

MODERATE PATH

Khalid Saifullah Rahmani

IFA Publications, New Delhi

Copyright 2015 © IFA Publications

English Title: Moderate Path

Compilation : IFA (India)

Price : 25/-

Pages : 23

IFA Publications

161-F, Joga Bai, Jamia Nagar, New Delhi-110 025

Tel: 011-26981327

E-Mail: ifapublications@gmail.com



All thank and praises are for Allah, the Lord of the Universe, peace and blessings upon the chief of the Messengers, his family his companions and those who follow him sincerely, till the last day

Respected President, revered elders and friends! Indeed it is pleasant occasion that we have gathered here for a sublime cause and a virtuous deed.

Representative from most of the leading Islamic seminaries (academic institutions) and from all the regions of the country are participating in this conclave. The aim is to conform the contemporary issues and challenges confronting us, with the commandment of the Islamic Shariah and its exigencies, and indeed it is a sublime cause Hazrat Abu Dardah, companion of Allah's Messenger (Pbuh) has said: that contemplating for a while upon the religious issues or the problems concerning the Ummah (Islamic Community) is better than offering supererogatory prayers all the night. Eminent Tabai disciple of the companion of Allah's Messenger (Pbuh) Wahab Bin Manba who had the privilege to be the student of many of the companions, said: that I like an assembly of scholars where academic issues are debated and deliberated than offering supererogatory prayers, since the benefit of the prayer is confined to the one who offers it, but the benefit of academic deliberation goes to the Ummah.

Once Allah's Messenger (Pbuh) was asked about two persons of Bani Israel one of them was scholar and offering the mandatory prayers and would exhort the people to good deeds, while the second one observed fast during the day and offered prayer all the night, which was superior of the two? Allah's Messenger (Pbuh) said: that the superiority of the scholar upon the devotee is like my excellence upon a common man from amongst you. We hope that with Allah's blessings, this conclave of us will be an event like that.

Gentlemen!

Imagine of the recent past, when in Delhi, we had gathered in the campus of Jamia Hamdard. The stage of the gathering was graced by the most eminent Islamic scholars like Maulana Syed Abul Hasan Ali Nadvi, Ml. Syed Minatullah Rahmani, Ml. Abu Saud Baqvi. Among the audience were also those whose participation would be a grace for any conclave. Some of them have left this world and some of them still have their blessed shadow upon us. This caravan of eminent scholars was organized by Ml. Mujahidul Islam Qasmi with the blessings and good wishes of Mufti Mahmood Hasan Gangohi, Ml. Mufti Abdul Rahim Lajpuri and respected teacher Ml. Mufti Nizamuddin Azmi.

Twenty Five years have since passed and the Academy that was a sapling has transformed in to an orchard, thanks to the sincerity and blessings of the founders. Its fragrance has covered India and abroad. Don't you see how Allah has put forth the parable that a holy word is like a holy tree, its root is firm in the earth and its branches reach to the sky.

Twenty five years are not a very long period in the life of institutions and societies. It is nothing but Allah almighty's favour and blessing that the Academy is holding its 23rd Seminar during its short span of life. 92 main issues were deliberated at these seminars and over all decision on about 550 relevant partial issues were taken with your active cooperation. The Academy has excelled many Fiqh Academies in the world, 22 seminars have so far been organized to deliberate intellectuals topics proposed by the Academy. Important contemporary issues were put forth for deliberations and eminent scholars were invited to grace those seminars. Many of the intellectual topics were those that were deliberated for the first time in the subcontinent. The paramount attention of the Academy is to train young scholars. 26 training workshops have been organized for the purpose. The Academy organizes programmes of extension lectures at the Islamic

seminaries and colleges/universities. The academy has so far brought out 145 volumes on various subjects in Urdu, English, and Arabic and in some other languages. About 50 magazines have since been published on the topics of these seminars 110 books have been translated from Urdu into English and Hindi from Arabic.

Translation of encyclopedia on jurisprudence (Fiqh) comprising 45 volumes deserves particular mention. Efforts have also been made to engage scholars of merit to undertake research work on important national and international issues and to publish that work, what has been done is due to the favor by Allah Almighty with the blessings of the patrons of the Academy Maulana Mohammad Salim Qasmi, MI. Syed Mohammad Rabey Hasni Nadvi, and MI. Syed Nizamuddin.

The executive committee of the Academy has on its board eminent Islamic scholars and Muftis, their guidance and the endeavors of the staff of the Academy jointly play a vital role in the performance of the society land, off course it is the manifestation of your sincere cooperation. But the Academy has to go a long way to achieve its cherished goals. The academy is anxious for its planning. May the journey of the Academy continue like this forever?

Gentlemen!

Today when we are at a historic town it seems pertinent to explain some of the points, the Academy has been inviting attention silently through its mode of working. The events have proved that it is the call of the time. If no attention is paid towards it, it might result in to a situation where Muslim community will suffer badly. It might face a present worst from the past and a future worst than the present. The community might confront with a more challenging time that will aggravate the conditions to a larger extent. One of the points is to adopt a path of balance and

moderation. Whatever bounty Allah Almighty has bestowed, if man does not exercise temperance and balance it will become a curse, human being cannot survive without air but when this air turns into an stormy wind it causes disaster to man. We cannot live without water, but when water turns into a flood it destroys human habitations (The Quran has said we have given life everything with water) we cannot cook our one time meal without fire but if it takes the shape of a volcano it causes devastation. As unchecked appearance and advent of the natural manifestation plays havoc with human life, similarly imbalance and intemperance of thoughts, utterances and writing causes devastation to the nations. The Quran has therefore, calls the path of justice the straight path, and those who follow and tread this path have been called the people of moderation (avoiding extreme on either side). Allah's Messenger (Pbuh) has not only exhorted moderation in all walk of life but has enjoined balance and moderation in prayers as well. Islamic scholars have condemned the Khawarij (an astrayed seet among Muslims) as those who trespass the limits set by Islam. Even Imam Ahmad bin Hambal has said that the Khawarij are the worst people and the most mischievous on earth.

The Khawarij were a head of others in the observance and offering prayers. Allah's Messenger (Pbuh) had identified them saying: that you will find their recitation of Quran better than yours and their prayers superior to that of yours.

They were not inactive in the adherence of rituals but their hyperbole in moderation and their distrust against other Muslims and misconception concerning their belief. They had taken the authority of a ruler in their own hands. These were their misdeeds. So the companions of Allah's Messenger (Pbuh) had to fight them. Its harm has a limited effect among the common people but if scholars and leaders suffer from it, its damage goes to a very far extent. It is a fact that during the past one or two decades this malady has taken our Muslim scholars in to its grip

and has been deteriorating whether it is in the gulf or other Muslim countries or in a neighbor. And now this mentality spreading fast in our country also as an imported commodity, we don't hesitate calling a Muslim an infidel, a polytheist, a sinner, a sinful and heretic. The books of Hadith (Saying of Allah's Messenger (Pbuh)) that we study or teach, the most important chapter in these volumes is the book on belief (Kitabul Iman, where in the beliefs of Motazila and Khawarij are rebutted. But all the scholars (jurists) are unanimous that they cannot be termed as the sects driven out of the faith.

Allama Shami says "All the Jurists and the Scholars of Hadith have called the Khawarij as an astrayed sect; some of the scholars of Hadith have gone to the extent of calling them Kafirs (disbelievers). Ibn-e Munzir says that he knows not any jurist who has supported these scholars of Hadith for calling them infidel. It means that there is no consensus among the scholars on this issue. Some jurists don't call the heretic (Bidati) as Kafir (disbeliever) but some of them call them as such to those who don't follow the right path shown to them.

The author has this view to the Ahle Sunnah but the earlier view (calling them infidel) is more authentic. These are not the views of jurists and the scholars of Hadith but other scholar's sayings and whatever they say it has no evidence. Scholars have said what we have reported here from them. Allama Ibne-e-Munzir is more aware of the views of those scholars. Allah's Messenger (Pbuh) has said: that the Jews divided themselves in to seventy one sects the Christians in to seventy one or seventy two sects and my people will divide themselves into seventy three sects (Narrated by Abu Hurairah and reported in Musnad Ahmad). There is some addition in it that all, will go in to hell fire but one. That one is the community. Today this Hadith (tradition) is being used to declare one another as astrayed sect and infidel. But if we consider it seriously it can be a point of unity and affinity for the Muslim community as the said Hadith shows that all these sects are the

Ummah of Allah's Messenger (Pbuh) and is not beyond the sphere of faith. Allah's Messenger (Pbuh) has used the word Ummati (My People) for the Muslims only and for others he has used the word Ummah (People). In a Hadith he (Pbuh) has said: "By the one in whose lands is the life of Muhammad! The people of Jewish and Christian faith, who have heard of me and anyone who does not believe in me even after having heard of my message, will go in to the hell fire.

Referring to the Hadith of sects, Allama Khattabi has said that this Hadith stands for that all the sects are not out of the faith, as Allah's Messenger (Pbuh) has called them his people.

Sincerely Allama Ibne Taimiyah says that Allah's Messenger (Pbuh) has not turned them out of Islam but has included them in his Ummah.

This is also what Imam Abdul Wahab Sharani has said in his book: "Al Yawaqeet Wal Jawahar" while talking about the astrayed sects. And this is the same what the renowned scholar Abu Ishaq Shatbi has said in his famous work "Al Mowafiqat". Therefore some of the scholars have explained that what it means (All sects will go in to hell but one) that one sect will enter into paradise earlier than the other sects, the other will enter in to the paradise but it would be a delayed admission.

So what is needed is that we must be careful in declaring any Muslim an infidel or as has been seen in some Muslim countries, that extremist declares others killing as permissible. Similar is the case to blame a sect to be polytheist. To believe someone as immune from fault and to take his words as beyond doubt and authentic like that of the precepts of Allah's Messenger (Pbuh) is of course a sort of polytheism. But to adhere to the research and inference is like to follow the views of the scholar and this is what that is required under the faith, those are the people Allah has guided them, so follow their guidance, similarly if someone

indulges in polytheistic deeds but offers interpretation for it. It will be said that he committed polytheist deed but a fatwa calling him a polytheist cannot be issued. The Jurists have a known rule that the action of a Muslim should to the extreme extent be taken as positive. So in a case where there is a difference of opinion among the scholars and jurists, the one who committed that controversial act, should not be termed as pervert/sinful.

Similarly if someone undertakes something that was not in vogue during the virtuous era, but he does not practice it as an act of faith, he will be asked to refrain from it keeping in view its merits and demerits, but it would not be proper to call him a heretic (Bedati) as every new act is not heresy, yes innovation in religion is certainly heresy. Similarly a practice that is in vogue in other nations but it has no relevance with religion, not it stands for an identity of a particular non Muslim community, it would not be proper to call imitation of other nation, as it is evident from some of the fatwa (religious ruling) issued by Maulana Ashraf Ali Thanvi. The one who practice it, should not be regarded as pervert Circumspection, must be exercised in declaring something unislamic heresy or polytheistic. A reckless declaration in this regard will cause disunity and distrust in the community. One of the aspects of immoderation is not to differentiate between rejection and interpretation, rejection means that one does not regard something as confirmed opinion and interpretation is to adopt it for fetched meanings ignoring its direct and chair sense and there is room for such an interpretation in the text. Concerning prayer (Salat) Allah's Messenger (Pbuh) has said: Takbir (pronouncing Allah-o-Akbar) is its beginning. Some of the jurists say: "Takbir means pronouncing Allah-o-Akbar", while some jurists are of the option keeping its sense in view that any word of Allah's glorification would be sufficient. This second opinion is a sort of interpretation and there is no harm in it.

Allah Almighty's attributes also come under this previews. Some of the righteous progenitor recognize physical limits of Allahs but

insist that these are in accordance with the dignity and glory of Allah's and it transcends our imagination. They call it "Tafwiz". Some have taken the route of interpretation. They say that eye does not refer to human eye but it stands Allah's attribute of baser (Seeing all) ear does not mean Allah's ear but means that he listens to everything (Sami is Allah's attribute) these two ways "Tafwiz" and "Tawil" have been in use since the time of the righteous progenitor. These are particularly used in scholastic philosophy. Those don't clash with the text of the Quran. If interpretation is taken for rejection not a single scholar of yore will escape the charge of rejection. There is a well known narration concerning mutual transaction. There is difference of opinion concerning "Tafreeq". Imam Abu Hanifa and Imam Malik take it for words while Imam Shafai and Imam Ahmad take it physical sense Ibne-e- Abi Zeb was also of the latter view once he used some harsh words against Imam Malik for having that view. Imam Ahmad bin Hanbal, although did not agree with Imam Malik on the issue but he exhorted Ibne -e- Abi Zeb not to do so. Imam Malik had not rejected the tradition but had simply interpreted it as such.

One of the reason of immoderation is not to have regard for the grades of commandments. It is evident that all the commandments of Shariah are not of the same grade, some are mandatory and some practices of Allah's Messenger (Pbuh) to be followed and practiced as desirable and some are permissible. Some are based upon the Quranic text and some on opinion and inference. The commandment based on the Quranic text, some of them are definite and unambiguous and some are based on conjecture. The definite and unambiguous commandments are quite clear in their sense and meanings and in some cases there is probability of having some other meanings. Similarly on some commandments there is consensus among the jurists and in some cases there is difference of opinion. These are not in the same category. Infact there are difference grades of commandments in view of their significance based on the claim of authenticity and the Shariah

reasoning concerning these commandments, therefore it is necessary to differentiate among them keeping in view their authenticity and significance.

To raise a commandment beyond its grade or category is hyperbolic and innovation in the faith. Islamic scholars have termed it as a heretic deed like to take Sunnah or desirable deed as a mandatory one or to Deen one who ignores a Sunnah like the one who abstains from a mandatory ritual or to degrade a commandment it is blasphemy and deviation.

Not having regard to the grades of the commandments leads to declaring an action where in jurists have differed in their view or the righteous progenitors are not unanimous in their opinion, such a deed is declared wrong and the one who practices it, is condemned as pervert. Imam Shafai while talking on forbidding what is unlawful said that in the case of controversial issues, if some ones action is other than that of your views, it is not proper to call it unlawful and to blame the person practicing it. Imam Sufian Suri has said that if you notice a person practicing an act/deed that is controversial and you don't agree with the person practicing it, don't criticize that person. To blame someone that the prayer he offered was defective or all his prayers have gone waste is not proper. But today it is a common phenomenon to declare as such.

I had a chance to go to a far off country where majority of the population is of Christian faith and Muslim has been fighting there for their survival. I was shocked to know that there was a controversy among the theologians what should be the design of Muslims cap and what would be the design of their shirt. Articles were hering contributed in the magazine on these issues. It shows how the Muslim scholars are wasting their energies. Allah's Messenger (Pbuh) has said don't waste what Allah has made mandatory and don't violate rules concerning the forbidden one. And what Allah Almighty has not mentioned. Without having

forgotten, don't be curious about those things. In another Hadith it has been said "Accept what Allah has bestowed relief upon you. In a Hadith narrated by Abu Darda "Allah's Messenger (Pbuh) said, where there is silence (on an issue) it is a relief exemption. In such cases where Allah Almighty has not put any restriction, the Shariah means that one is at liberty to practice either way and not confined to a particular direction. But there are those who insist on restriction and limitation but it is against what the faith stands for.

Another point that must attract our attention is to observe the norms of disagreement. In the Quran and Sunnah there are certain commandments that are clear in their sense. There is consensus of the community (Ummat) on the belief and deeds, derived out of these commandments, no one but the one who has gone astray and does not have the temerity to speak against the faith, would try to argue with farfetched conjectures. But there are many verses in the text where more than one meaning can be derived. The jurists and scholastics have sincerely tried to reach out to its actual sense. None of the views / opinion in this regard could be called as falsehood or apostasy. According to some scholars both conclusions are correct and some say there may be right and wrong conclusion but in both cases those who inferred will be rewarded by Allah. When those who have inferred such conclusion are to be rewarded, those who follow and practice it will also deserve reward. Similarly in many cases more than one practices of Allah's Messenger (Pbuh) have been reported. If compatibility between the two is not possible the jurists declare one as better (desirable) and the other as annulled. But if both the practices don't clash with each other then it will not be regarded as controversial but diversity and in many cases such is the way of divergence.

Dissent is something that can be seen during the days of the companion of Allah's Messenger (Pbuh). It is evident not in the related issues but also in the issues concerning the very belief.

Among the Ahle Sunnah there are scholastics Ashera, Matorida and the Scholars of Hadith there has been confrontation among them. It also reflects upon the works of scholars of biographical and critical studies. But it was always considered as a part of the Ahle Sunnah sect and on the right path. None of them called the other a pervert or a strayed one. But now the adversaries are being termed as apostate even it is tried to blame the great scholars of the Ummah. Similarly in controversial issues based on jurisprudence are being take up with such a zeal and favour as salvation depends on these issues. People are not called towards the faith but towards the sect Salah (Prayer) is being ignored and emphasis is on how to offer the prayer. Our seminaries (Madarsa) have also adopted this trend. Our young scholars have gone to the extreme that they must establish that those who are not in agreement with them are apostate. The same is the situation in the case of jurisprudential issues.

This tendency arises when scholars believe that others must toe their line of thought. Although the righteous of yore had never condemned difference of opinion if it was within the frame work of the Quran and the Hadith. There are two examples of two greatest persons of the Islamic Ummah, Hazrat Umar bin Abdul Aziz and Hazrat Imam Malik. Humaid Tuwail asked Umar bin Abdul Aziz would it not be better that you converge the people on one opinion. Umar said I don't like that there should be no difference of opinion, then he issued directions that people of all cities should follow the opinion of the jurists of their respective towns. Similar is the instance of Imam Malik. Abbasi Caliph Abu Jaffar Mansoor said that he wanted to forward the volumes of Moatta (Imam Malki's work on Jurisprudence) to all the towns with the direction that people must follow this Fiqh only; it will help to uproot the difference of opinion. Imam Malik advised him not to do so. Various traditions (Hadith) were taken to various towns by the scholars and jurists, have different opinions on various issues. People should not be forced to discard them. In same books it refers to caliph Mehdi and in some to Caliph

Haroon Al Rasheed. It appears that three Abbasi Caliphs had requested Imam Malik about it but he did not agree to it.

It shows the piety of Imam Malik and that to him disagreement was better for the Muslim Ummah. Some scholars have departed his opinion that disagreement among the scholars is Allah's blessings on the Muslim Ummah.

Therefore it has been reported from some scholars that they were glad to see that there was difference of opinion among the companions of Allah's Messenger (Pbuh). Hazrat Abu Bakar's grandson Qasim bin Muhammad who was one of the seven eminent jurists of his time, used to say "Difference of deeds among the companion was Allah's blessing, everyone could follow them in his deed according to his own capacity, similar is what Umar bin Abdul Aziz has been reported to have said. It has been reported from Imam Ibne Taimiya that a scholar collected divergent views of the Jurists and gave it the title "Kitabul Ikhtilaf" (Book of dissent) Imam Ahmad advised him not to name the book as Book of disagreement but Book of Capacity. The saying of Allama Ibne Qudama Muqadassi is well known among jurists, consensus is the final word and their disagreement is a blessing for the Ummah. Disagreement among the companion not only Justifies dissent but it is also important to note that the opinion of the Jurists and scholars of Allah Sunnat wal-Jamat is based upon the view or opinion of any one of the companions of Allah's Messenger (Pbuh). So the disagreement among the companions reflects to the disagreement among the Jurists (Imam). So disagreement should not be taken as an evil. The intent of the one who dissents should not be suspected or attacked. We must call people towards the faith and try to convince people or our sect with argument but the call should not be to join the sect.

It is also necessary that disagreement should not be a cause of mutual contempt, respect for each other must be observed. It had

been the practice of the righteous of yore. Allama Ibne Abdul Bar has reported about his teacher Abdul Malik bin Hisham that he believed in calling Amin (in prayer) loudly and raising both hands while performing Ruku (in prayer) as has been reported in Imam Malik's work "Moatta" but he did not practice it, Ibne Abdul Bar asked him why did not be practice what he believed in. He said that Muslims of the town did not practice it and opposing the collective action of Muslim was not the practice of the righteous or yore. It means that no such practice should be adopted that leads to confusion and dissension among the Muslims accept to check something that is against the commandments of the Shariah.

Imam Ibne Taimiyah has said that if Muslims of a region don't practice a certain deed as they don't believe in it if someone who practices that deed as to him it was desirable, the person should not practice it there as winning the hearts of Muslims is better than practicing a desirable deed. Ibne Abdul Bar has reported that once there was a debate on some issue between Imam Ahmad and Ali al Madini the debate turned in to the exchange of harsh. Ibne Abdul Bar said there was an apprehension that the debate might result in bitterness, Ali Al Madi departed Imam Ahmad bin Humbal treated him with extreme respect and held the pedal of his horse in his hands it shows that difference of opinion must not affect mutual respect and regard. Yunus Siddiqi was one of the students of Imam Shafai one day he had a heated debate on some issue with his teacher. The next day when they met, Imam Shafai took his hand in his hand and said would it not be better that we behave like brothers although we disagree. Observing mutual respect and regard was not the conduct of those scholars who had difference of opinion only on related issue but even among those who had disagreement in fundamental issues.

For example it is well know that Allama Raghīb Asfahani was a Motazali (rationalis) Jarullah Zamakhshari was not only a rationalist but he in his work "Kashshaf", commentary on the Quran, has sharply criticized Ahle Sunnah. Despite this the

scholar of Ahle Sunnah not only benefited from his works on the Quran, at the sometime they have expressed their gratitude for his work. So much so that Jarullah Zamakhshari who was called “Jarullah” for his devotion and frequent visit to the Mosque, scholars of Ahle Sunnah also calls him with this title. This is what beloved the scholars. The Quran has enjoins to display this noble courtesy towards those who are anti Islamic “let not the animosity towards a people drive you not to do justice with them”.

The enemies of Islam today want to disintegrate Muslims in to different small groups and to create dissension among them on the regional and linguistic basis. Sectarian discard be aggravated among the Muslim theologians. In such circumstances, our stand should be that we give priority to the faith over the sect. In controversial issues we should adhere to the view that we think are authentic but concerning others opinion our stand must not be aggression and challenging, it should be convincing appealing and sympathetic.

We must not misbehave and not to attack the intent of any one. As we follow the views that we consider valid similarly we must have regard to others views and opinion. In this way we could mitigate the intensity of disagreement. It will give a boost to the sense of fraternity among the Muslims. Seminaries (Islamic Madarsa) should come forward to reform the situation. Curriculum should be compiled and taught at the Madarsas on the issue of the causes of disagreement and code of conduct concerning it. So that our students should be aware of the fact that difference of opinion among the scholars of the past that has been mentioned in the volumes on jurisprudence was a part of their research and pursuit and not to upgrade or degrade any one. These views are based on solid argument and have been put forth with extreme sincerity. It is not proper to insult or denigrate a person because we don't agree with him on some issues. They must keep in mind that whatever opinion they have formed. There might be something wrong in it. Shah Waliullah's Book 'Al Insaf' and

Shaikh Mohammad Awwama's work "Adabul Ikhtilaf Fil Ilm-e-wal-Deen" are worth reading.

Gentlemen!

One of the disadvantages of exaggeration in controversial issues among the Muslims is that our attention is diverted from the front that has been opened by our antagonists. Today efforts are being made to disgrace the Muslims. From East to West every where there is an unending campaign against the Quran and Hadith basic resources of Shariah Verses relating the Jihad, life and Character of Allah's Messenger (Pbuh), Islamic History, belief personal laws of Muslims, political and economic system of Islam and penal code this is all that hamper the propagation and diffusion of Islamic Message. Suspension and uncertainty are being planted in the minds of the younger generation of Muslims. A new generation of hypocrites is being raised in the Islamic world, it is much more unislamic than the known antagonists of our faith. The paramount need of time is that our Ulama (Theologian) must take note of it and concentrate their attention on this issue with their best abilities.

In India two leading academic institutions have made history, one Darul Uloom Deoband whose founder was Maulana Mohammad Qasim Nanotavi, the second is Darul Uloom Nadwatul Ulama, and its founder was Maulana Mohammad Ali Mongeri. Temperamentally and in belief most of Indian Madarsa and theologians belong to those two leading seats of Islamic learning. It should keep in mind that the foremost engagement of Hazrat Maulana Qasim Nanotavi was to rebut and challenge the Arya Samaj and Christian mischief. Among Muslim he wrote only against the Shia sect that too in a compassionate and appealing style. Maulana Muhammad Ali Mongeri's targets were Christians and Qadianis. Those two great theologians did not ignore the peril of the external mischief. But today we ignore the antagonists

raising their heads against Islam and we focus our attention on internal conflicts. Isn't it a planned strategy of our enemies.

Revered Theologians!

The prevailing conditions in India are challenge and trial for us. Islamic academic institutions Muslim organizations, Islamic Scholars and young Muslims who abide by their faith are being surrounded and put under surveillance. They are charged as suspected terrorist without any prove and are being projected as dangerous for the integrity of the country. They are made a victim of fear psychosis in different ways on the other hand the community is being bared. The teachers of Madarsa are offered salaries, Imams of the Mosques also being offered pay. This second trial is much more serious than the first one. The aim of the two is the same either frightened Muslim leaders and the Islamic institutions to keep them desperate or win them our through attractive offers and enslave them with golden chain and those who resist such offers, they put in iron chains.

The historical fact is that there were crusadis between the West and Muslims. That was the fight with weapons. It ended with the victory of Muslims. Then it was an era of western colonialism and a large part of Arab world was under Western rule. The Western colonial powers not only occupied Muslim lands but also introduced an academic system there, that would create suspension in young Muslim's mind against Islam, and extreme efforts were made to impose Western Culture on the World as a global civilization. They succeeded in their efforts to a great extent. But enslavement of a nation by an alive power is something unnatural, so political slavery came to an end. But the intellectual thralldom and cultural enslavement still remains. No other religion has the capacity to resist and challenge this intellectual and cultural colonialism only Islam and Muslims can rise against this domination as Allah Almighty has said that this capacity will survive till the dooms day.

It is evident that there were three basic sources of Islam within the Muslim society. Islamic governments, Muslim scholars and their seats of learning and Mosques. Now Muslim rulers are under Western control. They are kings of their people and slaves of their Western masters. Now therefore Mosques and Madarsa are the symbols of Islam. The antagonists of Islam have discovered this point that these two are the life line of Muslims. If they got control them there would be no resistance against their efforts. So our scholars must realize this far reaching conspiracy and try to read the writing on the wall that a government that is not moved by the massacre of thousands of Muslims, economic and educational and political backwardness of Muslim does not disturb them. Even the fund attracted for the minority is not fully utilized, a part or sometime entire amount is surrendered as unused, why this government is so much worried about our Mosques and Madaris. Some of us might have read that the scholar of Halabi Shaikh Sayeed Halabi did not fold his legs when the ruler Ibrahim Mohammad Ali Pasha came. When purse of gold coins was offered to him by that very ruler Shaikh Sayeed declined to accept it and said the one who spreads his leg does not stretch his hand. These sayings deserves that our theologian should write it in golden letters and hangs on their wall and keep their step firm against the tribulation that comes through avarice and greed.

Respected Audience: This historic 23rd seminar of the Academy is held in Gujarat. Gujarat has a distinct significance in the Islamic history of India. The Caravan from Hijaz (Arabia) disembarked on this land. There lies buried the great scholar Rabi bin Salih who according to Ibne Nadeem was the first Islamic author. Many mystics, scholars of Hadith Jurists, commentators on the Quran and virtuous rulers have graced this land with their existence and they are buried here. Grand Islamic academic institutions and spectacular fascinating Mosques perhaps were raised by those noble souls their midnight cries and the prayers at dawn gave a new heat to this land. This Zeal of the faith is still exists in this

said. And Insha Allah this warmth will ever remain alive and active despite all the trials and tribulations. If the devastating forces are bent on ravage and destruction the defenders are also determined to with stand and resist the offensives. Allah will accomplish His light, though the infidels dislike it.

Gentlemen!

This seminar of the Academy will deliberate upon important issues. Istisna (a Sort of Transaction) will also be taken up for discussion. It has a specific significance as it is caused Urf (Commercial system) and it has been exempted from some general regulations concerning transaction. Transaction in absence is not permissible. But like in Salam (kind of transaction) such a transaction is done in Istisna. It is not proper that payment is delayed under the agreement of payment, but there is room for it under Istisna. In Islamic financial institution and investment it is practiced as an important tool. It is hoped that in future we will have investment on Islamic principles. Deliberating this point will facilitate the scholars to have a clear picture of the issue.

Will, gift and inheritance have been specifically included as these issues surface frequently. These have very much significance under the changing social conditions in India. Those should be deliberated keeping in view the norms of Shariah, principles and fundamentals and the inference by the jurist. Today world has turned in to global village and we cannot remain indifferent from global events. The Academy has already been putting forward such issue for consideration. One of such issues is that of citizenship that is to be deliberated at this seminar. Migration and emigration has become quite common these days due to various circumstances. This issue has therefore, assured extra ordinary significance. Some other issues will also be placed before you for discussion as these are important if seen from social point of view. What decision you take on it, will provide guidance to the

community. May Allah bless this seminar also with success like the previous ones.

O Lord accepts it from us you are the one who knows and listens. Peace and blessing be on Muhammad the best of mankind and his family members and all his companions.

Khalid Saifullah Rahmani
General Secretary