

Modern Orientals, Muslims in the West, Abul Kasem's Misinterpretations and Blasphemy

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A. Modern Orientals:

In the series of my columns against the pseudo-intellectuals and perverted writers like Sujit Das, today I have discussed in my column, published in *Daily Aaj*, Peshawar (April 3, 2012), the basic flaws in the writings of one, Abul Kasem (Bangali), who pretends to be a scholar on religion but has written much against Islam, its Holy Prophet (Peace Be Upon Him) and the Holy Book of Islam, the Quran, with impunity, no authority or having any solid proofs for his claims. Most of Abul Kasem's writings are not based on any scholarly search for an understanding of the Holy Book or, looking for a comprehensive knowledge or some valid information therein. Rather, his narrations are full of propagandist, malicious, slanderous and out of context calculations and unfortunate mis-interpretations of some very clear and established religious thoughts and practices. He belongs to the group of modern 'free-thinkers type of writers' whose sole aim is to malign the world religions and get publicity for propagation of false and negative expressions amongst the tender-minded and readers, so to feel false satisfaction of 'being honestly critical' of people's religious beliefs in the name of 'free-speech'; whereas in reality they utter mere rubbish, non-sense and baseless accusations for their self-interest and malicious designs. Mostly they seem to do it out of an inferiority complex as rightly pointed out by the great writer Seyyed Hossein Nasr:

“This sense of inferiority vis-à-vis the West among so many modernized Muslims, which is, moreover, shared by modernized Hindus, Buddhists and other Orientals in general who are affected by the psychosis of modern forms of idolatry, is the greatest malady facing the Islamic world, and afflicts most deeply the very group which one would expect to face the challenge of the West.... This phenomenon has led to the rather odd situation today in which, among the educated classes, practically the most ardent defenders of modern western civilization in the world are **Westernized Orientals**.... The most intelligent students at Oxford or Harvard are far less confident in the West and its future than those **modernized Orientals** who for some time have sacrificed everything at the altar of modernism and are now suddenly faced with the possibility of the total decomposition of their idol! Therefore, they try ever more desperately to cling to it....Strangely enough this Westernized minority in the Islamic world has gained a position of ascendancy at the very moment when the West has lost its own moorings completely and does not know what it is doing or where it is going”.

(Seyyed Hossein Nasr: *Islam and the Plight of Modern Man*, Suhail Academy, Lahore, Pakistan, 1988, p.134, 135).

B. Common Weapons of Modern Orientals:

This group of free-thinkers (*zandiq*, plural *Zanadiqa* as they were called in the past) put much weight-age and emphasis on the following points as their common propaganda techniques for getting publicity, riches and attention in an environment of hostile world politics and religious distrust amongst the believers of different faiths:

- i. London will soon become *Londonistan*, and Europe will turn into *Eurabia* by the end of 21st Century! Both words are no more than scare-crow mongers! They use very frightening and attractive titles for their books and reports like Sujit Das' *Un-masking Muhammad, The Malignant Narcissist and His Grand Delusion Allah*, and *Islam Disementled*, Salman Rushdie's *Satanic Verses* and Abul Kasem's *Muhammad Violated Quran*, and *Contradictions in Quran*. This group includes people from all religions and all nations. Look at the dreadful titles of '*While Europe Slept: How Radical Islam Destroyed Europe from Within?*' (Bruce Bawer), '*The New Frontiers of Jihad: Radical Islam in Europe*' (Alison Pargeter), '*Tragic Ilusion of an Islamic State*' (Tarek Fatah), '*God's Terrorists*' (Charles Allen), '*Islamic Fundamentalism, The New Global Threat*' (Mohammad Mohaddessin), '*Rethinking Islamism: The Ideology of the New Terror*' (Meghonad Desai), '*Deadly Embrace, Pakistan, America and The Frontier of the Global Jihad*' (Bruce Riedel), to name a few, though we refrain from commenting on the assumptions and contents of each of it as it is beyond the scope of the current article. However, it is sufficient to say that the Modern Orientals use such titles for attention grabbing and marketing of their products which add little to global peace and harmony, rather further disintegrate the world population into un-repairable schisms and groups.
- ii. Islam will conquer the west and the global jihad will sweep away the political and cultural dominance of western civilization, its moral values, freedoms and human rights. This is much trumpeted as an *islamophobic* propaganda technique.
- iii. Islam and Terrorism are the two sides of one coin, so by letting Islam in the western societies, we are inviting radicalism and terrorism to the streets of Europe and Americas. This is the false aura of the fear of Islam which is the most propagated one in the west.
- iv. Quran is full of contradictions, so the new western generations and analytical minds be shown its presumed inherent incoherencies and seemingly conflicting verses therein. People like Abul Kasem be employed for such wrong interpretations and misleading

concoctions. The Prophet of Islam (PBUH) be attacked on different counts so his pious personality is presented to the young minds as someone not to be taken seriously, especially by the next generations in the developed world. At times, they produce so disgracing and below dignity images of the Holy Prophet (PBUH) and write so unbecoming sentences about his life and family that even a prudent, nice and respectable citizen will find it hard to take it. This is no criticism, no dialogue, no academic intercourse, no intellectual debate, but simply to involve in a disrespectful, humiliating and abusive quarrel which is unexpected of an educated and reasonable man. Islam believes in dialogue and is open to discussion on any point of doubt, but doesn't approve of insult and stupidity.

- v. Islam is to be equated with an undemocratic and anachronistic dogma, preached by sword, and as an unpractical, backward, anti-science and anti-modernism religion of the world. Politically-controlled media and motivated think-tanks in the west be used and hired for this purpose as much as possible.
- vi. Any other count on which the shortcomings of the Muslim societies or their worldly rulers be attributed to and directed at as the outcome of being a Muslim or the result of following Islam as a religion, at least theoretically.

These are some of the propaganda techniques of these perverted writers and Modern Orientals and their masters, whose writings have no match to the early truth-seeking orientalists like Edward Gibbon, AR Gibb, Philip K. Hitti, Carl Brocklemann, Goldziher W. C. Smith, Arnold Tonybee, AJ Arberry, Annemarie Schimmel, AR Nicholson, TW Arnold, Rosenthal, Lane, and many more. A scholar from the west can't afford to say such unfounded and baseless narrations, as done by Abul Kasem, for he or she will lose academic credentials in the western intelligentsia and world community of scholars and researchers if found indulged in such a futile exercise of distortions and spread of false notions. Even a student like me, can't afford to say or write something which is not based on solid facts, well-researched documents and primary sources of references, so what to speak of a great scholar to narrate out of context and misleading distortions of a word or some self-styled interpretation and explanation of a specific terminology. It is due to this fear of losing credibility that we don't see any book or treatise from a remarkable scholar or orientalist against Islam, the Quran or the Prophet (PBUH) down the recent history of scholarship in the west, like that of Abul Kasem, Sujit Das, or the likes.

In my view all these accusations are either for personal motives or being engineered and planted by some political vested- interests, who, in the long run, will not bring any peace to the world, rather will trigger unnecessary polemics, non-productive discussions and an un-called for bitterness amongst the people. Surely, they will do nothing except to promote hatred and trust-deficit amongst the followers of different religions in the west, where now the Muslims form a major part of their populations, and who are contributing largely to the progress and prosperity of those countries by their intellectual faculties, skills, labour and revenue. The west has to take the best of this lot of Muslim population and shouldn't suspect them for being Muslims or practicing a particular way of worship or having some specific personal views of life. The western media and institutions should also avoid such pseudo-scholars who are spreading ignorance and suspicions in the name of knowledge and research.

It will not be out of place to quote, comparably, an outstanding scholar, Thomas Carlyle, whose complete work is now available in 20 volumes, on this issue of false accusations against the Holy Prophet (PBUH) and its academic worth in the current day scholarship. Even though some of the renowned Orientalists have been mistaken by some of the similarities between Islam and other divine religions, yet for a longer time, especially after the bloodshed and hatred of Crusades, the Holy Prophet (PBUH) and emblems of Islam have been targeted on false grounds and out of mere anger, indignation and defiance. However, many great scholars and historians, later after discreet enquiries, and impartial research in the recent past have completely denounced these fabricated stories and rejected their contents for having no reference in or relevance to the true Islamic literature. Thomas Carlyle in his famous lecture series on '*Heroes, Hero worship and the Heroic History*' describes in his lecture No. 2 [May 8, 1840] this glaringly confounded situation of ignorance and propaganda amongst the western academia of that time. He uses the title of 'The Hero as Prophet: Mahomet: Islam', and openly denounces such old misgivings and false perceptions, which can be rightly compared to the lopsided and baseless stories propagated by the present day Salman Rushdie, Abul Kasem, Sujit Das and the like. Thomas Carlyle writes very honestly and boldly that:

"I mean to say all the good of him [The Prophet] I justly can....Our current hypothesis about Mahomet that he was a Scheming Imposter, Falsehood incarnate, that his religion is a mere mass of quackery and fatuity, *begins really to be now untenable to*

anyone [Italic mine]. **The lies, which well-meaning zeal has heaped around this man are disgraceful to ourselves only.....** The word this man spoke has been the life-guidance now of a hundred and eighty millions of men these twelve hundred years. These hundred and eighty millions were made by God as well as we. A greater number of God's creatures believe in Mahomet's word at this hour, than in any other word whatever. Are we to suppose that it was a miserable piece of spiritual legerdemain, this which so many creatures of the Almighty have lived by and died by? I, for my part, cannot form any such supposition. I will believe most things sooner than that. One would be entirely at a loss what to think of this world at all, if quackery so grew and were sanctioned here. Alas, such theories are lamentable. **If we would attain to acknowledge of anything in God's true Creation, let us disbelieve them wholly! They are the product of an Age of Skepticism:** they indicate the saddest spiritual paralysis, and mere death-life of the souls of men: more godless theory, I think, was never promulgated in this earth. A false man found a religion? Why, a false man cannot build a brick house!...It is no house that he makes, but a rubbish-heap. It will not stand for twelve centuries, to lodge a hundred and eighty millions: it will fall straightaway". (Thomas Carlyle: *Heroes, Hero-worship and the Heroic History*, reprinted by Pennsylvania University Press, USA, 2001. p. 40).

Readers may visibly note that the modern day propagandists use exactly the same words as were used by the prejudiced classes of the past. There is rarely any difference between the non-academic accounts of the two groups. Is not this confession and honest rejection of the Age of Skepticism an enough proof for these 'free-thinkers' of the modern Age of Prejudice and Greed? Is there any difference between the accusations of those who belonged to the Age of Skepticism and the current day 'blasphemous novelists' and 'lies-teller religious writers'?

C. Spread of Islam by Sword?

The spread of Islam has been a point of concern and discussion in the western political world, as well as in their academic circles. The Modern Orientals often capitalize on this false notion to pollute the peace-loving minds and to frighten them of any untoward incidents in case of taking any interest in Islam. They present history with malicious minds. However, this is not an agreed notion, a concerted opinion or a proved fact amongst the great scholars of history, world politics and theology. There are many true accounts on this point. Just read as an example from Will Durant, an outstanding philosopher-writer and historian of the recent past:

“With this trifling exception, it [Islam] was a noble religion, sternly monotheistic, rejecting images and priests and the polytheism of saints, building strong characters with the doctrine of fatalism and the discipline of war, raising great universities and cultures at Cordova, Granada, Cairo, Baghdad, and Delhi, giving the world one of its greatest rulers—Akbar of India—and ennobling Spain, Egypt, Constantinople, Palestine, and India with gracious architecture from Alhambra to the Taj Mahal. *Today, despite their political dismemberment, they are still growing in numbers and strength; in India and China they are making converts every hour of every day. There is no surety that the future is not theirs* [italic mine]’’. (Will Durant: *The Greatest Minds and Ideas of All Time*, compiled and edited by John Little, 2002, NT, USA. p. 112).

The modern literature on Muslims in the west is an echo of these earlier observations by the renowned scholars and analysts. However, the honest, impartial and unbiased scholars of the west know this very well that the propagation of Islam, in almost all parts of the world, owe little to sword (fight, war) than to the missionary zeal and untiring efforts of the early Muslim saints and preachers. There can be no two opinions about it. Also, we cannot ignore the lofty services of the great Muslim saints (*Sufis*) in propagation of Islam through their established cults (*Silsilas*) in major parts of Central Asia, Asia Minor, Africa, India, Malaysia, Indonesia, China, etc, where we see no sword, or confined to a very limited place or certain period. Who can deny the unbelievable and enormous effects of the teachings of scholars, saints and poets like Rumi, Ibn Arabi, Moeenuddin Chishti, Amir Khusro, Fariduddin Attar, Suhrawardi, Mohiuddin Qadri, Hasan Shazli, and many more, who left an indelible mark on world history of religion, mysticism, poetry and philosophy. All they contributed, directly or indirectly to the propagation of Islam and Quran to the remotest areas of the globe. See an example from T.W. Arnold, who wrote in 1896 specifically on this point and who critically examined the spread of Islam across the world, since its advent till his own time. He quotes other sources as well, like Lane and Von Kremer, the other two very well-known orientalists. Arnold observes:

“There are no passages to be found in the Quran that in any way enjoin forcible conversion, and may that on the contrary limit propagandist efforts to preaching and persuasion. It has further been maintained that no passages in the Quran authorizes unprovoked attacks on unbelievers’’. (Arnold, T.W: *The Preaching of Islam, A History of the Propagation of the Muslim Faith*, 1896, p. 445). William Muir wrote an

antagonist biography of the Holy Prophet (PBUH) to which Sir Syed Ahmad Khan responded in his *Khutbat-i-Ahmadiya*, but TW Arnold quotes him as such:

“This would seem to be acknowledged even by Muir, when speaking of the massacre of the Banu Qurayzah, (Quotes Muir as): ‘The ostensible grounds upon which Mahomet proceeded were purely political, for as yet he did not profess to force men to join Islam, or to punish them for not embracing it’. (Muir, William, Sir: *Life of Mahomet*, London 1858-61, Vol. 111. p. 282, quoted in Arnold, p. 33).

It is because of these undeniable historical facts that a scholar has rightly remarked that, “wherever the sword of the Muslims failed, their religion prevailed”. Another said nearly similar words on the outcome of the Tatar’s invasion on Baghdad as, “the history of Islam has shown this time and again that it was not the Muslims who saved Islam but it was Islam who saved them”. Not to take this discussion too long, however, one may read another evidence from that of Sir Arthur Keith (1866-1955), the author of ‘*A New Theory of Human Evolution*’, who stated about the Muslim’s conquest of Egypt as, “The Egyptians were conquered not by sword, but by the Quran, p. 303. ed. 1950”. (Quoted in Maulana Wahiddudin’s *Azmat-i-Islam*, The Grandeur of Islam, p. 80). The readers can further consult Prof. Philip K. Hitti’s ‘*Islam and the West*’ on the wrong notions and misconceptions of these old prejudices, or the work from *Nadwa/Nadva tul Ulema* (scholars of Nadva) in India or the writings of Maulana Wahiddudin Khan for the Muslim’s claim of intellectual supremacy, peaceful preaching and getting minds and hearts through dialogue, interaction and persuasion. Enough evidence and ample proof is available in the authentic literature of the world on this point.

D. Deep Insight and Profound Knowledge is Required For Understanding Quran:

No subject can be fully grasped without understanding its fundamentals and undertaking a thorough academic research into its contents, derivations, evolution, language, its scholars and contributors and their environment and time. Therefore, to understand the Holy Book of Quran, one has to study the process of its revelation, its gradual methods of legalization, its linguistic sophistication, the life of its Messenger, his conduct and interpretations, its codification, its explanation of one part by the other, its specification and generalization, its revoking of one order by the other, its apparent literal meaning and the between the line or hidden or spiritual connotations, its direct order and its hints and derivations, and the like core subjects which are covered in the discipline of *Uloom-ul-Quran* (The Quranic Sciences if I have to translate it) before carrying out any exegesis, explanations

and commentaries on the Holy Book. Also, ample attention shall be given to the customs, usages, traditions, history and poetry of the pre-Islamic period in order to ascertain the exact meaning of a word or term used in the Holy Book. Mere cursory translation or apparent literal meaning at times lead to misinterpretation and even willful deception, especially in case of people like Abul Kasem and others, whose prime aim is to attempt to pollute the innocent minds, twist facts and spread fear and darkness in the world. To appreciate this point one should read two brief books, namely, *Islamiyat aur Mushtashriqin* (Theology and Orientalists) by Maulana Abdul Hasan Ali Nadvi and *Quran Ka Mutalia Kaisay Ho?* (How to read the Quran?) by Maulana Owais Nigrami Nadvi. Maulana Owais has demonstrated with examples the mistakes of a few Orientalists who failed to interpret the Holy Book with true meaning of a word and its essence. Mere reading and practicing a book of medicine or law without profound knowledge of the subject and enough exertion in it is surely bound to bring disaster as is the case of these superficial scholars and neo-Orientalists.

Abul Kasem collects the apparent contradictions in the Quran in his account of the Holy Book, but mostly his endeavour is the result of his ignorance of the Quranic sciences. Astonishingly, no such contradictions were pointed out by any great Orientalist like Prof. Montgomery Watt in his *'The Majesty that Was Islam'* (1974), Prof. Philip K. Hitti in his *'History of the Arabs'* (1970), Prof. P. M. Holt, et al in *'The Cambridge History of Islam'*, and *'And Muhammad is His Messenger'* by Annemarie Schimmel, to name a few. It is also to be clearly pointed that even some historical flaws in the account of some of the Orientalists and their derogatory remarks about the real contributions of Islam to the world and Europe's resurrections from Dark Ages have not gone unnoticed by the authentic scholars of Islam like Maulana Wahiddudin and others. (For further detail please see his books *Islam: The Creator of Modern Age, Religion and Science*, and *Religion and Modern Challenge*, etc).

The Quranic Sciences (*Uloom-ul-Quran*) are very technical subjects and many great scholars have written separate books on it for an easy, clear and true understanding of the Quran, before one embarks upon reading its text or read its mere literal translation. The Quranic Sciences are generally recommended for those who do not read it for simply divine benedictions but consult the Holy Book for a thorough study, divine guidance and in-depth scholarship. Such books on the subjects have been written by Justice Taqi Usmani, Maulana Shams ul Haq Afghani, Dr. Subhe Salih, and Maulana Gauher Rahman—all with the common title of *Uloom-ul-Quran*. The classic books on the subject includes, Ibn-Taymiah's *'Usool-i-Tafseer'* (Principles of Commentary), Shah Waliullah's *'Al-Fawzul Kabir'* (The Great Success)

and Hafiz Jalaluddin Sawuti's marvelous two volumes of '*Itqaan fi uloom-ul-Quran*' (The Authentic of the Quranic Sciences) —all have their Urdu translations available in the market.

E. Contradictions to Abul Kasem's Contradictions:

Coming to Abul Kasem and to cut it short, let's see the fallacies and weaknesses of Abul Kasem's self-proclaimed authority on Quranic explanations which speak succinctly of his extremely poor knowledge of the Quranic Sciences. We will confine ourselves to a few contradictions. I will quote Abul Kasem's presumed contradictions in the Quran and expose his fallacies in the same text as follows:

- i. Whether Quran was revealed in toto or in parts?—Abul Kasem's conclusion from the two apparently conflicting verses is that the Quran is contradictory in its text.

Unfortunately, he doesn't understand the process of revelation, and is unable to differentiate the words *Nozool* and *Inzaal*, both used for revelation and descent, one for the gradual descent, bit by bit, for the purpose of proper digestion and steady implementation, and the other the descent of the Holy Book from God's *LooH-i-Mahfooz* (The Tablet) to the First Sky in a complete form as narrated in a tradition of the Prophet (PBUH). Secondly, the Quran was once sent in parts in 23 years and then at the conclusion it was sent as a whole to the Holy Prophet (PBUH) for putting it in a complete order as we see and read it today. Abul Kasem, either wittingly or unwittingly, mixes up the two words or claims to have found a contradiction in the Quran. These students-like queries are often debated by scholars in their teaching to the young students in an Islamic school (*madrassah*), rather a teacher raises such questions himself to trigger debate, whet their intellect and sharpen their analytical power and insight. This is very commonly observed in the Muslim world. Even the writer himself has taken part in such teaching classes at different Islamic schools in his early student life. Abul Kasem's grip on Arabic language and his knowledge of the Quranic usage of words with a subtle difference of meaning is evident from this point of the descent of Quran as a whole or in parts according to the circumstances. Anyone who consults the authentic Quranic dictionary of Imam Raghīb Isfahani, *Murfradaat ul Quran* (The Quranic Thesaurus) on the word *Noozol* and *Tanzeel* with its four pages etymological and Quranic description, will clearly identify Abul Kasem's poor information of the original text and its various meanings. Urdu translation of Isfahani is available in two volumes by Muhammad Abdahu Ferozpuri.

- ii. Abul Kasem says that Quran mentions Ibrahim as the first Musalman (believer), also Moses the first believer, and even Muhammad (PBUH) the first believer, so Abul Kasem is confused as to who is to be given the title of being the first believer. He suspects this categorization of being the first believer as contradictory, so sufficient to falsify the Quran.

Unfortunately, Abul Kasem is too poor in his knowledge of the Quran to understand the fact that every Prophet is the first believer of his time and his message. Every Prophet has to believe in himself first, and in his revelation, in his experience and his advent before anyone else does and before he announces his Call to the public. So, all prophets are the first and foremost believers of their time and in their prophethood. I am amazed to see how Abul Kasem is treated as a scholar on Quran in the west when he doesn't understand even the basics of the Quranic sciences.

- iii. Abul Kasem objects to the Creation of Adam, of which soil he was made up? He claims his confusion on the difference between the Arabic words used for dust and mud. Unfortunately, he doesn't understand the said difference or willfully vilifies the meaning of the various words. The different words used in the Quran are indicative of the different forms, phases or stages of Adam's making and the nature of material/ingredients so used, so he is made up of *dust* (3:59 Quran), *mud* (7: 12, Quran) and *clay* (17:61, Quran), as Marmaduke Pickthall translates them and so Dr. Abdul Majeed A. Auolakh in their beautiful English translations of the Holy Book, Quran. It shall be read with the Biblical narration as: "And the Lord God formed man of the *dust of the ground*, and breathed into his nostrils the breath of life; and man became a living soul". (Genesis 2:7). Astonishingly, the account of the creation of Adam and the life history of many of the prophets are somewhat similar in the divine books, but rarely these pseudo intellectuals and modern Orientals have the courage to write anything in the name of **Contradictions in Bible!** Rather, their focus remains only on Quran, Islam and the Prophet of Islam (PBUH), which is an ample evidence of the fact that they are not interested in truth-seeking, but are carrying out a mischievous exercise of instigating violent reactions from the innocent Muslims for humiliating their religion and the Holy Prophet (PBUH). Also, Abul Kasem objects to the presence of previous creatures on the earth before Adam, so whether Adam was the first or a successor to those creatures. Abul

Kasem has tried to cast aspersions on the story of Adam and Eve for its series of events and processes of creation. Had he consulted the explanations of great commentators like Ibn Jarir Tabari, Allama Mehmood Aloosi Baghdadi, Maulana Maudoodi, or some recent works of Maulana Shahbuddin Nadvi on evolution and creation of Adam (*Nazria-e-Irtiqa Aur Takhleeq-i-Adam*) or of Haroon Yahya on evolution, then he would have been clear in his mind on the debate of the creation of Adam, the Natural Design, the Evolution and the various explanations related to this pre-historic story for which we have no other record except to rely on the divine authority of revelation. Currently, the debate on intelligent design is not unknown to many in the west, so I leave this discussion for other forums who are interested in the topic of evolution and creation. However, Quran doesn't deny the presence of any previous creatures on earth before Adam, as stated by the great commentator, Ibn-Kaseer, but it does not mean they were human beings.

The list of ignorance and sinister meanings attached to the words of Quran by Abul Kasem is too long, and doesn't need to be dealt word by word as it is a wastage of time and energy. These few examples are enough for this essay. Abul Kasem might be feeling exalted and celebrating as a great discoverer, but to me, he is a mis-guided person, with exceedingly poor knowledge of Islam and Quran, extremely ignorant of the Quranic sciences, and in addition to that, he is the worst kind of blasphemy writers, instead of an authentic scholar to be trusted or reckoned with. He has no credibility or authority on Islam, and his account of the Quran is full of misgivings, false notions, and out of place correlations between the different parts of the Holy Book. His logic doesn't have an iota of truth to create an impact on the Muslim mind or any sound and rational mind. To be honest, he didn't impress me a little. Rather, his writings are counter-productive, and it reinforced and enhanced my love, conviction and respect for the divine revelations and their innocent messengers who are blamed unnecessarily by these modern Orientals for what they had neither said nor done.

F. The Personality of the Prophet (PBUH):

Lastly, I will comment on the malignant narrations of Abul Kasem, against the Prophet (PBUH) as I have done on Sujit Das, who has written very blasphemous account against the sublime personality of the Prophet of Islam, Muhammad (PBUH). The whole cobweb of Abul Kasem is woven around his false notion that "Muhammad himself violated the Quran". Is it

believable that the Holy Prophet (PBUH) would himself deny, oppose or violate his own teachings? If the Prophet (PBUH) has changed one order by another, or has gradually altered the sanctions as Islam grew from a pure ethical teaching stage during oppression in Mecca to a composite whole, a complete code of life and political dominance in Medina, it doesn't mean he acted whimsically or for some personal gains, but as Quran clearly observes that the Prophet doesn't say anything out of his own but unless revealed to him. "By the Star when it setteth. Your comrade erreth not, nor is deceived; Nor doth he speak of (his own) desire. It is naught save an inspiration that is inspired". (Quran: 53: 1,2,3,4) "And if he had invented false sayings concerning Us, We assuredly had taken him by the right hand; And then severed his life-artery". (Quran: 69: 44, 45, 46) "Thou art not, for the Lord's favour unto thee, a madman. And lo! Thine verily will be a reward unfailing. And lo! Thou art of a tremendous nature". (Quran:68: 2,3,4) Quran describes the life and conduct of the Prophet (PBUH) as a role-model and as a good example to be followed (Quran: 33:20) for his followers, so how he can transgress his own prescribed conduct, and how his followers would have believed in him in case of any such violation and deviation from the Right Path (*Sirat-i-mustaqeem*) he very clearly outlined for his followers and their subsequent generations. Abul Kasem's account here is very untenable, and worth discarded as unproved and malafide. Certainly, Abul Kasem wants to tarnish the holy personality of the Prophet (PBUH) for being not true to his own words, but neither history nor reason can support Abul Kasem's big lies for want of reasoning, rationale and authentic and verifiable evidence. Quoting the opponents of Islam in Mecca or Madina as 'authentic commentators' on the conduct of the Prophet (PBUH) can only please only Abul Kasem and his group but not a reasonable mind of any nation, any religion and of any time.

As a parenthesis and pertinent to mention that this distinction of the different stages of the progress of Islam has made many a scholar a bit uncomfortable of the role of Islam in any future global politics. The account of Prof. Montgomery Watt in his two books, *Muhammad at Macca* and *Muhammad at Medina* indicates this intellectual dichotomy in the minds of the western scholars and even reasonable orientalist. Prof. Montgomery Watt's epilogue, 'the Replacement of Christian Culture by Islamic' at the end of his book, '*The Majesty that Was Islam*' is also indicative of this mind-set. Von Kremer separates it into 'an idea of a common religion' and 'one political organism' (as quoted in TW Arnold, p. 32-33). The writer noticed the same in the account of the Prophet (PBUH) by Arnold. J. Toynbee when he uses the words of 'purely religious mission' and 'politico-religious stage of Muhammad's career' (Arnold. J.

Toynbee: *A Study of History*, Abridgement of Volume I-VI by D. C. Somervell, Oxford University Press, London. 1946. p. 227). However, this is a separate debate and is out of the ambit of this article. I intend to write on this issue and with its associated misconceptions in a separate article.

The greatest discomfort to the vested-interests and anti-religious people is that the complete life events of almost all great saints and prophets of the world are shrouded in historical mysteries, or are embedded in un-recorded history, as Bertrand Russels says, “Historically, it is quite doubtful whether Christ ever existed at all”. (Quoted in Maulan Wahidduddin’s *Paighamber-i-Inqilab*, The Prophet of Revolution, p. 10). On the contrary Maulana quotes Prof. Hitti as saying, “Mohammad was born within the full light of history”.

This means that we can find many references to the events in the Arab world at the time of the Prophet (PBUH) or soon after the advent of Islam, and can verify the authenticity of the present Quran and the Sayings of the Holy Prophet (PBUH) by other sources and recorded material of the early centuries of Islam. There is enough literature on the life, history, achievements, expeditions, day to day interactions, administration and missions and battlefields of the Prophet (PBUH) in almost every popular language of the modern world, so I leave this to the readers to search for themselves in case they are interested to find the truth and study the ennobling life-history of the Holy Prophet of Islam (PBUH) for light and guidance.

For ready references, however, I will conclude this article by quoting some great personalities and writers of the world to see that in how much esteemed and high sounding words they have described the person and work of the Prophet (PBUH) in contrast to the blasphemous and derogatory words of Abul Kasem and others:

This testimony and references from a few world scholars are hereby presented also with the intention to show that he Holy Prophet of Islam was neither under delusion, nor was superstitious, nor immoral and nor he had wasted the time and energies of his companions as these modern Orientals, self-styled infidels, self-proclaimed united *murtads* (apostates) want to make us believe in their so-called intellectual research, which are mere blasphemy and propaganda of the disgruntled lot and their mischievous activities.

- i. “He was the only man in history who was supremely successful on both the religious and secular levels”. (Dr. Michael H. Hart. *The 100*).
- ii. “If we judge greatness by influence, he was one of the giants of history. He undertook to raise the spiritual and moral level of a people harassed into barbarism by heat and foodless wastes, and succeeded more completely than any other

reformer; seldom has any man so fully realized his dream. He accomplished his purpose through religion not only because he himself was religious, but because no other medium could have moved the Arabs of his time, he appealed to their imagination, their fears and hopes, and spoke in terms that they could understand. When he began, Arabia was a desert flotsam of idolatrous tribes; when he died it was a nation". (Will Durant: *The Story of Civilization IV, The Age of Faith*, NY, USA, 1950, p. 174).

- iii. "Here the initiative individual—the great man, the hero, the genius—regains his place as a formative force in history. He is not quite the god that Carlyle described; he grows out of his time and land, and is the product and symbol of events as well as their agent and voice.....if he is a prophet like Mohammed, wise in the means of inspiring men, his words may raise a poor and disadvantaged people to unpremeditated ambitions and surprising power". (Will Durant: *The Lessons of History*, Simon and Schuster, NY, USA, 1968 Reprinted by Services Book Club, Pakistan, 1988, p. 34, 35)
- iv. The famous philosopher writer, ex-fellow at All-Soul College, Oxford and ex-President of India, S. Radhakrishnan says in his Herber Lectures for 1929 as:

"The vision that came to Saul on the Damascus road and turned the persecutor into an apostle is another illustration. Faith means in St. James acceptance of dogma; in St. Paul it is the surrender of heart and mind to Christ; but in the Epistle to the Hebrews, faith is defined as that outreaching of the mind by which we become aware of the invisible world. The life of Mohammad is full of mystic experiences". (S. Radhakrishnan: *An Idealist View of life*, 1932, Revised Edition 1937, London, p. 91).
- v. "Muhammad set out to replace both the tribe and the state with a religious community and a moral and legal order. And he did indeed found a unique type of community, face-to-face and worldwide, relating individual to group through a unique combination of rites and ethics which, in retrospect, could have been deliberately designed to forge interpersonal bonds on a global scale. Islam provided specific path, quite different from that taken by Egypt, the Greek poleis and the feudal monarchies of Europe, from tribalism to a wider and more structured society. The space occupied in other cultures by relatively impersonal state officials was here occupied by the Shari'a and charismatic individuals".

(Anthony Black:*The History of Islamic Political Thought, From the Prophet (PBUH) to the Present*, 2001, Oxford University Press, Karachi, p.13).

- vi. The great freedom-fighter, writer and Prime Minister of India, Pandit Jawahirlal Nehru in his scholarly work, *Glimpses of World History* says:

“Islam was the new force or idea which woke up the Arabs and filled them with self-confidence and energy. This was a religion started by a new prophet, Mohammad, who was born in Mecca in 570 AD. He was in no hurry to start this religion. He lived a quiet life, liked and trusted by his fellow-citizens. Indeed, he was known as Al-Amin—the Trusty.... Before we start on Islam’s and the Arab’s career of conquest, let us have one brief look around. We have just seen that Rome had collapsed. The old Graeco-Roman civilization had ended, and the whole social structure which it had built up had been upset....so you will notice that both Europe in the West and Persia in the East were in a bad way. Add to this the quarrels of the Christian sects, which had no end. A very corrupt and quarrelsome Christianity flourished in the West as well as in Africa. In Persia, the Zoroastrian religion was part of the State and was forced on the people....This was the state of the Asiatic and European world when Islam was born...Islam gave a message of brotherhood.....Compared to the corrupt Christianity of the day, this message of brotherhood must have had a great appeal, not only for the Arabs, but also for the inhabitants of many countries where they went”. (Nehru: *Glimpses of World History*, Oxford University Press, Mumbai, India 1934, reprinted in 1980, p. 141-145,).

- vii. James Mannion in his book *Great Thinkers—The Men and Women Who Have Changed the Way We See The World*, dedicated its Chapter 5 to the ‘Muhammad: Messenger of God’, and writes:

“Muhammad, whose name means commendable, was the prophet and founder of the Islamic religion. His teachings and work emphasized both charitable deeds and equality between men and women.....As the master of the Arabian Peninsula, Muhammad founded an Islamic nation. He allowed freedom of religion for Christians and Jews in his domain. He was forward-thinking in that he saw a world in which barriers of class and race were dissolved. Muhammad died in 632, but not before he changed the world..... Muhammad single-handedly transformed the world around him. Much of what he sought to do had both material and spiritual benefits

for the common people”. (James Mannion: *Great Thinkers*, Barnes & Noble, New York, USA, 2007, p. 47-50).

Request and Appeal to the Muslims & World Community:

I strongly request the lovers of the free-speech that free-speech shall not be taken as a shelter for abusive and blasphemous hate speech against the great personalities of the world, especially the religious leaders and Prophets, about whom people have great sensitivities, commitment and attachment. We have to de-radicalize the world, reduce political prejudices, prevent racial discriminations, control religious animosities and promote inter-faith dialogue and harmony for a peaceful world and shared values of human civilization. Unfortunately, there are many institutions, writers and think-tanks who spread hate and distrust, perceptibly or imperceptibly, than to preach love and peace. Also, there are billionaires and millionaires in the affluent Muslim world but they rarely spend on research and scholarship. This is one of the pathetic causes of Muslims’ downfall and their prevailing miseries in the modern world. **To meet these challenges of the modern Orientals and even put them back on the right track, I wish we should have an Institute for Research, Religious Harmony and Inter-faith Dialogue in any Muslim country, or the USA, the UK or any other European country.** This is not a difficult task but needs an open-arm welcome by any of the filthy rich personalities of the Muslim world. The religious and political leaders of the countries like Pakistan are indulged in their own self-interests and who badly lack vision for such a work. If someone is interested in this creative work, he/she can contact the writer for further details on his email/address.

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Please read this article with author’s notes on Sujit Das for his blasphemous book, on http://pakistanofsocietyofcriminology.com/articles/2012_03_30_4213.pdf

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