

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

*With the advent of Social media, society has undergone a drastic change. Many positive values like reading books, positive social interaction, healthy physical activities etc. are dying fast. The ills which were previously sneaking slowly into society, have now started to multiply exponentially.*

*Pakistan is very unique in its existence as it is based on an ideology. Allama Iqbal is the spiritual founder of Pakistan and his ideas in form of his poetry developed the ideology of Pakistan. Iqbal, the undaunted thinker who urged the oppressed masses to revolt against all forms of totalitarianism — religious, political, cultural, intellectual, economic or any other — was the vital force that was needed to free the Indian Muslims from their internal shackles and external bondage. But his words, his voice, his message, constituted a grave threat to those power-wielders who wanted to keep the people subservient, so that people of Pakistan would not challenge them or claim their own rights. To achieve this end they had to silence Iqbal's anti-authoritarian voice as much as possible. The relegation of Iqbal's vision and message to obscurity was, therefore, not by accident but by design. We must investigate why the writings of Iqbal — an invaluable resource — have been systematically excluded from the educational system and have been confined mostly to students in a few specialized disciplines.*

*We must comprehend how social media is impacting opinions of masses in general and ideologies in particular. Social media has detached this generation from books so they are not aware of the real message of Iqbal. Further social media has spread and attributed fabricated poetry and other writings to Iqbal. So message, poetry and ideology of Iqbal is under double attack. We need to be aware of the grievous loss that we have suffered due to the obscuring of Iqbal's ideas and insights. We must combat this menace and retaliate by inculcating those qualities in the youth that would enable them to become exemplary leaders, or for the moral and intellectual development of Pakistan as a whole. We need to begin the process of reclaiming our precious legacy and restoring Iqbal to his rightful place in our thinking, in our lives, and in the life of whole community.*

*It is need of the hour to combat this menace with all the modern tools and technologies. Only when Pakistanis have done justice to Iqbal by making the effort to understand his thought and what he struggled to achieve, and resolving to make his vision a reality, will they be able to find the direction they need to take to make Pakistan what it was intended to be.*

*Arif Mateen Ansari*

# The Qur'an as the Only Authentic Revealed Book in the World

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Absolute authenticity in respect of the purity of its text forms the Holy Qur'an's distinctive claim—a claim in which it stands unique among all the sacred books of the world: those based on the concept of Divine Revelation and others that are not. Among the former, the Jewish and Christian scriptures stand out most prominently.

As to the Jewish sacred books, from where Christianity derives its base, the reformed Judaism of today has forsaken completely the age-old claim, which is the very foundation of the Jewish faith, namely, the claim relating to their status as divinely revealed books, as also their authenticity as records of the teachings of Jewish Prophets. According to the Jewish Encyclopaedia, the emphasis on divine origin has given way to the admission of “the human origin of the Holy Scriptures,” with all their holiness and infallibility shattered, so much so that “the ancient view of a literal dictation by God must be surrendered.” Also, “the prophet and the sacred writer were under the influence of the Divine Spirit while revealing by word or pen...(but) the human element in them was not extinguished, and consequently, in regard to their statements, their knowledge, and the form of their communication, they could only have acted as children of their age” (vol. vi, pp. 608-609).

This ugly situation has emerged for Judaism basically because the

Message of God preached and taught by the Jewish Prophets (God bless them all!) was lost, in respect of its original purity, by the Jewish people long ago under the strains and stresses of historical circumstances. What remained was an adulterated and corrupted form of religious teaching and incorrect history, and on that Judaism has been fed ever since. As a result, we find today Jewish scholarship between the devil and the deep sea in respect of the authenticity of the Jewish religion. While “the ancients regarded the whole mass of the national religious writings as equally holy,” the moderns have denied completely God's authorship of any Jewish sacred book. “That the real authority of the Bible is intrinsic rather than prescriptive”, says Joseph (Judaism as Creed and Life), “becomes clear as soon as we think of the circumstances in which the Scriptural canon was formed. The decision by which certain books were included in the Bible and others excluded, was a purely human decision. The great teachers sat in judgment upon the claims of various works, and decided upon those claims by the light of reason – in other words, by the internal merits of the works themselves. Nor was the decision always easy. The fate of some books, like Ecclesiastes, and Canticles, and Esther, was, we learn trembling in the balance even as late as the third century of the present era....The Bible, being the work of godly men,

necessarily contains both a Divine and a human element. But since everything human is imperfect, we must not expect to find an absolutely perfect representation of Divine truth even in God's Book..... Some of the Biblical stories are clearly legends...The Pentateuch is the work not of one hand but of many hands. ...Similar views prevail among scholars with regards to other books of the Bible" (pp 18, 20, 22, 23, 24). Modern scholarship, which has given birth to reformed Judaism, supports the above views of Joseph unanimously. For instance: with respect to the infallibility of the Jewish scripture and its authenticity as the Word of God, Valentine's One Volume Jewish Encyclopaedia tells us: "Jewish tradition....does not hesitate to admit later elaboration and revision of certain books in the Bible....As an unimpeachable source of history and chronology the Bible is often disappointing, exhibiting statements and data which seem either vague or contradictory, or else fail to agree with what is known of contemporary oriental history and chronology." (pp. 93, 95).

As to the Christian version: "With the advance in the technique of textual criticism during the course of the last generation, with a more searching analysis of the matter of the text, and with the use of the comparative method in evaluating the tradition embodied in the narrative, it has become even more patently evident that orthodox opinion in regard to the authenticity of the Bible can't be maintained." One has only to go through the findings of the official representatives of Christianity, as

recorded in the Encyclopaedia Biblica, to discover the impeachment of the authenticity of the Old and the New Testaments by the Christendom of today. In the words of one of the best Biblical apologists, who wrote for the Encyclopaedia of Religion and Ethics (vol. vii, p. 263): "It is now a commonplace of Biblical learning that God has been at no pains to prevent errors of history and knowledge and defects in the text and its transmission from finding an entrance into the sacred pages of His Written Word" Rev. Bosworth Smith, who seems to be more frank, is more rational in his confession. Comparing the confirmed claim of the Qur'an to absolute authenticity with the baseless orthodox Christian claim concerning the Bible, he says: "The Bible in particular makes no such claim...The Bible is the work of a large number of poets, prophets, statesmen, and lawgivers, extending over a vast period of time, and incorporates with itself other and earlier, and often conflicting documents." (Mohammad and Mohammadanism, p.19).

It may be observed here in passing that it is not only the so-called 'revealed' religions but also the "unrevealed" ones that suffer from inauthenticity with regard to their sacred texts. Although our present discussion does not directly relate to unrevealed religions owing to their different basis, we may with advantage refer to one such major religion, namely, Buddhism, to reveal the situation on that side. To quote just, one authority: "The truth is that the oldest stratum of the existing scriptures (of Buddhism) can only be reached by

uncertain inference and conjecture... I confess that I do not know what the "original gospel" of Buddhism was....Buddhism is a body of traditions in which few names stand out; and in which fewer dates are precisely known. It is indeed most exasperating when we try to apply our current ideas of historical criticism."

To revert to the scriptures which claim to be revealed, the following verdict of an English scholar is final: "The truth of the message is intimately connected with the authenticity of the record, and a critical theory which assails the one assails the other"

With this verdict — and the principle on which it is based is incontrovertible — Judaism and Christianity, both are ruled out; while the absolute authenticity of the Qur'an proves the genuineness of its Message, and here the judgment emerges in all its grandeur that if Divine Revelation alone is the true and valid basis for Religion, then the Holy Qur'an alone gives us the true Religion—the Religion revealed by the Creator and Sovereign of the universe and man.

### **The Process of Preservation And Propagation**

The arrangements instituted by the Holy Prophet (ﷺ) were perfect not only in respect of the communication of Qur'anic revelations but also concerning their preservation.

In this connection, it should be noted that although paper and parchment were not available in abundance, all important literary work was preserved through writing on parchment or on paper. The concept of writing on

parchment or paper has been clearly projected in the Qur'an itself when it says: If We (i.e., God) had sent unto the (O Muhammad!) a book (or, a writing) on paper (or parchment), so that they could touch it with their hands...(vi:7).

Supplies of paper, and even of parchment, being very limited, the initial writing of the revelations was very naturally executed by using other writing materials of those days, e.g., flat bones, chiseled stems of palm-leaves and wooden or stone tablets. But once this initial work had been executed, the writing of the revelations, in accordance with their arrangement dictated to, the Scribes by the Holy Prophet, on proper pieces of paper or parchment, which were seemingly in the form of the leaves of a book, was undertaken without fail. The evidence in this respect is explicit. For instance, al-Hakim has recorded the testimony of no less an authority than Zaid ibn Thabit, under the heading of "Compilation of the Qur'an during the time of God's Messenger", thus: He said: "We (the Scribes) used to compile the Qur'an from the (records of revelations made on) ruqa (i.e., pieces of paper or of parchment)," (Al-Mustadrak, vol. ii, p.611).

In this way grew up quite a good number of copies of the Holy Qur'an under the direct instruction and supervision of the Holy Prophet (ﷺ). Then, the copies compiled by the Scribes were handed over to other Companions, as we have already noted, so that they copied them out in order to possess their own copies for reading as well as memorization. The copies compiled by the Scribes as well-as the

others continued to grow in content with the progress in revelation until they were declared to be complete by the Holy Prophet (ﷺ), who proclaimed in clear terms: "I am leaving in your midst a thing which (in terms of its importance) is such that you will never fall into error so long as you hold to it firmly; and it is the Book of God (i.e., the Qur'an-)", (Abu Da'ud: Sunan, vol. i, p. 264).

When we attend to the problem of the number of copies of the Qur'an that existed during the Holy Prophet's time and look into the statements contained in Bukhari's Sahih (vol. m, p. 143), Muslim's Sahih (vol. vii, p.243), (vol. ii, p. 252), Tahdhib at-Tahdhib (vol. vii, p. 243), Isti'ab vol. ii, p. 565) Usud al-Ghabah (vol. ii, p. 286), Ibn Sa'ad's Tabaqat (vol. ii, p. 112), etc., we become sure of the existence of at least fifteen copies. Then, when, we consider the number of the Scribes appointed by the Holy Prophet (ﷺ), the number of copies goes further up. Again; when we consider the total situation in the Muslim community of the Holy Prophet's (ﷺ) time with reference to widespread activity of recitation and memorization, we are compelled to consider the number of copies as still higher.

After the demise of the Holy Prophet (ﷺ), the number of copies multiplied by leaps and bounds under the compulsion of the law of demand and supply, so much so that before the commencement of the caliphate of Uthman thousand, upon thousands of copies had come into existence. Ibn Hazm bears testimony to it thus: "When the Prophet passed away, Islam had

already spread in the whole (Arabian) peninsula from the Red Sea to the (southern) coast of Yemen and from the Persian Gulf to Euphrates. There were innumerable townships and villages inside the peninsula where all the inhabitants had declared allegiance to Islam and had constructed the mosques. There was no town, village, or quarter, where the Qur'an was not recited at the mosques during prayers. Children and male and female adults, all, learnt it, and it was also copied out in writing. After the Prophet's period, Abu Bakr (RDA) ruled as Caliph for 2 ½ years.....the recitation grew more and more. There was no town where the copies of the Qur'an were not available. After that, Omar (RDA) became the Caliph and conquered the length and breadth of Persia and the whole of Syria and Egypt. In those countries also there was no inhabited place where mosque were not built and new copies of the Qur'an were not made. The leaders of congregational prayers recited it, and the children all over the east and the west (of the Islamic empire) learnt it. This period lasted for ten years and some months. When Omar (RDA) died, at least one hundred-thousand copies of the Qur'an must have been in existence" (Kitab al-Fasl, vol. ii, p. 78).

Since then up to this day, the number of copies that have gone into circulation is beyond all possibility of counting. But the text of the Holy Qur'an has not suffered even the slightest deviation and variation. Truly had it been proclaimed by God at the time of its revelation: "We have, without doubt, sent down the Message (i.e., the

Qur'an), and We are assuredly the guardian thereof," (xv:9).

It is necessary to observe here that the Qur'an was propagated by the Holy Prophet (ﷺ) not only in written form but also orally, he being not merely the deliverer of the Divine Message but also its Teacher par excellence (xii:2); and the Muslims were asked by him not only to read the holy book but also to memorize it. In this way a double process of preserving the purity of the text of the Holy Qur'an came to exist, and a perfect system of teaching it originated with the Holy Prophet (ﷺ) himself.

Thus we find Bukhari reporting about Abdullah ibn Mas'ud that he said: "I learnt directly from the mouth of God's Messenger about 79 chapters." (Sahih, vol. ii, p. 141). The same Companion also reported, according to Muslim's Sahih (vol. I p. 121), that: "God's Messenger asked me to recite the Qur'an before him. Thereupon I enquired: Should I recite to you while it has been revealed to you? He replied: 'I like to hear it recited by others'. So I recited the chapter al-Nisa?"

Thus were the Companions trained by the Holy Prophet (ﷺ) as licensed teachers of the Qur'an for the masses and they performed this function, under appointment from him, with utmost diligence. Just by way of examples: Miftah al-Sa'adah (vol. I.p. 349) reports: "Abu 'Aliyah said: I recited the Qur'an to Omar four times"; and, according to Dhahabi's Tabaqat al-Qurra' (p. 606): "When Abu Darda would finish his morning prayer, he would set his

students in batches of ten. Once he counted them, and they were more than sixteen hundred."

The system of teaching that developed had the memorization of the Qur'an as its vital part, and a continuous chain of licensed and authorized teachers grew, and had continued to grow from generation to generation, not only to propagate the text of the Qur'an but also to preserve its purity, in which connection a whole science has developed; and the uniform oral as well as written transmission down the centuries through successive generations of Qur'anic teachers belonging to diverse races and countries, has crowned the Holy Qur'an with the merit of tawatur to a degree of glory where even the slightest possibility of doubt in respect of the purity of its text is totally eliminated.

That is the only reason why even those hostile western scholars, for whom the highest virtue is to revile Islam on the flimsiest grounds, had to bow their heads in humility when confronted with the problem of the authenticity of the Qur'an and had to grudgingly admit the purity of its text —scholars, such as: Palmer (The Qur'an-English Translation; Introduction, p. LIX); Wherry (Commentary on the Kurarr, 1, p. 349); Snouck Hurgronje (Mohammedanism, p. 18); William Muir (Life of Mohammad, Introduction, p. xxm); Philip K. Hitti (History of the Arabs, p. 123); and Torrey (Jewish Foundation of Islam, p. 2). To quote just the last reference: "The Koran was his (i.e., Muhammad's) own creation; and it lies before us practically unchanged from the form which he himself gave it." Had the

blinding fire of antagonism to Islam not burned in the heart of Torry in the manner it did; he could have spoken at least in the tone of Bosworth Smith, who said: "In the Koran we have, beyond all reasonable doubt, the exact words of Mohammad without subtraction and without addition" (Mohammad and Mohammdanism, p. 22). And it is not only Bosworth Smith who says so, but

many others. For instance, F.F. Arbuthnot has confessed that: "...complete text of the Koran...has remained the same, without any change or alteration by enthusiasts, translators, or interpolators, up to the present time. It is to be regretted that the same cannot be said of all the books of the Old and New Testaments." (The Construction of the Bible and the Koran, p.5).

### مسجد نبوی کی توسیع

ترکوں نے جب مسجد نبوی کی تعمیر کا ارادہ کیا تو انہوں نے اپنی وسیع عریض ریاست میں اعلان کیا کہ انہیں عمارت سازی سے متعلق فنون کے ماہرین درکار ہیں، اعلان کرنے کی دیر تھی کہ ہر علم کے مانے ہوئے لوگوں نے اپنی خدمات پیش کیں، سلطان کے حکم سے استنبول کے باہر ایک شہر بسایا گیا جس میں اطراف عالم سے آنے والے ان ماہرین کو الگ الگ محلوں میں بسایا گیا، اس کے بعد عقیدت اور حیرت کا ایسا باب شروع ہوا جس کی نظیر مشکل ہے، خلیفہ وقت جو دنیا کا سب سے بڑا فرمانروا تھا، شہر میں آیا اور ہر شعبے کے ماہر کو تاکید کی کہ اپنے ذہین ترین بچے کو اپنا فن اس طرح سکھائے کہ اسے یکتا و بیمثال کر دے، اس اثنا میں ترک حکومت اس بچے کو حافظ قرآن اور شہسوار بنائے گی، دنیا کی تاریخ کا یہ عجیب و غریب منصوبہ کئی سال جاری رہا، 25 سال بعد نوجوانوں کی ایسی جماعت تیار ہوئی جو نہ صرف اپنے شعبے میں یکتا روزگار تھے بلکہ ہر شخص حافظ قرآن اور با عمل مسلمان بھی تھا، یہ لگ بھگ 500 لوگ تھے، اسی دوران ترکوں نے پتھروں کی نئی کانیں دریافت کیں، جنگلوں سے لکڑیاں کٹوائیں، تختے حاصل کئے گئے اور شیشے کا سامان بہم پہنچایا گیا، یہ سارا سامان نبی کریم ﷺ کے شہر پہنچایا گیا تو ادب کا یہ عالم تھا کہ اسے رکھنے کے لیے مدینہ سے دور ایک بستی بسائی گئی تا کہ شور سے مدینہ کا ماحول خراب نہ ہو، نبی ﷺ کے ادب کی وجہ سے اگر کسی پتھر میں ترمیم کی ضرورت پڑتی تو اسے واپس اسی بستی بھیجا جاتا، ماہرین کو حکم تھا کہ ہر شخص کام کے دوران با وضو رہے اور درود شریف اور تلاوت قرآن میں مشغول رہے، حجرہ مبارک کی جالیوں کو کپڑے سے لپیٹ دیا گیا کہ گرد غبار اندر روضہ پاک میں نہ جائے، ستون لگائے گئے کہ ریاض الجنۃ اور روضہ پاک پر مٹی نہ گرے، یہ کام پندرہ سال تک چلتا رہا اور تاریخ عالم گواہ ہے ایسی محبت ایسی عقیدت سے کوئی تعمیر نہ کبھی پہلے ہوئی اور نہ کبھی بعد میں ہوگی۔

# Holy Prophet (ﷺ) in Other Scriptures

Q.A.M.M. Yahya

The advent of the Prophet Muhammad (ﷺ) was foretold by earlier prophets. The fact that the Testaments are replete with such clear prophecies is known to the learned Muslims. This is in spite of the fact that the Testaments have not retained their original purity. However, the fact that the advent of the Prophet of Islam occurs in unmistakable terms in other scriptures, scriptures of religions other than Judeo-Christianity, are not widely known. Seldom one would come across an article in literatures of the present and past where all such prophecies are given in a consolidated manner. The aim of this brief note is to reproduce these prophecies.

## **Scriptures of Judeo-Christianity**

The full list would be too large, but this seems to be the most important: "I have yet many things to say unto you, but ye cannot bear them now. How be it when he, the Spirit of truth, is come he will guide you into all truth: He shall glorify Me." John, (8:12-14). Literally, Muhammad means a man 'praised much' and Ahmad means 'one who praises much'. The Prophet of Islam (ﷺ) glorified Jesus (Peace on both) and denounced all those calumnies others associated with him. Also, Jesus' teaching was primarily for the Israelites and hence all the truth necessary for universal guidance could not be vouchsafed unto him. Finally, it must be noted that the Prophet Muhammad (ﷺ) is frequently called in the Holy Quran as "The Truth" (17:81 Q).

In John 14: 16 and 14: 17, our Prophet (ﷺ) is denoted as the Comforter. Other references are Matt. 13: 31; 11: 33-34; Mark 12: 1-11; Luke 20: 9-18; John 1: 22, 16: 16, 16: 26. Two prophecies are reproduced below:

"Whom the heaven must receive until the time of resurrection of all things, which God had spoken by the mouth .... of all His prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren like unto me: him shall hear in all things whatsoever he shall say unto you." (Acts 3:21-22).

The Lord thy God will raise up into thee a prophet from the midst of thee ... and he shall speak unto them all that I shall command him." (Deutr. 26: 17-19).

The allegation that the Testaments have been altered in many places, as mentioned in the Holy Quran, have been proved on many occasions. One of the latest and possibly the strongest evidence is the discovery of a 1500 year old MS....This was discovered by Professor Dr. Samuel Stern of Oxford University in the Sulaymaniyyah Library at Istanbul. From Professor Stern a photostat copy of the MS. was obtained by Professor Sholom Pines of the Hebrew University at Jerusalem. An expert on early Christian history, Prof. Pines concludes that the text in the MS. reflects precisely the faith possessed by the Nazarenes who claimed direct descent from the first disciples of Jesus



Christ (P.H.) and who were driven by other Christians from Palestine into Syria in 62 of the Christian era. This Arabic MS. which contains a translation from the Syriac reveals how the version in St. John as it is to-day differs from the original one, with particular reference to the narratives of the Passion and John 5:22.

### **Scriptures of the Hindu religion.**

The Vedas (c. 1500-1200 B.C.) contain sacred hymns and offering verses and these were read by the Aryans who entered India from Iranian region. The "Atharva Veda" from which we shall quote in the present context is the last of the Vedic collections to be recognized as part of the sacred canon. This scripture gathers together the corpus of prayers, spells and various formulae for averting evil and sickness. The current text of the "Atharvaveda Samhita" is apparently the recession of the Saunaka school and consists of some 750 different pier, five-sixth of which are in various metres, the rest being in prose. The whole book is divided into 20 volumes. The Brahman who professed, this veda had little to do with the Soma ritual and was awarded somewhat nominal position.

The "Upanishads" which are in prose and verse inquire into the nature of the Divine Principle and means of salvation. They represent final state in the tradition of the Vedas and so the development of thought that they unfold in Vedanta (end of the Veda). Its European translation had tremendous influence on European minds especially in Germany (for example, Schopenhauer) and the

doctrine of "Maya" and other matters are known to European scholars from this scripture.

The "Puranas" literally mean "ancient". There are 18 Maha Puranas, one of these major Puranas is Bhavisya Ptuaana from which we shall quote. There are 400,000 couplets in these 18 principal puranas.

We shall quote below from the above three scriptures and would point out that in these scriptures possessed by people who are idolaters now and who are farthest from Islam, the advent of the Holy Prophet (ﷺ) is written in unmistakable terms. A word of apology is needed here. The author is a humble student of science and this topic belongs to the field of Comparative Religion of which the author is far from any authority. Only because an article embodying all sayings about the advent of a World-Prophet is not commonly seen in literatures, the author was feeling for the usefulness of such article. It is clear, therefore, that some Muslims should also specialize in Comparative Religion which is almost a pre-requisite for missionary activities among people of other religions. However, it seems that Muslim scholars specialized in comparative religion are at any rate very rare.

We, therefore, conclude this paper with the relevant extracts from the three scriptures, Bhavisya Purana, Allo Upanishad and Atharva Veda respectively.

### **Scriptures of the Zoroastrians**

Zoroastrianism is an Indo-Iranian religion. According to reliable Iranian

tradition, Zoroaster (Greek corrupt form of Iranian Zarathustra) lived 258 years before Alexander's conquest of Iran (330 B.C.). The scripture Zend-Avesta has several parts e.g. Haome, Gathas etc. The Avestan alphabet was evolved from the late Pahlavi script, but the Avestan texts are believed to be first transmitted orally. The 'Datastan i Denik' ("Religious Code") was compiled by the priest Manushchich and is an orthodox book on ethics and ritual.

The advent of our Prophet Muhammad (ﷺ) occurs in this scripture as referred below and this as well as most of the later texts were already reproduced in a Bengali book. (Golam Mustafa: "Bishya Nabi").

"Noid te Ahmad dragoyeitim fram-raomi  
Spetam Zarathustra yarn dahmam  
vangim. afritim  
Yunad haka hahi humanghad  
hvakanghad  
hushyanthad hudaenad".—Zend-  
Aveata.

Part I;;T.r. by Max Muller, p. 290.

The English meaning of above is nearly as follows:

"I announce O Spetam Zorathustra! the holy Ahmad (blessings for the righteous) will certainly come from whom you will receive good thought, good words, righteous deeds and pure religion".

Also in Datastan scripture, 14th verse, one reads:

"When the Persians should sink so low in morality, a man will be born in Arabia,

whose followers will upset their throne, kingdom, religion and everything. The mighty still-necked ones of Persia will be overpowered. The house which was built and in which many idols were placed shall be purged of idols and men shall say their prayers facing towards it. The wise men of Persia and others will join his followers".

The house referred to above is clearly the holy Kaba, the Baitullah.

### **Scriptures of the Buddhists**

Including the Chinese as Buddhists, the adherents to Buddhism outnumber many religions. Unlike the prophets of Judeo-Christianity, the founder of Buddhism is not one of the prophets mentioned in the Holy Quran. Yet, let us see what is available in their scripture in respect of the advent of a world-prophet. The "Sutta" are the dialogues discussed on philosophy and metaphysics. "Digha-nikaya" ("Collection of long dialogues"), written in Pali language is the most ancient as well as most authentic of the Sutta. Besides there are three other Nikaya: Majjhima (medium), Samyutta (Classified) and Anguttara (Enumerating) which together with Digha form the group of Four Nikaya of Buddhism. Another scripture, Triptaka, is in Sanskrit language. The dates are 5th to 3rd century B.C. In Digha Nikaya the advent of the future "Metteya" (Buddha or Prophet of kindness) is clearly prophesized.

The transliterated Sanskrit text of Vabisy Purana is as follows in the present context:

"Attomminnontore mlechcha acharjen

samannitah: "Mohamad iti khatah shishya shakha samannitah. 5

"Nripacheyba rnahadebang morusthal nibasinam Gangajalish sansnappa pancha gabba samannitai: "Chandanadi viravyarchya tustaba manasa haram. 6

"Namaste girijanath morusthal nibasine "Tripurasurnashay bohumaya probortoney. 7

Vejraj ubach –

Mlechchy guptay shudhdhay sachchinandrupine Tong mang hi kinkarang bidhdi sharanarthamugagamtam." 8

(Sanskrit)

—Vabishya Purana, Para 3, Kanda 3, Adhaya 3.

Slokas 5, 6..7 and 8.

The, meaning is somewhat as under:

"Just then \_a man with epithet "illiterate" Muhammad by name, and an inhabitant of Arabia appeared with his companions. O denizen of Arabia ! and master-of the world, to thee is my adoration. You know various ways of purifying this world of all evils, to you is my salutation. O holy man! I am your slave! Give me space below your feet".

Now we reproduce a stanza in Sanskrit:

"Hotar mindro hotar mindra maha surindraho Allo jeshthang shreshthang

paramangpurnang bramman allam.

Allohrosur Muhammaderkong barasya allo allam. Adallabukamex kakam allabuk nikhatokom." 3

(Sanskrit) — Upanishad

"God is the owner of high attributes, complete, perfect, All-Knowing, Muhammad is the Messenger of God." (Translation by Upendra Nath Mukhopadhaya of Calcutta). One is amazed on seeing the resemblance of this verse of the Hindu scripture with the basic Islamic doctrine including the name "Muhammad" (ﷺ).

Finally, in the Veda, the most sacred of the Hindu scriptures, we come across this:

"Idang jana upashruta narashangsa stabishyatey Shashting shasra nabatingcha kaurama arushmesu dagahey" I

(Sanskrit) —Atharva Veda, Kanda 20, Sukta 127. Mantra I ff.

The meaning is:

"O people! hear this most heedfully. The man of praise (Muhammad) will be raised among the people. We -will have received the Muhajir amongst 60,090 foes".

The then population of Mecca was about 60,000 and the Muhajir is none but our Holy Prophet!



# Iqbal a Brilliant Thinker of Islam

Ghulam Hussain Dashtyai

Among the modern Muslim thinkers, Iqbal was the first who realized that solidarity of Muslim society only depends on comprehensive and vital social order based on the Quran and the Sunna. In his work both prose and verse, he turns again and again to this subject and seeks to give the Muslims a definite goal.

In fact, being a thinker his approach toward religion was philosophical rather than merely sentimental. He was aware of the value system of Islamic ideology. Due to his most brilliant and outstanding personality he became an outstanding thinker of the world and exercised considerable influence on the trend of modern thinking and worked to reawaken the dormant spirit of mankind so that it may move forward into creative activity and dynamism. After all, Iqbal was not merely a philosopher but also a Muslim with a loving heart for the cause of Islam, God fearing sage and having love and reverence to the Holy Prophet Muhammad (ﷺ). This spirit is obvious in his poem, in paying homage to the Holy Prophet (ﷺ) he says:

گر دلم آئینه بی جوهر است  
ور بحرفم غیر قرآن مضمحل است  
پردہ ناموس فکرم چاک کن  
این خیابان را ز خارم پاک کن  
روز محشر خوار و رسوا کن مرا  
بے نصیب از بوسه پا کن مرا

If my heart is a spiritless mirror, and  
My ideas contradictory to the Qur'an;  
Than slit the curtain of my modesty of  
thought,

And cleanse the garden of my ideas  
from thorns;  
Disgrace me on the Day of Judgment;  
And prevent me from kissing thy feet;

## The Concept of God:

A German Orientalist commenting on Iqbal's well-known lectures on "The Reconstruction of Religious Thought in Islam" says that it is the most wonderful manifestation of modern age. In this book Iqbal referring to "the concept of God and Meaning of Prayer" (although the approach to the problem is rather philosophical), says "in order to emphasize the individuality of ultimate Ego the Qur'an gives the proper name of Allah and further defines Him as:

Allah is one; All things depend on Him.  
He begets not and He is not begotten.  
And their is non like unto Him. (Al-Qur'an: 112)

Elaborating the Qur'anic concept Iqbal further says "the other important element in the Qur'anic conception of God, from a purely intellectual point of view, are Creativeness, Knowledge, Omnipotence and Eternity."

He further says "the time the ultimate Ego is revealed as change without succession i.e. an organic whole which appears atomic because of the creative movement of the ego ..... the time is born with the act of creation by which the ultimate Ego realizes and measures, so to speak. The infinite wealth of His own undetermined creative possibilities ..... In this sense alone it is possible

to understand the Qur'anic verse: "To God belongs the alternation of day and night."

Explaining the Divine attribute of knowledge Iqbal goes mention "The alternative concept of Divine Knowledge is omniscience in the sense of a single indivisible act of sweep of history, regarded as an order of specific events, in an eternal "now".

Propounding the Qur'anic idea of Divine attribute of Omnipotence, he says "The Qur'an has clear and definite conception of Nature as a cosmos of mutually related forces. It therefore, views Divine Omnipotence as intimately related to Divine wisdom, and finds the infinite power of God revealed, not in the arbitrary and the capricious, but in the recurrent, the regular, and the orderly."

In Iqbal's thought we find that he believes that the knowledge of Ultimate Ego or Reality cannot be had on the basis of pure reason it can only be known through revelation; in this view there are glimpses of Kant's philosophical idea of Critique of Pure Reason and Critique of Practical Reason. Thus Iqbal says:

در جہاں کیف و کم گردید عقل  
بے بہ منزل برداز توحید عقل  
ورنہ این بیچارا را منزل کجاست  
کششی ادراک را ساحل کجاست  
اہل حق را رمز توحید از پرست  
در "اتی الرحمن عبدا" مضمراست

In the universe, the reason strives discovering the Creator.

But only revelation taught it the lesson of Tauhid:

None there is in the heavens and the earth but must come unto the Compassionate as a bondsman. (19:93)

### **The Finality of Prophethood**

The history of religion reveals that the Divine commandments somehow or the other were always put beyond the bar and the Divine messengers were killed by their nations and after their prophets left this world, they changed Divine guidances and used them for their own designs. The value system of humanity throughout history suffered a lot. In Iqbal's thought the purpose of finality of the Prophethood is renewing the Divine value system in human society so he says the finality of the Holy Prophet Muhammad (ﷺ) is for prevailing three fundamental values of human society:

1. Freedom: — For establishment of a consolidated nation and state, freedom is the most fundamental need of social order. We may say its the inborn right of every human being.
2. Brotherhood: — Goodness and humanism can never be achieved without brotherly feeling of humanity, as all modern psychologists are agreed that respect for oneself and respect for others is basic requisition for social adjustment.
3. Social Equilibrium: — This is the essence of democracy and keynote for the supremacy of law and order and the world believe that without social equality social order can never be maintained.

But unfortunately in human history these values are perverted in negative

way. Thus, tyranny existed.

Iqbal, about the finality of the Holy Prophet Muhammad (ﷺ) says:

مرسلان و انبیا ابائے او  
اکرم اونزد حق التفائے او  
کل مومن اخوة اندر داش  
حریت سرمایہ آب و گلشن  
نا شکیب امتیازات آمده  
در نباد او مساوات آمده

His forefathers were messengers and prophets,

His message was “the most honoured amongst you in the sight of Allah is the most righteous of you”.

“All believers are brothers” was his proclamation.

His existence was for the propagation of freedom;

He thought that inequality is against human nature.

And sense of equality is inborn in the human nature;

### **Significances of Islamic Worships in Iqbal's Thought**

#### **(a) Prayer**

Referring to the idea of prayer Iqbal says, “Religious ambition soars higher than ambition of philosophy. Religion is not satisfied with mere conception: it seeks a more intimate knowledge of an association with the object of its pursuit. The agency through which this association is achieved is the act of worship ending in spiritual illumination”.

He further states, “The real object of prayer, however, is better achieved when the act of prayer become congregational ..... a congregation is an association of men, who, animated by the same aspiration concentrate

themselves as a single object and open up their inner selves to working of a single impulse. It is a psychological truth that association multiplies the normal man's power of perception, deepens his emotion, and dynamises his will to a degree unknown to him in the privacy of his individuality”.

Iqbal considers prayer as a means of self-disciplining and self-perfection. Thus, in “Israr-e-Khudi” mentioning significances of prayer, he says:

لا اله باشد صدف گوهر نماز  
قلب مسلم را حج اصغر نماز  
در کف مسلم مثال جنجر است  
قاتل فحشاء بغی و منکر است

La Illha (There is no entity) is like the shell and prayer pearl.

For a Muslim heart it is a small pilgrim;  
In the hand of Muslim it is like a dagger,  
Killer of adultery, injustice and enormities:

#### **(b) Fasting**

In Iqbal's thought the major idea is self-realization so he considers self-purification a vital factor in the process of self-actualization. And Iqbal, therefore, considers fasting which is a part of the fundamentals of Islamic belief and a vital factor which brings tremendous changes in personality and is also a process of purification. There are numerous motivations in human being desirable as well as undesirable which sometimes lead toward destruction and waywardness. The vary significance of the fasting is mentioned in “Asrar-e-Khudi”:

روزه بر جوع و عطش شبخون زند  
خیر تن پروری رایش کند

Fasting attacks on thirst and appetite,  
It abolishes the citadel of selfishness  
and indolence;

### (c) Zakat (Poor tax)

The proper distribution of wealth is a  
comprehensive idea which has been for  
first time properly taught in the Holy  
Qur'an:

كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۗ

"In order that it (wealth) may not makes  
a circle between wealthy amongst you".  
(59:7)

And, thus, Qur'an makes Zakat a  
means to spread this very idea. The  
differences between "have" and "have-  
nots" can only be removed by utilizing  
the vital and comprehensive system of  
Zakat.

Iqbal's foresight gives it primary  
importance for perfection of self  
individually as well as collectively. Thus  
Iqbal says:

حب دولت را فنا مازد زکوة  
هم مساوات آشنا سازد زکوة  
دل ز "حتی تنفقوا" محکم کند  
زر فزاید الفت زر کم کند

Zakat abolishes in man the lust of  
wealth;

Zakat acquaints with the idea of  
equality;

Spending money in the way of Allah is  
the only thing; that gives strength to our  
heart;

Payment of Zakat enhances the wealth  
on one side; and lessens the love for it  
on the other;

### (d) Hajj (Pilgrimage of Ka'ba)

Hajj is one of the foundations of Muslim  
belief. It provides the motivating forces

of humanitarianism, equality, love and  
reverence for Almighty and complete  
surrender of one's desire to the will of  
God. Leaving one's house, children and  
country is not an easy task but a Muslim  
does it for the sake of Almighty. This  
significance of Hajj has also influenced  
the thought of the Muslim philosopher  
so in "Israr-e-Khudi" Iqbal says:

مومنان را فطرت افروز است حج  
هجرت آموز و وطن سوز است حج  
طاعتے سرمایہ جمیعتے  
ربط اوراق کتاب ملتے

Hajj teaches Muslim, the lesson of Law  
of Nature;

It pursues emigration in the way of Al-  
Mighty:

It teaches unity and humanism amongst  
Muslims

Like the pages of book arranged  
together:

### (e) Jihad

Life means struggle, this struggle starts  
from birth to death. A perpetual journey  
which does not end in physical death  
but the second journey immediately  
starts. The Qur'anic conception of  
Jihad is so wide which grasps all  
aspects of human life. Iqbal explains the  
purpose of creation in the light of the  
Holy Qur'an, he says man came to this  
earth as vicegerent of Allah and his  
purpose of life is to maintain the Divine  
Law on the earth. But it is not possible  
until he does baptize himself with the  
attributes of Allah.

The history of religion reveals that the  
idea of baptism was merely materialistic  
and formal. In Judaism and Christianity  
we find that they only believed some  
particular colours as most sacred. But to

the contrary, Qur'an condemns the materialistic approach of the problem and proclaims with these words:

صِبْغَةَ اللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُ عَابِدُونَ

Ours is the dye of Allah! and who is better at dyeing than Allah! And we are His worshippers. (2:138)

This very idea is explained in a tradition of the Holy Prophet Muhammad (ﷺ):

تخلقوا باخلاق الله

“Observe the goodness of God in thyself”. Thus, Iqbal profounding the same idea says:

قلب را از صبغۀ الله رنگ ده  
عشق را ناموس نام و ننگ ده

Baptize your heart with the colour of Allah;

Ishq (the utmost-love) for Allah should be the law of your honour and dishonour;

### **Iqbal's view of Islamic Polity and State**

Iqbal was not merely an immortal poet or philosopher but he was also an outstanding political figure of the Muslim world. His political ideas were direct interpretation of the Holy Qur'an and Sunnah of the Holy Prophet (ﷺ). Iqbal believes that Islam is not merely a parcel of some rituals, but it is rather a force to integrate human activities into unity. There is nothing in the dualistic conception of secularism and religion or matter and spirit in Islam hut it integrates social economic moral and political value to an entity.

Iqbal in his lecture “Islam as an ethical and political ideal” points out the reality

of Islam. He says: “You know that Islam is something more than a creed, it is also a community, a nation, the membership of Islam is not determined by birth, locality or naturalization; it consists in the identity of belief”.

Iqbal was aware of the bitter result of the idea of church and state duality, thus, condemning this idea he says, “Islam does not bifurcate the unity of man into an irreconcilable duality of spirit and matter; church and state are organic to each other. Man is not the citizen of a profane world to be renounced in the interest of a world of spirit situated elsewhere. In Islam matter is spirit realizing itself in space and time ..... It is not true to say that the church and the state are two sides or facets of the same thing. Islam is a single analyzable reality which is one or the other as your ‘point of view varies”.

The function of the state can be divided into religious and political, but this must not be confused with the European idea of separation of church and state, as 'Iqbal says. “Islam was from the very beginning, a civil society with lanes civil in their nature though believed to be revelation in origin. The metaphysical dualism on which the European idea is based has borne bitter fruits among the western nations. In the history of Muslim political experience this is a separation of functions, not of ideas. It cannot be mentioned that in Muslim countries the separation of church and state means the freedom of Muslim legislative activity from the conscience of the people which has for centuries been trained and developed by the spirituality



of Islam”.

The nature and purpose of the state from the Islamic point of view, it has got significance and comprehension. Thus, explaining the idea Iqbal says “The state from the Islamic stand-point, is an endeavour to transfer the ideal principles (of equality, solidarity and freedom) into space and time forces an inspiration to realize them is a definite human organization. It is in this sense alone that the state in Islam is a theocracy not in the sense that it is headed by a representative of God who can always screen his despotic will behind his supposed infallibility.

There are four fundamental sources of Muslim Law – The Quran, the Hadith, the Ijma and the Qiyas. Referring to legal principles in the Quran Iqbal observes “it is perfectly clear that far from leaving no scope for human thoughts and legislative activity the intensive breadth of these principles virtually acts as an awakener of human thought. Our early doctors of law, taking their cue mainly from this ground work evolved a number of legal system.”

He further says “Modern society with its bitter class struggles ought to set up thinking and if we study our laws in reference to the impending revolution in modern economic life, we are likely to discover, on the fundamental principles, hitherto unrevealed aspects which we can work out with a renewed faith in the wisdom of these principles”.

Speaking about the place of Hadith in Muslim’s Law Iqbal mentions, “The Prophet’s method is to train one particular people and to use them as a

nucleus for the building up of a universal Shariat. In doing so he accentuates the principles underlying the social life of all mankind, and applies them to concrete cases in the light of the specific habits of the people immediately before him”.

The Ijma in Iqbal's view, is the most important legal notion in Islam. But he regrets that this important notion though involving lively discussion in early Islam, has rarely assumed the form of a permanent institution in any Muslim country Iqbal however makes it clear that the Ijma can in no case repeal the Qur’an nor even a tradition of the Holy Prophet (ﷺ) can have such an effect. Iqbal’s view of “Qiyas” is as follow: “Properly understood and applied, the essential principle of this school i.e. Qiyas, as Shafi rightly says, is only another name of Ijtihad which, within the limits of the revealed texts, is absolutely free, and its importance as a principle can be seen from the fact that according to most of the doctors, it was permitted even in the life-time of the Holy Prophet (ﷺ)”.

The above glimpse of Iqbal’s ideas show that he had a comprehensive and outstanding idea of Islamic polity and it as well shows that he was enlightened by the Qur’anic inspiration.

#### **Iqbal’s view of Mard-i-Momin:**

Being an original thinker, Iqbal encompasses all aspects of human activities. His approach towards the problem is absolutely discriminated from others. He observes the problem from different angle and hence reaches a more perfect and vital idea. From his

various concepts the idea of "Mard-i-Momin" is much comprehensive. Before giving a short sketch of his concept it is desirable to clear a misunderstanding that Iqbal was greatly influenced by Nietzsche. This does not hold wheter as Nietzsche is an atheist and Iqbal a believer; the German philosophers proclaim that God is dead, whereas Iqbal desires to establish the Kingdom of God on earth. Nietzsche's superman is an incarnation of violent and merciless. will-power whereas Iqbal's perfect man finds his object and strength in love. The one preaches fanaticism, the other tolerance. They are poles apart in their ideals and philosophy.

According to Iqbal conscious self is awakened and developed through a strong faith (Iman), submission to the will of God (Itaat) and self-control (Zabte Nafs). Faith and submission to Divine will are the foundations on which the whole structure of human life is based.

Iqbal portrays the character and personality of a true Momin.

ہاتھ ہے اللہ کا بندو مومن کا ہاتھ  
غالب و کار آفرین کارکشہ کارساز

The hand of the Momin is the hand of Allah;

Dominant, resourceful, creative, ensuring success.

خاک و نوری نہاد بندہ مولا صفات  
پر دو جہاں سے غنی اسکا دل بے نیاز

Born of day, he has the nature of light, a creature with the attributes of the Creator:

His heart is indifferent to the riches of the two words:

اسکی امیدیں قلیل اس کے مقاصد جلیل

اسکی ادا دلفریب اسکی نگہ دل نواز

His desires are few, but his purposes are great;  
His ways are graceful, his glance fascinating;

نرم دم گفتگو گرم دم جستجو  
رزم ہو یا بزم ہو پاک دل و پاکباز

He is soft of speech but warm in his guest,  
In war as in peace his heart and mind are pure;

Iqbal's Mard-i-Momin is also fully armed with Courage, Tolerance and "Faqr" or "Istighna" besides Faith submission to Divine will and self-disciplines. And he emerges out as God vicegerent who identifies his will with the Divine purpose.

Iqbal refers Tauhid (Monotheism) as an active principle of conduct which implies a relinquishment of all fears except the fear of God. Thus, he says:

Let love burn away all fear;  
Fear only God and. live like the lion;  
The fear of God is the beginning of Faith;  
The fear of others is veiled idolatory;

Courage alone cannot give strength to an individual, Tolerance also plays an important role and is an essential constituent of man's high character. Other's views and manners are to be respected of individuality. "Ego" or "Self" are to be developed to their highest extend. Iqbal therefore profound. "The principle of ego-sustaining deed is respect for the Ego in myself as well as in others".

In Javed Name he says:

آدمیت احترام آدمی – باخبر شو از مقام

What is humanity? Respect for man;  
Learn to understand the dignity of man;

In order to emerge as a “perfect man” the individual has to fortify himself with the remarkable quality of “Faqr” or “Istighna”. A God fearing and righteous man wields his “Faqr” as a shield to protect himself from becoming contaminated by the corruptions and allurements which surround him at every stage of life.

Manifesting a great attribute of Mard-i-Momin Iqbal says:

کوئی اندازہ کر سکتا ہے اسکے زور بازو کا  
نگاہ مرد مومن سے بدل جاتی ہیں تقدیریں

Who can measure the power and strength of his arms.

Verily the forceful and penetrating eye of the Mard-i-Momin completely change

the destiny.

In fact, it is a tragedy that upto now Iqbal is not recognized as a commentator of the Divine Book and advocate of Islamic value system. Probably the main reason behind it is because Iqbal did not observe formality as wearing particular dresses and so called religious disposition. But besides mere formality if our approach toward the problem would be realistic and beyond any prejudice it will not be difficult to realize Iqbal as a Qur’anic commentator, because Iqbal’s theories of “Self” and “Faith” have nothing to do with the doctrines of European philosopher. He has on the contrary, hared them on the Book of Allah, but he introduced them to the modern world in the modern language.

(Continued from page # 28) if you act, your actions will be true.” An excellent distinction has been made by Shaykh Abu Nasr Sarraj, the author of the Luma who says: "As regards culture (adab), there are three classes of mankind. Firstly, worldlings, whose culture mainly consists in eloquence and rhetoric and learning and knowledge of the nightly conversations (asmar7) of kings and Arabic poetry. Secondly, the religious, whose culture chiefly consists in disciplining the lower soul and correcting the limbs and observing the

legal ordinances and renouncing lusts. Thirdly, the elect (i.e. the Sufis), whose culture consists for the most part in spiritual purity and keeping watch over their hearts and fulfilling their promises and guarding the ‘state’ in which they are and paying no heed to extraneous suggestions and behaving with propriety in the positions of search (for God), in the states of presence (with God), and in the stations of proximity (to God).” This saying is comprehensive. The different matters which it includes are discussed in several places in this book



# The Crown of Humanity

M. W. Gazdar

According to Bosworth Smith, the condition of Arabia before the advent of the Holy Prophet (ﷺ) was miserable. He remarks: "Eat and drink is", as he says, "the epicurean tone of the majority of the poems that have come down to us." There was practically no faith in the life after death, no feeling of responsibility for one's actions. The Arabs, however, believed in demons, and diseases were attributed to the influence of evil spirits. Ignorance prevailed among the high as well as the low, so much so the noblest of men could boast of his ignorance. There was no moral code, and vice was rampant. The sexual relations were loose. Obscene poems and songs were recited in public assemblies. There was no punishment for adultery, nor any moral sanction against it. Prostitution had nothing dishonourable about it, so that leading men could keep brothels. Women were in the most degraded position, worse even than that in which they were under the laws of Mann in Hindustan." Christianity, as William Muir says, was decrepit and corrupt, its real tenets lost and the doctrines of pagan cults taking their place.

The social and moral condition of the world was equally deplorable. The people of the day had not only ceased to practice virtue, but vice was looked upon as virtue and people committed sins of the blackest type to earn merit in the eye of the Lord. Every nation had sunk to a state of complete moral depravity. These were the days of the Middle Ages in Europe, and the

Mazdaic and Puranic ages were at their prime in Persia and India respectively. Illicit sexual relations were committed as virtue with the sanction of religion. In the confessional in Christendom more sin was committed than were washed away. There was no settled government, no law in the land of Arabia, and might was practically right. The Arabs belonged to one race and spoke one language, yet they were the most disunited people. Tribe made war on tribe, and family on family, on the most trivial excuse. The widow and the orphan were quite helpless and slaves were treated most cruelly.

The Word of God had nearly disappeared. The scriptures of the various nations had suffered in their purity. That was the right time for the appearance of a prophet. That was the fullness of the time when Holy Prophet Muhammad appeared. Syed Amir Ali says: "Muhammed, when promulgating his faith and his laws, found these traditions current among his people; he took them up and adopted them as the lever for raising the Arabs and the surrounding nations from the depths of social and moral degradation into which they had fallen.

The light that shone on Sinai, the light that brightened the lives of the peasants and fishermen of Galili, is now aflame on the heights of Farah."

Annie Besant writes: "The faith of Islam was planted in a land whose state was described in the burning words by the

spokesman of an embassy (Hazrat Jaffer Tayyar b. Abu Talib), of whom the prophet had sent to a king (Negus) with whom they sought refuge from fierce persecution:—

“O king, we were plunged in the depths of ignorance and barbarism; we adored idols, we lived in unchastity; we ate dead bodies. and spoke abominations; we disregarded every feeling of humanity and the duties of humanity and neighbourhood; we knew no law but that of the strong, when God raised among us a Man, of whose birth, truthfulness, honesty and purity we were aware; and he called us to the unity of God, and taught us not to associate anything with Him; he forbade us the worship of idols, and enjoined us to speak the truth, to be faithful to our trusts, to be merciful and to regard the rights of neighbours; he forbade us to speak evil of women, or to eat the substance of orphans; he ordered us to fly vices and to abstain from evil; to offer prayers, to render alms, to observe the fast. We have believed in him; we have accepted his teachings.

The history of the time confirms these scathing words. Into that seething hell of lust and bloodshed a child was born, who put out its flames and turned it into a temple of science, whence came the teachers who brought light into Europe, and made possible there the renaissance of learning."

### **Service of Humanity**

The Holy Prophet was the highest glory of humanity. He removed erroneous notions of mankind for all times to come; by declaring himself to be the

servant of Allah and a man, and by mixing with the public in their everyday affair, he had imprinted in their hearts that a redeemer of mankind cannot but be a man—he is not above and beyond the range of humanity, but is the highest and noblest specimen of the species. “That part of Islam”, says Chamber Encyclopaedia. “Which distinctly reveals the mind of its author is also its most complete and its most shining part—we mean the Ethics of the Quran. They are not found, any more than other laws, brought together in one or two or three suras, but like golden threads, they are woven into the huge fabric of the religious constitution of Muhammad (ﷺ). Injustice, falsehood, pride, revengefulness, calumny, mockery, avarice, prodigality, debauchery, mistrust and suspicion are inveighed against as ungodly and wicked, while benevolence, liberty, modesty, forbearance, patience, endurance, frugality, sincerity, straight-forwardness, decency, love of place, and truth and above all trust in one God and submitting to His will, are considered as the pillars of true piety and the principal signs of a true believer.”

He had been inculcating the duty of charity, of giving alms and he went on.

- (1) Every good act is charity, your smiling in your brothers' face is charity. An exhortation addressed to your fellow-men to do virtuous deeds is equal to alms giving. Putting a wanderer in the right path is charity-assisting the blind is charity: removing stones and thorns and other obstruction's from the road is charity; giving water to the

- thirsty is charity.
- (2) Feed the hungry and visit the sick, and free the captive, if he is unjustly confined. Assist any person oppressed, whether Muslim or non-Muslim.
  - (3) To gladden the heart of the weary, to remove the suffering of the afflicted, hath its own reward. In the day of trouble. the memory of the action cometh like a rush of the torrent, and taketh our burden away.
  - (4) He who helpeth his fellow-creature in the hour of need, and he who helpeth the oppressed, him will God help in the Day of Travail.
  - (5) What actions are most excellent? To gladden the heart of a human being, to feed the hungry, to help the afflicted to lighten the sorrow of the sorrowful, and remove the wrongs of the injured.
  - (6) Who is the most favoured of God? He from whom the greatest good cometh to His creatures.
  - (7) The best of men is he from whom good accrueth to humanity.

In fact, prayer to Allah was meaningless if it was not accompanied with service to humanity. It would be mere show, severely condemnable. Allah says: "Hast thou considered him who giveth the lie to religion"? That is the one who treats the orphan with harshness, and does not urge the feeding of the needy. So woe to those who pray. who are heedless of their prayers, who make a show of their prayers, and refuse small acts of kindness (to their fellow-beings) (107: 1-7).

Prayer, therefore had no value if it did not lead to the service of humanity. Of

the two, prayer to God and service of humanity, the latter was more difficult task. It was an uphill road and Quran says: "And (have we not) pointed out to man the two conspicuous ways? But he would not attempt the uphill road. And what will make thee comprehend what the uphill road is? It is setting free of a slave or the giving of food in a day of hunger, to an orphan near of kin or to the needy one lying in the dust" (90:11-16).

The orphan and the needy were not only to be helped they were to be honoured. Quran says: "Nay! But you do not honour the orphan; nor do you urge one another to feed the needy; and you eat up the heritage, devouring it indiscriminately; and you love wealth with exceeding love".

Wealth was not given to man for amassing; the needy had a right in the wealth of rich. Al-Quran says: "And in their properties is a portion due to him who begs and to him who is denied (the fortunes of life.)" In a very early revelation, the possessors of wealth who do not help the poor are threatened with destruction. The Holy Book says: "We will try them as We tried the owners of the garden when they swore that they would cut the produce in the morning and were not willing to set aside a portion for the needy. Then there encompassed it a visitation from thy Lord while they were sleeping. So it became as black barren land. And they called out to each other in the morning: Go early to your till if you would cut the produce. So they went, saying in low tones one to another, "No needy one shall enter it today upon you." And in

the morning they went, having the power to prevent (the needy). But when they saw it they said: Surely we have gone astray: Nay, we are deprived of everything. (68: 17 & 27).

### **Equality of Man**

The Holy Prophet set the example in his own life, and based his precepts on the highest good to humanity. The object the Holy Prophet had in view was to bring the whole humanity on to one common platform as one class, one community, one action; having the same ideals and sharing the same privileges, so that there might be no question of superiority and inferiority, of birth and family, of rank and race. He indicates the true relationship, between man and man. If we owe our existence to the Will of One if we are absolutely powerless in the matter of our own being, should we not discard all theories of high birth and blue blood? He places mankind on equal footing. A common fraternity embraces all. No one before the Holy Prophet had ever conceived such an idea of a practical world-wide brotherhood. The Holy Prophet (ﷺ) adopts Hazrat Zaid, a slave, as his son; he marries him to a proud girl of Qureish, and when he sends out an expedition to Muta in Syria, he nominates Hazrat Zaid as its leader. There is no murmur or grumbling among those of proud Qureish descent, that they have been so placed under a slave, for Islam had erased all such notions. History records how slaves have married princesses and ascended thrones.

When Emigrants of Mecca visited

Madinah, the helpers distributed halves of their homestead and fortunes to their Meccan brethren.

A Prince of a certain state embraces Islam. He comes to visit the Holy Kaaba. In the vast crowd that gathers a poor Muslim inadvertently tramples on his cloth. The prince is enraged and strikes the Muslim. The latter retaliates. The prince complains to Hazrat Umar and urges his claim as prince. Hazrat Umar replies: "Now, no more of that. Islam has wiped all those notions out. It is a private wrong and if you please, you yourself did the wrong things".

The prince foams and frets, swears he will leave the faith if Islam does not respect the position. Hazrat Umar replies that he does not care. "The law of God cannot be altered to suit personal whims."

In the present world to-day, when geographical limits define nations, when racial animosities are reasserting themselves, it is Islamic brotherhood that remains unaffected. Take for example the congregational prayer. The daily prayers brings high and low of the same household together. In the first place, this gathering of all people living in the same vicinity five times daily in the mosque, helps the establishment of healthy social relations. In the daily services these relations are limited to a narrow circle, i.e. only to members of the same neighbourhood, but the circle becomes wider in the weekly Friday service which gathers together all Muslim members of a particular locality, and still wider in the two Eid gatherings. Thus prayer promotes social relations

between the different sections of the Muslim community. Far more important than this, however, is the leveling of social differences brought about by means of congregational prayers. Once within the door of mosque, every Muslim feels himself in an atmosphere of equality and love. Before their Maker they all stand shoulder to shoulder, the king along with his poorest subjects, the rich arrayed in gorgeous robes with the beggar clad in rags, the white man with the black, nay, the king or rich man standing in a back row will have to lay his head, prostrating himself before God, at the feet of a slave or a beggar standing in the front. There could be no more leveling influence in the world. Difference of rank, wealth and colour vanish within the mosque. and quite a new atmosphere, an atmosphere of brotherhood, equality and love, totally differing from the outside world, prevails within the Holy precincts.

The Hajj (or Islamic Pilgrimage to Holy Mecca) is the one unique spiritual gathering in the world, which most effectively demonstrates how we all Muslims are equal in the eyes of God. Dressed in the same simple garments, the vast concourse of the pilgrim present an impressive sight. There the emperor cannot be distinguished from the ordinary peasant, the king is made to realize that he is not superior to the poorest man in the street and the humble servant is made to feel that he is not inferior to the greatest monarch. It is indeed a great academy of universal brotherhood.

### **Prohibition of Wine**

Islam characterizes the wine as the mother of all wickedness and inebriation, a sin. The prohibition of drunkenness has saved the lower strata of Muslims from the degradation and misery which so constantly meets eye in pre-Islamic Arabia, and from the crimes that were usually committed under its effect. It is said that parents intoxicated by drink, murdering their off spring; of human beings turning into beasts under the influence of liquor. Here again the Holy Prophet (ﷺ) brought happiness to millions of families and saved the Muslims from the degradation which accompanies the consumption of liquor. If Europe and America ever succeed in abolishing the liquor traffic they will again have copied something from Islam and will be indebted to the Holy Prophet (ﷺ). The world of Islam has been spared of this great social evil.

### **Gambling**

Another great curse to humanity is gambling and throughout the ages people have wagered money, land, slaves and even their own wives. Prosperous families were reduced to starvation through the folly of their elder, who allowed the passion for play to overcome every scruple. On the stock exchanges of the modern world such gambling takes place that fortunes are won and lost in a day. Who has not heard of innumerable cases of suicide through losses on stock and shares? Families plunged into sorrow and misery throughout the world by the manipulation of the shares of limited companies? Who has not read of "Monte Carlo" and the fortunes lost at its tables? Betting on horses is indulged in



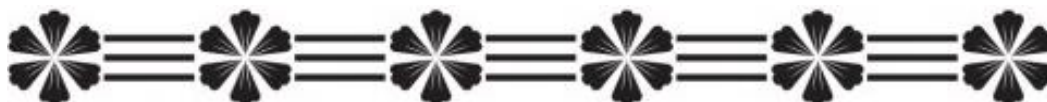
all over the world and people congregate on the race course not to admire the animals but to place bets and when they win they are happy. Governments have tried to stop this passion for gambling by introducing Parliamentary Bill and by so doing they have admitted that it is evil. It exists however in many maligned forms, and legislation has failed. The Holy Prophet (ﷺ) was the world's greatest social reformer and therefore we may expect that Islam will not be silent upon this evil. Gambling existed in many forms in Arabia and the Arabs were passionate gamblers. At the command of Prophet Muhammad (ﷺ) however, every form of gambling ceased at once. This has proved a blessing to millions of families and the world will, one day, have to come to the standard laid down by Islam in this respect also.

### **Dignity of Labour**

The dignity of labour is recognized in express terms; and the man who earns his living by the sweat of his brow, is a far better being than one who does not work for his daily sustenance. Industry and thrift are virtues just as extravagance is a sin. "And let not thy hand be tied up to thy neck; nor let open it with all openers, lest thou sit thee down in rebuke and beggary." And to him who is of Kin render his due, and also to the poor and to the wayfarer; yet waste not wastefully".

By practicing these ideals the early Muslims succeeded in creating a

virtuous society which enabled them to found a state on the fundamental principles of fraternity, equality, liberty, social justice, and toleration, and to make astounding progress in various fields. He abolished the exploitation of man by man from the society he brought into being. He obliterated the distinction of caste and colour, and he headed the deadly wound of enmity and hatred. He instilled the hearts with love and virtue. He transformed those who worshipped passion and adored stones. He uplifted the long suffering humanity from the depth of evil to the throne of goodness, glory and piety. He uprooted the religious degradation, social misery and corruption. He blessed the human race with Universal, Heavenly code applicable from the cradle to the grave. He infused in the dwellers of the earth the love of Almighty Allah. The apostle of God gave to mankind the Holy Quran which is a treasure of knowledge and wisdom, a guide to the misled, a sight to the blind and remedy for all social and spiritual ills. During the days of the Holy Prophet (ﷺ) their order presented a unique spectacle of moderation, humanism, social justice and goodness. The mental and social changes that were affected during the short span of the early Islam were so prodigious and astonishing that the world wondered at it. Professor Renan, the famous French historian remarks: "That what the Romans and Byzantians achieved in five hundred years, the Arabs achieved in one generation."



# Sufiism

## The Uncovering of the Ninth Veil: Chapter Concerning the Rules of Companionship

(Continued from Previous Issue)

Since you have perceived that the most important thing for the novice is companionship, the fulfillment of its obligations is necessarily incumbent on him. Solitude is fatal to the novice, for the Apostle said, "Satan is with the solitary, but he is farther away from two who are together;" and God hath said, "There is no private discourse among three persons but God is the fourth of them" (Qur.lviii,8). I have read in the Anecdotes that a disciple of Junayd imagined that he had attained to the degree of perfection, and that it was better for him to be alone. Accordingly he went into retirement and withdrew from the society of his brethren. At nightfall a camel used to appear, and he was told that it would take him to Paradise; on mounting it, he was conveyed to a pleasant demesne, with beautiful inhabitants and delicious viands and flowing streams, where he stayed till dawn; then he fell asleep, and on waking found himself at the door of his cell. These experiences filled him with pride and he could not refrain from boasting of them. When Junayd heard the story he hastened to the disciple's cell, and having received from him a full account of what had passed, said to him: "Tonight, when you come to that place, remember to say thrice, 'There is no strength or power but in God, the

High, the Great.'" The same night he was carried off as usual, and though in his heart he did not believe Junayd, by way of trial he repeated those words thrice. The crew around him shrieked and vanished, and he found himself seated on a dunghill in the midst of rotten bones. He acknowledged his fault and repented and returned to companionship.

The principle of the Sufis in companionship is that they should treat everyone according to his degree. Thus they treat old men with respect, like fathers; those of their own sort with agreeable familiarity, like brothers; and young men with affection, like sons. They renounce hate, envy, and malice, and do not withhold sincere admonition from anyone. In companionship it is not permissible to speak evil of the absent, or to behave dishonestly, or to deny one another on account of any word or deed, because a companionship which is begun for God's sake should not be cut short by human words or acts. The author says: "I asked the Grand Shaykh Abu 'l-Qasim Gurgani what obligations were involved in companionship. He replied: "It involves this, that you should not seek your own interest; all the evils of companionship arise from selfishness. Solitude is better for a selfish man. He who neglects his own

interests and looks after the interests of his companion hits the mark in companionship." A certain dervish relates as follows: "Once I set out from Kufa to visit Makkah. On the way I met Ibrahim Khawwas and begged him to let me accompany him. He said: 'In companionship it is necessary that one should command and the other should obey: which do you choose?' I answered: 'You be the commander.' He said: 'Now do not fail to comply with my orders.' When we arrived at the halting place, he bade me sit down, and himself drew water from the well and, since the weather was cold, he gathered sticks and kindled a fire, and whenever I attempted to do anything he told me to sit down. At nightfall it began to rain heavily. He took off his patched frock and held it over my head all night. I was ashamed, but could not say a word on account of the condition imposed on me. When morning came, I said: 'Today it is my turn to be commander.' He said: 'Very well.' As soon as we reached the halting place, he began to perform the same menial offices as before, and on my telling him not to disobey my orders he retorted that it was an act of disobedience to let one's self be served by one's commander. He continued to behave in this way until we arrived at Makkah; then I felt so ashamed that I fled from him. He espied me, however, at Mina and said to me: 'O son, when you associate with dervishes see that you treat them in the same fashion as I treated you.'

Dervishes are divided into two classes: residents (muqiman) and travellers (musafir). According to the custom of

the Shaykhs, the travelling dervishes should regard the resident ones as superior to themselves, because they go to and fro in their own interest, while the resident dervishes have settled down in the service of God: in the former is the sign of search, in the latter is the token of attainment; hence those who have found and settled down are superior to those who are still seeking. Similarly, the resident dervishes ought to regard the travelling ones as superior to themselves, because they are laden with worldly encumbrances, while the travelling dervishes are unencumbered and detached from the world. Again, old men should prefer to themselves the young, who are newer to the world and whose sins are less numerous; and young men should prefer to themselves the old, who have outstripped them in devotion and service.

Culture (adab) really means "the collection of virtuous qualities", though in ordinary language anyone is called "cultured" (adib) who is acquainted with Arabic philology and grammar. But the Sufis define culture as "dwelling with praiseworthy qualities", and say that it means "to act with propriety towards God in public and private", if you act thus, you are "cultured", even if you are a foreigner (i.e. a non-Arab), and if not, you are the opposite. Those who have knowledge are in every case more honoured than those who have intelligence. A certain Shaykh was asked: "What does culture involve?" He said: "I will answer you by quoting a definition which I have heard, 'If you speak, your speech will be sincere, and (continued on page # 20)

میں شامل افراد کی اکثریت کو دیکھا جائے۔۔۔ ایسے افراد ہی کی ہوگی۔ تنقید کرنے اور دوسروں کو گالیاں دینے کے بجائے اس کا تعمیری طریقہ کار اختیار کیا جائے۔ آج بھی ہمارے لئے حضور ﷺ کا راستہ، عمل، اور بیان ہی واحد علاج ہے۔ جس نے منطقیوں کی الجھنیں اور فلسفیوں کی مشکلات حل کی تھی۔ نواب بہادر یار جنگ اپنی نعت میں فرماتے ہیں:

تیرے بیابان سے کھل گئیں تیرے عمل سے حل ہوئیں  
منطقیوں کی الجھنیں، فلسفیوں کی مشکلات  
حضور ﷺ کا راستہ جلسے جلوس ریلیاں نہ تھا اور نہ  
ہی حضور ﷺ کا انداز تبلیغ، مناظرانہ، مجادلانہ  
اور معاندانہ تھا بلکہ آرزومندانہ، مشفقانہ، داعیانہ، مدللانہ  
تھا۔

بایکٹ بھی ایک حل ہے۔ لیکن اصل اور مرکزی حل  
تبدیلی ہے۔ کردار کی۔ گفتار کی، انداز کی، افکار کی، اکثر  
اس نقطہ کو فراموش کر دیا جاتا ہے کہ تبدیلی کا آغاز خود  
سے شروع ہوتا ہے۔ کیوں نہ میں اس تبدیلی کا باعث  
ہوں۔ آج سے عہد کروں میں کبھی کوئی فرض نہ  
چھوڑوں گا۔ فرائض کے ساتھ ساتھ سنتوں کا بھی حتی  
الامکان اہتمام کروں گا۔ میں کوئی کام سنت کے برخلاف  
نہ کروں گا۔ لیکن یہ کیوں نہ عہد کریں کہ روزانہ کم  
از کم 313 دفعہ حضور پر نور ﷺ پر درود کا تحفہ  
بھیجوں گا۔ اپنے اخلاق، کردار سے دوسروں کو بتاؤں گا  
کہ ایک مسلمان کیسا ہوتا ہے۔ میں کسی کو تکلیف نہیں  
دوں گا، جھوٹ نہیں بولوں گا، گالی نہیں دوں گا، سود  
خوری نہیں کروں گا، ملاوٹ، دھوکہ، دہی، رشوت سے  
دور رہوں گا۔ آئیے ہم پہلے ایسے مسلمان بن  
جائیں!!! پھر انشاء اللہ کوئی کبھی مسلمانوں پر ظلم نہیں  
کر سکے گا اور ہمیں کبھی اس طرح کی خرافات کا سامنا  
نہیں کرنا پڑے گا۔

علم و دانش اور دلائل کی سطح پر اس شرک کا مقابلہ کرے۔  
نیز ضرورت اس امر کی ہے ڈاکٹر انصاری علیہ الرحمہ کی  
کتاب Muhammad(SAW): The Glory of the Ages  
of the Ages سے زیادہ مغربی اقوام میں عام  
کی جائے۔ جب وہ تعصب کی عینک ہٹا کر کم از کم اپنے  
ہی وضع کردہ تحقیقی اصولوں کو مد نظر رکھتے ہوئے  
سیرت رسول عربی کا مطالعہ کریں گے تو اگر ان کا  
نمیر صحیح النسب ہوا تو شاید انہیں اپنے اس رویہ پر  
ندامت ہو اور وہ اپنی اصلاح کر لیں۔

قومی سطح پر ہماری حکومتیں اور مقتدر طبقہ ایسے مواد کو  
بالکل واش آؤٹ کرے۔ اس ناپاکی کو تمام مقامات سے  
بہادیا جائے۔ ہمارے علماء کرام حضور ﷺ کی سیرت  
طیبہ کے تمام پہلوؤں کو اجاگر کریں تاکہ لوگ خود  
حضور ﷺ کی سیرت پر عمل کرنے میں فخر محسوس  
کریں۔

ان تمام پر مستزاد اس مسئلہ کا بنیادی حل صرف  
اور صرف تعمیری فکر، اصلاح معاشرہ، اور کردار سازی میں  
ہے۔ کردار سازی کا آغاز میری۔۔۔ میری اور صرف میری  
ذات سے شروع ہوگا۔ اس کردار سازی کے لئے نہ مال  
و دولت درکار ہے، نہ اسلحہ نہ فوج درکار ہے۔

جواب بھڑک اور پھڑک کر دینے کے بجائے فہم و  
فراست سے دیا جائے۔ مقصد ناموس کی حفاظت ہے جو  
حل کیا جائے۔ ناموس آقا ﷺ پر جان بھی قربان  
کردینی چاہئے لیکن اگر ناموس کی حفاظت اس ذہانت اور  
انداز سے کی جائے کہ سانپ بھی مر جائے اور لاشی  
بھی نہ ٹوٹے بلکہ دشمنوں سے ہمنوا مل جائیں تو کیا برا  
ہے۔ الزامی اور تنقیدی طریقہ کار کا حاصل صرف دل  
کی بھڑاس نکالنا ہے اور اس کے بعد پھر وہی شب و  
روز جیسا کہ اگر ملین مارچ نکالا جائے لوگ اپنے غم  
وغصہ کا اظہار کرتے نظر آئیں گے لیکن اس ملین مارچ

ہمارے اپنے معاشرے سے ابلنا شروع ہو گیا ہے۔ ہم ایک ایسی قوم ہیں جو جذبات میں بہہ جاتی ہے۔ آج ہمارا حال یہ ہے کہ یہ محل گرادو۔ گرانا کیسے ہے اور پھر رہنا کہاں ہے وہ دیکھا جائے گا۔ تخریب پہلے ہو جائے، بعد کا نہ کوئی حل اور نہ ہی حل کی کوئی سوچ۔ اس کے بعد صرف تنقید، الزام اور دوسروں پر ذمہ داری ڈالنے کے منہج پر گامزن ہیں۔ اس طریق پر ہم گزشتہ طویل عرصہ سے عمل پیرا ہیں جس کے ثمرات آج ہمارے سامنے ہیں۔

ہم ان معاملات کے صرف ظاہر کو دیکھ رہے ہیں اور اس کے باطن سے یا تو ناواقف ہیں یا نظر انداز کر رہے ہیں۔ کسی مرض کی اگر صرف ظاہری کیفیات کو دیکھ کر اس کا علاج کیا جائے اور مرض کی حقیقی علامات، اسباب و کیفیات کو نظر انداز کر دیا جائے تو ایسا علاج کبھی بھی کامیاب نہیں ہوتا اور نیم حکیم خطرہ جان والی بات ہو جائے گی۔

ہم بظاہر تعمیری انداز سے ہی کام کر رہے ہیں۔ لیکن شاید اس کی کوشش تخریبی انداز سے کی جا رہی ہے۔ بعض اوقات تعمیری کام بھی غلط انداز سے تخریب کا باعث ہوتا ہے۔ مثلاً اذان دینا ایک انتہائی مقدس اور بابرکت کام ہے۔ اور اسلام پھیلانے کا ایک مؤثر ذریعہ ہے۔ لیکن حکایات میں ملتا ہے کہ ایک انتہائی بے سرا اور بھدی آواز والا شخص ہر مقام پر اذان دینے کی کوشش کیا کرتا تھا۔ ایک دفعہ جب یہ قافلہ نصاریٰ کی بستی کے قریب سے گزر رہا تھا تو وہاں بھی اس شخص نے اپنی بھونڈی آواز میں اذان دی۔ اذان دینے ابھی کچھ ہی دیر گزری تھی کہ کچھ لوگ ہاتھوں تحائف لئے وہاں نمودار ہوئے اور کہا کہ ہمارے سردار نے اس موزن کے لیے تحائف و انعامات بھیجے ہیں۔ قافلہ والوں نے حیرت سے استفسار کیا! اتنی بے سری آواز کے باوجود اس قدر انعام

و اکرام دیا جا رہا ہے ہم تو اس سے عاجز اور تنگ آچکے ہیں۔ اب تو یہ ہمیں اور تنگ کرے گا۔ انہوں نے کہا درحقیقت یہ عیسائیوں کا علاقہ ہے اور ہمارے سردار کی بیٹی ایک عرصہ سے اسلام قبول کرنے کی ضد کر رہی تھی۔ ہم اسے سمجھا سمجھا کر عاجز آچکے تھے لیکن وہ اپنا فیصلہ تبدیل کرنے کے لئے تیار نہ تھی۔ آج جب اس نے یہ آواز سنی تو دریافت کیا کہ یہ کیسی آواز ہے۔ جب اسے بتایا گیا کہ یہ مسلمانوں کا عبادت کے لئے بلانے کا انداز ہے۔ اس نے کہا اتنا بھونڈا اور بھدا انداز ہے! میں ایسے اسلام سے باز آئی۔ لہذا اس شخص نے ہماری وہ مدد کی جس کا ہم احسان کبھی نہیں چکا سکتے۔ اس نے ہمارا لائٹل مسئلہ حل کر دیا اس وجہ سے اسے انعام و اکرام سے نوازا جا رہا ہے۔ اس حکایت سے یہ ثابت ہوا کہ بعض اوقات نادان دوست دین کی خدمت اس طریق سے انجام دیتے ہیں کہ وہ اسلام کی خدمت کے بجائے اسلام دشمنی کا عملی ثبوت بن جاتی ہے۔ (العیاذ باللہ)

اب کیا وقت نہیں آیا کہ ہم حق و راست کا پیغام تحمل و بردباری اور اپنے کردار سے شرق و غرب میں عام کر دیں۔ ممکن ہے کہ یوں کرنے سے خاموش تماشائی گستاخوں سے ملنے کے بجائے خود حضور ﷺ کی شان میں مدح سرائی کرنے لگیں اور ہمارا دفاع کرنے لگیں جیسا کہ علامہ اقبال نے فرمایا تھا کہ پاساں مل گئے کعبہ کو صنم خانے سے۔

**عملی پہلو:**

اس محاذ جنگ پر کام کرنے کے تین پہلو ہیں۔ ایک بین الاقوامی، دوسرا قومی اور تیسرا اندرونی ہر فرد کی سطح پر۔ ہمارے ہاں عموماً خارجی پہلو پر اور اس میں بھی بین الاقوامی پہلو پر بہت زور دیا جاتا ہے۔ اس پر بھی عملی اقدامات کرنے چاہئیں اگر قوت اور طاقت ہو! نیز سنجیدہ، باوقار، عشق مصطفیٰ ﷺ سے لبریز علماء کا طبقہ

دوسروں تک پہنچا کر ہم کون سا حضور ﷺ کی محبت کا دم بھر رہے ہیں۔

یہ بات بھی محل نظر رہے کہ گندگی، غلاظت، مکروہ اشیاء مسلسل دیکھتے رہنے سے ان سے ناگواری کم ہوتے ہوتے بعض اوقات ختم بھی ہو جاتی ہے۔ جس کی مثال روزانہ مردے نہلانے والوں کو دیکھو کہ مردے ان کے سامنے پڑے ہوں گے اور وہ کھانے پینے، ہنسی مذاق میں مصروف ہوں گے۔ یا گٹر صاف کرنے والے وہی غلاظت کے ڈھیر کے پاس بیٹھ کر خورد نوش میں مصروف ہوں گے لیکن انہیں ذرا بھی کراہت محسوس نہ ہوگی۔

جہاں تک ان خاکہ والوں کا تعلق ہے تو اتنا ہی کہہ دینا کافی ہے جن لوگوں کے ترکیب حیات کے آمیزہ میں ابلیسی، شیطانی اور دجالی خمیر کی آمیزش ہو اور اجزاء ترکیبی ہی خراب ہوں ان کی اصلاح کی کوئی صورت ہے نہ ہی ضرورت اور نہ ہی ان سے یہ توقع کی جاسکتی ہے کہ وہ کبھی سدھر جائیں گے۔ لہذا ان پر ہمیں بھی گٹروں میں پڑی ہوئی گندگی کی طرح کوئی توجہ نہ دینی چاہئے بلکہ صرف نظر کرنا چاہئے۔ لیکن سلیم الفطرت اور صحیح النسب افراد کی اصلاح کی جاسکتی ہے اور کی جانی چاہئے خواہ وہ غرب میں ہوں یا شرق میں۔ لیکن وہ اصلاح اس طرح نہیں ہوتی کہ ہر اینٹ کا جواب پتھر سے ہو، ہر کڑوی بات کا جواب گالی سے ہو۔

اگر دیکھا جائے تو ہم پچھلی کئی صدیوں سے ہر محاذ پر تنزل کا شکار ہیں۔ ایک وقت تھا دیگر قومیں کہا کرتی تھیں اگر مسلمان ایسے ہوتے ہیں تو ہم بھی مسلمان ہی بننا پسند کریں گے۔ لیکن آج ہماری حالت یہ ہے کہ ہم پر انتہا پسندی، دہشت گردی اور شدت پسندی کے ٹیگ آویزاں ہیں۔ اور ہم نظم و ضبط سے عاری، انتشار و افتراق کا شکار، صفائی ستھرائی، دیانت و صیانت، عدل و انصاف

سے محروم ہیں۔ ہماری نمازیں ہمیں بے حیائی اور برائی سے نہیں روکتی ہیں۔ کسی ایک مسلمان کی تکلیف تو ایک طرف پوری امت مسلمہ کی تکلیف ہمیں بے چین اور مضطرب نہیں کرتی۔ سود خوری جیسی لعنت (اللہ اور اس کے رسول ﷺ سے جنگ) میں ہم ملوث ہیں۔ رشوت، فحاشی، بے حیائی، یتیموں کا مال کھانا، ناحق کسی کا مال کھانا، جس کو جہاں موقع ملے سب ڈکار لے اور ڈکار کی آواز بھی نہ لے۔ اونٹ رے اونٹ تیری کون سی کل سیدھی ہے! وہی مسلمانوں کا حال ہے۔

وضع میں تم ہو نصاریٰ تمدن میں ہندو

یہ مسلمان ہیں جنہیں دیکھ کر شرمائیں یہود

توہین رسالت کے حساس معاملہ میں بھی اگرچہ پوری مسلم دنیا اس کے خلاف صدائے احتجاج بلند کر رہی ہے۔ ہالینڈ سے سفارتی تعلقات منقطع کرنے کا شور برپا ہے۔ کبھی ان کی مصنوعات کے بائیکاٹ کرنے کا اعلان کیا جاتا ہے۔ (بائیکاٹ بھی ایک حل ہے لیکن احباب! سوچتے ہیں کہ) اپنی مصنوعات اس معیار کی ہیں ہی نہیں، اور پھر ہم ان تعیشتات سے زیادہ عرصہ کنارہ بھی نہیں کر سکتے۔ اور آئے دن جلے جلوس اور ریلیاں نکالی جا رہی ہیں۔ مجھے یاد ہے کہ آٹھ دس سال قبل اس عنوان پر ہڑتالیں بھی کی جا چکی ہیں۔ لیکن کیا اسی قدر آواز بلند کرنے سے ہم اپنا حق ادا کر رہے ہیں۔ کیا نقار خانے میں طوطی کی آواز کوئی دور رس تبدیلی لانے میں کچھ کردار ادا کر سکتی ہے۔ کیا بھڑک اور پھڑک کر جواب دینے سے ہمارے مقاصد کی تکمیل ہو سکتی ہے۔ کیا ہمارے آئے دن کے احتجاج، اپنی ہی چیزوں کی توڑ پھوڑ، املاک کا نقصان، جانوں کا ضیاع کسی بھی صورت میں اس سیلاب خباثت کے سامنے بند باندھنے میں کامیاب ہوا ہے یا ہو سکتا ہے۔ آیا اس میں کچھ کمی واقع ہوئی ہے یا پھر یہ غلاظت کا سیلاب بڑھتے بڑھتے خود

## گستاخانہ خاکے اور ہماری حکمت عملی

ابو عبدالقدوس محمد یحییٰ

ہی کے خلاف مواد شیئر کرتے ہیں۔ یا پھر خود ان کے کرتا دھرتاؤں سے درخواست کرتے ہیں کہ یوٹیوب سے گستاخانہ مواد ہٹادیں!!! افسوس کہ ہم دعویٰ دار حضور ﷺ کی محبت کے مگر سوشل میڈیا کا بائیکاٹ کرتے ہوئے ہچکچاہٹ محسوس ہوتی ہے۔ اگر ہم ذرا غور کریں تو ہمارے سر شرمندگی سے جھک جائیں گے کہ ہم جانتے ہوئے بھی کہ اپنا کچھ بھی تو نہیں ہمارے پاس علاوہ حضور پر نور ﷺ کی محبت کے جو بذات خود اللہ تبارک و تعالیٰ کی سنت ہے اور ہم صرف نعرہ تک محدود ہیں۔ نعرہ تو بہت جاندار ہے مگر کھوکھلا۔

ہے عمل لازم تکمیل تمنا کے لئے  
ورنہ رنگین خیالات سے کیا ہوتا ہے

حضور پر نور آقائے دو جہاں سرور کون و مکاں ﷺ کی (نعوذ باللہ) یہ خبیث لوگ کیا اہانت کر سکتے ہیں اور خاکم بدہن ان کے کارٹون اور خاکے تو بنا ہی نہیں سکتے۔ انا سید ولد آدم ولا فخر۔ حضور ﷺ تو سید ولد آدم ہیں۔ آسمان پر تھوکنے والا درحقیقت اپنے ہی چہرے پر تھوکتا ہے۔ لیکن بہر حال یہ ایک خبیث عمل ہے۔ جس کی خباثت ہم جیسے جہلا وہاں تک پہنچا دیتے ہیں جہاں اس کی خبر بھی نہ ہو۔ نعوذ باللہ ہم خود ان کے اس مکروہ، مذموم بلکہ غلیظ کام کو پھیلانے کا باعث ہیں۔ بعض افراد اس ملعون مواد کو فوراً آگے بڑھاتے ہیں کہ مسلمانو! دیکھو تمہارے نبی ﷺ کی ذات مبارکہ پر کیسے حملے ہو رہے ہیں۔ ایک بات ذہن میں رہے۔ ان ناپاک زبانوں سے ناپاک جسارت کرنے والے افراد کی غلاظت کی ڈھیریاں خود

آج پھر دشمنان اسلام حضور ﷺ کی ناموس پر رکیک حملے کر رہے ہیں۔ گزشتہ کچھ برسوں سے متواتر یہی عمل جاری ہے۔ اس میں کوئی شک نہیں یہود و ہنود و نصاریٰ و دیگر ادیان باطلہ مسلمانوں کے خلاف روز اول ہی سے سازشوں اور مکرو فریب کے جال بچھانے میں مصروف رہے ہیں۔ کبھی وہ مسلمانوں پر ظلم و فرنگیت کے پہاڑ توڑتے ہیں اور کبھی وہ حضور ﷺ کی شان میں گستاخی کی ناپاک جسارت کرتے ہیں۔ (ان گالیوں اور دشنام تراز کی آڑ میں اصل مقصد ان کا کیا ہے؟ اس پر بھی غور کرنا چاہئے: "مسلمان حضور اکرم ﷺ کے اسوہ حسنہ پر اس کی حقیقی روح کے مطابق عمل نہ کریں، بطور رسومات ادا کرنا چاہیں تو کوئی حرج نہیں جیسا کہ آج کل ہے۔") تو بین رسالت و انبیاء کی یہ کڑی بہت پرانی ہے۔ یہ تو وہی اہلیست ہے جو تخلیق آدم علیہ السلام کے وقت خود اہلیس لعین کی شکل میں، پھر مختلف ادوار میں اس کے پیروکار دور ابراہیمی (علیہ السلام) میں نمرود، دور موسوی (علیہ السلام) میں فرعون اور حضور ﷺ کے دور میں ابو جہل و ابولہب اور آج تک مختلف مکروہ شکلوں میں نمودار ہوتے آرہے ہیں۔ وہ یہ مکروہ کام کرتے رہیں گے۔ کیونکہ عالمی سطح پر مسلمانوں میں اسے روکنے کی قوت اور طاقت ہی نہیں۔

طوفان ہیں کہ ٹوٹے پڑتے ہیں کشتی ہے کہ ڈوبی جاتی ہے محروم عمل ملاحوں میں طاقت ہے نہ بل ہمت ہے نہ دم کفار کی ایجاد کردہ اور ان ہی کی کنٹرول شدہ انٹرنیٹ، الیکٹرونک میڈیا اور سوشل میڈیا استعمال کرتے ہوئے ان