

Padma Bhushan Maulana Abdul Karim Parekh

A Short Life Sketch

The persona of Padma Bhushan Maulana Abdul Karim Parekh was well known all over India and abroad. His services to the humanity in terms of his ideological contribution towards promotion of peace and harmonious coexistence are too well known in the religious circles all over the world to be introduced. A short life sketch of him, introduction, a glimpse of his books in various languages, important photographs and **ideology** and ideals for which he struggled throughout his life, are presented here under different subheadings.

Maulana Parekh was a humble man of austere habits. He believed in grassroots activism. His lofty ideals blended well with his simple manners and pious character. His tender heart with an ever bubbling fountain of mercy and compassion was beating for the humanity. His sparkling face exuded an uncanny charm. His words carried weight with million and that is how he could turn their energy to positive direction. He touched, moved and influenced the people with his boundless love and affection.

During his lifetime Maulana Parekh encountered many odds right from his childhood, but Almighty God granted him immense moral courage and Spiritual strength to bring his ideals to some fruition. Much of those ideals still remain to be achieved and will require his message to percolate down to the vast multitudes of our beloved country. His biography would throw light on how one can be positive in very bleak situation, and how to explore every negative aspect to achieve positive results successfully.

Every single individual on the earth is either your brother or sister

You descended down from the same grandfather...

Family Background

The family of Maulana Parekh hailed from Gujarat. He belonged to Memon community, who speak Kutchi language and are known for their mercantile background and commercial enterprise. Maulana was the third child of his father Abdul Latif and mother Hanifa. He had a brother and a sister elder to him and a brother and a sister younger to him. His father migrated to central India in search of livelihood in early 1920s.

History of Memons of Kathiawad, Saurashtra and Kutch has been compiled by the British officers in different Gazetteers in 18th and 19th centuries. A detailed work titled *The Memons* was done by Mr. Mihir Bose and was published in 2000 by World Memon Foundation, 123-George Street, London. According to this book and family accounts, Memons were converts to Islam from Lohana and Vaniya communities of Hindu and Jain faiths. They never associated themselves with the ruling Mughals in India. They embraced Islam in the 18th century due to the missionary work of Muslim Sufi saints during the British era. A politically passive community, they cherished peace and earned the goodwill of all classes and communities. They are an endogamous people who abide by family norms and nurture strong ethnic bonds. However, the country is dotted with the monuments of their philanthropy.

Birth

Maulana Parekh was one among the 13 children born to his parents. He was born on April 15, 1928 at village Kanseoni near Akola in Maharashtra. However, due to high infant mortality those days, only five siblings survived. Unfortunately all of them expired before him except his younger brother Abdul Shakoor.

*Everyone is born empty-handed and will go bare-handed
regardless of him being a King or a beggar...*

Early Days

During Maulana's childhood, his father moved to Nagpur, which was the capital of the then CP & Berar Province of British India. His father started business of firewood and timber on a very small scale to cater to the needs of his family. Poor financial conditions of his father played a vital role in Maulana's early education.

Unfortunately, or in his case, fortunately, Maulana had to start earning early at the age of nine as a child labour. This came in the way of his continuing education. He could study only up to the primary classes in Malak Pakwasa Gujarati School, Nagpur. However he soon started a business of firewood without any financial support. Looking at his eagerness for education, his mother would always pray: "Almighty God will teach you and will make you a scholar. But presently it is the need of the hour to earn some money for the welfare of the family. The Almighty will make you the king of timber trade one day".

Amazingly both the prayers of his mother were acknowledged by God. His inner thirst for education inspired him to learn various languages on his own from whomsoever he met in those days. From an old lady in his neighborhood, he learnt how to recite the Qur'an and how to read its Urdu translation. He had a strong urge to learn. No hindrance came in his way to acquire knowledge from any quarter. For other languages, one of his friends, Mr. A. Rahim Baig who had a business of newspapers and periodicals, helped him a lot. He was elder than Maulana and remained his friend till his last.

To keep himself abreast of the latest developments in science, current affairs and politics, he used to read many newspapers, magazines and periodicals in varied languages. During the terminal four years of his life, he was not able to watch television for news and updates due to loss of his eyesight, however he continued listening to news.

He was an avid reader and would love to read and study the literature of any language that he knew. His robust inclination towards Spiritualism propelled him to study almost all the books of major religions followed in India such as Hinduism, Islam, Jainism, Buddhism, Sikhism, Christianity, Judaism, etc. He even read Swami Vivekananda, Rabindranath Tagore, Swami Dayanand Saraswati, Guru Nanak, Mahatma Gandhi and many such authors. Despite loss of eyesight, he had an ever unquenched thirst for knowledge and a quest for education till the last day of his life.

*The Nature never discriminates on the grounds of colour, caste, creed,
Religion, language, nation. Then why should we?*

Personal Life

Maulana Parekh was first married to Zubeda, who unfortunately died within a year due to snakebite in her village. Then he married Amina, daughter of Abdur Rahman Dadani, a family from Ahmedabad. They later migrated to Karachi during Partition. Amina, his wife, remained with him till her last breath, and departed for the heavenly abode in 2001. Almighty God bestowed upon them four sons and five daughters, all of whom are married and well settled in their lives.

Unfailing Routine

His daily routine included waking up early in the morning before *Fajr* prayers. Then anyone among his household women would serve him bed tea and biscuits. The male members of the family would join him for the *Fajr* prayers. Then he listened to the recitation of some verses from the Holy Qur'an. Then he himself would recite Qur'an for half an hour. He would follow this even on his tours. Then he used to have some sleep and after 9 am, would take his breakfast and read newspapers or listen to news on radio or television.

At about 11 am, he used to reach the office for attending to his business activities. It was quite amazing that although he had lost his eyesight, work was always worship for him till his last days. It would be very appropriate to say that he remained a businessman for his entire life, apart from being an acclaimed scholar.

Stepping into Business

He started his firewood business from his house. As the business prospered, he bought a shop near Subhash Chandra Bose Statue, Shatranjipura, Nagpur and gradually turned to timber props and bamboo business. This was in late 40s. In early 50s, he bought a saw mill plot at Lakadganj, and continued this business till his last.

As his sons grew up, there was not much need for him to work as it was a joint family and his sons were at his disposal all the time. Still the thought of taking retirement never occurred to him as he would always say: God has blessed me sufficiently and I am a prosperous man but now all my earnings will be directed towards charity.

Royalty on Books

Padma Bhushan Maulana Abdul Karim Parekh authored many books. But he never expected, nor accepted any royalty for them throughout his life. Similarly he was one of the orators with the gift of the gab and was invited to deliver lectures on many issues all across the country. He considered it his moral duty to utilize such occasion to disseminate his thought and ideals and did it all for the benefit of the humanity. He paid for his own travel expenses even for such purposes. He even donated the conventional remuneration received from the All India Radio and other international broadcasting agencies for charity.

In his will also, he clearly instructed his heirs not to charge any royalty for his books. His mission, philosophy and ideology was not for sale, but he was doing it for the sake of improvement of human values as well as to spread the light in the world of darkness and help people to get some guidance for themselves.

Environment-friendly

The bounties the Nature has bestowed upon us are limitless. But their unsustainable use has rendered the earth barren, what with forests denuded, rivers polluted and hills blasted. Nature's wrath is bound to fall upon the human race. This calls for the optimum use of resources and respect for the Nature. Maulana Parekh had personal experience of resourcelessness during his childhood and has therefore learnt to be abstemious in use of natural resources. He preached austerity in life, frugal habits and a life sans any opulence, waste, lavish expenditure and extravaganza. He often compared the life of the poor who went without their primary needs being met, while the rich squandered their resources wastefully. He bore a deep sense of hurt on all such occasions which he came to witness and made his displeasure known subtly. He would recommend minimum use of natural resources, be it food, power, water, animal wealth and strict compliance with the laws that safeguarded the environment. He had even studied Karl Marx and others on this subject, but his Spiritualism was compelling him to find out ways and sources of natural distribution and to redress it to get its full advantage.

Aware of the Nature's bounties, he wanted it to be preserved for the posterity. He took it upon himself as the call of Spiritualism. Also aware of the emerging imbalance owing to vast populace India harbored, he would advise optimum use of resources and their equitable distribution in order to achieve the goal of social justice.

Maulana Parekh would often cite the following verse to impress upon his students that man is accountable for use of resources and Nature's imbalance would tell upon the earth's destiny and human health and comfort:

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ۝٦٧

“(The persons stand for true Spiritualism) in their spending, are neither wasteful nor niggardly but they know that there is always a just mean between those two extremes.” (The Qur'an, Chapter 25 verse 67).

Charity Works

The list of charitable works undertaken by Padma Bhushan Maulana Abdul Karim Parekh is too long and this proposal cannot take them all. He initiated and helped the needy people as per his capability. He always encouraged people to start projects like hospitals, orphanages, widow homes, drinking water stalls in summer for the wayfarers, etc. These also form part of the will he has left for his heirs. He considered giving charity as one of the moral and social responsibilities as well as a religious duty which should be discharged by a person during his lifetime. He followed the norms of disbursing charity in the form of articles of need rather than cash which people tend to misuse.

If any relative came for financial help, he would advise them to rather set up a business, petty though, by the wayside with a small amount of money. His principle was to give the needy fishing net rather than the fish which he might eat up at the end of the day and come begging again the next morning. He even took care to ask someone from his staff members to accompany the needy people to the wholesale market, help him select the material and start the business. Several of such entrepreneurs have flourished in Nagpur and serve as testimony of his pragmatism.

He also often advised the women folk at home to distribute food in the slums and trained his grandchildren to work in slums. He sent his family members to visit hospitals and distribute fruits. Whenever he visited such places, he used to pray, and offer *dua* for the patients. No needy person who visited him, ever returned bare handed. He felt happy by making people happy. On the eve of festivals, he would turn into an ocean of mercy and became a source of help to them.

He was a seasoned businessman who had taken to earning very early in life. But during the last 20 years of life, he disbursed most of his business earnings for charity as his children had come up in business and were taking care of all his needs. For him, Spiritualism did not mean sitting idle. For him, toiling for livelihood till the last breath was also a kind of worship. He stuck to these ideals till the last.

In the final analysis, he believed in the hydraulic principle of 'Water seeks its own level' by flowing from a higher level to the lower level. He believed that charity should flow from the rich to the poor in order to bring about the economic balance in the society and lead to a harmonious existence.

He secretly undertook several charitable projects which could be unraveled only after his demise by his family members. They were known only through his will which instructed their continuance by

his heirs. There are many orphanages, hospitals and other charitable institutions getting regular help from his business. But seldom could the outside world come to know of it. Many widows, students, ailing and aged persons were on his list for regular help.

Due to his totally humanitarian ideology and common agenda for humanity, he was highly respected at many Matths, Temples, Masjids, Madarsas, Churches, Gururdwaras, Seminaries, etc. This is unique, for few among the clergy are known to be donors and have a reputation of living off the charities. Giving, rather than taking was the hallmark of his Spiritualism.

He often quoted verse 263 of chapter 2 of the Qur'an and strongly instructed everyone not to hurt the feelings of the person who came to you for any kind of help. The verse is as under:

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذًى وَاللَّهُ عَنِّي حَلِيمٌ ﴿٢٦٣﴾

“A word of sympathy and apologizing regret (to veil another's want) is better than a charity followed by hurting the sentiments; and Allah is Self-Sufficient, forbearing, (can provide the needy).”

Family Life

A scholar and a successful businessman, Maulana Parekh was also a family man. He deeply loved his family members and they also reciprocated his love and showered respect on him. When he used to travel, one or the other members of the family would invariably accompany him. Engaging them in discussions on varied topics during the journey, he would pass on valuable insights to them. Mindful of the age of the travel companion, he would make use of appropriate vocabulary for such occasions. He was at ease with any of his family member regardless of their ages. He would lighten the atmosphere with adequate quota of banter, repartee and wits and jokes as and when the discussion turned heavy.

Although he spoke Kutchi-Memoni at home, he himself taught all his children and grandchildren the Qur'an and taught them original Arabic language employed by the Qur'an. Even the incoming daughters-in law gradually came into his learning circle. He would neither recommend them any curriculum for the same nor would advise any course. It was just the personal teaching of Scriptural Arabic that did the trick. Here lay his forte. And he was almost a mobile school imparting knowledge to everyone at all times.

Usually Memons do not speak Urdu or Hindi at their homes, but he himself taught Urdu to all his family members. Again he did not use any textbooks or other related material to carry out this mission of his. This way he conveyed his ideology to the members of his family. He also stimulated a taste of Urdu poetry among his family members by quoting Urdu couplets on the topics they discussed. He discussed matters relating to business and industry, and issues of social and political importance with the elder members of the family. This was also one of his ways to impart Spiritualism to them.

Maulana used Kutchi-Memoni with his family members at home. Unfortunately Kutchi does not have its own script. Memons use Gujarati for their correspondence. Latent in this was a deep desire to develop a script for his mother tongue.

It will be instructive to learn that he relied on the Indian Mahajani system of accounts for maintaining business records and trained all his children in it from their school days. According to him this is the best, easiest and most informative system of keeping the accounts. He encouraged even the very young school-going members of the family to carry a pen and a diary in the pocket and maintain an account for their pocket money. Unfortunately his schooling was not possible due to family circumstances, but he always encouraged all his family members to continue their education even after they were married. In keeping with his desire, his sons continued their higher education after their marriage.

At home, he used to pray jointly with his family members. He would ask someone among the family members to lead the prayer, and then he would rectify the mistakes if he found any. This was his method of teaching, training and educating his family members.

Physical Health

A struggling career from his childhood made Maulana Parekh a self-made man. He faced all the odds with great passions and courage. His timber business demanded hard work. He knew no rest, holiday, pastime, or sports. His sleeping hours were also little. He underwent bypass surgery in 1994. He was a chronic patient of Glaucoma also. Still he continued to work tirelessly and carried on his scholarly pursuits with undimmed passion with just one eye for almost 20 years. Dr Sudha Sutaria was taking care of his eyes for almost 50 years and was just like a sister to him till he breathed his last. May God bless her for her love and care! He lost the sight in his second eye too in 2003. Usually the loss of eyesight brings darkness in one's life. But Maulana continued to enlighten the path of the humanity. Undeterred, Maulana Parekh adjusted himself to the situation and accepted it Spiritually as he considered to be the will of his Lord. Four of his books came after he completely lost his eyesight. Of these three were published during his lifetime itself while the last of them was under print. He carried out proofing with the assistance of the family members.

Burden of work told upon his health. He underwent the bypass surgery in 1994 at Apollo Hospital, Chennai at the hands of Dr. M. R. Girinath, Asia's renowned heart surgeon. He was also operated at Shankar Netralaya, Chennai in 2003 for his lost eyesight but unfortunately it could not be restored. World famous eye surgeons like Doctor Lingam Gopal and Dr. Mrs. L. Vijaya were also his Spiritual students. They also tried their utmost under the supervision of Dr. S. S. Badrinath, but it was the decision of the Almighty.

His physical health was constantly monitored by his personal physician Dr. Fazal who remained associated with him throughout his life. Maulana Saheb considered him a close friend and one amongst his family members. Many a time he had to go for Herbal medicines and once again, one of his admirers, Pandit Dr. Ramchandra Dharmidhakari remained physician of Maulana till his last in 2002.

From the early age, he read the Heavenly Scriptures with great passion. He used to recite the Qur'an daily so as to complete it in one month's time. After losing the eyesight, he took to reading it in Braille script. He managed to get a copy of it from the Middle East, and had planned to go to Dehradun to learn the same, but this dream remained from realization due to his failing health.

Activities at National Level

He bore a deep thirst to serve the humanity. Since early 60s, his services towards well-being of the human society came to be recognized at national level by the people who sacrificed their lives for the independence of the nation. During the early 70s, a great international personality Maulana Abul Hasan Ali Nadvi, known as Ali Miyan, spotted his talents and took him under his wings for the rest of his life. He enjoyed this status till his last and played a key role at almost all the national forums. He also remained chief patron of various institutions. These include Majlise Talimul Qur'an Nagpur, All India Muslim Personal Law Board, New Delhi, Nadwatul Ulema, Lucknow, National Integration Council, Government of India, New Delhi, Society For Communal Harmony, New Delhi, Universal League of Islamic Literature, Lucknow, Faculty of Theology Aligarh Muslim University et al. He served many chambers of commerce and associations pertaining to forests, saw mills, timber, plywood, steel and hardware. All his activities were informed and inspired by Spiritualism.

International Level

During his youth, he started *Dars-e-Quran*, (discourses on the Qur'an) regularly. This has had tremendous impact and participants began to be impressed with his teachings for peace, tolerance and mutual respect. As audio cassettes became popular, this message was carried to a wide body of listeners and took his popularity to people who had not seen him personally. Gradually in the era of video tapes, he found international audience which multiplied with the TV channels taking up his programmes. His oratory skills were matchless and he employed this skill to carry on with his mission.

His discourses on different TV channels at national as well as international levels were appreciated by all, as his language was full of eloquence and very simple to understand. He had the command on Urdu, Hindi, Marathi and Arabic languages, and, of course, he was the master of Gujarati. Internationally he was on the committee of Rabita Al-Alam Al-Islami (The Muslim World League), and on his visit to United States, he was awarded 'The Pride of India' award by the American Federation of Muslims from India. A list of other awards and honours is presented in the end.

Greatest Academic Achievement

There should be no inhibition to declare that his greatest academic work was to translate the Holy Qur'an for the common man in lucid and colloquial language. It was published first in Urdu and then translated into Hindi, Marathi and Gujarati, and of course, English with the help of his friends. Urdu translation was the outcome of almost 20 years of his tireless efforts, and he took ten more years for translating it in other languages. Maulana had developed good command over different Indian and foreign languages. He always kept his doors open for opinion and suggestions and never hesitated to rectify himself.

The translations became so popular amongst the masses that the recitation of the complete Holy Qur'an and its translation was recorded on audio tapes by AVM studio of Madras, now Chennai. This was also highly appreciated and recognized throughout the world, especially in the sub-continent. The voiceover in the said recitation is from his admirer and a close friend, Qari Hafiz Mohammed Qasim Ansari of Chennai who is also a scholar.

Maulana Parekh acquired the knowledge of Arabic, Urdu, Hindi, Gujarati, Marathi and Sanskrit, and of course, English, on his own. His books were published in various languages and were acclaimed globally. This in itself is a proof of his God-gifted talents. With the help of his small business, he left no stone unturned to get himself educated through any source which he could find.

His first book *Lughatul Qur'an (Easy Dictionary of the Qur'an)* first published in 1952. In the early 60s he found an admirer from Lucknow, Dr. Nand Kumar Awasthi, who translated this first academic work in Hindi. Maulana completed this work at the age of 18. His concept is very unique. Conventionally, dictionaries arrange words alphabetically. But he organized the Qur'anic words in sequential order as they appear in the Quran. Awasthi was one of the greatest scholars of Arabic, Persian, Urdu, Sanskrit and Hindi. He was so impressed with Maulana's dynamic approach towards Spiritualism that he often stayed in Nagpur as Maulana's guest for long periods. Maulana was inspired to learn Sanskrit from Dr. Awasthi.

This scholarly work has been acclaimed by other scholars, and the users are benefited by it in many ways. This first scholarly work of his attained popularity to an extent that it has undergone several reprints and millions of its copies are being published. The second edition of the same is still in the possession of his family, which was printed in the year 1952, by a publishing house at Agra, as Nagpur did not have Arabic printing facilities in those days.

This book is regularly referred not only by readers of Holy Qur'an and learners of Qur'anic Arabic, but is widely used in the academic circles too. It has been put under the syllabus of several educational institutions in India, Pakistan, Bangladesh, Portugal and the Middle East, and of course in Turkey where it was introduced as a textbook. Since its first publication, it is being regularly published in Urdu language till this day. As per the needs and the demands, it has been translated into English, Hindi, Gujarati, Tamil, Bengali, Turkish and Portuguese.

In 1968, he authored the book *Qaume Yabud Aur Hum Qur'an Ki Roshni Mein* which was very well received as it came at the time of Arab-Israel conflict in late 60s. This too was translated in other languages. A list of his books is attached in the end. Although he lost his eyesight in 2003, till his last, he used to listen to the surface mail coming to him in bulk everyday, and used to dictate the replies.

Commercial Associations

As a businessman, he was often invited to chair meetings of several trade bodies and commercial associations. He successfully provided his services to them in that capacity. Business, trade and industrial disputes were often referred to him as he had the reputation of a person with deep foresight, good experience, and legal foresight. He came to be known as a soft-spoken person with a sterling character and polished demeanor. He enjoyed the trust and confidence of all the communities in the Indian society, which was reflected during his later days at the national level also. His Spiritualism encouraged him to serve the humanity to the best of his abilities and at every level.

Political Ideology

The political ideology of Padma Bhushan Maulana Abdul Karim Parekh was also worth emulating. He remained very apolitical throughout his life, but had relations with almost all the heads of different political parties in the country. Towards political parties, he remained very secular. It was kind of his secularism with Spiritualism which was always appreciated and honored by one and all, as he remained unbiased in his character and provided useful suggestions to all the political leaders in the best interest of the nation and the humanity at large. He never asked for any personal, political and commercial favor from any leader in power, which made his image as a sincere, unbiased, honest and secular person. Organizations divergent to his ideology like the RSS and others used to seek his opinion in national affairs and valued it also. Moreover, the Government of India also appreciated his services at academic, national and humanity levels and conferred upon him the prestigious award of 'Padma Bhushan' in 2001.

Padma Bhushan Maulana Abdul Karim Parekh took upon the mantle of peace activist in the aftermath of the demolition of the Babri Masjid and worked hard to defuse the tense situation. He was widely respected among the non-Muslim circles. On the Babri Masjid issue, without compromising, he put forward his humanitarian views which were respected and acclaimed by various high level Hindu religious organizations and their leaders including different Shankaracharyas. They lauded his style of putting forth his point of view with clarity and, of course, softly without hurting others' views.

Heads of various political outfits in the country used to visit him occasionally, but interestingly, he strictly remained apolitical till his last. Leaders of different status sought his advice on several issues. Curiously, political parties with divergent political ideologies respected his opinion. His image was that of a fair and justice-loving arbiter and mediator in matters of business, social, commercial and

industrial disputes. People often approached him to settle their family disputes, such was the popular trust in him.

Is God Hindu, Muslim, Sikh, Christian! Certainly not! God is God...

Homage

An individual's legacy is not the material wealth that he leaves behind for his inheritors, but in the footprints which he leaves behind on the sands of time as memories and memorable work. His legacy is in the humane touch which he had offered as solace to a man in his time of need, or the answers which he had given to a scholar in quest of knowledge, or the aid which he had extended to a businessman who has sustained losses, or by providing employment to an unemployed, or by imparting wise counsels to his family members and other people to help them differentiate right from the wrong.

Padma Bhushan Maulana Abdul Karim Parekh's true worth and wide popularity came to be seen on the fateful day of his demise. People from far and wide were pouring in to pay homage to the departed soul. It seemed as if all the roads in the city were leading to only his residence. Each person whether rich or poor, whether learned or illiterate, dignitaries or common men, politicians or bureaucrats, industrialists or roadside vendors and family members and friends or relatives, everyone was keen to pay homage to Maulana Parekh.

Maulana Parekh never imposed his ideas on any individual. There were many individuals and outfits which did not agree with certain of his ideologies but respected him due to his integrity, honesty, morals and character. Apart from being a spiritual person there were many other facets of his versatile personality that they recognized. The huge crowd was continuously snowballing even though the city of Nagpur was experiencing the heaviest rainfall ever. Even media speculated that it was a funeral that was attended by the largest number of people in the history of Nagpur.

The media was unanimous that here was a man who despite being Spiritual, embodied secular ethos of India to the core and tirelessly worked for peace and harmony. TV channels, newspapers, radio, provided a wide coverage to his persona. Mobiles and telephones were constantly buzzing and condolence messages kept pouring in. It seemed as if the sky was also mourning the loss which mother earth had incurred in the death of the revered Maulana.

On behalf of the Government of India, Deputy Speaker of Rajya Sabha, Mr. K. Rahman Khan arrived from the capital in a special aircraft along with many other dignitaries from New Delhi and the neighboring states of Haryana and Uttar Pradesh. They offered floral tribute and attended the funeral. Mr. Vilas Muttemwar, Union Minister of State for Non-Conventional Energy, Mr. Satish Chaturvedi, Textile & Guardian Minister of Nagpur, Government of Maharashtra, Mr. Anis Ahmad, Animal

Husbandry & Dairies Minister, Government of Maharashtra, Mr. M. G. Vaidya and other RSS functionaries also paid visit with wreaths and condoled his death.

Everyone is born a human being. We make them Hindu or Muslim...

Amidst pouring rain, the mourners assembled in large numbers to pay their respect to the departed soul. People from Delhi, Mumbai, Chennai and Bangalore cancelled their schedules and drove in to pay their last respects. Undoubtedly, few people outside the world of politics draw mourners from a cross section of population. Till today people from all over India and abroad keep calling or visiting the grieved family to pay their homage.

Maulana Abdul Karim Parekh received love and respect from all the citizens of India and its Government. At National level the country bestowed the title of Padma Bhushan to him in the year 2001.

Conclusion

Maulana Parekh's ideology needs to be compiled cogently. It is not for nothing that people followed him, loved him and showered him with blessings. It needs to be explained to the masses. We commit ourselves to carry his Spiritual legacy to the masses, with its roots explained, its ethos elaborated and putting his services and mission in context to society and time during which he lived, struggled and dedicated his life to address the grievances of a crying humanity. It is now our mission to introduce this to the world, explain his style of work, his ability to act rationally in tense and critical situations. The essence of his teachings lay in his utter sincerity and integrity which even his sworn enemies would vow to admit.

Some of his ideals and teachings are appearing in the following pages under 20 different headings. Furtherance of his illustrious efforts for spreading the message of peace and brotherhood would certainly be the most appropriate tribute to a Son of India who has left so high values and morals to percolate in coming generations.

IDEOLOGY

The ideology of Maulana Abdul Karim Parekh and his Spiritualism can be briefly understood under following subheads.

1. Spiritualism and Faith
2. Science Resonates with Spiritualism
3. Spiritualism to Develop Personality
4. Reality of Life Rediscovered
5. Nationalism through Spiritualism
6. Spiritualism Refines Politics
7. Spiritualism Defines Humanity
8. Spiritualism Strengthens Bonds of Humanity
9. Rediscovery of God in Spiritualism
10. Gender Equity in Spiritualism
11. Spiritualism Disallows Coercion
12. Force and Coercion are antithetical to the Spirit of Islam
13. Human Race and Spiritualism
14. Religion by Birth or by Choice?
15. Religious Freedom by Spiritualism
16. Roots of Secularism in Spiritualism
17. Charity is Natural Corollary of Spiritualism
18. Condemnation of Terrorism
19. Spiritualism and Accountability
20. The Legacy of Padma Bhushan Maulana Abdul Karim Parekh

Reflection of Views, Vision, Ideology, Mission and Life of

Maulana Abdul Karim Parekh

1. Spiritualism and Faith

Padma Bhushan Maulana Abdul Karim Parekh's journey to Spiritualism was steady. He proceeded gradually to spiritual heights overcoming all odds of personal life and stringent economic conditions of a life ridden with resource crunch and attendant hardships. His biography is capable of inspiring millions motivating them to higher ideals of life in a country where common man's life is tormented with toil, sweat, frustrations and setbacks. Maulana's ideals, ideology, mission and life will enable the multitudes to be inspired by his forbearance, tolerance, patience and fortitude. Spirituality was a constant companion of Maulana Parekh and it propelled him to achieve his target, translated his vision into practice and it served him as the most important motivational tool. It enabled him to make optimum use of his time and resources and face adversities.

No one who ever met him returned without a touch of Spirituality. However, his Spirituality was no magic, no mantra, no instant panacea. It kept an alive partnership with rationalism. He was not a denier of modern scientific approach. He was a farsighted man, well aware of the challenges that lay before India after it emerged as a nation-state after Independence from the colonial rule. He was also aware of its plural and multicultural heritage and was keen to see it progress with the principle of 'Unity in Diversity' as envisioned by the Father of the Nation.

Although he was deeply Spiritual, he knew how the word 'Faith' has been misused by its practitioners. His approach remained very rational and logical in the matter of Spiritualism and explained it in the most lucid terms that would appeal to the modern mind. A brief description of his approach to Spiritualism and as to how it impacted his daily schedule, his business transactions and his social interaction is presented here. His word of mouth, writings and deeds spoke it eloquently and were later transferred to modern audio-visual aids.

He believed that everyone, regardless of his or her caste, creed, color and religion has reverence for the one 'Creator' of the universe. He also admires all natural objects, respects all kind of life on the earth including the human beings. In modern terminology, the 'Creator' can be defined as 'Nature'. Universe is His creation. It is Nature that we admire. It is the 'Nature' that has bestowed upon us the common sense, conscience and intelligence, and provided this human race a high status amongst other all living organisms.

This conscience, intellect and common sense in turn help us in distinguishing the right from the wrong. Maulana used the term *Zameer* in Urdu, *Antar-Atma* in Hindi and Conscience in English while referring

to it. He perceived the human conscience as a Spiritual light kindling within us. This Conscience takes the form of Spiritualism if it surges ahead with a humanitarian approach be it in the form of a small help, an act of honour, a few words of gratitude or words of solace, respect for others, and provision of freedom to all to believe and act according to their own Conscience.

According to Maulana Parekh, Spiritualism flows from the heart of an individual who aspires to be a good human being rather than a being that seeks material gains. Considerable part of his life was spent in instilling in people this concept of Spiritualism. This view of Spirituality takes the individual a step closer to the reverence of human race and respect for the human values. This eliminates the scope for irresponsible attitude with deleterious consequences for the humankind. It also safeguards him from petty squabbles, sinful acts, disruptive activities and all other actions that bring harm to the society.

Maulana disapproved of comparisons, debates and arguments among various religious groups and considered them unproductive. He rather viewed them as means to aggravate issues, create bitterness and with potential to degenerate into unhealthy communal self-aggrandizement by communities. He rather encouraged liberal and rational view, peaceful initiatives towards universal brotherhood so very essential for promotion of peaceful coexistence.

Maulana debunked the myth that Spiritualism and Faith were the one and the same and tore the veneer that outwardly make them seem so. He fought against this misconception. Spirituality, according to him, emerges from within the soul, while Faith is what one acquires from outside. It may be from the beliefs prevalent in the environment where one lives. Faith is what one adopts from his or her culture and traditions. It is also imbibed from one's near and dear ones. Faith is handed down by the parents or is emulated from beliefs of others. However, Faith many a time fails to fulfill the logical yardsticks. On the other hand, he would maintain, Spiritualism establishes itself when a person learns to live in accordance with the laws of Nature which can be best understood by observation of the functions of various objects around oneself and by access to the inner meaning of the Heavenly books.

Maulana Parekh strived throughout his life to espouse Spiritualism aimed at establishing human values, and to bring about the feeling of unity among people. According to him, sometimes Faith fails in laying the foundation of virtues because it gets enforced outwardly.

For him, Spiritualism places itself a step ahead of Faith. He maintained this distinction throughout his life. This served as an index of his clarity of thought. In his view, Spiritualism can take man to greater heights provided he takes the initiative to understand its meaning and philosophy, and apply it in his day to day life.

2. Science Resonates with Spiritualism

Human curiosity led to unraveling of mysteries of the nature. These led to inventions, innovations and revelation of secrets of nature. Knowledge sprouted in all its varied manifestations. It led to development of the society and removal of doubt and faith in capacity of Nature.

Man had a probing nature. He first concentrated on things that were visible to him such as air, water, soil, etc. As his horizons broadened, he turned towards the sky and the universe. He then fathomed the depths of the earth, sea and the hills. All these achievements were possible because the man had a questioning nature, probing tendency and capacity to investigate. A few terrible failures did not dampen the human spirit nor did it stop his zeal of probing. Driven by a quest, he began to unfold secrets of nature and browsed newer pastures to explore it.

These scientific researches indicate that there is a reason behind every phenomenon of nature. The Universe is driven by logic. Every happening has reasoning behind it. Centuries before, everyone believed that the earth was flat. Then scientists discovered that the earth is round. With each significant step which man took towards understanding nature, truth began to unravel before him. The dawn of knowledge thus began to spread its light on the unknown horizons.

Maulana Parekh often quoted these facts and praised the Creator for making the earth a beautiful and a comfortable place to live in. According to him, “Appreciable is the fact that each wonderful creation of the Nature has a perfect place and a perfectly prepared timetable on which it works.” Spiritualism has been a key factor in promoting science among the human race. Maulana’s Spiritualism embodied human logic and common sense, reasoning and modern science. He would stress: ‘Had Spiritualism been without these factors, it would certainly not have survived for so long. It would never have inspired human beings to tread the Spiritual path’.

All these made Maulana’s teachings a lot more meaningful to his followers and listeners. He was an intellectual par excellence who never accepted anything without questioning and never rejected a fact because of bias. He gradually worked towards logical explaining of things and theories. He even questioned the term ‘Faith’ as it appeared to him to be stemming from blindfold beliefs. He even dubbed all such ideologies based on Faith and dissuaded people from following ideas that do not find logical explanation.

Maulana is quoted to have said, “You have faith in many things as you have believed in them since birth. Has the thought ever crossed your mind about where the balance is tilted in terms of advantages and disadvantages?” There is great depth in these words. Although he did not have any scientific background, he tried to understand on his own terms. He believed that modern science and the inventions stemming from it were influenced by Spiritualism. The basic facts about the earth and the universe were put forth by Spiritualism and later on, man has just explored these facts further to help him understand the working of Nature and to help him improve his way of living.

Maulana Parekh would often say: “Man has rummaged into the depths of the earth and explored the skies for the many answers that he sought. Though he has achieved a significant amount of progress, still his process of discovery continues. It is an ongoing process. This proves that man will forever be on the lookout for the divine nectar which would quench his thirst.”

3. Spiritualism To Develop Personality

The radiance emanating from a precious stone testifies the beauty and purity of the stone. Its brilliance simply speaks for itself and captivates everyone. Maulana Parekh's charismatic personality can also be significantly defined through the above stated parable. His persona was an open verdict about his values and ideologies. He blended the moral and ethical hues into his character. Be it the mellow tones or the vibrant ones, each one was bolstered with vast amount of knowledge that he had accumulated, and the ideals which he put in practice over a period of time. A focused insight into his works reveals his puritan character. Further study would etch to a broad relief as to how these ideas transformed his personality in almost all spheres.

“Spiritualism has to gradually sink into our soul, just like raindrops sink in dry and barren earth to cultivate high moral values.” Such was the approach of Maulana Parekh. A person has to gradually let Spiritualism sink into his ideas and beliefs to show its true colour in his personality. He would opine: “If Spiritualism is not applied in its pristine form, then it simply flows away from us like shallow water. No matter how deep we delve into it or try to get to the root of it, it will be an exercise in futility and our souls will not be able to retain any part of it. As a result, we will not be able to reap its benefits for moulding our personality.

Spiritualism is a mystic force and it elevates our being, if followed in its true spirit. It blows a positive breeze in the life of an individual, enlightens his self and ensures happiness. Maulana Parekh often said, if one who behaves harshly, undergoes an infusion of spiritualism, will find a personal transformation. He would give up the harshness of behavior, would discover that harshness exacerbated his tension and anxieties, damaged his personality, but would gradually come to grips as Spiritualism takes possession of him. He would discover that the reactionary force was making him agitated and frustrated. In Spiritualism lies the panacea for his discomfort and frustration. He can gain an insight into his own self and unshackle the chain of his weaknesses which is pulling him aback. With remedial measures through Spiritual upliftment, he can transform himself and bring about a pleasant disposition in his personality.

Maulana Parekh would recommend his followers to develop a sense of gratitude vis a vis what one possesses, rather lamenting on what ones does not possess. Instead of crying over the spilt milk, Maulana would counsel the victim to be grateful for what remains from getting lost as it was the urge of his Spiritualism.

Apparently, Maulana Parekh overcame adversities in the early years of his life through this Spiritual energy that was shaping in him. He believed in positive thinking and approached with Spirituality to combat the negative facets and turn them into positive force. He discovered the remedy for the odds he faced. He balanced his worldly troubles, problems and challenges in a unique way by the help of Spiritualism. He maintained a perfect composure in the midst of challenges. This enabled him to sail smoothly even in the rough sea of circumstances. It was one of Maulana's accomplishments that he could experience solitude in the midst of many people. He would always be at peace with any given situation and hence always said, "Challenges of life are many but the key is only one. And it is to face them with a positive and rational approach. Reactionary attitude never solves any problem. Reactive forces never succeed."

Spiritualism as discussed earlier is basically the understanding of the basics of human race and upholding the values and principles of humanity. When a person gains insight into these simple, yet Universal truths, he transcends the bounds of materialism and becomes a resourceful and dynamic person sparkling with confidence. It may not be out of place to mention the thought-provoking statements of Maulana who would often say: 'All the principles that make up a personality revolve around a person's realization of his potentials. And this potential manifests itself when one overpowers the fear and hatred which he feels towards others. Removal of fear pulverizes the walls of negativism, releases him from fetters of fears and engenders a spirit of love for everyone. And once others are showered with respect that they deserve, respect for ourselves will not remain distant for us'.

Maulana Parekh's life and his time-tested principles and approaches are stepping stones for a comprehensive and successful existence. He laid down the values for others to follow, but not before he meticulously applied them on himself.

4. Reality of Life Rediscovered

“Each soul, no matter how tiny in existence, has a greater purpose to serve. It is only a matter of time until he discovers his hidden potential and explores it.” Maulana Abdul Karim Parekh often quoted this thought.

Maulana’s childhood may have been obscured by toil and struggle for existence, but some of the dynamic streaks were evident from his childhood. He worked towards developing a purpose in life, and then pursued it diligently until he was satisfied that he was on the right path. Spiritualism was an integral part woven in his personality and its magnetic aura attracted not only people of his own age towards him, but also fascinated people of all ages from all walks of life.

He would often say: ‘With each step that I take, my Creator leads me towards my goal but the amount of work to be done is far greater than what my little steps are able to achieve.’

‘Our existence on this earth has a definite purpose. It is left to an individual to discover it and achieve something greater than his physical self. Man’s physical form is simply a medium to carry him towards his final destination. But most often this objective of life goes missing from his view. Life is not a comfort zone through which we glide with ease but rather it is a battlefield where reasoning and judgment are always at loggerheads. Judgment comes from beliefs but reasoning comes from understanding. Judgment can cause blunders but reasoning always defines and gives logic for anything being right or wrong.’

Maulana Parekh defined the purpose of life and cleared it from all cobwebs of confusion and aligned it with the path of Spiritualism. ‘Our paths may seem blurred by the mist of materialism and certain fallacies that we have chosen to accept as truth. But once the ray of Spiritualism tears it apart, the path becomes clear. At every step, Spiritualism acts as a guide. And as a perfect tour-guide it will never let any one of us deter from the path of truth which ultimately leads us to our Creator.’

‘Rain teaches us one great law. There is a cycle in every creation of Nature. Today you might be experiencing a beautiful life full of sunshine, but tomorrow the clouds may gather and spread darkness all around you. However, ultimately these very same clouds bring rain which wash out the grime lending everything a sparkling face.’

‘When the time to bid a final adieu to this earth and all its bounties comes, what we leave behind are the memories and imprints in the sands of time. In life we were a walking spirit but after death we get reduced to a mere reflection. This reflection can be a path of enlightenment for many. All of us desire a life full of tranquility and wish for a peaceful abode. But often we let it remain relegated behind a veil of pressing matters. We need to segregate these pressing things from those which are right.’

There was a confluence of different ideas and approaches in the life of Maulana Parekh. He could very easily blend all the suitable colours to create a masterpiece on the canvas of life.

5. Nationalism Through Spiritualism

Padma Bhushan Maulana Abdul Karim Parekh was a staunch believer in Spiritualism and to him it meant being socially responsible, realizing the duty towards others. Though he recognized that greed was an innate trait of human beings, he wanted it to be balanced with Spiritualism which inculcates contentment. 'Man voluntarily performs his duties in his own interest. No businessman can turn a Nelson's eye from his business. He has to discharge the function of his business in self interest. Similarly, a parent has to take care of his progeny in order to look after his own future. Naturally, individual self-interest is the foremost motivation in all these aspects of man's life. In doing so he tends to overlook his obligations towards other members of the society like his colleagues, relatives, neighbours, subordinates and near and dear ones. Spiritualism, however, makes a person conscious, duty bound and law-abiding without preventing him from safeguarding his own interests. It offsets the negative demands of self-interest with positive care about the society, environment and the country and the nation at large.'

Maulana Parekh was a staunch nationalist, but his patriotism stood on the strong footing of Spiritualism. He often quoted from the Heavenly Scriptures in support of his patriotic feelings. By such quotations, he conveyed not only the national feelings, respect and relation of a person to his birthplace or motherland, but also emphasized one's duties towards motherland, a fact laid down by our Creator. An advocate of unity and integrity of India, Maulana Parekh espoused nationalism and canvassed for emotional integration among all the communities to whom India is a home. He would urge his followers to lend due weightage to Spiritualism which strengthens the bonds of unity and nation's cohesion.

Maulana Parekh described loyalty towards nation as a Spiritual and religious obligation. According to him dishonesty, disharmony, rebellion and corruption are Spiritual crimes which would be punishable in the hereafter. One has to face the consequences and cannot escape from the law of Nature. He often quoted the following verse 55 of chapter 20 of the Qur'an and from 7/25.

﴿ 55 مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴾

"O Mankind: Out of the soil, We created you, and into it We will return you, and from it We will extract you finally."

﴿ 25 قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴾

"O Mankind! In the earth shall you live, and therein shall you die, and out of it shall you be brought forth for accounts!"

*As citizens of India, we are the offsprings of the same soil
and are here to enjoy the fruits of our efforts...*

Maulana Parekh would often quote the following: 'We live on one soil, breathe the same air and revel under the beautiful sunshine which we avail of equally. Of course, there are differences of colour, physique, and facial features. But still we are nurtured by the same soil. Then why don't we accept the differences in our thoughts? Why do we want uniformity in the innate traits that Nature has bestowed us with? Does going against the law of Nature benefit us in any way? Why can't we provide freedom to others to have their own ideas and express them and thereby respect his otherness? There are many binding factors for human integration that we can opt for, rather than trying to forcing uniformity down the throats of others. This is not desired by the Nature itself.'

He was of the view that following different religions was natural. Every human, every region, every society, every era is different from the other. The Nature is capable enough to balance the mindsets of all human beings with equality. Since Nature favours diversity, let it prevail. Then let us look out for other ways and means of bonding humanity.

Spiritualism provides the needed glue to individuals to bond with the others, for it does not matter which religion they belong to. Bond of humanity transcends all other considerations. Spiritualism upholds the human values, and it does not matter how diverse we are. In fact, the blood of our colour is the same, however different the skin might be.

Maulana Parekh often said, 'Spiritualism is the quintessence of humanity and nationality. To enjoy the freedom and secularism of our land, everyone should have the liberty to choose his religion and act accordingly without hurting the sentiments of others. Debates and arguments would lead to animosity among religious groups and considered it harmful for the promotion of Spiritualism. Anything that harms the unity of mankind will be unfruitful and detrimental, and should not be acted upon in the name of religion.'

Maulana Parekh was of the view that we as citizens of India were brood of the same soil, and are here to enjoy the fruits of its land. Life and death are destined for us. Our body will merge with the soil of this land. It is therefore not desirable that we left a legacy of hate, bitterness and enmity. This, according to him, would be the greatest tribute to the land.

A detailed study and research on the approach of Maulana Parekh towards national integration would be immensely beneficial for the nation in particular and for the humanity at large.

Polish of Spiritualism will put sheen back into the polity...

6. Spiritualism Refines Politics

Politics is a tool to organize a society and to run the affairs of a country or nation. All human settlements need to be administered. So no society can do without a system for administration and governance.

In olden times, politics came into being with people working selflessly for the cause and well-being of the populace under their authority. But soon the corruptions of human nature brought in distortions into the administration of public affairs. Greed, jealousy, hatred, prejudice, came to take reins of human beings. Woe and weal of the masses no longer occupied the priorities of the rulers. This led to corruption spreading its tentacles into the political system. Consequently, development and welfare of the people took the backseat and expansion of empires, and selfish goals replaced them.

Maulana Parekh would elucidate it with a parable of a person who stumbles upon a statute of matchless grandeur while digging a farm. Aware of its value, he uses all possible means to refine, clean and brush it off the centuries old grime and rust. He remains undeterred in his mission to put the sheen and put glow back into it and restore it to its pristine glory. He is constantly encouraged by the thought that it would ultimately pay him dividends.

According to Maulana Parekh, the reformation of a person can be viewed in the light of the above parable. Dust and grime of ignorance covers man's conscience which remains buried deep under the layers of corruption which are hard to rub and scratch. But the polish of Spiritualism is always there to put the sheen back into the polity. He therefore urged raising a society on the basis of Spiritualism, for it alone has the power to refine a society and refurbish it with positive energy. It acts as a cleansing agent for soul and spirit. It has the quality of restoring the entire luster back into the human character and rubbing away all that is malignant.

Politics has gathered immense corruption today. Maulana Parekh had a strong feeling that Spiritualism is a force that can cleanse the society of corruptive forces responsible for deterioration of the system, and leave behind a generation of altruistic men and women who wish to work for the good of a society as well as the Nation at large.

According to Maulana Parekh, Spiritualism turns the person into a giver, a contributor, not only to the family, but also to the society and to the Nation. His selfless self would not expect anything in return. He would be catering to the society by his acts and deeds. He will not be a burden on the society. Nor will he be a source of pain or remorse for anyone around him. On the contrary, his presence in the society will be a boon, a source of pride and inspiration.

7. Spiritualism Defines Humanity

Humanity hides in itself profound meanings embodying umpteen values in its fold and covers a wide range of aspects and facets of a society. It is characterized by certain values which have stood the test of the time and likely to remain so in distant future.

These values range from oneness of humanity to secularism, brotherhood, fraternity, equality and equity. Spiritualism is the driving force behind all of them. It is through Spiritualism that we understand the depth of these values. Spiritualism inculcates them all in us.

Spiritualism teaches us to submit ourselves to Nature. One's acceptance of the supremacy of Nature naturally leads us to surrender to its laws. It then enables us to rise above self, desires and whim and fancies that accompany our self. It similarly fortifies us from hatred, prejudice and bias. Therefore Spiritualism is the elixir of life which will ingrain in us humbleness, modesty and politeness, and bring about a positive revolution in our thought, approaches and dealings in our lifestyles. It will, for sure, reflect in our conscience and soul and eliminate racial hatred, communal prejudice and political rivalry.

Maulana Parekh traveled far and wide to gain knowledge, spread Spiritualism and help men to understand the integrity and depth of human soul and its needs. He would often say: 'The body needs bread and butter. But our inner soul requires Spiritualism.' Maulana's preachings produced tremendous results. Cities and towns would reverberate with his clarion call to opt for a Spiritual way of life.

Maulana was endowed with saintly attributes. Not for a moment the thought of any greatness would cross his mind. His humility and personal modesty was seen to be believed. Anyone who met him even once in his life time, returned with an indelible imprint of his sterling character. He therefore ruled the hearts of the millions who tapped at the unceasing fountain of wisdom and guidance which he had turned into.

Spiritually he was as strong as the rock of Gibraltar, facing with fortitude the strong gusts of odds of time. But as an individual, people found in him a very humble person whose words of wisdom guided them like beacon in the troubled waters of time.

8. Spiritualism Strengthens Bonds Of Humanity

Maulana Parekh was a propagator of humanism. His humble origin and grassroots activism in the Indian society is widely acknowledged. His style of functioning, approach, attitude and choice of vocabulary in his discourses matched with the intellectual level of his audiences. He was one of those people who despite being an international scholar, brooked no demands of ego and tolerated no limits of self. He closely identified himself with the common people. He was of the opinion that only books and discourses cannot enlighten the masses. In India, the majority of the population shared and pursued a single goal i.e., to make the two ends meet. Realities of the daily lives were so grim, that often values like dignity, humanity, politeness and modesty are easily given up.

In his own style he motivated people to introspect whether the only goal in life should be to earn and accumulate wealth till death claims them! He would question: 'Aren't there some vital needs of the soul too?' He motivated them to find out the objective of their presence on the globe. He usually asked people in simple and articulate words as to what contribution one should make to build the world a better place to live in.

He frequently quoted from Scriptures belonging to different religions and employed their teachings for the promotion of fraternal bonds and Spiritualism. His philosophical approach transcended the barriers of caste, colour, gender, language and religion. He quoted from the Scriptures insisting on the fact that violence breeds more violence and negative approach can never bring positive results. He firmly believed the doctrine that Nature is much unbiased. Therefore a biased person is uselessly in conflict with the Nature and will ultimately fail in Spiritual pursuits, thereby incurring great losses for himself.

The role of Spiritualism has been very intense in bringing the human beings of different races together and harmonizing them with the tune of Nature. In this fast-paced life where speed has become the 'Mantra' for youth and the survival of the fittest the concern, Spiritualism guides to a serene life devoid of any complexities.

Maulana Parekh was one of the strong advocates of humanism and all the goodness in it. Mankind is the evolved creature inhabiting the earth since million of years. Scientifically, the human genes are from one single human cell. The flora and fauna and all the other resources on this earth are bounties of the Great Master meant mainly for the human race. Thus humanity should realize it and enjoy the bounties of Nature which are bestowed for him alone. For the peaceful and long survival of humanity, harmony among humans is essential. For this harmonious existence, Maulana Parekh promoted Spiritualism throughout his life.

9. Rediscovery Of God In Spiritualism

Spiritualism, according to Maulana Parekh, has the natural capacity quality to safeguard human beings from conflict and consequent destructions. Its roots can be traced far back to the early stages of history. Spiritualism has in itself all the qualities of positive, optimistic and constructive approaches. Human history bears witness that nothing constructive has ever come out of negative approaches.

In our day to day life we get so engrossed in material pursuits that the thought of differentiating good from evil deserts us. The thoughts of gratitude and the feeling of thankfulness elude us in the brisk pace of our life. Humbleness and patience simply glide past us and we assume that we are better off without them. In such times, it is the Spiritual strength that comes to our rescue. Our visions cannot comprehend God.

Spiritualism teaches us as to how we can be careful towards Nature. Most of the vital components essential for the survival of organisms on this planet are commonly provided to everyone by the law of Natural distribution. Other creatures of the earth also partake of them. But the human race has had a lion's share out of it. Today, several environmental hazards confront us due to reckless, rather merciless use of natural resources by the human beings. Our callous attitude betrays our ingratitude towards Nature. This is a perfect recipe for destruction of our beloved earth. Maulana Parekh's Spiritualism encouraged austere lifestyle, modest use of energy and absolute safeguarding of the natural wealth. This is the only way in which we could keep a balance on the earth which is necessary for our own survival.

The definition of God is vague in narrow and biased minds. Spiritualism shows us that God is not narrow-minded nor is He biased. He is neither Hindu, nor Muslim, nor Christian or Jew. He is eternal and reserves His bounties for all without any distinction or discrimination. His gifts like clouds and rains, light and darkness, water and air are common for all the humans. It is we, the humans, who discriminate and divide the humanity on such narrow grounds like caste, creed, gender, colour, language, region and religion. Spiritualism teaches us natural laws by which we can discover the Supreme Power, Who is one and the eternal.

10. Gender Equity In Spiritualism

The homogeneity in Nature calls for an equilibrium amongst various entities which exist in this earth. The great Omnipotent force which is active behind various phenomena of Nature commands for unity in all its creations. The single rule or law which works behind their functioning calls for unanimity and universal brotherhood amongst all human beings. These also apply to the two genders which characterize all species of creatures. And Nature has not created any distinctions among them. Men and women have equal share in all the gifts of Nature. All men and women are destined to co-exist, mutually complimenting each other's role. The gender bias is the brainchild of vested interests who promote inequality for their own selfish ends and thereby try to marginalize the physically weaker of the two genders.

Maulana Parekh upheld the principle of equality between two genders and derived its sanction from the laws of Nature. He would often plead : "Since eternity, the Nature has treated men and women as equal. It has perfectly demarcated their fields of action. Each is comfortably set within its own ambit. Then why should we interfere and tamper with Nature's functioning by driving a wedge between them?" He would maintain that it did not serve any useful purpose to degrade and subordinate one gender to another. Pooling their joint might would bring about a gender revolution. He saw violation of Natural laws in rules, regulations and behavior that espoused gender bias. However, he would assert that the Nature has laid certain rules which should be accepted as a code of conduct for all humans for inter-gender relations and interactions. At times the rules might seem unimportant, and many of us may feel that we have the authority to make them flexible according to our needs. But it will be clear violation of Nature, he would opine.

He was of the view that the differences between a man and a woman were only physical in nature. As we take into consideration the intellect, the thought processes, intelligence, wisdom and the psychological condition of the two genders, we find them in equal footing.

The example of the two banks of a river could be very aptly quoted here. Both men and women walk parallel as two banks of a river. And the running water between them acts as the binding force. Here the running water symbolizes their humanistic ideals and beliefs which bind them together and bring about a lot of synergy in action. Maulana Parekh stated that both genders were separate entities but bound by Nature to co-exist and develop a beautiful world full of positive energy and highly motivated spirits.

Both are individuals having intellect, feelings and emotions, and both are God's supreme creation. It is the brainpower, intelligence and wisdom which separate humans from other creatures. And if both man and woman possess them in equal measures, no scope is left for degrading one and elevating the other.

Maulana Parekh has wonderfully brought forth the sanctity of marriage. In his view, the institution of marriage has been given importance for its unique Spiritual quality wherein both the husband and the wife strive together to bring into being kids, and nurture them just like saplings, take care of them and shelter them from every possible storm so that they grow up into strong trees. While the father gives his children strength, the mother shower love and nourishes them to grasp the importance of tenderness. While the father teaches the values, the mother inspires them to embody these into the character. While father arranges for his material needs, the mother endows him or her with human qualities. From this angle the importance of both the mother and father in their child's upbringing obviously comes to fore thus portraying both in the same significant role.

Maulana Parekh justified his strong convictions through Scriptural quotations highlighting Spiritual duties laid down equally on both the genders by Nature Supreme. His speeches, discourses and writings are full of such evidences which show that God addressed humanity as a whole as "O Children of Adam". HE never discriminates one and distinguishes another on the basis of gender.

11. Spiritualism Disallows Coercion

Maulana Parekh followed the unique approach in matters of religion. It was as exceptional as it was unique. His views were exceptionally broader in perspective. He would always quote certain verses from the Holy Qur'an with reference to religion and religious disputes.

He professed both in public and in private, that religious freedom has been guaranteed by God Himself, and there was no scope for force, compulsion and coercion in choice of religion. Any dispute in this matter was uncalled for and was antithetical of the spirit of the Qur'an. Qur'anic injunctions expressed in chapter 2 verse 256 bear testimony in this regard:

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ
بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۚ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

“There should be no compulsion in acceptance of the religion. The right course is clearly differentiated from the wrong. So whosoever rejects the powers of evil and believes in the might of God Alone, has grasped the most trustworthy support that never breaks

Thus the approach to Spiritualism of Maulana Parekh appeared very rational, unique and exceptional in contemporary world where contending religions, and men of religion, have messed up the environment. One can say without fear of denial that this call from the Maulana is rare to be heard these days. In a sub-continent which is repository of one-fourth of the entire humanity, the competing religions have led to immense social disharmony and bad blood between the communities. Therefore such a fresh and clarion call should be heard, valued, promoted and propagated on a large scale to regain the harmony and peace among different religions.

This message, if propagated, will indeed serve the country and the humanity at large. It is the need of the hour to promote these concepts at each level and among all sections in order to defuse tensions owing to the fratricidal tendencies promoted by social malcontent.

12. Force And Coercion Are Antithetical To The Spirit Of Islam

Maulana Parekh would often opine that in the matter of religion, humanity seems to have been blatantly misguided by the vested interests who are common to almost all religious groups, and throughout the human history. According to him the religion has been the source of maximum exploitation. He would say that only a few faiths like the Christianity, Islam, Hinduism, Judaism, Jainism and Buddhism, Sikhism etc exist in this world. But strangely, the sects and sub-sects within each of these faiths keep fighting fiercely with the rival sect in the name of the same religion. He would maintain that religion is a universal phenomenon, but the followers of religions confound them and restrict them within the bounds of ethnic groups, regions, communities, sects, castes, creeds and many times with politics.

It will not only be interesting but also beneficial for the people to know the views of the Maulana on the use of force to accept a particular religion, or a particular sectarian view of the faith. One such sensitive topic on which he would elaborate his view was the use of force in Islam, his own religion. His ideology was very clear and of course very different from the prevailing misconceptions. Following is the text of the verse 99 of chapter 10 of the Holy Qur'an, and its English translation which he often referred:

﴿٩٩﴾ **وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ**

“And if your Lord had so wished, everyone on the earth would surely have believed and acknowledged to faith (of the Prophet), all of them entirely. So, O Prophet! Will you exert force on people to accept the faith!”

If any kind of force is used in propagating even the religion of the Holy Prophet, his mission will be seriously misunderstood and it will be a brazen violation of the injunctions of the Qur'an itself leading to wide resentment and protest.

13. Human Race And Spiritualism

The study of human cell biology and genetic sciences has established that the entire mankind has emerged from a single cell ever created by Nature. Maulana Parekh was trying to prove it by bringing into focus the case of Adam and Eve who were made the first human couple in the history. He would stress that human beings constituted a big family and the Nature also treats it as one by creating pairs in body organs, sensory faculties, sensation, feelings and emotions of joy, sorrow, wonderment, pain etc.

Now the question arises as to why there exist so many religions among the human beings! He would explain this with his unique perspective: 'The Nature has created varieties in all the observable things around us. If religion is viewed in this perspective, there will be no infighting and discord among its followers.' He perceived that difference of opinion and views is a normal and natural phenomenon. When human beings could tolerate other natural differences like colour, physical features, language, etc. amongst them, what harm in tolerating, nay respecting, other shades of beliefs, faiths, opinion and religion!

He would explain this point with ample number of quotations from the Qur'an in private and in public and even in his books, speeches and discourse. Some of them are: Chapter 10/ Verse 99, 2/256, 5/48, 6/35, 6/107, 6/149, 10/99, 11/118, 16/93, 18/29, 42/8, 73/19, 74/55, 76/3, 76/29, 78/39, 80/12, 81/28 etc.

According to Maulana Parekh, in all such natural differences, there should be due accommodation and acceptance for others. It is precisely lack of this accommodation and tolerance that causes disharmony. Similarly, he would insist, if human ego is giving a free rein in matters of faith, it will lead to seriously undermine social harmony.

It will be instructive for research fellows to pursue investigation into Maulana Parekh's ideology in order to bring out many more shades of his opinion in order to reinforce harmony and peace.

14. Religion By Birth Or By Choice?

There is a myth prevalent all across the world that the religion of a child is determined by the accident of his birth. Maulana Parekh repeatedly asserted that a child is born as a human being and belongs to the vast family of humanity. The birth does not determine the religion of a child. He quoted the references from the Torah, the Gospel, the Bible and the Qur'an that mankind is the progeny of a single original pair of humans called Adam and Eve. He would further reinforce the argument through evidences offered by the Genetic Science. He would often quote verse 13 of chapter 49 of the Holy Qur'an, the text and translation of which is as follows:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

“O Mankind! We have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another. Verily, the noblest of you in the sight of Allah is the one who is the most righteous of you.....”

Maulana Parekh would deploy this verse and assertion of the Holy Qur'an to condemn all sorts of divisions in humanity on the basis of caste, creed, gender, language and religion. He strongly believed that a person should be judged by his conduct, his mannerisms, his character and his behavior rather than his caste, colour, religion, power and wealth that he possesses. Everyone who met him felt honoured in his company, his refined behavior, his hospitality and his dignified conduct made it abundantly plain that he brooked no distinctions of class, caste, gender or religion.

15. Religious Freedom By Spiritualism

Maulana Parekh strongly advocated the religious freedom. According to him, choice of religion should be a decision after one attains the maturity. Family traditions and customs relate with the area, culture and environment. But religion is the name of the conviction of a mature mind and it has nothing to do with local customs. In his view, the matter of religious faith is the acquisition of that faith by the soul of the person and not an outward possession.

Maulana Parekh's conviction was based on the verse 29 of chapter 18 of the Holy Qur'an and often stressed the fact that the ultimate Truth should be made available directly from the Creator of the Universe and the choice of its acceptance or rejection should be left to an individual's conviction and his conscience.

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۗ إِنَّا أَعْتَدْنَا
لِلظَّالِمِينَ نَارًا ۖ أَحَاطَ بِهِمْ سُرَادِقُهَا ۖ وَإِنْ يَسْتَعِينُوا يَعْثُبُوا بِسَاءِ كَالْهَيْلِ يَشْوَى
الْوُجُوهُ ۖ بِئْسَ الشَّرَابُ ۖ وَسَاءَتْ مُرْتَفَقًا ۙ (29)

And proclaim O Prophet: "The truth has come from your Lord. So whoever wills, let him accept, and whoever wills, let him reject it....."

16. Roots Of Secularism In Spiritualism

Maulana Parekh's views on Secularism were exceptional, outstanding and incomparable and could be termed a trail-blazer in the world of religion and among contemporary spiritual fraternity. And he did not lack proofs from the scriptures when it came to advocate his ideas on the subject. Nor did he lack moral courage to proclaim these views. He combined in his personality a Spiritual persona of high order as well as an extremely secular behavior. In his writings and discourses, he tried to prove that secularism is the law of Nature and it should prevail. The freedom and liberty of any individual should be respected and thus the universe be allowed to function in a natural way.

He was very secular as far as Spiritualism was concerned. He took no offence if his ideas were rejected. He respected individual's liberty to accept or reject such ideas and would consider it futile to engage in argument or debate at any point which he deemed worthwhile for himself or had personal conviction. He would make his point and retreat in order that people verify them. Foisting his idea on the hapless masses was not his style.

His approach to secularism was substantiated from the following verses of chapter 109 of the Holy Qur'an:

قُلْ يَا أَيُّهَا الْكَافِرُونَ ① لَا أَعْبُدُ مَا تَعْبُدُونَ ② وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ③
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ④ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ⑤ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ⑥

“Proclaim O Prophet: "O *Kafirs*! I do not worship that which you worship,”

“And neither do you worship that which I worship.”

“And I will not worship that which you have (ever) worshipped,”

“And neither will you (ever) worship that which I worship.”

“Unto you, your religion, and unto me, mine!”

Maulana Parekh defined his secularism from the last sentence of the above quoted chapter in which Allah Himself instructs the Prophet to declare to all those who do not accept the faith (in Arabic, *Kafirs*), to remain steadfast with their religious beliefs and let them follow their own religion.

This is indeed unprecedented in the contemporary realm of Spiritualism and deserves to be heard, respected and to be conveyed to the rest of the world from a city which has its own ethos in Central India.

We strongly feel that it is the duty of every citizen of India regardless of their religion, caste, language or gender to promote the voice of wisdom of Maulana Parekh.

It is better to give the needy a fishing net, not the fish...

17. Charity Is Natural Corollary Of Spiritualism

‘Charity is not only the greatest service, but a duty which is a direct corollary of Spiritualism. It is an act of good deed and help rendered to a person who is in dire need’, thus spoke Maulana Parekh.

According to him the receiver’s view becomes blocked by the veil of depression and agony through which he may be passing and hence all that he can see are locked doors. At this juncture would it not be a human duty to help him out, or shower a few words of encouragement, or lay a comforting hand on his head? All these questions and many more are raising their eyebrows at the society.

He often painted the contrasting picture of India whereby the country is emerging as the most techno-savvy nation even while inequity in distribution of resources and wealth is leading to mass hunger and poverty. The nation is inexorably being led towards a consumerist society and into the lap of alien culture. He often lamented the degeneration of values and tradition that are getting lost due to the inflow of obscenity, permissiveness of the West and crass pursuit of materialism.

Maulana Parekh counseled caution in importing the things from outside. While import of medical, industrial, technological and scientific know-how was welcome, the alien ethos were bound to erode the valuable traditions handed down from the past. He was resentful of the baneful influences of the alien culture and the inequitable distribution of resources and wealth in the wake of the globalization of economy. He would often apprehend its harmful impact on the social bonds in India, a land where a third of the people live beneath the poverty line.

These issues always troubled Maulana Parekh. He wanted the society to exist in conformity with Nature’s laws and wanted the resultant imbalances to be offset by transfer of resources through charitable means and programs to strengthen the poor through transfer of knowledge.

Maulana Parekh commended the work of the NGOs and the self-help groups (SHGs) and advised them to undertake such measures in a manner that did not hurt the self-dignity of the individuals who receive the help. Maulana would like such groups to adopt programs that would enable the needy to become self-reliant rather than developing complacency.

One could easily get rid of a pestering charity seeker by giving money. But it is rather difficult to go to the roots of his problem. He wanted the SHGs to go into the root cause of the problem and develop skills and allow such seekers of help to stand on their feet.

Many charitable organizations invited Maulana Parekh. He thoroughly studied their functioning and offered them wise counsels while lauding their dedication. He would even suggest these organizations to avoid the use of term 'Orphan' or 'Orphanage', lest the inmates of these institutions develop an inferiority complex.

Loans to purchase different consumables and its repayment in installments with interest were not appreciated by Maulana Parekh. He felt that it created artificial purchasing power and would result in inflation, ruthless competition and consumerism. Maulana would appreciate the ancient Indian tradition in order to increase welfare of the people and bring about prosperity.

Maulana Parekh was disturbed by the rising indebtedness among poorer section of the society. He would often cite the old Sahukari system which resulted in rural indebtedness and considered it a bane for the society. In countless such cases, he would pay off debts from his own resources and encourage his friends to offer loans, of course, free of interest.

Maulana was a practitioner of his ideals much before he preached them. He believed in taking the initiative at personal level, rather than planning institutions, raising funds and distributing them with many complicated rules to follow.

Maulana felt that a Spiritual way of life recommends that we need to repay the society for the Natural resources we use. He quoted from different scriptures, especially the verse 17/26 of the Qur'an.

وَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ ثَبَدًا تَبْدِيرًا ﴿٢٦﴾

“The near ones, the needy, the pauper, the have-not, the wayfarer have their dues on you. Hence pay them their dues and do not squander your wealth extravagantly, senselessly and wastefully.”

According to Maulana Parekh, if the society is unaware of its Spiritual duties towards the have-nots, then only the surplus wealth will be spent on gluttony, greed, exhibitionism and other lavish and wasteful purposes handed down by the traditions and will lead to impoverishment of the people.

18. Condemnation Of Terrorism

Maulana Parekh condemned terrorism in the initial years it was rearing its ugly head. He held it contrary to the teachings of Islam. He countered it vigorously by citing several verses from the Holy Qur'an and sayings of the Prophet without fear of any backlash.

He staunchly negated the idea that entire people of an aggressive nation should be victimized for the doings of its Government. He would often chide the clerics who found justification in religious teachings for terrorism and suicide bombings in public places, against civilian facilities and public transport. He refused to do anything with ideology and groups that even remotely preached, canvassed for or supported any terror activities. Terrorizing innocent people, attacking unarmed masses, preaching hatred against people of other communities was anathema to him. He considered terrorism to be stemming from frustration and wickedness.

He would quote several verses of the Holy Qur'an in this regard. We mention a few here:

﴿ 34 ﴾ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ طِرْدُ فِعِّ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

“Goodness and wickedness can never be equal. So try to push away wickedness with something that is finer. Then, he, with whom you had enmity, shall become a close friend.” (The Qur'an, Chapter 41 verse 34)

He would frequently quote Qur'anic verses that condemn extremism and terrorism. He emphasized the value given by the Creator to His fine creation, the humanity in this verse and several others:

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ...

“With this very first murder, We ordained, if anyone kills a human being, unless it be for punishment for murder, or spread mischief, disturbance and riot on earth, it is as if he had killed all mankind.....” (The Qur'an, Chapter 5 verse 32)

By this analogy the Holy Qur'an equates the killing of a single individual with the murder of the entire humanity. It serves as an index of the divine curse such an individual incurs. Maulana Parekh often quoted this Qur'anic analogy in his public addresses together with several sayings of the Prophet. One of these could be mentioned here:

أَلَا لَا يَجْنِي جَانٌ إِلَّا عَلَى نَفْسِهِ - لَا يَجْنِي وَالِدٌ عَلَى وَلَدِهِ وَلَا مَوْلُودٌ عَلَى وَالِدِهِ -

“Behold! Man is responsible for his own deeds. Father cannot be punished for crimes committed by his son and vice versa. Similarly, a whole community should not be victimized for the lapses of an individual.”

*Religion is for the Spiritual regeneration of the self,
it has no relevance with his external appearance.*

19. Spiritualism and Accountability

Maulana Abdul Karim Parekh would often say: 'Nature and its Supremacy in the Universe is an undeniable fact. Every natural object, its design, function and existence is evident enough of its Supremacy. Modern science is only to discover the wonders of the Nature and confirm it.

Modern medical science and study of human body and its cells is also a kind of discovery in the nature of human being. It is also scientifically evident that Supreme Nature has full control over our life and death. The Supremacy has in itself a message for us that we are accountable to the Supreme Nature. Spiritualism without accountability cannot survive and cannot control the character of an individual as well as a society.'

We are very much accountable for all our life time to the Nature. Our dealing in day to day life and consuming all the fruits of Nature will not go unnoticed. Nor we can feel ourselves free of any responsibility and accountability for our acts, deeds, omissions and commissions on this globe and its habitants.

Without a superior no institute can go through. The superior has to control the affairs and all other beings are obviously responsible for their roles and duties they have to play. They must have their rights as well as their fields to move on. For the omissions and transgression, they are liable to answer. The system can run smoothly only by a law and under the law everyone has the given power and duties well defined. In any system by law, provisions for reward on the basis of merits and consequences of demerits must be there.

Spiritualism can only run smoothly and successfully on this fundamental law otherwise the things will not move in any positive direction with the person as well as the society.

20. The Legacy of Maulana Abdul Karim Parekh

Material wealth does not constitute an individual's legacy, but the intellectual capital he built, the wisdom he gained, added and imparted, and the impact he left on the human society constitute his or her legacy. Maulana Parekh left a vast treasure house of knowledge, did some path-breaking work in explaining the role of Nature, the interaction he held with common multitudes, the speeches he delivered and the indelible imprint he left upon the society through his practices. Thousands of people benefitted from him and became ambassadors of his message.

The scholarly legacy of Maulana Parekh is rich in terms of benefits which will accrue to the posterity. It is laced with noble principles which he laid down for his followers. But, most importantly it is very rich in terms of value based knowledge passed on by him. His Spiritual knowledge will ignite and rekindle a spirit of wisdom and benevolence within many hearts.

He had scores of friends who loved him for his vibrancy and generosity. Millions were touched by his tenderness and moral values. Many of them admired his genial nature and sober and thoughtful disposition. His command over a range of religious scriptures came to be recognized as a rare quality in a world increasingly drained off the Spiritual guidance. He was loved by all and he loved all. Many were left speechless at the amount of knowledge which he emitted through his words and still others were simply clueless about the intelligence which he possessed. All of them were held in awe as his personality left everyone spellbound regardless of their age, religious affiliation, and geographical climes to which they belonged.

But a still greater legacy is represented by a wide body of his students who are scattered all over the world. All admirers and well-wishers have joined the league of people, wishing and desiring to know more about him and learn a lot more than what they already knew about him when he was alive.

Understanding and respecting him as a person, from the memoirs which he left behind in the form of his works and speeches is a very difficult task to accomplish. But upholding and spreading the values which were propagated by him would be a true and lasting salute to a man whose life is difficult to weave within the fabric of words.

**List of Books Authored by
Maulana Abdul Karim Parekh**

	<u>First Published in</u>
01. <i>Aasaan Lughat-ul-Qur'an</i> (Urdu)	1952
02. <i>Qaum-e-Yahood Aur Hum: Qur'an Ki Raoshni Mein</i> (Urdu)	1969
03. <i>Qur'anic Kosh</i> (Hindi)	1977
04. <i>Tabaffuz-e-Gai Aur Hindustani Musalmaan</i> (Urdu)	1978
05. <i>Gau Raksha Aur Hindustani Musalmaan</i> (Hindi)	1978
06. Translation and Commentary of Holy Qur'an (Urdu)	1982
07. <i>Gai Ka Qatil Kaun Aur Ilzam Kis Par</i> (Urdu)	1990
08. <i>Gai Ka Qatil Kaun Aur Ilzam Kis Par</i> (Hindi)	1991
09. <i>Haj Ka Saathi</i> (Urdu)	1991
10. <i>Haj Ka Saathi</i> (Hindi)	1991
11. <i>Haj Guide</i> (English)	1992
12. <i>Haj No Saathi</i> (Gujarati)	1992
13. <i>Gau Hatya.... Apradhi Kon?</i> (Marathi)	1992
14. <i>Varche Vishwa</i> (Marathi)	1992
15. <i>Panj Para</i> (In Four Languages)	1994
16. Translation and Commentary of Holy Qur'an (English)	1994
17. Translation and Commentary of Holy Qur'an (Hindi)	1994
18. Translation and Commentary of Holy Qur'an (Marathi)	1994
19. <i>Aman Ka Paigham Insaaniyat Ke Naam</i> (Urdu)	1995
20. <i>Ba-Khair Guzisht</i> (Urdu)	1995
21. <i>Cow Slaughter & The Culprit Behind</i> (English)	1995
22. <i>Upar Ki Duniya</i> (Urdu)	1995
23. <i>Heavenly World</i> (English)	1995
24. <i>Manavta Ke Naam Shanti Sandesh</i> (Hindi)	1995
25. <i>Momin Khawateen</i> (Urdu)	1995
26. <i>Samaaj Ka Mansik Tanaav, Uske Kaaran Aur Uske Samadhan</i> (Hindi)	1995
27. <i>Babnon Ki Najaat</i> (Urdu)	1996
28. <i>Babnon Ki Najaat</i> (Hindi)	1996
29. <i>Upar Ki Duniya</i> (Hindi)	1996
30. <i>The Easy Dictionary of the Qur'an</i> (English)	1996
31. <i>Aasaan Lughat-ul-Qur'an</i> (Bengali)	1997
32. <i>Madh-e-Rasool</i> (Urdu)	1997
33. <i>Taleem-ul-Hadees Part I</i> (Urdu)	1997

34. <i>Aasaan Lugbat-ul-Qur'an</i> (Gujarati)	1999
35. <i>Noorum Mubeen</i> (Urdu)	1999
36. <i>Tafseeri Khaazana</i> (Urdu)	1999

Realisation of one's potential overpowers hatred towards others...

	<u>First Published in</u>
37. <i>Taleem-ul-Hadees Part II</i> (Urdu)	1999
38. <i>Vigyan Yug Mein Satya Dharma</i> (Hindi)	1999
39. <i>Yassarnal Qur'an</i> (Urdu)	1999
40. <i>Yassarnal Qur'an</i> (Hindi)	1999
41. <i>Yassarnal Qur'an</i> (English)	1999
42. <i>Ali Miyan Nadwi Ke Khutoot</i> (Urdu)	2000
43. <i>Ghumti Phirti Kaynaat</i> (Urdu)	2000
44. <i>Suraj Chand Graban</i> (Urdu)	2000
45. <i>Aayaat-e-Shifa</i> (Urdu)	2001
46. <i>Aayaat-e-Shifa</i> (English)	2001
47. <i>Al-Yabud Fi Zau-il-Kitab Was-Sunnah</i> (Arabic)	2001
48. <i>Celestial Universe</i> (English)	2001
49. <i>Translation and Commentary of Holy Qur'an</i> (Gujarati)	2001
50. <i>Dua-e-Hifaazat</i> (Urdu)	2002
51. <i>Dua-e-Hifaazat</i> (Hindi)	2002
52. <i>Dua-e-Hifaazat</i> (English)	2002
53. <i>Ghumti Phirti Kaynaat</i> (Hindi)	2002
54. <i>Maqbool Duaen</i> (Urdu)	2002
55. <i>Maqbool Duaen</i> (Hindi)	2002
56. <i>Maqbool Duaen</i> (Gujarati)	2002
57. <i>Sajda-e-Tilawat</i> (Urdu)	2002
58. <i>Aasaan Lugbat-ul-Qur'an</i> (Portuguese)	2003
59. <i>Aasaan Lugbat-ul-Qur'an</i> (Tamil)	2003
60. <i>Aasaan Lugbat-ul-Qur'an</i> (Turkish)	2003
61. <i>Gai Na Hatyara Kon Aane Aarop Kona Par</i> (Gujarati)	2003
62. <i>Haqeeqat-e-Maut</i> (Urdu)	2003
63. <i>Jaadu Ka Tod</i> (Urdu)	2003
64. <i>Qaanoon Aur Insaaf Ke Naam Par Aurtoun Ki Taubeen</i> (Urdu)	2003

65. <i>Qur'an Ka Adhayan, Galat Fehmiyon Ka Ilaaj</i> (Hindi)	2003
66. <i>Qur'ani Ta'leemaat Ka Dehsbatgardi Se Koi Ta'alluq Nabi</i> (Urdu)	2003
67. <i>Suraj Chand Graban</i> (Hindi)	2003
68. <i>Aakbri Updesh</i> (Hindi)	2004
69. <i>Taleem-ul-Hadees Part III</i> (Urdu)	2004
70. <i>Hashr-o-Hisab Aur Uske Sifati Naam</i> (Urdu)	2005
71. <i>Jaadu Ka Tod</i> (Gujarati)	2005
72. <i>Aakbri Khutba</i> (Urdu)	2005
73. <i>Nabichya Aakbri Khutba</i> (Marathi)	2005
74. <i>The Last Sermon</i> (English)	2005
75. <i>Christian Bhaaiyon Ke Naam Ek Paighaam</i> (Urdu)	2006
76. <i>Silsila-e-Biayyate Rabbaniat-e-Sadiqah</i> (Urdu)	2006
77. <i>Yad'oona Ma'Allah Aur Yad'oona Min Doonillah</i> (Urdu)	2007
78. <i>Dars-e-Qur'an ke Rehnuma Usool</i> (Urdu)	Under Print

Friends can suggest wisely, sycophants only weave web of falsehood...

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