

Protection and Respect for the Places of Worship in Islam

Sanauallah Bhutto*

Saifullah Bhutto**

Muhammad TufailChandio***

ABSTRACT

In the present civilized and advanced world, religion is taken as the torch-bearer of peace, security and love. That is why society highly respects religion and also allows freedom of constructing places of worship and the practice of religion. During a visit to countries where religion is respected, tourists' are not only drawn to places of entertainment, but also to the churches, mosques, and minarets. Their architecture, structure and decoration are an example of human art and skill. This article hypothesizes that Islam is a religion of peace and tolerance, and enjoins upon its followers to maintain cordial ties with the believers of other religions. Islam doesn't only respect the places of worship of other religions, but allows their construction and expansion. The above hypothesis will be proved from the verses of the Holy Quran, the sayings of the Holy Prophet and instances from the lives of the Companions of the Holy Prophet. The opinions of all the Muslim Schools of Thought will also be discussed. The respect for the places of worship of other religions will be illustrated from the history of the Muslims. Findings and recommendations will be discussed.

Keywords: Religious Fraternity, Tolerance, Harmony, Protection, Respect, Worship.

Introduction

Islam does not believe only in the wisdom and intellect of human beings but it also regards man as the most respectable creature on earth. Humans possessing understanding and logic are highly honored in Islam. As far as basic human rights are concerned, there is no difference between the Muslims and non-Muslims, the prophet of Islam made it an exemplary obsession for all times to come by simply practicing it in letter and spirit. Living respectfully and creating an overall atmosphere of respect is one of the fundamentals of Islam. Hence in every age, it can be seen in the Muslim cultures that the standards of mutual respect were upheld; the charter of Medina, the caliphate (KhilafateRashdah) age, and post caliphate age, Syria, Baghdad, Egypt, Spain,

* Dr., Professor, Department of Comparative Religion & Islamic Culture, University of Sindh, Jamshoro. Email: sbhutto53@gmail.com

**Dr., Assistant Professor, Department of Basic Sciences & Related Studies, QUEST, Nawabshah. Email: bhuttosaifullah@hotmail.com

***Lecturer, Sindh University Badin Campus. Email: tufail4one@yahoo.com

Date of Receipt:9/1/2016

32. Alawī. 18
33. Ibid.

Conclusion

From the study of above-mentioned works, it is clear that al-Ūdwī is a product of his traditional education, who concentrated his energies on Islam and the local Muslim community, and his works represent part of the internal debate among Muslims. His writings reflect various elements of modern Islamic consciousness, at times demonstrating the scholarly sobriety of the traditionalist, at others the rationalism of the modernist.

References

1. Alawī, Amīnullāh (1980), Ḥadhraṭ Maulānā Muḥammad Ismā'īl al-Ūdwī Thumma al-Shikārpuri, Al-Raḥīm, Nov-Dec, pp. 17-21.
2. Ibid.; Moryānī, Abdul Waḥīd (2000), Maulānā Muḥammad Ismā'īl al-Ūdwī, Al-Sindh, May-June, p. ; Kāndhro, Mukhtiar Aḥmed (2007), Maulānā Muḥammad Ismā'īl al-Ūdwī, al-Shikārpurī, Allāmah Ghulām Muṣṭafā Qāsmī Ain Sandas Ham'asar Ālima Ain Adība, University of Sindh, Jāmsoro
3. Al-Udvi, Muhammad Ismaeel, Safv atul Irfan bi Mufradatil Qur'an, unpublished manuscript preserved at personal library of Professor Abdul Quddūs Sūmro, vol. I, f. 1-ba.
4. MS, vol. I. f. 4
5. Nakyānā, Muḥammad Iqbāl. (2002) Dirāsahwaṭ aḥqīq Maḥṭūṭ: Ṣafwat al-Irfān bi Mufradāt al-Qur'ān, unpublished PhD Thesis, Lahore: University of Punjab, Pakistan, p. 16
6. Ibid. p. 3
7. Ibid.
8. Alawī, p. 11; Moryānī, p.36
9. Nakyānā, p.17-18
10. Kāndhro, p.91-92
11. Ibid.
12. MS, vol. I. f. 3
13. Alawī, pp. 20-21; Kāndhro, pp.94-95
14. Alawī, p. 17; Kāndhro, p.92
15. Kāndhro, p. 92
16. Ibid.
17. Alawī, p. 13; Kāndhro, p. 95
18. Ibid.
19. Alawī, p. 20; Kāndhro, p. 93
20. Alawī, p. 17; Moryānī. 37; Kāndhro, p. 93
21. Ibid.
22. Alawī, p. 20; Kāndhro, p. 93
23. Muttafiqah Fatwā Ulamā-e-Hind. Bombay: Central Khilāfat Committee, 1920
24. Alawī, p. 19; Moryānī. 38; Kāndhro, p. 94
25. Moryānī, p. 38
26. Alawī, p. 19
27. Kāndhro, p. 94
28. Alawī, p. 19
29. Ibid.
30. Moryānī, p. 38
31. Alawī, p. 18; Kāndhro, p. 92

(a gift of love): was a Persian poem (قصيدة) on mysticism consisting of one hundred twenty one verses, composed in 1946CE.²⁶ There is difference among his biographers on exact number of verses in the qasīdah. Moryānī states that it contained one hundred thirty one verses, whereas Alawī stated 121.²⁷ However, there seems no reason to dispute with since he gives, for instance, the titles of qasīdah, which, of course, gives good reason for the assumption that must have seen it elsewhere.²⁸ Alawī, in his article, gives some titles of the poems contained in the qasīdah, including remembrance of the saints, Love with Allah, extreme love interpreted as *ishq*, remembrance of Allah with tears, humbleness and long sadness, satisfaction of hearts, fruit of love and affection, the knowledge about Allah, the signs of true seeker, the sign of perfect *ārif*, cry of claimants of the present age, supplication to the One who answers.²⁹ It will not be out of place to mention that this book, together with al-Ūdwī's mystic personality, has much influence upon many of his students especially Maulānā Maulā Bux, Maulānā Qārī Nisār Aḥmad Mangī's mystic personalities.

14. Ḥaqīqat-e-Islam

(Essence of Islam): was a concise work written for some comparatively simple-minded and modern educated Muslims as well as non-Muslims to attract them to practice the commandments of Islam. Al-Ūdwī, in this work, described the fundamental beliefs and practices, such as *lā ilāh illallāh*, Muḥammadur Rasūlullāh, prayer, fasting, zakāt (poor-due) and pilgrimage in the light of Qur'ān, ḥadīth and logic. According to Alawī, it contained thirty pages³⁰ while Moryānī says that it contained sixty five pages.³¹ There seems a reasonable argument in accepting Alawī's opinion since he tells the size of the pages, which, of course, gives good reason for the assumption that he must have seen a copy of it elsewhere. This work has also not survived down to us.

15. GhurratunNaḥw

(Elementary Syntax): was a concise Arabic work written on *ilmunnaḥw* (Arabic syntax), when the author was a pupil under his father, Maulānā Nabī Bux al-Ūdwī, at Ūdī in the year 1339/1921, as mentioned by Alawī.³² Alawī further relates that it contained fifteen pages.³³ As this work is not extant, it is not possible to highlight its contents, methodology adopted by the author, and its significance. However, it seems safe to suggest that the author was quite capable of writing in Arabic on pure technical subjects like Arabic Grammar, while he was a student. It also reveals al-Ūdwī's expertise in the field of Islamic learning and education.

Madaijī, Maulānā Abdul Hakīm of NūrMuḥammadShujrā', MaulānāMuḥammadHussaynShāh of Miyānjo Goth and Maulānā MuḥammadAmīnullāh of Karachi. Therefore, there is reason to believe that his juristic decisions were recognized by renowned authorities of their time. It seems important to note that he must have been, academically, sound when he wrote this work.

11. Sa'iqatu AzābillāhAlā Al-MushrikīnBillah

(thunderbolt of God's torment upon those who make partners to him): written in refutation of two innovated beliefs by ahl-e-bid'at (people of innovation in religion), as al-Ūdwī terms, which are: firstly, Prophet Muḥammad(PBUH) has the knowledge of unseen in the same way as God has (علم الغيب الكلي). Secondly, Prophet Muḥammad(PBUH) listens from everywhere in the same way as God does (نداء يا رسول الله). Al-Ūdwī, holds that the people who believe in those two beliefs have gone astray, and he has refuted these two beliefs by several arguments supported by the Qur'ān, ḥadīth, jurisprudence, history and logic. This is unpublished work containing sixty three pages, which is preserved at the library of Mehran Academy Shikārpur.²³

12. Fatwā Adam Muwālāt

(fatwā concerning non-cooperation with British Rule): was a detailed fatwā written during the Khilāfat Movement to explain the importance of the institution of the caliphate, and religious stand in favour of non-cooperation with British Rule in India.²⁴ This fatwā has not survived down to us. It is presumably written in 1920 CE when the leaders of the Jam'iyatUlamā-e-Hind were actively seeking fatwās in favour of non-cooperation throughout India. It seems appropriate to assume safely that the contents of thisfatwāmay be similar to those of the extant fatwā of the Jam'iyatUlamā-e-Hind. This Fatwā states that any cooperation whatsoever with the Colonial British Rule was religiously unlawful. Cooperation included not only membership in councils, education in government schools, the practice of law, and the holding of honorary titles, but also service in the police and military and the use of goods manufactured by the infidels.²⁵ The method and style of the fatwā, most likely, had been in line with widely known pattern, which is: 'what do the ulamāof religion and mufti of sharī'ah have to say on so and so'.

13. Tuḥfat Al-Āshiqīn

including beliefs, acts of worship, customs and innovations, oaths and pledges, family law, financial transactions, food, drink and adornment.¹⁸

The significance of this work is that the fatwās issued by al-Ūdwī were not only asked by ordinary literate or illiterate Muslims, but also by the profound scholars as he was regarded grand Mufti of Shikārpur.

8. **Ris ālah Dar Taḥrīf Ayat Al-Ṣalāh**

(treatise concerning the interpolation made in the verse of prayer): is a concise work containing twenty seven pages. The date of its writing is not known. This is, according to Alawī, written in response to Maulānā Allah Dino, one of the deniers of legal status of hadith in Jacobābād, Sindh, who rejected five times of obligatory prayer and interpreted the verses concerning the prayer in a different way from ijma^c (concensus).¹⁹ Al-Ūdwī gave a complete answer to him refuting paragraph by paragraph, all of his arguments. How influential this work was is difficult to say, however, it doubtless contributed to the defeat of the deniers of hadith as they did not succeed in convincing local Muslim community of the region.

9. **Ayyāmam Ma^c dūdāt jī Jadīd Taḥqīq a jo Radd**

(the refutation of modern research concerning the verse of fasting (2:184)): is also a concise work containing eighteen pages. The date of its writing is not known. This is again a refutation of the ahl-e-Qur'ān (people of the Qur'ān) who maintained that the fasting of the whole month of Ramadhān is not proved from the Qur'ān. This view, according to Alawī, was advanced by Maulānā Allah Dino of Jacobābād, Sindh, as well as by Maulānā Tamannālmādī, who rejected the legal and constitutional status of ḥadīth.²⁰ Al-Ūdwī refuted paragraph by paragraph their arguments supported by the Qur'ān ḥadīth and ijma^c.

10. **Iṭfā' Al-Firyah Fī I'fā' Al-Liḥyah**

(removal of deception concerning keeping beard): was a concise work containing twenty eight pages, as Alawī, states²¹ which did not survive down to us. According to Alawī, it was written in response to Maulānā Abdul Khāliq of Moro, Sindh, who rejected the opinion that the beard is sunnah and it has certain prescribed length.²² Al-Ūdwī, in this work, refuted his opinion supported by various arguments from the Qur'ān, ḥadīth and ijma^c. This fatwā was verified and attested by many profound scholars, such as Maulānā Nabi Bux al-Ūdwī, his father, Maulānā Muḥammad Qāsīm of Garhī Yasīn, Maulānā Ghulām Rasūl of Madadpur, Maulānā Miyyān Abdul Bāqī of Hamāyūn, Maulānā Khādīm Hussayn of

MuḥammadAzīmKutubKhānah, Shikārpur and thirdly it was published by Mehrān Academy Shikārpur, Sindh, Pakistan.¹⁴The continuing demand for this type of work may be inferred from the popularity of the book, which had reached its third edition.⁷

6. Ghayat Al Baḥth Fī Naqd Mas'ā'il Al Irth

(In-depth critical Analysis of the issues related to the inheritance), the date of its writing is not known. It is preserved at the library of Mehran Academy, Shikārpur, Sindh, Pakistan.¹⁵Alawī reports that its second manuscript is also preserved by al-Dahqānī.¹⁶This is a concise Arabic work containing eighty pages. This book deals with a certain problem in inheritance raised by some scholar the name of which is not known. The problem is that the verse (2:180) concerning the will (وصية) is effective and thus not abrogated (منسوخ), hence, the will is obligatory upon a Muslim.

Al-Ūdwī faced this problem while he was in Shikārpur. It seems that a great number of people asked al-Ūdwī to give his opinion concerning this problem, which was raised by some scholar. In response to their request he, most likely, gave his opinion in Sindhī language for general benefit, as well as he composed this book in which he holds his opinion different from that of unknown scholar. Al-Ūdwī says clearly that the verse (2:180), concerning the will is abrogated supported by plenty of evidences from the Qur'an, hadīth and ijma' (consensus). Al-Ūdwī, in this book, examines the work of unknown scholar, which is also not known, refuted in detail its arguments and expounded his own opinion. The significance of this book is that this influenced many scholars and people and became widely known in many cities even during al-Ūdwī's time.¹⁷The reason why this work is included in the category of Jurisprudence rather than academic debates it does not seem, by its content and method of treatment, just a refutation rather a complete work on its own.

7. Majmū' Al-Fatāwā

(a collection of fatwās): was a collection of fatwās given by al-Ūdwī particularly during last few years of his life. Al-Ūdwī, according to Alawī, issued thousands of fatwās over the period of his whole life after becoming religious scholar and getting training from the grand mufti of the South Asian Indian sub-continent, Mufti Kifāyatullāh al-Hindī. This collection was preserved by his son, Maulānā Ubaydullāh, now preserved at the library of Mehran Academy, Shikārpur, which contains one hundred sixty one pages consisting of two hundred fatwās on various issues and problems that Muslim community faced,

sense mentioned by Ibn Taymiyyah, al-Ghazālī and Shah Waliullah, and refer to the interpretation of saḥābah (companions of the Holy Prophet PBUH) and tabīʿīn (successors of the companions of the Holy Prophet). Fourthly, to mention some new archaeological discoveries by archaeologists in a way that interpretation of salaf (saḥābah and tabīʿīn) may not be changed. Fifthly, to avoid from weak and unsound aḥādīth and traditions which are mentioned by some of the exegetes without their cross examination. Finally, conciseness and shortness so that it may be included in the curriculum of religious seminaries.¹²

Due to the significance of the work and benefit of local community, it was translated into Sindhi language by Maulānā Muḥammad Umar, one of his students, which is not yet published.

4. Qur'ān Jajidajo Sindhi Tarjumo

(Sindhi Translation of the meanings of the Noble Qur'ān): was a translation work of the Qur'ān into local Sindhi language, the native language of the author, which was left unfinished up to 22nd part (جزء). It is narrated that al-Ūdwī was impressed by the translation of Shah Abdul Qādir of Delhi, the son of Shāh Waliuullāh of Delhi; hence, he wished to translate the Qur'ān into Sindhi on that pattern to bring local Muslim community closer to the Holy Scripture. Alawī asserts that al-Ūdwī dictated the translation of the Qur'ān beneath its text to Maulānā Abdullah Balouch, which took almost ten years. In addition, when Maulānā Abdullāh set out to perform pilgrimage, one of his friends from Baluchistan came to his home and took the translation work away from his wife. Baloch tried very hard to find it out but he never succeeded in it. After that, al-Ūdwī started again dictating the translation to one of his students, the name of which is not known, and he left it unfinished up to 19th part (جزء). It is narrated that it was preserved with his son, Maulānā Ubaidullah, which is not extant at present.¹³

5. Chihal Ḥadīth

(Forty Prophetic Traditions): is a concise work, which includes forty aḥādīth concerning various aspects of the life of Muslim community. The date of finishing of this work is not known. In this work, Al-Udvi has first translated the aḥādīth into Sindhi language and then he explained them where they need. The aim of al-Ūdwī in this work seems to enlighten local Muslim community with the teachings and practices of the Prophet of Islam (PBUH), which is, of course, the second primary source of Islam and its beliefs and practices. This was published more than once over the course of the period. It was first published by Muḥammad Anwar Pīr zādo at Karīmī Press, Shikārpur, then it was published by