

By the Banks of the Wular

Syed Ali Geelani
(May Allah bless his soul)

Translated by
Mansoor Naqashbandi

Syed Ali Geelani

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Translator's Note

Who knows what Allah has in fate for us – what we achieve and go through in order to attain it, and how Allah makes it all possible for us – can only make sense when we look back at life through a vantage point of death.

Ever since I achieved a sound consciousness of my surrounding, the name Syed Ali Shah Geelani would pop up every now and then. I first saw Syed Ali Shah Geelani in 2008, while I was still a teenager, among a mass of one million protesters at historic Eidgah— I saw him on the shoulder of his devotees who were carrying him to stage for his speech. Since then, his image in my mind's eye has been of Sheikh Yasin of Palestine.

I had the opportunity to meet Syed Ali Shah Geelani several times after that. Once, I had a copy of Naseem Hijazi's *Khaak Aur Khoon* with me and I thought it would be great if he would write something in it, but as soon as he held the copy in his hands, I knew I would never get it back— I could see it in his eyes. Later, I came to know that it was normal— you never get books back from him. And as his devotee, you'll consider it a privilege that one of your books was in his collection.

Another time, after sharing some personal issues, he advised me to study the commentary of Surah Yusuf by Syed Abul A'la Maududi and what a life-changing advice it was.

Who knew one day Allah's plan for me would be to bless me with a chance that would prove to be a defining moment of my life. Who knew one day I will be chosen to translate the autobiography of the greatest leader of Kashmir after Shah of Hamadan. Who knew this blessing was in my fate! وما توفيقى الا بالله

بالله

I am grateful to Allah for providing me with this opportunity.

I also want to thank Legal Forum Of Kashmir for considering me as the first choice for translating this book and entrusting such an important project to me. I want to thank brother Nasir Qadri for making all the sources available. I also want to thank Gazi and Sabeen, without whom this work would not have been possible.

Finally – I would like to express my utmost gratitude to sister Noor ul Iman, who edited the final manuscript thoroughly.

Readers of this book may kindly take note of some of the following

- The author was an exceptional, prolific, and professional scholar of Urdu literature, though I have tried my best, still the political yet empathetic ambience of his writing is simply impossible to retain in the translation.
- I have not included most of the names the author has mentioned just for the sake of grace and gratitude. I have mentioned only those whose story add to the narrative in the book.
- I have mostly left out prefixes like *Mohtaram*, *Marhoom*, *Anjahani* etc and I have also eliminated suffixes like *Sahab*, *Hazrat*, *Janab* to maintain the natural flow in the text of the translation.
- The original has used Tehreeki Islami to mean the grand movement of Islamic revival that began in the middle of 20th century through the ideas of Abul A'ala Maududi and Hassan al Banna of which Jamaat I Islami is a local manifestation. I have translated it as Islamic Movement at certain places and used Tehreek Islami at other according to the need.

By the Banks of the Wular

- Translation of the passages from the *Tafheem ul Quran* have been adopted from Zafar Ishaq Ansari's *Towards Understanding The Quran*. Translation of Iqbal's poetry have been taken from Iqbal Academy Pakistan's website.
- I have merged some short chapters and details of a particular person or event spread over different places in the book at a single place for coherence.

All good and beneficial in the translation is from Allah Almighty, all errors and mistakes are mine.

Mansoor Naqashbandi
Srinagar.

Prelude

The purpose behind “*By the Banks of the Wular*” is not to document history. It is just my autobiography. Now, in my eighties, I am trying to document my birth, childhood, boyhood, youth, what I have been through, what I saw, tolerated and endured. What I accomplished and what I lost. To thank those who helped me and to mention those who, intentionally or unintentionally, tried to hurt me or created obstacles in my personal or political life – is the purpose of this work.

I am writing these events on these pages so that, long after I am gone, my oppressed nation and my sons and daughters – who are pushed into the darkness of servitude – would read these words to find courage, develop a habit of hard work and diligence, reject hopelessness, by trusting Allah and the abilities He has bestowed them with try their best to create a peaceful future, create a sense to tell a friend from an enemy, to distinguish and break away from the wretchedness of those leaders who openly manipulated and tricked this nation into imperialism, tyranny and colonialism, those, who under the shade of faithless political deceit ripped this nation from their past and pushed them into a civilization of disbelief and treachery, to never sell their self, faith, religion, honor, integrity, life for materialistic gains, and above all, never to compromise their *Aakhira* [Hereafter] for anything, and to always remember:

“Pure intentions and spirited hard work is something that Allah never makes go waste. Once you trust Allah and keep trying you will see ways mysteriously open up. And you will be provided though sources you could never imagined.”

– *Letters of Maulana Moududi, Volume 2, pp 69.*

By the Banks of the Wular

This is our only and authentic way to succeed in our resistance for truth and justice.

By the Banks of the Wular

An effort to inscribe my autobiography with the title of *By the Banks of the Wular* is being made. This title is suitable because I was born around the banks of the Wular lake. My birthplace is Zoorimanz. It is the last village of Kehnusa of Tehsil Bandipora (which is now a District) from Sopore. After Kehnusa, if you are traveling from Sopore, the road leads to the foothill which, in the local colloquial terms, is known as 'Sangri'.

On the road that leads to Sangri, one has to travel from the bridge over River Zainagir. Zoorimanz falls from the left along with the flow of the river Zainagir. There is no road from there but to reach Zoorimanz one has walked along the bund over Zainagir. This river flows along the foot of the mountain. While you are walking the bund, from the right, the mountains, and from left the blue water of Wular will keep attracting your attention.

Towns of Bandipora and Sonawari encircle the Wular. Green trees will provide peaceful company along the way and refresh your soul. If you travel during winters, the slowly flowing snowy waters of the river Zainageer will keep pace with your footsteps. This river makes Zainageer fertile. During harvest season its flow stops and in summer it remains dry.

As you move closer, you will see the reflection of mountains in the Wular, and fishermen slowly spying for fish in their *shikaras* will catch your attention. If it is the seasons of water nuts, the whole surface will seem to be dreaming under a green carpet. Old and young alike will be enjoying collecting water nuts in small *shikaras*. In this season, water nuts provide a means of living for the villagers. They sell these walnuts in either their raw form or boiled to the surrounding villages. Mostly they sell

goods in exchange for other goods rather than in exchange for money.

On one side of Kehnusa village, there is a small block called Khadmul. Some miles in the same direction and you will find yourself in a peaceful and tranquil place. River Zainageer will be on your right, above on the slope are lush green trees and, on the left, slow waves of the Wular will fill your heart with joy.

There is no trace of any of the other villages until you reach the next turn along your way, you will begin to notice the houses of Zoorimanz village. During my childhood, there were some fifty households there. All living happily and satisfied. When I was old enough to make sense of things, there was a tin house belonging to late Syed Qabool Shah who used to be an Imam in Gilgit. I don't remember much about him, but one day I saw him walking on the Zainageer Bund wearing a very clean dress, a shawl white as snow hanging on his shoulders. His get-up, stature, solemnness, dignified behavior, and walking with lowered gaze seems the event of yesterday.

There was a two-story home right beside Zainageer Bund known as Bahar Shah's Home. His brothers Abdul Gani Shah and Jalaluddin Shah were living there as well. It was my father's maternal home. Bahar Shah's daughter was married to my grandfather Syed Hassan Shah Geelani. Three months after my father was born, his mother died. Bahar Shah gave another daughter, Saja Banu, into my grandfather's marriage. My father was adopted and brought up in his maternal home. Bahar Shah's other daughter Taja Begum was born the same day my father was born. They were brought up and taken care of together. Taja Begum was my father's aunt, as well as his foster sister. We rightly used to call her Aunty and she took care of all of my siblings. She loved us more than her children.

One of Bahar Shah's sons, Muhammad Shah, had no children of his own. He considered me his son, loved me very much and took good care of me. He used to perform the duties of an Imam in Magripora. I remember when he used to leave for Zuhr Prayers, he would soak bread in tea and order for it to be fed to "Ali". His wife wasn't very happy to see the love and care he had for me. But Auntie Jaan took care and loved me just as much. Muhammad Shah died in his middle age. I also remember that when he was on his deathbed, he called for me and asked me whether I had eaten lunch. I replied in affirmative, but he took my hand and smelt it. Smelling the turmeric from my hand satisfied him and made him happy. The whole room was full of visitors and guests, and he died on the same night. May Allah forgive him and bless his soul with Jannah.

In the same home on the west side, was a room standing beside the bund of Zainagiri River. Even one walking slowly on the bund could be heard in the room. It was in this room that I was born. There wasn't a tradition to write down the date of birth within our household. But Gulam Ahmad Mir, an official who used to visit there wearing his turban, had written my date of birth. Those days, either the *Bikrami* calendar or *Saka* calendar was being used. The date might have been confirmed when I was admitted to Batengo Primary School. I did not know of it, but later when I was in Mujahid Manzil and had to submit the form for *Adeeb Fazil* exams, I send for Gulam Ahmad Mir who was still alive and well, to confirm my date of birth and according to Common Era, I was born on 29th of December 1929.

My late Mother belonged to the family of *Sadaat Hamdaniya* of Dooru. The revered name of our paternal Grandfather was Syed Asadullah Shah. By the time I was born, the Zainagir canal had flooded. This canal had been dug out of Sazwani and

it was a great monument of the times of the Late Hari Singh. This canal helped to make the lands of Bandipora and Zainagir fertile. Before this canal, the entire Zainagir depended on the dry crops and the people there used to yearn for the grains of rice.

I don't know when our father was posted as a seasonal coolie (laborer) on this canal. However, as long as I can remember, I always saw him aspiring to become a permanent coolie. The people who were appointed as coolies after him, were also illiterate, but they were made out-of-turn permanent by keeping the high-officials happy. A seasonal coolie referred to those who worked during the irrigation season, from April to October, and were dismissed as soon as the irrigation season had ended. As a result, our father used to remain unemployed from October until the new season.

I have heard from the Senior Officers, who were the residents of Watlab and Batengu, that our Father was one of the hardest workers who was always on duty. I would often in my childhood see that he would have dinner at home, then would take a lantern and go out to work at night at Watlab Point. Many times, to stop the leakage, I saw him up to his chest staggering and trembling into the icy water of the Zainagir Canal. But no one realized that his hard work was because he could not afford to keep any officer happy by foul means.

From Zoorimanz towards Watlab, as you travel along the course of the Zainagir canal along its bund, you will see the same map that had become rich in your mind as you came from Kehnusa to Khadmill. Here, too, one end of the hill is bathing and diving in the Wular, and then walking further you would enter Watlab Ghaat, and finally you would reach the village of Watlab.

Behind the village of Zoorimanz, there is a hill called Panzal in the local language. On one of its peaks on the right side was the resting place of Hazrat Baba Shakoor Uddin (RA). These hills, on the right and left, had embraced this small town below it in its arms, like a mother embracing her child in her loving lap.

Because of this hill in the back, the town was shaded soon after Zuhr, and it starts from our ancestral home and gradually spread over the banks of Wular. There are a few *Sadaat* (Syed) families in the town, and the rest were fishing communities whose livelihood depended on the productions of the Wular lake: fish, water-nuts, lotus stems, and aquatic birds.

Throughout the day, these people sat and travelled in small boats around the expanses of the Wular, and as the day went on, they put a good number of fish into the boat and headed for the shore. In the afternoon, women would bring baskets, fill them with fish and head home. Next day, early in the mornings, women would sell the fish, first at Watlab market, and then all over Zainagir. They would be filling the baskets with *Shaali* or rice and return home exhausted in the evening. In this way, both men and women used to work hard and spent their lives honest living.

Men from the *Sadaat* families were often assigned to different villages in Zainagir to perform the duties of *Imamat*. They would return to their home after Fajr prayer, from nearby villages, and go back to their duty after Zuhr or Asr. Those who were deployed in remote villages came once or twice a month to visit their home. They stayed in the same towns the rest of the period. This was the environment in which my childhood was spent and I grew up in extreme poverty and misery.

My late father used to get a salary of ten rupees. But at that time eighty kgs of *Shaali* could be bought for two rupees. Our father used to buy household items from Pandit J. Ram's shop

in Batingo. Panditji respected him a lot because he used to pay on time and never delayed without any reason. In addition to the salary of ten rupees, goats and chickens were also raised in our home. Goats' milk was used at home, chickens and eggs were often sold; they were rarely eaten.

My late parents took special care of our upbringing. Even in poverty, our clothes used to be clean and fresh. In this regard, our way of life was considered ideal in the neighborhood, in fact, in the whole village. Other than that, our late paternal aunt took care of our upbringing and food. She was a little more prosperous than we were. Her late husband, Abdul Aziz used to perform duties of *Imamat* in Lankeshpora at Bandipora district, where my respected uncle Syed Muhammad Yousuf Shah Gillani performed the same duties as well. He continued to perform the duties of *Imamat* in the same town for more than sixty years. He died on 20th January 2009 at the age of 118. May Allah bless his soul! This is perhaps the only case in the history of the Kashmir Valley where there has been only one Imam for so long.

My childhood memories are so fresh in my mind it is as if everything is happening right before my eyes. I used to get up in the morning and do my ablution by the banks of the Wular. My late elder sister Khadija Bano loved me very much. She often kissed my washed feet. Women in our neighborhood often used to say that I should have been a girl and that my beauty would be beneficial for my parents. I couldn't understand it at that time, but, somehow, I was aware that I was adorable. Cleanliness had become my second nature; I could not stand having stains on my clothes.

My Father would often bring brown color cloth for my *pheran*. I couldn't help but look at my new *pheran* over and over again, because, among all the kids of my age, I was the only one who

was lucky enough to wear clothes so clean and new. Pajamas were so rare in those days. I remember I had little contact with other children in the town. It was as if being aloof, and invisible to others was a trait of my personality in my childhood. The first child our parents had was a boy and died in infancy. After him, my elder brother Late Syed Meerak Shah was born, then my elder sister Late Khadija Bano, then me, and after me was Syed Wali Muhammad Gilani, and after him my little sister Shah Bano. As I am writing these lines, we are - two brothers and a sister - alive.

Alhamdulillah Rabbil Alamin.

First Tragedy

My life is full of tragedies. What I will record here about my life will seem like an unending record of tragedies. At times, you'll feel that surviving such a life is nothing less than a miracle. It is just the Unseen Grace that I made it alive out of those life-threatening situations.

I have already mentioned that my father used to take care of us as per the social norms of those days. Wearing my new brown *Pheran* and holding my hot Kangri inside it, I came down to sit in the yard. Jalaluddin, who was a trader of wood, would drop the long logs of *Shahteer* from Rampur, Rajpur in the river at Kahsoon. These logs will be picked out of the river at Zoorimanz and kept in our yard. With my Kangri filled with burning coals, I went and sat on one of the logs.

A few moments later, the log rolled and I tumbled down along with my Kangri and burnt my right thigh. My mother, aunt and other people who were around came running and picked me up. I was screaming in pain. For a long time after that, I was completely bedridden. There was no treatment available in those days. The treatment for such severe burns was unthinkable in such far-flung places as Zoorimanz. Old carpets made of grass would be burnt and the ash acquired would be applied to the burnt area. This was the only treatment available. It took a long time to recover and finally I was able to walk around.

Second Tragedy

Zoorimanz is famous for its Zeara flowers, which grow on the mountains from the west side of the village. As children, we used to climb there and return home happy carrying these flowers. One day, as usual, we climbed down the slope and were crossing the bridge. The stream was flowing quite fast. I slipped and fell twenty feet down the stream like a log. All the other children crossed the bridge screaming while I was taken by the fast currents of the snow-cold water. In a few fleeting moments, I could have died then and there. The help from the Unseen came within just these fleeting moments. Three people-Khawaja Gulam Ahmad, Gulam Qadir Lone and Muhammad Subhaan Dar reached the bridge at the same time and saw me fall. Muhammad Subhaan Dar without any hesitation jumped into the river, grabbed me and fished me out. I had swallowed plenty of water. My mother came to know and arrived afraid and out of breath. She put me in her lap and took me home. She put me face down on a pitcher, I threw up the water and I regained consciousness. If you stop for a moment and think about the reasons for my safety. If these people hadn't been there at the right time, I would have died in the innocent days of my childhood.

How perfect are these words of Allah for this situation which were spoken by Prophet Yaqoob:

*Allah is the Best Protector and is the Most Merciful.
(Surah Yusuf 12:64)*

These words were said by Prophet Yaqoob to his sons when they asked to take Prophet Yusuf's younger brother Bin Yameen (Benjamin) with them and promised they will protect him.

Prophet Yaqoob said to them: *Shall I trust you with regard to him as I had trusted you earlier with regard to his brother? Allah is the Best Protector and is the Most Merciful.*' (Tahfeem ul Qur'an)

In the coming pages you will see how Allah protected this weak and frail slave of His on every step of my life. I could never thank Him enough even if I praise Him with every atom of my body.

Glory be to you, O Allah, truly we have not thanked You as You must be thanked!

*We sacrifice life for you, but this life was given to us by you
The truth of the truth is, we never could do any justice*

Early Education

As I am writing these lines in 2009, the only means of reaching the village of Zoorimanz is by the bunds of the river Zainagari. It's surrounded by mountains and there are no roads. In our childhood, this bund ran above the mountains situated in front of what is known as *Panzal* in the local vernacular. The people of this colony didn't interact much with the main colony of Kehnusa. Their interactions, communications and movements were mainly limited and accessible within the community colonies of Zaingeer.

There is Watlab first, and then there is Botango. There was a Primary School here at that time. Even though our parents were illiterate, they had huge aspirations for our Education. They had strong desires for us to read and write. Our father enrolled my elder brother Syed Meerak Shah and me in the Botango Primary School. There was a *Maktab* at Kehnusa where Molvi Muhammad Sideeq used to teach. My father grabbed my hand and took me to Botango. There was a pandit, Master Nayanand, from Srinagar teaching at the Primary School. He was a tall, thin, compassionate and accessible teacher. He would come to school wearing a turban and teach us with compassion and love.

We would go to school on foot sometimes via the bund, or sometimes by climbing the mountain. We had the zeal and passion for reading from the beginning. But poverty was the biggest hurdle in the way of acquiring knowledge. Our father could not afford buying books for our Primary Education. There were only a few middle-class households in Watlab. One among them was the family of Abdul Aziz Reshi. He was a constructor by profession. Almost all maintenance projects of River Zainagir was done by him and Khawaja Habibullah Bhat

of Botango, who was also a very famous constructor of his time.

Abdul Aziz's two sons, Muhammad Khalil Reshi and Ali Muhammad Reshi were also enrolled in the same school with us. Until fifth grade we would usually study from their books. The state of our poverty was such that on our return from school there would be nothing to eat at home. I would cry with hunger and mercilessly beat myself up. My elder brother would console me and my sister would always provide hope.

My mother would keep looking everywhere to see if there was anything to eat. Often there would be tea without any milk and some chapati to have which would ease the hunger a little. During the irrigation season, our father would be posted to protect the river and would not come home. Upon hearing us cry and scream, our beloved aunt would bring us something to eat, and with her unflinching love and compassion, she would console us and fill us with hope until we eventually stop crying.

Facing such difficulties, we passed our fifth grade. I got third position at the school. This filled me and my parents with hope to continue our studies further. Father enrolled my elder brother in the *Maktab* of Moulana Syed Sana-ullah Shah at Zairagar where lectures were given on Islamic Studies. Two very famous Persian texts, *Gulistan* and *Bustan* of Sadi Shirazi were taught at every *Maktab* in the era.

Urdu was compulsory in Government schools and Islamic Studies we also taught with consistency. *Deenyaat* would be on the tip of the tongue of every student till 5th grade. Six testaments, prayer, fasting and etiquette of prayer would be studied with focus and passion. Even though Master Ji was a pandit, he was hardworking and would teach us with affection and compassion. He stayed in the same colony with his family.

For his fee, every student had to bring one kilo of rice and an egg. All students would happily deposit and wouldn't be least bothered by it. Master Ji would treat all his students with love and affection.

Our Father would seize every moment he could get to meet up with Master Ji and enquire about our studies. Himself being illiterate, he would always be concerned about our studies. That's how we completed our primary education.

There were no High Schools in Zainageer. There was a Middle School in Bomai because there were so few pandit families living there. There was a High School in the Sopore District. Students from Zainageer, Sonawari, Rafiabad, Sangrama, Kreeri and surrounding areas had no choice but to head to Sopore for Middle and High School Education.

There was no alternative for us as well. The problem was that Sopore was nine miles from Zorimanz. To travel eighteen miles a day was unbearable for a boy of my age. During those days, even Tongas were scarcely available. There was no idea of cars and buses. Most people would travel on foot. This problem was equally bothering my parents as how their son was going to go for further studies. Though there was great desire and passion, helplessness was heavy on everything.

Sopore High School

In those days, the Headmaster of the High school was Dina Nath Fotedaar. He loved management, teamwork, and discipline among his students. Among other teachers there were Gulam Rasool Pateguru, Maroof Qadri, Habibullah Wani and some pandit teachers. Mr Habibullah Wani was our form teacher in sixth grade. Because I had achieved third position in primary school, I was given a scholarship of three Rupees per month. I was also made Head Boy in our class. All teachers taught with vigor, zeal and warmth. Discipline was of very high importance. The students were apprehensive of the teachers but also respected and loved them.

The students respected Mr Gulam Rasool so devotedly they were afraid of his shadow. Mr Dina Nath Fotedaar would always treat students with tenderness. He himself handled morning assembly and drills. Once a few students made noise during class, and Mr Habibullah was in the headmaster's room, when he heard the noise, he came into the classroom and slapped me hard. I responded that I was not the one making noise. He replied that as I was the monitor, I should have controlled the students. During my whole educational journey, it was the one and only slap I ever received. After that, there never came a time when I was reprimanded. I was successfully moving forward in every subject.

From home to Sopore and back, I had to go through lots of troubles. To reach the school, I had to go through Watlab Ghat after leaving home, then from the bund on Wular go straight to Hathlango, from there I had to reach Janwara and Warpora, from there I would start heading towards Sopore. I would reach school exhausted and reach back home half dead. I would sometimes stay with my relatives at Aadipora and

sometimes at Warpora, Sopore, but there was no permanent solution in sight for my problem.

Somehow, I would manage to quench the thirst of my desires. During summers when classes would start early in the morning, I would wake up before dawn, make tea and if there was any flour available, make a roti or two as well. I would take some of it with me in a tiffin and leave it at Mubarak Shah's shop at Hathlango. I would eat my lunch there upon my return and leave for home. There were long rows of *Toot*[Mulberry] trees in Hathlango. During the sizzling heat of summers, tired of walking such distances, I would usually take some rest under the shade of these trees. There used to be no energy left in me for homework and study after school.

From the three Rupees I would receive as scholarship, apart from my personal necessities, I would sometimes buy one or two kilos of tea from Muhammad Rajab Zaki's shop at Baba Yusuf Mohalla. This amount of money would prove very beneficial for me. It was a huge amount those days. For me, as a student, all requirements were met including books, notebooks, ink and pens and even my uniform.

With every passing day, my zeal for reading would only grow. I would spend all the time in school or while traveling memorizing my homework. With all focus and attention, I would devote myself to my Education. The love and care from parents were a huge support. Before leaving for school and on my return, my aunt would make sure there was something for me to eat. She would arrange something or other every time. I pray to Allah to place all of them in the highest places in Jannah! Amen.

During the months of October and November I would reach home at Isha. My parents would be so worried. Upon such an

occasion, during a moonlit night, something strange happened which I could not forget.

It was very late. The sky was wide open and the moon was beaming with full spirit. The water in the Zainagar stream had stopped. I reached Watlab, feeling strange and afraid. There was a deep tension in the air and Wular was awfully silent. The stream was dreadfully dry and I was alone. Boyhood years, Innocent age. And among all this, I heard footsteps of a horse striding at full speed in the stream. A horseman, pacing his horse with all its might. I couldn't see the horse anywhere or who was riding it. But the sound felt so real to my eardrums that even during the cold nights of November, I am soaked in sweat. I started reciting *Ayat al Kursi* and increased my pace. There was still almost half a kilometer to cover. Our home is nearly next to the bund of the Zainageer. There is a slope towards the entrance of our home. Even as I was going down the slope, the sound of the footsteps seemed only getting nearer. This sound was following me. As I reached the courtyard, the sound stopped abruptly. I was terrified to the core as I entered the home. My parents and my aunt were impatiently waiting for me. I narrated this event to them and they consoled me and said that *Allah Ta'aala* is taking care of me during my loneliness and providing protection from all harm. There were many days when I was late after that, but no such strange thing ever occurred again.

A Hurdle

I passed my sixth 6th grade with flying colors and my scholarship also continued. Meanwhile, my elder sister got married with Syed Abdul Aziz Shah Hamdani of Dooru, whose family was our relatives from my mother's side. I remember that for this wedding we sold a beautiful brown goat to Abdul Khaliq Zargar, who was from Dooru as well. Now there were chances to visit Dooru because of this wedlock. Syed Mubarak Shah Hamdani, my sister's brother-in-law, was a tall and healthy person. He had a loud voice. His brother, my brother-in-law, was working in Womens' College, Lahore. Those days G M Sadiq and Miss Mehmodah were studying there in that college. With the help of Abdul Aziz Shah Hamdani my brother Syed Meerak Shah Geelani was able to find work there as well.

After the wedding, I stayed in Dooru for some time and used to go to Sopore High School with a bunch of kids from there. My cousin sister Raja Begum was also married in Dooru. Her husband, Shamsuddin, was a teacher in a *Maktab* at Haripora. *Maktab* teachers were very respected in those days. They were considered *Aalim*, well-educated and were respected and held in high esteem.

Like her mother, my cousin loved me as well. Sometimes I will stay with them. She would shower me with kisses and make me eat lots of food. She was fragile and suffering from Tuberculosis. She had no brothers of her own, they all died in infancy. Although it turned her mother into a sad person, our aunt would love us as much as she loved her own children. Not having any surviving biological son, her husband Abdul Aziz adopted his nephew, Muhammad Yusuf, who was his brother Abdul Gafar Baba's son. Abdul Aziz took care of them

till the end and became the coolness of their eyes. After the death of my aunt and uncle, Abdul Aziz settled in Magraypora and died recently. Staying here and there in Dooru, I continued my seventh grade with the same enthusiasm. But it was my ill fate that I couldn't continue my passion.

There is a colony right next to Dooru called Sempora. Khawaja Gulam Muhammad Khadim, who was a landlord, lived there. He might have migrated from Punjab to settle here but he had family ties with Munawar Dar who was a Grand Landlord of Sopore. Khadim Shah's traits were similar to Punjabi. He had four sons: Muhammad Abdullah, Manzoor Ul Haq, Riyaz Ul Islam and Zafar Ul Islam. The first two sons had already completed their High School but the latter two were studying with me. All students from Dooru, Hardoshiva, Sempora and adjacent villages were studying in Sopore High School. I might have been the only one of my age among the huge number of students who travelled back and forth every day to continue my studies. Having other students along was fun and exciting. All the senior students were kind towards me.

All teachers and senior students used to wear turbans in school, but I had not reached the stage of my life yet to wear one. Fresh dew would wash out while we ran to attend early classes in the summer. They were beautiful and awesome days. To try to put it into words is very hard. Gulam Muhammad Khadim had close relations with Muhammad Din Fauq, who was a very famous historian from Lahore. He would visit Kashmir every Summer and visit his relatives at Sempora as well. My sister's brother-in-law, Syed Mubarak Shah Hamdani, was also close with him. Fauq would also visit Khadim's home because he was also considered among the well-established families. Because of that Abdul Aziz was employed in Lahore and Mubarak Shah was selected in the Forest Department.

One day Mubarak Shah took me to meet Muhammad Din Fauq as well. It was my first time visiting Khadim's home. His sons Riyaz and Zaffar ul Islam would accompany me to school as well. They were kind and respectful. Muhammad Din Fauq saw me and told Mubarak Shah that he would take me with him and that I would study there under his guidance. After it was discussed with my parents, they agreed with a heavy heart and wet eyes with the hope that they have to go through trails for a simple living. They found it comfortable knowing my brother and brother-in-law were also in Lahore, and there I might have some relief and be able to study with undivided attention.

It was unimaginable that Muhammad Din Fouq would fall prey to hypocrisy, he would say something and do opposite of it and that going with him would shatter my dreams of studying with complete harmony. My love and desire for books and education, my friendship with my classmates, my love for my teachers and their special treatment of a smart and hardworking student, it was all taken away from me. This event of my past, whenever I remember it, sends a shock to my soul. My innocence, immaturity, shortsightedness for the future, — but most of all, my inability to see that mature and intelligent people especially Mubarak Shah can be deceived by a famous Historian.

Muhammad Din Fauq (may Allah bless his soul) took me with him. I went with him with joy, with the hopes of better Education in Lahore. I wouldn't have to walk eighteen kilometers everyday ever again. I would have to stay in different places and my accommodation would be made permanent. And Mr Fauq will provide all the facilities for me to make my passion for Education easy for me. From Uri to Muzaffarabad, then Rawalpindi and from there we reached Lahore by train.

What good would the scenery be to a twelve-year-old while so occupied with broken thoughts of home and education? The separation from loving and caring parents, memories of my siblings, and mostly the sadness of missing the fun with my friends and classmates, I kept all of it to myself the whole time without any questions.

We spent a night at Fauq's home, but I don't remember in what part of Lahore he was living. The next day, instead of taking me to school, he took me to his elder daughter's home at Mozang. Her husband, whose name I never bothered to know, held some high position at the Customs Department and maybe was stationed at *Suba Sarhad*. I guess *Suba Sarhad* because of the large quantity of dry fruits available at their home. They had young daughters who were all students. An innocent and docile boy who I was at the time became a toy for them. They were very affectionate; their mother would also treat me with kindness and care. But this feeling was eating me up that I had been taken away from my studies and made into a servant. This feeling made me hopeless and I could do nothing but drown myself in sorrow. I don't remember if they ever told me to wash the dishes or clean the rooms, but these are the duties of a servant, nonetheless. Maybe because of my age and innocence they were not harsh with me for completing household chores. But I was depressed and crying all the time. I wish Fauq had at least told his granddaughters that he took me away from my studies, and they should at least give me some classes in the evenings. But I never touched a book in this house. I would go to the courtyard and cry and recite Allama Iqbal's poem *Parinde Ki Faryaad* which I had read somewhere.

I don't even remember how long I was kept here. My brother Syed Meerak Shah and brother-in-law, Syed Abdul Aziz were working in Womens' College. I would often go and stay with them; however, they were not allowed to keep a guest for a

long time. There will be enquiries about the person and their reasons for staying. There was a cook in the hostel who would pity me and provide me with food secretly. This time was extremely depressing for me and I was mentally drained all the time. Neither was Mr Fauq enquiring about the wellbeing of this boy who he promised to educate, nor was there any mental solace at his daughter's home. I would go there exhausted. They would ask me where I had been but would never think about why this boy can't be happy, wandering in this strange place.

I would long to sit in a classroom. I would crave a book to read. I wanted to touch a pen and write something in a notebook. They took it all from me. I would curse my fate. I never imagined poverty would do this to me. It took blessings from me and made me face trials. If someone had guided me through this period, I might have continued my studies in Lahore. Lots of youth will turn to Lahore and Amritsar for religious and professional education in those times. There were Mosques and accommodation centers all over Lahore for Kashmiri youth. People will help them out in whatever way possible. But sadly, no one guided me to seek help from the Mosques. These times of trials and tribulations were the most difficult period of my life. During my amateur years of boyhood, I was not able to think about much else but to return home. Brother Meerak Shaw dropped me at Pathankot Railway Station. From there, I took a bus to Jammu and boarded another bus there to Srinagar. How to reach Sopore from Srinagar? The buses to Sopore would leave from Chattabal but one had to board the bus at 10 am and wait till 4 pm for the passengers. The bus would hardly find enough passengers. I have no memory of where and how I spent the night at Sopore. The next day, I walked all the way to Zoorimanz and met with the gracious presence of my parents.

Middle School

Middle School Baba Yusuf Sopore and then again in Lahore.

As I reached home, my father took me to Sopore. He gathered the certificate from High School and enrolled me in the Middle School. A well-dressed Pandit Ji was the headmaster there. I heard students call him *Rangi Cher*. My heart was always filled with respect for the teachers, as teachers would treat students with care and kindness. One of my classmates there was Gulam Nabi Togu son of Lala Joo Togu. He was beautiful, smart and tall. I was a weak and frail boy. Among other students were Zaffar Ul Islam of Sempora, Muhammad Sikandar War and his brother Muhammad Muzaffar War, who recently retired as Principal and as is still alive

The problems of accommodation continued here as well. I had to stay at Dooru, Zoorimanz or Warpora-mostly on foot and starving. My parents (may Allah bless them with His Grace) would try their best to make things easy for me, but poverty always was a hurdle for them. Sometimes on my return, I would use my bag as a pillow and take a nap by the side of the road and later someone would come and wake me up. Despite such cruel times and unbearable situations, I finished my Middle School. Now I again turned towards High School. But difficulties stopped me from moving forward.

My brother returned from Lahore and took me with him. At that time, the only thing in my mind was my Education and nothing else. From Baramulla to Uri, Muzaffarabad and then Rawalpindi turned out to be a joyous trip with my brother. We reached Rawalpindi at dusk. As I boarded the train my brother recognized some people he knew from home. They treated us

well, gave us some tea and bread and saw us off at the railway station. And finally, we headed towards Lahore. I stayed with my brother.

Once I went to Mochi Gate. There used to be a Masjid there where Gulam Mahiuddin Rafiqi son of Sharifuddin Rafiqi- a pious and God-fearing person from Botengo - was staying. He took me under his tutelage for some time. I tried to learn the situations of the Mosques of Lahore. The treatment of local Muslims with Kashmiri students proved a source of hope and joy for me. I was constantly in touch with my brother. But I began to love the Masjid and Mr Rafiqi helped me to understand how to continue my studies. He was a knowledgeable person. He knew Persian and was hugely inspired by Urdu literature during his stay at Lahore. Staying with him gave me hope and lifted my spirits so that I could quench my thirst for knowledge.

I began to search for a Masjid where lectures on religious studies were provided. I found one such Masjid nearby at Lal Kuan. I began to stay there. There might not be anyone alive from those people who used to attend the prayers and lectures there, but their love, care and kindness kindled a new passion and introduced me to a whole new world. Imam Sahibs lectures were not as inspiring as the elderly people I met there in the first rows of Masjid. They advised me that I should memorize the Holy Qur'an. They guided me to another Masjid known as Masjid Wazir Khan. It was huge and one among the main Mosques after Shahi Masjid. I enrolled there. There were many students of my age engaged in memorizing the Qur'an which made the whole scenario spiritual and enlightening.

I had already begun to learn the last part of the Quran at home from my brother. After he passed his Primary School, he was enrolled in the *Maktaba* where he read the Quran along with

other Persian and Religious texts from Syed Sanaullah Shah. My brother had a strict nature and it would often show while he was teaching me. I completed my lessons with some difficulties and then it came to a halt. Although for a long time the education of the Qur'an was confined to Darul Uloom, it was slowly increasing in Kashmir due to the opening of Madrasas everywhere.

At Masjid Wazir, Qari Muhammad Lateef would teach us Tajweed and Hifiz. He was from Amritsar as I came to know and had a prolific personality. Often wearing his turban, he was very productive and friendly while teaching us. He taught me Surah Yaseen first. I had a common accent but with practice it became better with time. He was very happy. He would repeat one-word multiple times until we mastered it.

Once I memorized Surah Yaseen, we continued from *Surah Fatiha*. I would walk from Lal Quan Masjid to attend the lectures. Unfortunately, after memorizing Surah Al Baqarah and A'al Imran, I had to discontinue that Summer because of my poor health. I still feel bad about it. Meanwhile I came to know that Hazifullah Shah of Shtlo, Baramulla was studying medicine in Masjid Peer Geelaniya. I was introduced to him; he took me along and I began to stay at the same Masjid. The passion for reading was increasing day by day. The repetition of the memorized part of the Quran has become my second nature. Sometimes I would lead the prayer in the absence of Hifizullah Shah. My accent was so good that while reciting the Quran no one would think I was from Kashmir. I also learned Punjabi and would converse in it so fluently that even Punjabis would think I was from among them.

Whenever I got time, I would visit Shahi Masjid. The grave of Allama Iqbal was not concrete yet, there were few guards stationed there. I knew nothing of Iqbal at that time but I had

this strange feeling that made me visit his grave and sit there for long hours, feeling calm and at peace. I never understood why sitting beside his grave filled my heart with consolation. I placed my hands on the green surface of the grave to feel its fresh coolness. Out of nowhere, a young person of average height with a black beard startled me. He came close and asked me about myself. I told him that I came from Kashmir to achieve something, but so far neither have I found any guidance towards any specific direction nor have I found any path towards it. This person was Syed Ali Shah Masdar who had been studying there for a long time. He died two years ago, after he retired as a professor. His son, Noorul Qamreen, is a well-known journalist. May Allah bless the soul of Mr Masdar and place him in the highest places in Jannah. His company under the shadows of Shahi Masjid gave me courage to survive.

Someone at Masjid Peer Geelaniya informed me about some Night Classes that were taking place at Delhi Gate, Lahore, advising me to register there. Without any delay, I turned towards Delhi Gate. Agha Baydaar Bakht Khan was the principal there. He interviewed me and selected me right away. He was happy to see a boy from Kashmir. Kashmiri students were encouraged at Lahore, Amritsar, Punjab and other cities.

Instead of Adeeb, they directly gave me a seat in the Adeeb Aalim degree. Agha Baydaar would both personally teach and also supervise others. Professor Aashiq Hussain was teaching *Iqbaliyyaat*. His lessons on *Bang i Dara*, *Zarb i Kaleem*, and *Bal i Jibreel* introduced me to Iqbal's work. The secret of that strange feeling of looking at Iqbal's grave with tearful eyes began to unfold itself. I had such passionate love for Iqbal without even knowing him, but after reading his works and Islamic thoughts it had such an impact on my intellect that kept getting deeper in my soul and provided my life with guidance and direction.

Students from all over the place would throng to the college. It didn't take much time to get sociable with them, because by this time my Panjabi was fluent. This year was one of the happiest of my life. Not even once did I feel any weirdness or strangeness among my teachers and colleagues. Almost all the students were of my age and kind to me. Apart from regular classes, I got a chance to read magazines and periodicals published at the college as well. I would devour magazines like *Mahkzan*, *Adeeb*, *Himayun*, and Abul Kalam Azad's *Al-Balagh and Al-Hilal*. My love for Urdu language was inscribed in my heart, mind, body and soul. I would make sure to attend all the literary events organized near Mochi Gate. To attend all the sessions organized by *Anjuman Himayat ul Islam* had become my priority. Lahore was known for conducting Open microphone poetry sessions, criticism sessions and debates. Political and Islamic Conferences were also taking place and making the intellection atmosphere more vibrant.

A couplet recited by a handsome poet at a gathering of *Anjuman Himayat ul Islam* is still etched in my mind:

*Subk Ro Subk Ro Kharama Kharama
Mere Qabr Pe Aaj Koun Aa Raha Hai!*

Political Atmosphere of Lahore

My passionate participation in educational activities at Oriental College, Delhi Gate, Lahore was proving fruitful and peaceful for me, and I was constantly thinking about my future endeavors. The educational atmosphere, literary activities and warm society was soothing and stimulated personal growth. I was thinking of settling there. Lots of political activities were taking place. It was 1940-41 and within a few years the Partition was to happen. So, all political parties were busy gaining as much public support as possible. I found no trace of Indian National Congress there, although the Muslim League, Ahrar Party and other Muslim parties were very active. The wide ground at Mochi Gate becomes a hotspot for such activities.

One day, a huge rally was organized for Qaid I Azam Ali Muhammad Jinnah's arrival and Gulam Mohiuddin Rafiqi took me along with him. There was no place to sit in the flood of people who were present there. But we stood in a corner and saw Muhammad Ali Jinnah rise to the pulpit and give a speech in broken Urdu. Wearing his *Sherwani* and *Karakulli*, his face was glowing all the while. The slogans of the Muslim League youth shook the earth. Although the speech went entirely above my head, being a witness to such a huge gathering made it clear that Qaid I Azam was absolutely confident and uncompromising about his ambitions.

Where there is faith and unwavering belief in leadership nothing in the world can stop them from pursuing their destiny.

Yaqeen I Muhaqam, Amal I Peham, Muhabbat Fathe Aalam

Jihad I Zindagani Main Hai Ye Mardoun Ki Shamshirain

This was the only time I saw Qaid I Azam Ali Muhammad Jinnah. May Allah bless him with Jannah and provide him with eternal solace and protect his created nation of Pakistan.

Another great person and prolific orator whose blessed existence I was lucky enough to witness was Ahrari leader Maulana Attaullah Shah Bukhari. He would often start his lectures after Isha, and continued until Fajr the gems of knowledge will continue to shower. I heard many of his speeches in Lahore, where he stressed upon the revival of the Islamic Society and its benefits. He was a strong critique of political parties particularly of leaders of the Muslim League. He would often say that these leaders only cared about their interests and have no concern about where the nation is heading. Another prolific orator among Ahrari leaders was Maulana Mazhar Ali Azhar. He would also give fierce speeches on the glorious past of Muslims and invite people to practice and implement teachings of Islam.

Ahrari leaders were confident of the realization that the people struggling to create Pakistan were not willing to follow the teachings of Islam. In this case, the creation of Pakistan wouldn't be any different or helpful as a model of peace and prosperity for the world. During the struggle, unless everyone wasn't adherent to the teachings of Islam; *Pakistan Ka Matlab Kya? Laa ie Laha Ilal laa* will just be a slogan and nothing else.

But Ahrar party itself was not doing anything concrete in this regard. Even Maulana Maududi was not satisfied with the political engagements of the Muslim League. I have not heard of his name during my stay in Lahore, but he was actively thinking, speaking and writing just after the 1930s. On the 25th of August 1941 to express his beliefs and understanding, Maulana Maududi founded an organization. He paved a way for better understanding and to build solid foundations of

character in all fields of life according to the Islamic teachings. Other top leaders of the Muslim League whose speeches I have had chance to listen to were Nawab Bahadur Yar Jung and Abdul Rabb Nishtar. That is how during my stay in Lahore I kept myself updated with the political consciousness. This was my initial understanding of politics and my interest was only beginning to develop. My love for Urdu language and literature was already my forte. Even while speaking in Urdu, there was not even a trace of Kashmiri in my accent despite it being my mother tongue. These were all blessings of Oriental College and the kindness of my teachers.

Broken Dreams

I passed my *Adeeb Aalim* degree from Oriental College, Lahore with 2nd Division. Exams were held under the supervision of Punjab University. Now as I was about to do *Adeeb Fazil*, my luck ran out and my dreams of studying and staying at Lahore couldn't be fulfilled.

All children are equal to their parents. But sometimes, due to human flaws we tend to love one more than others. It is not their fault- and neither is it done with any purpose. One can't always control their human instincts. Compared to my other siblings, my parents were more affectionate towards me. They couldn't handle my separation for long. My father sent me a letter in which he had asked some literate person to write for him. Most postcards were very fashionable, and mine read, "I am not well. I need to see you." I was distraught. To stay and continue my studies seemed intolerable. Being away from homeland, one needs peace and harmony to focus on studies. I could no longer concentrate on anything and felt dreadful. I had to sacrifice all my dreams, kill all my aspirations and return home.

I didn't have any luggage. I went to Lahore Railway Station and got a ticket for Pathankot. And I bade farewell to Lahore with the hope that its love will surely bring me back. But no such thing was written in my fate. Via bus from Pathankot, I reached Jammu where I had no options for accommodation. Jammu was a small province in those days. I spent the night at a roadside *Dhaba* and boarded a bus to Srinagar early in the morning. I don't remember where I spent the night in Srinagar, but when I reached Sopore, I spent the night at Gulam Muhammad Agha's Home, in Khushaal *mohalla*. I knew him through a close relative Syed Maqbool Shah. He often used to

stay there for weeks. Gulam Muhammad Agha's younger brother Gulam Ahmad Agha was a smart man with political mind. I remember they cooked fish for dinner and it had been a long time since I had eaten the fresh fish of Wular Lake. Sopore is famous for its dishes of fish and this is still a tradition there.

The next day I walked to Zoorimanz. At home, I found my parents well and vigorous—they sent the postcard just to see me. My Mother hugged me. I had one rupee in my pocket. Mother asked after staying for so long in Lahore, do you only have one rupee in your pocket? As if passing *Adeeb Aalim* would have brought me riches. I replied: "Aapa, I have brought such treasure with me whose benefits we will reap in the coming time." My dream remained just that — a dream. I wasn't able to continue my studies and I didn't get any job to help change the condition of my parents' poverty. It was the year of 1944 and it was not much of a difficult thing to pursue a job as an Urdu teacher because Urdu was our state language and all official work was done in Urdu. I tried my best, but even in those days the menace of bribery was predominant and made things difficult. I was not in a state to bribe the officials and failed to get a job. All I could do was be a laborer and work hard. I would carry stones on construction sites and sell clothes wrapped in a large fabric that I carried around long distances on my back.

The National Conference was spirited and energetic in those days. Mukhtar Ahmad Bhat and Gulam Mohiuddin of Bandipora would go from village to village to make people aware of their political programs. One day they ended up in Zoorimanz as well and I was the only young literate here. They gathered people and gave speeches and I was responsible for recording all the details of the event. I wrote it all down in a notebook. When they left, they told me to bring the notebook to the District Office of National Conference in Bandipora. I went

there after a couple of days and read the details to them. They were surprised that a young person from a far-flung, small village could write with such excellence. It was nothing short of a miracle for them. That was that- they didn't ask for a follow up after that. Maybe they felt afraid that if this young fellow was given any recognition tomorrow, he might be in a position to order us around.

In 1945, a huge rally took place in Old Eid Gah at Sopore. Sheikh Muhammad Abdullah, Khan Abdul Ghafar Khan and many other leaders were present there. I was there among many other spectators; the rally was a public outrage against Dogra Raj. People were fed up with the atrocities of the regime and were out of patience. People trusted Sheikh Muhammad Abdullah that he would save them from this monarchy. Like others, I was just a silent spectator and striving for a job. There was no way I could arrange the money that traveling to Srinagar would require every now and then. And where would I stay there?

Fishermen from our village would travel to Srinagar to sell their fish at Chattabal Ghat. Their procuration in Zoorimanz, especially people living in houseboats, were partners in this business. I would usually ride with these fishermen to Srinagar in search of a job. Gulam Ahmad Ahashie was appointed as Special Officer of Schools and he had all the resources for my selection. But he had such a strong and powerful dominion that I could never get a chance to meet him and tell him about my ordeals. His Superintendent Muhammad Syed Fazili was too fastidious to talk with a poor person like me. I would wait for whole days and leave in the evening to find some shelter. Some of our relatives were living in Khanyar but their status was so huge that I couldn't afford to stay with them. I have slept many times with an empty stomach on the front porches of shops in Khanyar.

Mujahid Manzil

My uncle Syed Muhammad Yusuf Shah Geelani (who died at the age of 118 years on 20 January 2009) was an Imam at Lankreshi Pora. He was held in high esteem within the village. He would help guide people in all sorts of situations and disputes. He was consulted about all important decisions and events in the village. He was known throughout the Bandipora District because of his status. He would always offer his Friday prayers at Bandipora Jamia Masjid, where Maulana Abdul Aziz used to deliver Friday sermons in those days and provide his insights on political issues. I would quite often go with him to Lankreshi Pora. Gulam Ahmad Khan, a tailor, had a permanent place for him to stay. I would always stay at his place whenever I went there. He was a great person with a big heart. Our arrival always made him happy and we would stay with him for many days.

My uncle was well acquainted with the local members of the National Conference. He particularly knew Muhammad Anwar Khan of Kaloosa, Bandipora. He had matriculated and was considered an intellectual of his time, yet this was when it was not thought that a well-educated person wouldn't be a Communist. He was a Communist as well as preaching in the Masjid. Communism was the fashion of his time. It rarely happened that an educated person was not influenced by these current tides of time. My uncle, somehow, was never influenced by such intellectual disillusionments but he had strong friendly ties with the leaders of the National Conference. He mentioned me once to Muhammad Anwar Khan, that his nephew has completed *Adeeb Fazil* degree from Lahore. He also asked him if he could arrange a job for me. Anwar Khan wrote a letter right away to Maulana Masoodi who was the General

Secretary and the supervisor of the Party's official organ 'Khidmat'.

With this letter, I went to meet him. He read the letter and said, "Sit down, son". I sat there and he kept looking at me. One day, he told me that Syed Muhammad Yusuf Qadri reported for the Khidmat and I should join him. So, I went with him to different rallies and seminars. He would treat me like his son and taught me how reporting was done. In the meanwhile, the slogan of 1946 began to roar: "*Beynama Amritsar Tood Do, Kahsmir Hamara Chood Do.*" [Break the Amritsar treaty and leave our Kashmir.] This slogan became a huge challenge for Dogra Raj. Sheikh Abdullah along with other leaders of the National Conference were arrested. It made my stay at Mujahid Manzil difficult. After that, I went back to Zoorimanz and began roaming on the sandy banks of Wular. Sometimes I would sit on a big rock and try to catch fish with a long string attached to a hook. Elder brother had returned from Lahore and he got a job in a Bank at Srinagar. One day the Bank Manager asked him to chop the wood- but instead of returning the axe, he threw the job in the Manager's face and returned home.

Our family's disciples used to live in Batasoma, a small *basti* of Dangiwacha. It was a place of noblemen, always ready to sacrifice everything for their Hierarchies. My elder brother went there to perform the responsibilities of their Imam. This opened ways for me to visit the place as well. So, I went there to learn Islamic Fiqh from Maulana Abdul Ahad who was a teacher of Religious Studies. The mesmerizing effect he had of teaching was so astounding that we will forget ourselves in the books during his classes. *Kanzul Daqaiq* is a great book on Islamic Jurisprudence which we studied under him. I would also lead the prayers in my brother's absence. The stress of joblessness wouldn't bother me during this time. Back then, Kupwara was still a part of Baramulla and in all of Sopore there

were posts for Assistant Inspectors. Qazi Yousufudin of Srinagar was on that post during those days. At first, he posted me at Lidarwan, Kupwara for a month. A renowned teacher of Sopore, Khawaja Gulam Ahmad Ganai was the Headmaster of Lidarwan Middle School. There were a few disciples of ours living in Lidarwan and among them was Abdul Wahab Shah, a landlord and a wealthy person. A devoted disciple from Batasoma, Abdul Gafar Shah, accompanied me and we traveled on foot from Dangiwach to Lidarwan. He was known to Abdul Wahab Shah and through him I came to know he is among our Nobles.

During this month he took such great care of me that I could never ever forget. Two of my favorite students there were Muhammad Ishaq Wani and Shamsudin Wani. There was a Qadyani family in Lidarwan as well. Muhammad Yusuf Wani was the caretaker of this home. Secretly he was a staunch believer of Qadyaniat, but he would never speak about it publicly. Asadullah was in Haigam on leave. His return after a month was the time of my return.

Aetikaaf

One day Gulam Muhammad Bhat, a resident of Bandipora and a God-fearing person visited Zoorimanz. He stayed with Abdul Rasheed Dar. Locals had gathered in their courtyard and my father took me by my hand to him. He placed his hand on my head and instructed my father that I should do an Awtikaaf of ten days at Baba Shukurudin's shrine. I was advised not to talk to anyone in these ten days, fast during the day and spend all my time reciting the Quran and praying.

Baba Shukuruddin belonged to Aarath, Badgam. He was a farmer in the time of Sheikh Nooruddin Noorani. One day Sheikh ul Aalam was walking from there. He saw a lady carrying food in a basket. He asked her who the food was for. She answered: "Kamal", meaning the bread earner, who was working in the fields. This much? he enquired. "Yes, he eats all of it," was the reply. Sheikh ul Aalam advised the lady to cut one morsel out of the meal every day. The lady did as she was told, until she would take very little food to her husband. Eventually, he left everything and migrated to Zainagir. Here he was spending his time praying and meditating on a mountain top where he was also laid to rest.

There was no source of water there. From our place, his shrine was three kilometers away on a mountain. I started my Aetikaaf and My mother would carry a pitcher of water on her head and my father would bring me my one-time meal. Reciting the Quran and offering supererogatory prayers kept me occupied. I didn't speak these ten days as I was not allowed to. People would visit the shrine and indulge in polytheistic activities. I would get very angry but couldn't do anything. Pious and conscious slaves of Allah can never tolerate polytheism.

These pious slaves of Allah never said to people to circumambulate their graves, that they can plea to them, or to call them when they are in trouble, or think of them as they possess the knowledge of the Unseen. They never said that people can ask them to provide children for them, or cure them from illness, or ask for jobs and other materialistic benefits of this world. Because of ignorance and no knowledge of Quran and Sunnah, people indulge in such polytheistic behavior. I would busy myself in the recitation of the Quran. Polytheism is called *Zulm i Azeem* in the Quran.

"Indeed, association [with Him] is great injustice."

(Surah Luqman- Ayat-13)

Allah also said in *Surah an-Nisa* that Allah can forgive all the sins, but He will never forgive associating partners with Him. In Surat Al Aaraf, He said that whosoever associates partners with Him, Allah will prohibit his entry in Jannah.

Men and women would circumambulate the grave in the shrine and cry and make pleas. Forgetting Allah, they would think that Allah had given powers to these men and He, and I ask His forgiveness, has taken a backseat from the affairs of humanity. On the one hand, these ten days were proving very fruitful. Reciting the Quran, offering supererogatory prayers, fasting and silence were proving great sources of peace and serenity of my heart. But on the other hand, seeing people indulge in such activities was becoming unbearable and intolerable for me.

One day I ran out of water. I ran down, in my blanket, in search of water, to a field where women Zoorimanz had come to collect wood. They ran towards me but I couldn't respond to

their greetings, which surprised them. They didn't know I was not allowed to talk. Some of them cried out of love. I ran back to the shrine. Meanwhile my mother had bought the water. Ten days were over. It proved a great comfort for my soul and an opportunity to look deep inside my spiritual *self*. On the last night, I had a dream in which I was presented with a beautiful bouquet of colorful flowers. It made me very happy. I can still feel the peacefulness and tranquility of the colors and fragrance of that bouquet.

My return after ten days brought joy and happiness to the whole village. They gathered to meet me and to know the details of these days. I told them that no miracles happened and I just felt closer to Allah by reciting the Quran and by offering supererogatory prayers. My faith felt rejuvenated, and it enhanced my faith in life after death. Unemployment and poverty are tests from Allah. Once a person is steadfast on Allah's path, then He makes all of it easy to bear.

I asked the interpretation of my dream about being given a bouquet to Abdul Ghani Shah, who was a subtle natured and very pious person. With a beautiful smile he said, "Allah wants to aid you to serve Islam. You should be grateful to Allah that he has allowed you to go through such a spiritually enlightening experience".

"Such is the favor of God which He grants to whomever He wants."

(Surah Al Jumah, Ayat- 4)

The company of the pious will make you pious, and the company of evil will turn you into evil. This reality becomes apparent in the experiences of life. After the *Aetikaaf*, I got many chances to stay with Mama Sahib at Bandipora. All the

members of this family were pious. Staying here was always gratifying and spiritual. Mama Sahib's younger brother Gulam Qadir Bhat (Mando) was a very well-known trader. He was a man of great character and piousness.

Abdul Aziz was also a God-fearing person. Mama Sahib's son Abdul Ghani is still alive and well and seeing him makes one remember God. A disciplined person, his appearance and personality were of a *Moomin*. He would also help with household chores. He had not divorced himself from the world but was interested in its affairs. He owned some land near Wular Lake. During harvesting, he would himself work alongside other laborers and I also used to accompany him also. He was a fine farmer and knew the tricks of the trade. These life traits were very attractive for me and working with him used to make me happy and fulfilled. He would share his wisdom in common conversation. He hated polytheism and everything he did and said was proof of his unflinching faith in Allah. People with influential status would consider spending time with him a huge blessing.

It was at his place that I met Gulam Hassan Khan for the first time. He was an Assistant Engineer in the Irrigation Department and posted at Bandipora. Zainageer Watercourse was under his control. He was also a person of intellect. A practicing Muslim, he used to speak only when necessary. Once we visited our village while he was inspecting the Zainageer stream. There was no arrangement for our village to use the water of the river and I informed him of this situation. He issued the order right away to establish a water connection in the area. The next day, the digging started and within a few days the water began to flow in our village. We used to carry water from the river in pots for irrigation, and now small channels were dug to direct the water to our fields. It was all possible because of the kindness of Khan Sahab. He retired as a

Chief Engineer. I attended the memorial service of his funeral. May Allah bless his soul! *Amen*.

People with clean conscience can't afford to miss a chance to spend time in the company of pious men. But people can't just think of anyone as worthy of such devotion. Only when we witness traits of *taqwa* described in Quran and Sunnah in a person, should he be revered and held to high esteem. Sadly, some people have set the bar so low that to celebrate their masters they do things which are forbidden and adopt to ways of living that go completely against the divine teachings of Islam. *Iman* and good deeds are traits of pious men. Instead of being pretentious, piety and pure intention is the foundation of all good deeds.

Once a person came to be a witness in favor of another person Hazrat Umar al Farooq was enquiring about. Umar ibn al Khattab asked the person: "Is the person, you have come to testify for, your neighbor?"

No, that was the answer.

"Have you traveled with him?"

No, was again the answer.

"Have you ever made any trade or transaction with him?" he asked the person. Which the reply was, again, "No".

After that, *Ameer ul Momimeen* said, "You are not eligible to testify for this person. You might have seen him offering prayers, but one can't guess a person's character, personality, and honesty just because he prays."

One among the great contemporary scholars of Islam, Maulana Syed Abul Ala Moududi was asked once in a gathering if he had seen or met a *Wali Ullah*, friend of Allah. "Yes, today", Moulana replied. "How?" the people in the gathering asked. "When our train reached the station today, all the Coolies ran

to pick up the luggage. But I saw a coolie offering his prayers in peace. When he was done, he came to us, picked up our luggage and delivered it to our vehicle. I gave him one rupee with pleasure but he returned 50 paise and just took 50 paise. These are the traits of *Wali Ullah*". Maulana said.

Two More Temporary Jobs

After my temporary job in Lidarwan, I was given another chance in Dragmullah Middle School. There was no accommodation available and There was a Geelani family there I knew nothing about. A student in the school belonging to a well-off farmer's family took me to his home the very first day, and I stayed the first night with them. I neither remember the name of this student nor the name of his parents. This family was polite, decent and hospitable.

We were still living in Zoorimanz. To return home, I had to walk the whole way. I would reach home exhausted. After that month, I was unemployed again. But I continued to visit the office of Assistant Inspector of Schools. After a few months, I was again given a chance to teach at Middle School Baba Yusuf, Sopore, for a month. During the months of unemployment, I would do one thing or the other. To be idle was never in my nature. These gaps provided time to read as well. Whenever I find a book anywhere, I read it.

Muhammad Maqbool Shah's elder son, Syed Mubarak Shah of Zoorimanz, was well educated- smart, courageous and intelligent. The decisions of the village were taken to him for consultation. Whenever an official of any Department visits the village, they will stay in their home. All disputes of the villages were solved there as well. I also used to visit and try to learn something from him. His father often visited Gilgit and so did he and would perform the duties of the Imam in the presence of his father.

Another well educated person was my uncle Syed Muhammad Yusuf Geelani, but he was very strict. I stayed at their home as a guest for some time. He was not as strict when it came to

food and clothing however, and he was also a good caretaker. Apart from being an Imam at Lank Reshipora, he was a Businessman as well. For that, poor folk like us frequented him. But my father, despite unbearable poverty, had his honor. He would never go to him for his requirements and was never tolerated to take any loan from him. He preferred hunger to expressing his scarcity to his well-off relatives.

The only other person who knew the real situation of my father was his foster-sister, Taja Begum. She would always provide help whenever necessary-that too, very secretly and with caution. She knew when my father would return home there would be nothing but tea that, too, without any milk. So, she would bring whatever she could from her home when my father was out on duty. We, children, would go there to eat but father never bore it even though the rooms we lived in were adjacent. Their room had a wall in the middle. One side was the kitchen and one side was the bedroom. Our room had no wall. It was both the kitchen and the bedroom.

Another person of our locality by the name of Muhammad Yusuf Shah was an Islamic scholar and an Imam, sometimes here, sometimes in Botengo and sometimes in other localities. His recitation of the Quran was serene and perfect. One day, after I returned from Lahore, he decided to test my recitation skills of the Quran. He asked me to recite *Ayat al Kursi*. When I did, his face beamed with joy and encouraged me greatly. As I had learnt the Quran in Lahore with *Ramooz*, *Auqaaf* and *Makharij*, I didn't find any difficulty reciting. But he had no idea about this. He was married to my father's cousin. She was very kind and loving. Their elder son, Gulam Ahmad, was also an Imam. Their other son, my namesake, Ali Muhammad Shah, was a Munshi with a fisher. This family was also affluent and considered among the prosperous families of our village. They had migrated there from Rampur. His brother was a teacher of

Islamic Studies at Hardoshiva where my elder brother was enrolled as well. Yusufullah Shah and Mohiuddin Shah both were also affluent in Islamic Studies, each in their respective villages. They used to teach the Quran and lead prayers in the *Masajid*.

Rampur and Rajpur are two neighboring villages situated in the jungle areas of Sopore. There are still no asphalt roads there. In winter, these two villages were completely cut off from the rest of the district. The rest of the villages used to knuckle down and survive on fish, chestnuts and *nadru* (lotus stems) available in the Wular Lake. They were less inclined towards Education. I only knew of one boy, Abdur Rahman Dar, son of Abdul Samad Dar who used to study with us at Botengo. But he only studied till Primary School and died in a very young age.

May Allah bless their souls.

A Fool's Mistake

I would never miss an opportunity to read and learn new things. This passion never left me at any stage of my life. Syed Mubarak Shah once gave me the Selected *Hadith* of The Prophet. It was such a wonderful book of knowledge and wisdom that I found the knots of my mind untangling. I tried to memorize all the *hadith*. It became routine to read and understand these every day. There were abundant lessons on *Tawhid*, *Risalat* and *Aakhirat*. Reading these opens gates of knowledge for a Muslim to adopt his life according to Islamic teachings. The influence of these *hadith* has remained with me throughout my life. One of the great characteristics of this book was how meticulously it explained some of the great lessons about Allah's existence, His attributes, His rights over His creation and the dangers of associating partners with Him. I tried to take great care of this book, but my life was on a strange journey. I don't remember at what turn this blessing was snatched away from me.

We had no source to be informed about the happenings in the world during that time. No newspapers reached us, and there was no radio available. We couldn't even immediately know what was happening in the next village, as the sources of communication were dreadfully inaccessible. Only when Uncle returned from Bandipora we would have some idea of activities happening around us. It was only through him we came to know about the partition in 1947.

India was divided, and Pakistan came into existence based on a Muslim majority population. Bengal was divided and its Eastern part became Pakistan. Also, Panjab was separated, and its Western part transformed into Pakistan. There were about 565 princely states in the India before the partition. Some

became parts of Pakistan. Hyderabad was one such part which was ruled by a Muslim prince. India, through its military force made it a part of its nation. Junagadh decided to merge with Pakistan but was made part of Rajasthan through the same means.

Jammu and Kashmir was also a Muslim majority princely state. When Pakistan was created, people of this state were immensely happy and hopeful that they would become a part of Pakistan. But the last Hindu ruler of the Dogra dynasty, remained indecisive. Gandhi had already lured him. The Maharaja was also intimidated to release Sheikh Muhammad Abdullah who was in jail at that time. He was set free in September, with a condition to remain loyal to the Maharaja. People had hope that he will support the cause to merge with Pakistan, but Indian National Congress had already trapped him in the illusion of Secularism since 1938 which also made him disillusioned about The Muslim League. In his speech at Hazuri Bagh, Sheikh Abdullah made certain remarks which made his thoughts obvious.

Meanwhile, tribal forces approached Kashmir. Their mission was to liberate Kashmir and merge it with Pakistan. Dogra forces were defeated at many places, and despite tremendous difficulties they succeeded to reach near Shalateng, on outskirts of Srinagar. But the National Conference workers blocked their way to Srinagar at Baramulla and became their aids to loot the neighboring villages and kill Sikhs and Hindus.

At that time, I was staying with our disciples at Dangi-wacha. I was teaching as well as studying there. I witnessed how the workers of the National Conference helped tribal forces to loot and kill Sikhs at Rawuchha. A disciple of ours, Gulam Ahmad Shah, helped many Sikhs to escape from the massacre, gave shelter to them. I saw dozens of Sikh women and children

hiding in his small home. Families of Batsuma took care of these women and children as their own, they gave them shelter and food and protected them from all kinds of troubles. Had these tribal forces not been misguided at Baramulla by National Conference works, they could have occupied Srinagar Airport and liberated us from the century old oppression of Dogra rule and stopped the new era of military invasion of India. After that, these tribal forces would have gone back. Their mission was not to rule us. But Sheikh Abdullah sensed that he would lose his power, and his lust of power made him unmoved towards the perpetual tyranny his people were subjected to.

Hari Singh, making the excuse of tribal attack, asked India for help. Sheikh Abdullah encouraged India's then Prime Minister, Jawaharlal Nehru, to send the troops. Sheikh had close ties with the Nehru family. Using this advantage to secure his power, he put his nation into the endless depths of desolations. There is no denying of the wrong doings of tribal forces, but that was just a temporary trial. In both India and Pakistan, Hindus, Muslims and Sikhs were acting insane, killing each other, raping women, and looting properties. Even in Jammu & Kashmir, Dogra forces, Hindu fundamentalists and other enemies of Muslims were busy killing innocent Muslims. Sheikh Abdullah was watching all of this but his desire for power had numbed his shame and senses. He did not prevent the basic human rights violations happening right before his eyes, let alone have any concerns for his nation.

So, taking advantage of the attacks by the tribal forces, Hari Singh asked for armed reinforcement from India. And those leaders who were freed from the jails in September 1947 supported this demand. Finally, on the 27th of October 1947, India deployed their troops in this paradise and thus began the military occupation.

Even before this, during the process of partition as per Radcliffe Award, through a mutual scheme between British Raj and Indian National Congress, an open treachery took place. While partitioning Punjab, Gurdaspur's those tehsils with majority Muslim population were given to India- which provided them with easy and open routes to invade Jammu and Kashmir. These aspects of this tragic history of our wretched land came into knowledge only when read in books written and researched by historians who documented how these deceitful and painful events took place.

Indian armed forces used all their might to push back tribal forces. Thousands of tribals were killed in Shalateg. How could have they been able to face such a huge number of troops? They had no military support, no assistance and no backup. They had no military discipline or strategies. At that time, Pakistan's armed forces were still under the control of British Commander General Gracey. Qaid I Azam Ali Muhammad Jinnah's health was deteriorating. Pakistan's leaders gave guidelines that if the in-service forces were not available to control the situation, the retired soldiers should try to stop India's invasion at Jammu. But unfortunately, those heedless leaders couldn't gather courage to act. It is written that, even on his deathbed, Qaid i Azam was grieved by the news of Kashmir's seizure by India and had ordered General Gracey to send troops to Kashmir. But as the British Raj was already the part of these traitorous plans, General Gracey cunningly declined the orders. Eventually, tribal forces were not able to succeed in their mission- and continued to sacrifice their lives. All of this because of those traitors who, for power, misled them and altered their path. These traitors fed them with such deceptions that lead them to loot and manslaughter. Being manipulated, they couldn't continue to fulfill the righteousness of their mission.

Maulana Masoodi - Part I

These were the days of September and October of 1948. Armed forces of Indian Occupation had broken the strength of Tribal forces. The Security Council of the United Nations issued orders of a ceasefire, along with a statement that a plebiscite should be held for the people of Kashmir to choose whether they want to stay with India or merge with Pakistan.

This resolution was passed on 21, April 1948. My uncle, Syed Muhammad Yusuf Shah, told me about this on his return from Bandipora. He said that the Kashmir Issue has been taken to the United Nations, which has passed the resolution of plebiscite to be held. We were so hopeful and thought it will be just a matter of days that people will be asked, and everyone will cast their votes in favor of Pakistan. Because it was the wholehearted wish of the people. Unfortunately, it was a dream he didn't see come true during his lifetime.

During those days the road from Watlab to Chetakak was under construction. I took some youth from Zoorimanz and took part in the construction of the road. When it was possible, we would return home after work. But when the construction reached distant places and returning home every day became difficult, we started to stay in the nearest villages. Once as we were staying in a local Masjid, Abdul Wahab Dar, who was our neighbor, got angry over something and laid a solid slap on my face. He was embarrassed of this action for all his life. Whenever he saw me after that, his eyes would get moist, and apologize. He was older than me. May Allah bless his soul.

Meanwhile I heard that Maulana Masoodi was in the village. I decided, as I had already met him at Mujahid Manzil, to go and meet him. His left arm was patched and held close to his chest.

He was recently shot at Handwara and he had two bodyguards with him. One was uniformed and the other was Gulam Mohiuddin Sofi of Ganderbal, a fine-looking man in civilian clothes with a pistol dangling by his hip. Maulana Masoodi recognized me as soon as he laid his eyes on me. He asked me about my occupation and I said that I work as a laborer at the nearby road construction. As I was about to leave, he smiled and asked me to visit Srinagar. A long time went by before I was somehow able to manage to see him. Maulana was soaking up the sun in the courtyard. As he saw me, he said, "So, you came. Come, sit." This 'sitting' lasted for four years. The four years I spent in Lahore, and the four years of *Muhajid Manzil* built the most important foundations of my life.

Gulam Mohiuddin Sofi was the right-hand man of Maulana-always by his side. We developed a friendly bond as well. He was, as was the fashion of that time, a Communist. Strong tendencies towards Russia, Stalin and the ideology of Lenin were considered indications of Progressive thinking. Often, but not always directly, he would represent Communism as savior of humanity. I never argued with him, but would listen quietly.

I would frequently encounter people with such a mindset during my stay at *Mujahid Manzil*. Some would eventually become friends and took me with them in the meetings of such Communists. It was during one these meetings, I met Dina Nath Nadim. People influenced by his ideology treated me with love and kindness. I was confused why they never spoke openly about the true philosophy of Communism. They would discuss social issues and think about ways to become influential in society. Some women used to join these sessions as well, however I don't remember any of them except Nadim. But erudite people with the taste for literature flung to attend these meets. I would sit there as a stranger and listen to their conversations.

Maulana Masoodi - Part II

I spent a brief period of time in 1946 with Maulana Masoodi. But this time, for four full years, I was around him all the time. Because of this proximity, I would state some of my observations about him. I will try to be objective so that by writing about him I can pay my tributes for his kindness, compassion and consideration.

Maulana was basically from the Swat, a princely state of FATA (The Federally Administered Tribal Areas) - which later merged with Pakistan. I think he was the eldest among his siblings. He had done *Munshi Fazil*, *Adeeb Fazil*, and *Molvi Fazil* from Punjab University. He was prolific in Urdu, Arabic and Persian. Allah had blessed him with an impressive memory. He was a passionate reader; he would utterly immerse himself in a book. His character and personality were as stunning as his physical appearance. He spoke with a beautiful smile on his face, although he preferred being quiet over speaking. He was humble with a strong personality.

After a few days' stay at *Mujahid Manzil*, I was assigned to take care of his meals. I would sit in front of him and stare at his illuminating figure like a son. He was a simple man who would dress modestly. On his travels or organizational events, he would wear a Sherwani or Aligarh style attire with black *Karakulli*. He would eat moderately- *Rajma* was his favorite dish. "Why do you like *Rajma* so much?", I asked him once. He smiled and said, "That's why people call me *Sut Gujro*."

Maulana was a prolific speaker. His speeches were irresistible, accurate, credible, descriptive and precise. The audience would be in awe of him. Similarly, his writing was graceful and flawless. He would write press releases and political guidelines

to newspapers. But unfortunately, no record of his books of any sort are to be found.

At the advent of the uprising against Dogra Raj, Maulana quit his job and joined the National Conference. He upheld the post of General Secretary until 1953. Some people from his organization would say bad things against him under the influence of contemporary shenanigans. But because of my close contact with him, I think it is my moral responsibility to tell readers that he had a pure and untainted character and lived a pious life. I never heard him denigrate or malign anyone. He used to say that one should never reply to abuse with abuse. I have made this a decree of my life. He never forced me to join the National Conference during my four years stay with him. However, once without seeking my prior approval, he nominated me to attend the Delegate Session, which took place at Emporium Ground in 1949. Anyway, I got an opportunity to attend. It was attended by prominent personalities Pandit Nehru, Maulana Abul Kalam Azad, Jigar Moradabadi, Josh Malihabadi and Kishan Dev Sethi. Aside from his countless favors, his love, affection, and kindness, I had disagreements with Maulana Masoodi about his political choices. It was a tragedy of our destitute nation that he attenuated his leadership abilities - his unmatched knowledge and experience, his unlimited skills, and not carrying out as the leader himself - under the influence of Sheikh Abdullah.

Specifically, his role during the invasion by Indian Armed Forces. Later his act of misdirecting the movement for recovery of *Moi-e-Muqaddas* (Holy Relic) to release of Sheikh Abdullah from prison rather than end of Indian occupation can't be interpreted except as his pro-India leanings.

At Mujahid Manzil

While introducing Maulana Masoodi, Kashmiri historians have written – and will write in future as well – about his political life, imprisonments, hunger strikes, and then becoming a Member of Parliament. He was a flagbearer of Maulana Madni Deobandi and Maulana Azad's ideology of Composite Nationalism. After observing him very closely, I have mentioned it as I found it. That must be considered enough from my side.

My stay in Mujahid Manzil was now taking the form of cooperation in the work of the Mohiuddin Sufi. When people used to come to see Maulana, Sofi Sahib used to send me to check if Maulana was free. In this way, I, as well, would get familiarized with those who came to meet Maulana. People from all walks of life used to come to see him. Politicians, job seekers, people with Academic and Literary tastes, Journalists, Editors and relatives. People affiliated with the National Conference used to bring organizational issues to him. Maulana Sahib used to meet everyone with a beautiful smile. He used to listen attentively to their problems and would suggest solutions. Throughout this period, I heard Maulana Sahib speak in great glory.

Some important political leaders had escaped from Srinagar Central Jail and it was reported that they were given shelter in Lolab, and from there, they left for Azad Kashmir. In that era of the National Conference, those who sympathized with Pakistan – even just to the extent of mere talking, were not tolerated. Maulana Sahib used very harsh words for those who sheltered them. A few days later, they came to meet Maulana and presented their defense. After that, at least to the extent of Maulana Sahib, they were not reprimanded. In those days,

Chaudhary Muhammad Shafi used to stay with Maulana Sahib. He was probably from Mirpur and was a frontline leader in the struggle against the Dogra dynasty. He was creative, sociable, and full of benevolent spirits. People used to come and take him to their offices to get their work done. He never refused anyone-even if they needed him to go to an office ten times, I never saw him refusing those in need. He, lovingly, used to call me "Syed Sahib" and treated me with compassion and love. He was a prolific writer with great literary taste.

Shareef Uddin Diwani, a resident of *Kunan Babagund*, Bandipora, who worked in an Unani Dispensary, had a thin body but was rich in Scientific and Historical information. He used to come to greet Chaudhary Sahib occasionally as well, and their scholarly and literary discussion used to last for long hours. As a student, I used to listen to their discussions with keen interest. In this way, these gatherings became a source of information for me. I also learnt art of speaking and the values of patience and endurance of discussion. I learnt, how to avoid anger and demeaning in a conversation.

In those days, there was talk of recruitment in the Police Department. Those people who were recruited in those days and held high positions came to visit Maulana. He indirectly gestured to me and asked, "Would you like to join the police?" and I said "No" without any hesitation. Maulana remained silent and did not insist. Many ordinary young men Maulana helped in those days later emerged as significant bureaucrats, topnotch journalists, high ranking officers and occupied powerful positions in diverse spheres of life. Naturally, some of these shaped the Kashmiri society towards good and positive-while some, corrupted by the power, became puppets of the oppressive regime.

Very few newspapers were in print those days. At most "Khidmat" newspapers used to be available for reading. Maulana Abdul Rehman Jamvi had great devotion and love for Maulana. He was influenced by Maulana Abul Kalam Azad's philosophy. Through him, new and old copies of *Al-Hilal* and *Al-Balagh* became available. The revolutionary spirit would be aroused by reading them.

Maulana Abul Kalam Azad - based on the eternal and life-giving principles of Islam - struggled for the defunct nation to unite and to establish a just system. I wonder and wish, if he had galvanized, mobilized, organized, led, and guided the Muslims of Hindustan in the same way till the end- it would have completely changed the map of India.

Offering *Salah* with punctuality in the mosque near Zaina Kadal, buying bread from the Ronga's shop, and sometimes visiting the famous Hakim Ama Sahib to get medical advice and to see his illuminating face to get some peace of mind were of high priority for me. However, the most important activity of all was to visit the bookshop of *Noor Muhammad Tajran Kutub* at Maharajganj and read books.

When I went to this shop on the first day, the late Noor Mohammad asked me where I was staying in Srinagar, what I was doing, where my real home was and why I was not there at the moment. When I told him my story, he became very sympathetic to me. He was a pious man, generous and gentle. He would let me sit in his shop and read books. It became my daily routine to go there after Zuhr prayers and to read at his bookshop. One day he gave me a pamphlet called "*Haqeeqat e Zakat*" and told me to take it and read it with care. When I read this booklet, I felt it according to the voice of my heart, my thoughts, and ideas. From the religious books I had read so far, I realized that the principles of life that Islam has taught are the

best of all religions and systems. But I had no knowledge of the details of this system. *Haqeeqat e Zakat* is written by Maulana Syed Abul A'la Maududi. When I read and heard the name of this scholar for the first time, I thought he might have left the world long ago.

The benefits of *Zakat* and the solution to the financial problems of the society were mentioned in reasonable and captivating prose. I read that booklet many times. Noor Muhammad never demanded its return. But he couldn't have given me a more enchanting book.

I began to feel that Maulana Masoodi didn't care about me, otherwise during my long stay there, he would've told me what I should be doing. But I was wrong. Maulana's temperament was such that he kept his thinking to himself about the people who were chosen to stay there without showing it to others. He used to talk openly with his close relatives, and on their arrival would always make him happy.

I never took reading books lightly, and to prepare for an exam by taking a regular course had never crossed my mind. Tayyab Shah Siddiqui was the Inspector of Schools and one day I saw him paying a visit to Maulana Sahib. I faced him for the first time. It turned out Maulana Sahib had called him just to talk about me. He told Tayyab Shah Siddiqui that this boy was staying with us and had already finished *Adeeb Aalim*, and to appoint him as a teacher in a school near Mujahid Manzil. The next day I received the order to work as a teacher at *Pathar Masjid Primary School*. I didn't even have to go to his office. He sent the order to *Mujahid Manzil*. This was my first appointment as a permanent teacher. The school was located nearby. Now the thought to do something for the future struck me. So, I began to look for *Adeeb Fazil* textbooks. I got some books from Maulana Sahib's library and some from Noor

Muhammad's bookshop and some with the help of some other friends. I gathered the whole material to complete the syllabus in a few days and I started preparing for *Adeeb Fazil* wholeheartedly.

Taking the *Adeeb Aalim* course at Oriental College, Lahore helped me fall deeply in love with the Urdu language. When I faced a problem, I would ask Maulana and he would always readily help .

His style of nourishing a person was unique. He would often correct the pronunciation of the announcer while listening to the radio. I realized that Maulana was doing so to teach me the authentic pronunciation of the words, and sometimes he would tell the meaning of a difficult word too. As I had to speak to him in Urdu, it also became an easy and economical way to learn the language. Maulana spoke typical and classical Urdu; it had a beautiful blend of Persian and Arabic. At school, I often spoke Urdu with other teachers. Chaudhary Muhammad Shafi also used to help. All these intricacies became the means and resources for my preparation of the *Adeeb Fazil* exams.

Radio Kashmir

During the same time, Radio Kashmir opened in Srinagar with the sole aim to counter the claims and policies of Azad Kashmir and Radio Pakistan about Kashmir. Hakeem Ghulam Mohiuddin, personal secretary of Maulana Masoodi, was appointed as the first Director of Radio Kashmir. He used to write and speak beautifully. He was close to Maulana and would treat me with compassion. His appointment as the Director, provided opportunities to visit Radio Kashmir. I also got familiar with all the Program Assistants who were posted with there.

Sadrudin Mujahid was associated with *Mujahid Manzil* and was also editor of weekly "*Khalid*". He was also appointed as Program Assistant. Ghulam Rasool Nazki - who was a government teacher, a poet, writer and a man of many great abilities - was also appointed. Prem Nath Pardesi, Abdul Haq Barq, Ali Muhammad Lone, Bashir Ahmed Butt, Mohan Laal, and Hafeez Ullah, all of them loved me as and would often give me opportunity for a Radio talk.

My Urdu was very fluent and sophisticated and had no texture of Kashmiri within it. Usually, but not always, Kashmiris tend to mix the fabric of Urdu with Kashmiri and blend idioms and proverbs of these two languages. It may at times make sense but often it messes up the meanings and intricacies of proper Urdu. Taking this into consideration, when the administration at Radio Kashmir reviewed my speech, they could not find any such imperfections in my Urdu.

One day I was sitting with Sadrudin Mujahid. A dignified man, with a black beard and a face shining like the moon, was sitting on a chair in front of him. Sadrudin introduced him as

Sa'aduddin Tarabali. He was a Government Teacher. It was my first opportunity to meet Sa'aduddin. He didn't say anything- I found out later, when I got close to him, that he speaks little, and always carefully.

Radio Kashmir's job was to present Indian troops as *Tairan Ababeel* – the saviors, helpers, protectors and supporters of poor and helpless Kashmiris. The guardians of the Kashmiris against the "invaders". Young people like us could not have imagined at that time that they would become the occupying force, and snatch everything from us and will still be called "security forces". We have been living with the hope that it was just for few months, as the right to self-determination and the principle of referendum had been recognized. When the time comes, we assumed, we would get rid of them. Unfortunately, as fate had it, even those who called them *Tairan Ababeel* became helpless and could not understand their deception in time.

In radio Kashmir, I got to learn from the talented and skilled people working there. Pardesi was a poet and a very zealous and dignified personality. Ali Muhammad Lone was a youngster at that time, but his talent and seriousness could be easily seen on his face. He used to write columns and would show them to Nazki Sahib and Hakeem Sahib. Abdul Haq Barq was a great admirer of Iqbal. He used to create a state of ecstasy in the listeners by reciting *Kalaam-e-Iqbal* with great relish and moist eyes. May Allah Almighty forgive them. The days of their companionship have played an important role in shaping my life.

Here is an interesting incident which demonstrates Maulana Ghulam Rasool Nazki's quick-witted reply. Once I was sitting in Maulana Masoodi's room, where Nazki was also sitting respectfully. He was glabrous those days. At that moment, Tayyab Shah Siddiqui entered the room, sporting a beard.

Tayyab Siddiqui addressed him by saying, "When did you return from Ganga-Jamuna?" Without a moment of hesitation, Nazki Sahib replied, "Ever since you came from Nankana Sahib". Maulana laughed greatly and Siddiqui Sahib could not answer. Nazki had a long beard in the latter part of his life. And no one could hold back their tears while reciting his last poem, which was his ballad of repentance.

Rasool Allah (Peace be upon him) says: Regret is Repentance.

Migration

After my job as a Government Teacher, I was only occasionally able to visit my parents. On one such occasion, I came to know that Abdul Aziz, husband of my kind aunt, had plunged and ruined the almond saplings I had gotten from Srinagar, and planted them on a nearby barren and rock-strewn mountainous area on my previous visit. This land was a shared property between our aunt and my family. This incident made my family so upset, that we decided to move and settle at Dooru-where my sister lived with her husband Syed Abdul Aziz Hamadani. Their house had four rooms and they spared two rooms for us. It was a huge gesture of kindness from my brother-in-law, in the time of distress.

We stayed with them for six years. It won't be hard to imagine what it was like for two families to live in four rooms. Although I was staying in Srinagar, my brother, his wife and my parents were living in those two rooms. During our stay here, no one made us feel like an outsider. There were, and still are, ample amounts of Educated people living there. Because of my schooling in this village, I was familiar with many friendly faces. Although our maternal relatives were living here as well, others were more kind to us and made us feel at home. May Allah bless every single one of them. It was 1950.

The Discreet Messenger

Apart from visiting Pather Masjid Primary School during my stay at *Mujahid Manzil*, I was preparing for my *Adeeb Fazil* examination. As it was because of Maulana Masoodi's advice that I decided to complete this course, he was constantly guiding me and at times blessed me with his knowledgeable lessons. Kashmir University started accepting admissions and ours was the first batch to appear in the examinations at the end of 1950. With Allah's blessing and Maulana's guidance, I passed the examination with flying colors. Until now I have been, working in a Primary School.

1951 saw the first convocation of Kashmir University. I don't remember where but among the personalities present in the convocation were the then Prime Minister of Jammu and Kashmir Sheikh Muhammad Abdullah, Chief Justice Wizir Jankinath, India's first Prime Minister Jawahar Lal Nehru, Dr Karan Singh and Maulana Masoodi. Gulam Muhammad Ashai was the first registrar of the University. He was the first Muslim MA from the valley. He started the convocation. Whenever he was a matter of discussion, he was reported to be a staunch pro Pakistani.

Those who favored Two Nation theory, consider the amalgamation of Muslim majority states with India one among the worst tragedies of history. Forced military occupation of Kashmir by India, the breaking of the promises – made to people of Kashmir on National and International levels – by the India government and its political leadership. Prolonging their occupation with brute military power, war, deception, death, destruction, creating the distrust between India and Pakistan, dissection of Jammu and Kashmir into two divisions, changing the demography and suffering the massacres. And as a matter

of fact, whatever took place during the past sixty-two years is all because of the forced occupation of Kashmir by India. It was made compulsory to wear pink colored turbans to attend the Convocation. As Maulana Masoodi had to wear one, he got one for me as well. He placed it on my head with his hands and took me to the convocation. I find it hard to express the joy I felt while receiving the degree. For a poor kid, born around Wular Lake- which even in 21st century lacks in basic facilities. For a person who was born and brought up in such situations achieving the highest degree in Urdu was nothing but impossible without the miraculous blessings of Allah. After the convocation, I spend some time with my colleagues, congratulating and sharing the happy moments. As I opened the main gate of *Mujahid Manzil*, I saw Maulana Masoodi soaking up the sun in the garden. It was like he was waiting for me. When he saw me, his eyes shone in excitement. He got up from his chair, hugged me and recited this couplet of Allama Iqbal:

Hamara Naram Ro Qasid Peyam-E-Zindagi Laya

Khabar Deti Theen Jin Ko Bijliyan Woh Be-Khabar Nikle

How can one forget such an affectionate guardian, considerate friend who loved and cared more than a father could? Those who selflessly help fulfill a poor boy's dreams and passions are hardly ever found in a society.

Once Maulana was preparing to attend a program in his room. He was in a good mood. I asked him, "Why do you shower me with such love and kindness?" "So that you could serve this nation", was his answer. I asked him this question because during my stay at *Mujahid Manzil*, I hardly found Maulana so

concerned about his own sons as he was for me. He would always make it a point to provide personally whatever I needed. He would keep me inspired for reading, writing and academics. With the pouring of these and other kinds of benevolences, it was only natural that such questions came into my mind.

Maulana never took me with him to participate in the party programs. And he never spoke to me about the aims and intentions of the organization of which he was the General Secretary. Many people posted in high positions of this party frequented Mujahid Manzil. But I never found any single one of them living on the standards Maulana had set for himself.

Auqaf i Islamia's office was here as well. Before I was a teacher, Chisti Sahab who was working in the *Auqaf* section told me that there was a post open in the Press Department. Sheikh Muhammad Abdullah was present there. I went to his office to ask about the post. He asked me whether I know English and I said that I didn't. "Then, leave," he replied in a dry tone. It was my first encounter with him in the Mujahid Manzil.

Primary to High School

Maulana advised that as I was done with *Adeeb Fazil*, I should start preparing from *Munshi Fazil*. I told him that I had already passed the *Adeeb Aalim*, which is a requirement for *Adeeb Fazil* but I've not passed any such exams required for *Munshi Fazil*-Neither *Munshi* nor *Munshi Aalim*. How hard it could be? I studied Persian until just the eighth grade. "You have to work an extra bit harder", Maulana replied. Relying upon Allah's help I started to gather the material and began studying. Whenever I would face any difficulty, I would ask Maulana. I would stay up all night studying. Meanwhile, I was transferred from Primary School to Rainawari High School. Tara Chand Balcha was appointed Headmaster there. He greeted me warmly with a smile. There were three Muslim teachers working along with other teachers. All three had pro-Pakistan temperaments. They didn't take the transfer of a teacher from Mujahid Manzil very well. They thought it would be difficult for them to talk freely against the injustice India was doing.

After a few days, Tara Chand told me that I should address the students during the assembly so that their General Knowledge might grow and be persuaded to uphold high character standards. He wanted glad tidings from Mujahid Manzil. But I was glad Allah provided me with a stage to speak so that I could prepare myself. I could speak fluently in Urdu. I would choose a general topic and speak a few sentences about the merits of good morals. Eventually, the doubts of my fellow teachers began to fade away. I would pray Zuhr in a nearby Masjid with them and their as well they would say that even though I stayed at Mujahid Manzil, I wasn't influenced by their political ideology. Soon all their suspicions obliterated, and we

began to socialize with each other. Even after school, we would walk long distances and exchange views on different matters.

Among these teachers was Qari Saifudin who taught Persian. He helped me with my *Munshi Faazil* preparations as well. One among the books in our curriculum was Jalal al-din Muhammad ibn Asad Dawani's *Akhlaq-I Jalali*, which, for a beginner like me, was very hard. Qari Saifudin helped me with some of the more difficult chapters from the book. It was also a predestined favor from Allah. Qari Sahab also used to receive *Kausar*, *Tasneem* and "*Hayat I Nau*" from Pakistan. He would keep them available for me to read. By doing so, he wanted to check my Islamic inclinations. Because Islam, or Pakistan and Mujahid Manzil were considered two opposite things. Although only Muslims used to live there, some even with Degrees in Religious studies, eventually they belonged to the ideology of Nationalism, Secularism and or were highly influenced with Stalin's political gimmicks.

Qari Saifudin also introduced me to the books of Maulana Maududi. I had heard this name while reading *Haqeeqat I Zakat* which I had received from *Gulam Muhammad Tajiran I Kutub* at Maharaj Gung. And now I had met the person who had not only read him but was disseminating his thought and literature. Then I became aware of *Jamaat I Islami Jammu Kashmir* as well. It also came to my knowledge that Maulana Maududi himself was running the operations of this organization and it was in 1946 that its Kashmir Chapter came into existence and began spreading its influence among Educated circles. I also came to know that Qari Saifudin and Maulana Rizvi were members of *Jaamat i Islami*.

Now, because of Qari Sahab, I was able to read books for *Munshi Fazil* along with books by Maulana Maududi. Because the examination was on my mind, I used to read Mualana

Maududi's books secretly, away from Maulana Masoodi, so he wouldn't get upset that I might've jeopardized my exams.

Once, late at night, I was reading a copy of *Tafhimaat*, which Qari Sahab had given me. I was so engrossed in its topics that I forgot to sleep. And suddenly, Maulana appeared in my room. He reproached me for staying up so late and said "One shouldn't so read much when suffering from a cold" as I had suffered with the flu at that time. I woke up in the morning with my head on the book.

High School to Jamaat Office

I kept reading Jamaat's literature alongside the study material for *Munshi Fazil*. Qari Sahab invited me to the weekly programs of Jamaat which were taking place at Shah Mohalla, Nawa Bazar. I started taking part in these programs and I saw the exemplary and astonishing personality of Maulana Saduddin for the second time there. Everyone in the gathering addressed him as *Ameer i Mohtaram*. While he was giving *Dars i Quran*, none among the audience could hold back their tears. Every word he spoke, made a home in our hearts. Allah's words have a miraculous nature. It changed hearts when it was revealed, purified them. It still has the same impact today, but the people who really understand it like *Suhaba* did are very rare. After *Dars i Quran*, an introduction among the audience took place. Qari Sahab while introducing me to others mentioned my stay at Mujahid Manzil, my teaching position at Rainawari High School, and that it was him who introduced Jamaat to me and upon his invitation, had attended this session. There were many other amazing people I met at this event.

After introduction, prevailing situations were discussed. Jamaat's work among the society was reviewed. Difficulties, and their solutions, were debated. Members presented their progress on different appointed tasks. The hotspot of the discussion was the problem of allegations hurled towards Jamaat by Preachers and Religious people, especially by those involved in *Peeri Mureedi*. They all were maligning the image of Jamaat among people, based on the false pretense of Jamaat being the refuters of saints and their blessings.

It was my first such encounter, among the countless to come. Things began to unfold after that. I kept myself busy to understand the implications and characteristic of Islamic

Sharia. There were no changes in the activities at Mujahid Manzil, neither were any reactions taking place.

But after that first encounter, a few members of Jamaat used to come and meet me. On the onset, the ideology of Jamaat made its members extremely kind and lovable towards each other, it was an exemplary era. You would meet a member and get close to them within no time. Being apart from them would make your heart ache.

Mujahid Manzil was built under the shades of Shahi Masjid. In Summer, people staying at Mujahid Manzil would offer prayers in this Masjid. Moulana Masoodi would join them as well. After Asr prayers, the session would take place. Hakim Gualm Hassan, Muhammad Shafi Salati and Rizvi Sahab would often visit as they used to live in the neighborhood. Because of my preparation for *Munshi Fazil*, I would rarely make it to these uplifting gatherings. And whenever I could, I would only stay for a while and leave to continue my studies. Maulana was supervising me as usual, I was confident about the curriculum except for a few parts of *Ahklaq-e-Jalali*. For that I am grateful to Qari Saifudin for his help and assistance. May Allah have mercy on his soul.

Being involved in teaching at Rainawari High School, Sunday sessions of Jamaat and in the preparation of *Munshi Fazil* exams brought into light the joys and importance of life. Finally, the time for the examinations came. Fully prepared and focused, I entered the Examination Hall with prayers of success. With Allah's help, guidance and support, I passed the exams. I received the degree in the 1952 Convocation. Maulana had further plans devised for me. Once while having tea in the morning, he told me that he wants me to pursue a MA. It was something I thought was beyond my capabilities.

The day after I received my degree, a Pandit Ji and retired teacher showed up at Mujahid Manzil. It was not in my wildest dreams that I have to start another course immediately. Pandit Ji told me that he was sent by Maulana to teach me English. He had bought all the material and all I had to do was to sit with a pen and learn English. Readers might be surprised to know that there are people who see some light in a stranger and provide them with everything that can make the light shine brighter. But readers should also know that not everyone is pleased with this kind of relationship. Some people can't stand seeing someone showering favors on a complete stranger, as it gives them nightmares and anxiety.

Pandit Ji taught me with kindness and compassion and I did my best to learn the lessons. The progress in my homework would always make him joyful. He believed that the best student is the one who does justice with the lessons with the notion that it is for student's benefit, and they deserve all their capacities and hard work. That's why he taught with a passion and felt happy whenever he would make a difficult concept clear. Maulana's choice was unparalleled. He took care of everything for a young person under his guidance.

First Assignment

Attending the meetings at Shah Mohalla, Nawa Bazar became an important priority for me. After attending a few, I was appointed to write the details of these meetings. I would write these notes with careful detail and read it to the gatherings at the next meet. Other members would be highly impressed how the important details of the *Dars i Quran* and other lessons were aptly stored in my notes.

By giving speeches at Rainawari High School, Allah was preparing me for His plans, and by writing these detailed notes of these gatherings, another of His plans for me were in motion as well.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Such is the Bounty of Allah, which He bestows on whom He will: and Allah is the Lord of the highest bounty. (Surah Al-Jumu'ah - 62:1)

New faces were introduced in these meetings and so the circle of influence grew bigger and better. Among them were some of those pious and selfless souls who devoted their whole life and all of their wealth for the cause of Islam. Mostly, Educated people used to be influenced by Jamaat's *Dawah*. On one side, they were invited towards Communism and on the other, they were invited towards a divine and just system of life. When they would study this system with care and honesty, they naturally realize it's undeniable nature of truth and justice and join the cause.

It would irritate those who opposed *Tehreek i Islami*, that youth with modern education were influenced with this *Tehreek*. They would lose heart that their influence on these people was

fading away. Had they been honestly working towards Islamic awareness as they used to claim, it should have made them happy that Educated Muslims were leaving Atheistic beliefs and entering the folds of Islamic teachings. But it was not so. They, as aptly put by Attaullah Shah Bukhari, were only interested in filling up their bellies. Whether the dead go to heaven or hell, they didn't care. Jamaat used to invite people towards its Principles and Views. They didn't encourage others towards any particular faction or personality.

One among the main reasons of the fall of Muslim Ummah is the attitude of alluring famous personalities, and Sufis and saints to different schools of thoughts, instead of inviting them the foundations of Islam: Quran and Sunnah. Then there was no such merit available to confirm the true nature of these people and stand them on the trails of denial and acceptance, as described in the Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ
وَأُولَى الْأَمْرِ مِنْكُمْ

"O believers! Obey Allah and obey the Messenger and those in authority among you"
(Surah An-Nisa - 4:59)

Raghunath Mandir

Jamaat I Islami's weekly meets, and recording the details of them, happened during the period of my stay at Mujahid Manzil. But as my stay was extended, people at Mujahid Manzil began to take it seriously. Maulana Masoodi was least bothered with it. Once, about the literature of Jamaat, he said with a smile, "It is good for mental exercise".

But it was not just that. The literature unfolded the real aspects of Islam. It was defining the Iman and its prerequisites to the Ummah – the Ummah which was deserting Quran and Sunnah . This literature was preparing this Ummah to return to its roots with repentance. This literature couldn't just be mental exercise, but an impactful way to elevate the character and morals in a society. But Maulana never showed any disregard against it, neither did he ever think of me as a burden at Mujahid Manzil.

Jamaat was also involved in making collective efforts to spread its message. They would meet and collectively go to places like Dal Lake and Mughal Gardens where they would address crowds and help them understand the basic teachings of Islam. Every member would separately take care of their individual needs but would eat together and spend more time with each other's company to better understand the values of teamwork. I would minutely write down the details of these proceedings. This documentation became fruitful material but unfortunately it was lost to time.

As I was preparing to learn and study English, I was transferred from Rainawari High School to Middle School Chotabazar. It was also known as Raghunath School. Ghulam Rasool Shah was the Headmaster there.

Jamaat was slowly gaining foot in Srinagar and so was its opposition among a few circles. It was decided in a meeting that a program should be organized at Khanqah-e-Moula. Hakim Ghulam Nabi, being a religious scholar, was nominated to give a speech in public. I also took part in organizing the event among other members of the Jamaat. The stage was set in the courtyard of the Masjid and Hakim Ghulam Nabi rose to speak right after Maghrib prayer. Within a few moments, the staff of the Masjid started a protest and demanded to stop all *Dawah* activities and speeches. Hakim Sahib gave references from the Qur'an and in particular, tried to point out the finality of Islam:

أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

This day I have perfected for you your religion, and have bestowed upon you My bounty in full measure, and have been pleased to assign for you Islam as your religion.

(Surah 5 Al-Ma'idah, Ayat 3)

He tried to explain the perfection of Islamic understanding of politics in the context of this Ayat. One among the *Khanqahi* protesters tried to correct Hakim Sahib, saying it was *Deenukum* not *Deenakum*. That fool had no idea who he was speaking to. It is said that without any doubt, that Hakim Ghulam Nabi was one among the greatest Religious Authorities of the Valley. He had strong grip on Arabic and other sciences of Islam. Hakim asked him to bring a copy of the Quran to see what it was. But they just needed any reason to stop the program. They vandalized the stage and prevented the

real followers of Mir Syed Ali Hamdani's mission from inviting people to Quran and Sunnah. Even though Hakim Sahib started his speech with this couplet of Alama Iqbal:

*"Syed-ul-Sadat, Salar-e-Ajam,
Daast o mammar-e-taqdeer-e-umam"*

And, after that he tried to explain how the *Awraad I Fatiha* which they recite every day without any understanding-preached the dominion of Allah and His religion. The National Conference politicized almost all shrines of the valley and used them for their dirty political gains. And no one seemed to be bothered about these criminal gimmicks of theirs.

There still are few souls who tend towards what was right. Ghulam Ahamd (Zahrah), who was a teacher and elder brother of one of the top leaders of NC, and a frequent visitor of Mujahid Manzil, opposed the protestors and detested those who prevented the program to go smoothly. He straight out spoke against them. He was rational and vocally opposed the policies of the National Conference without caring if his brother might've gotten upset. May Allah bless his soul.

Another Tragedy

I passed the Matriculation Exam in English with Pandit Ji's comprehensive lessons, my painstaking hard work and above all, Allah's Unlimited Help and Blessing. Once again, Maulana Masoodi was pleased to hear about it. In both papers, except for the word "Essential" I got everything right. During the following day, there was an *Ijtimah* of Jamaat where I asked Syed Muhammad Shafi the meaning of this word, and he told me it means "*Zaruri*".

I had no clue where the winds of fate would take me next. I was thinking about doing FA in English. If only I would have stayed two more years with Maulana Masoodi, I could've continued my studies with focus and peace, my wishes may have come true and what Maulana had said would have been fulfilled. But Allah had some other plans. I could not, in my wild dreams, think that someone could put negative thoughts in Maulana's heart against me and, that I will be abandoned by him at this important point of my life. I also received a marriage proposal at this time, from my relatives in Khanyar. The only reason I couldn't make myself agree to this offer was that I didn't want to leave my parents helpless and settle away from them in Srinagar. My parents struggled their whole life with poverty and as I was now able to earn a bit, it bothered me that marrying at that moment might hurt their feelings. Just the thought of it sent a chill down my spine. After that, a Jamaat teacher from Tujjar Shareef, Ghulam Ahmad Khaki bought another proposal of marriage from his native village. I told him that I will think about it.

In the meanwhile, Maulana Masoodi started staying in a houseboat at Dal Lake to take care of his father Ahmad Shah Masoodi, who was recovering from a recent eye surgery. There,

he was informed that Ali Shah Geelani was attending *Jamaat Ijtimas* and members of *Jamaat* flocked to *Mujahid Manzil* to meet him, it had turned the National Conference's *Mujahid Manzil* into a den for Pro Pakistanis- so therefore it was time to let him leave. I won't name them, but all those members who went to meet Maulana, would have narrated the same thing. It was indeed true that members of *Jamaat* visited *Mujahid Manzil*. And as these people didn't come in any secrecy, those who noticed them would obviously be troubled by these encounters. Open display of love for Islam and Pakistan was against the policies of National Conference. Maulana had a robust and absorbing personality, but he was, nonetheless, a human being. He was hugely influenced by Sheikh Abdullah. He obviously would have thought that those who kept informing him about this situation in this staunch manner would have been informing the same to Sheikh Abdullah. What would Sheikh Abdullah think of him if he came to believe that under the nose of his General Secretary such incidents were taking place?

His dreams for me had become shattered when faced with this propaganda. Without any delay, he called for the Inspector of Schools, Mr. Nooruddin, and ordered him to transfer Geelani to his village's Middle School Bomai, Sopore. Who would dare to say 'No' to Maulana? I received the order at Raghunath Mandir School to join the Bomai Middle School immediately, and there was no chance to delay or time to say goodbye. So, I bade farewell to *Mujahid Manzil* without meeting Maulana Masoodi.

Even the behavior of the Gatekeeper had changed at this point. Ghulam Uddin Gani, who, as per the instructions of Maulana Masoodi was taking care of *Mujahid Manzil* in his long absence, used to bring me food from his home as I was the only one staying at *Mujahid Manzil* in those days. I didn't get a

chance to say goodbye to him either. I can't thank him enough for his kindness and care. May Allah bless his soul and elevate his place in Jannah for the favors he did to me.

We migrated to Dooru in 1950. I left Srinagar as soon as I received the order and joined Bomai Middle School in Sopore the next day. Hussain Ali Ansari was the Headmaster there. He was from Delina, Baramulla. He was smart, epistemophilic with critical and constructive thinking. He was a poet as well and used *Tanha* as his pseudonym. He used to stay with Khawaja Abdul Jabbar Lone at Sopore. On Saturdays, he would go home and on Mondays, he would hire a Tonga to reach the School. He was a *Jaffiri*. He had made a name for himself in the society because of his hard-work and dedication. He performed a very active role to collect the funds from the whole village for the construction of the school building.

Bomai Middle School

In April 1953, all the opportunities to study, to write and to grow at Mujahid Manzil were detached. I had never even expected it. The shocking impact of this event would often haunt me. All peace of my heart and my mind were lost. The dreams of pursuing further Education were broken. All of this happened just because during my stay at Mujahid Manzil I started to read literature of *Jamaat I Islami* and participated in its activities. Because this ideology left a remarkable impression on me, I was not able to ignore its influence and felt helpless to give anything else priority over this thought.

I was a Muslim only because I was born in a Muslim family, but I had no real understand of what being a Muslim means. My parents were uneducated. There was no Educational atmosphere around in my locality. I had read *Deenyaat* in School and learned how to pray. I was taken to Lahore when I was just a kid.

The second time, I didn't get any chance to familiarize with Islam in the real sense. Although I memorized a few parts of the Quran, I never got the chance to understand the philosophy behind it. The Education provided in the Madrasas could not be considered to constitute multitudes of social and political aspects and as per the demands and requirements of the time.

We were Muslims by name and lineage, not the Muslims Quran and Sunnah demanded us to become. As is the case with the whole Ummah. During British colonialism in the start of the 20th century, the rise Islamic consciousness was apparent. Maulana Abul Kalam Azad also initiated this process, but because of the influence of National Congress he could not stay steadfast on this path. Among the foremost people who

showed dedication and determination in this path were Alama Iqbal and Maulana Syed Abul Ala Maududi. They accepted the perils with open arms but never made any compromise in the process of explaining Islam as a complete way of life. We can't sideline the character of other Ulema - Alama Shibli Naumani, Syed Sulayman Nadvi, Syed Abul Hasan Ali Nadvi, Ulema of Deoband and Ulema of Nadwa. But the way Maulana Maududi explained it - simple yet so comprehensive, clear yet so energetic and poignant - it is one of the greatest achievements of the 20th century.

Most of the Ulema of Sub Continent understood Islam very well, but failed to understand the growing threats of Colonialism, the concept *Taghoot*, and conceit of Western concepts of Modernity and Orientalism. Alama Iqbal and Maulana Maududi had a unique status whereby they understood these murky tricks of the trade and understood *Taghoot* with all its apparent and concealed dimensions; explained it to common people and fought tooth and nail against it with their knowledge, wit and wisdom.

My intellectual inclination towards Jamaat became the cause of my parting from Mujahid Manzil. So, the educational pursuits I had in mind either became impossible or extremely difficult to achieve. Although I had just begun preparations for FA, after the transfer, consumption of time in commute and lack of a proper and serious guide made me suspend these efforts.

Apart from Pandits living in Bomai, the Muslims living there had interest in Education as well. Middle School Bomai had a peculiar importance. Students from Zaloor and neighboring places used to come to study here. Some students came from Dooru as well. My younger brother Syed Wali Muhammad Geelani was also enrolled here. I had so many high expectations regarding his Education. I had promised myself

that I would never let him go through the same trials and tribulations I faced. Regrettably, he didn't show much interest in studies. For me personally it was very sad and shocking. The passion and drive for Education that I was habituated to was somehow missing in him.

Maulana Abdul Qadir Fazili, the previous headmaster of the school, used to walk almost twenty kilometers to reach the school on Mondays. Teachers of that time were supremely hardworking and conscious to earn their living by doing their duties with justice. Pandit teachers used to teach the majority Muslim students without any shred of bias. These teachers were aware with the idea of honesty. I never encountered a single incident of treachery or deceit among any of my teachers. Honesty and high morals should not only be the sought-after-standard in just trade and business, but the genuine character of a person. This is only possible when he is just and truthful in all sorts of affairs of life.

Goripora, a village located between Dooru and Bomai, became another place of my regular visits. Some people from there become my close associates. I would usually go there to meet them, and on occasion speak on some important lessons of Islam. Before me, some peers from Srinagar and other distant places used to come and teach them. So, when they heard me speaking about Islam, they found it fresh and interesting. They were simple, kind and pious people, and accepted my ideas and interpretations with open hearts.

Gulam Ahmad Khakhi of Tujar Shareef, who was teaching Arabic in the High School, thought my transfer to Bomai as Divine blessing. He brought up the same marriage proposal he once offered before in the Shahi Masjid. Gulam Mohiuddin's daughter was the niece of his wife. My family had only one objection with this proposal, which was that we were living as

migrants in Dooru. We had no house of our own, no land to build a house on and no sufficient income. How could a lady of a well-off family manage to live in such a poor household? Their objection was reasonable and I had no response in return.

One day they covertly sent two of our elderly neighbors to our house to see our living conditions. My family had no knowledge of their intentions and I was on duty. I didn't think in my wildest dreams that they will send people to check our household without any prior information. My mother and my sister asked me, if they already knew we were living in our sister's home- what was the need to recheck? They were also advised to check our cattle stock and they found none because we had no cattle and as they couldn't find any cow barn they told the family that marrying their daughter to my family will put her into a great deal of misery.

Mohiuddin Makhdoomi's son Mukhtar Ahmad was a Government teacher posted at Varno, Lolab. When he was consulted about the issue, he told his family that as I was an Educated person with a job, we should trust Allah and tie the knot. Finally, Maulana Khaki's efforts paid off and the Head of the family, although ambivalently, agreed to this marriage.

I had spent almost four months at Bomai High School when in August 1953 my mind and heart became fully satisfied with *Jamaat I Islami's* doctrine of *raison d'être*. The period from 1949 to 1950 was a period of probation. The central leaders were keenly observing whether my inclination was an emotional state or a conscious choice with a strong intellectual and spiritual realization for serving the cause of Islam. They were fully aware that accepting this would mean to put oneself in a battle surrounded by enemies from all sides.

To be in a constant struggle with one's *nafs*, discarding unacceptable customs and traditions, rebelling against *Taghoot*

and its leaders, fighting oppression and enduring the trails it brings along – only those who have the capacity and stamina to handle all of this with patience and perseverance were allowed the basic membership in *Jamaat I Islami*. It was not a red-carpet walk. As put by Alama Iqbal:

یہ شہادت گہ الفت میں قدم رکھنا ہے
لوگ آساں سمجھتے ہیں مسلمان ہونا

In the early times, people would be examined for years before they were accepted as members by the Jamaat. Only when a person would show signs of endurance and would give *Iqaamat I Deen* priority over everything else would he be considered fit to be an elementary member. The first level was *Mutasir*. The second level was *Hamdard*. And the third was *Rukniyat*.

The person selected to fill the *Rukniyat* form would shake from head to toe. He was fully aware of the responsibilities that came with this level. And he had to bear witness that he was copiously able to fulfill these responsibilities. One would question himself whether he has the required unflinching conviction, determination, fortitude and intention. Do I have what it takes, to be patience upon the tribulations? He would, nonetheless, pray to Allah to help him in fulfilling these intricate and blessed responsibilities and give him strength to be patient through hardships and ordeals.

Gulam Rasool Mir, who died recently, may Allah bless him with Jannah, elevate his status in Jannah and forgive all his mistakes, came with his and my forms of membership and said that these have been sent from Markaz Jamaat Islami for us to fill. “I have been given the responsibility to come and meet you and give you the form to fill and sign”. Hence, we both prayed to Allah to make it easy for us and bless us with patience and

we filled the form with moist eyes and became the members of the *Jamaat Islami* Jammu & Kashmir. At this time, the whole count of members might not have been beyond one hundred.

If this great and supreme objective with which *Jamaat Islami* came into existence becomes weak, it will become a great concern for the whole Ummah. Because this organization was born for the welfare of Ummah all around the globe. Every single person attached with the organization should be aware of this:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And from among you there must be a party who invite people to all that is good and enjoin the doing of all that is right and forbid the doing of all that is wrong. It is they who will attain true success.
(3:104)

Intermediate College

Within four months, I was transferred from Middle School to Intermediate College Sopore. As there was no Degree College in Sopore, High School and FA classes were held together. Mufti Jalaludin was the Principal, and all Persian Language teachers were transferred to Srinagar which left a vacancy. When the Director of Education was on inspection, Mufti Sahab expressed the need for Urdu and Persian teachers and recommended me for the post. He knew me very well through Mujahid Manzil. I received the order the same day I reached Sopore College. Apart from the Principal I knew none from the staff.

Sopore town was not unfamiliar to me. As a student, and sometimes with my father, I used to come here and buy home essentials from the shop of Muhammad Rajab Zakki at Mohalla Baba Yusuf. But as a teacher in Intermediate College, it became an earnest challenge for me. To walk from Dooru to College became a daily routine. Whether it was cold or hot, I doubt I was ever late.

Taking classes on time, preparing the prescribed lessons and explaining them to students to the level of satisfaction become my main priorities. But I didn't acquaint myself with other teachers at the beginning. All teachers used to mind their own business.

Few days later however, a discussion took place where I got a chance to speak as well. The experience of Rainawari School proved useful and my speech left a great impact on the others. The first one to congratulate was the Science teacher Trilokinath Tikko. "*Jinab, Aap tou baday chuppay rustum nikle!*", he said. After that, for six years, the teacher with whom I

became most acquainted with was this Trilokinath Tikko. Although he was a Liberal, he was fond of my Islamic nature. It was not dogmatist Islamic thinking but based on principal foundations, where the unity of humankind is second only to Allah's Oneness. On the basis of humanity, everyone should be treated equally. Without any discrimination based on one's color, race, caste, language, profession and nation, all the humans of the world should be treated justly. Quran has clearly stated that;

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا
وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ ۗ إِنَّ اللَّهَ
عَلِيمٌ خَبِيرٌ

Human beings, We created you all from a male and a female, and made you into nations and tribes so that you may know one another. Verily the noblest of you in the sight of Allah is the most God-fearing of you. Surely Allah is All-Knowing, All-Aware. (49:13)

With time, I got acquainted with all other teachers as well, and this time at the college nourished my personality. I used to teach Urdu and Persian for students from eight to tenth grade.

Reading Islamic literature in these two languages proved helpful to get the message of Islam across to young students. They were mature enough to understand what is taught to them was written between the lines and the teacher was not trying to impart any unnecessary schema. So, the classes neither felt dull nor did the lessons feel out of prospectus.

Syed Muhammad Saeed Geelani, who would later be imprisoned on the basis of being Maqbool Bhat's friend, was an eight-grade student. He was a smart kid, later did his Masters and Doctorate in English Literature and became a Professor. He left for USA and got associated with many other Islamic organizations including Islamic Society of North America and made his name there in the Muslim population. It was also during this period I saw Abdul Gani Lone for the first time. He was clever and the tallest among his peers. After completing his studies there, he joined S. P College and later did his LLB at Aligarh.

As it was an Intermediate College, there was a class divide between School teachers and College Professors. It would at times result in chatter, badmouthing and smear campaigns. Everyone was familiar with the sycophancy of some teachers with the Principal. This kind of unprofessional behavior of some teachers in an Educational Institute creates an unhealthy atmosphere for students. For some students, their teachers are their role models. If the model is faulty, how can we hope that the students' attitude won't be affected? After all, it is human nature. Whether at home or in the workplace, unless we create an atmosphere of tolerance and inculcate the utmost faculty of respect for each other, these things are bound to happen.

My area of operations became wide after being transferred to Sopore. I was made *Ameer i Halqa* by Jamaat. Although there were many prolific people among the members who were more experienced, more pious and more Educated than me who could fulfill the responsibilities better than me, none of them came forward. So, they chose me.

At first, I reached out to Jamaat members and encouraged them to stay active. In order to make this burden work, I had to face multiple difficulties. One major obstacle was that I had to be on

duty during working days. On Sundays, I had to come to Sopore to attend the *Ijtimas*. All seven days of the week would be spent in commute. I could not manage time to read or to fulfill any household duties. My family was not able to understand why I was going Sopore on Sundays as well. The atmosphere at home was not an Educated one. I failed to explain that six days a week I went to school for basic human needs and to teach. And on Sundays, I would go to serve this oppressed *Deen* of Allah. Only through this journey on Sundays, the other six days become worship as well. But they were unable to understand my viewpoint.

In these meetings on Sundays, we would brainstorm ways to spread the work of this Islamic movement within the district, how to distribute literature among the Educated people and how to convey the message of Islam among the grassroots. To arrange sermons in the Mosques was highly stressed upon, as no one among the district was taking a stand to speak in the terms of principles and objectives of the Jamaat.

We had a three-pronged approach. The distribution of books, one-on-one meetings, and convincing the Imams of Mosques to speak in their sermons about the importance of establishing the *Deen* of Allah in our lives and societies. But it was highly unlikely that the public would accept it from them. Because this concept had completely faded away from the minds of Muslims. For them to pray five times a day, observing fasting, and if possible, perform the pilgrimage was all there was to this *Deen*. This shallow concept of *Deen* used to make Islam's incredible mission and cosmic system on a par with other religions. It makes Islam no differ than the religions based on occasional rituals.

Ultimately, in one of the district meetings it was decided to choose a Masjid and start a series of sermons. This burden

came upon my shoulders as well. Even though there were many capable members, none of them presented themselves for this task. It was decided that this work will start from a Masjid located at Muslim Peer *Mohalla*. A very pious monotheist Maulana Muhammad Abdullah used to lead prayers and give Friday sermons there. After meeting him, he was convinced to give us time to speak. His warm approval made this series of Friday sermons possible. After only a few sermons, the whole district was concerned that no one had been giving sermons from the perceptions of Islamic Movement or *Jamaat Islami*. People of Muslim Peer *Mohalla* were brave and supported us by providing help whenever we needed it.

With the preparation of my lessons for students I now had to prepare for Friday sermons as well. For that, it was extremely important to read widely for a deep understanding of the Quran and Sunnah. There is no better way to make hearts melt and persuade people to adopt the teachings of Islam in their lives. And for that to happen in a society, there is no such concept present- as Islam was never introduced to them before in this way. With Allah's help and reading of Quran and Sunnah, these sermons soon became the talk of the town.

Slowly people began to come to listen to these sermons. And soon after that, neighboring villages heard about these sermons, and they began to attend as well. Even though most of them would come from uneducated backgrounds, they had a mature understanding of the main points of the sermons. As far as concepts of Tawhid was concerned, Maulana Muhammad Abdullah had already made them clear. There were no disagreements.

Shopkeepers from the surrounding markets began to come and listen to as well. Some of these merchants were so motivated

that they would transmit what they would understand to others.

Just like that, two sources to make the Islamic teachings available to masses were provided to me – School and Masjid. Students would repeat what they would hear in the school in their homes. And the sermons would reach to nearby villages through shopkeepers.

09 August 1953

On the 9th of August the Prime Minister of Jammu and Kashmir, Sheikh Muhammad Abdullah, went to Gulmarg to relax. In the middle of the night, he was dismissed and arrested. Dr Karan Singh issued the arrest warrant on the orders of Pandit Nehru, who had been the Sheikh's close friend since 1938, they were as close as a family could get. One could have never even imagined that relations between Nehru and Sheikh would denigrate to such a level where decades of friendship became worthless and Nehru would send Sheikh Abdullah to jail like useless vermin.

Nehru developed a suspicion that sheikh Abdullah was regretting his support for the conditional accession by Maharaja Kashmir to Indian Union and wanted to undo this blunder. In contrast to Sheikh Abdullah, Nehru preferred his national interest over friendship. By keeping aside his personal relations, he sent a clear message to Abdullah that he was daydreaming and trying make castles in the air.

A very close confidant of Sheikh Abdullah a few days earlier in a speech had said, "A Muslim is bound to believe in five testimonies, for me, the belief in Sheikh Abdullah's leadership is the sixth testimony", that same person was made the next Prime Minister. He was Bakshi Gulam Muhammad.

In Sopore, our school was open, but a small gathering of students led by Gulam Rasool Bacha protested the imprisonment of Sheikh Abdullah. As after 1947, Abdullah's authoritarian rule was growing day by day, instead of getting angry over his arrest, people breathed a sigh of relief.

Bakshi Gulam Muhammad took quick steps to provide relief to the people. Ration Depots were opened at various places.

Public Transport facilities were made possible for the first time. People were told to eat until they were full as the time to eat potatoes wouldn't come. As Sheikh Abdullah had earlier professed that people should be ready to eat potatoes, an indication that he would declare a rebellion against India's oppression so the nation should be ready for support and prepared for the difficulties it will bring along. But for the past seven to eight years of his rule, the brutalities that he did surpass the brutalities that had been done by the Dogra Dynasty. The last Dogra king, Maharaja Hari Singh, was the last remaining of brutal Dogra kings. But every District President of NC became a Dogra King when Abdullah was in power.

Pro-Pakistanis and anyone engaged with Islam's dominance were their prime targets. The doors of jails were left wide open. According to Prem Nath Bazaz, 10,000 people were arrested. He himself was put behind bars for three long years because he believed that there was no political or ethical grounds for Indian Armed Forces to occupy Muslim majority state of Jammu and Kashmir. Police were given free reign. People were beaten to pulp if police suspected anything. Qadir Ganderbali was a Police Officer and he had become a symbol of police brutality. There were many such men being nourished and encouraged under the auspicious shadows of Sheikh Abdullah's State.

No one was allowed to listen to Radio Pakistan and Radio Azad Kashmir. If someone was caught listening to their programs, they will be arrested along with their radios and beaten ruthlessly. No one would even dare to wear green turbans. I was once told by a Village Chief that he had gone to the office of the National Conference to complain about the sufferings and other issues people were facing. He was wearing a green turban. "How dare you wear Pakistan on your head

and come here to complain!”, was the response. Any kind of help was refused to him, such was the hatred against Pakistan they nurtured in their hearts.

To commit brutalities against people with Islamic tendencies was an imbued policy of this party. It was all happening before my eyes. Based on all that I had seen, I have not a single shred of doubt that the one and only reason of this oppression of Muslim majority population of Jammu and Kashmir and the brutal tribulations they faced, was the National Conference under the leadership of Sheikh Abdullah.

Hatred against Pakistan and the hindering efforts of *Dawah* towards Islamic principles was their chief motive of most of their workers and leaders. Fearing the emergence of any other party that they might have to share their power with, all leaders and other officials of the National Conference would go to any level of viciousness to prevent it from happening.

The end of feudalism that the “workers” of Sheikh’s party were celebrating should have left their hero worshipping for a while. That should have seen that by getting us out from the grips of some small feudal lords, this leadership has pushed this nation into the depths of the autocratic jungle and had emerged as the superior feudal master of the State. In whose hands went not only our land but our, honor, fame, dignity, sense of national pride, esteem, faith, character, modesty, reverence, integrity and trust. And there was no guarantee that anyone’s land, property or their value and worth was safe anymore.

Every new day brought more uncertainties. The punishment of our sins came in the form of Sheikh Abdullah’s existence.

Readers should not think that I appreciated the leadership of Bakshi Gulam Mohammad, nor the steps he took to maintain his power. Certainly not. He betrayed his leader and no one can appreciate or support it. If Bakshi had not come forward, others

were ready to also. Someone or other would have been brought forward. G. M Sadiq would have come sooner, instead of in 1964. Syed Mir Qasim would have come sooner, instead of in 1970-71. Pandit Shaam Lal Saraaf was ready as well. Delhi's most favorite, D P Dhar was waiting for a signal too. The actual point is: Who was responsible to make Delhi the decision maker? Bakshi Gulam Mohammad was given the signal, and he came forward. Had it been understood earlier that our relationship with them will have never be fortified, then we wouldn't have had to face this situation in the first place.

Conscious Muslims of Jammu & Kashmir could complain- and rightly so- that in every program and public gatherings, Sheikh Abdullah would start his speeches with the recitation of The Quran. His melodious voice would make people cry. But this recitation was just for the purpose of attracting the audience around him. He had absolutely nothing to do with the teachings of The Quran. What would have been more important in his life, than to implement the teachings of The Quran in his political career? Consulting the book of Allah every time, before making a political decision and seeking guidance from it for every issue. The Quran has multiple places stressed upon the fact that one shouldn't seek help from polytheists and non-Muslims when help from other Muslims can be sought. *Al Imran-83, An-Nisa-44-45, Al Baqarah-160, Al Maida-86* besides these *Ayahs* there are other multiple occasions where it has been made unquestionably clear that Muslims should never abandon other Muslims and make relations with *Kuffar* and polytheists.

It certainly does not mean that there should be any animosity or hatred against them, or that Muslims should not keep integrity with them on the bases of humanity. Islam does not recommend this. But, here, the whole nation was at stake. India was partitioned on the foundations of Two-Nation theory. It

was only natural that a Muslim majority nation, in order to preserve and protect their Muslim identity, should have merged with another Muslim majority state which came into existence as Pakistan. With Pakistan's leadership, an agreement could have been reached on the accession of defense, currency and external affairs. Other affairs could have been left to the people of Jammu and Kashmir so that the amalgamation, or complete coalescing but only partial accession, could take place. If this system would have been adopted, I am certain and confident to say that this much resentment and discontent between India and Pakistan, created because of the Kashmir conflict, would not have existed.

The wars of 1947, 1965 and 1971 (in which India sent her troops and played a key role in the making of Bangladesh) would not have happened. Had there been no Kashmir Conflict, there was no need for India and Pakistan to compete in the armed race. There would have been no need for both countries to create Atom Bombs. India won't have felt any need to be close to the Soviet Union and Pakistan would not have to become dependent on America. The nation who had to face the unenumerable and unendurable desolation and destruction and carnage was the Muslims of Jammu and Kashmir. This land wouldn't have been torn into two parts. For more than fifty years, this nation has been through the bleakest chapter of our history and the chronology of events of agony, anguish, despair, grief, heartache, pain, sorrow and suffering are unmeasurable.

The incident on the 9th of August 1953 should be seen in this context. The people who were trusted, were not trustworthy, as was confessed by Sheikh Abdullah as you will read in the coming pages. إِنْ شَاءَ اللَّهُ

Bakshi was, by providing facilities, trying to make the nation sleep. His fundamental mission was to deviate people from the real issue. A ruler of an enslaved nation with proposed policies, creates an atmosphere for people to think with their bellies instead of their brains. And this was the temperament they were nurturing here. But the sole person responsible of throwing this nation into the quandaries of India's slavery is Sheikh Abdullah. Had he not agreed to Hari Singh's accord with India, we could've understood a King acting against the wishes of people. Its acceptability would have been contested from the beginning.

Then, with the help of the temporary and flawed conditions included in the bogus instrument of accession, the leaders of the Indian Government with cunning mentality adopted the policy of delaying the fulfillment of promises with one reason or another. International communities decided to stay silent as well. Though Pakistan fought wars but could not free Kashmir from the oppression of India.

Most of the new generation of Kashmir understood the character played by Sheikh Abdullah. That is why there was no security guarding the graves of Gulam Bakshi and G. M Sadiq, but the marble grave of Sheikh Abdullah was guarded by armed personnel day and night. It is a living example of how a single mistake of a nation-building leader can make for the grip of tyranny and oppression, pain and torture tighter for generations to come. It is the result of what we fashioned with our hands. For this, Allah says in the Quran:

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَالِمٍ لِّلْعَبِيدِ

"This is your punishment for what your hands wrought. Allah is not unjust in the least to His creatures." (8:51)

Marital Affairs

Within a month in Sopore, I received a marriage proposal. I was told that she was a teacher. I gave priority to my family, I decided not to stay in Sopore as I didn't want to stay away from my parents. Staying in Sopore would have brought ease in many ways. I would not have to travel fourteen kilometers every day, and I would have had many chances to read and write with freedom. Eventually, Maulana Gulam Ahmad Khaki efforts came to realization and the father of the girl agreed for the marriage.

Winter had already arrived and it was decided that the ceremony would take place modestly. Therefore, no major hurdle came in the way. Nikah and *Rukhsati* took place together.

This lady belonged to a modest and Pirzada family. Her ways of living, characteristics and habits were not different from ours. That is why Islam has stressed on the compatibility in marriage. So that unfamiliarity between the man and woman would be minimal. The sanctification and blissfulness, which is the real goal of a marriage, remains absent if this familiarity and temperament is missing from the social life of a couple. As is present in Surah *Rum*.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا
وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ
يَتَفَكَّرُونَ

"And of His Signs is that He has created mates for you from your own kind that you may find peace in them and He has set between you love and mercy.

*Surely there are Signs in this for those who reflect.”
(Surah Ar-Rum 30:21)*

Explanation: That is, the Creator’s perfect wisdom is such that He has not created man in one sex only but in two sexes, which are identical in humanity, which have the same basic formula of their figure and form, but the two have been created with different physical structures, different mental and psychological qualities, and different emotions and desires. And then there has been created such a wonderful harmony between the two that each is a perfect counterpart of the other.

The physical and psychological demands of the one match squarely with the physical and psychological demands of the other. Moreover, the Wise Creator is continuously creating the members of the two sexes in such a proportion since the dawn of the creation that in no nation and in no region has it ever happened that only boys or only girls may have been born. This is one thing in which human intelligence has absolutely no part to play.

Man cannot at all influence the course of nature according to which girls continue to be born with the feminine qualities and the boys with the masculine qualities, which are perfectly complimentary to each other, nor has he any means by which he may change the proportion in which men and women continue to be born everywhere in the world. The working of this system and arrangement so harmoniously and perpetually in the birth of millions and billions of human beings since thousands of years cannot be accidental either, nor the result of the common will of many gods.

This is a clear indication of the reality that One Wise Creator and One only, in the beginning made a most appropriate design of a man and a woman by His infinite Wisdom and Power and then made arrangements that precisely in

accordance with that design countless men and countless women should be born along with their separate individual qualities in the right proportion.

That is, this system has not come about by chance, but the Creator has brought it about deliberately with the object that the man should find fulfillment of the demands of his nature with the woman, and the woman with the man, and the two should find peace and satisfaction in association and attachment with each other. This is the wise arrangement which the Creator has made the means of the survival of the human race on the one hand, and of bringing the human civilization into existence on the other hand.

If the two sexes had been created on different patterns and designs, and the state of agitation which changes into peace and tranquility only through union and attachment between the two had not been placed in each, the human race might have survived like sheep and goats, but there was no possibility of the birth of a civilization. Contrary to all other species of animal life; the fundamental factor that has helped create human civilization is that the Creator by His wisdom has placed a desire and a thirst and a lodging in the two sexes for each other, which remains unsatisfied unless the two live in complete attachment and association with each other.

This same desire for peace and satisfaction compelled them to make a home together. This same desire brought families and clans into being, and this same desire made social life possible for man. In the development of social life man's mental capabilities have certainly been helpful, but they were not its real motives.

The real motivating force was the same longing with which man and woman were endowed and which compelled them to establish the "home". Can anyone, possessed of common sense,

say that this masterpiece of wisdom has come about by chance through the blind forces of nature? Or, that it has been arranged so by many gods, and countless men and women have been continuously coming into being with the same natural longing since thousands of years? This is a sign of the wisdom of One Wise Being, and of One only, which the people devoid of common sense only can refuse to acknowledge.

“Love” here means sexual love, which becomes the initial motive for attraction between man and woman, and then keeps them attached to each other. “Mercy” implies the spiritual relationship which gradually develops in the matrimonial life, by virtue of which they become kind, affectionate and sympathetic towards each other; so much so that in old age, sexual love falls into the background and the two partners in life prove to be even more compassionate towards each other than they were when young.

These two are the positive forces which the Creator has created in man to support the initial longing of his nature. That longing and restlessness only seeks peace and satisfaction and brings the man and the woman into contact with each other. After that these two forces emerge and bind the two strangers brought up in different environments so intimately together that the two remain attached to each other through every thick and thin of life.

Evidently, this love and mercy which is being experienced by millions and millions of people in their lives, is not anything material, which may be weighed and measured, nor can it be traced back to any of the constituent element of human body, nor the cause of its birth and growth found out in a laboratory. The only explanation of this can be that the human self has been endowed with it by a Wise Creator, Who has done so of His own will to serve a special purpose.

(Towards Understanding the Quran - Vol III)

The purpose and spirit of a marriage has been elaborated in this *Ayah* – that they feel peaceful in each other’s presence. And this strengthens the blessed bonds of mercy in a marriage. They become each other’s garment. Which protects the human body, pride, integrity, honor and decency. As it is in human nature to keep one’s dress clean free of dirt and stains, that it should fit the measures of the physique and be affordable – in this meaning, Allah said:

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

They are your garment, and you are theirs.

(Surah Al-Baqarah 2:187)

Explanation: Just as nothing intervenes between a person's body and his clothes, so nothing can intervene between a man and his wife; it is a relationship of inalienable intimacy.

(Towards Understanding the Quran – Vol I)

It is impossible and beyond human capabilities to paint a more brilliant and romantic picture of this relationship. It is only in the Power of Allah, The Supreme, The Merciful that He has provided an illustration of this phenomenal quality that fits all criteria of a marriage. The beauty, character and modesty of this girl from the village of Tujjar Shareef was exemplary. Pious and devout in nature, with a strict schedule for five daily prayers, besides – obedient and dutiful. But the realization that we are actually homeless and were cause for many difficulties to my sister’s family in her home was troubling my new wife from day one. In my presence and absence, she would cry and beg to

Allah after every prayer to provide a way out of these difficulties. And I would say this without any shred of doubt that Allah accepted her prayers and blessed us with blessings from His Mercy in ways we could have never imagined.

Syed Gulam Hassan Shah, a relative, had a dire need to make a home. He had a piece of land that he wanted to sell to pay for the expanses. He had knowledge of our situation. He came to us with the offer. But the difficulty for us was that we didn't have the amount he proposed for the land. Neither could we expect someone to loan us this much. Khawaja Gulam Qadir Ganai, who used to live under the shades of Masjid Mir Sahab - who used to visit us occasionally and had deep affection for us - came to know about this and one chilly morning, wearing his *pheran*, he came to our home and very secretly slipped 100 Rs under his *pheran* into my hand. **سُبْحَانَ اللَّهِ! اللَّهُ أَكْبَرُ.**

He came as an angel in the form of a man. He realized that this migrant family needed help and came forward to provide without us asking for it. A brilliant example of human brotherhood which is rarely seen in today's world. Following the example set by the Prophet ﷺ he insisted to keep it between us and to pay it back when Allah will provide.

May Allah bless his soul and elevate his status in Jannah. May Allah envelop him in His Light.

The sincere and truthful prayers of my wife were being accepted in the Heavens. I was included in the Special Grade of Teachers after I did my *Adeeb Fazil* and *Munshi Fazil*. After being posted as a teacher my salary was 49 rupees a month, but the case of my permanency was still under process and I had to suffer because of it. My family had hopes that all our worries would go away but they had no idea how much I had to suffer personally.

To check up on the process, I walked from Sopore to Pattan one Sunday in October. Syed Shareefudin Bukhari was the Office Superintendent. I asked for his address and a person took me to his home where I found him soaking up the sun in his garden. I told him about my case and he confirmed that it was under process. It was already late in the day, so he insisted I stay the night, a sign of his generosity. I stayed at his place and we were up late talking about various issues. He had a deep interest in the subjects of Islamic Politics and Society. In the morning as I was about to leave, he told me not to visit the office as the case will surely proceed and will take time. He also told me that it will be transferred to the AG Office and to follow it there if possible. Now I begun visiting the AG Office to find someone to help me follow the case and waiting for the case to be transferred.

High School Classes were separated from the Intermediate College. A new building was made for the Degree College while we continued to teach in the old building. Pandit Ram Chandra Raina was the Office In charge. He knew about my case and would often lift my spirits by giving me hope that my case will surely come through and I will get all the benefits of the Special Grade from the time I was appointed. He also knew that we live as migrants at Dooru and have no home of our own, but a piece of land was provided by Allah with the help of a merciful neighbor. Beside the tears my wife would shed in every prayer, Pandit Ji's words of comfort were a great source of hope for me.

The Imams of the Mosques of Sopore were somehow falling short in fulfilling the duties to preach Islam among the masses. Some of them were under the influence of Congress and were being used by them as much as possible. This made the demand of our Imams more prevalent in the society. The Literate folks of Sopore were highly influenced by the sermons

our Imams were providing at the local Mosques. This scenario itched the Congress, and they would try their best to spread lies about our Imams. We would not just stop at the sermons, the distribution of Literature among the people was making Sopore our main center. As Sopore was a main town and a center of trade for the neighboring villages, these effects were reaching far and wide.

We began to receive invitations to perform sermons in far-off villages. Sopore was already emerging as the main center of the Jamaat. So, the people who spoke prolifically were sent to these villages. We started to do *Dawah* in these villages as well.

Once, I remember, we were doing *Dawah* by the banks of Wular and I saw Saifuddin Safi molding the dough with his own hands and baking bread. He was one the frontrunners of the Jamaat in those days. But, later, because of his job transfer, he got alienated and Jamaat lost a potential member. Gulam Muhammad Wa'iz, who was also present in this *Dawah* patrol, could not free himself from the entanglements of his employment as well. Although his intellectual capacities kept growing according to Islamic ideology, practically he couldn't provide his services in the cause of *Tehreek I Islami*.

Dooru

While on duty in Sopore, most of my time was spent there. But Dooru, where we had migrated and were getting acquainted with the environment, leaving the population on its own, not introducing the Islamic Movement, and not informing them of the real purpose of their religion could be unlawful negligence for a *Da'i*.

In those days, our community mosque was right in the middle of the cemetery, and very close to the residence of Khwaja Ghulam Muhammad. I started giving speeches there after Maghrib prayers on the basics of religion, the current state of Muslim society, its responsibilities, and the need for its reform. All these things were being explained in a simple, easy way, and in the light of Qur'an and Sunnah.

Syed Mubarak Shah Hamdani was performing the duties of the Imam. Many people among the Educated ones used to attend these lectures. No one ever objected or created any obstruction in the mosque. Patience and the vigor to listen were prominent features of this town. After the speeches, they used to talk and express differences in private gatherings- but never allowed an atmosphere of tension to arise in public. Khwaja Ghulam Muhammad used to say sometimes that after Maulana Rumi's *Masnavi*, is there any need to explain the religion in a new way?

Every year from Srinagar Syed Muhammad Yaseen Gillani used to visit him as their *Peer o Murshid*. He also used to visit Ghulam Rasool Meer alias Maulvi Sahib, who was also his disciple and a part of his circle. Maulvi Sahib had passed away by that time. His son Abdul Ghani Meer, who was also Literate, was now the head of the family. Abdul Khaliq Shiekh was also an educated young man. They were all companions from

Dooru to Sopore School; they listened to speeches too but they never agreed to accompany me.

There were some reservations in their minds which they did not openly express, but used to question in private gatherings about new things they were hearing. Those who have been talking about Islam, sermons at mosques, even Peer Sahibs who visit their homes, didn't talk like that. Elders - alive or deceased - or saints, do they not have any authority? Can't they intercede in the court of Allah?

Being said that all authority is in the hands of Allah Almighty, the servants of Allah should only turn to Him, He is the Benefactor, the Creator, the Master, the Sustainer, the Ruler, and one should be considered the Master except Allah.

The current system under which we are being forced to live was un-Islamic and a Muslim should not live under this system under any circumstances, rather the struggle against it is his duty. For this, the Muslim has to mentally prepare himself, create awareness at his home and community, so that he can demonstrate these teachings by his own actions in order to prepare a new generation.'

All these things came off new and shocking to them. But fortunately, the residents of the town never tried to provoke any strife and confrontation. Small differences were definitely there but they kept them to themselves. They were trying to understand and contemplate on these *new* things as best as they could.

Syed Jalaludin Hamdani was the first person in the entire town who came forward to help me. He was also a relative - my cousin sister was his wife. He came and settled there a long time ago and had formal education up to matriculation, and was very fond of reading Persian Books especially *Bostan* and *Gulistan*. He was initially employed in the Forest Department,

and later worked as a tailor in his own town, because his father was also a specialist in this art who used to work as a tailor besides additionally performing the duties of the Imam. Jalaluddin went ahead to help me; he was older than me but used to follow my advice in every matter whether it was of religion or otherwise. He never showed any dissent; whenever any objections or disagreements were raised in private meetings, he considered himself responsible in answering on my behalf. I used to address these differences in my speeches later.

The youth of Dooru had started a keen interest in reading, as the introduction of the Islamic Movement had spread widely there. Now we had turned our attention towards neighboring towns. Accompanied by Jalaluddin, we used to visit Mundjee, Hardu Shiva, Pazalpora and other nearby villages to teach them about religion after Fajr prayers. Activism was the central mission of our life at that time; in fact, we were insanely involved in it.

The following command of the Prophet Muhammad (ﷺ) was fully imprinted on our lives:

أَكْثِرُوا ذِكْرَ اللَّهِ حَتَّى يُقُولُوا : مَجْنُونٌ

Darsgah in Sopore

The atmosphere was becoming conducive for *Islamic Movement*. Sermons in the Mosques, weekly programs, distribution of literature and one-on-one meetings were being conducted. Now the need was being felt to adopt practical means to guide the future generations according to Islamic ideology and structures. Some devout brothers from Muslim Pir *Mohallah* came forward and provided a piece of land near the Masjid. They made a collective decision to donate the land so a building for a *Darsgah* can be made. Before that a similar initiative was taken at Gaw Sarai.

Gulam Mohiuddin Bhat did an unparalleled and commendable job in organizing the whole structure. His contribution as a key player cannot be ignored. He managed friendly relations with the people, inspired them to send their children to the *Darsgah* and then Educated them under his supervision.

The support from the common people of Sopore was reassuring. The elites, in particular were philanthropic. Whoever we asked and wherever we went, no one let us leave empty handed. The support of these generous people proved very helpful. People, such as these, who for their *Aakhirah*, keep their wealth ready for the services of Islam and humanity, are the crown and cream of the society. A place where such people exist can never decline. They always provide the protection to shield their identity and character and are the front-runner in the fight against the tyrant tides of un-Islamic civilizations and ideologies. These traits have become inherent in the conscious people of Sopore. That's why every time they become the prime targets of the evil strategies of the imperial wrath.

Islamic Movements, with their collective capabilities and motives, have tried to nurture such traits in the society. In the shades of Muslim Pir Masjid, a building for the Darsghah was secured. It has become the source of *Sadqa I Jariyah* for all of those who made it possible. The students who were trained there became the influencers and role models for others. Once their Education was complete, they would be sent to different locations to continue the work of *Dawah*. They were able to give lectures in English, Arabic and Urdu and could inform people about the educational activities of the Darsghah.

One of the main purposes of this policy was to train the new generation, about Islamic ideology and the concept of Islam as a complete way of life. Any organization with a worldview of their own must have a sophisticated educational system of its own to succeed in a society. Education gives respect, dignity, honor and self-sustenance to a nation. It can be a fundamental obstacle against intellectual slavery of un-Islamic and irreligious systems. That is why, British Imperialists, wherever they occupied, not just in India - made their Educational systems rampant to enforce their culture and civilization. Even though the British Empire has now shrunk in a tiny corner of Europe the influence of their Education system, civilization, politics, culture, humanism, and dissolute philosophy can still be seen shaping a large portion of the world.

Muslims, Hindus, Confucianists and Buddhists at their own level are the contenders, propagators, cultivators and worshippers of these systems. Every one of them are destroying their civilization, religion, culture, by reinforcing British Imperial systems and their civilization. It is not about science and technology, which is a shared legacy. This way of life, the philosophy of being, culture and tradition, the value of human life and ethics - everything is being decimated and the identity is being obliterated.

Darsgah in Dooru

The atmosphere for the *Dawah* was becoming favorable in Dooru. With Syed Jalauddin's efforts, farmers and unlettered folk were able to accept the fact that their only connection with Islam was that they have inherited it by being born in Muslim families and having Muslim names. People slowly began to grasp what it is to be a Muslim, what Islam really means, and how to live according to its teachings.

Common people realized that they were in the dark, because they didn't have the means for Education. Now, they had to prepare and help their children to acquire the knowledge so they could live their life as per Islamic teachings.

There were Government Schools, Primary School and *Maktabas*. But there was no such institution where both Islamic and contemporary subjects were taught. Islam is an organized way of life with no distinction between Religion and the World. In fact, Islam guides us at every step of this life and teaches us how to deal with the worldly affairs. As it is said: "الدنيا مزرعة الآخرة" The world is a farm for the Hereafter.

What one plants (cultivates) in this life is what he will get in the afterlife. If you do good deeds, you will find favors waiting for you. And if you do evil deeds, there will be an awful punishment. This kind of realization began to prevail in Dooru.

In this context, a meeting was arranged in which all the elders, Educated and Illiterate, were summoned. It was decided that a Darsgah should be built in the locality, as it is the responsibility of the parents that their children should be devoted to the teachings of Islam. Everyone agreed to this in unison.

Syed Jalaludin had a Tailor shop which was also a place for people to gather and discuss everyday affairs. Syed would tell me the daily summary of these discussions. There was a damaged building in front of his shop which belonged to one Gulam Muhammad Shah, who was a teacher in the *Maktab*. It was decided that until we could find a piece of land for the Darsghah, we would start from the ground floor of that building.

In the same meeting, Muhamad Akbar Beigh suggested that Muhammad Ahsan Dar, a retired government teacher, be appointed as a teacher in the Darsghah. A majority of the members agreed to this, and the work to establish the Darsghah was officially in progress. Every parent, whose children were not yet enrolled in any Government school, decided to enroll them in the Darsghah. Allah's help was present at every step and this blessed work kept moving forward.

Muhammad Ahsan Dar was exceptionally hard working. He taught the students with rigor and honesty. As the number of students in the Darsghah increased, the need for another teacher was felt. People forced Syed Jalaludin to close his tailor shop and start teaching at the Darsghah. He happily agreed to that and started teaching the students.

As the building was already damaged, there wasn't enough space for the students. People quickly realized that we couldn't continue teaching there for long. There was an empty piece of land nearby where people had planted Willow trees. They were told to cut down all the trees. I remember Muhammad Ramzan, himself took an axe and started cutting down his share of trees. Others followed in suit. Within one day, whole piece of land was made clear for the construction.

Now bricks, stones and wood were to be arranged. Everyone came forward and donated whatever they could. And today,

By the Banks of the Wular

this building has now become a High School. Separate buildings for boys and girls were made and hefty dimensions have been made available for it. This candle has now become a shining sun, and those who made it are gone but the good they did is only increasing in their book of deeds.

The End of Waiting

My case of Special Grade was transferred to the Accountant Generals Office from the Department of Education. I went to the office again to confirm its proceedings. I was assured by a few good men that it was going well and would certainly be resolved. They also told me that there was no need to return to their office. After this assurance, I waited with my trust in Allah.

It was April or May of 1955. I was walking from Sopore towards Dooru when two bearded men riding a scooter stopped me and stealthily handed me a file. "Your case is over. Please accept our congratulations", they said and left. They neither introduced themselves nor said anything else.

Next day, I went to the High School as usual and handed the file to Ram Chandra Raina who was our Office In charge. Without any delay, he made a bill, issued a sum of 1800 rupees from the treasury and handed me the receipt. Our prayers were accepted and with Allah's abundant mercy the wait ended. Exceptional joy suffused in our home.

Khawaja Muhammad Akbar Beigh would usually come and sit at Gulam Hassan Shah's tailoring shop. Once, as I was leaving for school, he stopped me and congratulated me. He gave me some advice which later I would find exceptionally beneficial but couldn't act upon it at that moment. He told me that a house could be built anytime but right now I should buy some land. As it will remain there and will be beneficial in multiple ways. And that the real property is the ownership of some land.

But no one at home agreed to this. My father couldn't hold himself and expressed that we have been living in our

daughter's home for the past six years and the suffering and misery should come to an end. To buy the land, cultivate it and make profits from the cultivation and use that profit to build a house will further take us six to seven years. This plan was not a viable one for us. We must pay attention to our immediate needs.

We had already acquired a piece of land and it was decided that a house be built immediately so that both the families can finally find some relief. We could have bought 18 *Kanals* of land from these 1800 Rs which could have become a stable property to be benefitted from in the future as well. But any further delay in the construction of the house would have created another set of difficulties. So, finally the work to build the house began.

In 1956, one concrete story of our new home was partly finished. Our relatives and neighbors and friends provided helping hands in whatever ways they could. In the mean we married our sister off from the same unfinished home. My wife exhausted herself with whatever ways she could in transferring the house into a home. *Alhumdulillah!*

Snow

It snowed four feet on November 4th of 1957. All rice crops and fruits on trees were buried under the heavy sheets of snow. There was a mist of fear all over. People were afraid of dying of hunger. But food items were made available by the government, headed by Bakshi Gulam Muhammad. In Summer, Allah favors came in the form of abundant sunshine. When snow melted, people dried the rice in the sunlight and made use of it.

The Summer of 1957 remained mostly dry. During the time of recess, I devoted myself with the *Dawah* works of *Tehreek I Islami*. Many *Ijtimas* took place at different locations. As our work grew and reached far and wide, the attacks on our mission grew as well.

Once Movli Sikandar Sahab give a lecture at Masjid Pir Muhalla in which he freely opposed *Jamaat I Islami*. After that, a debate was held in which all his doubts were cleared. Apart from the members of *Jamaat*, many other intellectuals took part to answer Molvi Sikandar's questions. I remember Khawaja Abud Ahad Mir gave some apt and factful reactions to his queries. Whether he was satisfied with these answers or not, Allah know best, but all those present in the audience were fully satisfied. These kinds of debates were often taking place those days. But Alhamdulillah' none of them would ever be able to stand any chance in front of our Ulema.

Dangarpora

After my long stay as a teacher of Urdu and Persian, I was transferred from High School to Middle School Dangarpora. It was located one and a half kilometers away from our home at Dooru. Many students from Dooru were enrolled here. On Fridays, I would try to pray at Sopore Masjid and to deliver the Khutbah there as well. For some time, this went smoothly but soon the MLA Abdul Ghani Malik, who was very close to Bakshi, felt danger in my sermons. Bakshi had created a special force known as the Peace Brigade. They were paid 30 rupees monthly each. 0.85 paisa would be cut for the stamp while withdrawing the salary. That's why people would call them *Kuntrihi Panda* (29 Rupees 15 Paisa). This group was used to humiliate the people and for political purposes.

One Friday, when I was walking towards Sopore, I saw some men from this "Peace Brigade" with batons and ropes. They were given orders: Do not let *Geelani* enter Sopore. *If he shows any resistance, he should be tied in the ropes and beaten ruthlessly.* When I was stopped, I resisted for a long time but eventually I was compelled to return.

After this, I wrote a long letter to MLA Abdul Gani Malik in which I protested the atrocities and oppression done by the then Government and considered him a spearhead of inhumanity and brutality. I also told him that they have turned their government into a 'Touch me not plant' that might shatter if critiqued. This letter was also published in the monthly magazine of the Jamaat known as *Azaan*.

A detailed account of Bakshi's ruthlessness and brutality was written in this letter. The result of which was that I was not stopped to pray at Sopore the next Friday, and in my sermon

that day I protested vehemently against the fascist regime and informed people how we are forcefully halted from praying. Seeing the consequences of his evil deeds, MLA never again stooped to such anti-democratic tricks.

During my posting at Dangarpura Middle School, I was promoted to High School and Jankinath Gadoo was made its first Headmaster. The next day, he called me into his office and informed me about a message from Bakshi that if I joined the party, I will be made a minister. It was the first such invitation from a pro-Indian leader of a Government.

I told Jankinath Gadoo, who was a neighbor of Bakshi at his native home at Nawa Kadal, that I had sold everything to Allah and had nothing left to offer a pro-Indian government or to Bakshi.

It is said in reference to what Allah has said in *Surah Taubah* that people of Faith after reciting the *Shahadah* and to declare to act upon what it requires of you, sell everything of theirs for the price of Jannah:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ ط يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَ
يُقْتَلُونَ وَعَدَا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ ط وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا
بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ط وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Surely Allah has purchased of the believers their lives and their belongings and in return has promised that they shall have Paradise. They fight in the Way of Allah, and slay and are slain. Such is the promise He has made incumbent upon Himself in the Torah, and the Gospel, and the Qur'an. Who is more faithful to his promise than Allah? Rejoice, then, in the bargain you have made with Him. That indeed is the mighty triumph. (Surah At-Tawbah 9:111)

“In this verse that aspect of the Islamic faith which determines the nature of the relationship between Allah and His servants has been called a transaction. This

means that faith is not merely a metaphysical conception but is, in fact, a contract by which the servant sells his life and possessions to Allah and in return for this accepts His promise that He would give him the Garden in the life after death. In order to comprehend the full implications of this transaction, let us first understand its nature.

We should note it well at the outset that, in reality, this transaction is not in regard to the actual selling of the life and possessions of the servant to Allah in the literal sense, for Allah is in fact the real Owner of man's life and possessions. Allah alone has the right of ownership because He is the Creator of man and of everything he possesses and uses. Therefore there is no question at all of selling and buying in the worldly sense; for man possesses nothing of his own to sell, and Allah has no need to buy anything because everything already belongs to Him. However, there is one thing which has entirely been entrusted to man by Allah, that is, the freedom of will and the freedom of choice, and the transaction concerns that thing.

Of course, it is true that this freedom does not make any change in the real position of man with regard to the right of ownership to his own life and his possessions. They belong to Allah Who has delegated to him only the authority to use or abuse these things as he wills, without any coercion or compulsion from Him. This means that man has been given the freedom to acknowledge or not to acknowledge that Allah is the owner of his life and property. The transaction mentioned in Ayat 111 is concerning the voluntary surrender of this freedom to Allah's will. In other words, Allah wills to test man whether he

acknowledges the ownership of Allah over his life and property, in spite of that freedom, and considers himself to be their trustee only, or behaves as if he were their owner and so could do whatever he liked with them.

Thus, the terms of this transaction from Allah's side are these: "If you voluntarily, and not by compulsion or coercion, agree to acknowledge that your life, your property and everything in this world, which in fact belong to me, are mine: And if you consider yourself only as their trustees; And if you voluntarily surrender the freedom I have given you to behave; And if you, in a dishonest way do not intend to become their master and owner; Then, I will give you in return, Gardens in the eternal life of the next world". The one who makes this bargain with Allah is a believer, for faith is in fact the other name for making this bargain. On the other hand, the one who refuses to make this bargain, or after making it adopts the attitude of the one who has not made the bargain, is a kafir. For, technically, kufr is the term applied to the refusal to make this bargain.

The following are the implications of making this transaction:

(1) Allah has put man to two very hard tests in this matter. The first is whether he acknowledges the real Owner as owner, in spite of the freedom of choice given to him. Or he refuses this and becomes ungrateful, treacherous and rebellious. The second test is whether he puts his trust in his God or not. And he surrenders his freedom and sacrifices his desires and wishes in this present world in return for His promise of the Gardens and eternal bliss in the next world. Even though the

world were to proclaim, "A bird in hand is worth two in the bush".

(2) This matter helps to draw a clear line of demarcation between the legal conception of the Islamic faith and the higher and spiritual one according to which Allah will judge one in the Hereafter.

According to its legal conception, the mere verbal profession of the articles of the faith is a sufficient proof that one is legally a Muslim and after this no jurist is authorized to declare such a one to be a disbeliever or to expel one from the fold of the Islamic community, unless there is a definite and clear proof that the one made a false profession of the faith. But this is not so with Allah. Allah considers the faith of only that person to be true, who makes this bargain with Him and sells his freedom of thought and action to Him and gives up his entire claim to ownership in His favor. That is why a man might profess the articles of the faith and observe the prescribed obligatory duties, but if he considered himself alone to be the master and owner of his body and soul, his heart and brain and his other faculties, his property and his resources and other things in his possession, and reserved to himself the right of expending them as he willed, he shall be regarded a disbeliever in the sight of Allah, even though he should be regarded a believer in the sight of the world. This is because such a man has not made that bargain with God which is the essence of the faith according to the Quran. The very fact that a man does not expend his life and property in the way Allah approves of, or expends these in the way He disapproves, shows that the one who claimed to profess the faith either did not sell these

to Allah, or after having made the transaction still regarded himself to be their master and owner.

(3) The above conception of the Islamic faith draws a clear line of demarcation between the attitude of a Muslim and that of a disbeliever towards life. The Muslim, who sincerely believes in Allah, surrenders himself completely to Allah's will, and does nothing whatsoever which may show that he is independent in his attitude, except when he temporarily forgets the terms of the bargain he has made with Him. Likewise no community of the Muslims can collectively adopt an independent attitude in political, cultural, economic, social and international matters and still remain Muslim. And if sometimes it temporarily forgets its subordinate position and its voluntary surrender of its freedom, it will give up the attitude of independence and readopt the attitude of surrender, as soon as it becomes aware of its error. In contrast to this, if one adopts the attitude of independence towards Allah and makes decisions about all the affairs of life in accordance with ones own wishes, whims and caprices, one shall be regarded to have adopted the attitude of disbelief, even though one was a Muslim or a non-Muslim.

(4) It should also be noted well that the will of God to which a man is required to surrender himself is that which is specified by Allah himself and not the one which the man himself declares to be the will of God. For in the latter case one does not follow God's will but one's own will, which is utterly against the terms of the transaction. Only that person (or community) who adopts the attitude that conforms to the teachings of His

Book and His Messenger, shall be deemed to have fulfilled the terms of the transaction.

From the above implications of this transaction, it also becomes clear why the fulfillment of the terms by Allah has been deferred to the next world after the termination of the life of this world. It is obvious that the Garden is not the return for the mere profession that the buyer has sold his life and property to Allah but it is the actual surrender of these things in the worldly life and their disposal by him as a trustee of Allah according to His will. Thus, this transaction will be completed only when the life of the buyer comes to an end in this world and it is proved that after making the bargain, he went on fulfilling the terms of the agreement up to his last breath. For then and there alone, he will be entitled to the recompense in accordance with the terms of the transaction.

It will also be worthwhile to understand the context in which this matter has been placed here. In the preceding passage, there was the mention of those people who failed in the test of their faith and did not make the sacrifice of their time, money, life and interests for the sake of Allah and His Way, in spite of their professions, because of their negligence or lack of sincerity or absolute hypocrisy. Therefore after criticizing the attitudes of different persons and sections, they have been told in clear words the implications of the faith they had accepted: "This is not the mere verbal profession that there is God and He is One, but the acceptance of the fact that He is the Owner and the Master of your lives and possessions. Therefore, if you are not ready and willing to sacrifice these in obedience to the command of Allah, but expend these

and your energies and resources against the will of Allah, it is a clear proof that you were false in your profession of the faith. For, the true believers are those who have truly sold their persons and possessions to Allah, and consider Him to be their Owner and Master, and expend their energies and possessions without any reservations, where He commands them to expend, and do not expend the least of these where He forbids them to expend.”

(Towards Understanding Quran - Vol -II)

Jankinath Gadoo kept staring at me and couldn't find words to respond. After that he never presented any such offers.

During my posting at Dangarpora, I was selected for the training of BEC. The training took place at Sopore. Tanha Ansari, who was acquainted with me during my four-month stay at Bomai, was the Headmaster.

Debate

During my BEC training, there was an announcement made about a debate in Srinagar. The title of which was: Is Gandhi's Philosophy of Non-Violence Practicable or Not? Tanha Ansari put my name among the speakers from our training camp. I minutely read Maulana Maududi's exceptional book *Al-Jihad fil Islam* in preparation. Maulana Syed Maududi wrote this book in 1926 when he was 23 years old. And the contemporary Ulema considered it a unique book on this subject.

About this book, Maulana has himself said that in a speech at Jamia Masjid, Delhi, Maulana Muhammad Ali Jauhar was clarifying the misconceptions about Islam. He expressed the need of a comprehensive book by a scholar which would make clear that it was not spread by sword but, through peaceful means, Islam had made a mark of harmony all over the world through its systems of justice and peace. On the contrary, it comes mostly from those who to overshadow their fascism and oppression, malign Islam by accusations it of being spread through sword.

Maulana, who was an editor of the official newspaper of *Jamiat Ulema-e-Hind*, was present when Maulana Muhammad Ali Jauhar was giving this speech and then and there decided to seek Allah's aide to work on this project. Eventually, Maulana started to write articles on this issue in the same newspaper and later these articles were made into a book.

In this book, Maulana had done research to see what all the other religions (like Christianity, Judaism, Hinduism and Buddhism for example) said about the concept of war. It had done a commendable job via a comparative study of these concepts with the Quran and Sunnah and proving how unlike

other religions, Islam's concept of Jihad has no parallel. I would usually, during the time of my training, study the book at the shop of Gulam Rasool Mir.

The debate was taking place in the grounds of Srinagar's B.Ed. College. It was chaired by the then President of the State Dr Karan Singh. The famous Educationist Agha Ashraf Ali was moderating this program. The time allotted for every speaker was five minutes. To cover such a vast subject in such a short time was difficult. I was among those speaking against Gandhi's philosophy, that all issues should be resolved peacefully without any use of force and power. My opinion on this matter was simple, it is not possible in the practical world. Unless power is used against evil and oppression, simple peaceful resolution is not possible. It is the law of nature and human equation. In Gandhi's own homeland, we saw how brutally the propagators of *Ahimsa* use their power.

In the struggle for freedom, Power was used against British rule in United India as well. Bhagat Singh and his comrades used ways of violence. Subhas Chandra Bose created an independent army and sought help from other countries, especially from Germany, to get India out of British colonial rule. In the battle of Mahabharata, *Kaurava* and *Pandava* fought with each other and used brute force against each other.

In *Al Jihad Fil Islam*, Maulana Syed Abul Ala Maududi narrated an incident from Mahabharata, where Krishan entered the battlefield pulling the tack of Arjun's carriage. Arjun said to Krishan, "We are fighting against our kin, how are we going to use our swords against our brethren?". To which Krishan replies, "Blood ties don't matter in the fight of principles and ideals."

Gandhi's concept of nonviolence died with the death of British rule in India. He himself became the target of his own nation's

violence. And after freedom, Indian leaders, with their savage use of force, occupied Hyderabad, Junagadh and especially Jammu & Kashmir. What more evidence should there be to realize the failure of Gandhi's nonviolence?

In my five-minute speech, I presented all these points precisely. The audience couldn't stop cheering and clapping from the beginning to the end. They applauded and admired it. The special characteristic of my speech was that the subject was explored in the minimum time. I completed my speech exactly at the same moment Agha Ashraf Ali rang the bell.

I heard the speech of Bakshi Gulam Mohammad for the first time that day. He spoke in fluent Urdu. The Prime Minister of India, Pandit Nehru, was here on an official visit. Bakshi had gone to see him off at the airport. On his return, he gave the speech. Winners were announced by Agha Ashraf Ali and I was awarded the first position. Dr Karan Singh gave me two books as the prize. I dedicated the prize to Ahsan Dar who had always showered his love upon me. I also secured first position in BEC (Theory).

Change

During my posting at Dangarpura school, I continued my work for Islamic Movement. My relations with the brave, conscious and honorable people were getting wider and deeper with each passing day. Bakshi's "Peace Brigade" constantly kept an eye on my activities. And after hearing my refusal to their offer via Janaki Nath Gadoo, their detestation towards me was twofold. It resulted in my transfer to Nadihal, Bandipora. I ignored this order. I neither joined Nadihal nor submitted any transfer cancellation request.

Because, with Allah absolute kindness, my affinity with *Tehreek I Islami* and its activities were so embodied in my heart and soul that I realized it was prudent to throw away this government strap out from my neck in the service of Islam. So, I submitted a long leave request and immersed myself with the activities of *Tehreek I Islami*. I was working as *Amir Halqa* (Sopore) but after that I was chosen as *Amir Zilah* (Baramulla). In those days, Baramulla and Kupwara was one *Zilah* (District), Baramulla being the capital. The range of the *Tehreek's* work was extensive and I gathered myself to exhaust all my faculties towards it.

Lectures and sermons continued at the main places. Distribution of literature among the educated and extending the groups work were stressed upon. Wherever people joined in, a new *Darsgah* was made there. It helped *Tehreek I Islami* reach far and wide. Alongside Islam's all-encompassing message, in those days we used to inform people about the status of political conflict of Kashmir in our sermons. The authorities used to take undue notice of that.

In 1955, All Jammu and Kashmir Plebiscite Front (*Mahaaz Rai Shumari*) was founded. And Mirza Muhammad Afzal Beg formally launched it in 1958, after his release from jail, and people got emotionally involved with it. Although they were not politically active as such as most top leaders were in jail, - only those who had some influence among the masses were trying to keep these sentiments alive.

As there were no such restrictions on *Jamaat I Islami*, we used to openly educate people about the political conflict of Kashmir and those with interest in the Plebiscite used to listen with deep interest. The grand and majestic picture we used to present of Islam was not bearable to the leaders and members of Plebiscite Front. But they liked our fierce speeches on Kashmir Issue as it was in line with their political purpose.

The Educated class of society was certainly inspired by our sermons on Islam. The *Dawah* work was growing day by day in both the districts and the *Markaz*. Honorable Saduddin was the *Amir* of the *Jamaat* and he was a movement in himself. Not a single moment of his life was spent on anything other than the activities of *Tehreek*. Whenever we met him, he was either writing something for *Aazan* or giving advises on spreading the message of Islam. His Intellectual personality was a fundamental, life-giving factor in the *Jamaat*. He was reticent, but his thought and vision were exemplary, and he would develop innovative ways to get things done. He would visit Baramulla on occasions and I, as *Amir Zilah*, would be standing side by side with him. His intellectual capacities and wisdom would frequently enrich my soul. He was a *Hafiz* of the Quran. He would be reciting the Quran while walking and traveling in a vehicle and keeping this respect in view, we would try not to interrupt him.

Leaving Government Job

The fundamental priority of the members of Jamaat in Jammu Kashmir was its *raison d'être*: its ultimate goals and objectives. All other issues were considered secondary. The objective of establishing Islam was so ingrained in our minds and souls, that our whole lives revolved around it.

The advisory council in a meeting, encouraged all those serving as government employees to give up their jobs and become completely involved in the activities of *Tehreek*. After becoming a member of the *Tanzeem*, it was the first test to see who would prefer their jobs over *Tanzeem*.

The first one to act upon this decree was Saduddin Sahib, who was the Headmaster at Bandipora High School. Qari Saifu-Din and I followed suit right after that. Two top members failed in this test: Syed Mohammad Shafi who was the Deputy Director Industrial Department and Acting President of Jamaat, and Mohammad Hussain Chisti who was an Accounting Officer at AG's office and Jamaat's District President of Srinagar. Both were highly capable and riveting. But they preferred their jobs over *Tehreek's* *raison d'être* and were immediately discharged of their duties.

All other members decided to give up their government jobs when needed and whenever they were required, they presented themselves without any delay or any kind of excuses.

With every passing day, Jamaat's accomplishments were increasing. From every town, every district, from every place Jamaat's Centers were established, there were demands to open reading rooms. *Darasgahs* were being established. Jamaat's

members would go to such places, talk to the people there, and fulfill these demands.

It was made compulsories for all members to attend the weekly *Ijtima*. It was in these *Ijtimas* that members got trained intellectually and learnt putting principles of Islam in practice. They were taught the etiquettes of *Dawah* and engagement with people. Weekly assessments were made. Brainstorming on critical issues and their solution would take place, as per Jamaat's constitution. This system of Jamaat is unique in its nature. There is no parallel to it in any other organization. Members are firstly prepared mentally. Because if one isn't Intellectually ripe and cohesive, his acts will remain flawed and limited.

The literature prepared by Jamaat – for the intellectual pursuit of goals and objectives– made the conducts and concerns for establishing Islam copiously clear. Plus, the issues that arose while working on the instructions in the field were addressed there as well.

Two things are necessary for any ideal and ideological organization to succeed: pen and tongue. It is only Allah's incredible aid that He blessed *Tehreek I Islami* with capable comrades. There were members who had strong hold on both their pen and speech. Saduddin Sahib, who was made the President of Jamaat on its inception in Kashmir, had a prolific hold on both. He would often give *Dars i Quran* in the *Ijtimahs*. It barely happened that he gave a *Dars i Quran* in an *Ijtimah* whereby our eyes remained dry and we didn't choke back. He would convey the heart and soul of the Quran to the audience.

One of the incredible and amazing characteristics of his lectures was that he would associate the *Ayahs* of the *Quran* with the present prevailing situations in such a splendid way that listeners would feel the *Ayahs* were just being revealed. It

would feel like we were being directly given instructions about how to deal with the issues *Tehreek* was facing. In his lectures, he would interpret the cosmic and revolutionary mission of the Quran in a manner that it would feel like calm drops of rain in a burning desert. The stains on our hearts would fade away. Everyone would feel the need towards introspection and contemplation. A powerful attraction to be one with the teaching of the Quran would be felt strongly.

These lectures would be so emotionally overwhelming that a strange state of sentiment will encircle the entire area. A feeling to keep listening to him would overcome us without any interruption or intrusion. These lectures, in the early stages of *Tehreek i Islam*, would bring about the revolution that was essential for the establishment of *Deen*. This kind of soulful vigor was never felt in any other lectures.

There, obviously, were other *Ulema* fighting on the front of this journey of the struggle, but I want to make it clear to the readers that the breadth and depth of the knowledge of the *Quran* with which Saduddin's heart, soul and mind was enriched was an absolute and unique sacred sign from Allah. He was not a pass out from any *Darul Uloom*. He was a Science student with FSc, B.A and B.Ed. But he was bestowed with knowledge from Allah, especially with the understanding of the *Quran*. Some friends would address him as Peer Sahib, maybe because of his ancestor. He was one of the descendants of Ahmad Sahib Tarabali. But he was a *Dai* of Islamic revolution, one with the abundant knowledge of the *Quran*. Jamaat has yet to see a parallel of him. Apart from having a background in Science, he was a *Hafiz i Quran*, a poet and a litterateur. His speeches were very intellectual and philosophical in nature with the Quranic temperament dominant in them. His poetry was deeply philosophical and

had peculiarities of Ghalib in them. They often needed to be interpreted. For example:

Koun Kehta Nahi Khuda Ko Khuda

Humne Jab Kaha Tou Saza Pa

In Poetic terms, this couplet is known as *Sahal Mumtana* which means it will feel easy and understandable at first glance, but it becomes impossible to describe its intricacies. Like this couplet of Ghalib:

Mout Ka Ek Din Mu'een Hai

Neend Kyun Raat Bhar Nahi Aati!

He was also the Editor of the monthly *Azan*. His editorials were thought provoking. He was never seen sitting idle by anyone, and that's my personal study of him as well. His speeches were less understood in the public, but still were listened to for their spiritual attraction and emotional enchantment. Being a District President, I would often get the blessing of traveling with him. During travels, he would talk rarely. He has never been heard backbiting or gossiping. It was the initial state of *Tehreek*. Carrying *Azan* and other Islamic literature in fabric bags, we would try to reach far off places.

Lolab - Part I

The Khan community of Takipora in Lolab, especially Muhammad Yusuf Khan, was much influenced by *Tehreek-e-Islami* in its early days. The discourse started spreading throughout the region from their house. People belonging to the family of Maulana Anwar Shah Kashmiri of Lolab, and Ghulam Muhammad Rather Varno in the settlement of Takipora, were especially under the influence of Maulana Saifullah and were fierce opponents of the Movement. The Deobandi Ulema and the people affiliated with this organization always ignored the basic objectives of *Tehreek e Islami* and considered it a service of Islam to take people away from the effects of this movement on sectarian grounds. Despite the opposition of the Rather family in Takipora, the influence of the Movement continued to infiltrate. In Dever Anderbug Syed Meerak Shah Nazki, who received his Education from Lahore and was a teacher of Arabic, had a fine literary taste. During his stay in Lahore, he was also honored to meet Allama Iqbal. He was also very intelligent; it did not take him long to get acquainted with the real aims of the Islamic Movement and he was at the forefront of using his influence. In the same area, Ghulam Muhammad Khan, Haji Ghulam Hassan, Abdul Rehman and business community were largely inspired from Tehreek. In Sogam, *Tehreek e Islami* had much influence on Peer Shams Uddin and his brothers Muhammad Yousuf and Maulana Ghulam Ahmed, and despite the intense political pressure in Sogam, they played a key role in spreading the message of *Tehreek*. Lalpora, which is the center of after Sogam this part of the Lolab Valley, aims of *Tehreek e Islami* were also opposed by the Peer community in the early days, especially Ghulam Hussain Peer who had a religious identity

in his area. He also opened the doors for discussions and on one occasion, had a debate with Hakeem Ghulam Nabi Fazil e Deoband. Hakeem Sahib induced him with his silencing arguments but he, Ghulam Hussain Peer, still did not give up. In Lalpora, Abdul Jabbar Wani, an influential merchant throughout the region, was inspired by the Islamic Movement after a couple of gatherings and then he nurtured the Movement until the last moments of his life. Khwaja Sana Ullah Ginae, who ran a shop in Lalpora and had a deep attachment and love for *Tehreek e Islami*, was also among the front-line members.

Institutes were opened in Dever Anderbug Lolab and other settlements and people cooperated a lot. Abdul Ahad Butt alias "Majboor", from Krusun who also had poetic tastes, was inspired by the Movement and adopted the nickname "Masroor". He also became an active member of *Tehreek e Islami*. The Khan Brothers of (Muqaam Shareef Dar) who, through their intelligence, technical skills and prosperous family upbringing inspired by the Movement and joined the front liners by playing active roles. M. Anwar Khan, M. Asghar Khan and other family members participated in the movement wholeheartedly. The credit for the spread of these effects goes to the Khan community of Takipura Lolab in general and to M. Yousuf Khan, Qamar Uddin Khan and Saif Uddin Khan, who were their cousins.

There are two parts of Lolab Valley. The rear part included Maidan Pura, Kligaam, Warnu, Afin and other small and large villages. In Maidanpora, an ex army man Abdul Ghani Dar was much influenced by the Islamic Movement. The Meer community in Warnu stayed away. But Ghulam Hassan War, from the War family, and Ghulam Muhammad Meer and Abdul Ghani Meer, from the Meer family, took much inspiration from *Tehreek e Islami*.

One day, I was on a visit to Warnu and was staying at Ghulam Mohammad Meer's place when Ghalum Nabi Sogami of Sogam came to his house. He was in the Ministry of Prime Minister Bakshi Ghulam Muhammad. The Meer family did not show any apology or intimidation. They were served well, and we also didn't show any hesitation to talk to everyone sitting around. My brother-in-law Mukhtiar Ahmad Makhdoomi was working as a Government teacher here in those days, and was staying at Ghulam Hassan War's place. Through him, our close ties with the War family were established and this whole family was influenced by the messages of *Tehreek e Islami*.

In the summer season, these people take cattle to the fores. I have been into these dense forests twice. There, in the shade of cedar, the cattle spent their time enjoying much comfort and joy in the open and fresh air. This condition can only be expressed by spending these moments with them. Words are unable to express these feelings. Fresh milk, yogurt, butter, cornbread, and clear, icy water are considered vital foods. Forest herbs serve as the best and most effective medicines. These are the happiest and most memorable days of our lives. In the early days of the Islamic Movement, there was a deep mental and emotional attachment to the cause and there was an unbridled passion to molding one's life into the pattern of Islam. The services for *Tehreek-e-Islami* and conveying the message of religion to the people was more valuable and life-giving for us than the whole world. Conflicts at that period were also a stimulus in our ambitions and we were rewarded with the ability to act in every battle we faced. Under the influence of the movement, every block of opposition was torn apart. As Hafeez Mirthi says:

*Afkaar Ke Dhaare Ko Kis Band Ne Roka Hai
Kab Waqt Ke Paon Mein Zanjeer Nazr Aee*

Baramulla

Being the District head, the responsibility to expand the works of *Tehreek I Islam* in Baramulla and its adjacent areas had to be fulfilled as well. In this regard, we would conduct lectures and distribute literature, especially books of Maulana Maududi among the Educated. These were great sources to get people inclined towards *Tehreek Islami*.

I was invited to speak in a Seerat Conference at Government College where a Sikh brother was hosting. After I gave my speech, his opinions were valuable and encouraging. He was convinced that all issues of the world can only be resolved if the life and teachings of Prophet Muhammad ﷺ were strictly followed. Students of the college were impressed as well. One among them joined the caravan right after the conference and became one among the forerunners of the *Tehreek*. He was Gulam Muhammad Safi. He was doing Government job after he graduated, but left in order to fully devote his life for our common cause. He worked in the Darsgah and then joined the Tanzeem. He went on to become District Head and Deputy Director. These days, he lives in Azad Kashmir and working to his capacity for the cause of Islam.

The contributions of Syed Wali Ullah Shah Geelani in order to make the land of Baramulla fertile for Islam are unparalleled and unprecedented. He was Deoband pass out, an ideal character with exemplary etiquettes and knowledge. He had to suffer a lot in this cause and was even poisoned by his enemies for the extraordinary work he was doing for Islam, and eventually died because of it. May Allah accept all his efforts and bless him with Jannat ul Firdous.

It is not particular to Baramulla, but *Bid'aat* and *Shirk* are prevalent in all of Jammu and Kashmir. The main reason behind it is the distance from the teachings of Quran and Sunnah. The Imams of the Mosques and their traditional sermons proliferated it. The exceptionality of Allah's Oneness present in the Quran is not fully delivered in its real sense. Neither is Seerah or the life of our beloved Prophet ﷺ presented in its true and bountiful nature. These are the main sources to understand Tawhid and the Islamic way of life. These teachings are presented in ways of self-inventory. No effort to understand the Quran is made. To understand the life of the Prophet in the shade of Quran is not practiced. How is it possible to prevent such false and fabricated notions to be prevalent in a society?

It was because of back breaking efforts of Syed Wali Ullah that people of Baramulla began to taste the sweetness of Islamic teaching and abandoned their evil practices. Most of the people in Baramulla embraced his efforts with open arms. After him, his student Maulana Habibullah and confidant continued to spread his teaching. The results of these efforts among the educated youth was impactful and paved the way for building strong foundations of *Tehreek Islami*. Habibullah helped build schools and Dar-ul-ulooms. Through these institutes, people got to enlighten themselves with the knowledge of Islam. He played an important role to get people in urban areas closer to Allah. May Allah accept his efforts and bless his soul.

To prevent youth from falling into the traps of Socialism, we started a lecture series. Upon my return from Sopore to Baramulla, I would give sermons on "Islam and Socialism – A Comparative Study" after Maghrib prayers. In these lectures, I would try my best to enlighten the youth with the vitalizing teachings of Islam and they would prepare themselves with focus and concentration to face the adversaries presented by Socialism. These efforts made Baramulla a stronghold and aid

to the members of *Tehreek Islami*. Even though the smart and cunning minds tried their best to prevent such things to exist, it was without a doubt a reality that Baramulla and Sopore played a role of vital importance to keep the Tehreek alive and thriving and leading those passionate for Islam and Azadi. Sacrifice and support, leadership and guidance had been the outstanding traits of these places. May Allah protect all those involved in this divine cause! Aameen!

If the Islamic Movement can influence central towns, its effects are bound to reach the nearby areas. That's why it was the main concern of *Tehreek Islami*. Hence when the main mosques of Baramulla first began reverberating with our sermons and introduced people with the real teachings of Islam, it reached to the people who came to offer their Friday prayers in these mosques from outskirts. In-fact, the impact of Friday sermons is so momentous that there is no parallel to it in any other tradition. The global impact of media and its evils can also be addressed with these Friday sermons. If our Imams are aware of the real teachings of Islam, know about the happenings of their land, and have what it takes to make a change and provide the solution of the problems of the people according to Quran and Sunnah. Detachment from it can result in the death of a nation. Alama Iqbal pointed towards it in:

گر صاحب ہنگامہ نہ ہو منبر و محراب
دیں بندئہ مومن کے لیے موت ہے یا خواب

This is what is prevalent in our times. Neither do the Imams of our Masajid care to know what's happening in their surroundings, nor do they have any idea of how to prevent or present a solution to such evils according to the teachings of Islam. There is a huge surge in the non-Islamic ideologies in Muslim societies. But the Imams pay no heed to understand

these ideologies and have no interest to address them. Therefore, our youth are not motivated by these ideologies and ruin their life here and in the Hereafter. While understanding Islam, *Kufr* and *Batil* must be recognized as well. Only then we can break these secular and malevolent ideologies.

Oppression and oppressors rule over us. Drunk on power and force, these Imperialists, and their shameless agents, are molesting humanity. But there is no cry against them rising from the pulpits of the Mosques. By this, those who come to the come to the Mosques, believe that those who speak about Islam does not have any solution to end the occupation and free people from the tyranny of the enemies of Islam and humanity. In this regard, *Tehreek Islami* set the trend for the Imams and *Khateeb*s, that they present Islam as the Divine Code of Conduct. And do their best to provide the solution of every issue according to the rulings of Islam.

A new Jama Masjid (Bait ul *Mukarram*) was built in Baramulla for this particular reason; to prepare the *Khateeb*s so that this void could be filled. *Maulana* Habibullah and Abdul Rasheed Mir (aka Mapa) kept themselves busy to infuse the revolutionary spirit with their sermons. In other Mosques in the District, members of *Tehreek Islami* created an atmosphere of revolt and commotion.

Days and nights were spent in *Dawah* in far flung areas. Educated people from these areas were engaged in discussions on various issues, and their confusions were cleared in many night sessions. At many places, youth were eager to join and work for *Tehreek Islam* but the heavy presence of Military forces in these villages made it difficult for them.

We got less chances to indulge with continuity in *Dawah* in Uri. Because of heavy presence of Military and their interventions, speaking of Islam and *Azadi* was like throwing stones at a

beehive. On one hand, the unlawful and forceful land-grabbing by the Military and on the other hand, keeping people away from their Islamic roots and teachings of Islam are the rampant disgusting occupations of armed forces there.

Because of the hard work done in Baramulla, its effects kept spreading in the surrounding areas. Many pious and amazing people from these villages did exceptional work, especially Shaheed Gulam Din Bhat of Sheeri and Master Ali Muhammad Lone, Abdur Rashid, Abdul Aziz Khan from Narway, Fatehgarh among many other wonderful people from other villages. Even the Shai community of Delina (a village between Sangrama and Baramulla) grew influence, especially through Hussain Ali Tanha Ansari and his brother Nishat Ansari who were not directly associated with the *Tehreek Islam* but were always ready to support and cultivate an atmosphere of toleration and brotherhood among the people. Without the exceptional help of these wonderful souls, not much could have been possible. May Allah accept their sincere and honest sacrifices they made for Islam.

In truth, the real assets of a moment are these people who, pure from any malice, antipathy, bitterness, or grudges - are passionate about their ambitions and aspirations. There people are statues of steadfastness. Their efforts are sincere and divine. Some, though, suffer from inferiority complexes and deviate. Some get disheartened because they didn't get as much attention as they thought they were worth. The vastness of *Tehreek* saw days as well. In such instances, it falls upon the leaders of the movement to reach out and keep a constant and affectionate eye on such passionate and faithful members. It rarely happens except when Allah wishes it so.

Pattan

I had already been to Pattan before as a teacher. During that one-month period, I had already made a few acquaintances there. But as I was not, at the time, associated with *Tehreek Islami*, there was no work done in that regard.

When I was made Head of the District, regular visits to this important village became routine. My previous acquaintances came handy to talk to other people and speak in the Jama Masjid. Inspired by the few talks that were given in the Jama Masjid, a few men came forward to join the *Tehreek* and spread the message to other parts of the village. With time, many elderly and Educated people joined the mission to enlighten the people with the vitalizing message of Islam. They read and circulated the literature, which made the basic teachings of Islam clear among the ordinary people.

From Pattan, the message of *Tehreek* reached Palhallan. It has since then played a dynamic role in *Tehreek Islami* and, by the Grace of Almighty Allah, continues to hold on to the struggle of Islam and baton of Azadi. Master Abdul Rasheed, Shaheed Mohammad Maqbool, Sheikh Mohi Ud Din Shaheed and other young members made this place significant, momentous, and memorable in the history of *Tehreek Islam's* struggle for Azadi and Islam.

Even today, this town is the target of tyrants. People here are put through ugly cruelty and violence. Oppressive Forces and their allies have always made this town their primary example of State Terrorism. Most martyrs injured and incarcerated can be counted from here. But still whenever there is an Islamic program, procession, or protest, people throng to the place as soon as the announcement is made. During the elections, the

most propound and productive boycott happens in this vicinity. The educated and youth of this town are worthy of Allah's chosen blessings. And they never do any haggling while paying the price for these blessings.

From the beginning of *Tehreek Islami* until this time, I have been wholeheartedly attracted to this town. Whether for *Tehreek Islami* or for the struggle for *Aazadi*, this town is always among the frontrunners. The effects of the spirit of this town have reached far and wide. No matter how strong the winds of tyranny, they never blow the light of Islam and the passion for *Azadi* out of their hearts. Initially, not only for *Dawah*, but the members of *Tehreek* would be among the first to reach to help the people whenever any natural disasters would take place. I remember, when the floods hit the parts of this village in 1959, volunteers of the Baramulla Division leaped to help the people. Shaheed Gulam Nabi Marazi who accompanied me as my deputy when we asked a chosen few people for their aid and took that to help the affected people. Such people as Marazi are a rare breed. I have learnt so much from him. May Allah bless his soul.

Zainageer

The area of Zainageer is famous as (or for the name of) Zain ul Abideen. The canal that emerges from the Nala Madhumati in Bandi Pora irrigates the entire area, hence it also has been named as Canal Zainageer. After the arrival of my family to Dooru in 1950, the area had become our workplace. Since Sopore is central town around and people visit it often, particularly for Friday prayers, the influence of Islamic Movement had already started spreading in this area. We started actively visiting neighboring villages of Dooru as a routine which increased the influence of *Tehreek* further. As I mentioned before that the late Syed Ahmed was my right-hand in this matter; he was older than me in age but in mutual consultation he accepted my opinion as final opinion., With the exception of the mountain villages of Rampur, Rajpur, Yambarzalwar, Arzan Sahib; The entire Zainageer region is flat and plain. The plain area starts from Watlab and extends to Sagi Pura Basti. Next begins Handwara Tehsil. Watlab has proved to be a barren land for the Islamic Movement. The affluent families there were Professional Contractors and remained under the influence of the ruling party. After 1953, Bakhshi Ghulam Muhammad's National Conference had quite an impact. After 1964, when GM Sadiq brought in The Congress, the contractors took refuge under the shadow of the same party. However, Allah gave one person the ability to understand the truth and to adapt with courage and vitality; he was Abdul Rasheed Rishi from a prosperous family. His grandfather was one of the influential people of the town. He had two sons, M. Mukhtar Rishi and Gulzar Ahmed Rishi. The son of M. Mukhtar Rishi was a contractor right through. Gulzar Ahmed, who passed away in an accident in his early youth,

had a son Abdul Rasheed whom Allah helped to understand the aims of the Movement until the last moments of his life, his commitment and love for these aims, and with me in particular, was unparalleled. He was a man of selflessness and sincerity. He was repulsed with the arid attitude of the people of his area. May Allah forgive him and help his son to follow in the footsteps of his father. Ameen.

With the blessings of Friday prayers in the town of Botingo, speeches were continuously held, and the common people of the town continue to be responsive. Professor Abdul Ghani Butt and M. Subhan Butt were the residents of the same village and I stayed in their house during the winter holidays. He took some lessons from a famous book in Persian titled "*Anwaar Saheli*" which I had gifted him during his F. A study. His brother Muhammad Sultan Butt took some lessons of the Qur'an. During my stay there, we were in touch with the people of the town. Sheikh Najam-ud-Din used to take our words for granted, but he refrained from opposing it publicly due to his dignified nature. The Educated youth tried to understand and accepted the influence. On the performing level, Ghulam Nabi Malla, Abdul Khaliq Ahangar and other influential people moved forward. The foundation of the seminary was also laid, due to which voices reached homes too. It was made clear that one should not be associated with Islam to mere extent of his name, instead everyone should read about and understand Islam and take the path according to its teachings, individually and collectively.

In Mandji Basti, Haji Abdul Ghaffar Rishi was a staunch supporter of Plebiscite Front. One day, we were riding together on a tonga from Sopore. While speaking, *Tehreek-e-Islami* and especially Maulana Abu Al-ala Maududi's discussion came up and he used very foul words concerning Maulana. Such people, with affiliation with Plebiscite Front and strong devotion and

love for Pakistan, considered Maulana as anti-Pakistan because he criticized the wrong policies and performances of the rulers of Pakistan. After some time, Allah changed the heart of Haji Abdul Ghaffar Rishi and he became an active and a strong supporter and activist of the Islamic Movement. His state of devotion for the rulers of Pakistan was such that when the government of Pakistan banned *Jamaat-e-Islami Pakistan* in 1953, and then when Ayub Khan's era came, there was a meeting with an educated leading figure in the neighboring town of HardShiva. At this meeting Rishi strongly opposed *Jamaat-e-Islami Pakistan*. Syed Jalaluddin Hamdani and I wanted to speak in defense, he refused to listen to us and said that Ayub Khan's words are like God's word to him. (God Forbid) Such was his state of devotion for the rulers of Pakistan.

Such are the poisonous effects of blind and personal devotion, instead of strong principles. It is also a great cause of the decline and domination of the whole nation. In our country, Kashmir, ignorance and restraining the idol of individualism has changed even the Kalima, and in the madness of casteism, they have lost both this world and the next life.

It has been said about such people:

"Say, [O Muḥammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work." Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any weight [i.e., importance]. That is their recompense - Hell - for what they denied and [because] they took My signs and My messengers in ridicule." (Al-Kahaf 103-106)

Explanation: This verse can have two meanings. One is that which we have adopted in translation and the other is that "their whole struggle was lost in the life of this world." That is, whatever they did, they did only for the world, without needing God and without worrying about the Hereafter. They considered the worldly life to be the real life, making the world's successes and prosperity their goal. Even if they are convinced of the existence of God, they never think about what His will is and we have to go before Him and give an account of our deeds. Thinking of themselves as an independent and responsible rational beast, for which there is nothing to do but enjoy this pasture of the world.

That is, no matter how many great deeds people have done in the world, they will eventually end with the end of this world. Their palaces, universities and libraries, factories, their roads and railways, inventions, sciences, arts and art galleries, and other things that they are proud of, they will not reach God with any of these things with them to put it in God's scale. All that will remain is their purpose and its result. Now, if one's goals were limited to the world and he then got his results in the world, then all he has done is to perish with this mortal world. What he can get by offering in the Hereafter must be something he has done for the sake of God, in obedience to His commands, and for the purpose of those results which will come out in the Hereafter. If he does not have such an achievement in his account, then the whole race that he did in the world was undoubtedly ruined. (*Towards Understanding Quran – Vol. 2*)

Muqaam-e-Shaheed Mir is well-known for two personalities; first, a God-fearing, pious Pir Sharif-ud-Din Rafiqi, and the second, Maulana Asadullah Nazki, a scholar, *Fazil Deoband* who passed away after living a hundred years. May Allah forgive both of them and raise their ranks. The Islamic Movement did

not flourish during the lifetime of the Rafiqi Sahib, but it started gaining significance in the life of Nazki Sahib. He used to come on a horse to give Fatwas, whereas for the disciples of Gund Barath, he used to pass through the town of Dooru. The people of the surrounding areas used to tell me that Maulana Asadullah Nazki had passed by there that day to meet his followers; I never met him in this situation. However, in a delegation one day, we had the privilege of meeting him at his home. He had entered old age and spoke in a very serious and scholarly manner. He reiterated his appreciation for conveying the message of religion to the common people and informing the new generation about religious basics through making seminaries and distributing religious books in easy Urdu. Being *Fazil Deoband*, my father, seeing my activities, used to say repeatedly, "Asadullah Nazki is the greatest scholar in the area, yet he was not seen calling for Islam individually from village to village. Why are you so obsessed with the idea that the teachings of Islam should be spread this way, that people should be encouraged to turn to Qur'an and Sunnah to avoid polytheism, heresy and un-Islamic customs- only to make people move against you?" Even as an Illiterate, he knew what duties a religious scholar should perform. He was very intelligent and sensitive and had a good understanding of matters. The sense of accountability in the Hereafter used to make him very restless. When his nephew, Syed Mubarak Shah, visited for a meeting, my father used to ask him intently, "What would be the means of our salvation in the Hereafter?" His nephew replied in a cheerful manner, "Chacha Jaan, don't worry, I will write you a letter, if you show it to Munkar Nakeer, they will take you straight to Heaven." Father would become very satisfied. Such simplicity he had. May Allah forgive him.

Muqaam-e-Shaheed Mir is a small village at the foot of a hill north of Botingo. *Tehreek-e-Islami* was introduced here due to efforts of our activists from Botingo. With the establishment of the Darsgah, children from nearby settlements also used to go there through whom the message of Religion was conveyed into their homes as well. In Magraypura, Khawaja Habibullah Baba was heavily influenced by the Islamic Movement, yet still worked in his own style. Abdul Majeed Dar, a very pious man from a nearby village of Hath Langu, was inspired by the Movement in its early stages. And in this village where influential people were Professional Contractors and under the influence of The Congress, Majeed Sahib used to show active commitment for The Movement with great perseverance, so much so that even in this barren land, an Institute was created for the people. In its early times, *Tehreek-e-Islami* had performed unforgettable religious services by assembling a network of Educational Institutes. The majority of Jammu and Kashmir, even the non-Muslim brothers, cannot deny the importance of this contribution of *Tehreek-e-Islami*. Their kids benefited from the institutions equally. In Arwani Islamabad, a non-Muslim brother worked for a long time as the head of the institution. Shah M. Sultan from Janwara, who was working as a Revenue Officer and also the President of the Patwar Association, was much influenced by the Movement. He used to come to the gatherings and even in the circle of Patwaris, he had established the influence of *Tehreek-e-Islami*. (He recently passed away as a member of the Hurriyat. May Allah forgive him. I had the wish and a friendly right to attend his funeral prayers but due to the prolonged house arrest, I could not fulfill this wish.

In Warapura, Haji Abdul Khaliq War had a deep commitment to the Movement. We used to visit his house; his sons, especially Graduate M. Shabaan War was very dear to

Tehreek-e-Islami. M. Jamal War was one of the first members of the Islamic Movement; another friend M. Sanaullah War was also active with him. In Warpura, despite the close ties of Khwaja Ghulam Rasool War with the National Conference, he spoke boldly in conveying the message of the Islamic Movement to him. Ghulam Rasool Mir from Malla Pura and Ghulam Mohiuddhin from Mapanpora had been mentally attached to the mission and message of the Islamic Movement from an early age. Hence, the message was spreading in these villages in one way or another. The effects of the speeches held in Sopore were spreading like wildfire in all the surrounding areas. Shaheed Hassam Uddin, who was the first graduate of Aadi Pura, had been inspired by *Tehreek-e-Islami* since college days. While pursuing his Law degree in Aligarh, his views had become more mature. In Botingo, the late Abdul Rahim Bhat was under the influence of the ruling party Congress due to his contracting profession. He was a man with a pleasant temperament. He was surrounded by the people of the area and there were daily discussions on the prevailing situation. His familiarity with *Tehreek-e-Islami* came from our speeches and activists of Botingo. He was neutral towards the establishment of the institution, but not hostile. May Allah forgive him.

Attempts were being made to reach out to large villages around Zainageer. Dangar Pura is the largest village of the area. It proved to be barren for *Tehreek-e-Islami* for a long time. Their affiliation with the National Conference and the Congress was to the extent of concessions and interest and they had no idea how the party's ideologies and policies conflicted with Islam. Their relationship with Islam was very casual. Ideologically, they were never interested in trying to understand Islam, only a handful of people were impressed by speeches made in Sopore, but in their hometowns, such people have never been

active in spreading these effects. He may be said to have been the first person in the town to be influenced by the Islamic Movement, but his witty nature did not match with the temperament of the Movement. Later, M. Subhan Dar and Habib Ullah Ginae from his family were influenced by the Islamic Movement and the latter became member as well. Hardu Shiva is a big village with two vast Mohallas, with many Educated people. People from the Kar family were the first to become interested due to trading and family relationships with Sopore. Abdul Ahad Kar, his brother Habib Ullah Kar and Khwaja Ghulam Ahmed were influenced by the Movement as well; the latter's relationship was not formal but it was to the extent of affiliation. The famous scholar of the village, Syed Ghulam Ahmed Shah had also been influenced, however his attachment and love for me was ideal. In the village of Paen, Shaheed Sana Ullah Dangru, Habibi Ullah Dangru, M. Akbar Dar, Khwajah M. Sadeeq Lon and his son became interested in the Islamic Movement. Here, too, the foundation of an Institute had a good effect on the common people.

In Hardu Shiva, the whole region cannot forget the services and kindness of M. Sultan Dar; he worked in the Health Department and had good experience in medical treatments. He was busy day and night in treating the patients in the surrounding villages. He was heavily influenced by the Movement. May Allah forgive him. His son Nazir Ahmad was a very intelligent and educated man, and he strongly defended *Tehreek-e-Islami* in private gatherings. May Allah Almighty give perseverance to another dear, gentle and quiet member of this family, Abdul Majeed Dar, I felt real happiness just by seeing him. May Allah protect them all.

Pazalpora, a small village between the two large villages of Dooru and Shewa, remained an example of darkness under the lamp. One morning, while I was walking with Syed Jalaluddin,

we reached the Gage of Zaingeer canal. The people of the village were still asleep and a man named Muhammad Abdullah approached us. He had heard my name but had never seen me. He asked Jalal Uddin, "Who is this man with you?" He replied, "He is Gillani Sahib." He said, "Oh, *he* is Gillani Sahib?" The style and prestige with which he had heard the Gilani's name, made me seem very little in comparison when he saw me. Perhaps he had guessed that I would have been a very strong man, but he appeared surprised and disappointed to see me face to face. This settlement, too, remained aloof for a long time from the mission of the Islamic Movement.

In consequence of the establishment of Darsoh in Mundji and Takiya Khan Muhammad, and through our frequent visits and speeches, people were introduced and inspired. Here, Syed Salam Uddin, who retired from the position of Deputy Tehsildaar, had a brother Syed Abdul Ghani, who had been inspired by the Movement and attended every gathering. M. Rajjab Rishi, M. Ramzan Pala, Hakeem M. Qasim and his brother Hakeem M. Yusuf were invaluable assets of *Tehreek-e-Islami*.

Seempora, Machhipora and the surrounding smaller villages; Goripora, Darpora, were places through which the influence of the Movement spread gradually. Sana Ullah Mir, in Gori Pura, was a very resourceful and dignified person, and was impressed while observing me teaching the village children, and he himself came very close to the Islamic Movement. The rest of the people were also nice and respectful, but they had no access to the objectives of the Movement, because of illiteracy and non-attendance at gatherings in the vicinity due to land tenure and gardening activities.

Bomai also remained distant for a long time, and then the influence increased due to the establishment of Institutes and continuity of sermons in Mosques. Shaheed Ghulam M. Butt was a member since early days, M. Maqbool, Khwaja Abdul Jabbar Lone, Haji Ghulam Qadir Zargar were among the leading people of the village. During the days when I was performing my duties in Middle School, Rehmat Ullah Mir was employed in the Co-operative Department and took keen interest in school affairs. Tujar Shareef is the center village of all surrounding areas. Every year on the 24th of Safar, their births are also commemorated here. Maulana Ghulam Ahmad Khaki became the first supporter, and then a member of the Islamic Movement. The foundation of the Institute became a center of preamble not only for Tujar Shareef but also for the surrounding villages. Ghulam Muhammad Butt, who was a government teacher in Lathi Shath, became the Head of the Education Department of *Jamaat-e-Islami* and later also became the Amir of Jamaat.

Maulvi Muhammad Akbar, who hailed from Bona Astan and has been associated with *Jamaat-e-Islami* since day one and was at the forefront of intellectual and practical affiliation with the Islamic Movement in Tujar Sharif. He continued to perform the duties of Imam and introduced the Islamic Movement not only in his village but also in the surrounding areas. Due to his simplicity and piety, he continued to influence the environment and peers around him.

Other similar members, the Lone community and the Zamindar community, can also be considered as the best examples in their simplicity and loyalty. Khizar Mohammad Lone, although his brother was a congressman, was influenced by the Islamic Movement from the earliest times and continued to show exemplary perseverance. In Tujar Sharif, *Tehreek-e-Islami* had a great preacher and spokesman in the

form of the Shaheed Maulana Habibullah Makhdoomi, whose son Shabbir Ahmad Makhdoomi was martyred. The patience and perseverance he displayed in his son's Shahadah can be said to be the best example from the early Muslims. He later became the victim of a vindictive fire and was martyred on May 11, 2005, while he was walking towards the mosque to perform Fajr prayer. His Shahadah was not just the Shahadah of an individual, but of an active preacher of Islam. *Tehreek-e-Islami* lost the most eloquent speaker in the whole region, who in a very lyrical way, signified and interpreted the reality and system of Islam. Educating people about Religion, teaching them to avoid polytheism and heresy, keeping them away from non-Islamic ideologies and inviting them to seek guidance from the Qur'an and *Uswa-e-Hasna* in every task of life, were the main and basic theme of his speeches. May Allah accept the Shahadah of both father and son, along with all other martyrs, and let the oppressed people of Jammu and Kashmir be freed from the tyrannical clutches of India.

"And for Allah that is not hard or difficult." [14:20]

In Nathipora, which is a settlement located next to Tujar Sharif, the voice of religion reached through the services of the Shaheed. Common people were enlightened there, and the influential people, who were deceived by the Congress, were also insinuated by his preaching methods and brilliant attributes. Ghulam M. Mir, a young graduate, also became associated with the Islamic Movement. Despite the opposition of his close relatives and his affiliation with the Congress, he continued to support the Movement with great enthusiasm.

In Gund Barath, Master Abdul Khaliq Tantray and Master Ghulam Qadir Tantray remained mentally attached to the Islamic Movement and, in practice, their characters; honesty and integrity were instrumental in attracting the youth to

Islam. Ghulam Hassan Tantray had seen since his student days the lives of these gentlemen and had become aware of the eternal reality of Islam as a complete system of life. He was considered one of the best writers and journalists of English and Urdu Literature due to his intelligent and God-given talents. His essays which were authored with the pseudonym "Hassan Zaingeeri" received appreciation from both Urdu and English readers. May Allah bless his pen! He is a Government teacher; it took time to remove oneself from this position and focus upon being a preacher of Islam. Al-haj Muhammad Shaban Mir Sahib is one of the elder and most respected persons of the town from the early days of *Tehreek-e-Islami* in Barath Kalan; despite his old age, he did not miss any gathering and invitation. His entire family was influenced by the Movement and were shown utter respect in the village because of their virtuous character.

Another person in this village, Khawaja Habib Ullah Mir, was very intelligent and well versed in Persian education, *reciting Gulistan and Bostan* and frequently quoting the words of Sheikh Saadi; I used to visit his house often. He listened and acknowledged my words too, but he was not ready to give up his political and personal affiliation and contribute his greatness and religious knowledge to the Islamic Movement. However, his son Ghulam Muhammad Mir, who worked as a secretary for the well-known businessman of Seelu, Abdul Aziz Taili, was influenced by the Movement and did his part to the best of his abilities.

In Seelu, Shah Wali Mohammad, son of late Ghulam Rasool Shah, retired after being promoted to the post of Zonal Education Officer of the Education Department. He joined *Tehreek-e-Islami* with full mental commitment and showed full perseverance. He suffered extreme hardships in prison but is much influenced by the Islamic justice system and with full

confidence, he continued to serve to the best of his abilities, believing that this system is the only guarantee of the welfare of humanity and peace. *Tehreek-e-Islami* is rightly proud of him for his exemplary role of integrity, honesty and patience. His younger brother, late Zia Uddin, was afflicted with a contagious disease and was pronounced dead at an early age; he was a member and continued to perform his best of services in the field of Education. May Allah forgive him and reward him with high ranks. Ameen.

The services of Shaheed Shamsuddin of Barath Kalan cannot be forgotten. A man of noble character and honesty; he too was martyred in an internal tug-of-war. May Allah Almighty accept his Shahadah. He was a devotee of *Tehreek-e-Islami* in Sopore and used to work as a secretary in the business of Haji Ghulam Muhammad Ganai, a businessman who had immense love and devotion for me. And as a result of the activities taking place in Sopore, he was influenced by the Movement. He was trying to mold his character into Islam. In the early days of the Islamic Movement, such people were known and recognized as beacons of light in their respective villages. In fact, the main purpose of *Tehreek-e-Islami* was to prepare people to become real and practical Muslims in the cluster of ethnic Muslims and play a sincere role in liberating human society from political and moral tyranny by advocating a virtuous and peaceful revolution in the face of falsehood. This pleasant-natured Shaheed belonged to the same group.

There are two villages, Syedpora and Bahuripora, in the area of Zaingeer where Shias and Sunnis lived together. During the *Da'wah* work in these villages, the Shia community was also reminded that genuine love and devotion to Imam Hazrat Hussain (RA) is required to fight the Yazidis of the time. The coercive power and occupation of immorality should be challenged and this misery and hardship should be confronted

with a big smile. The common vice that has afflicted Muslim society is that religion is being understood by through lens of men instead of the real source. I spoke to an educated young man from the Shia community in Syedpora, a teacher by profession, about the aims of the Movement and invited him join. He was very sensible, but badly enslaved in this matter; He replied, "Whatever Agha Sahib would say, it's like God's word to us, (God Forbid), we can't do anything without his permission and advice." They (Shias) listened but were not ready to get out of the trap they had built around themselves. As Iqbal said in Armaghan-e-Hijaz:

بہ بندِ صوفی و ملا اسیری۔ حیات از حکمتِ قرآن نگیری
بہ آیاتش ترا کارے جز این نیس
۔ کہ از یسین، او آساں بمیری

*To Mullah and Sufi thou art a slave,
From insight of Quran no life you crave.
You need verses only at a time of grief,
That "Yasin" would give death paugs a relief.*

Translation:

Either you're trapped by a Sufi monk or in the trap of a mullah. You do not seek guidance from the life-giving teachings of the Qur'an. It is said to recite Surah Yaseen at death bed so that the abode would be easier.

This does not mean that Surah Yaseen should not be recited. No. Prophet (ﷺ) said Surah Yaseen is the heart of the Quran, and said that its recitation makes death easy but the point is why do we only remember it on our death bed when we have to recite and manifest its teachings in our day to day life? How cruel, unfaithful and disrespectful it is to this book of Allah; this is certainly the root cause of the decline of the whole Ummah.

وہ زمانے میں معزز تھے مسلمان ہو کر
اور تم خوار ہوئے تارک قرآن ہو کر

The people of the villages who have participated in the service for the objectives of the Islamic Movement in the Zaingeer area are the people of Zalura, Dardpora, Panpora and Sagipora. Sheik M. Suleman and Abdul Raheem Butt were members since early times, and they wholeheartedly supported *Tehreek-e-Islami*. In the neighboring area of Harwan Ghulam Rasool Pir was performing the duties of Imam in the Jama Masjid of Dard Pura, located in the middle of Zalora and Dard Pura. He tried to manifest in his own life whatever he preached to the people. He would mingle with people, listen to their personal problems and affairs, and then try his best to solve them. This practice made him very popular and beloved in all these villages.

Sheikh M. Suleman gave very thought-provoking speeches and worked hard day and night to acquaint the people with the wisdom and life-giving principles of the Qur'an and Sunnah in the Jama Masjid. He also played an active role in introducing people to the basic aims and objectives of *Tehreek-e-Islami* through speeches in various mosques in and around Zaingeer. May Allah forgive him and accept his deeds. Ameen! He had also been working on the posts of (District Ameer) and

Secretary General of Jamaat. Brothers of the Gujjar community who also lived in the foothills north of Zaloora were also inspired by *Tehreek-e-Islami's* program, as all those men who came to Jama Masjid to offer Friday prayers would listen to speeches too. Among them, M. Ismail and Ghulam Hassan Khan always were at the forefront. I have visited their village many times and they always treated me with respect and love; and Ghulam Hassan would visit us in Dooru too. It has been heard that his son, Nazir Ahmed, works as an active member of *Tehreek-e-Islami* in AJK.

The religious brothers of Rampur, Rajpur and Yambar zaloora, villages located on the mountain, were not addressed by us directly, because access to these areas was very difficult due to the lack of road facilities. Syed Shams Uddin was an educated man in Rampur and we would deliver books to him occasionally. He used to visit Doro and Hardu Shiva frequently, as his sister was married there. His son, M. Mubarak Shah, was also Educated and had become a teacher. He had been introduced to *Tehreek-e-Islami* through books but could not participate actively because of the difficult terrain. Living in the forest, they were deprived of activities happening in the plains. The establishment of the institute in Zaloora made a significant role in forwarding the messages of religion among the youth; the Educated among the village were not only getting Religious Education themselves but were also busy in teaching it to the children too. M. Maqbool Butt, son of Abdul Raheem Butt, Ghulam Ali Taili, Pir Hafeez Ullah and other young people were valuable assets to the early days of *Tehreek-e-Islami*. M. Maqbool Butt was regarded as a "born teacher" in terms of his temperament and technical skills. After Zaloora, he was also considered a devoted and active teacher within Institutes in Sopore and other areas; later, he was brought in as a full-time worker.

In Tujar Shareef, among the early members, the revolution of life of Abdul Ahad Sheikh was a perfect example. He was known throughout the town as an immoral man; I could see for myself that in his youth he would walk around with a large stick in his hand. But when the programs of *Tehreek-e-Islami* were carried out consistently to invite people to Islam, in and around the town, and his connections with the callers of Tehreek were established, his mind and actions changed radically- and he didn't take long to mold himself according to Islam. His children also set the best example of patience in hardships and difficulties. His eldest son also met with an accident; during this time, whenever I visited his house, I found every member of the family as a statue of perseverance and thankful to Allah. He also embarked on the path of living like a *Deroesh*. His relationship with me can be described as a model of love and respect. On every occasion, the mention of the life of Hereafter, the thought of reforming the society, the wave of emotions against tyranny and oppression became his characteristics. Under such influence, his nephews Sheikh Ghulam Nabi and Sheikh M. Hanif were also inspired by the Movement in early youth. Later, business engagements brought a halt to their activities, but their mental attachment remained with the Movement.

Muhammad Amin of Bona Astana, another young man of the same tribe, can be counted as an active member in the early period of the Islamic Movement, but he could not bear the little gusts of suffering and couldn't maintain his precept. Shaheed Pirzada Abdul Ghani was a man of great courage. In the early days, he played a major role in introducing the nature of the Islamic Movement in his Educated community sphere. He addressed them with great boldness, especially those who held gazetted positions and considered Islam sufficient enough to be limited to a few acts of worship. Speaking in front of them

unequivocally and talking about the universality of Islam, and being a complete system and code of life, became his identity. It was often mentioned by such gentlemen in their private gatherings that we couldn't counter the arguments and rationality of Pirzada Abdul Ghani, but we don't have the courage to mold our lives according to Islam.

The effects of Pir Ghulam Rasool's preaching in Zaloor reached across the *Nalah Pohru*. Abdul Razzaq of Hanjishat was employed in the Veterinary Hospital. He was the first person of this village who became interested; and because of him, the whole town benefited from the influence of the Islamic Movement. He himself was in a state of constant anxiety to act in accordance with Islamic teachings and to construct the whole society into an Islamic mold. In Hanjishat elders and young, Ghulam Nabi, Sanaullah and other neighbors like Bashir Ahmad Khan were influenced by the Movement.

Wadoora Payeen and Wadoora Bala are the two main villages of Zaingeer. These villages are famous for the establishment of the Agriculture College. There was a large area of land during the reign of the late Hari Singh, where a college affiliated to the University of Agriculture was created, which imparted education to students from all over the valley. For the last twenty years, the college land had been a stronghold of the Indian Forces and they occupied a large area, and as a result many departments of the college were badly affected. The activities of the students were cut drastically, and their difficulties increased tremendously. Efforts to introduce *Tehreek-e-Islami* had been underway in both villages since the beginning. There is a dire need for character building and discipline among students, with love and respect for each other despite differences of religion, color, race and language- to foster an atmosphere of brotherhood. So that the people and students of the area to continue their social and educational

activities, while upholding human and moral values. This need was felt strongly among the teachers. Dr. Abdul Rashid from Bhaderwahh, who worked as a Professor here, was very sensitive about these issues. Through his efforts, a Mosque was built for the students on the college premises where the students could offer Friday prayers together. The Islamic Movement was introduced to the educated class in the town through religious books and individual meetings, and sermons are also arranged in local Mosques on special occasions.

In Wadora Payeen, Abdul Majeed had been influenced by *Tehreek-e-Islami* since its earliest days, and his activities were aimed at inculcating a universal concept of Religion in the elders and youth; these effects of his sincere efforts reach every home as well. Ghulam Ahmed War was a sincere and compassionate brother who lived here. His sister was married to Shaheed Abdul Rashid Rather in Dooru, due to which he used to visit Dooru and would participate activities there. Shaheed Abdul Rasheed was an active member of the Movement too. He was considered devotee of *Tehreek-e-Islami* from day one; in the end, Allah Almighty granted him Shahadah for his sincerity and devotion. Today, their children also appreciate this blessing and take a leading and active part in religious activities.

In Wadoora Bala, Ghulam Hassan Pandit, Bashir Ahmed and Ghulam Nabi Wat were among the very first members. Ghulam Nabi Wat met with an accident in Nala Pohru. Abdul Rasheed Pandit, brother of Ghulam Hassan Pandit, was martyred in his youth. He was first arrested and then disappeared, included among thousands of other young men who met with the same fate, and their families being plunged into a morass of darkness. He was a tall, handsome and a beautiful man possessed of good character; it is as if he is standing in front of my eyes as I write. We had an enormous amount of love,

respect and affection for each other. He showed great devotion and commitment to the Movement. His children were also mentally attached to *Tehreek-e-Islami*. May Allah accept his *Shahdah* and grant patience to his family. Ameen.

I can never forget Ghulam Rasool (Lassa Kak) from Wadoora. He was older but was active and dynamic, more so than many of the youth involved the Movement. He was not stable financially, but wherever the leaders of the movement visited, he would have reached the location first, no matter how far. He used to go from house to house in the village to spread the message of Islam, urging men and women to abstain from non-Islamic customs. He was busy trying to convey the mission and message of *Tehreek-e-Islami* to the people in the same beautiful and clear manner with which he understood it. May Allah forgive him and bless him with high ranks in the Jannah. Ameen.

It was the early stage of *Tehreek-e-Islami* in Zainageer. I may not have remembered all the names, but in the following periods, the role of the people of Zainageer area came to the forefront. It also played a major role in the introduction and propagation of the Islamic Movement. In the early days, there were doubts, differences, and misunderstandings disputed in the name of faith. But this fog began to dissipate gradually through reading, speaking and listening to key speeches and participation in gathering at newly founded Institutions.

Bandipora

My birthplace of Zoorimanz is part of Kehnusa village of Bandipora- making it my original place of origin. Since geographically it was near to Sopore, my travels to Bandipora remained minimal. As far as activities regarding Islamic Movement were concerned, it was natural to be most active in my native place. And it was always my attempt that this light reaches all corners of Bandipora.

Intellectually and Educationally, Bandipora was a fertile land. Traces of the Islamic Movement had reached its lowlands abundantly. There is a good population of Pahari and Gojri brethren and there had been much work done towards them.

Amir i Mohtaram Saadudin Sahab, was appointed as a Principal at Bandipora. His work and piousness had paved a way for the works of the Islamic Movement. As an Amir, I frequently visited the place. Once I had to visit Arin Dard Pora. Abdul Gani Wani Alossa was a teacher in a High School there. He was one among the early cadre of the Islamic Movement. Though all the students were inspired by his character he had chosen two specifically: Gulam Muhammad Wani and Shaheed Gulam Qadir Wani. Both students were natives to the same town and related to each other. I delivered a sermon in Jama Masjid of Arin after Maghrib prayers and these two students were present in the audience. They were known for their intelligence and elegance and were inspired by the sermon. They were 8th grade students. This sermon got them closer to Islamic Movement. After that they started to read Islamic Literature, other than their own prescribed curriculum. After completing his matriculation, Gulum Muhammad Wani taught in the Darsghah and worked in the Tanzeem and later as Munshi with Haji Abdul Gafar Reshi. In 1978, he was bought back from

Haji's firm and made Deputy of Suleiman *sahab* in his term as District Head. Under the supervision of Serahi and Safi, Wani performed his duties as Deputy for almost eight years. He remained District Head from 1988 to 1990.

On the advent of armed struggle in 1991, keeping his brevity and strength in sight, he resigned from the Tanzeem but kept working as per his capacities with the same vigor. He was arrested in 1992, and after brutal torture he was transferred from Bandipora's BSF and Airport torture center to Kot Balwal first and then to Hira Nagar Jail. After two and half years of incarceration, he was released by the High Court. He is credited with helping thousands of youth to get on the path of Islam and bringing them closer to the Islamic Movement. He was a member of both the District and Central Council for many years. After being released in 1994, he became one among the founders of Jamiat ul Banat which was inaugurated in 1999. He worked there as Chief Warden. When Nazir Ahmd Kashani was Amir, he was District Head of Baramulla. In 2006, he was transferred to Chinar Publications. Lately, he headed the *Dawat o Tableegh* Department at Central Office.

Shaheed Gulam Qadir Wani joined Sopore College and was considered one the smartest students based on his exceptional aptitudes. He also became the editor of the campus magazine. He was the favorite student of all his teachers, especially of Professor Abdul Gani Bhat. Sopore, in those days, was pivot of the Islamic Movement. It gave him an ample amount of nourishment. More details of his life are already available in my book *Maqal Se Wapsi* (Return from the Battlefield) which I wrote in Ranchi Jail.

Many young people joined the Jamaat in this period. One of my closest and favorite of the youth was Abdul Ahad Lone. Whenever I remember him, my eyes get moist. He was both

smart and pious. His exemplary character and sincere personality made him my most loved person. May Allah have mercy on his soul!

Often, I would give sermons in Bandipora. Gulam Ahmad Sheri would organize the lectures, and provide his home for me to stay in. At Gulam Nabi Sidique's place, keeping their mental capabilities in mind, distinct talks would be arranged for the Educated and Intellectuals. I remember famous philomath, poet and belletrist Abdul Rashid Nazki was also present in among these gatherings. The result of these gatherings was positive and long-lasting.

Among many other places in Bandipora, we would also frequently visit Aaragam, where, it seemed there were some figures trying to persuade people with the thoughts of Communism. Through our sermons and speeches, we would provide awareness of Islam by giving an objective comparison between Islam and other modern materialistic thoughts.

So many productive, remarkable and marvelous people joined the Islamic Movement from Bandipora. They were devout, righteous, honorable and always ready to sacrifice what was close to their hearts for the benefit of Islam. Only a few left the Caravan half-way. They, too, were full of zeal and courage, but couldn't stay steadfast through many trails and tribulations and couldn't stand on *استقم*: ثم آمنتم بالله: "Say, 'I believe in Allah' and then be steadfast". May Allah have Mercy on all of us! May Allah allow us to be steadfast on Islam till the end. Because there is no guarantee of Salvation unless one's deeds are in accord with *Iman*: إنما الأعمال بالخواتيم: Actions and deeds are only valid in the eyes of Allah only when the end happens on *Iman*. That is why as long as a person is alive he should keep asking Allah for his death on *Imam* and Islam.

Sonawari

There were still uncertainties and doubts about the Islamic Movement among people. One reason was the lack of Education in the villages, and another reason was the false information spread by political figures.

Once as I was entering the Masjid for a sermon, a brother from the village, probably uneducated, upon seeing me shouted: "Here he is with some new mischief". These words stuck with me, and I made them the subject of my sermon. I told the listeners what mischief I have brought along. In the light of Quran and Sunnah, I spoke about the responsibilities of Muslims. After that, I told them to calm their heart and ponder on whether those who think such responsibilities represent a mischief and deception, they should verify whether such thoughts kept them a Muslim or not.

The servants of Islamic Movement only invited people towards purer Islam. They represented Islam as a complete way of life, and a system of comprehensive code of conducts. This is the true reality and identity of Islam. It is a misfortune and tragedy that Muslims have become neglectful from understanding Quran and Sunnah and from seeking guidance from Islam.

They consider their Religion to be what they hear and see other people doing. And when the reality of the religion is conveyed to them, they get angry. When it starts to destroy their imagined world of Religion, they get irritated, and blame those who speak the truth and think of as deviated and against the Religion. To create such an atmosphere, political conspirators- be it National Conference, Congress or so-called Socialists or Communists- or those whose business is based on unlawful interest in the society, become the victims of debauchery and

personally deviate from the life-enriching program of the Islamic Movement and deviate others.

Gulam Mohi ud Din Hajni was a Professor of Arabic at S. P. College. He was also the Arabic teacher during my BEC training. He was familiar with the Islamic Movement from its early inception and took deep interests to spread the message of it in Hajin. As he had friendly relations with Qari Saif ud Din, he would often invite him for lectures and sermons. Qari Saif's sermons were inspiring and encouraging. Young students were particularly responsive to his speeches.

During this time, the Imams of Mosques used to be less supportive. In most of the mosques, noticeboards barring political speeches would be installed. Self-centered Imams, in the ruse of these boards which were installed by rancorous agents of National Conference and other secular parties tried to prevent the speakers related with the Islamic Movement. Their aim was to give them very little time to speak or to interrupt any speeches and sermons.

Sonawari was educationally backward then and thus, for a long time remained infertile to the enlivening message of the Islamic Movement. Under these circumstances, the role of the Imam of the Jamia Masjid Hajin was very positive. He was well acquainted with the knowledge of Islam. He understood the direction the Islamic Movement. In that period such Imams who were faithful, pious, and virtuous could be counted on the fingertips. Many of those who were influenced by Islamic Movement and were sympathetic towards it were martyred by State sponsored renegades, Ikhwan who were the most vicious of the tyrants targeting those in favor of Islam and Azadi.

After Hajin, was the village of Sumbal. I gave many sermons in the Jamia Masjid here. One young man, Gulam Mohiuddin, was left with such a deep impression from the speeches, it was

because of his help we began to establish contacts with other people there. There was also the Pirzada family in the village who were also Imams in the Masjid. My cousin sister was married into this family. Her husband respected me and gave me chances to speak in the Masjid.

The contribution of Abdul Khaliq Haneef in this time was noteworthy. We all used to wish and pray that he will protect the past of ours until his last breath. But the hearts of men are in control of Allah. No one can guarantee that he can stay away and protect himself from the influences of his self and will not let materialism overwhelm him:

وَمَا أُبْرِئُ نَفْسِيَّ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَجِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ

"I do not seek to acquit myself; for surely one's self prompts one to evil except him to whom my Lord may show mercy. Verily my Lord is Ever Forgiving, Most Merciful." [Surah Yusuf 12:53]

Another place, Naidkhai, is the largest in the whole block. Sermons were given here, and people came to hear as well, but those who could really understand the revolutionary message of the Islamic Movement and had the skill sets to implement what it demanded were very few. Even among those few, some were treated so badly that they had no choice left but to exile. The two villages where most the work took place in Sonawari were Ajas and Safapora. Common people were impressed with works of the Movement. District and Tehsil Level Programs took place in the villages. Mostly, the young were inspired. Many families came under its fold and did whatever they could to spread the light of Islam. Many of them became the targets of enemies of Allah and had to relocate. These audacious souls were the lighthouses. No human can return their favor and recompense them for the service they did in writing the history of our struggle. Only Allah can provide them the reward they truly deserve.

Other Districts

As Head of the District, apart from Baramulla and Kupwara, I used to get a chance to speak at programs organized in other districts of the valley. I had two main aspects within my speeches. First, the fundamentals of the Islamic Movement, details of how to establish Islam in the light of Quran and Sunnah along with disputed state of Kashmir Issue, and to remind Muslims their duties of solve this problem and to repeatedly try to keep to this intention.

In those days, as was Bakshi Gulam Muhammad's Government ruling, in 1958 the organization Plebiscite Front demanded that the promises made by Indian leadership and government, the resolutions offered by the United Nations and accepted by India should be put into action to peacefully find a resolve of the Kashmir issue. As their leadership were in jails, the members and volunteers of the Plebiscite Front were afraid to make any move. Because on one side, during Bakshi Rule the food items were abundantly made available to the masses, on the other hand those who were politically conscious of the main causes and issues were interfered, investigated, and incarcerated.

Islamic Movement was trying to fill this void. Wherever our programs took place, we spoke about the Kashmir Conflict, which somehow was a comfort to those related with the Plebiscite Front. For the fulfillment of the ultimate goals of Islamic Movement - Establishment of Islam - it is extremely necessary that the whole land of Jammu and Kashmir is free from Indian occupation. Only then, the hopes to establish Islam can be born here. Without freedom from India, it is impossible for Islam to be established with all its glory and necessary conditions. I would make this lucid and very clear in my

sermons. All other speakers used to bring the issue of Kashmir conflict in their speeches. But they used to consider- it the secondary position in comparison to Islamic Revolution- not as the ultimate necessity. In this regard, my sermons become exciting to the common people and there would be a request for my sermons in every program.

First Imprisonment

On the 22nd of March 1962, Allah blessed me with a child. After some counsel with Syed Jalaludin, we named him Naeem u Zaffar. On the 28th of August of the same year, I wore my overcoat and left for the office. Naeem's mother, with our son in her lap, came to the door to say goodbye. Naeem with his little arms and toes expressed an urge to run towards me. Had I known that I would only be seeing them again after a long time, I would have hugged and kissed him before saying goodbye. But I thought I will return in the evening as usual.

In those days, our District Office was in a room of the Darsgah at the Togosarai. After Zuhr prayer, I began to write a postcard to Hakeem Gulam Nabi the then Deputy Director of the Jamaat, to inform him about the activities and involvements of the District Branch. Meanwhile CID's Ateequllah Bukhari came into the room. "SHO Sopore, Abdul Rashid Khan has asked for you", he said, adding "he wants to speak with you on some issue." I finished the postcard and bought it with me to post it as we left together. My coat was hanging on a nail, I couldn't wear it again.

I knew Abdul Rashid from my days of Mujahid Manzil, when he came to Moulana Masoodi for a Police posting. He was from Karnah. He made me sit in his room, and left to speak with DSP Mr Dichen in the other room. After some time, Mr Dichen reached the Police Station in a Jeep. He entered the room and informed me that I was arrested and had to go to Central Jail with him. For a few moments, my heart raced fast upon hearing the word 'arrested', but soon Allah blessed me with a state of serenity and I went calmly to the jeep to be arrested for the first time.

We reached Central Jail in Srinagar by 6 pm. Sardar Jaswant Singh was the Superintendent and Makhan Lal was the Chief Warden there. Jaswant Singh called Makhan Lal and gave me over to his care. He took me inside and placed me where prisoners with death sentence were held inside the jail. Dinner was being served at that time, and I was given a plate with rice and gourd. It was too spicy, but I ate the food. There was a water container and a jug already to be found in Cell No 13, along with two black blankets. I was thrown in the cell. Makhan Lal locked it from the outside and left. I did my ablution, prayed Maghrib and Isha and laid down.

At Fajr, I heard the sound of Azan. The voice was familiar. It was Hakeem Gulam Nabi. He was also arrested with me and kept in Cell No 25. I did my ablution and prayed *Fajr*. At Sunrise I, along with Hakeem, were asked to come out of our cells. We hugged each other and I told him I was writing him a letter when I was arrested. The miracles of nature are so strange and shocking. The addressor and the addressee both met and where? In the Seminary of Prophet Yusuf.

People began to gather around the cell. Introductions happened. After that we spread the blankets along the walls and soaked ourselves in the sun. Along with the other prisoners, we too were given tea in a utensil. We did not take lunch. Makhan Lal came and asked why didn't we have lunch? We said that we are not criminals. We are not going to take this food. Evening came and our Dinner came from Jolahi Mess. Gulam Qadir Janbaz and Muhammad Akbar Khan, who was alleged to have planned a conspiracy against Sheikh Muhammad Abdullah and had been in jail for years had a separate Mess. Our food was arranged from there.

For thirteen days we were kept in the same cells but the food was bought from the Jolahi. On the fourteenth day we were

transferred to the Jolahi Section. There were four people staying there, only few people were sent here from other barracks. But, as per our need, other inmates would keep bringing stuff. We, with time, got acquainted with them and got accustomed to the jail life.

Muhammad Akbar Khan would share his story of pain and suffering. And Janbaaz was very humorous in nature and would keep us laughing and happy the whole day. He was arrested for his extensive involvement with the Plebiscite Front. May Allah forgive both. The days spent with them in the cell were very happy and uplifting. They took good care of us.

After a few days at Jolahi Section, we were transferred to the Special Block. Generally political prisoners were kept there. It had two wings: East and West. Plebiscite Front's General Secretary Ali Mohammad Naik and Abdul Raheem Ashmandri were kept in the East wing during those days. Encounters with them happened every day. But as soon as we were transferred, we started conducting lectures and classes, which gave us little time to talk with them. Hakeem Gulam Nabi was a Deoband graduate. He had a great hold on Arabic especially his art of teaching grammar and linguistics was inimitable. I saw this as an opportunity and pledged to learn from him. I received a book on the Complete Arabic Course designed by Nadwat ul Ulema, Lucknow and started taking lessons. Complete *Sarf* and *Nahw* and its related literature were taught in this period. We would be busy with this and other Literary activities and forget that we were in jail. A young person from Islamabad, Bashir Ahmad, was brought in on the charges of pickpocketing. He was sent to serve us. He was a wonderful cook and an exemplary servant. His services were from one among the blessings from Allah for us. Some men from Handwara were in for on the charges of murder and sentenced for life. They had developed a desire to educate themselves. No matter how

many hurdles they faced, they made sure to join our Qur'an classes. Their craving for knowledge was exemplary. One of them, Sheikh Abdul Gafaar, joined the Islamic Movement after his release. Another prisoner, an Educated young man, was head of Panchayat and did his graduation from the jail after doing his time, and as a special case was selected among the prison staff. He retired as Jail Superintendent.

In those days, hearings of different people imprisoned on different charges would happen in the courts that were situated inside the jails. In this regard, many Plebiscite Front prisoners were bought for their hearings and we will get a chance to meet them. Jail Superintendent, Jaswant Singh would sometimes come to meet us. We would discuss issues and conducts of the jail with him. "My God know..." was his phatic expression. He would usually make excuses when demands were made. Makhan Lal was the warden and custodian of interior affairs. We two were given the grade of A-Class prisoners. Saudagar Singh was on duty to buy us groceries.

Through our time spent in acquiring knowledge and under the fatherly care of Gulam Nabi Hakeem, the tragic news of my father's death came. My elder brother, Syed Merak Shah Geelani came to meet me. He told me this heart wrenching incident that Father had died on 14th November. I recited **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** and went inside with a heavy heart. I told Gulam Nabi Hakeem and he too was distraught by the news but kept me consoled. Ali Mohammad Naik and Abdul Raheem Ashmandri came to console me as well. Naik requested for a release on payroll, but the authorities rejected the plea. Gulam Nabi Hakeem prayed for my Father and like a Father, took care of me with love and mercy. Had it not been his compassion and kindness, my father's death would have been unbearable for me. I was told that every day after my arrest, he would sit near the window overlooking the street and keep wondering about

me. Whenever he would see someone coming towards our home, he would believe that he might be his imprisoned son. His unwavering care and love for me was my greatest strength of life. His death in my absence, was a great shock for me. I was not even able to attend his last rites. The chances to take care of him in his illness and be close to him in his last hours were taken away from me. These wounds kept aching. His memories kept flowing through my eyes like gushing rivers. Gulam Nabi Hakeem kept me advising me of patience and persistence.

Death is an eternal truth. But the relationship between Father and son is the most sacred and pure relation. This separation leaves a wound that never heals. If Allah doesn't bless man with patience, he can lose it and his life can become unbearable. To overcome this pain, I wrote *Memories of my Father*. I sent these pages to a student in Sopore, Gulam Rasool Agha. He was very intelligent and had a great literary taste. But unfortunately, he could not preserve these pages. May Allah bless the soul of Father and make for him and, also, for Gulam Nabi Hakeem an abode near Him. He was my life support.

Illness of Naeem-uz-Zaffar

As my Father's death was still heavy on my heart, I started to hear about the news of Naeem's illness. It distressed his mother and elder sisters. In this situation, Gulam Hassan Basati, a caring, generous, and humble soul who is a perfect example of selflessness and self-sacrifice, went to Dooru in heavy snow and as there was no transport available, bought Naeem Sopore in his lap. Naeem's mother also came to Sopore and Ateequllah, who was famous far and wide for his practice, started his treatment. He was a close associate of Dr Ali Muhamad Jan.

Gulam Hassan Basati and his whole household were concerned about my family after my arrest. This family was among the most pious and imbued with grace and patience for the struggles of the Islamic Movement. I can't thank this family enough or repay them for the help they were always ready to provide. May Allah keep them under His protection and bless them with health and happiness in this world and the next. *Aameen Ya Rabbal Aalameen!*

The Messenger of Allah ﷺ said: He who does not thank the people is not thankful to Allah.

I used to be troubled about the family issues in the four walls of the prison. But the enthusiasm of Gulam Nabi Hakeem and the persuasion in the matters of knowledge kept my mind busy. Without utmost trust and hope, I would pray in every *Salah* and whenever there was any free time and Allah would accept my prayers by granting tranquility and a peaceful heart.

News of Naeem' treatment and recovery kept coming. It has been said that one should pray with certainty that his prayers will definitely be accepted. As said by the Messenger of Allah

صلی اللہ
علیہ وسلم : Call upon Allah with certainty that He will answer you.
And, the Prophet صلی اللہ
علیہ وسلم also said, “Whoever does not ask Allah,
The Exalted, He gets angry with him.”

Hakeem’s Sahab’s Prediction

Srinagar Jail’s Superintendent Mr. Jaswant Singh would chant God’s name- but what he said would always clash with what he did. He would disregard the necessities that we deserved as A-Class prisoners. One day when he came into our room, we repeated our demands to him and he repeated the same excuses and reasons. His responses made us harsh and angry. To punish us, he transferred us to the women’s wing. It was empty and no woman was imprisoned there, but there was no wide ground and extensive cells there. We had to stay in separate cells. During daytime we would be together but during the night, we had to stay apart. It was June and sizzling hot. There was no ventilation in the rooms as well. It was Mr. Jaswant Singh’s vengeance upon us for demanding our rights.

Ramadan came, and an earthquake took place during those days in which some of the villages were hit very badly in Budgam. *Jamaat i Islami’s* selfless volunteers opened some relief camps there and did a splendid job helping and building the homes for those who were affected. It was a time when the will to attain Allah’s pleasure and success in the Afterlife was an overriding aspect in the Jamaat members. These concepts of doing good deeds were imbued from the beginning. It was just natural and cannot be ignored. We were kept in the women’s wing for three months, from June to August. It was the most difficult period for us in the thirteen- month duration of imprisonment.

During this time, Saifudin Qari (May Allah’s mercy be upon him) was brought in, but he was kept in the Jolahi wing. In the

last days of August, we were transferred to the Special Barrack. We were kept in the rooms of the northern side. On the 1st September and under the naked sun, we spread a blanket and sat. "Write it down, dear, we will be released exactly after one month", Gulam Nabi Hakeem said with a bright and beautiful smile. We spent the month with usual activities. Teaching and lectures continued as per schedule. Saifudin Qari would also visit us every now and then. He was also set free before our release. Family and friends also kept visiting. People associated with the Islamic Movement were not allowed to visit.

On 1st October 1963, we were sitting on a blanket under the shining sun, sipping *Nun Chai*. A few days earlier, we had some groceries delivered to us. We had not yet opened the P-Mark oil tin and Mr. Makhan Lal came to us. He looked at us, smiled and said nothing. He went to our room, took our oil tin, and handed it over to another guard. He then approached us and said, "You have been released. Get ready". Gulam Nabi Hakeem's prediction came true as exactly as he said it. Not even a day different than he predicted. These miracles of Men of Allah are the inspirations of calm and peace for all people of faith.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Surely those who said: "Our Lord is Allah" and then remained steadfast shall have nothing to fear nor to grieve. (Surah Al-Ahqaf 46:13)

Commentary: That is, they did not call Allah their Lord merely incidentally, nor were they involved in the error to regard Allah as their Lord and at the same time others as well as their lords,

but they embraced the faith sincerely and stood by it steadfastly: neither adopted a creed contrary to it later nor mixed it up with a false creed, but they fulfilled the demands of the doctrine of Tauhid in their practical lives as well.

“Then remain upright” has been explained by the Prophet (ﷺ) and the eminent companions thus:

Anas has reported that the Prophet (ﷺ) said: Many people called Allah their Lord, but most of them became disbelievers. Firm and steadfast is he who remained firm on this creed till his death. (*Ibn Jarir, Nasai, Ibn Abi Hatim*).

Abu Bakr Siddiq has explained it thus: Then he did not associate another with Allah: did not attend to any other deity beside Him. (*Ibn Jarir*).

Umar once recited this verse on the pulpit and said: By God, the steadfast are those who remained firm on obedience to Allah: did not run about from place to place like foxes. (*Ibn Jarir*).

Uthman says: Performed his deeds sincerely for the sake of Allah only. (*Kashshaf*).

Ali says: Performed the duties enjoined by Allah faithfully and obediently. (*Kashshaf*).

(*Towards Understanding Quran, Vol 4*)

We calmly got up and began to pack our stuff. It took some time. In Mr Makhan Singh’s company, we were taken to Mr Jaswant Singh’s office. To our surprise he apologized for his mishandling of the situation. To this, Hakeem Sahab said “These things happen in prison, and we are least affected by such things. The mission of our life is ultimate and supreme. We can be put through hardest of prosecutions. We have to be steadfast and maintain our dignity with patience. The highest

the goals, the highest are the tribulations, one, walking through this path, has to go through.”

During those days, *Jamaat i Islami's* office was situated in Nawab Bazar and we were taken there directly. After staying there for a while, I left for Sopore and Hakeem Sahab left for Shopian. Ghulam Hassan Sofi accompanied me. There was not much notice taken of our imprisonment and release in Sopore. Because in those days, freedom loving people were more affiliated and interested in the Plebiscite Movement and Sheikh Mohammad Abdullah. People did not have any faith in any other organization or person except for these.

I can tell you without any doubt that after we were fully absorbed and immersed in the Islamic teachings and its doctrine of *Iqamat I Deen*, we had no faith in such feeble support. Because we had already understood that unless the goal isn't fully explained, and people were trained as per its requirements- the crowds of people meant nothing. The Plebiscite Movement had the slogan of Azadi but did not have a mature and durable program. And neither did they train people according to any mission or accomplishment. That's why we had deep faith that they won't be able to remain steadfast. The closer we would observe, the more our belief of their failure would get stronger.

After we reached Sopore some men gathered in front of Sofi Hamam Masjid. They were told why we were arrested, and the things we faced inside the prison. The youth were told that our mission was *Aqamat i Deen* which should be the mission of every conscious Muslim and until and unless we freed ourselves from the occupation of India, we wouldn't be able to achieve our life mission. This should made clear to the youth that Islam and Azadi were the firm and unwavering missions

of our life and while serving these responsibilities, we could be tested with imprisonment and other harms.

There was no talk about our thirteen-month imprisonment in the village. The common perception about us was that we talked about Islam and teach *Deen* as per Quran and Sunnah. But our basic need was freedom and for that Sheikh Abdullah was serving time since 1953. In this relation to common people, no one else was worthy enough to deserve their devotion.

From Sopore to Dooru, Gulam Hassan Sofi continued to accompany me. We went to the grave of my Father first as we reached there. We prayed for him and then went home. Children came out to greet me. I hugged and kissed them all. Mother was doing well, she hugged and kissed me. My brothers and sisters celebrated as well. Many elders of the locality came to check up on me. It was their first experience of a neighbor being released after spending thirteen months in jail. Not everyone was aware of the purpose. But the effects of the work that had been done there since 1950 were apparent. For many days, people kept on coming. Mostly people associated with *Jamaat i Islami* visited often. The tales of the prison were shared with them with a cheering atmosphere. For them as well, it was their first experience to face the truth that while serving for the mission of *Jamaat I Islami*, the instances of imprisonment could take place as well. Because we did not only teach Islam, but also educated people about Azadi. Surely we were in support for the mission of the Plebiscite Front but as long as the real purpose of Azadi wasn't Islam, it will just be a hollow slogan.

The leaders of the Plebiscite Front were the same people who in the name of freedom from the Dogra rule, put the nation into the hell of slavery. By supporting the infamous Instrument of Accession of Maharaja Hari Singh, they invited and welcomed

the Indian military forces of occupation. We also explained to people that after 1947 the authority came to our own people. In Jammu, in front of them and under that very our own authority lakhs of Muslims were martyred- and they did not even blink. From 1947 to 1953, they themselves were responsible for unimaginable atrocities, we used to remind that to people as well. We used to expose to people that if there was only one Hari Singh ruling in the palaces of Gupkar till 1953, there was one Hari Singh ruling in even town and village as the District Head of the National Conference. How come the same people became angels after 1953? And now the same individuals were walking up to people under the false pretense of advocates of Azadi. How can they be trusted and how can one expect that they were capable of doing any good?

Taking all these facts into consideration, we used to say that we are the more realistic and desirable advocates of referendum and plebiscite. Unless the goal of freedom wouldn't be the establishment of Islam and implementation of Islamic system of justice, no hope of any productive and virtuous revolution could be expected. The hands of tyranny would be replaced, wine will be sold at every nook and corner, business of immorality and nudity will thrive and be broadcasted in the name of Azadi. Sexual exploitation and moral wickedness will be forced by the hands of our own people and these very hands will promote these immoral elements.

On one hand, *Jamaat I Islami* would invite people to just plebiscite and on the other hand, would train them to practice and implement enlivening Islamic teachings in their personal and social life by establishing Darasgahs & Reading Rooms, distributing Islamic Literature and continuous Islamic gatherings.

Under these clear facts, this policy of *Jamaat I Islami* provided positive outcomes and those within the Educated circles of society were continued to be moved by our practices. This reawakening in the people was what bothered the government and made them send us to prison every now and then.

Hindi Cheeni Bhai Bhai

During our thirteen-month imprisonment from 1962 to October 1963, border confrontation between China and India turned into clash and war. Who won the battle and who lost didn't concern us. But in that war one lesson that we learnt came directly from Qudratullah Sahaab's pen. I will quote here the exact passage for the benefit of the readers:

The slogan of "*Hindi Chini Bhai Bhai*" had turned cold from the minds of people for a long time. And from the onset of October 1962, Nehru had kept talking about the fact that very soon Indian forces will throw the Chinese out of the conflict regions of Ladakh and North Eastern Frontier Agency.

I was asleep in my home at Harley Street, Rawalpindi during this time. It was about 2:30 in the night that I heard sound of a car approaching my compound. A few moments later, my servant came to inform me that a Chinese wanted to see me. He had probably come to Pakistan to learn Urdu and had come across me before in some meetings as well. He informed me that India had attacked China on the borders and provoked China to retaliate and Chinese forces have infiltrated in some places. I asked him whether he had informed our Foreign Ministry the same. He smiled and said, "We think President Ayyub will find this information quite interesting. In our opinion, you will be more useful to take this news to him. That is why we bothered you at this hour. This is my personal take-not of the embassy."

The Chinese have a very peculiar and interesting approach in diplomatic negotiations. They are not accustomed to force their opinion, guidance, or advice, even on their friends. But they are very well versed to pass on their message through indications

and gestures. I think by informing me about all this at that very hour of the night they wanted to convey that the initial hours of the war were crucially important. Indian forces had been scattered and dispersed and were fleeing from their fronts due to their fear of Chinese forces. If Pakistan wanted to benefit from this situation, they shouldn't waste any time.

I quickly changed my clothes and drove to the Presidential Palace as fast as I could. It was about 3 am of the morning. After some effort I was taken to the room of President Ayyub. I told him about my conversation with the *Chini* and he swiftly responded. "It is not unexpected news at all. But what is your real goal to get this news to me this time of hour?" I explained to him that I think the reason they reached out to us at this time is because they want us to benefit from the cruciality of the matter.

"Like what?" President Ayyub asked. "What if we take this opportunity and advance our troops in certain parts of the Occupied Kashmir so-" President Ayyub, in an angry and annoying tone cut me off and said, "You civilians think that military operations are child's play. Go have some sleep. I feel sleepy as hell.", I believe that on that night President Ayyub lost an excellent opportunity of his Presidency career. Had his sleep not outweighed his leadership qualities- and had his personality included some traits of manhood and madness- our history might have taken a different route on that day. (*Shahab Nama*, pp 911 - 930)

The people of this unfortunate and conflicted state have suffered the affliction of many such incidents. Otherwise, there were 552 princely states in British India. After the partition, each one of them chose their future. Some became part of Pakistan, and some part of India. Only Jammu and Kashmir became a state of conflict, and the people here were robbed of

their right to choose. The 100-year autocracy of Dogra rule made life in the state a living hell from all aspects.

In 1947 the last ruler of this family, under the influence of Indian National Congress, made an excuse of Tribal invasion. Not caring about the wishes, emotions, religious, sacred, cultural and traditional belongings of the people, they gave into the growing empire of India, and the leadership which could have protested against it at that time. In fact, rose against this family rule in 1946 and had neglected the results and consequences which were the result of satisfying their ego due their sluggishness of prospective supported. They assisted Maharaja's unnatural authoritarian choices and started such a fire it affected not only the majority of this unfortunate state but keeps burning the whole nation even after seventy-three years. Not only that, but every day with the rising sun it only gets worse and keeps spreading into its surroundings. In reality, the indecision in the intelligence, foundation and action towards the evil in the majority is the main cause of this unfortunate state of ours.

Lolab – Part II

As the District Head of *Jamaat i Islami*, I used to visit Kupwara quite often. I was in touch with the common people of every town and there and enlightening sessions would take place especially with the educated youth. In Trehgam, the discussions would last deep into the night. Many brilliant people would attend these sessions. Among them were Muhammad Maqbool Bhat and his father, Gulam Qadir Bhat, who in fact had migrated here from Baramulla and was a tailor. He was a very pious person with a religious temperament. Despite being poor, he was a welcoming person and treated his guests extraordinarily. Night stays would usually happen with the Malik brothers. We would talk about the programs of the Islamic Movement. Questions would be asked, and their answers were given. Because of these sessions, an appealing atmosphere would emerge in the society.

Upon one such occasion, I got a chance to visit Rawatpora and Batapora. As the time of Zuhr drew near, I went to a local Masjid to offer my prayers. As I went outside after, I saw a person with a towel dangling over his shoulders going towards home. I stopped him and after sharing some customaries asked his name. He, with a smile, said his name was Sheikh Mohammad Yusuf and was a native of the village. He also invited me to his home which I accepted. There I met his father, Sheikh Mohammad Maqbool. He was an elderly and visually challenged. He was a pious and religious person, as was evident by the way he had maintained himself. I spoke at length with young Mohammad Yusuf about the Education and future programs of the Islamic Movement. From his responses, I got the idea that if this young person would get some opportunities of Education, he could become an assistant for

the purposes of the Islamic Movement. I invited him to Sopore to stay at the Darsgah that was built at Togo Sarai. He accepted my invitation and promised to visit Sopore. After a few days, he came and started teaching students at the Darsgah. Belonging to a religious family and because of his fine character, he produced great results within short periods of time. Gulam Mohiuddin Bhat was the head of this Darsgah. He treated Yusuf with love and care and this young man made Sopore his home.

In Tekipora, Lolab, Mohammad Yusuf Khan's family was the first one to provide help and support Islamic Movement. And he himself was considered one among the first members of the Movement. He was the only person from Lolab to attend the Ijtimas that used to take place in Srinagar's Shah Mohalla. I would often visit those who used to attend these gatherings. His younger brother, Mohammad Ashraf Khan was inquisitive, investigative, eager to learn and gaining knowledge. During our stay, he was always in service of us and would talk with great attention. According to his own admission, his fellow students had nicknamed him Little Maududi. He had exceptional memory and because of him, not only his fellow students, but also his teachers were introduced to the Literature of Maulana Maududi. After reaching Tekipora, in a discussion with Mohammad Yusuf and Qamarudin Khan, it was decided that Mohammad Ashraf be invited to Sopore and used in the services of the Islamic Movement. Their mother, who was a very pious lady, on the news of men of the Islamic Movement coming to her home, would get very enthusiastic and joyful. She was very fond of Ashraf but when the proposal of his requirement in the services of the Islamic Movement was announced, the whole family agreed with an open heart and Ashraf came to Sopore and started teaching at the Darsgah. He got married in Bandipora. He was a prolific speaker and

continued to participate in the activities of Islamic Movement energetically.

Our District Headquarters apart from Darsgah were also in Togo Sarai, Sopore. After the joining of Mohammad Ashraf Sherai and Sheikh Mohammad Yusuf, the Educational activities in the Darsgah grew manifold. Also, we introduced an Urdu Course that was taught in the afternoons. *Iqbaliyat* and other Literary texts of Urdu Literature were taught in this course. Students from various schools, colleges, even many employed people who had interest in Urdu literature would benefit from this course. The Plebiscite Front's topmost leader Hakeem Habibulah would also, on our request, come and give some classes here. He had recently returned from Aligarh after completing his Master's in Urdu. He was a decent person and happy at all costs. May Allah bless his soul.

Doda

The activities of Islamic Movement were continuing to engage and educate people in the Valley of Kashmir. Outside the Valley, the circle was growing wider and wider. Some careful people were concerned about the happenings of the Valley and that they should investigate them. Ataullah Saharwardi and Abdul Gani Mastfaridi and others came as a delegation to visit the Jamaat Headquarters. Maulana Ataullah was Imam and preacher at Doda Jamia Masjid. He had a beautiful and comprehensive concept of Islam. In political matters, he was against the occupation of India in Jammu and Kashmir. And because of his connections with the Plebiscite Front, he used to be in and out of prisons. Same was the case with Mastfaridi. Though he was slim but his ambitions for Azadi were as strong as mountains. In the presence of *Amir i Jamaat* Sadudin, they proposed that an *Aalim i Deen* be sent to Doda to introduce people to the Islamic Movement. Someone who could stay there for some time, and invite people towards Islam in the light of Quran and Sunnah. So, the members of the main body selected Maulana Gulam Ahmad Ahrar and sent him to Doda. As for Bhaderwahh, Hakeem Gualm Nabi was chosen to spend some time there. Both of them performed their duties momentarily. Maulana Ahrar not only covered the District but also tried his best to reached out to far off villages and towns and called them to Islam. He had to travel on foot during these journeys. There were no concrete roads, he had to travel through rough mountains terrains to reach those places. It can be said without any doubt that no one other than him, with his exceptional zeal and courage, could have done it. On this path of *Dawah* at Doda and other places, he also had to face many adversaries because of his speeches and by identifying the

wrongs people were indulged in, due to their distance with the Religion. He answered all their questions, removed their confusions, and faced all challengers in a manner of a true believer and successfully satisfied the common people. He mentioned this to me many times that those who are pandered in *Haraam* interest business and those who are Muslims but involved in unislamic traditions and cultures always create problems. But, overtime, with his patience and perseverance, all the complications created by his opponents dissolved and a tolerable atmosphere came into existence.

Particularly in Doda, the Educated and young were enthused. They turned to the study of Islamic Literature and their intellectual involvement with the Islamic Movement expanded with time. The traces of the Movement also reached Ghat, another place in the near Doda town. The youth there were attracted towards the Movement. Another town where the Movement reached was Shiva. It was located on the top of a slight mountain. I have myself been there twice. It was very difficult to reach there. In Ghat, Sadullah Tantray, Syed Hanif Hashmi, Mohammad Hafizullah among other well-Educated youth came forward to support the Islamic Movement. I remember at Nawabazar where the Headquarters of the Islamic Movement were located, in one *Ijtima*, the people Doda who were touched by the Movement decided to accept the membership of the organization. When Sadullah Tantray got up and announced to join the organization, the eyes of all those present were moist and some couldn't control their emotions and sniveled. He said that he was *Sadulshaytan* (on the devil's path) and it the introduction of Islamic Movement that made me *Sadullah* (on Allah's path) and I am extremely grateful to Allah for this beautiful revolution in my life. He was a Government teacher. But when the Movement demanded his undivided sustenance, he came forward without any

suspension and dedicated himself solely for the purpose of serving Islam. Syed Hanif, on the other hand, continued to be a Lawyer. Young Mohammad Hafizullah is still involved, working as a prime candidate of the Islamic Movement. The Movement found many potent and vibrant associates in the mountainous town of Shiva. Gulam Nabi Faridabadi, Shaeed Abdul Rasheed Islahi and many others who were a perfect picture of piety and authenticity. They dedicated their lives to cause of Islam.

For all the work that was done in this whole area - from Doda to the peaks of Banihaal, the credit goes to the one person - Maulana Ahrar. May Allah accept all his efforts he made in the service of Islam. May Allah increase his grades in Jannah and allow his kin and associates to follow his footsteps. Amen!

Bhaderwah

I had not yet begun my quests related to the Movement in Jammu province. Although I sometimes met those from Doda, Kishtwar, Bhaderwah and Banihaal who had joined the Islamic Movement when they would come to visit the Headquarters. We would also invite them to speak at our Ijtimas and bless those present with their grace. Gulam Hussain Matto, Gulam Nabi Gundna, Dr. Syed Sajad who were the earliest members of the Movement, would often be in touch.

In Bhaderwah, Jamia Masjid had organized a program on The Life of the Prophet ﷺ. They had contacted the Headquarters and expressed their desire for me to attend this event. I received the order from the Headquarters to go. It was my first visit to Bhaderwahh. Hence I took a bus in Srinagar and reached Batote. From there, I boarded a bus to Bhaderwahh with no idea of what lay ahead. It was a fearful bumpy ride with high mountains on one side and deep slopes with gushing Chenab flowing on the other. Although my heart was pounding, I overcame my fear and started to enjoy the scenery on both sides of the road. Tragedies, in life, don't come with a warning in advance. Whatever Allah has written in one's fate, he has to face it no matter what. Allah says in the Qur'an:

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Say: "Nothing will befall us except what Allah has decreed for us; He is our Protector." Let the believers, then, put all their trust in Allah. (Surah Tauba, Ayat 51)

[In this passage a demarcation has been made between the attitudes of a man of the world and of a man of God. Whatever the man of the world does, he does it to please his own self. He

exults if he attains some worldly ends but feels utterly dejected if he fails to attain them. Besides, he depends entirely on his material resources for his success and feels encouraged if these are favorable but loses heart if these are unfavorable.

In contrast to the man of the world, whatever the man of God does, he does it to please Him and trusts in Him and not in his own powers nor in material resources. Therefore, he is neither exultant over his success in the cause of Allah, nor loses heart by failure, for he believes that it is the will of God that is working in both the cases. Therefore, he is neither disheartened by disasters nor is filled with conceit by successes. This is because he believes that both prosperity and adversity are from Allah and are nothing but a trial from Him. Therefore, his only worry is to do his best to come out successful in His test. Besides, as there are no worldly ends before him, he does not measure his success or failure by the achievement or failure of his ends. On the other hand, the only object before him is to sacrifice his life and wealth in the Way of Allah, and he measures the success or failure of his efforts by the standard he achieves in the performance of this duty. Therefore, if he is satisfied that he has done his best to perform this duty, he believes that he has come out successful by the grace of God, though he might not have been able to accomplish anything from the worldly point of view; for he believes that his Allah in whose cause he has expended his life and wealth will not let go waste the reward of his efforts. As he does not depend on the material resources only, he is neither grieved if they are unfavorable, nor feels exultant when these are favorable. His entire trust is in God who is the controller of all the resources; therefore, he goes on doing his duty even under the most unfavorable circumstances with the same courage and perseverance that is shown by the worldly people unfavorable circumstances alone. That is why Allah asked the Prophet

(ﷺ) to say to the hypocrites, “There is a basic difference between you and us in regard to the conduct of affairs. We believe that both the good and the bad are from Allah: therefore, the apparent result does not make us happy or sad. Moreover, we depend on Allah in our affairs and you depend on material resources: so we are content and happy in all circumstances.”] (Towards Understanding Quran, Volume 02)

At Pul Doda, we all took a break and had tea at a roadside stall. There I met famous Educationist and intellectual Gulam Rasool Azad. I had heard a lot about him, but this was the first time I got to meet him in person. We greeted each other and had a short customary chat. He spoke with humbleness and was from Bhalessa. Such a highly qualified political person coming from such a far-flung mountainous area is in itself a proof of his hard work and dedication.

It is a one-hour drive from Pull Doda to Bhaderwah. Many senior members and young cadets had come to receive me from the bus stop. They all were very happy to see me arrive safely. It felt like a family reunion. The truth is, that relations based on Islamic brotherhood are sincere and genuine than blood relations. These are among some of the unforgettable memories of that era of the Islamic Movement. May Allah bless all those who were involved in the spread of Islam in such far-flung places.

Bhaderwah is also known as *Chota* (Little) Kashmir. I was invited a few days before the event. It gave me a chance to explore Bhaderwah. For a Muslim, one of the most beautiful sights to visit there is Jamia Masjid. It is a wonderful, astonishing, and excellently designed two-story building with a wide courtyard and walled from all sides. One wishes to keep staring at it. I prayed there during my stay. It was the best gift

for me from Bhaderwah. Sermons were given and a wonderful time was spent with people as well.

People love Islam there. And since the tragedy of 1947, when the whole nation was forced into a new type of slavery, they were concerned, worried, troubled, and bothered by it. The youth, in particular, were furious, anxious and disturbed about the future. There was a good population of non-Muslims there and at times skirmishes emerged between the two parties as well. At such times police, administration, and particularly Indian occupation forces openly took sides. This is the biggest reason for concerns and anxieties within the Muslim population. And they are unquestionably defenseless and helpless.

In those days, I would go for long walks after the *Fajr* prayers. Whenever I would find residential homes along the roads, I would confirm whether they belong to Muslims or Non-Muslims. Mostly they belonged to Muslims. I would search for youth. Whenever I would find some, I would either sit and talk with them, or take them along with me. First, I would try to understand their mindset and then speak with them accordingly. Present circumstances, current events, Islam, and situation of Muslims used to be the center of these talks with them. During these talks, it would please me to know that they had positive approach and opinions towards Islam. They had a desire to know and understand Islam and felt downhearted on the detachment of Muslims with Islam. It can be considered a good sign, because it is after feeling downhearted that one emerges to find the solutions and bring things back on track. That is why the loss of Caravan is less dangerous than the loss of not feeling downhearted. As said by Iqbal:

وائے ناکامی! متاع کارواں جاتا رہا

کارواں کے دل سے احساس زیاں جاتا رہا

How disappointing! The caravan's wealth is gone

The feeling of loss from caravan's heart is gone

This death of the feeling of loss is considered the decay of a man or a nation. That is when this burden of this responsibility comes to the mature individuals of the nation, where they don't let this feeling of loss of the Caravan die but try their best to revive it as much as they could. Sometimes, they need to speak harshly for such purposes. To address such an occasion, Allama Iqbal says:

نوا را تلختر میزن چو ذوقِ نغمه کم یابی

حدی را تیزتر میخوان چو محمل را گران بینی

Rahmatullah was one pious and God-conscious member of *Jamaat i Islami*. He was a range officer. He was a serious person with deep concerns for the nation. Master Abdul Rahmaan Dewaana was a very passionate poet. He has written a National Song which is not only famous in Doda but in the Valley as well. It is recited in every program.

During my stay in Bhaderwahh foundation of a new Masjid was laid in the upper side of town. People of the town attended this program. I explained some lessons derived from the 18th verse of Surah Toubah:

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنَ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ
الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن
يَكُونُوا مِنَ الْمُهْتَدِينَ

It only becomes those who believe in Allah and the Last Day and establish Prayer and pay Zakah and fear none but Allah to visit and tend the mosques of Allah. These are likely to be guided aright.

I explained the traits mentioned in this Ayat were those who built the Masjid. It was also explained to them that unless these traits existed, just the obtainability of bricks and wood didn't fulfil the responsibilities of having Iman and being a Muslim. Today, concrete, and huge Mosques are being built on every nook and corner- but Muslims are still under oppression and false Religions are dominant. Those who built these Mosques are the ones who propagate and proliferate such false ideologies. They built the Mosques to feel satisfied and show off their religiosity. That is why Allah explained in detail, the qualities of those who built the Mosques and unless men strive to possess such qualities, building them does not serve any purpose. Unless there is a struggle to dominate Islam, these activities are not worth much.

Seerat Conference

During my stay at Bhaderwah, I got acquainted with many great personalities. I can't recall the names of every one of them, but the names of the friends and comrades I can't forget are: Sheikh Abdul Qayoom, his younger brother Sheikh Farid Ahmad, Muhammad Hussain, Abdul Hayy Khateeb and Iman of the Jamia Masjid in whose presence prayers were performed in those days. The extraordinary sacrifice of a young member of Khateeb family made its name great and remarkable and engraved its significance in the history of freedom struggle. He, at that time, might have been being nurtured in the lap of his mother. Shaheed Nadeem Khateeb, who by sacrificing luxurious and promising carrier, chose to survive on corn pone and chutney. He was martyred in the cause of Islam and freedom for his nation. Such audacious souls have always served and aided Islam in the times of subjugation. Those who write their story with their blood become immortal and unforgettable.

*The Holy Land's story
Is colourful, simple, strange;
It begins with Isma'il,
And ends with Hussain.*

Seerat Conference was going to be held at Siri Chowk. We assembled at Jamia Masjid and marched there in an organized form. The youth expressed their emotions in overwhelming ways. They chanted slogans in the favor of Islam and expressed their belongingness with the Holy Prophet ﷺ. At such

occasions, the way both young and old expressed their emotions was an awe-inspiring sight to see. Had this been backed by the same kind of enthusiasm about acting upon the path shown by our Prophet ﷺ then the story of our oppressed nation would have been completely different. Because it is the *action* that decides the fate of a mission or an ideology. Otherwise, there is no shortage of loquacious people.

Sri Chowk was jam-packed. Both Muslims and Non-Muslims were present. But the presence of the youth was stimulating. It was my first speech and means of test in District Bhaderwah. After the recitation of the Quran and *Naat*, Abdul Gafaar Kichloo presented my introduction and invited me for the speech. After I recited this *Ayat*:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ
عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

He it is Who has sent forth the Messenger with the Guidance and the True Religion that He may make it prevail over all religion, however those that associate aught with Allah in His Divinity might dislike this.

(Surah As-Saf 61:9)

I recited this quatrain by Iqbal:

ہنوز اندر جہان دم غلام است
نظامش خام و کارش ناتمام است
غلام فقر ن گیتی پناہم

کہ در دینش ملوکیت حرام است

After that I delivered my speech in Urdu. I described the situation of the Arab at the inception of Prophethood. The real mission of the Prophethood. Why was Muhammad صلی اللہ علیہ وسلم sent as the last Prophet صلی اللہ علیہ وسلم? And the real message behind his صلی اللہ علیہ وسلم teachings.

Islam is a universal Religion and a divine way of life. It can't be included in the common meaning of a Religion. The modern ways and systems of life have failed to provide any solutions to the problems of mankind. Today, man with the help of Science and Technology, is flying high in the skies and crossing vast and deep oceans. But, on earth, this same human has been stripped off his rights and privileges of life. In my speech, I provided concrete evidence of my arguments. How, those who give speeches of *food, clothes, and shelter*, are slaying human rights. How capitalism, in the name of liberty and democracy, is seizing the freedom of underdeveloped nations.

The political status of Jammu and Kashmir also came in my conversation along with treacheries and deceits of Indian leaders. Disregard for fulfilling the promises that were made on National and International levels is in itself a question mark on the character of these leaders. This was explained with many examples. The speech was descriptive and illustrative. The audience were listening attentively.

The speech lasted for two hours and forty-five minutes and in the meanwhile, I was standing during the whole speech. Hindu, Muslims, old, young, men and women were listening to the speech as if birds were sitting on their heads and if they made a move, the birds would fly away. Those were the days of my youth. Everyone was pleased that a young cadre from the

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Valley had successfully not only inspired but also satisfied the audience of both Hindus and Muslims.

Faridabad

Although registered as *Doda* in the Government and Revenue Records, the Muslim population likes to call it as *Faridabad*. Just like the fact the Government records it as Anantnag, but Muslims in the valley of Kashmir call it Islamabad.

With Allah's Grace and Blessings, the outcome of the Seerat Conference was impressive. It imbued a wave of motivation and drive among the youth. It was now clear to them that Islam couldn't be limited in simple meanings of the Religion but it was a universal, divine and a complete way of life. And if it was implemented and acted upon completely and wholly in our lives and societies, it could eliminate all evil and oppression. Discrimination could die out in human society. Racism could rest in peace. Indifferences based on language, politics and caste could cease to exist. And based on human harmony an atmosphere of justice and love could be formed in a society. Non-Muslims were also told that in Islam there is no room for sectarianism, ethnocentrism, hero-worship nor nationalism, but it eliminated all such evils from the society and brought humans together into the fold of worshipping One God. They were also told that today the deeds of a man had gone bad and, on individual level, did not representing Islam in its proper meaning. So, it was made clear to them that they have to search for the true Islam directly in the Quran and in the Sunnah of the Messenger of Allah ﷺ. Today, Islamic Literature is available in all living languages so they should seek the guidance of Islam directly from its sources.

As for the political issues, they were informed that the partition of India took based on Two Nation Theory, and in the regard, the Muslim majority of Jammu and Kashmir was suffering from abnormal situations. We demanded its peaceful solution

through the resolutions of the United Nations and as per the promises made by Indian leaders. We are not in support of discrimination created in societies on sectarian grounds.

I bid farewell to Bhaderwah with the positive ambiances created by the expression of such ideas. With moist eyes, young and elderly came to see me off at the bus station and I left for Doda, or should I say, Faridabad. The scenic greenery and mesmerizing beauty of Bhaderwah and its people remained fixed in my memory. I have visited Bhaderwah many times since, but that kind of love and zeal was hardly ever found in the later visits.

We took a halt at Pull Doda. There people of Doda and Ghat were waiting impatiently. There was no concrete road from Pull Doda to Doda town. People had to walk all the way up to the hill. I was young and the passion to meet new people and visit new places was imbued in me. It made me hike up the hill fervently. We perspired and took a few pit-stops, but it only amplified our enthusiasm. Gulam Ahmad Bangi, a tailor by profession, had his shop on the Pull, was a smart and delightful person. He would make the time spent with him pleasant with his humor and charm and it gave him a unique distinction among the members.

In Doda, Abdul Kareem Bhat, an employee in the DC Office, was one of among the earliest members of the Movement. He was a living example of trust and honesty and with these qualities he had made a lasting impact in the Government sectors, the non-Muslim community and in all over Muslim society. His association with the Islamic Movement became an identity for the Movement. He played an exemplary role, and due his hard work he became a role model in Doda and its adjacent areas.

Apart from the *Ijtimas* in men and *Ijtimas* in women also took place. In those days the ways women observed their shyness and modesty was divinely meticulous. They were addressed behind a screen and their questions would be answered as well.

We also visited Ghat. Sadullah's father was alive and well at that time. We stayed for a few days there, sitting in their courtyard, the gushing blue waters of the river Chenab was vibrantly visible, and a strange sense of peace would fill the heart. The people of Ghat were smart, Educated, Religious and pro-freedom. After giving up his Government job, Sadullah dedicated his life for the cause of Islam. He left a great impression on the people of Doda and Ghat. When he was made Head of Doda District, his activities reached as far as Kishtwar, Bholderwah, Batote, Ramban and Banihaal, among other far off places.

The seeds sown by Ahrar, were nurtured and flourished by Sadullah. May Allah accept their hard work and efforts. Aameen!

Kishtwar

The programs that happened in Doda, all the meetings that took place, and the situation that was closely monitored showed me personally that the people were more inspired and motivated for Islam in comparison to other places. They are hardworking and ambitious.

But the issue of leadership was very complicated here. Maulana Ataullah Suhrawardi, who was worthy of leadership in all ways, was a member of the Plebiscite Front and National Conference. Being a part of the Plebiscite Front was a representation of the determination of people. However, in 1975, the leaders of this organization compared the twenty-two-year-struggle of this front with waywardness and abruptly changed his viewpoint. Maulana should have stayed on his perspective and the twenty-two-year-struggle, the purpose of which was that Jammu and Kashmir should be given a chance of self-determination. It was a stand based on truth. Those who strayed from this should not have been given any support. But Mauana didn't leave the company of those who took the volte-face. That is how Chenab Valley and Doda District lost a worthy leader. People trusted him. He possessed a clear concept of Islam. He was a prolific speaker. But fooled by the irreligious politics of the National Conference, he disregarded the demands and wishes of its people.

Another religious personality was Maulana Gulam Ahmad. But he didn't come forward to take the responsibility. He, too, was extremely religious and pious. Maybe he knew very well the results of taking this path and could not find the courage and resolve to take responsibility and bear the weight of being a leader.

Maulana Sadullah was also highly inspired by Maulana Suhrawardi. He treasured him and was devoted to him. Those who were ascribed with the ideology of Islamic Movement believed that as long as the establishment of Islam was concerned, there should be no space for being affected by and acquiring close proximity of those who are part and parcel of the irreligious political parties.

While I was in Doda, one of the most honest members of the Islamic Movement, Gulam Hussain Mattoo along with some of his acquaintances came to Doda and insisted that I visit Kishtwar as well. It was impossible for me to reject his passionate and heartfelt invitation. So, we made a program to visit Kishtwar. Sadullah came along as well. As it was my first tour to this region, I was passionate to meet and know as many people as I could.

Soon we reached Drabshalla town which was spread towards both ends of the road. There we met Abdul Rashid Mattoo, who was a government teacher and passionately devoted to the Islamic Movement. Right before Kishtwar, comes a place called Shalimar. Dozens of youth came on motorcycles to greet us, and in a form of a march, they took us to the bus stand where we were supposed to address the general gathering. Both Muslims and Hindus were present. First, the outside of Islamic teachings were presented and the resolutions of the Islamic Movement were made clear. It was also explained to them that the whole region of Jammu and Kashmir was disputed. The people have not yet given the choice to decide their fate. Historical facts were given to prove this. The foundational basis of the partition was clarified. The promises made by India were revived. The resolutions presented in the United Nations and accepted by India were discussed and it was expressed that we only demand that these resolutions be taken into action. We didn't speak in terms of Sectarianism and neither do we have

to hate or prejudice towards any of the majority population of India based on their Religion- but we fight for a fundamental just cause. We are not in favor of creating sects based on caste, color, lineage, language, and Religion. Because Islam doesn't teach us that.

I also paid homage to the shrines of Shah Farid Uddin and Shah Asrar. We are indebted to these saints, that centuries before they came to these far-off places to preach Islam. They released people from the clutches of polytheism and invited them into the fold of Islamic monotheism. But it is the misfortune of Muslim Ummah that instead of walking of the path of these saints and try to revive the Islam, we made their graves a place of worship and, in the hope of resolving the problems of this world, people urged to them. It is absolutely against the teachings of Islam. Leaders of irreligious political parties, by completely ignoring the struggle these saints and their teachings to preach Islam, they use their tombs as the stages to promote their irreligious and anti-Islam ideologies. They use the unawareness of people about actual Islamic teachings for their vote and support for evil beliefs and thoughts. It is not just in Kishtwar, but the whole Islamic Nation is suffering such adversaries. And everywhere the attendants of these shrines use the monuments for their material gains. The irony is that to preach the teachings of Islam at such places is denied, while by allowing people to commit the acts of worship prohibited in Islam these clever clerks become the culprits of keeping people away from the true teachings of Quran and Sunnah.

Allah informs us in the Quran about the dignity, dwelling, eminence and status of his friends and pious worshippers in the Surah Yunus. While studying these verses we see the qualities of such people and that those who ascribe their devotion to such people should always strive to inculcate such

qualities. This is what qualifies to be their disciples and followers:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۖ

Oh, surely the friends of Allah have nothing to fear, nor shall they grieve

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ۖ

the ones who believe and are God-fearing.

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

For them are glad tidings in this world and in the Hereafter. The words of Allah shall not change. That is the supreme triumph. (10:62-64)

Faith and God-Consciousness are those basic qualities that qualifies a Muslim to attain Allah's grace and assistance. Allah's friends are those who have attained such stations of grandeur. The one and only true Islamic way to show our love and devotion is to keep trying to instill such qualities in ourselves by following the teachings of Quran and Sunnah. The complete ideal of faith and God-Consciousness is the divine personality of the last Messenger of Allah ﷺ. To express our love for him ﷺ is to follow in his footsteps in both individual and collective life. Therefore, these blessed words of him ﷺ are sufficient for guidance: Prophet (peace be upon him) said: "I am leaving among you two things, and

you will never go astray so long as you adhere to them: The Book of Allah, may He be exalted, and the Sunnah of His Messenger.”

In Kishtwar, Sermons were delivered to the gatherings of women as well. They were invited to the *Deen* of Allah. They were told that a woman’s guidance became the guidance for the whole household and that they should always remember their past. Their *aslaaf* made to carelessness in order to learn Islam guide themselves and their children. This *Rubaye* of Alama Iqbal was reminded to them:

ز شام ما برون آور سحر را
به قرآن باز خواں اہل نظر را
تو می دانی کہ سوزِ قرآتِ تو
دگرگون کرد تقدیرِ عمر را

Alama reminds women of Islam that because of negligence towards the Quran, darkness has prevailed in the nation of Islam, and you possess the power to bring the *Ummah* into the light. By reciting and acting upon the teachings of the Quran, by molding the behavior of your family as per its wisdom you can refashion the enlightened people of the past. O women of Islam, you should know that it was your recitation of the Quran that changed the fate of Umar Ibn Khattab.

Apart from all this, meetings with many members took place and ideas and thoughts were exchanged. Youth were requested to restrain themselves from falling into the trap of evil ideologies and philosophies. Because these things became the basic reasons for the *Ummah*’s sluggishness and decline.

On return from Kishtwar, we met Maulana Gulam Rasool at Batote. In those days, he was Imam of the Masjid located at the main road. His sermons used to be according to the Quran and Sunnah and very enlightening. After some time, he was prevented to give sermons by the secular politicians and appointed one among them as the Imam. As is the collective case with that group that they propagate the misguided explanations of the concepts like the difference between *Deen* and politics, and wherever people speak about this issue and the cosmic and universal dominion of Islam are preached and the people of Millat are inspired for the establishment of *Deen*, instead of pure infidels these hypocrites come forward to ruin the real soul of Islam. It is a historically established fact that throughout history Islam hasn't been harmed as much by the infidels as it has been injured by the hypocrites. They have always been on the forefront to support the malicious ideologies. Alama Iqbal, when he saw the same, cried the tears of blood:

چنین دور آسمان کم دیده باشد
که جبرئیل امین را دل خراشد
چه خوش دیری بنا کردند آنجا
پرستد مومن و کافر تراشد

Sky might have hardly seen the era of such decline of Muslim Ummah. The heart of Jibril is wounded by seeing this situation of Muslims. An attractive and alluring temple has been built in the era. The singular identification and specialty of this temple is that an infidel is carving the sculpture of a deity and a hypocrite Muslim is worshipping it.

Anti-Islam ideologies, nationalism, jingoism, caste and color, language, class, socialism, communism, secularism, liberalism, secular democracy, separating faith from politics are the sculptures of a deities carved and crafted by the West and worshipped by the Muslims. This created the misperception of doing any act with thought and care. In Muslim countries, Islamic religious groups are under a lot of pressure from the confusions of heart and mind while the Muslim hypocrites, in order please their “Western Lords”, are confidently and bravely making the lives of those who want to establish Islam, a living hell. In all 57 Muslim countries, situation is the same. And in the countries where Muslims are in minority, their situation is miserable. And the rulers of these countries learn from the rulers of Muslim countries without any feelings of contempt put Muslims through unspeakable sufferings and still don't get tired of chanting the hollow slogans of democracy, free and rule of law. Such struggle, fission and fight has been going since the times of Adam and will continue till the end of times. There is no escape from it. As put aptly by Alama Iqbal:

ستیزہ کار رہا ہے ازل سے تا امروز
چراغِ مُصطفوی سے شرارِ بُولہبی

*(Struggle has continued from eternity till the present day
Between the lamp of Mustafa and the spark of Bu Lahab)*

Holy Relic

Three months had passed since being released from jail and our doings were stirring. On the 27th of December 1963, I was visiting Bandipora. Few moments early an event at the Chowk was concluded, and as we were about to go to offer Maghrib prayers in a nearby Masjid. Gulam, Nabi Chungal of Sopore come to us in a cab. He was one among the earliest and honest members of the Islamic Movement. His decency, passion, and generous nature was an ideal for all of us. I asked him of his reason of arrival and if everything was alright. "There is news of the theft of the Holy Relic in Srinagar", he answered, "and there are protests going on in Sopore." He also informed me that I was being summoned at our District Office. We prayed Maghrib in the Masjid and went to Sopore together. People had gathered at Baba Yusuf Mohalla and people from the whole district were assembled around at the nearby places. In that instance, the biggest issue was if this tragedy were given a sectarian appellation and our non-Muslim brethren would feel unsafe and threatened. So, I humbly appealed to the people that the loss of the Holy Relic is a tragedy to the whole nation. For this, we have to express our fair concerns but our non-Muslim brethren, whether Hindus or Sikhs, to protect their of their life, property, honor and esteem was our religious duty. The consanguinity of the Holy Relic is related the Messenger of Allah ﷺ and we were to protest as per his ﷺ teachings. We have to treat our brothers with love and respect. They should not, under any circumstances, feel insecure or uncomfortable. We have to protect the atmosphere of brotherhood at all costs. The entire population of Sopore, Muslim and Non-Muslims, knew me very well and had no confusions about the mission of the Islamic Movement. I had, six years before, worked in the

Intermediate College and High School. After that, from 1953, I used to give sermons in Sopore. We had very joyful and brotherly relations with the non-Muslim community. They knew very well that we were not going to paint this tragedy with any sectarian color. But not everyone belongs to the same mentality- especially at the times of public uprisings. It makes one concerned about blunders. A wave of peace drifted over the entire district with my speech.

From the next day we began to march and protest. The disappearance of the Holy Relic jolted the whole Valley. Protests and marches were held everywhere. Men and women, old, young, and even children joined the protests. All business and transport came to a halt. An atmosphere of brotherhood, compassion, unity and to help each other came into the existence which can only be considered a living miracle from the life of the Prophet ﷺ. All markets were closed but the availability of the essentials never became an issue. Under these circumstances, the hoarders and usurps could not materialize their vicious evils successfully. Traders, instead of raising the prices, sold the goods at a reasonable amount. No advantages were taken from the helplessness of the people. People associated with the Islamic Movement were trying to bring discipline in the gatherings and marches and found people very cooperative and on their best manners. It was the season of extreme cold. In some places it was snowing and at others, raining cats and dogs. The sky was almost always cloudy. People would still join the protests wearing their *pheran* with *kangri* underneath. With moist eyes, people would sit wherever they found the space.

People associated with the Plebiscite Front, members, acquaintances, and spokespersons of Islamic Movement would make appearances in front of the people to represent the concerns of the people. The slogans in favor of bringing back

the Holy Relic, finding the culprits behind it, Islam, and Azadi would reverberate in the air. Pro-India leadership, particularly Gulam Mohammad Bakhshi's National Conference and its leaders and associates, would become the target of peoples' anger and frustration. Such people will join the protests with a heavy heart but people observed patience. At least in Sopore and nearby places, we didn't face any awkward situations. People threw kangris at Bakhshi's people and they were not allowed to come in front of the people. People expressed their anger because of the way they treated the pro-freedom population in their eleven years of rule. The speeches of the speakers associated with the Islamic Movement were different from others. The speakers of the Islamic Movement would urge people to follow the example of the beloved Messenger of Allah ﷺ and would highlight that to express our love for Messenger of Allah ﷺ demands that we follow his footsteps in our individual and collective life. He ﷺ was sent to us from Allah with complete code of conduct. To believe in him ﷺ requires that we fulfill his ﷺ mission. He ﷺ was sent by Allah with the His last book of guidance to guide the whole humanity. Mere slogans and shedding tears wouldn't fulfill this responsibility of Faith and love, unless - in our individual and collective life - we follow the *Deen* that he ﷺ brought to us, support it, work hard to propagate it and struggle to fulfill our duty to implement it in the world, particularly in the society we live in.

Action Committee

Action Committee was formed in Srinagar. Qari Saifuddin was the representative from the *Jamaat i Islami*. He writes:

“Moi-Muqadas Action Committee came into existence of which I was basic member as well. I spoke at a few places and the next day, along with some other associates, I was taken to Kathua Jail. These were the days when young Mirwaiz Muhammad Farooq became the chairperson of the committee and began to lead the people.

It was chilling cold. Heavy snow fell and was still falling. For three days we were kept at *Sadar* Police Station and were shifted to Kathua Jail on the fourth. But at about 10pm or 11pm we entered the [Jawahar]Tunnel and were taken out of it the next day at 2pm. All this went by fighting with the cold and hunger. We were not offered anything to eat at the Police Station. The driver was familiar with me. He gave us some raw rice. We ate a few fistfuls of this rice to reduce the hunger in vain. The guards were on a full stomach and therefore unaware of our pain. What could have they done anyway? Ah! We were sitting like ducks in the life of fine. We reached Kathua the next day at 11pm. Even though the pangs of hunger were solid, but we could not eat the food we were given there and gave priority to sleep over food. We were exhausted. These are the gifts of democracy. The democracy that abolished the kingdoms and empires. According to Iqbal, the Devil proudly:

ہم نے خود شابی کو پہنایا ہے جمہوری لباس
جب ذرا آدم ہوا ہے خود شناس و خود نگر

*We ourselves have dressed imperialism in the garb of democracy
When man has grown to be a little self-conscious and self-observant.*

Mirwaiz was appointed as the President of the Action Committee. But it was Maulana Masoodi heading and leading all the struggles of the Holy Relic Movement. He would organize marches. He would present detailed speeches and inform people about the future strategies.

I don't know whether after the imprisonment of Qari Saifuddin, any active member of *Jamaat I Islami* joined the Action Committee or not. We were handling the affairs in Baramulla and Kupwara districts, and speeches and sermons were being given in public gatherings. As Mohammad Ashraf Sherai was already in Sopore since 1959, he, too, was passionately involved towards the cause. Our visits to the Markaz were very limited as all transport system were halted. We had also started charity drives in Sopore. People from the villages would bring the charity and stock it in Muslim Peer Darsgah, where we had the set up the camp. Everything was set up systematically and all those in need were successfully taken care of with the help of devoted volunteers.

Once, Markaz sent for us to attend a meeting of the Action Committee. Before this meeting, they had demanded action from Delhi with regard to the violent oppression of the local police and had requested CRPF troops were sent to the Valley. It made the Amir of *Jamaat I Islami*, Saduddin, enormously angry. He guided us and told us to tell them in the meeting that whether it was the local police or CRPF or any kind of alleged government- they will all serve the interests of Delhi alone. As Jammu and Kashmir is a disputed territory, the Action Committee should demand the UN to send here peacekeepers of their choice. So that, on one hand, they will protect us from the violence of the local police and on the other, inform world leadership about our right to self-determination. They should

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find the blasphemers who stole the Holy Relic, make their identities public and punish them through the International Court of Justice. We presented all these suggestions to the Action Committee, but it all fell on deaf ears.

Identification of the Holy Relic

To read the context and history of this tragedy, please refer to the chapter of *Moy I Muqaddas Ki Gumshudgi aur Uske Asbab* in the Fourth Volume of *Kashmir Ka Siyasi Inquilab* by Shabnam Qayoom. There is no need to repeat all that here but I would like quote a passage from the book about the situation when the Holy Relic was identified:

“In the next two days whatever happened in the secrecy and behind the doors, in its result on 3rd February 1964 in mysterious and like a drama. All of a sudden Maulana Masoodi, Molvi Farooq, Syed Merakh shah Kashani from Shalimar and some other members of the Action Committee were taken to Dargah Hazratbal where Lal Bahadur Shashtri, Prime Minister of J&K Shamsudin, IGP and other bureaucrats were present. Everyone sat calmly with discipline in the Masjid. In their presence, clergy of the Dargah, Khawaja Nooruddin Bandy, came out of the private chamber with a box in his hands. At his sight, Maulana Masoodi addressed him and said: Noor Sahab, we are sitting in a holy place and in the presence of the holy book of Allah. So, I plead to you to consider yourself in Divine presence of Allah and say nothing but the truth.

Nooruddin Bandy replied: In the Divine presence of Allah and His last Messenger صلی اللہ علیہ وسلم, I am telling the truth that as per my knowledge, this Holy Relic belongs to the last Messenger of Allah صلی اللہ علیہ وسلم.

Upon hearing the news, everyone in the room sent blessings upon the Messenger of Allah and Maulana Merakhshah Kashani recited this couplet:

کیا شان احمدی کا چمن میں ظہور ہے

ہر گل میں ہر شجر میں محمد کا نور ہے

After this short but peculiar meet of forty minutes it was announced that the Holy Relic has been found and identified, it will be shown to the public on 5th and 6th of February. People were helpless, unexcited, skeptic, uncertain and careful about this announcement. The hearts of the people did not believe this news to be true but remained salient. In the evening, it was announced in New Delhi that Prime Minister Pandit Nehru has given the portfolio of External Affairs to Lal Bahudur Shahstri. Till then he was a Minister without portfolio. (PP: 110-111)

Sheikh Abdullah Released

“In the consequence of the Holy Relic Movement, the first thing done was that Prime Minister Shamsuddin was removed from the post and in his place, Gulam Mohammad Sadiq was made the Prime Minister. On 19 February 1964 he took the responsibility of this post in the troublesome situation. The public uprising for the Holy Relic shook the admiration. There remained no government in existence to rule. As soon as Sadiq took over he released Sheikh Abdullah. People rejoiced over this news. This step was a demonstration of political strategy and approach of Sadiq. He had an insight about the nature of people. He tried to win the hearts of people by nursing their unhealed hounds. On 4th of March 1964, Action Committee released a resolution in the Self-Determination from the people of Jammu and Kashmir was demanded. It was a mutual decision of all members of the Committee. India and Pakistan were told to come forward to fulfill the promises made to the people of Jammu and Kashmir. Plus, as per the UN resolutions, a referendum should be held to know the affiliation of the people.”

(Kashmir Ka Siyasi Inqilab by Shabnam Qayoom, pp. 118-19)

On the 8th of April, 1964 Sheikh Abdullah was released. He was accorded an affectionate and splendid welcome. A great march was organized in the Mujahid Manzil, at which I was also present. *Jamaat I Islami's* Headquarters were in Gow-Kadal in that period and the march had to go from there. Amir i Mohtaram Saduddin ordered that a banner be displayed for the released leader in which a message should be demonstrated. He (Allah Mercy be upon him) choose verse number 7 of the Suratul Maida to be written on it:

وَأذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ
سَمِعْنَا وَأَطَعْنَا وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

Remember Allah's favour upon you and His covenant which He made with you when you said: 'We have heard and we obey.' So do fear Allah. Allah has full knowledge even of that which is hidden in the breasts of people.

Explanation: The 'favor' mentioned here denotes illuminating the Straight Way, and entrusting to the believers the task of guidance and leadership of the whole world.

Among the crowd of people, whether the Sheikh saw the banner or not, it does not matter- because the vision of the one who chose this Ayat to remind him of this responsibility has become part of our history. A historian will write that the visionary of time did remind the leader of his status and responsibility. But the leader not only forgot his own lessons, he also disregarded the lessons of those who wanted to remind him of the most beneficial lessons. People revered him beyond measure. He was showered with unflinching love, respect, and devotion but he abandoned it all by following his own prized ways for the desire of power.

سخت باریک ہیں امراضِ اُمَم کے اسباب
کھول کر کہیے تو کرتا ہے بیاں کوتاہی

The causes that make the nations sick are quite obscure, too vague and fine:

Although some man may try his best, Yet cause in full he can't define.

دینِ شیریں میں غلاموں کے امام اور شیوخ
دیکھتے ہیں فقط اک فلسفہ رُوبابی

*The chiefs and guides of slaves have sunk so low that
it seems so much odd:*

*If mode of lions is presented to them, They will see
naught save guile and fraud.*

ہو اگر قُوتِ فرعون کی در پردہ مُرید
!قوم کے حق میں ہے لعنت وہ کلیم اللہی

*If a Moses forms a secret league with the Pharaoh of
his time:*

*For his nation such like-Moses is curse, committing
dreadful crime.*

Deputy Secretary General

There was an outdoor Ijtima of the Central Counsel, and excursions around Dal Lake and current events were being discussed simultaneously. *Dars e Quran* and character-building exercises were obligatory in the syllabus of Jamaat. The *Dars e Quran* was almost always delivered by Maulana Saduddin. He spoke of the soul of the Quran, freshness of faith, answerability in the *Aakhirah* (Hereafter), self-accountability, analyzation of the current events in the light of the Quran and guidance for truth and justice.

Strategies, declivity and acclivity, and features of the struggle for Azadi after the release of Sheikh Abdullah were also discussed. It was his obligation to lead the nation as per the Action Committee's unequivocal resolution. The sacrifices made by the whole nation, particularly the conviction they had entrusted the leadership with, demanded that he would make self-determination the cause of the struggle to lift the spirits of the nation up. He had to remind India the promises she had made on a National and International level, and compel them that by fulfilling these promises- the people of Jammu and Kashmir be given the chance to decide their fate through plebiscite. Due to his prolonged imprisonment, the whole world was aware of the Kashmir dispute. If the stand for justice had been maintained on this stage, the way to achieve the objective could have become much easier. But the wicked plans of India instigated in unison with his release. Therefore, upon his release Mridula Sarabhai, Kuldeep Nair and other influential people made a circle around him and were persuading him to act according to the plans of India. Later, on the 19th April, 1964, in a conference, he revealed that:

“I was given the invitation of Pandit Nehru on 17 April. As thousands of my friends had prearranged a welcome party in Srinagar that is why I could not go to Delhi. Were this invitation given to me on time, I would have went to Delhi instead of Srinagar. The answers he to the journalist can be summed up as follows:

“Nothing has changed in my heart for India. I still consider Pandit Nehru my beloved friend. I hope whatever disagreements there are between us go away. We have no dispute over annexation with India and an alternative for plebiscite can be sought by mutual discussions. Whatever disputes we have with India are our internal affairs and no external interference can be tolerated.”

(Kashmir Ka Siyasi Inqilab, Vol 4 pp 123-24)

This open deviation in Sheikh Abdullah’s principles after his eleven-year imprisonment was thoroughly discussed in the Counsel meeting of *Jamaat I Islami*. It was deduced that the attachment the nation had devoted to him had been proven as mere illusion. Matters related to management of *Jamaat* were also deliberated. *Amir e Mohtaram* Saduddin sought advice from every individual about the formation of the new management. After that, I was summoned and was informed that I had been given the responsibility of the Deputy Secretary General of *Jamaat*. It put me under a lot of stress when I heard this news. I cried miserably and had an emotional breakdown. The sense of responsibility hit me so hard that everyone else cried in the gathering as well. In the constitution of *Jamaat*, the post of Deputy Secretary General was a heavy responsibility. The entire skeleton of the organization, departments, the application of the policies passed by the Counsel and using the sources in the preaching and propagation were all my new duties Bringing constancy and stability in the structure of the

organization and fulfilling the duties to the satisfaction of the Counsel and the President was not possible without the Grace of Allah. My assertion of my complications and incompetence was not accepted. The entire Counsel accepted this decision and put this heavy responsibility on my shoulders. At that point, there was no arrangement for full-time employees in the Headquarters. I was commanded that my stay will be at the residence of Qari Saifuddin. Those were very trying times.

In the Shade of a Great Personality

My stay was at the residence of Qari Saifuddin, and Saduddin was staying as a migrant with his in-laws. Jamaat's office was at Nawab Bazar. We would walk together from Khanyar to Nawab Bazar. This walk used to be full of amazement, affection and astonishment. To capture the spirituality, satisfaction, tranquility, and contentment of these walks in words is impossible. He was extremely reticent about his personal affairs. Our friends would think of him as a stoic person. But it was far from the truth.

In those times, the Deputy would accompany the President. I would do my best to fulfill my duties to his satisfaction, and somehow adapt to his vivacity. I would ask him, "How can Jamaat, particularly in Srinagar, influence people?" Because as compared to other districts, Jamaat had to face more resistance here. Here, people would circle around a few personalities. To come out of this circle was troublesome to them. The Educated community would read Jamaat Literature and although it would leave an impression on them, only few would be enthusiastic to participate in the activities. To this, Saduddin would say that the fate of the movements based upon faith and revolutionary callings is always like this. People are nourished under the shades of idolization of personalities, instead of in the doctrine of fundamentals and principles. To lay the foundation of hearts and minds in consonance with convictions, ethics and truth has always been a difficult task. For those who make a commitment to present Islam as complete way of life, the success lies in the harmony between their words and deeds. And that is the key to influencing people.

We would walk by the Mujahid Manzil on our way to Nawab Bazar. But for the first time I thought there should be a place like Mujahid Manzil for the Islamic Movement. The name of this building was engaging and enticing. But the affiliation for which it was respected and honored did not exist anymore. But now it is only a structure of brick and clay. Instead of Mujahids for the sake of Allah, only Mujahid for the sake of evil dwell there. I spoke about this requirement to Saduddin. After a brief pause, he said: "Yes, there is a requirement, but such necessities sometimes become hurdles in the path to the destination. We have seen this come true in our life. Whenever there came time to choose between the easy way and the ways of determination, we were asked, What will happen to our buildings if we choose the ways of fortitude?"

He was a man of vision and willpower. His vision informed us about the time that were about to dawn. We had absolutely no idea that there will be a time when we will become the prey of such ideological despondency that instead of defending the ideology, we will be in pursuit of excuses to protect a personality. These excuses were often called wisdom and diplomacy in order to adopt the ways of flattery, lying, hypocrisy, laziness, and indolence. These were some of the undeniable historical facts, no matter what beautiful names you want to call them.

We were absorbed in our work once we reached the office. People associated with the Movement would come and inform us about the involvement of their duties. Political upheaval was on its peak as well. The Plebiscite Front decided to boycott Congress. As a result, people didn't even attend the funerals of famous men who were working for the Congress. They banned them from entering the Masjid, so much so that if a person working in Congress would enter a Masjid, it was washed thoroughly inside out. The Islamic Movement did not support

this and issued an order to not get involved in such matters. We did our best to limit its effect but caring about the sentiments of people, it was not announced openly.

Azan was a monthly publication back then. Its pages are witness that *Amir e Mohtaram* wrote editorials against it. He was still in the service and doing his duties for the Movement while on a furlough. It was during that time he was appointed as the Principal of Baramulla High School and by the consent of the Counsel he was allowed to join the school. Maulana Ahrar was made the new President. I had the chance to work under him as well. I remember going to Bandipora to meet him, feeling dignified with magnificent treatment. I presented my concerns and he wisely bestowed me with his enlightening responses. The presence of people like him are the treasure-troves for the organizations with spiritual and revolutionary missions.

Spiritual Conference

Among the policies of India in Jammu and Kashmir is that they send sages and hermits to give lectures on peace and harmony. They should give these lectures to the people of India, their leaders and Government. But they come here to teach peace and harmony to people who are under military occupation. The audience here are gullible. They take all the shapes they are molded in. In the 50s and 60s, Vinoba Bhave came to visit with his team. He was mostly accompanied with women, and they toured around the whole Valley. He used to quote the Quran to motivate people to donate their land. Wherever he would go, along with the local Imams, he would recite the Quran to initiate his mass contact drive. He would recite *مِمَّا رَزَقْنَاهُمْ يُنفِقُونَ* (and spend out of what We have provided them) and address Muslims that it has also been said in the Quran that one should spend from his wealth, so they should cooperate with our land gathering drive donate their lands so that they could fulfill their wishes. He used to usually travel by foot and talk to people all the while informing them about his policies and campaign.

He came to Sopore with his mission as well. In Sopore, Imams and preachers also attended and recited the Quran before his lectures. We composed a body of delegates where Gulam Rasool Mir, Hakeem Mohammad Maqbool, Gulam Mohiuddin Bhat, Gulam Nabi Bhat among others were included alongside myself. The meeting happened in the Girls High School. Leading the delegation, I addressed him and said that “for your mission, you ask people to donate their land, you quote the Quran, and start your campaign with the recitation of the Quran. These simple people hear the Quran and think you are working for Islam. The Ayat that you quote from the Quran

does not mean that charity has to be given for the Islamic workings. The Quran was revealed with a *Deen*, a system of life. It urges the believers to propagate this mission of the Quran, make it widely available and establish it. For this, it tells us to spend for Allah's *Deen* and attain His pleasure. So, the mission and system of the Quran, the basis of which are *Tawheed* (monotheism), brotherhood, and establishment of a just system in the world. You are free to carry on with your mission, we can't stop you- but don't misquote Quran to fool the people into donating their lands for the benefits of your campaign. In this way you are using our *Deen* for unIslamic purposes, which is not permissible for Muslims. It will be a blatant extortion."

Soon after this meeting, I wrote all the details about it, and was later published as a booklet for the awareness of people. Vinoba Bhave promised that won't use Quran for his mission and abstained from it.

Another event of the same type was organized in Srinagar's Pratap Park. Many big organizations and sages participated in it and tried to promote their mission in the name of spirituality. A group of members from *Jamaat e Islami* felt the need to rebuttal them and familiarize Islam. It was also felt necessary to present to the people the reality of their mission and reveal the hidden objectives behind it. People here are easily misled in the name of Islam and Quran. They exploit people with the recitation of the Quran and people hardly dig deeper to find out what's going on behind the scenes. Srinagar's class of educated and intellectual students came to participate in this conference and to listen to the lectures of sages and hermits. No Muslim had spoken before me about Islam and the spirituality it teaches. At this moment, a good number of intellectual and Educated people were present in the audience. I came up on the stage to deliver my speech in a Khaki short coat. There was

hardly one person who was not perspiring from the embarrassment and concern that this young lad is going to humiliate us all. Then, I started to speak about the purpose of spirituality in Islam is and how it can be achieved. The basis of achieving this spirituality is imbued in the belief in Allah, *Tawheed* , the concept of *Aakhirah* (afterlife) - to accept and follow the guidelines, intellectually and with our deeds, of our belief in the Prophethood. The round of applause that was made on every point I made and every sentence that I spoke, reverberated in the air. After I was done, people hugged each other out of happiness and joy. Everyone praised Allah and thanked Him that He had blessed this young person with the courage to speak the truth. Right after my speech, the organizers undid the tents and went their ways. The same thing that happened with Vinoba Bhave was again repeated. The speech was published in a Delhi based periodical -*Dawat*.

Pakistan Visit

In April 1964 when Sheikh Abdullah was released, he met Prime Minister Pandit Jawaharlal Nehru in Delhi. On his persuasion, he agreed to visit Pakistan. In Vol. 4 of *"Kashmir Ka Siyasi Inqilab"* Shabnam Qayoom writes:

"Sheikh Abdullah left for Pakistan on May 22, 1964. Mirza Mohammad Afzal Beg, Maulana Mohammad Syed Masoodi, Khawaja Mubarak Shah of Baramulla, Farooq Abdullah, Khawaja Mubarak Shah Naqshbandi, and Chowdary Mohammad Shafi also went with him. One day before that Sheikh Abdullah held a secret meeting for 35 minutes with Pandit Nehru and after that Nehru left for Dehradun.

Before he left for Dehradun, he told media correspondents, "Sheikh Abdullah is an adherent believer of secularism. He does not want to do anything that might go against the foundations of secularism. He also does not believe in the Two-Nation theory that is the foundation of the creation of Pakistan. He still adheres to his Indian principles. He is desirous to make peaceful relations with Pakistan and I am hopeful - that it will help bring the two nations together to create a friendly atmosphere. If Sheikh Abdullah succeeds in this, he will be doing a huge service to both the nations. We are willing to provide support of all sorts to achieve this purpose." (pp. 167-180)

Sheikh Abdullah's secret meeting with Pandit Nehru (along with close associates) before his visit to Pakistan was clearly in India's favor. Their mission was to form a reliance with Pakistani leaders and convince them to resolve the Kashmir dispute as per Indian policies. On one hand these political gimmicks were in motion and on the other, our naïve nation

which has been – again and again – tricked into deception, were expecting that Sheikh, through his talks with Pakistani leadership will organize a permanent solution to the Kashmir dispute. Our nation was hoping that Indian leadership would come under pressure from Pakistan Government and its people will abandon their stubborn and harsh ways, and come to the practical policies of justice and truth.

On May 27, 1964, those witless hero-worshippers, who were stuck under this deceptive and flowery influence heard the news of Jawaharlal Nehru’s death, began to say: “ The Kashmir dispute was about to end, but the death of Nehru bought death to it once again.” Although the reality was completely different, these idol-worshippers, expecting roses from cactus plants – were unable to acknowledge the reality. hopes never turned into reality because they went against the laws of the nature.

After his imprisonment of eleven years, the leader began to speak in a way that left no doubt for the people of vision that ideologically he had become so devoted to the Indian ‘secular’ politics, just as has been written about the cow worshippers in the Holy Quran:

وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ

for their hearts were overflowing with love for the calf because of their unbelief (Surah Al-Baqarah 2:93)

They did not find miracles of Musa and the Commandments of the Lord worthy of attention and kept worshipping the cow. The same is the case with secularism and those who divide politics from Religion.

By ignoring the vital realities, they eat bitter fruits of secular, atheistic, and irreligious politics and still are unable to taste the bitterness in their mouth; and in this deception they put not only themselves but the whole nation in utter ignorance and become the perpetrators of bringing disasters of slavery of the imperial powers. As rightly put by Alama Iqbal:

خواجگی میں کوئی مشکل نہیں رہتی باقی
پختہ ہو جاتے ہیں جب خُوئے غلامی میں غلام
*There is no difficulty about being a master
When the people are entrenched deep in slavery.*

At the time of their visit to Pakistan, Ayoub Khan was the President. But he, too, had an apologetic approach for the Kashmir cause. Being able to understand spirit, courage, resolution, power, bravery and the veracity of the reality, he would refuse to have talks with India. He would always be speechless in front of their political deceit.

Before we see what did he speak about with Kashmiri leadership, with what he went there, how the Pakistani leadership and people refused to accept his plans, let us first read a conversation between Ayub Khan and Pandit Nehru:

“President Ayub took extensive measures to host Pandit Nehru in Murree. But it did not impress Pandit Nehru. With the help of maps, President Ayub thoroughly illustrated the defensive and economic importance of Kashmir for Pakistan and said that Pandit Nehru is unanimously accepted leader of India and what I say is accepted in Pakistan so if won't be able to find a solution of Kashmir dispute in our lives we will lose this opportunity and we might never be able to get another chance.

Pandit Nehru heard all of it with attention and concentration. After that he spoke with diligence and meticulously and with absolute precision presented his point of view that the Kashmir dispute is riddled with unusual and extraordinary complications and complexities. It should be left as it is. That will be better for all of us. Elections have been conducted for the second time in Kashmir and soon a third will follow. The situation is turning stable in a peaceful atmosphere. To meddle with the situation right now will be like throwing stones on a beehive. Apart from that, the Muslim minority of India should not be ignored. The work to imbibe them in the Indian nation is under process. There are chances that this process can get seriously disrupted if the current situation in Kashmir is meddled with. In other words, Pandit Nehru made Kashmir dispute a hostage of Indian Muslim minority, meaning: if there is an attempt made over again for Kashmir, the whole Muslim minority of India will be in danger. To this open threat and unusual logic, there was no answer by President Ayub, which was frustrating for him. And that is how on 7000 ft height on Murree, Kashmir dispute was once again pout on ice.”

(Shahaabnama page 907-8)

Anyone with slight knowledge of the history of the Kashmir conflict in terms of partition could have given the answer to the futile queries of Pandit Nehru. But when one suffers from intellectual deficiency and doubts his resolution, he is bound to fall on his face. It could have been said to Pandit Ji that elections in Kashmir had been rejected by the UN Security Council and informed him that these elections wouldn't affect Kashmir being a disputed and contested territory. Elections are for admirative and development purposes and have nothing to do with the resolution of the conflict. It has been established on an international level, that elections can never reciprocate referendums. Pandit Ji could have said that Indian Muslims

have nothing to do with Kashmiri Muslims. A partition made Indian Muslims the citizens of India. Their money, life, pride, dignity, culture, language, and the protection of their Religious places is obligatory on the ruling Government. They can't get away from these responsibilities. Kashmiris can't be made hostage for Indian Muslims. No document can be produced which can prove that the safety crores of Indians Muslims demanding illegal occupation of India in Kashmir could be accepted. Pandit Ji could have been blatantly told that to assimilate a minority Muslim population into a majority Hindu population is against his own ideology of secularism. To assimilate them into the culture of majority would mean to kill their Muslim and Ummatic identity and make them "Shuddh"; they, at the most, remain just Muslims by name, their intellect, action, ideology, thought, modes of living and everything else identified with the majority populace. It could also have been said to Pandit Ji that when the majority of Jammu Kashmir are giving tremendous sacrifice under the violent military occupation of India, it goes against the law of nature to speak of peace and nonviolence.

Pandit Nehru could have been reminded that your own government has accepted that no assembly of Jammu Kashmir has any authority to make a decision on annexation.

- India's promise to the people of Kashmir and to the whole world was that the fate of the State of Jammu Kashmir will be decided by free and fair referendum. This referendum was supposed to take place in all of Jammu Kashmir under the supervision of the United Nations and when the forces of both India and Pakistan have left the State. And the referendum was on the single point: to which country Kashmir will accede to.

Merely a state assembly resolution or elections, they don't happen in all of the State and wherever they happened there were Indian forces present there, can never be, even mistakenly, be accepted as any form of referendum.

- India and the Security Council itself had clearly stated that no decision taken, in regard to the above-mentioned point, by State Assembly will not be considered valid. India's representative in the Security Council said, "The viewpoint of my Government is that if State Assembly wants, they can provide their opinion but they can't take any decision". The same thing was written by Pandit Nehru in his letter (05 March 1954) to Pakistan's Prime Minister. Security itself declared:

"Sir Owen Dickson has informed us that the All-Jammu and Kashmir National Conference is proposing to form a state assembly to make decisions for the future of the state. We want to remind them that to make any decisions regarding the future of Kashmir, a resolution for free and fair referendum has been already accepted. Any other decision taken otherwise will be considered against it." - *536th Meeting of the Security Council, March 09, 1951.*

(Masla Kashmir Aur Us Ka Hal by Syed Abul Ala Maududi.)

Pandit Ji could also have been reminded of the nerve-wracking and tear-jerking massacre of Jammu between October and November 1947. At which Dogra forces, Indian forces, RSS and other violent groups of similar ideology took part. They gathered Muslims of Jammu by saying they will be taken to Pakistan. When lakhs of Muslims gathered, they were boarded to buses, trucks, tongas and instead of taking them to the

borders of Pakistan, were taken to Hindu majority places where they were ruthlessly killed. Young girls were abducted and among them was also the daughter of Chowdhary Abbas. Some estimate the death toll as 2.5 Lakh and some say it was more than that. It was such an incident that Pakistani leaders should have found it worth mentioning whenever they met with Indian leadership. Such murderous and inhumane acts by India prove that the babble of secularism and the protection of minorities are nothing but hollow and baseless arguments. And we were bearing witness to it every other day. These inhumane acts by India have become a part of history and to recollect them is a great responsibility on humanity.

With Kashmiri Leadership

Qudratullah Shahab recounts the meetings of other leaders of Kashmir who met with Ayub Khan during his presidency, in his book, *Shahabnama*:

“In regard to Kashmir, the desires of Pandit Nehru bore new consequences when in 1962 Sheikh Abdullah and Mirza Afzal Beig visited Pakistan. I was appointed as ambassador to Holland at that time. On my return, President Ayub Khan himself told me, as soon as they deboard at Chaklala airport they started to give statements in praise of India’s hollow secularism and exaggerated publicity of peace and brotherhood. In addition to that, whilst extolling Pandit Nehru, both of them publicly suggested that a confederation of three independent/free countries, (India, Pakistan and Kashmir) is the only solution to all our issues. President Ayub Khan also said he was very disappointed to hear this and told them if that is India’s mission you have come here with, there is no scope for any serious talk. “But you are our esteemed guests, enjoy your stay here and meet freely whosoever you want to meet, you’ll be provided all kinds of services by us”, he added. Sheikh Abdullah and Mirza Ayub Khan were still on Pakistan’s visit when Pandit Nehru died in Delhi. If the delusion of confederation was really in their minds, it also died with Pandit Nehru.”

(Shahabnama, pp 908-9)

The delegation of Kashmiri leaders came back. President Ayub Khan sent a body of delegates along with them to participate in Pandit Nehru’s last rites. The Head of the delegates was Zulfikar Ali Bhutto. Sheikh Abdullah bought Pandit Nehru’s ashes with him and threw them at the confluence of river Sind

and Jhelum. On his return, he also held a public gathering at Pratap Park. As a common citizen, I attended also. Mr Ghulam Nabi Khayaal recited a three-page long poem in Kashmiri (*Aes Keashir: We Kashmiris*). In this poem, he stressed on a point that Kashmir is your land and ours. Yours, meant Sheikh Abdullah. It was said in the poem that we have sowed this land with our blood. And we are friends, well-wishers of our land, and this land belongs to us. There were lots of praises for the deceased in this poem. But no one saw those desires and hopes being fulfilled; neither Mr Gulam Nabi Khayaal nor any other friend and well-wisher of the land. The love of the land is a natural phenomenon which one cannot suppress or ignore. But the love of the land demands that those suffering in the land should be freed from all sorts of tyranny. They should be bought into the shadow of a peaceful and just rule where their life, sustenance, dignity, pride, religion, creed, culture can be safe and well-protected. But the leader pushed his fellow brothers into such a complex and difficult situation where none of the people of the land is safe. They were thrown into a dark future. The lovers of the land betrayed those living in the land.

Khiram Sirhama

As General Secretary, I was scheduled to visit to Khiram, Sirhama in tehsil Bijbehara. It was October, and I started the journey by hopping in a private bus and we reached there by evening. There was no one in the bus that I knew and I couldn't remember the name of the person I had to stay with. Khiram is situated at an inclined plane-mound with little streams flowing in between.

I got off the bus on a low ground. It started to sprinkle and got dark. I felt a chill in the air, and there was no one on the street. Then, two guys came down the slope with lanterns in their hands. They saw me and asked "Where are you headed?". Without any thought, the name Mohammad Sultan came out of my mouth. Strangely, I couldn't remember any associate's name till now. Both of them were surprised to hear this name and said: "Let's go, we were going to his home as well." I went with them and reached Mohammad Sultan's home. He was cheerful to see me.

It reminded me of a verse of Surah Al-'Ankabut:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۗ وَإِنَّ اللَّهَ لَمَعَ
الْمُحْسِنِينَ

As for those who strive in Our cause, We shall surely guide them to Our Ways. Indeed Allah is with those who do good. (29:69)

"Here it is being reassured that Allah does not leave alone those who strive in His cause sincerely, even at the risk of a

conflict with the entire world, but He helps and guides them and opens for them ways towards Himself. He teaches them at every step the way of winning His approval and goodwill and He shows them the light at every turning point to discriminate between the right way and the wrong ways of life. In short, Allah helps and succors and guides them according to their sincerity and intensity of desire for goodness.”

—*Towards Understanding Qur'an, Vol 3*

The visit to Khiram made me realize the true meaning of this verse and how Allah has blessed me with the guidance. Mohammad Sultan was a student. He did his LLB and joined Islamabad Court as a lawyer. He was martyred by renegades when the Ikhwaan movement was at its peak. I have mentioned this in detailed in the book I wrote in Ranchi Jail: *Maqal Se Wapsi* (Return from the Battlefield).

Spending night at his place, I met the associates of the Tanzeem in the morning and came to know the situation of the *Dawah* work in the town. There was also a shrine in the village where people organized Seerat Conferences and taught people about the life of the Prophet ﷺ. After the talk with the associates, a public gathering took place in which people were informed about the work of the Islamic Movement. The youth of Khiram were impressed with the Islamic Movement. Educated youth were very inclined towards the work they were doing. After reading the basic literature, they mentally and physically connected themselves with the works of the Movement. With the efforts of these young men, not only Khiram but adjoining areas were influenced by Islamic Movement as well. But Khiram was the center of it all. And the youth here, especially Shaheed Mohammad Sultan, Asadullah Bhat and Mr. Parray were very active in keeping themselves busy with works of the Movement.

By the Banks of the Wular

Salar

In south of District Bijbehara, Khiram Sirhama was the center of the Movement's activities. The associates here were very active and on the move. They would go on *Dawah* tours to many adjoining villages. It was because of these young men that the call of Islamic Movement reached Nowshera, Mihand, Srigufwara, Lever and Sallar. God-conscience, brotherhood and love of *Aakhirah* were the basic characteristics of Islamic Movement. It was a daunting task to make people aware of such concepts as per the teachings of Qur'an and Sunnah. Because where there are people who have received the blessing of Islam through heredity, it required plans and strategies and heaps of courage to make them real and conscious Muslims. The meaning of a heredity Muslim is a person is born in a Muslim household, whose parents gave him a Muslim name, and he did what he saw his parents and relatives doing. What customs and traditions they have adopted, he understands and accepts that as his *Deen*. If parents have any interest in *Deen*, they will make him learn how to recite the Quran. And they tell him about the Messenger of Allah ﷺ only what they have heard from the preachers and sermonizers. It rarely happens that we see Muslim families who encourage their children to get the knowledge of Islam from its real sources - Qur'an and Sunnah. In such societies, when associates of the Islamic Movement taught people the real Islam from Qur'an and Sunnah, it came as a surprise to them and they said: *We have never heard of such things, what are they talking about?*

It was the initial period of the Islamic Movement, and we used to come across such things. When we continued to work with passion, stability, and steadiness- change was bound to happen. It also came to our knowledge that Srigufwara was situated at a

two-way junction, one leading to Khiram and another, which leads to Pahalgam. On this road is the village, Lever. Here, a relatively well-off family showed interest in the message of the Islamic Movement and, with religiosity, gave their full support. Khawaja Gulam Rasool Khan's whole family could be considered among the devotees of the Islamic Movement. Almost all gatherings took place in their home. It was a common practice to ask the attendees regarding the amount of food for lunch or dinner. But at Leur, Khan Sahab would take care of everything. To sacrifice their money for propagating Islam became the identifying trait of this household. And then came a time when I stood on the rubble of their house after the enemies of Islam destroyed it- but they couldn't destroy our determination. Such families were the essence and assets, in the earlier era of the Islamic Movement, and in the later period, they became targets of colonial, despotic and tyrant oppressors. On the way to Pahalgam is another town - Sallar. There, Abdul Gani Wagay could be considered as one willing to sacrifice everything for the cause of Islam. Both father and son sacrificed their lives for the sake of Islam. On one visit, the sight of the widow and orphaned girl made fresh the memories of our ancestors of Islam.

The youth of Khiram made this barren land into the fruitful gardens of peace and prosperity. The problem in our society is that real Islam wasn't proliferated in its original form. How can those preachers make any difference in the society when they aren't fully aware of the teachings of Islam? It was the distinctive characteristic of the Islamic Movement in the beginning. The passage of time made this idea despondent and lose its charm, and the structure couldn't maintain its unique status among other Religious and revolutionary organizations. When we look at the different periods of Islamic history, we are bound to witness such ups and downs.

Bijbehara

In the District of Islamabad, the importance of Bijbehara is historical. In the past, it was the center of knowledge and *Dawat-o-Tableegh*. Mufti, Nehvi and Waiz families took it as abode and the ancestors of these families, in their eras, have been made famous for propagating knowledge in this area. The Islamic Movement has tried to introduce *Iqamat I Deen* here from the beginning. While these efforts made an impact on the local and elite Muslims, these Ulema families couldn't help but got attracted to this ideology. A *Darsghah* was also set up here at the earliest time possible, from where the new generations benefitted as well. Later separate Darsghahs were built for male and female students. Everyone from the town contributed wholeheartedly and these lamps which were lit, continue to shine light and benefit the local students there. Sermons were delivered and gatherings were held in the local Jama Masjid as well. People of this town were well-read and had a passion for knowledge and Literature.

I remember once delivering a lecture based on a quatrain of Alama Iqbal. In its context, among other things, it was firmly stated that until and unless the life-giving system of Islam is giving a chance to provide peace, justice, equality and reconciliation to the globe, whole world will be a testimony to this *Ayah* of *Surah Ar-Rum*:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ

Evil has become rife on the land and at sea because of men's deeds...

(Surah Ar-Rum, V:41)

It was proven that to constrict Islam to a few acts of worship and certain areas of life goes against the very soul of Islam. Muslims should get actively involved as *Khair Ummah* and with their word and action prove that Islam is a complete way of life. So that the whole humankind can be freed from the clutches of enslavement, of oppression and coercion.

Islamabad

Islamabad is a famous district of Kashmir valley which is, because of its numerous springs, is called as Anantnag in of Government records. *Anant* means numerous, and *Nag*, in Kashmiri, means spring. There was one Sherkhan, a Governor of Mughals, who, because of his advances to spread Islam, Aurangzeb had called Islamkhan. District Islamabad was founded by him. All the Muslims of the Valley call it Islamabad, but non-Muslim brothers call it by the Government designated name. Because of the dual name of this district, there is also a difference of thought and concern among the people. It is an indication and a sign that based on cultural and religious differences the Muslim civilization is different and unique than other civilizations of the world. Qari Saifudin used to frequently visit Islamabad and give sermons at Masjid Rehat Ded. I used to give sermons there as well. Other Mosques there were separated based on sectarian beliefs (*Masalik*). Different Mosques were inclined towards different ideologies and sets of doctrines.

In Jama Masjid *Hanafiya*, there was involvement of Qazi Brethren. In *Ahlihadiith* Masjid, there was no access to the Islamic Movement and people associated with it. They also had sectarian differences with the founder of *Jamaat I Islami*, Syed Abul Ala Maududi. Syed Maududi, clearly and without any confusion, invited people towards establishment of Islam (*Aqamat I Deen*) and not towards any sect. They didn't like his thoughts and ideal goal. Hanafiya considered people associated with Islamic Movement as people of corrupt-beliefs and that's how they misled common people. However, we experienced an increasing interest in Maududi's thought growing among educated people.

No one can stop the flow of time, and no divine thought and philosophy can be contained by those who oppose it. *Sherbagh* is a very well-known place in Islamabad for conducting processions and public gatherings for lectures and sermons. I was also blessed to be invited to speak at a gathering organized by district Islamabad's division of Tanzeem. This was the crux of my speech that I performed at the occasion

Let's suppose we have a bus and there are Qur'anic verses inscribed all over it. If the driver of the bus is someone whose intention is to take the passengers to *Somnath* instead of Mecca and Madina, the inscribed verses are not going to help the passengers from going astray. If you really want to reach the destination without corrupting your Iman and in order to achieve the success of both worlds, you have to change the driver.

This example was given in reference to those leaders who recite the Qur'an but don't build personal nor collective lives around its guidance. They don't provide any solid way of life based on the Quran and Sunnah. It is extremely difficult for common Muslims to differentiate between those who invite them towards the Quran and those who do the same but for ulterior motives. To choose who to follow among the mullahs, sermonizers, and preachers and who to reject needs a great deal of basic understanding of Islam. Because the majority is Illiterate and those few who are Educated are very much influenced by the Western thought and least inclined towards Religious Education and Philosophy. Otherwise, to differentiate would not have been such a daunting task.

Among the various names and characteristics of the Quran, *Furqan* is one among them and quite a powerful one. But Muslims have forgotten this *Furqan* on the shelves of

forgetfulness. That's why they are building castles in the air and are strayed from the soul of the Quran.

In the Quran, there are many places where Allah guides us about what the measures of obedience should be. There can be thousands claiming Islam, but we are not advised to follow every Tom, Dick, and Harry. Here is an example :

قَالَتِ الْأَعْرَابُ آمَنَّا ۗ قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا
وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ۚ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ
لَا يَلْتَكُم مِّنْ أَعْمَالِكُمْ شَيْئًا ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ
إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا
وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ۚ أُولَٰئِكَ هُمُ
الصَّادِقُونَ

The Bedouins say: "We believe." (O Prophet),³⁰ say to them: "You do not believe; you should rather say: 'We have submitted'";³¹ for belief has not yet entered your hearts. If you obey Allah and His Messenger, He will not diminish anything from the reward of any of your deeds. Surely Allah is Most Forgiving, Most Compassionate.

Indeed the ones possessed of true faith are those who believed in Allah and His Messenger and then they did not entertain any doubt and strove hard in the Way of Allah with their lives and their possessions. These are the truthful ones.

(Surah Al-Hujurat - 49: 14-15)

“This does not imply all the desert Arabs, but only a few particular groups of the Bedouins who had become Muslims. Seeing the increasing power of Islam, thinking that they would not only remain safe from any attack by the Muslims but would also gain materially from the Islamic conquests. These people had not embraced Islam sincerely but had professed Faith only verbally in order to be counted among the Muslims, and their inner state became exposed whenever they would come before the Prophet ﷺ with different sorts of demands and would enumerate and mention their rights as if they had done him a great favor by accepting Islam. Traditions mention several of such tribal groups, e.g. Muzainah, Juhainah, Aslam, Ashja, Ghifar, etc.

About the *Bani Asad bin Khuzaimah* in particular. Ibn Abbas and Saeed bin Jubair have stated that, once during a drought they came to Madinah and making a demand for financial help, they said to the Prophet ﷺ again and again: We became Muslims without any conflict, we did not fight against you as have such and such other tribes fought. By this they clearly meant to point out that their refraining from fighting against the Messenger ﷺ of Allah and their accepting Islam was a favor for which they must be rewarded by the Messenger ﷺ and the Muslims. It was this same attitude and conduct of the Bedouin group living around Al- Madinah, which has been commented upon in these verses. One can understand this appraisal better if one reads it together with verses(90-110 of Surah At-Taubah) and (verses 11-17 of Surah Al-Fatha).

Another translation of the words *qulu aslamna* can be; Say: We have become Muslims. From these words, some people have concluded that in the language of the Quran, Mumin and Muslim are two opposite terms. A Mumin is he who has believed sincerely and a Muslim he who might have accepted Islam only verbally without true Faith. But, in fact, this is an

absolutely wrong idea. No doubt the word Iman here has been used for sincere affirmation by the heart and the word Islam for only outward and external submission but to understand them as two independent and mutually contradictory terms of the Quran is not correct. A study of the Quranic verses in which the words Islam and Muslim have been used, shows that in the Quranic terminology of Islam is the name of the Faith, which Allah has sent down for mankind. It comprehends the faith and obedience both, and a Muslim is he who believes with a sincere heart and obeys the commands practically. This is borne out by the following verses:

Indeed, Islam is the only right way of life in the sight of Allah. (Surah Aal-Imran, Ayat 19).

And whoever adopts any other than this way of submission (Islam), that way shall not be accepted from him. (Surah Aal-Imran, Ayat 85).

And I have approved Islam as the way of life for you. (Surah Al-Maidah, Ayat 3).

Whomever Allah wills to guide aright, He makes his breast wide open to Islam. (Surah Al-Anaam, Ayat 125).

Obviously, in these verses Islam does not imply obedience without the faith. Here are some other verses:

Say (O Prophet): I have been enjoined to be the first one to affirm (faith in) Islam. (Surah Al-Anaam, Ayat 14).

If they have surrendered (to Islam), they are rightly guided. (Surah Aal-Imran, Ayat 20).

All the Prophets, who were Muslims, judged the cases according to the Torah. (Surah Al-Maidah, Ayat 44).

Here, and at scores of other places, acceptance of Islam cannot mean adopting obedience without the faith. Likewise, here are

a few verses in which the word Muslim has occurred signifying the meaning in which it has been used repeatedly in the Quran: O you who have believed, fear Allah as He should truly be feared and see that you do not die save as true Muslim. (Surah Aal-Imran, Ayat 102).

Allah had called you Muslims before this and has called you (by the same name) in this Quran, too. (Surah Al-Hajj, Ayat 78).

Abraham was neither a Jew nor a Christian, but he was a Muslim, sound in the faith. (Surah Aal-Imran, Ayat 67).

And remember that when Abraham and Ishmael were raising the walls of this House, they prayed: Lord, make us Thy Muslims and also raise from our offspring a community which should be Muslim. (Surah Al-Baqarah, Ayat 128).

(The Prophet Jacob's will for his children): O my children, Allah has chosen the same way of life for you, hence remain Muslims up to your last breath. (Surah Al-Baqarah, Ayat 132).

After a study of these verses who can say that in these the word Muslim implies a person who does not believe sincerely but has accepted Islam only outwardly? Therefore, to make the claim that in the Quranic terminology Islam implies obedience without the faith and the Muslim in the language of the Quran is he who accepts Islam only outwardly is absolutely wrong. Likewise, this claim also is wrong that the words *iman* and *mumin* have been used in the Quran necessarily in the sense of believing sincerely. No doubt, at most places these words have occurred to express the same meaning, but there are many places where these words have also been used for outward affirmation of the faith, and all those who might have entered the Muslim community with verbal profession have been addressed with, "O you who have believed", no matter whether they are the true believers, or people with a weak faith, or mere hypocrites."

(Tafheem ul Quran Vol. 5)

It has been stressed that once a true Muslim expresses his faith in Allah and His Messenger صلى الله عليه وسلم , he doesn't bow down to any doubt and uncertainty, but firmly believes that Islam is the one and only solution to all the problems of humankind in all eras.

Their faith must manifest through their actions. The faith they have given their allegiance to demands they carry their life in their hands whenever it is needed. This is what Muslims have lost. Unless this becomes the most common trait found in Muslims, we won't be able to differentiate between a good and a bad leader.

Tarigam

The town of Tarigam in Islamabad was also fertile for the Islamic Movement from the start. Even the surrounding villages were influenced. Apart from people who made their mark by sacrificing their lives for Islam, some Communists also emerged here who were hopeful that their ideology will solve their financial problems.

It is not possible or desirable to discuss communism here, it is enough to say that without any doubt these rival, self-manufactured ideologies are all bogus and against Islam. These un-Islamic ideologies are only the causes of Intellectual perturbation. For a Muslim community or an individual, accepting any un-Islamic ideology or way of life only proves their pitiful failure to understand the fundamentals of any given ideology and Islamic thought. Any person who has consciously studied and accepted Islam can never even think of finding solutions via any self-styled ideology.

Common people, who aren't well versed to understand the intricacies of these ideologies, often get exploited. It takes a long time to build intellectual awareness among the masses, unfortunately until that happens, these assailants and hypocrites have done irreplaceable harm. That's why, those suffering this intellectual apostasy make excuses that Islamic structure is not actively functional anywhere in the world – there are 57 Muslim states in the world who could implement Islamic way of life and show the world the features of Islamic system of peace and justice and save humans from the dangers of the un-islamic ideologies. On the surface, this excuse sounds valid and valuable but in reality it is just an excuse to run away from the struggle that Islam demands from Muslims to make the world full of peace, justice, and happiness.

We can nullify the pitiful excuses of these ideologies from many perspectives. No un-Islamic ideology successfully implements what it promises, as per its criterion in any community or a country and day by day the ideology starts to rot and vanish away.

The dream to create a classless society was never fulfilled. After seventy years of experiments, the pathetic failure of the Soviet Union was a valuable lesson for the intellectuals of the world. Those who still clung to this faith live a miserable life under party dictatorship. They are constantly in action to control and terrorize people who demand any cultural or ideological freedom. Those who uphold secular democracy, both in the West as well as in the East, have also become the pioneers of oppression and imperialism. The most vicious acts in the history of inhumaneness, that we witnessed in World War I and II, still illustrate the obliteration of peace and justice. America, the biggest enthusiast of secular democracy, rained fire on Vietnam for twelve years. Blinded by power, it sustained to murder millions of more innocents in Afghanistan, Iraq and Pakistan. Millions of others were forced to leave their land and become refugees. Israel and India, by open show of state terrorism, have become a boundless threat to the minorities of the land.

By following the coldblooded policies of the West, Israel has made life a living hell in Palestine. To win the armed race, they have completely disturbed the peace and harmony of the world. After getting freedom from British Imperialism, India borrowed the policies of Home and External Ministry from the West. To keep the minorities gripped in the clutches of fear and tyranny, the majority adopted the political tactics of Chanakya. And from the past seventy years, in Kashmir, our Human rights have been stomped on repeatedly.

When such injustices are happening in the world, to say that Islam is not compatible in the 21st Century because its rules aren't implemented anywhere is nothing but a spineless excuse to run from the struggle. Logic and reason demands that if a cure promises to remove the illness completely, one should keep all other suppositories aside and try his best to acquire this cure.

There was an *Ijtimah* in Tarigam where Saduddin, Maulana Muhammad Amin Shopiani, Maulana Gulam Ahmad Ahrar and other prominent figures were present. I was responsible to address the public, yet it has been half a century since then and I don't remember what exactly my speech was about- but I remember the pleased and satisfying faces of the public. I do remember that *the leader of the caravan* blessed me with a pleasant smile, and Maulana Mohammad Amin Shopiani embraced me. May Allah bless the souls of these great men!

Arwani Islamabad

Arwani Islamabad has a special importance for the Islamic Movement. From the beginning, with the help of Darasgah we reached out to young and old, but we also were able to bring this Divine light to the pure and clear minds of the new generation. It brought a new life of devotion to the whole town. A pandit non-Muslim brother working in one of the earliest Darasgahs was infallible evidence that there was no ounce distinction on the basis of color, lineage, language, Religion, creed and nationality in the Islamic Movement. Its divine ideal goal demanded that the whole humanity be treated as a family of Allah without any division: All creatures are [like] a family of God: and He loves most those who are kindest to His family."

(Narrated by Anas. Mishkat al-Masabih, 3:1392; quoted from Bukhari.)

Sermons, assemblages, advisory board meetings, gatherings of members, Seerat and other district and central level programs would take place at Arwani apart from the activities of Darasgah. It gave this town a central importance by Allah's grace. There was no home that wasn't inspired by the message of the Islamic Movement. The lives of the youth were as per to Islamic teachings, morals, and ethics. Not only men of this town but women also accepted the teachings and ethics of Islam as if it were there precious lost commodities. They welcomed this divine way of thinking with an open heart. In the coming stages, the vast martyr's graveyards also prospered here. Islamic Movement's advisory board chose some Model Villages so that in the unbleachable darkness some towns could be chosen as benchmarks and where peace and happiness, brotherhood, and the flow of moral character could flourish. In

this case Zaloora (North Kashmir) and Arwani (South Kashmir) were chosen.

Special attention was paid to these two towns as Model Villages so that the features of a just Islamic society could develop here. These villages were chosen as islands (of Islam) in the ocean of un-Islamic systems. Outside these islands every single arrangement of life was against going Islamic system, whether be it economics, law, politics, society, education, administration, management, etc. Under these circumstances, we had no idea that the transference of these villages into Islamic Model Villages would be so hard. When the sweet dreams for humanity get scattered by bitter reality, you realize that under the shadows of un-Islamic Governance, it is all an illusion. Only by keeping the struggle alive for the pious and pleased revolution with preciseness and progress can promise long-term results.

Other Towns

There were many towns that were at the center of attention of the Islamic Movement from the beginning. I remember one night that I spent there as if it was yesterday. After *Isha*, many young and old people were gathered in the home of Gulam Muhammad Gania and kept requesting I said a few words. I chose two verses of Surah Yunus:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا
فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ (57) قُلْ بِفَضْلِ
اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ
58)

Men! Now there has come to you an exhortation from your Lord, a healing for the ailments of the hearts, and a guidance and mercy for those who believe.

Tell them (O Prophet!): 'Let them rejoice in Allah's grace and mercy through which this (Book) has come to you. It is better than all the riches that they accumulate.

(Surah Yunus 10:57-58)

In the context of these *Ayaat* I discussed the topics of Rabb, Miracle, the moral and spiritual diseases of the heart whose cure is not with a doctor but Allah's guidance: the Qur'an and the Sunnah of our Messenger ﷺ. I stressed the fact that it was the people of this world who put a conference together and asked Allah to send down the guidance. However, it was solely

Allah's favor on humanity that he took people out of darkness and desires and didn't throw them into the self-proclaimed ideologies and wonderings of their mind. But Allah, with His unbound Mercy, expressed His Love to humanity and guided them to the straight path. I also answered the questions that were in the young minds. This gathering was so full of peace and provided unbound happiness to my mind and heart that I still desire such gatherings!

There were other villages that Allah chose for His words to be spread through the hearts of the people of these villages. Such as the villages of Diyalgam and Kazar (Pulwama) proved very impactful in order to accept and spear the message of Islamic Movement.

It is Allah's Sunnah and His Wisdom as is written the Qur'an:

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۗ إِنَّ الْبَاطِلَ كَانَ زَهُوفًا
81)(

And proclaim: "The Truth has come, and falsehood has vanished. Surely falsehood is ever bound to vanish.
(Surah Al-Isra 17:81)

The fact that we see falsehood spread like a fire is enough for us to understand the need for proper understanding of *Dawah*. Unless there is a system established for the Truth to flourish, it can't be implemented through *Mosques*, *Madrassas*, sermons, lectures and with the understanding and teaching of *Deen*. A system that will replace tyranny and oppression with peace and justice. A system that will propagate humanity and substitute the propagators of brutality. A system that will use

all the resources of the state to implement the truth. Unless that happens, falsehood will keep flourishing.

هَرَّ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي
عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Evil has become rife on the land and at sea because of men's deeds; this in order that He may cause them to have a taste of some of their deeds; perhaps they will turn back (from evil). (Surah Ar-Rum 30:41)

Explanation: This is again an allusion to the war that was going on between Byzantium and Iran, which was telling on the whole of the Middle East. "What the hands of people have earned" means the wickedness and oppression and tyranny, which inevitably appear in human conduct and character as a result of adopting shirk and atheism and ignoring the Hereafter. "Perhaps they may return" means that Allah shows the evil consequences of some of the acts of men in this world before the punishment of the Hereafter so that they understand the reality, feel the error of their conjectures and turn to the righteous belief, which the Prophets of Allah have been presenting before man since the earliest times, and besides adopting which there is no other way of ordering human conduct on sound foundations.

(Towards Understanding Quran: Vol 3)

The impressions of the Islamic Movement kept getting sturdier and more vigorous. Many youth were martyred, including Dr Mahmood Ahmad. Kulgam used to be a town in Islamabad, but today it is a district. It was one of the first places inspired by the Islamic Movement. Bachro's Shaheed Abdul Razaq Mir was twice elected the President of the area. Over the past

twenty years, more than ten thousand Kashmiris have disappeared after they were arrested. One among them was a young man, Muhammad Yusuf, whom I loved very dearly, and he was very close to my heart. It never got clarified what happened to them. I was invited to deliver a sermon there one night after Maghrib.

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ (94) إِنَّا
 كَفِينَاكَ الْمُسْتَهْزِئِينَ (95) الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا
 آخَرَ ۚ فَسَوْفَ يَعْلَمُونَ (96) وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ
 صَدْرُكَ بِمَا يَقُولُونَ (97) فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ
 السَّاجِدِينَ (98) وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ (99)

(O Prophet), proclaim what you are commanded, and pay no heed to those who associate others with Allah in His Divinity. Surely, We suffice to deal with those who scoff at you, those who set up another deity alongside Allah. They shall soon come to know. We certainly know that their statements sorely grieve you and worship your Lord until the last moment (of your life) that will most certainly come.

(Surah Al-Hijr 15:94-99)

Commentary: That is Salat and worship of your Lord are the only means which can generate in you that power of sustenance which is required to stand resolutely against the troubles and afflictions you will inevitably encounter in the propagation of the message of the truth and reform of humanity. This will comfort you, fill you with courage and

enable you to perform that divine mission for which you have been sent in the face of abuse, derision and obstacles.

(Towards Understanding Quran- Vol 02)

In the context of these *Ayaat*, it was simply articulated that *Dawah* of Truth should be delivered without ambiguity or any kind of expediency.

Second Imprisonment

Sheikh Abdullah and his associates were allowed to perform Hajj after the Plebiscite Front led social boycott of Congress. After performing Hajj, he visited many countries and met Chinese premier Zhou Enlai in particular, while being in Algeria. India's Government did not like this because their wounds from the 1962 War were still fresh. They expressed a deep revulsion about this meeting and instructed him to cancel the rest of the trip and return to India. Upon his arrival at Delhi Airport on the 7th May, he was arrested and sent to stay at a lavish resort in Tamil Nadu. The same day, a wave of arrests took place in Kashmir. People associated with the Plebiscite Front, *Jamaat I Islami*, and other parties who challenged the accession of Kashmir with India were arrested and sent to prison.

Mahmood ul Hassan Qureshi was the superintendent of Central Jail Srinagar. He was very proud of being a Qureshi and would brag about the Qureshi tribe from time to time. "We belong to the tribe who made the Prophet ﷺ migrate from Makkah", he would say and indicate that there wouldn't be any relaxation on the prisoners. Maulana Masoodi and Khawaja Ghulam Mohiuddin Karra would visit us occasionally.

Those arrested were brought to Central Jail Srinagar. We were taken to the barracks to the north side. There was a huge empty field where we would roam around with ease and comfort. Now, this whole area is occupied by CRPF and the prisoners were kept in the barracks all the time which abolished the distinction between political and other prisoners. Our schedule during this long imprisonment used to be something like this: Every day, gatherings were held where lessons from the Quran

and Hadith would be explained in detail and engagements of inside and outside were discussed. Associates of the Plebiscite Front did not attend these sessions. Quran lessons were usually given by Maulana Ahrar, Qari Saifuddin, or Sheikh Muhammad Sulieman. Occasionally, I would be chosen as well. After the gatherings, everyone, especially those associated with *Jamaat I Islami* would indulge themselves with reading. One of the distinctive qualities of the elders of Jamaat was that they would never waste time with playing cards or useless talk. But they would try to use every moment with a fruitful purpose.

After a lot of insistence to Maulana Ahrar to pen down his life and experiences with the Movement, he agreed but said that he did not have much experience with writing but would manage some time to dictate if anyone would accept to write it. After a mutual decision, Mohammad Ashraf Khan Sehrai was chosen for the task. He was the youngest prisoner among the arrested. He picked up the pen and paper. Maulana Ahrar kept dictating and he kept writing. A large part of it was done but unfortunately the hands it was given to after the imprisonment could not keep it safe, and this historical treasure was lost by the hands of our heirs.

The ration that would come from the jail store would be laid on the floor in the shape of a circle and cleaned before sending it to the kitchen. As long as he stayed with us, Shah Wali Mohammad was the chef de cuisine and a wonderful one. He was a teacher at a government school and was arrested for the 'crime' of being associated with *Jamaat I Islami*. Those associated with Jamaat - leadership, members, and those inspired by it - were the targets of anger and punishment then just as much as they are now. Their crime was just that wanted Islam to be accepted as the system of life, and the military occupation of India in the disputed territory of Jammu and Kashmir to end and the people of this disputed land should be

given the chance of self-determination without any influence or interference of religion, caste, language, or ethnicity. These two are the demands of the fundamental nature. *Jamaat I Islami* never forced a non-Muslim to accept Islam, the Quran clearly states that:

لا إكراه في الدين

There is no compulsion in religion (Al-Baqara - 2:256)

But for those who call themselves Muslims, we believe it is our responsibility to tell them to read about Islam, understand it and try our best to act upon its teachings. It is fundamental for us if we call ourself Muslim. Without fulfilling these fundamentals, these hollow claims can never be acceptable to Allah.

People associated with *Jamaat I Islami* are put through trials because of these two reasons. In this regard, it doesn't matter whether the rulers are Muslims or Non-Muslims. Muslim rulers are more ruthless because they know even after tormenting or killing such pious Muslims the identifier '*May Allah's Mercy is upon him*' will still be given to them.

This circle of arrests and torment that we see around us, is the established behavior of the rulers who have forgotten Allah and have no fear of *Aakhirah*. The custom of these deceivers and brazen rulers is seen everywhere. In 1965, the speeches that Sheikh Abdullah made in various countries after his Makkah visit and how truthfully, he fulfilled those promises became part of our historic collective misfortune and habit of pursuing after deceiving dreams.

The twenty-two-month imprisonment helped me to examine and evaluate people. During this time I wrote less and read more. I read all the novels of Naseem Hijazi. Sehrai was equally involved in everything I was doing, so long as he was with me.

He was released a few months before I was. He passed on to me the books he would finish and vice versa. I read *The Life and Achievements of Maulana Mohammad Ali Johar* with deep interest. The tales of faith and courage of Muslims of undivided India kept my company in the four walls of the prison room. The unflinching faith and bravery of *Sheikh ul Islam* Ibn Taymiyyah and his contemporaries under the oppression and their patience on imprisonment gave me hope and uplifted my spirits. In Urdu literature, Premchand's novels have a unique status. His novel *Godown* is a successful depiction of India under British rule.

If only after freedom, Congress, and Muslim League - the leaders of these two parties - and the rulers could have never let the memory of slavery and oppression under British rule vanish, and promoted the law of justice and peace when their time came to rule. After freeing their people from British Imperialism, they could have ended the local and Desi Imperialism as well. It can be said with certainty that unless truth and justice won't replace tyranny and oppression. Replacing hands and faces brings out no fundamental change.

Family

A prison is a place where no matter how hard one tries; one cannot hide his inner self. Being near one another for twenty-four hours a day, one can't pretend all the time. There were close contacts with people associated with The Plebiscite Front and whenever we met a friend or neighbor who was associated with them, we would sincerely pray – *May Allah guide you!* – often their answer would be: *We are already on the guidance.* They had absolutely no realization of their incompetence and that the journey they were on leads to no destination. These were the questions we would ask them inside the prison as well. And here, too, their answers would be ambiguous and obscure because their leaders were uncertain about their ideology.

Khawaja Mubarak Shah was one of the top leaders. He was a very straightforward and humble. Sehrai and I used to stroll on the lawn together. We asked him if they had thought anything about what kind of system of life they will follow after *Azadi*. He smiled and said, “Why do you people expect that we even think about any system? The people associated with us are like ‘*Gosani Tamul*’; like a beggar’s bowl that contains different types of rice from different houses which are never of the same color and identical.”

You can assess by this that their top leaders thought there was no need to think about these issues. It indicates their ideology is that whatever is happening will continue to happen but, now, by our hands. Only hands and faces will change, and nothing else. As we saw from 1947 to 1953 Hari Singh’s feudalistic rule ended with British imperialism and then the people who took the responsibility to run the nation broke the record of Dogra tyranny, despotism, and autocracy.

They did not strive to develop their mindset in the prison as well. We would conduct religious gatherings regularly to equip ourselves with the teachings of the Quran and Sunnah. Whenever there was any free time, all of us would be seen reading a book. It was because of the ideology which we accepted with conscious realization and that gave our lives a purpose. As for this great blessing, we should be thankful to Allah and His Messenger ﷺ. It is necessary also to be thankful for the intellectual and practical services of Syed Abul Ala Maududi and Alama Iqbal. They, through their prose and poetry, bought alive the system of Islam and introduced it to the modern man and alongside that showed us the dangers and problems of un-Islamic ideologies and worthless systems.

We were kept behind bars for twenty-two months. After eleven months, my wife and children came to visit me. May Allah forgive her, bless her with *Jannah*, and may her children be the source of satisfaction for her soul. *Amen!* I asked my elder daughter how things were going, to which she replied with a cheerful and innocent face, "Dear Abu, we are facing difficulties without you." The children were innocent and unaware. Their mother was very brave and patient. During my imprisonment, she exhibited exemplary courage and steadfastness. She was often ill. Naeem-uz-Zafar, who was three then, was often ill as well.

After their visit, for the first time in my prison life, I felt helpless regarding the safety, destitution, and distressed state of my children and my eyes were moist. In this grieving situation, I turned to Allah and asked him to bless me with the courage to face these hardships and make the situation better for my wife and children and to ease their difficulties. Allah heard my prayers and I managed to get over whatever I had seen and heard, and was again busy with the work around the prison.

The arrests of 1965 took place under the rule of Gulam Mohammad Sadiq. There was a notion about him that he was a staunch believer of Communism and welcomed any steps taken for the development of peace and justice. But *“What we saw was a castle in the air, what was heard, was – just a fantasy.”* Gulam Muhammad Sadiq in his term, to please the Indian government and political leadership, did everything that Delhi wanted to do in Jammu and Kashmir to impose and strengthen their grip of oppression and illegal occupation. He also desired to secure his authority and power in the same way his predecessors did and played every trick in the book to silence this oppressed nation to safeguard their power and status. Army, police and administration, black laws, batons, guns, teargas, corruption, greed, desire, and every kind of deception and fraud were used to oppress this nation. There was no exception there.

Mr. Shabnam Qayoom praised Sadiq’s “adhering to principals” a lot but in the end, he too had to accept that Sadiq’s principals bowed down to Delhi’s throne and became baseless and illusory. He writes:

“With Moi-Muqadas Tehreek, by making Gulam Mohammad Sadiq the Prime Minister, the central government broke Bakshi Gulam Mohammad’s power and on the other hand intimidated Sadiq’s position so much that he identified his status ineffective. To make his status effective, Sadiq agreed to the demands of the Center, whatever the price.

In the first phase, he laid the foundation of Congress, and after that the Central Government handed him an axe with which he began to cut the roots of Kashmir’s special status – Article 370. With the ax in his hand Sadiq, first, for the sake of his power, smashed his shame, morals, and principles and then, began to smash down the special status of Kashmir to strengthen his

power and position. The position that death took away from him. Sadiq, by changing the positions of Sadr-e-Riyasat (Head of the State) to Governor and Prime Minister to Chief Minister, made the Special Position of Kashmir hollow, and by doing that he ruined his Hereafter as well.”

(Kashmir Ka Siyasi Inqilab – Vol 4: 178-179)

کارل مارکس کی آواز

یہ علم و حکمت کی مُہرہ بازی، یہ بحث و تکرار کی نمائش
نہیں ہے دُنیا کو اب گوارا پُرانے افکار کی نمائش
تری کتابوں میں اے حکیم معاش رکھا ہی کیا ہے آخر
خطوطِ خم دار کی نمائش، مریز و کج دار کی نمائش
جہانِ مغرب کے بُت کدوں میں، کلیسیاؤں میں، مَدرسوں میں
بوس کی خُون ریزیاں چھپاتی ہے عقلِ عیار کی نمائش

The Voice of Karl Marx

Your chess match of research and erudition— Your comedy of debate and disputation!—

The world has no more patience left to watch this comedy of threadbare speculation.

What after all, sapient economists, is to be found in your bibliofication?

A comedy of your nicely-flowing curves, a sort of Barmecidal invitation.

By the Banks of the Wular

In the idolatrous shrines of the Occident, its pulpits and its
seats of education,

Greed and its murderous crimes are masked under your
knavish comedy of cerebation.

Translated by: V.G. Kiernan

Indo-Pak War

Those arrested, in early and late May 1965, were confined within the walls of the prison and were almost unaware of the situation outside, with no credible and authoritative source other than speculations and hearsay. The Plebiscite Front was playing a leading role in this whole situation. Its President Munshi Muhammad Ishaq resigned from the party presidency; he was with us in the prison in 1962. Throughout this structural period, if there was one person who was devotedly attached to the struggle for freedom and for Islam, it was him. May Allah bless him and grant him Jannah. Ameen.

Khawaja Sanaullah Bhat (late), the editor of the then esteemed daily *Aftab*, personally met Munshi Sahib and wrote in his book (Kashmir '42 to '77):

"I tried to contact Munshi Sahib immediately to know the situation, but I couldn't reach him before 18th August. Munshi M. Ishaq was an important member of (*Tehreek e Azadi*), and he had some confidence in me as well. I met him at his residence in Naupura Srinagar on the evening of August 18. After a brief discussion on the latest situation in the Valley, I asked Munshi Sahib why he wanted to step down from the presidency of Plebiscite Front. Munshi Ishaq's face turned red with anger at my question, and he said in a discreet manner: "One of the best opportunities for our freedom has been lost. No one listened to me and everyone just kept his identity and turned the whole project upside down."

I humbly asked him about the project, he said: "It was decided that we would not stay indifferent on this occasion. We had a conversation with Pakistan, and I had personally agreed with their plan. Their plan was to seize Srinagar airport, police

station, Maharajanj police station, Khanyar Police Station and Saddar Police Station in a strategic operation. And we were tasked with gaining the support of public opinion so that India had no choice but to settle the issue of Kashmir amicably. And the message of rebellion that is being broadcast on the "Voice of Kashmir" radio is real and take action. But we did not cooperate because of stupidity, reluctance and cowardice.

I asked them if it was possible. "They had made all the arrangements. The entire contingent had arrived to take over the airport and a good number of supplies and personnel had been brought to the city to take over the rest of the area," he said. Tears rolled down from the eyes of Munshi M. Ishaq and there was sheer quietness in the room. I got up a little later and before leaving, I asked him if his intentions of resigning from the presidency were true. "If I feel that my separation will hurt the people, I will not hesitate to withdraw my resignation," he replied.

Pakistan had advanced in the Chhamb sector and was moving rapidly towards Akhnoor. In this situation, the Indian government intensified its political activities. Home Minister Mr. Nanda, Defense Minister Y.B Chauhan, then Information Minister Mrs. Indira Gandhi and Indian President Dr. Radha Krishan also visited Kashmir. The Army Chief remained in Kashmir throughout the situation. On September 1, he suddenly left for Delhi. On 2nd September 1965, an official spokesman in Delhi said that a brigade of Pakistan's regular army, accompanied by armored troops and tanks, was advancing towards Chhamb in Jammu. Just an hour later, the Indian defense minister announced in the Congress Parliamentary Party's advisory committee: "Pakistan has launched a massive offensive in the Chhamb area and has advanced for five miles. We have ordered the air force to bomb the advancing army." On September 3rd, as the Pakistani army

was advancing towards Akhnoor, a fierce aerial battle took place in the Chhamb sector. In which Pakistan used American-made Super and F-16 aircraft. On the other hand, the Pakistani army also launched a large-scale attack in Teetwal and Uri sectors. Until September 3rd and 4th, the war was confined to Jammu and Kashmir, but on September 5th, the Indian Army entered Pakistani territory in the Lahore sector. Thus, on the afternoon of September 6th, the President of Pakistan, General Ayub Khan, addressing his nation in a radio broadcast, said: "We are at war with India and India has launched a massive attack on Pakistan from Lahore." President Ayub Khan also said in his televised address that Indian bombers had also bombed several Pakistani military and civilian bases. The next day, the Indian Army entered Pakistan from the Bar Sir area on the Rajasthan border. There was a mixed reaction from the United Nations and around the world to the large-scale air and land war on both sides. On September 9th, it was announced that the Indian Army had also crossed the international border into Sialkot and entered Pakistan. In Jammu, the Pakistani army had advanced 18 miles despite air strikes and fierce resistance. The whole area of Chhamb was under their control and they were advancing towards Akhnoor at great speed. The advancement of the Indian Army in Pakistan provoked a strong reaction in the Arab and Islamic countries. As a result, a large crowd of people in Indonesia, mostly students, attacked the Indian embassy, and protested in support of Pakistan. The Iranian Prime Minister went to Ankara, where he consulted with the Turkish Prime Minister on the situation. A Foreign Ministry spokesman in Tehran announced that Iran would assist Pakistan in this war and would extend all possible assistance.

News of India's attack on Pakistan in Srinagar Central Jail had caused great concern and anxiety. All sympathies with Pakistan

came to the fore; all the detainees started reciting *Dua-e-Qunoot* in their prayers. Late Maulana Ahrar Sahib continued to perform the duties of Imam. He was very soft-hearted by nature, while praying he wept bitterly along with everyone. Prayers were being offered with great humility for the success and protection of Pakistan. The peace and contentment of prison walls was shattered as everyone was thinking about the war and what would happen next. This sentence of the President of Pakistan Ayub Khan shook the hearts of the prisoners, when he repeated in his broadcast speech that, "India has challenged a nation that inherits the knowledge of *La Illaha Illallah* and has the love of Islam in its veins." It was a recognition of the purpose of Pakistan's existence and a call for the nation to protect its ideological foundations. The zeal of Faith and self-sacrifice shown by the Pakistani nation at this critical situation had made the whole nation realize that the real capital of Pakistan is the spirit of Jihad and the passion for Shahadah. When a nation has these emotions nurtured, no power in the world can defeat it. The exemplary determination by the army and civilians in Lahore broke down India's intoxication. The attackers in Lahore, after having breakfast in Amritsar, kept celebrating and announcing to have lunch in Lahore. Such dreams of the Indian Army were smashed when a full and successful resistance from Pakistan, on the Lahore front, deterred their action. And their intentions for land and air strikes were obliterated.

Impact of the War on the World

Qudratullah Shahab, a well-known Pakistani ambassador, wrote about the Indo-Pak war of 1965:

"I heard the news of India's invasion of Pakistan on BBC London broadcast in The Hague- the capital of Holland. It was said that according to an announcement made by the Indian High Commission in London, the Indian Army has captured Lahore. I immediately telephoned the Dutch radio and TV stations and asked them to confirm or deny the news immediately. A few minutes later, they told me that the Prime Minister of India, Lal Bahadur Shastri, had announced in the Lok Sabha that Lahore had been taken over by the Indian Army. As soon as Iffat (his wife) heard it, she started crying helplessly. There were tears in my eyes too. After a while the doorbell rang. I suddenly opened the door; Sufi Musharraf Khan and his follower Sufi (Wetteneeri) were standing outside. Sufi Wetteneeri was a distinguished Professor who in those days held the post of Minister of Finance in the Dutch cabinet. When they came in, they both sat down in silence, bowing their heads in sorrow. Iffat brought tea and other stuff in a trolley for them. Sufi Musharraf Khan said, "My daughter, we do not want to devour anything other than grief at this time." Iffat began to cry again and sat on the floor sobbing. Sufi Musharraf Khan sat on the ground beside her to console her. Following in the footsteps of his mentor, the Dutch minister also left his chair and sat down; I also joined their circle. For a while we sat on the ground in silence and grief. Then suddenly the telephone rang. I didn't want to get up and attend it; if Lahore is out of our hands, then the news of another city should not reach our ears. I was in the same condition when the Dutch minister got up and listened to the telephone and then in

Arabic saying Alhamdulillah, Subhan Allah, Alhamdulillah, he hugged me and said that according to the research of Dutch radio, the BBC news about Lahore and the announcement of Lal Bahadur Shastri are completely wrong and false. India has invaded Pakistan without declaring war but Pakistani forces are fighting them bravely on every front."

"During this ordeal, our longtime master and mentor, the United States, announced that it would stop supplying all kinds of military equipment to Pakistan. Even then, the Dutch finance minister, Witteneeri, helped us meet some of our military needs."

(Shahab Nama)

Qudratullah Shahab, as Pakistan's ambassador to the Holland, writes about other countries:

"Iran and Turkey helped us as much as they could during the war, but Indonesian President Dr. Ahmed Sukarno supported us by providing several fighter jets, a few missile carrier ships, and two war submarines. In addition, China not only threatened to change the course of the war by demonstrating the mobilization of its troops on the border with India and giving India a stern ultimatum, but also gave practical proof of its deep friendship with us. In contrast, the attitude of the United States and Britain was very different from ours. I have heard that the night India launched its attack on Lahore, the US ambassador visited the Presidency in Rawalpindi first thing in the morning. At the time, President Ayub Khan was probably having breakfast. The ambassador clasped his hands close to President Ayub's neck and said in a harsh tone, "Mr. President, India has strangled you; you need to hurry to reconcile with them. British High Commissioner Maurice James also met with President Ayub from time to time, openly and secretly, and advised him to end the war with India at any cost."

From these most authoritative quotes about the 1965 war, it is clear that the United States and the United Kingdom had never been friends of Pakistan and Muslims in general. Their behavior had always been hypocritical and contradictory. Our rulers and political leaders have not tried to understand this contradiction and hypocrisy, to avoid its harmful side. Even during the War of Independence of United India and then with the most important and far-reaching consequences of the Partition of India, their hostile and hypocritical actions could not help our leaders to open their eyes. As a result, we are bitten by these venomous snakes; like leeches they cling to our bodies. The rulers of Pakistan should have become aware of the machinations of Britain and the United States when they paved the way for India to seize Kashmir and occupy it forcibly while drawing the lines of partition. But what is worse is the mental slavery that after being afflicted with it, the distinction between good and evil and truth and falsehood disappeared completely, and man is deprived of the ability to recognize good and bad.

In the words of Iqbal:

تھا جو ناخوب بتدریج وہی خواب ہوا
کہ غلامی میں بدل جاتا ہے قوموں کا ضمیر

The war of 1965 lasted from September 6th to September 22nd. The way in which Allah helped the Pakistani forces and the people of Pakistan in this war for seventeen days, gave them courage and supremacy over an eight times superior power, was an open demonstration and declaration of the fact that

آج بھی ہو جو ابراہیم کا ایمان پیدا
آگ کر سکتی ہے اندازِ گلستاں پیدا

In the Chhamb sector, under the command of Akhtar Hussain Malik, the Pakistan Army was advancing towards Akhnoor, but invisible conspiratorial elements replaced Akhtar Hussain Malik with General Yahya Khan and he abruptly stopped their advance towards Akhnoor. Mr. Muhammad Sharif Tariq in his book "*Jammu Kashmir - Jang-e-Azadi Ki Kahani, Tareekh Ki Zubani*" writes in detail:

"Probably this was the reason General Yahya Khan was made the Commander-in-Chief of the Army after General Musa. It might have been the case that the United States had assured President Ayub Khan that if they do not capture Akhnoor, the Indian army will not cross the international border of Pakistan."

Tashkent Declaration

Regarding what took place after the seventeen-day war of 1965, Qudratullah Shahab's reflections are not only enough for us to guide us but for future generations as well. He writes:

"The rumors began to spread right after the ceasefire that Russia is trying to interfere to solve the Kashmir issue and the complications that emerged from the War under its supervision by creating a space for dialogue between India and Pakistan. After enough thinking and analyzing, I wrote a long confidential letter to President Ayub Khan in which I advised him to reject any kind of such proposals presented to him. With regard to the Kashmir dispute, Russia vetoed to favor India. Whatever dialogue will take place under the Russian supervision in their land, they will probably be most favorable towards India. If we try to go against their desires, it will certainly increase Russia's animosity for us. Under our current situation, we are not in a position to take that risk."

"The second point that I mentioned in the letter was that up till now the real court for the Kashmir dispute was the Security Council of UNO. The dialogues and talks take place there and all resolutions pass by them. All of which is in our favor. Now, if we take this issue to some other forum, for example, in Tashkent, it can completely change the scenario and slowly the UN resolutions will become obsolete and considered outdated and invalid. In the future, the only references that will be with us in regard to Kashmir will be what will be acknowledged in the Tashkent Declaration. In that scenario, our stand towards the Kashmir dispute might prove extremely degenerative retrogression."

“The third point that the letter contained was – if Russia wants to show its benevolence for Kashmir and wants to create a dialogue between India and Pakistan, it should take place under the supervision of the Security Council of UNO. Russia should be invited to freely represent its goodwill.”

“President Ayub didn’t write back but a few days later, I received a letter from the Ministry of External Affairs in which it was written that after reading my letter President Ayub wrote this note on it: *There is a lot of sense in what he says.*”

“After reading this positive note of President Ayub, I was a little hopeful that maybe my exposition had touched his heart. But it proved to be my vain imagination. We received the news after a few weeks that on the 3rd of January 1966 the delegation of Pakistan under the headship of President Ayub had reached Tashkent. The head of the Indian delegation was Lal Bahadur Shastri.”

(Shahab Nama pp 935-936)

The analysis of Alama Syed Abul Ala Maududi is also worth mentioning who has also written a 78-page book *Kashmir Dispute and its Solution*. This book is an authority on the background and foreground context of the Kashmir Dispute. Syed Maududi gave valuable suggestions to the leaders of Pakistan regarding the Kashmir dispute but they were ignored and never considered. Had they acted upon his suggestions, the dispute could have ended in 1947, and India’s illegal military occupation could not have sustained their position to continue the oppression. While making his analysis of the Tashkent Declaration, he writes:

“Before I say anything about Tashkent Declaration, I would like to state a few statements that have hurt my sentiments. Some people – to defend the government’s stand of the Tashkent Declaration – have tried to compare it with the Treaty of

Hudaybiyyah. Whatever steps the Messenger of Allah ﷺ took, whether before or after the Treaty of Hudaybiyyah, were taken directly in accord with the Divine guidance. But did anyone in the administration receive any kind of divine inspiration or dreams related to the Tashkent Treaty? These people have created this method that whenever they accept any treaty because of their weakness, they call it the Treaty of Hudaybiyyah.

By the Treaty of Hudaybiyyah, Allah removed three big obstacles Muslims were facing.... And within a year, when Quresh broke the accord, there was an army of ten thousand men ready to fight under the leadership of the Messenger of Allah ﷺ — while at the time of the Treaty the number was only two thousand. Now, if we look at the main points of the Tashkent treaty, we realize it has nullified the roots of the Kashmir Dispute. India's accusation was that Pakistan sent thousands of mujahideen into Kashmir after the 5th of August 1965 and Pakistan denied it. But in the resolution of the United Nations and right after that, in the treaty of Tashkent, Pakistan accepted that not only the army, but the mujahideen as well, will be withdrawn from the 5th August position. This is how they proved in front of the world that Pakistan was a deceiver. After that, till 10th January, our stand about Kashmir was that as long as the dispute exists, there will not be any treaty or truce. But on the 10th of January, suddenly, the announcement was made that to solve our disputes, no force will be used. In the same manner, it was said that until a valid solution is found for the Kashmir Dispute, forces will stay on their posts. But after the Tashkent Declaration was made, without any practical solution provided to the Kashmir Dispute, forces were withdrawn from their posts on the 25th of February 1966. After all, what worth would there be in the eyes of the world for an administration that changes its stand repeatedly!"

(Masla Kashmir aur is ka Hall, pp 70-71)

A month and a half before, Alama had written an essay titled "Russian Imperialism" in which he cautioned the damage Russia has caused by repeatedly vetoing the Kashmir Dispute. And now to accept their invitation to Tashkent, as Alama Maududi put it:

"It is a different thing, when one invites us, our ethics demand that we accept the invitation. But when the invitation is to eat poisonous *palaw*, it is not legitimate to attend it."

(Masla Kashmir aur is ka Hall, pp 64)

These excerpts prove that Pakistan neither used any wisdom nor accepted the suggestion of those who had honest concerns. What was the reason for the 1965 war? What was the real aim and purpose behind Operation Gibraltar? But at the time of the Tashkent Declaration, the purpose was ignored. The reason for the war between India and Pakistan was India's illegal occupation of Kashmir. Apart from that, there is the undeniable fact that India took the issue to the United Nations and signed the resolutions which said that Kashmir will be given a fair opportunity to decide their future through Self Determination. Why should one not force India to act on the mandate? In the war, the army, and people, by putting their lives at risk, achieved the upper hand and broke the spirits of the enemy forces. Martyrs gave their lives to keep the borders protected. But when our leaders sit at the table, all they manifest is submissiveness and defeatism.

In Central Jail Srinagar, all inmates expressed grief and disheartenment about the Tashkent treaty. Almost everyone felt that the position that Pakistan had won in the battlefield has been lost on the table.

A Specimen of Sadiq's Administration

In Srinagar Central Jail, we were placed on one side of the special ward, and Maulana Masoodi, Mr. Karra, and their other associates were placed towards the right side of the entrance gate. Strong discrimination against Sadiq's administration was evident. Ghulam Rasool Renzu was his Home Secretary. He would visit quite often. As far as I can remember, he would sit with them for hours but never come to see us. We used to think that as the Home Secretary, he should come to us as well and listen to the ordeals we were facing in the prison. But he never blessed himself with that opportunity. Their socialist and communist assurances would crumble when it came to turning them into action in the field of conduct. But they are very desirous to use the state resources to fool people and, when the time comes, coerce them successfully to their dirty work. Equality and brotherhood are their declarations. In prison, all inmates face the same problems. But to treat some prisoners differently can never be admissible according to any moral principles. What worth will remain to the resolutions of equality and comradeship when inside the four walls of prison they will show bigotry and discriminate? Whether his visit would have made any difference or not, but he would have fulfilled his duty and we might not have thought that our people, those who call themselves Muslims, those who were born in Muslim families, when these educated people behave in this manner, invalidates their position and value. This group of people, including Ghulam Mohammed Sadiq, who were influenced by the philosophy of Marx and Lenin. But their conduct and style of action were no different from the dictatorship.

Our prison life used to be busy and organized. As soon as we entered the prison we made a timetable and followed it meticulously. We would be excitedly waiting for someone to visit us but, to be honest, visitations disturbed our schedule and that used to upset us profoundly. If one is fortunate to find peace and calmness in prison life, even if one spends years inside- when you are set free, it feels like you were just arrested yesterday. Recitation of the Quran, its translation and understanding, and when these pious, virtuous, abstemious, those who understand the soul of the Quran are there to teach you, it makes life more resolute. Away from the quandaries of the world - concentrating on self-development, introspection, trying to rectify mistakes, preparing your mind to accomplish the duties that will be given to you once you are free; there are many things that one can only do in the prison. Unless prisons are turned into torture chambers like they have been in Kashmir for the past twenty years. Whatever era we witnessed after 1947, was worse than the despotism of the Dogra rule.

گفتار کے اسلوب پہ قابو نہیں رہتا

جب رُوح کے اندر متلاطم ہوں خیالات

Such chaos is in my soul and these thoughts

Cannot contain my tumbling words in bounds.

یہ علم، یہ حکمت، یہ تدبیر، یہ حکومت

پیتے ہیں لہو، دیتے ہیں تعلیم مساوات

Their science, philosophy, scholarship, government,

Preach men equality and drink their blood.

(Alama Iqbal - Lenin - Before God)

Welcome, Ramadhan

At the end of 1966, the month of Ramadhan was welcomed with serenity and delight in Srinagar Central Jail. I remember Maulana Mohammad Syed Masoodi came to our Mess Hall and expressed the desire to pray Tarawih in congregation with us and listen to the Quran from our Imam Maulana Saduddin. Who would have said no to such a blessed wish? So, the Tarawih was offered in congregation. I was leading all other prayers. It was my personal experience during the four long years that I spent with him that Maulana Masoodi never agreed to lead the prayer.

By Allah's Grace, Ramadhan was spent with equanimity and the solace of hearts. After the *Fajr* prayer on the day of *Eid Al Fitr*, Maulana Masoodi - as a gesture of honor - wanted to tie a turban on Maulana Saduddin's head. But Maulana Saduddin, with utmost grandeur and with the dignity of a pure believer, declined to be a part of this soulless ritual. We just froze and could not utter a word. None of us had the nerve to change Maulana Saduddin's mind after he had decided something. This, we all knew through our experiences.

With the arrival of 1967, everyone from our hall was released. In the end, it was Maulana Saduddin and myself there for almost four more months. These months proved an enormous blessing of Allah. Spiritual training, earnestness with the Quran, understanding the importance of time, no gossip, no badmouthing, no fear of the forces of falsehood, no flattery, cajoling, blandishment, blarney. These were the traits of the virtuous life of this great person. Even the soil catches some fragrance from the roses in their company, then how is it possible that in the company of such devout, pious, and righteous men, one will remain impervious? It is impossible.

Editor Azan

In March 1967, we were released from Srinagar Central Jail. Shortly afterwards, at a meeting of the Central Majlis-e-Shura of the *Jamaat-e-Islami*, I was given the responsibility of editing the weekly *Azan*.

Azan was the official organ of *Jamaat-e-Islami* Jammu and Kashmir. Since the time when *Jamaat* was organized in J&K in 1946, it began to use every possible means and resources to serve and irrigate its aims and objectives. Efforts were also made to establish Schools and reach out to the Educated class through the media. *Azan* was launched as a monthly magazine in the 1950s. The late Saaduddin was its founder, editor and publisher. He was also endowed with the power of pen by Allah, but his narratives were slightly beyond the comprehension and understanding of the ordinary people. He used to write editorial of *Azan*. It was an attempt to bring out the spirit of Quran and Sunnah in a very philosophical and intellectual manner. Efforts were made to reform the society, to instruct the Muslim Ummah to return to the fundamentals of Islam and to the natural and workable solution to the problems of life- to carry out the official duty of truth and falsehood with rational and imitative arguments and evidence. Other writers also used to express their talents through this monthly magazine, but most of the content came from the editor's pen. During the arrests of 1965, Mr. Ghulam Nabi Siddiqui used to perform the duties of editor. He was arrested for publishing the news of arson in Batamaloo. Being editor of *Azan* matched my tastes and instincts, but my constant stay in Srinagar and domestic difficulties and engagements in Dooru and Sopore were becoming the biggest obstacle in my way. Throughout this period, my late wife's health was very poor, and I had to

come to Dooru at least on the weekends for her treatment and care. In carrying out this official duty, very active and devoted members were associated with me; Mr. Ghulam Nabi Farid Abadi and his younger brother Muhammad Hanif Sahib used to lend a hand. The diligence and dedication with which Mr. Farid Abadi assisted cannot be expressed in words. He used to get materials in Srinagar; take it to the transcriber, get it transcribed and proofread. When I was absent, he would bring all the material to Dooru, and then take it back to Srinagar for printing and deliver it to the agencies, all by himself. Computers weren't available in those days, hence everything had to be decided prior on a weekly basis. Mian Abdul Rahim Burzallah was also associated with *Azan* and he also worked very hard.

In *Azan*, daily issues including political and social aspects were also discussed. There was a permanent column of *Azan* on the deterioration of society which was brought to the fore under the title of "Deed o Shaneed". The details of the movement's activities, especially the ups and downs of resistance, pleasant and unpleasant events and tragedies were encountered during this period were published. There used to be many comments and discussions on them. We would also respond to the different columns of ideological nature which were published in Srinagar based newspapers. We would not shy away from putting forward the Islamic perspective. Those were very tough times for Islamic Movement. The eyes of the common people were fixed on the enchanting slogan of Plebiscite Front. People did understand the truthfulness of what *Jamaat-e-Islami* preached. They also knew importance of charter building work of *Jamaat*. But they wanted to get freedom from foreign occupation first and foremost. There was no room for people to deny the importance of this thought, but we had seen very closely the people who raised this slogan. We, without any bias

or personal prejudice, understood that their policy was secular and Machiavellian. This ideology is neither compatible with Islam nor can it be a guarantee of any welfare, real freedom and peace for mankind in general, and for the Muslim Ummah in particular. Supporting it would be a loss of life and property, especially for the Muslim Ummah, and we must make our nation aware of this bitter reality. Thus, instead of patriotism, nationalism, and good leadership, targeting the change of faces and hands - having discussions on such topics and adapting *Azhan* to the circumstances and requirements of the time has been the policy of that era.

The Educated class have expressed a deep attachment to *Adhan* of that time. The entire administrative structure of *Jamaat-e-Islami* was active in expanding its publication. It is through collective efforts that *Azan* succeeded in meeting those required standards. Alhamdulillah!

Awqaf

It was shortly after I had taken over the presidency of the monthly *Azan*, that the President of *Auqaaf e Islamia*, Sheikh Muhammad Abdullah, convened its grand meeting. Even in our dreams we had never thought that *Jamaat-e-Islami* or especially people like me would be invited. *Ustad* Hakim Ghulam Nabi and I went to attend this meeting held in *Mujahid Manzil*. The late Maulana Muhammad Syed Masoodi Sahib was moderating the session. Seeing him there made me realize that his advice must have led to my selection. We were sitting there accompanied by Maulana Syed Muhammad Qasim Shah Bukhari, the late President of *Tabligh-ul-Islam*. Before the initiation of the proceedings, the President of *Auqaaf e Islamia* walked up to us and greeted us with a very beautiful and pleasant smile and shook hands with all of us. The late Maulana Bukhari welcomed him with the title of Leader of the Nation (Zaeem e Millat). After a short pause, Maulana Masoodi called me on stage to recite the Quran. I was shocked that they had chosen my name when many Deoband scholars were present? However, after the announcement from the stage, there was no room for denial. As soon as I reached the stage, I chose the last Ruku of Surah Al-Fatah. This is because it contains the good news that Muhammad (SAW) will perform Umrah next year, and in unambiguous terms about Islam, Allah instructed that Muhammad (SAW) has been sent with guidance and the religion of truth. This religion should prevail over all religions and it does not require the testimony of anyone other than the testimony of Allah Almighty.

“Allah indeed showed His Messenger the true vision, one fully in accord with reality. If Allah so wills, you shall certainly enter the Inviolable Mosque, in full security, you will shave your heads and cut

your hair short, and do so without any fear. He knew what you did not know, and He granted you a victory near at hand even before (the fulfilment of the vision). He it is Who sent His Messenger with the True Guidance and the Religion of Truth that He may make it prevail over every religion. Sufficient is Allah as a witness (to this). Muhammad is Allah's Messenger, and those who are with him are firm with the unbelievers but compassionate with one another. You see them occupied in bowing and prostrating and in seeking Allah's bounty and good pleasure. They are distinguished from others by the marks of prostration on their faces. Thus are they described in the Torah. And their parable in the Gospel is that of a tilth that puts forth its shoot, then strengthens it so that it becomes stout and stands firmly on its stem. This is a sight pleasing to the sowers and one by which the unbelievers will be enraged. As for those who believe and do righteous deeds, Allah has promised them forgiveness and a great reward."

(Al-Fatah, 27-29)

Summary: This is the answer to the question that was constantly agitating the minds of the Muslim. They said: The Prophet (ﷺ) had seen in his vision that he had entered the Masjid al-Haram and went around the Kabah in worship. Then how is it that they were returning without performing Umrah? In answer to this, although the Prophet (ﷺ) had told them that in his vision he had not seen that they would perform the Umrah that very year, still there remained some suspicion in their hearts. Therefore, Allah Himself explained that it was He Who had shown the vision and it was a true vision and it would certainly be fulfilled.

Here, about the words Insha-Allah (if Allah so wills), which Allah Himself has used with His promise, one can raise the objection that when Allah Himself is making this promise,

what is the meaning of making it conditional upon His own willing it? The answer is: Here the words Insha- Allah have not been used in the sense that if Allah does not will, He will not fulfill His promise, but in fact these relate to the background in which this promise was made. The presumption on the basis of which the disbelievers of Makkah had played the drama of preventing the Muslims from umrah was that only he whom they would allow would perform umrah, and would perform it only when they would allow it. Allah has said: This depends on Our, not on their, will. The reason why Umrah has not been performed this year is not because the disbelievers of Makkah did not allow it to be performed, but because We did not will it to be performed. In the future, Umrah will be performed if We will, no matter whether the disbelievers allow it or disallow it. Besides, these words also contain the meaning that the Muslims too, will perform umrah not by their own power but because We would will that they should perform it. Otherwise, if We do not will, they do not possess any power to perform it by themselves.

This promise was fulfilled in the following year in Dhil- Qadah A.H.7. This Umrah is well known in history as Umrah al-Qada.

The words clearly point out that it is not obligatory to get the head shaved in Umrah and Hajj, but it is also right to get the hair cut short. However, it is better to have the head shaved, for Allah has mentioned it first and then mentioned having the hair cut short.

The reason why this thing has been mentioned here is that when at Hudaibiyah the peace treaty was going to be written down, the disbelievers had objected to the use of the words Rasul-Allah (Messenger of Allah) with the name of the Prophet (صلى الله عليه وسلم), and on their insistence the Prophet (صلى الله عليه وسلم) himself had removed these words from the document. At this Allah says:

Our Messenger's being a Messenger is a reality which remains unaffected whether someone believes in it or not. If some people do not believe in it, they may not, for Allah is enough for a witness over it. Their denial will not change the reality, but the guidance and the true faith which this Messenger (ﷺ) has brought from Us, shall prevail over all religion, no matter how hard the deniers try to obstruct its progress.

"All religions" implies all those ways of life which include the nature of *Deen* (Religion). We have explained it in details in (E.N. 3 of Surah Az-Zumar) and (E.N. 20 of Surah Ash-Shura). Here what Allah has stated in clear words is: The purpose of the Prophet's (ﷺ) appointment as a Prophet was not merely to preach this Religion but to make it prevail over all others. In other words, he did not bring this Religion so that it might survive in a limited compartment of life, while the rest of the spheres of life, by and large, should remain under the relentless control of some false Religion (way of life). But he had brought it so that it should be the dominant way of life and any other religion should survive, if at all it survives, only within the limits in which it allows it to survive. For further explanation, see (E.N. 48 of Surah Az-Zumar).

The companions (of the Prophet) are hard against the disbelievers: They are not such that the disbelievers may mold them as they like. They can neither be cowed nor purchased by any inducement. The disbelievers have no power to turn them away from the great objective for the sake of which they have joined and followed the Prophet (ﷺ) even at the cost of their lives.

That is, whatever their hardness and severity, it is only for the disbelievers, not for the believers. As regards the believers they are soft, merciful, affectionate, sympathetic and compassionate.

Their unity of aim and object has produced in them love and harmony and complete accord among themselves.

This does not imply the mark that appears on the forehead of some people on account of prostrations, but it implies the marks and traces of the fear of God, munificence, nobility and goodness of manners that naturally appears on the face of a person on account of bowing down before God. Man's face is an open book on the pages of which different states of a man's self can be seen easily. A vain and arrogant person's face is different from the face of a humble, modest and unassuming person; an immoral person's face is clearly distinguished from the face of a righteous and well mannered person; and there is a marked difference between the facial appearance of a wicked man and of a noble and virtuous man. What Allah means to say is: The companions of Muhammad (peace be upon him) are such that one can recognize them on first sight to be the best of mankind, because their faces shine forth with the light of God worship and God consciousness. This is the same thing about which Imam Malik has said that when the armies of the companions entered Syria, the Syrian Christians remarked: These people possess the very same qualities and characteristics of the disciples of the Prophet Jesus Christ (Peace be upon him).

The allusion probably is to Deuteronomy, 33: 2-3, in which the Holy Prophet's (Peace be upon him) advent has been foretold and the word saints has been used for his companions. Apart from this, if some other quality of the companions has been mentioned in the Torah, it is not found in the existing, corrupted Torah.

This parable is found in a sermon of the Prophet Jesus (peace be upon him) that has been reported in the New Testament, thus:

And he said, So is the kingdom of God, as if a man should cast seed into the ground: And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is to come. And he said, Where unto shall we liken the kingdom of God? Or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth. But when it is sown, it groweth up, and becometh greater than all herbs, and shouted out great branches; so that the fowls of the air may lodge under the shadow of it.

The last portion of this sermon is also found in Matthew, 13: 31-32.

A section of the Muslims translates this verse, thus: Allah has promised forgiveness and a great reward to those from among these people who have believed and done good works. Thus, they invent a way to vilify and slander the companions, and claim that according to this verse many people among the companions were not believers and righteous. But this commentary goes against verses (4, 5, 18 and 26)of this very Surah, and does not even accord with the initial sentences of this verse itself. In verses 4-5, Allah has made mention of sending down sakinat (tranquility) and of effecting increase in the faith of all those companions who were present with the Prophet (ﷺ) at Hudaibiyah, and given them without any exception the good news of admission into Paradise. In (verse 18), Allah has expressed His good pleasure for all those who took the pledge to the Prophet (ﷺ), and in this also there is no exception. In (verse 26), Allah has also used the word muminin (believers) for all the companions, has mentioned of sending down His sakinat to them, and obliged them to be

righteous and pious, for they were most worthy and deserving of all mankind. Here also, it was not said that the news was being given only about those who were believers among them. Then also in the initial sentences of this verse itself the characteristics mentioned are of all those people who were with the Prophet Muhammad (ﷺ). The words are to the effect that all the people who are with him have this quality and characteristic. After this, suddenly in the last sentence there could be no excuse to say that some of them were the believers and others were not.

(Towards Understanding Quran, Vol. 5)

After the recitation of the Qur'an, efforts of *Auqaaf e Islamia* and its assets were discussed and suggestions were sought. I suggested that the real purpose of the Waqf, that is, the use of dedicated property and resources for the revival, propagation and spread of Islam, should be used to meet the requirements of the people. If Auqaaf's property and resources are used properly, many basic needs of the nation can be met, but due to the misfortune and negligence of the entire nation, billions and trillions of its property and assets are being openly exploited. Those who come to power, misuse these powers and seize the properties and then spend this capital for their own purposes and goals and ignore the whole nation.

On the first page of the issue of the weekly *Azan* which was published after the meeting, the official responsibilities of *Auqaaf e Islamia* were covered in detail. First of all, it was highlighted that *Auqaaf* property is dedicated in the name of Islam, and the purpose is that the dedicated property, whether quoted or unquoted, should be used exclusively for Islam. To achieve this goal, the property of *Waqf* must be in the hands of those who recognize Islam as a complete code of conduct and way of life and are working for its domination and revival, and

that the means and resources of *Waqf* be dedicated to the teachings of the public and not use these means and resources for any un-Islamic work.

Now those who are the leaders of secular politics, i.e., those who have accepted the ideology of separation of Religion and politics and are living their individual and collective lives, accordingly, are the ones who are running the Government and all the departments of the state without regulation of the Religion. When the educational, political, economic, judicial, social systems, internal and external affairs and issues are run under self-made or man-made laws and regulations, how can we expect from them that they will use *Auqaaf* property for the right and real purposes. They will erect a building, maintain some madrassas, Darul Uloom and mosques in the name of Islam. The idea of a system of life based on the Qur'an and the Sunnah, and the institution of *Auqaaf* to be helpful in this work, will not be possible with such people in power. In view of this basic principle, the first requirement is that the institution *Auqaaf* be freed from their grip. Making this sense is the first step in developing the ability to act. It was further pointed out that in order to create Islamic thinking in accordance with the teachings of the Qur'an and Sunnah, *Auqaaf e Islamia* should set up such Educational Institutions in various places which can produce thinking beings in accordance with religious requirements and use all popular knowledge; to be done in the shadow of Islam. Sciences and Technology do not contradict the salvation system of Islam. Provided that those who use them are primarily Muslims, they already have a strong idea of Islam. Let their thinking be in accordance with the guiding principles of Islam. They have not only considered Islam as a Religion of worship but have accepted Islam as the only guarantee of solving life's problems in modern times. To prepare and dedicate the resources of *Auqaaf e Islamia*, such

individuals are needed. In order to eradicate the evils and vices that are flourishing in the society, there should be a permanent Department in *Auqaaf e Islamia* which should perform the duty of "teaching the good and forbidding the evil" with single-mindedness and diligence. The Institution should make them financially self-sufficient, and provide them with the basic necessities of life including all modern facilities of technology and transportation, and they should be prepared mentally and practically in such a way that they can perform this official duty with full confidence and trust. This is a great and basic need for the betterment of society. Waqf can play an active and effective role in fulfilling this need. In fact, it is part of the responsibility of the Government, but when Governments are free from advocacy of Religion and politics; in times of decline of Muslim Ummah and the politics, Waqf properties and institutions would be a means to fill the gap.

Waqf agency also has a responsibility to provide for the orphans and helpless people in the society, to help solve their problems and difficulties. There are many children in society who are deprived of Education due to poverty and many other factors. Finding them, conducting surveys, and bestowing them with the power of Education should be included in the duties of this institution. There are families in the society where adult girls yearn for marriage because we have made Nikah very difficult and unattainable by erecting walls of un-Islamic customs. The institution can play an ideal role in by arranging for their marriages, provided that the reins are in the hands of those who love the servants of Allah and those who are in love with the needy and marginalized sections of society. If Waqf is run by Religious people, then they can establish a parallel system against the false system. Unfortunately, the resources, properties and wealth of the Muslims are being used in the hands of false forces and anti-religious organizations and

groups to tarnish the image of Islam. There can be no greater tragedy. All this was brought to the fore in the pages of the *Azan* to make people aware of *Waqf* and how their trusts and properties dedicated to the revival of the religion are being used only to promote non-Islamic ideologies. And yet we think that everything is going well and we are not ready to do our part to give these Institutions the right direction and direction.

This series of editing of the weekly *Azan* continued from 1967 to March 1970. A lot has been written during this time; if it is collected, many books can be produced under different headings and topics. Over the last twenty years, the Indian occupying forces have conducted house-to-house searches, which have created a state of panic among the people. Because of this, religious literature such as newspapers and magazines, have either been burned down or have been disposed of in the river.

Separation from the source is the main reason for the deterioration of the Ummah. The teachings of the Quran and Sunnah are the source of strength and guidance for Muslim men and women. It has been stated in various places in the Holy Quran that Faith in Allah is the basis of Religion. This Faith requires that no one be associated with Allah in attributes, rights and authority. In this day and age, some of our scholars and those who have a connection with the Religion and especially the *Pirs* have become involved in such shirk of which they have very little awareness. When such people are invited to avoid shirk by quoting the teachings of the Quran, they go astray and are not ready to change their ways and practices. This is the basis of disagreement with the Islamic Movement. In order to resolve this difference, one must either seek the guidance of the Quran and the Sunnah itself or listen to those who call to it and try to understand what is the source of calling to the real basis and center of guidance. We

fight with them without understanding and accuse them of being "unbelievers". This is the real cause of conflict and confrontation. There are very difficult steps to overcome.

The verses of the last Ruku of Surah Yunus are enough to guide us:

"(O Prophet!) Tell them: 'Men! If you are still in doubt concerning my religion, know that I do not serve those whom you serve beside Allah. I only serve Allah Who will cause (all of) you to die.¹⁰⁷ I have been commanded to be one of those who believe, and to adhere exclusively and sincerely to the true faith,¹⁰⁸ and not to be one of those who associate others with Allah in His divinity. Do not call upon any apart from Allah on those who have no power to benefit or hurt you. For if you call upon others than Allah you will be reckoned among the wrong-doers. If Allah afflicts you with any hardship, none other than He can remove it; and if He wills any good for you, none can avert His bounty. He bestows good upon whomsoever of His servants He wills. He is All Forgiving, All-Merciful. Tell them (O Muhammad): 'Men! Truth has come to you from your Lord. Whosoever, then, follows the true guidance does so for his own good; and whosoever strays, his straying will be to his own hurt. I am no custodian over you. And follow, (O Prophet!), whatever is revealed to you, and remain patient until Allah brings forth His judgement. He is the best of those who judge.'" (Surah Yunus, 104-109)

Summary: The Arabic word *yatawaffa-kum* literally means "gives you death", but it has been purposely translated into "who causes you to die" in order to convey its real spirit in the content it occurs. It implies this: I worship only that One, who has full power over your life: He has complete authority and power to let you live as long as He wills and cause you to die at any moment He wills. That is why I am fully convinced that I should submit and surrender, worship, serve and obey Him alone.

Now let us consider why of all His characteristics, this quality of Allah was specifically cited here. This was to bring home to the mushriks of Makkah that the doctrine of shirk was absolutely false. For they also believed (and all the mushriks have always believed) that death is entirely in the hands of Allah, the Lord of the universe, and none else has any power over it; so much so that they confessed that even those beings, whom they believed to be partners with God in other qualities and powers of, His, could not avert death even from themselves. Thus the mention of this quality of Allah along with the statement of the doctrine of Tauhid has been made to serve as a proof of that creed. That is, I serve only Him for He alone has the full power over life and death. Why should, then, I serve others who have no power at all over their own lives and deaths, not to mention the lives and deaths of others? The eloquence and force of the statement has been enhanced manifold by saying, "Who gives you death" instead of "Who gives me death". For this contains the statement of the doctrine, its proof and invitation to it, all the three combined in one concise sentence. Had it been said, "I serve that one Who gives me death" then it would have implied, "I alone should serve Him." But by saying, "Who gives you death" the implication is: It is not only I, who should serve Him, but you also should serve Him. For it is absolutely wrong to serve any other than Allah, Who alone has such powers. The force of the Arabic words "direct your face toward the religion" of the text means "dedicate yourself sincerely, exclusively and steadfastly to this faith", is worth deep consideration. The purpose might have been served by the use of such words as "Adopt this faith" or "Follow this faith". But Allah considered such expressions as weak and incapable of serving the real purpose, which is implied in the wording of the text. For the literal meaning is "Set your face steadfastly", which implies: You should

steadfastly turn your face in one direction only, without turning it even slightly to right or left, or backward, and go on marching in the same direction. Though these words were in themselves quite sufficient, the addition of the word made it all the more forceful. For hanif is one who turns away from all others and exclusively turns to one direction. Thus what Allah demands is this: Adopt this faith, this way of the worship of Allah and this way of life in such a manner that your worship, subjection, submission, servitude and obedience should be dedicated exclusively to Allah, the Lord of the universe, so that you do not deviate in the least after adopting this way. You should have nothing to do with those ways that you have discarded and that you should not even have a look at the crooked paths that erroneous people follow.

109. This negative way of forbidding from shirk has been purposely adopted. It implies this: You should not at all be one of those, who set up in any way whatsoever other gods as partners with Allah in His essence, His attributes, His rights and His powers, whether that god be one's own self or another man or a group of men or some spirit or jinn or angel or some material or imaginary being. The demand of Tauhid has been made both in the positive form, "Dedicate.... faith", and in the negative form, "and do not be of those who associate partners (to Allah)." Thus it forbids shirk both in deed and in creed, in individual and in collective life, in places of worship and in education, in courts and in legislative assemblies, in political and in economic activities. Therefore it demands from the worshiper of Tauhid to adopt a different way in every aspect of life from the way of those who adulterate Godworship with ungodly worships, for the former can never be a fellow traveler with those who practice shirk. As such things can never be expected from him, it can never be imagined that he would follow them.

Thus it is clear that it cuts at the very root of shirk, both jali (open) and khafi (hidden). As a matter of fact, shirk in its latter form is even more dangerous and should therefore be avoided most scrupulously. This warning is necessary, as some foolish people consider it to be almost harmless just because it is hidden. The fact is that open shirk is like an avowed enemy who makes an attack in the open and hidden shirk is like an enemy in the guise of a friend. Or the former is like a disease of which the symptoms are quite apparent and the latter like the hidden disease that gradually undermines one's health. Thus it is obvious that when the open shirk comes into conflict with the faith of Tauhid, it may be cured. But the one who suffers from the hidden shirk does not realize the threat posed by it and slowly and gradually succumbs to it, while the victim remains quite unaware that his faith is being devoured by the deadly secret enemy.

(Towards Understanding Quran, Vol 2)

Meeting Indira Gandhi

Incidents of house burning in the Kashmir Valley in 1968 and 1969 were a daily occurrence. Even in the town of Sopore, such accidents used to take place in front of my eyes. On the one hand it was sad and painful to see, on the other hand, there was a feeling of helplessness that we can neither see who is behind it nor trace the conspiracy that is using colonial tactics to destroy the oppressed nation economically.

Jamaat-e-Islami expressed grave concern over the situation. Amir e Jamaat called an emergency meeting and stressed on the need to make efforts in this regard; therefore, it was decided that a delegation led by Amir e Mohtaram should leave for Delhi and meet the Prime Minister of India and explain to her the details and try persuade her to take immediate action. I was also a part of the delegation. The late Indira Gandhi was elected Prime Minister of India in January 1966. It was expected that her heart would melt more being a woman and she would take immediate steps to fulfill her official responsibilities to save the Kashmiri nation from these nefarious conspiracies. In those days, Mr. Makhan Lal Foetadaar, a Kashmiri Pandit, was her private secretary. We reached Delhi and contacted him and sought an appointment. Shaheed Hassam Uddin was also in our delegation; he oversaw liaison and other necessities. We had prepared a written memorandum detailing these incidents and mentioning the people's perception that all this was happening under a conspiracy and that it was at the hands of the agencies of the colonial powers and their operatives; without it, there could be no other reason for this constant arson and planned homelessness and distress.

Arriving at the residence of the deceased PM, Mr. Fotedar seated us in the Visitors' Gallery and we were kept waiting for hours. After a long time, Mr. Fotedar took us to a special room for meeting. After a short while, Prime Minister came, and Amir Mohtaram presented her the memo and told her in clear terms that the continued and frequent incidents of arson in the settlements were bringing the nation to a state of great anxiety and distress. Our statewide organization had taken serious note of this situation and we felt the need to convey the feelings of the people at her service. The people there believed there was an organized group behind these incidents which was trying to subjugate the people by making them economically regressive and disadvantaged. She kept reading the memo while handling her Sarri which was slipping from her head again and again. After reading it, we were stunned when she said, "The forest is burning. We will investigate these complaints." Goodbye!

The attitude of the rulers of India has always been like this. No matter how cruelly, brutally, inhumanely and shamefully the people of Kashmir are being treated, they do not take any notice of it. This behavior of the Indian rulers has made it very clear that they are only interested in Kashmir's land, water, waterfalls, minerals, forests, Gulmarg, Pahalgam, Nishat Bagh, Shalimar Bagh, Naseem Bagh and similar places; even if people continue to be oppressed. Our delegation, after carrying out its official duties, came back with intensity, which was expressed by a flower of the land of Kashmir long ago in these verses:

آج وہ کشمیر ہے محکوم و مجبور و فقیر
کل جسے اہل نظر کہتے تھے ایران صغیر
سینہء افلاک سے اٹھتی ہے آہ سوز ناک

مرد حق ہوتا ہے جب مرعوب سلطان و امیر
کہہ رہا ہے داستاں بیدردی ایام کی
کوہ کے دامن میں وہ غم خانہء دبقان پیر
آہ! یہ قوم نجیب و چرب دست و تر دماغ
ہے کہاں روز مکافات اے خدائے دیر گیر؟
(علامہ اقبال)

The Birth of Naseem-uz-Zaffar

The Jamaat office in Maisuma, also housed Azan. It was March 1969, and a meeting was being held in the office. Rafiq, who was working on the telephone, called me saying that I had a call from Sopore, I picked up the phone and got the good news of having a baby at Sopore hospital. Alhamdulillah.

My wife was admitted to the hospital due to ill health. The operation had been performed under the supervision of Dr. Hussan Aara and Allah Almighty bestowed this blessing. I took permission from the authorities and left for Sopore. Naseem's mother was lying in bed at the hospital. Her face was beaming like a rose. Her younger sister Zarifa Habibullah was sitting next to her; I inquired about her condition and congratulated her. At Sopore Hospital, the respected Hakeem Attiq Ullah worked as a senior medical assistant and as a practicing doctor. Allah Almighty had endowed him with immense ability to diagnose diseases and prescribe medicines. This is because of their innate ability and family ties to the medical field. His father, Sana Ullah Kalo, was a well-known scholar and lived in Mohalla Muslim Pir. He was known as the Messiah in the Kashmir Valley. The deceased Doctor Ali M. Jaan was stationed in Sopore and Atiq Ulah Sahib worked under him. He made full use of his God-given potential and was known throughout the Sopore area as Dr. Jan's successor. And in fact, they lived up to the expectations of the people. Naseem's mother's health had been bad for a long time and the doctor used to visit and inspect her when needed. She was suffering from an enlargement of the heart. Her maternal grandparents lived in Aadipura Sopore. The love and compassion with which he cared for her during her illness is very difficult to cover it in words. Shaheed Hussaam Uddin

Advocate was her cousin. Her mother loved Umm-e-Naseem so much that I doubt she could have loved her own daughters this much. She often needed to go to Sopore, and during those days she used to stay in *Adipura*. In Sopore, my dear student Khwaja Ghulam Ahmed Bucha, who used to trade in medicines in those days, never had any difficulty in providing medicines to my deceased wife from his store, whether the price was affordable for us or not.

The feelings of love, respect and gratitude that I have in my heart for the people of Sopore town are the result of the affection of its people. The people of Sopore have transcended political differences and endowed me with love, compassion and respect. The Congress, the National Conference, the Front, the Liberals, the businessmen, the laborers, the Educated, the Illiterate, men, women, young sons and daughters, even children, have a very deep attachment to me. Not only Muslims but also the Hindu community showed the same compassion and respect. I used to visit their houses. Like the sun used to rise in the dark here, love, respect and honor, in which there was no trace of fabrication. From Dooru to Sopore, mostly *Tonga* was available. After two days, we left the hospital for Dooru. After the birth of our son, my wife's health started deteriorating day by day and we often had to bring her to Sopore for treatment. Muhammad Akbar Sofi, Hakeem Muhammad Ahsan and Hakeem Muhammad Maqbool's houses would be ever ready to host us during her illness. Haji M. Akbar Sufi's family proved to be unparalleled in the spirit of self-sacrifice and compassion. Their services have been unforgettable from the earliest days as activists of the Movement. May Allah Almighty honor their sincere services. His cousins Mr. Ghulam Hassan and Mr. Ghulam Nabi were my students in Sopore Intermediate College and then in High School. They were also like my spiritual children. May Allah

keep them safe and secure and accept their selfless service. Ameen.

During ilnees of *Umm Naeem*, Allah made an unseen arrangement for the look-after and care of Naseem. A lady from Bandipora- a teacher by profession and also close relative of Mr. Ghulam Nabi Siddiqui, she was assigned to Dooru Primary School. Being a relative of Siddiqui Sahib, she expressed her desire to stay at our place; and we welcomed her with joy and happiness. From day one, she started taking good care of Naseem. Naseem's cousin (my sister Khadija's) son Qayyum was also a toddler. Naseem's elder sister used to take him in her arms for her aunt to breastfeed him. In that way, Qayyum is Naseem's cousin and *Razai Bhai*. May Allah Almighty keep both of them in His protection and exalt them with health and well-being as well as growth and guidance. Ameen!

The Scars she left Behind

Despite my wife's illness, I tried my best to perform the duties of *Azan* . I received full cooperation from my team. In addition to that, comrades from Srinagar, most notably Abdurraheem from Barzullah, extended noticeable support. I put in maximum efforts for the treatment and care of my spouse. With all my heart, I would like to note that I have never been careless or negligent in my fulfilling my duty as the spouse in my seventeen-year companionship with this noble woman.

The brothers from Sopore, whether comrades, the leaders of Islamic Movement, workers or common supporters, performed their duties towards my family to the best of their ability during my captivity. I have no complaints or grievances with them. May Allah grant them a great reward.

My wife's heart condition proved fatal for her and she passed away on February 27th, 1970. Since her death, I have always prayed for her forgiveness. May Allah Almighty grant her a place in Paradise and keep her in His infinite mercy. Her constant display of humbleness, humility and crying before Allah all mighty reflected her noble attributes.

On February 26th, her condition had deteriorated, and at the same time, she was barred from speaking. A message was sent to Mr. Mir Atiqullah, he arrived at Dooru without any delay and in my presence inspected her and told me that she is breathing her last breaths. A man was sent to inform her family; her younger sister and younger brother, Abdul Rashid Makhdoomi, came and sat beside her until the end, reciting the Qur'an to soothe her soul. In the middle of the night, her soul left for eternal abode. It was raining heavily on February 27th. Under the supervision of Mr. Sahrai Sahib from Sopore, all the

companions came to Dooru to attend her funeral. I remember that Ghulam Nabi Chngal, a member of the *Jamaat*, brought the shroud from Sopore and reached us during the *Ghussl* of the deceased and stood against the wall on the roof of our dilapidated house during the rain. Late Ghulam Rasool Mir, Late Ghulam Mohi-ud-Din Butt, Late Ghulam Nabi B, Late Hakeem Brothers and other gentlemen whose names have crossed my mind who have passed away - may Allah forgive them and grant them a place in Paradise. What a time of compassion, love and affection it was, which can only be cherished in the memories now. Brotherhood and fraternity are the mission of the Islamic Movement and the essential requirements and fruits of Islamic teachings. Wherever there is distance from this fountain of mercy and brotherhood, these fruits are snatched away. Evilness pollutes hearts and minds. These are the astringent and bitter fruits of the material age that make work poisonous in today's entire human society.

People from Dooru and nearby settlements came to attend the funeral; after offering funeral prayers in the courtyard of the local mosque, she was laid to rest. For three days, people from all over the valley came to offer condolences. Friends, acquaintances, and leaders kept coming to offer condolences beyond any party affiliation. On the third day, while I was in the local mosque to offer Maghrib prayers, Azizi Muhammad Sikandar Ibn Yusuf came to inform me that Mirwa'iz Maulana Mohammad Farooq had come to offer condolences. He was accompanied by members of his organization in Srinagar and Sopore. May Allah Almighty reward everyone for this expression of compassion.

She left behind three daughters and two sons. The youngest one's being Naseem and Zahida. Naseem was only eleven

months old, he didn't even recognize his mother completely. Shortly after my wife's death, sister Fatima, who was stationed at Dooru Girls' School, was transferred to Bandipora. For a period of eleven months, Naseem was brought up under the care and supervision of her elder sister and teacher. With the transfer, she (Fatima) took Naseem with her. Thus, Naseem was brought up and cared for in Bandipora under her personal care. Besides Fatima Ji, her late mother and Mr. and Mrs. Siddiqui Sahib took care of him. Respected Ghulam Rasool Mir [Brother of Fatima Ji] was very fond of this innocent child. Sometimes when I would bring him to Dooru with me, Ghulam Rasool Mir would come to pick him up the next day; he could not stand the distance at all. One day, when I went to take Naseem with me to Dooru, Ustaani Jee' mother said, "We will get Naseem to do MSc, then he will come to you". The prophecy of this virtuous woman turned out to be completely true. Naseem was studying MSc Zoology at the university when he started moving away from Bandipora, but without any resentment or bitterness. It was something natural and had to occur sooner or later. Naseem has never forgotten the kindness and favors of this noble and virtuous family of Bandipora; he is still like a family member to them. With his good manners and obedience, Naseem is providing practical proof that he has not forgotten kindness.

Ameer District Baramulla

Late Maulana Hakeem Ghulam Nabi, on behalf of the Qaim Jamaat, expressed his condolences and sympathies on the tragedy, in *Azhan*. I was relieved from editorship and instructed to perform my duties as District Ameer in Baramulla District. Because after the death of my wife, all the responsibilities of caring, nurturing and educating the children fell on my shoulders, of which they had complete realization. Mr. Mohammad Ashraf Khan Sahrai Sahib took over the post as District Secretary. I am not ashamed to admit the fact that during this period he took full part in the movement activities in the whole district with mental and heartfelt sincerity and did not let any shortcoming be felt. The District Headquarters was in Sopore. He also stayed in the office and used to go for official trips. Shaheed Abdul Ahad Butt Kulangam worked as an assistant in our office. He was also a very active and understanding person. While working in the office, he became passionate about Islamic Literature and prepared himself mentally and practically for the coming stages. Allah Almighty had endowed him with great generosity of memory and his natural abilities came to the forefront in the company in guidance of Mr. Sahrai Sahib. Praise be to God, our hopes and expectations about him have been fulfilled.

Another intelligent and resourceful person we had during this period was Abdul Majeed Chan. He was originally from Dangiwachha Rafiabad. He had become associated with the mission of *Tehreek-e-Islami* during his student days. Based on my elongated experience of carrying out Tehreeki responsibilities, it became clear that hidden "Rustam" emerged wherever we encountered any resistance, and they devoted themselves to the service of the movement in such a way that

Allah Almighty blessed them with patience and perseverance. Abdul Majeed *Chaan* had to go through the most difficult stages of the ordeal, but he did not lose patience and with the help of his mental maturity and character, he proved **أَعَزَّةٌ عَلَى الْكَافِرِينَ** (firm in his resolve against disbelievers)

Mr. Bashir Ahmad Shah, Mr. Muhammad Abdullah Arif Sahib, Lone Brothers, late Muhammad Amin Shah Sahib, were beaten and tortured like *Bilal Habshi* by their own people, but the knowledge of truth had created an ideal perseverance in them. They continued to be active in the movement. Gradually a pleasant atmosphere was created in the whole town, in such a way that the educated and conscious class of Dangiwachia did not want to repeat the unpleasant situations of history. But those who held the opposite view should think that the events of history can be hidden. If you hide the Meccan era of Islamic history, how will you recognize the bright minarets of the early centuries? How would you know what stages Umar bin Khattab (R.A) went through to become Farooq e Azam? Similarly, those who were laid on the hot sand and with heavy stones on their chests were told to call the names of Lat, Manat and Habal, but even in that situation they kept calling "Ahad, Ahad" and proclaiming the Oneness of Allah Almighty. How will you remember Khabab bin Arat, whose shoulders were stabbed with hot rods? With pus and blood, he comes to the service of Muhammad (SAW) and cry out: When will Allah's help come? How do you know about the accidents and horrors of Taif? Repeating history is the only way to build the present and the future. Therefore, in the small region of Jammu and Kashmir, what were the conditions faced by those who called for monotheism and the perfection of Religion? In the words of Maulana Maududi, when you carry the true message and mission of the Quran, you will meet Abu Jahl. Abu Lahab will be an obstacle in your way, you will have to cross the valley of

Sha'abe Abi Talib, you will have to live on the leaves of the tree. All this will come in your way which has happened to the pioneers of Islam in the early centuries. Seeing the silent and mournful minarets of the Mosque of Cordoba on Spanish soil, which had been thirsting for the call to prayer for centuries, Allama Iqbal remembered this caravan hard:

کون سی وادی میں ہے، کون سی منزل میں ہے
عشقِ بلا خیز کا قافلہ سخت جاں

These people, who have been mentioned repeatedly, are the living souls of this caravan. They have defined the character of the Islamic Movement to the best of their ability and capacity, and have created an identity through their virtuous characters. The era I am talking about is the era of the Islamic Movement in this beautiful and unfortunate region of the world. The barren land is becoming smooth and fertile with the hard work of caravan. It is introducing a fair and equitable system. Opposing and antagonistic forces are taking the situation very seriously and with concern that false and misleading ideologies will soon have to be replaced. They are planning their clever tricks on how to stop the spread of this righteous and merciful system of peace.

Muhammad Amin, son of Maulana Akbar Shah, a party member from Tajar Sharif, has also worked as an assistant in the District office. All of them worked with great diligence and kindness and all of them came out of this practical training and continued to work in the Educational Institutions run by the *Falah-e-Aam* Trust. Due to their their hard work and sincere

efforts, they continued to have a positive effect on the students and the surrounding societies. Praise be to Allah.

District Secretary, Sehrai Sahib used to live in the office sometimes on dry bread and tea. Because it was a time of hardship, but the biggest reason was his dignity; he never mentioned his starvation with the comrades of Sopore Khas who came to the office. People of Sopore are ideal in terms of hospitality and breadth. Families affiliated with the Islamic Movement are even more hospitable. But his was a different temperament. If I am in need and find a colleague or worker, I will tell them without any hesitation that I am hungry and then not only the doors of houses, but also the doors of hearts open with joy. But even if this servant of Allah is getting tired of hunger, he will not mention it to anyone.

After the death of my wife, I was compelled to stay with my innocent and grieving children for the night. Due to this, the work load of Islamic Movement fell on the shoulders of Sehrai Sahib. Members across the district also felt that our Ameer District did not meet the required standards in performing his assigned duties. I remember that members of the district were having a gathering at Dargah Muslim Pir and Ghulam Hassan Sufi Sahib spoke boldly that "you have put all the burden on Secretary of District". I acknowledged his comment with a smile.

Sehrai Sahib has been blessed by Allah Almighty with ample ability of memorization. He has memorized the works of many poets. Every time and in every gathering, whenever he reads a verse, he will mention the name of the poet as well. An abundant portion of the potential of organization and speech has also been bestowed upon him by Allah Almighty. He also has the ability to write, but so far his temperament has not been delicately inclined towards continuous writing on any subject. I

wish he would focus on filling this gap. Whenever he has a speech, it is always comprehensive. I had the opportunity to hear one of his speeches in an ideal and very influential way. Both Amir District and Qaim District were on a tour of the upper area of Rafiabad, it was late and we reached the village of Bahrampura, where the arrival of the servants of the Islamic Movement settled in their hearts with greatest joy. Men, women, boys, girls, and children would come to see a glimpse in the streets and neighborhood. Sincere, selfless and ideal love, much stronger, enduring and happy than blood relationships.

ماشا الله لا حول ولا قوة الا بالله

یہی مقصودِ فطرت ہے، یہی رمزِ مسلمانی
أخوت کی جہاں گیری، محبت کی فراوانی

It was time for Maghrib prayers. There was no place to sit. Immediately after, it was insisted that the Amir of the District would address. The District Amir was exhausted from headaches and had no ability to speak. It was decided that Mr. Sehrai Sahib would speak - by reciting verse 104 of Surah Al-An'am, a lively, faith-inspiring and heartwarming speech, which impressed me a lot. May Allah bless him. Ameen.

"There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], "I am not a guardian over you."

(Surah Al-An'am-104)

Summary: "I'm not your guardian" means my job is just to present the light to you. After that, it is your job to discover what that is and to bring it about. I have not been entrusted with the task of forcibly opening the eyes of those who have closed their eyes and showing them what they do not see.

(Towards Understanding Quran, volume 1)

If one wants to still t hear this speech from Mr. Sahrai, I hope he can repeat it verbatim. In Sha Allah!

Mention of Bahrampura Basti should have come earlier. In the early days, the Islamic Movement gained influence in this settlement. I was in service of the Government when I was introduced to this place. My cousin Mukhtar Ahmad Makhdoomi was posted there as a teacher. A notable feature of his character was that he has established his sphere of influence wherever he had been in office- establishing deep connections, especially with the families he would stay with. Mention has been made of Warno Lolab, his relations with the War community were ideal. Even when he stayed in Chogal, the bond with the house where they stayed remained so pleasant and fraternal that they continued to visit each other even after retirement. A similar situation arose in Bahrampura. He stayed with the late Khawaja Ghulam Mohi-ud-Din Mir and the late Khawaja Sanaullah Mir in a settlement near Hib Dangarpura, Bahrampura. During the winter holidays, I used to go there too. In Bahrampura and Hib Dangarpura, Religious talks were discussed in private gatherings and in mosques. Ghulam Hassan Mir and Maqbool Mir, sons of the late Sanaullah Mir, were his students. The latter is a well-known advocate and is practicing law in the court of CJM Sopore. Fayyaz Hussain Mir, son of his elder brother Ghulam Hassan Mir, has made a name for himself as a stooge of the occupying forces.

The people of Bahrapur have played a significant and memorable role in responding positively to the call of *Tehreek-e-Islami*. In the early days, a seminary was established here which spread the light of Education to the new Generation throughout the region. The people set a living example of sacrifice by dedicating and constructing a massive building. Khawaja Ghulam Ahmad Dar Sahib became an exemplary character among the workers and the people associated with the Islamic Movement here (Ghulam Ahmad Dar Sahib's only son and son-in-law were martyred in the path of truth). He is devoted to the Islamic Movement and especially to me. Often he would come to our house and take my old clothes and say that he could get peace by wearing them. May Allah accept his passion. He is actually a resident of a nearby settlement known as Pazpura on the banks of Nala Pahro. He was brought to Bahrapur as a son-in-law. He was among the loveable students of brother M. Mukhtar; and had the honor of visiting his house as an obedient spiritual son. If you want to see the statue of patience, endurance, asceticism, piety and self-sacrifice, then look at Ghulam Ahmad Dar. Muhammad Jamal Mir, the second most sincere activist who successfully demonstrated with his mental and practical commitment that even unlettered people can serve the Islamic Movement well. One of his children has also received Religious Education. One short heighted and the other medium heighted. There is a significant difference in the thinking patterns of both sons. Small heighted is Intelligent and experienced, and the other one is very simple and straightforward.

Khwaja Ghulam Nabi Mir Basti's leadership and deep thoughts and Khwaja Muhammad Ramzan who played an active role in the activities of the Movement with his straightforwardness.

The Zargar brothers have also nurtered the Islamic Movement to the best of their ability. Abdul Ahad Mir, a very intelligent

and resourceful young man, played a significant role in the early days of the Islamic Movement in Bahrapura, then became a businessman. Bahrapura remained the center of influence of the Islamic Movement in the surrounding settlements. The voice of the Islamic Movement reached the large settlement Waterrgam from Bahrapura. The late Sheikh Abdul Khaliq and others like Khawaja Ghulam Muhammad, Khawaja Ghulam Mustafa and Khawaja Ghulam Nabi, were impressed by the situation in Bahrapura and the possibility of establishing a seminary there. This was largely due to the efforts of the late Sheikh Abdul Khaliq, who was a man with a tender heart and a big fan of Iqbaliyat. A lot of work had been done in Bahrapura. The speeches of Jamia Masjid, district and tehsil level speeches, women's gatherings, literature and individual contacts, all the means and resources available in those days were used to make the required changes for minds to accept the mission of *Tehreek-e-Islami*.

There are still high hopes for the Movement of Islam and freedom in this settlement, and the men and women showed their full commitment and cooperation in every step. The youth there are very intelligent and active, and their activities continue to affect the surrounding environment. The Islamic Movement has created a passion in the youth that, firstly, they should fully protect their identity, and secondly, they should have the strength, courage, and determination to speak out against tyranny. The basic teaching of Islam is that tolerating oppression and tyranny is against belief and Faith. Therefore, wherever there is oppression, whatever hands are involved in it, they should be stopped and oppression should not be tolerated under any circumstances.

As Muhammad (SAW) has said:

"Help your brother, whether he is an oppressor or he is an oppressed one."

People asked, it is all right to help him if he is oppressed, but how should we help him if he is an oppressor? The Prophet (ﷺ) said, "By preventing him from oppressing others."

Second Nikah

More than two months after the death of my wife, my friends, neighbors and well-wishers began insisting for remarriage. Many families were named but I wasn't satisfied. One day in May 1970, I left the district office and was on my way to Dooru. In front of a nearby hotel, I met Syed Asadullah Salkot Kupwara, a member of the party. After inquiring about his well-being, he said without any preamble, "Should I arrange for your second Nikah?" I gave a positive response and forgot about it later on. One day I had to go to Zacildara, Rajwar for an invitation. The Rajwar area is a familiar area of my childhood. From Wadipura to Sat Koji and Bahinipura, there are families of our sincere devotees, where I used to visit with Brother Akbar Syed Merik Shah Gillani. I was staying overnight at the house of Master Ghaffar Muhammad in Zachldara. The next day as I was leaving, a young boy with a medium height and an innocent and sad face, greeted me with a salutation. I asked, "What is your name?" He replied, "Syed Amir-ud-Din Gillani". I got excited hearing this; as people belonging to Gillani family are also living here. I asked more details with great love and affection. I asked, "What's your father's name?" He replied, "Syed Ghulam Mustafa Gillani".

"When had your father died?"

"In 1968."

"What about your education?"

"I have passed matriculation."

Signs of Education were dripping from every inch of his body. I felt love and sympathy for the boy. He had also come to meet me after hearing my name Gillani. If this boy had asked me to come home, I would have been with him without a second thought. But I don't know what hindered him that he didn't give me a chance to meet his widowed mother. Although I should have gone to offer my condolences on the death of an authoritative figure of my family, the young man could not utter a word to come home with him and I could not perform this moral duty. His home was a short distance from Zachldara. Though I had to walk there it wasn't difficult; maybe for this reason this little Gillani didn't bother the elder Gillani. Both Syed Asadullah's chat and sudden meeting with this young man; it was weaving a web of future relationships and bonds. The works of nature are so beautiful; hidden and secretive that the ingenuity of the human intellect is revealed. This young and innocent guy was the cousin of Assadullah. He is the only brother of three sisters. His older sister was married into the Sadat family of Ladro. His younger sister has studied till matriculation. After the death of his father, their studies were interrupted. The youngest sister is not old enough to go to school. Originally, they lived in Dargmulla. In the war of 1965, wherever there were camps and cantonments of Indian forces, they oppressed the inhabitants of the surrounding settlements. The residents were in great danger of losing their lives and property, as well as the loss of honor and dignity. The need to protect family honor and pride forced them to emigrate from Dargmulla. The whole village consisted of their faithful followers. And by coming here, they were given the support of the care and compassion of their loving and sincere disciples along with the protection of Allah Almighty. The biggest reason of which this noble family had no idea at the time of migration

was that the Mausoleum of their patriarch was also destined in the graveyard of this village.

تو جو چاہے تو اٹھے سینہ صحرا سے حباب
!رہرو دشت بو سیلی زدہ موج سراب
اقبال

The family is actually a branch of the Sadat-e-Gillania in Srinagar. Syed Mubarak Shah Fitrat Gillani, Syed Muhammad Yasin Shah Gillani, Syed Muhammad Amin Shah Gillani Malarta Srinagar and Syed Ashraf Shah Gillani Malarta are their close relatives. It was through these elders that it was reported to them that one of our branches was also present in the anonymous settlement of Zorimanz, with reference to Syed Muhammad Malook. There is a similarity between our late father and their late father, that his mother also passed away at a young age and he was brought up by his grandfather in maternal home at Dargmula and then settled here. This innocent boy got married in Dargmula through his Nanhial. The male descendants of the late Hakim Muhammad Amin have all been married; and their only daughter is left. She is in the Nikah of Syed Amir Uddin Gillani, while he was still a ninth grader. His wife lives with her parents in Dargmulla. Amir Uddin is called by his late mother and his sister by the beloved title of 'Janana' instead of his real name.

I did not receive any message from Syed Asad Ullah about how, under what circumstances and when he would have mentioned it to his Khala and cousins However, it is expected that they will consult and pursue the matter with full attention and interest. In Dargmulla, Kanthpura, Malarta, and Ladrin,

one same excuse was being presented by everyone - the age factor. It was a reasonable and genuine excuse. More resentment was being expressed because of the close relationship with Dargmulla, because Syed Amir Uddin's wife and his parents were directly related. The Children's Nanhial was in Kanthpura. I knew Ghulam Uddin, an elderly respected person, who used to visit Maulana Masoodi when I was staying at Mujahid Manzil, and politically he was interested in the National Conference. He was very intelligent, resourceful and understanding. His two sons, Pir Ghias Uddin and Pir Nazim Uddin, maintained a good impression in their circle of affinity. The same point was raised by Dr. Muhammad Amin and the late Muhammad Ashraf in Malarta Srinagar. Our circle has never ignored it, but the decisions and the will of Allah prevail over the intentions of His slaves.

The former feudal family in Zachldara, known by the title of Raja, has been closely associated with the Syed family of Ahgam. Especially during the illness of the late Syed Ghulam Mustafa, this family has shown his great friendship and fraternal brotherhood and selflessness. The Raja family has extreme love, respect and devotion to the Sadat family. In this respect, since it had been the case of Sadat on both sides - Both were fruits of the same branch of Sadat, hence they showed great interest. Shaukat Jan, a daughter of the Raja family, was a teacher, and doing her duty in the neighboring village Rajpura. She had to come and go every day, and always inquired about her mother and her sisters along the way. The younger sister now goes to school with her. Qamarul Nisa Ms. Shaukat Jan played a key role in persuading mother and daughter. May Allah Almighty bless her in this world and hereafter. Qamar al-Nisa's son has tied a knot with Shaukat Jan's daughter. Friendship has turned into a relationship. **الحمد لله على ذلك!**

In Handwara, too, the news had reached the activists. Syed Amir Uddin was now being introduced in the Jamaat's circle. Sheikh Muhammad Maqbool started the conversation in his own style. Allah Almighty had given him abundant convincing power; his cheerful and humorous style made his speeches quite enjoyable. After mutual consultation, it was decided to make a formal request. So, Sheikh Sahib, Hakim Ghulam Nabi Sahib and Master Muhammad Mukhtar Sahib Tujar Sharif, were sent to Ahgam and requested for the hand. This was early June 1980. Despite numerous obstacles and hindrances, Syed Amir Uddin and his mother responded positively. They came across the pamphlet of *Adhan* in which Hakim Ghulam Nabi, as Qayyim Jamaat, had published the news and details of the death of my wife. So these gentlemen were by no means unaware of the situation.

Concerns were being expressed from all four sides. "After a maximum of eight to ten years, the girl will become a widow. Will there will be difficulties?" said a sincere adviser. Many such things were heard, but the direct intervention of nature did not affect these things. Finally, on June 22nd, 1980, Brother Mukarram Syed Merik Shah, Brother Muhammad Mukhtar Tujar Sharif and some other gentlemen went with the Baraat. Mir Sahib delivered the marriage sermon and Syeda Jawahara Gilani became my wife. الحمد لله رب العالمين

A full forty years have passed as of 2010. We had three daughters. Suraya Jabeen, my middle daughter, died on April 13, 2001, leaving behind a son Rafat. The shock of Suraya's death got to her mother, and it has become a deep wound on her delicate heart. Whenever she remembers her daughter, she becomes helpless and cries uncontrollably. With a keen interest in Tahajjud, recitations, and Religious books, Surraya had successfully completed the first stage of her MA in English. Allah Almighty had also given her a radiant faced life partner.

May Allah forgive her and keep her sons safe and sound, and bless them with guidance, health and well-being.

وجود زن سے ہے تصویر کائنات میں رنگ
اسی کے ساز سے ہے زندگی کا سوز دروں
شرف میں بڑھ کے ثریا سے مشیت خاک اس کی
کہ ہر شرف ہے اسی درج کا درمکنون
مکالمات فلاطون نہ لکھ سکی لیکن
اسی کے شعلے سے ٹوٹا شرار افلاطون
اقبال

People's Convention

The hopes and aspirations the people of Jammu and Kashmir for liberation from the Indian Occupation and exercise of their right to self-determination were tied with Plebiscite Front. People were either oblivious or unaware of the thoughts, actions and contradictions of Sheikh Mohammad Abdullah, the patron of the movement and the leadership working in his shadow, or deliberately fell a prey of the personality cult. The leadership of the movement was tired and they kept changing colors like chameleons to reach the 1975 Accord and were playing various tricks to entertain the people like "I have been entertained with toys". One of these poetic tricks was the "People's Convention" in which the late J. Prakash Narayan, India's leading politician, was invited. J. P. Narayan supported the people's right to self-determination in Jammu and Kashmir. In this regard, the people hoped that J. P. Narayan would speak in our favor, and that we would be able to put pressure on India through our own people to get our birthright and basic privileges. Therefore, the convention was held at Mujahid Manzil, Srinagar from 8th June to 13th June, 1970. Late Saifuddin Qari Sahib was invited by *Jamaat-e-Islami*, who held the position of Qaim Jamaat in those days and had the constitutional right to be represented by *Jamaat-e-Islami* in this regard. When J. Prakash Narayan landed at Srinagar Airport, he was greeted warmly by the people and was taken to Mujahid Manzil in a rally, where the convention was to be held. The oppressed and struggling people of Jammu and Kashmir, had very high hopes with Late J. P. Narayan, that he would support our legitimate truth and help us to heal the wound along the way, but the inaugural speech of J. P. Narayan shattered people's hopes and dreams.

He said in his address:

"I have been a staunch supporter of Kashmiris' right to self-determination and I heartily appreciate the sacrifices made by Kashmiris under the leadership of Sheikh Sahib. But after the war of 1960, the situation has changed drastically. Now Kashmir's solution can only be found within the framework of the Constitution of the Indian Union."

(Kashmir's Political Revolution by Shabnam Qayyum)

After this speech, the people became very disappointed that the leader who was called upon in the hope of giving us moral support in asserting our fundamental rights, has finally been weighed down by the national interest, and he too is now helping to keep Kashmir under Indian military occupation. After the speech, his leadership, especially late Sheikh Muhammad Abdullah, should have openly declared the veracity of his position and his support. And he should have also replied to J. Prakash Narayan that the birthright of the people could not be taken away after the war of 1965, nor could the Kashmir issue be considered after the Tashkent Accord, but the real situation was that Prakash Narayan's speech reflected the changed thinking of Sheikh Sahib. However, Sheikh Sahib understood the mood and mindset of the people and he kept changing his statements. When he saw that the community was disappointed, he used to sugar coat his words to make them happy. In the speech he delivered in the presidency during the second session of the convention, Narayan's views were expressed in his words.

He said:

"This opportunity for the dignitaries attending this convention is not to be used to uproot the past, to criticize, or to accuse and respond to them. We are neither angry nor resentful. If we look at the events of the past in this convention that we have to take, because without it the true picture of the future cannot be formed, our purpose in reviewing this will only be that we have to find a solution to the current stalemate. We are here to think about the fundamental issue of how to solve the problems of the people. What method should be adopted to solve this dilemma so that the people can get rid of poverty, ignorance, diseases and their paralyzing effects?."

(Kashmir ka siyasi Inqilaab)

What did Qari Saif Uddin see, feel and express in this convention, he said:

"Disappointed with the people, the leadership of the Front for Referendum turned to Delhi and now preparations are underway to withdraw the referendum and move on the path of loyalty and its first open step was the People's Convention, which the front leadership called in at Mujahid Manzil, which was inaugurated by the late J P Narayan. I was also invited to join. As a first step, the principles were read out in the light of which a final decision was to be taken after addressing it at the Convention on the Future of Kashmir.

One of the principles stated that the future of Kashmir should be determined in a way that would strengthen the secular democratic forces. On this clause, I raised the objection that on the one hand it is said that the Kashmir issue is still unresolved and on the other hand it is announced that the secular forces should be strengthened. This clearly means that the future of the state is being associated with India, because secularism is the motto of India.

I added that since our state, as is clear from the convening of the Convention, is not affiliated with any country, we now have to

consider whether to join Pakistan or make the temporary annexation with India permanent or become independent by entering into an agreement with both countries. In view of this fact, one should not use any term or any other word in one's doctrine which already indicates what the intention of the leadership is.

My message was clear, so it was well debated. The speakers took good note of the secularism of India, the seedbed of riots, and its so-called national unity. Late Pandit Prem Nath Bazaz explicitly called secularism a sham. However, the discussion dragged on and it was decided that on the last day, on the advice of the steering committee, the situation would be amended accordingly."

(Muhimaat I Hayaat)

In the amended clause, according to the late Qari Sahib, it was like "the word Mamma should be used instead of Mother, in fact, no other change had been made. Qari Sahib walked out in protest and explained the reason to the press representatives by saying the walkout was held based on disagreement in principle. Based on this ideological difference, the deceased was arrested on the third day and taken to the Central Jail, where he was imprisoned for two years. This was the period of the Ministry of Sadiq Sahib, who is considered to be a pioneer of liberal and soft policy. He will be asked on Judgment Day about the worst show of fascism and lawlessness by trampling on justice and the rule of law

Respected Maulana Abbas Ansari Sahib had also disagreed on the same basis; was arrested and put behind the iron bars.

Eidgah

It has taken centuries for the wounds of the entire nation to heal, including the oppressed people of Jammu and Kashmir, inflicted by the leaders of Secularism. How much longer will it take? Allah knows best. Because one after the other, different politicians continue to deceive and mislead the nation by using deceptive methods.

How much has happened from 1953 to 1975 and calling all this effort and perseverance "Awara Gardi"- who would ask these people falling for the lust of power that if your destination was only a chair then why did you hang the whole nation in darkness and confusion for so long? Can your family rule compensate for the suffering and affliction of the nation over a long period of twenty-two years? Only living nations have the right to ask such questions; rejecting their deceivers, they can take a safe path away from them, but the nation whose conscience is not alive, which is trapped in self-seeking in such a way that it has lost the distinction between right and wrong, eventually it has to suffer the consequences of its unstable and shaky character.

"That is because of what your hands have committed, and because Allah is not unjust to the servants." (Al-Quran 8:51)

On one hand, such machinations were going on; opponents of secularism were imprisoned. The drunken nation was waiting for the dawn of freedom. On the other hand, the monks- like a caravan carrying lanterns in the dark night of the desert- were

pitching tents at Eidgah Srinagar to show their extreme love. *Jamaat-e-Islami* Jammu and Kashmir was going to have a statewide gathering. The members were gathering from all corners of the state. Separate tents were being set up for women. Special arrangements were being made for discipline. *Jamaat-e-Islami* had established a unique disposition since its beginning i.e., demonstration of punctuality and obedience. It is said about Abul A'la Maududi, who laid the foundation of *Jamaat-e-Islami*, that in the press conferences, he used to come at such an exact time that The Press, seeing him, would adjust time on their watches. Allahu Akbar!!

Jamaat-e-Islami Jammu and Kashmir has also always kept discipline as a priority. There was a big gathering once in Balgarden, and I was speaking according to the program. I had not yet concluded when Amir *Mohtaram* signaled me to sit down; I without even finishing the sentence sat down. The audience was surprised at what had happened. Indeed establishing order and discipline was more important than the lecture, I was delivering.

Even at Eidgah, each member considered it his responsibility to help maintain order; discipline can only be maintained if every individual realized that I have a responsibility to establish discipline, starting with myself, neither waiting for nor looking at others. Generally everyone is concerned about the betterment of a party, organization or society as a whole, but everyone waits for the other to take the first step. And as a result, no one starts it. To explain this, there is a story narrated that once a Ruler of the time ordered his people to fill a pool with milk. People started preparing for it. A man thought that everyone would bring milk, if I take a pitcher of water instead, who would know that he brought water, one pitcher of mine will easily mix in the pool. Next morning, when people gathered around the pool, everyone had thought the same, and

as a result, not even a single pitcher of milk was brought. Such incidents may not occur in the practical world, but examples of this kind are very enlightening for reformation. But this dream can never come true unless one implicates it on one's own life. The same is the case for discipline. Therefore, the practice of the Prophets has been "I am the first of the Muslims". We are the first to walk on the path of worship of Allah.

The seminar started after Fajr prayers. Ameer Saad-ud-Din delivered lessons from the Quran. The last Ruku of Surah An-Noor was under study:

"The (true) believers are only those who believe in Allah and His Messenger, and when they are with him on a public matter, they do not leave without his permission. Indeed, those who ask your permission (O Prophet) are the ones who (truly) believe in Allah and His Messenger. So when they ask your permission for a private matter, grant permission to whoever you wish and ask Allah's forgiveness for them. Surely Allah is All-Forgiving, Most Merciful. Do not treat the Messenger's summons to you (as lightly) as your summons to one another. Allah certainly knows those of you who slip away, hiding behind others. So let those who disobey his orders beware, for an affliction may befall them, or a painful torment may overtake them. Surely to Allah belongs whatever is in the heavens and the earth. He knows well what you stand for. And (on) the Day all will be returned to Him, He will inform them of what they did. For Allah has (perfect) knowledge of all things." [An-Noor 62-64]

These are the instructions that are being given to make the discipline of the Muslim community more effective.

The is the same order of Prophet (ﷺ), his successors, and the leaders of (Islami Nizam e Jamaat). When Muslims are gathered for a collective purpose, regardless of the occasion of

war or the state of peace, it is not permissible for them to retreat or disperse without the permission of the Ameer. It is completely unlawful to ask for permission without any real need. The legitimacy comes only when there is a real need to go. Even after stating, it is up to the Prophet (ﷺ), and Ameer-e-Jamaat, to grant permission or not. If he thinks that the collective need is more important than the individual need, then he has every right not to give permission, and in that case a believer should not have any complaint against it.

It is a sin to seek permission if even the slightest excuse is involved, or the desire to put individual needs before collective needs. Therefore, Prophet (ﷺ) and his successor should not only give permission, instead at the same time they must say to him: "May Allah forgive you".

In fact, the word Dua is used, which also means to pray and call. Also, the meaning of Dua-al-Rasool can be a Call or Prayer from Prophet (SAW). Call of Rasool (or Prophet) (ﷺ) can also have three meanings in the verse and all three are correct and reasonable.

The first is that "Do not consider the call of the Prophet (ﷺ) as the call of any of the common people." The call of the Prophet (ﷺ) is of vital importance. If someone calls you and you do not respond, you are free. But when the Prophet (ﷺ) calls and you do not go, or if you feel even the slightest strain in your heart, then there is a sheer danger of faith.

Secondly, "Do not consider the prayer of the Prophet (ﷺ) as the prayer of ordinary people." If he is pleased with you and pray for you, there is no greater blessing for you than this, and if he's angry, then there is no greater misfortune for you.

Another sign of the hypocrites is that when they are called to the collective service of Islam, they come happily because they want to be among the Muslims in some way, but this

participation becomes offensive to them later on and they sneak out somehow.

The people in the gathering were listening intently. There was such state of calm and serenity that no movement could be seen. The audiences were sitting so still as if birds were sitting on their heads and if they moved the birds would fly away. There was no one who did not have wet eyes or who did not wipe away tears. The distinguishing feature of the teachings of *Saad SB* was that he explained the verses of the Qur'an in a timely and eloquent manner. Everyone would get the feeling as if the Quran was just being revealed to us and guiding us in the valley we were passing through; it is instructing us to turn our eyes away from the surrounding footpaths, look straight on *Siraat-e-Mustqem* with a firm faith. The selection of these verses by *Saad SB* in this state-wide gathering was indicating that participation in the gathering should be given first priority. Beyond personal and private problems and demands, it should be realized that we should fully demonstrate the ideological strength and intellectual supremacy of the organization working for the establishment of religion. And also the mental and emotional attachment of those who gather around this ideology. If any participant have an inevitably emergency task, he should not go without the permission of the Amir of the congregation. Because after the departure of the Prophet from the world, the people who work for the services of the religion fall into the category of the first order of the basic structure, and their obedience falls second after Allah and the Prophet.

As Allah says in Quran:

"O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if ye have a dispute concerning

any matter, refer it to Allah and the messenger if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end." [Surrah Al-Nisa (59)]

On the occasion of this august gathering happening at the central location of Srinagar , our Leader wanted to convey, that where the proponents of secular democracy, religion and politics are working to take people away from the life-giving system of Islam, members of this system of justice are also active . Of course, they lack the means and resources, but their passion, enthusiasm, faith, spirit of sacrifice, discipline and obedience are the same moral and religious values that have been weighing down material resources in every age and time.

In this historic gathering, Maulana M. Amin Shopiani performed the duty of teaching Hadith. His teaching was very enthusiastic and exciting. Apart from taking shreds of evidence from the Quran and Sunnah, he also used the words of Maulana Rumi and Allama Iqbal. In this way, there was a lot of excitement in his speeches; and the audience would be lost in his words. He chose a Hadith from Tirmidhi. It was the same Hadith that I had once made a topic of in a speech before Friday prayers while working as a teacher at Sopore Intermediate College. On this occasion, I mentioned the importance and usefulness of this Hadith; I had said that even if there were no other pieces of evidence and proof for the testimony of the Prophet, this Hadith alone would have been sufficient to confirm and support his message. He presented the periods of decline of the Muslim Ummah, in the times to come, to his holy companions. Those words can be seen today. The events of centuries ago can only be predicted and pointed

out by the Holy Personality of The Prophet (ﷺ) and the language of truth.

This Hadith is also a reflection of divine light which used to be revealed to Prophet (ﷺ) by secret revelation in which meanings and demands were inculcated, and he (ﷺ) used to articulate it in words. On one occasion, in the cluster of his virtuous Sahaba, he appears like a moon between the stars. Prophet Muhammad (ﷺ) said, "What will happen to you when your women become rebellious? Your youth will deteriorate in terms of character and you will give up Jihad." The companions (RA) said astonishingly, "This is going to happen, O Messenger of Allah (ﷺ)?" He (ﷺ) said, "Yes, this is going to happen, but it will be worse." Sahaba (RA) then asked, "What could be worse than this?" He (ﷺ) said, "Then what will happen to you when you do not fulfill the duty of enjoining what is good and forbidding what is evil?" Sahaba (RA) asked with great anguish, "Will this happen?" He (ﷺ) said, "Yes, it will happen and the situation will be even worse." Sahaba again asked: "O Prophet (ﷺ), what could be worse than this?" He (ﷺ) replied, "What will happen to you when you see that good is evil and evil is good?" Sahaba (RA) who had no idea of such decline in those days of bliss, asked, "O great Prophet (ﷺ), what could be worse than that?" He (ﷺ) said, "What will happen to you when you, being Muslims, become the advocates of evil and the enemies and destroyers of good?" Let's imagine with our own eyes what must have happened to the Sahaba (RA) on hearing this. They asked, "O great Prophet (ﷺ), will this also happen?" He said, "Yes, it will happen and the situation will be even worse." Sahaba (RA) asked, "O great Prophet (ﷺ), what could be worse than this?" He (ﷺ) said, "Degradation, decline, oppression, and through Muslims, the evils will be promoted and the good deeds will be destroyed and cleansed, Allah has said promisingly that these

people and the whole nation will be subjected to such trials and tribulations that even the wise and prudent people of that time will be astonished and there will be no way of salvation. The late Maulana (may Allah forgive him and grant him paradise) has explained every part of the Hadith in such a way that in the present Muslim society all these features emerge like clusters of Himalayas, appeared in solid form, dancing in front of the eyes. The rebellion of women, their liberation from the grip of their parents and elders, the imitation of non-Islamic and especially polytheistic civilization, the liberation of women's grasp of Islamic civilization, morality, and character. Freeing oneself from the shackles and imitating the polytheistic culture of the West and India, becoming semi-nude, walking around with bare head, free gatherings with boyfriends and non-mahrams, intimacy and acquaintance, all this is being watched. The wandering of the youth of the nation and the distance from their life-giving education and culture, their addiction to drugs, the suffering of evils such as alcohol, free movements with young girls in parks and public, all more than that, ruining one's youth in support of misleading ideologies and disregarding one's responsibilities and identity as a Muslim, abandoning the duty of Jihad, has become their identity and prominent sign of decline.

Maulana painted a successful picture of the surrounding Muslim society and encouraged the audience to take active action to change the situation. He reminded us of our duty and commitment to serve and nurture the mission of the Religion, which was the main purpose of this historic gathering. Religious scholars, such as Maulana Muhammad Amin Shopiani, preachers and speakers of this certain style have now become so rare. Woe to deprivation and misfortune!

In this Hadith, the second stage of decline is indicated by saying: That you will give up enjoining good and forbidding

wrong. Commanding the good and forbidding the evil is the official responsibility of the Muslim Ummah. Today we see that the Ummah has forgotten this duty. Allah, may He be glorified and exalted, indicated Ummah's position and responsibility as follows:

"Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency; and ye believe in Allah."
[Al-Imran (110)]

And says:

"And strive for Allah with the endeavour which is His right. He hath chosen you and hath not laid upon you in religion any hardship; the faith of your father Abraham (is yours). He hath named you Muslims of old time and in this (Scripture), that the messenger may be a witness against you, and that ye may be witnesses against mankind. So establish worship, pay the poor-due, and hold fast to Allah. He is your Protecting friend. A blessed Patron and a blessed Helper!" [Al-Hajj (78)]

When the Ummah forgot its responsibility, it goes in a state of slavery, subjugation, decline, degradation, disintegration of thought and action and the blind power of the forces of non-Islamic ideology. Gatherings of *Jamaat-e-Islami* were called to remind us of this forgotten lesson. The third stage of decline is the disappearance of the notion of good and evil. This is also

what we are seeing today; how evil has completely distorted the consciousness of goodness by dominating modern means and resources, especially the Education and civilization system, and what is being brought to the fore by the usurping Imperialist powers and their civilization system has been named Goodness. And Islam which was giving the concept of good and evil, which was in accordance with human nature has been declared obsolete and rejected and the Muslim of the time is satisfied with it and is enduring this whole situation with a cold heart.

The fourth stage is like doomsday for the sensitive and conscious Muslims. Ts the Muslim who has become the advocate and advocate of evil. Muslim and secular ideologue, Muslim and supporter and helper of oppression, Muslim and himself oppressor, tyrant and absolute, who is violating the limits of Allah and His Messenger (ﷺ). It is the Muslim who distills alcohol, sells it after obtaining a liquor license, drinks it himself and gives it to others. The Muslim is the usurer, the Muslim is the usurper. Only a Muslim lies and openly supports lies. Muslims have become racists, nationalists, patriots, moneylenders and feminists. Muslims have become tools of anti-Islamic forces. It is the Muslim who advocates non-Islamic ideologies and in doing all this, the Muslims of the time have no remorse or shame but are proud of their atheistic, hostile, hypocritical, commercial and immoral character. The state of decline is such that even the scholars proudly say that we, the pioneers of secular politics, have the honor and pride of holding important positions in the Congress.

Exact is the claim of the so-called religious scholars who grew up in the shadow of the National Conference, the Communists and other secular and atheist parties. Seeing this situation, Iqbal has lamented his arrival and birth in the world:

بہ آن قوم از تو می خواہم کشادے
فقہش بے یقینے، کم سوادے
بسے نادیدنی را دیدہ ام من
مرا اے کاشکے مادر نہ زادے

During those days, schools across the state were run directly under the auspices of *Jamaat-e-Islami*. At this gathering, a program of processions and rallies was organized for the students studying in them. In this, teachers from all over the state, including Nisar Ahmed Banday, who had the best administrative abilities and were also at the forefront of the teachers who were working in the classrooms with the same mental and emotional devotion. Nisar Ahmad was the son of Muhammad Khalil Banday, who was famous as "Maqsoom" in Tehreeki circles. Most of the gatherings of friends and acquaintances were held here and noble examples of selflessness and generosity of the deceased were seen. He was very cheerful, sociable, funny and simple-minded. May Allah forgive him and grant him Paradise. Rallies of students took to the streets of the city; people greeted them everywhere. The people had made arrangements for water and juice for the students. And the men and women embraced their blossoming flowers with great love and sincerity, blessed them with kisses and good wishes. This was the first time such a demonstration had taken place in Srinagar. The program of the gathering was satisfactorily carried out with discipline.

After Maghrib prayer, I had to deliver my speech. Immediately after the prayer, some youngsters were seen walking around the teams in a suspicious manner. Amir Mohtarm noticed and, like an army general, surveyed the entire assembly hall with

his responsible comrades. Tents, especially for women and children, were monitored; I myself was walking side by side with Amir Mohtarm in this group. If someone had come with a futile intention to disrupt this grand gathering or was sent by an agency, their nefarious plans failed with the help of Allah Almighty and taking timely notice and action. الحمد لله على ذلك

After the evening prayers, Amir Mohtarm started the ceremony with his address. Mr. Muhammad Amin Naqshbandi, a well known Qari, performed the duty of recitation. He often performed the same recitation in large gatherings. His recitation creates in the listeners the same mood which has been called in the Qur'an as وَجَلَّتْ قُلُوبُهُمْ. It is not possible to express the condition in a better and timely way in the word of man. Amir Mohtarm himself announced my address. In my speech, reciting the verses of Allama Iqbal after the verses of the Holy Qur'an has become a part of my style.

هنوز اندر جهان آدم غلام است
نظامش خام و کاوش ناتمام است
غلام فقر آن گیتی پناهم
که در دینش ملوکیت حرام است

The objectives of the gathering were to highlight the sense of responsibility of the people associated with the Islamic Movement in the light of this verse in relation to the mission of Iqamat-e-Din. There are helpful attributes in continuing the journey forwards. The only source of success and prosperity is to seek guidance from the source of Islam to get rid of the situation created by the aggressive and oppressive occupation

of the disputed land where religion is being dominated. The bloody history of the failure of all the isms and systems that are being imposed on human beings in the world, all the loss of innumerable human lives and property- and yet those claims are not fulfilled by the pioneers of these isms.

In the light of these experiences, the only way of salvation for the human community is to turn to the life-giving system of Islam. Where there is the oneness of Allah, the immaculate and unparalleled leadership of the Messenger (ﷺ), the characteristics of this just system, where man has a place of honor and dignity. Where the values of justice and equality and community are fruitful. Human nature seeks these values and attributes. In this day and age, it is a great service to mankind to develop a society and group of these desired attributes, then to activate them individually and collectively, and this is what the Islamic Movement is doing. There was a great deal of calm and discipline during the speech. Not only the participants but also a large number of religious and liberal people of Srinagar were present on the occasion. Thus, thanks be to Allah, the program was also successful. الحمد لله على ذلك.

As I scatter some of the highlights of this gathering of August 1973 on the worksheet, I have in my mind the first part of the book "Wular Kinaray" which is finally preserved. Alhamdulillah. We ask Allah Almighty to grant me enough time to prepare the second part.

My wife also attended this large gathering for the first time; she was very impressed, especially with the faithful sincerity in the speech of Maulana Muhammad Amin Shopiani.

نشان یہی ہے زمانے میں زندہ قوموں کا
کہ صبح و شام بدلتی ہیں ان کی تقدیریں

کمال صدق و مروت ہے زندگی ان کی
معاف کرتی ہے فطرت بھی ان کی تقصیریں

وآخر دعوانا ان الحمد لله رب العالمین

Syed Ali Gilani

22nd March, 2010