

From the Editor's Desk...

To be a good painter, singer or a poet a person must have some inborn qualities which then can be polished in guidance of a good teacher. These arts cannot be just acquired and practised but writing can be acquired and then mastered also. A person may have a large vocabulary set and abundant new ideas but all of this cannot make him a poet. However, to learn the art of writing, there are number of steps which if followed in true spirit can help you become good writer. You cannot learn to write overnight but with patience, persistence and determination you can climb up the ladder to be a prominent influential writer.

A good vocabulary is the basic building block of a good piece of writing. Bestselling author John Grisham said, "There are three types of words: (1) words we know; (2) words we should know; (3) words nobody knows. Forget those in the third category and use restraint with those in the second." There's a difference between having a rich vocabulary and dropping million-dollar words into your writing just to show off. The selection of vocabulary should be precise, simple and direct. You should try to keep the sentence structure simple and short. A lengthy complex sentence structure may give a different flavor but it may compromise the clarity and comprehension of the message.

A meaningful writing also requires a meaningful plot, or an idea, or a thought, or a theme. Clarity here is more important than fancy words and difficult vocabulary. Einstein once said that if you cannot explain it to a six year old kid than you yourself are not clear. The clarity of concept can be achieved by

reading the topic in detail from all aspects. So be a voracious reader if you want to be a writer. If you are able to read thousand pages then you might be able to produce a new paragraph. The choice of subjects and titles to be read is decided by one's own interests.

Last but not the least; remember to revise as revisions are beautifying elements. Errors are like pimples and only reading and re-reading makes them visible. Sometimes we are able to collect the best of ideas on paper but they are not coherently connected. It may require interconnection using appropriate transitional words or phrases, creating some parallelism or re-arranging material so that the writer can see through the words what we want him to see. These small little revisions will guide the reader through the discourse and then re-focus on the theme that we wanted to highlight.

Moreover, writing any piece of communication always keep your readers in mind. There is a general tendency that writers overestimate the knowledge and understanding of the readers. Even if they know, there is no point making them work harder to decipher your communication. There is list of question you must ask yourself before starting to write. This will give a fair idea about the readers and significantly improve the impact of written message. Who exactly are they? How much do they know about the subject/issues you're writing about? How important is what you're writing to them? What will they look for first? What is the most important thing to include? What types of data or supporting evidence do they value? What do you want them to do, say, feel and think after they've read your document? (Arif Mateen Ansari)

Iqbal's Conception of Shahadat

Prof. A. M. Muhammad Ibrahim

Iqbal's conception of Shahadat is based on the Islamic conception of life and death. In Islam, life means a force or an energy. It stands for movement and the absence of this movement is called death. Love is the moving-power and the secret of "Ego". A continuous endeavour for the self-expression of Ego is named as love. An Ego with this power of self-expression is called "Momin" and an Ego without this power cannot be called a Momin.

هر که او را قوت تخلیق نیست
نزد ماجز کافر و زندیق نیست

Islam does not believe in thoughts without deeds. "One who has got no power of creation, is nothing but an infidel to us." "The Qur'an is a book which emphasizes deed rather than idea." It is a synthesis of the two important aspects of Ego.

العلم بلا عمل كلا سحاب بلا مطر

Knowledge without actions is like a cloud without rain.

در عمل پوشیده مضمون حیات
لذت تخلیق قانون حیات

"The whole subject of life is hidden in the course of activity. The laws of life are the delight of creation." Iman is not a mere belief in God. It is not only تصدیق بالجنان

admitting God in mind, but also اقرار باللسان و — its outward expressions both in languages and actions accordingly. Iman is wrongly supposed to be a mere belief though its actual significance lies in actions which are the perpetual attempt of an Ego in its upwards march in life. This attempt is love for

actions. A Momin cannot be conceived without this love as it is said by Iqbal:

مومن از عشق است و عشق از مومن

"Momin comes from love in the sense as mentioned above and love comes from Momin." This power of self-expression of an Ego reveals itself in two opposite directions, of which one is called 'Shibbiri - Power' قوت شبیری and the other is called "Yazidi - Power" قوت یزیدی one is the life of goodness, truth and reality and the other in opposition to it is the life of falsehood and unreality. Truth is always alive inspired by this Shibbiri - Power and it disappears from the scene of life at the advent of Yazidi - Power. One is the positive power of Ego which admits of all goodness and truth, while the other is the negative power of Ego which totally overlooks the truth and reality.

زندى حق از قوت شبیری است

باطل آخر داغ حسرت میری است

"Truth or reality is always alive by this Shibbiri - Power of Ego and the unreal is always disappearing in disappointment as it is declared by the Holy Qur'an:

"Unreal has disappeared when the truth has appeared and verily the unreal always disappears in the long run". (17: 81)

When a Momin with his Shibbiri - Power embraces death in fighting in the way of Allah, his death is known as "Shahadat" and such a Momin is called Shaheed. Islam ascribes the highest position to Shaheed and emphasizes Shahadat as the Holy Qur'an asserts:

"Do not take those who were killed in their

fighting in the way of Allah as dead but they are alive.” (3 : 169)

Holy Prophet (ﷺ) affirms, “one who embraces death in the path of God, has become really alive.” There is no death for a Momin. He enjoys an eternal life and death is prohibited for him. He knows no death which is generally known to be an inevitable end of life. So Iqbal says: –

رمز قرآن از حسین آموختیم
از آتش او شعله ما اندوختیم

“I have learned the secret of Qur’an from Hazrat Hussain and gathered flames from his fire.” Rumi opens this secret in the following words :—

ظاہر مرگ ست و باطن زندگی
ظاہر ابتر نہاں پائندگی

“In its outward appearance it seems to be death but in its inward appearance it is the real life and existence.” In support of this view Rumi describes the story of the end of I-lazrat Belal’s life. Hazrat Belal was asked by his wife at the last moment of his life : “How do you like to leave your sweet home and your beloved ones on this earth?

Belal replied, “No, no, you are wrong, I am not leaving my sweet home. Today I am reaching my sweet home with a happy heart from my long Journey on the earth.” Real existence lies behind the screen of death, “There is no asceticism in Islam,” means, according to Iqbal, that Islam does not accept any escape from the struggles of life. This struggle for life is a struggle for truth. When this struggle for truth ends in death in the ordinary sense of the term, then it is called Shahadat which is not the discontinuation of life but an elevating stage in the eternal flow of life. The asceticism in Islam is replaced by

Shahadat or martyrdom. Shahids are the real Muslim ascetics who embraced death for the sake of truth and for the love of God. So Iqbal says:-

آنکہ حرف شوق یا اقوام گفت
جنگ را رہبانئی اسلام گفت
جز شہیدے کس ندید این نقطہ را
کہ بخون خود خرید این نقطہ را

“JEHAD ”, says the holy Prophet, “ is the asceticism of Islam. I know no other asceticism than JEHAD and none but the martyrs could realize the secret which was bought by them at the cost of their life and blood.” There is a world of difference between the fighting of Shahids and death of other warriors : –

جنگ شاہان جہاں غارت گری
جنگ مسلم سنت پیغمبری

“The fighting of kings aims at the destruction of the world as they fight with the motive of worldly gains for kingdoms and thrones but the fighting of the Muslim Shahids differs from it as it aims at the tradition of the Prophet and at the love of God.” War in Islam is strictly prohibited except for God.

“One, who draws his sword for other than God, puts it on his own breast.” Islam does not allow us sword even for the spread of religion as the Holy Qur’an says: “There is no compulsion in religion. “So Iqbal holds.

صلح شر گردو چون مقصود است غیر
گر خدا باشد غرض جنگ است خیر

“If the motive of war be other than God, then evil takes the place of peace, on the other hand, war is all good when the motive behind is God.” A Momin who dedicates his life for God and says, “Verily my prayer, my

sacrifice, my life and my death are all for God" cannot be supposed to do anything except for God. He is a lover of God and lover of the Holy Prophet (ﷺ). "A person cannot, says the Holy Prophet (ﷺ)," become

a Momin unless he becomes such a lover of mine that I become the dearest of all his parents, children and wealth." This is the lesson taught by Shahadat and this is the secret of the Holy Qur'an.

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remarkable example of his sagacity.

Hazrat Umar (RDA) was totally against compelling anybody to adopt this or that religion at the point of sword. He himself refused to compel his slave to adopt Islam when he stuck to his old beliefs in spite of all logic and persuasion. Propagation of Islam means that an invitation should be extended to the whole world and people drawn towards it by making them understand its principles and tenets. And Hazrat Umar (RDA) used to stress this fact whenever he sent his armies to a country that its people should be persuaded to adopt Islam, making them understand its teachings and principles. Hence he wrote a letter to Hazrat Sa'ad bin Waqqas, conqueror of Persia, in the following words: "I command you, when you meet them, to invite them to Islam before taking to battle". It was infact Hazrat Umar's (RDA) practice to appoint such a person as the commander of troops, being sent to battle, who possessed learning and was conversant with Islamic jurisprudence. Evidently this qualification was required for no purpose other than the propagation of Islam.

A very effective means of propagating Islam is to show to other nations such a pattern of

Islamic life as to make them irresistibly attracted towards it. Islam spread extensively in the days of Hazrat Umar (RDA) because the main reason was that by his example and teachings, he had made all Muslims superior models of Islam. Thus when people happened to see and meet them, every Muslim appeared to be an embodiment of truthfulness, simplicity, purity, chastity, action and energy. These fine qualities automatically attracted them and Islam forthwith found a way to their hearts. The students of history will remember how George the Roman Ambassador, was impressed when he came to the camp of Hazrat Abu Ubaidah and forthwith embraced Islam casting away his nation and family. Shata, a prominent chief of the Egyptian government got enamored of Islam and embraced it along with his two thousand men.

These facts show that Hazrat Umar (RDA) rendered a great service for the propagation of Islam through dissemination of Qur'anic teachings and making all Muslims superior models of Islam. In his days, Islam spread by its own virtue and excellence.



Hazrat Umar Farooq's (RDA) Efforts To Propagate the Holy Qur'an

M. A. Hashmi

Hazrat Umar (RDA), the second Caliph of Islam, paid special attention to the propagation of the Holy Qur'an and its teachings to the people and this work holds the highest place in the list of his achievements.

It is an undisputed fact that the collection of the verses of the Holy Qur'an, its book compilation, preservation of its correct codex by transcription and promoting its instruction in all Muslim countries, were all accomplished due to the assiduous attention of Hazrat Umar (RDA). Its full story is that ever since the time of the Holy Prophet (ﷺ), the Holy Qur'an had never been put together. Stray parts of it lay with the Companions. These too were inscribed on bones, palm leaves and stone tablets. During the fight with Masailma the Arch liar in Hazrat Abu Bakr's (RDA) Caliphate were slain hundred of Companions many of whom had memorized the Holy Qur'an by heart. After the battle Hazrat Umar (RDA) went to Hazrat Abu Bakr (RDA) and said "If those who have committed the Holy Qur'an to memory, die away like this, how the Holy Book is going to be preserved? Therefore we should set about collecting and compiling the Holy Qur'an right now". Hazrat Abu Bakr (RDA) replied: "How can I do such a work as the Prophet (ﷺ) himself did not do?"

Hazrat Umar (RDA) stressed the wisdom and necessity of it again and again so much so that Hazrat Abu Bakr (RDA) realized the point. The work of taking down the revelations had been mostly performed by Zaid bin Thabit. So he was sent for and

assigned the task of collecting the verses from all sources. Hazrat Umar (RDA) announced publicly that whosoever had learnt any part of the Holy Qur'an from the Prophet (ﷺ) should bring it to him. It was laid down as a necessary condition that anyone bringing any verse must be supported by two witnesses who would testify to have seen it recorded in the Prophet's (ﷺ) time. When all the verses were thus collected, a committee was appointed to have the whole Holy Qur'an in one copy under its supervision.

Certain measures were extremely necessary at that time for the preservation and authenticity of the Holy Qur'an. Firstly, it should be very extensively taught. Hundreds and thousands of people should be made to commit it to memory so that there should be no danger of its being interpolated or altered. Secondly, elaborate care should be taken to ensure its correct marks and forms of words. Thirdly, numerous copies should be made and spread in the realm. Hazrat Umar (RDA) accomplished all these requirements so thoroughly that it could hardly be done better.

The second Caliph established primary schools in all conquered countries' where the Holy Qur'an, moral instruction and Arabic were taught. Eminent scholarly companions were appointed in the districts to teach Hadith and Islamic Law. Teachers of Schools and public lecturers were given salaries for the purpose. General orders were issued to all provinces that children should be taught reading and writing.

There were five Companions who had

committed the Holy Qur'an to memory during the time of the Prophet (ﷺ) himself. They were Muad bin Jabal, Ibadah bin Ath-Thamit, Ubayy bin Kaab, Abu Ayyub and Abu Darda (RDAs). Of these Ubayy bin Kaab was a top "quality Reciter whom the Prophet (ﷺ) had praised for excellence. Hazrat Umar sent for all and told them there was imperative need of their going to Syria to teach the Holy Qur'an to the Muslims there. Abu Ayyub was old and Ubayy bin Kaab ill. Hence they could not go. Of the other three, one was sent to Himis, the other to Damascus and the third to Palestine. Abu Darda who stayed at Damascus remained alive till the end of Hazrat Usman's Caliphate. His method of teaching was that after saying the morning prayers he would sit down in the congregation mosque, surrounded by a large number of persons who used to learn the Holy Qur'an from him. He would divide them into batches of ten, entrusting each batch to one of them to teach the Holy Qur'an and he himself moved about to watch each learner. When anyone used to commit the whole Holy Qur'an to memory, he would take him in his class for further education. One day when Abu Darda had the students counted, there were as many as sixteen hundred of them in attendance.

Hazrat Umar (RDA) adopted many other measures for popularizing the study of the Holy Qur'an. He ordered that all Muslims should know at least those chapters of the Holy Qur'an as contained commandments and injunctions, such as Surah Baqara, Surah Nisa, Surah Ma'ida, Surah Noor etc. He wrote to the governors to fix allowances for the students and scholars of the Holy Qur'an. The instructions Hazrat Umar (RDA) used to send to the officials from time to time contained emphasis on their learning the

Holy Qur'an. Occasionally he would send for the lists of scholars of the Holy Qur'an from provincial governments. The result was that a large number of persons learned the Holy Qur'an. There was no end to those who could merely read by sight. Those who had memorized the Holy Qur'an numbered hundreds and thousands. At a time when Hazrat Umar (RDA) wrote to the army commanders to send to Medina those who had memorized the Holy Qur'an so that they be sent to various places for teaching the same, more than three hundred Huffaz were found in the army of Hazrat Sa'ad bin Waqas (RDA) alone.

Hazrat Umar (RDA) also adopted various measures to see that the Holy Qur'an was recited in correct modulations, voice and pronunciation. First, he sent orders everywhere saying "Teach them the commandments and the vocal expressions of the Holy Qur'an as taught by the Prophet (ﷺ)".

Secondly, he enjoined that Arabic language and literature should also be taught compulsorily along with the Holy Qur'an so that people should themselves be able to detect errors in the movement of sounds.

Thirdly, Hazrat Umar (RDA) ordered that one who was not proficient enough in Arabic lexicology should not be allowed to teach the Holy Qur'an.

Hazrat Umar (RDA) also tried hard to make the learning of Hadith popular. He took special care to preserve the authenticity and veracity, which shows his far-sightedness. He was particularly strict in not allowing any and every person to report the Traditions. In fact, the principles of reporting the Traditions established by Hazrat Umar (RDA) are a (Continued on page #. 5)

Why Study the Qur'an

Maulana Dr. Waffie Muhammad

God Almighty has been giving guidance to mankind at large all through the ages. Wherever there were people, even in the remotest part of the earth, Divinely appointed Messengers were sent to guide them, in doing good and refraining them from evil. But for one reason or another, the different people after a few generations lost the message.

This process of giving guidance continued until 570 A.C. after Jesus when Prophet Muhammad (ﷺ) came. He also received the Divine Message on our behalf, and over a period of 23 years the complete and perfect code of life was with man never to be destroyed, mutilated, adulterated, challenged or doubted. So Muslims are the fortunate upholders of a perfect and complete code of life, called the Qur'an.

The Qur'an was revealed to Muhammad (ﷺ) message after message. The mode of revelation selected by the Almighty is the one that leaves nothing to be doubted. The angel Gabriel brought the verses upon the Divine command to the Prophet (ﷺ). Firstly he read it and the Prophet (ﷺ) repeated after him, then the Prophet (ﷺ) recited and the angel listened, then the Prophet (ﷺ) dictated to the available scribe. After copying the scribe read what he had written while the Prophet (ﷺ) listened to make sure that there were no errors in the dictation taken down. When this was completed the companions memorized the verses, and took their own personal copies. In this way the Qur'an was copied, as well as memorized by all. The companions then went around the city teaching others the new revelations. In this way the message

was spread.

God Almighty communicated with His messengers in different ways viz:

- (a) through inspiration;
- (b) by speaking to them directly;
- (c) by sending Angel Gabriel with the Divine message.

Although He used the three different methods to communicate with Muhammad (ﷺ) it is only the third method He used to reveal the Qur'an. This is possibly because He wanted to establish a principle that this Book is free from doubts.

The Qur'an is the only Sacred Text that has remained pure and unadulterated all through the ages. Not a word, nor a dot, nor even the intonation has changed. The text we read today is the same that Gabriel read and is the same one that the Prophet (ﷺ) read. It is therefore necessary for us to read this book and also to study it so that we can become enlightened.

Muslims must study the Qur'an for the following reasons:

1. It is the unadulterated words of the Lord. There is no human interference with the text. Concerning its purity Allah says, 'It is neither poet's speech . . . nor diviner's speech. But revelations from the Lord of the Worlds (69:40 ff). How different is the Qur'an from the sacred text of the different religions of today. No other religion can claim that their present Book of guidance came directly from God. Thus there is the human element which debars them from claiming to be complete, Divinely revealed Code.

2. It is the complete Code of life given by Allah, the All-Knowing and All-Wise Creator. In this connection He says, ' . . and We have revealed unto you the Book as an exposition of all things, as a guide, a mercy and glad tidings to the Believers' (16:89).
 3. It is perfect. The Qur'an has given the world a challenge, that is, to produce something like it (from the point of view of perfection). Also humanity at large is free to find a single defect with the arrangement of even a single dot anywhere in the Arabic text.
'And certainly We have set forth for mankind in this Qur'an all kinds of similitudes, that happily they may ward off evil. (39: 27,28).
 4. It is not different from the message given to the messengers before Holy Prophet Muhammad (ﷺ). This is recorded in the Qur'an as follows:
'And they (the people of the Scripture) are ordained naught else than to serve Allah, keeping religion pure for Him, as men by nature upright and to establish worship and to pay the poor-due. That is true religion. (98:5)
 5. It is an Arabic Qur'an full of wisdom. (12: 2,3).
 6. It is very comprehensive. The message as contained in the Qur'an is more detailed than what was given to the previous messengers. Whenever the Lord wanted to teach the Muslims anything. He used as examples events which occurred previously. He cites an event and tells of the consequences, then He tells the Muslims why they must refrain from committing the same error. About this He says, 'And verily We have displayed for mankind in this Qur'an all kinds of similitude' (17:89)
 7. It is easy to understand. And in truth We have made the Qur'an easy to remember, but is there any that remembereth? (54:17, ch, 22, 32. 40).
 8. The Qur'an is the Final authority for Muslims. Blessed is He who revealed unto His slave the Criterion (of right and wrong). (25:1).
 9. Its commands are binding on all. 'Lo! We have revealed unto thee Muhammad (ﷺ) the Scripture for the whole of mankind with truth. Then whosoever goeth right it is for his soul, and whosoever strayeth, strayeth only to its hurt. And thou art not a warder over them (39:41).
 10. It is the only written text given to the world by Prophet Muhammad (ﷺ)
 11. It is the only book that is memorized by millions.
- We are, therefore, invited to read the Qur'an and drink from its richness prescribed for every dimension of life.



The Balfour Declaration

A lasting peace for Europe can only be attained if the Mohammedan question is taken seriously.

On 2 November 1917, Arthur James Balfour wrote to Lord Rothschild conveying His Majesty's government's 'declaration of sympathy with Jewish Zionist aspirations' and 'the establishment in Palestine of a national home for the Jewish people' without any prejudice to 'the civil and religious rights of existing non-Jewish communities in Palestine'. British statesmen were ambivalent as to their ultimate intentions, but the letter, the so-called Balfour Declaration turned out to be the proverbial camel of the Arabs leading eventually to the establishment of the Zionist state to the exclusion of its native Palestinian population. Its final borders remain as yet undefined.

In obliging the Zionist lobby in Britain, the then British colonial politicians were also concerned about the 'Great Islamic Revival now that Turkey ceases to be the power on which the hopes of the Muslim world were placed.' The word 'Islamic fundamentalism' had not then been invented.

Dr. S. R. Sonyel, historian and writer has been reading some of the historical papers released recently.

Most, if not all, the upheavals in the Middle East today, can be laid at the doorstep of British colonial politicians who paraded in the ephemeral political scene of the Great War (1914-18), and who disappeared with a twinkle of the eye, but not the conflagration they irresponsibly caused and left to posterity. The Middle East, the Islamic World, nay, the whole international community, are still suffering from the ravages of the catastrophe they have caused by espousing

the 'cause' of Zionism at the expense of the human rights of the overwhelming Muslim majority of Palestine (over three million), who have been uprooted and expelled en masse from their homeland, if not exterminated, and condemned to exist in misery, deprivation, and humiliation.

One of the protagonists of British 'statesmanship' of the period was Arthur James Balfour, foreign secretary at the time, who has been described by some of those who knew him as a man 'with a heart of stone', and with 'innate cynicism'. Yet, he was firmly convinced that the Jews were 'the most gifted race produced by mankind since the Greeks: exiled, scattered and persecuted'; and that 'Christendom owed them an immeasurable debt'. As Lord Vansittart wrote later, Balfour cared for one thing only - Zionism. In fact, on one of his tours to the United States, Balfour was reported to have announced: 'I am a Zionist'.

For Balfour, as for Lloyd George, the British prime minister who was nicknamed by some as 'the goat', and other British politicians such as General Smuts of South Africa, the bible was a living and literal reality; and according to Zionist leader Chaim Weizmann, England believed that she had no business in Palestine except as part of a plan for the creation of the 'Jewish homeland'. Many Jewish leaders also influenced the British politicians through their network of influence and association extending to, and including, the British cabinet secretariat and the ministries of war and foreign affairs.

Yet the British are accused of double-

dealing, for they had, through Sir Henry McMahon, their high commissioner in Egypt, come to an agreement with Sherif Hussein of Makkah in 1916 whereby the latter undertook to expel the Ottoman Turks from Arabia in return for British recognition of Arab independence which would include Palestine; although McMahon and the British politicians at the time denied this. Most probably the British negotiators with Sherif Hussein vaguely and verbally did offer Palestine to the Hashemite Arabs in order to lure them to joint forces with the Western powers to fight against the Ottoman Caliphate; but this was only a ruse, and the Arabs should have paid attention to British General Allenby's statement, following the entry of the British troops into Jerusalem, that 'only now have the Crusades ended'. The British general was, of course, surmising because the neo-Crusaders, then allied to those of Zionism, carried on. Nevertheless, Sherif Hussein was one of the first to congratulate the British on their capture of Jerusalem.

The Balfour Declaration of 2 November 1918 was the upshot of the British policy of 'divide and rule' in the Middle East at a time when nationalism and Pan-Islamism were becoming rampant in the area, and Britain realized that her direct colonial rule was doomed. The implantation of a Jewish 'state' in the heart of Islam under the guise of a 'homeland' seemed to the colonial and imperial powers as the only effective means of dividing the Muslim world and of preventing the revival of the Ottoman Caliphate, or the resurgence of Islam. A 41-page memorandum was drawn up on 25 March 1917, at Jeddah, by the British Army captain, N.N.E. Bray. It was titled: 'A note on the Mohammedan Question – Its bearing on events in India and Arabia. The future of the

Great Islamic Revival now that Turkey ceases to be the power on which the hopes of the Muslim World were placed'. It reveals most glaringly the British intentions towards Islam. Let us peruse some of the most interesting passages in this memorandum.

Captain Bray believed that the Pan-Islamic Movement was spread over the whole Muslim world. 'We must watch and study it in Persia, Afghanistan, Turkestan, Java, and Arabia as well as within the (British) Empire', he advised, and went on to state that most adherents of this movement lacked at the time a definite policy; but the chief danger lay in the future, as the movement might become 'a very powerful weapon for our enemies in the event of another great war'. The author of the memorandum believed that suppressive measures could not eradicate it, as its hold was too great to be ever eliminated. To show hostility to the movement, on the other hand, would be playing into the hands of 'our opponents'. It would gather fresh momentum in countries outside India as the active and propelling force lay in territories 'beyond our control'.

Captain Bray was so alarmed by the spread of this movement that he went on to make the following suggestions to the British Government; 'It is imperative for us to control as many as possible of the Mohammedan peoples, and by a policy of help, and a few needed concessions, to those of them who are our own subjects, prevent the possibility of their seeking support elsewhere'. He believed that thousands of Muslims were working for Islamic independence. The movement was visibly developing — slowly but surely, and its symptoms were: discontent with the existing status, readiness to take offence, religious sensitiveness, decreasing friendliness towards the British,

etc.

The author then pointed out that the Pan-Islamic Movement was not incoherent. It had bound together the vast majority of the educated men and an increasing number of the masses; and would do so increasingly. Until recently the Arabs were indifferent to their lot, and the Indians contented under British rule; but a desire for independence had been created in the various individual Muslim countries. Neither repression, as in Morocco, nor 'leniency', as in India, could dispel the new spirit of nationalism. Although at the time the movement had no general objective, there were signs that this would come; and an 'obvious danger' to the (British) Empire would ensue. Agitation and propaganda were intense in all Muslim countries, as shown by the reports received daily from every quarter, from Kashgar to Morocco, from Delhi to Makkah. 'A lasting peace for Europe can only be attained if the Mohammedan question is taken seriously in hand', warned Captain Bray.

While in Syria, Captain Bray had received information that Russia was secretly encouraging Pan-Islamism and was fostering trouble over her borders. Russia had the greater facilities than Britain for influencing Afghanistan, Persia, and Chinese Turkestan, and should be carefully watched, he warned. As for future policy, Bray pointed out that the policy of the Government of India was not to create a powerful Muslim state; but to safeguard India by 'dividing up' the movement.

In forwarding this memorandum to General Sir Reginald Wingate, the British high commissioner in Cairo, Lieutenant-Colonel C. E. Wilson, on 29 March 1917 made the following observations:'. I agree

with Captain Bray's statement that Pan-Islamization is by no means dead, and I personally believe that issues of first importance to us as an Empire, with our millions of Muslim subjects, depend upon how the Mohammedan question is handled now and in the near future." But developments towards the Balfour Declaration of a Jewish 'home' in Palestine could not be stalled.

Of those involved in these developments the most prominent activist was Chaim Weizmann, who had moved from Manchester to London to work for the ministry of munitions. According to Lloyd George, the Declaration was given to Weizmann as a reward for the important work he had done in producing acetone for the war effort. Of course, Lloyd George failed to mention also the fact that the Allies wished to make use of the Jews in their war effort, and to inflict the Islamic heartland with a festering sore.

The first conference in London which led to the Balfour Declaration took place in February 1917, at which pro-Zionists such as Sir Mark Sykes and A. Samuel were present, together with the leading Zionists and two members of the Rothschild family. The meeting decided against a condominium or the internationalization of Palestine in favour of a British protectorate. In June and July, the Zionist leaders in London drafted, for consideration by the British Cabinet, the text of a letter of support to be issued by the British Government, committing itself to the reconstitution of Palestine as a 'Jewish state'. Some Jewish leaders, however, thought that this was too ambitious and warned: 'If we ask for too much we shall get nothing'.

Meanwhile the Zionists were doing their utmost to nip in the bud a pro-Islamic

movement urging Britain and her Allies to sign a separate peace treaty with the Ottoman Caliphate, leaving Palestine under Turkish/Muslim administration. We learn from a booklet published in London in August 1917 by the Central Islamic Society, under the title Muslim interest in Palestine, that on 9 June 1917 a lecture was delivered by Marmaduke Pickthall on this subject, at Caxton Hall in London, which was held under the auspices of the Society and was attended by many Muslim representatives. The booklet emphasized that, as there had been a great deal of talk lately of creating a Jewish state in Palestine under the suzerainty of a Christian Power, Muslims had come to the meeting to express their sense of resentment at those proposals.

M. H. Ispahani, the President of the Society was in the chair, Sheikh Mushir Hosain Kidwai of India (author of *The Sword of Islam*) and honorary secretary of the Society, opened the meeting as follows: 'Mr. Marmaduke Pickthall is a well-known publicist and accomplished author of several books, some of them dealing with the East, including Palestine. He has travelled a good deal and has visited and seen with his own eyes the sacred Places in Palestine. He is the son of the late Reverend Charles Pickthall, Rector of Chillesford, in Suffolk.

'Why was he entrusted with this lecture? Before I answer that, let me tell you that Islam is universal. Over 13 centuries ago Islam effectually demolished those boundaries of race, country, colour and class which divided man from man. There is no distinction in Islam between an Arab and Turk, a negro and a white man, an Abyssinian' slave and a Hedjaz Quraish, a denizen of the East and of the West. All the Muslim people form one nation Mr.

Pickthall believes in one Universal God; he respects all the prophets: Abraham, Moses, Jesus, Muhammad (ﷺ) his sympathies are not confined to the people of his own race, country or colour. Which other religion except Islam can claim a man with such beliefs and sympathies?

'The question of Palestine has two aspects: (1) political, and (2) religious. From a political point of view the offensive towards Palestine was one of the greatest blunders of the war: a great blunder than the effort to seize Constantinople (Istanbul) for Russia and to court a serious and dangerous ignorance which seems to prevail in this country as regards Muslim interests in Palestine. People of this country, even responsible Ministers and public men, are ignorant of almost all affairs concerning Islam and Muslims. . but that ignorance very often endangers the interests of the British Empire as it does in the present case.

'The Gaza offensive of the Allies was called by the British press a holy war, a crusade. The Times called it 'a new Crusade', another paper, "the eighth crusade". One said that it was "the last Crusade" to drive away "the infidels" from the Holy Land. How ignorant they are to call us "infidels" when we do no worship any saints or saviours as the majority of the Christians do. Our places of worship are free from images, idols and statues. We have not adopted the pagan Trinitarian belief, and do not worship a man-god as Christians do.

'The other day, General Smuts — the same General Smuts who ill-treated the civilized and highly cultured Indians in South Africa, who very recently talked of the "Black peril" and expressed his pious opinion that "black men" have no souls — said with a view to

raise religious fanaticism in Russia that one of the objects of the war was to liberate the Christian populations from Muslim rule. Mr. Balfour who, unfortunately, is a philosopher and not a historian, also mentioned about Muslim civilization being foreign to Europe, and therefore deserving of expulsion from that celestial continent. General Smuts is now an imperialist, so he ought to know that in the British Empire itself there are more non-Christians, more Muslims than Christians, and that British rule is so much Christian that in India itself thousands of pounds paid by non-Christian tax-payers are spent annually in the upkeep of purely Christian churches and in the high salaries of Christian priests, while not a brass farthing is spent on either Hindu or Muslim places of worship from the taxes which they pay. Christian rule is more alien to Hindus and Muslims than Muslims rule to Christians. Anybody even with the most elementary knowledge of history knows that Muslim rule has been far longer in Europe than Christian rule in India, Tunis, Tripoli, etc. It can be of no service to the British Empire to introduce in this terrible war religious questions in any form or shape under any pretence or excuse Nor can it be a service to the cause of future peace and brotherliness to leave behind unending and bitter religious feuds after the war by replacing Muslim rule of the Holy Land by either Jewish or Christian.

Marmaduke Pickthall began his address by pointing out that Palestine was a Holy Land for three religions — Judaism, Christianity, and Islam. Yet in talking of the future destination of that country only two of these religions were mentioned in England — Judaism and Christianity. Yet Muslims had been the rulers of that country — with the

exception of the period when the Crusaders had succeeded in occupying it — for some 13 centuries. The native population of the country consisted of Muslims, Jews and Christians, each and all enjoying 'perfect liberty of conscience', having, and having always had, their own churches, monasteries, shrines and synagogues. Would that have been case if Palestine had been ruled for 13 hundred years by Christians or Jews? All history 'goes to prove that it would not'.

When Palestine was conquered by the Muslims in the 7th century (C.E.), the population, so claimed Pickthall, was all Christian; there were no Jews there. Jews were jealously excluded from the Holy Places. A large Christian population remained after the Muslim conquest, and remained until that day. 'But how comes it there are native Jews today in Palestine?' he asked, and replied that, at different periods, Jews had fled for refuge to the Muslim Empire from the persecutions they had endured in Christian Europe. 'This is all due to Muslim toleration'

Marmaduke then continued as follows: 'I should regard it as a world-disaster if Palestine should be taken from the Muslim government. Must even that sacred ground be exploited by the profiteers? Muslims have preserved Jerusalem as a Holy City, Palestine as a holy country with all the reverence. Would modern Christians and Jews have done the like? No Christian power could have kept order at ' the Holy Places so impartially and calmly as the Muslim Power has done Among the Christian churches at Jerusalem there is jealousy and even murderous hate, which has become inextricably mixed with European politics. If you want to have a new and terrible storm-

centre for the world, hand over Palestine to any Christian Power

'The Turks have covered up the shame of Christendom Zionist Jews hate the Christians and Muslims; their supremacy would mean oppression for the other elements of the population. Their avowed intention is to get possession of the Haram-esh-Sherif — including the Dome of the Rock — the so-called Mosque of Omar, and the Mosque El Aksa which is the second Holy Place of Islam — because it was the site of their Temple Under Turkish government full self-government has been allowed to all tribes and communities so long as they behave themselves Christian missionaries are in general the enemies of Islam yet they, more perhaps than any other sort of people, have been generously treated by the Muslim Government if Palestine were to be taken from the Muslim Empire, I fancy we should see a striking change in the demeanour (of even Hashemite Arabs who sided with the Allies).

'Palestine is holier to the Muslims than it is either to the Jews or Christians. All those memories of the old prophets which are sacred either to the Jews or Christians are also holy to the Muslims. But to the Muslims the memories of Islam and Muhammad (ﷺ) are also holy, although they are not holy either to the Jews or the Christians. Muslims believe that the ascension of the Holy Prophet took place from the sacred soil of Jerusalem. They believe that Christ will come again to Palestine to re-guide his mistaken people and permanently establish the glory of Islam.

'They Holy Qur'an calls Jerusalem Bait-ul-Harem and even Masjid-ul-Haram (the Sacred Mosque). Muslim Arabs and Turks,

Indians and Egyptians, all those who have any faith in them, will unitedly claim Palestine to remain always under Muslim rule. So if the Zionistic ambitions of our Jewish brothers must be realized; if they have suffered for the last 2,000 years, as Lord Rothschild has said, with that one ambition — suffered, never, you mind, at the hands of the Muslims but always by the hands of Christians in every country, England, France, Spain and Russia, even during the war — then those ambitions can only be realized by the cooperation and under the suzerainty of Muslims.

'If we compare the treatment meted out to even British citizens from India in the British colonies and that of Jewish emigrants, even from hostile empires and with Zionistic ambitions in Palestine, we can see how tolerant the Muslim Khalifa has always been to the Jews It will be grossest and very dangerous ingratitude for themselves on the part of the Jews to try to wreck the empire of the Khalifa. Jews can gain much more advantage by allowing Palestine) to remain a safe refuge for themselves.

Even a Zionist state cannot be safe if surrounded by such hostile neighbours who belong to a fighting race, and who profess a virile and vigorous faith

While Muslims in Britain were thus expressing their resentment at the possibility of transforming Palestine into a Jewish 'home', on 19 June 1917, Lord Rothschild and Weizmann went to see Balfour and put to him that the time had come for some kind of public statement from the British Government. Balfour asked for a draft acceptable to the Zionist organization. The document was submitted on 18 July. It mentioned, not a 'Jewish state', but a

'national home', and proposed that the British government should discuss with the Zionist organization ways and means of achieving this object. The Rothschild draft was submitted to the War Cabinet for the first time in early August 1917, but its discussion was postponed. They then prepared a new memorandum, after seeing Balfour, for the next Cabinet meeting on 4 October. This time the pro-Zionist forces (except Smuts) were present in full force. They included Lloyd George, Balfour and Milner. Edwin Montagu of the India Office made a long speech opposing it. He was supported by Lord Curzon, former Viceroy of India. Balfour announced that the German government was making great efforts to woo the Zionists, who had the backing of the majority of the Jews. The American attitude, he added, was extremely favourable. The Cabinet, however, decided to consult President Wilson of America.

At the next meeting of the War Cabinet on 25 October again no final decision was taken, because Curzon announced that he was about to submit a memorandum on the question. The Zionists and the Foreign Office regarded this as mere obstruction. Curzon argued that Palestine would not do as a 'national home' for the Jews. He was all in favour of increased Jewish immigration from Eastern Europe and giving the Jews the same civil and religious rights as the other inhabitants. But this was not what the Zionists wanted. At the next Cabinet meeting on 31 October Curzon gave in.

Leopold Amery, a Jewish politician and the assistant secretary to the War Cabinet, had been commissioned earlier by Balfour to prepare a draft for a declaration which would take into account both the aims of the Zionists and, to a certain extent, the

objections of their critics. This accounts for the absence of any reference to a 'Jewish state' in the Balfour Declaration. The Zionist leaders themselves had made it known that, the argument that the Jews wanted a state was 'wholly fallacious', and that it was not, in fact, part of the Zionist programme.

The Amery draft was circulated to various Jewish personalities, and the chief rabbi gave an assurance that the proposed declaration would be approved by the overwhelming majority of the Jews. At the decisive Cabinet meeting of 31 October, Balfour left open the question whether the 'national home' would take the form of a British or an American protectorate, or whether there would be some other arrangement. At the end of the debate he was authorized to write to Lord Rothschild the following letter, with the request to bring it to the knowledge of the Zionist Federation.

The news of the Declaration was published in the British press on 8 November 1917, appearing side by side with reports from Petrograd about the Bolshevik Revolution. The newspapers took it for granted that this event would pave the way for a 'Jewish state': the Daily Express carried a headline: 'A state for the Jews': The Times and Morning Post chose 'Palestine for the Jews': The Observer wrote that there could not have been, at that juncture, a stroke 'of statesmanship more just and more wise'. The Jewish community was jubilant, and the enthusiasm of the American and Russian Jewry was expressed in many resolutions. The French and the Italians, however, did not react favourably to the Balfour Declaration, and although America supported it, the Bolshevik government in Petrograd showed little enthusiasm to it. Both Lenin and Trotsky declared later that it was an imperialist

intrigue, part of an overall network of anti-Soviet schemes, arranged to strengthen British imperialist interests against the world revolution. Needless to say, the Muslim World was taken aback.

This vague Declaration had no legal basis at all; it was simply political tinkering, and could be interpreted in different ways. It has been argued that there never was any intention to establish a 'Jewish state', and after 1918, influential circles within the British government gradually dissociated themselves from the original concept. But Forbes Adams, the Foreign Office expert on Palestine, claimed that the intention of the British Government was to create a state in Palestine, which was expected to take many years to achieve, and to turn it into a 'Jewish state'. Lloyd George, however, wrote that the War Cabinet did not intend to set up a 'Jewish state' immediately, but that it was hoped that Palestine would become a 'Jewish common-wealth' after the Jews had responded to the opportunity given to them

and become a majority of the inhabitants.

Finally, it should be pointed out that, in 1917 the war was not going very well for the Allies, who needed all the help they could get. Sir Ronald Graham, head of the Eastern Department of the Foreign Office, wrote, in a memorandum dated 24 October 1917, that the Zionists might be thrown into the arms of the Germans unless an assurance of sympathy was given to them: 'The moment this assurance is granted, the Zionist Jews are prepared to start an active pro-Allied propaganda throughout the world', he declared. Moreover, British politicians were convinced that the aims of Zionism were not incompatible with British interests in the Near East; otherwise it is doubtful whether they would have hatched this ominous Declaration.

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Prayers And Response

Hazrat Syed Sheikh Abdul Qadir Jilani (R.A.)

The prayers of a believer are not always responded, and even the non-acceptance of some prayers is a blessing rooted in Divine Wisdom. The Human knowledge is imperfect while God is Omniscient; He knows best what is good for his servant and what is not. The Holy Qur'an says that sometimes an individual might take something as good for himself and he might pray God for it, but it might really be harmful for him; yet other times he might consider something as harmful for him and he might pray God to avoid it. God knows better what is good for us and what is not and he decides according to what is ultimately good.

Sometimes the prayers are not readily responded also because the Divine Wisdom finds it healthy for a servant to remain in suspense, between fear and hope. Certainty sometimes has an adverse effect on the charm and value of the blessings of God. Faith thrives best between the two states of hope and fear. Similarly the stages of Ma'rifah (معرفة) and Haqiqah (حقيقة) also require the compound of hope and fear to flourish. A believer remains imperfect in his spiritual attainment without a mixed state of fear and hope, even as a bird which cannot fly without its two wings.

One of the characteristics of a believer is that he concentrates all his hope and fear in Allah and derives satisfaction from none except Him. If all of his prayers are accepted he would concentrate his hope in the prayer, and that would deviate his attention from God, which goes in contrast with his faith in Tawhid (توحيد). Hence, there are two distinct reasons why every prayer of a believer is not

accepted firstly, that he might not fall a victim to false pride and instead of observing a respectful attitude, adopt the attitude of negligence and insolence; secondly, that he might not cultivate the habit of praying out of formality or out of timely whims instead of praying as a token of obedience and submission, disfiguring thereby what was a matter of love and respect into a matter of mere formality. This is also a form of lighter Shirk (الشرك الخفى) which is only next in its evil to the Evident Shirk (الشرك الجلى).

When a believer prays to God purely because it has been enjoined on him to pray, such prayer would result for him in closeness to God, and it will earn him His Pleasure. Even as the observance of the commandments and preaching of the faith earn an individual the closeness to God, so does the prayer in connection thereof, hence one might be sure of the acceptance of such prayers.

It, however, does not mean that one should not pray for one's personal needs. A believer has no refuge except in God. And God has commanded the believers to pray to Him for all their needs. He says: "Pray to Me and I shall respond to your prayer". He also says: "— (O Muhammad !) when My servants ask thee about Me, (tell them) I am near. I respond to the prayer of one who prays to Me. Hence, let them seek a response from Me and believe in Me, that they find the right path."

The Prosperous and the Miserable

Men might be divided into two categories: the prosperous and the miserable. An individual

might belong to either of these groups, but to which ever group he belongs, he shall always be in a state of trial. If he happens to be rich God would see if he adopts the attitude of a grateful servant or that of a haughty and proud being. If he proves haughty and ungrateful God punishes him by plunging him headlong into the vortex of calamities. But if he is grateful to God and knows for certain that God who has granted him prosperity is also capable of taking it back from him, he never lets false pride and haughtiness enter into his mind.

If a rich person is haughty and ungrateful, it means he has not understood the ever-changing nature of the World, and that as a general rule, everything undergoes a continuous series of change. It is only God who always remains the same. Ignoring this eternal principle if he assumes false pride and begins to look down at the poor and destitute and subjects them to non-human treatment, he would surely invoke upon himself the wrath of God.

It is a Divine principle that misery and prosperity alternate each other and that gratefulness causes an increase in the already existing blessings. The Holy Prophet (ﷺ) has said: "— Prosperity is similar to a wild beast: tame it with gratitude to God and glorifying him." The real gratitude is expressed through taking care not to cause harm to any being, avoiding prodigality, observing the limits fixed by God in spending his wealth, paying the rights of other as enjoined by God, paying of Zakat and charities in general, being kind to the needy and a support to the oppressed. These acts of gratitude will result in the increase of

prosperity and one who observes them will be in the company of the 'Truthful' and the 'Saints' in the Heaven, and will live honourably both in this world and the Hereafter. On the contrary when he becomes ungrateful, he will be the object of disgrace and infamy in both the worlds.

Yet calamities in individual life are not the outcome of sinfulness and ingratitude alone, they also result from causes other than these. Sometimes they are inflicted to serve as atonement for sins committed and at other times they come as trials from God through which God tests the patience, trust and faith of his beloved servants. Through these trials, He strengthens their faith and increases their merit. These chosen servants of God are the prophets, the Truthful ones (صديقين) and the Saints (اولياء). They possess a faith far superior to that of common Muslims, and through trials they are made to acquire more and more enlightenment with respect to Divine Secrets, thus they achieve more and more closeness with God.

A sign of such trial is that one who is tried bears the trial patiently, without complaining to people the hardships he suffers. He derives satisfaction from praying to God and presents all his necessities and complaints to Him alone. Hence those who are caught into adverse circumstances should bear their trials patiently without making any complaint, and concentrate their trust in God alone with complete faith. Those who are blessed with prosperity should adopt the attitude of gratitude and avoid the attitude which results in disgrace both in this world and the Hereafter.

Imam Malik

Dr. Muhammad Fazlur Rahman Ansari (R.A.)

Life:

Imam Malik bin Anas belonged to a respectable Arab family of Yamen which had settled in Madina. His date of birth is a disputed point, but it is generally believed that he was born in 93 A.H.

He received his education in Medina which was the highest seat of learning in the Islamic Empire in those days. The scholars from whom he acquired knowledge were Muhammad bin Shahid, Imam Jafar Sadiq and Yahya bin Said. The Imam died in the 179 A.H. at the ripe age of 86.

As A Teacher:

The high reputation of imam Malik as a scholar and a teacher attracted people from four corners of the Islamic Empire. Perhaps no other teacher produced such talented scholars as he did and they all ascended the pinnacle of glory in different walks of life. Among them were Caliphs like Mansoor, Mehdi, Hadi and Haroon, Imams like Abu Hanifa and Shafai, and scholars like Ibn Shahab and Yahya bin Said. According to reliable historical record, the number of his students who acquired fame in life was more than thirteen hundred. The Imam left behind him more than a dozen works including his world-famous "Moatta" which is a great work

on Hadith. According to Shah Waliullah, it is a collection of the most authentic traditions of the Prophet (ﷺ), selected after a thorough investigation of the sources. The reliability of the reports and the reporters were his chief consideration and he took pains that no incorrect report found any place in his book.

As A Traditionist:

He occupies a unique place among the galaxy of talented scholars like imam Bukhari and Imam Muslim who are great figures in the same line. He is said to have never sat in the company of a person who was not highly learned. According to Imam Hambal, he was the only known person who was fortunate to have such a distinction. Never did he report a tradition from a person unless he had fully satisfied himself. He was held in such high esteem by later scholars that once someone enquired from Imam Hambal about a certain reporter, he replied that he must be reliable because Imam Malik had reported from him. He had to undergo great hardships in quest of knowledge. He used to say that one does not attain the heights of intellectual glory unless he is faced with poverty. Poverty is the real test of a man which awakens the hidden energies in him and enables him to surmount all difficulties.



Safar-ul-Muzaffar

(The 2nd Month of Islamic Calendar)

Hamid Ali Aleemi

Meaning:

Literal meaning of Safar is “Empty”. In Pre-Islamic days during this month the houses used to be empty and deserted because the ban on going to war in the Month of Muharram came to an end and the restrictions from going to battle were up lifted.

Safar also means to be “Yellow”. When the names of the months were being given, it was the season of autumn and the leaves of the trees were yellow.

Month of Safar during the Days of Ignorance:

The Muhaddithin (the Scholars of Hadith) have recorded many of the superstitions harboured by the Arabs during the Days of Ignorance. A few of them are mentioned below:

1. The pre-Islamic Arabs believed Safar to be a snake which lives in the stomach of human being and bites the person, when he feels hunger. This is the discomfort one experiences when gripped by the pangs of hunger.
2. Some said: Safar are worms which originate in the liver and ribs due to which the colour of the person becomes yellow, a condition we know today as jaundice.
3. According to some, the month of Safar flanked by Muharram and Rabiul Awwal is full of calamities and misfortune.

With the advent of Islam and the teachings of Prophet Muhammad (ﷺ), all such incorrect beliefs common in pre-Islamic times were

discarded. (Masabata-Bissunnah).

Month of Safar in Islam:

Safar-ul-Muzaffar is one of the most precious month because the Beloved Prophet (ﷺ) used to keep fast the during 13th to 15th of this month and because of the Urs (Death Anniversary) of the Great Pillars of Islam, who dedicated their lives for the Cause of Islam and passed away in this month. Their Urs is celebrated every year with great respect and reverence throughout the world, some of their names are mentioned below:

1. Hazrat Bahauddin Zakariyah Multani (RA) on 7th day.
2. Hazrat Shah Abdul Latif Bhita'i (RA) on 14th day.
3. Hazrat Daa'ta Gang Bukhsh Ali Hujwiri(RA) on 20th day.
4. Hazrat Imam Ahmed Raza Khan Qadri (RA) on 25th Day.
5. Hazrat Imam Hasan Mujtaba (RDA) got martyrdom on 28th day.
6. Hazrat Mujaddid Alfi-Sani Sheikh Ahmed Sirhindi (RA) on 28th day.
7. Hazrat Peer Mahar Ali Shah (RA) on 29th day.

Superstition & the Month of Safar:

To believe that the month of Safar is inauspicious, and particularly to believe that its first thirteen days are “bad luck” – in Urdu known as “Tera Tezi” - or that it is harmful to marry or propose to marry or undertake a journey, etc. during these days are beliefs which are against the teachings of Islam.

In pre-Islamic days people considered the

month of Safar to be evil and ominous. Our beloved Prophet-Muhammad (ﷺ) strongly rejected such beliefs and ideas. The truth is that no time, day, month or date is in itself evil, but the deeds of people are either good or bad. The time spent in the performance of good deeds will be auspicious and the time spent in sins and the disobedience of Allah Almighty will be evil and ominous.

The month of Safar is not ominous. Evil deeds and incorrect beliefs are ominous and should be given up and repented for it is incorrect to postpone or delay marriage or its proposal or a journey, etc. because of such beliefs.

Now-a-days, some of the Muslims hold incorrect beliefs regarding the Month of Safar, as:

1. Nikah (marriage ceremony) performed in this month would not be successful.
2. This month is full of misfortune and calamities.
3. To commence any important venture, business etc. during this month will bring bad luck.
4. The first to the thirteenth of Safar is ill-fortune and evil.
5. The person who distributes food or money on the 13th of Safar will be saved from its ill-fortune.

Some of the people argue that it comes in the Hadith that “whoever gives the good news of the ending of the month of Safar, the Holy Prophet (ﷺ) will give him the glad tidings of entrance into Paradise”. This is a baseless Hadith. (Kashful Khifa: 2418, Vol: 2).

The polytheists believed the month of Safar up to the 13th day to be inauspicious; hence, Rasulullah (ﷺ) rejected this superstition. It is

therefore wrong for Muslims to adopt the ways of the non-Muslims and to entertain the very beliefs which he had come to change. The teachings of Allah Almighty and His beloved Prophet Muhammad (ﷺ) give us clear guidelines on such incorrect beliefs. Allah Almighty says in the Qur’an: “No calamity befalls but by the leave of Allah. And whosoever believes in Allah, Allah will guide his heart. And Allah Knows everything”. (11 : 64)

These erroneous beliefs have also been condemned in the context of the following Ahadith:

1. There is not superstitious owl, bird, no star-promising rain, no bad omen in the month of Safar. (Sahih Muslim: 4118).
2. There is no bad omen in the month of Safar and no Ghouls (evil spirits). (Sahih Muslim: 4120).
3. There is no evil omen, no superstitious owl, bird and no bad omen in the month of Safar. (Sahih Bukhari: 5316, 5378)

The above Ahadith clearly refutes all incorrect beliefs and superstitions regarding the Month of Safar. These incorrect beliefs flow from the pre-Islamic period of Jahliyyah (Days of Ignorance) and unfortunately still continue in our society.

What to do....?

1. To shun all types of erroneous beliefs and superstitions regarding the blessed Month of Safar.
2. To understand that the most unfortunate person is he, who disobeys the Commandments of Allah Almighty and His Beloved Prophet (ﷺ) for example: he does not observe the Obligatory Prayers five times a day, nor he pays Zakat (Islamic alms-fee) etc.

3. We should understand that all conditions which befalls us, good or bad, favourable, or unfavourable are from Allah Almighty (as a result of our actions). He Says: "And whatever affliction reached you is due to what your hands have earned; and He pardons much." (42 : 38).

4. In order to gain blessings of Allah, on the first night of the month of Safar, after Isha Prayer, every Muslim should try to offer four Rakats (nafl prayer) in the following manner: In the first Rakat after Surah Fatiha recite Surah Kairoon 15 times and in the second Rakat Surah Ikhlas 15 times and in the third

Rakat Surah Falaq 15 times and in the fourth Surah Naas 15 times. After completing the prayer recite 4th verse from Surah Fatiha once in Arabic, then read 70 times Darood (Blessings upon the Holy Prophet (ﷺ)). Then seek Allah Almighty protection from every tribulation and difficulties and Allah (SWT) would give him great reward. (Rahat Al Quloob).

May Allah protect all Muslims from tribulations and difficulties in this world and hereafter, and grant the ability to accept and practice all the beautiful teachings of our Beloved Prophet (ﷺ) Aameen

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Ruler's Conduct in Islam

Dr. Abdul Karim

Allah ordains obedience to those who are in authority, "O ye who believe; obey Allah and His Messenger and those who are in authority among you." (4:60). The obedience is qualified, "Say, Swear not, what is required is actual obedience in what is right. Surely, Allah is all-aware of that you do." (24:54). This was also explained by the Holy Prophet (ﷺ). "A Muslim is obligated to hear and obey whether he likes it or not, except when he is required to do something that is sinful in which case there is no obligation to hear and obey."

Thus the obedience is to be only to the extent that it does not in any way involve disobedience of Allah. In that case, even parents, who have been given the pride of place in Islam, are not to be obeyed. Thus obedience to Allah takes precedence over human beings however mighty they may be. For the sycophant, who often spoils the ruler, there is a warning from the Holy Prophet (ﷺ).

"Beware, after me there will be such rulers that if a person declares their lies as truth and support them in wrongs doing, he will have nothing to do with me and, on the Day of Judgment, he will not come to my pond. On the other hand, if a person would not declare their lies as truths and would not support them in wrong doings, he is mine and I am his and he will come to my pond."

None enjoys absolute power except Allah and human beings only have obligations for the discharge of which they may be delegated certain powers within the parameters set by Allah. According to a tradition: "Leaders are like a shield behind

which people seek safety and fight. If a leader orders, fearing Allah, and is just, he will have his reward. If he acts to the contrary, then he will face its consequence." Fear of Allah and justice are thus the basic factors governing the conduct of the ruler.

Islam does not believe in individualism, as is the modern concept, but treats man as an essential part of the society and assigns him responsibility not only on his own behalf, but also for others. The Holy Prophet (ﷺ) said: "Every one of you is a shepherd and will-be asked about his flock. The ruler is a shepherd for his subjects." A ruler's flock is every living being in his domain and he is accountable to Allah for their material and spiritual welfare. This is indeed an onerous obligation and that is why the Holy Prophet (ﷺ) often advised people not to seek office.

Hazrat Abu Bakr (RDA) had this to say to Yazid bin Abu Sufyan: "O Yazid, you have relatives and it is possible that you might give them preference in assigning responsibilities. This is really what I am afraid about you. The Holy Prophet (ﷺ) had said:" Anyone who is put in charge of collective affairs of Muslims, if he gives office for mere relationship or friendship then he will be accursed. Allah will not accept any compensation from him and he will be consigned to hell."

The rulers have a special responsibility, and as a famous Arabic saying goes the common man follows the faith of the ruler. It is in the Qur'an: "And they will say, Our Lord, we obeyed our chiefs and our great ones and they led us astray from the way. Our Lord, give them double punishment and curse them with great curse." (33:68, 69) Hazrat

Umar (RDA) said:” People would remain on the right path so long as their leaders do not deviate from it.”-The ruler must stop wrongdoing, as he enjoys all the power to do so. The Holy Prophet (ﷺ) said: “When the people see a wrongdoer committing a wrong and do not seize his hand to restrain him, it is like that Allah would afflict them with His chastisement.”

There is a strong warning to those rulers who might resort to tricks and chicanery. There are several admonitions from the Holy Prophet (ﷺ) for such rulers. “Every deceitful will have a flag which will be raised on the day of JUDGMENT according to the degree of his deceit. The most deceitful is he who cheats as a ruler over the creation of Allah. Of the three persons with whom Allah will not speak on the Day of Judgment, nor purify him, nor look at him, would be a ruler who lies. There is no governor who rules Muslims and dies, having played false with them, but Allah will forbid him Paradise.”

The Holy Prophet (ﷺ) appointed Mu’adh bin Jabal (RDA) in Yemen and one of his parting instructions to him was: “Make it easy and not difficult for the people. Beware of the complaint of the wronged, as there is no barrier between the complaint of the wronged and Allah.”

The Holy Prophet (ﷺ) said: “A leader of a people is their servant.” As such, the ruler is not allowed to arrogate to himself some privileges which may put him in a class of his own. The Holy Prophet (ﷺ) demonstrated this with his personal example. He shared all the travails of Muslims. He personally carried the bricks and mortar, like any other ordinary Muslim, when the first mosque was built in Madinah. For the battle of Badr, there were not enough camels to carry all Muslims, so a ride on one camel had to be shared by two to

three persons by turn. The Holy Prophet (ﷺ) shared with Hazrat Ali (RDA) and another Companion. When the Holy Prophet (ﷺ) offered his turn to him, he refused, saying, “You are not stronger than me, neither am I less desirous of the reward.” During the preparations of the battle of Ditch, when a tough rock was encountered, it was none else than the Holy Prophet (ﷺ) whose help was sought. He did the job and it was during this process when the glad tidings of wealth of the Roman and Persian Empires were conveyed to him by Allah.

The first sermon by Hazrat Abu Bakr (RDA) on assuming the Khilafat was “I request you to help me, if I discharge my duties in a satisfactory manner. In case I deviate from the right course, you should set me right. Truth is a trust and a lie is a breach of trust. The weak among you will be strong for me till I get him his due, Allah willing. The strong among you will be weak for me till I make him discharge his obligation.”

Hazrat Umar’s (RDA) instructions to his officials “Remember you have not been appointed to be harsh rulers but to be leaders whom public should follow. You must discharge your obligations to Muslims. Do not beat them and do not humiliate them. Do not praise in exaggerated terms lest this should mislead. Do not close your doors on them and do not let powerful usurp the right of the weak ones. Do not give yourself precedence over others in any way as this amounts to injustice with them.

How Hazrat Umar acquitted himself, when he assumed office, is a glorious chapter of history, the envy of even the arch enemies of Islam, and a role model for later rulers. It is worth remembering that he was the head of state of the only super power at that time, the

Romans and Persians having been vanquished by Islam. A few aspects of his character may be mentioned here. He never allowed any luxury to himself and strictly forbade it to state functionaries. He saw to it that the instructions were complied with in letter and spirit. Many ranking officials had to suffer for the slightest violation.

His austerity was proverbial. His dress used to have patches upon patches in layers and that is what he was wearing when he entered Jerusalem as a conqueror, despite the suggestion of Muslim generals already there to be more presentable. During the famine of Ramada, he fully shared the hardship of ordinary Muslims so much so that his skin lost its colour due to poor diet. Hazrat Umar (RDA) did not allow his family to make use of facilities available to ordinary Muslims. Lest this should be misconstrued as a special treatment for them. There was the famous case of his son, Abdullah (RDA), who wanted

to accept the price of a lean camel which he had put to the public pasture. Hazrat Umar warned his family that, being close to him, they were keenly watched by others like a hawk and, in case of any lapse, he would give them double punishment. This was no empty threat. He made an example of one of his sons by punishing him twice for drinking.

He disapproved any kind of business by state functionaries. This problem of conflict of interest' is recognized these days and in many advanced countries the rulers are required to dissociate themselves from their business, if any, and put it in trust so long as they held office. His view about his own remuneration was: "I am the guardian of your wealth like the ward of an orphan. I will refrain from it if I am self-sufficient. If not and hard pressed, I will take according to the custom.

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SEEK KNOWLEDGE

AHADITH-I-MUBARIKA

Traditions on knowledge are held next in importance to Faith by 'Muhaddisin' for knowledge follows Faith. The first revelation that comes to our Holy Prophet (peace be upon him) admittedly was "Read in the Name of Thy Lord who created..." which should always remind Muslims of their obligation to the seeking of the knowledge. The Prophet Muhammad S.A.W. himself always prayed to God "O My Lord grant me more knowledge" and enjoined on his followers to continue to achieve knowledge from "Cradle to Grave" so that their intellectual development may always keep pace with their moral and spiritual heights.

Few traditions of the Prophet on Al-Ilm are given below (translations only).

The Messenger of Allah, the Prophet Muhammad S.A.W. said:

1. Acquire knowledge and teach it to the people. Learn the compulsory doctrines and teach them to the people; learn the Quran and teach it to the people; and verily I am a man who is mortal; and learning will soon be destroyed and trials will soon appear, so much so that two will differ regarding an obligatory doctrine. They will find none who may decide between the two.

2. Whoso goes out in search of knowledge, he is in the path of Allah till he returns.

3. Whoever searches after knowledge, it will be expiation of his past faults.

4. Verily people will be your followers and verily people will come to you from different parts of the world to acquire learning in theology. So when they come to you, admonish them with good.

5. The word of wisdom is an astrayed animal of a wise man. So wherever he finds it, he is more entitled to get it.

6. Excellent is the man who is learned in religion. If anybody feels necessity to go to him, he benefits (him), and if anybody does not feel any necessity to go to him, he benefits his soul.

7. Search knowledge though it be in China.

8. Certainly this learning is religion. So look from whom you learn your religion.

9. On the Resurrection Day, three (persons) will "intercede, the prophets, then the learned, and then the martyrs.

10. Learn the compulsory doctrines and the Qur'an, and teach (them to) the people, for verily I am a mortal.

11. Learning is treasure-houses whose keys are queries.

12. Two persons were mentioned to

the Messenger of Allah, one of the two is a pious worshipper and other a learned man.) Then the Messenger of Allah said: The superiority of the learned man over the pious worshipper is like my superiority over the meanest of you. Then the Holy Prophet said: Verily Allah, His angels and dwellers of the heavens and the earth and even an ant in its hole and even a fish certainly send blessings upon a preacher of good to the people.

13. Whoever treads a path seeking knowledge therein, Allah will lead him to tread a path of the paths of heaven, and surely the angels spread out their wings out of pleasure for the seeker after knowledge; and as for the learned man, whatever is in the heavens and the earth and also the fishes in the fathom of water, beg pardon for him (to Allah). Certainly the superiority of a learned man over the pious worshipper is like the superiority of the full moon at full moon-lit night over the rest of the stars; and verily the learned are the heritage of the prophets, and the prophets left for heritage no silver or gold coins, but they left learning. So whoso acquires it acquires a sufficient fortune.

14. There is no envy except for two: a man whom Allah has given wealth and whom He gave power for spending it for cause of truth; and a man whom Allah has given wisdom and who acts upto it and teaches it (to others).

15. When a man dies, his actions are cut off from him except from three, except from ever-recurring charity, or knowledge from which benefit is derived, or a virtuous son praying for him.

16. Whosoever's good Allah wishes, He gives him understanding in religion; and verily I distribute (knowledge) while Allah bestows (it).

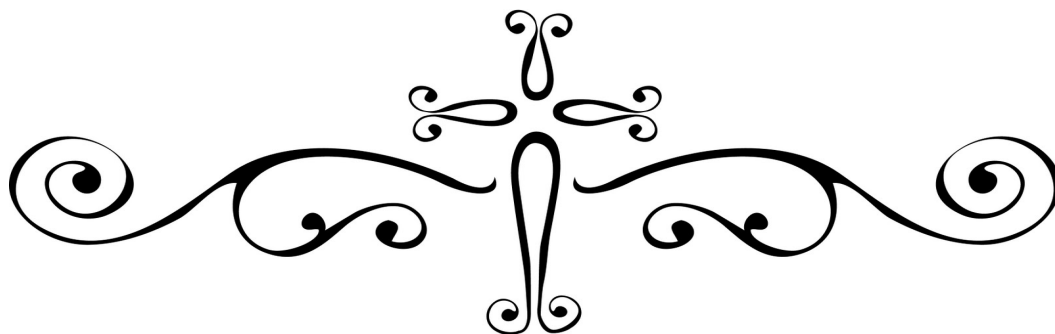
17. Circulate from me thought (it be) a sentence, and narrate about the children of Israil; and there is no harm. And whoso fabricates falsehood against me intentionally, let him seek his abode in the Fire.

18. "Go back to your people and teach them"

19. "There are three persons for whom there is a double reward: . . . the person who has a slavegirl, and he brings her up and trains her in the best manner and he educates her and gives her the best education, then sets her free and marries her, he has a double reward"

20. "Of the signs of the Hour is that knowledge shall be taken away and ignorance shall reign supreme."

(Al-Hadith—Mishkat-ul-Masabih)
Eng. tr. by Fazlul Karim



نعت رسول مقبول ﷺ

حضرت امیر مینائی

تم پر میں لاکھ جان سے قربان یا رسول ﷺ
بر آئیں میرے دل کے بھی ارمان یا رسول ﷺ

کیوں دل سے میں فدا نہ کروں جان یا رسول ﷺ
رہتے ہیں اس میں آپ کے ارمان یا رسول ﷺ

کشتہ ہوں روئے پاک کا نکلوں جو قبر سے
جاری مری زباں پہ ہو قرآن یا رسول ﷺ

دنیا سے اور کچھ نہیں مطلوب ہے مجھے
لے جاؤں اپنے ساتھ میں ایمان یا رسول ﷺ

اس شوق میں کے آپ کے دامن سے جا ملے
میں چاک کر رہا ہوں گریبان یا رسول ﷺ

مشکل کشا ہیں آپ امیر آپ کا غلام

اب اس کی مشکلیں بھی ہوں آساں یا رسول ﷺ

جس کے نتیجے میں رزق میں تنگی اور جرائم کی شرح میں اضافہ ہو رہا ہے۔

★ سرکاری محکمے کے افسرانِ خادم کے جائے حکمران بن کر اپنے منصب کا ناجائز فائدہ اٹھاتے ہیں۔ ان معاشرتی ناسوروں نے امتِ مسلمہ کو مذہبی و اخلاقی لحاظ سے اس طرح گلا دیا ہے کہ جب تک حکمران اپنے عمل سے علماء و مشائخ اور اساتذہ و والدینِ زبان سے ہر برائی کے خلاف جہاد کر کے اس کا قلع و قح نہیں کریں گے اس وقت تک اصلاحِ معاشرہ ممکن نہیں۔

علاج :

مسلمانوں کی ان تمام برائیوں کا علاج صرف قرآن مجید کی اس آیت سے ہو سکتا ہے۔ بخرطیکہ کوئی خلوصِ نیت سے علاج کر کے دنیا و آخرت میں سرخرو ہونا چاہئے۔ ”لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ“ (سورۃ الاحزاب: آیت ۲۱)

ترجمہ: یقیناً تمہارے لئے رسول اللہ ﷺ کی زندگی میں بہترین نمونہ ہے۔

اگر مسلمان اپنے نبی کریم ﷺ سے محبت کرے، ان کی عزت کرے اور ان کے طریقوں کو غیر مسلموں کے طریقوں پر ترجیح دے کر اپنائے اور ہر قدم اٹھانے سے پہلے اور ہر کام کرنے سے پہلے صرف اتنا سوچ لے کہ اس کے بارے میں رسول کریم ﷺ نے کیا فرمایا؟ اور اسے کیسے برتا، تو انشاء اللہ مسلمان کا ہر کام عبادت بن جائے گا اور مسلمان دنیا میں یوں ذلیل و رسوا نہ ہوگا۔

ادا نہیں کرتے ہیں۔ اسی طرح عقیدہ و سالگرہ وغیرہ میں بھی فضول خرچی کی جاتی ہے۔

★ میلاد و عرس جیسی جائز و مقدس محافل میں بھی مریدین اور معتقدین کے چندے پر فضول خرچ کی جاتی ہے اور مخلوط محافل منعقد کر کے بے نمازی اور منگے معاوضہ پر فنکاروں کو منہ مانگے دام دے کر بلوایا جاتا ہے اور آدھی رات تک کھانے کے زور پر لوگوں کو روک کر ان کی نماز فجر قضاء کروائی جاتی ہے۔ اور ایسا کرنا عبادت سمجھ لیا جاتا ہے۔ نام نہاد علماء و مشائخ ایسی محافل میں خاموشی سادھ کر بے دینوں کو مزید شہ دیتے ہیں۔

۳۔ معاملات :

دنیا اور دین کو الگ سمجھ کر دنیا کے نام پر ہر قسم کی معاشرتی برائی کو اپنانا، معاشرے اور زمانے اور اکثریت کا ساتھ دینا اپنی مجبوری سمجھ لیا جاتا ہے، اس کے نتیجے میں آوے کا آوا ہی بجز جاتا ہے اور سدھار کی کوئی تدبیر کارگر نہیں ہوتی۔

★ کاروبار میں کم تولنے، کم ناپنے، ہلکے بانٹ رکھنے اور میٹر کے نام پر گز میں نپائی کرنے کا رواج عام ہو چکا ہے جس کے نتیجے میں خیر و برکت اٹھ گئی ہے اور مہنگائی، بیروزگاری اور تنگدستی میں روز بروز اضافہ ہوتا جا رہا ہے۔

★ سرکاری و نیم سرکاری اور نجی اداروں کے ملازمین دفتری املاک اور اسٹیشنری وغیرہ کو اپنی ذاتی شے سمجھ کر استعمال کر کے خیانت کے مرتکب ہو رہے ہیں۔

اور غیر مسلم بر ملا یہ کہتے ہیں کہ ”جب تمہیں (مسلمانوں) کو اپنے نبی ﷺ سے محبت نہیں ہے، تمہارے دل میں ان کی کوئی عزت و حیثیت نہیں ہے جب ہی تو تم ان کی طرز زندگی کو اپنا کر ان جیسی شکل و صورت اور لباس اختیار کرنے کے بجائے ہماری طرح اپنے ہاتھوں سے اپنا چہرہ مسخ کرنے اور ہمارا لباس پہننے اور ہماری غلامی کا پٹہ اپنی گردن میں ڈالنے پر فخر محسوس کرتے ہو۔ لہذا ہمیں مسلمان ہونے کی کیا ضرورت ہے؟ اگر ہمارے ہاں جنسی بے راہ روی، عریانی و فحاشی اور بے پردگی ہے تو تمہارے ہاں بھی جو ان بھائی بہن اپنے والدین کے ساتھ بیٹھ کر ٹیلی وژن کے ذریعے عریاں اور فحش مناظر دیکھنے میں شرم محسوس نہیں کرتے اور مخلوط محافل میں شرکت کو شرم کے بجائے فخر کا اور ترقی یافتہ ہونے کا باعث سمجھا جانے لگا ہے۔ اس کے نتیجے میں تمہارے ہاں بھی اغواء اور زنا کی وارداتوں میں تیزی سے اضافہ ہونے لگا ہے۔ لہذا ہمیں ایسے اسلام کی کیا ضرورت ہے؟ جو خود ہمارے نظام کا محتاج بنا دیا گیا ہو؟“

۲- تقریبات :

اسلام دینِ کامل ہے اور ہر دور کیلئے زندگی کے تمام شعبوں میں اس سے رہنمائی حاصل کی جاسکتی ہے۔ مگر اسلامی تقریبات مثلاً نکاح مسنونہ، ولیمہ، عقیدہ، میلاد اور عرس وغیرہ کی محافل کو بھی اب غرور و تکبر، ریاکاری و خود نمائی، فضول خرچی، مچھلی کی چوری اور حقوق العباد کی پامالی سے مذہبی و روحانی کے بجائے رسمی و شیطانی محافل بنا

دیا گیا ہے۔

★ ان محافل میں قرضہ لیکر اور چندہ کر کے فضول خرچی کی جاتی ہے، باپردہ خواتین کے سامنے نامحرم وڈیو فلم میکرز اور فوٹوگرافرز کو بھیج کر انہیں بھی بے پردہ کر دیا جاتا ہے۔

★ شادی، منندی و رت جگا وغیرہ میں قرضہ لیکر اتنی فضول خرچی کی جاتی ہے کہ دونوں خاندان والے زندگی بھر قرضہ اتارنے میں ہی لگے رہتے ہیں اور زندگی کی سچی و حقیقی خوشیوں سے محروم ہو جاتے ہیں۔

طلاق کی شرح میں روز بروز اضافہ ہوتا چلا جا رہا ہے۔ جس کے تین بنیادی اسباب ہیں :

- ۱- شوہر اور بیوی کو حقوق اللہ و حقوق العباد، خصوصاً حقوق زوجین کا معلوم نہ ہونا۔
- ۲- نکاح اور ولیمہ میں وقت کی پابندی نہ کر کے مدعوئین کی دعائیں لینے کے بجائے ان کا دل جلا کر ان سے بد دعائیں لینا۔
- ۳- خاندان کی مخلص، دعاگو، متقی اور دیندار خواتین کے ہاتھوں تیار کروانے کے بجائے کاروباری بے پردہ عورتوں کے ہاتھوں مہنگے داموں دلہن کو تیار کروا کے اس پر ان کی نحوست کا سایہ ڈالنا۔

★ قاضی و نکاح رجسٹرار مخلوط محافل میں تصویر کشی کے ساتھ نکاح پڑھا کر منہ مانگی فیس وصول کر کے نکل جاتے ہیں اور امر بالمعروف و نہی عن المنکر کا فریضہ

معاشرتی ناسور اور اُن کا علاج

تحریر: پروفیسر ڈاکٹر ناصر الدین صدیقی

جنہیں دیکھ کر اللہ یاد آجائے۔ وہ عاجز و متقی، صابر و شاکر، عزم و استقلال کے پیکر، سچے اور ایماندار، وقت اور وعدے کے پابند، شریعت مطہرہ پر عامل، سخی و غنی، عالم و شجاع اور امر بالمعروف و نہی عن المنکر کا فریضہ ادا کرنے والے راضی برضائے الہی ہوتے ہیں۔ وہ شیطانی ہتکنڈوں سے واقف ہوتے ہیں اور اپنے متعلقین کو بالخصوص اور بنی نوع انسان کو بالعموم شیطانی چالوں سے بچا کر ان کا رشتہ خالق سے استوار کرتے ہیں۔

ایسے ہی مجاہدین اسلام اہل اللہ کی تعلیمات کی روشنی میں دور حاضر کے معاشرتی ناسوروں کی نشاندہی کر کے ان کا علاج بیان کرتے ہیں تاکہ امت مسلمہ اپنے پیارے آقا تاجدار مدینہ حضرت محمد مصطفیٰ ﷺ کے نقش قدم پر چلتے ہوئے جنت میں داخل ہونے کے بجائے شیطان کی پیروی کرتے ہوئے جہنم میں نہ پہنچ جائے۔

۱۔ سنت رسول ﷺ پر غیر مسلموں کے طریقوں کو ترجیح:

معاشرے کا پہلا اور سب سے بڑا ناسور یہ ہے کہ آج مسلمان اپنے نبی ﷺ کی سنتوں پر غیر مسلموں کے طریقوں کو ترجیح دے رہے ہیں۔ اس کا نتیجہ یہ نکل رہا ہے کہ ”مبلیغ اسلام“ موثر ہونے کے بجائے دم توڑ رہی ہے۔

اللہ تبارک و تعالیٰ قرآن مجید میں ارشاد فرماتا ہے۔ ”وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ“ ۰ ترجمہ: ”اور نہ پیروی کرو شیطان کے قدموں کی بیشک وہ تمہارا کھلا دشمن ہے۔“ (سورۃ البقرۃ۔ آیت ۱۶۸)

چونکہ شیطان انسان کو نظر نہیں آتا اس لئے وہ بڑی تیزی سے حملہ آور ہوتا ہے اور انسان کو جہنم کے گڑھے میں گرا دیتا ہے۔

اللہ تعالیٰ جو اپنی مخلوق پر بڑا مہربان ہے اس نے شیطان کو ڈھیل دے کر انسان کو بے یار و مددگار نہیں چھوڑ دیا بلکہ اس نے اپنے خاص بندوں کو شیطان کے مکر و فریب اور نفس کے شر و فساد سے محفوظ فرما کر انہیں معاشرے میں شیطانی قوتوں کے خلاف جماد کرنے کی توفیق عطا فرمادی۔ اللہ تعالیٰ نے شیطان سے خود فرمایا کہ ”إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ“ (سورۃ الحجر: آیت ۴۲) ترجمہ: ”بے شک جو میرے بندے (اہل اللہ) ہیں تیرا ان پر کوئی قابو نہیں چلے گا۔“

لہذا انسان کو اگر شیطان کے وار سے بچنا ہے تو اسے اللہ والوں کی خدمت میں حاضری دے کر ان کی صحبت اختیار کرنی پڑے گی۔

قرآن و سنت کی روشنی میں اللہ والے وہ ہیں