

From the Editor's Desk...

For some time, the Islamophobes have been trying to create a negative image of Islam. They badmouth about our Prophet Muhammad (Peace be upon him) and the holy Qur'an. They have been trying their best to misguide people. Therefore, it is critical for Muslims to unite and give a united response to the hate-mongers. However, unfortunately, the reality is that the current Muslims are deeply divided even on those practices and beliefs that no one in the entire Muslim world has ever disputed for more than 13 centuries. Instead of focusing on the real issues of the Muslim Ummah we are wasting time and resources in countering each other on the issues which had never been issues. Every year in the month of Rabi Al Awwal, one of the most useless and misguiding campaign is carried out against the celebration of Eid Milad un Nabi (Peace be upon him) also called Mawlid. As Rabi-Al-Awwal approaches, the annual campaign of Fatawa and speeches against celebrating the Birth of Prophet Muhammad (Peace be upon him) starts.

Eid Milad un Nabi unites Muslims and the denial of Eid Milad un Nabi divides Muslims. The proof is in the 1300 years of Muslim history. When Muslims were together in celebrating the noble birthday of Prophet Muhammad (Peace be upon him), they were all united but when they started debating the

permissibility of Eid Milad un Nabi, they got divided. It is not the celebration of Eid Milad un Nabi that divides Muslims. It is the denial of the Eid Milad un Nabi that divides Muslims.

*Eid-Milad-un-Nabi means birthday of Prophet (peace be upon him). The Muslim celebration of the birthday of Prophet Muhammad (peace be upon him) is quite different from the Christian Celebration of Christmas, the birthday of Jesus Christ (peace be upon him). What do Muslims do on the day of Eid Milad un Nabi (peace be upon him)? They organize gatherings in which Muslims discuss the birth, the life and the message of Prophet Muhammad (Peace be upon him). They feed the poor and the guests. They read the Qur'an and learn Qur'an from scholars. They praise Prophet Muhammad (peace be upon him) and recite Naat / Nasheed (poems / rhymes). They reach out to non-Muslims and inform them about Islam. The day is celebrated with purely religious and spiritual aspects of an Islamic life. At this occasion Muslims remind themselves to love and follow Allah's last Messenger (Peace be upon him) in daily life. Eid Milad un Nabi (peace be upon him) is just like any other religious get-together of Muslims for the remembrance of Allah and His beloved Messenger (Peace be upon him). **Arif Mateen Ansari***

Birthday of the Holy Prophet Muhammad (ﷺ)

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

The month of Rabi-ul-Awwal has come, the month which forms the most memorable landmark in the history of mankind in as much as it witnessed the birth of the Bearer of Abiding Truth and the Repository of the light of Divine Guidance, God's Last Prophet and Islam's Final Messenger, Muhammad (ﷺ).

This sacred month comes every year and goes. Every year it reminds us of the birth of the Sun of Righteousness and Virtue which shone from the valley of Faran fourteen centuries ago and which has lent it the halo of sanctity and bestowed upon it the mark of distinction. Every year it revives for us the august memories of the noble and the ennobling life of the Most Perfect Man whose advent raised the progeny of Adam to the highest pinnacle of honor and glory. Every year it recalls to our mind's eye the great and glorious struggle waged heroically and successfully in the desert of Arabia by the Final and Absolute Leader of mankind, a struggle for the banishment of Darkness and the establishment of Light, a struggle for the elimination of vice in all its forms and the promotion of virtue in all its facets, a struggle for the cure of every disease of mankind and the creation of healthy existence in all the spheres of life ; social, political, moral and spiritual a struggle which was waged in that Spring of Human History to form the nucleus and the model for entire humanity and for all time to come.

This memorable month comes every year, but do we who claim to be the followers of him who came in this month not to speak of human beings in general, for all of whom he came as much as for us--do we, do all of us, or at least most of us, even understand the real significance of this month. And, of course, deriving the requisite inspiration, renewing and reinforcing it from year to year and making it the bedrock for building up an ever progressing life of virtue and goodness, in personal as well as social spheres, are matters only of advanced stage of religious consciousness.

Ceremonial observances have a meaning - quite a deep meaning in the domain of Group Dynamics. Properly organized and intelligently executed, they are helpful in an appreciable measure in keeping the torch of faith burning and in bringing inspiration to the multitude. But if they are soulless, partially or wholly, or meagre, they are bound to fail in their true purpose and in achieving their real goal. We have to keep this very important fact in sight.

Behind the ceremonial observances, however, is the spirit which is basic in its importance and which, so long as it remains alive, keeps the flame of hope in the ideological progress of the group burning. Very unfortunately, this spirit appears to be departing from us.

Thus we are gradually becoming a people without ideals, although Islam made us the richest ideological groups

on earth. We profess to believe in Islam, but the behavior of many of us betrays hypocrisy in this regard.

The root cause is the absence of Islamic missionary endeavor in the manner and on the scale required by the ugly situation. And the result is that not only is the Muslim society suffering from different types of ills but humanity itself seems to be moving steadily towards a cataclysmic end.

Indeed, this is so. To relate just one phase of the dangerous situation. Ever since the first atom-bomb presented the picture of appalling destruction and devastation in the unfortunate city of Hiroshima, the menacing scope of the destructive powers of Modern Science has been progressively expanding causing an ever increasing anxiety in the minds of all those who love and cherish the higher values of life. The A-Bomb was followed by the H-Bomb, which was declared to be a deadlier weapon. Then came the news about the C-Bomb, which was proudly proclaimed to be capable of destroying the entire world "at one shot". Soon after that came a mysterious weapon invented by the Soviet scientists which can "freeze all life solid". A report to this effect was broadcast sometime ago by the "intelligence Digest" of London, which said:

"The new weapon was tested. Several light fighter-bombers flew over the area for the test at a height of about 600 meters (about 2000 feet). Our observer could not see exactly what they did. It seemed that they were ejecting a light spray. The result, however, was an

intense killing cold for a period of about half-an-hour. All vegetation was killed; trees became so brittle that they burst. The soil froze hard.

A later test was carried out over a village built of wood, stone and cement. At a distance, the building looked strong, and seemed to have double windows. Animals had been put in some of the houses, some of them exceptionally well covered with several clothes.

The evil of the situation does not lie in the scientific quest as such. For, the pursuit of Science as science cannot be regarded as an evil by any stretch of imagination and on any ground. It is, rather, a positive good, and for Muslims it has been prescribed by their religion as a sacred obligation. Testimony to this effect is not only theoretically borne by the Holy Qur'an and the Hadith but is also grounded in the practical achievements of Muslims in the past.

The actual source of trouble is man himself. It is the perverted outlook of the possessors of scientific knowledge, or of those who employ and control them, which is evil. It is the misuse of science which is bad. For, science, being a means to the harnessing of the forces of nature, places a power in the hands of its votaries; and "this power", in the words of a Soviet scientist, "could be used for man's benefit or to his detriment". It is, indeed, the materialistic bias introduced into the field of science which is playing havoc with the life of mankind today and which tends to outweigh the advantages that this world may have

derived from science with regard to technical efficiency and the advancement of human knowledge.

The truth is that although science concerns itself mainly with matter, it cannot at all be regarded as necessarily wedded to materialism. Most unfortunately, however, it is also a truth that ever since science was deprived of the ennobling and balancing influence of Islam— due to the apathy and neglect on the part of the later generations of Muslims — and modern West came to monopolize it, materialism and science have gone hand in hand simply because of a wrong outlook born of a wrong attitude of the Christian clergy against the scientists. Thus, materialism feasted on science and grew fat, causing on the other side the emaciation of humanity as regards spiritual values.

This tragic situation has been in existence for centuries now, with the result that science is regarded today as nothing more than a handmade of materialism, and it is being asserted against all canons of scientific thinking that science cannot exist without a materialistic philosophy of life. Thus it was that Professor Nuzhdin of the Soviet Union proclaimed: “There is a complete clarity (now) with regard to its philosophical outlook: throughout its history science has been successful only on the basis of a materialistic outlook, although scientists have not always been aware of it. All the attempts that are being made to replace the materialistic foundations of science by various forms of idealism

have never promoted scientific progress”. (Dawn Karachi).

A greater untruth, and an untruth couched in more clever words, could have been hardly uttered by anyone. And yet this untruth is, for all practical purposes, being regarded as truth and being acted upon by a vast and powerful mass of humanity consciously or unconsciously. The modern Western civilization fell a prey to this fallacious line of thought and has been trying for quite a long time past to drag the rest of the world with it. With great energy and with all the resources at its command, it has been the spiritual foundations of human life and substituting them with the fleeting sands of materialism. And thus it has been heaping one tragedy upon another and inviting its own doom and that of humanity at large, which alas! seems to be quite near, unless the Grace of God comes to the rescue in an extraordinary manner.

The only way to salvation lies in dethroning science from its falsely conferred and blasphemous position as the substitute for the belief in God, in giving to it the place it really and naturally deserves in human life and in affirming and establishing all the human values in their proper places. There is no denying the fact that Science does constitute “trustworthy knowledge” to a considerable extent. But in the first place, it is not infallible. Secondly, it cannot grasp and comprehend Reality as a Whole. It can only give, in the words of Sir Muhammad Iqbal, “a mass of sectional view of Reality, a fragment of total experience, naturally, Science

deals with matter, with life, with mind. But the moment you ask the question how matter, life and mind are mutually related, you begin to see the sectional character of various sciences that deal with them”.

The answer to the question raised by Iqbal lies in Religion. Religion alone can answer it. Let the world, therefore, recognize the limitations of Science side by side with its usefulness. Let the world also recognize the proper function of Religion and Morality. And let the world realize before it is too late that the true foundations of human happiness and genuine progress can be built up only on a harmonious establishment of all the values of life, including the religious and moral values, which it might be declared without any fear of contradiction, is possible only within the ISLAMIC DISCIPLINE.

Thus, Muslims have a vital role to play not only in the domains of Religion and

morals but also in the field of Science; even as their forefathers did in the heyday of Islamic civilization. Humanity is heading towards destruction. It is groping in the dark. Let the Muslims, therefore, lift the torch of Islam high to save humanity and to save themselves.

The task is stupendous and Muslims of the present day are suffering from different shortcomings. But it is never too late to mend and there is no obstacle which cannot be conquered by men of will and perseverance. Let us, therefore, rise to the height of the opportunity and show to the world the true Path of Harmonious Existence and Fullness of Life.

This is the Light of Truth towards which this month of the birth of the Apostle of Light invites us. May Allah, the Light of the Heavens and the Earth, enable us to acquire it. Amen!

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him in small things”, and further, “listen to me in earnest, worship your God, say your prayers, fast during the month of Ramadan, and give your wealth in charity. All Muslims, freed or enslaved, have the same right and the responsibilities too. None is higher than the other unless he be higher in virtue” (Sermon of Hajj-a-tul-Wida).

This, in short, was the achievement of the Holy Prophet (ﷺ) which was

unprecedented in the human history and its importance lies also in the fact that since its accomplishment nearly 1400 years ago, nobody on earth has succeeded in uprooting Islam, or destroying the belief in Allah, the Almighty, or even making the slightest change in His Message, i.e., the Holy Qur’an, or mixing it up with falsehood, as was done in the case of all previous Books of Allah.

Humanism in Seerat-Un-Nabi (ﷺ)

Muhammad Al-Ghazali

The Prophet (ﷺ) not only presented the perfect example of mortality in his own ideal conduct but also provided the posterity with an adequate, all-embracing and viable philosophy and practical pattern of humanism. The principles and pragmatic modes of this humanism were elaborated and explained by him in his acts, utterances and approvals that form part of the corpus of Hadith literature.

The vast material of the Prophet's (ﷺ) guidance, wisdom and enlightening instruction had been meticulously collected, sifted, critically examined, and carefully scrutinized by the doctors of Hadith across centuries and was faithfully delivered to the subsequent generations of Muslims. It supplies the rich resource and authentic criteria for the moral, spiritual and cultural dimensions of Islamic humanism. It was the noble philosophy (hikmah) and perfect pattern (Sunnah) which always served as the touchstone for scrutinizing the moral value and cultural worth of all individual and social constants and variables in the Muslim society in all ages, environments and climes.

The Sunnah of the Prophet (ﷺ) therefore has been and shall always continue to be the grand norm of the Muslim society. Individuals, groups, institutions, customs, conventions, values and mores, fads and fashions shall always be liable to evaluation and judgment in relation to this grand norm. And it is this authentic touch-stone of

Sunnah which has protected the identity of the Ummah throughout centuries and in the face of all alien invasions. And Insha Allah, the Sunnah of the Prophet (ﷺ) shall always provide the Ummah with the Divinely approved authentic guidance to preserve its distinct personality, its moral values and spiritual standards amidst any attempts or efforts from within or without to distort and disorientate the pristine purity of the universal religious dispensation and the sublime cultural mission of Islam.

The foremost principle of humanism provided in the teachings of the Prophet (ﷺ) is that it combines the good of this world and the Hereafter. A Muslim is required to strive in this life to achieve the success and felicity of this world in such a way that it leads to the eventual salvation and everlasting bliss of the Hereafter. He's taught by the Qur'an to pray five times for the success and salvation in this terrestrial home as well as his subsequent celestial abode. This first principle of Islamic humanism has been succinctly elaborated throughout the Qur'an and clearly manifested in the oral and practical Sunnah of the Prophet (ﷺ). All precepts, injunctions, moral teachings and spiritual instructions of Islam seek to improve the lot of its followers here and to enhance the prospects of their eternal bliss hereafter.

A unique feature of Islam is that even its purely spiritual prescriptions are conducive to enormous worldly profits. It

has prescribed modes of prayer and manners of worship in such a way that when these are performed in true spirit, they bring enormous material gains alongside their obvious spiritual benefits. The five times daily prayers in congregation bring tremendous social advantages with unlimited prospects of social progress and material amelioration of the community of believers. The fasting — though apparently a purely spiritual exercise in self-discipline — engenders among its performers an acute consciousness of the plight of the destitute and the deprived in addition to other well-known benefits.

The annual event of hajj is essentially an endeavor on the part of the believers to renew and revitalize their spiritual communion and primordial covenant with their Lord. But the obvious benefits of this unique feature of Islamic spiritual life for cementing the social solidarity and improving cooperation among the believers in worldly matters, is self-evident. The social and economic fruits of Zakat are too well-known to require much elaboration. Suffice it to say that it kills miserliness, curbs indifference and ego-centricity and creates a social climate in which the faithful care for each other, share their possessions and intensify their fraternal bonds of mutual love and affection.

In the same way, the exclusively material and mundane business of a Muslim's life has also been regulated in such a manner that it brings in its wake a host of spiritual blessings and moral benefits in the life of the individual and

the community alike. Thus no spiritual act of a Muslim remains without a tangible material benefit nor any material business becomes devoid of visible spiritual gains.

Take for example the case of marriage and matrimony. It is an institution universally recognized as an integral component of all human cultures. But Islam has organized it in such a way that it strengthens the moral fiber of society as a whole and greatly contributes to the preservation and transmission of the perennial values of Islam both vertically and horizontally. It vertically transmits the values, manners, etiquettes, customs, and conventions, across the generations through upbringing of the children on the pattern of Islamic life. That is why Islam puts a high premium on the upbringing of children, so as to give a second birth to human beings namely the moral birth of a self-conscious Muslim personality. At the same time, through the sacred institution of matrimony a social nucleus is formed in the shape of a Muslim family. Both the spouses termed by the Quran as each other's friends, supporters and advisers (Awliya) vigorously interact in a common solemn undertaking to contribute their share of social construction and dissemination of the values of Islam.

These participants in the joint matrimonial undertaking not only pledge themselves to a definite set of mutually shared ideals and obligations, but also actually perform them. In this fashion they, together with their off-springs, supply the society with the basic brick in the social structure. The more this brick of matrimonial union and

familial bond is strengthened, the more the Islamic social organism is ipso facto cemented and solidified. That is why the Prophet (ﷺ) regarded marriage as synonymous with 'completing one's religiosity'. And the Quran declared that entering a legitimate wedlock meant fortifying (ihsan) oneself against all possibilities of moral perversion and social deviance.

The second principle of Islamic humanism taught by the Prophet (ﷺ) is that human nature is essentially good. There is no stigma of any prenatal 'original sin' to mar the pristine purity and malign the essential innocence of human soul. But at the same time, Islam does not demand human beings to live like angels. For that would amount to asking for the impossible and "Allah does not charge any soul, beyond its capacity" (Al-Baqarah:286).

The beauty of Islam lies in the fact that it takes human nature as it is. Hence, it gives due allowance to human weaknesses, lapses, errors and blunders. These weaknesses and failings are granted as part of the natural human condition simply because man has been created by Allah with a dual capacity. He has been endowed with both a higher angelic disposition and a lower animalistic temperament. He is called upon to maintain a harmonious balance between the two inherent forces of matter and spirit that are simultaneously operative within his being, his inner microcosmic kingdom. Islam, therefore, does not look down upon the animalistic dimension of the

human self simply because Allah has created this Anthropos in this fashion.

It is, in fact, in this dualistic disposition of man-combining the two poles of angel and animal within the unity of a human being that his greatness lies. For when he subdues his physical urges and augments his moral aspirations in the pursuit of a sublime spiritual ideal — that is taqwa i.e. voluntarily identifying his desires with the will of his Creator — he indeed attains the very high status of ihsan. He then becomes the actual embodiment of divine viceregency which is the real *raison d'être* of his creation. To realize this noble purpose of his existence he is equipped with the necessary potential within his dual self as well as afforded all the requisite resources of this world so that he is able to attain the ultimate reward in terms of the bliss of the Hereafter.

This is why all the teachings of Islam are congruent with the demands of healthy human nature. Nothing has been prescribed in Islam nor laid down by the Prophet (ﷺ) of Islam, who is the highest example of Islam's perfection in human scales, which would offend human nature in any way. In fact, the preservation of the physical health and the satisfaction of all legitimate demands of the flesh and body are an obligation in Islam. To evade this obligation and deny oneself one's due right to comfort and wellbeing is indeed reckoned as sin in the sight of Islam. The significant point of divergence between Islam and all other creeds and cults of the past and present is

precisely this emphasis on protecting and promoting fitrah i.e. human nature.

The Prophet (ﷺ) expressly forbade celibacy and explicitly disapproved monasticism. He disallowed continuous and un-interrupted fasting. He declined to allow some of his companions to pray all night without sleeping a wink. He permitted to save one's life if nothing but unlawful is available for eating, and someone's life was in danger of starving to death. In this way, Islam and the Prophet (ﷺ) of Islam accorded full respect to the failings and frailties of human nature.

The Quran unequivocally declared: 'Man has been created with given weakness' (Al-Nisa: 28). What is more the Prophet (ﷺ) himself led a full and eventful life. He married himself and strongly urged his followers to do so. He engaged himself in trade and a variety of material business. He lived as a full and active participant in a socially vibrant community that he himself created, guided and promoted at Madinah. He established a political order based on unique principles of socio-economic justice, human dignity and equality. In short, the Prophet (ﷺ) did not sever his link with this world in any way, because according to his teachings this world has been created for the service of man who been raised as a Khalifah to serve his Master and Lord.

The third principle of the Islamic paradigm of humanism promoted by the Prophet (ﷺ) is that man is essentially free to choose his path in this life. In order to guide this choice, Allah has shown him to be either

grateful to his Lord or become ungrateful and turn infidel (AZ-Dahr: 3). It is this inherent human freedom which distinguishes man from the angels. And the intellectual apparatus supplied to him by his Creator makes him superior to animals and beasts. When man recognizes his Lord by heeding the call of his own inner nature (fitrah) and positively responds to the call of the Prophet (ﷺ), he qualifies for the highly respected status of an active Khalifah.

Man has not emerged in history by chance. He has been created for a definite purpose. Therefore, he is responsible to realize that. If he is responsible, he must be free. For, there could be no responsibility without freedom. If he is both responsible and free and he acts rightly, then he deserves the highest respectability and reward because he has exercised his freedom in the right manner. This aspect of Islamic humanism is founded on a very sound logic. Obviously there is no value recognized for anything or person devoid of a purpose.

The purposefulness of human life demands that man be granted necessary freedom to realize his purpose of existence. If he is free, then he must be equipped with the requisite ability to exercise this freedom. This ability has been provided to him in the form of his superb reasoning. Naturally when he will exercise his freedom rightly and employ his reason adroitly without any compulsion, he will deserve the greatest respect and honor in this hierarchical order of the cosmos.

In the scheme of this cosmic order, as

created by Allah, therefore, none is higher than the man. And at the highest station of humanness stands the Prophet (ﷺ). This is because of the fact that the Prophet (ﷺ) attained the highest level of proximity and identity

with Allah by his matchless and perfect servitude to Allah. In achieving this status, the Prophet (ﷺ) reached the highest level of moral excellence and spiritual perfection.

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All our aesthetic yearnings to pursue objects of beauty stem from this belief. For mankind from their genesis have lived with the conviction that 'beauty is possible'. When we regard anything as beautiful, we do so only relatively. Our perceptions of beauty are subjective and meaningful only in relation to the perfect beauty, the existence of which is only a matter of 'belief in the unseen' for us.

If there is anybody who insists that he will not accept any of the above things as authentic fact, unless it is 'empirically proved by the criteria of sense perception', then he cannot possibly know anything. Nay such a person will soon end up in a lunatic's asylum. Even a genuine scientist in the pursuit of pure scientific investigation has to fall back on his intuitions; but in much greater degree he has to rely on the findings of numerous other scientists before he can proceed one single step further with his

own empirical enquiry. To that extent, a scientist too has no option but to resort to belief in the un-seen.

Humanity has, therefore, no escape from 'belief in the unseen' in acquiring knowledge about so many vital needs of daily life. And many of our important attitudes in life, inevitably rely on such knowledge. It is a great misunderstanding credulously carried by many people of our times that all knowledge is to be validated only when it is acquired from empirical sources. In point of fact, only very meager amount of our knowledge is derived from the sources of empirical enquiry. Therefore, in matters of religious belief too, the sole valid basis of knowledge, can only be an authentic source of information. This source is no other than the Prophet (ﷺ) who was provided access to the 'knowledge of religious truths by Allah.

(Courtesy: Da'wah Highlights)



The Holy Prophet Muhammad (ﷺ)

Syed Anwar Ali

The Prophethood:

Belief in the Prophethood of the Holy Prophet (ﷺ) is compulsory, not only to this effect that he is the Prophet of Allah, but also that he is the Seal of the last of Prophets. Qur'an says that "Muhammad (ﷺ) is the Messenger of Allah and the Seal of the Prophets" (Ahzab, 33:40). He is the Seal of the Prophet because with him the object of Prophethood, i.e., manifestation of the Divine Will, in the form of Qur'an, for guidance of the humanity at large, for all times to come, was finally accomplished, and therefore the Office of Prophethood was no more required. The Holy Prophet (ﷺ), has therefore, himself said, "I am the Seal of Prophets and there is no Prophet after me." (Bukhari, Abu Daud) and that "I am the last of Prophets and my mosque is the last mosque" (Muslim) and "there is no Prophet after me and no Ummah". (Behaqqi, Tabrani).

The Holy Prophet (ﷺ) is the last Prophet of Allah and the Holy Qur'an revealed to him is the last Book which Allah the Almighty has revealed for the guidance of the mankind for all times to come. Thus the Holy Prophet (ﷺ) is the Prophet for the entire mankind as against the earlier Prophets who were sent towards their own nations only.

Qur'an says, "We sent Noah to his people" (Hood, 11:25), and "to Aad (We sent) their brother Hood" (Hood, 11:50), and "to Samood (We sent) their brother

Saleh", (Hood, 11:61), and "to Madian (We sent) their brother Shuaib" (Hood, 11 :84), and "We sent Moses with Our signs and a clear authority to Pharaoh and his chiefs" (Hood, 11:96-97). Regarding Jesus Christ Qur'an says, "(Allah) Will teach him the Book and the Wisdom and the Torah and the Gospel and (Make him) a Messenger to the children of Israel" (Imran, 3:47-48).

But as regards the Holy Prophet Muhammad (ﷺ), Qur'an asks him to say:

"O mankind, surely I am Messenger to you all, of Him, Whose is the Kingdom of the heavens and the earth" (Aaraf, 7:158).

The Holy Prophet (ﷺ), however, is also the First of all Prophets. Qur'an tells us that:

"When Allah made a covenant with the Prophets: certainly what I have given you of Book and Wisdom -- then a Messenger comes to you verifying that which is with you, you shall believe in him, and you shall obey him. He said, "Do you affirm or accept My compact in this matter"? They said, "We do affirm". He said, "Then bear witness, and I too am the bearer of witness with you" (Aal-e-Imran, 3:80).

This shows that faith in, and obedience to, the Holy Prophet (ﷺ) was compulsory for each of the Prophets, and through them their followers also, and, therefore, they were required to enter into the covenant with Allah the Almighty in this respect even before me and the Torah and giving the news of a

Messenger who will come after me, his name being Ahmed” (Saff, 61 :6).

All this shows that Prophethood of the Holy Prophet (ﷺ) was already there even when he had not as yet physically come to this world. In fact as he himself says, everything has been created for him (Bukhari). He was really the symbol of ‘Abdiyat’ or in other words he was ‘Abdiyat personified’, i.e., total submission to the Will of God, out of ones own free will and clear understanding, which in fact is the real purpose of the creation itself. It is in him that the object of Prophethood, i.e., absolute volitional obedience to the will of Allah, exactly in accordance with the Commands of Allah as contained in the Holy Qur’an, has received its accomplishment in its entirety. He, as such, was Qur’an Personified (ﷺ).

His Mission:

In a short period of 23 years of his prophetic mission, the Holy Prophet (ﷺ) revolutionized the entire human life on earth. Through absolute belief in One God -- the Creator and Administrator of the entire universe, and exclusive worship, and total submission to Him, he abolished ‘Kufr’ and ‘Shirk’, i.e., infidelity and raising sharers to Allah, the Almighty, and worship of idols, sun, moon, stars, animals and other material objects, once for all. Through the belief in the Day of Judgment, Paradise and Hell, he developed fear of accountability among the people which is the fountain-head of good moral character. Through five times compulsory prayers in a day and fasting in the month of Ramadan, he

removed all indecencies of the human life and created piety and sublimity of character among the people. Through the system of Zakat and charity, will, gift, wakf, interest-free loan, and distribution of the assets of the deceased among his legal heirs, he provided a very effective system of keeping the wealth in circulation for the use by, and the welfare of, the society at large. Through facing the ‘Kabah’ in ‘Salaat’ by the Muslims all over the world, and yearly gathering of Hajj, he created a unique type of unity of belief and for their mixing up at last once a year which resulted in fostering close brotherly relations among them. Through maintenance of family life, he rejected the practice of-abandoning the world for ever. Through justice and equity, respect for life and property, banning of gambling, adultery, bribery and theft, he finished all vices of the human society. Through agreements and treaties with, and well-organized and well-planned wars against the enemy in the battle-fields, he uprooted mischief and violence from the society, and established peace and tranquility throughout the country.

Thus within a very short period of time he re-modeled the entire Bedouin life of the Arabian people into a well-disciplined and fully organized nation of the world.

Historians present the Holy Prophet (ﷺ) as a spiritual leader, administrator, law-giver, jurist, warrior, reformer and statesman of outstanding caliber, but basically he was only “Abd-o-hu wa rasool-o-hu”, i.e., the “Servant and

Messenger of Allah”, and, accordingly, all that he did throughout his life was not on account of any ideology of his own or on the basis of something borrowed from anybody else. His own position was that before his birth his father died and when he was hardly six years of age his mother also passed away and he was brought up firstly by his grandfather and after his death by his uncle. He remained totally unlettered and could neither read nor write. This was the reason that when the first Message came to him through angel Gabriel to “read”, he said “I am unlettered”, but when the angel squeezed him and asked him thrice to “read”, he said “I am unlettered”, but when the angel squeezed him and asked him thrice to “read”, he repeated what the angel recited, thus if he stood up to propagate Islam, it was because Allah asked him to “expound openly what thou art commanded” (Hijr, 15:94). If he fought the battles, it was because Allah asked him to “kill them (i.e. enemies of Islam) whenever you find them and drive them out from where they drove you out, and fight with them until there is no persecution, and Religion is only for Allah” (Baqara, 2:108-109, Anfal, 8:39). Similarly, he did justice to the people because God said to him, “Surely We have revealed to you with Truth so that you may judge between the people by means of what Allah has taught you” (Nisa, 4:105), and “judge between the people what Allah has revealed” (Maida, 5:48). In the same manner he lived at Makkah or migrated to Madina and ran the affairs of the State, maintained the family,

offered the prayer, kept the fasts, performed the Hajj, distributed the alms, offered the sacrifices or did any other thing because Allah the Almighty commanded him to do so. Thus the only thing that basically worked throughout the life of the Holy Prophet (ﷺ) was the submission to the Will of God, and this was to this extent that, as Qur’an says, “He does not (even) speak out of (his own) desire, but whatever he says is the revelation from Allah” (Najm. 53:3-4).

As regards the worldly gains, it is worth mentioning that when the last hour of his life in this world approached near, he asked his wife Hazrat Aisha to give away the whatever you have in the house. Only five Dirhams were found and were accordingly given away. Thus like all other Prophets of God he also left no assets at all. In an authentic Tradition noted by Bukhari he had himself said, “Surely the Ulema (Scholars) are heirs to the Prophet (ﷺ) because the Prophet does not leave the assets of wealth but of knowledge, and the one who acquires knowledge acquires huge wealth”.

Even during his life time, he did neither endeavor himself, nor did he allow his followers, to build up the castles, or hoard up the wealth, or acquire the kingdom, or raise the standard of life in its material sense. His life remained simple throughout, i.e., before as well as after the fulfillment of his mission. He did not live as kings live although he undoubtedly became the absolute ruler of the entire Arabia. He used to live in a small muddy house, lie down on hard

carpet of leaves on the floor, take simple meals, do household works, patch up clothes and mend the shoes, he used to salute everybody and even the children. There was no servant to attend on him and no body-guards or any other sign of outward dignity. He collected no assets so much so that on various occasions for days together there was no cooking of food in his house and he and his family simply kept on fasting.

The most distinguished and unique feature of the mission of the Holy Prophet (ﷺ) was that in spite of overall opposition, and without having the material resources, he under the Command of God, all alone stood up to establish the Law of God among the people who were totally arrogant and tough in their belief in idolatry and who had no sense of morality, decency, discipline, and justice at all. He did this with full determination. It is said that when at the request of the Quraish of Makkah to restrain him from propagation of Islam his own uncle Abu Talib said to him, "O beloved of thy uncle, do not put upon me burden which I may not be able to bear", He out rightly said, "O my uncle, if these people bring me the sun and place it in my right hand and bring me the moon and place it in my left hand, this would not stop me from my mission until Allah fulfils it for me or I am destroyed in the process". At another occasion, the Quraish of Makkah themselves approached him and said, "if you want

wealth, we shall make you the richest in the land; if you want power, we shall make you our ruler; if you want a beautiful wife, you can name her and she will be yours; and if some Jin has touched you, we can call best of the sorcerers to cure you". He in reply said. "I want nothing of all these things, I am a servant of God. He has sent me to you as an Apostle, and revealed to me His Book, and commanded me to warn you, so I have given you His Message, and no power on earth will stop me from propagating it. If you accept, you will have godly reward; if you reject, I shall be patient till God Himself settles this dispute between us."

He really proved to be true to his word and firm in his determination. His opponents subjected him to all sorts of curses, tortures, boycott, conspiracies and ultimately also the armed attacks, but he continued his mission with complete patience and forbearance, decency and discipline as well as enthusiasm and conviction, and the ultimate success which he achieved in his own words was, "there is only One God. He has no equal and no partner. Today, He has fulfilled His mission. He aided his servants and made them triumph over all his enemies" (Address on the conquest of Makkah).

He also made a reference to his ultimate success in his last sermon to his followers in the following words: "Satan has despaired of leading you astray in big things, so beware of obeying (Continued on page # 6)

What the Bible says About Muhammad (ﷺ)

Ahmed Deedat

Say: "do you see? Whether this message be from Allah (God Almighty), and yet you reject it, and a witness from among the children of Israel bore witness of one like him" (Holy Qur'an 46: 10)

Mr. Chairman, Ladies and Gentlemen,

The subject of this evening's talk "What the BIBLE says about Muhammad (ﷺ) — will no doubt some as a surprise to many of you because the speaker is a Muslim. How does it come about that a Muslim happens to be expounding prophecies from the Jewish and Christian Scriptures?

As a young man, about 40 years ago, I attended a series of religious lectures by a Christian theologian, a certain Rev. Hiten, at the "Theatre Royal", Durban.

Pope or Kissinger?

This Reverend gentleman was expounding Biblical prophecies. He went on to prove that the Christian Bible foretold the rise of Soviet Russia, and the Last Days. At one stage he went to the extent of proving that his Holy Book did not leave even the Pope out of its predictions. He expatiated vigorously to convince his audience that the "Beast 666" mentioned in the Book of Revelation — the last book of the New Testament — was the Pope, who was the Vicar of Christ on earth. It is not befitting for us Muslims to enter this controversy between the Roman Catholics and the Protestants. By the way, the latest Christian exposition of the "Beast 666" of the Christian Bible is

Dr. Henry Kissinger. Christian scholars are ingenious and indefatigable in their efforts to prove their case.

Rev. Hiten's lectures led me to ask that if the Bible foretold so many things — not even excluding the "Pope" and "Israel", — then surely it must have something to say about the greatest benefactor of mankind — the Holy Prophet Muhammad (ﷺ).

As a youngster, I set out to search for an answer. I met priest after priest, attended lectures, and read everything that I could lay my hands relating to the field of Bible prophecies. Tonight I am going to narrate to you one of these interviews with a dominee of the Dutch Reformed Church.

Lucky Thirteen

I was invited to the Transvaal to deliver a talk on the Birthday celebration of the Holy Prophet Muhammad (ﷺ). Knowing that in that Province of the Republic, the Afrikaans language is widely spoken, even by my own people, I felt that I ought to acquire a smattering of this language so as to feel a little "at home" with the people. I opened the telephone directory and began phoning the Afrikaans-speaking churches. I indicated my purpose to the priests that I was interested in having a dialogue with them, but they refused my request

with "plausible" excuses. No. 13 was my lucky number. The thirteenth call brought me pleasure and relief. Dominee Van Heerden agreed to meet me at his home on the Saturday afternoon that I was to leave for Transvaal.

He received me on his verandah with a friendly welcome. He said if I did not mind, he would like his father-in-law from the Free State (a 70-year-old man) to join us in the discussion. I did not mind. The three of us settled down in the Dominee's library.

Why nothing?

I posed the question: "What does the Bible say about Muhammad (ﷺ)?" Without hesitation he answered, "Nothing!" I asked: "Why nothing? According to your interpretation the Bible have so many things to say about the rise of Soviet Russia and about the Last Days and even about the Pope of the Roman Catholics?" He said, "Yes; but there was nothing about Muhammad (ﷺ)!" I asked again, "Why nothing? Surely this man Muhammad (ﷺ) who had been responsible for bringing into being a worldwide community of millions of believers who, on his authority, believe in

- 1) The miraculous birth of Jesus,
- 2) That Jesus is the Messiah,
- 3) That he gave life to the dead by God's permission, and that he healed those born blind and the lepers by God's permission.

Surely this book (the Bible) must have something to say about this great

Leader of men who spoke so well of Jesus and his mother Mary?"

The old man from the Free State replied. "My son, I have been reading the Bible for the past 50 years, and if there was any mention of him, I would have known it,"

Not One by name!

I enquired: "According to you, are there not hundreds of prophecies regarding the coming of Jesus in the Old Testament." The Dominee interjected: "Not hundreds, but thousand!" I said, "I am not going to dispute the thousand and one prophecies in the old Testament regarding the coming of Jesus Christ, because the whole Muslim-world has already accepted him without the testimony of any Biblical prophecy. We Muslims have accepted the de facto Jesus on the authority of Muhammad (ﷺ) alone and there are in the world today no less than 1,000,000,000 followers of Muhammad (ﷺ) who love, respect and revere the great messenger of God - JESUS CHRIST — without having the Christians to convince them by means of their Biblical dialectics. Out of the 'thousands of prophecies referred to, can you please give me just one single prophecy where Jesus is mentioned by name? The term 'Messiah', translated as 'Christ', is not a name but a title. Is there a single prophecy where it says that the name of the Messiah will be JESUS, and that his mother's name will be MARY, that his supposed father will be JOSEPH THE CARPENTER, that he will be born in the reign of HEHOD THE KING, etc.etc.? No! There are no

such details! Then how can you conclude that those 'thousand' prophecies refer to Jesus?"

What is Prophecy?

The Dominee replied: "You see, prophecies are word-pictures of something that is going to happen in the future. When that thing actually comes to pass, we see vividly in these prophecies the fulfillment of what had been predicted in the past." I said: "What you actually do is that you deduce, your reason, you put two and two together." He said: "Yes." I said: "If this is what you have to do with a 'thousand' prophecies to justify your claim with regard to the genuineness of Jesus, why should we not adopt the very same system for Muhammad (ﷺ)?" The Dominee agreed that it was a fair proposition, a reasonable way of dealing with the problem.

I asked him to open up Deuteronomy, chapter 18, verse 18, which he did. I read from memory the verse in Afrikaans, because this was my purpose in having a little practice with the language of the ruling race in South Africa.

'N PROFEET SAL EK VIR HULLE VERWEK UIT DIE MIDDE VAN HULLE BROERS, SOOS JY IS, EN EK SAL MY WOORDE IN SY MONDLE' EN HY SAL AAN HULLE SE ALLES WAT EK HOM BEVEEL. Deut. 18:18.

The English translation reads as follows:-

"I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth;

and he shall speak unto them all that I shall command him. Prophet like Moses. Having recited the verse in Afrikaans, I apologized for my uncertain pronunciation. The Dominee assured me that I was doing fine. I enquired: "To whom does this prophecy refer?" Without the slightest hesitation he answered: "JESUS" I asked: "Why Jesus - his name is not mentioned here?" The Dominee replied: "Since prophecies are word-pictures of something that is going to happen in the future, we find that the wordings of this verse adequately describe him. You see the most important words of this prophecy are 'SOOS JY IS' (like unto thee), LIKE YOU "- like Moses and Jesus is like Moses. I questioned: "In which way is Jesus like Moses?" The answer was: "In the first place Moses was a JEW and Jesus was also a JEW; secondly, Moses was a PROPHET and Jesus was also a PROPHET -- therefore Jesus is like Moses and that is exactly what God had foretold Moses – "SOOS JY IS". "Can you think of any other similarities between Moses and Jesus?" I asked. The Dominee said that he could not think of any. I replied; "If these are the only two criteria for discovering a candidate for this prophecy of Deuteronomy 18:18, then in that case the criteria could fit any one of the following Biblical personages after Moses: - Solomon, Isaiah, Ezekiel, Daniel, Hosea, Joel, Malachi, John the Baptist etc., because they were also all Jews as well as Prophets. Why should we not apply this prophecy to any one of these prophets, and why only to Jesus? Why should we make fish of

one and fowl of another?" The Dominee had no reply. I continued: "You see, my conclusions are that Jesus is most unlike Moses, and if I am wrong I would like you to correct me."

Three Unlikes

So saying, I reasoned with him: In the FIRST place Jesus is not like Moses, because, according to you -- 'JESUS IS A GOD', but Moses is not God, is this true?" He said: "Yes." I said; "Therefore Jesus is not like Moses!" SECONDLY, according to you 'JESUS DIED FOR THE SINS OF THEE WORLD', but Moses did not have to die for the sins of the world. Is this true?" He again said: "Yes." I said: "Therefore Jesus is not like Moses!" "THIRDLY, According to you 'JESUS WENT TO HELL FOR THREE DAYS', but Moses did not have to go there. Is this true?" He answered meekly: "Y-e-s." I concluded; 'Therefore Jesus is not like Moses!'

"But Dominee," I continued: "these are not hard facts, solid facts, tangible facts, they are mere matters of belief over which the little ones can stumble and fall. Let us discuss something very simple, very easy that if your little ones are called in to hear the discussion, would have no difficulty in following it, shall we?" The Dominee was quiet

happy at the suggestion.

Father and Mother

(1) "Moses had a father and a mother. Muhammad (ﷺ) also had a father and a mother. But Jesus had only a mother, and no human father, Is this true?" He said: "Yes" I said: "DAAROM IS JESUS NIE SOOS MOSES NIE, MAAR MUHUMMED (ﷺ) IS SOOS MOSES!" Meaning: "Therefore Jesus is not like Moses, but Muhammad (ﷺ) is like Moses!" (By now the reader will realize that I was using the Afrikaans language only for practice purposes. I shall discontinue its use in this narration).

Miraculous Birth

(2) "Moses and Muhammad (ﷺ) were born in the normal natural course, i.e., the physical association of man and woman; but Jesus was created by a special miracle. You will recall that we are told in the Gospel of St. Matthew 1:8" '.....BEFORE THEY CAME TOGETHER, (Joseph the Carpenter and Mary), SHE WAS FOUND WITH CHILD BY THE HOLY GHOST.' And St. Luke tells us that when the good news of the birth of a holy son was announced to her, Mary reasoned: HOW SHALL THIS BE, SEEING I KNOW NOT A MAN? (To be continued)



Rahmatul-lil-'Alamin

Mustafa F Ansari

Allah (swt) created the glorious personality of the Holy Prophet (ﷺ) as a mercy for all, thus establishing his universal prophethood. The Holy Qur'an states that: "And We have not sent you except as a Mercy to all the worlds." (21:107). The Holy Prophet (ﷺ) said that 'Allah did not send me to reproach (and curse) people but as a mercy to them and as one calling them to the truth.' (Muslim).

Allah (swt) unveiled his design and revealed the code of life for the entire humanity to follow, through His Beloved Messenger and Prophet Muhammad (ﷺ) to enable his followers to be eligible for Allah's blessings and thus His mercy. The Holy Prophet (ﷺ) set the pattern and demonstrated the practicability of living a life in consonance with the Qur'anic injunctions. The Qur'an states that: "Verily, in the Messenger of God, you have an excellent model" (33:21). He is the medium of all the blessings of Allah (swt) for the entire humanity. The humanity became aware of Islam through him and thus he is the basic personality in Islam and Iman. The best pattern of human behavior is contained in the life of the Holy Prophet (ﷺ). Finding the pleasure of Allah (swt), therefore requires one to follow, with intense love, the path charted by the Holy Prophet Muhammad (ﷺ) who came as the last and final Messenger and Prophet of Allah (swt) and provided guidance complete in all respects in the

form of Deen-e-Islam.

The pursuit of one's destiny demands a clear conceptual understanding of Allah's ordained mission to be accomplished by the human beings designated by Allah as His vicegerent (2:30). Deeper understanding of the modalities and its intricacies would ensure better accomplishment. The divine requirement as contained in the revealed word is to follow the Holy Prophet (ﷺ). The modality is apparently clear but the intricacies need deeper thought which is the command of the Almighty (افلا يتدبرون - do you not think).

The Holy Prophet (ﷺ), who came, as a mercy to the entire mankind, was endowed with penultimate qualities to serve as a model of the most perfect being and thus an object of emulation for the entire humanity. And again it is stated in the Qur'an that: "Verily you are the standard par excellence" (68:4)

History bears testimony to the fact that the Holy Prophet (ﷺ) came at a time when almost the entire world had forsaken the path of piety, righteousness, truth and the gloom of ignorance had completely overshadowed all moral values. The advent of the Holy Prophet (ﷺ) came at a time when the degradation of all ethical and moral values had touched the lowest ebb in the desert heartland of Arabia. The charisma and love of his holy personality so impacted these native, ignorant, ruthless, heartless

pagans that they turned into civilized, caring and decent individuals of model ethical discipline. It was the impact of his forceful, lovable personality that within a century of emergence of Islam, the Muslim empire stretched from the Atlantic Ocean in the West to central Asia in the East.

Allah (swt) categorically states in the Holy Qur'an: If one wants Allah to love him, one should follow and obey the Holy Prophet and one would then be blessed with the love of Allah (3:31).

The human beings are not robotic animations but with complex intellect and free will. Their intellectual capacity is imbued with deep seated emotions which qualify them to develop affinities, establish relationships and accept certain parameters for acting in a certain way in their worldly life. Love implies obedience and submission. Obedience of command of a benefactor – the Rahmatul-lil-'Alamin or those following in his footsteps without any feeling for the person being followed would only be an empty jargon. Love is the force which motivates us and compels us to action. Devotee's devotion to the compliance of a command in letter and spirit requires establishment of a deep-seated association which culminates into love and affection for the personality of the role model (ﷺ). It is the consequence of human intellect's comprehension and appreciation of Allah's (swt) mercy and blessing in the shape and form of the Holy Prophet (ﷺ) on the humanity at large.

It is this deep-seated love in the hearts

of M'umineen for the refulgent personality of the Rahmatul-lil-'Alamin (ﷺ) which moves them to ecstasy and drives them to tears laden with wondrous thoughts and sentiments for the beloved Prophet of Allah - the Merciful. Holy Prophet (ﷺ) is reported to have said that: "None of you can have faith unless I become dearer to him than his father and his son and all mankind" (Bukhari). Allah (swt) says in the Qur'an that: "The Prophet is closer to the Believers than their own souls." (33:6)

Love is the predominant manifestation of true faith - the Iman. On another occasion, the Holy Prophet (ﷺ) is quoted as saying: 'He who has no love has no faith, he who has no love has no faith, and he who has no love has no faith'.

In surah Taubah, it is stated that: 'Say, if it be that your father, your sons, your brothers, your mates or your kindred; the wealth you have gained, the commerce in which you fear a decline; or the dwellings in which you delight - are dearer to you than Allah or His Apostle or the striving in His cause, than wait until Allah brings about his Decision and Allah guides not the rebellious.' (9:24)

The above verse clearly illustrates that absolutely nothing can take precedence over a M'umins' love for Allah (swt) and the Holy Prophet (ﷺ). The Companions of the Holy Prophet (ﷺ) in their salutations addressed him (ﷺ) with expressions conveying the highest degree of reverence, love and devotion. The fondness and love with which the

true believer follows in the footsteps of the Holy Prophet (ﷺ) establishes the extent of his allegiance to Islam and acquisition of Allah's favour. One finds it as a binding principle in Salat when one greets the Holy Prophet (ﷺ) in Attahiyyat by saluting him (ﷺ) and reaffirming a dynamic, vibrant relationship with the Holy Prophet (ﷺ) when one recites 'Assalamu Alaika A'iyuhan Nabiu...' and thereafter the Durood-e-Ibrahimi.

To emulate the Holy Prophet (ﷺ), one cannot afford to miss any moment of one's life without the fond memory of his (ﷺ) deeds - the Sunnah - which represents his (ﷺ) active worldly life. It

thus follows that a Muslim's life has to be necessarily entrenched in the love and thoughts of the life of the Holy Prophet (ﷺ) at all times without which a Muslims' Iman or faith does not attain completion and thus the ultimate objective of achieving moral and spiritual benefits would remain obscure. Since his worldly life is the perfect example for humanity, the transformation or molding of individual personality towards perfection follows as a consequence of one's whole hearted adoption of the practical modalities in this worldly sphere of activity concurrently with intellectual, emotional and spiritual commitment.

[218] حضرت ابو ہریرہ رضی اللہ عنہ سے روایت ہے رسول اللہ ﷺ نے فرمایا: ”کیا تم جانتے ہو مفلس کون ہے؟“ صحابہ رضی اللہ عنہم نے عرض کیا: ہم میں مفلس وہ شخص ہے جس کے پاس (نقد) درہم ہوں اور نہ کوئی سامان۔ آپ ﷺ نے فرمایا: ”(نہیں بلکہ) میری امت میں سے مفلس وہ شخص ہے جو قیامت والے دن نماز روزے اور زکاۃ کے ساتھ آئے گا (لیکن اس کے ساتھ ساتھ) وہ اس حال میں آئے گا کہ کسی کو اس نے گالی دی ہوگی، کسی پر بہتان تراشی کی ہوگی، کسی کا مال کھایا ہو گا، کسی کا خون بہایا ہوگا اور کسی کو مارا پیٹا ہوگا۔ چنانچہ ان تمام (مظلومین) کو اس کی نیکیاں دے دی جائیں گی (تا کہ ان پر کیے گئے ظلم کی تلافی ہو جائے۔) اگر اس کی نیکیاں ختم ہو گئیں قبل اس کے کہ اس کے ذمے دوسروں کے حقوق واجب الادا ہوں، تو ان کے گناہ لے کر اس پر ڈال دیے جائیں گے، پھر اسے جہنم میں پھینک دیا جائے گا (کیونکہ نیکیوں سے اس کا دامن بالکل خالی ہو جائے گا۔)“ (مسلم)

[۲۱۸] وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَدْرُونَ مَا الْمُفْلِسُ؟» قَالُوا: «الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ، فَقَالَ: «إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي، مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هَذَا، وَقَذَفَ هَذَا، وَأَكَلَ مَالَ هَذَا، وَسَفَكَ دَمَ هَذَا، وَضَرَبَ هَذَا، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ، أَخَذَ مِنْ خَطَايَاهُمْ فَطَرِحَتْ عَلَيْهِ، ثُمَّ طَرِحَ فِي النَّارِ» . رَوَاهُ مُسْلِمٌ .

صحیح مسلم، البر والصلة والأدب، باب تحریم الظلم،

بالکتاب 32 باب 13 حدیث: 6251

The Sunnah of The Prophet (ﷺ)

(An appreciation of its significance in the cognitive order of Islam)

Muhammad Al-Ghazali

Since its dawn, human civilization had been identified in a significant sense, with the endless process of knowing. By an inner compulsion of his inquisitive nature, man had been posing unlimited questions about himself and his environment and restlessly sought answer to these questions. It is this distinctive quality inherent in man to raise and answer questions of all sort, that has insured continuous and uninterrupted progress, expansion, diversification and sophistication in knowledge - the mainstay of culture and civilization.

To answer different kinds and categories of questions man had been employing his vast potential of instinctive, intuitional sensory and intellectual cognition and understanding to seek the best solution to the problems that encountered him during the course of his multi - faceted civilization journey. As pointed out above, this privilege of man to know, discover, understand and innovate things, is rooted in the natural constitution of macrocosmic man and ingrained in his archetypal disposition. This distinctive prerogative of man has been fully acknowledged and granted by Islam – the Universal religion of mankind.

Pursuit of Knowledge:

Statements abound in the Qur'an and the Sunnah that emphasize the need of

man to employ his faculties of observation, intuitions, imagination and intellection to the maximum possible degree so as to understand the wonderful world of the nature within and the nature without. There is no bar in Islam to knowledge and its fruitful utilization, which has been regarded a great Divine bounty and blessing. Those who are commended in the Qur'an they are men of knowledge, wisdom and piety who bring their knowledge to fruition by actualizing the objectives of their creation in history. Those whom the Qur'an condemns, they are condemned for their ignorance and adamant refusal to perceive the cardinal truth, namely tauhid and its concomitant course of action, namely Islam. But the question arises whether each kind of knowledge is conducive to every category of answer, or there should be some classification and hierarchical categorization in knowledge. Obviously every category or level of knowledge is not appropriate or useful as means of acquiring an understanding of all dimensions or levels of reality. A mathematician cannot do the job of a physician, nor a chemist can perform the function of a zoologist. A grammarian cannot be expected to deal with the problems dealt with by a historian.

If this life is taken seriously and not merely explained away as an accident or pastime then there are a number of

inevitable questions that pose themselves to man. These are cardinal questions relating to the ultimate meaning of life. What is the origin and the destiny of man? Whence did he come? Where will he disappear after this earthly tenure of his existence is terminated? Is there any higher purpose and ultimate end of life? If so, what is that purpose? Who is really competent to assign a paramount purpose to life? How is man to come out of the empirical confinements of his present existential career?

Islamic Explanation:

The answer of Islam to these questions is clear and emphatic: While man has been granted by Allah the ability to know and explain a lot of things pertaining to the immediacies of life, there are certain questions of momentous significance for the worldly career of man, that cannot be answered within the limits of his own sense perception and intelligence. Hence these can only be answered by recourse to the transcendental guidance communicated by Allah to his Prophet (ﷺ). The value of recognizing and following the terms of this guidance, is that man is enabled to assign a clear meaning and definite purpose to life. For it is in terms of this prophetic guidance alone that man can explain and order the entirety of his existential career, within the unity of a purposeful and coherent world-view. Without falling back on the prophetic guidance, neither any meaningful orientation can be provided to the enterprise of creation, nor can harmony

permeate the rhythm of life.

The guidance provided by the Prophet (ﷺ) consists in the revelation transmitted to him by Allah (in the Qur'an) and in its authentic interpretation through his oral, practical and tacit Sunnah.

All cardinal questions relating to the holistic explanation of the whole or understanding the meaning of the higher realm of meta cosmic reality, can only be answered by an inevitable recourse to the highest and the most authentic source of knowledge, i.e., revelation communicated by Allah to the Prophet (ﷺ).

Ultimate Axioms:

Now the Qur'an and the Sunnah are not concerned with answering primary questions pertaining to the immediacies of life. They are concerned with spelling out ultimate axioms relating to transcendental infinities of our being. They provide a world-view within the intellectual process of the mind, finds unlimited scope to function and to give a meaning and definite purpose to life. Because such fundamental questions as 'who created man and why?' are indeed pertinent questions. And on their answers depends our knowledge of the whole objective of man's life and his ultimate destiny. But these questions cannot be addressed by any kind of empirical science. For such issues, by definition, do not constitute an area of scientific inquiry. This is so because science only provides us with a reductionist mode of inquiry. In this mode, the object of investigation has to be reduced to the smallest portion of

the reality which can lend itself to sensory experiment, measurement and calculation.

Therefore, all cardinal questions relating to the holistic explanation of the whole or understanding the meaning of the higher realm of meta-cosmic reality, can only be answered by an inevitable recourse to the highest and the most authentic source of knowledge, i.e., Revelation communicated by Allah to the Prophet (ﷺ). The Revelation embodies the infallible writ of God which spells out the ultimate answers about life. Its authenticity is essentially determined by the testimony of the Prophet (ﷺ). The bearer of the testimony to the absolute truth of the Revelation, namely, the Prophet (ﷺ) of Islam, has stood the scrutinizing, test of history. For it is he alone who is singled out in the entire known history of mankind as someone who has earned a universal acknowledgement for being 'the honest and the truthful par excellence' by his friends and foes alike. He is not somebody whose life might be concealed under the thick veils of pre-historical antiquity. On the contrary, his entire life had been exposed to the search-light of history. And an entire generation of meticulous biographers have exhausted their intellectual potential in investigating into every facet and dimension of his eventful life. The result of this ruthless and highly critical research of historians into every major or minor report containing any evidence bearing on any significant or trivial aspect of his public or private life, is that not even the

slightest inconsistency with universal norms of ethics could be found in his entire career.

But a supplementary question still seems to persist through the above discussion: Why at all should an enlightened man in this age of scientific advancement, submit to the revealed guidance provided by the Prophet (ﷺ) and emulate his example in life? Or, in other words, why should man acknowledge a source of knowledge beyond his own perceptive scope on the authority of the Prophet (ﷺ)? Is it rational to believe in the un-seen on the evidence on the Prophet (ﷺ)?

Critical Assessment:

If we make a critical assessment of all those things that we admit as facts, we will not fail to appreciate the axiomatic reality of life that out of our total fund of knowledge a large and significant part is acquired on the basis of nothing but information coming from an authentic source. None has had a voyage into the galaxy to believe that the stars exist. None of us has witnessed his own birth from his mother's womb to affirm the legitimacy of his ancestry. How many individuals have seen their own hearts before accepting the fact that a heart does beat in their bosom? How many of us have ever been to Macau, Liechtenstein, or San Marino to believe in the existence of these independent states within the global community? None of us have seen-perfect beauty. Yet we all believe in its existence. (Continued on page # 11)

Sufiism: The Uncovering of the Fourth Veil: Concerning Purification from Foulness

After faith, the first thing incumbent on everyone is purification (taharat) and the performance of prayer, i.e. to cleanse the body from filth and pollution, and to wash the three members, and to wipe the head with water as the law prescribes, or to use sand in the absence of water or in severe illness. Purification is of two kinds: outward and inward. Thus prayer requires purification of the body, and gnosis requires purification of the heart. As, in the former case, the water must be clean, so in the latter case unification must be pure and belief undefiled. The Sufis are always engaged in purification outwardly and in unification inwardly. The Apostle said to one of his Companions: "Be constant in ablution, that thy two guardian angels may love thee," and God hath said: "God loves those who often repent and those who purify themselves" (Qur.ii, 222). And the Apostle used to say in his invocations: "O God, purify my heart from hypocrisy." Even consciousness of the miraculous grace (karamat) vouchsafed to him he regarded as an affirmation of other than God, for in unification it is hypocrisy (nifaq) to affirm other than God. So long as a disciple's eye is obscured by a single

atom of the miracles of the Shaykhs, from the standpoint of perfection that atom is a potential veil (between him and God). Hence Abu Yazid said: "The hypocrisy of agnostics is better than the sincerity of disciples," i.e. that which is a "station" (maqam) to the novice is a veil to the adept. The novice desires to gain miracles, but the adept desires to gain the Giver of miracles. In short, the affirmation of miracles, or of anything that involves the sight of other than God, appears hypocrisy to the people of the Truth (Sufis). Accordingly, what is noxious to the friends of God is a means of deliverance for all sinners, and what is noxious to sinners is a means of salvation for all infidels, because, if infidels knew, as sinners know, that their sins are displeasing to God, they would all be saved from infidelity; and if sinners knew, as the friends of God know, that all their actions are defective, they would all be saved from sin and purged of contamination. Therefore, outward and inward purification must go together; e.g., when a man washes his hands he must wash his heart clean of worldliness, and when he puts water in his mouth he must purify his mouth from the mention of other than God,

and when he washes his face he must turn away from all familiar objects and turn towards God, and when he wipes his head he must resign his affairs to God, and when he washes his feet he must not form the intention of taking his stand on anything except according to the command of God. Thus he will be doubly purified. In all religious ordinances the external is combined with the internal; e.g. in faith, the tongue's profession with the heart's belief. The method of spiritual purification is to reflect and mediate on the evil of this world and to perceive that it is false and fleeting and to make the heart empty of it. This result can be attained only by much self-mortification (majahadah), and the most important act of mortification is to observe the external rules of discipline (adab-i-zahir) assiduously in all circumstances. It is related that Ibrahim Khawwas said: "I desire God to give me an everlasting life in this world, in order that, while mankind are engrossed in the pleasures of the world and forget God, I may observe the rules of religion amidst the affliction of the world and remember God." And it is related that Abu Tahir Harami lived forty years at Makkah, and went outside of the sacred territory whenever he purified himself, because he would not pour the water which he had used for that purpose on ground that God called His. When Ibrahim Khawwas was ill of

dysentery in the congregational mosque at Rayy, he performed sixty complete ablutions in the course of a day and night, and he died in the water. Abu Ali Rudbari was for some time afflicted with distracting thoughts (waswas) in purification. "One day," he said, I went into the sea at dawn and stayed there till sunrise. During that interval my mind was troubled. I cried out: 'O God, restore me to spiritual health!' A voice answered from the sea: 'Health consists in knowledge.'" It is related that when Sufyan Thawri was dying, he purified himself sixty times for one prayer and said: "I shall at least be clean when I leave this world." They relate of Shibli that one day he purified himself with the intention of entering the mosque. He heard a voice cry: "Thou hast washed thy outward self, but where is thy inward purity?" He turned back and gave away all that he possessed, and during a year he put on no more clothes than were necessary for prayer. Then he came to Junayd, who said to him: "O Abu Bakr, that was a very beneficial purification which you have performed; may God always keep you purified!" After that, Shibli engaged in continual purification. When he was dying and could no longer purify himself, he made a sign to one of his disciples that he should purify him. The disciple did so, but forgot to let the water flow through his beard (takhli-i-mahasin). Shibli was unable to speak.

He seized the disciple's hand and pointed to his beard, whereupon the rite was duly performed. And it is also related of him that he said: "Whenever I have neglected any rule of purification, some vain conceit has always arisen in my heart." And Abu Yazid said: "Whenever a thought of this world occurs to my mind, I perform a purification (taharat); and whenever a thought of the next world occurs to me, I perform a complete ablution (ghusul)," because this world is non-eternal (muhdath), and the result of thinking of it is legal impurity (hadath), whereas the next world is the place of absence and repose (Ghayabat u aram), the result of thinking of it is pollution (janabat): hence legal impurity involves purification and pollution involves total ablution. One day Shibli purified himself. When he came to the door of the mosque a voice

whispered in his heart: "Art thou so pure that thou enterest My house with this boldness?" He turned back, but the voice asked: "Dost thou turn back from My door? Whither wilt thou go?" He uttered a loud cry. The voice said: "Dost thou revile me?" He stood silent. The voice said: "Dost thou pretend to endure My affliction?" Shibli exclaimed: "O God, I implore Thee to help me against Thyself."

The Sufi Shayikhs have at length discussed the true meaning of purification, and have commanded their disciples not to cease from purifying themselves both outwardly and inwardly. He who would serve God must purify himself outwardly with water, and he who would come nigh unto God must purify himself inwardly with repentance.

دعوتِ عام

مورخہ ۲۳ دسمبر ۲۰۱۷ء نمازِ عصر تا عشاء

ورلڈ فیڈریشن آف اسلامک مشنرز (اسلامک سینٹر) کے زیر اہتمام ایک عظیم الشان محفل میلاد کا انعقاد کیا جا رہا ہے،

جس میں جید علماء کرام ذکرِ میلادِ مصطفیٰ ﷺ سے قلوب کو منور فرمائیں گے۔

عوام الناس کو اس محفل میں شرکت کی عام دعوت دی جاتی ہے، زیادہ سے زیادہ شریک ہو کر عقیدت و محبت کا اظہار کیجئے۔

بہ مقام: اسلامک سینٹر، بلاک -B، نار تھنا ظم آباد کراچی۔

ایسے کہ جنھوں نے آپ سے کمزور حفظ کی شکایت کی وہی سب سے زیادہ روایتیں کرنے والے بن گئے۔
 یہ شکستہ اور ٹوٹے پھوٹے الفاظ میں اسوہ حسنہ کو جاننے اور اس پر عمل کرنے کی اہمیت اور اس کے ثمرات کی معمولی جھلک ہے ورنہ درحقیقت آقائے دو جہاں ﷺ کے اسوہ حسنہ پر عمل کرنے والا بھی لازوال ہو جاتا ہے، جس کا حقیقی و صحیح اندازہ تو آخرت میں ہو گا جب انسان سے دنیا کی کثافتیں اور رنگ صاف ہو جائے گا اور اس کے حواس کئی گنا زیادہ قوی ہو جائیں گے۔
 آخر میں ایک حدیث کا منظوم مفہوم پیش کر رہا ہوں جسے میرے والد صاحب نے تحریر کیا ہے۔

کہئے زبان سے آپ موزن سے جو سنیں
 بعد ازاں درود بھی مجھ پر سدا پڑھیں
 جس نے پڑھا درود فقط مجھ پر ایک بار
 دس رحمتیں کرے گا خداوند کردگار
 پھر مانگئے خدا سے وسیلہ مرے نام
 لاریب یہ وسیلہ ہے جنت میں ایک مقام
 صرف ایک بندگانِ خدا میں سے پائے گا
 میرا خیال ہے کہ میرا نام آئے گا
 جس نے میرے لئے یہ وسیلہ طلب کیا
 اس کے لئے جواز شفاعت کا ہو گیا
 سینے اڈاں بغور دعا کیجئے اے دوست
 یہ نیک کام آپ سدا کیجئے اے دوست

ایسا کیوں نہ ہو جب کہ خود آپ سربراہ مملکت ہونے کے باوجود آپ کا کردار اور اخلاق ایسا کہ نہ صرف یہ کہ روزمرہ زندگی کے تمام امور اپنے ہاتھوں سے خود انجام دیتے بلکہ دوسروں کے کام بھی کر دیتے، مالک ایسے کہ دونوں جہانوں کے خزانے آپ کے پاس لیکن اس کے باوجود مہینوں آپ کے گھر چولہانہ جلتا، جرنیل ایسے کہ معمولی سی غیر مسلح فوج کے ساتھ ہزاروں کے کفار کے لشکر کو شکست دے دی اور صلح پسند ایسے کہ سینکڑوں جانثار پروانوں کی موجودگی میں کفار کی شرائط پر صلح کر لی، عادل ایسے کہ فرمایا کہ اگر میری بیٹی فاطمہ بھی اس کی جگہ چوری کرتی تو اس کا ہاتھ بھی کاٹ دیا جاتا، بہادر ایسے کہ تنہا ہزاروں کے مقابلے میں اور ثابت قدم ایسے تمام مشرکین مکہ کی دشمنی و سخت ایذا میں آپ کو حق کی تبلیغ سے نہ روک سکی، رحم دل ایسے کہ چڑیا کی بھی اپنے بچوں سے دوری کی تکلیف دیکھی نہ گئی معاف کرنے والے ایسے کہ اپنے عزیز ترین چچا کا جگر چبانے والی ہندہ کو بھی معاف کر دیا، خیر خواہ ایسے کہ اپنی ذات کے دشمنوں کو بھی جہنم سے آزادی دلانے میں اپنی جان مشقت میں ڈال دی (فَلَعَلَّكَ بَاحِحِمْ نَفْسَكَ عَلَىٰ آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا الکہف ۶)، فصیح اللسان اور بلیغ کلام ایسے کہ آپ کے ایک قول کی تشریح میں جلدوں کی جلدیں لکھ دی جائیں اور پھر بھی تشنگی باقی رہے اور بات کرنے کا انداز ایسا دلنشین اور دھیما کہ الفاظ تک گنے جاسکتے ہوں اور لاکھوں کے مجمع میں ہر شخص یہ سمجھے گویا اسی سے مخاطب ہیں، معلم

(Flexibility) ، وسعت (Scope) ، جامعیت (Comprehensiveness) ، عملیت (Practicality) ہمیشہ ہمیشہ کے لئے انسان کے لئے ترقی کا دامن کھلا رکھیں گے۔ آج بھی چودہ سو برس سے زائد گزر جانے کے باوجود زمانے کے ہزاروں نشیب و فراز، تغیر و تبدل، دلوں کے مزاج، خطوں کی آب و ہوا، تہذیبوں اور ثقافتوں کے تنوع اور اختلاف، زبانوں کی تفریق، اہلیتوں و صلاحیتوں میں انفرادیت کے باوجود جب بھی کوئی تعلیم یافتہ فرد خواہ اس کا تعلق سائنس و فلسفہ، تعلیم و نفسیات، فلکیات و جغرافیہ، طب و علم تشریح الابدان، الغرض کسی بھی شعبہ کا انتہائی ماہر اور قابل ترین فرد جب تعصب اور مفادات کے دائرے سے باہر آکر آپ ﷺ کے اسوہ حسنہ کی طرف دیکھے گا تو وہ ضرور پکار اٹھے گا بقول جرمن شاعر اور پروفیسر جیمس ہوگ (James Hogg) "ہر زمانے میں اصلاح معاشرہ کا سب سے بہتر طریقہ یہی ہے کہ اسلام کی تعلیمات کو رائج کیا جائے" یا جیسا کہ برنارڈ شا (Bernard Shaw) اپنی کتاب (Genius of Islam) میں لکھتا ہے:

Muhammad was a saviour of Humanity, the Mercy for all men and an exemplar in every age.

"محمد ﷺ انسانیت کے نجات دہندہ، تمام لوگوں کے لئے باعث رحمت و برکت اور تمام زمانوں کے لئے مثالی شخصیت ہیں۔"

سیرت طیبہ و احادیث مبارکہ کی اہمیت کے حوالے سے تفسیر قرطبی میں سورہ حشر کی اس آیت وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا (الحشر: ۷) پس جو چیز تمہیں پیغمبر دیں وہ لے لو اور جس سے منع کریں (اس سے) باز رہو۔ کی تفسیر میں بیان کیا گیا ہے کہ امام شافعی رضی اللہ تعالیٰ عنہ فرماتے تھے مجھ سے جو سوال کرو میں اس کا قرآن مجید سے جواب دوں گا پھر سوال پوچھے جانے پر آپ اس آیت کی تلاوت فرما کر مسئلہ کا حل حدیث مبارکہ سے پیش کر دیتے۔

جب ہم آپ کی حیات طیبہ کا مطالعہ کرتے ہیں تو ہمیں آپ ﷺ کی حیات مبارکہ میں رعایا سے حکمران تک، گدا سے بادشاہ تک، سپاہی سے کمانڈر انچیف تک، غریب سے امیر تک، عورت سے مرد تک، بچے سے بوڑھے تک، غلام سے آقا تک، عربی سے عجمی تک، دیہاتی سے شہری تک، چھوٹے سے بڑے تک سب ہی کے لئے آپ کی حیات طیبہ مکمل نمونہ نظر آتی ہے گویا کہ ہر شخص اپنی جگہ یہ سمجھتا ہے کہ حضور ﷺ زندگی کا پیانا میرے لئے ہی تراشا گیا ہے۔ آپ کی حیات طیبہ سب کی ضرورتوں کو کفایت کرتی ہے۔ سب کے لئے سازگار ہے اور اپنا رہنما بنانے پر سب کو زندگی کی منزل مقصود تک پہنچاتی ہے۔ بحیثیت قانون ساز، جج (منصف)، کمانڈر ان چیف، معلم، مصلح معاشرہ غرض انسانی زندگی کے ہر پہلو سے نبی پاک ﷺ کے احکامات اور آپ ﷺ کا اسوہ کمال کی انتہائی بلندیوں پر ہے۔ اور اس میں ایسی چمک

دین اسلام کو چند مخصوص عبادتوں تک محدود کر لیا ہے۔ یہ عبادت بلا شک و شبہ دین کا ایک بہت بڑا اور اہم حصہ ہیں۔ تعمیر سیرت کا ایک انتہائی موثر ذریعہ ہیں لیکن دین صرف انہی تک محدود نہیں ہے۔ بلکہ تمام معاشرت، تمدن، سیاست اور ثقافت کا ڈھانچہ اس دین سے قائم ہے اگر وہ ڈھانچہ قائم نہ ہو تو یہ عبادت محض رسمی کاروائی (Formality) کہلائیں گی۔ مثلاً نماز بے حیائی اور برائی سے روکتی ہے اب انسان اگر ایک طرف نماز بھی پابندی سے ادا کرتا ہے اور دوسری طرف بے حیائی اور برے کاموں سے باز نہیں آ رہا تو یہ لمحہ فکر یہ ہے اسی بات کو اگر یوں کہا جائے کہ "رہ گئی رسم اذنا روح بلالی نہ رہی" تو بے جا نہ ہو گا۔

ہماری زندگی لازماً مکمل طور پر آپ ﷺ کے احکامات کے تابع ہو کیونکہ ایک مسلمان کا ایمان اس وقت تک کامل نہیں ہو تا جب تک وہ ہر رشتے اور تعلق سے بڑھ کر آپ سے محبت نہ کرے۔ جیسا کہ حدیث مبارکہ میں آیا ہے: **فَوَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنَ الْوَالِدِ وَالْوَالِدِ وَوَالِدِهِو النَّاسِ أَجْمَعِينَ**۔

قسم اس ذات کی جس کے قبضہ قدرت میں میری جان ہے تم میں سے کوئی شخص کامل مؤمن نہیں ہو سکتا ہے جب تک میں اس کے والد، بیٹے اور تمام لوگوں سے زیادہ محبوب تر نہ ہو جاؤں۔ اس حدیث کے منظوم مفہوم کو والد محترم حافظ مولانا محمد رمضان صاحب نے اس طرح بیان کیا ہے:

ایمان معتبر نہیں محبوب گر نہیں
ترجیح اگر رسول ﷺ کو ہر ایک پر نہیں
ہے بعد میں رسول کے والد ہو یا ولد
کچھ بھی نہیں رسول ﷺ جو محبوب تر نہیں

اس حدیث مبارکہ کی رو سے یہ بات ثابت ہو گئی کہ ایک مسلمان کا ایمان اس وقت تک کامل نہیں ہو تا جب تک وہ تمام موجودات (افراد و اشیاء) سے بڑھ کر آپ ﷺ سے محبت نہ کرے تو اس امر یعنی محبت کا لازمی تقاضا اور نتیجہ یہی ہے کہ ہم ہر ہر شے میں اپنی پسند کو نبی کی پسند کے تابع کر دیں۔ بقول والد محترم

اے صاحبان عقل جو ہیں آپ ہو شمند
کیجئے وہی پسند نبی (ﷺ) کو جو ہو پسند
جو کچھ نبی (ﷺ) نے کر دیا اچھا وہی ہے کام

زیبا نہیں غلام کو اس میں ذرا کلام
اب نبی اکرم ﷺ کی پسند و ناپسند، محبوب و مذموم، مرغوب و مکروہ ہمیں کس طرح معلوم ہو گا اس کے لئے حیات طیبہ (ﷺ) کا مطالعہ کرنا پڑے گا۔ اس مطالعہ سے جو ہمیں علم حاصل ہو گا وہ موجب خیر و برکت اور اس پر عمل کرنا دنیا میں ذریعہ ترقی اور آخرت میں باعث نجات اور اس کا پھیلانا ناکار ثواب الغرض یہ علم و عمل نہ صرف یہ کہ آج اس جہاں میں بلکہ کل بروز قیامت بھی کام آئے گا۔ بقول والد محترم

پڑھیے حیات طیبہ اور کیجئے عمل
کام آئے گا یہ علم و عمل آج اور کل

اسوہ حسنہ (Excellent Pattern)

ابو عبد القدوس محمد یحییٰ

ان کے متعلق تفصیلی معلومات حاصل کرنے اور ان کی نقالی میں خوشی محسوس کرتے ہیں۔ جب کہ انہیں یہی جستجو، انہماک، وقت اور توجہ حضور اکرم ﷺ کی سیرت طیبہ کو جاننے اور اس پر عمل کرنے کے لئے صرف کرنا چاہئے کیونکہ قرآن کریم نے آپ ﷺ کے اسوہ حسنہ (Excellent Pattern) کو ہمارے لئے بہترین نمونہ قرار دیا ہے۔ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ (الاحزاب: ۲۱-۳۳) "بے شک تمہاری راہنمائی کے لئے اللہ کے رسول (کی زندگی) میں بہترین نمونہ ہے۔"

قرآن زندہ اور برحق کتاب ہے۔ اب یہ کتاب جو ہمیں حکم دے رہی ہے ہماری بقاء، ترقی اور کامیابی کا راز اس کی کامل اتباع و اطاعت میں ہے۔ جب ہم صورتاً و سیرتاً آپ ﷺ کے اسوہ حسنہ (Excellent Pattern) کی پیروی کریں گے۔ اپنے کردار کو آپ ﷺ کی تعلیمات کے سانچے میں ڈھالیں گے۔ جن باتوں پر آپ نے عمل کیا اور جو احکامات آپ ﷺ نے اس امت کو دیئے ان احکامات کو جاننے اور ان پر عمل کرنے کی سعی کریں گے۔ تو ہماری دنیا بھی بقعہ نور بن جائے گی جب کہ آخرت تو ہوگی ہی نورانی، جہاں بلا کسی غم و پریشانی، ملے گی حیات جاودانی، ابدی جوانی اور نعمتوں کی فراوانی (انشاء اللہ)۔

دین اسلام ایک مکمل ضابطہ حیات ہے اور آپ ﷺ نے ہر لحاظ سے کامل و اکمل نمونہ پیش فرمایا لیکن ہم نے بد قسمتی سے

ماہ ربیع الاول کی بارہ تاریخ کو ہم بہت دھوم دھام اور شایان شان طریقے سے اپنے پیارے آقا علیہ الصلوٰۃ والتسلیم کا جشن ولادت مناتے ہیں۔ اس دن ہم مختلف انداز اور طریقوں سے اپنے آقا علیہ الصلوٰۃ والتسلیم سے اپنی محبت کا اظہار کرتے ہیں۔ لیکن یہ اظہار صرف ظاہری مقال اور اس ایک دن تک محدود کر کے کیا ہم اپنے فرض کی مکمل ادائیگی کر رہے ہیں۔ جس طرح مغربی اقوام پورے سال میں ایک دن مخصوص کر کے فادر ڈے، مدر ڈے اور دیگر مختلف ایام (Days) مناتی ہے یا اس محبت کا ہمہ جہت اثر ہماری زندگی کے ہر شعبے میں بھی نظر آنا چاہے۔ یوں تو کوئی بھی مسلمان ایک لحظہ بھی آپ کی یاد کو دل سے نکال نہیں سکتا ہے اور نہ ہی اس بات کا تصور کر سکتا ہے اور اگر نکالتا ہے تو یہ اس کی انتہائی بد بختی اور بد قسمتی ہوگی۔ لیکن مقام تاسف ہے کہ تمام تر اظہار عشق و محبت کے دعوؤں کے باوجود ہمیں اپنی زندگیوں میں اس محبت کا اثر نظر نہیں آ رہا۔ اگر ہم اپنے معاشرے اور ارد گرد پر غور کریں تو آج ہمارے نوجوان طبقہ کے لئے بالخصوص اور پورے معاشرے کے لئے بالعموم ہیروز اور آئیڈیل کھلاڑی، اداکار، فنکار، گلوکار اور دوسرے شعبہ باز ہیں۔ جن کے متعلق وہ جاننا چاہتے ہیں کہ ان کے روز و شب کیسے گزرتے ہیں۔ ان کی عادات و اطوار، پسندیدہ لباس، رنگ، طعام، مشروبات سے واقفیت حاصل کرنا چاہتے ہیں۔ الغرض