

One God, Two Humanities

**ISLAM, MUSLIM PROBLEM
AND CIVILISATIONAL CONFLICT**

Factual information
about the life of the
founder and model of Islam,
its ideology and methodology
and
solution of the problem

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Plea to the Reader

In spite of sermons and parleys about peace the world is steadily moving towards civilisational conflict between Islam and Islamic civilisation and civilisations committed to humanism and co-existence of different religions and forms of worship inherent in democratic values.

Prof. Samuel Huntington of the Harvard university, USA drew attention of the thinking world to re-emergence of Muslim problem and growing possibility of civilisational conflict in his article on the subject in 1993. The bomb-shell of September 9-11-2001, woke up not only the USA but the whole world to the warning of Prof Huntington. Efforts then began to be made to plug the fault lines. But the situation is steadily worsening and the civilisational conflict is moving towards a flash point.

Unfortunately the people of Hindustan i.e. India which has been the worst victim of this conflict for centuries have remained ignorant about the root causes of the conflict and motivation behind Islamic Jihad. This ignorance of the leaders and policy makers of Hindus have cost the Hindus and Hindustan dear. The problem is getting worse every day because of the growing Muslim population. Basic authentic information about Islam and Muslim problem has been given in this booklet for the benefit of English knowing Hindustan, particularly opinion makers and religio-cultural and political leaders. The main aim is to disseminate correct information about the problem to solve which we paid stupendous price of partition of the motherland in 1947.

Please read and circulate.

Balraj Madhok.

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Historical Background

Islam, also known as Mohammedanism, after the name of its founder Mohammed, is the latest of the three semitic religions. The first of them is Judaism which is considered to be about 2500 years old and its foundation is linked to Abraham and Jerusalem. It had to undergo persecution at the hands of Egyptians and then the Romans. Therefore, Jews had to leave their original homeland known as Israel and run for shelter to different countries of the world. But peace eluded them wherever they went. They continued to be persecuted by the Romans, Christians and Muslims all over the world excepting Hindustan till they returned back to a part of their homeland where they set up the Jewish State of Israel in 1948.

Christianity was founded a few hundred years later by a reformist Jew known as Jesus or Christ. He was born at Bethlehem now in Palestine. He was arrested and crucified by the Roman Governor of Jerusalem. Some of his associates continued to propagate his views. After 300 years Roman Emperor, Constantine, accepted his teachings and became a Christian. He then became the patron of Christianity, made it his state religion and spread it throughout the Roman Empire. After the fall and split of Roman Empire the Christian Church got divided into Eastern Church with Headquarters at Constantinople now called Istanbul which falls in Turkey and Western Church of which Rome became the main centre.

The third semitic religion is Islam. It was founded at Mecca about 600 years later by Mohammed who was born at Mecca in 570 A.D. All these three semitic religions claim to be monotheistic. But their God is tied down to their respective founders called Prophets who claim revelation of God.

Hindustan and its Hindu people had to deal with the followers of all these three semitic religions during the last 2000 years. Some of the Jews after their forcible eviction from their homeland came to Hindustan also where they got not only shelter but also friendliness and full freedom for their religion and way of worship. That is why the Jews all over the world as also the Jewish state of Israel have a feeling of not only friendship but also gratefulness towards Hindustan and Hindus. Soon after crucifixion of Christ some Syrian Christians came to India. They also found friendliness and freedom to follow their religion in our country. They are still found in sizeable number in the Kerala state.

In the 15th and 16th centuries some Christians from European countries came to India as traders. Later they developed political ambitions and tried to find political foothold in this country. Ultimately the British out-distanced the rest and made whole of Hindustan excepting Goa which remained in control of the Portuguese and Pondichery which remained under control of the French, a part of their expanding colonial empire. They learnt their lesson after the great rebellion of 1857 and stopped direct interest in the spread of Christianity in India. When the British left

Hindustan for which they popularised the name India given to it by Greeks, for good after partitioning it between Hindu India and Muslim India in 1947, the Christian population in India was just about 0.5 percent of the total population of our country. But it has increased fast since then and their percentage in the population of truncated India according to 2001 census is about 2.5percent.

Islam entered India through Islamised Arabs better known as Muslims, who invaded Sindh region of our country in 712 A.D. It was a different experience. They came for Islamic Jihad to conquer our country and make it a part of growing Arab Islamic Empire. The conflict between the Hindus and Hindu civilisation and Islamists and Islamic civilisation has continued for the last 1300 years. As stated by Will Durant in his book "Story of Civilisation" this long conflict which resulted in Islamic conquest of a major part of our country, is "probably the bloodiest story in history." Muslim problem of India which began with the advent of Islam in 712A.D. has continued ever since. The stupendous price of partition of India and the bloody holocaust that followed it was paid by the leaders of India to solve this problem. But during the last 60 years it has re-emerged again. Muslim population in truncated India which had come down to 3 crores in the census of 1951 has gone beyond 12 crores in the 2001. They now are about 12 percent of the total population of India and the Muslim problem has once again become the biggest threat to peace, unity and security of our country.

It is unfortunate that in spite of this long bitter experience the political leaders, historians and opinion makers of Hindu India have failed to learn the lessons of history and educate the people about the real character of Islam and its fundamentals. As a result India may have to face a new and may be still bloodier civilisational conflict with Islam along with the rest of the world in the days to come. It is, therefore, very important and urgent that not only the political leaders but also the common people are given basic and factual information about Islam, the life and teachings of its founder and model, its ideology, methodology and fundamentals and its history of the last 1400 years in India and the world to prepare them to effectively meet the danger ahead.

Prophet Mohammed - A Brief Life Sketch

Mohammed was born in a family of Kuresh tribe of Mecca in 570 A.D. His mother Amina lost her husband, Abdullah, before the birth of Mohammed. She was not in a position to feed her baby. So, Mohammed was entrusted to a maid Halima to feed him with her breast milk along with her own son. Amina died when Mohammed was just six years old. He was then looked after by his uncle Abu Talib. He attached him to Khadija, a prosperous widow trader, as an assistant. After some time when Mohammed was 25 and Khadija was 40 years old, they got married. Mohammed got both love and living from her. They had six children but none except one girl, Fatima, survived. It was during this period of happy conjugal life with Khadija that Mohammed is believed to have got a revelation that God had nominated him as a Prophet. On the basis of this revelation Mohammed declared himself as Allah's Prophet or "Rasool". Khadija was the first to accept him as Prophet and read the Kalma which said, "God is one and Mohammed is his Prophet (La ilah, Mohammed Rasoolillah)." Two other Arabs, Abu Baker and Ali followed her. Mohammed requested his uncle Abu Talib to do so but he refused. When he died Mohammed not only did not pray for him but also refused to do so on the grave of his deceased mother. He thus conveyed to his followers that after reposing their faith in him they shall have no link and regard for their heritage and non-Muslim dear ones, present or past. The Arabs, in general, at that time were pagans and worshipped a number of tribal gods and goddesses whose stone images were kept in Mecca. More revered among them were the images of three goddesses, Lat, Manat and Oozza. Their images were kept in a temple called Kaba near Mecca along with the holiest image, a round stone, kept in it. People from all over Arabia used to come to Mecca to offer worship to them on the occasion of Hajj once in a year. The Arabs were not willing to stand his tirade against these gods and goddesses. That marked the beginning of a religious and ideological clash between Mohammed and his few followers on the one side and the Arabs in general on the other. When this clash in Mecca was going on some pilgrims from Madina who had come for the Hajj met Mohammed and agreed to accept his religion and invited him to visit Madina. A bigger group of pilgrims from Madina including some women met him again on the occasion of Hajj the following year. Mohammed was then feeling uneasy because of the growing hostility towards him in Mecca. An Aayat of Quran in which he pleaded for co-existence between the pagans of Mecca and his own followers belongs to this period. But when it failed to have the desired effect on his Meccan opponents he decided to migrate to Madina. This migration of Mohammed from Mecca to Madina which is known as Hijrat in Arabic took place in 622 A.D. This marks the beginning of the Hijri era followed by the Islamic world. About the same time when Mohammed was 50 years old Khadija died.

The death of Khadija in 620 AD. and Hijrat to Madina in 622 AD. were the two major events in the life of Mohammed and growth of Islam. Khadija was not only a devoted wife but also a friend and philosopher for him. Some time after the death of Khadija, Mohammed married a Jewish widow living in Mecca who got herself converted to Islam. After reaching Madina a large number of people of Madina accepted him as Prophet of God and became Muslims. They accepted him not only as Imam or religious head but also Khalifa or political head of Madina. That marked the beginning of the Islamic concept of a theocratic state in which political and religious power is vested in one man who uses his political power to expand his religious following and extend his political sway.

Much has been written by Arabic, Islamic and European writers about the progress of Islam during the 10 years of Mohammed's life in Madina. According to authentic information, 82 bloody wars were waged during this period out of which 26 were led by Mohammed himself. The most important of them was the battle of Badar which was fought by Mohammed and his followers against the pagan Meccans. The strategy adopted to win this battle has come to be considered as a guide for Islamic rulers and leaders. President Musharraf of Pakistan advocated the strategy adopted by Mohammed to win this battle in his speech that he delivered after taking over the reins of power in Pakistan through a military coup in 1997. Victory in this battle opened the road to Mecca for him which he conquered soon after. After occupying Mecca he ordered destruction of all the 360 images of gods and goddesses kept there. But when he tried to lay his hands on the round stone kept at Kaba which according to some historians and scholars was *Shivaling*, the Arabs rose against him en mass. This image was worshipped by all the Arabs irrespective of their tribal rivalries. They all used to come here for annual Yatra, called Hajj, from all over Arabia. Sensing the temper of Arab people Mohammed decided to own up Kaba and its image and continue the Hajj tradition. According to the detailed reports published in reputed journals all over the world the rituals followed by the Muslim pilgrims at Kaba on the occasion of Hajj closely resemble the rituals still being followed by the pilgrims in the major centres of Shiva worship all over India.

Mohammed's conjugal life also underwent a sea-change during these ten years. The story of his marriages and the way he chose and treated his numerous wives, has since been accepted as a model code for Muslims all over the world. The third wife of Mohammed was Aisha, daughter of his close companion Abu Bakr, who was nine years at the time of marriage and Mohammed was 55. His fourth wife was Haphsa, the widowed daughter of Omar, his another close companion. His fifth wife was Zinab. The sixth was another widow. His seventh wife was Zainab who being wife of his adopted son, Zaid, was his daughter-in-law. Mohammed felt attracted by her beauty. He then told Zaid that he had got revelation that Zainab was meant for him. Zaid then divorced Zainab and Mohammed married her. Mohammed's eighth wife was Zoria, ninth was Habiba and tenth Saphia. His eleventh wife was Maimuna who was 25 years old widowed daughter of his uncle Usman. According to some writers the actual number of married wives of Mohammed was somewhat higher. Apart from these married wives Mohammed had a number of concubines prominent among whom were Moria and Indan. Of all these wives and concubines Aisha was dearest to him. She was less than 18 years when Mohammed passed away in 632 A.D. She played a key role in the choice of successors of Mohammed and is considered to be the most dependable repository of the experiences, utterances and conduct of Mohammed which are preserved in different Hadiths that are considered to be second only to Quran as source of life and teachings of Mohammed.

Mohammed was succeeded by Abu Bakr as the first Khalifa. Omar became the second Khalifa and Usman the third. All these three were his close associates and relatives. All of them were assassinated. After Usman, Ali, the son-in-law of Mohammed, became the fourth Khalifa. He was succeeded by his son Hasan. But soon after Moaviya seized the post of Khalifa from him. He was succeeded by his son Yajid who became the seventh Khalifa. He killed Hussein, the brother of Hasan along with his 72 companions at Karbala.

These developments after the fourth Khalifa, Ali, created the first rift in Muslims. They got divided in two sects. Those who accepted Abu Bakr, Omar and Usman and their successors as lawful Khalifas are known as Sunnis. But those who refuse to accept the first three as lawful Khalifas and consider only Ali, the son-in-law of Mohammed, as Khalifa have come to be known as Shias. But Shias too accept Mohammed to be the last Rasool of Allah and Quran as his book. These two major sects of Islam are spread all over the world. Sunnis are about 80 percent while Shias are only 20 percent. They are dominant in Iran, Gilgit, Baltistan and Iraq where they happen to be in majority.

III

Ideology and Methodology

The basic documents of Islam are Quran and Hadiths. Quran is the repository of the teachings of Mohammed which are projected as revelations of Allah to him and Hadiths present Mohammed's life in action at different times and in different situations as told by his close associates. There are a number of Hadiths being versions of some events and conduct of the Prophet at different occasions in his private and public life by different people. They do differ here and there but since all of them project Mohammed's life as the model which Muslims must follow the differing versions are not very material for understanding Islam.

Mohammed was an Arab by birth, spoke Arabic language, got his revelations in this language and concentrated on bringing whole of Arabia within his religious and political sway. That is why Islamic scholars like Anwar Sheikh consider it as basically an Arab centric Arab national movement. Mohammed made it clear by his own conduct in his life time and his own projection of Arabia and Arabic language as the greatest and Kaba and Mecca which were the holiest places of all pre-Islamic Arabs, as the holiest spots for Muslims all over the world. Along with extending his sway over the whole of Arabia he started its religious cleansing by converting or decimating all Arabs who followed Judaism and Christianity in a planned and systematic way. Because he combined religious authority and political authority in his person, Arab Islamic state became a theocratic state from its very inception. As such there is no clear demarcation between its ritualistic and political aspects. Islamic theory is thus basically exclusive and Islamic polity is theocratic.

The ideology of Islam revolves around three concepts.. The first pertains to Islam's relevance and recognition as the only truth and the last word of Allah in regard to conduct of life in all aspects. Therefore, it enjoins upon its followers to totally reject and forget their pre-Islamic past and pre-Islamic times which are denounced as Jahilya or period of ignorance. Mohammed himself demonstrated it by refusing to pray at the grave of his uncle Abu who had refused to accept Islam and also at the grave of his mother on the plea that they were not worthy of respect because they did not happen to be Muslims. Secondly, he projected Allah or God to be one and the only God who is tied down to Mohammed as his last Rasool or Prophet. That is why the Kalma which supposed to be the quintessential to Islamic faith refers to both in the same breath in the following words." La Illah Mohammed Rasool Illah" i.e. Illah is one and Mohammed is his Rasool. Therefore, belief in God is incomplete unless it is accompanied by faith in Mohammed. In practice it has come to mean priority to Mohammed even over Illah.

The rituals of Islam are (1) Namaz i.e. daily prayers five times a day at any place or in a mosque with face towards Mecca : (2) Zakat which refers to leaving

aside a part of one's income for charity ; (3) Roza which refers to the provision of fast from dawn to dusk during the month of Ramadan; (4) Hajj which refers to the duty of all Muslims to go on pilgrimage to Mecca and Kaba once in their life time. and the rituals that are performed at the time of Hajj link Islamic Arabia and Arabs with pre-Islamic Arabia and Arabs because they have continued to remain the same.

Then there is the political aspect or dimension of Islam. It revolves round the concepts of Millat and Kufr, Dar-ul-Islam and Dar-ul-Harab, and Jihad. According to the concept of Millat and Kufr, Islam divides mankind between two incompatible groups i.e. those who put their faith in Mohammed and Quran and believe in his power to intercede for them for the grace of God and entry into Islamic paradise -- "Jannat" -- at the time of Qayamat, constitute the Islamic Umah or Millat. They constitute the Islamic brotherhood or that part of the mankind which is God's own party - Hizb Allah. All others who do not put their faith in Mohammed and Quran are Kafirs who must either get converted to Islam or get exterminated. An amendment in this was made by the second Khalifa, Omar, who laid down certain conditions under which a kafir can be allowed to live (see Appendix-II). The second is Dar-ul-Islam and Dar-ul-Harab. According to this concept, the land of the world is divided in two warring parts. The territories and lands held and controlled by the Muslims where the law of Quran described as Shariat prevails, is Dar-ul-Islam. The lands on which the writ of Islam and Shariat does not run, are described as Dar-ul-Harab or land of war. The third basic concept or fundamental is Jihad. Jihad means continuous endeavours and struggles by the Millat and Dar -ul-Islam to convert or exterminate the Kafirs and conquer Dar-ul-Harab and convert them into Dar-ul-Islam.

Thus Islam divides human history into two periods. The period before the rise of Islam is the period of ignorance or Jahiliyat and the period that followed it is the age of illumination or Ilam. The norms of ignorance are determined not by any objective or comparative criteria but the dictums of Quran and Hadiths. In short, Islam divides time and mankind into two incompatible parts. Islamic fundamentalism and terrorism flow out of these concepts. The motivation for Jihad is provided by the rosy picture of Islamic Jannat or paradise of which a Jehadi is assured if he gets killed in the pursuit of it. Much has been written about the Islamic concept of Jihad and Quranic concept of war by many Islamic writers. "Islam-Sex and Violence" by Anwar Sheikh and "The Quranic Concept of War" by Brigadier S.K. Mallik of Pakistan Army are more notable among such books.

According the Brigadier Mallik, "The Holy Quran gives us the divine philosophy of war. The divine philosophy is an integral part of the Quranic ideology." He refers to a number of Aayats of Quran and adds, "All these revelations order the faithful Muslims to prepare themselves for war with utmost determination in order to strike terror into the hearts of the enemy. Terrorist strike into the hearts of the enemy is not only a means, it is an end in itself. It is the point where the means and the end meet and merge. To instil terror into the hearts of the enemy is essential in the ultimate analysis to dislocate his faith." (page 60) The methodology adopted to give practical shape to these concepts is illustrated by the wars in pursuit of Jihad fought by Prophet Mohammed himself and illustrated by the history of expansion of Islam after his death.

IV

Expansion of Islam Jihad in Practice

The steps taken and means adopted by Prophet Mohammed during his life time for propagation of Islam and expansion of Arab Islamic Empire which became the model and guideline for his successors and followers, are reflected and illustrated by the history of Islamic expansion since its inception. The battle of Badar fought under the direct leadership of Mohammed which led to the conquest of Mecca and re-entry into it of Mohammed as a conqueror and the strategy adopted to win this battle and the treatment he meted out to the vanquished and the rules he laid down for the distribution of the booty of war called "Maale Ganimat", have come to be accepted as the model code of conduct for the Islamic invaders all over the world. According to this code of conduct, the Muslim invaders have to treat every invasion as Jihad or a holy war. Victory in such a war entitled the victor to total control over the lives and possessions of the vanquished. The defeated non-Muslims or kafirs are to be exterminated or converted to Islam. All the places of worship where idol worship or other non-Islamic forms of worship are followed, have to be destroyed and supremacy of Islam in all spheres of life has to be established. The possessions of the vanquished including their families, women, children, cattle, land and houses have to be taken as Maale Ganimat and one-fifth of it is to be given to the leader and the rest distributed among other Jihadis.

Those who get killed in such a Jihad are entitled to immediate entry into Islamic Jannat (paradise) without waiting for the day of judgement or Qayamat. A very rosy picture of the paradise is drawn in Islamic scriptures. Every entrant into it will get 72 Hureis besides a number of young boys for eternal sexual and carnal pleasure. This promise of continuation of sex after death in the most luxurious setting has proved to be the most alluring motivation for Jihad all through the Islamic history. According to Anwar Sheikh, sex and violence have proved to be the two most important factors in the spread of Islam and Arab Islamic Empire.

Almost the whole of Arabia had been Islamised and cleansed of all Kafirs during the life time of Mohammed. It got a big boost during the Khalifate of the first three Khalifas- Abu Bakr, Omar and Usman. This brought the whole of Iran, Egypt and Northern Africa under Arab Islamic Empire before the end of the century. In the early eighth century the Arabs and Berber Muslims of North Africa entered into Spain by crossing the Strait of Gibraltar. Spain was the first European country to fall and become a part of Arab Islamic Empire in 711 AD. From Spain they tried to move into France. They won some early victories but their push was stopped by Charles Martel of France by inflicting a decisive defeat on the invaders in the battle of Tours in 732 AD. That put a stop to the progress of Islam in Europe from the South-West. At the same time the Arabs continued to push towards Constantinople which had come to be identified as the centre of Christianity. In the meantime, many Turks had embraced Islam and the Ottoman Turks had acquired a dominating position in the Islamic world. They conquered Constantinople in 1453 which opened the gates of Europe for Islam from the East. Ottoman Empire continued to extend its sway over Eastern Europe till a decisive defeat outside the gates of Vienna at the end of 16th century stalled their advance. But the whole of Balkans Peninsula including Greece, Bulgaria, Romania and Serbia remained under Turkish rule till the end of the First World War in 1919.

The Christian people and rulers of Europe had to wage continuous struggle to prevent the Islamic expansion into Central Europe and to liberate the Balkans from their hold. They were well aware of the character and methodology of Islam. The British premier Gladstone made this clear when he raised his hand holding a copy of the Quran in the House of Commons and declared that there could be no peace in the world so long as this book remained.

At the same time Islam began to make a push towards Hindustan via Makran coast. Sind was conquered in 712 AD. by Arab hordes led by Mohammed-bin-Qasim. But they could not go beyond Multan in the North nor could they push into Rajasthan and Gujarat in the West. The next Islamic push into Hindustan was made by Islamist Turks via Afghanistan. It took them 300 years to establish their full sway over Afghanistan. Subkotgin got control of Kabul in 998 which was then the summer capital of Hindushahi Kingdom of Lahore. His successor Mahmud Ghazni made a push towards Hindustan via Khyber Pass. A decisive battle was fought at Pushp-pur, now Peshawar, in 1008 AD. with Hindu army under the leadership of King Anang Pal. Twelve years later Mahmud conquered and annexed Lahore to his Kingdom of Ghazni in 1020 A.D. Thus the territories which are now included in Pakistan came under muslim rule by 1 020AD. It took Islamic invaders about 200 years more to reach Delhi which was occupied by Mohammed Ghori in 1192 A.D. His slave and successor Qutbuddin Aibak who had nothing to do with the so-called Outab Minar which existed long before Islamic entry into Delhi, ruled over the Islamic Kingdom of Delhi from 1206to 1210AD. The expansion of Muslim power continued after that but they had to meet stiff resistance at every step. Their expansion into South was effectively checked by the Vijaynagar empire for about two centuries. The push of the Moghuls to South India continued for some time after the battle of Talikot in 1564 which resulted in the fall of Vijaynagar empire. A new challenge to the Muslim expansion in the South came from Marathas under the leadership of Shivaji in the 17th century. In the meantime, Hindu resistance in the North became a national movement for the freedom of the country. But before it could finally succeed the British stepped in . They took over a major part of Hindustan by the end of the 18th century. Fall of Hindu Kingdom of Punjab in 1845 completed the British sway over Hindustan. They popularised the name India for Hindustan. Thus, by the middle of the 19th century, the Muslim domination over a major part of Asia, North Africa and Eastern Europe had begun to end.

The last ditch effort by the Muslim ruling class to reestablish its sway over India was made in 1857. They got cooperation and support of Nana Sahib, the last Peshwa who was spending his days of humiliation in Bithur near Kanpur with some of his supporters. But this effort failed. The failure of the great rebellion of 1857 called mutiny by the British and war of independence by Savarkar marked the end of the armed resistance to the establishment of British rule in India. It was a major blow to the Hindu patriots who had been carrying on war of independence against the foreign rule of Muslim invaders for centuries. India thus became a Dar-ul-Harab for Muslims particularly those of foreign origin who had ruled part of India for long centuries. Their disappointment was expressed by poet Hali in the following telling lines:

"Deene Hajazi Ka Bebak Beda, Kiya Par Jisne Satan Samandar ; Jo Na Sehu Mein Atka Na Jehun Mein Atka, Aake Dahana Mein Ganga Ke Duba."

(The fearless armade of Islam which crossed the seven seas and whose advance could not be stopped by mighty rivers like Sindhu and Oxus, finally sank in the sea of Ganga)

It led to two kinds of reaction among the Muslim leaders. One was expressed by Hali in his famous couplet: "Ruksate Hindustan, Ai Gulistan Bekhzan ; Bahut Din Rah Chuke Hum Tere Badeshi Mehman."

(Farewell O! Hindustan, a garden in which autumn never comes, we, your foreign guests, have lived here long enough.)

But the other reaction which found voice in Sayyad Ahmed Khan of Aligarh and other high ranking Muslims of foreign origin of his ilk was that they should make a common cause with the British, the new foreign rulers, to checkmate the Hindus who had fought against them for long centuries.

The British reaction to this great rebellion and its failure was not much different. They first thought the Moghul and other Muslim elite of Delhi and Lucknow to be the kingpin of this rebellion and decided to suppress them with a heavy hand. But after deeper analysis of the whole development they came to the conclusion that the real challenge to their rule in India will come from the Hindus who had fought against foreign Muslim rule for centuries and not from the Muslims. This assessment was strengthened by the last ditch resistance to their rule continued by Nana Peshwa, Tanya Tope, Raja Kunwar Singh and other Hindu patriots long after the Muslim leaders had surrendered and accepted the fait accompli. They, therefore, devised new strategy which was spelt out by Sir John Stratchy, a senior member of the Viceroy's Council. According to him, in the new situation in India the political interests of the Muslim elite who had ruled over India for a long time and the political interests of the British were common. The British too will meet resistance to their rule primarily from the Hindus. Therefore, the British must win over the Muslim elite. That was the beginning of the Anglo-Muslim alliance aimed at torpedoing the nationalist freedom movement restarted by Hindu patriots soon after.

The Indian National Congress founded by a British officer, A.D. Hume, in 1885, came in the control of M.K. Gandhi after the death of Lokmanya Tilak in 1920. Wittingly or unwittingly he began to play the game of the British by laying stress on Hindu-Muslim unity and non-violence as preconditions for pursuance of freedom movement under his leadership. Aligarh Muslim University founded by Sir Sayyad Ahmed and the Muslim League formed in the early years of the 20th century, became two tools of the British in pursuit of this policy. It was Sayaad Ahmed who first put forth the idea of a separate Islamic homeland within the national frontiers of India. The British began to back this idea directly or indirectly. Introduction of separate electorate for Muslims in 1909 was the first potent step in this direction.

Encouraged by the British whose first concern was safeguarding their strategic interests all over the world, the Muslim leaders began to step up their separatist demand, as a pre-condition for any co-operation with the Congress which was projected by the British as a Hindu organisation. The Congress under Gandhi's leadership began to concede their demands. This process of conceding the separatist demands of Muslim League to achieve Hindu-Muslim unity to solve the Muslim problem culminated in the partition of India on the basis of religion in 1947. The Muslim League and the British succeeded in their game. The British got a secure strategic foothold in Pakistan before they

left India for good and the Muslim League revived the Muslim rule over a part of India which became a new Dar-ul-Islam within the geographical boundaries of Hindustan.

Partition of India and creation of Pakistan as a new Islamic state in South Asia at a time when Islam was under siege all over the world particularly after the defeat and disintegration of the Turkish Empire in 1919 and process of modernisation and reformation of Islam began by Kamal Ataturk in Turkey, proved to be a shot in the arm of Islamic fundamentalists who wanted to revive fundamentalist Quranic Islam as conceived by Mohammed.

This marked the beginning of revival of the Muslim problem to solve which the nationalist India had paid stupendous price of partition of motherland not only in truncated Hindu India but also in other parts of the world.

V

Revival of Islam

Partition of India on the basis of religion between truncated Hindu India and Muslim India and formation of Pakistan as a new Islamic state within the natural boundaries of Hindustan i.e. India was a challenge and an opportunity for the nationalist India. Had its leadership learnt its lesson and accepted its logical corollary of exchange of Hindu and Muslim population which was left behind in Pakistan and truncated Hindustan and given a realistic and nationalistic orientation to the polity and policies of truncated India, the Muslim problem might have ended for good. But that was not to be. The Congress government led by Nehru at New Delhi which succeeded the British government not only failed to learn the lesson of partition but what is worse it not only continued the policies which had created the Muslim problem but also began to take steps to revive it.

The Muslims of united India had not only en bloc voted for partition in the crucial election of 1946 but had also actively worked to make it a reality on the basis of the results of that election. Late Shri Ashok Mehta, a top leader of the Socialist Party, analysed in detail the results of the 1946 election. According to that analysis which was later published under the title "Political Mind of India", 93 percent Muslims had voted for Muslim League and partition. The seven percent who voted against, belonged to Muslim majority Punjab, Sind and North-West Frontier Province (NWFP) which constituted the new Islamic state of Pakistan. The Muslims who were left behind in truncated Hindu India totally voted in favour of partition. The bona fides of Maulana Azad and Dr. Zakir Hussain who later became President of India, were also suspect. That is why Sardar Vallabh Bhai Patel, the only top Congress leader, who learnt the lessons of partition, was impelled to say that the only nationalist Muslim in truncated India that he knew was Jawaharlal Nehru. On the other hand, the Hindus including Sikhs and other non-Muslim elements such as Christians who lived in the areas that were included in Pakistan, had en bloc voted for united India.

Numerically the number of Muslims left behind in truncated India in 1947, was about 2.5 crore and the number of Hindus left behind in Pakistan was about the same. Therefore, exchange of Muslim and Hindu population left behind in India and Pakistan was both logical and feasible. Mr. Jinnah, the leader of the Muslim League, had advocated it and Dr. Ambedkar had quoted the precedent of exchange of Christian and Muslim population left behind in Turkey and Greece after dismemberment of Turkish empire under aegis of League of Nations in support of the necessity and feasibility of similar exchange of population between India and Pakistan. Unfortunately, Gandhi and Nehru were either totally ignorant of history and the basic fundamentals of Islam on the basis of which the demand of partition had been made or they deliberately betrayed the Hindus and Hindustan for personal and partisan ends. Maulana Azad who is supposed to have opposed partition, also opposed this move. He wanted to make the whole of India a Dar-ul-Islam and, therefore, did not want the Muslim population in truncated India to be reduced in any way. As the first Education Minister in free India, he made conscious and planned efforts to revive Aligarh Muslim University and Urdu written in Persian script which according to Chowdhary Khalilq-ur-Zaman, leader of the Muslim League in united India and author of "Pathways to Pakistan", had played the most important role in preparing the ground for

polarisation of Muslims all over India in support of partition of the motherland. This initial plunder of Nehru marked the beginning of revival of Muslim problem in truncated India. The way he used the assassination of Gandhi by Nathu Ram Godse in January 1948 to suppress and demoralise the nationalist Hindus in truncated India, contributed a great deal to the success of the plan of Azad.

The new rulers of Pakistan projected partition as a victory of Islam and Pakistan as successor of the Mughul Empire in India. The slogan that began to ring all over Pakistan "Hans Ke Liya Pakistan, Lad Ke Leyenge Hindustan" (we have got Pakistan without much effort, we would get the rest of Hindustan by war), was a clear reflection of their mind and thinking.

Pak invasion of India in October 1948 was the first step in that direction. India was in position at that time not only to give a befitting reply to Pakistan but also to finish it. But the bunglings of Nehru converted India's victory into a defeat when he ordered unilateral ceasefire on January 1, 1949. Indian armies were then well poised to recapture the Pak-occupied territory. This ceasefire left more than 30,000 sq. miles of Indian territory including the strategic regions of Gilgit and Baltistan as also Mirpur-Muzaffrabad Punjabi speaking belt along the river Jelum in illegal control of Pakistan. This encouraged Pakistan to persist in its aggressive attitude towards India and whetted its appetite to grab more Indian territory.

The USA which had emerged as the dominant leader of the western world in World War II, was guided in regard to its policies about India and Asia mainly by Britain. The Muslim problem had ceased to have any meaning for them after the fall of Turkish Empire. They wanted to make use of Islam and Islamic countries including Pakistan as a bulwark against the advance of Soviet Union towards Indian ocean. Therefore, the ideological leanings of Nehru towards Communism and Soviet Union also became a factor in their tilt towards Pakistan. As a result they failed to make a realistic and objective assessment of the impact of creation of Pakistan on Muslims all over the world. But things began to change soon after. Emergence of Israel which came into existence as a sovereign Jewish state in a part of Palestine from which they were driven out centuries ago and opposition of the Arab Islamic countries to it, created a new situation. Due to strong Jewish lobby in the USA and the sufferings of the Jews in the Second World War the USA had developed a soft corner for Israel which the Islamic world considered to be its enemy whose destruction was a religious duty for it. The crushing defeat of the Arab Islamic countries at the hands of Israel in the six day war which they imposed on Israel in 1966 for its total destruction had a tremendous demoralising effect on the Muslim world. Its reaction came out in different ways. General Gadaffi who usurped the throne of Tripoli, an oil rich state of North Africa, then decided to raise the prices of crude oil from less than a dollar for a barrel to about ten dollars. He was followed by other oil producing Arab countries. As a result money began to flow into the Arab Islamic coffers in billions of dollars. The-Arab rulers particularly the rulers of Saudi Arabia, a fundamentalist Wahabi state, began to use this money to boost fundamentalist Islamic revival all over the world in different ways. The Islamic revolution in Iran a few years later which led to replacement of liberal and nationalist Pahlavi government by a fundamentalist Islamic government led by Mullahs, had a tremendous impact on the entire Islamic world.

These developments helped by inflow of petro dollars created a new situation which was described by a leading Muslim scholar, Ali-e-Mazurai as "petrolisation, politicisation

and plutonisation of Islam". Petrolisation refers to the use of petro dollars for revival of fundamentalist Islam all over the world through direct and indirect support to Islamic insurgency in non-Islamic countries- the Philippines in the East to Cyprus, Bosnia in the Balkans, Central Africa and India, particularly its state of Jammu and Kashmir, have been their special targets. It generated a new confidence and aggressiveness in not only Islamic states like Pakistan but also in Muslim minorities in non-Islamic states all over the world. Politicisation of Islam refers to new political awakening in Islamic states which have formed an Islamic group of about 50 states which take united stand on the issues concerning Muslims and Islamic states at the UNO and other international fora. Plutonisation refers to pooling of resources to develop atomic power popularly known as Islamic bomb. The two countries which took the initiative in the matter to begin with were Iraq and Pakistan. The rulers and people of Israel were conscious of the fact that the main target of the Islamic bomb whenever and wherever it is made, would be Israel. Therefore, they were keen to destroy the atomic facilities being developed by Iraq and Pakistan. They succeeded in destroying the Iraqi facilities. They planned to destroy the atomic facilities being developed at Kahuta in Pakistan also. But the bombers from Israel needed refuelling in the way before they could reach their target in Pakistan. The Israeli leaders approached the governments led by Morarji Bhai and Indira Gandhi for such re-fuelling facility in India but they failed to rise to the occasion. As things are, Pakistan has already become an atomic power for which not only China but USA also cannot escape blame. Proliferation of nuclear technology by Pakistan and its top atomic scientist, Abdul Qadir, is now an open secret.

But in spite of these developments the mind of America and its NATO allies remained riveted to the USSR. They not only considered Islamic revival as a lesser evil but also actively encouraged it in various ways to make use of it against the USSR.

The Soviet bid to control Afghanistan in pursuit of the plan to reach Indian ocean via Pakistan came as a jolt to the USA. It then decided to back Islamic Jihadis of Afghanistan to counter the Soviet offensive. Pakistan became the major conduit for the American support to Jihadis fighting in Afghanistan. As a result, Pakistan became the major centre for training and equipment to these Jihadis. The Jehadi fervour of the Islamic terrorists began to affect Muslim soldiers of the Soviet army also. About 10000 of them deserted and joined hands with the Islamic Jihadis backed by the USA around 1988. That turned the tide against the Soviet army. It had to make a humiliating retreat from Afghanistan. It proved to be a decisive factor for the debacle of Soviet economy and political system which led to disintegration of the Soviet Union, rise of a number of independent Islamic states in Central Asia and the new Russian Federation wedded to liberal economy and democratic system of government.

These developments gave a big boost to Islamic fundamentalism and terrorism all over the world with its epicentre in Afghanistan which had virtually become a satellite of Pakistan.

The attention of some of the trained Jihadis was then turned from Afghanistan to India particularly Kashmir. The operation TOPAK that was begun in Kashmir by Gen. Zia, the President of Pakistan in 1988, included low cost proxy war against India and total Islamisation of Kashmir Valley through its religious cleansing by killing or driving out its entire Hindu population. At the same time Pakistan succeeded in setting up the puppet Taliban government in Afghanistan which had the backing of Al Qaeda of Osama bin Laden also. All these developments created new confidence among Muslims all over the world

and Islamic terrorism as an integral part of Islamic Jihad began to threaten the Christian West also. The developments in Bosnia carried this Jehadi fervour of Islamic fundamentalism right into Europe. But the USA which had become the single super power and police man of the world did not pay due heed to these developments. It continued to be more concerned about keeping the Islamic world particularly the oil rich Arab Islamic countries on its side.

This situation began to change after the circulation of widely published article by Prof. Huntington of Harvard University in USA under the title "The Civilisational Conflict" in 1993. After dilating upon the past conflicts between Arab Islamic civilisation and the Western Christian civilisation and the revival of Islamic fundamentalism, he pointed to the growing threat of Islamic terrorism to the democratic values and peace of the world. But the American leadership went on backing Pakistan and its oil rich Arab allies. The moment of truth for the USA came on September 11, 2001 when Islamic terrorists made *their air* attack on *twin* trade towers of New York and Pentagon building in Washington. The USA has since then become the leader of war against Islamic terrorism for which the word 'crusade' has begun to be used. *This* development has created a new awareness about Islam and the Muslim problem all over the world and serious thinking has begun about the ultimate solution of the problem and the threat it has been posing for a long *time*.

VI

The Solution

Just as correct diagnosis of a disease is an essential pre-requisite for arriving at a correct line of treatment and the medicines required, the first pre-requisite for finding a correct solution of political problem is to have correct information of the factors, causes and the character and motivation of the people involved in the creation of the problem and its objective and critical analysis and assessment. These two steps can then lead to formulation of a correct policy for arriving at a solution. If the information is based on wrong facts and subjective thinking its assessment is bound to be wrong and any policy based on that assessment is bound to be not only faulty but also counter-productive.

Unfortunately the political leaders of the western world since the rise of the Soviet Union and division of the world in two ideological camps after the Russian revolution of 1917, remained so obsessed with containment of the Soviet Union that they not only ignored the revival of fundamentalist Islam but also encouraged it with the object of using it as a check on the spread of communism and expansion of the Soviet Union. That is why they ignored the basic factors lying behind the demand for partition of India to create a new Islamic state within the natural boundaries of India and the motivation of the people behind this demand which gave a new fillip to revival of Islam all over the world. They did not learn even from the civil war in Lebanon backed by Islamic Syria to make it an Islamic state, partition of Cyprus to create a new Islamic state for its 18% Muslim minority and their miserable failure to give the requisite backing to the progressive government of Raza Shah Pahlvi in Iran which cleared the way for Islamic revolution and establishment of fundamentalist Islamic rule in Iran. Both the USA and UK refused to learn even from the experience of Afghanistan and rise of Taliban government with the direct backing of Pakistan. They woke up only after the fire reached their homes in 2001.

Awakening about the fundamentalist Islam and dangers it is posing to the entire humanity has now reached every nook and corner of the western and Christian world. Christians like Jews, in general, have better understanding of Islam because of the long struggle between Christianity and Islam during the middle ages. They know the meaning of Jihad and means and methods that Jihadis adopted in Spain, the Balkans and many other Christian countries. Therefore, they do not require any sermons about the fundamentals of Islam and Islamic vision of two humanities, "Millat" and "Kufr", which cannot co-exist in peace. Therefore, in spite of the dual policy of President Bush towards Pakistan which has become the epicentre of Islamic terrorism, Europe and Christian world are preparing themselves for civilisational conflict as visualised and portrayed by Professor Huntington on the basis of experience of 1400 years of Islam in different parts of the world.

But the situation in India is different. Being a country wedded to Vedic ideals, its Hindu leaders have failed to appreciate the Muslim problem which has been tormenting the country for the last 1300 years. The ignorance of leaders of all Panths or religions which constitute the commonwealth of Hinduism about Islam is something which cannot be rationally explained. It points to some kind of a death wish which Islamists understand and of which they are taking full advantage. Hindus did give the stiffest resistance to Muslim invaders. They were much superior in personal valour to the Arab and Turkish Islamic

invaders. They did preserve their cultural identity against all odds. But they failed to understand and analyse the ideology, methodology and basic motivation of the Islamic invaders and their ideologues.

The upsurge of Hindu nationalism in the 17th and 18th centuries was able to turn the tide and put Islam in a defensive position. But it failed to take advantage of the situation to Indianise or Hinduise the majority of forcible Hindu converts to Islam. The way the Brahmins of Maharashtra stood in the way of absorption of Mastani who lived with Peshwa Baji Rao as a devoted wife who become Sati with him after his death and Kashmiri Pandits stood in the way of reconversion of the entire Muslim population of Kashmir which had been forcibly converted to Islam by Islamic invaders, are glaring examples of this myopic, unrealistic and irrational approach of a people who had absorbed and assimilated large numbers of foreign elements like the Greeks, the Sakas, Kushans, Hoons etc. who came to India in search of laurels or new pastures in the pre-Islamic centuries, towards Islamic invaders. The worst phase of this myopic and irrational approach was seen during the British rule in India after 1857. The role of Gandhi in Khilafat movement led by Mullahs and Maulvis like Mohammed Ali, Shaukat Ali and Abdul Kalam Azad who played the key role in revival of Islamic fundamentalism in Hindustan and the way he spread darkness and demoralisation in the Hindus about Islam, are unprecedented in history. Even more unforgettable is the failure of Gandhi and Nehru to learn the lessons of partition and accept its "logical corollary". As things are, India today has come under an Islamic siege backed by the fundamentalist governments of Pakistan and Bangladesh and other Muslim countries. Conversion of weaker section of Hindus with the help of petro-dollars of oil rich Islamic countries and planned attack on Hinduism by renegade Hindu intellectuals and apologists of Islam, miscalled secularists, has created a situation which is worse than that which prevailed during Muslim rule over parts of the country. What is still worse is the reversal of the process of Indianisation of Muslims who had preserved their Indian or Hindu way of life even during long centuries of Muslim rule. The worst examples are the Mewat area near Delhi and the border areas of Rajasthan and Gujarat touching Pakistan where a network of Islamic Madaras has been set up to indoctrinate and Arabicise the lives and thinking of the converted Muslims. As a result, the Muslim problem has become the most difficult and dangerous problem of India once again. The Hindus will have to wake up to the gravity of this problem and get prepared for tackling it the way in which the Christian world is preparing itself for it.

According to my assessment of the developing situation in Kashmir, Assam, West Bengal in particular and rest of the country in general, the wrong policies of the successive governments, growing numbers of the Muslims and widening network of ISI particularly in Muslim pockets of the country, has created a situation which is creating conditions which may prompt Pakistan to force another war on India together with a civil war situation. It is my considered opinion that such a war may become a catalytic agent of civilisational conflict towards which the world is moving which is bound to engulf India also.

Unlike the First and Second World Wars, this conflict may be short because of use of atomic weapons but much more disastrous. Proliferation of atomic weapons and atomic technology through Pakistan to other Islamic countries and terrorist outfits is aggravating the situation. The USA as the sole super power of the world is conscious of this situation. Its efforts to prevent Iran from becoming an atomic power and the statement by the new American Secretary of State Ms Condoleeza Rice that the USA has plans to take control of the atomic weapons of Pakistan in case of any mishap which may put them in control of the extremist elements, is alarming but realistic. Another reality which Hindus in general and

apologists of Islam in particular are trying to ignore is that unlike the people following different ideologies and religions all over the world who value human life and long to live a peaceful life, the Islamic concept of Jihad and the alluring and romantic picture of Islamic paradise that is presented in the religious literature of Islam, has been acting as a strong motivation *for* "fidayeen" Jihadis to die for Islam. That is why well educated and economically prosperous Muslim youths are coming forward to carry out suicide bombing and other kinds of terrorist activities. Secularism in any shape or form has no place in it.

In view of the facts given above it is futile to think that the civilisational conflict which has been reactivated in the recent years, can be avoided by peaceful and diplomatic means. It may take some more time to hot up but cannot be wished away. It may become the Third World War in the true sense of the term by engulfing the whole world. It is going to be a total war. No peaceful co-existence with the fundamentalist Islam, which negates co-existence, freedom of thought and worship and democratic values, with civilisations and value system based on humanism, secularism and brotherhood of mankind, is possible.

It is, therefore, important and urgent that all those who stand for humanism, co-existence, freedom of thought and worship and democratic values rise to the occasion, pool their resources and coordinate their intelligence to meet the developing situation in India and the world as a whole. This demands effective steps to disseminate the correct information about Islam and Islamic civilisation and its incompatibility with the Western-Christian and Hindu-Buddhist civilisations. Knowledge is power and lack of knowledge and right information is the greatest weakness. This is the basic weakness of the Hindus. Therefore, there is greater need of dissemination of right information about Islam by all possible means among all sections of Hindu society.

APPENDIX-1

SOME OF THE OBJECTIONABLE AYATS OF QURAN

Delhi Administration prosecuted Shri Inder Sain Sharma and Shri Raj Kumar Arya u/s 295A of I.P.C. for publishing a pamphlet giving 24 Ayats of Koran which, they alleged, preached hatred and violence against non-Muslims and asserted that so long as these Ayats remained part of Quran, riots could not be banished from the country.

The Metropolitan Magistrate of Delhi in his judgement delivered on July 31, 1986 said that he had personally compared the disputed Ayats in Koran Majeed and that their perusal shows that the same teach hatred and are likely to create differences between Mohammadans on the one side and the remaining community on the other. He acquitted the accused.

Those 24 Ayats as given in that pamphlet are given below:-

1. Then, when the sacred months have passed, slay the idolaters wherever ye find them, and take them (captive) and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor due, then leave their way. Lo! Allah is forgiving, Merciful.

(Para 10, Sura 9, Ayat 5)

2 O ye who believe! The idolaters only are unclean ...

(10.9.28)

3 In truth the disbelievers are an open enemy to you.

(5.4.101)

4 O ye who believe. Fight those of the disbelievers who are near to you and let them find harshness in you

(11.9.123)

5 Lo ! Those who disbelieve Our revelations, We shall expose them to the fire. As often as their skins are consumed. We shall exchange them for fresh skins that they may taste, the torment. Lo ! Allah is ever Mighty Wise.

(5.4.56)

6 O ye who believe ! Choose not your fathers nor your brethren for friends if they take pleasure in disbelief rather than truth. Whose of you taketh them for friends such are wrong doers.

(10.9.23)

7 Allah guideth not the disbelieving folk.

(10.9.37)

8 O ye who believe ! Choose not for friends and of the disbelievers. But keep your duty to Allah if ye are true believers.

(6.5.57)

9 Accursed, they will be seized wherever found and slain with (fierce) slaughter.
(22.33.61)

10 Lo ! ye (idolaters) and that which ye worship beside Allah are fuel of hell.
There unto lye will come.
(17.21.98)

11 And who doth greater wrong than he who is reminded of the revelations of his
Lord, then turneth from them. Lo! We shall requite the guilty.
(21.32.22)

12 Allah promiseth you much booty that ye will capture ..
(26.48.20)

13 Now enjoy what ye have won as lawful & good.
(10.8.69)

14 O Prophet ! Strive against the disbelievers and the hypocrites, and be stern with
them. Hell will be their home a hopeless journey's end.
(28.66.9)

15 But verily we shall cause those who disbelieve to taste a lawful doom and verily we
shall requite them the worst of what they used to do.
(24.11.27)

16 That is the reward of Allah's enemies: the Fire. Therein is their immortal home,
payment for as much as they denied our revelations.
(24.41.28)

17 Lo ! Allah hath bought from the believers their lives and their wealth because the
Garden will be theirs, they shall fight in the way of Allah and shall slay and be slain....
(11.9.111)

18 Allah promiseth hypocrites, both men and women, and the disbelievers fire of
hell for their abode. It will suffice them. Allah curseth them and theirs is lasting
torment.
(10.9.68)

19 O Prophet! Exhort the believers to fight. If there be of you twenty steadfast
they shall overcome two hundred, and if there be of you a hundred steadfast they
shall overcome a thousand of those who disbelieve because they (the disbelievers)
are a folk without intelligence.
(10.8.65)

20 O ye who believe ! Take not the Jews and Christians for friends. They are
friends one to another. He among you who taketh them for friends is (one) of them. Lo !
Allah guideth not wrong doing folk.

(6.5.51)

21 Fight against such of those who have been given the scripture as believe not in Allah nor the Last Day, and forbid not that which Allah hath forbidden by His messenger and follow not the religion of truth, until they pay the tribute readily, being brought low.

(10.9.29)

22 Therefore. We have stirred up enmity and hatred among them till the day of Resurrection, when Allah will inform them of their handiwork.

(6.5.14)

23 They long that ye should disbelieve even as they disbelieve that ye may be upon a level (with them). So choose not friends from them till they forsake their homes in the way of Allah, if they turn back (to enmity) then take and kill them wherever ye and choose nor friend nor helper from among them.

(5.4.89)

24 Fight them! Allah will chastise them at your hands, and He will lay them low and give you victory over them, and He will heal the breasts of folk who are believers.

-(10.9.14)

APPENDIX -II

Conditions under which Non-Muslims can live in Islamic states :-

Originally, Islam gave only two choices to non-Muslim in a "Dar-ul-Islam" or Islamic State. They should either embrace Islam or get killed. Later, an exception was made when they were allowed to live in an Islamic State as "Zimmies" on payment of a special tax - Jazia. Other conditions under which a non-Muslim can be allowed to exist in an Islamic State were first spelled out by Khalifa Umar, while granting permission to Zorostrians to live in an Islamic State. According to "Zakhirat-ul-Mulk" by Sheikh Hamdani, these conditions are :-

- 1 They are to build no new homes for images or Idol temples.
- 2 They are not to re-build any old buildings which have been destroyed.
- 3 Muslim travellers are not to be prevented from staying in Idol temples.
- 4 No Muslim who stays in a house, will be deemed to have committed any Sin if he is a guest for three days.
- 5 The infidels may not act as spies or give aid and comfort to them.
- 6 If any of their people show any inclination towards Islam, they are not to be prevented from doing so.
- 7 Muslims are to be respected.
- 8 If "Zimmies" are gathered together in a meeting and Muslims appear they are to be allowed at the meeting.
- 9 They are not to dress like Muslims.
- 10 They are not to give each other Muslim names.
- 11 They are not to ride on horses with saddle and bridle.
- 12 They are not to possess swords and arrows.
- 13 They are not to wear signet rings or seals on their fingers.
- 14 They are not to sell and drink intoxicating liquor.
- 15 They must not abandon clothing which they have had a sign of their ignorance, so that they may be distinguished from Muslims.
- 16 They are not to propagate customs and usages of polytheists among Muslims.
- 17 They are not to build their homes in the neighbourhood of those of Muslims.
- 18 They are not to bring their dead near the graveyards of Muslims.
- 19 They are not to mourn their dead with loud voices.
- 20 They are not to buy Muslim slaves.

If the "Zimmies" infringe any of these conditions they shall not enjoy security and it shall be lawful for Muslims to take their lives and possessions as if they were lives and possessions of unbelievers i.e. "Kafir" in a State of War with the faithful - "Millat".

APPENDIX - III

ISLAM AND TERRORISM

The following extracts are from the Quranic Concept of War by Brig. S.K. Malik, first published in Pakistan by Wajid Alis Limited. It is now available from The English Book Store, Connaught Place, New Delhi-11 0 001 , India.

Relationship with non-Moslems :-

- (1) Islam is the only right religion on this earth; all other religions are wrong. Non-Muslims are on a wrong path.
- (2) It is the prime religious duty of every Moslem to convert all non-Moslems to Islam. This effort has to be continuous and 'non-stop'. This effort is variously called Road to Heaven, Moslem struggle for peace and justice, jihad, etc. etc.
- (3) In Islam, there are three stages for bringing peace and justice on this earth:
 - (A) Advice and inducements to non-Moslems to get converted to Islam or at least to work for or under Islam;
 - (B) Creation of an atmosphere of psychological demoralization and confusion in the minds of non-Moslems;
 - (C) Military attack on non-Moslems.

The stage B mentioned above is the most important one, to be employed on a large scale in dealing with communities which are not likely to be converted to Islam on a mass scale at one time. It is preparatory to military attack when such attacks become necessary. If this psychological warfare is made in an intelligent and planned manner, the final conflict may be won even without a military attack. If, however, a military onslaught becomes imperative, a very good ground for military success would have been prepared through such preparatory psychological demoralization.

This psychological warfare includes terrorism and treachery. Attack on non-Moslems is advised when they least expect it, such as on their religious holy days. They are to be attacked when they are at play or at sleep, when they are most vulnerable.

'WHEN YE MOSLEMS ATTACK! CREATE TERROR IN THE HEARTS OF NON-MOSLEMS; ROB; BURN; SLAUGHTER ON A MASS SCALE SO AS TO TEACH THE SURVIVORS WHAT AWAITS THEM IF THEY DO NOT SURRENDER TO ISLAM. '

If non-Moslems are prepared for truce, Moslems must impose conditions so as to achieve their conversion to Islam smoothly at a future date. During this period of truce, the non-Moslems are to live as second class citizens under Moslem rule, paying special taxes for the privilege of living under Moslem 'protection'.

Remember, Moslems are not bound by the conditions of any truce with non-Moslems. Our Prophet taught us to break any truce with non-Moslems if it suits the Moslems (Treaty of Hudaibiyya). Why do you think that Pakistan denounces the Simla Pact or Arafat reneges on the Israeli PLO Pact?

When stage 'C' comes and a war is declared, all Moslems, even the Moslem citizens of the invaded non-Moslems country, are to support the invading Moslems, their 'own' people. Remember the conduct of the Hyderabad Moslems, the Razakars! Islam does not

recognize nationality based on geography. The only nationality of **Moslem** is his Islamic identity, the **Qauam**. If the Geneva Convention or any other such Convention does not suit the Moslems, they must quote from Islamic Law, which comes directly from Allah, the All Powerful, that no earthly laws made by non-Moslems are binding upon Moslems. The same holds good for the United Nations Declaration of Human Rights.

Not one word of the Quran can be changed ever or doubts cast on its contents at any time and place. Punishment for such questioning is :

DEATH

(Prescribed in the Holy Quran)

Stage by stage, march against the non-Moslems, hit them, offer them terms of peace when necessary, terrorize them ceaselessly in various forms, open or deceitful, infiltrate and create total confusion in the camp of non-Moslems. Then attack, and attack ruthlessly, as commanded by the Prophet and the Holy Quran.

YE MARCH RUTHLESSLY, CEASELESSLY TILL THE CONQUEST IS COMPLETE AND THERE IS LEFT NO NON-MOSLEM ON THIS EARTH, TILL EVERYONE OBEYS THE SHARIAT, THE LAWS OF ISLAM.

No disobedience is tolerated inside Moslem territory. Slaughter the dissidents so that others shall not dare to raise voice of protest against any Moslem ruler. Carry on till there is strict observation of Islamic law and Islamic justice on this entire world.

(4) To understand the teachings of Islam, read carefully the Holly Ouran and the Hadis. Generous and excellent exposition of these teaching are given in those books.

APPENDIX - IV

VIEWS OF MUSLIM LEADERS, SCHOLARS OF INDIA

- 1 **Maulana Mahamud Ali**, President of Indian National Congress 1923-24:
"According to my religion and creed an adulterous (Fajer) and goonda (Fasad) Muslim is better than Gandhi."
- 2 **Maulana Abul Kalam Azad**, President, Indian National Congress 1942-46 :
"A country like India which had ever been under Muslim rule must never be given up. It was incumbent on them (Muslims) to strive to regain their lost constituency".
"Muslims are the party of God".
- 3 **Maulana Maududi**, President, Jamait-e-Islami:
"The Quran divides humanity in two parts. The Muslims, Party of God, and the rest, Party of Satan."
- 4 **Maulana Husain Ahmed Madni**, President, Jamait-ul-Ulema Hind and Congress Member of Parliament: *"Hindustan is Dar-ul-Harab since Muslim rule ended there. It is most important that Islamic rule is established there"*
- 5 **M.R.A. Baig**, veteran scholar and political elite: *"However painful it may be, the fact is that it is impossible to observe Islam faithfully and still be a good citizen of India."*
"In spite of contradiction it would seem in the final analysis that neither Quran nor Mohammed advocated humanism and even co-existence between Muslims and non-Muslims and that Islam with all its apparatus was conceived and designed as the religion to end all religion."

APPENDIX - V

VIEWS OF NATIONAL LEADERS AND SCHOLARS ABOUT ISLAM

(1) Dr. B.A. Ambedkar

Dr. Bhim Rao Ambedkar, the scholar statesman, who was Principal of Law College, Bombay, Labour Member of Viceroy's Executive Council and the first Law Minister of free India who, as Chairman of Drafting Committee of the Constitution, played a key role in the making of the Indian Constitution, had studied Islam and its history in depth. His views on Islam as given below are to be found in his world famous book "Thoughts on Pakistan".

1. Any realistic person must know that Muslims look upon all Hindus as Kafirs who deserve death rather than protection.
2. He must be a bold Hindu who can vouchsafe for Muslims of the Indian army to remain loyal to the country and not join hands with Muslim invaders in case of war.
3. Muslim women are the most deprived and helpless creature in the world.
4. Muslim polity is theocratic Therefore, secularists have no place in it.
5. Hindus have to decide whether in spite of failure of all efforts for Hindu-Muslim unity in the past, will persist with this effort or will stop running after it.

According to Islam the world is divided into two camps, Dar-ul-Islam and Dar-ul-Harab. Those countries over which Muslims rule are Dar-ul-Islam but those countries in which Muslims may be living but do not rule, are Dar-ul-Harb. Because of this India cannot be motherland of Hindus and Muslims alike.

(2) Swami Vivekananda

(Extracts from eight volumes of complete works of Swami Vivekanand)

"Think of the good Mohammed did to the world, and think of the great evil that has been done through his fanaticism. Think of the millions massacred through his teachings, mothers bereft of their children, children made orphans, whole countries destroyed, millions of people killed!

(1-184)

The Mohammedan religion allows Mohammedans to kill all who are not of their religion. It is clearly stated in the Koran, "Kill the infidels if they do not become Mohammedans. They must be put to fire and sword."

(11-335)

There has not been a religion which has shed so much blood and been so cruel to other men. In the Koran there is the doctrine that a man who does not believe these teaching should be killed; it is a mercy to kill him! And the surest way to get to heaven, where there are beautiful 'houris' and all sorts of sense enjoyments, is by killing unbelievers. Think of the blood-shed there has been in consequence of such beliefs!

(111-353)

Mohammedans talk of universal brotherhood, but what comes out of that in

reality? Why, anybody who is not a Mohammedan will not be admitted into the brotherhood; he will more likely have his throat cut.

(11-380)

(3) Lala Lajpat Rai on Islam from his letter to C.R.Das written in 1925:

"I have been spending most of my time during the last six months in studying books on Islam and its history. It is forced me to think that Hindu-Muslim unity is neither possible nor practicable. I am prepared to trust Muslim leaders but what about the Koran and Hadith. Can these leaders go against these books."

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