

SPECIAL ADDRESS

BY

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IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL

"Only whatever benefits the people shall survive on Earth; thus Allah gives
examples"

In this Quranic verse Allah Almighty has laid down the eternal law of nature. What is useful only that will survive on earth. The useless shall be wiped out. In other words secret of survival of anything is hidden in its utility. Therefore on this globe, wherever Muslims live, the first and foremost prerequisite for their survival is their utility for the society in which they live. You are the citizen of the U.K. and you want to preserve your status as such. But, will it last or get terminated? In order to get the answer to this question the law of nature has provided a standard. You should ask yourself how beneficial your existence is to your country. I am using the word 'your country' intentionally because the verse says 'whatever is beneficial to people'. It does not say 'to Muslims' which means the beneficiaries are not to be drawn from a particular community or a group. The circle of benefit encompasses not only the whole country, rather the whole globe. White Englishmen and Black men; Europeans and Asians, Jews, Christians, Muslims, Hindus and people belonging to diverse communities and religion constitute the society in which you live. This society collectively demands benefit as per the declared law of nature. Are you being beneficial, as required, to your countrymen, or are you trying? Do you have the ability to be beneficial or at least are you making an attempt to acquire such ability? In the modern world obtaining benefits from others, their exploitation, acquisition of others' property by deceit, fraud, usury, theft and robbery has become the main object of all our efforts. Our faith and religion demands from us self assessment. Are we the bearer of the burden of this earth or have we become a burden of ourselves on it's back? The existence of Muslims and their survival depends on our self-assessment and the reply that it yields.

We are the preachers of Islam's global outlook and common applicability. From this point of view the whole world becomes our country and is to be honored as such. Especially, the place whose climate has been providing us sustenance for long, deserves our special love and respect. If all the human beings are our brothers then the people belonging to our land and living upon the same piece of the earth on which we do, have is concerned. After all, they all, drink the same water as we do and enjoy the same surrounding as we do.

The community whose objective in life is to be beneficial and who believes in the brotherhood of all human beings does not need to be inseminate with the seeds of community cohesion. The blood flowing in its vein is already so hot and exuberant that it will warm any coldness in the inter-community relationship. The love with sincerity has the power to melt the stones.

In India the founders and the great leaders of Jamiat Ulama-i-Hind opposed the idea of dividing a country and its people on the basis of religion and presented the theory of one-nation. In fact, this theory of one - nation draws its substance from the teachings of Islam, common benefit to the whole human society, brotherhood of all human beings, universal application of Islam based upon natural love and sincerity. Interpersonal relationship with the country men, treating them with love and sincerity and expression of their well being reflects best the universality of Islam. However, it does not amount to, as it generally misunderstood. loss or merger of ones own identity.

You deserve our salutation that you have felt the pain of crying humanity and you have raised the slogan of community cohesion. In fact, it is the heritage of our ancestors. To preserve this heritage, don't forget, they had to embrace the hardship of prison and execution. When a candle is lit it attracts the moths from near and far off. Today you have also lit the lamp of world brotherhood. We, the moths, the members of Jamiat Ulama - I -Hind have come here responding to your call, and it is very natural too. IT proves that the theory of one-nation propounded by our ancestors is still a living truth applicable to everywhere and forever.

As I mentioned earlier inter-personal relationship with our countrymen is regarded by us as distinctive attribute of Muslim community and it does not amount to loss of one's identity. As against the diverse prejudices born of modern nationalism, patriotism and other isms, Islam stands for countering all kinds of prejudices with its theory of super nationalism or universal brotherhood of all human beings. We are Muslims as well as member of universal human brotherhood and we find no contradiction between our two status rather our global vision owes its open and vast horizon to the message of the universal peace, that is, Islam. While expounding this theory, whatever Maulana Abul Kalam Azad,one of the prominent leaders of Jamiat Ulama-i-Hind, had said in the context of India. I find his words most pertinent to the status of Muslims, their role and identity in today's British pluralistic society. The gist of his explanation:

"I am a Muslim and I am proud that I am a Muslim. I have inherited 14 centuries of Islamic values. I am not ready to lose its tiniest part even. The knowledge of Islam, its history, its arts and skills, its culture and civilization in my wealth. As a Muslim I have my own religious identity and I can't tolerate any interference in it. Nevertheless, besides all these feelings I also have another feeling which is born out of the existing truths of my life. The spirit of Islam does not prevent me from it rather it guides me. I feel equally proud that I am an Indian. I am such an important element of indivisible, united, Indian nation without which the greatness of India is incomplete and why not I am the indispensable factor in the structure of an Indian entity and I can never surrender this claim of mine."

The factor and the elements of united nationhood are equally divided among the countrymen irrespective of their religion, origin and color. Any difference on account of these among them and despite your pride upon your separate identities and heritage which you may express with full freedom, fearlessness and confidence. Islam binds you together with all your neighbors. Muslims or non-Muslims as one community. While retaining your faith and its values it commands you to be one with your countrymen and to join hands with them for the progress and prosperity of your country. It need not be emphasized that the teaching of Islam, its history, the sciences and skills and its culture instead of being a boulder in the way of progress rather it provides a helping hand and enjoins upon you to co-operate with your brothers and neighbors. In the way of progress of nations narrow mindedness is like a heavy stone unless and until you throw it away neither you can go ahead nor your country.

In the modern world attempts are being made to disfigure Islam and perhaps it poses the biggest challenge to its followers. The enemies of Islam are busy doing their best to malign against Islam and the painful aspect is that we are helping them. The accusation of practical involvement could be limited to certain individuals or groups but far as our complicity as silent spectators is concerned, I think that none of the members of the Muslim community can be acquitted of guilt. Therefore, it is our biggest duty to save Islam from disfigurement. For this we have to take two actions.

Firstly, the media which are being used to spread misunderstanding and falsehood about Islam and the wall of hatred and prejudices between Muslims and their brothers are being erected. We should use media to remove those misunderstandings and hatred. Without this the duty of DAWAT AND TABLEEGH cannot be performed.

Secondly, in our practical lives we should initiate the process of repairing and reforming our inter-community relations with a view to bridge the gulf and replace the hatred with love. This is the teaching of Islam and its true spirit. How Islam has been disfigured through perpetual misinformation campaigns linking it with terrorism. The identity of Islam and its true character has been put to grave danger. The rejuvenators of world civilization are being pointed out as enemies of civilization. The propagators of human rights, freedom, equality, justice and the protectors of women, the challengers of the oppression and dictatorship, and the ideal characters representing true Muslim and Islam are being painted as embodiments of terrorism and barbarism. In such a situation is it not our duty to inform the nations of the

world that the following provisions of the U.N. charter regarding human rights and liberty are based upon Islamic law and I would like you to refer specially to the contents of the following articles:-

Article 1 - Every human being is born free. Therefore, everyone deserves dignity and human rights. Every human being possesses mind and heart and it is obligatory upon him to treat others with brotherhood.

Article 4 - No one will deny freedom to anyone neither will he enslave anyone.

Article 18 - Every human being will have right to freedom of thought conscience and faith and due to his right he is entitled to change his faith. He is also entitled to freedom of expression of his religious identity. way of worship and education.

Article 25 - Right to equality in acquisition of economic resources.

Article 26 - Parent's right bring up their children.

Article 27 - Right to participation in promotion of common culture and civilization.

The above provisions of human rights liberty introduced in the 20th century were laid down and enforced by Islam 14 centuries ago and Prophet M Mohammed (PBUH) and his rightful Caliphs used these provisions in their times to present a practical model of peaceful and coherent polity. The most important mission and objective of life of our Prophet (PBUH)

was revival of those human values which had been completely eroded. What was his mission? This incident throws some light upon it. Tired of the torture of Mecca's infidels when some of the devoted companions of the Prophet (PBUH) migrated to Abyssinia the infidels deputed their delegation to get them extradited. They called upon the king and pleaded him for extradition of Muslims. On this occasion the king called the Muslims to his court for investigation. Jafar Ibne Abi Talib (RA) led Muslims delegation. The King questioned him. "Why did you change your faith? If you got converted then instead of choosing Christianity or Judaism why did you accept Mohammed (PBUH) as your guide?" Replying to the question Hardhat Jafar said eloquently. " Your Majesty ! We were stuck upon paganism. We worshiped idols, ate dead animals , behaved badly with our neighbors. we regarded forbidden deeds such as murder and plunder legitimate. We had completely lost the sense for legitimate and illegitimate deeds. (in the face of such moral degradation) Allah Almighty commissioned His Prophet from amongst us. We recognized his loyalty, truth and integrity. He call us towards Allah, the preserver of the universe, so that we have faith in the oneness of Allah. worship Him only and stop worshipping stone idols whom our ancestors had been worshipping in the past. The Prophet (PBUH) commanded us to speak truth, to pay back anything entrusted to us, to treat our relations nicely and to be merciful upon neighbors. He

cautioned us against forbidden deeds such as murder, immodesty, speaking a lie, misappropriation of Orphans property and slandering the virtuous women. He ordered us to worship Allah: not to consider anyone as His peer and to perform prayer (Salat) to pay zakat (religious tax) and to observe fast ".

The introduction of Prophet (PBUH) by Jafar presents best the Islamic charter of human values. Islam is the faith which taught the lesson of unity of the human being and it recommended fear of Almighty as the standard of excellence. Qumran says. "O people ! I created you from male and female and made you nations and tribes so that you may recognize each other and the best amongst you are those who fear Allah most ". The prophet (PBUH) while explaining this verse said, " neither an Arab has precedence over a non - Arab nor vice - versa, neither a white man has precedence over the colored nor vice - versa. If there is any precedence it is due to fear of Allah and cleanliness".

The sermon of prophet on the occasion of his last pilgrimage (Hajj) declared unity of human race in no equivocal terms "The people, all of them, are progeny of Adam and Adam was created from earth." On the occasion of the victory of Mecca the declaration of human liberty was made in following words "go all of you are free."

On the eve of victory of Mecca Abu Sufyan escorted by Hadhrat Abbas called upon the Prophet and complained to him about the threatening words used by Saad ibne Obadah, the flag bearer of Islamic army. He had said, Today is the day of butchery. "Today honor of Kaaba will be violated" i.e. the people of Mecca would be treated with full vengeance. The Prophet (PBUH) immediately refuted his flag bearer and said' "Today Allah will bestow greatness upon Kaaba . Today Kaaba will be clothed with honor." Saad Ben Obadah was dismissed then and there from his post, all the battalions ordered not to raise arm against anyone unless attacked upon by the opponent.

Thereafter, he entered Mecca and gave a lofty sermon standing on the door of Kaaba. After praising Allah he announced cessation of all the rituals and practices of the Dark Age and repudiation of all the old disputes of life and property. Then he addressed his tribe thus: " O' People of Quraish! Allah has obliterated your false pride of the dark ages regarding your claim of superior lineage. All the people are progeny of Adam and Adam was born of Earth.."

Islam teaches no one should be so overtaken by the madness of war as to target blindly his against who ever come forth. Even in the state of war it is must to keep an eye upon who is in the front. Those who are neutral, infirm, innocent such as women, old and children and ascetic priests must be spared. It is a serious crime to kill them. Prophet explicitly commanded. " Don't kill old men, women and children."Hadhrat Abdullah Ben Omar (RA) says that in one of the holy battle the Prophet (PBUH) chances upon the dead body of a woman who had killed he issued order not to kill women and children.

As per tradition, the First caliph, Abu Bakar Siddique (RA) while seeing off his army to certain mission

gave ten instructions to his commander (1) Don't kill a child (2) Don't raise your hands against a woman (3) Don't kill an old person (4) Don't cut a fruit tree (5) Don't slaughter a goat or camel needlessly (7) Don't burn an orchard (8) Don't destroy an orchard by flooding it with water (9) Don't be coward (10) Don't misappropriate the prized property acquired in war.

Hadhrat Abdullah Ibne Abbas (RA) say that the Prophet (PBUH), while dispatching his troops cautioned them against killing of priests who had renounced the world and were devoted to worshipping. The Prophet repudiated all kinds of prejudices by say "Whoever wages war without any reason or call anyone to prejudice or shows his anger due to prejudice will die the death of ignorance." The prophet was asked "Oh! Allah's Messenger, is it prejudice to love one's own community?" He said, "No, but it is a prejudice to co - operating with the community in oppression."

What could be a better lesson for the promotion of community cohesion than the maxim "All creatures are the family Allah and the closest to Allah is one who is most beneficial to His family." It was further declared "All the people are one family, those who are merciful upon others are treated in the same measure by the Most Merciful.' Be merciful upon those living on land One who lives in the sky will be merciful upon you."

Islam gives freedom to every human being to practice faith. No one can be converted to Islam forcefully as " there is no compulsion in the faith" and "the people should not be forced in matters of their faith." Islam does not encourage interference of any kind in one's religious affairs culture and personal law. It explicitly orders " Don't interfere between them and their religious laws" and that was the reason why the non - Muslims during the golden rule of the early Islamic era preferred Muslims as their rulers upon their own kinsman.

Islam provided full protection to all religions priests and the ways of worship by declaring "The Churches of Christians and Jews must not be demolished: they should not be prevented from taking out religious processions on their festivals, they are free to pray as and whenever they like.' The laws of justice were equal for friends and foes with no exception for injustice upon anyone. The feeling of vengeance was totally suppressed by the Quranic in junction "No one's enmity should encourage you to do injustice to him . It is your duty to do justice that is closest to fear of Allah."

All the bounties created by Allah upon the earth meant for use equal share in the wealth given by Allah. The air, the water, the food, the dress, and all necessities of life as well as the discoveries and inventions made by the human beings with the use of wisdom and knowledge give by Allah are to be shared by all human being. To use these discoveries and inventions for the establishment of peace, and the enrichment of human values is the best service of humanity. Any loss of life due to its misuse is a shame for the whole civilized world. Every one has equal right in the acquisition and exploitation of all the natural resources. According to Quran " And we have provided in it sources of living for you and well as for those whom you don't provide with daily provision."

Countering an attack in equal measure is the common way of our behavior. Islam envisages all together a different kind of civil society where in to pardon and to tolerate is the essence of human character and behavior. The model code of conduct is given in the following words in Quran. " The virtue and the evil can't be equal and respond to evil with virtue. If you behave in his way you will see that suddenly your foe will become your friend. However, this wealth is given to only those who are patient and who are most fortunate." Encouraging the virtue of pardon and tolerance Quran advises " Whoever pardons and makes a compromise is rewarded by Allah."

Abu Musa Ash'ari, companion of Prophet (PBUH), asked him once "You often mention mercy while we treat one another with mercy." The Prophet (PBUH)replied, " I mean mercy upon all the human being." The prerequisite of any civil society is mutual confidence and brotherly atmosphere where peoples, may live like one family sharing each other joy and sorrow, with no discrimination. This is what the Prophet (PBUH) tried to inspire by saying, "treat everyone with equality Kinsmen like strangers and strangers like kinsmen.' Islamic law does not regard color, race, language and country as the basis for kinship or alienation. Those who do not give importance and show disregard to the death of thousands of colored people in African countries, the same people create so much fuss upon a little tragic happening in their own territory, they should reexamine their mental standard of civic code of conduct.

Islam gives importance to human being purely as human being and an unjust murder in East or West is regarded as the destruction of the whole world. Islam's message of universal peace and brotherhood was truly acknowledged by Pandit Jawaharal Nehru in his welcome Address delivered during the visit of King Saud in 1955, when he said " Islam is a great religion. It has made deep impact upon the world. It entered India in peaceful and friendly manner. It brought message of peace and harmony. India keeping with its tradition welcomed it and thus Islam got the opportunity to get established in India.

Subsequently. some people started display of power but it was limited to political field. Some people regard internal fights as the religious war but, in general all such fights were only political and religion was used sometimes to this end.

The above evidence is not limited to the history of India only. Study the history of all regions. You will find similar evidences every where. I am not indicating to capture of power by Muslims in different region and era but my intention is to describe the Islamic code of conduct in relation to establishment of civil society based upon love, harmony and human values. I think this is the only way to bridge the gulf, to remove the misunderstanding and to encounter the clash of civilizations.