

ABSTRACTS

THE START OF KOOFI SCRIPT – ORIENTALISTS VIEW

Hafiz Muhammad Sami Ullah*

Although the inception of raising objections regarding the text of the Quran belongs to the reign of Holy Prophet (PBUH), yet with the passage of time, on the basis of objections of infidels of Makah, in the recent times antagonists of the Islam are propagating the same assertions with the little bit reshaping and new form. In this regard, to prove the parallel codices to the Quran, they have tried to attribute some fictitious quotations to some companions of Prophet and to Muslim rulers.

Recently, an objection regarding the Quranic orthography has been infiltrated on a website titled www.answering-islam.org about the Kufic script that it was not invented till the time of Caliph Usman (RA), when the canonization of the Quran was occurred.

The purpose of this paper is to negate and refute this claim. It has been established with reasonable amount of arguments that Kufic script was invented before the Usman's era.

Key words: Kufic Script, Orientalists' objection, Quranic Text, Orthography

* Ph.D. Scholar, Deptt. of Islamic Studies, University of the Punjab, Lahore – Pakistan

- 19- Ibid; Deuteronomy21:10-14;
- 20- Ibid;Number31:7
- 21- Ibid;Number31:9-15
- 22- Ibid: Number31:17
- 23- Ibid;Luke6:29
- 24- Ibid;Mathew10:34
- 25- Seerat Ibn-i- Hisshham(Treaty of Madinah)
- 26- D Lacy; Arabic Thought and its Place in History,p.
- 27- Stanley Lnac-pool;The speeches and Table Talk of Prophet Muhammad, London 1882,P.45
- 28- Peer Karm Shah; Zia un Nabi ,Lahore, Zia ul Quran Publications,1997,Vol.7, P.578
- 29- John Davenport; The Message of Quran,pP.47

NOTES AND REFERENCES

- 1- Sunan-i- Abi Dawood; chapter Khabar al Nadhir
- 2- Al Asaba fi Tameez al Sahaba(Kurz bin Jabir Fahri)
- 3- Sahih Bukhari(Book-Al Maghazi) b; Seerat Ibn-i-Katheer Vol.2 P.384
- 4- M. Watt; Muhammad Prophet and Stateman,Oxford University Press,1961,P.105
- 5- M.Watt; Muhammad at Madina, Oxford, Clarendon Press,1956,P.231-32
- 6- W.Muir; A life of Muhammad and History of Islam ,London 1877,p.87
- 7- The Holy Bible,; International Bible Society,London,1990, P.1034(Luke 6:29)
- 8- The Holy Quran ; Al Baqarah:191
- 9- The Holy Quran; Al Baqarah: 193
- 10- Ibid: Al Anfal:65
- 11- Ibid; Al Mumtahinah:1
- 12- Ibid; Muhammad:4
- 13- Ibid; Al Taubah:38-41
- 14- Ibid; Al-Nisa:75
- 15- The Holy Bible; Luke 22:36-38)
- 16- Ibid; Luke14:26-27
- 17- Ibid;Luke12:48-53
- 18- Ibid; Deuteronomy20:

states that "There is no compulsion in religion". "And fight in the way of God against those who fight against you, but do not exceed limits, for God does not love those who exceed the limits. And if they incline to peace, you do incline to it and trust in God. He is the all Hearing all Knowing, and if they intend to deceive you, God is sufficient for you. On the basis of these facts, it is sufficed to convince every just and unprejudiced mind that the charge against Muhammad is quite false and scandalous". 35

It is but the clear understanding that the Quran never likes to bring the man under the fold of Islam, by force or with the threat to the life. Quran leaves it to the free will of every single human being to have faith in whatever he or she likes. The essence of faith (Eman) develops from the deep and entire peace of mind and heart and can only be achieved when it is accepted through the use of wisdom and free will. If the Holy Prophet (PBUH) had commanded to bring the people in Islam by force, he would not have spared the lives of prisoners of war of battle of Badar. They were granted freedom through teaching the Muslim children or through paying the money of ransom. More than two thousand people were left free at the time of taking the control of Makka back from the Quraysh. Many other occasions are evident of when the Holy Prophet (PBUH) granted life to his enemies after having full control to take their lives. Some special situations cannot change the totality of Islamic principles and the charge could not be proved that Islam wanted to bring the people in Islam by force.

The orientalist are also not in the favour of the opinion that the fighting which took place between Muslims and Non Muslims of Quraysh were for any greater cause. To them those were only for achieving the upper hand over the enemies.

However, Lane-Pool has a different view. He does not agree with this opinion, saying that the attitude of the Holy Prophet (PBUH) with his enemies does not match within this allegation. Viewing on the day of conquest of Makkah, he says that "the day of the greatest triumph over his enemies was also the day of greatest victory over himself. He freely forgave the Quraysh all the years of sorrow and cruel scorn in which they had afflicted him and gave an amnesty to the whole of population of Makkah. Four criminals whom justice condemned made up Muhammad's proscription list when he entered as conquer to the city of his bitterest enemies. The army followed his example, and entered quietly and peaceably; no house was robbed, no woman insulted, one thing alone suffered destruction which were the idols. Going to the Ka'bah, Holy Prophet (PBUH) stood before each of the three hundred sixty idols and pointed to it with his staff, saying "Truth is come and falsehood is fled away", and at these words his attendants hewed them down, and all the idols and household gods in and around Makka were destroyed" 27.

In comparison with the latest World wars, if we see the total period of Holy Prophet (PBUH) at Madina, according to watt 90 incidents of fighting took place in total. The total number of loses from both sides is 1018(Qazi sulman) where as 15 million people were killed during the Second World War. The number of people killed in the battles of Islam also includes capital punishment of Banu Qurayzav where the largest number was put in to sentence, according to the decision of Hazrat Sa`d. 34

One can clearly see and understand that this small number of loss only became possible due to the basic principle of Universal Mercy and general Forgiveness of Holy Prophet (PBUH) to everyone. If he had not forgiven his enemies at Badar, Khybar, Makkah, Hunayn, Hawazan and Thaqeef, the number would have reached many thousands.

We can also offer the statements of some other orientalist who admit freely that it was the Merciful attitude of Holy Prophet (PBUH) with his enemies that become the reason of massive propagation of Islamic message. Mr John says, "The Holy Prophet (PBUH) received generously and with open arms all who would submit to his law: he indeed punished the guilty but always showed mercy to women and children. He granted charter of freedom to Christians to practice their religion freely. Nowhere, in the Quran there can be found any command to oppose justice and humanity. The Quran clearly

about each other. But the misfortune of the situation and how the things were exploited by the Jewish community could be seen through the following facts:

1. No doubt, the appearance of final prophet was awaited by the Jewish community but the point of concern was that the prophet should be from their lineage. When they heard that the prophet hood had been announced by the member of Quraysh tribe, they felt apprehension in accepting and following him from the depth of their hearts.
2. Through the treaty of Madina, they were given the freedom to practice their faith freely.
3. This was the courtesy of Holy Prophet (PBUH) that he tried to find out the ways which could bring the followers of two faiths closer to each other. It is evident with the fasting of 10th of Muharram when the Holy Prophet (PBUH) mentioned that "if the Jewish community is commemorating the day of freedom of their forefathers from Egyptian Slavery through the fasting, then we have more right to share this event with Prophet Moses A.H. We also have sound witness that the Holy Prophet (PBUH) had social relationship with the Jewish community of Madina and it is reported that that at the end of his life time his armour was pledged with the Jewish family as a security for the deal of some barley loan.

It was the foremost duty of the Holy Prophet (PBUH) to take the steps to fulfil the Cause of his Lord. For this reason he took the steps to check the military and financial activities of Quraysh. It is wrong to say that the troops were only sent to gain the financial benefits from the trade caravans of Quraysh as it has been verified by the other orientalist like Lacy who says in "Arabic Thought and its Place in History":

"Was this militant attitude any part of Muhammad (Holy Prophet (PBUH)) Plans? The answer must be in negative. The military enterprises of early Islam were no part of its original programme. In these enterprises Holy Prophet (PBUH) and his immediate successors show a hesitation and dubious attitude. In the expedition against Makka, a militant attitude was the inevitable result of compelling circumstances. The Makkans were actively hostile and had adopted a persecuting attitude towards those who accepted the new religion" 31

prophetic position to act upon the commands of the Lord for the reason, Jesus is speaking likewise. In comparison, the Holy Prophet (PBUH) was trying to save his poor community from the oppression of the tyrannical behaviour of some of his own family people which was continued for about 15 years before resultantly they were forced to leave their native land. All the steps taken by the Holy Prophet (PBUH) were to reassure the Quraysh that you will not be allowed to crush the community of Islam as you desire as it was against the Will of the Lord of the Universe.

Another issue raised by the people of other faiths related with Muslim–Jewish relationship in Madina after the migration of the Holy Prophet (PBUH). The Holy Prophet (PBUH) addressed the situation of Yathrib before the migration and made the treaty for peaceful co –existence with Jews of Madina. The sincerity of the intention was based on the fact that the Jewish community should be given the free hand to think, evaluate and consider with their full understanding about the reality and validity of the Message and Prophet of Islam providing with the opportunity of having good relationship between both of the communities of the area. To achieve this, the Holy Prophet (PBUH) proposed to have a treaty to be signed and followed by both communities. The Treaty signed by the diverse communities is known as “Treaty of Madina”. We can see through the main points of this agreement that:

- 1- (All those who will enter onto this agreement) they will be considered one Community.
- 2- 3-All the tribes will follow the customs of their own tribe for the payment of blood money.
- 3- Muslims and Jews will maintain their healthy relationship among them.
- 4- Jews will exercise the freedom of faith and they will have our support equally and no one will be helped against them.
- 5- No party will give protection to the Quraysh Makka.
- 6- 7. The Jews shall contribute the cost of war so long as they are fighting by the sides of the believers.
- 7- In the case of any attack at Madina, all the parties (Jews and Muslims) will defend the state. Yathrib will be the sanctuary for all the parties.
- 8- All peaceful citizens would be in a safe and secure protection and Allah and His prophet Muhammad (PBUH) are the protectors of the peaceful citizens of the state who will abide by the constitution.
- 9- Any dispute will be referred to Allah and His Prophet Muhammad (PBUH) for its final decision.³¹

This was the best start between the communities to build up the cordial relationship based on mutual respect and sense of better understanding

Points to consider and understand:

- 1-Whether the Holy Prophet (PBUH) took the revenge from his enemies at the time of conquest of Makkah , who opposed his mission for twenty one years and took their heads to satisfy himself and his followers?
 - 2-Whether the Holy Prophet (PBUH) made all his enemies the slaves and distributed them among those who helped him to take the control of the Sanctuary?
 - 3-Whether the Holy Prophet (PBUH) settled down in Makkah to exercise his military power against his enemies?
 - 4-Whether he took in control all the wealth or properties of his enemies in order to be the richest person of the time?
 - 5- Whether he demolished or burnt the houses and properties of his opponents to punish them economically?
 - 6-Whether he forced his enemies to accept his faith, at the risk of their lives?
- These are the main questions which could be analyzed in view of the orientalist's criticisms.

It can be seen from the historical facts that the case was entirely different of that what is said by the orientalists. The Holy Prophet (PBUH) did not take revenge from any one for his personal sake.

He did not make any one slave or prisoner or taken in custody for revenge. He did not take in control the properties of the enemies and he did not even ask the inhabitants to vacate the properties of the believers they had occupied after the migration. In short, he did not take revenge from anyone, forgave them and made them free, as they were rightly expecting.

The Analysis of the Orientalists' views

There is a need to see the reality of the charges of the orientalists and why they are so antagonistic against Islam whereas the position of reality is much different from their view point? The orientalists think that the ideal attitude of a Prophet should be like Jesus (A.H) "If someone strikes you on one cheek, turn to him the other also".²⁹ and be ready to allow the oppressive enemies to vanish the believers with all their strength. If this would give the title of 'peaceful prophet to Holy Prophet (PBUH) then what they will give the name to Jesus (A.H) who spoke to his disciples "Do not suppose that I have come to bring peace on the earth. I did not come to bring peace, but a sword"³⁰

They must keep in mind the commands of God given to Moses(A.H) referred earlier in this article .We see this was the requirement of the