

## **From the Editor's Desk...**

*In a Muslim country, a professor asked the students appearing for an admission test in his medical college about the names of the first four caliphs of Islam and unbelievably many of them answered him wrong! Similarly, when asked simple questions like names of Prophet Muhammad's ﷺ children or the ten given glad tidings of Paradise, they were clueless. Not that they had never heard about them, for they had all passed twelve years in educational institutions with Islamic Studies as a compulsory subject. However, they were never made to connect with them emotionally; only a few facts had been learned to pass the exam.*

*As a whole, the Muslim Ummah has been cunningly cut off from its past. Our youth can easily relate to players, singers and actors because they are projected by the media. They not only know their names but elaborate information like their favorite celebrity's favorite color, and aim to imitate them in every way possible. If you were to mention a Sahabi in front of them, he'll just be an ancient holy figure that they don't know much about.*

### **Parents should Pay Attention!**

*This responsibility lies heavily on your shoulders. Parents are not only accountable for providing their children with the best food and clothing but also for presenting to them the best role models. No school, no television program, no media and no society today is going to teach your offspring about Sa'd bin abi Waqas RA or Imam*

*Bukhari. To raise exemplary leaders of tomorrow, you have to strive to become an exemplary parent; invest double the time and double the energy.*

*First and foremost, we must straighten out our own role models and equip ourselves with the love of the best generations. We can only inspire our children if we ourselves are inspired. Following is a plan of action, to learn and grow together in faith.*

### **A Celebrity a Week**

*Every week, choose a celebrity. You may follow some sequence i.e, starting from Adam Alayhi salam, then the rest of the prophets, Prophet Muhammad ﷺ, his companions and then the tab'een. Or, you may choose according to the personalities and likes of your children. For adding some fun element to the activity, you can also write the names of some celebrities on little pieces of paper and draw out a name each week. These celebrities can be people from the best of generations or other Muslim personalities like the Imams of fiqh, the scholars of hadeeth (e.g. Imam Muslim) and Muslim commanders (e.g. Salahuddin al Ayyubi)*

*After the celebrity has been chosen, dig out information and stories that inspire awe and love in the hearts. If the children are old enough to read, parents can provide them interesting books about these figures. And if they are young, then parents should read and narrate in their own words, keeping in mind the mental level of their child.*

*Discuss about them as a family and share the inspiring events or words that you may have come across. Highlight their prominent characteristics (for e.g. courage, wisdom, patience etc.), their struggles and their services for Islam.*

*The purpose is not to learn each and every 'fact' about them, it is to instill their love in our hearts and aim to be like them. Also, introduce these Muslim personalities in your daily conversations. **Arif Mateen Ansari***

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As regards the prophecy of the Holy Prophet (ﷺ) relating to Abdullah being destined as a teacher, it was fulfilled in a grand manner. From the very early days of Islam up to this day almost two-third of

the Muslim Ummah has followed him in his canonical views. The young hero of our story was none other than the illustrious Abdullah bin Masood, may Allah be well pleased with him.

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The idea behind the recitation of this Kalema is the fact that he had no further charm in the affairs of this mundane world except his attention that is focused towards Almighty Allah. To have better treatment at the hands of Allah is yet a good omen. Allah has

enjoined upon us to believe that He is with all who rest under Him and have all hopes of grace and deliverance with Him. Such men are superb in soul and spirit. They lead a holler life in this world and secure permanent peace and pleasure in the world Hereafter.

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Europe's palaces had smoke-holes in the ceiling, Cordova's arabesques were exquisite; Europe's nobility could not sign its name, Cordova's children went to school; Europe's monks could not read baptismal service, Cordova's teachers created a library of Alexandrian dimensions."

To-day, the World stands aghast, at the spectacular, breath-taking advancement in the field of sciences. What is going to

be our re-action and what role we the Muslims have to play to obviate the disaster towards which these inventions are dragging mankind; how the Transforming Power of the Qur'an is to be applied to harness the energies produced; and how a new direction be given to it, making these inventions bliss in disguise and assuring greater power, prosperity and happiness to Mankind? It is high time that we reflect and reflect to act.

# The Style and Structure of the Qur'an

Dr. Maulana Muhammad Fazl-ur-Rahman Al-Ansari Al-Qaderi. (R.A.)

## Intonation

No other scripture possesses that exquisite and majestic charm of melody that Holy Qur'an has. An English scholar and orientalist of repute bears testimony to this when he says "...the Glorious Qur'an, that inimitable symphony the very sounds of which move men to tears and ecstasy"

## Diction

As regards diction: The Arabic language itself, which is the language of the Qur'an, is an extremely rich language – a fact attested unanimously by all the Arabicists of the World, Muslim as well as Non-Muslim. Over and above that, there is the style employed in the Qur'an, whose depths in the dimension of meaning and heights in respect of grandeur are simply immeasurable by human genius — a fact which has given to the language of the Qur'an the status of "the purest Arabic" and "the standard of the Arabic tongue" - all that in a miraculous form. "Whenever Muhammad was asked a miracle as a proof of the authenticity of his mission", says the French scholar Paul Casanova, he quoted the composition of the Qur'an and its incomparable excellence as proof of its Divine origin. And in fact, even for those who are non-Muslims nothing is more marvelous than its language which with such a prehensible plenitude and grasping sonority with its simple audition ravished with admiration those primitive peoples so fond of eloquence The

ampleness of its syllables with a grandiose cadence and with a remarkable rhythm have been of much moment in the conversion of the most hostile and the most sceptical." And the American scholar, Harry Gaylord Dorman says: "It (Qur'an) is an ever-present miracle witnessing to itself and to Muhammad the Prophet of God. Its miraculous quality resides partly in its style, so perfect and lofty that neither men nor jinn could produce a single chapter to compare with its briefest chapter, and partly in its content of teachings, prophecies about the future, and amazingly accurate information such as the illiterate Muhammad could never have gathered of his own accord."

It is correct to say that the miraculous quality of the Qur'an resides only partly in its literary aspect. Its emphasis on this aspect was, however, necessitated by the arrogance of the Arabs of those days who were proud of their high attainment in literary skill. Thus the challenge was posed to them on their own terms, when the Holy Qur'an proclaimed: "Or do they say: he has forged it? Say: Bring ye then ten forged, like thereunto, and call (to your aid) whosoever ye can, other than Allah! — if ye speak the truth. (X1213). "Say (O Muhammad): If the whole of mankind and jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support". (XVII: 88)

It is difficult to translate any book written in any language. Much more so the Qur'an, whose miraculous language simply defies translation. All honest translators are unanimous in this behalf. "The Qur'an", says Marmaduke Pickthall, "cannot be translated. That is the belief of old-fashioned Sheykhs and the view of the present writer."

"Of all the great works," writes Abdul Majid Daryabadi, "the Holy Qur'an is perhaps the least translatable. According to Eduard Montet, "the

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defined by religion for faculties of body and mind at the time of their exhibition that lies at the bottom of such divergences.

### **Sin is the violation of Divine law**

It may be said in defence of this delinquency that the official religion of the leading nations of the world has very little of guidance in it for the advanced and complicated social life of our modern times. But the blame again goes to these people. They should have considered the latest revealed restatement of religion and compared it with the one which they call their own and which has actually outlived its time. Islam, the latest statement of the eternal principles of religion should have been consulted before religion could have been justifiably pronounced as incapable of furnishing us with light

Coran (Qur'an) its grandeur of forms is so sublime that no translation into any European language can allow us to appreciate it." Even a Christian clergyman has confessed "The Qur'an in its original Arabic dress has a seductive beauty and charm of its own. Couched in concise and exalted style, its brief poignant sentences, often rhymed, possess an expressive force and explosive energy which it is extremely difficult to convey by literal word for word translation."

and guidance in our social affairs. In any case we have to be enlightened on the immutable laws that work subtly on the social and moral planes of our existence and we must base our administrative laws on that knowledge if we are not to experience a social collapse in the near future. As a preliminary to this we must acknowledge that there are such laws actually in existence, that 'sin' implying a violation of those laws, is not an empty word and that we can bring about true social justice only if we recognize those laws and make sincere efforts to embody them in our administrative laws. In other words, we can get at the true social laws only when we have the knowledge of the whole range of social sins and we make our definition of crimes conformable to these sins. This is sin in its social aspects as viewed by Islam.

# Was Imam Husain's Martyrdom A Necessity?

Mohsin Ali

The question has been asked: "Was Husain's Martyrdom a necessity?" The answer is: "Yes".

There is a beautiful Chinese legend about a young girl of 16, Ko-ai, the only daughter of a Mandarin. The Emperor, Yung Lo, had ordered the building of the new Capital of Peking, including the Bell Tower for sounding the alarm. The Mandarin's job was to cast the bell. He made two attempts, both of which failed, and the Emperor ordered that he should be beheaded, if he failed again. The beautiful Ko-ai was distressed at her father's plight, and went to consult an astrologer. To her horror she learnt that a perfect casting could never be achieved, unless the blood of a maiden were mingled with the molten metal. Ko-ai said nothing to her father, but, on the day of the public ceremony for casting the bell, she quietly slipped out, and winding her way through the crowd, threw herself headlong into the boiling fluid. It is related that 'on uncovering the bell after it had cooled, it was found to be perfect, but not a vestige of Ko-ai was to be seen'.

This necessary act of self-immolation is enshrined in Chinese tradition, and Ko-ai's name is handed down with reverence in every household to this day.

Great souls have appeared at critical times in the world's history to arrest the suicidal march to disintegrating

societies, and to rehabilitate man on the road to higher achievements. They did not hesitate to lay down their own lives, if the necessity demanded.

A galaxy of these immortals flashes past the mind's eye—Socrates, Jesus, Joan of Arc, Cranmer. Other names could be added. Of these, the martyrdom of Husain was one of the most remarkable in the history of mankind. Was it necessary or worthwhile?

The middle of the first millennium after Christ presents a depressing picture of Man's failure on earth, which was littered with bits and pieces of dead or dying civilizations. In the extreme east, the Chinese body social had been rent by fratricidal warfare between parochial states. Coming west, we find the old India societies broken down completely, after a time of troubles, which had been full of destructive wars. Thoughtful people were turning away from this world, and seeking to find the road to another through asceticism. The masses were penalized by racial discrimination, sanctioned by religion in the form of a caste system, which banned social intercourse between a multiplicity of castes and sub-castes. This was the negation of human liberty, and led to the unparalleled social abuse of 'untouchability'.

In the extreme west, the Roman Empire, which had spread the light of

civilization to Europe, North-Africa and part of Asia, had crumbled into dust, and the Hellenic civilization, of which it was the Universal State, had entered on a long period of petrification. In the words of Macaulay:

"...the Greeks admired only themselves, and the Romans admired only themselves and the Greeks. Their minds bred in and in, and were accordingly cursed with barrenness and degeneracy. At the close of the third century after Christ, the prospects of mankind were fearfully dreary. That great community was in danger of experiencing a calamity far more terrible than any of the quick, inflammatory, destroying maladies to which nations are liable a tottering, driveling, paralytic, longevity where, during many centuries, nothing has been learned or unlearned".

With the breakdown of the Hellenic civilization, Europe had entered upon its Dark Age.

Coming now to the heart and core of the ancient world, the so-called Middle East, conditions were in no better shape. The Syrian civilization was on its last legs. According to Toynbee. it had three great feats to its credit. It invented the Alphabet. Its seafarers discovered the Atlantic, but the physical discovery of this was surpassed, as a feat of human prowess, by the spiritual discovery of Monotheism. It gave mankind the largest number of Prophets and its best-known religions, Judaism, Zoroastrianism, Christianity, and, lastly, Islam. But it was at a low ebb, when our Prophet appeared on

the scene. Fratricidal wars had sapped its life blood, and conditions of complete insecurity prevailed everywhere, The Romano-Persian war, which raged incessantly for 25 years (603-628 A.D.), had left it perfectly limb. It was in this welter and confusion of dead and dying cultures and civilizations, that our Prophet (ﷺ) brought a message of hope, not only of the renewed possibility of the highest achievements in the material world, surpassing those of the ancient Egyptians, Greeks, Babylonians, Indians and Chinese, but, what was of far greater consequence, the hope, which amounted to a certainty, of which each individual soul entering an After Life of unalloyed bliss. "We belong to God, and to Him shall we return". It robbed death of its terror. This was exemplified by the martyrdom of Husain, who gave up his life and those of his nearest and dearest, with perfect serenity, although in circumstances of the utmost privation, in order that Islam may live.

To the true Muslim, death is like entering from the stress and the strain of the stormy night into the peace and the brightness of the home, and, just as we shed our coat in the hall, the soul casts off its physical raiment at death's doorway, before entering its eternal home, there to reap the reward or punishment, promised by the Best of Judges (Khair-ul-Hakimin), of our conduct (A'mal) in this World. "That day not a soul shall be wronged one bit". The Muslim, however, must play his appointment role according to the rules (the Qur'an, the Prophet's life, the

Hadith); God – the Much Forgiving (Al – Ghafoor), the Loving (Al-Wadood) – will look after the rest. That is the driving-force of Islam – “Willing Acceptance of God’s Guidance and Gifts”—the result of two components, one passive-Faith (Iman), the other active—Works (A‘mal).

The Prophet practiced this in his own life, which imparted such titanic driving force to the all-embracing institutions of Islam, that, within a few decades of his death, it had burst the bounds of Arabia, and captivated the entire Syrian world from the shores of the Atlantic to the coasts of the Eurasian Steppe. The Arab Khaliphate provided it with its second Universal State, after a thousand years of anarchy. This vast Arab empire was bigger than any earlier one, in which perfect law and order prevailed, and in which there was no racial discrimination or religious intolerance.

Islam provided two other Universal States, viz., the Moghal Raj to the derelict Hindu world, and the Ottoman Empire to the dying Orthodox Christian Society. The last-named had the longest span of life of any empire in the world.

In the field of the arts, the sciences, and the philosophies, the Muslims were the torch-bearers for a thousand years in a world stricken with the plight of ignorance. They gave the West the Arabic numerals and the decimal system. Their numerous Madrasses (Madaris) from Spain to India, with their endowments and Scholarships, were the prototypes of the modern

residential university, whose academic robes are a reminder of their Arab origin. Even today, the oldest University is the Al-Azhar in Cairo, built in 972 A.D. History was the Muslim’s special forte, and the greatest historian of our times, Arnold Toynbee, has characterized the work of the Arab Philosopher-historian Ibn Khaldum as “The greatest of its kind that has ever yet been created by any mind in any time or place”. According to Toynbee, “The works of the Greek Philosopher Aristotle first reached the Western world through Arabic Translations”, and “the scholars of Muslim Spain contributed unintentionally to the philosophical edifice erected by the medieval Christian schoolmen“. This is not the place to recount the achievements of the Muslims in Chemistry, Mathematics, Medicine, Philosophy, Architecture, Poetry, Mysticism. The point is, that, during the thousand years of Muslim ascendancy in the World, the spirit of man soared to higher heights than ever before, and handed on the torch of progress to their apt western pupils.

But the great glory of Islam lies in the spiritual sphere – the gospel of the Unity of Law – (Tauheed) – in a Universe created and ruled over by the One True God, to Whom alone, directly or without the intercession of any intermediary, millions of Muslims of the world owe allegiance and pray, whose help alone they seek in time of woe, and in whose loving care and justice they have perfect trust. At the same time, Islam profoundly affected the thinking of the non-Muslim world. For

the first time in history, it publicly proclaimed the brotherhood of man, and denounced inequalities created by colour, class and capital.

All this was, however, in the womb of futurity at the time of the Prophet's birth. His life and mission inaugurated this triumphant march out of the enveloping darkness into the light of day. But Satan, typifying the forces of evil, was not sitting idle. Within a few years of the Prophet's death, his most implacable enemies, the Banu-Umayyah, had usurped political power, which had nothing Muslim about it. They were Loadicians-heathens, besotted, Godless. Their reign was the negation of everything for which Muhammad (ﷺ) had toiled. The fate of the world over which they had ruled hung in the balance. Was it to lapse into the anarchy and degradation, out of which he had rescued it, or to go forward from strength to strength? The worst of these worthless rules was Yazid, and it was him who Husain

defied. The last scene of this historic defiance was enacted, at the height of mid – summer, on the desert sands of Karbala, where he and his whole entourage of 72 laid down their lives, fighting bravely to the last boy. The event touched the conscience of mankind, and roused the Muslim world from its easy complacency into hard work. The Umayyads were swept off the seats of the mighty, and Islam started with renewed vigor on its grand mission to reclaim the world from the forces of heathenism.

It was necessary that somebody should enact, in real life, the Islamic ideal of 'Life in Death', for the edification of the generations to come, and it was in God's good providence, that the grandson of the Prophet (ﷺ) who had preached Islam should do so, and, in doing so, route the forces of evil, that had once more started gaining ascendancy not long after the Prophet's death! May their souls rest in place in the highest Heaven!

“Sacrifice is the first element of religion and resolves itself, in theological language, in the love of God”.

“Sacrifice still exists everywhere and everywhere the elect of each generation suffers for the salvation of the rest”.

“Sacrifice, which is the passion of great souls, has never been the law of societies”.



# The Conception of Sin In Islam

Maulvi Aftab-ud- Din Ahmad

As the idea of sin is fundamentally connected with the idea of evil, it is necessary to know the attitude of Islam towards the question of evil. Islam does not recognize any absolute existence of evil. There is no evil as such either in the mind of man or in the outside world. Speaking of the objects of the creation the Holy Qur'an says:

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Our Lord! Thou hast not created all this in vain. (Ale-Imran: 191)

In other words, everything in creation has a purpose to fulfill. This purpose is further explained in the words:

We have made subservient to you all that is in the heavens and the earth.

That is to say, everything in creation is to assist man in his self-unfoldment, in attaining the object of his life.

And as for man's own constitution, we are told:

We have created man with the best of potentialities.

Thus there is nothing basically wrong in human nature. All the faculties of body and mind are potentially good.

Neither is man inherently disobedient to God and His Commandments. Thus speaking of his inner nature God says in the Holy Qur'an:

I have breathed My spirit into it. If it is inspired by God, it cannot be vicious in nature. Further with reference to the

original natural response of the human nature to the Divine call, God describes the position in the form of a dialogue. It is written:

Am I not your Lord? They {the souls} said, "Yes" I which means that so far as the inner nature is concerned every soul is ready to obey the commandments of the Lord.

## Proper measure of natural faculty

Sin is thus no inalienable part of human nature. Now if there is nothing wrong in things and acts as they are and if there is no sin in the mind of man either, wherefrom come sin and evil? The Holy Qur'an has a wonderful and perfectly satisfying reply to this question. It lays down the principle that everything in the outside world and every faculty of body and mind has an ordained measure wherein it is good and beneficial and that evil or sin consists in either deficiency or excess in this appointed measure:

Who created everything, then ordained for it a measure.

Further:

And He made the measure that you may not be inordinate in respect of measure.

And again,

And keep up the balance with equity and do not make the measure deficient.

Thus everything in nature, every emotion, every faculty of body and

mind, is good unless it is used in a wrong measure. But the moment one commits any inordinacy or deficiency, one becomes guilty of sin and acquires evil.

It is the persistent and unflinching use of the proper measure that constitutes the right path (Siratal Mustaqim) spoken of in Muslim Lord's prayer Al-Fatiha.

Any deficiency in this measure leads one to *Maghzubiyah* or the state of being visited by the wrath of God. Whereas any excess or extravagance in this matter opens the door for *Dzalalah* or the state of going astray. Against both these errors the Holy Qur'an warns its followers in the very concluding words of this immutable prayer for light, because both of them lead to sin and perdition.

The wisdom of the Holy Qur'an in respect of this rule of measure has been testified by the sciences of Physics and Chemistry, Medicine and Dietetics. The powers of observation and experiment in man enables him to discover the right measure of things in these realms. We can rely on our intellect to a great extent in this matter. We say to a great extent advisedly; because experience shows that there are rules of hygiene and medicine which have eluded the scrutiny of the most advanced intellect. The subject of alcoholic drinks, for instance, has divided the doctors of medicine into two antagonistic groups, but with the latest and most complete religion, we mean Islam, it is a clear case of prohibition admitting of no relaxation. Some of the delicate points of personal hygiene,

regarded as preliminaries in religious cleanliness, are still debatable questions with the experts of Medical science. These include certain questions of sex relationships, matters of common knowledge among the Muslims.

Thus, when the intellectual powers of man are proved insufficient even in the physical plane of existence, it must prove much more defective in the social and moral spheres — spheres far subtler for intellectual comprehension.

### **Super-intellectual light**

We must need some super-intellectual light to comprehend the laws working in these planes. In other words, we need the light of revelation, even revealed Dispensation. The claim of the Holy Qur'an in this respect is very striking. It touches the rest of the question. The Qur'an claim to be an exposition of the Nature made by God on which He has made man.

Indeed, the only function which revealed religion is expected to perform and to perform satisfactorily is to enunciate and define the laws of our mind in relation to our social and moral behaviour, and it is this that the Holy Qur'an undertakes to set forth. It gives us the proper measure of every social and moral action — the right occasion for and the proper manner of displaying each social and moral faculty with which we are endowed.

But while we must have revealed rules for our guidance in social and moral affairs, such rules should neither go against the canons of reasoning nor

should they be belied by experience. No doubt, revelation is a higher light than reason but a higher light supplements but never nullifies the lower light. If, therefore, any rule claiming to be revealed contradicts any established rule of reasoning or nullifies experience, it cannot be a genuine piece of revelation. The manner and method of displaying any particular faculty of body and mind as prescribed by religion must appear reasonable on the face of it and prove beneficial when adopted in practice.

It is a well-established fact that the law of measure is the very basis of our existence. A wrong measure makes even the most essential thing not only injurious but sometimes even fatal to our existence. The sun-beams, so essential to our physical health and vigour, cause sunstroke in the wrong measure. And what is true of things physical is equally true of things moral. Even such a highly valued act as speaking the truth, if exhibited on the wrong occasion and out of a bad motive, will undoubtedly be classed as a sinful act. Whereas non-exhibition of such an apparently evil passion as anger at certain moments of importance, constitutes positive sin. If a man's blood does not boil to see an innocent man oppressed before his very eyes or a chaste woman outraged in his presence, he must be regarded as guilty of the vilest sin.

In Islam misuse of anything of creation, even of water, or any organ of the body or any faculty of the mind constitutes sin, whereas their proper use and right

application is an act of virtue.

### **Islamic hell equals undeveloped moral faculties**

Quite in consonance with this view of virtue and vice the goal of man's spiritual struggle is characterized as *falah*, meaning literally 'proper cultivation', secondly success. The expression is significant. So many faculties of our mind and body stand in need of cultivation, and cultivation presupposes method and measure consequently what is called sin is only the adoption of a wrong measure in the exercise of our faculties and this results in retarded growth with consequent suffering implied in the term 'hell'. Islamic hell is thus a state of undeveloped moral faculties. It is painful in as much as all suppressed or paralyzed faculties cause pain and disability. And the cause of this defective growth is invariably the misuse or misapplication of the faculty concerned. There is another point of view from which the question of sin has been considered in Islam. Acts of virtue has been called *Ma'ruf*, i.e., such as are recognized by the nature of man, whereas acts that are sinful are called *munkar*, i.e., such as are repulsive to or are disowned by human nature. The nature of man may be unaware of a certain act of virtue but, the moment it is appraised of it; it will recognize it as good and beneficial. Similarly, one may go on committing a sinful act in ignorance. But once it is pointed out to him that it is sinful and injurious, his inner voice will agree that it is so and he will be unable to repeat it without

some compunction and uneasiness of his soul.

In short, the question of virtue and sin is a clear one. It is defined by true religion, supported by reason and verified by experience and what is more, its demarcations receive recognition by the intuitive sense of man.

A false philosophy of a false civilization has been at pains to confuse even such a clear issue as this. But it is a vain attempt. Its attempts may succeed only so far as there is want of any clear light of religion. But where true religion happens to shine in full brilliance of revealed truth such attempts are bound to fail. Whenever such a religion makes its appearance people can no longer be persuaded to believe that there is no such thing as sin, that there is no rule of moral action, that the idea of sin is a product of convention. As we have seen even common sense ridicules such a view of sin. If there are inviolable measures appointed for things physical, it is only reasonable to assume, to say the least about it, that there must be similar inexorable laws in matters social and moral.

### **Religion as the foundation of human laws**

In fact, all administrative laws tacitly assume such a system of law warranting their own experience. The English Law is still supposed to be based on the Ten Commandments. But although all administrative laws have,

more or less, a religious back-ground, the former are not generally faithful to the latter. Nay, some systems of law with avowed religious foundation gradually slip off in actual practice to secular channels with the passage of time. And in so far as they do so they drag people imperceptibly in the quagmire of social disruption.

Indeed, social peace and harmony in a nation depends on the measure of allegiance the administrative laws pay to the rules laid down by religion. If the two are identical the Kingdom of God or *Khilafat* as it is called in Islam may be regarded as ushered in a given nation. An instance of the identity of the administrative law with the code of religion may be found in the legislation for suicide. All civilized laws agree in denouncing this act as a crime, while all religions agree in decrying it as sin. But this kind of identity becomes an exception rather than rule in all societies materially advanced. A glaring instance of such a departure is the attitude of the administrative laws in all progressive countries, towards the question of sexual misconduct. Whereas all religions hold it to be a major sin, our modern administrative laws have no punishment prescribed for this crime as such. It is such divergences which lie at the root of the present social chaos in the world. It is the reluctance of the secular mind to recognize in their entirety the measures

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# Abdullah Bin Masood

Dr. Hanifah Razi, M.Th.

## The First Impression

Young Abdullah would never forget the thrill he felt at his first visit to Mecca--the largest city in Arabia. He lived in a small village surrounded by parched and inhospitable desert at a considerable distance from the sacred city. He had heard reports of the happy and luxurious life led by the inhabitants of the city: the huge buildings the vast population, the periodical fairs which abound in fun and pleasure, etc. The city to him was a magic land where dwelt the most fortunate people of the world amidst plenty and pleasure. How he wished he could ever visit the land of his dreams!

There is no wonder, therefore, if he felt a sharp thrill when he was told that he was to accompany his uncles on their visit to Mecca. They were going to buy perfumes from Abbas, a merchant prince of noble reputation. He passed many a wakeful night, before he left on the journey, picturing to his youthful imagination all the marvelous things he expected to see in Mecca.

At last the memorable day arrived when he set out on the journey. The long and arduous journey and the hardships it involved were forgotten when his anxious gaze settled on the massive and beautiful buildings of Mecca and its gay citizens with their long majestic robes. The house of Abbas, which also served as a show-room of his commodities, was just opposite to the Ka'ba--the sanctuary wherein were enshrined the

360 gods and goddesses worshipped by the numerous tribes of Arabia. People coming from far and near would often be seen circumambulating the Ka'ba as a sign of their devotion. Sometimes they would perform the rite in complete nudity. It was loathsome to behold men and women, who were otherwise quite sensible, go stark naked and make the rounds of the Ka'ba most shamelessly, as if nudity were an act of piety.

These and similar spectacles did not make any deep impression, good or bad, on the mind of little Abdullah, they only served to rouse his curiosity and the sense of wonder. One day, however, he saw something which made a lasting and salutary impression on his young mind.

It was an early morning hour when he was sitting by the side of the well Zamzam, while his uncles were talking with Abbas. Suddenly, his attention was attracted by a small group composed of a man, a boy and a lady, who had come to pay their homage to the Kaaba. The man seemed to be a nobleman with his dignified bearings. His bright face was as fresh as a rose while his front teeth shone like pearls. The small boy with a sweet countenance walked at his right side and the lady who followed both was modestly clad in a shawl. With their dignified bearings and graceful movements they seemed to be members of some respectable family of the city.

They entered through the gate known as باب الصفا (the Gate of Sincerity), came to the Black Stone which they kissed, performed the circumambulation of Ka'ba in a dignified manner, then arriving at the ركن اليماني they raised their hands and said their prayers in a strange but impressive manner.

It was a strange spectacle, the like of which had never been witnessed by the villagers. It was beautiful, graceful and sublime. The small group of the noble family seemed to belong to super-human beings. The gaze of the villagers was riveted on this group as long as they were praying—and when they left, one of the uncles of little Abdullah asked Abbas about the identity of these people.

“It is my nephew— Muhammad”, said Abbas. “The boy is his cousin Ali and the lady is his wife Khadija. They worship God in their own particular way”.

Abdullah could never forget this noble group during the rest of his life. All that he saw of their graceful movement and their noble figures was imprinted deep into his soul and many an hour of his solitary wanderings in the desert—grazing the sheep—he passed joy, fully recalling to his imagination the angelic figures of the holy family of Mecca.

### **Next Impression**

A few years had passed. Young Abdullah was now in his late teens, though looked much younger than he really was, on account of his frail physical built. Like many of the younger boys of his village he still grazed sheep. And the occupation suited him well as

he had been gifted with a philosophical bent of mind. The unlimited expanse of the desert and the spell of majestic nature helped him to spin the yarn of his thoughts. He shunned the gay society of the frolicsome youth of his village.

Despite his love of solitude, he could not be unaware of the common gossips of the village. The subject of the latest gossip was the report coming from Mecca about the appearance of a prophet who preached faith in One God alone—The Supreme creator of all universe and branded all the petty gods and goddesses, the different tribes of Arabia worshipped, as mere myth and falsehood.

The ‘blasphemy’ had caused great displeasure among the inhabitants of the village.

But to youthful Abdullah, the preaching of the new prophet sounded as akin to his own thoughts. That there is a creator who created the universe, there is no doubt about it—the existence of the universe is itself a proof of its creator. But on what authority do we accept so many gods and goddesses? Abdullah would argue with himself. He felt a keen desire to visit Mecca once again, only to see the new prophet and discuss with him. By and by he began to hear distressing reports about the prophet. He learnt that he and the small group of his followers were being persecuted most mercilessly by the people of Mecca.

One summer afternoon he was resting under the chequered shadow of an acacia

tree while his flock of sheep sat munching drowsily the frugal fodder they could find in the desert. It was all quiet and calm, no stir was to be seen anywhere nor a voice was to be heard 'except' the occasional bleating of the sheep.

Then suddenly, as if sprung up from the sands of the desert, there appeared two ghastly figures from afar. They were trudging along the burning sand and coming towards the lonely bush of the acacia trees wherein sat the youthful Abdullah. When they came within the range of clear vision, Abdullah was both surprised and pleased to see that one of the strangers was not, in fact a stranger to him. It was the same nobleman of Mecca whom he had seen at the Shrine of the Ka'ba, Whose angelic figure had cut a deep impression in his imagination, so deep that the lapse of all these years could not succeed in wiping it out. The other gentleman who accompanied him was Abu Bakr, as he came to know later on.

Abdullah rose to greet the gentlemen from Mecca and conducted them to the comparatively cool shadow of the acacia tree. Though tired, the countenance of the nobleman still shone with angelic purity and radiance. Seated comfortably on a stone, the nobleman of Mecca addressed Abdullah saying:

"Young man! can you provide us with a drink of milk"? Abdullah was uneasy for a moment, then overcoming his uneasiness, he said: "I would have been happy if the flock had been mine: but Alas! they belong to my master and

I cannot be dishonest to him"

"You need not be dishonest, said the nobleman with the same calm". Get me a sheep which has not yet been mated with the male".

Abdullah sprang to his feet and fetched a sheep of the said description. He wondered what such a sheep could be good for, as it would not give milk.

When, the sheep was presented to the nobleman, he passed his hand on its udder—and lo and behold! it was swollen with milk Abu Bakr brought a hollow stone which served the purpose of a bowl Abdullah could hardly believe his eyes when he saw sweet milk flowing from the udder of the sheep and collecting in the bowl.

When all of them had drunk the milk, the nobleman passed his hand on the udder of the sheep and said "Shrink" and it shrank.

Abdullah had never seen in his whole life a feat like this. He was anxious to learn it and begged of the nobleman to teach him the same.

"You are destined to be a teacher, young man!" said he and taught him the principles of Islam. Now Abdullah knew that this nobleman of Mecca was none other than the new prophet he had so often heard of. He embraced Islam readily and soon joined the Holy Prophet (ﷺ) in Mecca and was a faithful servant and follower of the Holy Prophet throughout his life.

Continued on page # 3

# Death Kiss

Muhammed Shafique Siddiqui,  
M.A., L. L. B.

**And the stupor of death will bring truth (before His eyes): "This was The thing which thou hast trying to escape!" (Al-Qur'an- 5: 19)**

What is stupor or unconsciousness to this probationary life will be the opening of the eyes to the spiritual world: for Death is the Gateway between the two. Once through that Gateway man will realize how the things which he neglected or looked upon as remote are the intimate realities, and the things which seemed to loom large in his eyes in this world were shadows that have fled, the things he wanted to avoid are the things that have really come to pass. Both Good and Evil will realize the Truth now in its intensity.

People do not know what happens on the eve of death. What we have come to know through the experience of some sages we try to reproduce it for the information of all.

Hazrat Luqman advised his son to be on the look out of his behavior lest one good day you come face to face with the Angel to take your spirit away. (Some say the final round is so painful that the sword would not inflict such a mortal wound).

The position at the end of journey is awful. No one has power and stamina to resist the blow. The entire body stands paralyzed under the pains of death. His hands, feet, even eyes and lips have no strength to stand the onslaught. Sages say that it is not body that is mostly affected, it is the soul which controls the body that is affected. So naturally the man nearing his end had nothing to stand upon. The death kiss makes him dull and sluggish. The colour of face changes, throat makes a roaring sound, fingers straightened and

turned cold, lips congested and tongue held tight between the teeth. In short there is a lot of pain and numbness throughout the body which cannot be overcome and controlled by the dying man. In other words death kiss had its full-fledged toll which cannot be explained in words.

People do not ask blessings of Allah and His protection from the great calamity only because they do not know its tragic onslaughts. In this event the Prophets (ﷺ), and Auliyas were given proper knowledge through Noor-e-Nubuwwat and Wilayat. And because they were given detailed information on the count they were mostly apprehensive of the final round. They in their prayers always begged the convenience of death bed. This means that they had only this course left to pray for an easy return to their natural and final home. The Holy Prophet (ﷺ), once said the Death Kiss caused the injury that is more gruesome and fatal than the injury caused by one hundred



swords. In reply to a question he also added that the simplest kiss was that as if some gokhroo stuck to your feet. And such foreign element does not go out till it gave you a lot of trouble. Hazrat Khalid Bin Valid (R.A.) used to persuade people to go to battlefield for the fight against infidels to uphold the banner of Allah. He was of the view that if killed on the battleground the man will be far better than the man died at his home on his bed. He said he would never allow himself to be dead at his bed and longed for the death when hundreds of swords tried to kill him. A learned man once said that the pain received on the eve of death remains with the soul of the dead till the final day. It is also said that when the soul of Hazrat Moosa (A.S.) went to Allah he was put the question as to what he (Moosa A.S.) felt on the said moment. He said I found myself in the category of a bird which was kept in a vessel wherefrom neither it could go out nor could die. The Holy Prophet (ﷺ) was imploring the assistance of Allah on the eve of his sad demise. He had a pot of water near him, its water he was rubbing at his face. His prayer to Allah was "Kindly ease the trouble of death as it was unbearable."

The manifold miseries of death are described by various agencies. Some say that the face of Hazrat Israel when he takes away the soul of wicked persons is such a horror that one cannot stand to it. Once Hazrat Ibrahim (A.S.) asked him to show him his face when he visited a wicked man to take back his soul. And when he came before him in the guise of a black man

wearing nasty black coloured clothes flood of fire and fog coming out of his mouth and nostrils, Hazrat Ibrahim (A.S.) could not stand the ugly faced man standing before him; he soon lost consciousness and fell on the ground. On his recovery, however, he found the great Angel in his true form. The other story goes that when he comes to take away the soul of a momin he comes in a beautiful form of a young man with scented clothes and sparkling eyes.

The Holy Prophet (ﷺ) once remarked that man will not leave this universe until he was shown his place of permanent abode, Heaven or Hell.

The sages have said that on the eve of death one should be in perfect peace, he must have Kalema-i-Shahadah on his lips and must expect better treatment from Allah. This is the last hope that he can entertain towards his Creator. The Holy Prophet (ﷺ) enjoined upon all to note the condition of a dying man at his death bed. He is sure to be liberated from all griefs if he had perspiration at his forehead, tears in his eyes and lips severly dried up. All these symptoms indicate the blessing of Allah which have been gifted to him from High Heavens. But if he had snorings as if someone had squeezed his neck, his colour is red his lips are black, these are the token of 'Azab' (Wrath) on the dying man.

Hazrat Usman (R.A.) said those who are close to the dying man should inspire him to recite Kalema-e-Tayyiba, because all men who died while reciting this Kalema, are earmarked to travel to Heavens. **Continued on page # 3**

# Missionary Activities in Islam

Muhammad Aman Hobhom

Formerly Imam of the Berlin Mosque, Germany

(Continued from Last Issue)

## **5. MISSIONARY ACTIVITIES MUST BE WELL PREPARED AND ORGANIZED:**

It is self-understood that prior to the opening of a mission and the sending out of missionaries certain arrangements have to be made to safeguard a smooth running of the mission and to ensure as great a success as is humanly possible.

The acceptance of Islam by those whom the missionary approaches i.e., the achievement of the goal of every missionary work, lies in the hands of God Almighty. It is unnecessary to repeat here that everything depends upon the will of God. Every good Muslim knows that in Him alone he should put his trust. But nevertheless we have "to tie our camel". Unshakable confidence in the Almighty does not divorce us from the duty of preplanning and making far-sighted arrangements and dispositions.

Once a missionary society has collected, or ensured the income of, sufficient financial means, it is, among other considerations, confronted with the problem of selecting the proper persons, who are to serve as missionaries abroad. Only men of sterling character, of high morals, with a quick working mind, who can easily adapt themselves to changed conditions of life and climate should be chosen. Actually the best from among us are just good enough to be appointed missionaries. A fundamental condition should be their righteousness, sincerity,

honesty and willingness to work hard. Of utmost importance is that their fear of God is developed to a high degree.

They must be given an extensive religious training. They should have a fair knowledge of Arabic, and it is essential that they master the language of the country of their future activities.

One, who has been a missionary himself for a number of years, like myself knows that in addition here to an all-round knowledge of the mentality, the history, the customs, manners and habits, the social structure, religious, home and family life of the nation to which a missionary is to be sent, is as essential as a thorough and deep knowledge of his own religion.

Missionary work is a science with many branches in which psychology, even law and economics have to be included.

I mentioned somewhere in the beginning of my article that the rendering of social services is an important factor of missionary work. This means, that in this domain, too, a missionary must receive some training. He will furthermore have to write articles for the local press or deliver radio-talks. For this purpose he should have some knowledge of journalism. He may have to contact various authorities, he may have to attend functions, receptions and social gatherings. This necessitates that he is

somewhat social and of good manners. His mind must be extremely productive and alert, for he has to be constantly on the watch where and how to extend his missionary work, where and how to start. He should never be dumb nor boring.

Courage is another quality which he must possess, for: is he not required more than anyone else "to bid the right and forbid the wrong?" just like Prophet Moses, on whom be peace, he must not shirk even "to go to Pharaoh and tell him not to exceed the limits".

Over and above all, however, he must be possessed by an unshakable belief in God, which shines forth from him like the rays of the sun and filled with life whatsoever he speaks and does.

In short missionary work is not a 'job' like that of a cobbler, a mason, a clerk or a professor, if the primary aim of a missionary is to earn his livelihood or to travel to foreign countries for the sake of pleasure or for the sake of obtaining a foreign degree he has misunderstood the real nature of his work. Missionary work is a "mission", and a highly eminent one, too. It requires extensive studies and the waging of great struggle against heavy odds and against one's own lower self. All this must be brought home to the missionary-designate, and therefore I feel that missionary societies should not be careless about a thorough training of the staff of their missions. You simply cannot send any one who beyond a certain enthusiasm and a craving for missionary work, possesses little knowledge only of what he is to

face and go abroad. Missionary colleges or training centres have to be established in which for sufficiently long period an extensive missionary knowledge is imparted to the students.

I am fully aware that there are many obstacles in the way of achieving all this. But obstacles are there to be overcome. The better a missionary is trained the easier can he surmount the difficulties facing him far away from his own country where, besides God, there may be no one to help him. And believe me; he must face difficulties of which he may not even dream. When, however his society at home is well organized, when he not only enjoys the lip-sympathies but the whole-hearted support of the full society, he can be rest assured that the burden on his shoulders has become considerably lighter. And, let me ask you: Why should he not enjoy the whole-hearted support of many. Is it not that? if we Muslims really believe in God, if we are fully convinced of our religion to be the most perfect code of life, the solution of all the problems of humanity, the only panacea for all the ills from which mankind is suffering-it is the duty of all of us Muslims to spread this message of God? Not all of us can have the good fortune of going into foreign land with the message of God in our hearts and on our lips. But all of us can help those who are engaged in the noble task of disseminating the Word of God, nay all of us must help the soldiers of Islam on solitary outposts. Once we Muslims have perceived this our duty and act up to it, a new chapter of Islamic era will open. (Concluded)

# Etiquettes of Seeking Ilm

Hiba Saqib

Before one sets out to seek knowledge we must bear in mind there are etiquettes for seeking knowledge. If we don't follow these etiquettes education will merely impart information and not knowledge. For valuable knowledge we keep in mind the following guidelines:

**Pure intention** – Before the commencement of an act one must ensure that an analysis of one's intention is undertaken. The conclusion of this analysis should be that one is performing this action to gain the pleasure of Allah Almighty and not for show. If the latter is the case, then one needs to rectify one's intention in order to gain beneficial knowledge.

**Act upon the knowledge one gains** – It is important that one acts upon what they know; only then is the knowledge that one has attained beneficial. By not acting upon what one knows, disrespect is being shown to the knowledge that has been obtained.

**Bear in mind Allah is Watching** – It is important that one keeps this in mind at all times as only then will one think twice before committing a wrong deed. By continuously remembering Allah, a person will always make Du'aa and obtain closeness to Allah.

**Utilise Time to the Best of One's Ability** – Knowledge does not come with ease. Therefore, it is vital that one uses one's time well. When given the opportunity to obtain knowledge, one should not reject it as one does not know when they shall taste death. One must understand the struggle our pious

Predecessors went through to gain 'ilm and so one must not take for granted that which is so easily accessible today.

**To be very cautious** – When beginning to attain knowledge one should not spend too much time arguing with others on topics and getting oneself confused. Rather one should spend maximum amount of time trying to fully understand individual topics in order to become fully competent in these topics.

**Studying a variety of books** – When one is confident in quite a few fields then one should study a variety of books on one topic to increase ones knowledge in a variety of ways on that particular topic.

**Good company** – Pious company and friends should be kept so that one can attain their good qualities. It is also good to keep company with those who have a great zeal for knowledge instead of those who do not. This is so that one can never be put off wanting to learn more. The 'Ulama state, that in order to gain good habits and to acquire beneficial knowledge, it is vital to stay in the presence of good and pious people. If one is not able to be in the company of the pious, then one should read the books written by these pious people.

**Respect and have good conduct with the teacher** – One should ensure that respect is always shown towards the teacher. One cannot gain all knowledge from books without the guidance of a good teacher

# Move Ahead With The Qur'an

Life is MOVEMENT and stagnation is DEATH. Look at any living being: it is constantly growing or decaying. Change is the rule of life. What is true of individuals is also true of nations. In the changing and fast moving world of today we cannot afford to remain mere spectators. Movement implies three things, namely.

1. Desire and Motivation,
2. Action and
3. Achievement of Destination.

We, therefore, have not only to move, but to move fast, to move with confidence and to move in the right direction. so, that we may achieve the treasures of nature and the bounties of God not only for ourselves, but also show the path of eternal bliss to others who may be equally in need of it.

Our slogan, therefore, should not be "Go back to the Qur'an but "Go ahead with the Qur'an" which implies movement in the right direction with firm determination and a clear goal in sight which means that it is neither "Blind Following" nor "Going with the Winds". It calls for a thoughtfully and carefully chalked out program of life in keeping with the universal and comprehensive principles of Islam, governing the entire life.

In the various periods of human history, at all times and at all places, Allah the Creator of all of us sent down apostles, some of whom are known to us and many are not known, to lead the mankind to the path of progress in

body, mind and soul to the extent they were required to contribute their share to human progress.

Humanity, at many times during its march on the road to civilization, has lost its bearing and has often disobeyed, nay has even stained, many of Allah's Messengers in order to have its own way of pleasure, greed or self-satisfaction. Little traces of the teachings of these great men are seen in their so-called followers. So much so that even the authentic versions of their books are not traceable.

With the arrival of Prophet Muhammad (ﷺ), the Last of all the Prophets. who came to complete the "Deen" (religion) of the previous Messengers not as a rival but only the last and the most valuable pearl in the Chain of Prophethood and the most shining star in the galaxy of apostles, humanity was provided with guidance for all times through the Qur'an, the Book of God, and through the life and teachings of the Prophet himself. Thus, mankind was honored with God's Last Book – Qur'an – as well as the Book of Life— The Prophet (ﷺ) —the one as the text, i.e., the Message of God and the other as the Commentary of the Message, both covering the entire life of the individual and the society and providing principles for mobility compatible with the requirements of the age. The Qur'an has also been referred to as "Habl-ul-Allah" (Rope of God) and the Prophet (ﷺ) as "Noor-ul-Huda" (Light of Guidance).

It was the darkest age when Prophet Muhammad (ﷺ) revolutionized his home-land, the darkest country of the time. Many a historian has given detailed accounts of the conditions that prevailed in those days. It is an undeniable, historical fact that within thirteen years of his stay in Madina-i-Munawwarah earlier known as Yesrub—(a city of agony and misery) the city was changed into everlasting paradise. A certain sector of Madina-i-Munawwarah is actually called “Riyaz-ul-Jannah” (the garden of heaven); and the residents of the city, the Muhajirs and the Ansaars, once poles apart, turned out to be the torch bearers of peace, fraternity of Islam and brotherhood of mankind all over the world. The Prophet (ﷺ) revolutionized their mental outlook and physical bearing and brought them up to the standard wished by Allah and made them submit to the Will of their Creator. For their total submission to God’s Will his companions have been decorated with the title of “رضى الله عنه” (with whom God is pleased). He completely revolutionized the moral, economical, political, legal and social systems of the land as well, making them so flexible as to be able to stand the test of all times and climes.

While passing away from this mortal world (to be invisible only to the physical eye), the Holy Prophet (ﷺ), who reigns supreme in the domains of a Muslim’s heart and mind as an eternal light, left with Muslims a Complete Code of Life—The Holy Qur’an—the only book which reads just the same as it was originally revealed

over fourteen centuries back. Since Muhammad (ﷺ) was His Last Prophet and the Qur’an His Last Book: as the Message to humanity, God has taken upon Himself the responsibility of preserving the Book in its original form for all times to come; and this is why the Qur’an states in clear terms that:—

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“We have, without doubt, sent down the Message; and We will assuredly Guard it (from corruption)”—(15: 9)

The early historians of the Muslim Culture and Civilization have given numerous evidences and detailed accounts of the influence of Islam and Qur’anic teachings on the advancement of Art and Science, Culture and Civilization. This was the time when Muslims used to “Go ahead with the Qur’an”, keeping the torch of knowledge alight and hence were at the helm of affairs wherever they went, for centuries together.

Unfortunately, while talking about the Muslim Caliphs and rulers, we only look to their Court Life, full of intrigues, pomp and show, and we forget that the period of their reigns produced many a towering personality too, whose works on history, culture, geography, medicine, astrology, etc., still provide solid foundations for building up physical, chemical and nuclear sciences of the modern age. The Court Life of the Caliphs with all its grandeur has been buried under the debris of the past, but names of these scholars are written large in letters of gold on the

plate of time and are still shining on the horizon of knowledge. We find among them the inventor of the Mariners Compass which helped them to go on long sea journeys in quest of knowledge: and to explore rich avenues of commerce and trade in distant parts of the world. We come across the scientists and scholars of the caliber of Abu Moosa Ja'far, the father of modern chemistry, whose profound knowledge of the subject evokes the astonishment of the modern students; historians like Hamadaani, Balazari and other men of such encyclopedic knowledge as Masoodi, Tabri, Ibn-i-Athar, whose History of the Universe, known as "Al-Kaamil" ending with the year 1231 A.C. well compares with the work of any of the Western scholars of the modern age. Al-Kindi wrote as many as two hundred books on numerous subjects, encompassing arithmetic, geography, philosophy, meteorology, optics, medicine etc. Moosa bin Shaakir was a great engineer. Abul Hasan invented telescope. Sayyed bin Ali was a famous astronomer Yahya Bin Mansoor's and Khalid Bin Abdul Malik's observations on equinoxes, eclipses apparitions of the comets and other celestial phenomena are valuable contributions to human knowledge. In the realm of metaphysics, we find the names of Al-Kindi, Al-Faaraabi, Abu Ali, Ibn-i-sina as the most noted Arabian Philosophers. In short, in the words of Syed Ameer Ali, "We come across at very large number of scholars who put themselves heart and soul to the task of studying and writing about almost all branches of human study. They wrote on grammar, rhetoric,

philosophy, geography and travels and enriched the world with thoughtful history and beautiful stories and added to the sum total of human knowledge by their discoveries in sciences and gave an impetus to the movement of thought by their philosophical discussions."

For all the intellectual pursuits, the human race is indebted to the sublime teachings of the Holy Prophet (ﷺ) with momentum given to it by the Holy Qur'an. It was only because of the teachings and the knowledge received through the Tradition of the Holy Prophet (ﷺ) and the Qur'an that the Muslims always met the challenge of foreign cultures including that of the Greek and the Romans. It will not be incorrect to say that at times they "Islamized" the Greek knowledge to such an extent that it became the part and parcel of their own thinking. For instance, Tibb-i-Unani (the Greek Medical Science) is to-day known and recognized as exclusively the Islamic Medical Science and the Greek are totally ignorant of it. Even in the architectural sector and in the domain of its beauty and advancement in civilizations they have left their mark. Recording his views about the glory that was Muslim Spain in Europe. Victor Robinson observes :-

"Europe was darked at sunset, Cordova shone with public lamps; Europe was dirty, Cordova built a thousand baths; Europe was covered with vermin, Cordova changed its undergarments daily; Europe lay in mud, Cordova's streets were paved,

Continued on Page #. 3

# Islam and Science in the Modern World

Muhammad H. I. Dobinson

It is something of a truism to say that there is no conflict between Science and Islam, as indeed the scientific study of natural phenomena was devised by the Muslim Arabs who, it can truthfully be said, laid the very foundations of modern science and technology at a time when Europe was groping in the Stygian murk of the Dark Ages and Muslim learning and discovery were a shining light in an otherwise intellectually dark world. The teachings of the Holy Qur'an and the unlettered Prophet of Islam, which had their origins in Arabia more than 1300 years ago, are now daily being confirmed and proved true by the modern Western scientists of the 20th Century.

The Holy Qur'an teaches us that the universe was created out of a gaseous substance which turned into solid matter to form the stars and planets, vide Surah 41: 11 :—

"Then turneth He to the heaven when it was a vapor and said unto it and unto the earth: Come both of you, willingly or unwillingly. They said: We come, obediently".

And again, in Surah .37:6 :—

"Lo, We have adorned the lowest heaven with an ornament, the planets".

On one of these planets, the Earth, in the course of time, living creatures and ultimately man appeared. This is in a sense what scientists tell us today in their Theory of Evolution. The Holy

Qur'an, confirmed by modern science, tells us that one day of which no one has any precise knowledge, the Earth as we know it, and everything connected with it, will be destroyed and come to an end, vide the Holy Qur'an. Surah 55: 26 :—

"Everything that is thereon will pass away".

The Universe will be recreated in another form, as matter is a form of energy which cannot be destroyed, only changed in character. As the Universe was created out of energy, so a new Universe will be created out of this self-same energy which will only have changed its form, vide the Holy Qur'an, Surah 21: 104 :—

"This is your Day which you were promised; the Day when We shall roll up the heavens as a recorder rolleth up a written scroll. As We began the first creation, (so) We shall repeat it. It is a promise binding upon Us. Lo! We are to perform it".

The Prime Source of all energy is Allah, the Omniscient, Omnipotent and Omnipresent, Who has always existed and is Uncreated, and will always exist, and out of this Prime Source the Universe was created. Because this Prime Source possessed Intelligence, the so-called "Laws of Nature" were brought into being, which laws all life and matter obey, vide Surah 9: 116 :—

"Lo, Allah! Unto Him belongeth the sovereignty of the heavens and the



earth. He quickeneth and He giveth death”.

“The Originator of the heavens and the earth! When He decreed a thing, He said unto it only: Be! and it is”.

Science tells us that all things in Creation obey the Laws of Nature and, similarly, Islam teaches us that everything in the Universe is subservient to the Supreme Will of the One Almighty Allah, see Surah 87: 2-3 :

"Who createth, then disposeth; Who measureth, then guideth”.

Science tells us that the total amount of energy in the Universe has always existed and is indestructible and can only change its form (vide the now-famous mathematical equation,  $E=mc^2$ , or the Equivalence of Mass and Energy, as enunciated by Albert Einstein in his Theory of Relativity, and verified experimentally in the Atomic Bomb), and that Time, the 4th Dimension, is itself a form of energy and a route-dependent quantity.

Islam postulates that when a human being dies, his soul, which is only really a form of intelligent energy, will eventually pass into another world, known as Paradise, or the Hereafter, vide Surah 18: 108-109 :—

“Lo! those who believe and do good works, theirs is the gardens of Paradise for welcome, wherein they will abide”.

The Body, after death, will become dust, to be resurrected on the Day of Judgement, and why Should it not be, as [stain says resurrected from the dust of death and recreated, as it was

created out of dust ?”.

“And man saith: When I am dead, shall I forsooth be brought forth alive? Doth not man remember that We created him before, when he was naught (but dust)?”. Surah 19: 66-67.

And again, in Surah 23: 12:—

“And verily We created man from a product of wet earth“.

Similarly, with all other forms of matter, which are really only other forms of energy, all forms of matter and energy come from Allah, the Prime Source, and are by Him, which is the belief of the

“Wujudia” Sufis. The “Shuhudia” Sufis believe that everything in the Universe is a manifestation of Allah, the Prime Form of energy.

These Sufis, and other Muslim mystics, have since the early days of Islam been interested in, and studied, thought transference and other things of the Spirit, or “other reality”. Now, at last, modern scientists are doing so, the study being called “parapsychology”. The late Sir Cyril Burt, former Emeritus Professor of Psychology in the University of London, has said: “It would be easy to compile a long list of physicists, biologists and neurophysicists who take an active interest in parapsychology. In universities in many countries, there are now departments regularly engaged in psychic research“.

The mathematical genius, Albert Einstein, may be said to have given added impetus to scientific interest in

the "other reality" when he proclaimed his Theory of Relativity, and now higher mathematics and particle physics, two of the most advanced branches of modern science, are concerned with such phenomena as "anti-matter", "the 5-dimensional universe", "imaginary masses" and electrons which "move backward in time". Many modern scientists, while not wholly believing in telepathy or clairvoyance, are now beginning to consider that the World of the Spirits which although yet (to them) remains inexplicable, might at some time in the future, become credible, and that science must, therefore, continue to study parapsychology.

Amongst the leading men in this field is a 70-year old. German doctor and psychologist, Hans Bender, of the University of Freiburg. Out of his researches have come some of the best evidence available to modern science of the existence of another reality. He has said: "This other reality is not supernatural, it is natural, but we cannot fully explain it yet". He is particularly interested in that aspect of parapsychology known as "psychokinesis", or PK for short, which is the study of abnormal motion in otherwise inanimate material objects, and has carried out in Europe far-reaching research into these phenomena. Strange occurrences of this type have been known since ancient times, but modern science has only relatively recently begun to investigate them, and attributes the activities of poltergeists, as they are commonly called, to the release of pent-up energy from an emotionally disturbed person, usually

an adolescent.

As a psychologist, Dr. Benders approach to the study of parapsychology is through the workings of the human mind but, another contemporary scientist, physicist Helmut Schmidt of the Institute of Parapsychology in Durham, North Carolina, USA, approaches the subject through the medium of advanced physics and electronics. He has found that the mental energy of human subjects under test was able to affect the working of an electronic machine that he had built, beyond the statistical limits of the laws of probability, and against all the generally accepted laws of physics. The Russians have also conducted experiments in the field of parapsychology, with remarkable positive result.

Perhaps scientists will no doubt, in the foreseeable and not too distant future, be able to provide us with rational and scientific explanations of the miracles of Prophet Jesus and the Ascension (Me'raj) of the Holy Prophet Muhammad (ﷺ) and prove beyond all reasonable contradiction that he did in fact make a physical journey to Jerusalem, as orthodox Muslim purists have always contended, rather than a purely spiritual one.

Hans Bender is convinced that the future for parapsychology in general and PK in particular, is enormous and he said: "It applies everywhere. My hope is that its challenges for science may be increasingly fruitful and lead us to a better understanding of man, his position in the universe, and the

universe itself”.

It should be obvious from the foregoing that, as was stated at the outset, there is no real conflict between Islam and modern science, rather, there is an every-increasing agreement and harmony between the two, and that Islam is a rational and scientific socio-religious system, as well as being a revealed one. Indeed, it is the only worldwide system that is so and, contrary to what many of its harshest critics aver, it is not out-of-date, but very much a religion and way of life of the 20th Century and of the future.

Modern science is now beginning to teach what Islam has always taught from its inception, and believes what Muslims have believed for centuries. It is, however, to be hoped and prayed for

that, In-Sha-Allah, Islam and science will go forward hand-in-hand in an earnest and sincere endeavour to bring man's conscious thoughts and actions nearer to the One Almighty Allah, and to help man understand His Divine Laws the better, and more obediently serve and obey His Divine Will, for the peace, happiness and future progress and spiritual evolution of the Whole human race.

Let it also be hoped and prayed for that Muslims, upon whom learning and education are incumbent, and a religious duty imposed upon them by the edicts of Holy Qur'an and the Holy Prophet (ﷺ) of Islam, will be in the foremost vanguard of scientific discovery, for their own benefit as well as for the betterment of their fellowmen.

### سرمہ لگانا سنت ہے

نبی پاک صلی اللہ علیہ وسلم کی سیرتِ طیبہ اور آپ صلی اللہ علیہ وسلم کے معمولاتِ مبارکہ میں ایک اہم معمول سرمہ کے استعمال کا تھا، بعض روایات سے پتا چلتا ہے کہ آپ صلی اللہ علیہ وسلم ہر رات سرمہ لگاتے تھے، حتیٰ کہ سفر میں جو چیزیں آپ صلی اللہ علیہ وسلم کے ساتھ رہتی تھیں، ان میں بھی سرمہ دانی کا تذکرہ ہے، اس سے اس سنت کی اہمیت کا اندازہ لگایا جاسکتا ہے۔ مگر آج یہ سنت، اُمت سے ایسی متروک ہے کہ دین دار سمجھے جانے والے طبقے میں بھی خال خال ہی اس پر عمل کرنے والے دیکھے گئے۔

اللہ تعالیٰ ہمیں سنت نبوی صلی اللہ علیہ وسلم سے محبت کرنے اور اس پر عمل کرنے کی توفیق دے۔  
آمین

واقعہ پر گواہ طلب کئے تو حضرت عباس رضی اللہ عنہ باہر نکلے اور چند انصاریوں کو تلاش کر کے گواہ لے آئے، جنہوں نے اس پورے واقعے کی شہادت دی۔ گواہی ختم ہوتے ہی دنیا کا سب سے بڑا حکمران جو نگاہیں نیچی کر کے کھڑا تھا آگے بڑھا اور حضرت عباس رضی اللہ عنہ سے کہا، اے ابو الفضل! خدا کے لئے میرا قصور معاف فرما دیجئے، مجھے ہر گز علم نہ تھا کہ حضور اکرم صلی اللہ علیہ وسلم نے خود یہ پرنا لہ یہاں لگوا یا تھا ورنہ بھول کر بھی مجھ سے یہ خطا نہ ہوتی، جو کچھ ہوا لاعلمی میں ہوا اور اب اس کی تلافی اس طرح ہو سکتی ہے کہ آپ میرے کندھوں پر چڑھ کر اس پرنا لے کر اپنی جگہ پر واپس لگا دیں.... اللہ اکبر! تھوڑی دیر بعد لوگوں نے دیکھا کہ قیصر و کسریٰ جیسے بادشاہوں کو شکست دینے والا جرنیل عاجزی و انکساری کے ساتھ دیوار کے نیچے کھڑا ہے اور حضرت عباس رضی اللہ عنہ اس کے کندھوں پر چڑھ کر پرنا لہ اس جگہ پر واپس لگا رہے ہیں.... دنیا بھر کی تاریخ چھان ماریں، اطاعت و محبت، مساوات، عدل و انصاف اور عجز و انکساری کے ایسے محیر العقول حالات و واقعات کہیں نہیں ملتے۔

بن کعب رضی اللہ عنہ نے فرمایا: آپ اس کی وجہ بتائیں کہ آپ نے ایسا کیوں کیا؟ حضرت عمر رضی اللہ عنہ نے فرمایا، پرنا لے میں سے بعض اوقات پانی آتا تھا تو چھیننے اڑ کر نمازیوں پر گرتے تھے اور اس معاملے میں، میں سمجھتا ہوں کہ میں نے کوئی ناجائز کام نہیں کیا.... حضرت ابی بن کعب رضی اللہ عنہ نے حضرت عباس رضی اللہ عنہ سے کہا کہ آپ اس کے جواب میں کیا کہنا چاہیں گے؟

حضرت عباس رضی اللہ عنہ نے فرمایا کہ اصل میں بات یہ ہے کہ رسول اکرم صلی اللہ علیہ وسلم نے میرے لئے خود اپنی چھڑی مبارک سے زمین پر نشان لگائے تھے اور میں نے انہیں نشانات پر اپنا مکان بنایا تھا، جب مکان بن چکا تو یہ پرنا لہ بھی حضور اکرم صلی اللہ علیہ وسلم نے اپنے حکم سے یہاں رکھوایا اور مجھے فرمایا کہ میرے کندھوں پر کھڑے ہو جاؤ اور پرنا لہ لگا دو، چنانچہ حضور صلی اللہ علیہ وسلم اس وقت نیچے کھڑے ہو گئے اور میں نے حضور صلی اللہ علیہ وسلم کے ارشاد مبارک کی تعمیل کرتے ہوئے ان کے شانوں پر چڑھ کر یہ پرنا لہ یہاں لگایا تھا جسے اب امیر المؤمنین نے اکھاڑ دیا ہے.... حضرت ابی بن کعب رضی اللہ عنہ نے اس

جو شخص عشاء کی نماز جماعت کے ساتھ پڑھے گویا اس نے آدھی رات عبادت میں گزاری اور جو فجر کی نماز بھی جماعت کے ساتھ پڑھے گویا اس نے پوری رات عبادت کی۔ (مسلم شریف، باب فضل صلوٰۃ العشاء والصبح فی جماعت)

سمجھتا اور قاضی ہی کے خلاف کاروائی کا حکم دے دیتا مگر اپنے وقت کا سب سے بڑا عرب و عجم کا شہنشاہ نہایت سادگی کے ساتھ تاریخ مقررہ پر قاضی کے پاس حاضر ہو گیا۔ اندر آنے کی اجازت چاہی مگر حضرت ابی بن کعب رضی اللہ عنہ معصوم تھے اس لئے دیر سے اجازت ملی اور اتنی دیر وقت کا شہنشاہ قاضی کے دروازے پر خاموش کھڑا انتظار کرتا رہا.... مقدمہ پیش ہوا تو حضرت عمر رضی اللہ عنہ نے قاضی سے کچھ کہنا چاہا مگر فاضل منصف نے یہ کہہ کر روک دیا کہ پہلے مدعی کا حق ہے کہ اپنا دعویٰ پہلے پیش کرے لہذا آپ ابھی خاموش رہیں۔ بات قاعدے اور انصاف کی تھی، آپ خاموش ہو گئے۔ حضرت عباس رضی اللہ عنہ نے بیان دیا کہ جناب میرے مکان کا پرنا لہ شروع سے ہی مسجد نبوی کی طرف تھا، خلیفہ اول حضرت ابو بکر رضی اللہ عنہ کے عہد میں بھی اسی جگہ رہا مگر اب امیر المؤمنین نے اسے اکھاڑ کر پھینک دیا جس سے میرا نقصان بھی ہوا اور مجھے بے حد تکلیف بھی پہنچ رہی ہے، میری گزارش ہے کہ مجھے انصاف فراہم کیا جائے۔ اس کے بعد حضرت عمر رضی اللہ عنہ سے مخاطب ہو کر کہا، فرمائیں امیر المؤمنین! آپ اس کی صفائی میں کیا کہنا چاہتے ہیں؟ حضرت عمر رضی اللہ عنہ نے جواباً فرمایا کہ یہ پرنا لہ میں نے ہی اکھاڑا ہے اور میں ہی اس کا ذمہ دار ہوں۔ حضرت ابی

عبداللہ رضی اللہ عنہ نے کہا کہ یہ دوسری چادر میری ہے۔ حضرت سلمان رضی اللہ عنہ نے جب یہ تمام بات سنی تو بہت نادم ہوئے اور کہا کہ آپ جو فرمائیں گے ہم سنیں گے اور اطاعت کریں گے۔

سرور دو عالم صلی اللہ علیہ وسلم کے چچا حضرت عباس رضی اللہ عنہ کا مکان مسجد نبوی شریف سے متصل واقع تھا۔ حضرت عمر فاروق رضی اللہ عنہ کا دور خلافت آیا تو آپ نے دیکھا کہ ان کے گھر کا پرنا لہ مسجد نبوی میں گرنا ہے اور بعض اوقات اس میں سے پانی آتا ہے تو نمازیوں کو تکلیف ہوتی ہے چنانچہ حضرت عمر رضی اللہ عنہ نے مسجد کے احرام اور نمازیوں کے آرام کی خاطر پرنا لہ کو اکھاڑا دیا.... حضرت عباس رضی اللہ عنہ اتفاقاً اس وقت موجود نہ تھے۔ حضرت عباس رضی اللہ عنہ جب باہر سے واپس آئے تو یہ دیکھ کر نہایت غصہ ہوئے اور غصہ میں فوراً قاضی شہر کے ہاں خلیفہ وقت پر دعویٰ دائر کر دیا۔ اس وقت سید الانصار حضرت ابی بن کعب رضی اللہ عنہ قاضی تھے، تاریخ گواہ ہے کہ انہوں نے دنیا کے سب سے بڑے حکمران کے نام فرمان جاری کر دیا کہ آپ کے خلاف حضرت عباس بن عبدالمطلب نے مقدمہ دائر کیا ہے اور انصاف چاہا ہے لہذا آپ حاضر ہو کر مقدمے کی پیروی کریں.... اللہ اکبر! کوئی معمولی سا معمولی حاکم یا بادشاہ بھی ہوتا تو اس طلبی کو اپنی سخت توہین

پرانے پیوند لگے کپڑے پہنتے تھے، ان کا جبہ مبارک ایسا تھا جس کی تختی سے کئی دفعہ جسم مبارک چھل چھل جایا کرتا تھا، کبھی نرم و ملائم بستر پر نہیں سوئے حالانکہ آپ ﷺ اللہ رب العالمین کے حبیب تھے مگر اسکے باوجود بھوک، عجز و انکساری، غربت، سادگی، بیداری، رکوع و سجود اور گریہ و زاری میں رات دن گزارتے، اس لئے عمر سے یہ سب کچھ نہ ہوگا، عمر نہ اچھا کھائے گا، نہ اچھا پہنے گا۔

امیر المؤمنین حضرت عمر فاروق ﷺ کے زمانہ خلافت میں ایک دفعہ ملک یمن سے چادریں آئیں تو آپ نے سب کو ایک ایک تقسیم کر دی اور خود بھی ایک لے لی..... جب نماز کا وقت ہوا اور آپ خطبہ دینے کھڑے ہوئے تو دو چادریں اوڑھے تشریف لائے، آپ نے لوگوں کو مخاطب کر کے فرمایا سنو! اور اطاعت کرو! اس پر حضرت سلمان فارسی ﷺ نے برجستہ کہا، ہم آج ہرگز نہ سنیں گے اور ہرگز اطاعت نہیں کریں گے۔ آپ نے پوچھا کیوں، اس کا سبب کیا ہے؟ انہوں نے کہا کہ سب کو ایک ایک چادر دی گئی اور خود آپ نے دو چادریں لے لیں۔ ان کا جواب سن کر حضرت عمر ﷺ نے فرمایا، تم نے بڑی جلد بازی سے کام لیا، پھر آپ نے اپنے بیٹے عبد اللہ بن عمر ﷺ کو بلوا کر فرمایا، بیٹا! بتاؤ میرے پاس جو دوسری چادر ہے وہ کس کی ہے۔ حضرت

کاش میں تنکا ہوتا تا کہ اپنے رب کو حساب دینا نہ پڑتا۔  
حضرت زید بن وہب ﷺ فرماتے ہیں کہ ایک دن میں نے امیر المؤمنین حضرت عمر فاروق ﷺ کو ایسے لباس میں دیکھا کہ جس میں سترہ پیوند لگے ہوئے تھے، یہ دیکھ کر میری طبیعت بھر آئی، فرط جذبات میں مجھ سے دیکھنا نہ گیا اور اپنے گھر چلا آیا۔

تاریخ میں لکھا ہے کہ ایک مرتبہ تقریباً پچاس انصار اور مہاجر صحابہ کے اتفاق رائے سے یہ قرار پایا کہ اللہ تعالیٰ نے حضرت عمر ﷺ کے ہاتھ میں قیصر و کسریٰ کے ممالک اور مشرق و مغرب کی حکومتیں فتح کرادیں، اب عرب و عجم کے قاصد آپ کے حضور آتے رہتے ہیں، وہ لوگ آپ کے پیوند لگے لباس اور چادر دیکھ کر کیا خیال کرتے ہونگے! اس لئے حضرت امیر المؤمنین کو عرض کیا جائے کہ وہ اچھا اور عمدہ لباس پہنیں اور اپنے دستر خوان کو وسیع کریں اور ان سے یہ بات کرنے کے لئے ام المؤمنین حضرت عائشہ صدیقہ رضی اللہ عنہا اور حضرت حصہ رضی اللہ عنہا کو منتخب کیا گیا..... حضرت عمر فاروق ﷺ ان حضرات کا یہ مشورہ سن کر رو پڑے اور فرمایا: ”کائنات کے مالک و مختار میرے آقا کریم ﷺ نے کبھی گیہوں کی روٹی نہ تناول فرمائی، کبھی ان کو دو وقت کا کھانا میسر نہ ہوا، انہوں نے کبھی پیٹ بھر کر کھانا نہ کھایا، وہ ہمیشہ پھٹے

## خلیفہ ثانی امیر المؤمنین سیدنا عمر فاروق رضی اللہ عنہ کا عجز و انکسار

اقبال احمد اختر القادری

ہوئے کپڑے پہنے وہیں تشریف فرما ہوتے تھے۔  
فتح مصر کی خوشخبری سننے کے لئے آپ کا عالم یہ  
تھا کہ بے تابی میں کئی کوس دور تک پیدل چلے جاتے کہ  
کسی آنے والے سے خوشخبری جانیں۔ ایک روز ایک  
اونٹنی سوار کو دور سے دیکھا تو آپ دوڑتے ہوئے اس  
کے پاس گئے اور دریافت فرمایا کہ کہاں سے آرہے ہو؟  
اس سوار نے کہا کہ مصر سے آرہا ہوں اور امیر المؤمنین کو  
فتح مصر کی خوشخبری دینے جا رہا ہوں، فاروق اعظم رضی اللہ عنہ کی  
عجز و انکساری اور کمال سادگی دیکھیں کہ آپ اس اونٹنی  
سوار کے پیچھے پیچھے دوڑتے دوڑتے مدینہ منورہ تک چلے  
آئے۔ جب مدینہ منورہ پہنچ کر اس سوار نے لوگوں سے  
امیر المؤمنین کا پوچھا تو بتانے والوں نے بتایا کہ امیر  
المؤمنین وہی تو ہیں جو آپ کے پیچھے دوڑتے چلے آرہے  
ہیں..... اللہ اکبر!۔

مثالی ہے جہاں میں سادگی فاروق اعظم کی

ایک مرتبہ حضرت عمر فاروق رضی اللہ عنہ وضو فرما رہے  
تھے کہ آپ کے ہاتھ میں تنکا آگیا، آپ پر گریہ طاری  
ہو گیا اور اس تنکے کو دیکھ دیکھ کر فرمانے لگے:

خلیفہ ثانی، مراد رسول، امیر المؤمنین سیدنا عمر  
فاروق رضی اللہ عنہ کی بے مثل زندگی اور مجیر العقول عجز و انکسار  
نہایت حیرت انگیز ہے، آپ نہایت معمولی اور سادہ  
لباس پہنا کرتے تھے.... قمیص، پاجامہ، تہبند زنب تن  
کرتے، ہر پر عمامہ شریف اور کبھی ٹوپی رکھتے، عربی وضع  
کاسمہ دار جوتا پہنتے، عموماً کپڑوں میں پیوند لگے ہوتے،  
موٹے کپڑے پسند کرتے، باریک کپڑے سے سخت  
نفرت فرماتے تھے۔ لباس کی طرح آپ کی غذا بھی سادہ  
تھی، عام طور پر گیہوں کی روٹی اور زیتون کا تیل تناول  
فرماتے تھے، قحط کے ایام میں جو کی روٹی پر قناعت  
فرماتے، کبھی کبھار گوشت، ترکاری یا سرکہ بھی معمول کی  
خوراک کے ساتھ دسترخوان پر ہوا کرتا۔ طرز معاشرت  
نہایت سادہ اور مفلسانہ طرز کا تھا... سفر ہو یا حضر، جلوت  
ہو یا خلوت، مکان ہو یا دکان و بازار، کوئی انجان شخص  
حلیہ سے آپ کو پہچان نہیں سکتا تھا کہ یہی خلیفہ وقت اور  
امیر المؤمنین ہیں، قیصر و کسریٰ کے ایلیٹی اور قاصد مسجد  
نبوی شریف میں آ کر ڈھونڈتے اور پوچھتے پھرتے تھے  
کہ خلیفہ وقت کہاں ہیں حالانکہ آپ پرانے پیوند لگے