

Islam the Religion of Peace and Security (A Few Examples from the History of Muslim Rule)

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Abstract

Islam is a religion of peace and security, which encourages kindness not only to humans but also to animals. See the beauty of this great religion that Islam means "peace" and faith means "peace" and its name is a clear indication to teach us peace and security and respect for humanity. It means tolerance, forgiveness and tolerance. Islam is a religion of peace and harmony, it has given so much importance to the sanctity of human life that killing one person is equivalent to killing the entire humanity, and if there is a non-Muslim minority living in a Muslim country, it is Full consideration is given to the protection of life and property and honor and dignity and they are given the freedom to follow their religion in their private life. Islam forbids oppression and oppression, but also in response to oppression about the other party. He has disliked transgressing the limit of justice and has set decent and fair principles and rules for revenge. But unfortunately, the enemies of Islam have linked Islam and terrorism together. The first part of this research paper has already been published in the previous issue, while now the peace and security examples of the era of Muslim rulers are being reviewed.

Keywords: religion, faith, non-Muslim minority, tolerance, forgiveness

Muhammad bin Qasim

The era of Muslim rule in our India itself began in 712/ Muhammad Bin Qasim first came to the Sund in 712/ he was sixteen (16) years old at that time. He came to Sindh and announced his policy as follows: "Every person in our government will be free in religion, whoever wants to accept Islam and whoever wants to stick to his religion, there will be no harassment from our side.

Muhammad bin Qasim stayed in India for only three and a half years, built many temples and repaired many, gave jagirs to the temples and restored

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the stipends of Brahmins and priests. During his reign, non-Muslims held major positions.¹

From the study of history, it is known that Muhammad bin Qasim's justice and goodness had such an impact on his subjects that when he left Sindh, a Dharshala was built in his memory. Some Hindus and Buddhists made a statue of Muhammad bin Qasim. Started worshipping.²

Sultan Mahmud Ghaznavi

The reign of Sultan Mahmud Ghaznavi is discredited as extremism against non-Muslims. Mahmud is proved to be biased by referring to Somnath temple as the temple of Somnath was the center of activities of Mahmud's opponents at that time, all the defeated kings made their headquarters there. If Mahmud was such a fanatic, why were thousands of temples preserved during this period? And why didn't he force those who were non-Muslims to become Muslims?

Muhammad Ghaznavi had a regular army of Hindus in which the names of generals like "Tilak Sundar and Bijnath" are quite prominent. Mahmud Ghaznavi's son Masood had to fight with his own brother to establish peace in Punjab. He sent his army under the leadership of Tilak Sundar.³

Ghiyasuddin Balban

The reign of Ghiyasuddin Balban (1265 to 1286/) is quite exemplary in terms of development and prosperity of the country, Hindu-Muslim relations and establishment of peace. The patriotism, justice and tolerance of this era is also reflected in the Sanskrit inscription found at Palam and housed in the Delhi Archaeological Museum; it says about the bulb:

"Since this Sultan Zeeshan has taken the burden of the world on his shoulders; the seven serpents who support the world are relieved of the burden of the earth and Lord Vishnu is resting contentedly on the ocean of milk, free from the thought of guardianship."⁴

Alauddin Khilji

Alauddin Khilji was considered a fanatical ruler but he had great respect for the Hindu leaders. It is said that the leaders of other sects, "Poornachandra" and "Ramchandra Suri" of "Soyambaryogi" were very popular with the Sultan.⁵

Mughal Era

Zahiruddin Babur founded the Mughal Empire in India. Babur was a great example of religious tolerance. Historians testify about him that he always

cared for the comfort of the Hindu people. He bequeathed to his son Humayun in his dying days: O son! The kingdom of India is full of different religions, thank God for giving you its kingdom. It is necessary for you to remove all religious prejudices from your open heart and do justice according to the method of each religion.⁶

About Babur, Professor Shri Ramsharan Sharma writes:

"We have not found any evidence that Babur demolished any temple and persecuted any Hindu for being a Hindu."⁷

Professor Ramprasad Khosla has written:

"Babur was remarkably free from religious bigotry and narrow-mindedness"⁸

Babur had made Rani Chandiri his sister, later the Hamaris also maintained this relationship and he went to Rajputana with a regular army to help Rani Chandiri.⁹

After Babur, other rulers also maintained this high tradition and never allowed a lack of peace in the country.

Aurangzeb Alamgir

Various legends were created to discredit Aurangzeb; but till today the trusts by which Aurangzeb gave large estates to Hindus are preserved. Aurangzeb's generals were non-Muslims. Aurangzeb's real power was Raja Jai Singh.

The Bengali historian Sarjadonath Sarkar in "History of Aurangzeb" admits:

"The history of Aurangzeb is the most glorious history of India for 60 years. He never forcibly converted a Hindu into a Muslim, nor took the life of a Hindu in a state of peace."¹⁰

Ram Prasad Khosla, author of "Hind History", writes:

"Aurangzeb never made Islam a condition for employment. The king was considered to be the protector of Islam, but there was no coercion and pressure on non-Muslim subjects. From Babur to Aurangzeb, the history of the Mughals is free from narrow-mindedness and sectarianism."¹¹

Sultan Tipu Shaheed

Going further, when we study the Muslim rulers of the recent past, Sultan Tipu stands out among them. Sultan Tipu was a patriotic and pro-Islamic king; but even in his reign we see that he appointed Hindus, Brahmins and non-Muslims to great positions and honored them. Tipu Sultan's prime minister was a Brahmin named Punnayya. And Tipu's military commander was also a Brahmin named "Krishna Rao" and Tipu used to give annual grants to fifty-six (156) temples.¹²

The Islamic Era of the Deccan

The tenure of the Muslim rulers in the Deccan is also very important in this regard. This entire period is considered ideal in terms of prosperity, freedom and peace. In terms of religion and nationality, Hindus, Muslims, Parsis, Sikhs, Christians all lived together in this period.

Dr. Hamiduddin Sharfi writes about the tolerance of Sultan Ibrahim Qutb Shah, the ruler of the Qutb Shahi period:

"Sultan Ibrahim was very determined, he stabilized Golconda, and he promoted love and brotherhood between Hindus and Muslims."¹³

In the same way, Sultan Abul Hasan Tanashah promoted non-Muslims to important positions and made "Madanna" (who was a Brahmin) the chief minister and assigned his brother "Ikanna" the command of the army and these two brothers within a few days of the empire. Mukhtar became yesterday.¹⁴

This environment of Wadari seems to have flourished during the reign of Sultan Abul Hasan Tanashah, there was no sphere of life and no department of government in which Hindu Muslims did not work side by side, both occupying high positions. Both had equal status.¹⁵

After the Tib Shahi era, the Saf Jahi Empire was founded in the Deccan and the peace and harmony and religious tolerance that was promoted in this era is unprecedented. Here everyone had religious freedom, mosques, temples, gurudwaras, churches, and pyres were all looked upon with respect, and the temple bells were heard ringing with the call to prayer, fires burning in pyres and churches. I rang the hours.¹⁶

Asif Jah Sabe Mir Usman Ali Khan set an example in this chapter which even a bigoted person cannot deny. Communal harmony and prosperity were evident in every sphere of life, with the Hindus occupying high positions along with the Muslims. During his reign, Maharaja "Kishan Barshad" was the Prime Minister. Venkat Ramareddy, Kotwal Balda Mr. Tarapurwali was the Mashirmal Huzoor Nizam. Raja Narsing Raj was the Mahatmam Savings Bank Nizamat Tippla. While Asif Sabe supported

mosques, Ashura Khans, dargahs, he also provided financial patronage to temples, gurdwaras, churches and fire pits. Parsis got Nowruz, Christians Christmas, Sikhs Guru Nanak's birthday, Hindus Diwali, Dussehra and other festivals, and Muslims Eids and Milads. The tolerance of the Ottoman period can also be estimated from the fact that at that time there were 27 mosques, 10 Ashura houses, 12 bonfires, 27 dargahs, 13 taktas, 21 temples, 12 maths, two gurudwaras and 3 fire pits under the supervision of the government.¹⁷

Purpose! The entire history of Islamic rule is full of incidents of peace and tolerance. No history of the world can present such wonderful examples. Today, the governments of the world need to learn from this and try to create a beautiful society keeping these beautiful examples in mind.

Iqbal said:

مذہب نہیں سکھاتا آپس میں بیہر رکھنا
ہندی ہیں ہم وطن ہے ہندوستان ہمارا

Endnotes

¹ Abdul Bari M.A, Hindustan main Islam, p 215.

² Islam Aman o Ateshi ka Alambardar, p73.

³ Pali Tex in Pray Mughul Times, p 45, 46.

⁴ Abdullah Yousaf Ali, Hintusdan ky Ma'ashrati Halat Azmina Wusta main, p 98.

⁵ Islam Aman o Ateshi ka Alambardar, p74.

⁶ Ibid

⁷ Mughal Empire of India, p 55

⁸ Mughal Kingship and Nobility, p 207

⁹ Musalmano ky Bary Main Ghalat Fehmiyan, Wazahatain, Universal Peace Foundation, p 16

¹⁰ Ibid

¹¹ Ibid

¹² Islam Aman o Ateshi ka Alambardar, p74.

¹³ Tareekh E Haidar Abad, p 8

¹⁴ Tareekh E Haidar Abad, p 10

¹⁵ Tayyiba Begum, Asif 7th Mir Usman Ali Khan or Un ka Ehd, p 29

¹⁶ Ibid, p 32

¹⁷ Ibid, p 33, 101