

From the Editor's Desk...

Imam Husain (R. A.) The Martyr

This editorial was written by (Late) Dr. Fazlur Rahman Ansari (R.A.) on April 1970. It is being reproduced hereunder.

Caliphate-A Sacred Trust:

The gifts which have been placed beyond the power of man to meddle with are common for all creatures of God, human or sub-human beings. The twenty-four hours of day and night are common for all, rich and poor alike. There exists no power on earth which can deprive even the poorest being of this precious treasure of time. Similarly, the bright sunshine of the day, the open air, the effects of the seasons etc. are given to all in common according to every individual's need. The forces and the laws of nature react and respond alike for all. But this just and balanced distribution disappears when we come to the realm of things where man has been given the power to act as he wishes. From here do all miseries and misfortunes proceed. God, out of his unbounded Mercy, has so ordained that the sacred institution of caliphate should represent Him in maintaining justice and harmony even in the realm of things where man has been given the choice to act freely. Thus the thirty-three years during which caliphate had retained its pristine purity represent the golden period of human history the like of which had never been witnessed before, nor even afterwards. Under the institution of caliphate all citizens enjoyed equal rights, had equal share in the government and were provided for by the government in matters relating to basic necessities of life. The Caliph, the head of the state, maintained an equal standard of living with the humblest of the citizens. Every citizen had the right to criticize the caliph if he considered the latter to have committed an error and often the caliph admitted his fault. It was a period of liberty, equality, fraternity, piety, peace and prosperity. It is exactly what is meant by the institution of caliphate.

Democratic Spirit:

The institution of Caliphate is essentially democratic, as the Holy Qur'an says:

وَأْمُرُهُمْ شُورَىٰ بَيْنَهُمْ

And they decide their affairs with mutual consultation. (Al-Qur'an 42:38)

The caliph was to be obeyed for the sake of maintaining law and order in the society but even the caliph did not have the power to deprive a citizen of the rights granted to him by the Holy Qur'an. Liberty and self respect were the precious gems valued most highly by the individual and the state. The words of caliph Umar can still serve as a guiding principle of democracy as he reproachfully said to one of his governors who was accused of misusing his authority: "Since when have you begun to enslave them? They had taken their birth as free citizens!"

The office of the caliph was elective and not hereditary. All the four guided caliphs were elected, though the system of election differed according to the exigencies of their times.

Deviation:

The Holy Prophet (ﷺ) had predicted that the true caliphate would last only thirty-three years after him and after the lapse of that period it would lose its purity and turn into

hereditary Monarchy. It happened as the Holy Prophet (ﷺ) had said. Human intellect in general was not yet ripe enough to absorb the principles of democracy, though these principles had been applied and implemented in the early Muslim society. The spirit of democracy disappeared from the Muslim society when Yazid was brought into power perforce.

It would be most audacious to blame Hazrat Amir Mua'wiah for the deplorable change in the state of affairs. He was a companion of the Holy Prophet and the Holy Prophet (ﷺ) has said about his companions:

“Fear God as regards your attitude towards my Companions: whoever loves them does so for my sake and whoever is hostile to them does so on account of his hostility to me”. It is ill befitting a Muslim to speak of Amir Mua'wiah in disrespectful tones. The act of turning the institution of caliphate into hereditary monarchy was certainly a mistake but let us believe that no self interest was involved in it as far as Amir Mua'wiah was concerned. Let us believe that the bitter experiences of civil war during the last days of the caliphate on the question of the election of the caliph had forced him to take the unwise step. As for its being an error, there is no doubt about it and a drastic error it was whose painful effect was to last forever.

A reformer. A martyr:

Under such circumstance did Hazrat Imam Husain rise to eradicate the evil which had penetrated into the Muslim society. His mission was to restore the original purity to the institution of caliphate and establish it once again on solid democratic principles. It was not a class struggle nor struggle for power between two dynasties. The examples which his pious predecessors had set before him suggested the caliphate to be more a responsibility than a prize. He was not ambitious because the position he enjoyed as the grandson of the Holy Prophet (ﷺ) was already so high that he could not have hoped for anything better. He did not set himself against Yazid until he knew for certain that a vast majority of the Muslim Ummah was against the forcible imposition of Yazid. When he knew this, he decided to act for the restoration of the original purity to the institution of caliphate. He could remember the Holy Prophet (ﷺ) say:

افضل الجهاد كلمة حق عند سلطان جائر.

“The best Jihad is the statement of truth before a tyrant”.

So he decided to perform this great Jihad. Once the decision was made he could not turn back or shrink behind though most of those who believed in the justness of his cause and who had invited him to support it shrank behind for fear of the great military might of the enemy. He stood alone, with a handful of supporters mostly belonging to his own family. He fought and laid down his life for the sublime cause he had upheld.

A materialist might say that Husain failed in the achievement of his purpose. But looking at the event of '**Karbala**' from moral and spiritual aspect, Husain was triumphant: through his martyrdom he invigorated Islam and strengthened the cause of liberty, equality and justice. Hence a poet has said eulogizing the character of Husain.

قتل حسين اصل ميں مرگ يزيد هے
اسلام زندہ ہوتا ہے ہر کربلا کے بعد

“The martyrdom of Husain is in fact the doom of Yazid: Islam takes its re-birth in events like Karbala”.

Martyrdom of Imam Hussain (RDA)

His Eminence Dr. Muhammad Fazl-ur-Rahman Ansari al-Qaderi (R.A.)

Philosophy of Martyrdom The sacred month of Muharram comes every year and Muslims celebrate the occasion with great enthusiasm, the Sunnis in their own way and the Shiahs on their own style. Today, we have once again come together to strengthen our faith by commemorating the martyrdom of Imam Husain (RDA).

It is, however, most astonishing, that despite all our enthusiasm and sincerity in commemorating the occasion, we are not really gaining any advantage in our practical life from these celebrations, and on the contrary it is grievous to note that we are sinking deeper and deeper into the filth of immorality and sinful ways and attitudes. Our worth in the community of nation is constantly going on decreasing. It has now become our national character to massacre our own brother Muslims in the name of our province, in the name of our language, etc. So it has been happening and is still happening in our country while no voice is being raised against this attitude. We are forgetful of the warning of the Holy Prophet (ﷺ).

مَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاؤُهُ جَهَنَّمُ

“Hell is the reward of one who kills a Muslim intentionally”.

We massacre the Muslims, yet, we commemorate the martyrdom of Imam Husain (RDA). We weep, we lament and we grieve, but it avails nothing; we remain as low in our character as ever, as savage, as brutish and as selfish as ever. Do we, then, really love the

martyred Imam? If we had loved him, it ought to have been our attitude to mend our behaviour, mould our character and follow his example. The Imam had sacrificed his life and the “lives of those who were dearest and nearest to him - he obtained martyrdom with such fortitude, such courage and determination and such nobility and singleness of purpose that the event has come to be preserved in the annals of history as the most noble achievement of valour and piety.

We commemorate this great event, not to learn a lesson, not to derive inspiration from the example set by the Imam — We celebrate Muharram only formally, a formality which ought to be fulfilled, thought devoid of any material, moral or with spiritual spirit. Formalities do exist in Islam; the prayers and fasting are also formalities, but these formalities have a fixed purpose, a sublime aim—they have certain spirit. But if these very formalities are separated from their spirit, they will avail us nothing they will not elevate us to the high pedestal of Islam. Did not those against whom the Imam fought his noble battle, pray and fast, even as we do? Did not they build mosques even as we build? Then why was this battle fought? Why do the Imam lay down his life?

All these questions can be answered, all of them, if we only look at Islam from the proper angle, its structure; its base and the purpose it serves in moulding our personalities and directing our activities.

Islam began as a movement. The Holy Prophet (ﷺ) began by pun-tying thoughts and souls, as the Holy Qur'an says: (و يزكيهم) He was a burning lamp which not only gave light but also enkindled other lamps (سراجاً منيراً). He trained the early Muslim society with wise and affectionate care: the guidance which came from him was accepted by his faithful followers in word and spirit. The guidance of the Holy Prophet (ﷺ) was a complete whole, a single unit, tolerating no division in different compartments. The Muslims accepted it as one single unit and put it into practice as a whole. As a result the Muslim society grew from strength to strength-it progressed and prospered. It was based on the foundation of لا اله الا الله.

“There is none worthy of worship and adoration except Allah”.

Hence springs that unshakable faith in the existence of God-the only One who is to be worshipped-the Only One to whom absolute obedience is due-the Only One in whom all ambitions, all hopes, all love and all fears are to be concentrated, the Almighty, Omniscient and Omnipresent God who is to be the axis of all our efforts and thoughts.

When this faith takes root in the heart of a believer it leads to the denial of everything other than God, and, of course to the denial of one's own, baser self. But the baser self of man is the enemy of God. He tells the man to do what he says and not what God commands him to do. It is very persuasive and cunning, and as such, prevails over men of weaker faith and

fortitude.

It has been observed in relation with all movements that the zeal of its early adherents begins to decline with the lapse of time"; Every succeeding generation exhibits a gradual decline in faith and zeal, until a time comes when the movement itself freezes into inactivity. On such occasions it becomes necessary to inject the fresh blood of a Martyr into the frozen veins of the movement.

The shifting of the seat of Caliphate from Medina to Damascus had an adverse effect on the Muslim society. The pristine purity of Islam which was sustained and nurtured in the auspicious surroundings of Medina began to be tarnished in the pomp and luxury which came to the Ummaiyeds in legacy from the receding Byzantium. The false and Forgotten values of high and low once again began to take the Muslim society into their abominable grip. Man began to lose his vision of values into the dazzling glamour of false dignity. It was a shattering blow at the very foundation of the edifice of Islam. If no attempt was made to counter act this effect, it was feared that before long none would be left on earth who would, in complete sincerity of faith and action, proclaim the article of faith:

It was the very occasion which demands the noble blood of a martyr. And who should come forth at this occasion of need? Lo, and behold! it is the very grandson of the Holy Prophet (ﷺ). Large though the armies of the enemy were, the champion of Islam, the son of the lion of God, was not to shrink.

He remembered the verse of the Holy Qur'an which says:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ
الْجَنَّةَ ۗ

"Verily, God has bought from believers their persons and properties, in exchange for the Jannah (Paradise)". (Al-Qur'an: 9: 111)

"The bargain was made and the commodities had to be delivered there was no question of shrinking. It was a good bargain indeed! The Imam attained martyrdom, and today we are commemorating the great deed, the noble deed of valour and charity. We might serve our friends and the needy with food and drink which is certainly an act of great merit, but we should also keep in view the sublime object, for which this "noble sacrifice was made. The Imam laid down his life to reform the

corrupt society and today our society has become corrupt beyond recognition. A large majority of our population the have nots — are deprived of basic human rights, they are deprived of even their basic necessities. Capitalism has assumed a horrible form and has become the root of many social evils. Our scholars have issued their verdict against Socialism, but they are not saying a word against unrestrained capitalism, which is as great an evil, from the view-point of Islam as socialism. If communism turns men into mere brutes, capitalism also does the same with them. It is, therefore, necessary that a war is waged against both of the evil systems, and efforts are made for the establishment of the Islamic System of Social Justice. Towards this goal should the Love of the Imam lead us.

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from Madinah to Makkah for the comfort of travelers.

Hazrat Umar (RDA) took special measure to minimize slavery. He ordered that any female captive who had given birth to a child should not be sold as a slave. He established schools throughout the country, and allowed generous salaries to school teachers. He fixed stipends for the poor and the needy, and provided for the care and upbringing of orphans. His caliphate was, in fact, a great welfare and egalitarian state.

Hazrat Umar (RDA) (581-644 AD.) was a great companion and a loyal friend of the Holy Prophet (ﷺ). Before his death,

Hazrat Abu Bakr (RDA), with the consultation of the Companions, had appointed him as the caliph. During the ten years of his rule from 634 to 644 A.D., Hazrat Umar (RDA) changed the course of history.

Under his wise and courageous leadership, the Islamic caliphate grew at an unprecedented rate, taking Iraq and parts of Iran from the Sassanids, and thereby ending that empire, and taking Egypt, Palestine, Syria, North Africa and Armenia from the Byzantines. He was assassinated by a Persian free slave, Abu Lulu Firoz, and embraced shahadat on 26th Zil Hijjah, 23 A.H. i.e Nov. 3rd 644

Caliph Umar's Pivotal Role

Dr. Dildar Ahmed

Despite much rhetoric on the part of governments of various hues, good governance, true of law and real democracy is a dream that unfortunately does not seem to come true in the Islamic world. For a sincere government, however, there is a lot to learn in the way Hazrat Umar (RDA), the rightly-guided second caliph, ruled more than 14 hundred years ago.

The total area of his caliphate was around 23 lakh square miles with continuously expanding its frontiers. To rule over such a big caliphate stretched from Libya to Makran and from Yemen to Armenia, Hazrat Umar (RDA) had to establish an entirely new administrative system. For the Arabs, in fact, it was for the first time that such a central government was established.

Hazrat Umar (RDA) believed in **shura** and what today we call the devolution of power. He would take no decision without the consultation of the assembly of the great Companions. Common people were also consulted on matters of special significance.

He used to say: "There is no concept of caliphate without consultation". The roots of modern democracy can be clearly seen in the administration of Hazrat Umar (RDA) at a time when the whole world was ruled by despotic kings and emperors.

Hazrat Umar (RDA) divided the whole country into provinces and smaller units. He followed a very strict standard for the appointment of governors, and took

particular care to appoint men of approved integrity to high offices under the state.

He kept a watch over them like a hawk, and as soon as any lapse on their part came to his notice, immediate action was taken. Before assuming his responsibility, a governor was required to declare his assets and a complete inventory of his possessions was prepared and kept in record.

If an unusual increase was reported in the assets of a governor, he was immediately called to account and the unlawful property was confiscated by the state. At the time of appointment, a governor was required to make the pledge: (1) that he would not ride a Turkish horse; (2) that he would not wear fine clothes; (3) that he would not eat sifted flour; (4) that he would not keep a porter at his door; and (5) that he would always keep his door open to the public. This is how it was ensured that governors and principal officers would behave like common people and not like some extraordinary or heavenly creatures.

The governors were required to come to Makkah on the occasion of the Hajj. In public assembly, Hazrat Umar (RDA) would invite all those who had any grievance against any office to present the complaint. In the event of complaints, inquiries were made immediately and grievances redressed on the spot.

The rightly-guided caliph also

established a special office for the investigation of complaints against the governors. The department was under the charge of Muhammad bin Maslamah Ansari (RDA), a man of undisputed integrity. In important cases Muhammad bin Maslamah (RDA) was deputed by the caliph to proceed to the spot, investigate the charge and take action. Sometimes an inquiry commission was constituted to investigate the charge. On occasions the officers against whom complaints were received were summoned to Madinah, and put to explanation by the caliph himself.

Hazrat Umar (RDA) was a man of inflexible integrity. He believed in simplicity and had contempt for pomp and luxury. Strong sense of justice, accountability before law, and equality for all were some of his cherished ideals. He took particular pains to provide effective, speedy and impartial justice to the people.

He was the first ruler in history to separate judiciary from the executive. Qazis / judges were appointed in sufficient numbers at all administrative levels for the administration of justice. They were chosen for their integrity and learning in Islamic law. High salaries were fixed for them and they were not allowed to engage in trade.

In one of his ordinances issued to judicial officers, Hazrat Umar (RDA) laid down the following principles: "Verily justice is an important obligation to God and man. You have been charged with this responsibility. Discharge the responsibility so that you may win the

approbation of God and the goodwill of the people. Treat the people equally in your presence, in your company, and in your decisions, so that the weak despair not of justice and the high placed have no hope of your favour...."

Hazrat Umar (RDA) took particular steps to build a social order according to the teachings of Islam. He brought about far-reaching reforms in the social, economic and political sphere of collective life. It is but they who could say: "If a dog dies at the bank of euphrates, Umar will be responsible for that".

As a consequence of large-scale conquests in Iraq, Persia and elsewhere a question arose as to the administration of land in the conquered territories.

The army following the old maxim "spoils belong to the victors" insisted that all agricultural lands should be distributed among the conquering army, and the inhabitants should be made serfs and slaves. However, Hazrat Umar (RDA), after prolonged counseling and contemplation, rejected army's demand and decreed that the conquered land would be the property of the state and not of the conquering forces and the former occupants of the lands would not be dispossessed. This was a revolutionary decision. His general decree was that land belonged to the person who could cultivate it, and that, a person is entitled to possess only that much land that he could cultivate.

The caliph upheld the principle that there is no coercion in religion and the non-Muslim population was guaranteed

life, liberty, and property. The non-Muslims were treated as full citizens of the state. There was to be no discrimination between Muslim and non-Muslim in the eyes of law. Even on his death-bed, the caliph thought of the state's responsibility to the non-Muslim citizens.

In his bequest to his successor, he said: "My bequest to my successor is that covenants with ahl-udh-dhimma i.e. the People of the Covenant or Obligation, should be observed faithfully. They should be defended against all invasions. No injustice should be done to them. They should be defended against all invasions. No injustice should be done to them. They should be treated as full fledged citizens and should enjoy equality before law. Their taxes should be fair, and no burden should be imposed on them which they cannot bear."

The high standards of integrity that Hazrat Umar (RDA) set for himself and his family members should be emulated by the rulers of today, particularly those of the Muslim world. The allowance that he drew was just enough for a person of average means. When the people around him insisted that his allowance should be raised, he refused to accept any increase. He ate the most ordinary food, and wore clothes of the coarsest cloth.

Once he was late for the Friday prayer and the explanation that he offered was that he had his clothes washed, and that took some time to dry which delayed his departure for the mosque. When the envoy of the Byzantine

emperor came to Madinah, he expected that the caliph would be living in a heavily guarded palace. The envoy found no palace and no guard.

He found the caliph sitting in the mosque in the company of ordinary people. When he went to Palestine to receive the surrender of the city of Jerusalem the world witnessed the strange spectacle of his slave riding the camel, and he himself walking on foot holding the reins of the camel.

Once Hazrat Umar's wife, Umm-e-Kulsum, purchased perfume for one dirham and sent it as a gift to the Byzantine empress. The Byzantine empress returned the empty phials of perfume filled with gems. When Hazrat Umar (RDA) came to know of this, he sold the gems. Out of the sale proceeds he handed over one dirham to his wife and the rest was deposited in the state treasury. Hazrat Umar's son Abdullah (RDA) was a very talented man but he refused to give him any office.

Hazrat Umar (RDA) was a great social and political reformer, and a man of extraordinary vision. He was the first Muslim ruler to establish public treasury, courts of justice, appoint judges, set up an army department and assign regular salaries to the men in the armed forces. He created a land revenue department and was the first ruler under whose rule survey and assessment work of land was undertaken. He was the first Muslim ruler to take a census, strike coins, organize police department, and set up jails. He established guest houses in all cities, rest houses on roadside (Continue on page #. 6)

Jihad (Moral Struggle)

Zamir Akhtar Khan

In the Name of Allah; the Beneficent; the Merciful.

Qur'an says: "And strive in is Cause as ye aught to strive (with sincerity and under discipline). He has chosen you". (XXII: 78). In another place Allah says in His Divine Book: "O ye who believe: Shall I lead you to a bargain that will save you from a grievous penalty? That ye believe in God and His Apostle, and that ye strive (your utmost) in the Cause of God, with your property and persons, that will be best for ye if ye but knew! He will forgive your sins and admit ye to the gardens beneath which rivers flow, and to beautiful mansions in Gardens of Eternity that is, indeed, the Supreme Achievement" (LXI: 10-12).

Jihad (Moral Struggle) is one of the doors of Heaven. Allah opens it for His friends and Saints. Jihad is the dress of piety and is a useful weapon and beneficial armour. If a Muslim gives it up, Allah will disgrace him and he will be enwrapped in misfortune. He shall not get justice and fairplay. In fact, all Muslims must prepare themselves for Jihad on every occasion. Suppose there arises a situation in which it becomes difficult or even dangerous for a person of his family or community to profess Islam and to remain true to it; to be a Muslim may become the hardest thing to do in the world. In that case Jihad then lies in doing one's best for one's family, one's self or one's community in staying firmly devoted to Islam. This would indeed be a most splendid Jihad under such

circumstances. Similarly, should Muslims, through their own folly and negligence, start to drift away from the Faith, that at such a time, to devote one's time and energy to the religious revival and reform, too, would constitute a kind of Jihad. To carry the Divine Guidance to those who are ignorant of it and to make an earnest effort to persuade them wisely and sympathetically to accept it is yet another form of Jihad.

In short, the believers are required emphatically to do whatever they can towards popularizing and keeping alive the Deen, and flourishing thereby under the truest way of life, the way of Islam, and servility to God and service to one's fellows, all this is called Jihad which form depends on circumstances varying from time to time and place to place.

The propagation of Truth in the face of Falsehood is also a Jihad. Here are some forms through which Muslims can act upon. (1) Jihad by the tongue; (2) Jihad by the pen; (3) Jihad by the Self and (4) Jihad in the Way of Allah.

Jihad in the Way of Allah means fighting in the Cause of Allah is the more popular form of Jihad although there are many different forms of Jihad as has been mentioned above. In this connection we must remember also that mere fighting for the sake of fighting cannot be resorted to on any pretexts because Allah also says in the Holy Book: (لا اكراه فى الدين) "There is no Compulsion in Religion" (II:256). Thus,

by the use of force we cannot spread Islam. But where people are really oppressed Allah says: "And why should ye not fight in the Cause of Allah and of those who, being weak, ill-treated (and oppressed) men, women, children whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors: And raise for us from Thee one who will help (IV: 75). On the other hand, if we are lazy to defend ourselves the non-believers will destroy our lives. The Qur'an says: "Sanction is given to those who fight because they have been wronged, and Allah is indeed able to give them victory", (Al-Hajj: 22). "Those who have been driven from homes unjustly only because they said, our Lord is Allah—For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratorios and mosques wherein the Name of Allah is mentioned, would assuredly have been pulled down. "Verily Allah helpeth one who helpeth Him. Lo! Allah is strong; Almighty" (Al-Hajj : 40).

In another place Allah declares: "And if Allah had not repelled some men by means of others, the earth would have been corrupted but Allah is a Lord of Kindness to (His) creatures" (Baqra: 25).

Islam prohibits making any distinction among races as it can give rise to many a split in humanity and they become enemies. Because these small things create enmity among nations Jihad is thus resorted to remove these evils from our communities in order that we may unite on one platform under one Master—Muhammad (on whom be Allah's Peace and Blessings I)—and

recite the one Kalima: "There is no God but Allah, and Muhammad is the Apostle of Allah". There is success for us then both in this world and in the Hereafter.

These days it is said that there is no need for Jihad because the Super-Powers have invented and perfected instruments of war which can wipe out entire nations by dropping one nuclear bomb. Jihad for the Muslims in this respect would be to equip themselves as well or even better than their enemies and also develop nuclear weapons but not for purposes of aggression but rather, for "pure defence and nothing else keeping in mind that "Allah loveth not the Aggressor". In any case, Allah is sure to help us if we are prepared to fulfill the Holy Mission of the Prophet (ﷺ), and, Insha Allah, the time will come when the world will unite under one constitution and under one government and that government will be under the banner of the 'Kalima Tayyiba' (the Good Word). لا اله الا الله محمد رسول الله.

Jihad in the light of Hadith is related in a saying of the Holy Prophet (ﷺ): "To speak a just word before a tyrannical ruler (be he Muslim or non-Muslim) is, again, a form of Jihad and it is the best Jihad". Another Hadith states: "To believe truthfully in Allah and to strive in the Cause of Faith is the best of Jihad "(deeds)". At yet another Tradition: "It shall not be that a person whose feet are covered with dust in the Path of Allah went to Hell". In this Hadith the Holy Prophet (ﷺ) gives reference to Heaven (Jannah): الجنة تحت ظلال السيوف which, when translated, reads: "Paradise is beneath the shadows of the

Swords". The word 'Zilal' used in the Hadith is plural of 'Zill' which means: "that which serves to protect a thing".

The Hadith emphasizes a Muslim's duty to be always ready to fight in the defence of Truth. He cannot use the sword (or nuclear arms) except in the defence of Islam and to take part in the struggle for its progress and glory is better than seventy years of worship in the corner of his house".

Further, the Qur'an says "O ye who believe! When ye meet those who disbelieve in battle, turn not your backs to them. Whoso turneth on that day his back to them, unless maneuvering for battle or intent to join a company, he truly hath incurred Wrath from Allah and his habitation will be Hell, a helpless journey's end" (Anfal: 16-16).

A man who exerts himself physically or mentally or spends his wealth in the way of Allah is indeed engaged in Jihad. But in the language of the Shariah this word is used particularly for the war that is waged solely in the Name of Allah and against those who perpetrate oppression as enemies of Islam. This -supreme sacrifice of lives devolve on all Muslims. If, however, a section of the Muslims offer themselves

for participating in the Jihad, the whole community is absolved of its responsibility. But if none comes forward, everybody is guilty of disobedience to God's command. This concession vanishes for the citizens of an Islamic State when it is attacked by a non-Muslim power. In that case everybody must come forward for the Jihad. If the country attacked has not the strength to fight back, then it is the religious duty of a neighbouring country to help her (i.e. a Muslim neighbouring country), and even if they fail, then Muslims of the whole world must fight the common enemy. In all these cases Jihad is as much a primary duty of the Muslims concerned as are prayers ever lasting. One who shirks it, is a sinner. His every claim to being a Muslim is doubtful. He is plainly a hypocrite who fails in the test of sincerity and all his Ibadat and prayers are a shame, a worthless hollow show of devotion.

Let us pray to God Almighty to give us guidance and to give us strength to participate in Jihad against our own selves (i.e. Nafs); to overcome our weaknesses and acquire spiritual strength so that we may be truly fit to participate in the Jihad of the defence of our Deen. Ameen !

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to try the remedy prescribed by the Qur'an.

Muslim minorities in non-Muslim lands can also draw a most valuable lesson from the episode of Hudaibiyah in the life of the holy Prophet (ﷺ). Why had the Prophet (ﷺ) agreed to the seemingly humiliating

arrangements provided for in that treaty? In point of tact, the Prophet (ﷺ) had wanted channels of contact to be established between Muslims and the people of Mecca. History records that it was this very treaty, shameful and degrading as it looked at first sight, which paved the way for the Meccans to embrace Islam.

Culture in Crisis

Mr. Jawaid Quamar,
Part – II

The question facing us now is what the structure of today's cultural configuration is like? In a cultural system specified by the co-ordinate uprooted traditions', 'sanction-free practices', 'sensate behavior patterns', 'secularized modes of conduct' and 'technocratic nature of community frame-work', what are, in general, the connections existing between different sectors which contribute to this cultural space? What is the general cultural nexus of which the emerging movements of mind form a part? A cursory glance over what are popularly known as Logical Positivism (physical sciences), Darwinism (biological sciences), Psychoanalysis (psychology), Behaviourism (psychology) and Existentialism (literature and philosophy) can give us a synoptic view of this nexus.

Verification Principle

Logical positivism denies philosophy and so is sceptic about metaphysics. Logical positivists insist that philosophy can tell us nothing whatsoever about what sort of a world it is that we dwell in, what hope of a futurity we have, or what our duty is. They argue that the questions of the existence of God, the nature of the universe and human destiny are nonsensical. Positivists assert that any sentence can have a factual meaning only if it is capable of verification in sense experience. But they do not realize that the **principle of verification** is itself not capable of

verification by sense-experience. On the other hand, it is not even a self-evident statement. Moreover, it is difficult to draw the line of demarcation between meaningful and meaningless statements. Albeit universally accepted scientific principles defy principle of verification by sense experience, yet we do not deny them on that account.

Humanistic Credo

The doctrine of Darwinism has influenced much of the modern thought inasmuch as it lends support, if not directly then at least indirectly, to the **humanistic credo** summed up in Pope's dictum: "The proper study of mankind is man". It is this which has taught man to do without the absolute. But, of late, the teaching of Darwinian evolution has come under severe attack in many places.

The evolutionist's reliance on mutation as the mechanism for evolution, in the opinion of G.E. Howe, is contradicted by the evidence that the vast majority of mutations are harmful. D.S. McCurdie argues that wrong conclusions have been drawn from Carbon-14 dating of posit-bearing materials and that the earth was created recently. Today we witness a revival of **fundamentalism** in biology with a new emphasis. This emphasis is in opposition to already existing theories of the origin of life, and the 'diversity of species'. The movement is popularly known as creationism, its exponents and advocates being not

theologians but scientists all of whom hail from the field of natural science.

Psychoanalysis

The general cultural matrix of many a society has been much affected by the advent of psychoanalysis. According to Freudian ideology, the secret of human health and happiness lies in an uninhibited sex-life. "Modern psychology proper", Dr. Joad tells us, "while rejecting the somewhat bizarre machinery of psychoanalysis, sees in instinct and impulse the mainspring of our personalities and exhibits reason and will as mere corks bobbing on the waves of desire". But if our thoughts are governed by our whims and wishes and reasoning does not mean more than mere rationalizing then the reasoning of psychoanalysis is also no better than whims and fancies. Hence we need not take seriously the psychoanalytic account of human personality and consciousness.

Behaviourist's School

Behaviourism attempts to interpret the behaviour of human beings without making use of the assumption that they possess beings without making use of the assumption that they possess 'minds'. It favours materialist and mechanist standpoints. But if it is true that mind and consciousness are indefinite and unstable concepts, as is asserted by behaviourists, then behaviourism itself reflects nothing but a particular condition of the bodies of behaviourists, this condition being something completely devoid of every reason and logic. For behaviourists themselves impugn the validity of

reason by representing it as a mere function of the body—which is, according to them, perhaps just a lump of matter.

Existentialistic Mood

To many a mind, existentialism (especially the atheistic type) appears to be the most fashionable philosophy of the day. It covers a number of related doctrines denying objective universal values and holding that a man must create values for himself by living each moment to the full. To get an idea of atheistic existentialism, one can profitably turn to Sartre's philosophy.

Sartre's philosophy is, in effect, a reaction to the conditions that obtained in France around the early forties. An individual confronted with the constant threat of annihilation finds that non-being is a permanent possibility correlated to 'being'. He discovers that nothing coexists within 'being'. A man overwhelmed by a concentration camp civilization and a world of terror experiences nothing but absurdity of 'being' and 'existence'. An ideological reflex of life under dictatorship results only in negation. To be free means, negatively, not to act under compulsion. Sartre experiences his liberty in compulsion. This experience of freedom in ultimate situations arises out of extreme self-estrangement.

No doubt, as an experience of liberty a concrete 'ultimate situation' duly emphasizes its two facets: negatively, the power of resisting compulsion; and positively, the genuineness of choice and the responsibility in this choice. Obviously, the false universalization of

an abnormal case and the overstatement of the range of liberty and responsibility — total responsibility in total solitude—is a natural outcome of the extremeness of situation. “Sartre’s World”, F. H. Heinemann points out in his book ‘Existentialism and the Modern Predicament’, “is a world in which the affirmative is transformed into the negative, the normal into the abnormal, good faith into bad faith, and truth into falsehood. — Existence is freedom, but this freedom is ‘nothing’—This negativity prevails in the relations of the individual to himself, and also in those to other persons. It leads not only to an inversion, but to a perversion of the natural world of human relationships”.

Globality of Unrest

Evidently, the common man is not capable of recognizing the unhealthy effects of these philosophies. Consequently, these philosophies have wielded and continue to wield their unwholesome influence on the already bewildered masses. Since the thinking of youth is less matured and their minds are more receptive, the cumulative impact of these and like philosophies on their minds has been profound in extent as also in character. But one may pause here and ask: is all this also true of societies other than the affluent societies of the West? Recent happenings around the world compel us to conclude that the phenomenon is global in character. Though differing in degree and, to an extent, in character, the trend is, in general, similar.

The condition of general discontent and unrest in Pakistan has many an

analogue to the Western situation. For instance, both the situations are of a mass character, and are aggressive and unconventional and, above all, anti status quo. Besides the ones already indicated, some of the chief causes of the unrest are discontent among LABOUR and working class, general activism of the youth, transition from traditionalism to modernity, urbanisation, sex starvation and obsession, generation gap and political instability. Mr. D. R. Hardman, as Parliamentary secretary to the Ministry of Education, speaking on January 12, 1964, at the general meeting of the Middlesex Head Teachers’ Association, observed. “In the contemporary world, there was a vast cultural breakdown which stretched from America to Europe and from Europe to the East”.

Today’s communication system and mass media of information have not only rendered the interaction between the Western situation and the one in Pakistan possible but have also changed it into a reality. As things stand currently, it is the techniques which have become common, not the objectives. There is an anti-establishment mood and an attempt at the reduction of the legitimacy of central authority. Hence the prevalent confusion regarding national identity. A simple analysis will reveal that at different levels of social spectrum of Pakistan there exist three main problems: (a) Modernization, (b) Westernization and (c) Economic Uncertainty. If there is a difference between the Western and local conditions, it is with regard to the last two factors.

As to modernization and accompanying strains, much has already been outlined in the preceding paragraphs. As for Westernization, the movement can be traced back to the appointment of Dr. William Hunter by the British Government in order to prepare a report on the condition of the Moslems of the sub-continent and suggest specific measures as to how they could be ruled most effectively.

Westernization

In the concluding pages of his book "Our Indian Musalmans: Are They Bound in Conscience to Rebel Against The Queen?", published in 1871, Dr. Hunter writes: "We should thus at length have the Muhammadan youth educated according to our own plan. Without interfering in any way with their religion and in the very process of enabling them to learn their religious duties, we should render that religion, perhaps less sincere, but certainly less fanatical. The rising generations of Muhammadans would then tread the steps which have conducted the Hindus, not long ago the most bigoted nation on earth, into their present state of easy tolerance (to modern Western civilization). Such a tolerance implies a less earnest belief than their fathers had. . . ."

This British legacy has continued down to the present day virtually unaltered at all despite more than two decades of our alleged independence. **The state of indifference to our faith and our culture created by the efficiently implemented British educational**

policy continues constant to-date. Is it then surprising why our youth fail to show the slightest appreciation of their own cultural heritage? If we want to protect ourselves, preserve our Identity, we must combat, vigorously, nay violently, this monstrous menace of Westernization.

Economic Factor

As regards economic uncertainty, evidently it has contributed much to the general unrest in Pakistan. One of the popular slogans of Pakistani youth is: "What is needed is not a Degree but a job". These youth constitute quite a large percentage of the total student population. Many a people from the ranks of the urban lower middle class, skilled labourers and poor peasantry send the bright children of the family to the college or University at considerable sacrifice. But the realization that the sacrifice made by the entire family may prove futile only brings in frustration. This point brings to the fore the burning issue of ever-increasing unemployment.

But the problem of unemployment is just one issue. What is more alarming is the economic stagnation, nay recession that has set in. As things stand presently, Pakistan's economy does not even show any sign of recovery. Thus what is urgently needed is a crash-planning to stimulate a rapid growth of economy. In order to do so it is necessary to achieve an infrastructure of development which, of course, includes among other things a speedy expansion of educational facilities. (to be continued in next issue)

Why We Should Keep the Hijrah Calendar

Prof. Seyyed Hossein Nasr

A religion contains within itself providentially all that it needs for its later growth and development. In as much as Islam was destined to become a world-wide religion and its rites and religious observances are based on the temporal rhythm of day and night, it could preserve equality and justice among its followers only by forbidding intercalation. To make the lunar Islamic year into a solar one by adding an extra month every three years or eleven days a year, as been suggested by so many modernists, during the past few years, would be to destroy the justice Islam envisaged by forbidding the act of intercalation. To show how the cause of justice among believers is served by the rotation of the lunar year through the solar seasons and year, it is sufficient to point to two of the basic rites of Islam, fasting and the pilgrimage.

Different Lengths of Day and Night

Since Muslims live in many countries with different geographical latitudes and even in the southern hemisphere where the seasons are reversed, they experience different lengths of day and night. Only on the two days of vernal and autumnal equinoxes are the lengths of day and night the same. On every other day of the year a Muslim living in Central Asia experiences a different day length from one living in southern India, or one living in London a longer or shorter day than a person in Nigeria.

If the season for fasting, let us say, were to be fixed in the solar year,

throughout his life a Muslim in the northern latitudes would fast a shorter or longer day than one in the south. Likewise, if the Hajj season were to be fixed in the winter for the northern hemisphere it would always be in the summer for the southern hemisphere, and vice versa. In both cases there would be an inequality of conditions for the believers. There is only one way in which the obligation of rites placed upon the shoulders of Muslims can be applied to all believers equally, and that is that the lunar year should rotate through the solar year as Islam has ordered. In this way compensation is made for the inequalities of day and night over different regions of the earth during a man's earthly life. The Muslim living in London who fasts nineteen hours during the summer will be able to break his fast in winter at about four O'clock in the afternoon. During a lifetime his summer hardships are compensated by easier fasting conditions during the winter and balance out to become at the end like conditions imposed on one living, let us say, in Persia, Afghanistan or Pakistan.

As for the few living in very northern regions, such as Sweden, where in certain seasons the sun never sets completely, their problem would not be solved by fixing the fasting seasons at a particular time anyway. Moreover, if the season were to be fixed, others living in other climates would be in differing and, in the case of people in the southern hemisphere, opposite conditions. In such extreme cases as the very

northern or southern regions a fatwa is needed to decide upon the number of hours one should fast and in fact the times of prayer. It is illogical and absurd to sacrifice the order and equilibrium of the religious life of the vast majority of Muslims for a few exceptional cases which do not amount to more than a few thousand believers at most.

Our Failure

As for making the Islamic Hijrah Calendar more important in life, it is not at all necessary to make it into a solar year in order to add to its importance. Throughout history, Muslims have also had a solar calendar which has, however, remained subservient to the Islamic lunar one. What has lessened the importance of the Islamic calendar for many people today is not its lunar character but the weakness that Muslims show in so many other domains of life before things Western. Why is it that there are so many books published in the Muslim world today with the Christian solar calendar whereas all books throughout Islamic history have used the Islamic Hijrah dates? If many Muslims use Western months and Sunday holidays and even celebrate Western feasts, it is only because so many people in the Muslim world have become completely enamoured with Western ideas and customs. Khayyam, who participated in devising the Jalai calendar, the most

perfect solar calendar ever devised and used, always employed Hijrah dates in his writings.

Heterogeneity vs. Homogeneity

It would be a tragedy for the Muslims to change their lunar year by fixing it within the solar year. It would cause inequalities in the religious duties of Muslims and cause more heterogeneity and division within the Ummah than homogeneity and unity, not to speak of the grievous sin of breaking the Sunnah of the Prophet (ﷺ). It is high time for modern Muslims to seek to understand and apply Islam rather than seek to change the Divinely given tenets of Islam only to placate the fashions of the times. If we penetrate the meaning of Islamic tenets, we realize that they are all placed there for purpose and have a profound meaning. It is for us to understand this purpose and to apply and defend these tenets, not to try to change them through the excuse of rediscovering a 'pure Islam' which is usually no more than our own individualistic whim and fancy moulded by various deviations of modernism. The modern history of Christianity should be a good lesson for all Muslims on the effect of religious innovation and a defensive attitude vis-a-vis various forms of modern thought. Only that religion survives which remains faithful to both the spirit and the form ordained for it by God.

Before You Regret

Hurun Yahya

"Why should Allah punish you if you are thankful and have faith? Allah is All-Thankful, All-knowing." (An-Nissa, 4:147)

People are created with many weaknesses and imperfections. Throughout our lives, we forget many things and make countless mistakes. However through repentance, which Allah grants us as a great favour, it is always possible in this world to correct our mistakes. Indeed, the world is created just for this purpose: We are trained, put to test, and purified of our mistakes in this world. It is likely that we may deeply regret our mistakes or the way we have led our lives. However, it is always possible to make up for this regret. After having lived through this regret, we can ask for repentance and hope for Allah's forgiveness.

In the Holy Qur'an, Allah gives the glad tidings that He will forgive any sin provided one repents sincerely. Allah knows our inner thoughts and every word we keep to ourselves. He knows whether we are true to Him or not. Allah, in the Holy Qur'an, describes His closeness to His servants:

"Your Lord knows best what is in your selves. If you are righteous, He is Ever-Forgiving to the remorseful."(Al-Israa, 17:25)

Yet, another important fact surfaces here: After death, it is not possible to make up for the mistakes and sins committed in this world unless Allah

wills otherwise. So not a single moment do we have to lose. Minutes pass by in a blink of the eye and with every moment passing, we draw even closer to death. Furthermore, we can never foresee when death will confront us. Its date, hour, and minute can never be known. We all will certainly die one day and will give an account of our deeds in the presence of Allah.

For this reason, man must always bear in mind that he may die soon. If he is not to regret in the Hereafter, he must reconsider his life. If it were the time to meet the angels of death right now, would you be able to give an account of all the years you have spent in this world? What have you done so far to earn the consent of Allah? Have you been meticulous enough in fulfilling Allah's command?

A person might not have an affirmative answer to any of these questions. But if he repents and sincerely makes an absolute commitment to live to earn the good pleasure of Allah, then he can hope for Allah's forgiveness. The Messenger of Allah frequently sought forgiveness from Allah:

"By Allah, I seek the pardon of Allah and return penitently to Him everyday more than seventy times." (Bukhari)

We must take refuge in Allah, Who is Al-Ghaffar (The Forgiver, He Who is All-Forgiving), Al-Halim (Forbearing One, He Who is clement), and At-Tawwab (The Acceptor of repentance). Allah will

absolutely give the rewards of those who persevere and often turn to Him. He will certainly forgive His servants who had faith and reward their good deeds according to the best of what they did. In one verse Allah states this great glad tiding as follows:

"What is with you runs out but what is with Allah goes on forever. Those who were steadfast will be recompensed according to the best of what they did. Anyone who acts rightly, male or female, being a believer, We will give them a good life and We, will recompense them according to the best

of what they did." (16:86, 97)

Never forget that at any time anyone of us might be caught by death and, though being full of regret, might not have again the opportunity to correct the wrongs we committed in the worldly life. For this reason, we should lose no time in asking for repentance from Allah and living by His commands and the Sunnah of the Holy Prophet (ﷺ). This is the only way to be a servant upon whom Allah bestows His mercy and love. This again is the only way to attain Paradise, the eternal abode Allah prepares for His true believers.

THE QUR'ANIC FOUNDATIONS AND STRUCTURE OF MUSLIM SOCIETY'

By

Dr. Muhammed Fazl-ur-Rahman Ansari .

B.Th., M.A., Ph.D.

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Sufiism

The Uncovering of the Eighth Veil: Concerning the Pilgrimage (Hajj)

(Continue from Previous Issue)

Chapter on Contemplation

The Apostle said: "Make your bellies hungry and your livers thirsty and leave the world alone, that perchance ye may see God with your hearts"; and he also said, "Worship God as though thou sawest Him, for if thou dost not see Him, yet He sees thee." God said to David: "Dost thou know what is knowledge of Me? It is the life of the heart in contemplation of Me." By "contemplation" the Sufis means spiritual vision of God in public and private, without asking how or in what manner. Abu 'I-'Abbas b. 'Ata says in reference to the words of God: "As to those who say, 'Our Lord is God,' and who become steadfast:" (Qur.xli,30), i.e. "they say 'Our Lord is God' in self-mortification and they 'become steadfast' on the carpet of contemplation".

There are really two kinds of contemplation. The former is the result of perfect faith (sihhat-i-yaqin), the latter of rapturous love, for in the rapture of love a man attains to such a degree that his whole being is absorbed in the thought of his Beloved and he sees nothing else. Muhammad b. Wasi' says: "I never saw anything without seeing God therein," i.e. through perfect faith. This vision is from God to His creatures. Shibli says: "I never saw anything except God," i.e.

in the rapture of love and the fervour of contemplation. One sees the act with his bodily eye and, as he looks, beholds the Agent with his spiritual eye; another is rapt by love of the Agent from all things else, so that he sees only the Agent. The one method is demonstrative (istidlali), the other is ecstatic (jadhbi). In the former case, a manifest proof is derived from the evidences of God; in the latter case, the seer is enraptured and transported by desire: evidences and verities are a veil to him, because he who knows a thing does not reverence aught besides, and he who loves a thing does not regard aught besides, but renounces contention with God and interference with Him in His decrees and His acts. God hath said of the Apostle at the time of his Ascension: "His eyes did not swerve or transgress" (Qur.liii,17), on account of the intensity of his longing for God. When the lover turns his eye away from created things, he will inevitably see the Creator with his heart. God hath said: "Tell the believers to close their eyes" (Qur.xxiv,30). i.e. to close their bodily eyes to lusts and their spiritual eyes to created things. He who is most sincere in self-mortification is most firmly grounded in contemplation for inward contemplation is connected with outward mortification. Sahl b.

'Abdullah of Tustar says: "If anyone shuts his eye to God for a single moment, he will never be rightly guided all his life long," because to regard other than God is to be handed over to other than God, and one who is left at the mercy of other than God is lost. Therefore the life of contemplatives is the time during which they enjoy contemplation (mushahadah): time spent in seeing ocularly (mu'ayanat) they do not reckon as life, for that to them is really death. Thus, when Abu Yazid was asked how old he was, he replied: "Four years." They said: "How can that be?" He answered: "I have been veiled (from God) by this world for seventy years, but I have seen Him during the last four years: the period in which one is veiled does not belong to one's life." Shibli cried in his prayers: "O God, hide Paradise and Hell in Thy unseen places, that Thou mayest be worshipped disinterestedly." One who is forgetful of God nevertheless worships Him, through faith, because human nature has an interest in Paradise; but inasmuch as the heart has no interest in loving God, one who is forgetful of God is debarred from contemplating Him. The Apostle told 'A'isha that he did not see God on the night of the Ascension, but Ibn 'Abbas relates that the Apostle told him that he saw God on that occasion. Accordingly, this remains a matter of controversy: but in saying that he did not see God the Apostle was referring to his bodily eyes whereas in saying the contrary he was referring to his spiritual eye. Since 'A'isha was a formalist and Ibn 'Abbas a spiritualist,

the Apostle spoke with each of them according to their insight. Junayd said: "If God should say to me, 'Behold Me,' I should reply, 'I will not behold Thee,' because in love the eye is other (than God) and alien: the jealousy of otherness would prevent me from beholding Him. Since in this world I was wont to behold Him without the mediation of the eye, how should I use such mediation in the next world?"

"Truly, I envy mine eye the sight of Thee,

And I close mine eye when I look on Thee."

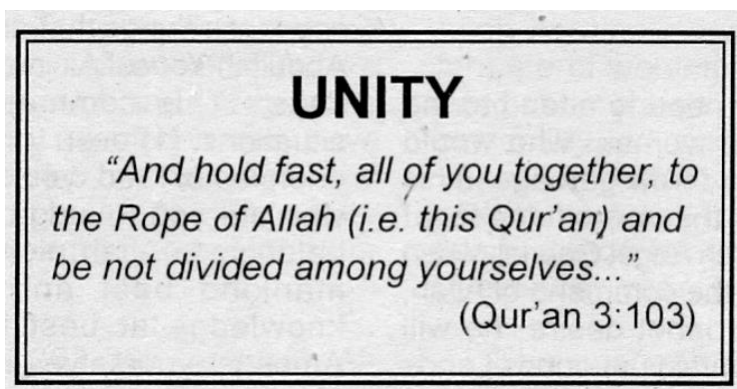
Junayd was asked: "Do you wish to see God?" He said: "No." They asked why. He answered: When Moses wished, he did not see Him, and when Muhammad did not wish, he saw Him." Our wishing is the greatest of the veils that hinder us from seeing God, because in love the existence of self-will is disobedience, and disobedience is a veil. When self-will vanishes in this world, contemplation is attained, and when contemplation is firmly established, there is no difference between this world and the next. Abu Yazid says: "God has servants who would apostatize if they were veiled from Him in this world or in the next," i.e. He sustains them with perpetual contemplation and keeps them alive with the life of love; and when one who enjoys revelation is deprived of it, he necessarily becomes an apostate. Dhu 'l-Nun says: "One day, when I was journeying in Egypt, I saw some boys who were throwing stones at a young man. I asked them what they

wanted of him. They said: 'He is mad.' I asked how his madness showed itself, and they told me that he pretended to see God. I turned to the young man and inquired whether he had really said this. He answered: 'I say that if I should not see God for one moment, I should remain veiled and should not be obedient towards Him.'" Some Sufis have fallen into the mistake of supposing that spiritual vision and contemplation represent such an idea (surati) of God as is formed in the mind by the imagination either from memory or reflection. This is utter anthropomorphism (tashbih) and manifest error. God is not finite that the imagination should be able to define Him or that the intellect should comprehend His nature. Whatever can be imagined is homogeneous with the intellect, but God is not homogeneous with any genus, although in relation to the Etemal all phenomenal objects -- subtle and gross alike -- are homogeneous with each other notwithstanding their mutual contrariety. Therefore contemplation in this world resembles vision of God in the next world, and since the Companions of the Apostle (ashab)

are unanimously agreed that vision is possible hereafter, contemplation is possible here. Those who tell of contemplation either in this or the other world only say that it is possible, not that they have enjoyed or now enjoy it, because contemplation is an attribute of the heart (sirr) and cannot be expressed by the tongue except metaphorically. Hence silence ranks higher than speech, for silence is a sign of contemplation (mushahadah), whereas speech is a sign of ocular testimony (shahadat). Accordingly the Apostle, when he attained proximity to God, said: "I cannot tell Thy praise," because he was in contemplation, and contemplation in the degree of love is perfect unity (yaganagi), and any outward expression in unity is otherness (beganagi). Then he said: "Thou hast praised Thyself," i.e. Thy words are mine, and Thy praise is mine, and I do not deem my tongue capable of expressing what I feel. As the poet says:-

"I desired my beloved, but when I saw him

I was dumbfounded and possessed neither tongue nor eye."



Treatment of Minorities – the Islamic Model

Syed Mumtaz Ali

This is the text of an address given by Syed Mumtaz Ali, Barrister & Solicitor, President The Canadian Society of Muslims in Toronto Ottawa and Edmonton.

The theologians define Islam as belief in and practice of its creed that “there is no God, if not God Himself.” In a more elaborate form Islam is defined as: the Belief in One God, in His Angels, in His Revealed Books, in His messengers and prophets, in the Last Day and Resurrection, and in the determination of good and evil by God.

This same definition is no less applicable to Muslim law from the point of view of international Jurists. All else stems from this foundation. Islam enjoins on its followers a constant struggle for the well-being of the entire humanity, as the Qur’an affirms that: mankind was but one nation, but differed later” (Qur’an 23:53)

Basic Notions

With this aim in mind - an aim it shares with international law - Islam adheres to certain basic notions. These are:

1. With respect to life in this world, Muslim jurists have always advocated extending the greatest equality possible to both “relatives” (Muslims) and “strangers” (non-Muslims). However, with respect to the life of the Hereafter, the believers and the unbelievers cannot be equals. The former will be granted paradise while the latter will inherit Hell.
2. The Qur’an (2:256) prescribes religious tolerance by clearly and

emphatically stating that there should be no compulsion in religion. This means that non-Muslim residents of, as well as travelers who are travelling through a Muslim state have assurances regarding their safety and their liberty of conscience.

3. In relation to issues of hospitality and asylum, there is a well-known verse of the Qur’an (9:6) which states that: “And if anyone of the pagans seeketh asylum (O Muhammad), then give him asylum and afterwards convey him to his place of safety... “The entire fabric of Muslim international law is intended for non-Muslims. Under Islamic law, Muslims, regardless of geographical location constitute one single Ummah. The Qur’an (10: 19) affirms: “Verily this Brotherhood of yours is a single “Brotherhood.” Consequently founders of Muslim International law sought to codify as to how to deal with other, that is, non-Muslim, states. Justice, even to the detriment of self-interest (Qur’an, iv:134), is enjoined on Muslims in all their conduct. This includes the conduct of Muslims in Foreign and War offices. It is but natural that one should make a distinction, and even a discrimination, between the near and the distant, between the ‘relative’ and the ‘stranger’.

Therefore Islamic law does make a distinction among different non-Muslim communities. It divides them into what might be called: 'developed' and 'primitive'; or, those who believe in One God and follow Divine laws revealed to the founders of their religions, and those who do not operate on the basis of revealed law (such as idolaters, pagans, atheists, animists, etc.). Everyone both developed and primitive - is a subject who enjoys equal protection with regard to liberty of conscience and life. Yet, a Muslim in his private life approaches each group differently. For example, a Muslim man can marry a 'developed' non-Muslim (Christian, Jewish) woman, but not a 'primitive' pagan. A Muslim woman, on the other hand, cannot be the wife of a non-Muslim irrespective of whatever category (developed or primitive) to which he may belong.

As is true in every other political or social system, Islam makes a distinction between 'relatives' and 'strangers', but there are two features of this differentiation which are peculiar to Islam:

1. The first feature concerns the facility with which one can cross the barrier between stranger and relative. Islam emphasizes the realm of ideas - a thing which depends on the choice of human beings - as the source of the themes which bind together and unite members of society.
2. Secondly, there is only a marginal inequality between the two categories 'developed' and 'primitive') in relation to treatment with respect to the affairs of the world.

Equality Principle

The principle of law at the heart of international relations is repeated in every compendium of Muslim law. This principle maintains that: "in sufferings (i.e., affairs) of this world, Muslims and non-Muslims are equal and alike." Even the most orthodox Muslim authors of international law are all unanimous on this basic principle.

This approach to international law serves the function of a pivot. It is a point which balances all the detailed rules regulating the protection of the spectrum of legitimate interests of the minorities. They are the 'protected' community of non-Muslims.

Minority Autonomy: Judicial, Social, Cultural

One of the most characteristic features of Islam is the award of judicial, social and cultural autonomy to these communities. As a result, they are routinely referred to as the dhimmis, in the technical terminology of the law. The word dhimma means a compact which a believer agrees to respect and the violation of which makes him liable to dham (blame). The other meaning of the word is guarantee of safety (aman). Legally, the term refers to certain rights which must be protected by the state. The people whose rights are protected are known as dhimmis or protected subjects.

Let us take a quick look at the nature of judicial autonomy under Islamic law. Far from imposing Qur'anic laws on everybody, Islam permits and even encourages every group (Jewish,

Christian, Maglan or other) to establish its own tribunals presided over by its own judges. Each group should seek to apply its laws to all branches of human affairs. Thus, judicial autonomy is intended to encompass not only individual, private matters (involving personal status) but also for all the affairs of life: civil, penal, religious and others.

As far as issues of social and cultural autonomy are concerned, the safeguard of the rights of non-Muslims in Islamic territory goes even to the extent of giving them the liberty of practicing customs entirely opposed to those of Islam.

To establish liberty of conscience in the world was one of the aims and objectives of the Prophet Muhammad (ﷺ). Therefore the concept of 'holy war' in Islam cannot be employed for the purpose of imposing Islam on non-Muslims or compelling anyone to become Muslim. The spirit of Jihad is one of sacrifice to ensure that the word of God and the practices entailed by that word are not extinguished and, therefore, are available for those who wish to follow the Divine Word and concomitant practices. Waging war for any other reason is illegal. There is absolutely no question of waging war in order to compel people to embrace Islam. This would be an unholy war.

Islamic law expressly recognizes the right of non-Muslims to preserve their beliefs. However, while it categorically forbids all recourse to compulsion in converting others to Islam, Islamic law maintains a rigorous discipline among

its own adherents.

For instance, a Christian or Jewish wife of a Muslim is given her liberty to conserve, practice and act in accordance with what her religion permits. Consequently, she may go to church or synagogue, drink wine, gamble, etc.

On the other hand, some of these liberties are not extended to Muslims. They are not permitted alcohol, nor can they gamble. Nonetheless, one should not forget the great practical importance attached to the fact that Muslims obey their system of law as something of Divine origin, and not merely the will of the majority of the leaders of the country. Due to its Divine origin, there is greater stability in the Muslim law than any other secular legislation of the world.

The foregoing discussion presents the main features of a general picture of Muslim law dealing with non-Muslims.

In *The Muslim Conduct of State*, Dr. Hamidullah points out, with respect to the Islamic model for treating minorities, that: "I have tried to explain the reasons of these rules. I am not writing on what, according to modern average Muslims, ought to be the Muslim law, but what has always been considered to be the Muslim law." it is always useful to remind ourselves to make a distinction between the Muslim Law and the laws of the Muslims. Before I proceed to the next section of my paper, let me cite a passage from another author, Professor Sheikh Showkat Hussain, who in his own way reflects the position outlined by Dr. Hamidullah in the previous

discussion. Dr. Hussein states:

“The dhimmis or the protected subjects enjoy protection of life, liberty, property, and honour. Full freedom of conscience is given to them. They are exempted from compulsory military service and payment of zakat. However, their able bodied males have to pay jizyah in lieu of military service. Islamic state deals with the dhimmis of all denominations as members of a community, not as individuals. Shariah governs the relations of the dhimmis with both individual Muslims and the Islamic state on the basis of religious distinction. All the internal relations of the dhimmis are left to be regulated by the laws of the religion to which they adhere. Hence it (the Shariah or Islam) regards the adherents of each religion as a community controlled by guardians of its sacred traditions. The individual dhimmis are to be obliged by the Islamic state to follow its tradition relating to internal relationship of the individuals and the community. They are exempted from application of Islamic penal laws to the extent these are not in conformity with their religious perceptions. Due to this unique position which the dhimmis enjoy in Islamic law their legal status has been subject of a great controversy.”

A Model for Minorities

Dr. Hussain has given expression to the kind of most compassionate and fair treatment non-Muslim minorities should receive at the hands of the Muslim majority, according to the Muslim law. In fact one might be so bold as to propose that because the Islamic model for

treatment of minorities serves Muslims so well, it also may be capable of serving other nations and countries as well by providing a universal code of conduct and general model for the treatment of minorities.

Muslim minorities can expect this kind of fair treatment from non-Muslim states only if the latter are prepared to offer a system of treatment similar to what is the case in Islam with respect minority treatment. History shows that, in the absence of such a system, good or bad treatment of Muslim minorities depended more on the unpredictable whims of the rulers of non-Muslim governments.

Treatment of Muslims: Good and Bad Examples

During the time of the Prophet (ﷺ), certain Muslims had taken refuge in Abyssinia from their Meccan persecutors. In Abyssinia the Muslims enjoyed perfect freedom of conscience. They worshipped according to their rites and celebrated daily religious services. Nobody maltreated them or abused them with unpleasant words. The Negus of Abyssinia assured the Muslims they were safe in his territory and refused to extradite them at the demands of the Meccans.

On the other hand, at approximately the same period the Negus was protecting the rights of Muslim minorities in Abyssinia, the Byzantine governor of Ma'an embraced Islam. On learning of the governor's conversion the Emperor ordered the governor to abjure his religion. When the governor refused, the Emperor beheaded him. Muslim

historians also mention another case of a high church dignitary. This official was lynched by a Byzantine mob upon hearing of his declaration of embracing Islam.

Cases pointing out the practical need for Muslim authorities to come to terms with non-Muslim states even alter the Prophet's time date back as early as 31 Hijrah. For instance, in this year a pact was concluded between Muslims and the King of Nubia. The pact stipulated that no objections would be raised by the King if Muslims visited his country or celebrated their services in the mosque in Dongola, the capital of Nubia. Some provision for extradition of criminals was also made in the treaty in the time of Hajjaj Ibn Yusuf, many persecuted Muslims fled Iraq and wanted to take refuge in Malabar (India), but the Hindus prevented them from landing. However, the Hindus finally agreed to let the Muslims land and settle in Malabar provided the Muslims would completely blend in with the local population.

For example, one condition imposed on the Muslims was the obligation to follow certain Hindu customs, such as adopting the manner of dress of this country and 'as the country, so the dress,' they took to wearing the Hindu costume. In addition, they were required to perform adhan and recitation of the Qur'an in secret.

A different perspective is given by Buzurg Ibn Shariyar, an author of the 4th century H. He writes that theft was generally punished in India by death. If the thief was a Muslim, the case was

adjudicated by the Hunarman, a Qadi-like official of the Muslims who judged according to Muslim law. There was a custom in India that non-Muslim rulers would consult (for advice) a Muslim Hunarman, i.e., a Qadi, for criminal offences committed by a Muslim. Evidence of this kind of an arrangement was confirmed by Ibn Hauqal.

Modern Age

Let us take a quantum leap forward to our own age, now commonly referred to as the post-modern era.

"As Muslims, we will live in the post-modern world which is just beginning to shape our lives; therein lies the Muslim predicament: that of living by Islam in an age which is increasingly secular, cynical, irreverent, fragmented, materialistic and, therefore, for a Muslim, often hostile. However, postmodernism also promises hope, understanding and toleration - and this is where it connects with Islam. In an age of cynicism and disintegration, Islam has much to offer."

Western Media and Knowledge Vacuum

A related theme is the ubiquitous presence of the media: the Western media are all around, stimulating, corrupting, influencing, shaping and challenging us. We cannot hope to understand Muslims without first understanding the nature of the Western media.

Western culture and pervasive technology, is perhaps the most forceful of onslaughts on Muslim civilization yet. Precisely because it is so amorphous

and because it appears in the most unexpected places, Islam appears so threatened and vulnerable. The VCR and TV need no passport or visa. They can invade the most isolated homes and challenge the most traditional values, and in their character and origin they are part and parcel of Western civilization.

Western society can no longer survive in its own interest by being ill informed or misinformed about the Islamic world. They have to get away from the concept that every time that there is a bush fire, or worse than that, it is representative of the Islamic world. So long as they make it representative of the Islamic world, they damage both themselves and their relations with the Islamic world itself because they are sending erroneous messages back. There is what I call a 'knowledge vacuum'. It is hurting everyone. "We cannot, therefore, even in our modern or post-modern age, ignore or disregard what traditionalists have believed to be necessary. More specifically, for the traditionalists, the larger message of Islam, rather than the narrower sectarian or personal quibbles, is of paramount importance.

Guidelines for Minority Living

In the concluding part of my address, I would like to give some helpful hints and suggest some broad practical guidelines for Muslims living as a minority in non-Muslim countries.

Basically, I will give a condensed and somewhat abridged version of what Maulana Manzoor Nomani, a well-known religious scholar of India, has said on this subject.

"Muslims, who, in the modern world, are feeling despondent and frustrated at being placed in the position of a weak minority in the countries of their birth (in our case, countries to which we have migrated) have for them a special message of courage and hope in Surah-i-Yusuf in the Qur'an."

"The story of Hazrat Yusuf teaches us the moral that however weak be the numerical or political position of Muslims in a country (they may even be in the minority of one and isolated completely from the rest of the people, religiously as well as racially) if they are true in their faith and righteous in their habits and are also ready to render whatever service they can to fellow citizens and to the state, they are bound to carve out a position of honour and trust for themselves and win the respect and admiration of its inhabitants for their religion. On being questioned by his brothers how a person whom they had pushed into the well could come to rise to such great heights. Hazrat Yusuf offers this explanation from the Qur'an (12:90): "Behold, he that is righteous and patient - never will God suffer the reward to be lost, of those who do good."

Unfortunately, the spectacle that Muslims are presenting today is quite in contrast to the foregoing examples. While they are eager to take recourse to all sorts of agitational methods for the solution of their political difficulties - methods which are totally the products of the materialistic frame of mind and from which no good has ever accrued or can ever accrue, they are not prepared to give a trial (Continue on page #.12)

جب حضرت نے تمام دنیا کے گرد تبلیغی دورہ کا عزم فرمایا۔ شہر کراچی سے سیاحت شروع ہوئی اور سیلون، ملایا، انڈونیشیا، مالیشیا، ریونین، مدغاسکر، شرقی افریقہ، حجاز، مصر، روم، انگلستان، فرانس، برٹش گیانا، ڈچ گیانا، ٹرینیڈاد، یونائیٹڈ اسٹیٹس آف امریکہ، کناڈا، فلپائن، سنگاپور، ملایا، سیام، انڈونیشیا اور سیلون کا دورہ ارضی مکمل کرتی ہوئی ڈھائی سال کے بعد ۲۱ مئی ۱۹۵۱ء کو کراچی ہی میں ختم ہوئی۔ آپ کا یہ کارنامہ اپنی وسعت اور اہمیت کے لحاظ سے ایک تاریخی کارنامہ ہے۔ وَاللّٰهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَّشَاءُ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيمِ (۲:۱۰۵)

حضرت اپنے اس عالمگیر سفر میں بہت سی ایسی مسلمان آبادیوں میں پہنچے جہاں لوگ علمائے دین کی صورت میں دیکھنے کو ترستے تھے۔ آپ کے مواعظِ حتمہ نے لاکھوں مسلمانوں کے ایمان کو تازہ کر دیا۔ ہزاروں گرفتارانِ معاصی نے توبہ کی سعادت پائی۔ صدہا کفار حلقہ بگوش اسلام بنے جن میں ڈاکٹر صادق، جارج اینٹونوف جیسے ممتاز امریکن سائنسدان بھی تھے متعدد ممالک میں دینی اداروں نے آپ کی رہنمائی کو قبول فرمایا تاکہ آپ کے مبارک کام کو زندہ رکھیں اور آگے بڑھائیں۔ راقم الحروف کو عالمی سیاحت کے دوران تبلیغی میدان میں رفیق کارہونے کا شرف حاصل رہا نیز حضرت کی زندگی کے آخری اکتیس سال میں اعزازی پرائیویٹ سیکریٹری کے فرائض انجام دینے کی سعادت

بھی ملی۔ اس لئے علیٰ وجہ البصیرت یہ کہا جا سکتا ہے کہ حضرت کا چالیس سالہ تبلیغی کارنامہ ایک عظیم الشان تبلیغی کارنامہ ہے اور یہ کارنامہ اپنی وسعت اور اپنی اہمیت کے اعتبار سے ہی ایک عظیم الشان کارنامہ نہیں بلکہ اس اعتبار سے بھی ایک عظیم کارنامہ ہے کہ موجودہ مذہبی فتنوں کے دور میں آپ نے انتہائی ممکن حد تک مسلکی گروہ بندیوں سے بالاتر رہ کر دینی خدمات انجام دینے کی ایک روشن اور خدام دین کے لئے ایک قابل تقلید مثال قائم کی۔ اس موقع پر اس کارنامہ کا تذکرہ تبرکاً کر دیا گیا تاکہ اس کی یاد سے ہمارے ایمان میں تازگی پیدا ہو۔

حضرت نے چالیس سال تک سفر کی صعوبات اور اجنبی ممالک میں تبلیغی کام کی مشکلات کو صرف اللہ تبارک و تعالیٰ عز و اسمہ کی خوشنودی اور اس کے محبوب رسول صلی اللہ تعالیٰ علیہ وسلم کے مشن کو آگے بڑھانے کے لئے برداشت فرمایا۔ اللہ تبارک و تعالیٰ سے دعا ہے کہ وہ اپنے محبوب صلی اللہ علیہ وسلم کے طفیل حضرت کو ”الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ“ (۴: ۶۹) کے زمرہ میں اعلیٰ مرتبہ عطا فرمائے اور دینِ متین کے تمام خادموں کو آپ کے نقش قدم پر چلنے کی توفیق سے نوازے۔ آمین ثم آمین سجاہ سید المرسلین صلی اللہ علیہ وعلیٰ آلہ واصحابہ الطیبین الطاہرین اجمعین۔

ہے کہ تمام خادمانِ دین متین کے لئے قابلِ تقلید ہے۔
 تحصیلِ علوم کے بعد جب حضرت نے بحیثیت معلم
 قدم آگے بڑھایا تب بھی وہی وسیع النظری رفیقِ حیات رہی۔
 دنیائے اسلام کو من حیث المجموع لیتے ہوئے دورِ حاضر کے
 علمائے دین میں آپ وہ پہلے فرد ہیں جن کی بلند پروازی روحانیت
 اور ولولہ خدمتِ دین نے جغرافیائی قیود کو ایک جنبشِ عنم سے
 توڑ دیا۔ سید جمال الدین افغانی رحمۃ اللہ علیہ کے بعد جس قدر
 علمائے اسلام پیدا ہوئے، سب نے اپنے عمل کی آماجگاہ بیشتر
 اپنے وطن ہی کو بنایا۔ اگر بعض بزرگ کچھ آگے بڑھے بھی تو وہ
 تھوڑی ہی دور چل کر رہ گئے۔ البتہ حضرت کے متعلق بلا خوف
 تردید کہا جاسکتا ہے کہ آپ نے پہلے ہی روز سے تمام دنیا کو
 اپنا میدانِ عمل اور تمام انسانیت کو اپنی قوم سمجھا۔
 حضرت کی بلند نظری کا یہ نتیجہ تھا کہ عنفوانِ شباب
 ہی میں آپ کی تبلیغی مساعی کا دائرہ عمل برصغیر ہندوپاکستان
 سے آگے بڑھ چکا تھا۔ خوش قسمتی سے برصغیر ہندوپاکستان
 میں یہاں کی اقوام کی ہدایت کے لئے علمائے دین کافی تعداد
 میں موجود تھے مگر اس برصغیر سے باہر دنیا کے مختلف ملکوں اور
 گوشوں میں مسلمانوں کی بہت سی آبادیاں ایسی تھیں جو
 دینی ہدایت کے لئے پیاسی تھیں۔ حضرت کی چشمِ بصیرت نے
 اس حقیقت کو دیکھا اور راہِ عمل میں گوناگوں مشکلات اور
 مصائب کو نظر انداز فرماتے ہوئے آپ نے ان کروڑوں تشنہ

کامانِ ہدایت کی دینی اعانت کے لئے اپنی خدمات کو پیش
 فرمایا۔ فَجَزَاهُ اللهُ خَيْرَ الْجَزَاءِ۔

چنانچہ بغیر کسی سرمایہ، بغیر کسی تنظیم، بغیر کسی جماعت
 یا رفقار کے تقریباً ۲۳ سال کی عمر میں حضرت کی تبلیغی سیاحتوں
 کا سلسلہ شروع ہوا۔ آپ کے علم و عمل کے ابرگہر بار نے اسلام
 کی بارانِ رحمت کو کبھی برسا پر برسایا، کبھی سیلون پر، کبھی ملایا
 سیراب ہوا، کبھی انڈونیشیا، کبھی سیام کبھی انڈوچائنا، کبھی چین
 کبھی جاپان، کبھی مالٹس کبھی ری یونین، کبھی جنوبی افریقہ،
 کبھی مشرقی افریقہ کی نوآبادیاں، کبھی عرب میں قیام ہوا کبھی
 عراق میں، کبھی شرقِ اردن میں کبھی فلسطین میں، کبھی مصر
 میں روشنی ہوئی کبھی شام میں۔ غرض ایک بے چین روح تھی
 جو حضرت کو خدمتِ دین کے لئے مشرق و مغرب، شمال و جنوب
 میں لئے ہوئے پھرتی رہی، ۳۴ برس اسی کیفیت میں گزرے،
 چاروں طرف دین کی روشنی پھیلی۔ تبلیغی ادارے قائم ہوئے تبلیغی
 کتابیں شائع ہوئیں، تبلیغی رسلے جاری ہوئے۔ لاکھوں نام
 کے مسلمان دین سے روشناس ہوئے۔ صدرِ باغیر مسلم دینِ اسلام
 میں داخل ہوئے جن میں اعلیٰ تعلیم یافتہ افراد بھی تھے اور
 متوسط الحال بھی، گورے بھی تھے اور کالے بھی، زرد بھی تھے
 اور سانولے بھی۔ وَاللّٰهُ مُتَمَرِّئٌ نُورِهِ وَلَوْ كَرِهَ
 الْكَافِرُونَ ط (۶۱: ۸)

بالآخر اکتوبر سنہ ۱۹۴۸ء میں وہ مبارک تَرْدَن آیا

حُجَّةُ الْإِسْلَامِ مولانا و مُرشدنا شاہ محمد عبد العليم الصّدّیّ القادریؒ کی دینی خدمات کا مختصر تعارف

تحریر: ڈاکٹر مولانا محمد فضل الرحمن الانصاری القادریؒ، رئیس الخلفاء سلسلہ علمیمہ قادریہ
بانی: ”ورلڈ فیڈریشن آف اسلامک مشنرز“ بلاک ’بی‘ شمالی ناظم آباد - کراچی

آخری فرزند کو عبد العليم کے مبارک نام سے موسوم فرمایا۔
لفظ ’عبد‘ جو ہر عمل کا حامل تھا اور لفظ علمیم میں فیضانِ
علمی کی جانب رہنمائی تھی۔

فَالْحَمْدُ لِلّٰهِ ثُمَّ الْحَمْدُ لِلّٰهِ کہ حضرت
کی ذاتِ ستودہ صفات آفتابِ سپہر علم و عمل بن کر چمکی
اور خدامِ دین متین کی جماعت میں اعلیٰ مقام حاصل فرمایا۔
ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ
ذُو الْفَضْلِ الْعَظِيمِ ○

درسِ نظامی کی تکمیل کے بعد حضرت نے محض یہی
نہیں کہ دینی علم کو محفوظ فرمایا بلکہ اس کو دُنیا کے گوشے گوشے
تک پہنچانے کے لئے عصری علوم اور انگریزی زبان کی تحصیل
بھی فرمائی۔ حضرت کا یہ علمی کارنامہ اُس دور میں جبکہ علمائے
دین کو انگریزی فنون سے مناسبت ہی نہ تھی۔ حقیقت یہ

زباں پہ بارِ خُدا یا یہ کس کا نام آیا!
کہ میرے نُطق نے بوسے مری زباں کے لئے

۱۵ رمضان المبارک سنہ ۱۳۱۰ھ (مطابق ۳ اپریل
سنہ ۱۸۹۲ء) وہ مبارک تاریخ ہے جب سیدی و مولائی
شاہ محمد عبد العليم الصّدّیّ القادری نے اس خاکدانِ عالم
میں قدم رکھا۔ دُنیا کی عام نگاہیں کیا سمجھ سکتی تھیں کہ وہ
ستارہ جو معصوم خاموشی کے ساتھ ماہِ صیام کی اُس مبارک
رات میں مطلعِ میرٹھ (ہند) پر نمودار ہوا، مہرِ منیر بن کر ایک
مدّت تک اقصائے عالم میں ضیا پاشیاں کرتا رہے گا اور
دینِ اسلام کی روشنی پھیلاتا رہے گا۔ لادیب کہ ارباب
نظر ضرور سمجھ گئے ہوں گے اور یہی سبب معلوم ہوتا ہے
کہ حضرت کے والد ماجد نجیب مصطفیٰ حضرت مولانا شاہ محمد
عبد الحکیم الصّدّیّ القادری قدس اللہ سرہ العزیز نے اپنے