MUHAMMAD

The Messenger of God
And the Law of Blasphemy
In Islam and the West

MUHAMMAD ISMAIL QURESHY

Nuqoosh
Urdu Bazar Lahore - Pakistan

nmusba.wordpress.com
The present book is a comparative study of Islam and other religions, particularly Christianity and Judaism. The Author has ably dealt with the message of these religions to humanity and the common points therein on the basis of which, amity, peace and harmony amongst people of different faiths can triumph.

This book will also contribute in removing misgivings and misconceptions of the western society about Islam, prophet of Islam (PBUH) and the blasphemy law. The work is well timed in the global perspective of clash of civilizations by true understanding of Islam and the objectives, which it upholds and would thus promote peace in the world.

It is a significant research work for scholars as a reference book of great value and a guide for those who are interested to learn divine law.

Mr. Muhammad Ismail Qureshi has authored several books, but the present work is clearly outstanding and provides ample proof of his juristic eminence. It is the result of his untiring efforts and hard work put in the service of Muslims and for the world peace.

Justice (r) Khalil-ur-Rehman Khan
Ex. Rector Islamic International University, Islamabad.
The remarkable work "Muhammad, the Messenger of God and the Law of Blasphemy in Islam and the West" is valuable for all sections of people, scholars, lawyers, journalists, university students, teachers, common citizens, and inquisitive sceptics. It is also very useful for non-Muslims who respect and practice their own religions, and especially for our Christian compatriots who seek to safeguard themselves and the members of their community from the foreign-inspired schemes designed to mislead them into confrontation with Muslims.

Mr. Qureshi has done a great service both to the status of the Prophet, PBUH and to the sentiments of the Muslims, by reference to historical precedents and case law. Study of this book by the Muslims would, on the one hand, enrich their knowledge and understanding that draw a Muslim closer to the Holy Prophet, PBUH and on the other, educate them better to deal with the conspiracies against the status of the noble Prophet.

Tariq Majeed (r)
Commodore
MUHAMMAD
The Messenger of God
And the Law of Blasphemy
In Islam and the West

MUHAMMAD ISMAIL QURESHY
Senior Advocate Supreme Court of Pakistan
and Chairman, World Association of Muslim Jurists

Published by:
Nuqoosh
Urdu Bazar Lahore - Pakistan
http://imusba.wordpress.com/
DEDICATION

To all those who, with genuine respect and love,
Dignity of Islam
Last Message of the Preceding Up

Published by:

Nuqoosh

Urdu Bazar Lahore - Pakistan
Ph: 7353425 - 7311291 - 7226516
Fax: 92-42-7229289
E.mail: info@nuqooshpublishers.com
Web Site: nuqooshpublishers.com
Printed by: Nuqoosh Press Lahore - Pakistan

http://nmusba.wordpress.com/
DEDICATED

To all those who love, respect and uphold the Dignity of Muhammad, the Last Messenger of God and all the Preceding Prophets peace be upon them
CONTENTS

- Foreword: Justice Sadruzzaman Siddiqui (r) Chief Justice of Pakistan. v
- Introduction: Dr. Mahmood Ahmed vii
- Preface: Muhammad Ismail Qureshy ix

PART-I: THE DIGNITY OF MUHAMMAD

The Messenger of God

- Introduction: The Need for Constructive Dialogue Page 1-3

Chapter I:
- Muhammad in the Bible 4
- In the Ancient Religious Books 14
- References 16

Chapter II:
- Muhammad in the eyes of Western luminaries 17-31
- References 32

Chapter III - Islam
- Impact of Islam on universally recognized leaders of the world. 37
- Tolerance and Mediation of Islam. 42-45
- References 46

Chapter IV - The Qur'an
- An uncreated and immutable book 50
- The Bible, The Qur'an and Science 54
- References 56
<table>
<thead>
<tr>
<th>Part</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>PART 2 – THE LAW OF BLASPHEMY IN ISLAM AND THE WEST</td>
<td>Chapter V *</td>
<td>58</td>
</tr>
<tr>
<td></td>
<td>• A Soul Inspiring Dream</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Baseless Objections</td>
<td>62</td>
</tr>
<tr>
<td></td>
<td>Chapter VI – Blasphemy Law And Human Rights</td>
<td>71-73</td>
</tr>
<tr>
<td></td>
<td>• Plato's Republic – Magna Carta</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Rousseau's Social Contract</td>
<td>74</td>
</tr>
<tr>
<td></td>
<td>• Farewell Sermon</td>
<td>76</td>
</tr>
<tr>
<td></td>
<td>• U.N. Charter and its Role in global affairs</td>
<td>79</td>
</tr>
<tr>
<td></td>
<td>Chapter VII – Blasphemy Law in Europe</td>
<td>85</td>
</tr>
<tr>
<td></td>
<td>• U.K Common Law</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Rushdie Affair and Superior Courts</td>
<td>90</td>
</tr>
<tr>
<td></td>
<td>• European Court of Human Rights</td>
<td>91</td>
</tr>
<tr>
<td></td>
<td>• Blasphemy Law in USA</td>
<td>93</td>
</tr>
<tr>
<td></td>
<td>• Salahiudeen and Reginald blasphemer</td>
<td>99</td>
</tr>
<tr>
<td></td>
<td>• Huntington's Clash of Civilizations</td>
<td>104</td>
</tr>
<tr>
<td></td>
<td>Chapter VIII</td>
<td>107</td>
</tr>
<tr>
<td></td>
<td>• Muslim Spain</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Emergence of A New Civilization</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mosque of Qurtubah and Taj Malal</td>
<td>111</td>
</tr>
<tr>
<td></td>
<td>Blasphemy Movement in Spain</td>
<td>115</td>
</tr>
<tr>
<td></td>
<td>Council of Bishops to prevent blasphemy.</td>
<td>119</td>
</tr>
<tr>
<td></td>
<td>Chapter IX – Blasphemy Law in Muslim Countries</td>
<td>122-3</td>
</tr>
<tr>
<td></td>
<td>• Arabian Peninsula, Egypt, Syria</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Afghanistan, Iran</td>
<td>124-5</td>
</tr>
<tr>
<td></td>
<td>• During Muslim Rule in Spain</td>
<td>125</td>
</tr>
<tr>
<td></td>
<td>• During Muslim Rule in India</td>
<td>126</td>
</tr>
</tbody>
</table>

Chapter X – A Zealous Apostle

- World Constitutions and Expression
- Rushdie and Lady Diana

Chapter XI

Blasphemous Cartoons and Politics

- Aamir Cheema Shaheed
- Inter-Faith Dialogue with Muslims
- References

PART 3 – ANCIENT AND MODERN STAND POINT REGARDING BLASPHEMY

Chapter XII

- Ancient Ulema (Muslim Fadl Qadhi Ayadhi, CA)
- Sheik Muyassar Imam II
- Justification for blasphemy

Chapter XIII

- 20th Century Ulema's stand regarding Blasphemy's
- Eid of Grand Mufti of Abul A'ala Moududi, etc.
- Imam Khomeini's Dec Adyatullah Khamani B1
- Abul Nasr Naseef
- Ghazi Ilmu'dehn and A/Shaheed
- General Conclusion
- References
Chapter X – A Zealous Apologist For Satanic Verses of Rushdie

- World Constitutions and Freedom of Expression
- Rushdie and Lady Disa

Chapter XI
Blasphemous Cartoons and Freedom of Press
- Aamir Cheema Shafeed
- Inter-Faith Dialogue with Pope Benedict
- References

PART 3 – ANCIENT AND 20TH CENTURY ULEMA’S STAND POINT REGARDING BLASPHEMY

Chapter XII
- Ancient Ulema (Muslim Scholars), Abul Fadhl Qadhi Ayadh, Chief Justice of Spain
- Sheikhul Islam Imam Ibn-e-Taymiyah
- Justification for blasphemer’s execution

Chapter XIII
- 20th Century Ulema’s standpoint regarding Blasphemy’s punishment.
- Edict of Grand Mufti of Saudi Arabia – Ayatollah Qamar E’s announcement.
- Abul Hasan Nadi – Abdulha Umar Naseef
- Ghazi Ilmuddin and Abdul Qaiyum Shafeed
- General Conclusion
- References
APPENDICES

Important Judgements of Blasphemy Cases

| Appendix-A: | Judgement of Federal Shariat Court of Pakistan in Mohammad Ismail Qureshy’s case PLD-1991-FSC-10. | 198-232 |
| Appendix-A/1: | Supreme Court of Pakistan Judgement in Dr. Mohammad Amin’s case. | 233-235 |
| Appendix-B: | Passage from House of Lords Judgement in Lemon case. | 236 |
| Appendix-C: | Abstract of judgement of European Court of Human Rights in re Wingrove case. | 237-242 |
| Appendix-D: | Excerpt from the judgement of Supreme Court of USA. | 243-2246 |
| Appendix-E: | Judgement of the High Court Judicature of Lahore. | 2247-251 |
| Appendix-F: | Relevant portions from the article of Sunday Times and Reader’s Digest of January 3000 against the author and The Law of Blasphemy. | 252-253 |

- General Index: 255-261
- Table of Blasphemy Cases: 262
- About the Author: 263
- Published Work: 264

FOREWORD

Justice Saiduzz (r) Chief Justice

"Mohammad, the Prophet Blasphemy in Islam and Mohammad Ismail Qureshy subject. The Book is likely to be of interest to the researchers, religious scholars, legal community. The author and researched material has been on the West about Islamic practice of Islam. The book is divided into two parts: the discussion about proving the comparative study of different Islamic code and practices in the West and looking at the law and impact of Islam and the western society.

In Part-II of the Book, Blasphemy Laws with reference to the Human Rights in general. The author has traced the classical context of freedom and pluralism in Islam. The book has been discussed in the context of the civil and human rights conferred by the liberal democracies and laws without discrimination. The author has rightly impressed the need for a reference to leading cases on blasphemy. The book is likely to be useful for practicing lawyers in this field."

iv
FOREWORD

Justice Saiduzzaman Siddiqui
Chief Justice of Pakistan

“Muhammad, the Messenger of God and Law of Blasphemy in Islam and the West” written by Mr. Mohammad Ismail Qureshy is a valuable addition on the subject. The Book is likely to inspire great interest amongst the researchers, religious scholars, social scientists and the legal community. The author through his well documented and researched material has countered the biased opinion in the West about Islamic practices and laws and the Prophet of Islam. The book is divided in three Parts. Part-I contains the discussion about prophethood of Muhammad, comparative study of different religions, the impact of Islamic code and practices on the followers of other religions. The author has quoted in this part of the book the opinion of well known western leaders, philosophers, historians, critics and writers about the Prophet of Islam and the impact of Islam and Islamic civilization on the western societies.

In Part-II of the Book the author has discussed Blasphemy Laws with reference to its so called conflict with the Human Rights in global perspective. The author has traced the classical concept of human rights as it existed before and after the advent of Islam in Europe and other countries of the World and compared it with the human rights conferred by Islam on the human beings without discrimination. The Blasphemy laws as it exist in UK, European countries, USA and Islamic Countries of the world has been discussed in this part of the book with reference to leading cases on the subject which makes this book useful for practicing lawyers.
In the last Part-III of the book the author has reproduced the opinions of Muslim scholars on offence of Blasphemy and punishment prescribed for it. There appears to be near consensus among the scholars of different schools of thoughts in Islam about the punishment prescribed for the offence of Blasphemy. By incorporating the judgment of Lahore High Court in the famous case of Ilyas bin Vs. King Emperor and relevant text and extracts from leading judgments on Blasphemy rendered by the Courts in Pakistan, England, USA and European Court of Human Rights in the appendices the intrinsic value of the book has been greatly enhanced for ordinary reader as well legal professional for use as a reference book.

INTRODUCE

Dr. Mahmood
Chairman of Faculty of Shari'ah
Islamic University Islamabad
Religous Affairs

The Muslim Umma owes its strong belief in Islam and veneration of the Prophet (peace be upon him) to the body of religious and social values of love and veneration for the Prophet (peace be upon him). According to Islamic Law, represented by the word example of the Prophet Muhammed, must always be above each one of us. Unconditional and unqualified obedience given by the Prophet (peace be upon him) is a pre-requisite of being a Muslim. Honour and dignity of the Prophet (peace be upon him) is protected at all costs and any insult or disrespect must be punished. Any move to revile his sacred conduct is considered heresy. The First Caliph Uthman was the first to accept the punishment for the perpetrator of such an insult as prescribed in the Holy Quran and the sunnah of the Prophet (peace be upon him).

Unfortunately, under liberal democracy of the world
INTRODUCTION

Dr. Mahmood Ahmed

Chairman of Faculty of Shariah and law, International Islamic University Islamabad. Former Minister of Religions Affairs, Pakistan.

The Muslim Ummah owes its unity and integrity to its strong belief in Islam and commitments to the message of the Prophet of Islam (peace be upon him). The entire body of religious and social of Islam rests on a deep rooted love and veneration for the personality of the Prophet (peace be upon him). According to the Qur'an the Divine Law, represented by the word of Qur'an, and model example of the Prophet Muhammad (peace be upon him), must always be above each and every decision. This unconditional and unqualified submission to the verdict given by the Prophet (peace be upon him) is the primary pre-requisite of being a Muslim. This necessitates that the honour and dignity of the Prophet of Islam must be protected at all costs and no effort to put his sublime personality into dispute or disrespect should be tolerated. Any move to revile his sacred name or to insult his beloved conduct is considered High Treason. That is why form the days of the First Caliph upto our own times, it has almost unanimously been held by the Muslims that any blasphemous act or utterance towards the Prophet of Islam (peace be upon him) is liable to capital punishment. Throughout Muslim history, the law of land provided death punishment for the perpetrators of this crime. Even during the days of so-called liberal and enlightened Mughal Emperor, Jalauddin Akbar, the law provided death as the only punishment for this serious offence.

Unfortunately, under the influence of the secular liberal democracy of the west, a small minority in our
country has been raising voices against the provision of blasphemy in our law. It is conveniently ignored by this secular minority that the punishment for death for the heinous crime of the insult of the Prophet of Islam (peace be upon him) was provided in pursuance of the unanimous resolution of the Senate of Pakistan and the judgement of the Federal Shariat Court.

Mr. Muhammad Ismail Qureshy, a relentless advocate for the cause of Islam and a sincere fighter for the supremacy of Shariah in Pakistan has been in the forefront of defending this law. To him goes the credit of several initiatives which ultimately resulted in bringing this law of blasphemy on the Statute Book of Pakistan. It is painful to note that some elements have been trying to create misgivings and misunderstandings about this Islamic principle. Mr. Ismail Qureshy has been doing his best to dispel such misgivings and to explain the true Islamic position to his readers. He has authored a number of articles and publications on various aspects of the law of blasphemy, mostly in Urdu, in addition to many speeches and presentations on different fora. Now he has condensed his findings in the present volume which has been prepared in English. The book is well researched and is quite comprehensive. Running into twelve chapters, it deals with the problem of blasphemy from different perspectives. He, not only, throws light on Islamic position with its rationale but also compares the Islamic position with different laws of similar nature in the western world.

I am confident that this publication of Mr. Ismail Qureshy will by widely appreciated and read both in the legal circles as well as by general educated readers. I congratulate the learned author on the procreation of this comprehensive work and pray for its success.

The Urdu edition of the book, which was first published a large readership as it dispelled the misgivings and misunderstandings about this Islamic principle, is now translated into English. The book, titled "Kasool," is now available in an English edition with the title "In Search of Peace." It shows the great academic interest in this topic in Pakistan. The book was translated and published by Harvard Law School's Law and Islamic Civilization Program. The book has been well received and is now available in the United States. The book contains a foreword by the renowned legal scholar Tariq Ali, who has written extensively on Islamic law and human rights.

The book has been praised for its comprehensive coverage of the topic and its clear explanations of the legal and religious aspects of blasphemy. It has been described as a valuable contribution to the understanding of Islamic law and its application in the modern world.
PREFACE

The Urdu edition of the author’s book “Namaos = e - Rasool” was first published in the year 1994. It attracted a large readership as it discussed in detail Islamic law of blasphemy, which was enforced for the first time in Pakistan on a petition of the author filed in Federal Shariat Court of Pakistan. Some of the portions of the book were translated into English and published in UK and USA. Harvard Law School and Chicago University of USA showed great academic interest in this newly promulgated law in Pakistan. They sent their scholars to contact the author for further research on the subject.

The wide spread appreciation of the readers of the book encouraged me to publish more editions which were exhausted soon after their publication. The third edition was remodelled and was more comprehensive than the previous editions. During my visit to Europe and USA, my Muslim brethren and even some non-Muslim friends and scholars who had gone through the translated portions of my book urged me to publish the English version of the book. Despite my professional preoccupations, an immense amount of work was done to equip the book with historical details and judicial aspects of law of blasphemy in Islam and other religions: Christianity and Judaism. This book is meant largely for English speaking readers and especially addressed to the readers in the West and also for those interested in Islamic laws.

I have stated the law and punishment of blasphemy as prescribed in the Holy Bible and its implementation in European countries. But omitted to state Islamic Law with reference to the Noble Qur’an, because the same has been urged before the Federal Shariat Court which is cited in the judgement annexed as Appendix-A.
I express my gratitude, in no perfunctory sense, to my publishers Mr. Javed Tufail who carried out the ideal mission of his worthy father, renowned for publication of Islamic literature. Mr. Abu Khiyal of Maktaba Darussalam deserves gratefulness for editing the first part of this book. I am thankful to Maulana Abdul Malik learned member of Maktaba who extended his active co-operation in this regard.

I am indebted to my learned friend and Islamic scholar Syed Hamid Hasan Shah advocate, who took pains in going through the entire manuscript and offered useful suggestions. He was generous enough to place his valuable library at my disposal. I am thankful to my brother Mr. Hafeez R Khan, Fulbright scholar and researcher at the University of Chicago and Australian National University Canberra, for revising several chapters of the book.

I would like to record the indispensable assistance of my brother London based Barrister Saeed Qureshi who provided substantial material for this book. I am highly grateful to Mr. I.H. Raashid, President Pakistan Federal Union of journalists and special correspondent of Daily Dawn, who helped me a great deal in correcting the proof of entire manuscript.

My thankful prayers to my parents and late wife Fouzra Qureshi, who devoted herself for the noble cause of Islamic work. My eldest daughter, Atia Asad collected material from different libraries of Canada. My grand daughter Fatima Asad sent articles published in Reader’s Digest and Sunday Times New York, containing offensive comments against me and Islamic law of blasphemy. My grand son Hamza Salihuddin provided me relevant text of the Hebrew Bible from England. My daughter Sohia Mustafa and Dr. Samia Salihuddin and my daughters in law, Shabana Taha and Dr. Saima Waseem corrected typographical mistakes after re-reading the manuscript. They were assisted by my grand daughter, Humaira.

I wish to mention the Gelzar Ahmed and Shah manuscript with commitment.

I have a deep debt of gratitude to my judges, jurists, and historians who have contributed immensely to this book.
x

No perfunctory sense, to be carried out the ideal award for publication of the first part of this book. Fellow member of the co-operation in this

friend and Islamic

vocate, who took pains

script and offered useful

place his valuable

my brother Mr.

researcher at the

ational University

book,

ispensable assistance

Saleem Qureshi who

his book. I am highly

nt Pakistan Federal

t of Daily

parents and late wife

self for the noble
daughter, Aafia Asad

nies of Canada. My

articles published in

ew York, containing

Islamic law

haddin provided me

England. My

Salahaddin and my

Dr. Saima Waseem

er re reading the

manuscript. They were assisted by my grand son Jauwad

and grand daughter Humaira in this tiresome task.

I wish to mention the names of my computer staff,

ulzar Ahmed and Shahid Mughal who typed the

manuscript with commitment and superb efficiency.

I have a deep debt of gratitude to great writers,

judges, jurists, and historians, whose profound knowledge

and wisdom immensely helped me during writing this

book.
THE DIGNITY OF MUHAMMAD
MESSENGER OF GOD AND THE BLASPHEMY

PART I

THE DIGNITY OF MUHAMMAD
THE MESSENGER OF GOD
(PEACE BE UPON HIM)

The Islamic law of Blasphemy properly understood in its true perspective in a predominantly Christian West. Since the Western civilization, the attitude of Christians towards Islam has not always been constructive, and understanding between the West and the Muslim world has resulted in ongoing conflicts against Islam. Ever since the year 1991 when the writer’s well known book, *Muhammad and the Spread of Islam* was published, the concept of the Messenger of God and the universal message of Islam have been subjected to various interpretations and misinterpretations.

The need for a more constructive dialogue between the Western world and the Muslim world has become even more pressing in recent years due to the rise of polarizing and often inaccurate portrayals of Islam in the media. This has led to increased misunderstanding and mistrust.

The judgment of the Federal Shariat Court in the above-mentioned case is Appendix A. There is a need today more than ever before, to remove the misconceptions about Islam and its law of Blasphemy.

In order to understand the law of Islam, one has to set aside polemics and comprehend the rule of objective research in view. It is attempted to study the subject dispassionately, with reference to the universally accepted truth that the Prophet of Islam, his role as benefactor of mankind, and his teachings as the complete code of conduct for humanity, are fundamental to understanding the nature and purpose of Islam.
THE DIGNITY OF MUHAMMAD, THE MESSENGER OF GOD AND THE LAW OF BLASPHEMY

The Need For Constructive Dialogue

The Islamic law of Blasphemy has not been properly understood in its true perspective by the predominantly Christian West. Since the rise of medieval western civilization, the attitude of Christianity towards Islam was not one of constructive dialogue. The misunderstanding between the West and the rest of the Muslim world has resulted in ongoing media onslaught against Islam. Ever since the year 1991, when the judgment on the writer's well known case, Muhammad Ismail Qureshi vs Federal Government of Pakistan, was announced, directing the Government to enforce the Islamic law of Blasphemy in Pakistan, there has been devastating campaign of misinformation through the internet, electronic and print media, besides subjective human rights reports, claiming that this law is unjust, inhumane and a threat to the minorities living in Pakistan. The judgement of the Federal Shariat Court of Pakistan, in above cited case is Appendix A. There is, therefore, greater need today than ever before, to remove these serious misgivings about Islam and its law of Blasphemy.

In order to understand the law of Blasphemy and Islam, one has to set aside polemics and keep the simple rule of objective research in view. In this work, I have attempted to study the subject dispassionately with reference to the universally accepted status of Muhammad, the Prophet of Islam, his role as benefactor of mankind, his complete code of conduct for humanity, namely the Quran,
CHAPTER 1

Muhammad Peace Be Upon Him In The Bible

Muslims have always shown reverence and respect for all the Prophets of the Scriptures. They have never ridiculed the leaders of other religions and their logos, as it would be violation of Islamic Law. The Christian West has a direct source of knowledge and information with respect to dignified life of the Prophet of Islam, and his teachings, but due to a long history of prejudices, most educated people of western societies could not appreciate the truth about Islam and the Prophet of Islam. Even if they study their own Scriptures, or if they were to read the writings of the great western scholars, like Goethe, Carlyle, Tolstoy and other thinkers, philosophers, scholars, scientists and statesmen of the past and present, it would have certainly clarified their distorted image of Islam and the Prophet of Islam.

At first we would like to refer to Biblical evidence of Muhammad’s Prophethood. There are clear prophecies of the advent of Muhammad as the last prophet of God in the Old Testament (Torah) and the New Testament (Injeel). In prophetic cycle it is an established tradition that every prophet foretells the appearance of his successor as a Messenger of God to carry on his mission. The prophecies contain some details about the important events of the prophetic role of the coming Messenger.
The Old Testament

Progeny of Abraham:

The first book of the Bible, Genesis referring to creation of the world, describes the life stories of Abraham, Ishmael, Isaac and other Prophets. Chapter XVI of Genesis tells us about the birth of Ishmael, elder son of Abraham. In chapter XXI verse 16 to 21 of Genesis describe desperate efforts of Hagar (Hajra) in search of some water in the desert of Paran (Faran – Makkah), to save the life of his infant son Ishmael. The Angel of God comforts Hagar (Hajra) and says to her: “Arise, lift up the lad (Ishmael) in thine hand and I will make him a great nation”. This prediction is not about the nation from the lineage of Isaac (Israel), but it is about the progeny of Ishmael, ancestor of Muhammad, the last prophet of God.

Prophecy of Moses:

In Deuteronomy – (The fifth book of Old Testament of the Bible) Moses foretelling the coming of the Prophet said to his followers with reference to words of God spoken unto him “The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hear;......... and the Lord said unto me, they have well spoken which they have spoken. I will raise them up a prophet from among their brethren, like unto thee, and will put my words into his mouth; and he shall speak unto them all that I shall command him.

According to the above prophecy, it is the Prophet of Islam who fulfills the entire prerequisite conditions and qualifications of that prophet like unto Moses. He was a powerful and strong prophet like Moses and established God’s sovereign authority on the earth. Both of them brought new laws for the mankind. There is no other prophet after Moses who can claim to have brought a new law for their people to live a peaceful life in the world. Nor
anyone from amongst the descendants of Abraham (Israelites) ever claimed to be a prophet like Moses except the prophet of Islam, Ishaq and Isaac are sons of Abraham. The children of Isaac are called the Jews and those of Ishmael are known as Arabs, so they are brethren to one another. The Bible affirms the meaning “………….and he (Ishmael) shall dwell (in Arabia) in presence of all his brethren.”

The children of Isaac are brethren of the Ishmaelites. In the like manner Muhammad is from among the brethren of the Israelites because he was a descendant of Ishmael, the son of Abraham. The prophecy proceeds further as God says; “And I will put my words unto his (Muhammad’s) mouth.” No one claimed except the noble Prophet that words were put unto his mouth by God and he uttered them. This prophecy has also been affirmed by Quran in Surah Al-Najm. “And neither does he speak out of his own desire; that (which he conveys to you) is (but a) divine inspiration with which he is being inspired, nothing that a very mighty one has imposed on him.”

There is more explicit prophecy by Moses in the book of Deuteronomy “And he said, ‘The Lord came from Sinai and rose up from Seir unto thee; he shined forth from mount Paran (Firan / within Makkah) and he came with ten thousand of saints; from his right hand went a fiery law for them. Yea, he loved the people.’

This is the prophecy of prophet Moses just before the time he passed away from this world. In this prophecy there is reference to two events of historical importance. In the first incident at Sinai the prophet Moses was equipped with the necessary power that enabled him to destroy the evil forces of Pharaoh. The other unique event in the history of mankind refers to the prophet of Islam, when he marched with ten thousand of his companions to the Mount of Paran (Firan) and conquered the holy city of Makkah without any bloodshed. The concluding clause of this prediction “from his right evil forces refers to the revealed to the Prophet [prediction speak themselves unprecedented events in the history with human spirit]. They are so other person the prophet Muhammad mission.

Some Christian s promised prophet accord “The Lord God will raise your brethren”. This prophecy was born in the normal and mother while accord “She (Mary) was found in the Ghost” – he was no Muhammad married and bachelor all his life. II, earth and brought new L. st Jesus declared: “My said so in his defence who of Roman Governor, Pet sedition. He clarified his not of this world, If my would my servants fight the Jews; but now is my I

Beside this Jesus himself to be like Moses and common man Jesus i of the Christian scholars the Jews, believe that Je Paula Fredriksson Aurelo University writes; “Like
Abraham (Israelites) except the prophet of Abraham. The...and he (Ishmael) is the eldest of his brethren.

The brethren of the Messiah are from among those who were a descendant of Abraham. The prophecy proceeds: "My words unto his messenger except the noble youth by God and he who Scene affirmed by God who does he speak out except to you is (but a part) is being inspired-portioned to him." The prophecy by Moses in the form of The Lord came forth and he came with ten went a fiery law for Moses just before the world. In this prophecy Moses was equipped to destroy the world. The unique event in the et of Islam, when he ascended to the Mount at the holy city of Makkah, the clause of this prediction "from his right hand went a Fiery Law" (against evil forces) refers to the Holy Quran which is a divine law revealed to the Prophet of God. The facts referred to in this prediction speak themselves about the central figure of the unprecedented events which had changed the course of history with human strength according to the will of God. They are no other persons except the prophet Moses and the prophet Muhammad, who accomplished this divine mission.

Some Christian scholars believe that Jesus is the promised prophet according to the prophecy of Moses that "The Lord God will raise up for you a prophet like me from your brethren". This prophecy of Moses is not applicable to Jesus, because he is unlike Moses and Muhammad who were born in the normal and natural course and had father and mother while according to Gospel of St. Matthew 1:18 "She (Mary) was found with child (Jesus) by the holy Ghost" - he was not a human being, Moses and Muhammad married and begot children, but Jesus remained bachelor all his life. They established their kingdoms on earth and brought new law for the people and enforced it, but Jesus declared: "My kingdom is not this world" He said so in his defence when he was brought before the court of Roman Governor, Pontius Pilate and was charged with sedition. He clarified his position stating: "My kingdom is not of this world, If my kingdom were of this world, then would my servants fight. That I should not be delivered to the Jews; but now is my kingdom not from hence." Beside this Jesus never and no where claimed himself to be like Moses. According to Christian scholars and common man Jesus is Christ and their God. Even some of the Christian scholars, with reference to expectation of the Jews, believe that Jesus was not the promised Messiah. Paula Fredriksen Aurelio, professor of scripture of Boston University writes: "Like David, esteemed by tradition, the
Messiah will be someone in whom are combined the traits of courage, piety, military powers, justice, wisdom and knowledge of the Torah. The Prince of Peace must first be a man of war: his duty is to inflict final defeat on the forces of evil."27

Almost all the qualities stated above are applicable to the Prophet of Islam. But all the Jews do not accept Jesus even as a messenger. According to them he is not the promised Messiah, whereas Jesus is revered by the Muslims as the Messenger of God.

All these facts and circumstances indicate that Jesus was not like the Prophet Moses. Finally Quran confirms this prophecy that Muhammad is like unto Moses. It says: "Behold, (O men) We have sent unto you an apostle who shall be your witness to the truth before you, even as We sent an apostle unto Pharaoh.4

The Christians are aware of the fact that prophet Moses had been sent to Pharaoh. Reverend James L. Dow admits in Collins Dictionary of the Bible: "As statesman and law giver Moses is the greater of Jewish People. The only man of history who can be compared even remotely to him is Mahomet."7

The readers of scriptures were not feeling comfortable with the words "from among your brethren" so they have completely deleted these words in the later translations of the Bible in 1996 because the true import of these words denotes the coming of the Prophet from among the "Israelites" who is no other person than Muhammad.

There is another reference in the Old Testament of the Bible which says: "God came from Teman and the Holy one from Mount Paran (Faran of Makkah). Se'lah. His glory covered the heavens, and the earth was full of praise (Hannah)."10

Psalms:-

"Blessed are they that be still and keep His ways, for a large reward is in store for them that pass through the vale of weeping. They shall obtain refreshment and He will wipe away their tears from their eyes.

Song of Solomon:

King Solomon creative Noble Prophet in one of the words of the song in Hebrew, which was a song of love in the original Hebrew; that co-prophet Muhammad.

"Hikko manizuzqim wiku zehrai baynot yerushalayim.

"His mouth is most sweet and praiseworthy, altogether is this my friend, O daughter..."

The plural form for respect and majesty for the Arabic Muhammad has the meaning "One". Singing the praise description: "My beloved among ten thousands."15

Kindly note the thousands. It is used in arch. Prophet Muhammad among him during his march to M
Psalm:

"Blessed are they that dwell in the house; they will be still be praising thee. Se'lah. Blessed is the man whose strength is in thee, in whose heart are the ways of them who passing through the valley of Baca (Makkah) make it a well; the rain also filleth the pools." 11

Song of Solomon:

King Solomon clearly describes the name of the Noble Prophet in one of his celebrated songs, original words of the song in Hebrew have been quoted by my learned teacher/professor Mustafa Manzur Alshani, head of department of Islamiat, Osmania university, in his book Nabi al-Khatim. There is an appropriate reference form song of Solomon in the Bible, in the original Hebrew, that contains the name of the noble prophet Muhammad.

'nikko manan'ataqin wukullo muhammadini zehdudi wa zetabi buynot yershahiyim'

'His mouth is most sweet; yea, he is Muhammad (the praiseworthy, altogether lovely). This is my beloved, and this my friend, O daughters of Jerusalem.' 12

The plural form for Muhammad is used to denote respect and majesty for the praised one. In Hebrew and Arabic Muhammad has the same meaning of "The Praised One". Singing the praise of Muhammad he gives further description: "My beloved is white and ruddy, chiefest among ten thousands. 13

Kindly note the words chiefest, among ten thousands, it is used in order to distinguish the figure of the Prophet Muhammad among his companions who were with him during his march to Makkah.
The New Testament

Prophecies of Jesus Christ:

We have quoted several passages from the Bible in regard to the predictions of the prophets of the Old Testament. Here we reproduce the prophecy of Jesus whom Muslims honour as Messiah and believe that the Gospel (Injeel) was revealed to him. But one thing is to be noted about the present Bible as pointed out by the authors of Encyclopedia Britannica under the caption Bible (1973 edition): It is not, however, difficult for the reader of Scriptures to know the real meaning of the words spoken for the future guide of humanity as a "Comforter". The last speech of Jesus was translated into Greek by St. John from Aramic widely spoken in the days of Christ. Before his ascension, he gave a message to the whole world in Syriac language spoken by Jesus and the Palestinian. It remained as such for several centuries. The actual Greek word for the one who was to come after Jesus was "Pariklytos" which is synonymous of syriac word "Min havanna" meaning "Hamad" in Hebrew and "Muhammad" in Arabic (The much praised one). This meaning is supported by Ibn-e-Hisham on the authority of Ibn-e-Isaqq who was conversant with syriac language which was the language of Palestine in his days as well.14

But later on, the translators of St. John's Gospel made some variations by substituting another Greek word "Peracletus" for "Pariklytos" as the redactors were feeling the latter word against their personal interpretation. The word "Peracletus" has several meanings. According to Encyclopedia of Biblical literature it is translated from Greek into English as consoler, comforter, advocate and teacher but in all authorized versions of the Bible, commonly known is the King James Version (KJV) the word "Comforter" is translated for "Peracletus" or "Paraclete". Assuming the meaning of this word is comforter even then it is not.

Comforter was no other Muhammad according to one by St. John in his Gospel:

Chapter 14 of Gospel of St. John:

Verse 16: "And I will give you an abside with you;

Verse 26: "But the Comforter, whom I shall bring all things whatsoever I said.

Chapter 16 of Gospel of St. John:

Verse 7: Nevertheless expedient for you; ye cannot bear

Verse 12: I have yet many things to say ye cannot bear. I have yet many things to say you; but if I tell you what I hear, you cannot bear.

Verse 13: Nevertheless the Comforter, whom I shall send before you:

Verse 14: He shall glorify me: and shall glorify me: and shall glorify me by shew you things which are to come.

Verse 16: Addressing to the disciples in his ascension Jesus said: 'Comforter even then it is not. I will give you an abside with you.'
comfortes even then it is not difficult to ascertain that the Comforter was no other noble soul than the Prophet Muhammad according to own words of Jesus as narrated by St. John in his Gospel:

Chapter 14 of Gospel of St. John (KJV Bible),

Verse 16: “And I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever”

Verse 26: “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you”.

Chapter 16 of Gospel of St. John

Verse 7: Nevertheless I tell you the truth; it is expedient for you that I go away for, if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Verse 12: I have yet many things to say unto you, but ye cannot bear them now.

Verse 13: Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Verse 14: He shall glorify me: for he shall receive of mine, and shall shew it unto you.

Verse 16: Addressing his disciples before his ascension Jesus says: “And He (God) shall give you another Comforter”, that he may abide with you forever.
"Another Comforter" means other than Jesus because the first comforter according to Christian's belief is Jesus himself. Jamal Badawi, a well known scholar says: "all the criteria of coming Comforter or Paraclete according to the Prophecy of Christ is fulfilled only by the Prophet Muhammad such as: he testified Jesus, talked new things which could not to be born at Jesus time, he spoke what he heard (Revelation) and he shall abide with you for ever means he will dwell physically throughout his life with his believers and thereafter through his well preserved teachings, that is, the Quran and Sunnah which are real guide in all walks of life of men and women throughout the world."

In verse 26, chapter 14 of St. John's Gospel, the word "Comforter" means the "Holy Ghost" whom the father will send in my name. Here the Greek Word "Pneuma" is translated into English as the Holy Ghost. The word Ghost according to the "New Oxford Dictionary of English means "Image of a person appearing to haunt the living but not actually existing." So the word "Ghost" appears absurd to the reader when attributed to the first comforter (Jesus) and to the coming one. Therefore the modern translators of the Bible changed the word "Ghost" and replaced it with the new word "Spirit." However the word "Holy Ghost" or "Holy Spirit" is interposition on the very face of it. Mr. Maurice Bucaille, the learned author of "The Bible, The Quran and Science" has interpreted the word "Ghost" in his book as under:

"If the words 'Holy Spirit' (to pneuma to agion) are omitted from the passage, the complete text of John then conveys a meaning which is perfectly clear"...... According to John, when Jesus says in chapter 14, Verse 16: "And I will pray the Father, and He will give you another Paraclete", what he is saying is that another intercessor will be sent to man's behalf during

"According to the reformed interpretation of Jesus, possessing the fact formally implied in John's text, it is clear that God will later take up the role defined by the logical interpretation of the words themselves.

As a matter of fact, the text of the Four Gospels will find changes in the text, as mentioned in the Encyclopaedia referred to above, changes Muslims believe. Testaments as revealed books for the coming Prophet because he appeared as a true representative of the characteristics described in the Quran which is testified by noble

We would like to bring to your attention a remarkable observation of a Catholic scholar, Andrac in his book "The Holy Bible" said: "Andrac in his book "The Holy Bible" said: "The Holy Bible" said: "The Holy Bible says: "If we would be fair, we would not forget that consciously or unconsciously, are inclined to compare "The Holy Ghost" with noble and exalted figures whom
Rather than Jesus’ belief in the Paraclete according to the Prophet and the new things He spoke what He will send you for ever more life with His preserved life, which are real throughout the Gospel, the Greek word “paräktos” is seen in John’s text. The Dictionary of the Bible defines the word “Ghost” to the first Therefore the word “Ghost” in the translation of the received author of the New Testament are (to agon) are of John then the clear”........... verse 14. Verse 11 will give you that another 13

intercessor will be sent to man, as He Himself was at God’s side on man’s behalf during His earthly life."

“According to the rules of logic therefore, one is brought to see in John’s “Paraclete” a human being like Jesus, possessing the faculties of hearing and speech formally implied in John’s Greek text. Jesus therefore predicts that God will later send a human being to Earth to take up the role defined by John, i.e. to be a prophet who hears God’s word and repeats His message to man. This is the logical interpretation of St. John’s text arrived at if one attributes to the words their proper meaning.”

As a matter of fact all the four Gospels are not eye witness account. The earliest Gospel of Mark was handed down from 65 to 70 A.D. of Christian era. A reader of all four Gospels will find contradictions, variations and changes in the text, as stated by the authors of Encyclopaedia referred to above. Excluding variations and changes Muslims believe in both the Old and New Testaments as revealed books. So the prophecy of Christ for the coming Prophet Muhammad is to be accepted because he appeared as the living embodiment of all characteristics described in the predictions of the Bible which is testified by noble Quran.

We would like to conclude this chapter with remarkable observation of a learned Christian scholar Tor Andrae in his book “Mohammed”, who had deeply studied the Bible and also had read the life of the Prophet of Islam. After analytical study of Christian psyche, he says: “If we would be fair to him (Mohammad) we must not forget that consciously or unconsciously, we Christians are inclined to compare Mohammad with the unsurpassed and exalted figures whom we meet in the Gospels.”
MUHAMMAD PEACE BE UPON HIM

In Ancient Religious Books other than the Bible:

Zoroaster’s Prophecy In Pazzand:

There are similar prophecies like Judo-Christian scriptures in ancient books of other religions with respect to coming of the last Prophet Muhammad. One of the ancient religious book is Avesta. In the new language it is called Pazzand which is stated to have been revealed to Zoroaster (628BC – 551BC) who is acclaimed as Prophet by the Parsis.

So Says Zoroaster:

In clear terms, Zoroaster says in Avesta: “I have not perfected the religion. Another Prophet will come after me and he will perfect this religion; his name will be “Mercy for the entire universe”. This reminds one of the Qur’anic verses in which Muhammad has been so called (Al Qur’an 21:107).

In Hindu’s Religious Books:

In India, Hindus believe in Vedas, Puranas and Upanishads which are their oldest holy books. In one of ten Puranas it is stated: “In the final epoch a man will be born in a desert. His mother’s name will be reliable (Amina), his father’s name will be slave of God (Abdullah). He will be obliged to move north from his country and settle there. He will then conquer his own country (from where he was forced to migrate) with the help of a thousand men, several-fold. In the battle his chariot will be drawn by camels and they will be so swift that they will soar to the skies.” This refers to ascension of Holy Prophet, which is known as ‘Maitraj’.

Owing to the passage of time, there may be some variations in translations of the aforesaid books from time to time.

All the above points to the great religious books of that time, i.e. the coming of the last Prophet Muhammad PBUH.

In this chapter, reference is given from the direct source in original Persian and from English version of original Persian, which may be verified by the satisfaction if one desires the truth then honesty, go back to the believers of those books.
All the above passages from prophecies in all the great religious books of the world indicate that they refer to the coming of the last Prophet Muhammad.

In this chapter, most of the references have been given from the direct source, that is, from the Bible and from English version of religious books of other religions, which may be verified conveniently for the sake of satisfaction if one desires so. If those prophecies found to be true then honesty, good faith and fair play demand from the believers of those books to accept the truth.
Mohammad in the Bible

1. Genesis, 21:18
2. Deuteronomy, 18: 15-17-18
3. Genesis, 16:12
4. The Message of the Quran by Mohammad Asad, 33:3 to 5
5. Deuteronomy, 33:2-3
6. St. John, 18:36
7. Newsweek March 28, 2005 page 46
8. The Message of the Quran by Mohammad Asad, 73:15
11. Psalms, 94:4 to 6
12. Song of Solomon From original Bible "Tanakh, page 37"
13. Song of Solomon, 5:10 of the Holy Bible (KJV)
15. Renaissance June 2005 Publication of Maxwell, page 51
16. The Bible The Quran And Science by Maurice Bucaille, page 105-106
17. Mohammad by To Andrea, page 269
18. The Emergence of Islam by Dr. Muhammad Hamidullah, page 5
19. Ibid, page 5

CHAPTER 1

Muhammad, Peace
In The Eyes of Non-Muslim

Followers of Islam have and affection for their Noble for him can hardly be described say or write about him may "lo" is to be an exaggerate regard to his person and his is the learned and distinguish religions, then this could be the opinion of people of the therefore, present the universal Islam, as depicted by renowned historians, authors, philosophers, and temporal leaders of the world.

About 200 years ago philosopher and unbiased courageous enough to frankly its condescending attitude to famous book On Heroes, History.

He had not only denied medieval prejudices of his people, but highlighted his Prophet.

Here we reproduce a Prophet from the title Islam written by the eminent author writes:

"Muhammad, the inspired man born about A.D. 570 into an..."
CHAPTER II

Muhammad, Peace Be Upon Him
In The Eyes of Non-Muslim Luminaries of The World

Followers of Islam have such immense respect, love and affection for their Noble Prophet, that their reverence for him can hardly be described in words. Whatever they say or write about him may be deemed by some non-Muslims to be an exaggeration. But, if the evidence in regard to his person and his life, is found in statements of the learned and distinguished personalities of other religions, then this could be considered worthy testimony, in the opinion of people of the same religious order. We, therefore, present the universal personage of the Prophet of Islam, as depicted by renowned non-Muslim intellectuals, historians, authors, philosophers, geneals, spiritual and temporal leaders of the world.

About 200 years ago Thomas Carlyle, political philosopher and unbiased historian of England, was courageous enough to frankly admit the fault of Europe for its contemptuous attitude towards the Prophet, in his famous book On Heroes, Hero-Worship, and the Heroic in History.

He had not only dispelled the misgivings and medieval prejudices of his people about the Prophet of Islam, but highlighted his dignified person as a hero Prophet.

Here we reproduce a brief life sketch of the Noble Prophet from the title Islam the Misunderstood Religion, written by the eminent author, Mr. James A. Michener. He writes:

"Muhammad, the inspired man who founded Islam," was born about A.D. 570 into an Arabian tribe that worshipped
idols. Orphaned at birth, he was always particularly solicitous of the poor and needy, the widow and the orphan, the slave and the downtrodden. At twenty, he was already a successful businessman, and soon became director of camel caravans for a wealthy widow. When he reached twenty-five, his employer, recognizing his merit, proposed marriage. Even though she was fifteen years older, he married her, and as long as she lived, remained a devoted husband.

"Like almost every major prophet before him, Muhammad fought shy of serving as the transmitter of God's word, sensing his own inadequacy. But the angel commanded 'Read.' So far as we know, Muhammad was unable to read or write, but he began to dictate those inspired words which would soon revolutionize a large segment of the earth: 'There is one God.'

"In all things Muhammad was profoundly practical. When his beloved son Ibrahim died, an eclipse occurred, and rumours of God's personal condolence quickly arose. Whereupon Muhammad is said to have announced, 'An eclipse is a phenomenon of nature. It is foolish to attribute such things to the death or birth of a human being.'

"At Muhammad's own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious history: 'If there are any among you who worshipped Muhammad, he is dead. But if it is God you worshipped, He lives forever.'"

Carlyle: The Hero As A Prophet

Some of the amazing aspects of the Prophet's life addressed by Carlyle are worthy of consideration. He begins by mentioning the state of the Arabs:

"They were wild men, bursting into all kinds of fierce sincerity: manhood, no man could have called him Prophet, you say? With face with them; bare, not enthrall clouting his own cloak, cobbles counselling, ordering in the midst seen what kind of a man he was like! No emperor with his tare a cloak of his own clouting. Dus of rough actual trial, I find some necessary for that, of itself...."

"...In one of Goethe's Delineations, the hero comes upon a Society, one of which was this Master, "that each of our people one direction," shall go right matter, and make himself do that "should we allow him the grade." There seems to me a great things which are pleasant; that reducing of our moral self to a man assert withal that he is king could and would shame them off; excellent law."2

Gibbon: "He brought down up Heaven"

Edward Gibbon (1737-1794) of the 18th century, writes:

"I believe in one God and: is the simple and invariable intellectual image of the Deity for any visible idol; the honour of the lustrous of human
They were wild men, burning every man into quenched, into all kinds of fierce sincerity; without right worth and manhood, no man could have commanded them. They called him Prophet, you say? Why, he stood there face to face with them; bare, not entrained in any mystery; visibly cloting his own cloak, cobbling his own shoes; fighting, counselling, ordering in the midst of them; they must have seen What kind of a man he was, let him he called what you like! No emperor with his tiaras was obeyed as this man in a cloak of his own clouting. During three-and-twenty years of rough actual trial. I find something of a veritable hero necessary for that, of itself...." He further says:

"...In one of Goethe's Delineations, in Meister's Travels it is, the hero comes upon a Society of men with very strange ways, one of which was this: "We require," says the Master, "that each of our people shall restrict himself in one direction," shall go right against his desire in one matter, and make himself do the thing he does not wish, "should we allow him the greater latitude on all other sides." There seems to me a great justness in this. Enjoying things which are pleasant; that is not the evil: it is the reducing of our moral self to slavery by them that is. Let a man assert what he is king over his habits; that he could and would shake them off, on cause shown: this is an excellent law."

Gibbon: "He brought down upon earth, the Kingdom of Heaven"

Edward Gibbon (1737-1794), an English historian of the 18th century, writes:

"I believe in one God and Mahomet, the Apostle of God; is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the honor of the prophet has never transgressed the measure of human virtues; and his living
precepts have restrained the gratitude of his disciples within the bounds of reason and religion."

"It is not the propagation but the permanency of his religion that deserves our wonder; the same pure and perfect impression which he engraved at Mecca and Madina is preserved, after the revolution of twelve centuries by the Indian, the African and the Turkish proselytes of the Koran. The Mahometans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with the senses and imagination of man."

Comparing the achievements of Muhammad, and Jesus, this great historian has very rightly observed:

"Through Islam, Muhammad banished from the Arab within ten years their hard heartedness, spirit of revenge, anarchy, female degradation, rivalry, lawlessness, usury, drunkenness, infanticide, murderous quarrel and human sacrifice as well as all stupid superstitions and foolishness. Through that religion he brought down upon this earth the Kingdom of Heaven so fondly coveted by Jesus."

Voltaire "Extraordinary Revolution"

Francois Voltaire (1694-1778) is contemporary of Edward Gibbon, and one of the most famous French authors. He was a courageous fighter against tyranny, bigotry and cruelty of the rulers and clergy. He is master of critical analysis, wit and satire. Is his historical work he frankly spoke against papal intolerance, but appreciated progressive measures of Islamic movement, an appreciation which resulted in many problems for him. Warrants of arrest were issued against him for his revolutionary and alleged heretical writings. He was forced to flee from France to England, where Gibbons had attended Voltaire meetings.

"Voltaire defended Muhammad L'esprit des Nations as a political founder of a rational religion. He had always been a Muslim."

Note: Founder is mistranslated as a Muslim. The meaning of Islam is to adhere to a religion or belief. It may be born in mind that Voltaire’s compliments to the Prophet are often quoted in the context of ancient and modern philosophy. Voltaire has further observed:

"The turn of Arabia came, when the most extra ordinary revolution nation upon earth."

Napoleon: "We are Muslims"

Napoleon Bonaparte (1769-1821) of France who dissolved the office of the caliphate. It was impressed by the universalism of Islam, and considered his world in Egypt he visited and discussed ‘Voltaire’s Muhammad scholars there. In Alexandria, Sommes les vrais musulmans.’ declaration was made when I was power.

He prepared the Code, the Compendium of the Islamic laws. Napoleon is still the basis of
“Voltaire defended Muhammad in his book *Les Moeurs et L'esprit des Nations* as a profound political thinker and founder of a rational religion. He pointed out that Muslim policy had always been more tolerant than Christian tradition.”

Note: Founder is misnomer for the Prophet Mohammed. Islam is a continuation of all divine revelations of the past. The meaning of Islam is to surrender to the will of God. It may be born in mind that Voltaire and a few other who paid compliments to the Prophet of Islam had earlier made some adverse remarks against him, but those were before they embarked upon a deeper study of the Prophet’s life. Voltaire has further observed as quoted by R. Bosworth Smith:

“The surm of Arabia came, when the hour had already struck when the most complete, the most sudden and the most extra ordinary revolution, that has ever come over any nation upon earth.”

**Napoleon: “We are Muslims”**

Napoleon Bonaparte (1769-1821) was the Emperor of France who dissolved the Roman Empire and became the ruler of the whole Continent of Europe. He was very much impressed by the universal porsonage of the Prophet of Islam, and considered him the great law giver of the world. In Egypt he visited Al-Azhar University and discussed ‘Voltaire’s Muhammad’ with the learned Muslim scholars there. In Alexandria, he publicly declared: “Nous sommes les vrais musulmans.” (“We all are Muslims.”) This declaration was made when he was at the zenith of his power.

He prepared the Code of Napoleon after examining the Compendium of the Islamic Legal System. The Code of Napoleon is still the basis of French Law. The British
drafted the Indian Penal Code, in 1860, almost on the same pattern of the Napoleon Code.

Napoleon saluted the Prophet of Islam with a deep sense of admiration.

"I salute this great leader."

Napoleon further observed: "Muhammad, in reality was a great leader of mankind. His followers conquered half of the world in a short time, and the discipline which they maintained under his leadership was simply marvelous, and so was their bravery, courage and devotion to the cause which they loved and cherished. This, coupled with the contempt for death as taught by their leader, made them great soldiers and fighters, the like of whom history rarely produces. I simply marveled at the achievement of this Son of the Desert within a period of only 15 years — a thing which Moses and Christ could not do in fifteen hundred years. I salute this great man; I salute his qualities of head and heart."

Napoleon Compares Judaism and Christianity with Islam: "The Last Religion."

"Moses has revealed the existence of God to his nation, Jesus Christ to the Roman world, Muhammad to the old continent — Arabia. He was a prophet and a man of God; he brought his people together and showed them the path to salvation. Muhammad, on the other hand, was a true prophet, and he brought Islam to the world. He was the last prophet and the last of the prophets."}

Napoleon's "Greater Plan"

"I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries, and establish a uniform regime based on the principles of the Quran, which alone are true, and which alone can lead men to happiness."
The Last Days of Napoleon

Emil Ludwig, the biographer of Napoleon, writes that this great General was speaking of his preference of the religion of Islam to those around him three days before his death.

Goethe Johan (1749-1832) "The Hero of Humanity"

Goethe, of Germany, a many sided genius, has been acknowledged as a world figure. His writings opened up the literary treasure for all who are interested in the common good of humanity. West-östlicher Divan (Duet of East and West) is his outstanding contribution to unite the West with the East. He was a natural philosopher, and the first statesmen of Europe who fought with undaunted courage against all sorts of slanderous attacks on the noble soul of the Prophet of Islam. He never ceased to praise the Prophet as the founder of the finest culture, and believed him to be the most truthful Prophet. In one of his best poems, he has compared the life of the Noble Prophet, with an eternal mighty stream flowing continuously, bestowing love and mercy on the whole of mankind.

Goethe, in Wilhelm Meister's Travels, pointed out that the Noble Prophet, as the hero of humanity, came to the world to protect the people from the axis of evil. Carlyle has referred to this passage in his book On Heroes, Hero-Worship, and the Heroic in History.

Dr. Samuel Johnson (1709 - 84) "Muhammad" Thoroughly Democratic:-

"Political life of Muhammad is thoroughly democratic: says Dr. Samuel Johnson, the English Lexicographer, writer, critic and outstanding conversationalist and leading figure of literary London of the 18th Century. During his literary discourse about religion and politics he remarked about the Prophet: "His
purely historical character, his simple humanity, claiming to be a man among men, his intense realism avoiding all mystical remoteness, the thoroughly democratic and universal form under which his idea of divine monarchy led him to conceive the relations of man, the force of ethical appeal, all affiliate Muhammad with the modern world". 

**Muhammad – Founder of League of Nations**

Professor Hürgronic writes: “The league of nations founded by the Prophet of Islam put the principles of international unity and human brotherhood on such universal foundations as to show candle to other nations.” He continues; “The fact is that no nation of the world can show a parallel to what Islam has done towards the realization of the idea of the League of Nations. The world has not hesitated to raise to divinity of individuals whose lives and missions have been lost in legend. Historically speaking, none of these legends achieved even a fraction of what Muhammad accomplished. And all his striving was for the sole purpose of uniting mankind for the worship of One God on the codes of moral excellence. Muhammad (PBUH) or his followers never at any time claimed that he was a son of God or the God incarnate or a man with divinity – but he always was and is even today considered as only a Messenger chosen by God.”

R. Bosworth Smith: *Sublime Status of the Prophet*

R. Bosworth Smith, a renowned writer and author, writes about the status of the Noble Prophet:

“It was Muhammad, who was head of the State as well as of the Church, he was Caesar and Pope in one; but he was a Pope without the Pope’s pretensions, and Caesar without the legions of Caesar. Without a standing army, without a bodyguard, without the palace, without a fixed revenue, if ever any man had the right to say that he ruled by a right Divine, it was Muhammad, its instruments and without

**Lane Poole on Jihad**

Lane Poole a well-known writer on jihad in Islam: “Why have so many nilai Muslims and so few men attempted to explain the islam by the argument of laconic reply. First get your hearts before you can induce you.”

**De Lacy O’Leary, Absum**

Eminent historian, “History makes it clear that the logical Muslims swept Islam at the point of the sword. Of the most fantastically ever repeated.”

**Mahatma Gandhi on Is**

Mahatma Gandhi nationalist Leader of India, the best of the life swayed over the hearts of more than ever convince won a place for Islam in was rigid simplicity. Prophet, the scrupulous devotion to his friends fearlessness, his abash passion. Those and not them and surmounted to
he humanity, claiming the realm avoiding all hy democratic and divine monarchy led m, the force of ethical the modern world. A

of Nations:
The league of nations put the principles of brotherhood on such humble to other nations. The nation of the world can be done towards the of Nations. The world of individuals whose legend. Historically, there were even a fraction of all his striving was and for the worship of excellence. Muhammad in time claimed that he could not be a man with guilt today considered of the Prophet

ized writer and author, prophet:

of the State as well as to be in one but he was a priest, and Caesar without leading army, without a fixed revenue, if that he ruled by a right

Lane Poole on Jihad

Lane Poole a well known scholar and historian writes about jihad in Islam:

"Why have so many millions embraced the religion of Islam and scarcely a hundred ever recanted? Some have attempted to explain the first overwhelming success of Islam by the argument of the Sword. They forget Carlyle's laconic reply. First get your sword. You must win men's hearts before you can induce them to imperil their lives for you."

De Lacy O'Leary, Absurd Myths About Jihad;

Eminent historian, De Lacy O'Leary, observed:

"History makes it clear, however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated."

Mahatma Gandhi on Islam and Jihad

Mahatma Gandhi (1869-1948), the renowned nationalist Leader of India, writes about jihad: "I wanted to know the best of the life of one who holds today undisputed sway over the hearts of millions of mankind. I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was kind simplicity, the utter self-effacement of the Prophet, the scrupulous regard for pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. Those and not the sword carried everything before them and surmounted every obstacle."
K. S. Ramakrishna Rao on: “The Perfect Model For Human Life”

K. S. Ramakrishna Rao, an Indian professor of Philosophy, in his book *Muhammad, the Prophet of Islam*, calls him the “Perfect model for human life. In all his magnificent role and in all departments of humanity he is a hero”.

Meredith Townsend on Muhammad, The Educator

Meredith Townsend, a prominent British author of the mid to late 1800’s, writes in his book *Mohammed the Great Arabian*:

“Muhammad was a more thorough educator than the modern reformers whose libertarian teachings during the inter-war period in Europe could not measure up to the task of preventing tyranny and war.” He further writes: “...Under Muhammad...there sprang up *ex necessitate religi*, a form of democratic equality more absolute than any the world has elsewhere.”

In the 20th Century, in spite of scientific conquests, and the advancement of secular theories by materialist thinkers, the human intellect has the same praiseworthy admiration for the Prophet of Islam, and his noble mission for mankind. What follows are some remarks from authors and thinkers of the present age.

H.G. Wells – The Gift of Light and Power

H.G. Wells (1866-1946) who is known as visionary of science, despite his antagonism against the religion of Islam, writes about the impact of the teachings of the Prophet of Islam.

“From a new angle and with a fresh vigour, Islam took up that systematic development of positive knowledge which the Greeks had begun and relinquished. If the Greek was the father, then the Arab was the foster-father of the scientific method of dealing with absolute frankness, he utmost strictness, exact record and exhaustive analysis it was, and not by the modern world received this gift of"
scientific method of dealing with reality, that is to say, by absolute frankness, the utmost simplicity of statement and explanation, exact record and exhaustive criticism. Through the Arabs it was, and not by the Latin route, that the modern world received that gift of light and power.”

George Bernard Shaw and Islam

George Bernard Shaw (1856-1950) was the most significant British playwright since the 17th century, and winner of the Nobel Prize for Literature in 1925. His plays are permeated by his passion for social reform. In his own peculiar style, George Bernard Shaw writes about Islam and the Prophet of Islam,

“If any religion had the chance of ruling over England, nay Europe within the next hundred years, it could be Islam.”

“I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have studied him - the wonderful man and in my opinion far from being an anti-Christ, he must be called the Savior of Humanity.”

“I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much needed peace and happiness: I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today.”

Karen Armstrong on Muhammad and Jesus

Karen Armstrong born in 1944 is a former nun of the Catholic Church. She is Professor of comparative study of religions in Oxford. Recently in her well-written and well-researched book, Muhammad, A Biography of the
Prophet, comparing the life of the Jesus and Muhammad, peace be upon them both, the writes:

"In contrast to Muhammad, we know very little about Jesus. The earliest Christian writer was St. Paul, who dispatched his first epistle some twenty years after Jesus' death. Paul, however, had no interest in Christ's earthly life but concentrated almost entirely on the spiritual meaning of his death and resurrection. Later, in the gospels, the evangelists drew on the oral tradition which dwelt more than 'he on Jesus' life in Palestine and recorded his words. Mark, first, wrote about forty years after Jesus' death in the seventies; Matthew and Luke wrote during the eighties and John is about 100 CE. But these gospel accounts are quite different form the early biographies of Muhammad by the Arab historians.... Muslims have evolved a symbolic devotion to Muhammad, but indeed he is a very human figure in the early histories. Muhammad is more like the colourful figures of the Jewish scriptures - Moses, David, Solomon, Elijah or Isaiah."*18

Jules Mazerman on the Greatest Leader of All Time

Jules Mazerman, a well-known modern psychoanalyst of the United States, after critical study of the most influential leaders of the world, has laid down a criterion for assessment of greatness of leadership.

According to his analytical view:

"Leaders must fulfill three functions - provide for the wellbeing of the led, provide a social organization in which people feel relatively secure, and provide them with one set of beliefs. People like Pasteur and Salk are leaders in the first sense. People like Gandhi and Confucius, on one hand, and Alexander, Caesar and Hitler on the other, are leaders in the second and perhaps the third sense. Jesus and Buddha belong in the third category alone. Perhaps the greatest leader of all time degree Moses did the same.

One is profoundly moved hundred years ago in the Carlyle who placed Mahatma Prophets, and in the 20th century, and science, an American him as the greatest leader with Alexander, Caesar, Buddha, Jesus and Moses.

Michael H. Hart on the History of History

Similarly, in recent the Noble Prophet, at the hundred most influential in the course of history. He says, "My choice of Mahama most influential person may be questioned by the history who was supreme and secular levels. Of him and promulgated one became an immensely thirteen centuries after powerful and pervading, Arabia had a reputation was small; and play warfare, they had been kingdoms in the settled. However, unified by history, and inspired by God, these small Arab the most astonish history. In fact, as
Jesus and Muhammad, almost 1,400 years apart, are the greatest leaders of all times. To a lesser degree Moses did the same."

One is profoundly astonished to see that two hundred years ago in the 18th century, it was Thomas Carlyle who placed Muhammad, as the Hero of all the great Prophets, and in the 20th century, which is the age of reason and science, an American psychoanalyst acknowledged him as the greatest leader of all times. After comparing him with Alexander, Caesar, Gandhi and Confucius, even with Buddha, Jesus and Moses.

Michael H. Hart on the Most Influential Person in History

Similarly, in recent years Michael H. Hart ranked the Noble Prophet, at number one in his list of the one hundred most influential persons of the world who changed the course of history. He writes:

"My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels. Of humble origins, Muhammad founded and promulgated one of the world's great religions, and became an immensely effective political leader. Today, thirteen centuries after his death, his influence is still powerful and pervasive...The Bedouin tribesmen of Arabia had a reputation as fierce warriors. But their number was small, and plagued by disunity and inter-tribal warfare, they had been so match for the larger armies of the kingdoms in the settled agricultural areas to the north. However, unified by Muhammad for the first time in history, and inspired by their fervent belief in the one true God, these small Arab armies now embarked upon one of the most astonishing series of conquests in human history....In fact, as the driving force behind the Arab
conquests, he may well rank as the most influential political leader of all time...Nothing similar had occurred before Muhammad, and there is no reason to believe that the conquests would have been achieved without him...We see, then, that the Arab conquests of the seventh century have continued to play an important role in human history, down to the present day. It is this unparalleled combination of secular and religious influence which I feel entitles Muhammad to be considered the most influential single figure in human history.22

The quotes ante are only a few of those published by notable Western authors.

We could not quote the opinions of thousands of non-Muslim authors, scientists, statesmen, and political thinkers of all walks of life who have also shown respect to the Noble Prophet of Islam, as it was not possible to reproduce their observations in this short book. However, what follows are statements of some of those who have embraced Islam after being raised as non-Muslims.23

Lamartine – "Is there any greater man than he?"

At the end of this chapter, we would like to reproduce the tremendous challenge by a distinguished non-Muslim French historian, Lamartine: Is there any greater man than Muhammad? Here is the challenge in his own words.

"If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? The most famous men created arms, laws and empires only. They founded, if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislatures, empires, peoples and dynasties, but millions of men in one-third of the then inhabited world; and more

than that, he moved the all ideas, the beliefs and souls of his ambition, which was entirely in no manner striving for a mystic conversations of triumph after death: all these to a firm conviction which he called dogma. This dogma was two immateriality of God; the latter telling what God is or not; gods with the sword, the words:"

"Philosopher, orator, a conqueror of ideas, restored without images; the founder and of one spiritual empire, all standards by which human we may well ask, is there a

This is a challenge for all the times, but no answer to this challenge as only answer to this challenge would always be a re:

The above statement Muslim personalities of the Islam, testifying that he is the true Prophet of rank, temptation, bribe or fear, and sincere minds without the above evidence about those who are unfamiliar polemics and malicious Prophet, and to follow in God, themselves, and with
most influential political

was the eighth century...Then to believe that the

of the seventh century

role in human history, paralleled combination

which I feel entitles the

most influential single

view of those published

of thousands of non

and political thinkers

respect to the Noble

able to reproduce their

ver, what follows are

embraced Islam after

"Sa'id rather than he?"

was, we would like to

a distinguished non

Is there any greater

challenge in his own

ness of means, and

rama of human genius, but man in modern

famous men created

ended, if anything at

such often crumbled

not only armies,

vastes, but millions

world; and more

than that, he moved the altars, the gods, the religions, the

ideas, the beliefs and souls... His forbearance in victory,

his ambition, which was entirely devoted to one idea and

in no manner striving for an empire; his endless prayers,

his mystic conversations with God, his death and his

triumph after death; all these attest not to an imposture but

to a firm conviction which gave him the power to restore a

Dogma. This dogma was twofold, the unity of God and the

immateriality of God; the former telling what God is, the

latter telling what God is not; the one overthrowing false

gods with the sword, the other starting an idea with

words."

"Philosopher, orator, apostle, legislator, warrior,

conqueror of ideas, restorer of rational dogmas, of a cult

without images; the founder of twenty terrestrial empires

and of one spiritual empire, that is Muhammad. As regards

all standards by which human greatness may be measured,

we may well ask, is there any man greater than he?"

This is a challenge for all, for the whole world and

for all the times, but no one would dare to say yes in

answer to this challenge until the end of time. However the

only answer to this challenging question by reason and

logic would always be a resounding "No."

The above statements of some of the great non

Muslim personalities of the world about the Prophet of

Islam, testifying that he is the greatest leader of humanity

and true Prophet of mankind, could not be procured by any

temptation, bribe or threat. These are expressions of free

and sincere minds without any fear or favour. We hope that

the above evidence about the Prophet of Islam, may inspire

those who are unfamiliar with Islam, to come out of

polarity and malicious propaganda against the Noble

Prophet, and to follow in his footsteps to live in peace with

God, themselves, and with their neighbours.
References Chapter II

4. The Glory of Muhammad, peace be upon him, published by Seerat International Centre Pakistan, page 70.
6. The Glory of Muhammad, Peace be Upon Him, Published by Seerat International Centre Pakistan, page 58.
10. Ibid.
10-A. Glory of Muhammad, Published by Seerat International Research Centre, Islamabad, page 56
11. Glory of Muhammad, Peace be Upon Him, Published by Seerat International Research Centre, page 74
12. Study in a Mosque, Stanley Lane-Poole, pp.86-89.
14. “Young India”, quoted in The Light, Lahore, September 16, 1924.

17. The Genuine Islam, Sir Gh. 8, 1936.
22. Muhammad, Encyclopedia Islamica.

O. Note: The founder of Islam, Prophet. Islam is the last re
21. (The 100), A Ranking of the Most Influential Persons in History, Michael H. Hart.

O. Note: The founder of Islam is misnomer for the holy Prophet. Islam is the last religion of the prophetic cycle.
CHAPTER III

ISLAM

Before dealing with this important subject relating to Islam, it would be more appropriate to make it clear that the Noble Prophet, is not the founder of religion of Islam, as commonly stated by Western thinkers and orientalists. The Noble Prophet, never claimed to preach a new religion; He invited the people in the name of Allah to the same Islam (self surrender to God) that Abraham, Moses, Jesus and other prophets before him had demanded of their nations.

QUR’ANIC CONNOTATION:

In order to understand the universal message of Islam, it is necessary to determine the connotation of the term Islam, synonymous of which in the Hebrew language is “Shalom.” Islam and Salama are derived from the Arabic root seen, saam, meem or “slm”, its primary meaning is surrender, submission, peace, tranquility, salutation, blessings and greetings. According to the unambiguous meaning of Islam used in the Noble Quran, it is absolute and total surrender to the will of God in order to gain peace and blessings from the Creator in this world and hereafter. Therefore, Islam is the religion of peace, based on the fundamental doctrine of Tawheed (monotheism). Surah “Al-Ikhlas” (Chapter 112) is the essence of the Quran. It has presented the uniqueness and oneness of God. In transparent words, this Surah was, according to some reports, revealed to the Prophet in answer to the question of the idolators about who God is. In his illustrious translation of the Quran, Mohammad Marmaduke Pickthall has translated the name of Surah Al-Ikhlas as “Unity,” in view of its meaning and subject matter. The addressees of this Surah are mankind through the Prophet, who is commanded to: “Say: ‘He is absolute; He begets not; nor none like unto Him.” A person Ahad,” (the One) has to give Lord, nor one worthy of worshipping. God implies legal unity as These legal norms are indicated by law which governs the community and society as well. Under one faith i.e., Islam which is of Creator, Who is Ruler and this way the sovereignty of members of human society order in regard to Him. It is brotherhood. So comes the Almighty as follows: “So, (O Prophet) set your face singlehandedly, religion, and be steadfast on has created mankind. Therein nature made by Allah. This but most people do not know.

Commentary: “Do not spoil the nature made by Allah,” that is, do not spoil the nature on which Allah has to remain steadfast on or blind. Bukhari and Muslim (authentic sayings), the Noble Prophet born, is born on the human make him a Jew, a Christian or a Christian... In Surah Al-‘Ikhlas (3:18) belongs whatever is in the heart of those obedient to Him. And He it is then He will repeat it (after this) easier for Him. His is the
important subject relating to the nature of religion. It is to make it clear that the doctrine of monotheism, held by the great monotheistic religions, derives its chief inspiration from the teachings of the three great monotheistic prophets: Abraham, Moses, and Jesus. The universal message of the Bible, the Holy Koran, and the Gospels is that man can only be happy when he worships one God, who is the God of his ancestors. This is the meaning of the word "monotheism," which is derived from the Greek words "monos," meaning "one," and "theos," meaning "god." The monotheistic religions are, therefore, the only true religions, and all other religions are false and primitive.}

The universal message of the Bible, the Holy Koran, and the Gospels is that man can only be happy when he worships one God, who is the God of his ancestors. This is the meaning of the word "monotheism," which is derived from the Greek words "monos," meaning "one," and "theos," meaning "god." The monotheistic religions are, therefore, the only true religions, and all other religions are false and primitive. The addressers of this the Prophet, who is commanded to: "Say: 'He is Allah, the One, the eternal, absolute; He begets not, nor is He begotten; and there is none like unto Him.' A person who believes Allah is "Al-Ahad," (the One) has to give the testimony that there is no God, nor one worthy of worship, but the God. The unity of God implies legal unity as the Quran distinctly says so. These legal norms are indicated by a universal immutable law which governs the cosmos and is also applicable to man and society as well. Unity derived from God leads to one faith i.e., Islam which is complete surrender to the will of Creator, Who is Ruler and Sustainer of this universe. In this way the sovereignty of Allah means that all the members of human society are necessary of the same order in regard to Him. It is thus a foundation of universal brotherhood. So comes the commandments from Allah Almighty as follows: "So, (O Prophet and followers of the Prophet) set your face sincerely and truly towards the religion, and be steadfast on the nature whereupon Allah has created mankind. There can be no alteration in the nature made by Allah. This is the right and true religion, but most people do not know." (Surah Al-Ikhlas 112:1-3)

Commentary: "Do not affect any alteration in the nature made by Allah," that is, it is not right to corrupt and spoil the nature on which Allah has crowned man. So one has to remain steadfast on one’s true nature. According to Bukhari and Muslim (authentic books of the Prophet’s sayings), the Noble Prophet said: “Every child, who is born, is born on the human nature, it is his parents who make him a Jew, a Christian or a Magian…”

In Surah Al-Ikhlas (30:26) it is declared: “To Him belongs whatever is in the heavens and the earth. All are obedient to Him. And He it is Who originates the creation, then He will repeat it (after it has perished); and this is easier for Him. His is the highest description, in the
Heavens and the earth. And He is the All-Mighty, the All-Wise.”

PURPOSE OF CREATION:

Islam reminds man that he is not created without any purpose so it has been said in Surah “Al-Anbiya”:
“And (know that) We have not created the Heavens and the earth and all that is in between them merely to idle play.” (Surah Al-Anbiya 21:16)

So Islam makes the life of man on earth meaningful. Islam is not a set of rituals, but it is a Deen - i.e., a Law and way of life approved by Allah, as said in Quran: “Bhold, the (true) religion before Allai, is Islam.” (Surah An’ Imran 3:19).

Many non Muslim men of letters, scholars and even kings and emperors, who have studied Islam with open mind and understood the message of Islam, declared directly or indirectly that they were Muslim or acknowledged its unprecedented contribution to science, arts, literature, and some have paid great tributes to Islam for introducing culture and civilization to the world.

God, through His Last Messenger, declared, according to the above citation of the Qur’an, that Islam - self surrender to the Divine Laws - is the only true religion. Truth needs no advocate to plead on its behalf. However as the truth of the “Unitarian doctrine of Islam” is admitted by non Muslim scholars and dignitaries of the world, so it is an important evidence for their own co-religionists. We are therefore furnishing their statements so that our western and secular readers may formulate an objective opinion of Islam.

IMPACT OF ISLAM ON UNIVERSAL LEADERS OF THE DAY

“WE ARE MUSLIMS” - Goethe and Carlyle in his magnum opus, ‘worption and the Heroic in Christianity’.

natural philosopher and great statesman; “Allah Akbar, God is great, that we must submit to God. That can’t be resigned submission to Him. What is this world, and for the other! That is to die and worse than death is to be reborn. We resign ourselves to God. Goethe, “do we not all live in Islam on this statement says: “Yes, all of us live, and all of us are (as Muslim).”

“I HOPE I AM A MUSLIM” - W. Montgomery Watt says Islam and Christianity Today” in a usual sense, though I hope I surrendered to God, but I believe in other stores of divine truth from which have still much to learn, and I am no contender for the supremacy of one religion of the future.”

I AM A CONSTITUTIONALIST, Mr. Cornishus:

It will be pertinent to mention of Justice A. R. Cornishus, a fiftieth generation of Pakistan. He was a protestant but a Noble Qur’an and the Traditions of Islam believed that Islam is the only religion that teaches peace and harmony to the world i
that he is not created without a said in Surah "Al-Infaya": not created the Heavens and the then them merely is idle play."

life of man on earth meaningful, it is a Deen - i.e., a Law and, as said in Quran: "Beheld, all is Islam." (Surah Aal 'Imran)

e of letters, scholars and even have studied Islam with open message of Islam, declared if they were Muslim or not, made contributions to science, we paid great tributes to Islam vilization to the world. Last Messenger, declared, on of the Quran, that Islam - is the only true religion, lead on its behalf. However as crine of Islam" is admitted by utaries of the world, so it is an own co-religionists. We are atements so that our western nulate an objective opinion of

IMPACT OF ISLAM ON UNIVERSALLY RECOGNIZED LEADERS OF THE WEST:

"WE ARE MUSLIMS" - Goethe and Carlyle:

Carlyle in his magnum opus On Heroes and Hero-
worship and the Heroic In History quoted Goethe, the
natural philosopher and great statesman of Germany as
saying: "Allah Akbar, God is great and then also 'Islam',
that we must submit to God. That one whole strength lies in
resigned submission to Him. Whichever He does to us for
this world, also for the other! The thing He sends to us,
were it death and worse than death, shall be good, shall be
best; we resign ourselves to God." If this is Islam says
Goethe, "do we not all live in Islam?" Carlyle commenting
on this statement says: "Yes, all of us that have any moral
life; we all live so (as Muslim)."

"I HOPE I AM A MUSLIM" - W. Montgomery Watt:

W. Montgomery Watt says in his famous book
Islam and Christianity Today: "I am not a Muslim in the
usual sense, though I hope I am a Muslim as one
surrendered to God, but I believe that embedded in the
Qur'an and other expressions of the Islamic vision are vast
stores of divine truth from which I and other occidentals
have still much to learn, and Islam is certainly a strong
contender for the supplying of the basic framework of the
one religion of the future."  

I AM A CONSTITUTIONAL MUSLIM - Justice A. R.
Cornellius:

It will be pertinent to mention here the declaration
of Justice A. R. Cornellius, a former Chief Justice of
Pakistan. He was a protestant but studied profoundly the
Noble Qur'an and the Traditions of the Noble Prophet. He
believed that Islam is the only religion which can bring
peace and harmony to the world if practiced in letter and
spirit. At the International Conference of all the Chief Justices of the world held in Sydney, he had courage to declare that if Islamic punishments are implemented, heinous crimes which are prevalent in the world today would be reduced. The writer of this book had the privilege to have several sittings with him and discuss important issues relating to Islam. He had claimed himself to be a constitutional Muslim.

EUROPE IS DEEPLY IN DEBT TO ISLAM:

G.E. Von Grannellauern writes: "There can be no denying the fact that Europe is deeply in debt to Islam for all its scientific discoveries. In fact, it was Islam that produced scientists who anticipated Bacon, Newton, Kepler and other great scientists of Europe. Europe in respect of science and civilization would not have been so today what it was fourteen hundred years ago."

ALL THE KNOWLEDGE – Dean Port:

Dean Port says: "It must be owned that all the knowledge, whether of physics, astronomy, philosophy or mathematics, which flourished in Europe from the tenth century, was originally derived from the Arabian schools, and that the Spanish Arabs, in a more particular manner, may be looked upon as the fathers of the European philosophy."

WORLD RELIGION – Lancelot Lawton:

Lancelot Lawton writes: "As a religion the Muhammadan religion, it must be confessed, is more suited to Africa than the Christian religion: indeed, I would even say that it is more suited to the world as a whole."

ISLAM IS MORE SUCCESSFUL THAN CHRISTIANITY – Canon Isaac Taylor:

Isaac Taylor (1829-1901) was a philologist of 19th century. In an address delivered at Wolverhampton Church Congress in 1887, he argued that the most powerful abstinence and extensiveness of European is drunkenness and vice, and it is said that the lower races can be brought to cleanliness, chastity, benevolence, hospitality, very difficult.

EXTINCTION OF RACE –

Historian, Arnold J.

According to the author of this book, Britanica, Muhammad is the founder of civilisation. He says: "The founder of civilisation.

BRILLIANT CIVILIZATION

Bertrand Russel was a mathematician and social scientist, a Nobel prize winner in nuclear arms. He says: "Of Ages" to cover the period of undue concentration on West to Spain, the brilliant civilization.

THE GREATEST REVELATION

A.M. Lotrap Stadda, the greatest revolution that has taken place in the world...
ence of all the Chief
men, he had courage to
ventures are implemented,
it in the world today
book had the privilege
and discuss important
himself to be a

ISLAM:

rites: "There can be no
apply in debt to Islam for
fact, it was Islam that
Bacon, Newton, Keppler
Europe in respect of
have been to-day what it

port:
be owned that all the
ironomy, philosophy or
Europe from the tenth
the Arabian schools, in
particular manner,
ners of the European

on:
"As a religion the
feessed, is more suited
indeed, I would even
as a whole."8

CHRISTIANITY —
as a philosopher of 19th
Wolverhampton Church

Congress in 1887, he argued that Islam above all, is the
most powerful abstinence society in the world; whereas the
extension of European Trade means the extension of
drunkenness and vice, and the degradation of the people.
He further argued: "Islam replaced meekness by
manliness, it gave hope to the slave, brotherhood to
mankind, and recognition to the fundamental facts of
human nature. The virtues which Islam inculcates are what
the lower races can be brought to understand temperance,
cleanness, chastity, justice, fortitude, courage, benevolence, hospitality, veracity and resignation."

EXTINCTION OF RACE — Arnold J. Toynbee:

Historian, Arnold J. Toynbee says: "The extinction
race consciousness as between Muslims is one of the
standing achievements of Islam and in the contemporary
world there is, as it happens, a crying need for the
propagation of this Islamic virtue...."

THE FOUNDER OF CIVILIZATION:

According to the author of the New Encyclopedia
Britannica, Muhammad initiated religious, social and
cultural developments of monumental significance in the
history of mankind.9

BRILLIANT CIVILIZATION — Bertrand Russell:

Bertrand Russell was a great British Philosopher,
mathematician and social reformer of the 20th Century,
and a Nobel prize winner in 1950. He campaigned against
nuclear arms. He says: "Our use of the phrase 'the Dark
Ages' to cover the period from 699 to 1000 marks our
indolence concentration on Western Europe. From India
to Spain, the brilliant civilization of Islam flowered."9

THE GREATEST REVOLUTION — A.M. Lotrap Staddard:

A.M. Lotrap Staddard says: "Islam was in fact, the
greatest revolution that has ever appeared in the world."10
“UNIQUE REVOLUTION” — R. Bosworth Smith:

R. Bosworth Smith writes: “Gibbon, one of the most philosophical of historians has remarked that of all the revolutions which have had a permanent influence upon the civil history of mankind none could so little be anticipated by human prudence as that effected by the religion of Arabia.”

FULL FREEDOM — Arnold J. Toynbee:

“Islam as a system of education starts with a firm faith in one Omnipotent God and man as His viceroy. It aims at developing an integrated personality in a harmonious and balanced way. It is concerned with the development of body and mind and soul while giving full freedom to an individual. Islam makes him conscious of his great duty and obligation he owes to the society and the state and to the humanity at large.”

STATUS OF WOMEN — George Bernard Shaw:

George Bernard Shaw says: “The Prophet Muhammad’s teachings on the status of woman, exposure of female, children, and kindness to animals were far ahead of western Christian thought, even of modern thought.”

FREEDOM OF WOMAN — V.C. Badley:

V.C. Badley writes: “Thirteen hundred years ago Islam made woman free and independent in the enjoyment of her possessions.”

WOMAN IS MORE PROTECTED — Mrs. Annie Besant:

Mrs. Annie Besant says: “I often think that woman is more free in Islam than in Christianity. Woman is more protected by Islam than by the faith which preaches monogamy.”

RISE OF ISLAM — A.M.L. Stoddard says: “The most amazing event in human history and a people like previous within a century over half a world — the world of Islam. The development of the more extraordinary religions won the struggle and finally triumphed over the most religious authority. Not so Islam. It was sparsely inhabited by a people who distinguished in human annals a great adventure with the slates against the heaviest material with seemingly miraculous generations saw the Fiery Cross burning the Pyrenees to the Himalayas from Central Asia to the desert of Chaldea.”

RATIONALISTIC RELIGION — Edward Montet — For “Islam is a religion that is the widest sense of the term co-historically. The definition of historicism bases religious beliefs on history. To believe in Islam is summed up in belief in the mission of His Prophet, it has always been proclaimed by the prophet, and its infallible purity is always stripped of all theological con-
R. E. Smith: Gibbon, one of the best-informed and best-read historians of his age, has given us a vivid picture of the rise of Islam. Basing his account on the most recent and reliable sources, he portrays the Prophet as a man of unassailable integrity who, in the face of great opposition, was able to establish a faith that would eventually spread across the globe.

A. M. L. Stoddard: "The rise of Islam is perhaps the most amazing event in human history. Sprung from a land and a people like previously negligible, Islam spread within a century over half the earth, shattering great empires, overthrowing long-established religions, remoulding the souls of races, and building up a whole new world - the world of Islam. The closer we examine this development the more extraordinary does it appear. The other great religions won their way slowly, by painful struggle and finally triumphed with the aid of powerful monarchs converted to the new faith. Christianity had its Constantine, Buddhism its Asoka, and Zoroastrianism its Cyrus, each lending to his chosen cult the mighty force of secular authority. Not so Islam. Arising in a desert land sparsely inhabited by a nomad race, previously undistinguished in human annals, Islam sailed forth on its great adventure with the slenderest human backing and against the heaviest material odds. Yet Islam triumphed with seemingly miraculous ease, and in a couple of generations saw the Fiery Crescent borne victorious from the Pyrenees to the Himalayas and from the desert of Central Asia to the desert of Central Africa."

RATIONALISTIC RELIGION - Edward Montet: Edward Montet - Famous French Scholar says: "Islam is a religion that is essentially rationalistic in the widest sense of the term considered etymologically and historically. The definition of rationalism as a system that bases religious beliefs or principles furnished by reason, applies to it exactly. To believers, the Muhammadan creed is summed up in belief in the unity of God and in the mission of His Prophet. . . . the dogma of the unity of God has always been proclaimed in Qur'an with a grandeur, a majesty, and invariable purity. . . . a creed so precise, so stripped of all theological complexities and consequently so
accessible to the ordinary understanding might be expected to possess and does indeed possess a marvelous power of winning its way into the consciences of men.  

TOLERANCE GLORIOUS HERITAGE — Duncan Greenless:

"The nobility and broad tolerance of this creed (Islam), which accepts as God-inspired all the real religions of the world, will always be a glorious heritage for mankind. On it could indeed be built a perfect world religion."  

PHENOMENAL SUCCESS — M.N. Roy:

M. N. Roy was a prominent leader of International Communist Party and was the personal friend of Lenin. He was impressed by revolutionary movement of Islam. He delivered lectures on this topic in 1920 which are published in a book "Historical Role of Islam". He says: "The phenomenal success of Islam was primarily due to its revolutionary significance and its ability to lead the masses out of the hopeless situation created by the decay of antique civilizations not only of Greece and Rome but of Persia, China and India."  

MEDIATION OF ISLAM — H.A.R. Gibb:

"Islam has a still further service to render in the cause of humanity. No other society has such a record of success in uniting in an equality of status of opportunity and of endeavours so many and so various races of mankind. Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of East, West is to be replaced, by cooperation, the mediation of Islam is an indispensable condition. In its hands lies very largely the solution of the problem with which Europe is faced in its relation with East. If they unite, the hope of a peaceful issue is irretrievably lost; rejecting the cooperation of Islam of its rivals, the issue can be decided only by war. One wonders how the overwhelming majority of the world's population can be led to a better understanding of the ways of Islam and its Prophet."
issue is immeasurably enhanced. But if Europe, by
rejecting the cooperation of Islam, throws it into the arms
of its rivals, the issue can be disastrous for both."

One wonders how the hierarchy minds of the West
have comfortably ignored the statements and valuable
views of their great leaders of all walks of life in defence of
Islam and the Prophet of Islam! It shows the deep rooted
hatred and Islamophobia of Europe. There is ongoing,
misleading propaganda, that Islam is a religion of terrorists
and fascists, its followers are trying to gain ascendency
to destroy the Western civilization, and that Islam was spread
at the point of sword. There is a continuous onslaught by
the Western media against Islam and the Prophet of Islam,
through mischievous cartoons and caricatures. Despite the
brutal attacks from all fronts against Islam and the Muslims
across the world, it is a misfortune of the Christian
fundamentalists that Islam is amazingly the fastest
spreading religion in Europe and America. It has attracted
the attention of non-Muslim scientists, intellectuals,
scholars and also common men who, after embracing
Islam, are not only preaching and practising it in their daily
lives, but are also inviting their neighbours, friends and
relatives to join hands with them to promote the cause of
Islam, the universal religion.

One may ask what are the causes of this massive
spread of Islam in the West and the rest of the world.

There is not a single instance of conversion to Islam
by use of force at any time since its advent. According to
the verdict of Qur'an: "There is no compulsion in the
religion." (Surah Al-Baqarah 2:256). This should dispose
of the widespread fallacy that Islam places before the
unbelievers the alternative of "Conversion or Sword."

In the full blaze of historical light, one can see that
after the establishment of the Government in Madina, the
Jews, Christians, and other non-believers had all rights to profess and practise their religion as guaranteed by the constitution of the first Islamic State of Medina, commonly known as “Minaqul-Madina” and no one was forced to abandon his faith. The Christians of Syria and Egypt accepted Islam as their religion by their own free will, to escape the oppressive rule of the Byzantine emperors. In Spain the native Christians embraced Islam, not under any compulsion, but after observing the equal and humanitarian treatment of the Muslim rulers.

The real cause of the massive spread of Islam, among other things, are as follows:

(i) Islam is a simple, clear and easy to understand and to adopt. There are no complexities of hard contemplation and unreasonable rituals, which are necessary to be performed in other religions, in the process of conversion.

(ii) Any person can adopt Islam by declaring that there is no God but Allah, and that Muhammad is the Messenger of God. This doctrine of unity of God is also the basis of unity of mankind.

(iii) Islam does not recognize the authority of Caesar at par with God. So man does not “render unto Caesar what is of Caesar and unto God what is of God.” Islam proclaims that the entire universe and all that exists therein belongs to God alone. It brings Caesar down to the level of a common man. In Islam the relation between God and man is direct. It needs no Priest or Rabbi, pandit or Mulla for linkage with God. It does not require any special building or a particular place for worship. A Muslim may worship God anywhere and at any place which is neat and clean.

Islam does not believe in original sin, according to the stand point is that man is born given a kind of freewill, whatever he does in this life.

Islam is thus a rational, common sense, the sword to conquer the heathens.

Islam is a religion of unity, with a universal appeal of mankind. According to the incredible increase of the Muslim population in the world, during the 20th century, whereas there is a 4 per cent decrease in the population of the world, it is affirmed that there are 1.3 billion Muslims in the world, and 2.3 billion Muslims in Great Britain.

The astonishing fact for the illuminating flame of Islam is the 9/11 incident. It is incredible that the majority of intellectuals in Europe, who are embraced Islam, had a special treatment of Islam in a most case of hatred which dazzled the world and gave to his followers war against him.
Islam does not believe in the Christian concept of original sin, according to which an innocent person is punished for the wrong done by someone else. Islam's stand point is that man is born in the best structure and he is given a kind of free will, so he shall be responsible for whatever he does in this world and shall be accountable hereafter.

Islam is thus a rationalistic religion which appeals to reason and common sense. So, it is more powerful than the sword to conquer the hearts and mind of men.

Islam is a religion of tolerance, peace, justice, and equity, with a universal message of humanity for the whole of mankind. According to statistical data, there is an incredible increase of the followers of Islam by 235 per cent in the world, during the 50 years of 20th Century, whereas there is a 4 per cent decrease of Judaism, and a 13 per cent decrease in those of Confucianism and Taoism. It is affirmed that there are more Muslim than Methodists in Great Britain.

The astonishing fact is that Islam has flashed like an illuminating flame of intellect, even in the aftermath of the 9/11 incident. It is increasingly attracting the attention of a majority of intellectuals and the elite of America, and Europe, who are embracing it with courage of conviction. We conclude this chapter with the high note of a distinguished historian, W. Montgomery Watt: “The spread of Islam in a most amazing way and with a terrific speed which dazzled the Christian world is enough to confirm that Muhammad was a true Prophet and the Book which he gave to his followers was true and revealed.”
References Chapter-III

1. The Hero & Heroes worship in Heroic history, page 68.
4. Searat International Research Centre Islamabad, page 54.
5. Searat International Research Centre Islamabad, page 54.
6. Searat International Research Centre Islamabad, page 73.
10. Ibid, page 53.
13. Ibid, page 44.
15. Ibid, page 44.

Chapter

The Quran - The Uncert

When the Noble Prop

 pagan Arabs to Islam, he did not accept the message, aside from the Prophet. It had to provide him with guidance and a way of life that was consistent with the Quran and its teachings.

The senior British Ori

book “Legacy of Iblis” write “Even we find some Christian who was notorious for his fi

states that the Qur’an is for the beautiful style that the Chris

and admire.”

Alvaro and Eulogius

Christian zealots of Muslim extremists who launched Blasphemy against the Noble the 9th century. We have given activities in the chapter “The Mus

In contrast to all the have been revealed, and when the Quran is the only Sacred living language which has throughout the last fourteen c

The Jews attributed it called the Old Testament. D

finds events which are ove
CHAPTER IV

The Quran - The Uncreated and Immutable Book

When the Noble Prophet of God, first invited the pagan Arabs to Islam, he did not bring any divine miracle aside from the Quran. It had immediate impact upon them to accept the message, aside from the diehard opponents who prevented the people from listening to the recitation of Quranic verses.

The senior British Orientalist Thomas Arnold, in his book "Legacy of Islam" writes:

"Even we find some Christians like Alvaro from Spain, who was notorious for his fanatic position against Islam, states that the Qur’an is formed in such a wonderful and beautiful style that the Christians have no choice but read and admire."

Alvaro and Eulogius were the fanatic leaders of Christian zealots of Muslim Spain. They were the first extremists who launched the hysterical campaign of Blasphemy against the Noble Prophet of Islam in Europe in the 9th century. We have given the details of their nefarious activities in the chapter "Muslim Spain" of this book.

In contrast to all the Holy Scriptures claimed to have been revealed, and which are available in the world, the Quran is the only Sacred Book preserved in its original living language which has remained entirely unchanged throughout the last fourteen centuries.

The Jews attributed five books to Moses which are called the Old Testament. Deuteronomy is one of the five books stated to have been revealed to Moses, but in it, one finds events which are obvious later additions, as the last
chapter of this book deals with the illness, death, and burial of Moses.

Obviously there cannot be any revelation after the death of Moses.5

According to Christian historians, there were more than seventy Gospels written by different followers of Jesus Christ, several years after his disappearance. Most of them were discarded as being of dubious nature, and only four Gospels, i.e., those of Matthew, Mark, Luke, and John were considered reliable. Voltaire, one of the great French authors and a historian of the 18th century describes how the four Gospels were selected and the rest rejected. According to him, the Church thought that from the seventy odd Gospels whose contents were mutually contradictory, only the reliable books should be selected. The method for selection was marvelous. All the Gospels were placed on a table near the altar in the Church. Then the table was shaken. The books which fell down were considered unreliable, and those that remained on the table, despite the shakeup, were acclaimed as authentic.6

Karen Armstrong is among the foremost writers of the 21st century. She is professor of comparative studies of religions at Oxford University. She has also expressed her doubt about the authenticity of the Bible. She writes: "They (authors of Gospels) are more concerned with the religious meaning of Jesus’ Life than with the historical facts and frequently express the needs, the preoccupations and beliefs of the early churches rather than the original events. New Testament scholars, for example, point out that the gospel accounts of Jesus’ passion and death are hopelessly confused and the facts have been changed. The Christians at that time were anxious to dissociate themselves from the Jews so they blamed them and not the Romans for Jesus’ death. Very few of the actual words of Christ have been recorded."7

Dr. Hamidullah, a renowned scholar, passed away in the year 2000. He had the privilege of having an audience with him from Osama University. He was one of the départ organization, that is, the World Jurists. Whenever the writer had the courtesy of visiting him in France, mutual interest relating to the translation of the Quran in considered to be the most Sacred Book. His valuable work translated, in English and published by International Islamic University, Islamabad has been acknowledged by Islamic scholars. He writes about the Quran: "Indeed it was the Noble Qur’an first time commanded that the, be committed to writing. But across a similar example in the Prophets."

The Quran is meticulously printed and bound because it is the last word of the human in the social life, according to the Greeks, of unity which unites all humans, the cosmos, and the entire world. Consequently, the Quran teaches peace and tranquility, to encourage a world, which is divided by grief, colour, language, and other barriers. It teaches love and for the creatures of God. This is necessary for mankind, as the passage of time could not be
Dr. Hamidullah, a renowned scholar of Islam, who passed away in the year 2002, is the author of a large number of monumental books. The writer of this book has the privilege of having an association of fifty years with him from Osmania University of former Hyderabad State. He was one of the distinguished patrons of our organization, that is, the World Association of Muslim Jurists. Whenever the writer visited Europe, he paid a courtesy visit to him in France, and discussed the matters of mutual interest relating to Islam and the Quran. His translation of the Quran in the French Language is considered to be the most authentic translation of the Sacred Book. His valuable lectures on Islam have been translated in English and published by the Islamic Research Institute, International Islamic University, Islamabad. Dr. Hamidullah has been acknowledged as one of the greatest Islamic scholars. He writes about the preservation of the Quran: “Indeed it was the Noble Prophet, who had for the first time commanded that the Quran be memorized as well be committed to writing. Before him, we do not come across a similar example in the entire history of the chain of the Prophets.”

The Quran is meticulously preserved in its pristine purity because it is the last word of God, addressing man in human language on how to lead a physical, spiritual and social life, according to the Divine Law based on a doctrine of unity which unites all human beings, in their relation to the cosmos, and the eternal life of the hereafter. Consequently, the Quran teaches equity, equality, justice and tranquility, to encourage living a peaceful life in this world, which is divided by geographical boundaries, race, colour, language and other boundaries, both natural and artificial. It teaches love and mercy, ever for animals, and for the creatures of God. This perpetual divine writ was necessary for mankind, as earlier scriptures during the passage of time could not be kept intact to represent the
original revelations. A Muslim is bound to believe the contents of the present available scriptures to the extent at which they are not in conflict with Quranic version, which is a universal truth. It is also not necessary to accept the statements of non-Muslim learned scholars as a whole. We reject such parts of their statements which are tainted with conscious or unconscious prejudices against Islam. But nevertheless, the statements of unbiased writers, which depict the distorted and erroneous views relating to Islam and the Quranic message, deserve to be brought to the notice of the world at large. It may enable the people of different religions to understand the Sacred Book of Islam in its true perspective. Keeping in view this important aspect, we are furnishing the statements and opinions of renowned non-Muslim writers, scientists, thinkers and distinguished scholars about the Quran, which they have studied thoroughly, and after objective research, observed that it is the most influential book to shape modern human society.

A GREAT SOCIAL REFORMER OF WORLD REPUTE -

Gottlieb writes:

"However often we turn to it (the Qur'an) at first disgusting, but soon it attracts, astounds and in the end enforces our reverence . . . Its style, in accordance with its contents and aim is stern, grand, terrible - ever and anon truly sublime. . . Thus this book will go on exercising through all ages a most potent influence." 59

QURAN - THE GREATEST MIRACLE -

Loravicia Vagleri:

Loravicia Vagleri, a renowned Italian researcher and author of The Grammars of Arabic Language writes: "The greatest miracle of Islam is Qur'an through which well established and uninterrupted narration tells us with absolute certitude that it is a revelation and that it is a Qur'an; i.e. a speech

QURAN "- THE TRUTH"

Robert L. Gulick in Educator writes: "...The unlettered educator, was a prose book of the Arabs. This dialect as the literary language by reason of the universal character mankind, the common ton

QURAN ATTRACTS THE HUMANISM

Dr. Sidney Fisher, University, who wrote the book "Age" says: "The Qur'an is at the heart of the Muslim. It is when loudly recited even its such wonderful aspects of the man who admitted the existence of the Qur'an. It is an only book that states the prescriptions as in prohibitive.

QURAN - UNCREATED AN

The French intellectual Mgr writer who gave special to human rights and intercultural several books on both subject a Divine text in Islam, two that it is a revealed and once it is a Qur'an; i.e. a speech
absolute certainty that it is a book that there is no way to imitate it."

QURAN ------- THE TRUE MIRACLE -- Robert L. Callick:

Robert L. Gulick in his book, *Muhammad: The Educator* writes: "...The true miracle of Muhammad, the unlettered educator, was his gift of the Qur'an, the first prose book of the Arabs. This work perpetuated the Meccan dialect as the literary language of the Arabs and ultimately, by reason of the universal character of Islam as a mercy for all mankind, the common tongue of the world of culture."  

QURAN ATTRACTIONS THE HEART -- Dr. Sidney Fisher:

Dr. Sidney Fisher, professor of history of Ohio University, who wrote the book "Middle East in the Islamic Age" says: "The Qur'an is the word of Allah that attracts the heart of the Muslim. It becomes more wonderful to him when loudly recited even though he does not understand such wonderful aspects of the Qur'an as understood by his mates who admitted the rhetoric of the Qur'an before him..... The Qur'an is also book of education and not only a book that states prescriptions and rites. The virtues which it encourages Muslims to adopt are the most beautiful and the most highly weighing aspects in the balance of morals. The guidance of this book is as clear in prescriptions as in prohibitions."  

QURAN -- UNCREATED AND INIMITABLE BOOK:

The French intellectual Marcel Poizart, is a well known writer who gave special and considerable attention to human rights and international relations. He is author of several books on both subjects. He writes: "When defining a Divine text in Islam, two elements should be noted: First, that it is a revealed and uncreated book; and secondly, that it is a Qur'an; i.e. a speech live in the hearts of the group.
The Qur’an is still up to this time a lofty model of Arabic rhetoric and literature that is impossible to imitate. It does not only represent an ideal and exemplary literary work, but also a source of Arabic literature. The religion contained in it is the basis of a large number of intellectual methodologies that authors will become renowned for.

**QURAN AND SCIENCE – Johanna Cishejivisa:**

Johanna Cishejivisa, a Polish research scholar says: “Although the Holy Qur’an was revealed to an illiterate Arab who grew up within an illiterate nation, it brought laws that one can not learn except in high standard universities. The Qur’an contains scientific facts that the world knew long centuries later.”

**THE IMPRESSION OF NON MUSLIM CONVERTS ABOUT QUR’AN:**

Qur’an contains public law: Abdullah Quilliam, the famous English thinker who embraced Islam and wrote a book “The Creed of Islam” says: “The rulings of the Qur’an are not limited to moral and religious prescriptions: It is the public law for the Muslim world. It encompasses all civil, commercial, military, judicial, criminal and penal laws. It is also a religious law that on the pivot of which every religious and secular matter should revolve, from saving lives to physical well being and from the rights of the subjects to the rights of every individual and from the self-interest to the interests of the social entity, from virtue to vice and from punishment in this life to punishment in the Hereafter. Hence, the Quran materialistically differs from sacred Christian books which have no religious fundamentals. They are mainly composed of stories, fables and a great confusion of worship matters which are unreasonable and of no impression.”

**THE QURAN IMPRESSED Ayesha Bridget Horne:**

Christian family and studies to complete her studies in Cairo, Ayesha Bridget Horne, says: “I cannot, with any impression that the Qur’an is, the third Sura of prostration to the Creator of the performed as a Muslim.”

**THE MOST PRECIOUS THING WILLIAM PACKARD:**

Packard, the letters who wrote an excellent and profound study of Islam, says: translation of the meanings precious thing I have, I have reading it as if the immortal illuminated my heart and all...

**THE REVEALED BOOK – WEISS:**

The Austrian intellect of Islam and chose the name of a valuable book titled, “The Reveal to the author of this book, say of human awareness and precious revealed Qur’an…..….. My was impressed by the internal teachings of the Qur’an and I, according to the Qur’an, has submit to him, rather. He added, I stand away from the destiny of...”
THE QURAN IMPRESSED MY HEART - Ayesha Bridget Honey

Ayesha Bridget Honey who lived in an English Christian family and studied philosophy and traveled to complete her studies in Canada where she knew about Islam, says: "I cannot, whatever I try, describe the impression that the Quran left in my heart. I had barely completed the third Surah of the Quran to find myself prostrate to the Creator of this universe; the first prayer I performed as a Muslim."12

THE MOST PRECIOUS THING I HAVE - William Packard:

William Packard, the renowned English man of letters who wrote an excellent book titled "A New World" and declared reversion to the natural religion, following a profound study of Islam, says: "I bought a copy of Savary's translation of the meanings of the Qur'an. It is the most precious thing I have. I have found all pleasure and joy in reading it as if the numinous and blessed light of truth had illuminated my heart and all my life."13

THE REVEALED BOOK - Muhammad Asad (Leopold Weiss):

The Austrian intellect and journalist who embraced Islam and chose the name of "Muhammad Asad" wrote a valuable book titled, "The Road to Makkah," and presented in the author of this book, says: "Thus, by mental urgency, human awareness and precise knowledge I knew it is the revealed Qur'an........My wife Elsa, like me, was more impressed by the internal integration between the moral teachings of the Qur'an and its practical direction. Allah, according to the Qur'an, has not requested men to blindly submit to him, rather. He addressed his mind. He does not stand away from the desirity of man, rather he is closer o
him than his soul. He has not drawn a line that separates belief from the social conduct."

THE BIBLE THE QUR'AN AND SCIENCE - Dr. Maurice Bucaille:

Dr. Maurice Bucaille, the French doctor of our modern age wrote a profound study of the Quran and science. In his book, "The Bible The Quran and Science," he says: "It was in a totally objective spirit, and without any preconceived ideas that I first examined the Qur'anic Revelation. I was looking for the degree of compatibility between the Qur'anic text and the data of modern science. I knew from translations that the Qur'an often made allusion to all sorts of natural phenomena, but I had only a summary knowledge of it. It was only when I examined the text very closely in Arabic that I kept a list of them at the end of which I had to acknowledge the evidence in front of me: the Qur'an did not contain a single statement that was insurmountable from a modern scientific point of view.

I repeated the same test for the Old Testament and the Gospels, always preserving the same objective outlook. In the former I did not even have to go beyond the first book, Genesis, to find statements totally out of keeping with the cast-iron facts of modern science.

On opening the Gospels, one is immediately confronted with a serious problem. On the first page we find the genealogy of Jesus, but Matthew's text is in evident contradiction to Luke's on the same question. There is a further problem in that the latter's data on the antiquity of man on Earth are incompatible with modern knowledge.15

SUBLIME MORAL DOCTRINES - Washington Irving:

The American Orientalist, Washington Irving, the author of "Mahomet and His Successors," stated that the Qur'an calls to mercy, purity and faith. He added: "The Torah was at a conduct for human kind unblended by anything that Christians followed the teachings of Allah and the Gospels, and distortion and hence the Qur'an, which is more comprehensive than previous books. The Qur'an's laws because it is the last and Allah protected against alteration.

It has been proven that no original manuscript except the Qur'an, in its original form, has all the spiritual and social elements. So if a person reads the Qur'an, he shall open the ways to lead a moral and spiritual life in this world and hereafter."
the French doctor of our study of the Qur'an and The Quran and Science, "unitive spirit, and without any examination the Qur'anic degree of compatibility with data of modern science. If Qur'an often made abusions, but I had only a summary examination of them at the end of the evidence in front of me: a single statement that was in point of view for the Old Testament and the same objective outlook, we to go beyond the first stage totally out of 'keeping a science.

Thus, one is immediately on. On the first page we put Matthew's text is in on the same question, at the latter's data on the incompatible with modern

— Washington Irving

"Washington Irving, the successors," stated that the Qur'an calls to mercy, purity and sublime doctrines." He added: "The Torah was at a time the guide and basis of conduct for human kind until Messiah came when the Christians followed the teachings of the Bible. However, both the Torah and the Gospels were subjected to altercation and distortion and hence they were replaced by the Qur'an, which is more comprehensive and detailed than both previous books. The Qur'an contains every thing and all laws because it is the last divine book and the only one Allah protected against alteration and distortion."

It has been proven beyond any reasonable doubt that no original manuscript is in existence in the world, except the Qur'an. In its original language, which contains all the spiritual and social laws for the guidance of mankind. So if a person reads it with an unbiased mind, it shall open the ways to lead a happy and harmonious life in this world and hereafter.
References Chapter-IV

22. The Emergence of ISLAM, page 7
23. Muhammad (PBUH) a biography of the Prophet, page 51
24. The Emergence of Islam by Muhammad Hamidullah, page 15.
27. Muhammad - The Educator, page 7 - Prophet Muhammad as viewed by Famous Western Scholars by M.S.Baqi page 48
29. Ibid P-12.
30. Ibid P-15
31. Ibid P-14.
32. Ibid P-16.
33. Ibid P-18.
34. Ibid P-15.
PART 2

THE BLASPHEMY LAW IN ISLAM AND THE WEST
CHAPTER V
A SOUL INSPIRING DREAM OF THE AUTHOR

In the year 1975, I was living in the vicinity of former Bahawalpur house on the Ghazi-Ul-Madinah Shaheed Road, Lahore, in front of a principal mosque where I used to offer my Friday prayers. Once a renowned Muslim preacher, Maulana Muhammad Musa Khan of the Jamia Ayyash (a well known seminary), was addressing the gathering before the Friday prayers, following the request of Iram Masjid, Qari Attiqullah. The Maulana was wearing spotless, white dress. On this sight an idea instantly tilted across my mind: "What a difference between the preachings and action of our ulema? They enjoin others to practise the Sunnah and want to adopt the simple lifestyle of the companions of the Holy Prophet, particularly the Rightly Guided Caliphs for the revival of Islamic system of government, but no such a trace is visible in their own life style. When the fabulous wealth of Iran and Iraq was being piled up at the feet of Caliph Umar he used to be dressed in rags with patches. But today this reverend cleric, garbed all in white, is sitting on the pulpit with grandiose airs. This barred me even from meeting him after the Friday prayers. After a few days all about this incident slipped out of my mind. One night after a long good time, I had a dream, finding myself in the midst of a sea of men. All of a sudden a cry went up with the pronouncement that the holy Prophet was coming. When I looked up, the whole atmosphere was illuminated with celestial light around the holy Prophet, who wearing a pure white a spotless dress and seated on a galloping bright white horse. I saw him from a distance. A sinner like me could not muster courage to gaze at his shining face and my eyes were automatically lowered. Yet out of sheer impulsion and restiveness I kept running along his riding horse. I felt that the holy Prophet, was moving towards seminary of Khanna repository of Islamic tradition headed by Sheikh-ul-Hadis, Darkhasti. This was the place of my pious father, All-Sheikh Muhummad, who had indeed got marked his burial there. Reverting to my dream, the life that was as of inestimable value when my head came closer to his, was blessed enough to touch his Naseem (my own hands). What else a folower of the Holy God, could dream of for a lifetime's wickedness and sinful life keep the occurrence of this spiritual realisation to be a slip of tongue on my part. I could not afford to be such a humblest person in relation to the stature. I was also afraid that the story of the blessed dream may be spread and the name of the noble Prophet could match the subliquity of his oneday I hesitantly related the dream. Zaimir Ahmad Khan, my conscience. On hearing it, he was not at all lucky. Perhaps. His destiny will not be being encouraged. I related the story. Muhammad Musa, in fact, that I asked about him had totally eroded his vision. I asked him, 'I could hardly get any knowledge as well. There he replied and said. 'Dhikr' with guidance and instructions.

By the blessing of Allah, on 26th May 1992, Mobeen was posted at Taf
towards seminary of Khanpur Makhzan-ul-Uloom, a repository of Islamic traditional knowledge, which was headed by Sheikh-ul-Hadith Maulana Abdullah Darkhwasti. This was the place in the vicinity of which my pious father Al-Sheikh Muhammad Qureshi is buried who had indeed got marked his burial place during his lifetime there, Reverting to my point, then came a movement in my life that was of inestimable value and really unforgettable when my head case closer the prophet’s stirrup. I was blessed enough to touch his Naqee Mubaarak (shoe) with my own hands. What else a follower of the holy Prophet of God, could dream of! For a long time, I did not mention this dream to anybody. In fact the feelings of my wickedness and sinful life kept me tongue-tied about the occurrence of this spiritual rarity. I feared lest there should be a slip of tongue on my part. Realistically speaking, I could not afford to be audacious enough to bring my humblest person in relation to the Prophet’s unparalleled stature. I was also afraid that I might be unable to narrate the story of the beautiful dream accurately relating to holy personage of the noble Prophet of God, because no words could match the sublimity of his body and soul. At long last one day I hesitantly related this dream to a close friend of mine, Zamir Ahmad Khan, a Barrister with a good conscience. On hearing it, he remarked, “brother, you are lucky. Perhaps destiny will make you do some feat.” On being encouraged, I related the dream to the same Maulana Muhammad Musa. Indeed the wrong impression made about him had totally eroded away from my mind after this vision. I asked him if I could bring it into other people’s knowledge as well. “There is nothing wrong with it”, he replied and said that it was also a way of prophetic guidance and instructions.

By the Blessing of Allah I happened to perform Umrah before Haj in 1992, when my eldest son Taha Moeen was posted to Taif. Accompanied by my brother
Adul Ameen Qureshi and our relative Sardar Ahmad Khan I stayed at the house of Maulana Muhammad Ali-Mukki, preacher of the mosque of the holy Kabah. It was there that on the blessed night of 21st Ramzan I met the same Maulana Muhammad Yusa by chance. Again the heart-warming dream came under discussion with him and this made blood rush to his cheeks. He stood up and urged the audience to bear witness to the truth revealing dream (supporting his impeccably white dress). The truth underlying the following Quranic verse dawned upon my mind: "Say: who is there to forbid the beauty which God has brought for his creatures, and the good things from among the means of sustenance?" "Say: They are (lawful) in the life of this world unto all who have attained to faith—thems alone on Resurrection Day". This is how this dream turned into a reality, going deep into my heart and soul. And prompted by a sense of gratitude for this divine favour, I have yearned to reduce it to writing and come to believe that my survival against all horrors in a car accident in 1976 is also related to uncertainty factors working behind this dream. Thank God, the interpretation of this dream according to my belief has been channelized into the legislation of the Law of Blasphemy in Pakistan. Its capital punishment is provided by the Penal Code of Pakistan under section 295-C. It was set about through the legal efforts of this humble servant of God in 1983 and at last in May 1990 the Federal Shariat Court gave its historic verdict in the case titled Muhammad Isma'il Qureshy verses The Govt. of Pakistan that death is the only punishment for this unpardonable offence against the Holy Prophet of God.

Surprisingly, a democratic Muslim Government of Pakistan, which was committed to implementing the Islamic injunctions in Pakistan and had come to power on the basis of this election issue filed an appeal in the Supreme Court against this decision of the Federal Shariat Court. I wanted the then Prime Minister of Pakistan Mian Muhammad Nawaz Sharif to God, he took notice of it in time and the case was dismissed as withdrawn penalty of death for a blasphemous law of Pakistan in 2005 the Supreme Court upheld the decision of Lahore High Court against the dictum of Lahore High Court on the year 2002. The aforementioned amendment by the year 2002. The aforesaid Court of Pakistan is Appendix.
Muhammad Nawaz Sharif of its implications and, thank God, he took notice of it in time and Government's appeal was dismissed as withdrawn in the year 1990. Thereafter penalty of death for a blasphemer has been settled as irrevocable law of Pakistan. Yet again on 13th September 2005 the Supreme Court reaffirmed its own judgment against the dictum of Lahore High Court which had made some unwarranted amendments in the law of blasphemy in the year 2002. The aforesaid judgement of the Supreme Court of Pakistan is Appendix-A/1.
BASELESS OBJECTIONS TO ISLAMIC LAW OF BLASPHEMY

Christian missionaries and other non-Muslims who are not adequately acquainted with the life history of the holy Prophets often raise baseless objections, saying that according to Muslim’s belief the holy Prophet of Islam was “blessing and mercy for the world”, why he punished his enemies instead of forgiving them for atrocities committed against him and his companions.

As a matter of fact the Holy Prophet never avenged himself on anybody for personal vendetta. The Prophet’s wife Ummud-Momineen Aishah and record of history corroborate the above statement. What is more, the Valley of Makkah and the mountains of Taif and Yathrib (Madina), the locale of the prophet’s activity can unfold all that to an unbiassed mind. At Taif when stones were mercilessly being rained on him by the locals and he was bleeding from top to toe, even then he never cursed them or invoked divine retribution on them. Instead he prayed to Allah for their betterment and to put them on the right path. The Makkhan pagans had exceeded all limits in their persecution mania and inhuman atrocities against him, never suffered by any other Prophet before. The holy Prophet, along with his Hashmite clan, was subjected to a horrible socio-economic boycott and left languishing for three long hardship-laden years, with a life of privation and in a mountain defile Shub-e-Abu Talib. On one occasion the Prophet’s house was besieged by his bloodthirsty enemies so that he might be put to death. He was, therefore, forced to emigrate to Madina. Yet in contrast, he displayed a unique gesture of magnanimity, mercy and compassion on the eve of victory over Makkah, unprecedented in the history of mankind. The same unruly and arrogant pagan people of Makkah with their warlords fearfully cast imploring looks at him in the face of retributive justice, which they expected was going to be exacted. But the holy Prophet of God shall be inflicted on you.” This verse of Surah Yusuf (60:10) had the full power to wreak and every cruelty commit generously forgive them.” This to their surprise was given expectation. This was followed by a general amnesty. The boone arch enemy was declared to have been pardoned (Abu Sufiyan) had killed during the battle of Uhud. Uncle Hamza after having battled. The Prophet asked this to his uncle Hamza after having battled. The Prophet asked God who had treacherously given.

To be true to one able to desist from believing one had taken personal revenge, companions, too, reflecting character, which they imbued Messenger of God. Once Momineen Ali knocked to ground in a battle and dagger, at that moment held a sudden Ali left him unharmed motivated by the sense of enemy of God, but later, sense of revenge involving divine cause.

The holy Prophet’s life from all kind of slavery of God on earth. The savage
which they expected was going to be administered to them. But the holy Prophet of God declared: "Today no penalty shall be inflicted on you." Maulana Moududi interpreting this verse of Surah Yusuf (Joseph) says: The holy Prophet had the full power to wreak his vengeance on them for each and every cruelty committed by them. But he instead generously forgave them." The Noble Prophet announced this to their surprise which was indeed beyond their expectation. This was followed by his declaration of a general amnesty. The house of Abu Sufyan previously his arch enemy was declared as a place of sanctuary. He even granted pardon to Wahshi who, on behest of Hindah (wife of Abu Sufiyan) had killed his dauntless Uncle Hamza during the battle of Uhud. So much so that he even pardoned Hindah, who had chewed the liver of his beloved Uncle Hamza after having mutilated his body in the battlefield. The Prophet also forgave the Jewish woman, who had treacherously given him the poisoned food.

To be true to one's conscious one would be hardly able to desist from believing that the Noble Prophet never had taken personal revenge on his enemies and his companions, too, reflected the sublime qualities of character, which they imbibed from the teaching of the last Messenger of God. Once his cousin and son-in-law Amirul Momineen Ali knocked down his powerful opponent to the ground in a battle and was about to kill him with his dagger, at that moment his opponent spat in his face. All of a sudden Ali left him unharmed. To it he explained that he was motivated by the sense of duty alone to fight against an enemy of God, but later, on provocation he feared lest a sense of revenge involving his passions should pollute the divine cause.

The holy Prophet's mission was to liberate man from all kind of slavery and to establish the sovereignty of God on earth. The savages and wicked minds, working on
the ungodly plane, went to extreme to persecute him and to obstruct the path of his historic revolution. This needed supreme efforts to civilize them and to infuse the spirit of human kindness into their hardened souls. The Prophet practically demonstrated to the world his successful achievements for temporal and spiritual welfare which are amazing and unheard of in the known history of the world. The concept of love for humanity and liberation of mankind would have been vague and deficient without the dawn of Islam. Edward Gibbon, renowned historian has justly said: "Though Islam, Prophet Muhammad banished from the Arab within ten years, their hard-heartedness, spirit of revenge, anarchy, female degradation, rivalry lawlessness, usury, drunkenness, infanticide, murderous quarrel and human sacrifice as well as all stupid superstitions. Through that religion he brought down upon this earth the "Kingdom of Heaven" so fondly coveted by Jesus."

Apart from indisputable historical stature, the Prophet has to be viewed in the perspective of his transcendental roots as well. For this, he certainly enjoys the most privileged status, which no doubt further illumines into significance due to his perfect model role in social, political and military spheres of human affairs. As we observe special protocol with regard to a political or royal personage, the honour and reverence of such a great universal man and divine messenger transcends all worldly dignitaries.

In Surah Al Ahzab, it has been explicitly said: "indeed Allah and His Angels send blessings on the Prophet. O you who have believed, you also should ask and send blessings and peace on him 33.56." The above-mentioned Quasitic verse clearly and emphatically show the sublime status of the Messenger of God in the eyes of Allah. Quite logically, any sort of disrespect and contempt for belittlement of the supreme God is embodiment of an attempt on the part of a penalty for him. So a lawful punishment. Hence if the contempt of the Prophet for infringement of human rights amounts to character and more vicious and painful to him. The entire highly sensitive issue as forever.

In 1994, when the (Urdu version) was published, was received by the author. Religious Affairs Islam international institutions were blasphemy law in Pakistan. Law experts were also song is what is the scope of the British legal framework is targeted on the author state institutions of human rights as Chairman of World As moved the Federal Shariat punishment for the offense in accordance with the Qua practice of holy Prophet Pakistan. The Federal Shariat petition declaring blasphemer. The Federal Court against the warning of the author to it was withdrawn by the I was drafted by the author was
The Prophet performed an act of defiance that the worldly authorities could not ignore. He forbade the persecution of the Waldensians, and in doing so, he threatened the very survival of the Church in France. This act of defiance was followed by a series of events that culminated in the destruction of the Waldensian community. The Waldensians were forced to flee into the mountains, where they sought refuge from the persecution. The destruction of the Waldensian community and the persecution of the Waldensians was a direct result of the Prophet's act of defiance.

The Prophet's act of defiance was a direct challenge to the authority of the Church. He refused to comply with the demands of the Church and instead stood up for the rights of the Waldensians. This act of defiance was a bold move that required courage and conviction. The Prophet's act of defiance was a direct challenge to the authority of the Church and inspired others to stand up for their rights. The Prophet's act of defiance was a direct challenge to the authority of the Church and inspired others to stand up for their rights. The Prophet's act of defiance was a direct challenge to the authority of the Church and inspired others to stand up for their rights.
a pious lady Apa Nisar Fatima MNA, which was passed by the parliament in due process and came into force after the agreement of the President of Pakistan adding section 295-C to the Pakistan Penal Code in the year 1991. However a so-called secular group branded it as violation of fundamental rights. Yet all such apprehensions and criticism of the group were found baseless and bereft of substance. The main cause was their lack of knowledge of Divine law of blasphemy, which involves more hazards than ignorance. It is worth mentioning that the blasphemy law in Islam is not only related to the holy Prophet but to all other Prophets of God including prophet Jesus Christ. The people of the book must be knowing that according to the Bible the use of sacrilegious language for the prophets and their deputists, equally involves death penalty. Can the Christians, despite their belief in their holy book set aside such an explicit law prescribed in the Bible the law reads as under:

“And the man that will do presumptuously, and will not hearken unto the priest that standeth at Minister there before the Lord, aye God or unto the judge, even that man shall die.” (Exod 17:6-7) If the Islamic Penal Law has fixed severe punishment (Hadith) for any crime, equally stringent conditions are set therein for proving its occurrence. In fact the criterion of evidence with regard to the Hudood Punishment is more strict and extraordinary than that of ordinary law. The witnesses, whose evidence is acceptable in Hudood cases, are supposed to have abstained from major sins and to be truthful and just-minded in their social behaviour, complying with a yardstick of foolproof testimony too. If such evidence is not available then the blasphemer shall be punished in accordance with Islamic law of 'Tazeer' as proposed by the Supreme Court of Pakistan a case prosecuted by the author namely, Faqi Ullah Vs Khaliquzzaman wherein it is held that the case which did not come within the perview of Hudood law of Qisas then it shall be dealt with the land keeping in view, the culprit was awarded the 'tazeer' in review filed by of murdered person. Its intention or motive is the Islamic law. Derogatory immeasurable if made to any prophet. As for Islam expounded by a well-known all actions are to be Stanislav punishment for the motive behind it, knowledge of the learned introduced intention and is later in 1

8th century characteristic of modern punishment. The Roman Christianity, had no such concern. An interesting England in this regard. To it the ‘Mutah punishment of death, was

down its tank.

Besides, from the doubt also goes to the Hadith, which says: avoided where there is no the blasphemy law can sentenced to death by the Supreme Court or the Supreme Court of blasphemy, as the prove the case beyond no conclusive proof for decision as required by
Qisas then it shall be dealt with, in accordance with laws of the land keeping in view the principles of Shariah. So the culprit was awarded the punishment of death by way of ‘tazer’ in review filed by the author on behalf of the heirs of murdered person. Let it be made clear here that intention or motive is the basic ingredient of an offence in Islamic law. Derogatory remarks shall be considered impeachable if made deliberately, involving contempt of any prophet. As for Islamic doctrine, intention can be expounded by a well-known prophetic saying: “Certainly all actions are to be judged by an intention.”6 In the Shariah, punishment for any crime must be conditioned by the motive behind it. This fact must be within the knowledge of the learned people that Islam had first introduced intention and motive in the domain of law and later in 18th century it became the fundamental characteristic of modern law dealing with crime and punishment. The Roman law, which was adopted by Christianity, had no such concept so far the penal law is concerned. An interesting decision was given by a court of England in this regard. A man fell down from a tree and died. To it the “Murderer tree” was given capital punishment of death, which was, materialised by cutting down its trunk.

Besides, from the Shariah standpoint, the benefit of doubt also goes to the accused. Here again we refer to a Hadith, which says: “Hudood punishments should be avoided where there is doubt.”6 Above all since 1991 when the blasphemy law came into force, nobody has ever been sentenced to death by the High Courts, Federal Shariat Court or the Supreme Court of Pakistan on the indictment of blasphemy, as the prosecution or complainant could not prove the case beyond reasonable doubt or where there was no conclusive proof for conviction or sufficient basis for decision as required by Shariah.

a. The case study on the Hudood is considered to be a paradigm case as it stands among the list of significant jurisprudential cases in Pakistan.
In fact the Blasphemy law ensures life and security of all those people against whom the charge of offence is not proved. Otherwise when the British government declared the annulment of the Blasphemy law in India in 1860 after the fall of Moghal Empire, the fearless and sensitive souls took the law in their own hands and kept dispensing of those who gave vent to contempt and disrespect for the holy Prophet. Ironically, when this Islamic law was declared inapplicable in India, the law against the blasphemy of Jesus Christ was in force contemporaneously in England and it is still part of its common law and also included in its statutory book as an offence against religion and public worship. We have given case law in the relevant Chapter of this book.

When the law against the designators of the holy Prophet was enforced in Pakistan, the Hadood punishment came within purview of courts of law. Obviously, an accused would face punishment in that case only when the court has gone through all the recorded evidence and his guilt is proved beyond any reasonable doubt. The Hadood punishment under the prophet’s denigration won’t come into force if the required witnesses are not present or available or fail to confess the Islamic criteria of testimony. However, where the Hadood conditions are not fulfilled the accused, whose guilt by the circumstantial or other cogent evidence is proved, would be awarded punishment under the Islamic law of “tazia” in accordance with consensus of opinion among the jurisprudents regarding the following edict:

“Whatever has not been explicitly punished through the Qur’an, Ahl has been punished through the power.” Here power means lawful competent authority in Islam, which is invested with the power of enforcing the rule of Shariah so as to check the spread and contamination of evils in society. The Supreme Court of Pakistan has considered this aspect of Islamic edict in the case.

Instead of getting Christian or any other one of the blasphemy laws because any words spoken or written about the Prophet of the book has not been under Islamic law of blasphemy. The case of other Prophets because to believe all of them as the same punishment has been as regards the veneration of Islam and other revealed religions. Any disrespect for the Prophet. Even the leaders and great personages for the disrespect for them comes no believer, for that matter, any wickedness. Moreover, no one has his own hands when there is a conflict against the contester.

In this book, we have made obscene, sexy, and treacherous Christian” produced by a Jew. The actor who played out a haven for the having sex with Barrister Mr. Saeed Quraysh, shown in the cinema houses, religious sensibilities. We have been the Prophet, and Muslims and Christians should be banned. On our appeal see
In this book, we have highlighted an extremely obscene, sexy and treacherous film, "The last temptation of Christ", produced by a Jew film-maker Martin Scorsese. The actor who played out as Christ in the film was shown, having forbid, having sex with a prostitute. In 1988, I was staying in London with my brother, a London based Barrister Mr. Saleem Qureshi when this movie was being shown in the cinema houses of England. That wounded our religious sensibilities. We took the plea that since Jesus Christ, being the prophet of God, was venerable for both Muslims and Christians such a profane movie should be banned. On our appeal several groups of Christians and Muslims enforces life and security in the charge of offence is the British government. Blasphemy law in India in Empyre, the starless and their own hands and kept it vent to contempt and yet. Ironically, when this applicable in India, the law us Christ was in force and it is still part of its in its statutory book as an public worship. We have never of this book. The denigrators of the holy Pars, the Hadood punishment 17 of law. Obviously, an that case only when the needed evidence and his able doubt. The Hadood denigration won't come cases are not present or the Islamic criterion of adood conditions are not by the circumstantial or 24, would be awarded of 'tazeez' in accordance ong the jurisprudents. Authority in Islam, which using the rule of Shariah manifestation of evils in isar has considered this aspect of Islamic edict in the above cited Khaliq-ur-Zaman case. Instead of getting frightened or dismayed, the Christian or any other community should welcome the blasphemy law because any slandering or contemptuous words spoken or written against Jesus Christ or other prophets of the book has now become a punishable offence under Islamic law of blasphemy. The blasphemy of the holy Prophet of Islam incurs the same punishment as in the case of other Prophets because the Muslims are called upon to believe all of them as true messengers of God and the same punishment has been prescribed in the holy Bible. As regards the veneration of the prophets of Scriptures both Islam and other revealed religions: share an identical stand point. Any disrespect for them is unthinkable for Muslims. Even the leaders and guides of other religions are respectable personages for the Muslims. Any expression of disrespect for them comes under Shariah interdiction and no believer, for that matter, has ever committed such wickedness. Moreover, no Muslim will take the law into his own hands when there is a recourse to court of law against the contemnor.
even the Jews staged a silent protest in London. At last the film had been prohibited.

We have no reflection upon the good intentions of the followers of the Christian community and other minorities. If they are not intent on insulting our Prophet they need not harbour any misgivings. Will the law take its course against them, without any rhyme or reason? Will the judiciary of Pakistan send innocent people to jails and gallows, who are free from the blasphemous guilt? Or should we understand that they are demanding an open licence for insulting and blasphemying the Prophet of Islam? If no such hypothesis is tenable. Then what is the justification for demanding the repeal of the Blasphemy Law? Only the perverted minds with mischievous motives may attempt to mislead the innocent and law abiding citizens. They wanted to detract them from the established ground norms of the constitution of Islamic Republic of Pakistan. This would cause damage to the democracy set up of the state.
on the good intentions of community and, other on insulting our Prophet
ings. Will the law take its 
yme or reason? Will the 
ent people to jails and 
blasphemous guilt? Or 
are demanding an oper 
ing the Prophet of Islam?
ple. Then what is the 
eal of the Blasphemy 
ith mischievous motives 
ent and law abiding 
men from the established 
of Islamic Republic of 
to the democrat set up

CHAPTER VI
Blasphemy Law and Human Rights In Global 
Perspective

Currently the issue of human rights has been 
brought on the front burner the world over. History stands 
worst that it was Islam which originally gave mankind 
the concept of human rights. Yet occidental wisecracks and 
their minions and agents in Islamic countries, who have 
covert aversion for Islam, audaciously try to give credit to 
the Greek philosophers of fifth century B.C. for it and 
glorify them. Surprisingly, the idea of human rights has no 
place at all in their system of thought.

Plato’s Republic

Interestingly enough, Plato (428-348BC), the 
leading Greek philosopher, says in his “Republic” that only 
philosophers have the right to rule the State and all other 
citizens should be put at their disposal as serving slaves. 
The King of Sicily, who invited Plato laughed at his 
upotan plan, which resulted in bitter quarrel between 
the ruler and the philosopher. According to Plato absolute 
power is arrogated to the ruling elite alone. He had no 
concept of human equality. In his book, he has framed 
separate rules for slaves and free citizens. Plato also rejects 
equality between man and woman, painting the fair sex in 
derogatory light. Following suit his pupil Aristotle (384-
322 BC) divides society into higher and lower strata and 
vehemently opposes the participation of general public in 
political power. This plainly puts at a loss to know how the 
roots of human rights are traced back to the pagan Greece. 
Indeed such an anachronistic discovery betrays intellectual 
 honesty on the part of Western researchers and orientalists. 
Some of them, failing to find substantive evidence thereof 
to sift out the required material, turn to the 12th century 
Europe so as to haunt Magna Carta as the charter of human
liberty, conveniently forgetting that it had come into existence long after the dawn of Islam.

**Magna Carta**

Those concerned with sober history and political science are well aware of the real worth of Magna Carta. Proclaimed in 1215 by King John, it was indeed give-and-take agreement between the monarch and the rebellious barons so that it may serve their mutual interests. In this regard an authentic testimony comes to us from the authors of New Encyclopaedia Britannica, which term it a document safeguarding the selfish interests of feudal lords. Human Rights aside, even it had no clause to secure the rights of general British people themselves. But after some time the barons also had to wash hands of the royal concessions because Machiavellian views proved greatly helpful in consolidating the sovereign hold. This is the charter of human liberty in early 13th century of which Europe feels so proud!

In the 17th century, however, a political strife against the unfettered royal powers was again triggered off by Hobbes (1588-1679-AD), John Locke (1632-1704-AD), Voltaire (1694-1788-AD) and Rousseau (1712-1778-AD). Hobbes was one of the English philosophers who opposed Aristotelian philosophy and was deeply attracted to the man, society and human affairs. John Locke defended more the rights of people than those of the King. His democratic ideas influenced the pioneers of American Revolution. Voltaire and Rousseau are known as champions of human freedom. Voltaire had studied Islamic literature and was an admirer of Sufi as a human reformer. Rousseau’s treatise “Du contrat social” (the social contract) considered to be the Bible of French Revolution and it has caused storm politically and brought opposition of the church. According to his theory “Freedom is inherent in freely accepted law”.

But the pity is how blink at the human rights Islam in his Faqewell (Ha) delivered from the top of Nainak-kind fourteen hundred years indeed, is the greatest human rights, which was first time in the recorded history spirit prevailed through continents of Europe, Asia and Islam.

**Prince Charles Speech**

In the 8th century with the Dark Ages, Islam basks dazzling light of intellectual breakthrough, illuminated by the spirit of selfless devotion. While in his address at the Oxford University, the Prince of Wales, speaking on this historical debt of gratitude, initiated a process of bringing together the cultures known as the Renaissance.

“Many of the traits of Islam came to it from Muslim Spain. The architecture, the law, the art, the poetry, the music, the drama, the stories, the ethics, all came from this great city.”

Again the Prince Charles, in a subsequent speech, he said Islam and paid glowing tribute to European civilization and academic complex of the Education in 2003. This was by our learned brethren striving hard for revival of
But the pity is how placidly the Europeans afford to blink at the human rights proclaimed by the Prophet of Islam in his Farewell (Hajjatul Wida) sermon which he delivered from the top of Mount in the vale of Arafat to the mankind fourteen hundred years ago before the gathering of over one hundred thousand of his companions. This, indeed, is the greatest and unique universal charter of human rights, which was introduced to the world for the first time in the recorded history of mankind. What is more, its spirit prevailed throughout the Muslim countries and continents of Europe, Asia, and Africa in the heyday of Islam.

Prince Charles Speech

In the 8th century when Europe was still bumbling in the Dark Ages, Islam burst upon the Spanish scene with its dazzling light of intellectual disciplines and, heralding a breakthrough, illuminated the seats of learning in Andalusia. In his address at the Oxford University in 1993, Prince Charles, the Prince of Wales opined heartedly acknowledged this historical debt of gratitude to the role of Islam in initiating a process of liberalization and enlightenment, known as the Renaissance, in Europe. In his own word: “Many of the traits on which modern Europe prides itself came to it from Muslim Spain. Diplomacy, free trade, open borders, the techniques of academic research, anthropology, etiquette, hospitals, alternative medicine, all came from this great city of cities (Cordoba).”

Again the Prince reiterated the same remarks in his subsequent speech. He said that Europe is deeply in debt to Islam and paid glowing tributes to Muslims’ role in European civilization when he inaugurated the new academic complex of the Markfield Institute of Higher Education in 2003. This Islamic Foundation of U.K. headed by our learned brother Prof. Khurshid Ahmed is striving hard for revival of Islamic knowledge in Europe.
Rousseau’s Social Contract and its Islamic Background:

Looking back at the religious heritage, the Islamic disciplines of philosophy and science reached their peak in Andalusia and touched off the stirrings of the spirit of civil liberty and equality of man among European masses to regain their fundamental rights. They started a struggle against the despotic rule of tyranny and social injustice. Its fruits started cropping up after the 11th century. Rousseau himself too benefited from the cultural and social outpouring of Islam. Perhaps a few persons have the knowledge of this fact that steeped in the spirit of Islamic teachings, he had detached himself from Catholic Church. He would often meet his friends with Islamic word “Salaam”. The church, through an edict, declared him renegade in view of his attack on papacy and extraterritorial loyalties. This made Rousseau to lead a life of banishment and in order to save his life he kept running from one country to another with a different name of “Reneau”. His works were banned and ordered to be burnt. This is true that his theory of social contract reflects a glimmer of Islamic thought, but without a touch of realism. In fact it presents a romantic and fictional picture of things, mostly relating to the safeguards of the French people without reference to humanity at large. His doctrine almost proverbial is to be a democratic ideal: “Man is born free but he is being kept in chains everywhere by economic, political and hierarchical imbalance and inequality.” His doctrine is only a part of a Quranic verse related to one of the phases of human life. Yet its positive and bright aspect was beyond the reach of his imagination. The Quranic verse explains the purpose lying behind the Prophet’s advance in the world. That purpose was realized in his own lifetime as described by the noble Quran in Surah Al-A’raf: “Those who shall follow the (last) Apostle, the unlettered Prophet, whom they shall find described in the Torah that is with them, and the Prophet who will enjoins right and ordains doing lawful to them the good things, and lift from them that which is upon them (afflictions) shall believe in him, and how shall believe in him, and how shall believe in him, and how follow the light that has been sent through him—it is they that are successful.”

Commenting on this, Muhammad Asad writes: “The burden and shackles” into discipline for particular communities of man’s development, will be God’s message to man’s universal character in the Muhammad. (7: 257)22

As a matter of fact, a particular group of people, a whole of mankind as revealed by Muhammad: “O mankind! to all of you I send my Prophet as the heavens and the earth to Him. He alone grants life in God and His Apostle believes in God and His guidance you might find it”23

“Each of the earlier Asad while commenting on only his community: thus on himself only to the Children’s message had a wider near only unto the lost sheep e. xvi:24) In contrast, the mess...
...
that Muhammad is described in The Qur'an as an evidence of God's grace towards all the worlds, towards all mankind, and as "the seal of all Prophets" in other words, the last of them."  

Farewell Sermon—The First Charter of Human Rights

Fettered by undue restrictions, injustice of socio-economic inequalities man was groaning under the burden of slavery. The Prophet emphasized the need of equality and freedom in every dimension of human life and infused a true sense of justice in the heart of man. To promote and articulate this noble cause he practically took revolutionary steps, restoring to man his natural human rights of which the mankind had been deprived of since ages. The sanctity of human dignity is enshrined in the historic and unique proclamation he made on the occasion of the Farewell address from the mount of Arafat on 9th Za'Id Haj, 10th of Rijal (March 632 A.D.), that abolished all obscurantist myths and practices and heralded human progress and human liberty. The Prophet gave this great tidings to the world:

"And Behold, all the customs of the days of ignorance (Jahiliya) are trampled under my feet."  

About the equality of men and human dignity he declared: "O men! Behold, you have one God and your father is also one. This makes you one and equal. No Arab has any superiority over a non-Arab and vice versa. No white is superior to a black in any way and vice versa."  

Human being the progeny of Adam, are all equal. Unity of mankind; prior to this revolutionary proclamation, had been torn to shreds. Men had been divided on the basis of linguistic ethnic, geographical of borders, race, colour and creed. Prompted by those artificial demarcation and discrimination some considered themselves superior to others and brought the weak and the downtrodden under their way or sphere of influence of discriminatory policy of subjugated coloured people at the barbaric past which we wish to policy of the racist whites in. The oppressed yet unend tremendous sacrifices till the colonialists under the leadership of the four centuries ago, had expunged pernicious germs. Establish human equality and brotherhood. "All human beings are equal. Through this unprecedented revolution all the individuals have, indeed, catapulted the a times. And thus he had marked contemporary society.

Doubtless, the Presley dimensions of time into concepts, the reign of the four right exemplary for justice, human appeal. Despite the heavy responsibility Caliph Abu Bakr, fellow companions, chose to take from Baithul Mall, (public trust) to meet the needs of a common man. The judiciary was set up that courts could refrain from victimization and be able to human rights independently.

Freedom: Birth right of man

When the son of Fiqah is subjected to a code to which redressing the wrongdoing
The Quran as an evidence leads towards all mankind, in other words, the "all of mankind".

Quarter of Human Rights

...injustice and socio-

in a state of despondency, on the one hand, and on the other hand, a state of hopefulness and optimism, which is the essence of the Qur'anic concept of justice and human rights.

The oppressed yet unbending blacks, however, made tremendous sacrifices till they wrested freedom from the colonialists under the leadership of Nelson Mandela. There is no place for racism in Islam. In fact, the Prophet, fourteen centuries ago, had taken care to wipe out all its pernicious germs. Establishing a concrete example of human equality and brotherhood of mankind, he had said: "All human beings are equal like the teeth of a comb." Through this unprecedented revolutionary advancement he had, indeed, catapulted the ancient world into the modern times. And thus he had miraculously bottled up the spirit of contemporary society.

Doubtless, the Prophet's period, taking all dimensions of time into consideration, is the best in history. The reign of the four rightly guided Caliphs is also exemplary for justice, human equality and dignity of man. Despite the terrors responsibilities of state administration, Caliph Abu Bakr, following the insistence of his companions, chose to take only as much daily allowance from Baitul Mall, (public treasury) as could be enough to meet the needs of a common man. During the caliphate of Umar the judiciary was separated from the executive so that courts could refrain from playing second fiddle to the administrations and be entitled to protect and take care of human rights independently.

Freedom: Birth right of man in Islam:

When the son of Egypt's Governor Amr bin Al-Aas subjected a captive to whipping, Caliph Umar, while redressing the wrongdoing in a reverse way, looked at the...
governor angrily and passed a remark which lay at the heart of Charter of Human Rights of the present times.

The Caliph said, “Ame! Since how long have you started enslaving people, who were born free by their mothers?” In his words, indeed rang the voice of God: “O Mankind! Be conscious of your sustainer, who has created you out of one living entity.” This verse stresses the common origin and brotherhood of the human race.

In the 18th Century, French Philosopher Rousseau reproduced the same remarks of the Caliph Omar that “the man is born free”, attributing it to Rousseau, western thinkers consider it to be the corner stone of the French Revolution.

Similarly, tall claims are made about the Constitution of United States. In 1776 Jefferson drafted the Declaration of Independence. When there was widespread public criticism for omission of fundamental rights of the people, the defenders of the Constitution introduced a Bill of Rights which is said to be the great achievement of American democracy to protect the citizens against the Government actions. It went into effect in 1791. France adopted the same bill after making certain adjustments in it. In 1926, the League of Nations passed a resolution for the abolition of the slave trade by imposing restrictions in a gradual process. This was the same anti-slavery approach which had been pioneered by Islam in 7th century and within short span of less than 50 years slave trade was remarkably reduced. It was the Prophet of Islam who gave the slaves the status of freemen. So much so that Bilal, a slave Negro, was his close companion. Following his foot steps, the believers of the Prophet chose the slaves as powerful head of states. It is historical fact that the slave dynasty of Muslims ruled the subcontinent of India Sultan Shamsuddin At-Tutamish, a slave from Bukhara, and another slave Ghiyasuddin Buban, the pious and renowned

king ruled over India in 16th people for their piety and Mamlook (Muslim slaves) from 1250 to 1517 A.D. dispensed with their periods. In Spain the Emirs were the one of the successors to the state, who was considered devout Muslim, as they did not change their religion. According to Spaniards, they were the people who were traders and sold while still many respects to the original successors introduced in Egypt the powers as Sultans.

UN, Its Charter and Its Role

The United Nations of World War II in the document containing the reaffirmation of fundamental rights of human dignity and conscience another in a

Article 1: All human beings are born free and equal in dignity and rights. However the General Assembly of the United Nations declared in 1948. Some of the articles reproduced as under:

Article 2: Everyone is entitled to freedom of opinion and

Article 3: Everyone has the right to freedom of thought and

Article 4: No one shall
remark which lay at the heart of the human race.

French Philosopher Rousseau of the Caliph of Omar that "the

king ruled over India in 13th century and loved by the

people for their piety and good governance. Similarly

Muhammad (Muslim slaves) ruled over Egypt and Syria from

1250 to 1517 A.D. dispensing justice for all throughout

their periods. In Spain the slaves had authority to declare

one of the successors to deceased Sultan as a ruler of the

state, who was considered by the people to be a just and

devout Muslim, as they did on the death of King Abdur

Rehman. According to Stanley Lane Poole, these slaves

were the people who were brought to Spain by Greek

traders and sold while still children. They resembled in

many respects to the corps of Mamluk, which Saladin's

successors introduced in Egypt, subsequently they attained

the powers as Sultan.

UN, Its Charter and Its Role

The United Nations came into existence at the heels

of World War II in the year 1945 with the charter

containing the reaffirmation of the "Faith in the

fundamental rights of human beings." But it was a vague

document without any guarantee for protection of human

rights. However the General Assembly of UN proclaimed

the Universal Declaration of Human Rights in the year

1948. Some of the articles of the Declaration are being

reproduced as under:

Article 1: All human beings are born free and equal in
dignity and rights. They are endowed with conscience and should act towards one another in a spirit of brotherhood.

Article 2: Everyone is entitled to all rights and freedoms set for in this Declaration.

Article 3: Everyone has the right to life, liberty and security of person.

Article 4: No one shall be held in slavery or servitude.
Article 5: No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6: Everyone has the right to recognition everywhere as a person before the law.

In the year 1951, the General Assembly of UN passed a resolution prohibiting the slavery.

Judging by appearance, the British Magna Carta, the French Revolution, the American Bill of Rights, above all, Charter of the United Nations, are man-oriented documents with inherent infirmities. Yet if we go deeply into all these documents and Articles of the UN Declaration, it would become crystal clear that their original source is the Quranic teachings and they all echoed albeit imperfectly. The Prophet's message for the welfare of humanity pronounced in his Farewell address to the mankind. The Quran and this unique prophetic address have guaranteed the basic human rights directly related to human dignity. What is most significant, these rights as enunciated by Islam do not at all bear the stamp of man’s selfish will. Instead there are Divine rules and nobody is privileged enough to abrogate or to make any amendment or alteration therein. Nor can they be put in abeyance by any dictator or under any state of emergency, because they transcend space and time and are binding on all people in all circumstances. Looking back into the historical perspective, all citizens of an Islamic State, regardless of cast, colour race, religion and territorial specification, have enjoyed these rights in every phase of Islamic rule, not alone in the Prophetic era. The laws and constitutions of Europe, U.S., Russia and other secular states of the world as well as the resolutions and human rights Charter of the U.N. speciously bring in the wording of freedom, liberty, equality, protection of life, honour and property and other human rights but without any practical relevance.

Rather the powerful nations have pillaged the human rights in relation to very nose of international community.

In the recent past, the U.N. subjected the defenceless population to pogrom, committing extremely unforgivable crimes of the powerful in the community of World. The world body Bosnia was intelligent in its defence and security where and unchecked supply of weapons and cohorts. The U.N did not bother to check the crimes of the powerful in the community of Bosnia.

Kashmir Affairs

Coming to Kashmir, the Human Rights was adopted, the several resolutions, giving to right of self-determination and the people of Kashmir have been response the Indian government right by use of military force. To this violation of the Human Rights to Kashmir.

Palestine

Similarly in Palestine, the rights of the Palestinians in indiscriminate destruction of houses without feeling any regret, the U.N. conscience retracted over this grim-drama. U.N. predecessor League of National has now touched the lower ethical retrieval. It seems that the world community is going to commit suicide a
Rather the powerful nations have been flagrantly flouting the human rights in relation to weaker nations under the very nose of international community of nations.

In the recent past, the troops of Serbia have subjected the defenceless people of Bosnia to a merciless pogrom, committing extremely wicked and immoral crimes which are unparalleled even in the dark phases of human history. What is worse, despite its being a member of the world body Bosnia was interdicted from acquiring arms for its defence and security whereas the aggressors had a free and unchecked supply of weapons from Russia and her cohorts. The U.N. did not bother to take notice of the war crimes of the powerful nation against the weaker community of Bosnia.

Kashmir Affairs

Coming to Kashmir issue, since the Charter of Human Rights was adopted, the United Nation has passed several resolutions, giving to the people of Kashmir the right of self-determination and to hold a plebiscite. The people of Kashmir have been demanding this right but in response the Indian government has openly denied this right by use of military force. Yet, U.N. is a silent spectator to this violation of the Human Rights.

Palestine

Similarly in Palestine, Israel is committing violation of human rights in a ghastly fashion, killing the Palestinians indiscriminately firing and bulldozing their houses without feeling any scruples of conscience. Still worse, the U.N. conscience remains placid and undisturbed over this grim-drama. U.N. role is more deplorable than its predecessor League of Nations because the indignity of man has now touched the lowest ebb beyond all hopes of retrieval. It seems that the whole world along with its U.N. is going to commit suicide and if survived, the man will
find himself back in the stoneage. In fact there are no effective moral sanctions which may force the world body to shun parochialism and safeguard the collective interests of humanity. In this dreadful scenario an inspirational positive voice rings out from the Quran when it proclaims: "That if any one slays a human being, unless it be for murder or for spreading corruption on earth, it would be as though he had slain all the mankind. If anyone saves a life, it shall be as though he had saved the lives of all mankind."5

Quranic Injunctions

A person with an objective outlook will have no hesitation to admit that the noble Quran conveys a message for the healthy growth and cohesion of human society, saving it from the erosion of self-divisive and centrifugal tendencies and integrating human beings into Divine cosmic nucleus.

Quran protects the life of man on this planet. Since the entire mankind is like a single unit in the sight of God, He puts the life of an individual at par with the collective life of creation. Therefore, in Islam, a murderer faces death penalty in this world and eternal hell-fire in the hereafter. Doubtless, a true believer cannot think of killing an innocent individual because if he gets scot-free in this world, there won't be an escape in the next world. Islam vouchsafes to an individual an inalienable right of protecting his life for no other reason than being a human being alone. Factualy speaking, non-Muslims in Pakistan or minorities of Islamic countries should have no reason to feel perturbed about the Islamic law.

The Blasphemy law has, indeed, provided them with protection and legal safeguards. Islam is a religion of peace and wants peace to prevail in human life. Since chaos and oppression are the exact antithesis of peace and security, Islam not only detests it strenuously. On it the Quran says worse than killing (2:190)."56

Taking things to the next level, mischief which result in wars lives, and those who escape it, are left to bear emotional traumas for odious acts of hooliganism and dignity. Speaking ill of the Prophet in most severe penalty because this is a serious unrest and turmoil in society of man have been acknowledged by the Declaration of Human Rights. The obligation not to insult and vilify the Prophet was logically mean a spiritual fundamental right. Above all, the Prophet is the most delicate and sensitive when a person attacks the Prophet of Islam is made an enemy of this hurts the susceptibilities of none is dearer, respectable and esteemed. They can put everything, including their own lives, for his sake. Historically an unbiased view is that the Prophet valued human dignity evidenced by his Farewell address raises the image and respect of the bearer of human rights in the annals of history. Never in history had the Prophet of God go scot-free that if the specie of an evil act must immediately be addressed. The law of blasphemy is the cancerous effects of a giant the society splitting up the Divine scheme of things. It is a violation of human rights? Y
In fact there are no may force the world body and the collective interests scenario an inspirational Quran when it proclaims: life, unless it be for on earth, it would be as and. If anyone saves a life, saved the lives of all

The outlook will have no Quran conveys a message of human society, divisive and centrifugal beings into Divine man on this planet. Since unit in the sight of God, par with the collective is, a murderer faces death itself, in the hereafter. or think of killing an gets of scot-free in this in the next world. Islam is inalienable right of so that being a human on-Muslims in Pakistan should have no reason to...

indeed, provided them ls. Islam is a religion of human life. Since chaos, nihilism of peace and

security. Islam not only detests it but also opposes it vehemently. On it the Quran says: "opposition is even worse than killing (2:190)."

Taking things to their roots, it is discord and mischief which result in wars and riots claiming countless lives, and those who escape such a calamity, often suffer emotional trauma for odious reason, such as loss of honour and dignity. Speaking of the holy Prophet must incur a severe penalty because this mischief has always generated serious unrest and turmoil in society. As honour and dignity of man have been acknowledged in the Universal Declaration of Human Rights, therefore everyone is under obligation not to insult and belittle others because this would logically mean a sinister violation of man’s fundamental right. Above all, the matters would get acutely delicate and sensitive when a personality no less than the Prophet of Islam is made an object of slander. To be sure, this hurts the susceptibilities of Muslims in whose eyes none is dearer, respectable and sacred than the Prophet. They can put everything, including their own lives, at stake for his sake. Historically arguing, how much the holy Prophet valued human dignity and human rights is evidenced by his Farewell address. By all consideration this raises the image and respectability of such a unique upholder of human rights in the eyes of an impartial student of history. Never in history Muslims have let a slanderer of the Prophet of God go scot-free. Law and reason demand that if the spectre of an evil raises its head in society, it must immediately be addressed so as to stop the cancer of corruptibility.

The law of blasphemy too is designed to counteract the cancerous effects of a grim mischief which may cause chaos in the society splitting the unity of mankind against the Divine scheme of things. How does it involve the violation of human rights? Yet, the vested interests have
raised a terrible hullabaloo to confuse and poison the minds of the non-Muslim minorities. If one rises above prejudices and looks into things realistically, one would realize that the Law of Blasphemy instead safeguards the honour and dignity of man and people learn to respect the sentiments of one another. Moreover, it imparts to nations the lesson of peaceful co-existence. So instead of attributing narrow and parochial motives to this law, it should be viewed in a wider perspective to ensure the peace and security of mankind at large.

BLASPHEMY LAW IN EUROPE

Blasphemy law exists in the world in various forms and faith of the majority of modern historians has been an offence punishable. Under Emperor AD) the death penalty was demanded by many states have legislative offence. In Scotland until punishable by death. In English. The underlying idea appears religion is necessarily an at probably has been the reason even in some secular laws.

PUNISHMENT OF DEATH IN THE BIBLE

Historically speaking, power, the Roman Law was with the sway of the Catholic Church by Pope attained the force of the Qur'an the Gospels were or precepts. However, we find Testament that blasphemy unpardonable sin in this we hereafter. In Chapter 12 Vers book: "Wherefore I say unto blasphemy shall be forgiven against the holy Ghost (men.)" In Verse 32 of the other, whosoever speaketh a word
CHAPTER VII

Blasphemy Law in Europe

Blasphemy law exists in almost all the countries of the world in various forms depending on religious belief and faith of the majority of the people. According to the modern historians blasphemy, in some form or the other has been an offence punishable by law. The Mosaic law of Torah decreed death by stoning as the penalty for the blasphemer. Under Emperor Justinian (reigned 527-565 AD) the death penalty was decreed for blasphemy. In 188, many states have legislation of death penalty for this offence. In Scotland until the 19th century, it was punishable by death. In England it is common law offence. The underlying idea apparently is that an attack on the religion, is necessarily an attack on the state. This idea probably has been the reason why penalties have been laid down even in some secular legal codes.31

Punishment of death in the Bible

Historically speaking, before the Church came into power, the Roman Law was in force in Europe, because there was no Administrative law in the Bible (New Testament) to rule the country. When the state came under the sway of the Catholic Church, every word pronounced by Pope attained the force of law. Unlike the Torah and Qur’an the Gospels were only collection of sermons and precepts. However, we find in the books of the New Testament that blasphemy against Jesus Christ is an unpardonable sin in this world and also in the world hereafter. In Chapter 12 Verse 31, St. Matthew says in his book: “Whencefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the holy Ghost (Jesus) shall not be forgiven unto men.” In Verse 32 of the same chapter he says: “And whosoever speaketh a word against the Holy Ghost(Jesus)
it shall not be forgiven him, neither in this world, neither in the world to come."

St. Mark in Chapter 3 verses 29:30 of his book says: "But he that shall blaspheme against the Holy Ghost (Jesus) hath never forgiveness."

In Chapter 12 verse 10 of St. Luke it is said: "Blasphemy shall not be forgiven."

When the countries in Asia and Europe, where Christian Kingdom were established, clergy adopted the Roman Law and the Talmudic Law to conduct the State affairs. The law of blasphemy was legislated on the basis of the biblical verses quoted above throughout the European countries and enforced with capital punishment of death.

Under the Moaist Law the punishment of death was fixed for one who committed the desecration of the Torah or insulted the Minister (Prophet) who had come before Jesus Christ (Reference Deuteronomy 17:12). In Leviticus Chapter 24 Verse 16 of the old Testament, it is clearly stated: "And he that blasphemeth the name of thy Lord, he shall be surely put to death, and all congregation shall certainly stone him."

The Roman Emperor Justinian has the credit for codification of the Roman law and whose name is considered a symbol of justice, but in fact, his period was a reign of tyranny and oppression. Before adoption of Christianity, Christians were burnt alive by his imperial decree. Following his conversion to Christianity, he laid down the penalty of death for rejecting the message of the Bible (New Testament) and for insulting Jesus Christ alone instead of the Israeli Prophets and mercilessly killed the Jews and uprooted their faith. Since his reign the blasphemy law regarding Jesus Christ became the law of European kingdoms. In France, blasphemy which included, speaking against the holy Virgin and the Saints, denying ones faith, or speaking with punished with great severity given in various forms in torture or corporal punishment continuing the practice of a this crime till the 18th century.

The first thing, the Czar coming into power in the world in Russia was the separation of Church and State. Thereafter death penalty relating to blasphemy was shifted from Jesus Christ to the Kremlin Head. Atrocities and oppressions in the Kremlin Head were evidenced by the cold-blooded murder of Leon Trotsky in Mexico with prisoners of conscience languishing away and die in the Law of Blasphemy Defined

Without trying to define blasphemy, we may say that in Christian theology, it is to the truth of Christianity or Christ to insult and blasphemy is sacrilege.

Law of Blasphemy in The United Kingdom

As the capital punishment abolished in England there life is the law of land for blasphemy is defined as "the writing of matter which does not deny the truth of the Book of Common Prayer or the Book of Common Prayer"
neither in this world, neither in
verse 29:30 of his book says: against the Holy Ghost (Jesus)
10 of St. Luke it is said: "given."
in Asia and Europe, where established, clergy adopted the
ric Law to conduct the State was legislated on the basis of
love throughout the European
capital punishment of death.
the punishment of death was
the descension of the Torah
(oracle) who had come before
(erothony 17:12). In Leviticus
old Testament, it is clearly
the name of thy Lord, he
s, and all congregation shall

Justinian has the credit for
law and whose name is
, but in fact, his period was a
cession. Before adoption of
burnt alive by his imperial
version to Christianity, he laid
 insulting Jesus Christ alone
its and mercilessly killed the
faith. Since his reign the
us Christ became the law of
blasphemy which included,
igin and the Saints, denying
ones faith, or speaking with impiety of holy things was
punished with great severity. The death punishment was
given in various forms like burning alive, mutilation,
torure or corporal punishment. Russia and Scotland
continuing the practice of awarding death punishment for
this crime till the 18th century.

The first thing, the Communist government did after:
coming into power in the wake of the Bolshevik Revolution
in Russia was the separation of the state from religion.
Thereafter death penalty remained in Russia but its focus
was shifted from Jesus Christ to the Communist Head of
State. Atrocities and oppression of Stalin who had become
the Kremlin Head were just unthinkable. Even the
difference of opinion with him was a grave offence as
evidenced by the cold-blooded murder of Lenin's comrade
Leon Trotsky in Mexico where he lived in self-exile. The
prisoners of conscience were deported to Siberia to
languish away and die in the forced labour camps.

Law of Blasphemy Defined

Without trying to trace the roots of the word
blasphemy we may say in generic sense that according to
Christian theology, it is to deny the existence of God and
the truth of Christianity or to slander the Redeemer (Jesus
Christ) or to desecrate and ridicule the Bible, whereas in
Islam blasphemy is sacrilege and contempt of God and His
apostles.

Law of Blasphemy in The U.K

As the capital punishment of death has been
abolished in England therefore now the imprisonment for
life is the law of land for blasphemy. At common law,
blasphemy is defined as "the publication (orally or for libel,
in writing) of matter which vilifies or is contemptuous of or
which denies the truth of the Christian religion or the Bible
or the Book of Common Prayer and which is couched in
indecent scurrilous or offensive terms likely to shock and outrage the feelings of the general body of Christian believers.”

Procedure
Blasphemy and blasphemous libel are triable only on indictment.

Proof
There is no requirement that the accused should have recognized or intended that his words would be blasphemous or to be taken by others to be blasphemous. The mense rea of blasphemy requires only the words of accused were found to be blasphemous.

Evidence
In case of public utterance, two reliable witnesses are required to prove the guilt of blasphemy and if it is in black and white i.e. blasphemous libel, it is obligatory to produce the written words.

The evidence of publication of blasphemous libel is the same as in the case of seditious libel. Sedition is defined as any act done or words spoken for (or, for seditious libel written and published), with a seditious intension and having a seditious tendency.

The Sentence
The maximum punishment for blasphemy is life imprisonment. The sentence for sedition and seditious libel is also the same as that for blasphemy i.e. life imprisonment.

Case Law of British Courts
Two most important cases of British Court relating to Blasphemy are (i) White House versus Lemon and (ii) Chief Metropolitan Stipendiary Magistrate, ex parte Choudhury, reported as (1976) 986 respectively.

Relevant portion of case reported in “The Times” 1988 by David Hollow Y. is

“Sincerity” and an not a sufficient defence conviction of Denis Lemon, publishing a poem suggests homosexual established that artist is irrelevant. It is a religious feeling “outraged the view that: “Every public which contains any content ludicrous matter relating to

House of Lord’s Judgment

Lemons went up in Lords. It was one of his Superior Judicary in the century. The question Lordships was whether the intent of the accused to blasphemous libel is no requirement that the accused or intended that his words taken by others to be blasphemous.

Lord Scarman is kind Commonwealth in Sec is considered to belong activism in judicial matter blasphemy in Lemon’s (blasphemy) belongs to designed to safeguard the kingdom. In an increased modern Britain, I think i
Chaudhry, reported as (1979) A.C 617 and (1990) 3 WLR 986 respectively.

Relevant portion of the Judgment in "Gay News" case reported in "The Times, London" dated 27th August 1988 by David Hollow Y. is being reproduced as under:

"Sincerity" and an "atmosphere of reverence" are not a sufficient defence against blasphemy. In 1978, conviction of Denis Lemon, editor of "Gay News", for publishing a poem suggesting that Jesus was a promiscuous homosexual established that the intention, or motive, of an artist is irrelevant. It is a question of fact: Is Christian religious feeling "outraged and insulted"? The court was of the view that: "Every publication is said to be blasphemous which contains any contemptuous reviling, scurrilous or ludicrous matter relating to God, Jesus Christ, or the Bible".

House of Lord's Judgment

Lemon went up in appeal before the House of Lords. It was one of historic judgments delivered by the Superior Judiciary of the U.K in the last decade of 20th century. The question for determination before their lordships was whether sine qua non of the offence is an intent of the accused to blaspheme? "It was held that there is no requirement that the accused should have recognized or intended that his words would be blasphemous or be taken by others to be blasphemous."

Lord Scarman is known as a liberal British Judge in Commonwealth and in Scandinavian countries as well. He is considered to belong to left wing for his socialististic activism in judicial matters. He has fairly dealt with law of blasphemy in Lemon's appeal case and held: "The offense (blasphemy) belongs to a group of criminal offenses designed to safeguard the internal tranquility of the kingdom. In an increasingly pluralist society such as that of modern Britain, I think it is a case for legislation extending
blasphemy law, it is necessary not only to respect the differing religious beliefs and feelings of all but also to protect them from vilification, ridicule and contempt."

The basic idea of the judgment of Lord Scarman is in consonance with Islamic Law of Blasphemy which strictly prohibits Muslims to show disrespect to Jesus Christ, and other prophets of scripture and refrain themselves from ridiculing or insulting the leaders of different religions. They are not allowed even to ridicule any living or dead person. The companion Judges of Lord Scarman did not subscribe to his point of view. According to them including Lord Diplock, blasphemy does not extend to attacks on other religions such as Islam (which is second religion of Britain). Lord Diplock is well-known to Pakistan as he was a counsel for Ghulam Muhammad, Governor General of Pakistan in Mauvi Tamizuddin Khan Case. We have produced the relevant passage from The House of Lord's judgement in re Lemon Vs White House 19 AC 617 as Appendix B.

Rushdie affair and British Superior Court

Muslims of Britain, in view of Lord Scarman's above judgment, moved Chief Metropolitan Stipendiary Magistrate to take notice of Salman Rushdie's blasphemous book "Satanic Verses" which had outraged the Muslim nationals of Britain, but the complaint was dismissed on the ground that blasphemy is concerned with Christian religion only. It does not extend to attack on other religion such as Islam. This decision was confirmed in judicial review by the Queen's Bench Division of the High Court whereby it was held that the law of blasphemy only protect the Christian religion and more specifically, the established Church of England. Lord Watkins went to this extent that even if law of blasphemy is extended to religions other than Christianity as such Islam he will not press it into service. So he says: "We think it right to say that, were it open to us to extend the law to cover it, we should refrain from doing so.

No Amendment of Law of Stand

In the year 1989, blasphemy case a number of Muslims had also approached the Solicitor General, Mr. John P. Stevens to get 'blasphemy law' protected and proscribe blasphemous deeds. The Minister rejected this proposal, inter alia. is as follows:

"Many Muslims would have welcomed an amendment of 'Satanic Verses' on the grounds that it is blasphemous. We have canvassed the matter and reached the conclusion that there is no clear reason why it should be reformed or reformulated."

Judgment of European Court

After being dismissed by the House of Lords, Muslims resorted to the European Court with an expectation of getting the law of blasphemy amended in their favour. Unfortunately, only to afford an opportunity to the most famous blasphemy case of United Kingdom people, the court had challenged the British government on the ground that it is disrespectful to treat on an equal footing the United Kingdom.


not only to respect the feelings of all but also to judge and condemn." A statement of Lord Scarman is 

ow of Blasphemy which shows disrespect to Jesus in scripture and refrain insulting the leaders of New Delhi and ridicule companion Judges of Lord in the spot of view. Accordingly, blasphemy does not as such Islam (which is Peshawar is well known to Ghulam Muhammad, Maulvi Tamizuddin Khan) yant passage from The Koran Vs White House

or Court

of Lord Scarman's metropolitan Synod in the Rushdie's blasphemous outrage the Muslim it was dismissed on the with Christian religion other religion such as, he said in judicial review the High Court whereby every only protect the insanity, the established extent to this extent to the religions other than press it into service, / thus, were open to us

to extend the law to cover religions other than Christianity, we should refrain from doing so."

No Amendment of Law of Blasphemy—British Govt's Stand

In the year 1989, during the proceedings of the blasphemy case, a number of influential British Muslims had also approached the Minister of State for the Home Department, Mr. John Patel to make amendment in the blasphemy law to protect the honour of their holy Prophet and proscribe blasphemous book “The Satanic Verses” of Rushdie. The Minister representing the British government turned down this proposal. The relevant portion of his reply, inter alia, is as follows:

"Many Muslims have argued that the law of blasphemy should be amended to take books such as “The Satanic Verses” outside the boundary of what is legally acceptable. We have considered their arguments carefully and reached the conclusion that it would be unwise for a variety of reasons to amend the law of Blasphemy, not the least the clear lack of agreement over whether the law should be reformed or repealed."

Judgment of European Courts of Human Rights:

After being dissatisfied with the decision of the House of Lord, Muslim community of England filed a petition in the European Court of Human Rights with expectation of getting some sort of relief in the matter of their blasphemy case. They requested the learned court only to afford an opportunity of hearing to them along with the most famous blasphemy case of Wingrove versus the United Kingdom pending for adjudication. Mr. Wingrove had challenged the British Law of Blasphemy, inter alia, on the ground that it is discriminatory law because it does not treat on an equal footing the different religions practiced in the United Kingdom.
The Muslim citizens urged the same plea of Wingrove in their petition which the apex court of Human Rights of Europe refused to entertain on the following grounds:

"It is true that the English Law of Blasphemy only extend to the Christian faith. Indeed the anomaly of this state of affairs in multi-denominational society was recognized by the Divisional Bench in R.V. Chief Magistrate Ex parte Chaudhry. However, it is not for the European Court to rule in abstracto as to the compatibility of domestic law with convention (Constitution of European Court of Human Right)."

The petition of Mr. Wingrove was also dismissed after full-dress debate on the most important points relating to modern global society like freedom of expression and democratic society, soft-core pornography, religious ecstasy, sexual passion, masochism, lesbianism and auto-eroticism and their far reaching effects on social life. Finally the court held that the United Kingdom was justified to impose ban on exhibition of blasphemous video film apprehending that it was likely to arouse a sense of outrage among those who believe and respect the Christian faith. Therefore, the action of the United Kingdom does not ultra vires Article 10 of the Convention (Constitution of the European Court of Human Rights).

Author's Note

This judgment is one of the most important and exhaustive judgments of the European Court of Human Rights relating to the law of Blasphemy which was declared to be social necessity of a democratic country. This shows how Europe is conservative in maintaining its own orthodox laws, but on the other hand Pakistan Government proposed to make amendments in the just and equitable law of blasphemy country as a secular mode.

Abstract of judgment Rights in re WingroveVs 1996's Appendix-C.

Freedom of Press

The privilege accords to the court's proceeding by the Section 3 of the Act does not recognize any blasphemy which is defamatory or upon card, has exactly the slightest in any serious newspaper. It is hard to point of view, than the England.42

LAW OF BLASPHEMY

One finds no distinction of Britain and the secular of blasphemy law prevails under:

Blasphemy

Blasphemy is the way of committing an act of offending the Christian religion, the person of Christ or exposing the Lord. Blasphemy is an offense or written words. Which are of committing an offense constitutes the crime."
equitable law of blasphemy in an attempt to show the country as a secular, modern state.

Abstract of judgement of European Court of Human Rights in re Vingrove Vs United Kingdom dated 25-11-1996 is Appendix-C.

Freedom of Press

The privilege accorded to newspapers report of the court's proceeding by the law of libel Amendment Act. Section 3 of the Act does not authorize the publication of any blasphemous matter.

A.V. Dicey, constitutional law expert writes about freedom of the press with reference to law of blasphemy in England: "Until very recent time the law, moreover, has not recognized any privilege on the part of press. A statement which is defamatory or blasphemous, if made in a letter or upon card, has exactly the same character if made in a book or newspaper. It is hardly an exaggeration to say from this point of view, that liberty of press is not recognized in England."

LAW OF BLASPHEMY IN THE UNITED STATES

One finds no difference between the blasphemy law of Britain and the secular state of America. Legal definition of blasphemy law prevailing in the United States reads as under:

Blasphemy

Blasphemy is reviling of God, wantonly attacking the Christian religion, or contumelious reproaches of Jesus Christ or exposing the scriptures to contempt and ridicule. Blasphemy is an offence and may be committed by spoken or written words. Where a statute designates several ways of committing an offence, the doing of anyone of them constitutes the crime."
Case Law

In the absence of a statute, the offence may be committed either by spoken or written words. Christianity is the prevailing religion of the United States, so it is part and parcel of the law of land. It has been observed in U.S.-Vidal vs. Girard 11 L.Ed 205, 86 F.1120 N.21 that Christianity, although a part of common law of the state, it is only so in the qualified sense that its divine origin and truth are admitted.

Distinction

But so far other religions are concerned, they may be attacked without incurring any liability of the prosecution.

Constitutional freedom of press and religious toleration: The US Constitution safeguards the rights about the freedom of the press and the liberty of conscience, so far religious opinions and worship are recognized as a protection to the extent of guaranteeing the rights above mentioned, but such constitutional provisions do not legalize profane scoffing, or stand in the way of legislative enactments for the punishment of such acts. (8CP1121N35)

US Supreme Court Judgment

In the historical judgment of the US Supreme Court entitled as State vs. Moces, the learned judges had clearly interpreted the law of Blasphemy with reference to the liberty, freedom of speech and freedom of press as guaranteed by the constitution.

They concluded: “It is farthest from our thought to claim superiority for any religious sect, society, or denomination, or even to admit that there exists any distinct, allowed connection between church and state in the United States or in any individual state, but, as distinguished from the relig. Muhammad, or even Abeer reason of the number, influence within our territorial bounds the prevailing religion of this equal truth may it be seen that civilization, the religion of a factor in determining its feasibility of government in not the reverence and respect towards its prevalent religion.

The relevant portion

Appendix D

Author’s comments

It is significant to note the church from the state, the society keep the flame of Christological. This open secret pronouncements of the apex court, the United States. In issue blasphemy is nearer to the Church.

All the judgments of the apex courts of the Kingdom and Supreme Courts have strongly the superior jud. in the western countries after. Despite advancement of the first im. Shafa’i, one of the famous (Flaqh), the laws of western essentially medieval.

In Lenor, the case dismissed the appeal of C.
state, the offence may be
written words. Christianity
United States, so it is part
has been observed in US-
i, 8 CI P1120 N2] that
common law of the state, it
so that its divine origin and

are concerned, they may
have any liability of the
of press and religious
agreements the rights about
liberty of conscience, so
ship are recognized as a
meeting the rights above
do not
in the way of legislation
f such acts. (SCP1121N
of the US Supreme Court
named judges had clearly
with reference to the
freedom of press as
hast from our thought to
ious sect, society, or
that there exists any
church and state in
individual state, but, as
distinguished from the religions of Confucius, Gautama,
Muhammad, or even Abraham, it may be truly said that, by
reason of the number, influence, and station of its devotees
within our territorial boundaries, the religion of Christ is
the prevailing religion of this country and of this state. With
equal truth may it be said that from the days of
civilization, the religion of a country is the most important
factor in determining its form of government, and that
stability of government, in no small measure, depends upon
the reverence and respect which a nation maintains
towards its prevalent religion."

The relevant portion of this judgment is as

Appendix D

Author's comments

It is significant to note that inspite of separation of
church from the state, the secularized countries of the West
keep the flame of Christianity alive without being
apologetic. This open secret is apparent on very face of the
pronouncements of the apex courts of the Great Britain and
the United State. In strict sense, the U.S.A law of
blasphemy is nearer to the orthodox religion of Catholic
Church.

All the judgments of blasphemy cases pronounced
by apex courts of Human Rights of Europe, United
Kingdom and Supreme Court of United States clearly show
how strongly the superior judiciary and the governments of
the western countries adhere to their Christian religion.
Despite advancement of legal jurisprudence, that was
introduced for the first time in the legal history by Imam-
Shafa'i, one of the famous doctors of Islamic Jurisprudence
(Fiqah), the laws of western countries still remain static and
essentially medieval.

In Leman's case, the Queen's Bench Division
dismissed the appeal of Gay News editor confirming the
trial court’s judgment that in order to convict a blasphemer, his intention or motive is irrelevant, when facts of case stand proved. But in Islamic law, the basic ingredient of blasphemy or any other offence is the intention or motive, without which no punishment could be awarded to the accused. In Ex parte Choudhary’s case, the European Court of Human Rights refused to entertain the petition of Muslims community of the United Kingdom against Salman Rushdie in the matter of blasphemy and upheld the order of House of Lords observing that the U.K law of blasphemy only extends to the Christian faith. Therefore it shall not interfere with the domestic law of United Kingdom.

The Supreme Court of the United States in Mookus case, while dealing with reference matter of blasphemy in the context of constitutional and human rights principles declared that the country is based on sure foundation of Christianity, no one is allowed to go beyond the limits of constitutional freedom and liberty to undermine the foundation of the state by ridiculing the God of Christian religion or the holy Scriptures. It is amusing to observe that Judaism considers only those persons to be blasphemers, who insult the prophets preceding Christ, while according to Christianity only the contempt of Christian God, Jesus Christ and Gospels constitutes blasphemy.

Be that as it may, both Judaism and Christianity are of the view that slanderous attack on other religions or the Prophet of Islam is not an offence punishable under law. This is in contrast to the wider vision of Islam which requires its followers to be respectful not only to their own prophet out to all the prophets without any distinction and whoever disobeys this Divine Commandment, will be liable to the same punishment as fixed by the law of blasphemy in Islam. The dictum in this respect is laid down in the judgment of Federal Shariat Court of Pakistan on the

petition of the author in “Muhammad Ismail Quresby v. Pakistan (PLD 1991 FSC) 18" blasphemy was passed by the one is unable to understand countries and especially Arab Pakistan Government to abrogate Islamic law of blasphemy, while they claim democracy and believe in. Blasphemy Law is part of the western Governments has double standards towards the

Religious Freedom Reports

In the International 2003 prepared by US Depar with Bureau of Democracy law of blasphemy has its continuation of their practice, blasphemy law was enacted for the property of minority citizen abuse.

It is a fact that no superior courts in Pakistan promulgation in the year 19 when his faith or religion, has be professed, practise and maint frivulous charge has been levied of blasphemy is a threat to communites in Pakistan or failed to protect the religion minorities.
er to convict a blasphemer. Relevant, when facts of case, the basic ingredient of is the intention or motive, could be ascribed to the case, the European Court entertain the petition of United Kingdom against blasphemy and upheld the finding that the U.K. law of Christian faith. Therefore it domestic law of United States in Mockus case matter of blasphemy in human rights principles used on sure foundation of go beyond the limits of eny to undermine the thing the God of Christian is amusing to observe that persons to be blasphemers, ling Christ, while according of Christian God, Jesus blasphemy.

Islam and Christianity are on other religious or the punishable under law, a vision of Islam which truthful not only to their own without any distinction and commandment, will be liable y the law of blasphemy in fact is laid down in the art of Pakistan on the petition of the author in the year 1991 reported as “Muhammad Ismail Qureshy Vs. Federal Government of Pakistan (PLD 1991 VSC 10)”. Furthermore, the law of blasphemy was passed by the Parliament of Pakistan. But one is unable to understand the attitude of European countries and especially America who are pressuring Pakistan Government to abrogate the Act of Parliament in regard to Islamic law of blasphemy along with Hudood laws, while they claim themselves to be champions of democracy and believe in majority rule. Moreover the Blasphemy Law is part of the law of land. This policy of western Government has exposed their hypocrisy and double standards towards the Muslim World.

Religious Freedom Reports of USA

In the International Religious Freedom Report for 2003 prepared by US Department of State in consultation with Bureau of Democracy and Human Rights, the Islamic law of blasphemy has been criticized harshly in continuation of their previous reports. In fact the blasphemy law was enacted to protect the life, liberty and property of minority citizens from discrimination and abuse.

It is a fact that no one has been convicted by the superior courts in Pakistan under this law since its promulgation in the year 1991, nor any citizen irrespective of his faith or religion, has ever been denied the right to profess, practise and manage religious institutions, yet a frivolous charge has been leveled in the report that the law of blasphemy is a threat to the security of non-Muslim communities in Pakistan and that the Government has failed to protect the religious and human rights of the minorities.
New-Conservatism

The Religious Freedom Report of 2003 is self-contradictory but perfectly in accordance with the state policy makers of American Government. On the one hand they want to make Pakistan a modern, enlightened and progressive state which should conform to the secular and social order of the day, on the other hand, the US President takes an oath of allegiance to the God of Christians and salutes the more than two thousand years old scriptures with great reverence. The US Congress and State legislature open their sessions with prayers to the deity of their Christian religion as observed in the judgment of their Supreme Court. The Government claims itself to be NEOCON’s (New Conservative Christian) Government. In fact, the United States remains the most religious country of the western world. Yet Islam is not acceptable religion to NEOCON Government and its associates. They do not like the Muslims to live according to the Divine law; which is neither against the teachings of Jesus Christ nor against the commandments of Jewish religion. Islam does not advocate aggression, fanaticism, injustice or killing the innocent people.

The Neo conservatism is the product of a master mind of a Jewish political philosopher of the new millennium — Leo Strauss. He surpassed his predecessor Machiavelli, who had taught the rulers to exploit people by fraud and deception to establish their authority. In addition, Strauss amalgamated Machiavellian formula with strong powerful ideology of Plato (427-347BC) and Nietzsche (1844-1900) that only the strongest is fit to rule this world and the weak are born to be ruled or they should be crushed by force if they attempt to rise. The Straussian thought has been translated into action and deeds which is known as Bush pre-emptive doctrine. Invading a small country like Afghanistan with cruise missile and daisy cutter bombs and merciless bombing on Iraq is another doctrine. The pretest is to reduce America with mass destruction found anywhere in Iraq by the US Team. It is a clear manifestation of Conservatism will.

CRUSADE AND SULTAN SALTAN

The attack on Afghanistan to the Crusades, military expeditions of Christians between 1095 and 1270 "when the Christian entered Jerusalem, holy to Christians alke, surrendered the army. In start contrast to the other rulers, when blood flowed like civilized good faith and courte and his troops. Both in the West became a symbol of a wise ruler, commander, and the West be statue as a paragon of the chivalrous.

Salahuddin and Reginald—The"Salahuddin” generous energy and courage by his enemies—the crusaders twentieth century. non-Muslim historians. Stanley account of Sultan’s achievements in famous book “Saladin and fall of
The Report of 2003 is self-acquaintance with the state
ment. On the one hand modern enlightened and
formon to the secular and
ner hand, the US President
the God of Christians and
years old scriptures
US Congress and State
with prayers to the deity of
in the judgment of their
ent claims itself to be
Christian Government. In
be most religious country
acceptable religion to
sociates. They do not like
the Divine law which is
as Christ nor against the
Islam does not advocate
or killing the innocent
the product of a master
bishops of the new
uppassed his predecessor
ers to exploit people by
ier authority. In addition,
an formula with strong
347BC) and Nietzsche
it is fit to rule this world
they should be crushed
a Strassnian thought has
seeds which is known as
ing a small country like
nifty cutter bombs and
acereless bombing on Iraq is implementation of this
docline. The pretext is to restrain Iraq from attacking
America with mass destruction weapons, which were not
found anywhere in Iraq by the United Nations Inspection
Team. It is a clear manifestation of pro-zionist Neo
Conservatism will.

CRUSADE AND SULTAN SALAHUDDIN

The attack on Afghanistan was not much different
to the Crusades, military expedition organized by western
Christians between 1095 and 1291. During the 11th century,
"when the Christian entered Jerusalem, they fell on Muslim
and Jewish inhabitants of the city with zeal of Joshua and
massacred them with a brutality that shocked even their
own contemporaries." 22

In the third crusade (1187 AD), Sultan Salah
(Salahud din), the famous Muslim hero of all times, gave
the most disastrous and fatal blow to the whole crusading
movement. Jerusalem, holy to both the Muslims and
Christians alike, surrendered to the Sultan Salahuddin's
army. In stark contrast to the city's conquest by Christian
rulers, when blood flowed like water during their massacre
of its inhabitants, the Muslim conquest was marked by the
civilized good faith and courteous behaviour of Salahuddin
and his troops. Both in the East and the West, Sultan
became a symbol of a wise ruler and consummate military
commander, and in the West he has attained a legendary
status as a paragon of the chivalrous enemy.

Salahuddin and Reginald—The Blasphemer

Salahuddin’s generous chivalry was admired even
by his enemies—the crusaders. It is acknowledged by the
non-Muslim historians. Stanley Lane Poole gave a detailed
account of Sultan’s achievements and nobility in his
famous book "Saladin and fall of Kingdom of Jerusalem".

In 1187 A.D. Reginald, King of Kerak despite a truce between him and Salahuddin attacked and looted a caravan of Muslims merchants and arrested all of them, who were subjected to humiliating treatment. When the captured people appealed to him to set them free, he said tauntingly, "you believe in Muhammad why don’t you ask him to get you free". When this news reached Salahuddin he swore to kill him with his own hands. Salahuddin, who had been regenerating his forces by an intense and unwavering devotion to Jihad, declared a decisive war against Latin Kingdom. After victory of Hattin in 1187, Reginald of Chatillon, the inhabitants of Jerusalem and the King Guy of Louisian were brought before the Sultan as prisoners of war. Salahuddin gave full protocols to the captive King and his knights were also treated honourably. Salahuddin ordered the prisoners to be released. Syrian or Greek Christians and the Jews who decided to remain there, were permitted to settle in Jerusalem and other cities within the dominion of Sultan. Qas Bahauddin Ibe Shadad, a close courtier of Sultan, writes that Reginald was trembling with fear as atrocities committed by him flashed back his mind and made him blood freeze. The Sultan reminded him of the contemptuous words uttered by him against the holy Prophet and said: "Now I seek the help of my Prophet" and the next moment he beheaded Reginald. The King Guy was very much frightened at this occasion, but Sultan told him that Muslims do not kill the people without any reason. Reginald had exceeded his limits and had abused the Prophet of God which could not be tolerated. No doubt, you fought against us in the battle, but now you are a royal guest as a King. The Sultan followed in the footsteps of the holy Prophet and the rightly guided Caliphs in the art of war and peace.

**Rules regulating Art of War**

The Prophet had enjoined Abudr Rehaman Ibn Aat. "There shall be no treachery, nor mutilate women during the fight in the pact of God and conduct guidance."

Salahuddin’s fame is not without dramatic facts. Syria, Northern Mesopotamia and acknowledged as the sun of Muslims who had conquered. But when this powerful and Muslim empire died in the years, he had not left enough funeral just like the great burdening the exchequer for living man deserves to have therefore is not for self aggression.

Caliph Abu Bakr en was proceeding to Palestine: God. Do not disobey, do not do not destroy churches, do not destroy the cultivation, do not use men, women, children or what.

In the battlefield, the noble rules prescribed by the Syeda Abu Bakr. After the of Egypt, Syria, Mesopotamia maintained peace and harm. Jehad in Islam is not for we according to Quran and Sun. The noble Quran says: "Make
The Prophet had enjoined upon his commander, AbduRahman Ibn Aff. "Never commit breach of trust, nor treachery, nor mutilate any body nor kill any minor or women during the fight in the path of Allah. This is the pact of God and conduct of His Messenger for your guidance."

Salahuddin's fame has outstripped the authentic, though not undramatic, facts of his life. He was the ruler of Syria, Northern Mesopotamia (Iraq), Palestine and Egypt and acknowledged as the successor of the first generation of Muslim rulers who had conquered half of the known world. But when this powerful and the generous ruler of the vast Muslim empire died in the year 1193 A.D. at the age of 55 years, he had not left enough money to be paid for his funeral.

Caliph Abu Bakr enjoined upon Usama while he was proceeding to Palestine: "I enjoin upon you the fear of God. Do not disobey, do not cheat, do not show cowardice, do not destroy churches, do not inculcate palm trees, do not destroy cultivation, do not cut down fruit trees, do not kill old men, boys, children or women."

In the battlefield, Sultan Salahuddin observed these rules prescribed by the Prophet of God and Caliph Syedna Abu Bakr. After the end of the modern era of war this powerful ruler of Egypt, Syria, Mesopotamia (Iraq) and Palestine, maintained peace and harmony throughout his dominion. Jihad in Islam is not for worldly gains or to amass wealth according to Quran and Sunnah of the Holy Prophet. The noble Quran says: "Make ready against them (enemies)
whatever force and war mounts you are able to muster, so that you might deter thereby the enemies of God, who are your enemies as well. (6: 60) ¶ And if they incline at peace, incline thou to it as well, and place trust in God. ¶

The noble Prophet said: “Do not be eager to meet the enemy, perhaps you may be put to test by them, but rather say: O God! Suffice for us, and keep their might away from us.”

These were the rules and regulations of war observed by the rightly guided Caliphs and their followers like Sultan Salahuddin.

Expeditions of Neo Colonial Crusaders

NEOCONS/New Conservative crusaders have extended their full support to Zionists. They are ambitious to establish a frightening state in Palestine. US has given open licence to Israel to use weapons of mass destruction with genocidal vicious agenda against the unarmed Palestinians as if they have no right to live in their own homeland. Israel’s target assassination of wheel bound paraplegic spiritual leader of Palestine, Sheikh Ahmad Yasin along with his son and companions was sheer an act of state terrorism, which was condemned by all the Governments of East and West except the United States, which has always sponsored and encouraged Israel in its inhuman activism. US Government is guilty of committing war crimes genocide, illegal detention, denial of justice and violation of human rights. A report of Human Rights Watch on Afghanistan says that US administration’s practice and refusal to follow the Geneva Convention or any other rule of law has led to heinous abuses in violation of fundamental American values.

Lord Johan Van Zyl Steyn, who sits as a Lord of Appeal on the Britain’s highest court, made a scathing indictment of American justice. We are reproducing short excerpt from Lord Steyn’s London on November 25, 2002.

“What takes place a name of the US will assure the bar of informed interna at the present, the US court would Guantanumo Bay who prosecuted has been and is being tortured prisoners, who assert that its The blanket Presidential’ of the right whatsoever. As a la ideals of American democracy say that I regard this as a moral.

It reminds us of In 1478, when Christian rule. These tribunals against Muslims and the use of torture till the 19th, interrogators, prosecutors, executors of death serve Christianity. The conversion at the point of sword in Europe.

The immoral and by US male and female the private parts and urine of prisoners at Abu Ghurb J severe beatings and rape humanity. The detainees religion to save their skin human society. How they human rights?

Istgah abhors inhumanity prisoners of war. They compliance with the dire
is you are able to muster, so the enemies of God, who are, "And if they incline to peace, and place trust in God." 43-44

x: "Do not be eager to meet a put to test by them, but us, and keep their might

us and regulations of war Caliphs and their followers

Crusaders

Conservative crusaders have Zionists. They are ambitious in Palestine. US has given weapons of mass destruction lands against the unarmed to right to live in their own self-station of wheel chair leaders of Palestine, Sheikh -son and companions was which was condemned by all d West except the United scored and encouraged Israel 3 Government is guilty of de, illegal detention, denial of rights. A report of Human nays that US administration’s the Geneva Convention or in violation of.

Steyn, who sits as a Lord of t court, made a scathing 1. We are reproducing short

except from Lord Steyn’s speech which he delivered in London on November 25, 2003:

“What takes place at Guantánamo Bay today in the name of the US will assuredly in due course, be judged at the bar of informed international opinion. As matte stands at present, the US court would refuse to hear a prisoner at Guantánamo Bay who produces credible evidence that he has been and is being tortured. They would refuse to hear prisoners, who assert that they were not connotations at all. The blanket Presidential order deprives them all of any rights whatsoever. As a lawyer brought up to admire the ideals of American democracy and Justice, I would have to say that I regard this as a monstrous failure of justice.”

It reminds us of Inquisition established in Spain in 1478, when Christian regained power 800 years after Muslim rule. These tribunals operated with great severity against Muslims and the Jews. They were notorious for the use of torture till the 19th century. They have acted as interrogators, prosecutors, defence counsel, judges and executioners of death sentence on refusing conversion to Christianity. The conversion to Christianity from Islam was at the point of sword in Europe.

The immoral and torturous criminal acts committed by US male and female soldiers giving electric shocks to the private parts and urinating over the faces of tiedup prisoners at Abu Ghraib Jail of Iraq and killing them after severe beatings and rape are unforgivable crimes against humanity. The detainees were forced to abandon their religion to save their skin. This is the darkest phase of human society. How they claim to be the champions of the human rights?

Islam abhors inhuman and ill treatment with the prisoners of war. They were treated with kindness in compliance with the directive of the holy Prophet. No one
was ever forced to embrace Islam. The world has witnessed this fact even during the 'orthodox' Taliban Government of Mulla Omar in Afghanistan before the US invasion in 2001. Yuonine Ridley, British born journalist who remained as a captive of Taliban is the living reality of this truth.

The noble Prophet of God after conquest of Makkah did not kill the war lords, but declared a general amnesty even for his enemies.

Huntington's Clash of Civilizations

The question is why only Islam and the Muslims are target of tyranny and repression. The answer has been given by Mr. Samuel P. Huntington in his book "The clash of civilizations". He says: "A comparable mix of factors has increased the conflict between Islam and the West in the late twentieth century. First, Muslim population growth has generated a large number of unemployed and disaffected young people who become recruits to Islamist causes, exert pressure on neighbouring societies, and migrate to the West. Second, the Islamic resurgence has given Muslims renewed confidence in the distinctive character and worth of their civilization and values compared to those of the West. Third, the West's simultaneous efforts to universalize its values and institutions, to maintain its military and economic superiority, and to intervene in conflicts in the Muslim world generate intense resentment among Muslims. Fourth, the collapse of communism removed a common enemy of the West and Islam and left each the perceived major threat to the other. Fifth, the increasing contact between intermingling of Muslims and Westerners stimulate in each a new sense of their own identity and how it differs from that of the other. Interaction and intermingling also exacerbate differences over the rights of the members of one civilization in a country dominated by members of the other civilization. Within both Muslim and Christian societies, tolerance for the other 1980s and 1990s.

The causes of the renewal and the West thus lie in lands and culture. Ko? Kow? Who is the central issue of politics (or of 1924) is the root of the contest. There is, however, the addition would have considered many versions of what is right and wrong, consequences, who is right and who. Islam remains Islam (which is the West (which is more conflict between two great conflicts will continue to define their reality. It has been defined for the past 150 years.

Mr. George W. Bush, American Armed Forces in 2004, a Muslim state of Afghanistan projecting his image as a crusader, Huntington's theory of clash, Former US Secretary Mr. Powell a statement before 9/11 inquiring March 2004 that "US had been" Taliban Government. The Mujahideen by America, who the Communist Soviet Union rebuilding their country on Russia a secular super power Administration of NeoCons its unipolar imperialism power hidden fear or phobia of a crusade idea still persists in conviction that, in certain cases, become more deeply enro
The world has witnessed the Taliban Government of Afghanistan. A journalist who remained a witness to this reality.

1. The question of the renewal of the conflict between Islam and the West and the decline of tolerance for the other in the 1980s and 1990s.

The causes of the renewed conflict between Islam and the West lie in fundamental questions of power and culture. Who is right? Who is to be ruled? The central issue of politics defined by V.I. Lenin (1870-1924) is the role of the contest between Islam and the West. There is, however, the additional conflict, which Lenin would have considered meaningless, between two different versions of what is right and what is wrong. As a result, the West remains Islam (which it will) and the West remains the West (which is more dubious), this fundamental conflict between two great civilizations and ways of life will continue to define their relations in the future even as it has defined them for the past fourteen centuries. 

Mr. George W. Bush as Commander-in-Chief of American Armed forces in 2001 declared “crusade” against a Muslim state of Afghanistan. U.S. Government is projecting his image as a crusader of 21st century accepting Huntington’s theory of clash of civilization rhetoric. Former US Secretary Mr. Powell was blunt enough to make a statement before 9/11 inquiry commission in the month of March 2004 that “US had launched the crusade to topple Taliban Government”. The Taliban were declared as Mujahideen by America, when they were fighting against the Communist Soviet Union, but when they started rebelling their country on Islamic model after defeating Russia a secular super power of the world, American Administration of NeoCons apprehended it to be a threat to its unipolar imperialist power. Such is U.S Government’s hidden fear or phobia of Muslim potential power that crusade idea still persists into the present 21st century. “The conviction that in certain circumstances, war might be just become more deeply enrooted in the conscience of the
Thus the war is going on in the name of crusade and so-called democracy. Nuclear destruction of Hiroshima and Nagasaki of Japan in August, 1945 was American democratic gift to 20th century world. Since last decade of 20th century till present time U.S. Governments and its western allies are raining death and destruction upon the people of Iraq for imposing their brand of democracy. It would serve twofold purposes: Firstly, occupation of the oil producing country of Iraq in order to quench its imperialistic thirst and to boost the market economy and secondly, to crush the Muslim threat of insurgency.

The irony is that the Christians and the Jews have comfortably forgotten the generosity of Muslim rulers. We would like to shed light on dynamic rule of the Muslims in Spain in the next chapter to show their humane behaviour towards the non-Muslim citizens and their contribution to the West.

Muslim Spain (Andalus)
Emergence of civil society
Prophet of Islam

Looking back in time, the rulers of Muslim Spain invited by Visigoths to govern them brought a new era of prosperity and cultural advancement. They promoted tolerance among different religions and cultures. The Muslim rulers were known for their progressive policies and their contributions to science, art, and literature.

Historians of Islam have highlighted the rich legacy of Muslim Spain during the Islamic Caliphate. This period was marked by the development of a unique civilization that blended Arabic, Spanish, and Byzantine influences. The Muslim rulers were known for their enlightened administration and their patronage of the arts and sciences.

Seat of Learning

La Alhambra

A well-known citadel that sprang from the Muslim rule as an enlightened state.
CHAPTER VIII

Muslim Spain (Andalusia)

Emergence of civilization and slumberous attack on Prophet of Islam

Looking back in the history, wherever in Asia, Africa, East and the West and whenever, the Muslims have been in power, they shared living peacefully with the people of other faiths. We would not give the chronicle account of Muslim historians, lest they may be deemed to be supporters of their own cause, but present the events through our adversaries.

Historians of the West tell us that when Europe was deep in its dark ages of ignorance, Tariq crossed the Strait of Gibraltar in Spain not on his own initiative, but was invited by Visigoths—Romanized Christians. Muslims on their arrival brought radical change and revolutionized the entire social order in the country. The new regime relaxed the heavy burden of taxes. The Jews were no longer persecuted but placed on an equal footing with Hispano—Romans & Goths, who remained within the Christian fold. Serfs, who accepted Islam were treated as free citizens of the state. Thus in the first half of the 8th century, a new and entirely different society was evolved in Muslim Spain. It is universally recognized that with establishment of Muslim rule in Spain, a dynamic civilization emerged from there and rapidly spread across the primitive societies of the Europe.

Seat of Learning

Lane Poole with reference to his predecessor Dozy, a well-known orientalist/historian presents us innumerable cities that sprang up in Andalusia (Muslim Spain) under the Muslim rule as shining examples of civilized and enlightened state. Arts, literature, science, mathematics,
astronomy, botany, chemistry, medicine, history, philosophy, law and jurisprudence were to be mastered in Spain. No other country in Europe ever succeeded in attaining the cultural dominion of Muslims. Students flocked from Asia, Africa, Arabia, and mostly from France, Germany, England and other parts of the West to drink from the fountains of the learning which flowed only in the cities of Muslim Spain. These students had free lodging and boarding and received educations free of charge up to university level. Even centuries later eminent English scholars like Adelard Bath and Roger Bacon were advising European students to go to Muslim schools in preference to native ones.46

Ibn-e-Khaldun

From Spain arose Ibn Khaldun (1332-1406) who wrote his massive masterpiece, “The Muqadidinah” which introduced historical methodology, providing the criteria for sifting historical truth from error. Robert Flit, an eminent scholar, eulogized him as “a theorist on history he had no equal in any age or country. Plato, Aristotle, Augustine were not his peers. Twentieth century English historian Arnold Toynbee has described his amazing original work as “a philosophy of history which is undoubtedly the greatest work of its kind that has ever been created by any mind at any time or place.” Above this, his study of nature of society and social change led him to evolve a new science, which he called “Tariq al-Umrani” the science of culture and human society.

His unique work is studied with brilliant observation on historiography, economic, sociology, politics, education and human psychology. It is acknowledged by all great scholars of social science that Ibn-e-Khaldun presented concept of “asabiyyah” (social cohesion) to the world for the first time which has provided the new dimensions to the study of society.47

Besides being occupied with this work, he was a restless soul. Y.M. Ahsan, associated with Munsir Chief Justice of Egypt and also the King of Egypt fought a becoming prisoner of war but the Timur meted him with great knowledge and wisdom and gave him a unique historian.48

We have briefly spoken of Ibn-e-Khaldun so that our national approach of the great 14th century to integrate “asabiyyah” i.e. social cohesiveness of Samuel Huntington disintegrate the mankind into civilizations, which, in fact, Abdur Rehman I (756-788)

Muslim Spain remained During the period of Alhakim despite internal trouble of Alfonso the great and ambitious Charles of Navarre. Abdur Rehman II great political and cultural maintained friendly relations with the Frankish King Charles managed to subdue the Christian realms except that Alarcon. The misguided fears of Islam publicly to undo the state. First, Abdur Rehman II, to retract from their disavowed by their own
Besides being occupied with highly intellectual work, he was a restless soul. We find him as a professor at Al Azhar, associated as Minister of several governments. Chief Justice of Egypt and also a brave soldier, who with the King of Egypt fought against Timur. After defeat, became prisoner of war but the ferocious world conqueror Timur treated him with great respect for his profound knowledge and wisdom and discussed geography with this unique historian.

We have briefly spotlighted the monumental work of Ibn-i-Khaldun so that our readers may appreciate the rational approach of the great Muslim historian in the era of 14th century to integrate the human society through “asabiyyah” i.e. social cohesion and how so low is the mentality of Samuel Huntington, a Christian zealot, to disintegrate the mankind by his theory of clash of civilizations, which, in fact, is the clash of religions.

Abdur Rehman I (756-788 A.D)

Muslim Spain marked the zenith of civilization. During the period of Abdur Rehman and his successor despite internal trouble and external threats, Abdur Rehman-I was the great organizer and he had to cope with ambitious Charlemagne, Roman Emperor of 8th century.

Abdur Rehman II (822-852) inaugurated the era of great political and cultural splendour for Muslim Spain. He maintained friendly relations with the Byzantine empire Frankish King Charles and Sovereigns of Thart. He managed to subdue the intriguing hysterical campaign of Christian zealots incited by extremist chiefs Eulogies and Alvaro. The misguided fanatics began to revive the Prophet of Islam publicly to undermine the foundations of Muslim state. First, Abdur Rehman sought to persuade the criminals to retract from their nefarious activities but as they disavowed by their own ecclesiastical authorities, he was...
obliged to impose the death penalty as required by the Islamic Law. Lane Pool commenting on this activitar movement says that "those stupid misguided Christians throw away their lives without cause."

Abdur Rehman-III (912-961) Lane Pole, paying tregates to Abdur Rehman-III says that it was he who had attainted the high ideal of lingley greatness. An great King is the result of a great need. Under him and his son Al Hakam II(961-976) Andalusia enjoyed its prime of affluence, fame and influence. He brought about such a change in the condition of Spain as the wildest imagination could hardly conjure up. Out of chaos and imminent destruction Abdur Rehman had evolved order and prosperity. He restored peace and good governance throughout the Muslim domains. Never was the state so triumphant over disorder and the rule of law so widely felt and respected as during 30 years of his rule. The Sultan kept his treaties with Christians in good faith and observed the utmost clemency to those who remained faithful to the state. Ambassadors came to pay him court from the Emperor Constantinople, from the Kings of France, of Germany and of Italy. His power, wisdom, and opulence were a byword over Europe, Africa and the farthest limits of Muslim Empire in Asia. Bevers being associated with Muslims were no more barbaric, but became men of character. Same was the case with Spaniards who cheerfully adapted Islam and their conduct was dictated by the strict observance of the religion during the period of Moslem rule in Spain. Never was Andalusia so well cultivated, so teeming with gifts of nature, brought to perfection by the skill of industry of men as during his long rule.

Never was Cordoba so rich and prosperous as under the rule of Sultan Abdur Rehman III, who proclaimed himself to be caliph in 929 A.D and defender of faith. Cordoba, according to Arab writers was the bride of Andalusia and a German poet crucified with Balogies, describeres the world, young and exquisite, pr.

 Qurubah, says Al-Ma'mun Andalus: "Surpass all the other principal features: its exalted corrupted Arabic name of a mosque, its beautiful palace, sciences, cultivated and developed.

 Qurubah, a Arabic op pristine pleasant town. With darkness and ignorances and intellectual capital of the East the most civilized city due higher intellectual attainments prospered there as nowhere and doctors were in the va. Zabrawi d(1013) was the first work was translated into L. of Oxford, as late as 1778" devote themselves to serious and lady doctors were not Qurubah.

Musque of Qurubah and

Abdur Rehman an
Grand mosque of Qurubah to travelers, Jabal, the po his classical poem; Most beautiful mosque ever built the world. Taj Mahal of In monuements of Muslim an an emperor's love worthy soul of his beloved queen is human accomplish
Andalusia and a German orthodox nurse lamenting on the crucifixion of Eulogies, describe Cordoba as jewel of the world, young and exquisite, proud in its might."

Qurtubah, says Al-Maqausi, a learned man of Andalas, "Surpass all the cities of the world in four principal features: its bridges over the Guadalquivir (a corrupted Arabic name of Al Wadi-al-Kabir), its grand mosque, its beautiful palace Al-Zahra, above all the sciences cultivated and developed there."

Qurtubah (Arabic origin Qarya)-Tayyibah was a pristine pleasant town. When all Europe was plunged in darkness and ignorance and savage manners, Qurtubah was intellectual capital of the Europe. It had earned its place as the most civilized city due to its material prosperity and higher intellectual attainments. Arts, literature and science prospered there as nowhere else in Europe. The surgeons and doctors were in the van of science. Abdul Qasim Al-Zahrawi (d.1013) was the founder of European surgery. His work was translated into Latin (1187) and was brought to Oxford, as late as 1778. Women were encouraged to devote themselves to serious study of science and medicine and lady doctors were not unknown among the people of Qurtubah."

Mosque of Qurtubah and Taj Mahal

Abu‘ur Rehman and al Hakam’s contribution to the Grand mosque of Qurtubah is still the wonder and delight to travelers. Iqbal, the poet of the East immortalized it in his classical poems, Masjid-e Qurtubah. It is the most beautiful mosque ever built and there is no equal of it in the world. Taj Mahal of India is also one of the beautiful monuments of Muslim architectural art. But it is a dream of an emperor’s love wrought into marble for the departed soul of his beloved queen. Unlike Taj, mosque of Qurtubah is human accomplishment of universal inspiration.
reflecting absolute beauty of cosmos and the aesthetic dimensions of Islamic social life and Muslim civilization with its historical background. It served as a symbol of Islamic democratic and socialistic institutions existed centuries before the dawn of western democracies. There in the mosque the ruler and the commoner stood side by side with the spirit of equality and brotherhood.

The probable dimension of the great mosque with the splendid gates was within the area of not less than 10 miles. The whole city was dotted with beautiful 1-1/2 story, 50,000 houses for the state functionaries, 1,200,000 houses for common people, 37 libraries, numerous book stores, 150 hospitals, 900 educational institution, 80455 shops, 600 inns, 700 mosques and as many as 900 public baths. Bath are important features of civic life of Muslims who believe physical cleanliness as half of their faith and an essential preparation for prayers and recitation of holy Quran. While the monks and nuns of Europe boasted of their filthiness, so much so that a nun recorded with pride the fact that up to the age of sixty she had never washed any part of her body. Christians usually forbade washing and even the scholars in Oxford and Paris regarded bathing as a heathen practice. The people of Qurtbubah enjoyed a high standard of living and refinement and walked on paved streets with lamp posts giving light at night. All this at a time when Parisians and Londoners were still trudging on muddy, dark streets. The gardens of Qurtbubah had tempting names, which seems to invite one to repose beside the trickling waters and enjoy the sweet scent of flowers and fruits.

Great thinkers of Qurtbubah

Besides the social and cultured life, the Qurtbubah was an international intellectual centre of the world. It was the house of influential thinker of Islam like Ibn-Rushd (Avempace 1126-1198), first commentator of Aristotelian philosophy in Europe, the great Mohaddin Ibn Arabi, founder of Unity of Being" (Wahdat-al-Ens). Grandson of the most original thinkers whose name al-Milha-wa-Al Nil al in which Christianity and Zoroastrianism's genus His varied character of jurisprudence, logic, history, and theology. He exhibited a profound insight into the relationship of historians, geographers, and philosophers.

We have narrated the history in the words of Christian comparative study of supreme power in Spain with that of contemporary respect to the free education, the great sages of all spheres of life. They introduced tolerance to all religions of the priesthood in Islam. No one is safe in the land of God. Only the free man can claim to be free (taqwah). The powerful and compelling atmosphere of the Muslims (natives of Spain) towards Ismailic Orthodoxy must have lost its state, so a group of ambitious jews was misguided and incited by Eudoxius and his associates to create monstrous trouble for the Muslim dynasty. Most of the Jews were anxious to emphasize their own well-treaded, free to worship in
of cosmos and the aesthetic of life and Muslim civilization. It served as a symbol of socialist institutions existed in Western democracies. There in commoner stood side by side for brotherhood.

The construction of the great mosque within the area of not less than 10 dotted with beautiful buildings, museums, several houses, numerous book stores, a large complex, 20,000 shops, as many as 900 public baths. Some of civic life of Muslims who as half of their faith and an eager and restation of holy places of Europe boasted of as a man recorded with pride she had never washed any usually forbade washing and Paris regarded bathing as a of Qurtubah enjoyed a high esteem and walked on paved light at night. All this at a time when there were still trudging on gardens of Qurtubah had to invite one to repose beside the sweet scent of flowers.

cultured life, the Qurtubah centre of the world, it was the of Islam like Ibn-Ruhudd: commentator of Aristotelian

Philosophy in Europe, the greatest Sufi, Sheikh Al-Azhar Mohiuddin Ibn Arabi, founder of mystics school of "The Unity of Being" (Wahdat al-Wujud), Imam Ibn Hazam (994-1064), grandson of a Spanish convert and one of the most original thinkers whose decisive work is al-Fasl fi al-Mihal wa-l-Nijal in which he treats Islam, Judaism, Christianity and Zoroastrianism, Ibn Hazam was a versatile genius. His varied character covers an impressive range of jurisprudence, logic, history ethics, comparative religion and theology. He exhibited a sensitive spirit and expressed profound insights about the dimensions of human relationships. Professor Muhammad Abu Zuhari, Egyptian Scholar offers with this view and says that his ancestors were Arab. This is not the exhaustive list of historians, geographers, political thinkers of that period. We have narrated the historical background in some detail in the words of Christian writers for the purposes of comparative study of supreme art of peace of Muslim rulers in Spain with that of contemporary Kings of Europe with respect to the free education, moderation and temperance in all spheres of life. They introduced samanitarism, broad minded tolerance to all religions. Above all there is no priesthood in Islam. No one is mediator between man and God. So one can claim to be superior only on the ground of pity (tawakkib). The powerful appeal of equality of man and compelling atmosphere of mosques attracted the Spaniards (natives of Spain) towards Islam, which became the fastest growing religion in Muslim dominions of Spain. As the orthodox priests had lost their authority of church over state, so a group of ambitious and enthusiastic Christians was misguided and incited by the extremist's chief, Eulogius and his associate Alvaro. They attempted to create monstrous trouble for the peaceful reign of the Muslim dynasty. Most of the Christians were by no means anxious to emphasize their creed as they found themselves well treated, free to worship as they pleased with no
hindrance from the rulers or their functionaries and also free to trade with their Muslim neighbours. The Christians and the Jews were holding high positions in the state administration. But the zealots especially Eulogius and his companion Alvarie instigated their followers to revile publicly the Prophet of God, which could not be tolerated by the rulers and Muslim citizen of Qurtubah, as the noble Prophet is the nucleus of their faith.

Tolerance of Muslim Rulers

Muslim rulers left the fanatics unpunished, who even reviled and insulted them before public. Once one of the leaders of rebels was dragged before Al Hakam. Addressing the Sultan in the heat of emotional rage the rebel leader said that he hated him as he was obeying the command of God. The king made the memorable reply: "He, who commanded thee, as thou dost pretend to hate me, commands me to pardon thee. Go and live, in God's protection." But so far as the highly sensitive issue of the dignity of the Prophet of God is concerned, no Muslim ruler of Spain let any blasphemer go unpunished when his guilt is proved by the court after affording him an opportunity of hearing. Taking undue advantage of tolerance and benevolence of the rulers, the zealots started the hysterical movement of blasphemy which was intensified during the period of Abdur Rahman II.

In the next chapter we would describe the malicious and highly provocative activities of the fanatic clergy in Muslim Spain especially in its delightful capital Qurtubah during the period of peace and tranquility of Muslim rule as narrated by the well-known historians, Reinhart Dozy and Stanley Lane Pole.

BLASPHEMY MOVEMENT

When Muslims became they treated the Christians with the reign of Abd-al-Rahman ruler, several hundred thousand fold of Islam. Infact they were decent social behaviour of the

So writes Reinhart Dozy Cordova in his famous book Christians many and those that were bewailing their lot; they suffered the free exercise of with the government content with the government in Army while others held Court. At the same time the professed, practise and propag for the pupils of their communities.

Eulogius and Flora

In Muslim Spain, Eulogius the priest of the church of S. by fasting and showed the le And yet his religious life and feeling of sexual love which condour. Reinhart Dozy of his character, saying that it special pleasure.

There was then a Muslim girl named Flora between whom Eulogius grew up a strange mixed marriage, she was however, having died during been instructed by her mother, a devoted Muslim, attend the church frequently.
their functionaries and also
high positions in the state
by their followers to revile
which could not be tolerated
of Qurtabah, as the noble

fanatics unpunished, who
before public. Once one of
Hakam. The heat of emotional rage the
him as he was obeying the
made the memorable reply:
they pretend to hate
Go and live, in God's
highly sensitive issue of the
and is concerned, no Muslim
ever go unpunished when his
after affording him an
being undue advantage of
the rulers, the zealots started
blasphemy which was
Abdur Rahman II.
would describe the malicious
of the fanatic clergy in
delightful capital Qurtabah
tranquility of Muslim rule
by historians, Reinhart Dozy

BLASPHEMY MOVEMENT IN SPAIN

When Muslims became rulers of Andalus (Spain),
they treated the Christians with grace and modesty. During
the reign of Abd-al-Rahman III, who was a kind-hearted
ruler, several hundred thousands of Christian came into the
fold of Islam. Infact they were much impressed by the
decent social behaviour of the Muslims.

So writes Reinhart Dozy about the Christians of
Cordova in his famous book "Spanish Islam" "The
Christians many and those the most enlightened were far
bewailing their lot; they suffered no persecution, they were
allowed the free exercise of their religion, so they were
content with the government policy. Many of them served
in Army while others held lucrative posts at the Royal
Court. At the same time the clergy had also the right to
profess, practise and propagate their religious
instructions for the pupils of their community."

Eulogius and Flora

In Muslim Spain, Eulogius was the first deacon and
the priest of the church of S. Zoilus. He mortified the flesh
by fasting and showed the least interest in worldly affairs.
And yet his religious life and gloom is stained with intense
feeling of sexual love which he confessed with delightful
condour. Reinhart Dozy often alludes to this aspect of his
character, saying that inspection of nunneries gave him
special pleasure.

There was then living in Cordova a young beautiful
girl named Flora between whom and a sexy-starved priest
Eulogius grew up a strange mystical relation. The child of a
mixed marriage, she was born as a Muslim, her father,
however, having died during her early infancy, she had
been instructed by her mother in Christian faith, but her
brother, a devoted Muslim, did not like that she should
attend the church frequently. This constraint weighted upon
Flora’s mind and without her brother’s knowledge she left her home with her sister. She under the apprehension that Christians may be persecuted on her account, returned voluntarily to her home and appeared before brother and declared that she was Christian whereupon he asked her: “Do you know, unhappy girl that by our law the penalty of apostasy is capital punishment”. “I know well” she replied and said that she would find happiness in death. She was given beatings but it produced no effect. Her brother seeing that violence was fruitless, endeavoured to influence her by gentle persuasion. This proving equally ineffective, he took her to the court of Kadh, before whom she rebuked her brother and denounced Islam. Kadh after awarding punishment of whipping asked her brother to instruct her in the law of the state, as she was a minor at that time. If she did not change her mind, she should be brought back to him. Again she escaped from the house of her brother under the cover of night and remained in concealment for a considerable period in the house of a Christian acquaintance and it was there Eulogius saw her for the first time. Flora’s beauty, the irresistible charm of her speech and manners, her romantic adventures, all combined to inflame the imagination of young priest accustomed though he was to self mistrust and self restraint.

Fearing his arrest he left Flora for somewhere else. Flora also disappeared from Cordova to seek refuge outside the city. After a lapse of six years he communicated his message of love to her recalling in details the deep romantic remembrance of their first meeting. In a passionate letter he wrote: “When I departed from there I was as one that walketh in a dream”.

After her search at different places Flora was recovered and arrested with her Christian companion Mary whose brother was among the six monks who had offered themselves for punishment of death for committing gross contempt of the Prophet before the court of Kadh, defaming the holy Prophet. So the proceedings of court. Eulogius once again when she was in Mary. Here Flora related him her and her adamant attitude in those words; he wrote “fromd I strave to confirm her in her crown which was laid up for her and her companion Mary in his triumph, he writes: “24 November his triumph”. “My brother”, “our virgins (Flora and Mary), joyously to meet the bride of heavens. Invited to the matrimony, entered the abode of the bride Stanley Lane Poole says: “Flora had sacrificed herself for a

Such events redoubled the clergy of Cordova. They cells and hiding places to laud publicly. The goal of their this end they had merely to regard a monk Isaac set an Christian parents of Cordova, an Arab. He was still a low was a Kaib (secretary) in the court. But at the age of 24, he ga studied the books of biased pet of an overpowering sentiment holiness by sacrificing his monastery and appeared before Cordova and said: “I want to
As I heard those words” he wrote “from those lips sweeter than honey, I strive to confirm her in her resolve by pointing to the crown which was laid up for her”. The day which saw Flora and her companion Mary persisting themselves on the scaffold, he writes: “24 November 851 A.D was a day of his triumph”. “My brother” he further writes to Alvaro, “our virgins (Flora and Mary) instructed by us have gone joyously to meet the bridegroom who reigned in the heavens. Invited to the marriage feast by Christ they have entered the abode of the blessed.” Commenting on it Stanley Lane Poole says: “Flora was as real a heroine as if she had sacrificed herself for a worthy sake”.

Such events redoubled the hatred and fanaticism of the clergy of Cordova. They decided to come out of their cells and hiding places to launch the blasphemy movement publicly. The goal of their longing was death so to achieve this end they had merely to revile the Prophet. In this regard a monk Isaac set an example. Born of wealthy Christian parents of Cordova, Isaac was well versed in Arabic. He was still a raw youth, when he was appointed as a Kadi (secretary) in the court of Amir Abd-ur-Rahman II. But at the age of 24, he gave up the charm of life and ensconced himself in the convent of Tabanos. There he studied the books of biased priests and came under the spell of an overpowering sentiments that he should achieve holiness by sacrificing his life. One day he left the monastery and appeared before the Court of Khadi of Cordova and said: “I want to embrace your religion. Kindly
instruct me in it." Pleased with it, the Khalifah began to explain the Islamic discipline and tried to bring him around.

But during the discourse, due to access of fanaticism which bordered on frenzy, he directly defied the sacred name of the holy Prophet and used nomenaleal derogatory remarks against him. The Khalifah opened his lips without being able to utter a word, and shedding tears wrote Isaac on his cheek. "Calm down yourself" said the Counsellor. "Be mindful of your prestigious status and remember that our Islamic law forbids us to insult even the man who has been condemned to death."

"Unhappy man" said the Khalifah addressing the monk. "Perchance you are drunk or have lost the reason and don't you know the immutable law of Islam. You have spoken so recklessly about the Prophet that comes within the mischief of law of blasphemy."

"Condemn me to death" insisted the monk. "I am longing for it". The death sentence of the Monk was executed by the order of the King Abdur Rehman on June 3, 851.

Two days after Isaac's execution one of the Sultan's guards named Sancho blasphemed the Prophet. He was also put to death. On 7th June six monks among whom was Jeremias Isaac's Uncle and one Habentzis appeared before Khalifah and cried: "We also echo the words of our holy Brothers." They all were beheaded. Thereafter; two other priests who blasphemed the holy Prophet also went to the gallows. But the majority of Christians who had been living in peace were naturally perturbed by this strange outbreak. "The Sultan", they said to themselves, "allowed us to exercise our own religion and does not oppress us, to what purpose then, is this fanatical zeal? Those whom you doth martyrs are nothing of the kind; they suicide to cause chaos which is sinful in Christianity. Had they read Gospel they would have found written therein: "I do not you," but Muhammad they ought to hate of Jesus "Slanderers shall not rise. Such were the arguments but majority of the priests were annoyed that they rebuked preaching 'tolerance and peace' they were inciting hatred. Christian endowments were with an Councillor was Khalif (secretary to the able to speak and write for elegance. He had supreme disapproved the suicidal at any reason."

Council of Bishops to preserve this strange form of revenge. The pressing of how to prevent this activity of faith. If these men Muhammad, the penalty was law of Islam. The Sultan called at his command to force, did not do so and put in a dignified way, the Bishops for the counsel of Church to declare a blasphemous death as martyrdom. This was forth.

Cormer played an declaration by this representative of the crown promulgated with the Eulogius and his friend of
with it, the Kadhi began to
send tried to bring him around.

course, due to access of
frenzy, he directly defied the
Prophet and used nonsensical
The kadhi opened his lips
to word, and shedding tears
shouted, "Insult me, insult even the
prophets of Islam, but you shall not insult the
Prophet that comes within
the Kadhi addressing the
law or have lost the reason and
law of Islam. You have
Prophet of Islam."

"Insulted the monk, "I am
in the person of the Prophet was
meeting Abul Rehman on June
24, 1954."

"Execution one of the Sultan’s
and the Prophet. He was also
Monks among whom was
Habibian appeared before
the court of our holy
leader. Thereafter, two other
men who were the Prophet also went to the
Sultan’s court and had been living in
the city, told by this strange outbreak,
"insulted us, to what purpose,
who you dub martyrs
side to cause chaos which
they read Gospel they would

have found written therein: "Love your enemies, do good to
them that hate you." Instead of reviling the Prophet
Muhammad they ought to have borne in mind, the saying
of Jesus “Slanderers shall not enter the Kingdom of God”.
Such were the arguments used not only by common man
but majority of the priests as well. And Alvaro were so
annoyed that they rebuked the priests who had been
preaching tolerance and peace with unbelievers. Especially
they were inciting hatred against Gomez, a modest
Christian endowed with an active and penetrating mind. He
was Katib (secretary to the Government of Spain) and was
able to speak and write Arabic with remarkable purity and
elegance. He had supreme contempt for fanaticism and
disapproved the suicidal acts of the poor priests without
any reason."

Council of Bishops to prevent blasphemy movement

The Muslim government of Spain was alarmed at this
strange form of revolt with savage desire of political
vengeance. The pressing problem for the government was
how to prevent this activity of self-destruction in the name
of faith. If these fanatics blasphemed the Prophet
Muhammad, the penalty was death according to inmutable
laws of Islam. The Sultan Abdur Rehman, having all the
powers at his command to crush the seditionist movement by
force, did not do so and proceeded to resolve this situation
in a dignified way. He, therefore, formed a council of
Bishops for their consensus of opinion to prevent the
church to declare a blasphemer’s self imposed penalty of
death as martyrdom. The council resolved to forbid
Christian henceforth.

Gomez played an important role in obtaining this
declaration by this ecclesiastical council as the
representative of the crown. When the decree of the council
promulgated with the approval of the chamberlain,
Eulogius and his friend used it as an instrument against the
council. They arrogantly defied the authority of prelacy without foreseeing the consequences of their own avaricious.
The chief of Metropolitan Church, faithful to his promise, ordered the arrest of the leaders of the faction. So the police officers after due warning arrested him in the midst of his terrified family. He and his partymen who were also hiding themselves were sent to the prison after the arrest. All of them were tried by the established court of law and sentenced to death.

Eulogius was executed on March 11, 839 AD during the period of Caliph Ahmad son of Abdul Rahman-II. After the death of Caliph, the Christian Zealots lost their heart and we hear no more of their fanatic movement against the Muhammedan government.

Karen Armstrong is also of the same opinion. In the biography of the Prophet "Muhammad" she writes:

"Ninth-century Cordova was not like Bradford in 1888. The Muslims were powerful and confident. They seemed extremely reluctant to put those Christian fanatics to death, partly because they did not seem in control of their faculties but also because they realised that last thing they needed was a martyr-christ. Muslims were not averse to hearing about other religions. Islam had been born in the religious pluralism of the Middle East, where the various faiths had coexisted for centuries. The Eastern Christian empire of Byzantium likewise permitted minority religious groups liberty to practice the faith and to manage their own religious affairs. There was no law against propaganda efforts by Christians in the Islamic empire; provided they did not attack the beloved figure of the Prophet Muhammad. In some parts of the empire there was even an established tradition of scepticism and free-thinking which was tolerated as long as it kept within the bounds of decency and was not too disrespectful."24A
CHAPTER IX

The Blasphemy Law in Islamic Countries

It is well-established unanimous religious opinion prevalent in different Islamic compendiums of law that the punishment of blasphemy of the Holy Prophet is death. It is worth mentioning that in all ages the Muslim countries, without exception, had been awarding death punishment for blasphemy of the Holy Prophet. Let us say that as long as the Shariah had been under practice in Hijaz, Syria, Egypt, Sudan, Morocco, Spain, Turkey, Samarkand, Bukhara, Iran, Afghanistan and even in India throughout the Muslim period, this penalty had continued to be enforced as divine law. In fact there has been a consensus of opinion on this extremely sensitive matter. Nor for that matter had the reasonable adherents of other religions opposed it. Because from the Islamic point of view all prophets had basically given humanity the one and the same message. Yet in terms of being close to God, moral excellence and achievements, they were certainly not analogous to each other. What is more, Islam forbids its followers to humiliate even the deities of other religions, lest they should have the excuse to do the same with regard to Allah and His Prophet. However, it prescribed the penalty of death for a despicable wretch who feels no scruple of conscience in blaspheming the Holy Prophet Muhammad or other Prophets of God.

Arabian Peninsula

In the Prophetic era and post-caliphate period, speaking ill of the Prophet Muhammad would bring death penalty to the culprit in the Arabian peninsula. This is born out by Abu Bakr, the author of Al-Mustafa who was teacher of Imam Bukhari. He has reported that death sentence was awarded to a Christian for blaspheming the Holy Prophet during the post Khilafat period.
Egypt

In Egypt the courts gave decisions according to this law because all the schools of thought which had their own courts were united on the penalty of death for blasphemy.

In Syria: A Heinous Crime Of Conspirators

During the reign of Sultan Nuruddin Zengi (1118-1174 AD), a heinous but abortive attempt was made by two Christians to break into the tomb of the holy Prophet Muhammad. Miraculously, Sultan Nuruddin Zengi had a dream in which the holy Prophet pointed towards two blue-eyed persons and asked him, "Protect me against them." The Sultan was much upset when he awoke. He offered non-obligatory cycle of prayers. When he lay down to sleep, he had the same dream. This happened twice so he got up. After consultation with his senior minister, the Sultan began preparations for going to Medinah. On the 16th day, he reached his destination. Now the problem for him was to formulate a modus operandi to achieve his objective. At last the minister made the announcement that the Sultan was on a visit to Medinah and wanted to distribute gifts and bounties to the citizens of Madina. Almost all the people appeared before the Sultan and received gift from him one by one. The Sultan kept looking at the face of each person so as to identify the faces he had seen in the dream. All the people of Medinah passed by him but the culprits could not be traced. The Sultan ordered that if anyone was left, he should be presented before him. He was told that only two men could not turn up because they were too pious, self-excluded and spent all their time in worshiping Allah. They were also sent for and the Sultan recognized them at the very first glance. "Who are you, and why are you staying here?" he asked. They replied that they belonged to the Wost and had come for Haj but the sight of the Prophetic tomb had held them back from returning to their country. The Sultan left both of them there and went to their quarter in a nearby inn. But nothing made the Sultan and eat made him.

The people of Medinah and had been deputized by Prophet's body and take it been digging out the same earth in the vicinity of Medinah. Sultan Nuruddin heard the details. But he thought that the holy Prophet's humble follower for orders the two heinous men to be given the order for death by hanging in the evening. In order to avoid this, he got dug out a deep place filled it with molten lead.

Afghanistan

In Afghanistan the people died under this law. In the 19th century, Allarza Aliya was about the enforcement of this law in Samarkand and Bukhara.
in a nearby inn. But nothing suspicious was found there by the Sultan and that made him all the more perplexed.

The people of Medina said a lot in favour of those persons and mentioned all details of their devotions including fasting, prayers and night vigils. But the Sultan remained dissatisfied with all that, all of a sudden an idea came into his mind and he turned over the prayer-mat (made of palm leaves) of those two suspects. There underneath was a stone. When the stone was removed a tunnel came to sight which had reached up to the Prophet’s tomb.

On inquiry they disclosed that they were Christians and had been deputed by their monarch to dig out the Prophet’s body and take it away from the grave. They had been digging out the tunnel at night and throwing away the earth in the vicinity of Medina.

Sultan Nur-ud-din Zengi became furious when he heard the details. But his voice choked with emotion to think that the holy Prophet Muhammad had chosen him as his humble follower for this noble cause. On the royal orders the two heinous culprits were murdered in the morning and their bodies were consigned to fire in the evening. In order to avert such a drastically attempt in future he got dug out a deep circular trench around the tomb and filled it with stone lead.

**Afghanistan**

In Afghanistan a contemptuous Qadiani was put to death under this law before partition of India in 20th century. Allama Ahlu and Allama Abul-Wahab Layth tell us about the enforcement of the Blasphemy Law in Turkey, Samarkand and Bokhara.
Iran

Iran has enforced the Blasphemy Law and issued an edict of death against Salman Rushdie for publicly blasphemying the holy Prophet of God. This proclamation of death was again reaffirmed by Islamic Council of Iran in 2001. Despite all western protest, Rushdie is constantly living under the shadow of death.

During Muslim Rule in Spain

On gaining political ascendancy in Spain, the Muslims brought with them a progressive culture and liberalism characterizing socio-economic justice and material welfare which directly ran counter to the ossified anti-human outlook of the clergy. This change was, no doubt, an unwelcome sign for the feudalistic and privileged classes of Christian community but came trailing in its wake relief and up to the masses. The less of close ties, the church hostile against Islam, and Muslim rulers, so a vindictive mood overwhelmingly came over it. If the clergy had made the Muslim rule or the political system of Islam the target of their criticism with venomous outpouring, the government would have ignored it. Traditionally, the rightly guided caliphs and Muslim rulers would have heartedly forgive their detractors. The ecclesiastical leadership was fully conscious of this particular trait of their character. At the same time, they knew that Muslims and their rulers were very sensitive about the insult of their Prophet. The Spanish priests hatched a mischievous conspiracy to blaspheme the Prophet of Islam.

In pursuit of this conspiracy they launched a campaign of Blasphemy against the holy Prophet in the Muslim Spain. It was highly provocative criminal activity and punishment of death was prescribed for such slanderous attacks on their beloved prophet.

All the courts that we mention of the Blasphemy Law at Justice Qazi Ayaz in same book also mentions who, according to an account, Angulus, were given de Prophets Muhammad. We practice with regard to God in Spain in previous

During the Muslim rule

During the Muslims the Prophet were imposed on us. We mention two Uzbek Mahra period. One of them is the author of an illiterate King, who, like Hindus, consorts and befriends courtiers. All the state officers, Mulla Abdul Qadir, has mentioned in his book, *Manshibat-e-Talib*, the Qazi of Mathara, in *Sheikh Abdul Ghani*, the local Muslims were given possession and started (as a Judge) wanted the said accused, he was speak ill of the Prophet. The Great Sheikh said, "Therefore, the King brought him to Delhi. The King and stated that it was affirmed that the Brahmin was the holy Prophet. Abu Bakr ulcena were divided in
Blasphemy Law and issued an Rushide for publicly God. This proclamation of Islamic Council of Iran in Rishide is constantly

Accordingly in Spain, the progressive culture and economic justice and an counter to the fossilised
ity. This change was, no feudalistic and privileged but came trailing in its
cases. The loss of clout Islam and Muslim rulers, unwillingly came over it. If the political system of
sleekism with venomous could have ignored is intellectuals and Muslim rulers
designators. The self conscious of this At the same time, they
were very sensitive
the Spanish priests were too
blaspheme the

At the same time, they
were very sensitive
the Spanish priests were too
blaspheme the

All the courts throughout Muslim Spain enforced the Blasphemy Law as mentioned by Cordoba's Chief Justice Qazi Qayaz in his classical book Ash-Shia. The same book also mentions several cases of blasphemers who, according to unanimous decision of the ulema of Andalus, were given death penalty for slandering the holy Prophet Muhammad. We have given in detail the law and practice with regard to blasphemy of the holy Prophet of God in Spain in previous chapter of this book.

**During the Muslim rule in India**

During the Muslim rule in India, the slanders of the Prophet were punished under the Blasphemy Law. Here we mention two blasphemy cases which took place in the Mughal period. One case is related to the period of Akbar, an illiterate King, who was under the influence of his Hindu consorts and had been misled by his sycophant courtiers. All the state affairs were being run on secular lines. Mulla Abdul Qadir Badayosi, a courtier of Akbar, has mentioned a historic case of blasphemy in detail in his book, Muntazhab-ul-Tawareeh. He writes: “Abdur Rahim, the Qazi of Mathra, referred a case to the Grand Sheikh (Sheikh Abdul Ghani, Chief Justice of India), stating that the local Muslims wanted to erect a mosque. But a wealthy, arrogant Brahman took the construction material in his possession and started building a temple with it. When he (as a Judge) wanted to initiate penal proceedings against the said accused, he in the presence of witnesses, began to speak ill of the Prophet and wildly abused the Muslims. The Grand Sheikh sent for him, but he refused to appear. Therefore, the King sent Birbal and Abu-ul-Fadhal who brought him to Delhi, Abu-ul-Fadhal submitted report to the King and stated what he had heard from the witnesses. He affirmed that the Brahman used abusive language against the holy Prophet. About the punishment of blasphemy the ulema were divided into two groups. One group was of the
view that death penalty should be awarded to the blasphemer and the other group laid stress on punitive action against him.

The matter was prolonged and the Sheikh urged the King to give assent to his judgment for execution of the sentence. The King did not allow it explicitly and vaguely remarked: "This is Shariah matter and its implementation is within your jurisdiction. Why do you seek our opinion?"

The Brahman remained in prison for a long period on account of this dispute. The consorts in the palace kept entreating with the King for his release. Since Akbar had great regard for the Sheikh, he did not give order of his release. When the Sheikh persistently urged the King to order the execution of the Brahman, he gave same reply: "I have already told you to do what you deem fit."

Immediately after this the Sheikh ordered the execution of the Brahman. Consequently he was beheaded."

Mullah Abdul Qadir Badayuni, who knew all the details of the case, further says: "Suddenly one day, the King caught sight of me from a distance and asked me to come forward. When I reached nearer the king, he said: Have you heard about the saying of the Prophet that if ninety-nine witnesses go against an offender and one witness goes in his favour, a Mufti would prefer evidence of one witness. I said: 'yes my lord, it is' exactly so. I quoted the Prophetic saying and translated it into Persian for him. 'Punishment should be avoided in case of doubt.' However, I said: 'the case was decided according to Maliki Fiqh. Then the king asked me. was the Sheikh unaware of this moot-point.'"

Despite the promptings of his Hindu consorts and sycophant courtiers, Akbar could not dare to hold the Sheikh accountable for the majority of ulama were in its favor.

The other import of Mughal rule in the historian Dr. B.S. Najjar writes, when Zakariya Khan was the ruler of the Panjab. He writes: "he was married to a Hindu and used derogatory re Fatima. The Muslim teachers which awarded 80 strip sentence for blasphemy refused to pardon the Sikh population. So the The Sikh and Hindu of Basant fare in memory. Dr. Najjar further says insulting words when the Hindus religion."

It should be be the historian has narrated to poison the minds of Muslims.

Factualy speak speak ill of the leader should react insolently Muslims respect all I. They never repudiate demigods, Ram Chandra the Muslims consider monothestic. Hence Muslim teacher that it seems to be implausible
be awarded to the Sheikhe accounting this action because he knew that the majority of ulama were in favour of the Sheikhe's decision.

The other important case is related to the last period of Mughal rule in the very city of Lahore. A Hindu historian Dr. B.S. Najjar has narrated the detail of the case where Zakarjah Khan (1707-1759) was the Governor of the Punjab. He writes that a Sikh student Haqiqat Rai, who was married to a Hindu girl blasphemed the holy Prophet and used derogatory remarks against his beloved daughter Fatima. The Muslim teacher referred the case to the court which awarded 80 stripes for insulting Fatima and death sentence for blasphemying the holy Prophet. The Governor refused to pardon the culprit or appeal of the Hindu and Sikh population. So the sentence was executed accordingly. The Sikhs and Hindu community of the Punjab celebrate Basant fare in memory of Haqiqat Rai as martyr of faith. Dr. Najjar further says that Haqiqat Rai had uttered the insulting words when his master spoke ill of deities of Hindu religion.

It should be borne in mind that a biased Hindu historian has narrated this incident with an ulterior motive to poison the minds of the Hindus and Sikhs against the Muslims.

Factually speaking, Islam forbids its followers to speak ill of the leaders of other religion lest somebody should react insolently towards God and His Prophet. The Muslims respect all Prophets passed away before him. They never repudiated the historical status of Hindu demigods, Ram Chandarji and Krishan Maharaj. Besides, the Muslims consider Guru Nanak as a preacher of monotheism. Hence the charge against Haqiqat Rai's Muslim teacher that he had insulted the Hindu demigods seems to be implausible and spurious.
As for the penalty relating to the insult and slandering of the Prophet Muhammad and his daughter Fatima, the then Punjab Governor had awarded the punishment according to the Islamic Law, disregarding any external pressure. But the background of this incident with regard to the Muslim historiographer seems to have been concocted by the biased mind of the author. This bias mostly pervades the whole book. The author even fails to resist the prejudice of calling the partition of India as unnatural and unpardonable crime of history. This clearly shows the biased mind of the so-called historian.

CHAPTER
A Zealous Apologist For Satyr
A self-styled Maulana wrote some articles which were Urdu captured, “Shit-e-Rasool the Prophet’s blasphemy). Under “freedom”, “freedom of thought” he has cause of Salman Rushdie, “Verses”. In his book Wahid speaking ill of the Prophet’s offence and the large-scale press a “foolish campaign”. In older no concept of freedom of speech peculiarity of modern age journalist, Edward Mortimer Rushdie, condemning protests says:

“We find ourselves in a war of ideas... Their (British) less passionate feelings of equally offensive to our religion mean Christianity. The Christian very awkwardly placed in strongly of incitement to my sympathy with the Muslim "blasphemy". But Christianity Britain in the sense that Islam not Christianity that binds because we have long since religious uniformity on our and members of other faiths national life. The religion of world” to which it belong founding fathers are Loc.
CHAPTER X

A Zealous Apologist For Satanic Verses Of Rushdie

A self-styled Maulana Wahiduddin of India in 1996 wrote some articles which were published in a book form in Urdu captioned, "Shir-e-Rassool Ka Maha" (The Issue of the Prophet’s Blasphemy). Under the pretext of terms like “tolerance”, “freedom”, “freedom of expression” and “freedom of thought” he has tried to vindicate the diabolic cause of Salman Rushdie, the author of the “Satanic Verses”. In his book Wahiduddin takes the position that speaking ill of the Prophet Muhammad is, indeed, no offence and the large-scale protests in this regard were just a “foolish campaign”. In older days, he believes, there was no concept of freedom of speech and thinks it to be the only peculiarity of modern age, as elucidated by a British journalist, Edward Mortimer. In his article on Salman Rushdie, condemning protests against Rushdie Mortimer, says:

“We find ourselves caught up in a religious war, a war of ideas... Their (British people) reaction arouses no less passionate feelings of outrage in us, because it is equally offensive to our religion. By “our religion” I do not mean Christianity. The Christian establishment is, in fact, very awkwardly placed in this affair: it disapproves strongly of incitement to murder but clearly feels some sympathy with the Muslim demand for censorship of “blasphemy”. But Christianity is no longer the religion of Britain in the sense that Islam is the religion of Iran. It is not Christianity that binds us together as a community, because we have long since given up trying to impose religious uniformity on ourselves or to exclude unbelievers and members of other faiths from full participation in our national life. The religion of this country, and of the “free world” to which it belongs, is, precisely, freedom. Its founding fathers are Locke, Voltaire, Burke, Wilkes, ...
Thomas Paine, the author of the American Constitution and of the Declaration des Droits de l’Homme. Unlike Iranians, we are brought up to think it primitive to fight over metaphysical belief, but to think of fighting for freedom as something admirable. Of course, like other peoples, we practise this religion imperfectly, and not everyone takes it as seriously as do journalists, the self-appointed priests or Mullabas of the cult. But the idea of sentencing a writer to death for what he wrote is just as offensive to modern Western sensibilities as the idea that Christ might have liked to make love to Mary Magdalene, or that the Prophet might occasionally have listened to Satan, is to traditional Christian or Muslim sens.".

After referring to the above passage from the article of British journalist Wahiduddin says: "For the first time in history, this freedom has opened all the doors of the expression of thought for everybody. Freedom of thought has today become the inalienable right of man which is hardly deniable".

The same fallacious plea of freedom of expression was invoked to justify sacrilegious cartoons and caricatures of the holy Prophet of Islam published by a Danish Newspaper and re-printed by newspapers of other western countries in the year 2006 in violation of the UN Charter of Human Rights. This outraged the feelings of 1.5 billion Muslims across the world. We discussed this issue here at length as the blasphemous cartoons are extension of Rushdie’s novel “Satanic Verses”. Maulana Wahiduddin defending Rushdie writes: "Rushdie has used this right of freedom of expression in the Satanic Verses."

In our opinion this is perverse thinking of the Mullahs. In every age Satan (Devil) insinuates into human mind ever new terms and phraseologies which are apparently very attractive and appealing but in reality they are the most effective weapons to corrupt and dehumanize the human mind. In the Hellenistic age obscenity and "Art for the sake of Art" was fossilized and time-worn, it was its guise, in all manner of prevalent play. When his aims and obj in the name of “Art” then Saturn’s "freedom of thought". This unbridled and wiped out all nurtured in Europe and America they were deprived of moral. Therefore it spread to other con

Very early it had streaked by leit, the philosopher poet, mischief was rooted. He, then, Asia that the freedom of thought from origin. Through it Satan thrives in religion and all modes of misbehaviour. For it he perpetuated his social and reinforcement to followers. Propped up by the Rushdie was audacious enough onslaught against the heart and soul that is, the holy Prophet Muhammad.

The worst aspect of this rootless and self-styled Muslim India, is the only full-fledged amongst the whole Ummah. Toleration is the substitute for mental enslavement. Philosopher journalist’s article he has composed on intellectuals such as Locke, role models because in his ve standard bearers of freedom thought, devoid of the prophet
the American Constitution
bears de l'home. Unlike
think primitive to fight
to think of fighting for
for. Of course, like other
ation imperfectly, and not
as do journalists, the self-
self, the cult. But the idea of
what he wrote is just as
abilities as the idea that
love to Mary Magdalen,
ionally have listened to
Muslim ones."

e passage from the article
ays: "For the first time in
all the doors of the
body. Freedom of thought
the right of man which is
of freedom of expression
cartoons and caricatures
published by a Danish
spapers of other western
of the UN Charter of
the feelings of 1.5 billion
.oned this issue here at
ons are extension of
. Maulana Wahiddudin
he has used this right of
Verses."
verse thinking of the
insinuates into human
aseologies which are
stalling but in reality they
corrupt and dehumanize

the human mind. In the 18th century Satan provided
justification for obscenity and immorality in the name of
"Art for the sake of Art". When the term started getting
fossilized and time-worn, it was named as "Art" and under
its guise, all manner of perversion and obscenity came into
play. When his aims and objects remained below the target
in the name of "Art" then Satan invested the phrase of
"freedom of thought". This rendered man’s thought
unbridled and wiped out all moral structures. First of all it
nurtured in Europe and America as consequence of which
they were deprived of moral and religious restrictions.
Thereafter it spread to other countries of the world.

Very early it had streaked into socio-religious focus
by Iqbal, the philosopher poet of the East as to where the
mischief was rooted. He, therefore, warned the people of
Asia that the freedom of thought is a ‘war of Satanic
origin. Through it Satan throws up a challenge to faith,
religion and all modes of morality and dignified human
behaviour. For it he perpetually keeps sending support,
succour and reinforcement to his hangers-on and camp-
followers. Propped up by the diabolic vanguard, Salman
Rushdie was audacious enough to launch his most wicked
onslaught against the heart and soul of Muslim Ummah,
that is, the holy Prophet Muhammad.

The worst aspect of this sordid episode is that a
rootless and self-styled Maulana Wahiddudin Khan of
India, is the only full-fledged supporter of Rushdie from
amongst the whole Ummah. In his scheme of things
“tolerance is the substitute for flattery whereas “freedom”
for mental enslavement. Pitifully, after reading the British
journalist’s article he has come to believe that the western
intellectuals such as Locke, Rousseau are the exemplary
role models because in his view only they are the original
standard bearers of freedom. Whereas their defective
thought, devoid of the prophetic light, could not reach up to
the heights of the divine reality from which came the first idea char of Human Freedom on the occasion of the holy Prophet Farewell Haj Address. In fact Rousseau and his contemporaries failed to see the moral values which pervaded freedom on account of Islam alone. In order to ignite the flame of rebellion against the shackles of the Church and the Crown, they raised the slogan of absolute and unbridled freedom which erupted like a volcano with fury strength of the masses. They were not able to foresee the dangerous turn which it has taken and is currently afflicting humanity. Unless the moral restrictions of Islam are imposed on the freedom of thought and action humanity will never be able to acquire the objectives of freedom in its real sense and the process of human development shall remain incomplete. Wahiduddin has taken the two-century old untenable western concept as the phoenix of freedom. A lot of positive changes have occurred in the irrational and negative concept of freedom after quieting of revolutionary disquiet and upheavals in Europe. Because, at last the world had to seek recourse to the prophetic declaration of human freedom and the Qaliph Umar’s historic remark which had determined the limits of freedom with emphasis on moral values. Without moral sense human dignity and freedom of conscience are deceptive words and man remains on the border of hypocrisy. But Wahiduddin seems to have washed his hands of this established fact.

A study of Wahiduddin Khan’s book reveals that he is ignorant of even the fundamentals of political science, constitutional law, and principles of jurisprudence. Otherwise he would not have beaten about the bush in a thoughtless way like a novice. We have already discussed the circumstances which had led Rousseau to stress the idea of absolute freedom. We may also not ignore the fact that Rousseau was full of paradoxes in his views related to social sciences. On the contrary Edmond Burke, his British contemporary, looked askance at the utopian view and wishful thinking of the revolution to break up long nourished social political illusions and fantasies of freedom and violence he had birth to military dictatorship. For the Common Wealth with a new views about freedom, he had to declare that freedom was necessary, identified and established. In his approach as conservative and a try to find in it balanced, pragmatic elements which are characteristic. We can safely say without there is no such law or constitu the world which is not based reflecting limits of freedom with out Freedom of Expression in the world

Here we refer only Constutions which are aware of provision for absolute freedom. Constitution of France of 1958 that France shall ensure the equality of the law, without discrimination in religion, and that it shall respect freedom of speech also secured, albeit with Government consent.60

Similarly, according to Republic of Germany 1990, the Executive and the Judiciary shall be bound by law and justice, “Legislation shall be subject Executive and the Judiciary to justice.”61
ality from which came the first freedom on the occasion of the Address. In fact Rousseau and to see the moral values which out of Islam alone. In order to
on against the shackles of the raised the slogan of absolute erupted like a volcano with
They were not able to foresee it has taken and is currently the moral restrictions of Islam
of thought and action humanity the objectives of freedom in of human development shall
in the context of the two-century been as the phoenix of freedom. has occurred in the irrational and
of revolutionary Europe. Because, at last the after the prophetic declaration of
Umar’s historic remark rights of freedom with emphasis
oral sense; human dignity and
deceptive words and menace. But Wahiduddin seems its established fact.
Khan’s book reveals that he momento of political science, principles of jurisprudence.
beaten about the head in a We have already discussed
Rousseau to stress the idea
not ignore the fact that
in his views related to
Edmund Burke, his British
at the utopian view and
wishful thinking of the revolutionaries. He was unwilling to break up long nourished social institutions for the sake of political illusions and fantasies. Condemning absolute freedom and violence he had predicted that it would give birth to military dictatorship. Recommending to constitute the Common Wealth with a moral base and expressing his views about freedom, he had told the House of Common that freedom was necessary, but its limits should be identified and established. Instead of labeling such an approach as conservative and anti-revolutionary, we should try to find in it balanced, pragmatic, sensible and cohesive elements which are characteristic of the ideals Islam stands for. We can safely say without the fear of contradiction that there is no such law or constitution, written or unwritten, in the world which is not based on the Islamic principles reflecting limits of freedom with moral obligations.

Freedom of Expression in different constitution of the world

Here we refer only to some of the leading Constitutions which are avowedly secular but without any provision for absolute freedom. First of all we refer to the Constitution of France of 1958. Its Article No.2 provides that France shall ensure the equality of all citizens before the law, without discrimination based on origin, race, or religion, and that it shall respect all beliefs. Freedom of speech also secured, albeit within limits, as evidenced in Government censors. 80

Similarly, according to the Article No.20(3) of the Republic of Germany 1990 the Executive and the Judiciary shall be bound by law and justice. Article No.20 (3) states: “Legislation shall be subject to the constitutional order; the Executive and the Judiciary shall be bound by law and justice.” 81
It is obvious that rights conferred by the Constitution shall be used by remaining within the limits of law, rules and regulations with respect to individual's honour and dignity.

In the United States of America the freedom of expression was given after incorporating the first amendment in its Constitution. But it does not provide any provision for absolute freedom. Even the US Constitution, consistent with the decisions of the Supreme Court, put restrictions on its citizens speaking or writing in a manner that may cause incitement to the masses. The state is, therefore, authorized to seize through the use of its coercive powers, such freedom as may cause breach of peace or corrupts morals. In its historic verdict, the U.S. apex court has written that no one can be allowed to blaspheme Jesus Christ in the name of religious freedom because it injures the feelings of his followers. An excerpt from this verdict has already been given in a previous chapter of this book – It is appendix D.

According to unwritten British Constitution, no one is privileged to use one’s tongue or pen in violation of British law under the pretext of civil liberty. In this regard, the celebrated legal and constitutional thinker of Europe A.V. Dicey writes:

“The administration of the modern statutory law gives a wide discretion to the administrator that he is in a position to encroach upon individual liberty of action. Even so it remains important to ensure that all administration is conducted in accordance with law.”

In Britain, however, an arrangement has been made for the freedom of speech. A small place known as the Speaker’s Cotswere is marked in London’s Hyde Park. In this small place every one is at liberty to say whatever he or she likes within the fixed hours. Yet none is allowed to display lack of respect towards Je Britain in any manner.

Wahiduddin Khan wisely with regard to the to read the Articles of his Article 19 of the Constitutions and other rights. Only the existing laws shall not be put in this way, these restrictions which are in force in India make laws to bring these restraints pertaining to India as well as with the law an the individual, moral views. Interestingly, the word “democracy” in article 19’s constitution, does not constitute.

We have not deemed Article of the Constitution less Wahiduddin Khan shows that a secular constitution inappropiate to mention Constitution of Pakistan. The restriction with civil liberties. Article of the Indian Constitution culture and morality as we differentiate it from India’s world is the emphasis that we disregard the GLORY OF LIBERTIES.

Since Wahiduddin say with almost certainty the words GLORY OF ISLAM that it was Islam which presenting practically to
lights conferred by the
training within the limits of
respect to individual's
America the freedom of
incorporating the first
but it does not provide any
Even the U.S Constitution,
the Supreme Court, put
writing or writing in a manner
the masses. The state is,
ought the use of its coercive
cause breach of peace or
verdict, the U.S. apex court
fowled to blaspheme Jesus
freedom because it injures
an excerpt from this verdict
loss chapter of this book –
British Constitution, no one
one or pec in violation of
liberty. In this regard,
national thinker of Europe

The modern statutory law
ministrator that he is in a
ual liberty of action. Even
that all administration is
1.
agement has been made
place known as the
ndon's Hyde Park. In this
to say whatever he or she
one is allowed to display
lack of respect towards Jesus Christ or the monarch of
Britain in any manner.

Wahiduddin Khan would not have said things
unwisely with regard to the freedom of speech if he cared
to read the Articles of his own country's Constitution.
Article 19 of the Constitution of India is germane to civil
liberties and other rights. Clause 2 of this article says that
the existing laws shall not be affected by these rights. To
put it in this way, these rights shall not outstep the laws
which are in force in India. The state shall be empowered
to make laws to bring these civil liberties under reasonable
restraints appertaining to India's sovereignty and security
as well as with the law and order situation and honour of
the individual, moral values, culture and decency.
Interestingly, the word “decency”, as specifically used in
India's constitution, does not appear clearly in other
constitutions.

We have not deemed it fit to mention the relevant
Article of the Constitution of Islamic Republic of Pakistan,
lest Wahiduddin Khan should get unerved, because it is
not a secular constitution. However, it will not be
inappropriate to mention here only Article 19 of the
Constitution of Pakistan, This Article also says the same
restriction with civil liberties as mentioned above in the
Article of the Indian Constitution pertaining to decency,
culture and decorality as well as law and order. But what
differentiates it from India's and other constitutions of the
world is the emphasis that no one shall be allowed to
disregard the GLORY OF ISLAM under the pretext of civil
liberties.

Since Wahiduddin Khan's psyche is secular, we can
say with almost certainty that he will not be able to digest
the words GLORY OF ISLAM. Yet we do want to tell him
that it was Islam which had played pioneering role in
presenting practically to the world the concept of civil
liberties bracketed with moral restrictions. Significantly all the countries of the world had already accepted Islamic ethos and made it an integral part of their Constitutions. Indeed the lack of moral conditions would push human society into chaos and anarchy, how for that matter any state or government would be able to maintain its survival. On account of little knowledge, which is more dangerous than ignorance, Wahiduddin Khan has been unable to grasp the exact and full import of freedom. No law on earth permits anybody to go beyond moral and legal obligations and conditions, renouncing in the name of freedom all that is good and decent. It would let out a stream of inventive against others in total disregard of their sentiments and come to take as a right of freedom of expressing his mind. Let Khan demonstrate the use of his right of freedom on the roof top of the Red Fort by making a tirade against Gandhi Ji, Jawahar Lal Nehru and the President of India. Then the police will befittingly make him understand the meaning of the freedom of speech by landing him at a place which is meant for lunatics and insane persons. Let us pose a question to those who preach the gospel of tolerance to Muslims and tell them to be patient with a blasphemers like Rushdie and blasphemous cartoonists of the West of 21st century. Would they be able to put up with all the slanderous, filthy and abusive language as used in his satanic book of the same is dedicated at their own mothers, sisters and daughters? Or would they allow someone to ridicule and insult Jesus Christ publicly in their own democratic western societies.

Our campaign with respect to the dignity of the holy Prophet Muhammad resulted in enforcement of the Blasphemy Law in Pakistan. In my Urdu book ‘Namoos-e-Rasool and Qanoon-i-Tauheed-i-Risala’ (Dignity of the Prophet Muhammad and the Law of Blasphemy), I had already shattered the diabolic ideas which had been simmering in the minds of Wahiduddin and his like minded favourites. One is just flabbergasted at changing ‘U turns’ taken by overpowering fervour to support the Muslims all over the world. It accuses of fomenting mischief, writes: “The senseless agitation in every part of the world has prompted the West to take Rushdie and girded up its locks.

We cannot interpret the west leaders are thoughtlessly saying the defense of their own Belief of their own belief of their own religion between Muslims and Rushdie have got sucked into this.

Wahiduddin Khan said of Islamic respectability and if someone vituperatively attacks Holy Prophet of Islam. Stil remain silent spectators will have to make such nuisance. He said compassionate and men without any discrimination to unbelievers. True, the Holy Humanity. But what would surpass all in the display declares that those who due to the tortments of hell-fire?.

The Maulana must have been put to severe point of view. What is more, the West itself. Renowned has suggested that Rushdie a type of English which is
The Maulana must have noticed that Rushdie’s book has been put to severe criticism even from qualitative point of view. What is more, the criticism has come from the West itself. Renewed British critic Auberon Waugh has suggested that Rushdie should be punished for writing a type of English which is below the mark.

One is just flabbergasted to imagine the swiftly changing ‘U-turns’ taken by Wahiduddin Khan out of his overpowering fervour to support Rushdie. His hit-target is the Muslims all over the world without exception, whom he accuses of fomenting mischief and trouble for Rushdie. He writes: “The senseless agitation and protests were launched in every part of the world to bring Rushdie to book. This has prompted the West to take up the cudgels on behalf of Rushdie and girded up its loins against the Muslim world. We cannot interpret the western world’s support to Salman Rushdie in terms of hostility towards Islam as Muslim leaders are thoughtlessly saying so. Rather in reality it is the defense of their own belief, as Muslims are active in defence of their own religion. Hence it is no more a fight between Muslims and Rushdie, instead Muslims versus the west have got sacked into this fight.”

Wahiduddin Khan seems to be dead to all feelings of Islamic responsibility and remains placidly unconcerned if someone vituperatively attacks Islam or blasphemes the Holy Prophet of Islam. Still worse, he wants Muslims to remain silent spectators without displaying any resentment against such nuisance. He argues that the Prophet of Islam is compassionate and merciful to the entire mankind without any discrimination between believers and unbelievers. True, the Holy Prophet is a mercy for all Humanity. But what would he say about the God, who surpasses all in the display of His infinite mercy. Even He declares that those who disobey His Prophets are destined to the torments of hell-fire?
In the words of G.H. Jansen "The whole of the book, not just a particular chapter, is a foul mouthed cynical parody of the life of the Prophet." He further writes: "What is truly terrible is that Rushdie's unreadable value brought about a versatile Kuturkamp, a civilizational confrontation between a post-Christian West and the Muslim world. The spirit of the crusades is abroad again. And curiously enough Rushdie's insult to the Prophet is much like that of Christian writers of the medieval period...Rushdie has succeeded in only one thing—he has done immense harm to the ideals of human fraternity and of religious reconciliation."64

Mr. Naqi Hussain Jafri in Times of India, New Delhi March 6, 1989 writes: "Rushdie's work, I am afraid, derives it popolarity more than the ill-conceived and blasphemous treatment of Mohammad rather than any literary merit. It is a matter of great concern that what offends and hurt Muslims all over the entire world should be a source of vicarious pleasure to Islam-baiters and publishers in the name of expression."

Anti-Rushdie protests of the Ummah lie indeed heavy on Wahid Khan's mind which is not attuned to Muslim destiny. He has put the Muslim Ummah and its leaders in the dock by branding the anti-Rushdie protest as unlawful and offensive. Framing charge sheet against them he says: "In the last analysis, to be certain, this mistake, rather insurrection, on the part of Muslim leaders amounted to an unpardonable crime. This crime of agitational tumult is, indeed, more grim than that of Salman Rushdie. The Muslim leaders, in an effort to send Salman Rushdie as a culprit prisoner behind the bar, have put themselves in the dock for a worse crime indeed." On the one hand Wahiduddin alleging the Muslim's crime as unpardonable gave the verdict of collective death punishment to all the leaders of Muslim Ummah and on the other hand he not only absolved Salman Rushdie him a literary hero. So he under the royal British Union step on the part of Muslims.

Since the Maulana had no option but to show laws of Blasphemy and on he gives two examples: a statute book in Britain of which the blasphemy of offence. But despite the film 'The Last Temptation of Christ' which negated the 

Giving an opposite "Peter Wright in an English the British Intelligence Department published his memoir under the title "This book discloses the Government's answer to a request from the government not to publish.

"What is the reason of the threat that the Britain is aware of the "contempt of state" of "blasphemy of Christ."

The Maulana appeal to the judgment delivered last whereby a blasphemer w.
only absconded Salman Rushdie of all crimes but also made him a literary hero. So he says: "Salman Rushdie is sitting under the royal British Umbrella as a result of this foolish step on the part of Muslims."

Since the Masala claims to be Mr. Know-All, he had no option but to show a difference between the British laws of Blasphemy and contempt of the same. In this regard he gives two examples: "The Law of Blasphemy" on the statute book in Britain since seventeenth century under which the blasphemy of the Jesus Christ is a punishable offence. But despite the existence of the statutory law a film 'The Last Temptation of Christ' was shown in London Cinema which negated the very purpose of law."

Giving an opposite example of Britain he writes: "Peter Wright is an Englishman. He was a high official of the British Intelligence Department. After his retirement he published his memoirs under the caption "Spy Catcher". This book discloses the secrets of the British Intelligence Department. The Government immediately banned the book "Just think over the comparative example" says Masala: "The country is the same. The incident of blasphemy of relating to Jesus Christ takes place there but the government did not take notice of violation of this particular law. On the contrary when the incident of the contempt of state takes place, the government machinery geared up for proscription of the said book." Masala: Wahid interprets this difference in his own way stating: "What is the reason of this difference? The only reason is that the Britain is aware of the significance of the "contempt of state" but she doesn't bother about "blasphemy of Christ."

The Masala appears to be miserably ignorant of the judgment delivered in the recent past in England whereby a blasphemer was convicted by the trial court and
his conviction and sentence have been maintained by the House of Lords in the year 1990.

Abstract of judgment by House of Lords of England in blasphemy case is given in the appendix ‘E’.

Distortion of Historical Evidence:

Leaving aside the inductive logic of historicism which transcends Wahiduddin’s perverse mind, what is surprising is the fact that he has attempted to warp the historical evidence. He has referred to an obscene film made on the unblemished life of Jesus Christ in support of his peculiar concept of the sovereignty of state against the Islamic concept of sovereignty of God. The matter related to the said film “The Last Temptation of Christ” has been discussed and differentiated in Lemon’s case by the House of Lords in its detailed judgment. What is worse, he has deliberately concealed the facts in order to support his peculiar concept of State. Let us quote his exact words: “The Muslims of today betray a strange paradox regarding Blasphemy of the Prophet. Theoretically speaking, they would say that vilification against any of the prophets is equally an offence. They believe that such a slanderer is liable to capital punishment. But practically they would burst into anger only on the contempt of their Prophet Muhammad. As for other prophets, any sort of disrespect to them won’t foment a Muslim reaction.”

This statement is baseless and against the objective reality. When the above-mentioned film, “The Last Temptation of Christ”, was being shown in the British metropolis, the author was in London at that time. He and his colleagues launched a campaign against the screening of this film. On 2nd September 1988, we picketed in front of a cinema hall, where we were also joined by a group of Christians and Jews. World Association of Muslim Jurists gave a notice to the British Films Institute to stop the

exhibition of the film, or prevent and the BF
Blasphemy Law of 1922 against this film, my a
London-based newspaper
king-sized posters of CH
from the underground
badly flipped before all
the land.

The Muslims by traditions of the Prophet
Quran there is no difference in God, though their status
by the importance of the
Hence the Muslims cannot
and they do whatever
allow them in this regard
mentioned earlier. Muslims of the film which off
British government did
violated its own laws, the judgements in Lemon
United Kingdom in the
Abstracts of the judgment
this book. What has be
the whole truth. The
desperate on the con

Maslama Wal
degrading the Muslim
Prophet. He condemned
the Muslim’s point of
devotion for the Holy
maintained by the Lords of England in support of the Blasphemy Law of England. Apart from my interview against this film, my articles were also published in the London-based newspaper in this regard. Consequently the king-sized possers of Christ with a prostitute were removed from the underground stations of London and the film badly flopped before any action was taken under the law of the land.

The Muslims believe that they have inherited the traditions of the Prophets of scriptures. According to the Quran there is no difference between these prophets of God, though their stature in the sight of God is determined by the importance of their mission and their achievements. Hence the Muslims cannot tolerate the insult of any prophet and they do whatever their position and circumstances allow them in this regard within the limitation of law. As mentioned earlier, Muslims were enraged on the screening of the film which offended the dignity of Jesus. If the British government did not rise up to the occasion, it had violated its own laws, but this is also incorrect in view of the judgments in Lemma's case and in case of Vingrove Vs. United Kingdom in the European Court of Human Rights. Abstracts of the judgments are enclosed in the schedule of this book. What has been stated by Wahbuddin Khan is not the whole truth. The British courts have punished the blasphemer on the complaint even in the last decade of 20th century which we have already stated above.

Maulana Wahbuddin would not refrain from degrading the Muslims who instinctively love their Prophet. He condemns Qadri Ullah Shaikh for projecting the Muslim's point of view with respect to deep sense of devotion for the Holy Prophet.
Qudratullah Shahab

Qudratullah Shahab had been holding high and important positions in the Government of Pakistan and was also one of the eminent writers of the country. His autobiography Shahadatnamah has been much admired by the literacy circles of Pakistan and India. In his autobiography he analyses the Muslim psyche of overwhelming devotion to the Holy Prophet with reference to an incident of his own childhood. He writes: “If someone speaks ill of the holy Prophet of Islam it would outrage the feelings of Muslims. This involves no discrimination of good, nominal or bad Muslims. Rather observation tells us that those who sacrificed their lives to uphold Prophetic dignity were neither apparently known for their learning, nor did they stand out in respect of piety and practise of Islamic injunctions. A common man’s overwhelming fervour which he feels on Prophetic sanctity completely submerges his psychic life. It is suggesting more of devotion than belief. This devotion has taken the form of immense love for their Prophet which is beyond imagination of followers of other religions.”

Wahiduddin Khan says that Qudratullah Shahab has rightly identified the national psyche of the Muslims. Yet he comments that this type of emotion and devotion on the part of Muslims are clear deviation from the right path. He declares both Qudratullah Shahab and the general Muslims as unbelievers of true faith. He writes: “The men who are living under such illusion should wait for the Day of Judgment when it would be revealed to them that it was in fact a new religion which they had fabricated”. Yet Mr. Know-All Maulana has made a paradoxical proposition by sitting in judgment as final authority to announce verdict against the Muslims prior to the Doomsday that they have wandered off the right path and hence liable to punishment of the hell-fire.

Rushdie and Lady Diana

Could Wahiduddin Khan’s standard of his ideal state of mind regarding to Rushdie when the accidental death of Princess Diana Press was furious over sexual gratification of Diana. The widely circulated newspaper branded Rushdie’s remark ‘Outlook’, a weekly of London that the same British press versus whose he uses dignified personalities of the time when he passed unpleasurably Diana.

UNBALANCED

When one calls civilisation vitally related to the spiritual vitality of society in modern times, civilization is in accordance with the observation of the great thinkers. The West has made its society in consonance with the other part of the world. The West has made its society from human affairs and science of pleasure in life. Western outlook comes in line with the life. With its extreme materialism, the secularisation of freedom of thought and its materialistic and capitalistic approach, Western civilisation is facing a crisis.
Rushdie and Lady Diana

Could Wahiduddin Khan shed light on the double standard of his ideal state of Britain and its free press in regard to Rushdie when he passed remarks on the accidental death of Princess Diana? The whole British Press was furious over Rushdie's view that excessive sexual gratification of Diana was the cause of her death. The widely circulated newspaper of Britain, "The Times", branded Rushdie's remarks as "Satanic Nuisance". "The Outlook", a weekly of London has very rightly commented that the same British press commended Rushdie's "Satanic verses" wherein he used abusive language against the dignified personalities of Islam, but condemned Rushdie when he passed unpleasant remarks against their Lady Diana.

UNBALANCED WESTERN SOCIETY

When one calls civil liberties are considered to be vitally related to the spirit of democracy and growth of society in modern times, that is good enough, because it is in consonance with the objectives of Islam. Islam is all out for the growth and promotion of human societies but the West has made its society lopsided by banishing religion from human affairs and solely depending on material gains of science and technology as sources of happiness and pleasure in life. Unlike the West, Islam lays emphasis on a cohesive, holistic and balanced view of life without separating matter and spirit from each other. It is here that Western outlook comes into conflict with the Islamic view of life. With its extremist and unhealthy emphasis on individualism, the secular order has come to take the "freedom of thought" and the "freedom of speech" as the progressive step of this age in order to maintain the hold of its materialistic and capitalist civilization over the world.
is under this cloak the West is systematically engaged in
insinuating, supporting and protecting blasphemers like
Rushdie and aggressive Danish cartoonist so as to
undermine the foundation of Muslim societies.

Wahiduddin Khan’s western mentors, as discussed
in the foregoing pages of this book, mistakenly equate
the expression of intellectual anarchy and unbridled passions
with civil liberties. A healthy society can be built on such
a morbid pattern of thinking. This is an objective lesson of
history. Likewise the “noble virtue” has been wrongly
interpreted by them. On the contrary, what we understand as
“noble virtue” from the Islamic point of view is that men
should control his instinctive propensities and thoughts and
deeds in order to keep discipline and order by remaining
under divine rules. Such was indeed the highest virtue of
life that was bestowed on humanity by the holy Prophet of
Islam who is the symbol of the highest virtue in human
history. We all wonder a Muslim never considers his life as
well as all the things, which are most dear to him, too
worthy or valuable to be sacrificed for the honour and
prestige of such a unique human personality who is the
very essence of faith and Deen (Religion). The philosopher
poet Allama Iqbal most eloquently portrayed the distinction
of a believer and an infidel foe in the following verse:
“Strive to reach yourself to the noble Prophet because he is
altogether living embodiment of Deen (faith). Otherwise
you are on the wrong track of fire brand Abu Lahab.
(Treacherous opponent of the holy Prophet)

CHA

Blasphemous Cartoons and
valuable human rights the
constitutions of almost all
have dealt with this subject
chapter of this book: “A
Satanic Verses”.

Briffault, a writer who
inspired the Declaration of
American constitution in its
ultimate inspiration and so
bear in mind that the right
to bear arms is not a
right to bear arms. This important right is that of the
principled limits of moral law and civilization to
the public order. But the private
international law and the
sacred traditions of press.

A Danish newspaper
proving cartoons in Saudi
Prophet of Islam in about
France, Germany, Italy and
Obviously it was deliber-
ated a widespread result
feelings of 1.5 billion Mus
slandersers attack on the
Islam for whom the immi-
Muslims is unprecedented
a great and highly provocac
to insult and humiliate the
CHAPTER XI
Blasphemous Cartoons and Freedom of Press

Freedom of expression, no doubt, is one of the valuable human rights that have been incorporated in constitutions of almost all the countries of the world. We have dealt with this subject in some detail in the previous chapter of this book: "A Jealous Apologist for 'Rashdie's Satanic Verses'.

Briffault, a western scholar says: "The idea that inspired the Declaration of Rights that guided the framing of American constitution is not invention of the West. Its ultimate inspiration and source is Quran." But one should bear in mind that the right of freedom of expression or any other basic right is not absolute. According to Islamic directive, this important right is to be exercised within the principled limits of morality and decency. In a democratic setup and civilized societies this liberty is also restricted by law and constitution to maintain social equilibrium and public order. But the western bigots openly flouted the international law and their own laws by publication of sacrilegious caricatures in recent past in the name of freedom of press.

A Danish newspaper Jyllands Posten printed 12 provocative cartoons in September, 2005 depicting the holy Prophet of Islam in abusive light. Newspaper in Norway, France, Germany, Italy and Spain reprinted these cartoons. Obviously it was deliberate and premeditated plot which created a widespread resentment and outraged the intense feelings of 1.5 billion Muslims across the world. This was a slanderous attack on the person of the holy Prophet of Islam for whom the immense love and reverence of the Muslims is unprecedented in the history of mankind. It was a great and highly provocative offence motivated by racism to insult and humiliate the Muslims. The authors of these
offensive caricatures and those who are guilty of abetting them clearly violated Article 129 of Universal Declaration of Human Rights. Clause 2 of the article prescribes following limitations of freedom. "In the exercise of his rights and freedoms everyone shall be subject to such limitations as are determined by law solely for the purpose of satisfying due recognition and respect for the rights and freedom of others and for meeting the just requirements of morality, public orders and general welfare in a democratic society". Freedom of expression cannot be exercised to erode social fabric or undermine religious dogmas of peaceful co-existence.

Disapproving the offensive cartoons, the then U.N. Secretary General Kozi Annan stressed: "Freedom of expression is never absolute. It entails responsibilities and judgment." These provocative caricatures, he said, amounts to "Pouring oil on fire". All these blasphemous cartoons were ultra vires of article 10 (2) of the Convention (Constitution) of European Court of Human Rights. It says: "The exercise of these freedoms (of human rights), since it carries with its duties and responsibilities, may be subject to such conditions and restrictions as are prescribed by law and are necessary in a democratic country for protection of morals and protection of the reputation of rights of others and for maintaining the authority and impartiality of the judiciary. It is also deemed to be a social necessity."

Interpreting this article 10 (2) of the Convention in a case about movie film on Jesus Christ, the honourable judges of European Court of Human Rights observed in Wingo Case against U.K. (Case No. 174190 reported in 1985) observed that the scenes shows in regard to objects of veneration in the impugned film were deeply offensive to the Christian Community. It was, therefore, held that the ban imposed by the Government of U.K. on its exhibition and sale was justified. The relevant parts of the said judgment is given in appendix "C". Authoritative judgment, there are honourable Court of Human Rights cases of tengens VS Austria (NO. 25 of 1992) and Ober AL Austria. It is held in the above with religious feelings of believers guilt legitimately be thought to be provocative portrayal of objects which can be regarded as malicious tolerance. In another important case Skarp vs Poland 40 it is declared positive obligation to protect the beliefs from attack. A wider range generally available to the contract above judgments. In all the above decidendi is that freedom of expressing relation to matters liable to convictions within sphere of moral. These judgments are binding on European Union. In addition to the constitutional and national courts of Europe have also provided protection to all citizens including Muslims.

The Government of Denmark and flagrantly violated publication of malicious cartoon Criminal Code forbids any person of insulting the dogmas of people's community. According to section the dissemination of statements which a group of people is degraded to with account of their religion. Despite the availability of these through its prosecuting agency du to offender cartoonists who had
who are guilty of abeting Art 9 of Universal Declaration of Human Rights. The article prescribes: “In the exercise of his freedom of opinion and expression the everyone shall be subject to such law solely for the purpose of respect for the rights and freedoms of others and the just requirements of moral and public interest, in a democratic society cannot be exercised to undermine religions dogmas of art.”

In his speech, the then U.N. General Assembly stressed: “Freedom of expression is a fundamental right and the responsibilities that it involves must be exercised with respect to the rights and freedoms of others and the just requirements of moral and public interest, in a democratic society cannot be exercised to undermine religions dogmas of art.”

In this context, the Court of Human Rights in similar cases of blasphemy, such as the case of Laivins vs Austria (No 8 to 86) Thorgerdson vs Iceland (No 25 of 1992) and Otto Prengger Institute vs Austria. It is held in the above Wingham case that respect for religious feeling is a public good. The court in these cases thought that it can be protected by Article 9 can legitimately be thought to have been violated by provocative portrayal of objects of religious veneration which can be regarded as malicious vilification of the spirit of tolerance. In an another important case Dubowskvs and Skup vs Poland 44 it is declared that the state is under a positive obligation to protect minorities with strongly held beliefs from attack. A wider margin of appreciation is generally available to the contracting states according to the above judgments. In all the above judgments the ratio decidendi is that freedom of expression is not absolute in relation to matters liable to offend intimate personal convictions within sphere of moral, especially religion. These judgments are binding on all the member states of European Union. In addition to the case law cited above, the constitutional and national laws of all the states of Europe have also provided protection of life, liberty and honour to all the citizens including Muslims community.

The Government of Denmark, triggered hatred and racism and flagrantly violated the law of the land by publication of malicious cartoons. Section 140 of Danish Criminal Code forbids any person from publicly ridiculing or insulting the dogmas of lawfully existing religious community. According to section 266B of the same code, the dissemination of statements or other information by which a group of people is threatened, insulted and degraded on account of their religion is a criminal offence. Despite the availability of these statutory laws the state through its prosecuting agency did not proceed against the offender cartoonists who had committed the aforesaid
offences. It was extremely surprising event that instead of taking a legal action against the offender cartoonist, Danish Prime Minister with continuous obstinacy defended the cartoonist's so called right of freedom of press. The editor of the same Danish newspaper advocating the right of free speech refused to print the anti Christ cartoons in his paper, obviously on the ground that it would offend the feelings of Christian community. Shakespeare had rightly said in 'Hamlet' that something is rotten in Denmark. However Denmark is not the only country to blame for this mischief. The entire Christian West is upholding the same disgusting double standard policy so far as Muslims are concerned. In all the above cited cases, European Court of Human Rights justified the inviolability of law of blasphemy of Christ. No one is permitted accordingly to undermine this law on the pretext of free speech or freedom of expression. Muslims wholeheartedly supported this cause as they believe an anti blasphemy law to be a Divine Law of the Bible and Qur'an. They feel aggrieved by unfairly treatment of the west refusing to extend the blasphemy law for protection of dignity of all prophets.

AAMIR CHEMA SHAHE
Martyr

Amir was the only son of Pakistan. He was brought up in Islamic discipline. After grade of Engineering, he proceeded for higher education in the field of Technology. He devoted himself to his studies to make a mark in any religious or political group.

In the month of February, he joined a student union. His studies, the Newspapers of his country reprinted his every word. Elected as a student leader, he continued his fight for justice. Over a period of time, he became the most famous student leader. One of his political status was to attack the government and expose its corruption.

In the month of February, he joined a student union. His studies, the Newspapers of his country reprinted his every word. Elected as a student leader, he continued his fight for justice. Over a period of time, he became the most famous student leader. One of his political status was to attack the government and expose its corruption. His relations with the police officials. The young leader, who had fought so many battles, was arrested and confined in a special cell. Surprisingly, all of a sudden, Amir was found dead in his cell. This caused uproar and there were strikes and protests by various parts of the Muslim world. Re
AAMIR CHEMA SHAHEED – A Young Muslim Martyr

Amir was the only son of Professor Nazir Ahmed of Pakistan. He was brought up in a educated family of Islamic discipline. After graduation from National College of Engineering, he proceeded to Germany in the year 2004 for higher education in the field of technology. There he devoted himself to his studies and was not associated with any religious or political group.

In the month of February 2006, during the period of his studies, the Newspapers of Germany, France and other European countries reprinted the malicious cartoons of Danish paper Jyllands Posten demonizing the Holy Prophet. This mischief hurt the feelings of more than a billion Muslims around the world. Obviously Aamir was one of youth who felt aggrieved by this grave nuisance. Muslims were constantly demanding an apology from the editors of the papers who had printed and reproduced the insulting caricatures and cartoons. Aamir in order to show his resentment and communicate the anxiety of muslim students of the university directly went to the office of the chief editor of one of the newspapers responsible for offending the Muslims sensibilities. The pressmen were so afraid of his appearance there that at once they called the police officials. The young boy was arrested on the complaint that he trespassed the office to attack the chief editor and the staff of the news paper, whereas he was unarmed without having any weapon of offence.

After arrest on March 20, 2006, Aamir was confined in a special cell separate from all other prisoners. Surprisingly, all of a sudden, Pakistan Embassy was informed on May 3, 2006 that Aamir detainee was found dead in his cell. This caused uproar throughout the country and there were strikes and protests in Pakistan and other parts of the Muslim world. Realizing the consequences of
this crucial event, the German officers released reports about the cause of death of Aamir which were self contradictory. According to the first report it was a suicidal act. The jugular vein was stated to have been cut by the prisoner himself. In subsequent report it was said that the suicide was committed by means of a rope having been tied round the neck. As both reports were unreliable, there was pressing demand by the hundreds of millions of Muslims citizens to take punitive action against the persons responsible for this extra judicial murder. However the Government of Pakistan constituted two member commission of F.I.A. to probe the causes of death of Aamir. The commission was required to submit the report before Senate’s Functional Commission of Human Rights headed by an eminent Jurist senator and former Law Minister Mr. S.M. Zafar. The investigating team visited Berlin in the aftermath of Aamir’s murder. The head of high powered commission was not allowed by the Government of Germany to have an access to the vital clues leading to the facts and record of the case. This was contrary to the assurance given by German authorities to extend their co-operation in this behalf.

According to the material and record available, the only conclusion that could be withdrawn is that it could not be a case of suicide.

Above all Aamir being deeply religious minded educated student was conscious of the fact that committing suicide is haram (Strictly Forbidden) in Islam. Thus he could not have committed suicide to jump into the hell fire.

In view of the above reasons it is clearly visible that Aamir died as a martyr in Germany in the cause of protecting the honour and dignity of the Holy Prophet so he shall live in the hearts and minds of Muslims for ever and his immortal soul is destined for eternity.

INTER-FaITH DIALOGUE

Pope Benedict XVI envoy in September, 2006 Muslim world for citation of one Byzantine emperor Man “the spread of Islam was by its Prophet were inhuman”. the Christian emperor in Magna of the university of ignited a global Muslim real sober feelings with respect for a Christian - Muslim di can deny the importance of that the Pope is not oblivious language of Islam is dial argument of sword. A C. O’Leary has truly said that that Islam had spread at the 

Quran has prescribed conversations which show common good. The Muslim followers of earlier revelation we and you hold in common God.” (3:64). So when the Emperor (Heracles) to address verse of Quran in his let enjoin the people to invite the people and in kindly manner. Qur an unto thy Sustainer’s path exhortation and argue with manner.” (16:125).

The stress is on applying when inviting the peoples immutable laws of God compulsion for conversi
An officer released reports of Aamir which were self-condemned to have been cut by the by the tip of a rope having been tied as were unreliable, there was a" declared persons of Muslims of Muslims, the persons in question. However, the was a merely death of the constitution of two member the causes of death of the case. This was by German authorities on behalf. If there was no record available, the "adventure" is that it could not be deeply religious minded in the fact that committing (said) in Islam. Thus he to jump into the hell fire. It is clearly visible that Germany in the cause of the Holy Prophet so he of Muslims for ever and eternity.

INTER-Faith DIALOGUE WITH POPE BENEDICT

Pope Benedict XVI held a meeting with Muslim envoys in September, 2006 to defuse the anxiety of the Muslim world for citation of offensive remarks passed by one Byzantine emperor Manuel II of the 14th Century that "the spread of Islam was by sword and that the teachings of its Prophet were inhuman". Unfortunately the Pope quoted the Christian emperor in his lecture delivered in Aula Magna of the university of Regensburg in Germany, which ignited a global Muslim reaction. The Pope expressing his sober feelings with respect to Islam emphasized the need for a Christian - Muslim dialogue. Indeed no saner person can deny the importance of such a dialogue. We believe that the Pope is not oblivious to the historical fact that the language of Islam is dialogue which has replaced the argument of sword. A Christian scholar of History De O'Leary has truly said that it is fantastically absurd myth that Islam had spread at the point of sword.

Quran has prescribed the methodology for religious conversations which should be only on the point of common good. The Muslims have been ordained: "Say: O followers of earlier revelations come unto the tenet which we and you hold in common that we worship none but God." (3-64). So when the Holy Prophet invited Byzantine Emperor (Hercalicius) to accept Islam, he quoted the above verse of Quran in his letter of invitation. Muslims are enjoined to invite the people to the right path with wisdom and in kindly manner. Quran says: "Call thou (all mankind) unto thy Sustainer's path with wisdom and goodly exhortation and argue with them in the most kindly manner." (16-125).

The stress is on application of kindness and reason when inviting the people to surrender themselves to immutable laws of God, hence there cannot be any compulsion for conversion to Islam by use of sword
(force). Any act of violence or terrorism by some desperate individuals or by certain outlaw groups is against the peaceful teachings of Islam. However, religion is not a motivating force for such inhuman activity. Such people are found almost in all communities. Karen Armstrong, a well-known historian of present times, who was once a devoted nun of Vitican writes in her widely published article ‘West cannot afford to maintain age-old bias against Islam':

It is significant to note that the religious history has recorded one of the worthiest letters of Pope Gregory VII of 11th Century wherein he wrote to Andalusian ruler Al-Nasir: “Almighty God wishes that all men should be saved and not lost, approves nothing in us so much as that man after loving himself should love his fellow and that he does not want done himself, he should not do to others. You and we owe this charity to ourselves especially because we believe in one God, admittedly in different way and daily praise and venerate Him, the Creator of worlds and Ruler of this world.”

This noble letter is reflection of the message of Quran inviting the people of the book as referred to above.

The charismatic personality of Pope John Paul II, who had studied Islam with unbiased mind laid down reliable foundation for Christian-Muslim dialogue based on the spiritual and common values of peace, liberty and social justice for authentic service to humanity.

In the context of his invitation to Interfaith dialogue, we believe and hope that the attitude of the present Pope would be like his predecessors, one of respect for the faith which Muslims possess so that the followers of two major religions of the world may live together peacefully.

References Part II

Chapter V

2. Surah 12 Ayat 92: The n Masudjidi page 429, Islam
3. Ibid. page 380
4. The Glory of Muhammad International Centre Ka
5. Surah Al An'am 31:50
6. The Holy Bible, Deut. page 148, American Bible
7. Faquirullah vs Khaliqu
8. Al Bukhari Kitabul Hadith
9. Kanzil-Ummal-Hadith
10. Section 1 & 2 of chap published by Swetha K
11. Juristic opinion pro Khaliquzzaman case
12. Deuteronomy 17:12-13

Chapter VI

13. The Story of Philosophy
14. New Encyclopedia by
15. Thomas Hobbes (158
16. Locke (1632-1704 A
17. Francois Marie Voltaire
18. Jean Jacques Rousseau
19. The speech was delivered at the Oxford Centre for October 1995.
20. Islamic Foundation
ence or terrorism by some desperate outlaw groups is against the law. However, religion is not a
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22

Note that the religious history has the capacity of Pope Gregory VII who wrote to Andalusian ruler Al
liers that all men should be saved thing in us so much as that man
love his fellow and that he does
should not do to others. You and
ourselves especially because we
differently in different ways and daily
the Creator of worlds and Ruler

Chapter V
3. Ibid, page 380
6. The Holy Bible, Deuteronomy Chapter 17 verse 12,13 page 148, American Bible Society.
7. Faqirullah vs Khaliquzaman 1999 SCMR 2293
10. Section 1 & 2 of chapter 23 Archbold 43 Ed page 2422 published by Swolta Maxwell (London)
11. Jurist’s opinion propounded by Supreme Court in Khaliquzzaman case 1994 SCMR 2203(2214)

Chapter VI
13. The Story of Philosophy by Will Durant page 47.
16. Locke (1632-1704 AD)
17. Francois Marie Voltaire 1694-1778 AD
18. Jean Jacques Rousseau (1712-1778)
19. The speech was delivered by Charles, Prince of Wales, at the Oxford Centre for Islamic studies, Oxford U.K. on 27 October 1995.
25. The Prophet's last Sermon, published by Pakistan Progressive Associate (PPA), Lahore.
26. Ibid.
27. Al-Hadees
28. Surah ANNISA – 4:1, Al-Quran by Muhammad Asad, page 100.
29. Chandan Ghulamraza, Da'ir al-Mariif Islamiya Vol.II.
30. Ibid.
31. Ibid.
32. Spanish Islam page 295. by Dery
33. The Moors in Spain page 77 by Stanley Lane Poole.
34. Ibid.
36. Al-Baqarah (The Cow) Ayat 190 Ibid.

Chapter VII
37. The New Encyclopaedia Britannica Vol.II page, 74-75
38. Studies in political thought & administration page 8 by Haroon Khan Shereen.
40-A Del-state Vs chandler 2 Del 533.
42. Corpus Juris Secundun, page 1.
42-A The History of God (page 229) by Karen Armstrong.
43. The New Encyclopaedia Britannica page 177-178
43-A Muslim conduct of state by Dr. Hamidullah, page 201.
43-B Surah 8:60, The Message of Qur'an by Muhammad Asad.
43-C Surah 8:61, Ibid.

43-D Hadith: Musilfi Haral
44. Impact International
45. The New Encyclopedia

Chapter VIII
46. Capital Cities of published by Unive
47. The New Encyclo
48. Ibid, page 149.
49. The Moors in Spain
50. The Capital City of
51. Stanley Lane Pole
52. The Moors in Spain
53. The Capital Cities
54. The Moor in Spain
55. The Capital Cities
56. Ibid
56-A The New Encyclo
57. The Moors in Spain Limited, Lahore.
57-A The Moors in Spain Limited, Lahore.
58. Ibid page 66.
58-A Muhammad - A

Chapter IX
59. Punjab under the

Chapter X
60. Constitution of by Routledps, L
62. corpus Juris S

64. The Times of India, New Delhi, March 9, 1989.

Chapter XI


65. Ibid page 23.

ANCIENT AND
ULEMA’S SEE
REGARDING
on to the law of constitution.

John, March 9, 1999.

Reflections on Recent Teachings of

as Michel, S.J. page 11-12.

PART 3

ANCIENT AND 20TH CENTURY
ULEMA’S STAND POINT
REGARDING BLASPHEMY
CHAPTER XII

Ancient Ulema’s (Muslim Scholars’) Research Regarding Blasphemy

Abu-al Fadhl Qadhi Ayadh distinctively stands among the medieval Ulema of Andalus (Spain). Born in 496 A.H. in the city of Morocco, but passion for higher education took him to Andalus which was Europe’s centre of learning science and art in those days. Apart from Hadith, he made an in-depth study of exegesis, Islamic Fiqh (jurisprudence), literature, syntax, genealogies and contemporary sciences under the guidance of learned teachers. He belonged to the Maliki school of thought but was a man of wide vision with a vast intellectual horizon. In addition, he was an acknowledged poet of Arabic, speaker and author of several classical books. Above all, he had a loving heart for the holy Prophet of God. “Ash-shifa ba’i‘aref al hayaqoal Mustafa”, his historic book on the holy Prophet, is a testimony to the same devotional sentiment with research being an inextricable feature of his intellectual life. In 531 A.H., he became the Chief Justice of Granada, the Andalusian metropolis. The later erudite writers have benefited themselves from the book with regard to the Prophet’s dignity, stature and excellence and also that which comes under the head of blasphemy. We reproduce some of the important passages from his book.

In the chapter on Blasphemy he says:

“A person who abuses the holy Prophet (God Forbid); or slanders him or attributes any imperfection to him; or ascribes any defect to his person or ancestry or religion or any of his habits; or insolently compares him to anything; or calls him deficient; or lowers his position or speaks ill of anything concerning him, it means that he calls the Prophet by ill name. Such a person comes under the law of blasphemy and is liable to punishment of death sentence.

which would be unquestionable the Holy Prophet.”

Similar is the case of the holy Prophet; or invokes a malice against him ill; or ascribes to him some design to slander or deceive him, or make him look small; or belittle him on the basis of what is forbidden by law. There has been an opinion of the companions with the ability to exercise the punishment of blasphemy in the case of Caliph Abu Bakr ibn Rabi’ that the blasphemer should be put to death. However, some jurists, including Abu Mubarrad, do not accept this opinion. In general, the jurisprudence of Islam is different. However, there is no doubt that such a person (blasphemer) of the old ages and ulama, is unanimously on this point. Hence, difference of opinion and excommunication of such a person, including Abu Mubarrad, that they have reservations against the blasphemer. But it is with Sebvvoth that: “All Ulema
which would be unquestionably awarded to one who abuses the Holy Prophet.”

Similar is the case of an individual, who curses the holy Prophet; or invokes a malediction upon him; or wishes him ill; or ascribe to him something unworthy of him with the design to slander or do him evil; or talks in a way to make him look small; or defames or speaks ill of him or belittle him on the basis of his hardships in lifetime, is forbidden by law. There has been an all-time consensus of opinion of the companions of the holy Prophet and Ulema with the ability to exercise legal reasoning (ijtehad) that the punishment of blasphemy is death.

Caliph Abu Bakr is of the firm opinion that such a blasphemer should be put to death and the repentance of such a person is unacceptable. This is established opinion of all eminent jurists. Imam Abu Hanifa, the great jurist and his associates, besides Azaie and Kufans are of the same view. However, some authorities say that “it is an act of apostasy” (conversion from Islam to other religion). So a blasphemer becomes an apostate. Imam Abu Hanifa, and his associates are quoted as declaring that whosoever finds faults with the holy Prophet, is a blasphemer. Opinion differs whether such a renegade should be urged to repent or declared as an unbeliever, or whether he should be subjected to execution or simply excluded from the fold of Islam. However, there is no difference on this matter that such a person (blasphemer) shall be executed. The Unmah of the old ages and ulema all over the Islamic world are unanimous on this point. Some say that there is no difference of opinion about the execution and excommunication of such a person. Whereas others, including Abu Mohammad Ali bin Ahmad Al-Farsi, say that they have reservations about the excommunication of a blasphemer. But it is widely believed with reference to Sehnoon that: “All Ulema of the Unmah are unanimous
that a blasphemer of the holy Prophet or one who finds faults with him is an unbeliever and liable to punishment of death. They believe that he must be executed. And a person who doubts whether a blasphemer is an apostate, himself is an apostate.

Punishment for blasphemy

Ibn al-Qasim writes in his book Eittah: "Execution is the punishment of a person who abuses the holy Prophet or slanders him or finds faults with him. In the considered opinion of the entire Ummah that a blasphemer is like an apostate and is liable to death punishment because respect of the holy Prophet has been made obligatory by Allah."

Imam Ahmad Bin Ibrahim quotes Imam Malik as saying: "If a person, whether believer or unbeliever, abuses the Prophet of Islam or any other Prophet, he must be put to the sword without accepting his repentance." Abdullah bin Abdul Hakam also says: "If a person, whether believer or unbeliever abuses the Prophet, he must be executed rejecting his repentance."

The majority of Ulema are also unanimous: "That a blasphemer must be executed without giving him an opportunity of repentance if he impregnates curses or evil upon any of the Prophets".

There is an edict of executing a person who says about the holy Prophet: "He was a load-carrier, or he was an orphan nephew of Abu Talib", because by this he intends to insult the holy Prophet. This is the opinion of Abu al-Hasan Qasibi.

A man heard some people talking about the appearance of the holy Prophet. Just at that moment an ugly and odious person passed them. That man said to them, "Do you want to see the Prophet?" They replied, "Yes". Pointing to the ill-looking dishevelled and bearded man he said, "The Prophet was exactly Zaid al-Qayrawani said, "A person must not be accepted," him! He lied whatever he said! faith could enter such a thing (edict) for his execution.

The Andalusian jurisprudences for the execution of Ibn Hani for declamation shown disrespect, had expressed his opinion that it was not self-willed; rather if he expressed his opinions, he would have brought a fatwa (juridical verdict) from Fazari. He was a poet with branches of literature. A chair that he had shown disrespect for the Prophets and the holy Prophet produced before the court of many eminent jurists were death punishment to the case, accordingly.

Habib bin Rabi Farvi and pupils hold this view: "If anyone with the holy Prophet, he accepting his repentance."

Ibn Ata‘ab says: "The Sunnah that a man must be indirectly, explicitly or implicitly small, to the holy Prophet." They have considered all such things as holy Prophet. They believe that blasphemer must be put to punishment for such a heinous
prophet or one who finds liable to punishment of executed. And a person apostate, himself is

look Eithth: “Execution boses the holy Prophet him. In the considered blasphemer is like an liturgy because respect is

notes Imam Malik as or unbeliever, abases, he must be put to public.” Abdullah bin , whether believer or must be executed

unanimous: “That a person who says-cutting, or he was cause by this he is the opinion of

liking about the moment an ugly and said to them. replied, “Yes”.

bearded man he

said, “The Prophet was exactly like him”. Abu Muhammad Zaid al-Qayrawani said, “Repentance of such a wicked person must not be accepted.” The curse of Allah be upon him! He lied whatever he said. No man with a wholesome faith could utter such a thing. Al-Qayrawan gave a fatwa (edict) for his execution.

The Andalusian jurists unanimously issued a fatwa for the execution of Ibn Hatim Talleci who had during a declamation shown disrespect towards the Holy Prophet. He had expressed his opinion that the Prophet’s temperance was not self-willed; rather if he had been given worldly luxuries, he would have brought them under his use.

The Qayrawan jurists and Sehnoun’s pupils had given a fatwa (judicial verdict) for the execution of Ibrahim Fuzani. He was a poet with a command over several branches of literature. A charge was framed against him that he had shown disrespect in his poetry towards God, His Prophets and the holy Prophet. He was arrested and produced before the court of Qadi Yahya bin Umar where many eminent jurists were present. The Qadi awarded death punishment to the culprit and he was hanged accordingly.

Habib bin Rabi Farvi as well as Imam Malik and his pupils hold this view: “If anybody finds any sorts of faults with the holy Prophet, he should be executed without accepting his repentance.”

Mu Azab says: “This is rooted in Quran and Sunnah that a man must be put to death if he, directly or indirectly, explicitly or implicitly, ascribes a fault, though small, to the holy Prophet.” Because the Ulema of all ages have considered all such things as blasphemy against the holy Prophet. They believe and announced fatwaa that a blasphemer must be put to the sword, which is the only punishment for such a heinous crime.
Unacceptability of Penitence

`Imam Malik, his associates and ulema of early phases of Islam believe that a penalty should be declared against the ribâd and impertinent person for slandering the holy Prophet. He should be put to death, not for his unbelief but as punishment for breaking the law prescribed for blasphemy. He may have repeated but in such a delicate matter his repentance would be unacceptable, and the matter of his repentance may be acceptable to the God.

One who is disrespectful to the holy Prophet has a different case because it also involves perpetual personal right of the Prophet. Let us try to understand this point in this way that somebody murdered or slandered someone at the time of turning apostate. To be sure, his repentance for committing the crime of apesancy cannot exonerate him from the penalty of murder and slander.

It may be noted here that acceptance of the offender’s repentance cannot invalidate the penalties incurred by crimes like theft and murder. Now if a person comes under the penalty of insolence and slandering with regard to the holy Prophet, it is not on account of his unbelief. Instead it is for this reason that he has tried to dilute the dignity and sacredness of the Prophet and that is why his repentance cannot exonerate him from the penalty prescribed by law.

Sheikh Abu al-Hasan Qabisi a prominent scholar is of the view that even if a blasphemer reverts to the faith by confessing his crime and his repentance is manifested too, even then he would be punished for the offence of blasphemy. Because execution alone is the punishment of this crime. However Abu Moharram bin Zaid thinks that his repentance is beyond any doubt. Yet since his repentance is a matter between him and God, it may therefore bring him benefit hereafter.

SHEIKH-UL-ISLAM B.

The learned people Sheikh-ul-Islam Imam ibn al-Nabâb prestigious is his place in the disciplines, projection and steadfastness and revival of yet to parallel him even centuries.

Allama Shibli Numâni the all-embracing person “Countless have been ulama and statusmen in Islam Mujaaddid”

There are three points of view (revivalists):

(1) He should have the revolution in religion:

(2) The basis of his life:

(3) He should have an interest and risk of his life:

If the third condition Imam Abu Hamîd, Imam al-Walîllah would have been true to reality, only Imam opposed be called Mujaaddid (revivalist)

Ima-e-Taymiyah with love of the holy Prophet needed the greatness of ribâd and physical society. This is evident blasphemy. It lays barb-barb contrasted with the unique Islam in social, historic
SHEIKH-UL-ISMAM IMAM IBN-E-TAYMIYAH

The learned people hardly need introduction of Sheik-ul-Islam Imam Ibn-e-Taymiyah. So lofty and prestigious is his place in the domain of learning, religious disciplines, projection and practise of Islamic principles, steadfastness and revival of religious thought that one has yet to parallel him even after the passage of seven centuries.

Allama Shibli Numani has rightly observed about the all-embracing personality of Imam Ibn Taymiyah: "Countless have been ulama, savants, rationalists, jurists and statesmen in Islam but there are hardly a few Mujaddids."

There are three pre requisites for a Mujaddid (revivalist):

1. He should have introduced a dynamic healthy revolution in religion, learning or politics,
2. The basis of his thinking should be nonconformity,
3. He should have undergone miseries and tribulations and risk of his life.

If the third condition is not considered as binding, Imam Abu Hanifah, Imam Ghazali, Imam Razi and Shah Waliullah would have been deemed as revivalists. But to be true to reality, only Imam Ibn-e-Taymiyah can befittingly be called Mujaddid (revivalist) of Islam.

Ibn-e-Taymiyah was so overpowered by the intense love of the holy Prophet that he vehemently exposed the grimness of ribaldry against the Prophet and exerted all his intellectual and physical energies to wipe it out from the society. This is evidenced from his valuable book on blasphemy. It bays bare all evil and anti-human sides contrasted with the unique stature of the Holy Prohet of Islam in social, historical and religious perspective. In the
following pages the reader would find to his interest the abbreviated version of some of the chapters from his book *As Saram-al-Masool Ala Shatim ur Rasool* (A swinging sword over the blasphemer).

**Justification for blasphemer's punishment**

All prophets sent by Allah for the guidance of humanity were free from defects and blemishes of all manners. The noble and the Last Prophet is comparatively the greatest one and his Prophethood is for the entire humanity and for all times to come. Whether someone believes him or not it may not transcend his prophethood. As an embodiment of excellence and the sublime virtues and qualities of heart and soul, he is the dearest and the most elevated and respected in the sight of Allah and his followers. So one who shows the slightest disrespect to such a unique figure not only ceases to be a Muslim but is also relegated from humanity to the lowest ebb.

Quoting the Book of Allah, Ibn-e-Taymiyah says that to show (hateful)animosity and hostility to the Prophet is to cause distress to him, and for this wicked doing one would be definitely subjected to eternal hellfire and tortures.

If anyone, so goes a Prophetic saying, took to rabidity and slander against the Prophet, he would ask (addressing his companions): “Who would suffice my enemy for me?” (That is, who would finish my enemy opposing the cause of humanity)?

First there is a warning in the holy Quran for such opponents:

“Surely the most abject of the creatures are those who resist Allah and his Messenger. Allah has written down: ‘I and My Messengers shall certainly prevail’”

Explanation: The nation (Messengers) message and a teachings, were ultimately doc.

Ibn-e-Taymiyah says: insolence to the Prophet, may would be executed. All religious point that repentence of blas.

support of his contention, he.

“Heer Ahmad bin Hanifah says that a person, whether he be subjected to execution, if he has insulted the holy Prophet. Tradition tells us that a woman who would Abdullah Bin Umar too his impudence to the Prophet would.

Umar bin Abdul Aziz, the holy Prophet would be apostate, and a Muslim can.

against the Prophet. If he is a Muslim, Abdullah Bin Umar (Umar) about a person who would whether he would be asked (Syedna Umar) said, “His case won’t be asked for repenta.

man to the sword without did he insulted the holy Prophet.

Syedna Aji has been woman used to rail at the her throat till she died. The gone to waste.

Syedna Abu Bakr nobody is supposed to kill a the execution of the F
I find to his interest the chapters from his "Salatul Shahim Ur Rasool" (May Allah bless him and his family).

**Anshovent**

Ibn-e-Taymiyah says that a person showing insolence to the Prophet may be a believer or disbeliever would be executed. All religious authorities agreed on this point that repentance of blasphemers will not be accepted. In support of his contention, he quotes the learned doctors of fis:

"Imam Ahmad bin Hanbal, quoting Abu Abdullah, says that a person, whether believer or unbeliever would be subjected to execution, if he slandered or spoke ill of the holy Prophet. Tradition tells us that a blind companion killed a woman who would speak ill of the holy Prophet. Abdullah Ibn Umar too has said that one who shows impudence to the Prophet would be executed."

Umar bin Abdul Aziz has said that one who insults the holy Prophet would be put to the sword for being an apostate and a Muslim can never use abusive language against the Prophet. If he does so, he would be no more a Muslim. Abdullah Bin Umar has said I asked my father (Umar) about a person who blasphemes the holy Prophet whether he would be asked to show remorse for it. He (Syedna Umar) said, "his execution is unavoidable and he won't be asked for repentance." Khalid bin Valid, put a man to the sword without demanding for repentance when he insulted the holy Prophet in his presence.

Syedna Ali has been reported as saying "A Jewish woman used to rail at the holy Prophet. A man strangled her throat till she died. The holy Prophet said, her blood had gone to waste."

Syedna Abu Bakr has said: "After the Prophet, nobody is supposed to kill anybody for his own insult." Yet the execution of the Prophet's blasphemers is not
conditioned by space and time – it would stand as a permanent rule, regardless of his belief or unbelief.

Imam Ibn-e-Tamayyah refers to a ruling of the holy Prophet of God with regard to the execution of blasphemer. Ka'b Bin Ashraf was a prominent and influential Jewish leader of Madina. When he heard that the Quresh had been defeated at Badr, he joined Quresh in Makkah and began to revile and insult the Prophet. After spending sometime there in Makkah, Ka'ab returned to Madina. There, too, he used to hurt the holy Prophet and his companions. The holy Prophet asked his companions “Who among you execute my order for Ka’ab’s death? who has evoked the wrath of Allah by reviling and hurting his Prophet”. This order of the holy Prophet was carried out by Muslama and Abu Nai’la. Similarly the Prophet had ordered the killing of persons who reviled or lampooned him.

What is authentic and authoritative report about the execution issue regarding the Prophet’s blasphemer is the following saying of Syedna Umar:

“One who abuses Allah or any of His Prophets must be put to the sword.” So Caliph Umar specially issued order of killing of conterammer of the Holy Prophet.

Ibn-e-Abbas says: “If a person is living in a Muslim state as Ma’hid under the covenant with the Muslim state turns to be contumacious and abuses Allah and any of His Prophets, and does so overtly, it means he has broken the agreement. So he must be put to death.”

Caliph Abu Bakr wrote Al Mahajir about a woman who had reviled at the Holy Prophet: “If that were not the thing which you have already done about that woman, I would have ordered you to kill her, because the Hadood which is imposed on account of the Prophet’s blasphemy is not like ordinary Hadd. If a Muslim does so he would turn apostate, and if a person, who blasphemes he is a combatant.”

“A man who breaks Prophet names, his position is disbeliever. And if that man with us by teasing Allah exemplary punishment must from the following Quranic words after their covenant, and the chief of unfaith; for that that may be restrained.”

Here believers are co-want on those unbelievers who are being sucked into a persegu Prophet and his followers. instructions that hurting the crime, worse than waging your own Qur'an: “Fight against them, your hands, and will bring scour you against them and those who believe and will their hearts.”

According to Imam directive has two dimensions specific. When a Bhimani (Ne) launches a blasphemous camp a two-fold result would flow:

(i) Our agreement with intact.

(ii) Such a man causes of the Holy Prophet and root of faith (Deed Prophet. This is som
- it would stand as a belief or unbelief.

verses to a ruling of the holy execution of blasphemer, that and influential Jewish that the Quraish had been in Makkah and began to spend sometime to Medina. There, too, he his companions. The holy who among you execute has evoked the wrath of Prophet ". This order of is by Muslma and Abu and ordered the killing of him.

Portative report about the Prophet's blasphemer is the or any of His Prophets Caliph Umar specially of the Holy Prophet.

ison is living in a Musulm trust with the Muslim state makes Allah and any of His means he has broken the faith."

Mahajir about a woman set: "If that were not the one above that woman, I m in, because the Hadood the Prophet's blasphemy is firm does so he would turn apostate, and if a person, who is a party to the covenant blasphemes he is a combatant and a covenant breaker."

"A man who breaks the covenant by calling the Prophet names, his position is worse than the combatant disbeliever. And if that man backed out of the covenant with us by teasing Allah and His Holy Prophet, an exemplary punishment must be his fate. This is born out from the following Quranic verse: "But if they violate their oaths after their covenant, and attack your Faith, fight ye the chief of unfaith; for their oaths, are nothing to them: that thus may be restrained.""35

Here believers are commanded by Allah to wage war on those unbelievers who violate their pledges by being sucked into a persecuting mania against the holy Prophet and his followers. We have a clear Divine instructions that hurting the Prophet's soul is heinous crime, worse than waging war against him as says the Quran: "Fight against them! God will chastise them by your hands, and will bring disgrace upon them; and will scour you against them and He will soothe the bosoms of those who believe and will remove the wrath that is in their hearts."36

According to Imam Ibn-e-Tamayyah the divine directive has two-dimensional form, both general and specific. When a Dhimmi (Non-Muslim minority tax paper) launches a blasphemous campaign against the holy Prophet, a two-fold result would flow from it:

(i) Our agreement with him would no more remain intact.

(ii) Such a man causes annoyance to Allah. His Apostle the Holy Prophet and believers. He strikes at the root of faith (Deen) by blaspheming the holy Prophet. This is something worse than his act of
scuttling the peace agreement and his position would be like a combatant.

One form of breach of agreement is this that a disbeliever commits adultery with a Muslim woman or robs away the belongings of Muslims by murdering them. In such a case his pledge-breaking offence will take on a more ugly and heinous form. Because adultery or dacoity or murder is in itself a crime, but the violation of an accord is a separate crime too. Similarly, speaking ill of the Prophet of God is in itself a crime apart from that of infringing an agreement. Specific to it is a punishment given in this world and hereafter punishment is different from that which is incurred by maligning prophetic mission.

Wiping out Blasphemy Indispensable

In the light of the foregoing authoritative views of Imam Ibn-e-Taymiyah one can clearly see that the removal of irritants obstructing the way of peace, harmony and social cohesion is indispensable to any state or government. The enormous one is that which spawns moral chaos and creates unnatural gaps between human beings. Promoting the religious argument—religion is hardly bereft of its social and political dimension—we would say that no class of human society must be a safe haven for criminals. Doubtless the blasphemers, if seen in a psychological perspective, are the more dangerous criminals, than even the terrorists. Quite logically, if any state which sponsors or condones at the blasphemous pursuits of malefactors, it manifestly breaks international law. Every state, especially the Islamic state, is under obligation to punish blasphemers. Surely, the Muslims are not supposed to force disbelievers to accept the Islamic doctrine. They are entitled to live in an Islamic state as law-abiding citizens. Yet they cannot be allowed to do anything repugnant to the law of the land, still less the Blasphemy Law which is directly related to the Muslim sensitivity.

The execution of a blasphemous person who is not because of his disbelief, but for speaking ill of the holy Prophet as well as of his execution of such person; whom for disbelief and murder, directions are clear: "The Hadith of Hadood." In a Islamic state opulently speaking ill names is the worst type of matching punishment is the recurrence as has been an example and the collective to use that.

There is only one in Ibn-e-Sarh, who was ordaining blasphemy. Syedna Usman day of conquest of Makkah the requests of Syedna repeatedly. However, he while, whereabouts he asked sitting around him: "the blasphemous Abdullah your pardon to him." The is that the followers of the blasphemous, of course, a jurisprudential authority situation became more grave when a person who is insolent to put to death without a death with Qur'an and Sunnah. Muslim, without giving when he approached him holy Prophet who had doing rejecting the unjust claim.
The execution of a blasphemer, if disbeliever, will not be because of his disbelief but in compliance of Shariah Hadood. As mentioned earlier, it is such a crime as transcends even disbelief and the crime of murder. The holy Prophet as well as his companions had ordered the execution of such person; whereas it is not the punishment for disbelief and murder. To this Caliph Abu Bakr’s directions are clear: “The Hadood of the Prophet are unlike other Hadood.”

In an Islamic state openly calling the holy Prophet by ill names is the worst type of wickedness and crime, a matching punishment is the prerequisite of checking its recurrence as has been established by the Prophetic example and the collective theological opinion.

There is only one instance of pardon to Abdullah Ibn-e-Sarh, who was ordered to be killed for act of blasphemy. Syedna Usman begged pardon for him on the day of conquest of Makkah. The prophet of Allah declined the request of Syedna Usman who made appeal repeatedly. However, he was pardoned after waiting for a while, whereafter he asked his companions who were sitting around him: “why had not they killed the blasphemer Abdullah Ibn-e-Sarh when he had refused to grant pardon to him?” The logical conclusion of this event is that the followers of the holy Prophet are required to kill the blasphemer, of course, in compliance with the order of a jurisprudential authority. Yet after his demise the situation became more grave and serious. To condemn a person who is insolent to the holy Prophet of God would be put to death without a demand for repentance in accordance with Quran and Sunnah. Syedna Umar had murdered a Muslim, without giving him an opportunity of hearing when he approached him to reverse the judgment of the holy Prophet who had decided a case in favor of a Jew rejecting the unjust claim of the so-called Muslim.
CHAPTER XIII
Twentieth Century Ulama's (Muslim Scholars)

Standpoint

In the last century, poet-philosopher Alijma Iqbal, Maulana Abu-ul-Kalam Azad, and Maulana Syed Abu A'la Maududi were the epoch-making luminaries of Islam. They repudiated the irreligious arguments of modern Europe and orientists with their deep insight and vast knowledge and wisdom. They brought about the Islamic renaissance. One may differ with their political approach but their wide vision and intellectual integrity are beyond any shadow of doubt. I am at one with Allama Iqbal and Maulana Azad by my heart and soul, but I have the privilege to be enlightened by Maulana Maududi's thought and epoch-making approach to the socio-religious movement of our present times through my personal contact and frequent meetings with him. The total and overwhelming commitment to the Prophet was indeed the fascinating aspect of their character which drew me into the intellectual orbit of these personalities. Here is an article by Maulana Maududi that reflects his frame of thought and sense of commitment. The historical significance of this article lies in the fact that it had been written in 1927 when Justice Daleep Singh of the Lahore High Court had exonerated the ignoble Raj Pal from the charge of ribality towards the holy Prophet. The article, though brief, is comprehensive and covers all the fundamental points.

BLASPHEMY LAW OF TAUHID
Maulana Syed Abi

What accurately reflects the sanctity of the Prophet so the death is the punishment for that sin. It is not liable to be punished in any other manner. Abu Burdha Al-Nasi in many ways:

"Caliph Abu Bakr resentment towards a man who had killed a man speaking in an open meandering, and the Caliph hearing it and feeling exalted enjoys this privilege after the Prophet's death for insulting him."

In another Hadith it is said that in Madinah the Prophet's slave was killed with a dagger. The Caliph was present in the event of the man who had done this was a blind man. The Prophet of Allah! I have a woman. She was kind to forbade her but the never fell flat upon her. The Prophet said, "You of your. Therupon I rose to my belly." After hearing this, the people should stand wily was of no value. (The Diya Diya 'blood money').

Similarly the incident has been mentioned in
BLASPHEMY LAW OF THE HOLY PROPHET
Madinah Syed Abu A'la Madshid

What accurately reflects the Muslim feelings regarding the sanctity of the Prophet is the fact that in Islam death is the punishment for that man who speaks ill of the Prophet, so a person who causes the death of blasphemer is not liable to be punished if he proves the guilt of the contemnor. Abu Bardah Al A'lamia has been quoted in Nisa in many ways:

"Caliph Abu Bakr Siddiq was showing his resentment towards a man who insulted him while speaking in an open meeting. Abu Bardah sought permission from the Caliph to kill the contemnor. On hearing it his anger cooled down. He remarked: No man enjoys this privilege after the Prophet that one should be beheaded for insulting him."

In another Hadith Ibn Abbas has been reported as saying that in Madinah there was a blind Muslim whose bondmaid spoke ill of the Holy Prophet and her master killed her with a dagger. The following day when the news of her murder reached the Prophet he said: "I adjure the man who has done this thing to stand by." On hearing it, the blind man came trembling before the Prophet and said: "O Prophet of Allah! I have done this thing. She was my bondmaid. She was kind to me. She had spoken ill of you. I forbade her but she never came round. If I rebuked her, she would only turn away. But one night she was again speaking ill of you. I then turned to the feet, pierced a knife into her belly." After hearing this the Prophet of Allah said: "All people should stand witness that the blood of that woman was of no value. (The murderer is not liable to Qisas or Diyat 'blood money')."

Similarly the incident of Ka'b bin Ashraf's murder has been mentioned in Kitab-ul-Maghazi of Bukhari. He
world malign the Prophet by lampooning him and stimulating the Quraysh against him. The holy Prophet therefore got him killed through Muhammad Ibn Salmah. Abu Daud had given the following reason with regard to the murder of Ka'b bin Ashraf: "He used to lampoon the Prophet and instigate the feelings of the Quraysh against him."

Ibn Sa'd, too, has given the same reason for his murder.

Explicit rules and commands have been given in figh books regarding punishment for blasphemy of the holy Prophet. Jurists may have different opinions with regard to execution but all are at one on the dignity, sanctity and greatness of the Prophet and in their collective opinion they have unanimously declared that one who blasphemes the Prophet must be put to death. This highlights the feelings of the Ummah in respect of this sensitive issue and no one can be allowed to change this established law of Islam.

FATWA OF GRAND Mufti OF SAUDI ARABIA

Grand Mufti of Saudi Arabia, Sheikh Abdul Aziz bin Baz was a distinguished personality of the Muslim world. He issued a fatwa (decree) with reference to the Holy Quran, Sunnah and consensus of opinion of the Ulema of the past centuries that the only punishment prescribed for the blasphemer is death.

The author has the privilege of many meetings with this religious authority in Makkah-al-Mukarrarah in 1986, when Dr. Luqman a brilliant scholar was his secretary. This fatwa was issued on the request of the author.

MAULANA AHMAD SAEED

The late Maulana Ahmad Saied, an eminent theologian, just as discussed with him in detail the question of blasphemy in Pakistan. He had a clear about the punishment of blasphemy, he states:

"Looking into the Ummah's consensus and the Quranic indications, we are sure that one who blasphemes the Prophet by reviling the holy Prophet's name is liable to punishment of death. The reasons are that because they have opposed and oppressed Allah and His Messenger for him in retaliation. Those are the ones who should only desire for him the worst punishment for those who deny the Prophet's existence.

The Divine command and consensus is that by death, the one who blasphemes the Prophet and the Quran frequently spells out the punishment of death. A Muslim becomes an apostate and an apostate is described in the Holy Quran.

"Say unto those who believe you will be called upon to prove your faith with your lives in war; you will either die or you surrender. God will be well pleased with you as you turned away with grieved countenance."

The fatwa issued on the request of the author has been backed by all the scholars of the country, and for the sake of the unity of the country, it was referred to the authorities. Currently, a fatwa issued by the Grand Mufti of Saudi Arabia has been rejected by the authorities. It remains to be seen how this dispute will be resolved.
MAULANA AHMAD SAEED KAZMI

The late Maulana Ahmad Saeed Kazmi was an eminent theologian, jurist and scholar. The author had discussed with him in detail the enforcement of Islamic law in Pakistan. He had a clear-cut and unambiguous view about the punishment of blasphemer of the Prophet. He writes:

"Looking into the Book, Prophetic practice, Ummah’s consensus and the collective opinion, we have no doubt and we are sure that death is the only penalty for one who blasphemes the Prophet. Open hostility is established by reviling the holy Prophet, which requires the severe punishment of death. The noble Quran says: “This is because they have opposed Allah and His Messenger; who opposes Allah and His Messenger, surely Allah is severe for him in retribution. This is punishment for you: so taste it now: you should also know that there is the torture of hellfire for those who deny the truth.”

The Divine command for killing the blasphemers and contemptors is that by opposing Allah and ‘(his Prophet they have blasphemed and have been insolent to them. The Quran frequently spells out that insulting the Prophet is an outright act of waging war against him. To go further, a Muslim becomes an apostate after conversion to another faith and an apostate simply faces the penalty of death as described in the Holy Quran:

“Say unto those bedouin who stayed behind. In time you will be called upon (to fight) against people of great prowess in war; you will have to fight against them (until you die) or they surrender. And then, if you heed (that call), God will bestow on you a goodly reward: but if you turn away as you turned away this time, He will chastise you with grievous chastisement."
The above verse which revealed as a prophecy was related to the apostates of Yamamah. Some refer it to the future war against Persia and Byzantium. But the following tradition of Rafay Bin Khatij relates it to the apostates of Bani Hanifah (People of Yamamah):

"Previously we recited this verse, but we never knew about the people under reference till Caliph Abu Bakr Siddiq time when the Muslims were ordered to fight against Banu Hanifah (Yamamah apostates). At that time we came to know that these apostates alone were implied by the verse."

MAULANA SYED MATEE

The late Maulana Syed Mateen was one of Pakistan's top scholars. He was whole-heartedly stood for the cause of Islam in every aspect of his life. Unfortunately, he was not able to witness the declaration of the blasphemy case in his lifetime. When the author got to know about the incident, he was so much pleased with the decision that he recited this verse to express his sense of satisfaction.

Tears rolled down from his eyes, and his face was illuminated with joy. He looked at this sensitive issue from the perspective of (Author's Note).

I believe that the Islamic faith, rather the entire universe, has a consensus on the fact that the earth is round, so much so that even the people of science have accepted it. The Prophet, peace be upon him, said, "And thus it is God who has created angels and men and the moon and the sun and the moon moves in a circular path."

Arguably, it is the highest level of debate between truth and unbelief. To testify to his belief, the Prophet, peace be upon him, is ultra-faith. This is the Prophet's community, right from the time of the Prophet, peace be upon him, and the followers of his teachings, have always maintained this principle. Whether it is Diamand Sunnis or Shiites, they never open the doors of heresy to their beliefs. The oneness of God or other captiously concentrated on
MAULANA SYED MATEEN HASHMI

The late Maulana Syed Muteen Hashmi (d. 1992) was one of Pakistan's topmost research scholars who whole-heartedly stood for the Prophet's sanctity movement. Luckily the blasphemy case had been decided during his lifetime. When the author communicated this good news to him, he was so much pleased that at once he bowed down his head to express his sense of gratitude to Allah and his Prophet. Tears rolled down his cheeks out of joy for this achievement which was cherished desire of his life. He looked at this sensitive issue of blasphemy from a new perspective: (Author's Note)

I believe that the noble Prophet is the root of Islamic faith, rather the paragon of faith. Because all religions have consensus over the existence reality of God, so much so that even the polytheists of Makkah accepted Him as the Creator, and the Lord of the Universe as says the Quran: "And thus it is (with most people) if thou ask them, 'who is it that has created the heavens and the earth, and sun and the moon subservient (to His Laws)?' - They will surely answer 'God.'"

Arguably, it is the holy Prophet who drew a line of distinction between truth and falsehood, belief and unbelief. To testify to his Prophethood is faith and to deny him is ultra faith. This is the reason that if any individual or community, right from the Prophet's auspicious epoch till today, has ever attempted to turn Muslims away from their religion, the Prophet has been the first target. All the false claimants to Prophethood, came down hard upon him too. Thereafter all the heretics and unbelievers also made him the target of their unjust, baseless and capricious criticism. Whether it is Dianand Sarosi, or Jaypa or western priests and critics, they never openly objected to Muslim belief in the oneness of God or other doctrines of faith. They all captiously concentrated only on the Prophet because they
knew that Islam is simply bracketed with faith in him. It may not be wrong if I say that the Prophet is the only real symbol of faith.

The Ummah has, therefore, been unanimous in its belief that the Prophet’s reviler must be put to death without accepting his repentance, and this consensus is rooted in the Quranic verses that have already been stated in “Assaratim” of Imam Ibn-e-Tamayyath ane.

A clear and unquestionable historical evidence says that the Prophet’s Companions would never spare the life of his blasphemer.

Arfah Ibn-ul-Harith and Ikramah, both companions, had participated in jihad against the apostates of Yemen. A Christian, namely Bandqoon, came across them. Arfah suggested him to accept Islam. He (Bandqoon) passed indecent remarks against the noble Prophet. He was seized and taken to Amir Bin al-As, the governor of Egypt. But the governor, pointing to the accused, said: “We have given them (Non-Muslim) our pledge of protection.” Therupon Arfah said:

“God forbid! Did we give the blasphemer our pledge that they would be at liberty to malign us and Allah and His Prophet? We only took the responsibility that we won’t interfere with their religious affairs and their places of worship, that is, they would be free to worship in their churches and temples. Certainly we promised that we won’t place burdens on them beyond their capacity, and that we would protect their lives, property and places of worship. Also we won’t interfere with the practice of their religious injunctions. But if they commit any cognizable offence or create law and order situation, we would decide it according to the commands of Allah.”

The governor Amir Bin al As said: “You have spoken the truth” (Al-Tabrani Fil Aasa)

Also another tradition

Umayyah. It is mentioned on the

Al Asat Ameer says: “I had a pres-

ill of the Prophet. One day I be-

killed her. My nephews raised

there are many people whose pl-

they have not been murdered.

murderer of our mother.” Ameen

be killed in revenge. He, there-

The Prophet and related the whole in-

sister?

“Yea, O Prophet of God, I asked him why?: “Ameer replied uttering scurrilous words against

The Prophet called the slanderer and apprised them of the fact contested, therefore, the Prophet the charge of murder.

These two incidents have a standpoint and practice of the issue of blasphemy.

It is worth mentioning repentance is accepted and the

would start taking liberty with the

spawning moral chaos all around.

Allama Ahmad Fathi Bih to late Dr. Mohammad Yusuf M.

Hadood to a reporter, it means the people on the fallacious grounds

which is not in their hearts. A

limits of Allah would be lost.”
Also another tradition regarding Ameer bin Umayyah. It is mentioned on the same page of this book, Al-Awsat Ameer says: "I had a pagan sister who would talk ill of the Prophet. One day I brought out my sword and killed her. My neighbors raised hue and cry, saying that there are many people whose parents are unbelievers, yet they have not been murdered. Besides, we know the murderer of our mother." Ameer feared that some one may be killed in revenge. He, therefore, appeared before the Prophet and related the whole incident.

The Prophet asked him: Did you really murder your sister?

"Yes, O Prophet of God," he said: The Prophet asked him why?: "Ameer replied: "She had annoyed me by uttering scurrilous words against you."

The Prophet called the sons of the murdered woman and apprised them of the facts. As the matter was not contested, therefore, the Prophet exonerated Ameer from the charge of murder.

These two incidents have clearly authenticated the standpoint and practice of the companions regarding the issue of blasphemy.

It is worth mentioning here that if blasphemy's repentance is accepted and they are given pardon, they would start taking liberty with the sanctity of the Prophet, spawning moral chaos all around.

Allama Ahmad Fathi Bhatti writes with reference to late Dr. Mohazzam Yusuf Musa: "If we start writing off Hadood to a reporter, it means that we would pardon such people on the fallacious ground that it is something else which is not in their hearts. At that time the sanctity of limits of Allah would be lost."
DR. MUHAMMAD TAHIR-UL-QADRI

Dr. Muhammad Tahir-ul-Qadri is a well-known person both in political and religious spheres. In the Federal Shariat Court he not only fully supported our Shariat petition in all its aspects and concurred with our constitutional and legal discussion but also assisted the court with his logical and argumentative caliber with regard to the punishment of death for a blasphemer of the Holy Prophet. Dr. Qadri had gone to the extreme extent that even the intention and motive of the offender are irrelevant and cannot be taken into consideration while deciding the case of blasphemer. He said that a blasphemer must not be given an opportunity of hearing to prove his intention and motive in his defence. We differed with him on this point in the court, because according to Islamic injunction an accused person has the right to defend himself and no one could be condemned unheard. There is Hadith of the Holy Prophet that when Hazrat Ali was appointed as a Judge of Yaman the Prophet advised him to decide the cases after hearing both the parties.

Dr. Qadri, while quoting religious authorities argued that the execution of a blasphemer of the Prophet is unavowable as nobody can nullify the Hadd. No one can change or amend it as it is a commandment of Allah. Court and government are under obligation to implement Hadd. It is something related to right of the Prophet and he alone can forgo it.

No court and government, according to law, can reduce or do away with the penalty imposed by law of Hadood for committing offence like adultery, theft and drinking, nor there is any provision to pardon the offender. Then how can only the punishment for a heinous crime of blasphemy be set aside on repentance of a culprit?

MAULANA SALAHUDDIN

Maulana Salihuddin scholar. He is a Jurist Consultant of Pakistan and Chief Editor of the Holy Quran. He submitted to the court his view of punishment of a blasphemer as follows:

“The standpoint of the Mr. Ismail Qureshi and those who are present at the court are roundly incorrect. The blasphemous text of the Quran is the necessary detail of which the court has in mind.”

This is an acknowledged fact that punishment should be proportionate to the crime. One person may commit a minor punishment such as a fine, but the punishment for a heinous crime of blasphemy must be given an opportunity to rectify the real facts of the case.
MAULANA SALAHUDDIN YUSAF

Maulana Salahuddin Yusaf is a renowned Salafi scholar. He is a Jurist Consultant of the Federal Shariat Court of Pakistan and Chief Editor of a weekly Al-Etesam. He has, in the light of Quran, Hadith and Fiqh (jurisprudence), submitted to the court his views in writing regarding the punishment of a blasphemer of the Prophet. He says:

"The standpoint of the author of the Shariat petition Mr. Ismail Qureshi and those ulama and scholars who have put their signatures thereon are quite right and correct. In fact, unambiguous texts of Quran and Hadith and the consensus of the Ummah give validity to this issue. The necessary detail of which is also given in the Shariat petition.

This is an acknowledged principle that the quantum of punishment should match the gravity of crime, i.e., minor punishment for minor offences and severe punishment for heinous crimes. Yet similar penalty for both minor and major offences is unreasonable and unwarranted. We find the same unreasonableness in the provisions of Pakistan Penal Code with regard to offences relating to religion and religious personalities. It is extremely important to remove this discrepancy to make it reasonable. If a believer or non-believer blasphemes, slanders, belittles or mocks the Prophet from all theological considerations, he must be awarded punishment of death. But the offender must be given an opportunity of hearing to ascertain the real facts of the case."
MAULANA MOHAMMAD HUSSAIN AKBAR

Maulana Akbar is an enlightened and eminent scholar of Jafria School of thought and Principal of a seminary. He believes that in the light of Quran, Hadith and theological traditions, the execution of a blasphemer of the Prophet is unavoidable. He says:

"Like our Muslim brethren who follow Hanafi, Shafii, Hanbali and Maliki schools of thought, the Shia Community believes that one who blasphemes the holy Prophet must be put to death.

In his book, Kitab-ul-Hadood (page 361), Ayatullah Syed Mohammad Shirazi says that if someone thinks that any person from amongst the followers of Prophet Mohammad is like him from the viewpoint of nobility and excellence he shall be treated as a blasphemer and should be awarded punishment of death.

Ayatullah Syed Abdul-Qasim al-Khoi believes that a listener is also under obligation to kill a man who blasphemes the Prophet provided he feels no danger to his life and honour at stake. Shirazi and his associates believe that the companions of all the Prophets in general and those of Prophet Mohammad in particular are respectable in the eyes of believers. None from amongst the Ummah enjoys that status of spiritual rank which is the privilege of the companions on account of their association with the Prophet. We shall commit great blunder if we fail to hold them in high regards. The companions are indeed pillars of exalted Prophetic edifice. It is therefore with a conscious, the punishment of flogging has been prescribed for those who revile them."

Imam Raza has narrated a Prophetic tradition with reference to his forefathers that if anybody who speaks ill of Prophet must be executed, and if anybody insults the companion of the Prophet, he shall be punished by flogging.

Similarly Imam Jafar the authority of his father as a common responsible person hears anyone shed an obligation to murder that can take the case to a authority; the case is presented to a judge, the blasphemer executed."

Shariat-ul-Islam Kitab Aqid (p.241) by Syed Shafi and Mullah Baqai Najafi (Hussain Lahori) and Kitab Ayatullah. Syed Mohammad same rulings.
AIN AKBAR

ghtened and eminent of a of the of the Holy Prophet, he would be subjected to the punishment of flogging.

Similarly Imam Jafar Sadiq quoted the Prophet on the authority of his father as saying: "All people (Muslims) share a common responsibility towards me. Hence if a person hears anyone standing me, he comes under obligation to murder that contemner. There is no need to take the case to a authority i.e. judge. However if such a case is presented to a judge, he is required by law to get the blasphemer executed."11


I believe that anyone who speaks ill of the Holy Prophet should be subjected to the same punishment as those who physically assault him.
MAULANA MOHAMMAD SADIQ LALA SAHRAEE

Lala Sahraee is one of those high-ranking devotees, who have consecrated their heart and soul and pen and tongue to extolling the holy Prophet. He has also happened to visit the place of that fortified mansion where Ka’b bin Ashraf, the Prophet’s blasphemer, was killed. Lala Sahraee has referred to some reports from Seerah (Prophet’s biography) and in this regard he writes:

The first incident took place in 2 A.H when the Prophet was victoriously returning from Bazr. During the journey when the holy Prophet marched out of the pass of the Safra Valley he spotted one Nast-bin-Harith who during his Makkah life used to slander and malign the Prophet. On the Prophet’s order this offender was put to death by Hazrat Ali.

Again during the same journey when the Prophet reached Araiq-un-Nateebeh, he saw another man, by name of Aqbah-bin-Abi Mohit. In Makkah once this man had put the camel offal over the Prophet, when he was offering his prayer and also on another occasion in Ka’bah he had tortured the Prophet by tightening a cloth against his neck. Obeying the Prophet’s order Hazrat Ali beheaded him.

The following year four blasphemers were beheaded one after another. Uqmana, a Jewish poetess who had lampooned the Prophet met her death at the hands of Ameer bin Iddi, a blind companion who was later called by the Prophet as “Baseer” (one who sees). Another poet Abu Afak, who used to slander the prophet, was killed by Salim bin Umar in compliance of the Prophet’s order.

Ka’b bin Ashraf became the next victim of capital punishment. Besides being a poet he was a wealthy Jew who lived in a splendid spacious and fortified house in the vicinity of Madinah. On account of his dominating family image and financial position he was audacious enough to speak ill of the Prophet. Abu Rafay, another wealthy mansion at Khyber, would befriend towards Islam and slanderous Prophet. Hazrat Abdullah by the order of Prophet, Hazrat Jibril to him in his chambers. The same year from the Battle of Uhud, the Prophet’s Izzah who through his poetry expressed feelings of the Quraysh pagans. Thabit executed the order of the Prophet to the death.

On the eve of the Prophet declared a general assembly of polytheists with the exception of the people of Madinah even if they were found within the city. Enraged, Haidar bin Talib, the son of Thabit, who was among those gathered, began to ...
IQBAL SAHRAEE

high-ranking devotees, and soul and pen and He has also happened to the land of the Prophet’s time. Lala Sahraee Seerah (Prophet’s Life) is.

2 A.H when the Prophet was at Badr. During the battle, a man named Harith who was among the Prophet’s followers, was killed by Hazrat Abbas. When the Prophet returned from Badr, he was told that the man had been killed. He was curious about the man’s identity and asked: “Who was this man?” The Believers informed him that his name was Harith. The Prophet then asked: “Has he been identified?” When informed that he had been identified, the Prophet said: “He was killed by the sword of Allah.”

In the same battle, a Jewish poet who was a victim of capital punishment was killed. He was named Abu Nahl. He was a wealthy Jew who collected taxes for the caliph and was considered a leader in the community. He was killed in battle.

Abu Rafay, another wealthy trader who lived in his mansion at Khyber, was killed by the sword of the Prophet. He was known for his generosity and his support of the Prophet’s cause.

On the eve of Makka’s conquest, the Prophet declared a general amnesty for infidels and polytheists with the exception of a few of them. There were standing orders from the Prophet for killing them on sight, even if they were found wrapped up in their bodies. However, those who declared their submission were spared.

Ibn Khatal, a prominent Persian poet, was among those who were among those who declared their submission.
IMAM KHOMEINI'S DECLARATION

From the Islamic world, Iranian revolutionary spiritual leader Ruhollah Imami Khomeini was the first to issue the following edict against Salman Rushdie, author of the "Satanic Verses" and its publisher.

Proclamation

"This Islamic edict is issued to warn Muslims in the name of supreme, sovereign and one God to whom we all shall have to return.

Salman Rushdie, author of 'The Satanic Verses' who has used scurrilous language against Islam and the holy Prophet and the printer and publisher of this book who knowingly the contents of this printed and published it, carry the death punishment over their heads for such a heinous, unpardonable crime. Hence I make an earnest appeal to all the Muslims of the world, who have sense of honour, to execute this sentence of death so that no one shall dare in future to take such nonsensical liberty of insulting the holy Prophet of Islam. May God bless you all.

The Western media have been trying to give this impression that Fawza (edicts) council of the biggest Muslim seminary, Jamia-al-Azhar, and the Makkah-based juristic authority have declared Imam-Khomeini's juristic Fawza is violative of Islamic injunctions. But this is wrong and incorrect. Indeed the learned Abdullah-al-Mashad, Head of the Fawza council of Jamia-al-Azhar and Dr. Mohammad Ismaanudin, Chairman of the theological Department of Al-Azhar also declared that Rushdie's execution would be lawful, yet they have given the right of self defence to the culprit in their edict.

Similarly, the Makkah academy of jurisprudence, too, announced on the authority of the edict of the Grand Mufti of Saudi Arabia, Samah-ul-Shaikh Abdul Aziz bin Baar, that blasphemer of the holy Prophet, yet it has explained that if an Islamic court of a Muslim opportunity to defend him shall be awarded to him.

Declaration of Ayatullah Khomeini

Supreme Spiritual Khatamana El' heir apparent observed: 'Fatwa of the god in force so that there should attacks on the noblest personages and shameless war..."
Abdul Aziz bte Bazz that the death punishment of the blasphemer of the holy Prophet is in accord with Shariah. Yet it has explained that Rushdie should be tried in an Islamic court of a Muslim country and should be given an opportunity to defend himself, whereafter death sentence could be awarded to him.

Declaration of Ayatullah Khamanei

Supreme Spiritual Authority of Iran Ayatullah Khamanei, heir apparent of Ruhullah Imam Khomeini, observed: “Fatwa of the great Imam Khomeini shall remain in force so that there should be no recurrence of slanderous attacks on the noblest personage of the Holy Prophet by notorious and shameless writers sponsored by the West.”
MAULANA ABU AL-HASSAN ALI NADVI

Maulana Abu Al-Hassan Ali Nadvi, a renowned scholar of the Muslim world and chancellor of Dar-ul-Uloom Nadwatul Ulama of India, has supported Imam Khomeini’s edict against Rushdie. He declared that the execution of Rushdie, author of Satanic Verses is justifiable. In his public statement he said: “Rushdi has insulted the Prophet of Islam and outraged the feelings of Muslims all over the world. The Muslims fully agree to the edict of Imam Khomeini because one, who blasphemes the Prophet, has always been awarded death penalty according to Islamic law of Blasphemy. Muslim scholars and jurists unanimously hold this view that his never been repudiated.”

DR. ABDULLAH UMAR NASEEF

Dr. Abdullah Umar Naseef, Secretary General of Rabita Al-Islami and head of Motamar is a learned and distinguished personality of the Muslim world. He at a special Rabitah meeting, in which the representative uama of Muslim world participated, announced this unanimous decision: “Salman Rushdie is a renegade for whom Islam prescribes death penalty. He appealed to the Imamah to get Rushdie tried in a Muslim country by filing a complaint against him for committing the heinous offence of blasphemy. Whatever Rushdie has written in his book, he said, has nothing to do with the freedom of conscience or freedom of expression. It has outraged the feelings of all Muslims throughout the world. Salman Rushdie has been renegaded from Islam therefore he is liable to the punishment of death for the crime of blasphemy according to Law of Shariah.”

GHAZI ILMUD

Ghazi Ilmuddin was alias Talaymand, a carpenter, background, who lived in the still a small boy when he learned that his father initiated him into carpet skill within a few years. One friend Abdul Rashid, he put it where religious leaders were afraid to touch a Hindu publisher, Rajpal, blasphemous book. In their view, Muslims are not to punish their own lives. On hearing the report, the minds of home Ilmuddin asked his father, after insulting our Prophet?

“No my son”, Talaymand replied, “You never leave him alive.” “We will not again ask his father.”

“Will ask my son, he was clubbed with the Britisher’s law,” came the reply. Then the son was put in the following day Ilmuddin, a shop, owned by Aatma Ram, a friend. Then he went straight to Rushdie death on the spot with love for my Prophet”. After his arrest, he was taken before Judge Lahore and acquitted by the Court of Session’s 1929. convicted Ilmuddin and a convict, sentenced to death, was confirmed by the High Court and condemned on 22.5.1929. Ilmuddin, his parents, got an appeal fi
NADVI

Nadvi, a renowned chancellor of Darul-Ul-Uloom has supported Imam Hanafi's declaration that the Satanic Verses is not supported. He said: "Rashidie has raised the feelings of the Muslims fully according to the who blaspheme the sixth penalty according to scholars and jurists who has never been

Secretary General of Potamutu is a learned Muslim world. He at a representative ulama and the Umma to get filing a complaint minor offence of besides, he said that the feelings of all Rashidie has been is liable to the schismatics according

GHAZI ILMUDDIN SHAHEED

Ghazi Ilmuddin was the son of Talay Muhammad alias Talaymand, a carpenter with the labour class background, who lived in the walled city of Lahore. He was still a small boy when he learnt to read the Quran. Soon, his father initiated him into carpentry in which he mastered the skill within a few years. One evening, accompanied by his friend Abdur Rashid, he passed by Majid Wazeer Khan, where religious leaders were making speeches against a Hindu publisher, Rapal, who had brought out a blasphemous book. In their fiery speeches, they announced that Muslims should punish Raj Pal even if it meant risking their own lives. On hearing the declaration a fit of anguish surged through the minds of the two friends. After reaching home Ilmuddin asked his father: "Can anybody live alive after insulting our Prophet?"

"No my son", Talaymand replied: "Muslims will never leave him alive." "Will his killer be punished?" The son again asked his father.

"Yes my son, he will be hanged according to the Britisher's law," came the reply. Talaymand got worried as to why his son was putting such questions to him. The following day Ilmuddin came to a junk-shop which was owned by Aarma Ram, a Hindu, and purchased a knife. Then he went straight to Raj Pal's shop and killed him to death on the spot with loud cry, "I have taken revenge for my Prophet!" After his arrest Mr. Louis, Additional District Judge Lahore after preliminary inquiry, sent up the case to the Court of Session's Judge Lahore. The trial Judge, after recording evidence and hearing the counsel of both sides, convicted Ilmuddin under section 302 of Indian Penal Code and awarded death sentence to him subject to confirmation by the High Court vide his judgment dated 22.5.1929. Ilmuddin, in due deference to the wishes of his parents, got an appeal filed against this judgment in the
Lahore High Court. Mr. Mohammad Ali Jinnah, the leading lawyer of that time, rose up as an accomplished leader of Indian Muslims, appeared as his defense counsel, Mr. Justice Broadway and Mr. Justice John Stone heard the case.

Mr. Jinnah’s argument, inter alia, hinged on this important point that by publishing an extremely sacrilegious and objectionable book, Raj Pal deliberately insulted the holy Prophet of Islam which outraged the feelings of Muslims, so a Muslim youth committed the offce act of grave provocation.

He argued that the young age of the accused was also to be kept in view while deciding the case. Hence under these mitigating circumstances, the punishment of death is very harsh so it should be converted to life imprisonment. The counsel for the Government amongst other arguments took the plea that the insult of the Prophet of Islam was really undesirable. Since no punishment is prescribed in the Indian Penal Code, therefore, Raj Pal had not committed any offence. He further contended that the act of the accused could not be attributed to provocation. This was a deliberate and intentional murder; so he deserved death sentence. After hearing arguments of both sides the Lahore High Court dismissed the appeal and confirmed the death sentence of Hamiduddin vide its judgment dated 17.7.1926. On the insistence of the Muslim leaders of India, the High Court’s judgment was challenged in the Privy Council. In fact the idea under this consideration was that perhaps justice would be done to Muslims against a scenario of communalism, but the Privy Council also dismissed the petition with a short order dated 5.11.1926. When this decision was conveyed to Ghazi IImuddin he cried out of joy: “What else more can I think about my good luck that I am going to be blessed with martyrdom and also being led by the Prophet.”

At last came the momentum of his life on 30th November 1926 he breathed his last on the gallows. That earlier permitted by the non-obligatory prayer as in the case of a Muslim who had a strange aura of mystery and everything seemed to have a huge crowd of Muslims impregnating the body of the Saint. But the Jail authorities feared disturbance by Hindu and Muslim communities.

This made matters worse in the whole of Punjab. In Lahore and other cities the People staged large scale protests and bare-headed in large numbers, and the government was extremely grave and uncognizable dignitaries, including Allah and Syed Moinuddin, Sir Hamiduddin and Syed Nasim, Governor with the demands for the martyr should be handed over to the government agreed to.

After the lapse of the martyr was exhumed from the Muslim Magistrate and Muslims were surprised by the eyes. It was and it seemed as if the whole mess was before. The whole
Ali Jinnah, the leading and an extremely accomplished leader of the Muslim League, heard the news with profound sorrow. Raj Pal deliberately which outraged the feelings of the accused was hanged on this very day. The punishment of the accused was hanged, he had denied the appeal and his justification was challenged. Therefore, Raj Pal had been convicted for the murder of a Muslim. The argument of both the appeals and the accused were found to be consistent with the evidence. In this case, the Privy Council was asked to examine the case. Hence the case was finally settled by the Privy Council.

At last came the much awaited and most crucial moment of his life on 30th November 1929 when he breathed his last on the gallows. It may be mentioned here that earlier permitted by the Magistrate, he had offered two non-obligatory prayers as a token of thanks giving to God. A strange aura of mystery prevailed all around the jail and everything seemed to have lapsed into a grim silence. A huge crowd of Muslims impatiently stood outside the jail to carry the body of the Shaheed away for burial in Lahore. But the Jail authorities fearing that event might spark off disturbance by Hindu and Muslim riots, hurriedly buried Iqamuddin in the prisoner’s graveyard within the jail compound.

This made matters worse and trouble was fermented in the whole of Punjab. Businessmen were closed in Lahore and other cities with the routine life coming to a halt. People staged large scale protests and came out bare-footed and bare-headed in large processions, lamenting the incident and the governments apathy. The situation became extremely grave and uncontrollable. Thereupon the Muslim dignitaries, including Allama Iqbal, Sir Mohammad Shafi and Syed Mobsen Shah, father of former Chief Justice of Pakistan Dr. Syed Nasim Ijaz Shah, met the Punjab Governor with the demand that the body of the young martyr should be handed over to Muslims. On their assurance that public peace and order would be maintained the government agreed to deliver the body to them.

After the lapse of 13 days the dead body of the martyr was exhumed from the grave in the presence of a Muslim Magistrate and Municipal Commissioners. To the surprise of eyewitnesses the corpse was absolutely intact and it seemed as if the martyr had gone to sleep only a few moments before. The body was brought to Lahore for
reburial. A sea of men had surged up to the graveyard. Talal Mohammad (Ikhla’s father) requested Allama Iqbal, the greatest devotee of the Prophet, to lead the funeral prayer. But being under emotional stress, he sought an excuse from doing this religious duty. Maulana Mohammad Shamsuddin, Imam Masjid Vazir Khan, led the funeral prayer. Prior to laying the body of Ikhla into the grave, Maulana Zafar Ali Khan, a prominent personality of the subcontinent, observed: “I wish if I were in his place.” Such was the dignified burial that Lahore never again witnessed its like thereafter. It was due to love and devotion ingrained in hearts of Muslims for their holy Prophet. We have appended the judgment of The High Court Judicature at Lahore in the Imandar Vs King Emperor dated 15-07-1929 as Appendix-E. And the order of the Court at Buckingham Palace dated 5th November, 1929 on Imandar’s petition is Appendix-E/1.

GHAZI ABDUL QAYUM

Ghazi Abdul Qayum, a member of the family of Ghaziabao, Hazara, by another search of livelihood. There being no subsistence of his newly-wed uncle and a widow sister, he joined the night prayer in the mosque. Imam told his audience with Hadu Nathu Ram, had instantly been seized. On hearing it, he was seized instantly pledged to Allah that he would kill such a despicable wretch.

Nathu Ram was a man who had written History who reviled both Islam and the Muslims to psychic disability. Apprehending the bizarre, a criminal case was instituted against him. One year sentence was imposed on him by a non-judicial commissioner in an April court. The day when the case was held by a beach of two Bhopal Court, Nathu Ram accompanied by the court, entered the courtroom in a car. Muslims had assembled in court to hear the decision of court proceedings. Abdul Qayum, into the courtroom to get a chance, he swiftly took stab and slashed a man down on the floor with the thought lest his victim should struggle with full force and cut
Ghazi Abdul Qayum, a young boy from a poor family of Ghaziabad, Hazarah District, came to Karachi in search of livelihood. There he got a job of Tonga driver for subsistence of his newly married wife, old mother and uncle and a widow sister. He used to offer his morning and night Prayers in the mosque of his locality. One day, the Imam told his audience with tearful eyes that a wicked Hindu Nathu Ram, had insulted the Holy Prophet of God. On hearing it, he was seized by an impulse of fury and instantly pledged to Allah that he would never spare the life of such a despicable wretch.

Nathu Ram was a bigoted Hindu fundamentalist, who had written History of Islam in 1933 in which he reviled both Islam and the Prophet. This subjected the Muslims to psychic disquiet and tension gripped the whole city. Apprehending the breach of peace the Government instituted a criminal case against him. The court awarded him one year sentence with a fine. But in March 1934 he was provisionally bailed out following his appeal to the judicial commissioner Karachi against his conviction and sentence. The day when the hearing of the case was to be held by a bench of two British judges of the Sindh Chief Court, Nathu Ram accompanied by his friends and lawyers, entered the courtroom in a happy mood. Both Hindus and Muslims had assembled in the court room and outside the court to hear the decision of the case. Just before the start of court proceedings, Abdul Qayum had managed to sneak into the courtroom to get near Nathu Ram. Seizing upon his chance, he swiftly took out a sharp edged dagger and stabbed him in the stomach of his victim. Nathu Ram fell down on the floor with his face down wards Qayum thought lest his victim should survive, he pounced upon his neck with full force and cut off his jugular vein.
People stampeded out of the courtroom on account of this incident. The judges too were frightened. Later Abdul Qayyum offered himself for arrest. After his arrest, the English Judge Said Abdul Qayyum “you have murdered the man and asked him ‘what had you done for taking such a rash and violent act?’ Pointing towards a framed photograph of King George, he replied “Could you tolerate insulting and abusive language if uttered against your King? Then how could we forgive the slanderous attack against our Prophet who is the king of Kings?” He refused the offer for his defence. However a well known lawyer of Karachi Barrister Syed Mohammad Aslam persuaded him to fight his case on legal points without retracting his confession. As a matter of fact the learned counsel argued the case with courage of conviction, but as Abdul Qayyum had made confession of murder and on the basis of ocular evidence, the court awarded him the sentence of death.

When he heard the announcement of his death sentence, his face beamd with joy and he shouted loudly “Allah Ho Akbar” in the Court room.

Then addressing the judges he said: “I am proud of my good luck that I dispatched a wicked soul to hell fire. Allah has bestowed upon me a rare blessing of martyrdom. Not to speak of this one life, I can even sacrifice thousands of such lives for the sake of dignity of my Holy Prophet.”

The sight of this funeral procession too was ever inspiring and heart warming because there was a ceaseless offering of Darood-o-Salam (salutation and greetings to the Holy Prophet). Yet, so arrogant anti human was the temper of the colonial government that the army troops were ordered to open fire to disperse the funeral procession. This unprovoked firing killed and injured scores of Muslims. Even the innocent women and children who were casting flowers over the martyrs’ coffins from the rooftops received fatal injuries. It was this grim agitating situation which moved the great poet philosrophic soul of Allama Iqbal to create an inspiring poem under caption “The Epic of the Soul” faithfully portrayed the intense national feeling. He urged Muslims to sustain a national effort against Christianity. He added to make an eloquent appeal against any sort of blood money for Ilamuddin, and Abdul Qayyum as it is the precious of their hearts. Their price could not be silver or gold.

Conclusion

We have narrated the several hundreds of cases and march into their own hands during the reign. Because in these days the Islamic government which introduced year 1866 and it is still in force.

The object of narrating this story shows that the blasphemers are punished by the Muslims be they enemies of our holy Prophet with the mellow feelings. So the Muslims in redress their grievance with respect to the holy Prophet of Islam. At this time the Muslims from the outraged Muslims from the blasphemers become available against the offended.

The print media of the time consist of The Islamic Law of Blasphemy...
which moved the great poet philosopher Iqbal to write an inspiring poem under caption "Lahore and Karachi" which faithfully portrayed the intense feelings of his grief-stricken nation. He urged Muslims to collectively make a self-sustaining effort against an oppressive scenario of Western Christian imperialism. He advised them to refrain from making mercy appeal against their hoisting or demanding of any son of blood money for their young Muslim martyrs Ilamuddin and Abdul Qayyum as their sacred blood was so precious that its price could not be evaluated in terms of silver or gold.

Conclusion:
We have narrated the above two instances out of several hundred cases of martyrs, who had taken the law into their own hands during the British rule in India. Because in those days the Islamic law of blasphemy was annulled along with the other Muslim laws by the British government which introduced its own Penal Code in the year 1860. It is interesting to note that the law of blasphemy against Jesus Christ was operative at that time in Great Britain and it is still in force there.

The object of narrating the above factual instances is to show that blasphemers of the holy Prophet were punished by the Muslims because there was no law to redress their grievances with regard to slanderous attacks on the holy Prophet with the malicious intention to outrage their religious feelings. So the Islamic law of Blasphemy deters blasphemers from character assassination of their noble Prophet of Islam. At the same time it would refrain the outraged Muslims from taking law into their hands against the blasphemers because an adequate remedy is available against the offender through due process of law.

The print media of USA is vehemently opposing the Islamic Law of Blasphemy in Pakistan. The author is
Islamic Principles of Justice

Islam does not advocate aggression, extremism and injustice to others or killing innocent people. It is a religion of peace (Salamah) moderation in every aspect of life as described in the Quran: “Thus We have appointed to Muslims a midmost nation that you might be witnesses to mankind.” (2:143) (Pickthall trans)

Killing an innocent person amounts to slaughtering of all mankind. According to the Quranic injunction: “If anyone slays a human being unless it be for murder or for spreading corruption (disorder) on earth – it shall be as though he had slain all mankind; whereas, if anyone saves a life, it shall be as though he had saved the lives of all mankind.”

Quran has explicitly declared: “There is no compulsion in religion.” (2:256) This is the basic principle of Islam. Muslims wherever in power, never forced anyone to accept Islam. Even western thinkers rejected the legend of spreading Islam at the point of sword as absurd myth. Whereas the violence in the name of God—the crusades, forced conversion, pogroms and Inquisition are historical facts of medieval period of Christian West. The history of crusade is abroad again in the present century.

The history shall bear witness to this truth that Muslims not only believe in stern code of honor, but they adhered to it. They have never disrespected to any prophet of Sacred religious objects of other ordained them.” Say (O Muslims): that which is revealed unto us and unto Abraham, and unto Ishmael, and unto Israel, and unto the prophets after them; no distinction between any of them.” (2:136) (Pickthall trans)

Muslims had never been bigoted Christian and Jewish conqueror and their prophet in the same way as the Moses and other prophets of other religions wanted that non-Muslims, especially, should not slander their beloved Prophet and respect and love is deeply engrained irrespective of time and space. This immense for the holy prophet that he sacrificed his life, property and even one of his family to protect his life and Muslims have the right to differ with slanderous and inflammatory attacks without weakening their feelings.

Therefore, there is great religious sensibilities of Muslims that even now in 21st century in the diehard readers of Christian to themselves of the old prejudice that at an international conference of January 21, 2007 a well-known Daniel Pipes, Director of the Middle East advisor to US policymakers of 4 said: “The clash of civilizations is not be any peaceful settlement...
Sunday Times magazine and 2000. One of the relevant articles is Appendix-F. However, in School was friendly. The law sent one of the researchers in order to seek further knowledge of Blasphemy. A letter of correction is Appendix-G.

The aggression, extremism and persecution of any person. It is a religion on every aspect of life as thus. We have appointed to that you might be witness to the event.

Iron amounts to slaughtering the Quranic injunction: “If it be in (punishment) for disputation (disorder) on earth - It aims all mankind; whereas, if as though he had saved the day declared: “There is no (2:256) This is the basic wherever power, never aim. Even western thinkers is Islam at the point of sword of conversion, pogroms and events of medieval period of crusade is abroad again in a witness to this truth that zero code of honour, but they adhered to it. They have never shown the slightest disrespect to any prophet of Scriptures or ridiculed the sacred religious objects of other religions. God has ordained them: “Say (O Muslims): We believe in Allah and that which is revealed unto us and that which has revealed unto Abraham, and Ishmael, and Isaac, and Jacob and their descendants and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them and unto Him we have surrendered.” (2:136) (Pickthall trans.) Muslims had never been under the illusion that bigoted Christian and Jewish community would venerate their prophet in the same way as Muslims adore Christ, Moses and other prophets of Scriptures. Muslims simply wanted that non-Muslims, especially the Christians should not slander their beloved Prophet for whom utmost love and respect is deeply enshrined in their hearts irrespective of time and space. This love and affection is so immense for the holy prophet that a Muslim is prepared to sacrifice his life, property and even the nearest and dearest of his family to protect his dignity and honour. Non-Muslims have the right to differ with Islamic teachings, but slanderous and inflammatory attacks on the holy Prophet outrage their feelings.

Therefore, there is great need to understand the religious sensibilities of Muslim world. But the problem is that even now in 21st century in this globalizing world the diehard leaders of Christian society could not divest themselves of the old prejudice dating back to the crusades. At an international conference of interfaith debate held in January 21, 2007 a well-known US Neocon leader Mr. Daniel Pipes, Director of the Middle East Forum — and advisor to US policymakers of the region, emphatically said: “The clash of civilizations is inevitable. There could not be any peaceful settlement of ongoing clash of
civilizations interchangeable with ‘Islamism’, unless one vanquished the other. Then alone there would be peace in the world”. He was, however afraid when he said; A time would soon come when preachers of ‘Islamism’ would prevail and subject the world to Shariah laws.” The organizer of the conference Mr. Ken Livingston, who is a liberal cultured Mayor of London vehemently disagreed with misconceived notion of Neocon leader. Obviously Daniel Pope’s argument is motivated by irrational fear without comprehensive study of Islam. This expression of hatred against Islam is in contrast to the well meaning bold statement of Pope John Paul-II – the predecessor of the present Pope Benedict. Addressing the conflicting world after the event of September 11, 2001, Pope John Paul-II said: “A clash ensues only when Islam and Christianity are misunderstood or manipulated for political or ideological ends. Stressing the need for interfaith dialogue he said: "Islam and Christianity worship one God, Creator of heavens and earth, there is ample room for agreement and cooperation between them.” This is fundamental principle of peaceful co-existence on one planet which God has created for all human beings.

References Part III
Chapter XII
1. Surah 38:20, The Mean by S. Abul A'la Maslouh
2. Explanation Note 36 Ibn page 335.
7. Kitaibul Maghza of Buk.
9. Al-Fath 48:16 (Trans Muhammad Asad)
10. Surah The Spider 29: Muhammad Asad page
11. Al-Siyasat al-Jamiyah Physical Cairo in 1965, page 140
12. Rasail-nih-shia p-460 at
14. Quamri Awaz 23 Februa
15. Ibid.
with 'Islamism', unless one were to think peace in the absence of fear. Ken Livingstone said: "The time for us is not yet ripe for a "return to Islamism" would lead to Shariah laws." The obvious motivation of irrational fear of Islam. This expression of fear is the way of thinking the world of Islam and Christianity are for political or ideological dialogue he said: "The reality of agreement and the fundamental principle one planet which God has

References Part III

Chapter XII

2. Explanation Note 36 Ibid. refers to note 93 of Surah 33, page 335.
5. Surah Al-Hujurat 49:12, Ibid.
6. Abu Daud, volume 2, page 355-357.
15. Ibid.
APPENDIX A

Before Gul Muhammad Khan, C.J.,
Abdul Karim Khan Kundi, Ibadat Yar Khan,
Adul Raazak A. Thahim and Fida Muhammad Khan, JJ
MUHAMMAD ISMAIL QURESHI...Petitioner
Versus
Pakistan through Secretary, Law and Parliamentary
Affairs...Respondent
Shariat Petition No.6/L of 1987, decided on 30th
October, 1990.
Dates of hearing: 26th to 29th November, 1989 and 4th to
7th March, 1990.

JUDGMENT

GUL MUHAMMAD KHAN, C.J. —This
order shall also dispose of Shariat Petition No.1/L
of 1984 and S.S. M. No. 106/81 on the same point.
Petitioner Muhammad Ismail Qureshi, Advocate,
challenges section 295-C of the Pakistan Penal
Code, which was enacted vide Ordinance 1 of 1988.
Earlier, the same petitioner had moved a similar
application (Shariat Petition No. 1/L of 1984) but
before it could be decided the legislature, of its
own, amended the law and inducted section 259-C,
P.P.C., referred to above. The petitioner feeling
un satisfied even with that has approached this
Court. Section 295-C reads as under:

“Section 295-C. Use of derogatory remarks
etc. in respect of the Holy Prophet. —Whoever by
words, either spoken or written, or by visible
representation, or by any
insinuation, directly or indi-
rectly, in the name of the Holy Proph
punished with death, or it
shall also be liable to fine.

2. The precise objection taken
that the alternate punishment
therein is repugnant to the
laid down in the Holy Quran by the
Holy Prophet. The court,
disrespect or use of deroga-
respect of the Holy Proph
tution of hadd and the
provided in the Holy Quran
altered. The learned couns
al of Surah Anfal, Verse 65
regard. The learned couns
Traditions of the Holy Proph
to plead that the sentence
punishment and no Court
authority to pronounce the
imprisonment.

3. This Court issued public r
some Jurconsults to assi
Lahore, Karachi and Isl
and had the assistant
Jurconsults:
(1) Maulana Subhan Mahmud
(2) Maulana Mufti Ghulam
(3) Maulana Hafiz Salahudd
(4) Maulana Muhammad A
(5) Maulana Syed Abdul S
(6) Maulana Fazle Hadi an
representation, or by any imputation, innuendo, or
insinuation, directly or indirectly, defiles the sacred
name of the Holy Prophet Muhammad shall be
punished with death, or imprisonment for life and
shall also be liable to fine."

2. The precise objection taken against this provision is
that the alternate punishment of life imprisonment
therein is repugnant to the Injunctions of Islam as
laid down in the Holy Qur’an and Sunnah of the
Holy Prophet. The contention raised is that any
disrespect or use of derogatory remarks etc in
respect of the Holy Prophet comes within the
purview of hadd and the punishment of death
provided in the Holy Quran and Sunnah cannot be
altered. The learned counsel had relied on Verse 12
of Surah Anfal, Verse 65 of Surah Al-Nisa in this
regard. The learned counsel also referred to some
Traditions of the Holy Prophet in support of his plea
to plead that the sentence of death only is the
punishment and no Court shall be given the
authority to pronounce the lesser sentence of life
imprisonment.

3. This Court issued public notices and also requested
some Jurists to assist. The case was heard at
Lahore, Karachi and Islamabad on so many dates and
had the assistance of the following Jurists :-

(1) Maulana Subhan Mahmood
(2) Maulana Mufiz Ullaman Sarwar Qadri
(3) Maulana Hafiz Sahabuddin Yousaf.
(4) Maulana Muhammad Abdul-hu Al-Falah.
(5) Maulana Syed Abdul Shakoor.
(6) Maulana Fazle Hadi and
1. Maulana Saeed-ud-Din Sherkot.

Out of the above, the following supported the plea taken by the petitioner to say that sentence of death is only sentence for this offence:

1. Maulana Shabah Mahmood.
5. Maulana Syed Abdul Shukoor and

The following further stated that in case repentance is shown, by the offender the sentence would be waived:

1. Maulana Shabah Mahmood.
2. Maulana Mufti Ghulam Sarwar Qadri and
4. Maulana Saeed-ud-Din Sherkot, however, stated that even lesser punishment could be given.

4. Maulana Shabah Mahmood relied upon Verses 9:65 and 46, 33:57, 49:2, 2:217, 5:75, 39:1, 63, 47:28. He has related some Ahaadith and juristic opinions wherein the contaminants has been considered an apostate. He has further relied upon a Haddith related on the authority of Abu Qubab wherein the punishment of contaminants has been prescribed as death. He has also relied upon the Haddith related by qadi Ayac that Holy Prophet said "Kill the person who abuses the Prophet and whip the one who abuses his companion." He also relied upon Ahaadith that the Holy Prophet had punished his contaminants w/ consensus of punishment of maintained t/hiprivity or a non-Muslim.

5. Maulana Mufti. Verses 49:37; 2:164 of the Holy Quran that punishment contemnand. He the Holy Proph. also cited verse the Holy Proph. point that repet Reference was prominent the concluded that acceptable and Jurists.

6. Maulana Hafiz views of Har contaminant can not be given verses of H Holy Proph. par. authority of H the person w/ view a Muslim so must be opinion of the contaminant is Imam Malik.

7. Maulana M. other verses
above, the following supported a petitioner to say that sentence once for this offence:

Mahmood.

Shaham Sarwar Qadri.

alih udin Yousaf.

mad Abu-bu Al-Fatah.

Shah Shakoos and adi.

further: stated that in case by the offender the sentence

Mahmood

Shaham Sarwar Qadri and

Yousaf.

Ord Din Sherkoti, however, punishment could be given.

ood relied upon Verses 9:65 2:17, 5:75, 39:4, 63, 47:28. Ahadith and juristic opinions have been considered an relied upon a Hadith related to Abu Qalabah wherein the one has been prescribed as d upon the Hadith related by Prophet said "Kill the person get and whip the one who." He also relied upon Prophet had punished his conteness with death. He also referred to the consensus of opinion of the Jurists that the punishment of contemmer is death. He further maintained that the punishment of his imprisonment can be given to a woman contemmer or a non-Muslim contemmer of the Holy Prophet.

5. Maulana Mofti Ghulam Sarwar Qadri, relied upon Verses 4:57, 9:65, 9:61-62, 38:8, 23:57, 2:65, 2:104 of the Holy Quran and some Ahadith to say that punishment of death only is prescribed for contemmer. He also referred to the Ahadith wherein the Holy Prophet had pardoned his contemmer. He also cited verses of Holy Quran and also Ahadith of the Holy Prophet to argue that they are clear on the point that repentance is acceptable in any offence. Reference was also made to the sayings of the prominent Hanfi Jurists specially Ibn AbiOM and concluded that repentance of the contemmer is acceptable and this is the preferred view of Hanfi Jurists.

6. Maulana HajiZ Salahuddin Yousaf, relied upon the views of Hanfi Jurists that the repentance of the contemmer can be accepted and thereafter he will not be given the punishment of death. He also cited verses of Holy Quran and Ahadith of the Holy Prophet, particularly, a Hadith related on the authority of Ibn Abbas that Holy Prophet said "Kill the person who changes his religion (Islam)." In his view a Muslim contemmer becomes an apostate and so must be condemned to death. He also quoted opinion of Ibn Tahtiyah that the punishment of the contemmer is death. He also relied upon the views of Imam Mašk, Shafi and Ahmad to the same effect.

7. Maulana Muhammad Abu-bu Al-Fatah, among other verses relied upon Verse 4:46 of the Holy
Quran and Ahadith of the Holy Prophet wherein the Prophet has prescribed the punishment of death for his conterner. He further stated that there is consensus of the opinion among the Jurists on the point that the punishment of the conterner is death.


9. Maulana Fazle Hadi, relied upon Verses 49:2, 33:57, 28:58-22, 9:12, 9:65 and 66. He also cited some Ahadith of the Holy Prophet wherein the punishment of death has been prescribed for the conterner of the Prophet. He also quoted opinions of Jurists that the punishment of the conterner is death.


11. Almost all the Jurists have relied upon the following verses:—

"33:57 Lo! those who malign Allah and his Messenger, Allah hath censured them in the world and the Hereafter, and of the disdained.

"Everything which the Holy Prophet beheld different under his malignation."

Vol XIV, page 23

Alfama I

verse writes. "Who is the Prophet is not

prophet in fact, glorification and

malignment of a

malignment of any

malignment of a

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any

malignment of any
the Hereafter, and hath prepared for them the doom of the disbelieved.

Explaining this verse Allama Qurtubi writes: "Everything which becomes a means of malignment of the Holy Prophet whether by quoting words bearing different meanings or similar actions comes under his malignment. (Al-Jamiu Liahkani) Quran, Vol XIV, page 238.)"

Allama Ismail Haqqi while explaining this verse writes: "With the malignment of Allah and his Prophet is meant only the malignment of the Prophet in fact, and mention of Allah is only for glorification and exaltation and to disclose that the malignment of the Prophet is indeed the malignment of Allah."

12. The next verses relied upon (9:61-62) is:-

"9:61-62 And of them are those who vex the Prophet and say: He is only a hearer. Say: A hearer of good for you, who believeth in Allah and is true to the believers, and a mercy for such of you as believe. Those who vex the Messenger of Allah, for them there is a painful doom."

They swear by Allah to you (Muslims) to please you, but Allah, with His Messenger, hath more right that they should please him if they are believers." (9:62).

Ibn Taimiyah while explaining these verses writes: "Verse 9:62 denotes that the malignment of the Prophet is the opposition of Allah and His Prophet"

(Asassirul Masool, pages 20-21)

13. Ibn Taimiyah further writes: "It is related on the authority of Ibn Abbas that when a man from a
group of contenters came to the Prophet, he said to him “why you and your friends abuse me.” That person went and brought his friends and they all swore in Allah and said that they have not abused him. On this the following verses were revealed:

(58:18)

“On the day when Allah will raise them all together, then will they swear unto him as they (now) swear unto you, and they will fancy that they have some standing. Lo! is it not they who are the liars? (58:18)

“The devil hath engrossed them and so hath caused them to forget remembrance of Allah. They are the devil’s party. Lo! is it not the devil’s party who will be the losers?”

These verses are linked with Verse 58:20:-

“Lo! those who oppose Allah and His messenger, they will be among the lowest.”

14. Thus this link of the verses of the Holy Qur’an is obvious that those abowers and contenters of the Prophet are the opposers of Allah and His Prophet about whom the Qur’an says: “When thy Lord inspired the angels, ‘saying’ I am with you. So make those who believe stand firm, I will throw fear into the hearts of those who disbelieve. Then smite their necks and smite of them each finger (8:12).

That is because they opposed Allah and His messenger. Whose opposed Allah and His messenger, (for him) Lo! Allah is severe in punishment. (8:13).

And if Allah had not decreed migration for them. He verily would have punished them in this world, and theirs in the Fire. (59:3)

That is because and His messenger (for him) verily Allah will punish his Prophet, who is

15. The Holy Qur’an:

“If the bitten is a disease, and curse. We verily they will be yours (33:63)

Accursed found and slain you.

These verses these mutilating 42.

16. The Holy Qur’an’s exaltation of this and ordered the Mu by this regard or rendered vain.

“O ye above the veil speaking to be your works 0 (49:2).

Ibn Taysir writes “In this prohibited the
come to the Prophet, he said to
our friends abuse me.” That
ight his friends and they all
that they have not abused
ing verses were revealed:-

Allah will raise them all
sweat unto him as they
and they will fancy that they
is it not they who are the
grossed them and so hath
embrance of Allah. They
as it not the devil’s party
ranked with Verse 58:20:-
Allah and His messenger,
ast.”

as the Holy Qur’an is
and conteners of the
Allah and His Prophet
ays: “When thy Lord
(1) I am with you. So
firm, I will throw fear
believe. Then smite
each finger (8:12).

opposed Allah and His
th Allah and His
Allah is severe in

resulted migration for
ished them in this

world, and theirs in the Hereafter is the punishment
of the Fire. (59:3)

That is because they were opposed to Allah
and His messenger; and whoso is opposed to Allah
(for him) verily Allah is stern in reprisal.” (59:4)

So these verses clearly. Prescribe the severe
punishment of death for the opponents of Allah and
his Prophet, who include conteners of the Prophet.

15. The Holy Qur’an farther mentions in this regard:-

“If the hypocrites, and those in whose hearts
is a disease, and the alarmists in the city do not
cease. We verily shall urge thee against them, then
they will be your neighbours in it but a little while.
(33:60)

Accursed, they will be seized wherever
found and slain with a (fierce) slaughter.” (33:61).

These verses state that the punishment of
these munafiqin (conteners) is death. (Ibid page
42)

16. The Holy Qur’an has described the glorification and
exaltation of the Prophet in another way and has
ordered the Muslims to maintain it and be careful in
this regard otherwise their good deeds will be
rendered vain. Qur’an says:-

“O ye who believe! Lift not up your voices
above the voice of the Prophet, nor shout when
speaking to him as ye shout one to another, lest
your works to rendered vain while ye perceive not.”
(49:2).

Ibn Taimiyah while explaining this verse
writes “In this verse the believers have been
prohibited from raising their voices over the voice
of the Prophet and that their loud voice before the Prophet may not render their good deeds as vain and they will not understand it.

17. It is obvious from different Verses of Our’an that infidelity and apostasy render actions of any person as vain. The Holy Our’an says:-

“They question thee (O Muhammad) with regard to warfare in the sacred month. Say: Warfare therein is a great (transgression), but to turn (men) from the way of Allah, and to disbelieve in him and in the Invisible place of Worship, and to expel his people thence, is a greater (sin) with Allah, for persecution is worse than killing. And they will not cease from fighting against you till they have made you renegades from your religion, if they can. And whoso becometh a renegade and death in his disbelief such are they whose works have fallen both in the world and the Hereafter. Such are rightful owners of the Fire: they will abide therein. (2:217.)

This day are (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you, and your good is lawful for them. And so are the virtuous women of those who have received the Scripture before you (lawful for you) when ye give them their marriage portions and live with them in honour, not in fornication, nor taking them as secret concubines, whose dolieth the faith, his work is vain and he will be among the losers in the Hereafter. (5:5.)

This is the guidance of Allah whereby he guideth whomsoever of his bondmen he listeth. And if they had associated, to naught would have come all that they were wont to work. (6:88.)

And verily it is unto those before thee that partner to Allah thy will be among the lost.

That is because Allah hath revealed actions, fruitless. (47.)

18. In order to stop meaning of the Holy Our’an profane ambiguous words as said the Prophet. The Holy Our’an says (7:242):

“Listen to us, ye listeners. For dobr (2:104.)

Madiana was explaining this verse by word as insult of the Jews. The two meanings, go:-

“Be kind and attentive to the Jews, spoke I” and the Prophet. So it is contented of the prohibited to as he means which hear.

19. The Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to pervert the religion. If the Jews used to perver
And verily it hath been revealed unto thee as unto those before thee (saying): If thou ascribe a partner to Allah thy work will fail and thou indeed will be among the losers. (39:65).

That is because they are averse to that which Allah hath revealed, therefore maketh be their actions, fruitless. (47:9).

18. In order to stop insinuations against the Prophet, Holy Qur'an prohibited the believers to use ambiguous words as used by the Jews for involving the Prophet. The Holy Qur'an says: "O ye who believe! say not (unto the Prophet):

"Listen to us" but say "Look upon us, and be ye listeners. For disbelievers is a painful doom." (2:104).

Maulana Muhammad Ali Siddiqui while explaining this verse, writes: "The Jews used this word as insult of the Prophet. The word 'raina has two meanings, good and bad. Its good meaning is "Be kind and attentive to us". The bad meaning is that Jews spoke it Rabena which means "Oh! our shepheard" and they used this word to degrade the Prophet. So it is an imputation amounting to contempt of the Prophet. Therefore Muslims were prohibited to use this word so as to stop all these means which lead to the contempt of the Prophet."

19. The Jews used the word 'raina as raacen for defiling the religion (of Islam). Holy Qur'an says: "Some of those who are Jews change words from their context and say: 'We hear and disobey, hear thou as one who heareth not' and 'Listen to us!' distorting with their tongues and slandering religion. If they had said: 'we hear and we obey; hear thou, and look at us' it had been better for
them, and more upright. But Allah hath cursed them for their disbelief, so they believe not save a few.” (4:46).

Allama Qurabi writes, “they Muslims were prohibited from speaking this word so as to stop the means leading to the contempt of the Prophet. The glorification and exaltation of Prophet is the base of the religion and thus depriving it is depriving the religion.” (Maalimul Qur'an by Muhammad Ali Siddique Vol. I, pages 463-468)

20. It has been related on the authority of Abdullah Bin Abbas that a munafiq man named Bishar had a dispute with a Jew in some matter. The Jew told him to go to the Prophet for decision and the munafiq told him to go to Kaab Bin Ashraf. Anyhow they went to the Holy Prophet and the Prophet decided in favour of the Jew. The person (munafiq) was not willing on that decision and thus they brought the dispute before Hazrat Umar. The Jew told Hazrat Umar that Holy Prophet has already decided in my favour but this man was not willing on that. Then Hazrat Umar said to munafiq: “Is this so”. He said “Yes”. Hazrat Umar went inside, got his sword and killed the munafiq and said, “I decide so for the person who does not agree to the decision of the Holy Prophet.” On this Verse 4:65 was revealed which is as under:

“By nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decides, and submit with full submission.” (4:65)

(Ruhul Maani, Vol. V, page 67). This action of Hazrat Umar as approved by Holy Qur’an is an authority for the sentence of the Holy Prophet.

21. The Holy Qur’an has emphasized the contempt of the Prophet may be. Holy Qur’an says, “(O Muhammad) they will jest. Say: Was it at Allah, their messenger that ye did so? Make no excuse for your confessions or for you, a party of you who have been guilty.” (9:60)

22. Ibn Taimiyyah while explaining the text says, “This text is on the profession of faith in the authority of Allah, his verses and the obeying of the Prophet becomes applicable to this verse. The Holy Qur’an becomes applicable and the Prophet becomes applicable to this verse.”

Abu Bakar Ibn ‘Abbas verse writes, “the hypocrites intentionally or as a may be it is infidelity words of infidelity the Holy Qur’an, Vol. II, page 175.

23. The Holy Qur’an, a Holy Prophet prohibited the annoyance and deixis of the Prophets wives of the Prophet and the believers so as to avoid the contempt of the Prophet who believe! Enter not for a meal without unless permission b
208

Allah hath cursed them believe not save a few.”

It is said, “they Muslims were not such as to stop the
contempt of the Prophet. The
authority of Abdullah Bin Bishar named Abdullah Bin Bishar had a
matter. The Jew told him
joke and the munafiq
Ashraf. Anyhow they who the Prophet decided in
la (munafiq) was not
thus they brought the
The Jew told Hazrat
already decided in my
waiting on that. Then
said: “Is this so” the said
side, got his sword and
“T decide so for the
the decision of the
verse 4.65 was revealed
they will not believe
in the judge, of what is in
within themselves
decide, and submit
page 67). This action
by Holy Qur’an is an

209

authority for the sentence of death for contempt of the
Holy Prophet.

21. The Holy Qur’an has further declared that the
contempt of the Prophet is apostasy in any form it
may be. Holy Qur’an says: “And if thou ask them
(O Muhammad) they will say: We did but talk and
jest. Say: Was it at Allah and his revelations and his
messenger that ye did scoff?” (9:65).

Make no excuse. Ye have disbelieved after
your (confession of) belief. If we forgive a party of
you, a party of you we shall punish because they
have been guilty.” (9:66)

22. Ibn Taimiyah while explaining these verses writes,
“This text is on the point that cutting jokes with
Allah, his verses and His Prophet is infidelity. So
the contempt is more liable to be infidelity as is
derived from this verse that he who insults the
Prophet becomes apostate.” (Assarimul Maslul,
page 31).

Abu Bakar Ibn Arabi while explaining this
verse writes, “the hypocrites spoke this word either
intentionally or as a Joke and whatever the case
may be it is infidelity because making joke with the
words of infidelity is also infidelity. (Ahkamul
Qur’an, Vol. II, page 964)

23. The Holy Qur’an, as a glorification of the Holy
Prophet prohibited even the slightest cause of
annoyance and declared that marriage with the
wives of the Prophet after his death is prohibited for
the believers so as to avoid not being men of the
contempt of the Prophet. Holy Quran says: “O ye
who believe! Enter not the dwellings of the Prophet
for a meal without waiting for the proper time,
unless permission be granted you. But if ye are
invited enter and when your meal is ended, then disperse. Linger not for conversation. Lot' would cause annoyance to the Prophet, and he would be shy of (asking) you (to go); but Allah is not shy of the truth. And when ye ask of them (the wives of the Prophet) anything, ask it of them from behind a curtain. That is purer of your hearts and for their hearts. And it is not for you to cause annoyance to the messenger of Allah, nor that ye should, ever marry his wives after him. Lo! that in Allah's sight would be an enormity. (33:53)."

24. The Holy Prophet is the best interpreter of the above-noted verses of the Holy Qur'an and it is also proved by his Sunnah that his companion is liable to the penalty of death. Reference may be made to the following Ahadith:-

(i) It has been related on the authority of Hazrat Ali that Holy Prophet said: "Kill the person who abuses a Prophet and whip by stripes the one who abuses my companions." (Al-Shifa, Qazi Ayaz Vol. II, page 194).

(ii) It has been related on the authority of Ibn Abbas that a blind person in the period of Holy Prophet had a female slave who used to abuse the Holy Prophet. This blind person bade her to abstain from it and warned her not to do so but she didn't care. One night when she was as usual abusing the Holy Prophet, this blind person took a knife and attacked her belly and killed her. Next morning when the case of murder of this woman was referred to, the Holy Prophet, he collected the people and said, "Who has done this job. Stand and confess because of my right on him for what he has done." On this

the blind person spoke and said, "I have been treating the people before the Holy Prophet, I have been helping the Holy Prophet, I have been helping her too BECAUSE she was very beautiful and I was very good when she started knife and attacked her." The Holy Prophet said, "It is the time that witnesses that the vain." (Abu Daud, hadith).

(iii) It has been related that Ali that a jew won the Holy Prophet and thus the Holy Prophet decreed:

(iv) It has been related that Barzah who said, Bakar when he be I said to him, "O Allah. "Order me to be normal inside and called you say? I said, "I said, "Had I ordered you to be normal inside and called you say?" I said, "O Allah. "Order me to be normal inside and called you say?"

(v) It has been related that Ibn Abdullah that will help me, but he will help me again has indeed teased. On this Mohamad and said, "O Pro
the blind person stood and came rolling the people before the Holy Prophet and said, "O Prophet, I have killed this slave woman because she abused you. I have constantly torbed her but she didn’t care for that. I have two beautiful sons from her and she was my very good companion, but yesterday when she started abusing you, I took my knife and attacked on her belly and killed her." The Holy Prophet said, "O people! witnesses that the blood of this woman is vain." (Abu Daud, Vol.II, pages 355-357).

(ii) It has been related on the authority of Hazrat Ali that a few woman used to abuse the Holy Prophet and thus a person killed her. The Holy Prophet declared her blood as vain.

(iv) It has been related on the authority of Abu Barzah who said, "I was sitting with Abu Bakar when he became furious at a person," I said to him, "O! Caliph of the Prophet of Allah. Order me to kill him." On this he became normal and stood up and went inside and called me and said, "What did you say? I said, "Order me to kill him." He said, "Had I ordered you, would you have killed him?" I said, "Yes." He said, "No," I swear by Allah that no one other than the Holy Prophet is in the position that his comittee be killed."

(v) It has been related on the authority of Jabir Ibn Abdullah that Holy Prophet said, "who will help me against Kaab bin Ashraf. He has indeed teased Allah and His Prophet." On this Muhammad Ibn Maslamah stood and said, "O Prophet of Allah! do you want
me to kill him." Prophet said, "Yes". Then he went along with Abbas ibn Hiber and

(vi) It has been related on the authority of Bara
Ibn Azib who said that Holy Prophet sent
some persons of Ansar under the headship
of Abdullah ibn Aik to a jew named Abu
Rafia who used to tease the Holy Prophet
and they killed him. (Assarimul Masilul by
Ibn Taimiyah, page 152).

(vii) It has been related on the authority of Umair
Ibn Umaiyah that he had a 'mushrik' sister
who teased him when he met the Holy
Prophet and used to abuse the Holy Prophet.
At last one day he killed her with his sword.
Her sons cried and said, "We know her
murderers who killed our mother and the
parents of these people are 'mushrik',
(infideis)." When Umair thought that her
sons may not murder wrong persons, he
came to the Holy Prophet and informed him
of the whole situation. The Prophet said to
him, "Have you killed your sister?" He said,
"Yes." Prophet said, "Why?" He said that she
was harming me in your relation. The
Prophet called her sons and asked about the
murderers. They showed other persons as
murderers. Then Prophet informed them and
declared her death as vain. (Majmauz
Zawaid wa Manbau Fawaiid, Vol. V, page
260).

(viii) It has been narrated that after the conquest
of Makka, the Holy Prophet, after giving
general pardon, ordered killing of Ibn Khatal
and his she-slaughters
defamatory poems at
(Al-Shifa by Qais A
Urdu Translation).

(ix) It has been narrated
that a person abuses
Prophet said to Sahi
person." On this Kh.
will kill him." The Prophet
he killed him (ibid).

(x) It has been narrated
the Holy Prophet and
father abused you and
killed him." The Holy
action. (ibid), page

(xi) It has also been related
belonged to Bani
abuse the Holy Prophetsaid to his comrade
revenge from this
person of her tribe
and killed her. He
Prophet who said "I
will not quarrel an
unity and integrity."

25. Abdir Razaq in his Musnad following Traditions about
Prophet and its punishment

(i) Hadith No.9704: In the
authority of Ikrima
Holy Prophet. The
will help me against
Zubair said, "T."

(ix) It has been narrated by Qazi Ayaz in Shifa that a person abused the Holy Prophet. The Prophet said to Sahaba “Who will kill this person.” On this Khalid bin Walid said, “I will kill him.” The Prophet ordered him and he killed him (ibid).

(x) It has been narrated that a person came to the Holy Prophet and said, “Oh Prophet! My father abused you and I couldn’t bear it thus I killed him.” The Holy Prophet confirmed his action.” (ibid), page 285).

(xi) It has also been related that a woman who belonged to Bani Khaish tribe used to abuse the Holy Prophet. The Holy Prophet said to his companions, “she will take revenge from this abusive woman.” A person of her tribe took the responsibility and killed her. He then came to the Holy Prophet who said “In this tribe the two goats will not quarrel and the people will live in unity and integrity.” (ibid), page 286).

25. Abdur Razq in his Masnaaf has related the following Traditions about the contempt of the Holy Prophet and its punishment:

(i) Hadith No.9704: It has been related on the authority of Irkiah that a person abused the Holy Prophet. The Holy Prophet said, “who will help me against my (this) enemy.” Zubair said, “I”. Then he (Zubair) fought
with him and killed him. The Holy Prophet gave him this goods.

(ii) Hadith No.705: It has been related on the Authority of Urwah Ibnu Muhammed (who relates from a companion of the Prophet) that a woman used to abuse the Holy Prophet. The Holy Prophet said, "Who will help me against my (this) enemy." On this Khalid Ibn Walid went after her and killed her.

(iii) Hadith No.996: It has been related on the authority of Abdu Razaq who relates from his father that when Ayub the Yahya went to Aedan, a man was referred to him who had abused the Holy Prophet. He consulted (the Ulama) in this matter. Abdu Rahanm Ibn Yazid Sanani advised him to kill him and he killed him. Abdu Rahanm had related to him a hadith in this regard that he had met Omar and had got a great knowledge from him. Ayub also referred this action to Abd Malik (or Walid Ibn Abdul Malik). He replied him appreciating his action.

(iv) Hadith No.707: It has been related on the authority of Saeed Ibn Jubair that a person falsified the Holy Prophet (p.b.u.h.). The Prophet sent Ali and Zahir and said to them, "kill him when you find him.

(v) Hadith No.708: It has been related on the authority of Ibn Taimi who relates from his father that Hazrat Ali ordered the person who blamed (abused) the Holy Prophet he

killed. (Musnad pages 377-378)

26. It is pertinent to mention that some of his contemporaries thought that Prophet had pardoned some of his contemporaries but this is not the case. (Asma Vol. I. page 222-223).

27. Ibn Tamyyah writes, "When the contemnor of the Prophet died, the Muslims then his punishment was the difference of opinion on this matter in my knowledge and action of the Prophet (p.b.u.h.)." (Shifa, Vol.II; page 4).

28. Imaam Abul Fazal quotes, "It is the difference of opinion that the punishment of the Holy Prophet (p.b.u.h.) and the punishment of the Holy Prophet (p.b.u.h.) on the punishment of the Holy Prophet (p.b.u.h.) is a great difference of opinion on the punishment of the Holy Prophet (p.b.u.h.)." (Al-Shifa, By Oazi)

29. Abu Bakar Jassas states, "Abu Blaim used to abuse the Holy Prophet (p.b.u.h.) and his companions, and there is a difference of opinion on the punishment of the Holy Prophet (p.b.u.h.)." (Ahkamul Quran, page 4). It is useful to note that.
214


26. It is pertinent to mention here that Holy Prophet had pardoned some of his contemporaries but the Jurists concur that Prophet himself had the right to pardon his contemporaries but the Ummah has not to pardon his contemporaries. (Assarumal Masul, Ibn Taimiyyah, pages 222-223).

27. Ibn Taimiyyah writes, “Abu Sulaiman Khattabi said, “When the contemner of the Holy Prophet is a Muslim then his punishment is death and there is no difference of the opinion among the Muslims about this matter in my knowledge.” (Assarumal Masul, page 4).

28. Qazi Ayaz writes, “Ummah is unanimous on the point that the punishment of a Muslim who abuses the Holy Prophet or degrades him is death. (Al-Shifa, Vol.II, page 4).

Qazi Ayaz further writes, “Every one who abuses Holy Prophet, points out any defect in him, his lineage, his religion or in any of his qualities, or makes with him or resembles him with another thing as his insult, disrespect, degradation, disregard or his defect, he is contemner and he will be killed, and there is consensus of the ulema and jurists on this point from the period of Sahaba till this time. (Al-Shifa By Qazi Ayaz, Vol.II, page 214).

29. Abu Bakar Jassas Hanafi writes, “There is no difference of opinion among the Muslims that a Muslim who maligns or insults the Holy Prophet intentionally becomes apostate liable for death. (Akhumul Quran Vol.III, page 106). It will be useful to note one Hadith here:-

...
“It has been related on the authority of Abūlīlah Ibn Abbas that Prophet said. “Kill the person who changes his religion (Islam).” (Bukhari, Vol.II, page 123).

30. It has been related by Qazi Ayaz that Haroon Rashid asked Imam Malik about the punishment of the contaminer of the Prophet and told him that some Jurists of Iraq had suggested the punishment of whipping him stripes. Imam Malik became furious on that and said, “O Amir ul Musulm! How the Ummah has the right to exist when her Prophet is abused. So kill the person who abuses the Prophet and whip stripes to one who abuses the companions of the Prophet.” (Al-Shifa, Vol.III, page 215).

31. Ibn Taimiyyah, while relating the opinions of the Jurists in this connection, writes, “Abu Bakr Farsi Shafie has related that there is consensus of opinion among the Muslims that the punishment of contaminer of the Prophet is death, if he is Muslim.” (Assarimal Masul, page 3).

32. The above discussion leaves no manner of doubt that according to Holy Quran as interpreted by the Holy Prophet and the practice ensuing thereafter in the Ummah, the penalty for the contempt of the Holy Prophet is death and nothing else. We have also noted that no one after the Holy Prophet exercised or was authorized the right of reprieve or pardon. The next question arising in the case is thus to specify or clearly define the offence of contempt of the Holy Prophet.

33. The words (Shitt-e-Sub) and (Aza) have been used for the contempt of the Prophet in Holy Qur’an and Sunnah. (Sub) means to suffer, to harm, to molest, to contamn, to insult, to annoy, to irritate, to injure.

34. Allama contempt of the Prophets curse the Prophet or refers to such unreasonable or unreasonable blames him (Assarimal Masul).
Az Ayat that Haron or about the punishment of a Prophet and told him that he suggested the punishment of Haron Mainly became O Amur ul Masri! How to exist when she Prophet was who abuses the Prophet to abuses the companions Vol II, page 215.

Aiding the opinions of the writers, “Ahu Bakar Farz” is consensus of opinion that the punishment of death, if he be Muslim.”

There is no manner of doubt that the of the contempt of the Prophet at the right of reprieve or being in the case is thus the offence of contempt (Aza) have been used in Holy Quran and for, to harm, to molest, to, to iritate, to injure, to put to trouble, to malign, to degrade, to scoff, (Arabic English lexicon. E.W. Lane. Book I, Part I, page 44). The word (Shum) means to insult, to abuse, to revile, to scold, to curse, to defame. (bid., pages 212, 249).

Allama Rashid Raza, while explaining the meaning of the word (Aza) writes, “It means anything with which the body or the mind of a living person is pained though very lightly.” (Al-Mashar Vol.X, page 445)

Allama Ibn Taimiyah, while explaining the contempt of the holy Prophet writes, “It means to curse the Prophet, pray for any difficulty for him, or refers to such a thing which does not behave with his position or uses any insulting, false and unanswerable words or imputes ignorance to him or blames him with any human weakness etc.” (Aznarul Masal, Ibn Taimiyah, page 576).

Ibn Taimiyah, while concluding the discussion about the scope and what constitutes the offence of the contempt of the Prophet writes, “Sometimes a word in a situation may amount to injury and insult while such a word may not amount to injury and insult on another occasion. This shows that the interpretation of the words which bear different meanings and varies changes with the change of circumstances and occasions. And when (Surah) (insult, contempt) has neither been defined in Shariah nor in dictionary, the custom and usage will be relied upon in determining its interpretation. So what is considered contempt and insult in the customs and usages that will be considered contempt and insult in Shariah as well as the vice versa.” (Aznarul Masal, Ibn Taimiyah, page 540).
35. Criminal liability may require the wrongful act to be done intentionally or with some further wrongful purpose in mind, or it may suffice that it was done recklessly; and in each case the mental attitude of the doer is such as to make punishment effective. If a person intentionally chose the wrong doing, penal discipline will furnish him with a sufficient motive to choose the right instead, for the future. If, on the other hand, he committed the forbidden act without wrongful intent, yet realising the possibility of the harmful result, punishment may be an effective inducement to better conduct in the future.

36. Yet there are other cases in which, for sufficient or insufficient reasons, the law is content with a lower form of mens rea. This is the case with crimes of negligence. A person may be held responsible for some crimes if he did not do his best as a reasonable man to avoid the consequence in question. In another case the law may go even beyond this; holding a man responsible for his acts, independently altogether of any wrongful state of mind or culpable negligence. Wrongs which are thus independent of fault may be distinguished as wrongs of strict liability.

37. The wrongs thus are of three kinds:

1. Intentional or Reckless Wrongs, in which the mens rea amounts to intention, purpose, design, or at least foresight.

2. Wrongs of Negligence, in which the mens rea assumes the less serious form of mere carelessness, as opposed to wrongful intent or foresight. With these wrongs defences such as mistake will only negate mens rea if the mistake itself is not negligent.

38. An intention thus which an act is done intention may be his in self-defence or death. However, if shooting for defence can be said to be done for him.

39. An unintentional design. An act is cause and an effect of the wrong. One may or wrongly imagine the former or consequence, but the circumstances.

40. A system of laws be held liable he did not just would obviate the mental be important, that a man should not he intends clearly reckless be justified be itself.
the wrongful act to be one further wrongful fact that it was done with mental attitude of
dishonesty effective. If wrong doing, penal a sufficient motive in the future. If, on the
other hand an act without the possibility of the be an effective in the future.

which, for sufficient or intent with a lower or with crimes of 

be responsible for not as a reasonable in question. In 

beyond this, his acts, wrongful state of wrongs which are distinguished as

which the mens rea form of mere wrongful intent, wrongful defenses, existent mens rea

(3) Wrongs of Strict Liability, in which the mens rea is not required, neither wrongful 
intention nor culpable negligence being recognised as a necessary condition of 
responsibility, and hence defenses like mistake are of no avail.

38. An intention there is the purpose or design with which an act is done. Suppose one buys a gun. His 
intention may be to shoot for sport or game, to use in self-defence or to shoot some one to cause his 
dead. However, if the latter act is proved as not shooting for defence but as killing then the intention 
can be said to be to do this very thing i.e. to kill him.

39. An unintentional act is one lacking such purpose or design. An act such as killing, which consists of a 
cause and an effect, may be unintentional when the actor brings about consequences which he does not 
intend. One may kill by mistake say firing at a game or wrongly imagining him to be someone else. In 
the former cases he fails to foresee the consequences, in the latter he is ignorant of some of the 
circumstances.

40. A system of law, however, could provide that a man be held liable for such consequences, even though 
he did not intend them. In the first place, such a rule would obviate the need for difficult inquiries into 
the mental element. But secondly, and more important, the rule could be justified on the ground that a man should not do acts which he foresees will involve consequential harm to others, whether or not he intends to cause this harm. Such behaviour is clearly reckless or blameworthy, unless the risk can be justified by reason of the social interest of the act itself.
41. Both in this special connection and generally, then it is to be observed that the law may, and sometimes does, impute liability, outside the strict definition of intention, for what is called constructive intention. Consequences which are in fact the 'outcome of negligence merely are sometimes in law dealt with as intentional. Thus he who intentionally does grievous bodily harm to another, though with no desire to kill him, or certain expectation of his death, is guilty of murder if death ensues.

42. Law frequently, though by no means invariably, treats as intentional, all consequences due to that form of negligence which is distinguished as recklessness that is to say, which the actor foresees as the probable result of his wrongful act. The foresight of the reasonable man is of course an obviously useful evidential test, whereby to infer what the actor himself foresees, but the rule just mentioned has transformed it into a presumption of law which cannot, it seems, be rebutted. Intention thus covers acts expressly intended or those done recklessly.

43. In the Shariah, it makes no difference whether the criminal intent proceeds from the offence or syncretism with it. In either case the penalty is identical. This principle is substantiated by the following Tradition of the Holy Prophet:-

"Allah condones all those slayer ideas coming into the minds of the members of any Ummah which they have not expressed or put into practice."

That is why the Shariah draws no line of distinction between homicide or infliction of injury decided upon beforehand and unpremeditated homicide or injurious acts which, if committed under circumstances of great violence, might be deemed to be murder. The intention is.

44. The intention must be that of an deliberate person in the act of injuring another. If the offender is under an excuse, which brings back the circumstances of the act to an innocent or negligent condition, then his intention can be termed as such. The defendant is not completely exonerated in this manner, but he is entitled to some consideration for his act. The Hamblin Shafi School is of the opinion that the act is defined and is not restricted to murder. This is the same as the view held by the Hanafi School, which includes all intentional acts, including murder.

45. Further, under various circumstances, the defendant is entitled to some consideration, but this does not imply complete exonerata.
44. The intention may be definite or indefinite. The intention of an offender to do a definite wrong to an indefinite person will be regarded as definite intent. If the offender is conscious of the potential results of his act and does intend to produce all or some of those results his offence would in spite of its indefinite results be treated as a definite act, whatever the results produced by it. The Hanafites and the Shafis es as well as some Jurists of the Shafi‘ee School do not differentiate between definite and indefinite intents in criminal cases including homicide. Hence if the act of the offender results in homicide he is a willful killer whether or not his intention of murder involves a definite victim.

45. The Shari‘ah has kept in view the difference between criminal intent and the motive of crime, right from its very beginning but has not admitted of the bearing of the motive on the commission and pattern of the crime and the punishment enacted by it. Thus, it matters little in the Shari‘ah whether the motive of offence is noble, just as killing, retaliation, for the murder of one’s next of kin or for the indignity suffered at the hands of the victim, or
46. In other words, the motive of crime has nothing to do with the criminal intent, nor does it affect the pattern of crime or its punishment. So it is practically possible to reject the effect of motive so far as the 'hadd', 'qisas' offences are concerned but it is not so in the case of penal punishment. The motive does not affect the 'hadd' or 'qisas' offences because the law-maker has confined the powers of the Court to the prescribed punishments, admitting of no consideration of the motive behind the commission of offences. But in the case of 'zneen' punishments the law-maker empowers the Court to determine the quantum of penalty and choose the kind of penalty so that it may be possible for the Court to take into account the motives of offences in the determination of the quantum of punishment.

47. In other words the difference between the man-made laws in force and the Islamic Shariah is that the latter does not recognize the effect of motives in the case of offences which are categorized as 'Hudood' or 'Qisas' but in the case of other offences, there is nothing in the Shariah inhibiting the Court to take into account the motive of crimes although it does not theoretically admit of its effect on punishment.

48. It will be seen from the above discussion that Shariah recognizes an offence liable to Hadd only if it is accompanied by an express intention. Shariah also waives the penalty of Hadd if any doubt occurs therein. It is also based on a Tradition of the Holy Prophet that doubts gospel sentences of Hadd.

49. So the wrongs of the above will attract no punishment to the one committing them and third categories of Hadd, provided the words said, gestures, ambiguous or they can be understood or were motivated in the good or bad faith. We find in an alleged offense Prevention, would be a measure of penalty will be applied in the reason that penalties for contempt.

The Holy Quran says...

“33:5 And do not make your hearts purify falsehood... Allah is forgiving.”

“6:54 Whoso believeth in Our Signs, verily, he believeth in His Lord... He is the Forgiving.”

“16:106 O you who believe,.if it is a sinning breast at the breast of Allah, Allah, and their...
just as killing in lieu of committing larceny, time has nothing to do with it. But does it affect the punishment. So it is not the effect of motive so much as the effect of the act. The 'qisas' offences are those of offences which admit of arbitration. In the case of 'uzur' the parties to the matter arbitrate and choose the people of the locality to arbitrate between the parties.

Between the man of the world and the man of Allah there is that very great difference. Shariah is that system of laws which is derived from the Quran and Sunnah. It is a system of laws which is derived from the Quran and Sunnah. The Shariah is a system of laws which is derived from the Quran and Sunnah.

Discussion that the Shaykh of Hadd only if there is a doubt occurs in the case of the Holy Prophet's sentence.

49. So the wrongs of the first category only in para. 37 above will attract the penalty of Hadd. But it will apply to the case of the Holy Prophet. Further, as intention is to be gathered from the facts surrounding the event, the acts falling in the second and third categories will not attract the sentences of Hadd. Moreover, if the acts falling in the second and third categories will not attract the sentences of Hadd, provided the accused shows that he never intended to commit the offence and is pious and if the words said, gesture made or the act done were ambiguous or they could show some trait of guile or malice. The accused in a case of contempt of the Holy Prophet, would be allowed to show that his mind was not intent to commit the offence and was pious and if the words said, gesture made or the act done were ambiguous or they could show some trait of guile or malice.

The Holy Qur'an says:

"33:5 And there is no sin for you in the mistakes that ye make unintentionally, but what your hearts purpose (that will be a sin for you), Allah is Forgiving, merciful."

"6:54 When those come to thee who believe in Our Signs, Say: "Peace be on you; Your Lord had inscribed for Himself the rule of Mercy. Verily, if any of you did evil in ignorance, and thereafter repented and amended his conduct, lo! He is Oft-Forgiving, Most Merciful."

"16:106 Anyone who, after accepting faith in Allah, utters unbelief, except under compulsion, His heart remaining firm in faith but such as open their breast to unbelief, on them is Wrath from Allah, and theirs will be a dreadful penalty."
"40:19 (Allah) knows of (the tricks) that deceive with the eyes, and all that hearts (Of men) conceal."

50. It has been related on the authority of Hazrat Umar that he heard the Prophet say "the reward of deeds depends upon the intention and every person will get the reward according to what he had intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for." (Bukhari, Vol.1, page 1, Hadith No.1).

51. It has been related on the authority of Ubay Ibn Ka'b who said, "There was a person among the Ansar whose house was situated at the farthest end of Madina, but he never missed any prayer along with the Messenger of Allah. We felt pity for him and said to him: 0, so and so, why don't you buy a house near the Prophet. house so as to save you from the troubles of the heat and the coming from a long distance. He said: Listen! by Allah, I do not like my house to be situated by the side of Muhammad. I took (these words of his) ill and came to the Apostle of Allah and informed him about (these words). He (the Holy Prophet) called him and he said exactly like that (which he had mentioned to Ubay Ibn Ka'b) but made a mention of this also) that he wanted a reward for his steps. Upon this the Apostle of Allah said: in fact for you is the reward which you intend. (Muslim, Vol. 1, English Translation by Abdul Hameed Siddiqui, pages 323-324, Hadith No. 1404). The above Tradition clearly shows that on the face of it the words said sounded contemptuous but that was not the intention of the utterer and so he was absolved of any penalty.

52. It has been related on the authority of Jabir that the Prophet had been looking down into the grave of Umm Ki'beth and had said: "What a bad place is this!" "I have no way out of it," Jabir reported. "Allah says: "I have no way out of this place."

53. It is relevant to mention that the words uttered by the Prophet is not an expression of a malicious action, but a statement of his feelings. The Holy Prophet raised his voice over the words "I am not able to bear it anymore" and "I am not able to bear it anymore" and ye received it, for this reason, Allama Qurtubi writes: "this is the prohibition voice over the words uttered by the Prophet. The Holy Prophet had been looking down into the grave of Umm Ki'beth and had said: "What a bad place is this!"

54. Allama Altui, while discussing this verse, says: "When this verse was revealed, the Prophet had been looking down into the grave of Umm Ki'beth and closed his door, and didn't attend the prayer for a long time, the Hujjata..."
52. It has been related on the authority of Yahya ibn Sayyid that the Apostle of Allah was seated while a grave was being dug at Madina. A man suddenly looked down into the grave and said: Bad is the sleeping place of a believer. The Apostle of Allah retorted: What a bad thing you have said! The man explained: I have not meant that, but I meant that flight in the way of Allah (is better). Then the Apostle of Allah said thrice: There is nothing like death in the way of Allah. There is no other tract of hand in the world in which I would prefer my grave. (Mishkat, Vol.III, pages 662-663, English Translation by Fazlur Karim, Hadith No. 575).

53. It is relevant to mention here that the mere fact that the words uttered sounded contemptuous of the Prophet is not an offence until it is based on malicious action or derogation. For example, speaking loudly has been prohibited before the Prophet. The Holy Qur'an says, "O ye who believe! Raise not your voice above the voice of the Prophet nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become void and ye perceive not." (49:2). In this connection Allama Qureshi while explaining Verse 49:2 writes, "this is the prohibition of shouting and raising the voice over the voice of Prophet which actually injured him. However, it will be no offence if it is done for the cause of battle or for frightening the enemy etc.

54. Allama Asali, while explaining Verse 49:2 writes. "When this verse was revealed Sabit ibn Qais whose voice was naturally loud, went to his house and closed his door and started weeping. When he didn't attend the gatherings of the Prophet for a long time, the Holy Prophet enquired about him.
The companions said to the Prophet that he had closed the door of his house and is weeping inside the house. The Holy Prophet called him and asked him, "What happened to you. He said, 'O Prophet! when this verse was revealed, having loud voice; I feared that I may not be one of those whose good deeds will be rendered vain.' The Holy Prophet said to him, "you are not among them. You will live with blessings and die with blessings." According to Hassan it was based on the ground that his loud voice was a natural thing because he was dumb and mostly dumb speak with loud voice, was not meant to degrade or insult; the Holy Prophet as that of the hypocrites about whom this verse was revealed." (Ruhul Mani, Vol.XXVI, pages 12-125).

55. Allama Abaji further writes, "that showing before the Prophet is of two kinds: (i) which does not amount to rendering the good deeds vain (ii) which amounts to rendering the good deeds vain. The first is not based on malicious and insulting action as in case of shouting and speaking with loud voice in battles, quarreling with opponents of injury or insult as Prophet ordered on the day of the battle of Hunain to Hazrat Abbas to call the people with loud voice and he called people with such a loud voice that all the pregnant women delivered their pregnancies By that. And the second is based on malicious and insulting actions as was done by the hypocrites and infidels. (ibid).

56. Qurtubi writes: that the last portion of this verse was revealed about a person who said, "I will marry Hazrat Aisha after the death of the Prophet." When Prophet was informed he was greatly injured by that. At this occasion this verse was revealed which prohibited marrying with the wives of Prophet for ever and the Holy Prophet world will be my wives before the revelation of practically happened that a wife named I with Ikrims Ibn Abu Jala she married with Ibn Qais that time it was not a son of the Prophet in their mind but after his death as it had not been page 230).

57. The Holy Prophet didn't place Hannah who had got accusation of Hazrat A'isha on that as hyperbole explaining that position intended the injury of the any sign of that, while in injury. This was because is told to them that the world will be his when this reason that Holy I matter and consulted from Barirah and conspect who didn't intend the hypocrites on the possible and Prophets might have divided after the order that his wife's beintin after the injury of the Prophet Masud, ala Shattab Rais.

58. Mr. Ahmad Yar "intention" of the cor
ever and the Holy Prophet said, "My wives in this world will be my wives in the hereafter." But before the revelation of this verse there had practically happened that the Holy Prophet once divorced a wife named Kalbiah and she married with Khirma ibn Abu Jahal and according to some she married with Ibn Qais Kindi. This shows that at that time it was not a source of the injury or the Prophet in their mind by saying to marry his wife after his death as it had not been prohibited." (Ibid., page 230).

37. The Holy Prophet didn't punish Mustah, Hassan and Hannanah who had actually participated in the accusation of Hazrat Aisha and he also did not declare them as hypocrites. Ibn-e-Taimiyah, explaining that position writes, "they had not intended the injury of the Prophet and there was not any sign of that, while Ibn Ubaay had intended the injury. This was because that time it had not been told to them that the wives of the Prophet in this world will be his wives hereinafter and it was possible about their wives in general sense. It is for this reason that the Holy Prophet hesitated in their matter and consulted Ali and Zaid and enquired from Bararah and consequently didn't declare those who didn't intend the injury of the Prophet as hypocrites on the possibility in their mind that the Holy Prophet might have divorced the accused wife. But after the order that his wives in this world will be his wives hereinafter and that they are the mothers of the believers, their accusation would be the injury of the Prophet at any cost." (Assarimul Masal, Ali Shatmar Rasul, page 49).

58. Maulana Ahmad Yar Khan Baidawdai writes, "intention" of the contentious is necessary for
proving the offence of contempt of the Holy Prophet. If a person said, "The Holy Prophet was poor and was not a fortunate." So he will become infidel only when he intends the contempt of the Prophet with that." (Nurul Irfan, Part X, page 74).

59. Some of the Jurists are, however, of the opinion that if the contempt of the Holy Prophet is in manifest and express words, the contemner will not be asked as to what was his intention but if the words are such which bear or have the capacity of bearing different meanings and serves out of which only one meaning to contempt, he will be asked as to what was his "intention." (Al-Shifa, Qazi Ayaz, Vol II, page 221).

60. We, however, do not agree. Firstly, the meaning and import of words differ from place to place. Again context may also suggest different meaning. The accused therefore, must be allowed an opportunity to explain lest an innocent person is punished. It is related that Holy Prophet said, "The mistake of qazi (judge) in releasing a criminal is better than his mistake in punishing an innocent." (Sunan Al-Baihaqi, Vol, VIII, page 184). The Holy Qur'an also confers right of hearing on every accused. It is to be noted that though Allah Almighty knows, that whatever is written in the scrolls by the guardian Angels, about the deeds of a person in this world, is correct beyond any doubt, yet we find that the man will be heard and if he objects to the writings of the angels, Allah shall call witnesses including his hands, feet, eyes and ears. See al-Qur'an 17:13, 14,36:65, 27:W, 22, 36:93 and 21:23. We also find from the Traditions referred to in paras.36-41 above that the right of an accused to explain is there and cannot be taken away. It is therefore, only after the explanation that the Court words so said were in used maliciously an uttered innocently.

61. It has been related on the Rafi' that he heard the Apostle sent me, somewhere saying: P. Khakh, there you will take the letter from my horses ran at full pace where we found the last the letter." She replied, We said, "Either you will take off your cloak. We brought the it contained a statement to some of the Maccans. Some of the attendants of Allah's Apostle said Allah's Apostle said, "O Allah, your judgment also the tribe, while the some of the dependents and their relatives in Makkah, I will not or you dependents in disbelief nor apostate (disbelief) to Islam, and has told you the Vol.IV, pages 154-1

62. A Hanafi Jurist, Al jurists opine that it
228

eminent of the Holy Prophet was: "So he will become the contempt of the
people."

But, of the opinion that the Prophet is in manifest error, the Prophet will not be asked if the words are true unless the party will be asked as to his belief, "No, it is not so."

61. It has been related on the authority of Usaidullah Ibn Rabi’ that he heard Hazrat Ali saying, “Allah’s Apostle sent me. Az-Zubair and Al-Miqdad somewhere saying, Proceed till you reach Rawdat Khush. There you will find a lady with a letter. Take the letter from her”. “So, we set out and our horses ran at full pace till we got at Al Rawdat where we found the lady and said (to her), “Takeout the letter.” She replied, “I have no letter with me.” We said, “Either you take out the letter or else we will take off your clothes.” So she took it out of her braid. We brought the letter to Allah’s Apostle and it contained a statement from Haib Bin Abi Bala’a to some of the Maccan pagans informing them of some of the intentions of Allah’s Apostle. Then Allah’s Apostle said, “O Haib what is this? Haib replied, “O Allah’s Apostle “Don’t hasten to give your judgment about me. I was a man closely connected with the Qurais, but I did not belong to this tribe, while the other emigrants with you, had their relatives in Mecca who would protect their dependents and property. So, I wanted to redcompense for my lacking blood relation to them by doing them a favour so that they might protect my dependents. I did this neither because of disbelief nor apostasy nor out of preferring kufr (disbelief) to Islam.” Allah’s Apostle said, “Haib has told you the truth. . . . . . . .” (Bukhari, Vol.IV, pages 154-155, Hadith No.251).

62. A Hanafi Jurist, Allama Muhyuddin, writes, “the jurists opine that it is matter of the contempt of the
63. An Indian renowned scholar Maulana Ahmad Raza Khan BASHI wrote in this regard, “There is difference between the words of infidelity and the position of the person who quotes these words and becomes infidel with that. (Tahmid-e-Imam, page 59) He further says, “The use of the word rama is not contemplated as it is not said in the context of contempt of the Prophet in these days.” (Khami-e-Nibrwatz, page 71).

64. It has been related that a Jew woman named Zainab Bint al-Harir mixed poison in meat and offered it to the Prophet while eating the meat of the arm of the goat, she, mixed more poison in that part of the meat, Holy Prophet and Bishar Ibn Al-Bar‘a’ who was accompanied with the Holy Prophet ate from that. But when the Holy Prophet started eating, he felt that it was poisonous and thus threw it put from his mouth. Then the Holy Prophet called that Jew woman and asked her about that. She confessed to have mixed poison in that meat. The Holy Prophet then asked her as to why she had done so. She answered that she thought if you (Prophet) are a king, we will get rid of you and if you are a Prophet, there will be no harm to you. The Holy Prophet forgave her. (Aqsayah al-Rasul by Muhammad Ibn Farj Urdu Translation, pages 189, 190).

65. It is also to be noted that Allah Almighty creates no distinction or inequality in the status of the Prophets though He did bestow on some of them more gifts than others. We quote here for reference the following verses from the Holy Qur’an:

17:55 We more (and other) gifts to David (the gift of)
2:253 The gifts. Some above spoke; Others He raised Jesus the son of Mary strengthened him with so willed, successfully fought among each other to them, But believing and others willed they would Allah fulfil their His
2:136 Say the revelation given the House of Jacob, and Moses and Jesus i from their Lord; You, one and another of Islam.)
2:84 Say; has been revealed Abraham, Ismail, in (the Books) g Prophets, from the between one and i do we bow our 2:285,4,150 and 4
66. Practically, all the that in view of the of all the Prophet death as determi
contempt of the Holy
The Holy Prophet was

61. It has been related on the authority of Ubaidullah Ibn Rafi'a that he heard Hazrat Ali saying, "Allah's Apostle sent me, Az-Zubair and Al-Migidad somewhere saying, Proceed till you reach Rawdat Khakh. There you will find a lady with a letter. Take the letter from her." "So, we set out and our horses ran at full pace till we got at Ar-Rawda where we found the lady and said (to her), "Take out the letter." She replied, "I have no letter with me." We said, "Either you take out the letter or else we will take off your clothes." So she took it out of her braid. We brought the letter to Allah's Apostle and it contained a statement from Hishab Bin Abi Butufa to some of the Mecan pagans informing them of some of the intentions of Allah's Apostle. Then Allah's Apostle said, "O Hishab what is this? Hishab replied, "O Allah's Apostle 'Don't hasten to give your judgment about me. I was a man closely connected with the Qurash, but I did not belong to this tribe, while the other emigrants with you, had their relatives in Mecca who would protect their dependents and property. So, I wanted to recompense for my lacking blood relation to them by doing them a favour so that they might protect my dependents. I did this neither because of disbelief nor aposasry nor out of preferring kufr (disbelief) to Islam." Allah's Apostle said, "Hishab has told you the truth... ... ... ..." (Bukhari, Vol.IV, pages 154-155, Hadith No.251).

62. A Hanafi Jurist, Allama Muhiyyuddin, writes, "the jurists opine that in matter of the contempt of the
Prophet the ruler or the judge has to look into the situation had the general conduct of the contemner before deciding the matter.” (Akham Al-murtad, Numan Abdur Razaq Samraqi, page 109).

63. An Indian renowned scholar Maulana Ahmad Raza Khan Braitwi writes in this regard, “There is difference between the words of infidelity and the position of the person who quotes these words and becomes infidel with that. (Tambid-e-Imam, page 59). He further says, “The use of the word raina is not contempt now as it is not said in the context of contempt of the Prophet in these days.” (Khatm-e-Nubuwat, page 71).

64. It has been related that a jew woman named Zainab Bint al-Haris mixed poison in meat and offered it to the Prophet liked eating the meat of the arm of the goat, she, mixed more poison in that part of the meat. Holy Prophet and Bishar Ibn Al-Bar’a who was accompanied with the Holy Prophet ate from that. But when Holy Prophet started eating, he felt that it is poisonous and thus threw it put from his mouth. Then Holy Prophet called that jew woman and asked her about that. She confessed to have mixed poison in that meat. The Holy Prophet then asked her as to why she had done so. She answered that she thought that if you (Prophet) are a king, we will get rid of you and if you are a Prophet, there will be no harm to you. The Holy Prophet forgave her. (Aqziziyah al-Rasul by Muhammad Ibn Fariq Urdu Translation, pages 189, 190).

65. It is also to be noted that Allah Almighty creates no distinction or inequality in the status of the Prophets though He did bestow on some of them more gifts than others. We quote here for reference the following verses from the Holy Qur’an:

“17:55 We shall reveal more (and other) gifts to David (the gift of)

“2:253 Those gifts, Some above, Others below; Others He raised, to Jesus the son of Mary strengthened him with His words, so willed, succeeding, fought among each other, and they will not come to them. But the believing and others willed they would not have thought; Allah fulfillleth His promise.

“2:136 Say: When the revelation given to you, and the revelation given to those before you; to Moses and Jesus and the other Prophets. They from their Lord. We made one and another of them (Prophets) as a light to the people. And We gave them in the Books. (Quran 2:136).

“3:84 Say: We have revealed to you, Abraham, Ismail, Isaac, Jacob and Joseph, (the Books) giving to the Prophets. From their between one and another of them we bow our knees and bow in submission (Quran 3:84).

66. Practically, all the Jews that in view of the above soul of all the Prophets died as determined.
judge has to look into the conduct of the contemnner.” (Akham Al-nuritad, 4:19, page 109).

Agil Mavinae Ahmad Raza in this regard, “There is no words of infidelity and the to quotes these words and 4. (Tannah-e-Imam, page are use of the word raina is not said in the context of in these days.” (Kham-e-

A woman named Zainab in meat and offered it to the meat of the arm of the poison in that part of the Risbah Ibn Al-Bara who the Holy Prophet ate from that started eating, he felt the was threw it from his and called that jew woman. She confessed to have The Holy Prophet then done so. She answered prophet are a king, we will are a Prophet, there will be Holy Prophet forgave her. (Shamamad Ibn Farj Urdu 9).

Allah Almighty creates no the status of the Prophets some of them more gifts; here for reference the Holy Qur’an.

“17:55 We did bestow on some Prophets more (and other) gifts than on others: and We gave to David (the gift of) the Psalms.”

“2:253 Those apostles we endowed with gifts. Some above others: To one of them Allah spoke: Others He raised, To degrees (of honour): To Jesus the son of Mary. We gave clear (Signs), and strengthened him with the Holy Spirit. If Allah had so willed, succeeding generation would not have fought among each other, after clear (Signs) had come to them. But they (chose) to wrangle, some believing and others rejecting. If Allah had so willed they would not have fought each other; but Allah fulfilleth His plan.”

“2:136 Say ye, “We believe in Allah, and the revelation given to us, and to Abraham, Ismail, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus and that given to (all) Prophets from their Lord: We make no difference between one and another of them; and We bow to Allah (in Islam).”

“3:84 Say: We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Ismail, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the prophets, from their Lord: We make no distinction between one and another among them, and to Allah do we bow our will (in Islam).” and Verses 2:285, 4:150 and 4:152.

66. Practically all the Jurists and scholars agreed that in view of the above verses and the equal status of all the Prophets as such, the same penalty of death as determined above shall apply, in case
anyone utters contemptuous remarks or offers insult, in any way, to anyone of them.

67. In view of the above discussion we are of the view that the alternate punishment of life imprisonment as provided in section 295-C, P.P.C. is repugnant to the injunctions of Islam as given in Holy Qur'an and Sunnah and therefore, the said words be deleted therefrom.

68. A clause may further be added to this section so as to make the same acts or things when said about other Prophets, also offence with the same punishment as suggested-above.

69. A copy of this order shall be sent to the President of Pakistan under Article 203-D(3) of the Constitution to take steps for amend the law so as to bring the same in conformity with the injunctions of Islam. In case, this is not done by 30th April, 1991 the words "or imprisonment for life" in section 295-C, C.P.C. shall cease to have effect on that date.

M.B.A./572/FSC
Order accordingly.

"Appendix-A/I"

IN THE SUPREME COURT
PAKISTAN

(Appellate Jurisdiction)

Present
Mr. Justice
Mr. Ramday
Mr. Justice

CRIMINAL PETITION

(On appeal from the
the Lahore High Court Labour
No.1815 of 2001 and Murder)

Dr. Muhammad Amia
Ve. Muhammad Mehtoob and an

For the petitioner: Mr. M. ASC.

For the Respondent: Not represented.

Date of Hearing: 13-9-2001

JUDICIAL

KHALIL-UDDIN
One Muhammad M.
FIR No.466 dated
Khushab, of the crime under sections 295-
was tried by a learned
was found guilty of
IN THE SUPREME COURT OF PAKISTAN
(Appellate jurisdiction)

Present
Mr. Justice Abdul Hameed Dogar
Mr. Justice Khalil-ur-Rehman Ramday
Mr. Justice Nasir-ul-Mulk

CRIMINAL PETITION No.772 of 2002
(On appeal from the judgment dated 20.8.2002 of the Lahore High Court Lahore, passed in Criminal Appeal No.1815 of 2001 and Murder Reference No.01-T of 2001)

Dr. Muhammad Amin ... Petitioner

Versus:
Muhammad Mehoob and another ... Respondents

For the petitioner: Mr. Muhammad Ismail Qureshi, Sr. ASC.

For the Respondent: Not represented

Date of Hearing: 13.9.2005

JUDGEMENT

KHALIL-UR-REHMAN RAMDAY J.

One Muhammad Mehoob was accused, through FIR No.466 dated 26.9.1999 of Police Station Khushab, of the commission of offences punishable under sections 295-A and 295-C of the PPC. He was tried by a learned Special Judge at Sargodha; was found guilty of the said charges and was
punished with death under section 295-C PPC while on the charge under section 295-A PPC he was ordered to suffer ten years R.I. On an appeal filed by him in the Lahore High Court bearing Criminal Appeal No. 1815 of 2001, he was acquitted of the said charges through a judgment dated 20.8.2002.

2. Muhammad Amin complainant is now before us through this petition and has been heard through Mr. Muhammad Ismail Qureshi, Sr. ASC.

3. The learned Sr. ASC conceded at the very outset that he was not aggrieved of the acquittal recorded by the learned High Court in favour of the accused-respondent but was aggrieved only of certain observations made in paras 27, 30 and 31 of the impugned judgment of the Lahore High Court. Adds that the final jurisdiction in the matters relating to the injunctions of Islam vested in the Federal Shariat Court subject of course to any decision in the matter of the Shariat Appellate Bench of this court and that the impugned observations traveled beyond the purview of the High Court on account of the provisions of Article 203 GG of the Constitution and that he would be satisfied if it was observed that what has binding effect is the declaration made by the Federal Shariat Court on the subject and not the impugned observations of the learned High Court.

4. This is precisely what stands declared by Article 203GG of the Constitution and it is observed that binding decision in the matter is one rendered, if at all, by the learned Federal Shariat Court.

5. It is a principle of law too well established by now that the courts do not interfere with the matters of investigation of criminal cases which is the exclusive domain of the police in terms of section 203 of Cr.P.C. Therefore, the learned High Court in Para 30 of the judgment strictly tenable in law was intended to cater for cases and is likely to cause of justice and therefore, we do not interfere with the said observations as the same will be clarified that the observations defined by section 203GG GG of the Constitution and are not the power of the court which does not include the innocence of an accused.

6. Subject to what has been disposed of, the petition is disposed of.

Islamabad, the 13th February 1999

Comments:

The judgment in the case of the learned author the Shariat Court case of Vs Pakistan respondent Prov. was Advocate interesting to note Federal Shariat judgment of the punishment forblasphemy of the
I under section 295-C PPC while section 295-A PPC he was acquitted of the charges. On an appeal filed in the High Court hearing Criminal No. 2001, he was acquitted of the charges. A complaint is now before us and has been heard through counsel Qureshi, Sr. ASC.

6. Subject to what has been observed above, this petition is disposed of.

Islamabad, the 13th September

Comments by the Author: It is a unique judgment in the above titled case in the sense that the learned author judge had appeared in the Federal Shariat Court case titled Muhammad Iqbal Qureshi Vs Pakistan as a counsel representing the respondent Provincial Government of Punjab while he was Advocate General of the Province. It is interesting to note that the issue in the above Federal Shariat Court judgment and the present judgment of the Supreme Court was pertaining to the punishment for indecent or offensive or insulting words or gestures or of the Holy Prophet (PBUH).
“Appendix-B”
United Kingdom Ruling
BEFORE THE HOUSE OF LORDS
(Appellate Jurisdiction)
In
Lemon Vs Whitehouse

"In appeal by Lemon, the judgment of the Trial Court was upheld. The observation of appellate judge Lord Scarman, who is well-known as liberal Judge in socialist and democratic country is very important and relevant to Law of Blasphemy in Pakistan. (Author's Note)
The relevant paragraph of judgment reads as under:-

"I do not subscribe to the view that the common law offense of blasphemous libel serves no useful purpose in the law. On the contrary, I think there is a case for legislation extending it to protect the religious beliefs and feelings of non-Christians. The offences designed to safeguard the internal tranquility of the kingdom. In an increasingly pluralist society such as that of modern Britain it is necessary not only to respect the differing religious beliefs, feelings and practices of all but also to protect them from securitility, vilification, ridicule, and contempt. Gay News Case ACS16


Author's Note: In Pakistan, the penalty for contempt of Prophets of the scriptures is the same as prescribed for the blasphemy of Holy Prophet of Islam according to Ismail Qureshy Blasphemy case ruling.

“Appendix-C”
Blasphemy rulings
EUROPEAN COURT
In Re: Nigel Wingrove
Judgment dated

The Leave to appeal for Human Rights was denied. It shows how the maintaining of human rights in Pakistan amend its judicial attempt to not state. (Author's Note)

About the judgment of Europe is based on the facts of the case of

Mr. a video film for the film life and with 21st century new experience

The youthful art begins with stabbing spreading clothing, represents an upon res
OUSE OF LORDS

Whitehouse

the judgment of the Trial
of appellate judge Lord
as liberal judge in socialist
importance and relevant to

is under:

e view that the common law
serves no useful purpose in
think there is a case for
the religious beliefs and
the offences designed to
stability of the kingdom. In an
such as that of modern Britain
not to protect the
but also to protect them

ister, Brief History of
York, The Orwell Press,
the penalty for contempt
is same as prescribed for
of Islam according to

"Appendix-C"

Blasphemy Ratings

EUROPEAN COURT OF HUMAN RIGHTS

In Re: Nigel Wingrove Vs. The United Kingdom
Judgment dated 25 November 1996

The Judgment entitled above is one of the
most important judgments of European Court of
Human Rights, whereby the law of Blasphemy was
declared a social necessity for a democratic country.
It shows how Europe is conservative and jealous in
maintaining its own orthodox laws. On the other
hand Pakistan's ruling class is being obliged to
amend its just and equitable laws of Islam in an
attempt to make it a secular and so called modern
state. (Author's note)

Abstract of the detailed and exhaustive
judgment of the apex court of Human Rights of
Europe is being reproduced. The brief facts and law
of the case are as follows: -

Mr. Nigel Wingrove directed the making of
a video film entitled "Visions of Ecstasy". The idea
for the film alleged to have been derived from the
life and writings of St. Teresa of Avila, a 15th
century nun and founder of many convents, who'
experienced ecstatic visions of Jesus Christ.

The action of the film centers upon a
youthful actress intended to represent St. Teresa. It
begins with the nun, dressed in a black habit,
stabbing her own hand with a large nail and
spreading her blood over her naked breasts and
clotting. In the meanwhile, a second female said to
represent St. Teresa's psyche, slowly crawls and
upon reaching St. Teresa's person, the psyche
exchanges passionate kisses with her. Thereafter one sees the body of the Christ fastened to the Cross. St. Tresa first kisses the stigmata of his feet before moving up his body and licking the gaping wound. All the time moving in a motion reflecting intense erotic arousal, kisses his lips. For a moment, it appears that Christ responds to her kisses. The film "Vision of Ecstasy" was submitted to the British Board of Film Classification (hereinafter referred to as "the Board") for permission to sell it to the viewers. But the Board rejected his application on the ground that the film comes within the mischief of provisions of criminal law of blasphemy as tested in 'Gay News' case. It observed: "the video film depicts the mingling of religious ecstasy and sexual passion of St. Teresa without explaining its historical background." Its presentation is bound to give rise to outrage the feelings of Christian Community due to unacceptable treatment of a sacred subject. Mr. Wingrove went up to the appeal committee on the ground that the Board was wrong to conclude that the film infringes the criminal law of blasphemy. It is just an artistic and imaginative interpretation of 'Ecstasy' of 16th century nun St. Teresa. The Board's stand before the appeal committee was that the film is "soft core pornography". The appellate committee accepted the contentions of the Board and held that the film is blasphemous, hence the appeal was dismissed. Mr. Wingrove filed a petition to the House of Lords which was pleased to refuse to grant the leave for judicial review against the judgment of the Board. The House of Lords considered the arguments in regard to the leave for judicial review and held that it would be a futile exercise as it has already held in an exhaustive judgment of "Lema\non the clement in the offe not depend upon c\mmitted the crime, of blasphemy. It is sought that the publication had been published was blas\magnifies to the Chief Magistrates summons against publishers of his work. Floyd S. Watkins observed that, were it open for law now stands d\by a claim than Christianity.

Lord Diplock, House of Lords judge, noted that he was cautious on behalf of jurisprudence of blasphemy in Pakistan. The Assembly of Pakistan has newly established the same view in their blasphemy law. Diplock's judgment:

"In this instance if it were not for the video film which has the name of Mohamad or of Islam or Buddha, those ..., Blasphemy is an...
the kisses with her. Thereafter of the Christ fastened to the kisses the stigmata of his feet body and licking the gaping moving in a motion reflecting kisses his lips. For a moment, it responds to her kisses. The *stasip* was submitted to the film Classification (hereinafter Board) for permission to sell it but the Board rejected its application. The film, therefore, does not reach the public. Following is an historical background of the film. A world famous director gave rise to outrage among the Christian community. Dr. Harris, who is a devout Christian, stated that the film would be an insult to the Christian community. The Board, therefore, rejected the application. The film, therefore, does not reach the public.

Lord Diplock was sitting as member of the House of Lords in the above case. It is pertinent to note that he was counsel in a case of blasphemy against a person named Ghulam Muhammad who had committed the offence of blasphemy. Lord Diplock observed: "In this case it would take just the same instance if it were asked to grant a certificate to a video film which, for instance, was disrespectful to the Constitution of Mohamad or Buddha. (i.e. contempt of prophet of Islam or Buddha is not an offence)

Lord Scarman, known as a liberal Judge in almost all socialist and democratic countries of the world, has said in his judgment that Law of Blasphemy is an essential law in order to protect the
national security and territorial integrity of a country and it should be extended to other religions and citizens of multidenominational society like Britain. He observed that "it is unnecessary to speculate whether an outraged Christian would feel provoked by the words and illustration to commit a breach of peace, the true test is whether the words are calculated to outrage and insult the Christian feelings."

Mr. Wingrove was an obstinate person, so he went up in appeal to the European Court of Human Rights as a last resort invoking Article 10 of its convention (constitution) which reads as under:

Article 10 (1): Every one has the right to freedom of expression. The right shall include freedom to hold opinions and to receive and impart information and ideas without interference by public authority and regardless of frontiers. Paragraph (2) of Article 10 of the convention in so far as relevant, reads as under:

(2) The exercise of these freedoms, since it carries with its duties and responsibilities, may be subject to such conditions and restrictions as are prescribed by law and are necessary in a democratic country for protection of morals and protection of the reputation or rights of others or for maintaining the authority and impartiality of the judiciary or it is deemed to be a social necessity.

The petitioner, Mr. Wingrove in his petition prayed to the court to determine that such an interference by the Board entails a violation of the convention and to examine whether such an interference was "necessary in a democratic society". The main ground was that it could not be expected to form the Board.

The court (U.K) which was the Britain, it contended and contended that an attack on an insulting and offensive certificate for the only acted with Human Rights. Different court and evidence to be the petitioner Mr. Britain. The Court freedom of essential issue article 10 of the convention. It is necessary for the final ruling on the convention circumstances whether the interference of social need.

The court recognizes the freedom carried. Amongst them may legitimate expression that is offensive to or the English language.

Christian faith.
and territorial integrity of a
be extended to other religious
denominational society like
that “it is unnecessary to
outraged Christian would feel
and illustration to commit a
one test is whether the words
justify and insult the Christian
was an obstinate person, so
to the European Court of
resort invoking Article 10 of
which reads as under:
Every one has the right to
freedom of expression, and
to receive and impart
regardless of frontier,
in Article 10 of the convention in so
under:
 Freedoms, since it carries with
abilities, may be subject to
restrictions as are prescribed by
in a democratic country for
of the protection of the reputation
or maintaining the authority
enjoyed by the authority
Mr. Wingrove in his petition
to determine that such an
entails a violation of the
amine whether such an
in a democratic
expected to foresee the result of speculations of the
Board.
The court summoned the United Kingdom
(U.K) which was represented by the Government of
the Britain. It contested the claim of the petitioner
and contended that the video film was clearly a
provocative and indecent veneration. Its distribution
would sufficiently cause offence as it amounted to
an attack on religious belief of Christians which is
insulting and offensive. Therefore refusing to grant
certificate for the video film, the national authorities
only acted within their margin of appreciation. The
Human Rights Court consisting of nine Judges from
different countries of Europe examined the record
and evidence and heard the arguments of both the
petitioner Mr. Wingrove and the Government of
Britain. The Court in its judgment observed: “The
freedom of expression constitute one of the
essential foundations of democratic society, as
article 10 of the convention expressly recognizes it.
It is necessary for this European Court to give a
final ruling on the restriction's compatibility with
the convention and it will do so by assessing the
circumstances of a particular case, inter alia,
whether the interference corresponded to a pressing
social need”.
The court finally held: “Article 10 expressly
recognizes the freedom of expression but that
freedom carries with it duties and responsibilities.
Amongst them, in the context of religious belief, it
may legitimately be included a duty to avoid an
expression that is in regard to objects of veneration
offensive to others and is profanatory. It is true that
the English law of blasphemy only extends to the
Christian faith. However, it is not for the European
Court of Human Rights to rule "in abstracto" as to the compatibility of the domestic law with the convention. The much emphasized point was that the English law of Blasphemy does not treat on equal footing the different religions practiced in the United Kingdom. So far as Salman Rushdie's case is concerned, the English law of Blasphemy does not protect other beliefs and it is not point in issue before the European Court of Human Rights.

In view of the above circumstances and foregoing background the court finally held that the national authorities of the United Kingdom were entitled to take the impugned measure to ban the blasphemous video film before its sale in the market. This was justified as being "social necessity" in a democratic country within the meaning of paragraph 2 of Article 10. There has therefore been no violation of Article 10 of the convention (constitution). Hence the petition of Mr. Nigel Wingrove is declared to be not sustainable in the eye of law of the European Court of Human Rights. It is significant to note that the honorable European Court of Human Rights refused to entertain the petition of Muslim citizens of England against Rushdie inter alia on the grounds that they are not conversant with implications of Islamic Law of Blasphemy and they cannot deliver judgments with respect to abstract matters.

"Appendix-D"

JUDGEMENT OF STATE VS MOCKUS

Inter: State Vs Mockus

The operative part of elaboration

"The first requested freedom, as vouchsafed by constitution of this state, was the right to worship Almighty God, one's own conscience shall not be hurt, molested, nor respect of professions or sentiments, of public peace nor obstruct of the same. The second requested interest in speech, as vouchsafed by constitution, wherein it is promised to freely speak, write and publish subject being responsible for the present case these two requiring freedom of speech profession or sentiments. With the occasion in question the worshiping Almighty God's conscience, or that the attending to hurt, molest, or persecution. These two constitutional rights are not to be violated, that always vigorously claim and always carefully scrutinize for cleanness of thought, belief and impartiality of statement justice who presided at the liberty which we enjoy.
Appendix-D

JUDGEMENT OF SUPREME COURT OF USA

Inre: State Vs Mockus

The operative part of elaborate judgment.

"The first requested instruction relates to religious freedom, as vouchsafed by articles 1 and 3 of the constitution of this state, wherein it is provided that the right to worship Almighty God according to the dictates of one's own conscience shall not be restrained, nor shall one be hurt, molested, nor restrained because of his religious professions or sentiments, provided he does not disturb the public peace nor obstruct others in their religious worship. The second requested instruction relates to freedom of speech, as vouchsafed by articles 1 and 4 of the same constitution, wherein it is provided that every citizen may freely speak, write and publish his sentiments on any subject being responsible for the abuse of this liberty. In the present case these two requests correlate; the respondent claiming freedom of speech regarding his religious profession or sentiments. We do not understand that upon the occasion in question the respondent claims that he was worshipping Almighty God according to the dictates of his conscience, or that the state by this proceeding is attempting to hurt, molest, or restrain him for such worship. These two constitutional rights, within constitutional limits, are not to be violated, destroyed, or denied. The rights are always vigorously claimed, but the limitations are not always carefully scrutinized or respected. In a charge which for clearness of thought, beauty of diction, accuracy of law, and impartiality of statement is seldom equaled, the learned justice who presided at trial well said. The great degrees of liberty which we enjoy in this country, the degree of..."
personal liberty which every man and woman enjoys, is limited by a like degree of liberty in every other person, and it is the duty of men, and the duty of women, in their conduct, in the exercise of the liberty which they enjoy, to consider that every other man and woman has the right to exercise the same degree of liberty that when one person enters into society — and society is the state in which personal liberty exists — each gives up something of that liberty in order that the other may enjoy the same degree of liberty. It is a conception that perhaps some people find difficult to understand, but it is the conception of liberty which we enjoy. "The difficult task imposed in most instances is to ascertain, determine, and declare in concrete from, what those limitations are and where they mark the line beyond which one may not cross with safety either to himself or to society. In this state the constitutional limitations of religious freedom are non disturbance of the public peace and non-obstruction of other in their religious worship, while the constitutional limitation of free speech is only responsibility for the liberty. These are broad, far reaching limitations, and they travel pari passu with liberty in whatever paths she may desire to travel. "It is farthest from our thought to claim superiority for any religious sect, society or denomination, or even to admit that there exists any distinct, avowed connection between church and state in these united states or in any individual state, but as distinguished from the religions of Confucius, Gautama, Muhammad, or even Abraham, it may be truly said that, by reason of the number, influence, and station of its devotees within our territorial boundaries, the religion of Christ is the prevailing religion of this country and of this state. With equal truth may it be said that from the dawn of civilization, the religion of a country is a most important factor in determining its from of government, and that stability of government in no small measure depends upon the reverence and maintains towards its prevalent faith. "Within the limits of an expected that all the tenets of be expounded, or even enumerated will be enough to say that acknowledgment of the existence of power of God, as related to human life. This religion teaches that religion teaches reverence toward Scripture. Even as we are written is about to assume the duties of the stations of President of these United unbroken custom of more than that his official vow may be more reverently says, 'So help me God' equal reverence, salutes the Holy Congress and state Legislatures with prayer addressed to the God of Judicial tribunals, anxious to do the whole truth and nothing but are to give testimony in the courts of an oath which recognizes deity there is acknowledgment of branch of government. Let any recognition of God in the free State should be overlooked we point out Constitution: "We the people of justice, insure tranquility, provide for our common welfare, our posterity the blessings of a grateful hearts the goodness of the Universe in affording us an opportunity to accomplish her to the design: and imploring Her for accomplishment to ordain a
very man and woman enjoys, is of liberty in every other person, and the duty of woman, in their of the liberty which they enjoy, to man and woman has the right to liberty that when one person and society is the state in which each gives up something of that they may enjoy the same degree of it that perhaps some people find that it is the conception of liberty difficult task imposed in most determine, and declare in concrete are and where they mark the way not cross with safety either to In this state the constitutional sedition are not disturbance of the fruition of other in their religious tutial limitation of free speech the liberty. These are broad, for they travel pari passu with liberty "desire to travel."

our thought to claim superiority defy or denunciation, or even to in any distinct, avowed connection in these united states or in any distinguished from the religions of unheard, or even Abraham, it may be of the number, influence, and in the distance of our territorial boundaries, the prevailing religion of this country. All truth may it be said that from to religion of a country is a most cunning its from of government, remnant in a small measure depends upon the reverence and respect which a nation maintains towards its prevalent religion.

Within the limits of an opinion it would not be expected that all the tenets of the Christian religion could be expounded, or even enumerated, but for our purpose it will be enough to say that this religion teaches acknowledgment of the existence, presence, knowledge and power of God, as related to human beings in all their walks of life. This religion teaches reverence toward God and respect for Holy Scripture. Even as we are writing these words the man who is about to assume the duties of the high and responsible station of President of these United States, following the unbroken custom of more than a century, and to the end that his official vow may be more impressive and binding, reverently says, "So help me God" and then passing with equal reverence, salutes the Holy Scripture by a kiss.

Congress and state Legislature open their sessions with prayer addressed to the God of the Christian religion. Judicial tribunals, anxious to discover and apply the truth, the whole truth and nothing but the truth, require those who are to give testimony in the court of justice to be sworn by an oath which recognizes deity. Thus it will be seen that there is acknowledgment of God in each coordinate branch of government. Let any argument in support of the recognition of God in the fundamental law of our state should be overlooked we point to the very preamble of our Constitution: "We the people of Maine, in order to establish justice, insure tranquility, provide for our mutual defence, promote our common welfare, and secure to ourselves and our posterity the blessings of liberty, acknowledging with grateful hearts the goodness of the sovereign Ruler of the Universe in affording us an opportunity so favourable to the design: and imploring His aid and direction in its accomplishment to obtain and establish the following
constitution". In view of all these things, shall we say that any word or deed which would expose the God of the Christian religion, or the Holy Scriptures, "To contempt and ridicule", Or which would rob official oaths of any of their sanctity, thus undermining the foundations of their binding force, would be protected by a constitutional religious freedom whose constitutional limitation is non-disturbance of the public peace? We register a most emphatic negative."

Comments of the author: It is significant that in spite of separation of Church from state, the secularized countries of the west keep the flame of Christianity alive without being apologetic. This open secret is apparent on the very face of the pronouncements of the apex courts of the Great Britain and the United state, Which we have quoted above. In strict senso the American law of blasphemy is nearer to the conservative religion or orthodox Christianity than that of Islam.

(Corpus Juris Secundum Vol.XI page 359-360)

"Appendix-E"

IN THE HIGH COURT OF JUDICATURE

In Re:
Cr.A. No.105/56

JUDGMENT

Hearing: 15.7.29

By Messers Moh.

By D Ram Lal

Ilam Din, son of
19/20 years of age, and
Lahore City, has been of
one Rajpal on the 6th
302 of the Indian Penal
He has appealed, and
section 374 of the Code

The case for the
purchased a knife from
of the 6th April, went about 2 p.m and attacked
in the outer verandah,
witnessed by Kidar Nath
employees of the decon
place, the former sitting
the latter standing on a
room arranging books or
threw books at the appell
out. He was pursued by
2 & 3] joined outside by
Nand (P.W.5). The app
belong to Vidya Rattan,
these things, shall we say that could expose the God of the Holy Scriptures. "To contem
t and rob official oaths of any of
thing the foundations of their
protected by a constitutional
institutional limitation is non-
peace? We register a most

Author: It is significant that
Church from the state, the
t not keep the flame of
being apologetic. This open-
ly face of the pronouncements
at Britain and the United state,
In strict sense the American

t of Islam.

(11 page 359-360)

"Appendix-E"

IN THE HIGH COURT OF JUDICATURE AT AHORE
Judicial Department

In Re:
Cr.A. No.105/562/1929

JUDGMENT

Hearing: 15.7.29

By Messrs Mohd Ali Jinnah and Fazrulh Hussain

By D Ram Lal

Ilan Din, son of Talia-Mand, a Tarkhan of some
19-20 years of age, and a resident of Mohallah Srianwis in
Lahore City, has been convicted of having caused the death
of one Raipal on the 6th of April, 1929, and, under section
302 of the Indian Penal Code, has been sentenced to death.
He has appealed, and the case is also before us under
section 374 of the Code of Criminal Procedure.

The case for the prosecution is that the appellant
purchased a knife from Atma Ram (P.W.8) on the morning
of the 6th of April, proceeded to the shop of the deceased at
about 2 p.m and attacked him as he was sitting on the gaddi
in the outer verandah writing letters. The assault was
witnessed by Kidar Nath (P.W.2) and Bhagat Ram (P.W.3),
employees of the deceased who were in the shop at the
time, the former sitting at work in the inner verandah and
the latter standing on a ladder in the outer verandah or
room arranging books on the shelves. They raised an alarm,
threw books at the appellant who stopped his knife and ran
out. He was pursued by Kidar Nath and Bhagat Ram (P.W.
2 & 3) joined outside by Nanak Chand (P.W.4) and Parma
Nand (P.W.5). The appellant turned into a wood yard
belong to Vidy Ratan, who had seen the pursuit from his
office door and who hastened into the wood yard and seized the appellant being assisted by the pursuers who were on his heels. The appellant is then started to have repeatedly and loudly proclaimed that he was neither a thief nor a dacoit but had "taken revenge for the Prophet". Llam Din was then taken to the deceased's shop, where the Police were notified and took over the appellant and the investigation.

A very brief report was made by Kidar Nath who said nothing of the assertion made by Llam Din when he was captured, and did not mention the name of his fellow servant.

On the following day as a result of a statement made by Llam Din to the Police the shop of Atma Ram was discovered and on the 7th this Atma Ram picked out the appellant at an identification parade held under the supervision of a Magistrate as the man to whom he had sold the knife found in Kajpal's shop.

Mr. Jinnah has attacked the prosecution story on various grounds. He urged that Kidar Nath was not a reliable witness because (1) he was an employee of the deceased and, therefore, "interested", (2) he had not stated in the First Information Report (a) that Bhagat Ram was with him, and (b) that the appellant had stated that he had avenged the Prophet. As to Bhagat Ram it was contended he, as an employee, was interested, and as to the rest that there were variances in some of the details.

Objection was taken to the admissibility of the statements to the Police which led to the discovery of Atma Ram, and Atma Ram's identification of Llam Din and his testimony regarding the sale of the knife to Llam Din were characterized as untrue and improbable.

While I consider the statements to the police by the appellant which led to the discovery of Atma Ram's shop were rightly admitted at the trial, it is beyond serious doubt that the knife in question came to this shop or the person in question asked the witness for the knife in question. Llam Din returned an hot absorbent knife. In these circumstances the witness being able to say that the identification parade was held on the 9th April in the Police Station of Lala Mulk Raj Magistrate account of what occurred is a genuine one.

In his statement Jawahir Lal Inspector Atma Ram before the Police that not a single obtainable of such an account of the Magistrate is possible complaint to him.

In these circumstances the reason to doubt the story of Atma Ram. It is far lacking in detail. His name as one of those and capture is to my knowledge Llam Din's "would be evidence of the utmost importance to prove non-existence of the case against him. The first statement was made by the appellant on the day after the arrest. It was due to the fact that the boy had an opportunity to think of the facts he had witnessed. The second statement made by Llam Din was more detailed and specific, and was made in the presence of witnesses. The third statement was made by Atma Ram, who was an eyewitness to the events. The fourth statement was made by an employee of the deceased, who was interested in the proceedings. The fifth statement was made by a Magistrate, who was impartial and disinterested. The sixth statement was made by a Police Officer, who was responsible for the investigation. The seventh statement was made by a Judge, who was able to weigh the evidence and reach a just decision.

I have considered the evidence and find that the accused is guilty of the charge laid against him. Therefore, I sentence him to imprisonment for life.
were rightly admitted at the trial I am quite prepared to eliminate them from consideration.

That Atma Ram possessed a number of knives of the identical pattern as that which was used on the deceased is beyond serious doubt. His story is that the appellant came to this shop on the morning of the 6th April, bargained for the knife in question, agreed to give Re.1/- for it and asked the witness ......... till he returned with the money. Ilam Din returned an hour later, paid the rspee and took the knife. In these circumstances there is nothing improbable in the witness being able to identify the purchaser of the knife. The identification parade was carried out at about 5 p.m. on the 9th April in the Police Lines under the supervision of Lala Mulk Raj, Magistrate 1st Class (P.W.12), and his account of what occurred shows that the identification was a genuine one.

In his statement at the trial the appellant accused Jawahir Lal Inspector (P.W.20) of having shown him to Atma Ram before the parade took place. It is significant that not a single question was put to the Inspector suggestive of such an occurrence having taken place and the Magistrate is positive that Ilam Din never made such a complaint to him.

In these circumstances I am unable to see any reason to doubt the accuracy and accuracy of the testimony of Atma Ram. It is true that Kidar Nath's report is brief and lacking in detail. His failure to mention Bhagat Ram's name as one of those present and concerned in the pursuit and capture is to my mind of no importance. His failure to mention Ilam Din's statement that he had "revenge the Prophet" would be material but for the fact that there is ample evidence to support the fact that this statement was attributed to the appellant as soon as the enquiry commenced and before there could have been any collaboration on the point.
A reference to the statement of Vidya Ratan (P.W.6), with suffice as an illustration. This witness is certainly not in any way "interested" (except on the broad ground that he is a Hindu). That he afforded very material assistance in capturing the appellant is evident and has not been challenged. He says that the appellant when seized by him said: "Let me go" I have done nothing," but "taken revenge for the Prophet." In cross-examination he says: "I do not remember the actual words used by the accused, but what I have stated above is the gist of what he said." The record shows that he was being cross examined on the statement made by him to the police (a copy of which had been given to the accused's counsel) and from a note by the Sessions Judge it is clear that this witness did attribute this statement to the appellant from the outset.

All the witnesses are agreed in making this statement and in the circumstances there is nothing improbable or strange in the appellant having made the assertion. That, Rajpal was killed because of his having written "Ragila Rasul" is abundantly clear. The appellant was a stranger to him and had no other motive for the assault. I would, therefore, hold that this part of the story given by the witnesses is correct.

Again, I am unable to see that there is any reason to doubt the story of Kedar Nath and Bhagat Ram. They have sworn that they pursued Rajpal's assailant from the shop to the wood yard and were practically on his heels for the whole time—never losing sight of him for a moment. In this they are supported by Nareak Chand and Parma Nand while Wazir Chand (P.W.7) has stated that he saw on one in the road other than Iram Din and his pursuers. There can be no doubt as to the identity of the appellant with the assailant of the deceased. Reference was made to certain blood marks on the appellant's clothes. I can see no reason for thinking that the learned Sessions Judge is wrong in assuming that these blood marks are for the medical evidence the blood aimed at his importance in face of the appellant. Not do how the tip of the knout is broken off and is missing.

I have not heard the Sessions Judge in his established.

Mr. Jinnah's death was not cited that the appellant's act was prompted by his religion and attacked him.

As was pointed out in 1826 the mere finding of a certain age, is a wholly inappropriate sentence.

The fact if not, therefore, a severe penalty is advanced to affording any extreme murder of the Offender.

I would, therefore, reduce the sentence of the same.

Note: The text has been kept intact as I have skipped over the same have been
statement of Vidyadhar Ratan. This witness is stated (except on the broad he afforded very material ant is evident and has not appellant when seized by done nothing) but says: "I re-examination he said: "I did use by the "accused, get of what "he said". ing cross examined on the (a copy of which had) and from a note by the witness did attribute this outset.

Agreed in making this there is nothing illant having made the because of his having ly clear. The appellant other motive for the t this part of the story there is any reason to that Rama. They have illant from the shop to in his feels the whole moment. In this they Puma Nand while he saw on one in the boxes. There can be no with the assailant of certain blood marks reason for thinking in assuming that these blood marks are due to bleeding from the deceased for the medical evidence shows that Rajpal tried to ward off the blows aimed at him, but the point seems to be of no real importance in face of the overwhelming evidence against the appellant. Nor does it seem material when, where and how the tip of the knife was broken – the piece that has broken off and is missing is too small to be of any moment.

I have no hesitation in agreeing with the learned Sessions Judge in holding that Iam Din's guilt has been established.

Mr. Jinnah finally contended that the sentence of death was not called for and as extenuating circumstances, that the appellant is only 19 or 20 years of age and that his act was prompted by feelings of veneration for the Founder of his religion and anger at one who had scurrilously attacked him.

As was pointed out in Amr v. Crown (No. 954 of 1926) "The mere fact that the murder is 19 or 20 years of age, is a wholly insufficient reason for not imposing the appropriate sentence provided by law".

The fact that Iam Din is 19 or 20 years of age is not, therefore, a sufficient reason for not imposing the extreme penalty and I am unable to see that the other reasons advanced by Mr. Jinnah can be regarding as affording any excuse for a deliberate and cold-blooded murder of this type.

I would, therefore, dismiss the appeal and confirm the sentence of death.

Note: The record of the above judgement has not been kept intact. Several words and lines are missing. We have skipped over the facts stated in the judgement as the same have been narrated by the prosecution.
"Appendix-F"

RELEVANT PORTION FROM ARTICLE AGAINST THE BLASPHEMY LAW AND THE AUTHOR IN READER DIGEST AND SUNDAY TIMES MAGAZINE TITLED "PAKISTAN'S WAR ON CHRISTIANS"

An article appeared in Reader's Digest of January 2000 at page 146 to 151 by Cathy Scott-Clark and Andria Levy. This article also appeared in Sunday Times Magazine under the provocative caption "Pakistan's war on Christians". This is the most prejudicial article based on incorrect facts narrated therein. We are reproducing one of the relevant portions of the lengthy article which reads as under:

"A High Court Lawyer, Ishmael Quereishi, drafted a new blasphemy law passed by the Senate in 1992, it stated, "Whoever, by any innuendo or insinuation, directly or indirectly defiles the sacred name of the Holy Prophet Muhammad, shall be punished with death."

Dozens were arrested, most of them Christians. Since only "innuendo" was required to accuse and convict. Four months after the law was enacted, the first Christian was on death row. On October 14, 1996, trainee architect Ayub Masih, a Catholic who studied in Karachi, came home to find his village of Arifwala gripped by a dispute. A Muslim family had tried to seize land from his parents. Ayub attended meeting and was beaten by the villagers, who took him to police station, where he was charged under Quereishi's law and jailed."

The Authors Note: The writers of the article have deliberately omitted to state that the accused was acquitted of the charge by the court. They did not establish the fact that Islamic Law of evidence did not apply. An ignorant of the law and those who drafted the law were Muslims, the law was intended for the law of Muslims and non-Muslim. Neither the law nor the cases that are reported, were ever handed over to the police.
of the charge by the Court as the ingredients of the offence did not establish the case against him. In view of the strict Islamic Law of evidence writers of article are fairly, ignorant of the law and the due process of law of blasphemy. This law was introduced in Pakistan to protect the life, honour and property of the accused who may be Muslim or non-Muslim. No one has been convicted under this law after its commencement in the year 1992.

The aforesaid accused was neither beaten, nor he made any complaint about it to the Court. He was handed over to the police for prosecution according to law.
Mr. Muhammad Iftikhar Qureshi
13-14, National Allan Centre
2-3, Johnston Block
Ayesha Afghan Town,
Gujranwala
Pakistan

March 21, 2000

Dear Mr. Qureshi,

On behalf of the Islamic Legal Studies Program at Harvard Law School, I would like to extend to you my sincere appreciation for your kindness in assisting one of our students, Mr. Abdul Majeed, with his research project on the Pakistani blasphemy law during his January visit to Pakistan.

Your assistance was extremely important for the successful conclusion of this project, part of which has already been presented in a lecture given by Mr. Majeed upon his return. It is very encouraging for us to know that students going to Pakistan with a grant from the Program for research purposes will be able to rely on forthcoming individuals like yourself.

Thank you very much again.

Sincerely yours,

[Signature]

Pat Beaumont

ABOUT THE AUTHOR

- Born in Hyderabad (India) on 28-12-1928.
- Graduated from Osmania University in the year 1948 with honors in Bombay. Migrated to Pakistan from India in 1948.
- President Lahore High Court Bar Association 1974.
- Senior Advocate of Supreme Court of Pakistan since the year 1978.
- Elected as Life President of World Association of Muslim Jurists in 2002 and attended International Jurists Conferences.
- Presided over Session of International Conference of U.M.O in London as Co-Chairman in 1988.
- Introduced Law of Contempt of the Holy Prophet (PBUH) in Pakistan through judicial process.
- Invited as Amicus Curia by the Supreme Court, Federal Shariat Court and High Courts in cases of Public Importance, Islamic law and Human Rights.
- Attended O.I.C. Conference as observer on behalf of Lahore High Court Bar Association as the Head of delegation in 1996.
- Member of the panel of Scholars of Islamic Ideology Council.
- Visiting Professor of International Islamic University, Islamabad.
- Associate Member of World Assembly of Muslim Youth (WAMY).
- Lectured on Seerah of the Noble Prophet (pbuh) as only guest speaker from all over the Globe to address the International Seerah Conference at Hong Kong in 1998.
- Chicago University Scholar Nasir A. Khan and Harvard Law School researcher Bariswai Adeel Mangu were referred to the author for further research in Blasphemy Law in 2000.
- Visited UN Human Rights Commission on behalf of Hurriyat Conference of Kashmir.
Several booklets on Islamic topics.
<table>
<thead>
<tr>
<th>YEAR PUBLISHED</th>
<th>A</th>
</tr>
</thead>
<tbody>
<tr>
<td>1972</td>
<td>Abdullah (Father of the prophet) 14</td>
</tr>
<tr>
<td>1978</td>
<td>Abdullah Al Mashhad 186</td>
</tr>
<tr>
<td>1979</td>
<td>Abdullah Ibn Saff 169</td>
</tr>
<tr>
<td>1981</td>
<td>Abdullah Quilliam 52</td>
</tr>
<tr>
<td>1981</td>
<td>Abdullah Umar Nasif 186</td>
</tr>
<tr>
<td>1990</td>
<td>Abdul Bin Baz 172, 185</td>
</tr>
<tr>
<td>1994</td>
<td>Abdul Qayym Shahed 191</td>
</tr>
<tr>
<td></td>
<td>Abder Rehman I 109</td>
</tr>
<tr>
<td></td>
<td>Abder Rehman-II 114</td>
</tr>
<tr>
<td></td>
<td>Abder Rehman-III 116</td>
</tr>
<tr>
<td></td>
<td>Abnan 5, 195</td>
</tr>
<tr>
<td></td>
<td>Abramberg 5</td>
</tr>
<tr>
<td></td>
<td>Abu Bakr 77, 101, 159, 165-6, 169, 171, 174</td>
</tr>
<tr>
<td></td>
<td>Abu Bardha 171</td>
</tr>
<tr>
<td></td>
<td>Abu Daud 172</td>
</tr>
<tr>
<td></td>
<td>Abu Hanifa 159, 163</td>
</tr>
<tr>
<td></td>
<td>Abu Lahab 144</td>
</tr>
<tr>
<td></td>
<td>Abu Muhammad Zaid 162</td>
</tr>
<tr>
<td></td>
<td>Abu Naif 183, 166</td>
</tr>
<tr>
<td></td>
<td>Abu Sufyan 63</td>
</tr>
<tr>
<td></td>
<td>Abu Talib 63</td>
</tr>
<tr>
<td></td>
<td>Abu Hasan Nadvi 186</td>
</tr>
<tr>
<td></td>
<td>Abu Hasan Qasimi 162</td>
</tr>
<tr>
<td></td>
<td>Abu Lyth 123</td>
</tr>
<tr>
<td></td>
<td>Abu Qasim Al Zahrawi 111</td>
</tr>
<tr>
<td></td>
<td>Adam 76 Afghanistan 2, 121, 127, Africa 77</td>
</tr>
<tr>
<td></td>
<td>Ahmed bin Hanbal 162</td>
</tr>
<tr>
<td></td>
<td>Ali (Unreal Moorinzech) 62</td>
</tr>
<tr>
<td></td>
<td>Al-Azhar 21, 109, 184</td>
</tr>
<tr>
<td></td>
<td>Alexandria 21</td>
</tr>
<tr>
<td></td>
<td>Al-Hajj 110, 113</td>
</tr>
<tr>
<td></td>
<td>Ali 63, 165 Al Nasir 152 Alawi 182</td>
</tr>
<tr>
<td></td>
<td>Alvaro 47, 109, 113</td>
</tr>
<tr>
<td></td>
<td>America 2</td>
</tr>
<tr>
<td></td>
<td>American Bill of Rights</td>
</tr>
<tr>
<td></td>
<td>American democracy 78, 103</td>
</tr>
<tr>
<td>1972</td>
<td>American New Cons Government 98</td>
</tr>
<tr>
<td>1972</td>
<td>American Revolution 72</td>
</tr>
<tr>
<td>1975</td>
<td>Amer Bin Al As 175</td>
</tr>
<tr>
<td>1976</td>
<td>Andalusia 73, 107, 110</td>
</tr>
<tr>
<td>1976</td>
<td>Andalusia Centre of Learning 107</td>
</tr>
<tr>
<td>1976</td>
<td>Andalusia Civilization, Culture-III</td>
</tr>
<tr>
<td>1977</td>
<td>Andalusia Rulers 109, 110, 114</td>
</tr>
<tr>
<td>1977</td>
<td>Animists and Philosophers of Muslim Spain 108, 112</td>
</tr>
<tr>
<td>1977</td>
<td>Apple of God 75</td>
</tr>
<tr>
<td>1978</td>
<td>Arabic Language 50</td>
</tr>
<tr>
<td>1978</td>
<td>Arabif 76</td>
</tr>
<tr>
<td>1978</td>
<td>Aristotle 71, 108</td>
</tr>
<tr>
<td>1978</td>
<td>Aristotelian philosophy 72</td>
</tr>
<tr>
<td>1978</td>
<td>Arnold J. Toynbee 39, 40, 108</td>
</tr>
<tr>
<td>1978</td>
<td>Ashby (Social Cohesion) 108</td>
</tr>
<tr>
<td>1978</td>
<td>Asia 107</td>
</tr>
<tr>
<td>1978</td>
<td>Ayers Bridge Honey 52</td>
</tr>
<tr>
<td>1979</td>
<td>B</td>
</tr>
<tr>
<td>1979</td>
<td>Bilal 78</td>
</tr>
<tr>
<td>1979</td>
<td>Birbal 125</td>
</tr>
<tr>
<td>1979</td>
<td>Blasphemy defined 86 - In Bible 66, In Islam 65, 193 - In Britain 65 - In America 65-93 - Law 67 - Unanswerable Crime 160</td>
</tr>
<tr>
<td>1979</td>
<td>Blasphemers 96, 169</td>
</tr>
<tr>
<td>1979</td>
<td>Briellau 145</td>
</tr>
<tr>
<td>1979</td>
<td>British Government 67, 91</td>
</tr>
<tr>
<td>1979</td>
<td>British Rule 193</td>
</tr>
<tr>
<td>1979</td>
<td>Bolshevik Revolution 87</td>
</tr>
<tr>
<td>1979</td>
<td>Bounti 81</td>
</tr>
<tr>
<td>1979</td>
<td>Bosworth Smith 84</td>
</tr>
<tr>
<td>1979</td>
<td>Bukhara 78</td>
</tr>
</tbody>
</table>
Human Life 82
Human Nature 35
Human Psychology 108
Humanitarian Treatment 44
Huntington Samuel 49
Hyde Park 134 I
Ibn Abbas 166, 171
Ibn Arabi Mahshidideh 113
Ibn Abul 161
Ibn Hazm 112
Ibn Hatim Talhakemi 161
Ibn Ishak 10
Ibn Khaldun 108
Ibn Rushd (Averroes) 112
Ibn Sa’d 172
Ibn Taymiyyah 163, 164-5
Ibrahim Al-Farazi 161
Ibn Sabra 176
Ibrim Shalhoub 187
Imam Jafar Sadiq 181
Imam Raza 190
India 121 - Indian Penal Code 22
Innovation 103
Iqbal Muhammad 111, 131, 144, 170, 189, 195
Iran 125, 185 - Iranian 184
Iraq 3 - Isaac 195 - Ihsan 5, 195
Islam 34, 36
Impact of Islam 37 - Concerning
Civilization 39 - Education 40 -
Mediation 42 - Penal Laws 66 - Social
Law and Spiritual Laws 55 - Spread of
45 - Islamic Disciplines of
Philosophy 74 - Islam and
Christianity 396 - Israel 75 - Italy 145
Islamophobia 2
J
Jamal Badawi 12
James A. Miechener 17
Jahangir 76
Jefferson 78
Jehad 25, 100, 101
Jesus 8 - Life 48
Jesus Christ 48, 69, 86, 7, 40
Jerusalem 9, 100 - Jews 7
Jewish Religion 98
Johannes Cochlaeus 52
Judaism 22, 45, 96
Judaism, Christianity and Islam 22
Judeoogy 70
Jovanian 85
Jylland Posen 145, 149
K
Kurt B. Bin Ashur 166, 172
Karen Armstrong 27, 48, 120
Katzen 81
Ken Livington 106
Khalid bin Walid 165
Khazaneh, F.-Ayatollah 185
Khomeriki, Rahallau 184
King George 192
Kingdom of Heaven 20, 64
King of Sicily 71
Kittredge Hagai 171
Kolfin Annas 146
K S Ramakrishna Rao 26
Kurzweil 138
L
Lambartine 30
Lane Poole, Stanley 25
Latin Kingdom 100
Lebanon 3
Legacy of Islam 47
Leitn 105
Leo Strassus 98
Leviticus 86
Liberation of mankind 64
Locke John 72, 129, 131
Lorae/e Nugent 50
Lord John Van Zyl Steyn 102
Leslie Scarman 89
Lesser Studdard A.M. 39
M

Machavelli 98
Machiavellian Views 72
Madina 20, 44
Mithaq-Madina 44, 122, 166
Magna Carta 71, 80
Magyan 15
Mami 14
Makkah 4, 6, 20, 62, 69
Makkah Academy 184
Manik Imire 160
Manzir Alion Gili 9
Mansiri 82
Manuel Poynt 97
Martyr 120 - Martyr Cult 120
Martyrdom 192
Mary Magdalen 130
Masud, Syed Abul A'la' 63
Mauro Boschi 12, 54
Mendal Townsend 26
Messenger of God 4
Messiah 5, 10
Mesopotamia 100
Metaphysical Belief 130
Methodists 45
Michail H. Hort 109
Moses 96
Moseley Wex 37, 45
Morne 121
Muslamic Law 85
Mughal Empire 67
Muhammad (Prophet of Islam) 4
Muhammad in the Bible 4, 7, 10
Muhammad in Pazard, in Vedas,
Panchara Upanishads 43 - in the
Qur'an 6
Muhammad in the eyes of Non-
Muslim Luminaries of the world 17 to
31
- as thoroughly democratic 23
- as the hero as a prophet 18
- as Hero of Humanity 23
- as Founder of Lagos of Nations 24
- as the prey Educator 26
- as perfect model for human life 26

N

Nabi-ul-Khurasan 9
Naif-ir-Mahke 59
Napoleon Bonaparte 21 to 23
Nasir B.K. 127
Nasa'11771 - Nasir Big Harish 182
Nathu Ram 191
National Assembly of Pakistan 65
Nietzsche 98
Noor-ud-Din Zanghi, Sultan 122
Noor Sahib Laiwais Musalmam 21

O

Objective reality 140
Old Testament (Torah) 4, 8, 10
Original Sin 45
Orthodox Law 92
Ozyamiun University 9
Oxford University 48, 77, 112

P

Pakistan Penal Code 60
Palestine 81, 181
Palestinians 90
Panatele, Paralyzos, Perse Lotus 10

- as the greatest leader of all time 28
Muhammad Aasid (Leonid Weiss) 53
Muhammad Ali, Jinnah 188
Muhammad Mansudke Pitchall 34
Muhsamadesen 9
Mulla Abdal Usif Radayuni 125
Mulla Bazi Nafiz 184
Mulla Umar 64
Munirah bekannt 125
Munafir Test 87
Munafir Test 166

Q

Qadi Abdul Gahri 123
Qayrari 161
Qasir 66
Qazi-ul-Imam Srideh 142
Qu'ar'an 47
- original manuscript 55
Qur'anic composition 43
- spiritual and social law 55
- Teachings 49
Qurshah 111
- Mosque 111

R

Rababa Alam-e-Islami 186
Raj Pali 187
Ramchandrai 127
Raza - Fakhri 163
Readers Digest Jan.2000 p.194
Reignard 99
Republic 71
Robert L. Gulick 51
Roger Bacon 108
Romans 45, 107 - Roman Law 67, 85
Roussel 72, 74, 78, 131
Roy N.N. 42
Rostamk Salam 128, 188

Ru'd

Sa'd

Sahib

Sam

Sami

Sana

Saqd

Sar

Ser

Seq

Set

Shah

Shah

Shah

Shah

Shah

Shah

Shah

Shah

Shah

Shah

Shah

Shah

Shah

Shah

Shah
TABLE OF BLASPHEMY CASES REFERRED IN THE BOOK

- Chief Miropolitor Magistrate Vs Choudhry 92, 236
- Dr. Muhammad Amin Vs Muhammad Meboob 233
- Ilamdin Vs State 247
- Lemon Vs White House 90, 236
- Lingens Vs Austria 147
- Muhammad Ismail Qureshy Vs Pakistan 97, 198
- Otto Preminger Vs Austria 147
- Raj Pal Vs Emperor 247
- Skup Vs Poland 40
- State Vs Mocus 94, 243
- Tamizuddin Khan Vs Governor General 30
- Thorgeirson Vs Island 147
- Vidal Vs Girad 94
- Wingrove Vs U.K 93, 237
"Muhammad the Messenger of God and the law of Blasphemy in Islam and the West" is a valuable addition on the subject. The book is likely to inspire great interest amongst the researchers, religious scholars, social scientist, and the legal community. The author Mr. Muhammad Ismail Qureshi through well documented and researched work has countered the biased opinion in the west about the Islamic practices and the laws and the Prophet of Islam. The author has quoted in his book the opinion of well known western leaders, philosophers, historians, critics and writers about the Prophet of Islam and the impact of Islam and Islamic civilizations upon the western societies.

Justice Muhammad Saiduzzaman Siddiqui  
Former Chief Justice of Pakistan

The present book will also contribute in removing misgivings and misconceptions of the western society about Islam, prophet of Islam (PBUH) and the blasphemy law. The work is well timed in the global perspective of clash of civilizations by true understanding of Islam and the objectives, which it upholds and would thus promote peace in the world.

Justice (r) Khalil-ur-Rehman Khan  
Ex. Rector Islamic International University, Islamabad.

Mr. Ismail Qureshy has been doing his best to dispel western misgivings and to explain the true Islamic position to his readers. He has authored a number of articles and publications on various aspects of the law of blasphemy, in addition to many speeches and presentations on international fora. Now he has condensed his findings in the present book which has been prepared in English. The book is well researched and is quite comprehensive. It deals with the problem of blasphemy from different perspectives. He not only, throws light on Islamic position with its rationale but also compares the Islamic position with different laws of similar nature in the western world.

Dr. Mahmood Ahmed  
Former Minister of Religious Affairs, Pakistan