacher of caliph's own brother prince 'Abd ul-'Aziz, was a non-Muslim named as Edessa. In the government tenure of caliph al-Mo'tazid (892/902), one Christian 'Ummar bin-Yousaf was the governor of Anbar. In the government of caliph Al-Maufiq, a non-Muslim 'Isra'el was the administrator of armies, another non-Muslim M'alik bin al-Waheed was secretary in the government. In the tenure of caliph al-Muqtadir (908/932), one Christian was the incharge of war office. One courtier physician of caliph Haroon al-Rasheed, named as Jabre'il was a non-Muslim. This physician was drawing a salary of 2,80,000 Durham per annum. In addition 8,0000 Durham were given privately. Another non-Muslim courtier physician was drawing a salary of 22,000 Darham. In the period of 'Abd al-'Aziz bin Mawan, a polar church was made in Halwan. By the order of caliph Waheed (705/715), a Y'aqubi church was made in Intakiyah (711). In the 10th century (of Christ) a beautiful church Abu-Saifen was constructed in Fistat. In the tenure of caliph al-Nasir (1170-1180) many new churches were constructed. In 1187, a new church was dedicated to the name of Hadart Maryam in Fistat."⁴⁶

7

Existence of non-Muslims in the Islamic period of undivided India is it self a witness of Muslim's kind conduct with non-Muslims. If the Muslim conquerors would have practised enmity and prejudice with the inhabitants here then the geography of the sub-continent have been different.

⁴⁶ T.W.Arnold: The Preaching Of Islam, p.63-8

In India, Muslims have proved an remarkable great act of tolerance in their tenure of government. A prominent historian and research scholar of India Dt.Tara Chand testifies in this manner:

“Hindu’s employment was an essential part of the Muslim government in non-parted India. Mehmud Ghaznavi had many Hindu military troops who fought in the central Asia for him. And that was his Hindu commander Tilak who down the rebellion of Neyaltageen. When Qutbuddin Aibak decided to stay in India he retained the Hindu employees.”⁴⁷

One Hindu historian has expressed really heart-charming words, he said that those cities of India, which were the capitals of Muslim sovereigns and rulers, always had a non-Muslim majority. This is an existing historical truth which can’t be denied. Another fact is that many Muslim sovereigns who made the unique examples of patience, toleration and forbearance with their enemies but, the prejudiced Hindu historians distorted their characters, e.g. When Sheeva Jee rudely behaved with the King Aurangzeb Alamgir in his court, the king pardoned him, but Jaswanth Singh recommended punishment for him. These are historical facts whose record was available in the central record office library of Jaypur (according to Querator Muhammad Yousaf Azaiz al-Mulk Sulaimani), but it is not known that why Pandit Jadara Nath did not seek advantage from this record. Perhaps he was not willing to present the true picture of Aurangzeb Alamgir.

The incident which has been described above is explained below:

⁴⁷ Dr. Tara Chand: *Tamadun-e-Hind Par Islami Asrat* (Islamic Inspiration On Indian Civilisation), Lahore:1964.

“Wife of Nawwab Jaffer Khan (Prime Minister) and Raj Jaswanth Singh said emphatically to the King that what is the worth of Sheewa who is committing so much rudeness and disobedience in the royal court and your majesty is forgiving him, such landlords are so many to come, if every one is tend to commit such rudeness then how government will function it's order? and when this news will be disseminated widespread in the country, then others will also be encouraged in this regard. Jaswanth Singh insisted on the punishment of this rudeness.”⁴⁸

This was the real picture of those Muslim Sovereigns whose authentic picture could not be exposed before you. T.W.Arnold said it well with truth:

“On the whole unbelievers have enjoyed under Muhammadan rule a measure of tolerance the like of which is not to be found in Europe until quite modern time.”⁴⁹

In short, Holy Qur'an condemns violence and riot. Islam is a religion of love, toleration, consolation and affection. With the beneficence of Islam, people of different languages, inhabitants of different regions, opulence and the poor of different colours and races became intimate friends. This precedent is not found in the world history. Allah has described this by declaring His great beneficence on chosen human beings:

“And remember Allah's favour unto you: how you were enemies & He made friendship between your hearts so that you became brothers by His grace.”⁵⁰

⁴⁸ Letter of Perkal Das for Kalyan Das, Jeth 9 Simt 1723, d. May 1966; ('Aziz-ul-Mulk Sulemani; *Alamgir ki Asli Taswir*, Karachi, p.239)

⁴⁹ T.W.Arnold: *The preaching Of Islam*, p.420, Lahore: 1950

⁵⁰ Qur'an, al-'Imran 3:103

Allama Iqbal is true in saying:

This is the will of nature, this is the sign of Muslim
Sovereignty and brotherhood and excessiveness of love

Muhammad Mas'ud Ahmad

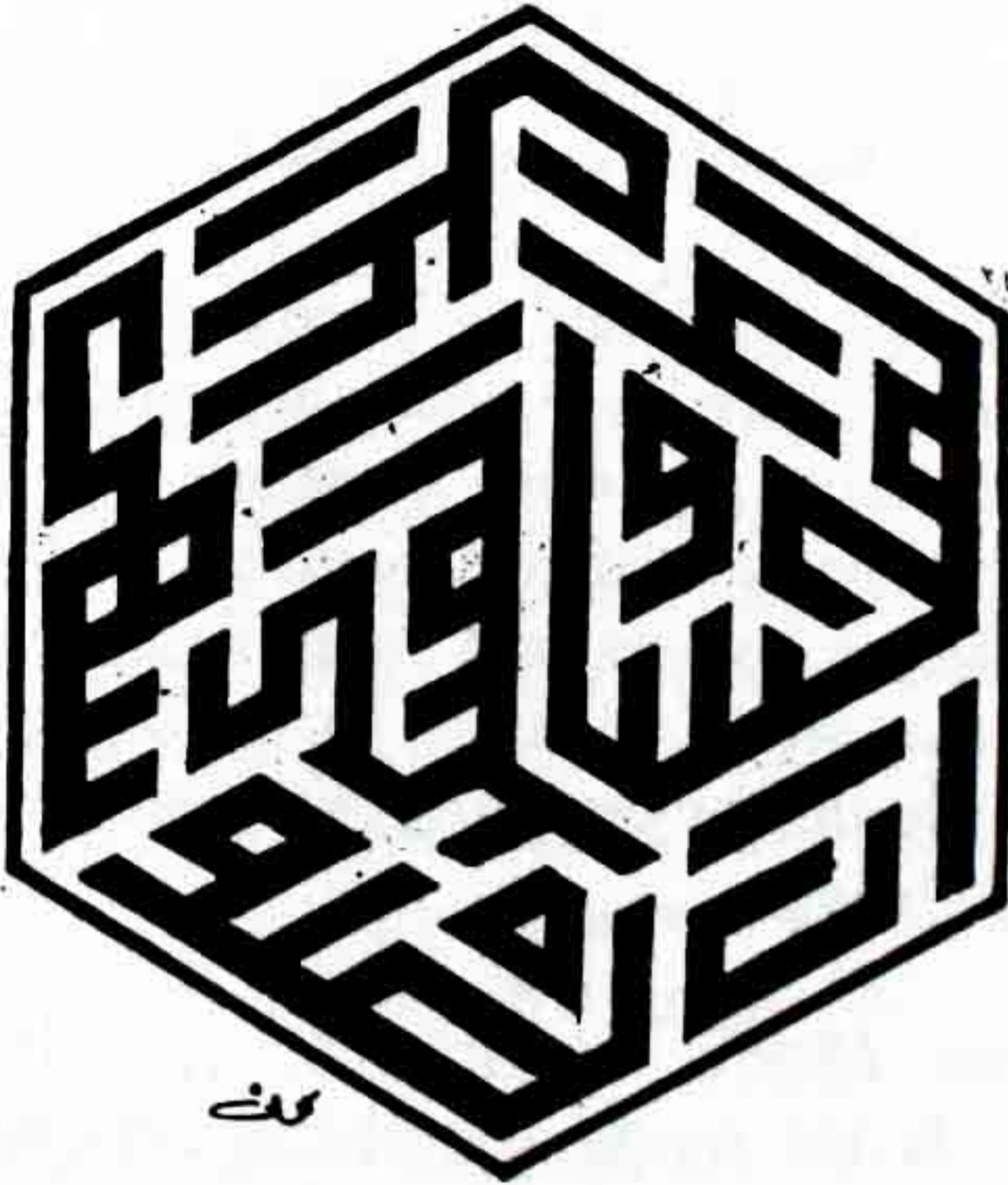
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ERRATA

Please make the following corrections
before going through this treatise

S. No	Page	Line	Incorrect	Correct
1	4	27	wonder	wander
2	5	18	It's	Its
3	11	30	2/623	2AH./623 CE.
4	11	30	2/625	2AH./625 CE.
5	12	1	4/625	4AH./625 CE.
6	12	2	5/628	5AH./628 CE.
7	13	6	8/630	8AH./630 CE.
8	14	18	fabulous	unparalleled
9	15	1	10/632	10AH./632 CE.
10	15	2	11/633	11AH./633 CE.
11	15	23	11/632	11AH./632 CE.
12	18	11	captivation	capitation
13	18	24	661/680	661 CE.-680 CE.
14	18	26	685/705	685 CE.-705 CE.
15	20	6	non-parted	undivided
16	20	25	Jadara Nath	Jadu Nath Sarkar
17	21	11	those	that
18	21	11	sovereigns	sovereign
19	21	12	you	us
20	21	20	opulence	opulent
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