

Is He really there — Allah Science comes to Rescue

In the space age of today; with man exploring the' mysteries of the universe, and accomplishing most amazing advances in the various fields of science, an important point that emerges is that, with an average human being so engrossed in his wordly pursuits he has no time at his disposal to ponder seriously over the- question

What is the real object of human life? or What are we in this world for? Much less can it occur to him.

What is Human Destiny?

A man observes the vast panorama of nature, the superb mechanism that is ceaselessly working, the grand design that is manifest in every nook and corner of the creation from the tiny whirling electron to the mighty nebula-he observes this vast machine, but he does not know

Who is its Maker and Designer

He looks at his own body, the wonderful organism that works in the most superb manner, and he uses it to achieve his own ends but is unable to comprehend the Force that brought it into existence the Engineer

Who Designed and Produced this Machine

He witnesses an excellent plant in the universe-but fails to see the planner behind it. He sees great beauty and harmony in its working but not the creator of this all.

He observes the wonderful design in nature — but not the designer.

One reprehends — the contemporary religious leaders for creating this wide gulf between the truth and its appreciation by the man of today, especially the modern educated youth.

Let us see how far a scientist can help to narrow this gulf, bringing these together, using the platform of science.

Seven Reasons Why a Scientist Believes in God

The following is an extract from an article by Mr. A. Cressy Morrison, former President of "The New York Academy of Sciences".

We are still in the dawn of the Scientific age and every increase of light reveals more brightly the handwork of an intelligent Creator. In the 90 years since Darwin, we have made Stupendous discoveries, with a spirit of Scientific humility and of faith grounded in Knowledge, we are approaching even nearer to an Awareness of God.

For myself. I count Seven reasons for my faith.

First:

By unwavering mathematical law we can prove that our universe was designed and executed by a great engineering intelligence.

Suppose you put ten coins marked from one to ten into your pocket and give them a good shuffle. Now try to take them out in sequence from one to ten, putting back the

coin each time and shaking them all again. Mathematically we know that your chance of first drawing number one is one in ten, of drawing one and two in Succession, one in 100, of drawing one two and three -in Succession, one in a thousand, and so on, your chance of drawing them all from one to number ten in succession, would reach the unbelievable figure of one chance-in ten thousand million.

By the same reasoning, so many exacting conditions are necessary for life on earth that they could not possibly exist in. proper relationship by chance.

The earth rotates on its axis at one thousand miles "an hour; if it turned at one hundred miles an hour, our days and nights would be ten times as long as now, and the hot sun would t-h-en burn up our vegetation during each long day while in the long night any surviving sprout would freeze.

Again, the sun, source of our life has a surface temperature of 12000 degrees fahrenheit, and our earth is just far enough away so that this "Eternal fire" warms us just enough and not too much. If the sun gave off only one half its, present radiation, we would freeze and if it gave half as much more, we would roast.

The slant of the earth tilted at an angle of 23 degrees, gives us seasons; if it had not been so titled, vapours from the ocean would move north and south, piling up for us continents of ice.

If our moon was, say only 50 thousand miles away instead of its actual distance, our tides would be so enormous that twice a day all continents would be submerged;

even the mountains would soon be eroded away.

If the crust of the earth had been only ten feet thicker there would be no oxygen without which animal life must die.

Had the ocean been a few feet deeper, Carbon dioxide and Oxygen would have been absorbed and no vegetable life could exist.

Or if our atmosphere had been thinner, some of the meteors, now burned in space by the million every day, would be striking all parts of the earth, starting fires everywhere.

Because of these and a host of other examples, there is not one chance in million that life on our planet is an accident.

Second:

Animal wisdom speaks irresistibly of a good creator who infused instinct into otherwise helpless little creatures.

The young salmon spends years at sea, then comes back to his own river and travels up the very side of the river into which flows the tributary where he was born. What brings him back so precisely? If you transfer him to another tributary he will know at once that he is off his course and he will fight his way down and back to the main stream and then turn up against the current to finish his destiny more accurately.

Even more difficult to solve is the mystery .of the eels. These amazing creatures migrate at maturity from all ponds and rivers every-where. Those from Europe across thousands of miles of ocean all bound for the abysmal deep near Bermuda.

There they breed and die. The little ones with no apparent means of knowing anything except that they are in a wilderness of water nevertheless find their way back not only to the very shore from which their parents came but thence to the rivers, lakes or little ponds so that each body of water is always populated with eels. No American eel has ever been caught in Europe, no European eel in American waters. Nature has even delayed the maturity of the European eel by a year or more to make up for its longer journey.

Where Does The Directing Impulse Originate?

A wasp will over-power a grasshopper, dig a hole in the earth sting the grasshopper in exactly the right place so that he does not die but becomes unconscious and lives on as a form of preserved meat. Then the wasp will lay her eggs handily so that her children when they hatch can nibble without killing the insect on which they feed; to them dead meat would be fatal. The mother then flies away and dies; she never sees- her young. Surely the wasp must have done all this right the first time and every time, or else there would be no wasps.

Such mysterious techniques cannot be explained by adaptation, they were bestowed.

Third:

Man has something more than animal instinct the power of reason:

No other animal has ever left a record of its ability to count ten or even to understand the meaning of ten. Where instinct is like a single note of flute, beautiful but limited, the

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human brain contains all the notes of all the instruments in the orchestra. No need to belabour this third point: thanks to the human reason we 'can contemplate the possibility that we are what we are only because we have received a spark of universal intelligence.

Fourth:

Provision for all living is revealed in phenomenon which we know today but which Darwin did not know, such as the wonders of genes.

So unspeakably tiny are these genes, that if all of them responsible for all living people in the world could be put in one place there would be less than a thimbleful. Yet these ultra-microscopic genes, and their companions, the chromosomes, inhabit every living cell and are the absolute keys to all human, animal and vegetable characteristics. A thimble is small place in which to put all the individual characteristics of two thousand million human beings. However, the facts are beyond question.

Well then, how do genes lock up all the normal heredity of a multitude of ancestors and preserve the psychology of each in such an infinitely small space? Here evolution really begins-at the cell, the entity which holds and carries genes. How a few million atoms, locked up as an ultra-microscopic gene, can absolutely rule all on earth is an example of profound cunningness and provision that could emanate only from a creative intelligence.

No Other Hypothesis Will Serve:

Fifth:

By the economy of nature, we are forced to

realize that only infinite wisdom could have foreseen and prepared with such astute husbandry.

May years ago a species of cactus was planted in Australia as a protective fence. Having no insect enemies in Australia the cactus soon began a prodigious growth. The alarming abundance persisted until the plants covered an area as long and wide as England, crowding inhabitants out of the towns and villages, and destroying their farms seeking a defence, the entomologists scoured the world; finally they turned up an insect which exclusively feeds on cactus, and would eat nothing else. It would breed freely too, and it had no enemies in Australia. So animal soon conquered the vegetable and today the cactus pest has retreated, and with it all but a small protective residue of the insects, enough to hold the cactus in check for ever.

Such checks and balances have been universally provided. Why have not fast breeding insects dominated the earth? Because they have no lungs such as man possesses, they breathe through tubes. But when insects grow large, their tubes do not grow in ratio to the increasing size of the body. Hence there has never been an insect of great size; this limitation on growth has held them all in check.

Sixth:

The resourcefulness of life to accomplish its purpose is a manifestation of all pervading intelligence.

What life itself is, no man has fathomed. It has neither weight nor dimensions, but it does have force, a growing root will crack a rock. Life has conquered water, land and

air. mastering the elements, compelling them to dissolve and reform their combinations.

Behold an almost invisible drop of protoplasm, transparent and jelly-like, capable of motion, drawing energy from the sun. This single cell, this transparent mist like droplet, holds within itself the germ of life, and has power to distribute this life to every living thing, great and small. The powers of this droplet are greater than our vegetation and animals and people for all life came from it. Nature did not create life; fire-blistered rocks and a salt less sea could not meet the necessary requirements.

Who then has put it here?

Seventh:

‘As we know, the sun, together with its family is placed on the brink of the milky way.

If we think that our solar system is a family of stars, a galaxy may be called a very big tribe consisting of millions and millions of such families.

The multitude of galaxies were unknown in the past. By about 1920 it was thought that there were at least 500,000 galaxies. Now with the advent of the powerful telescopes this number rose to 100,000,000 (a hundred million) and is being increased further day by day. So far as the eyes of cameras and telescopes can see, there are clusters and clusters of galaxies.

Human knowledge, at present, is in its infancy. Nobody knows what is beyond these galaxies. Now we know that the particles of atoms are rotating around their axis; satellites are rotating around their

planets: planets are rotating around their stars; and stars along with their dependent families, are rotating in the galaxies.

The uniform pattern of the universe is an indisputable proof that all this has been made by one and only one, creator.

It is scientifically as well as imaginatively true in the words of the palmist; the heavens declare the glory of god and the firmament sheweth his handi work.

Now that you are acquainted with the fact that existence of God is not merely an imagination or a vague idea of the mind but more than a fact, a reality.

We do hope you find yourself with a different thinking, a much superior one than before. This of course is merely the start and the first step in the right direction.

We the youth of today find ourselves in a state of constant anxiety and in search of solace, tranquility and peace of mind. In our view there are two possible means by which these can be easily achieved.

These are:

1. The Qur'an, its knowledge and clear

understanding.

The Qur'an is not a book containing theories but it is the Book which always exhorts mankind to practice and action. It always extends an invitation to think, to ponder and to contemplate over the mysteries of the universe. it is the book not only to recite but to understand and apply the instructions in one's own life. The Qur'an contains revolutionary ideas so that man lying in the deep dark ditch of degradation, can come up and soar high to reach the zenith of greatness and glory.

2. Salat. (Daily prayers). Its establishment and understanding.

"Recite from the Book revealed to thee and offer prayer! Prayer restrains from filth and evil. And remembrance of Allah is the greatest (thing in life) without doubt and Allah knows what you do" (The Qur'an, 29:45)

Apart from enlightening you with the eternal truth, you'll find solutions and remedies in all walks of life.

We can assure you its worth a try

(Continued from page #. 17)

Mohy-ud-Deen Abdul Qadir Al-Jilani (R.A.) towards the world-wide spread of Islam?

Conclusion:

It has been rightly said that only a good swimmer can save people from drowning. Only he can bring to Allah, who knows Allah.

The Holy Prophet (ﷺ) is reported to have said:—

He for whom the door of virtue is open should make haste to enter into it, as he does not know when it might be closed.

Are you making haste with enough urgency to merit proclaiming ?



Islam and the Rising Generation

A Message for Youth

Maryam Jameelah Begum

With few exceptions, our modern educated youth equate the Islamic way of life with the mere traditional customs of their elders. In their minds Islam is identified with the quaint, the ancient, the out-moded and the dying. Strict adherence to Islamic injunctions means to them “conservatism” “backwardness”, or the “reactionary fanaticism” “of aged, white-bearded mullahs.” For more than a half century, our rising generation has been taught that an unadulterated Islam intrinsically lacks appeal to the minds of today's young. If only they could know how enormously mistaken they are!

In the growing minds of each child is the insatiable hunger for exemplary people with whom he can identify himself and esteem as a guiding inspiration after which to pattern his own behaviour and ideals. This is why Frank Sinatra, Bing Crosby, Elvis Presley and now the “Beatles” arouse so much excitement among the adolescents wherever they go. When these “pop” singers make their tours in Europe and America, they are besieged with clawing mobs of thirteen, fourteen and fifteen year-olds. A mere glimpse from after is enough to incite the girls to cry, yell and scream and in their frenzy, beat their breasts and tear out their hair. Some are so overwhelmed, they faint in ecstasy. Is it not pathetic that for these young girls and boys, society can offer them no better models than “pop” singers, film stars and nightclub entertainers? Because these can

never quench the thirst of our young for inspiring ideals to emulate, is it any wonder why in their frustration, they resort to “teddyism” and juvenile delinquency?

“For the young in search of a hero, what has Islam to offer? My Lord! Vouchsafe me of the righteous! So we gave him tidings of a gentle son. And when his son was old enough to walk with him, Abraham said, Oh my dear son, I have seen in a dream that I must sacrifice thee. So what thinkst thou? He said: Oh my father! Do that which thou art commanded! Allah willing, thou shalt find me of the steadfast!” (37 : 100 – 102)

The “gentle son” was none other than Hazrat Ismail (peace be upon him). When this event took place he could not have been more than a child of twelve or thirteen.

After his wife, Khadijah, the first to follow our Holy Prophet (ﷺ) was Ali Ibn Abu Talib, at that time only a boy of nine, living with them as their adopted son. When our Holy Prophet (ﷺ) asked the boy to believe in his message, Ali replied, “I will ask my father”. But the next morning he came up and said, “God created me without consulting my father so why should I consult him in order to serve God?” When our Holy Prophet (ﷺ) was commanded by God to make his message public, he gave a feast and invited all his relatives, the great men of the Quraish to his house and called them to God. When they had finished eating, he said to them, “I know not

any man of the Arabs who has brought you a thing better than I have. I have brought you what will do you good in this life and the next. And my Lord has commanded me to call you to it. Who among you will help me in this affair"? There was only a silent rebuke as the great men of the Quraish turned their faces away from him and resolved to leave him. But Ali who was then still only a small boy, rose to his feet and said, "Oh Prophet of God ! I will be thy help ! My eyes are sore and my legs are thin but I will stand by you, Oh Messenger of Allah! I will fight him who fights thee!" In subsequent years Ali was to fulfill his promise and much more.

And what was he who brought Islam to India, led an army to victory and ruled the people with such justice and righteousness but Muhammad bin Qasim, when he was but a mere boy of seventeen! Should not he provide a greater inspiration for our youth than the "teddies" or "Beatles"?

Lest our youth spurn the heroes of Islam as relegated to the remote past, may they rest assured they are not absent from the scene even today.

The most outstanding characteristic of youth everywhere is their unlimited idealism. To our youth so thirsty for high ideals, modern civilization has nothing to tell them except, "Be happy ! Have fun and enjoy a good time to the limit while you

can!" But deep down in their hearts, our youth are not convinced because even they know that not everybody can be happy. What of those suffering on their sick-beds, in hospitals, mental asylums and prisons throughout the world? How can they "enjoy life"! If there are no goals in life other than happiness, prosperity and worldly success, what remains for these unfortunates but to commit suicide?

According to Islamic teachings, life is not a pleasure-trip but an examination. Every minute of our lives we are being tested and the suffering and misfortune we endure on this earth is not the decisive calamity but only part of the testing. God did not put us here to be happy and enjoy ourselves but that we may succeed or fail in His examination, the final results which will not be known until the Hereafter. Far from encouraging stagnation and decadence, Islam is the most dynamic and revolutionary faith ever known. Were the takbir implemented fully now, how many monarchs would topple down from their thrones and dictatorships crumble to nothingness ? In their heart of hearts, our youth don't want comfort and ease. They yearn the world-over for the excitement and challenge only a sacrifice of self to a higher end can bring. The harder the struggle, the greater the obstacles to overcome, the sweeter the ultimate triumph.



Legal Guidance in Qur'an

Sister Sidrah

The Quran, the ultimate Book of Divine Guidance, addresses all those who desire to benefit from it. Its principles and teachings, which are valid for all times to come, govern the totality of human life in a wholesome manner.

The Quran a guidance to men and clear proofs of the guidance and the criterion (2:135).

"...And We have revealed the Book to thee explaining all things... (16:89)

"And certainly We have made clear for men in this Qur'an every kind of description (17:89)

"And certainly We have set forth for men in this Qur'an similitudes of every sort." (39:27)

According to the subject, the laws given in the Qur'an can be divided into those which are concerned only with the spiritual aspect of individual life; that regulate men's relations to and dealings with one another; and those that not only concern the spiritual aspect of individual life, but also affect Muslim society.

When we talk of the legal significance of the Qur'an, in the western sense, we refer to the laws of the last two categories. There are about 70 verses on family law; an equal number on civil law; 13 dealing with evidence and oaths; 30 on criminal law; 20 discussing constitutional law, administrative law, and financial affairs of an Islamic state; and 25 on international law. Let us have a brief look at some of them.

International law

Deterrence

"And make ready for them whatever force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you know not Allah Knows them (8:60)

Treaties

And break not oaths after making them fast ... You make your oaths to be the means of deceit between you because (one) nation is more numerous than (another) nation. Allah only tries you by this. And he will certainly make clear to you on the day of Resurrection that wherein you differed." (16: 91, 92)

War "And fight in the way of Allah against those who fight against you, but begin not hostilities. Surely, Allah loves not the aggressors." (2: 190)

Law of marriage and divorce

Maintenance of one's wife

"Men are the maintainers of women, with what Allah has made some of them to excel others and with what they spend out of their wealth (4:34)

Maintenance of divorced women

"And for the divorced women, provision (must be made) in kindness. This is incumbent on those who ward off (evil)." (2:241)

Law of inheritance

"For men is a share of what the parents and the near relatives leave, and for women a share of what the parents and the near relatives leave ... an appointed share." (4:7). For a comprehensive description of shares, see 4: 11, 12, 177.

Law of guardianship

"And give to the orphans their property, and substitute not worthless (things) for (their) good (one's), and devour not their property (adding) to your own property. This is surely a great sin." (4: 2)

"And test the orphans until they reach the age of marriage. Then, if you find in them maturity of intellect, make over to them their property, and consume it not extravagantly and hastily against their growing up.

And whoever is rich, let him abstain, and whoever is poor, let him consume reasonably. And when you make over to them their property, call witnesses in their presence. And Allah is enough a Reckoner." (4: 6)

Law of business transactions

Proof of contract

"... When you contract a debt for a fixed time, write it down... And call to witness from among your men two witnesses; but if there are not two men, then one man and two women... And have witnesses when you sell to one another (2:282)

Measurements

"And give full measure when you measure out, and weigh with a true balance..." (17:35)

Law. of crimes and punishments

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Liability

And whoever goes astray. to its detriment only does he go astray (17:15)

Vicarious liability

"And no bearer of a burden can bear the burden of another ..." (17:15)

Theft

"And (as for) the man and the woman addicted to theft, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah ..." (5:38)

Adultery and fornication

"The adulteress and the adulterer, flog each of them (with) a hundred stripes, and let not pity for them detain you from obedience to Allah... and let a party of believers witness their chastisement." (24: 2)

False accusation of unchastity

"And those who accuse free women and bring not four witnesses, flog them (with) eighty stripes and never accept their evidence, and these are the transgressors." (24: 4)

Homicide

"O you who believe, retaliation is prescribed for you in the matter of the slain ... (2:178)

In an Islamic state, the Qur'an is the primary source of law. No legislature has any authority to override its rules, which are in the very words of Allah (Subhanahu wa Ta'ala).

However, where laws given in the Qur'an cannot be repealed or annulled, there is no restriction on their re-interpretation or

extending them to cases not expressly covered by them.

‘It must be noted that the Holy Qur’an, despite the above narrated facts, is not a code of law in the western sense. The western people tend to seek a “book of codes” widely addressing to various aspects of the subject of the code. The Qur’an, on the other hand, targets the reformation in all spheres of human lives through persuading humanity back to its original roots, i.e. the Creator-creation bond or say the Master-slave relationship. It demands from the members of Muslim society to obey the Prophet (ﷺ) at the same time when it calls for obedience to Allah (Subhanahu wa Ta’ala). So, the focused laws cannot be understood until and unless the Muslims find their elaborations in the Seerah (life) of their

Prophet (ﷺ). The Sunnah (Tradition) is, therefore, called as the explanation of the Holy Qur’an. And then they will have to learn its application from the era of Sahabah (Companions) of the Prophet (ﷺ) as they learnt Qur’an and Sunnah directly from the Prophet (ﷺ) and implemented it sincerely. This is because of the fact that formal and practical application of Qur’an and Sunnah was exercised in the days of the Pious Caliphs when a true Islamic state was evolved out of the true Islamic society that was guided and administered by the Prophet (ﷺ), himself.

The Qur’an, hence, only indicates the basic principles then asks to follow the Prophet (ﷺ) for further directions. The Prophet (ﷺ), then declares all his Sahabah as the stars that guide the individual travelers as well as caravans in the required directions.

THE QUR’ANIC FOUNDATIONS
AND
STRUCTURE OF MUSLIM SOCIETY’

By

Dr. Muhammed Fazl-ur-Rahman Ansari .

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

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Hazrat Abu Hurairah (R.A.)

Hazrat Abu Hurairah (R.A.) was a Companion and a constant attendant of the Holy Prophet Muhammad (ﷺ). During the pre-Islamic days his name was Abdus-Shams. When he embraced Islam, the Holy Prophet (ﷺ) called him by the name 'Umair'. He belonged to Daws tribe of Yemen. Abu Hurairah was his familiar name on account of his fondness for a kitten ('Hurairah' in Arabic).

Long before the Emigratio, Tufait bin Umar Dawsee (R.A.), a tribesman of Hazrat Abu Hurairah came to Makkah where he fell so much enamoured by the recitation of the Holy Quran by the Holy Prophet (ﷺ) that he promptly accepted Islam. When he returns to Yemen he preached Islam among his tribe.

During the battle of Khaibar, Hazrat Tufail came to Madina along with eighty families of his tribe. Abu Hurairah also, along with his mother and a slave, was with them. There they knew that the Holy Prophet Muhammad (ﷺ) was away at Khaibar, where they moved again accepted Islam. Abu Hurairah's mother; however, was still pagan, when he preached her she refused to accept Islam. This injured his feelings. With tears in his eyes he appeared before the Holy Prophet (ﷺ) and asked him to pray for his mother that she should become a Muslim. The Holy Prophet (ﷺ) raised his hands and prayed. When Hazrat Abu Hurairah went home his mother, who had already taken bath in preparation of accepting Islam, welcomed his son and recited loudly the Kalima-e-Shahadat i.e. the declaration of witness of Faith.

In his early childhood Hazrat Abu Hurairah (R.A.) had lost his father. He, therefore, passed his youth in extreme poverty. At the age of thirty years he accepted Islam and remained with the Holy Prophet (ﷺ) for the rest of his life.

Hazrat Abu Hurairah (R.A.) knew reading and writing. Arabic was his mother tongue but he also knew Persian. Once a Persian woman lodged a complaint that her husband had divorced her and he wanted to take her infant-son. Hazrat Abu Hurairah (R.A.) served as an interpreter in her case. He was well-versed in the laws of Torah as well.

He was an accomplished narrator of Traditions (Ahadees) of the Holy Prophet (ﷺ). He has narrated 5374 Traditions, which is the highest number among the narrators. Hazrat Abdullah bin Abbaas (R.A.) and Hazrat Aayishah (R.A.) come next to Hazrat Abu Hurairah (R.A.) in the matter.

It was the chief merit of the Companion of the Holy Prophet (ﷺ) that they feared Allah and the Day of Resurrection. Hazrat Abu Hurairah (R.A.) too feared Allah and trembled at the thought of accountability on the Day of Judgement.

The circle of his disciples who learnt and quoted Traditions from him, comprised more than eight hundred illustrious Companions and Taabieen (Followers). To cite some of them were Zaid bin Saabit, Abu Ayoob Ansari, Abdullah bin Abbaas, Abdullah bin Urner, Saeed bin Musaiyab etc. (R.A.)

During the Caliphate of Hazrat Abu Bakr (R.A.), he did not participate in the affairs of administration. He was seen busy in compiling the collection of Ahadees. During the rule of Hazrat Umer (R.A.) he was appointed Governor of Bahrain.

During the siege, by the insurgents, of the house of Hazrat Usman (R.A.), the third caliph of Islam, Hazrat Abu Hurairah, (R.A.), along with others, was with the caliph as his supporter, he exhorted people that the Holy Prophet (ﷺ) said: "you will fall prey into sedition and sharp differences after me. He asked him: O Prophet of Allah! What should we do at that moment? He (ﷺ) replied: "you should help the righteous and his supporters." Thereby he meant Hazrat Usman (R.A.).

After the assassination of Hazrat Usman, (R.A.) Hazrat Abu Hurairah (R.A.), like other careful Companions of the Holy Prophet (ﷺ), hid in seclusion till he

appeared again in the reign of Hazrat Muawiyah (R.A.) as the Governor of Medina.

In the year 57 A.H., Hazrat Abu Hurairah (R.A.) fell ill. People came to enquire after his sickness. They saw him weeping. They asked him the reason of his weeping. He replied that he did not weep for the enticement of the world but for the fact that long was the journey and short were the provisions with him.

When his last hour drew near, he willed that he should be shrouded in head-cloth and shined very much following the instance of the Holy Prophet (ﷺ). Further he advised to make haste in carrying his funeral so that if he were virtuous he would meet Allah soon or else they would be relieved of his burden earlier.

He died at the age of seventy eight years and was buried in Jannatul Baqee

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There do not exist classes poles apart on economic standards. Their affairs are conducted by politicians who have no 'economic' axe to grind, save to the extent of their enjoying powers vested in political leadership. Here, on the other hand, even political measures, indirectly applied to make distribution equitable, fail to bring about collective welfare and prosperity. It may be that production is boosted owing to vested interest of the 'capitalist' but the entire benefit thereof is devoured by him at the cost of the vast majority of the masses, to whom their equitable return is denied. Holding the 'means' of production in his hands, the capitalist in order to earn his

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own maximum and quickest profits, does not hesitate to create unnatural demands of extremely harmful goods and services, like 'alcohol', 'tobacco' and 'tea'. The mainstay of several Government budgets on revenue from taxes on these and similar items speaks volumes for the huge consumption of such items and the mentality of the 'capitalist' and the adversity of this system. Thus it is seen that in practice instead of being governed by the principles of demand and supply, the capitalist holds means to control, regulate and determine the demand and supply, at his discretion, and to his advantage. (Continued in next issue)

The Islamic Missionary

Wing Commander (Retd). Muhammad Syed

Introduction:

Islam is a now passing through a pulsating phase of resurgence. The young as well as the not-so-young are out in the field to preach the religion of Allah. They are undergoing vigorous formal courses in Islamic missionary work and some are getting on-the-job training on the principle that "one learns to do the job doing it".

His Personality:

The pointers that follow may prove useful guidelines for a potential Islamic missionary, and as an aide-memoirs to those already in the field.

Every missionary of Islam is a leader. He should, therefore, have piety, knowledge of Islam, wisdom and other merits of the head, heart and physique.

He should live for God, be resolute in his determination to carry out the Divine commands and surrender his ego completely to Divine pleasures. He should consider himself as a servant of the people and lead a life of austerity, self-negation and self-sacrifice. His life must be exemplary for the people in respect of the Islamic way of life. He should not only be a good, practicing, Momin but should also appear to be such a person, by acting on the Sunnah, acquiring Islamic knowledge and by learning to transmit the message of Allah by personal example and precept. All this emphasizes the need for lucid, fluent, forceful and apt use of language, with an expressive oral delivery.

Encouragement from God:

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In His gracious kindness, this is how Allah encourages us to go in for propagating Islam:-

"You are the best of peoples evolved for the service of mankind, enjoining what is right, forbidding what is wrong, and believing in Allah." - (3 : 110).

The Mode of Preaching:

The Qur'an also guides us on how to go about this serious task of preaching:

"Speak to people employing beauty in your speech." (2 :83),and, "Invite (all) to the way of the Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious." (16 : 125)

This is how Dr. Muhammad Fazlur Rahman Ansari (R.A.) comments on the foregoing A'yats:-

"Reaching out the Message of Islam successfully is, however, a highly specialized task - a task for which God raised the Prophets. It, therefore, necessitates a high-class organization and highly qualified, superbly trained, missionaries.

The Principles of Preaching:

The Holy Qur'an is fully alive to it and makes it a duty of the Muslims to provide both :-

"Let there arise out of you (O Muslims) a band (of missionaries) inviting to all that is good, enjoining what is right and forbidding what is wrong : They are the ones to attain felicity (3:104).

The necessity of the creation of a high class missionary organization as well as of superb accomplishments of those who might undertake to serve as missionaries of Islam, have both been emphasized in the following verse. The former in the word "Wisdom", the latter in the verse as a whole:-

"Invite (all) to the way of thy Lord with wisdom.

And beautiful preaching.

And argue with them

In ways that are best.

And most gracious:

For thy Lord knoweth best

Who have strayed from His path.

And who receive guidance.

(XVI : 125/126)

Allama Abdullah Yusuf Ali comments on the above verse in these words:-

"In this beautiful passage are laid down the principles of religious teaching, which are good for all time : But where are the teachers with such qualifications?

We must invite all to the way of God and expound his Universal will. We must do it with wisdom and discretion, meeting people on their own language and experience, which may be very narrow or very wide. Our preaching must not be dogmatic, not offensive but gentle, considerate and such as would attract their attention. Our manner and arguments should not be acrimonious, but modeled on the most courteous and the most gracious example so that the hearer may say to

himself This man is not dealing merely with dialectics; he is not trying to get a rise out of me; he is sincerely propounding the faith that is in him, and his motive is the love of man and love of God."

The Islamic missionary must, therefore, exercise patience. self-restraint, and show courage in pain and adversity. He should not grieve if the listeners reject God's message. He must remember that the Prophet (ﷺ) had done his duty when he had boldly and openly pro-claimed the message of Allah. And also that the highest consolation that the righteous can receive is the assurance that God is with them.

If you do not yield to human passions or anger or impatience, and go on with constancy, doing good all around; if you tour the country side; if you make relentless effort to teach and correct the people. if you receive adequate training and imbibe the training to perfection; if you make acquisition of knowledge your life-long pursuit, you will, In sha Allah (ان شاء الله), successfully multiply yourself by the number of your audience: God forbid, if you do not achieve this eminence, you should have the satisfaction that you have done your duty well. And NEVER forget that even the task of the Prophet (ﷺ) ends with his full and complete preaching; the rest is entirely in the hands of God, as the Holy Qur'an says;

"But if they turn back their duty is only preaching" (part of iii. 20).

The Beginning of Islamic Missionary Activity

The missionary activity of Islam begins with the life of the Prophet (ﷺ) and the

numerous biographies of the Prophet are full of details of his efforts to win over unbelievers to the faith.

In the Qur'an itself the duty of missionary work is clearly laid down in the following passage (herein quoted in chronological order according to the "dates of their revelation):-

- (i) Summon thou to the way of thy Lord with wisdom and with kindly warning: Dispute with them in the kindest manner. (XVI : 12)
- (ii) They who have inherited the Book after them (i.e. the Jews and the Christians) are in perplexity of doubt concerning it. For this cause summon thou (them to the faith), and walk uprightly therein as thou hast been bidden and say, in whatsoever Book God hath sent down do I believe. (XLII.14).
- (iii) Say to those who have been given the Book, and to the ignorant, Do you accept Islam? Then if they accept Islam, They are guided aright: but if they turn away, then duty is only they turn away, then thy duty is only preaching. (III. 20)
- (iv) Thus God clearly showeth you His signs that perchance ye may be guided, and that there may be from among you people who invite to the Good, and enjoin the JUST, and forbid the Wrong; and those are they with whom it shall be well. (iii. 99).
- (v) To every people have we appointed observance which they observe. Therefore let them not dispute the matter with thee, but summon them to thy Lord: Verily thou art guided aright:

But if they debate with thee, then say : God best knoweth what ye do (XXII . 66).

- (vi) If any one of those who join gods with God ask an asylum of thee, grant him an asylum in order that he may hear the word of God ; then let him reach his place of safety. (ix:6).

Further, the faith of Islam was to be preached to all nations and all mankind are to be summoned to belief in the one God.

Examples Islamic Missionary Work:

(i) Al Makkah:

The life of the Prophet (ﷺ) himself presented, for succeeding generations, an example of Muslim Missionary work, as will be seen from the following:

- (i) When he began his prophetic career, his first efforts were directed towards persuading his own family. His earliest converts were:-
His wife Khadija (R.A.).
His adopted children Zaid and Ali (R.A.) and some members of his immediate circle.
- (ii) He did not begin to preach in public until the third year of his mission, but he met only with scoffing and contempt of the Quraish.
- (iii) In the fourth year of his mission he took up his residence in the home of Al-Arqam, one of the early converts, and many Muslims dated their conversion from the days when the Prophet (ﷺ) preached in this house which was in a central position much frequented by pilgrims and strangers.
- (iv) The conversion of Umar bin Khattab about 2 years later was a source of

great strength to the little band of Muslims, who now began to publicly perform their devotions together round the Ka'bah.

- (v) Though the Prophet (ﷺ) continued to teach for 10 years, the number of converts remained very small.
- (vi) An attempt to win adherents outside Mecca, in the town of Ta'if ended in complete failure.
- (vii) But some pilgrims from Yathrib (or, as it was after-wards called, Madina) showed themselves, to be more receptive, and the Prophet (ﷺ) sent one of his early converts Musa'ab bin Umair to Tathrib to spread the faith in that city. Musa'ab's mission was very successful. in the following year he was accompanied by more than 70 converts in the pilgrimage to Mecca. They invited the Prophet (ﷺ) to take refuge in Yathrib and he accordingly migrated thither in September 622 A.D.

(ii) At Madina:

In Madina the little Muslim community gradually developed into a political organism. But the proselytizing character of the new faith was not lost sight of. The Arab tribes that submitted to the political leadership of the Prophet (ﷺ) accepted at the same time the faith that he taught.

In the Post-Prophet (ﷺ) Period.-

In the Post-Prophet (ﷺ) period Islam spread to Syria, Persia, North Africa and Spain during the expansion of Arab Rule over these countries.

The pious Ummayed Khalifa, Umar Bin Abdul-Aziz (717-720 A.D.) was a zealous

propagandist and endeavoured to win converts in all parts of his vast domination from North Africa to Transoxania and Sind.

Role of the Individual:

Among others who played a remarkable role in the spread of Islam may be mentioned the religious teachers especially members of the religious orders, the traders, and women as Muslim wives.

The most characteristic expression of the Missionary spirit of Islam is, however, found in the proselytizing zeal of the individual believer, who is prompted by his personal devotion to his faith to endeavour to win the allegiance to it of others.

It is a point to ponder over that from among the vast numbers of the companions (sahaba) of the Prophet (ﷺ), the graves of only a few of them are in the holy graveyards of Mecca and Madina.

Role of the Soofia-i-Karam:

In one of his sermons, Shaikh Muhay-ud-Deen Abdul Qadir Al-Jilani (R.A) has said that there is no denying the fact that Islam owes its introduction and propagation mostly to these very saintly personages who carried far and wide the Divine Message and universal appeal of Islam by practicing themselves first, what they would preach to others.

History bears witness to the fact that it was not the sword of the conquerors but the word of the Soofia--i-Karam that brought hundreds of millions of the unfaithful to the fold of Islam. Who can deny the marvelous missionary role and contribution of the great Muslim saints, such as Hadrath Shaikh (Continued on page #. 6)

Interest – An Economic Study

Masood Ahmed Abbasi Advocate

The development of physical and social sciences, particularly in the realm of political-economy, has followed the intellectual growth of man with the result that the once simple societies have become so complex and intricate that the maxim of “survival of the fittest” appears to come true. The development of the means of transport and communication has made different societies, known as countries geographically and nations historically, so interdependent upon each other that none of them, big or small, strong or weak, can dream of living and surviving in isolation. Along with goods and services the ideas have also travelled fast, and the underdeveloped receiving economies appear to be the burlesque imitation of the developed giving societies. The demands and requirements of man have increased along with the discovery and advancement of means and resources; or let it be said that the availability of means and resources has been responsible for creating demands. At one time ‘political’ systems of nations were instrumental in carving out the economic systems, but presently one finds that economic systems are influencing the political pattern. This is the setup of the world today, in which man is living. Confining this discussion basically to economic systems of various societies, it would be appropriate to dwell on the salient features of three celebrated and time-honoured systems; viz., the ‘capitalistic’, ‘socialistic or totalitarian’, and ‘Islamic’.

The versatile and powerful economic system prevalent today is the ‘capitalistic’

system. It visualizes ‘laissezfaire’, a free economy, in which the five recognized factors of production, viz., capital returning interest; land returning rent labour returning wages; organization returning salary; and entrepreneur returning profit or loss, operate as free agents bargaining amongst themselves. The returns of these factors are determined by the simple principle of ‘demand and supply’. This system becomes contents after providing this base to the economy and claims that maximum good shall flow to the society as a whole while functioning on this base. In emergencies, however, the State may inject control on production, consumption and distribution. This system claims that, given a free field of choice, every individual of the society, motivated by profit, would so work and function that he would give his best to the society. He would be the best judge of his economic activities and be free to reap what he sows. His interest shall remain involved in production to share its fruit in proportion to his contribution. In short this system lays emphasis on the ‘individual’ rather than on the ‘society’, and leaves the latter’s welfare to the exclusive sphere of ‘politics’.

Another economic system prevalent is termed as ‘socialistic’ system. It lays emphasis on the collective endeavour of man compared to the ‘individual’ choice, talent and ability. It believes in collective production and controls distribution according to the contribution of different factors of production. It contends that if the entire society prospers the individual would

automatically prosper. In this system individual ability and talent is regimented in a particular direction determined and decided by State for collective good and welfare of the entire society in disregard of the choice of the individual. The argument advanced is that after all every individual is a part and parcel of the society and cannot survive or prosper all alone. Let him, therefore, function within the framework of the society to which he belongs and to which he owes all he has acquired. Unfettered scope of endeavour and return is not allowed to an individual lest he becomes selfish. In this system, therefore, more emphasis is laid on ensuring equitable distribution than on augmenting production.

Looking at both the systems we find that both aim at the prosperity and well-being of the society in which they are in vogue. Another feature common to both is that they regard and recognize man as only an economic creature living for food, cloth and shelter. The difference lies, however, in the means they adopt to reach the same goal. In one system, after an individual is allowed to earn what he can by haggling and bargaining with other factors of production, he is made to contribute—in political sphere of course—towards the collective welfare of the society in terms of taxes that the State exacts from him. In this system the individual wealth and prosperity is intended to be cut to size, though indirectly. While wisdom lies in allowing the individual maximum incentive to work ceaselessly to earn maximum return by making contribution to production, the drawback lies in exacting from him the substantial portion of his hard-earned Wealth later on through taxes, which he, having worked

most selfishly throughout, feels reluctant to part with voluntarily and cheerfully. To overcome this difficulty of 'conscious sacrifice' indirect taxation was introduced but in actual practice this sacrifice also ceases to be equitable as the 'haves' of the society successfully try to wriggle out of or shift this burden too to the 'have-nots'. Thus politics has to interfere with the economy throughout and remain in constant conflict with different sectors thereof, to ensure collective welfare and tranquility. In the other system, wisdom lies in eliminating economic dictatorship of an individual or group of individuals on the bulk of the society by ensuring equitable distribution of national wealth; but the drawback lies in denying and hampering the very incentive of the individual to work most and contribute his maximum to the production. Lack of optimum production means poverty and poverty cannot be distributed. Moreover, directed all the time so much in his economic activities by others, however wise and chaste such directives may be, the man feels bereaved of his freedom of thought and action. This state of mind frustrates him and all his interest and incentive in work diminishes. His self-respect, a natural gift of man, is lost. Man is born free and in spite of being social he has an urge to make and mould the society and cast his impact thereon rather than be overwhelmed by the society itself. He wants to move and change the society all the time and remain dynamic. After all it is an individual who makes the society; though it is also not without force to state that the society also makes a man.

Both the systems have their own extreme views of ensuring 'greatest good of the greatest number'. One system lays entire

emphasis on the individual in absolute disregard of and without recognizing the society, for it argues that if the individual is good the entire society will be ipso facto good; whereas the other lays entire emphasis on the 'society' in absolute disregard of and without recognizing the 'individual' for it argues that if the society is good the individual will be automatically good. It, therefore, follows that both the systems have their own merits and demerits; or rather in both the systems merits and demerits weigh equally. In one, production is hampered whereas in the other, distribution remains inequitable. That is why both the economic systems fail to accomplish the cherished goal. People at large are not content with any one of them. There is ultimate unrest, economic disparity, selfishness, moral and mental degradation, hampered production, exploitation of man by man; disputes and differences; violence and eventual wars.

Islamic economic system, allow me to state, is a compromise between the two systems. It restrains both the systems from taking their extreme and, therefore, harmful forms. It allows profit motive and incentive to work substantiated by unfettered return to the individual, thus preserving the meritorious feature of 'capitalistic' economy ensuring maximum production; yet it abandons 'interest' on 'capital' and disallows formation of a 'money-lenders' class —thus preserving the meritorious feature of 'socialistic' economy, ensuring equitable distribution of national wealth and elimination of absolute selfishness in individual. It disagrees with both the systems recognizing man as an economic creature alone. On the other hand it regards man as a 'moral creature'; and

provides 'economic', 'political', and 'social' systems so co-ordinate and equilibrated amongst themselves as to enable man accomplish his 'spiritual' and 'temporal' values together. It lays equal emphasis on the 'individual' and the 'society' and intends to create harmony, rather than conflict, between them, so that the individual must remain social and the society must preserve the individual. As this article is basically concerned with 'interest' on capital, it would be advisable to deal at some length with the theory and practice of 'capital' and 'interest' and analyze their impact on the economy and the society in general in non-technical terms.

'Capital' in the hands of any individual, after all, is the reward of rendering sacrifice of the satisfaction of immediate demands resulting in savings. Let these savings be, therefore, encouraged and tempted towards 'investment' by eliminating the risk of 'entrepreneur' thus guaranteeing the security of his capital; yet ensuring the profit of 'entrepreneur' by guaranteeing the fixed return, in terms of interest, thereon. The capitalistic system's theorists argue that capital and its formation is essential for bringing about large-scale production, in the absence whereof the greatest good of the greatest number could not be thought of, and the concept of plenty and abundance, would be meaningless. It being so, capital, in spite of being only a 'means' of production basically, should be recognized as an independent 'factor' of production. They argue that other four factors of production, the real owners and subscribers of capital in any economy or society, do not and may not find it convenient to form capital in the manner and to the extent that it could be mobile

and effective contributory towards maximum production and tapping and harnessing natural resources on large scale. It is, therefore, desirable that a group of persons amongst themselves be allowed to function, as their agent, to borrow their capital, form it, and lend it in turn for collective large-scale production economically and dynamically. Security and fixed profit guaranteed, the capital with different sectors of economy, being otherwise shy by nature, would be tempted to come out and channelized to productive use. Moreover, it is said, that in a free economy, like all other factors of production contesting independently, on the basis of supply and demand, this factor shall also countenance equal eventualities and opportunities.

Let us scrutinize the fallacy of this argument by threadbare discussion of the actual functioning of the factors of production and distribution of wealth amongst them, in a free economy. Can capital be formed only through the accumulation of savings in consequence of painful and arduous process of rendering sacrifice of satisfaction of the immediate demands? In practice there are so many other manner responsible for creation of capital. The most genuine may be the extraordinary calibre, talents and industry of an individual or group of individuals in the society returning them more than their actual immediate demands resulting in savings and their accumulation. Such a saving is as valid as the former, for it comes out of the physical exertion and practical contribution to production yielding economic growth and prosperity. Moreover an individual or group of individuals may discover some natural resources or invent

and innovate items of utility so as to earn more than their immediate demands. Other manners of acquiring and forming capital may depend on 'political' or 'historical' or 'geographical' factors outside the normal economic sphere. Another negative manner of forming and retaining capital may be through evasion and avoidance of direct taxes or shifting burden of indirect taxes. In all these manners, however, it may be seen that the capital remains in the hands and at the disposal of the persons who have earned it by their industry or otherwise. Such savings may be mobilized for capital-formation on 'individual' or 'corporate' or 'governmental' basis. But when capital is regarded as a 'factor' instead of 'means' of production and a class is allowed to be artificially created to function and be responsible for dealing in 'capital', the real mischief is done in the 'capitalistic' economy. It is the capital of the people which reaches the hands of this class in temptation of 'security' and 'interest'—which makes use of this admittedly most precious and rare means of production at its own discretion and naturally to its own greatest advantage that it may derive out of the principle of supply and demands. And while employing this capital, this class higgles and bargains for its price or share of production as all other factors of production do. While contributing this 'precious' commodity, so little and restrained in supply and so much in demand, the capitalist derives the maximum price for it and ensures the lion's share of production for himself. Having satisfied the real contributors of capital with security and a meagre amount of interest to them, the capitalist becomes free to regulate its employment, pocket the entire return he gets out of it, and often at the

cost of the direct return of those very factors of production which had placed their capital in his hands. That is how, without making any active contribution of his own to production, this artificial class thrives and prospers by leaps and bounds at the cost of other real and substantial sectors of the economy. The capital being shy is formed at arithmetical rate whereas the population, viz., the labour, increases at geometrical rate, with the result that capital and labour acquire the maximum and the minimum prices respectively. In any society at any time, the supply of capital has always remained restrained and restricted whereas the supply of land and labour, abundant, as an inherent natural phenomenon. Further motivated by 'money' alone all the persons in a capitalistic society have a tendency to become so selfish, self-conceited and self-centered that they indulge in a constant tussle and tug-of-war amongst themselves. The artificial class of capitalist, further aggravates this trend in the society, with the result that the spirit of co-operation and goodwill is lost altogether. Everyone becomes conscious of the fact that he must strive hard to so adjust the demand and supply as to the maximum return out of the minimum contribution. This system, therefore, gives rise to 'class-consciousness' based on economic classification and there ensues a constant conflict of interest amongst them, which often results in 'violence' causing immense burden on 'political' sphere. As the vast majority of the people get the minimum return out of the maximum contribution, owing to the mischief of demand and supply, the microscopic minority of the classes, viz., the capitalist, gets the maximum out of the 'minimum' or let it be said to 'no' contribution of his own to

production. Small scattered capital, thus procured by the 'capitalist' from minor investors at one stage, after a short span of time, becomes heavily multiplied in his hands and acquires gigantic proportions.

It is, therefore, said that in its beginning the credit system sneaks in as a modest helper of accumulation and draws by invisible threads the money resources scattered all over the surface of the society into the hands of individuals. But soon it becomes a new and formidable weapon in the competitive struggle between various factors of production and finally it transforms itself into an immense social mechanism for the centralization of capital. The poor, in spite of optimum production, continue to become poorer and the rich richer. That is the price that the real contributor of the capital, in the ultimate analysis, has to pay for the temptation of 'interest' and security, of his capital. His capital never increases, his 'interest' is so meagre compared to his loss of return as a factor of production that he ultimately groans in misery of his own doing. It is also witnessed that once the 'capitalist' class is allowed to creep in the economy, flourish and thrive on the strength of 'interest' even the production suffers owing to 'no return' or very 'meagre' return to the labourer, the real and substantial factor of production, thus causing him loss of incentive to work and profit motive indirectly, as much in effect as it does in the 'totalitarian' economy directly. It is rather worse than that. There, if, owing to loss of incentive to work, production is hampered, whatever is produced is distributed equitably amongst different factors of production at least removing the cause of grievances against each other. (Continued on page #. 13)

The Personality of The Prophet Muhammad (ﷺ)

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

(A Speech delivered to students of the Aleemiyah Institute on 26th May, 1971).

I have chosen the personality of the Holy Prophet Saiyidna Muhammad-ur-Rasoolullah (ﷺ) as the topic of the day as it has been given in the Holy Qur'an and in the Genuine Hadith. But before I embark on this subject, I consider it necessary to clarify certain important points which emerge in connection with the Philosophy of Religion. In that connection I would like to take up the different types of Ideologies that have been prevalent in the history of mankind: Islam is one of them. I believe that during the course of history, Muslims have been influenced by different types of Ideologies which existed before the advent of the Holy Prophet (ﷺ) and the impact of those ideologies was due to the fact that vast multitudes of human beings came into the fold of Islam from the followers of those ideologies. Christians entered the fold of Islam in large numbers, Jews and the magians and Zoroastrians, Hindus and the Buddhists in the same manner. Although Islam was able to influence all these ideologies and all these views and philosophies of life, the Muslim community was also influenced by them. It was not influenced by them in any quest for reforms of the Islamic way of life, it was, so to say, a haphazard process which took place because of the influx of the members of these communities into the fold of Islam in large numbers and they carried with them their fundamental concepts and those concepts, even after they had accepted Islam, remained in their sub-conscious minds and influenced their thought and indirectly influenced the thought of the

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Muslim community.

When we classify the different types of ideologies in the history of mankind we can divide them fundamentally into the following categories and classes. Let us first consider the ideology in which the emphasis is on the social aspect of life. They might teach certain things which are primarily mystical; they might teach certain things which are metaphysical but the emphasis actually is on the social aspect of life. In this category we find the typical religion is called Confucianism. In Confucianism the primary emphasis is on the social aspect of life and not so much on the metaphysics or the mystical aspect of life.

Then the second type of ideology is that wherein the emphasis is on Legalism. Legalism in itself is a sort of philosophy in which they have to obey the law in itself in its external form and which is sufficient to earn virtue. That is the point of view represented by Judaism.

The third category is that where the emphasis is on the moral aspect of life. Here, although there might be certain metaphysical teachings and so on, but the moral aspect of life and its implications, are of primary emphasis. This typical ideology or religion is represented by Christianity.

In the fourth type, the emphasis is on the metaphysical aspect of human problems, reflected in the thoughts of Plato, reformer and thinker.

The other type where the emphasis is on the mystical dimensions of life or the mystical aspect of life is represented by Hinduism. Buddhism and Jainism — all the three emanating from India.

The last category lays emphasis on the principle of Unity or Tauheed or a unified view of life, taking all aspects of life into consideration and emphasizing harmony; blending them into a harmonious whole, and in this connection the only type that we find in human history is that which was given by the Holy Prophet Muhammad (ﷺ) called Islam.

These are the different types of ideologies on record in human history. Before proceeding further, we may refer to our earlier discussion on the ideology of Confucianism centering on social aspect of life which has commonality with the later day communism. Under the banner of Confucianism, one finds the idea of God and although they are not confirmed atheist as such but in its logical development the ideology of conception has assumed the form of Communism with emphasis on atheism following Karl Marx who asserts there are only two forces in any human society – hunger and sex whose bearing is on the social life of mankind, and the economic factor is the most important factor and the economic-political creed is the ideology which is needed by mankind to solve its problems.

Now keep in mind all these different types. They are different inspite of the fact that one may find similarities related to the domain of metaphysics here and there and elsewhere you may find certain moral teachings or an emphasis on a sort of moral view of life or moral code of life and

such concepts may be common but a particular ideology is actually classified on the basis of the primary emphasis establishing its inherent base, and in this the different human ideologies that are possible.

Our primary concern currently is the evaluation of the personality of the Holy Prophet Muhammad (ﷺ) and in that connection, as a preliminary discourse, I want to emphasize an extremely important point that the estimation of personality of the Holy Prophet Muhammad (ﷺ) in the writings of Muslim scholars, especially the Muslim Scholars of the 10th century and this century, one finds tremendous amount of confusion.

This confusion was not there before. It has come up now. This confusion; in connection with the evaluation of the personality of the Holy Prophet Muhammad (ﷺ) has been according to my research and findings due to the impact of these different types of ideologies. Consider the emphasis related to these ideologies, then see the same emphasis present in the founder of these ideologies. For instance, if Plato laid the emphasis in metaphysics on his archetypal world and the world of ideas and so on and so forth, he was himself basically a philosopher, a theoretician, and thus could not bring about any practical reform in Greek society. He remained in his metaphysical realm. If Confucius laid emphasis on the social aspect of life he tried to bring about a social reform and his emphasis was on this reform alone and for the stability of healthy existence of the family as the unit of the social order in which he is absolutely correct, but the emphasis which he has given is overlaid to the detriment of other factors which he

could not conceive as a thinker.

Christianity as an ideology laid emphasis, in a particular manner on the moral aspect of life, and in the teachings which are given today in the name of Christianity, these moral teachings appear to be unnatural and irrational; they are exaggerations. For instance, the Sermon on the Mount is a sort of exaggeration and it is idealistic where the nature of human beings has been cast aside. But will find the same idealistic moralism in the life of Jesus Christ as depicted by Christianity. You will not find him interested in metaphysics; you will not find him interested in family life; you will not find him talking about what should be the constitution of a state and what should be the economic order. You will always find him talking about censoring fallacies of the scribes and condemning literalism of the law and emphasizing the inner spirit of human moral action. And you will find him as an embodiment of these teachings and there he stands as the embodiment and consequently the evaluation of his personality will be and is dependent on that outlook which he has given.

Similarly in the Jewish history, literalism and externalism and formalism are always there. For instance, first story about Jews in the Holy Qur'an is in Surah Al-Baqarah where they have made different demands on Moses. They are not concerned so much about the spirit of godliness and the cultivation of the transcendental aspect of the human personality whereby a person acquires nearness to God and enrichment of soul, real sweetness of life and ecstasy they were concerned only with legalistic hairsplitting. I mean to say, immediately there comes after a story of slaughtering

the cow and there again they started the same hair splitting and so on and so forth.

They went on asking questions. This is the literalism or externalism devoid of spirit, devoid of the spiritual and moral connotation or the development of the inner personality or of the development of the transcendental dimensions of the human personality which you will find there and if you read the writings of the Jews you will find that they have painted Moses (A.S.) in the same fashion. They have gone to the extent of painting even God in the same fashion.

The God of the Jews is the anthropomorphic God and can come down from heaven and have a combat with Jacob (A.S.) who was his prophet and Messenger. One finds there a sort of dry literalism and this they call religion. And they have painted the personality of Moses (A.S.) also in the same fashion. So far as their estimation of Moses (A.S.) is concerned it is that they accepted him as their leader but as the Holy Qur'an bears witness, they did not regard him as the source of salvation or the means of their salvation and whenever they thought it fit they could insult him. For instance, the Holy Qur'an has said that they said to Moses (A.S.): (Ref: SurahV:27). "You and your God go and fight; we are sitting here we are not going with you." For the followers of a Prophet (ﷺ) to speak in this insulting manner to their Prophet and their leader was highly disrespectful but that was their spirit and this is how Judaism has emphasized in every aspect the legalism that there is a certain law so long as the letter of the law or the form of law is followed they believed they were saved. Thus the personalities which enshrine

those ideologies as the teachers of those ideologies in the histories of those nations where those ideologies held sway, those personalities have been painted in accordance with the type of those ideologies by their followers. Thus a big tragedy happened in the Muslim world towards the end of 19th century and during the 20th century. This is the period of stalemate in the Muslim world. This is the period of political slavery and the consequent intellectual confusion in the Muslim world and in this stage of intellectual confusion and in the darkness of defeat, Muslims were trying to find their way to kindle their light; each thinker separately tried to illumine the path of this community with his own light and they have tried to paint the life of the Holy Prophet Muhammad (ﷺ) in different manner and to evaluate him differently. For instance, there is a school of thought in the Muslim world which regards the Holy Prophet Muhammad (ﷺ) only as a divine postman, as a divinely appointed postman whose sole function was to bring to humanity the message which was sent to them by God through him. He is nothing more beyond that. نعوذ بالله, He is considered by them as an earring individual. He can commit errors and all Prophets can commit errors according to this school of thought. They are not sinless in that sense in which the ijma-ul-Ummah has accented them to be in which Imam Abu Hanifa, or Imam Shafa'i or Imam Malik or Imam Ibn Hambal, or Imam Fakhruddin Razi, or Imam Al-Ghazzali, or Shah Waliullah all these great eminent thinkers of Islam have regarded the Holy Prophet (ﷺ) and all prophets of God as perfect human being, as absolutely sinless and faultless. Such movements have emerged in the Muslim world wherein the Minaret

Holy Prophet (ﷺ) has been placed as a social thinker only and nothing beyond. Movements have been there where the Holy Prophet (ﷺ) has been assessed to be only a mystical thinker and nothing beyond. Thus different views are found today in connection with the personality of Holy Prophet Muhammad (ﷺ).

This has necessitated that everyone who wants to be a student of Islam should have a proper idea of the personality and place of the Holy Prophet Muhammad (ﷺ); his place in human history, his relationship with God, and his relationship with those who became his followers, all these aspects have got to be evaluated in correct perspective. Learning the Shari'ah of Islam or learning the Hadith as Hadith or learning the Qur'an according to commentaries is absolutely meaningless and it carries a person absolutely nowhere because the starting point is the personality of the Holy Prophet Muhammad (ﷺ). Islam started with his personality and his person lived among the Arabs and the Arabs knew him before they came to know through him about God. His personality is the basic issue in Islam. If there is an A'lim, a theologian, or a Muslim missionary who knows many things about Islamic history, who about Fiqh or the entire Hadith and the entire Qur'an and he does not know who the Holy Prophet Muhammad (ﷺ) actually is and what he is, then he is from among those who are still blind and consequently my focus is on this primary problem. Of course, I will take up another problem after I have finished my lectures on the personality of the Holy Prophet Muhammad (ﷺ) and his place in the cosmos and his place in human history, I intend give another series of lectures on the genesis

and development of his message in order to understand his message truly. His message is being given today by our Ulema in all parts of the world and the Ulema have totally failed. Does the fault lie with Islam or does the fault lie with the Ulema? If the fault lies with Islam then everything is finished, and if the fault does not lie with Islam then the fault lies with the exponents of Islam. Their exposition is wrong and on this point we have got to concentrate. There is another very important problem and that is the genesis and development of the message of the Holy Prophet Muhammad (ﷺ) as given in the record of human history and in the pages of the Holy Qur'an. There are two problems. The first problem is theoretical and the other problem is practical. The first problem is what Islam is and what Islam teaches. The second problem is practical. How to be a Muslim? This is a practical problem. A person may know many things. He may carry note books with him like the theologians of the Jews about whom the Holy Qur'an says: Ref: (S. LX : 5). So carrying load or books of even remembering these books is absolutely meaningless in Islam unless a person knows how to be a Muslim. In that connection the estimation of the personality of the Holy Prophet Muhammad (ﷺ) is most important. In this regard, let us start from the revelation of the Holy Qur'an wherein the Holy Prophet Muhammad (ﷺ) has been mentioned with emphasis? Which is that first verse in the Holy Qur'an? The Holy Qur'an is a book which has been given to us in this particular form, in which it exist, by the Holy Prophet Muhammad (ﷺ) himself with an arrangement and consequently this arrangement is according to the divine order and the divine command

Minaret

is not haphazard. The projection of the personality of the Holy Prophet Muhammad (ﷺ) has been undertaken by the Holy Qur'an at various places and the first important verse relating to this aspect is verse relating to covenant of the Prophets. (Ref: S. III: 81). Here the word **اِذ** stands for 'what'? And this word also means 'when' in Arabic. But the emphasis of Qur'an always is this: whenever Allah uses this word the emphasis to—'remember that event and obtain guidance from that event'. That is emphasis of this word in the Holy Qur'an. In the simple Arabic language, of course, its meaning is 'when' but the emphasis 'remember that event which is now being mentioned and obtain guidance from this event as it is being mentioned:

Allah established the covenant with His Prophets. Now imagine that it is time of the dawn of creation and at the dawn of creation even before humanity had started its life on this planet Allah divides His Prophets and Messengers into two categories. In one category He places all other prophets except the Holy Prophet Muhammad (ﷺ) and He places the Holy Prophet Muhammad (ﷺ) alone in the other category. That is the first important point and that is a very important point that Allah distinguishes in him and places him (ﷺ) another category distinctly right at the dawn of creation. He invites all other Prophet Muhammad (ﷺ) and He takes this covenant from them and the covenant is taken not about His Unity or Tauhid. The covenant is taken and it is mentioned in this form—they have been sent down to the earth and they have established their mission and they have performed their work, a particular Messenger of God will come verifying what you would have

preached before him, you would have taught before him, then Allah places an obligation excepting the Holy Prophet Muhammad (ﷺ) and on all these Prophets

He places obligation. It is your duty to believe in him and to assist him in his mission. (Continued in next issue)

علم و حکمت

(لفظ ”علم“ (۸۳۳) بارقرآن میں آیا ہے)

کیا جاننے والے اور نہ جاننے والے یکساں ہو سکتے ہیں؟ اور نصیحت تو عقل رکھنے والے ہی قبول کرتے ہیں۔ (الزمر۔ ۹)

اسلام علم و حکمت کو مومن کی گمشدہ میراث اور حصول علم کی کوشش کو ہر مسلمان پر فرض قرار دیتا ہے۔ اللہ نے اپنے حبیب محمد ﷺ کو دعا کی ہدایت کی کہ آپ دعا کیا کیجئے۔ اے میرے رب میرے علم کو بڑھا۔ علم (سائنس) اشیاء کی ماہیت کے بارے میں جاننے کا نام ہے اور حکمت معلوم اشیاء کی حقیقی قدر معین کرنے کی صلاحیت کا نام ہے۔ عقل و دانش ایک ایسی نعمت ہے جو اللہ نے کسی نہ کسی درجہ میں ہر مخلوق کو عطا کی ہے۔ حقیقی دانش مندی وہی ہے جو اس صلاحیت کو مثبت استعمال کرے۔ کتاب حکیم بار بار انفس و آفاق میں موجود نشانیوں کے بارے میں تدبر، تفکر، تعقل کا حکم دیتا ہے۔ مسلمانوں کا عروج بھی اسی سے وابستہ رہا اور جب ہم نے اس سے منہ موڑ لیا اور مغربی اقوام نے اس کو اپنایا تو ان کو عروج حاصل ہوا۔ علم ہماری میراث تھی۔ لیکن ہماری غفلت نے آج یہ صورت پیدا کر دی کہ ہم اپنی میراث سے ہی غافل ہو گئے۔ مسلمانان عالم کی پسماندگی، غربت اور جہالت سے نکلنے کا واحد علاج جدید علوم و فنون کا حصول ہے۔ آپ ﷺ نے فرمایا کہ ”جو شخص حصول علم کیلئے نکلے وہ جب تک واپس نہ آئے وہ اللہ ہی کے راستے میں ہے۔“

(ترمذی)

انتخاب/مولانا ابو نعیم انوار اللہ خان

کرتے ہیں۔۔۔ آپ کی نگارشات اس قدر علمی و تحقیقی ہیں کہ آج کے قارئین کو دوران مطالعہ ایک ایک صفحہ سمجھنے کیلئے کئی کئی گھنٹے اسی صفحے پر محکف رہنا پڑتا ہے۔۔۔ ان کی کیا کیا خوبیاں بیان کی جائیں وہ زاہد نہیں زہد تھے۔۔۔ متقی نہیں تقویٰ تھے۔۔۔ عالم نہیں علم کا چلتا پھرتا نمونہ تھے۔۔۔ قرآنِ نبوی سے لے کر فتاویٰ نویسی اور شعر گوئی تک کے تمام موضوعات ایک جہانِ نو لیے ہوئے ہیں۔۔۔ ایسے عظیم انسان کی تعلیمات کی روشنی میں یقیناً ہم بھی ایک عظیم انسان بن سکتے ہیں اگر ہم عقل سلیم رکھتے ہوئے بھی انسان نہ بن سکتے تو صد حیف ہے۔۔۔ اتباع سنت کے بغیر انسان بننا محال ہے اور یہی تمام بزرگانِ دین اور احمد رضا بریلوی کا پیغام ہے۔۔۔ اپنے بچوں کو اچھا انسان بنانے کے لیے بچپن ہی سے ایسے عظیم انسانوں کے احوال سے آگاہ کریں۔۔۔ مدارس و جامعات تو انسان سازی کے مراکز کہلاتے ہیں یہاں ایسے عظیم انسان کا ہر شعبہ اور ہر درجے کے نصاب میں تذکرہ لازمی ہے تاکہ آنے والی نسل، انسانیت سے باخبر رہتے ہوئے خود کو ”ایک عظیم انسان“ بنا سکے!۔۔۔

درج ذیل عنوان پر کراچی یونیورسٹی سے پی۔ ایچ۔ ڈی کا مقالہ لکھ رہے ہیں بلکہ ان کا مقالہ تیار ہو چکا ہے۔۔۔

”احمد رضا بریلوی کی علمِ حدیث میں خدمات“

آپ کے فتاویٰ کا مجموعہ ”فتاویٰ رضویہ“ کے نام سے موسوم ضخیم مجلدات پر مشتمل ہے جسے ماہرینِ علمِ دین نے ”فقہ حنفیہ کا انسائیکلو پیڈیا“ قرار دیا ہے اس فتاویٰ کے حوالے سے بھی دوا سرکار پاکستان و ہندوستان سے ڈاکٹریٹ کر چکے ہیں چنانچہ ڈاکٹر حسن رضا اعظمی نے پٹنہ یونیورسٹی بہار (بھارت) اور ڈاکٹر انوار احمد خان نے سندھ یونیورسٹی جامشورو، حیدرآباد (پاکستان) سے پی۔ ایچ۔ ڈی کیا ہے۔۔۔ آپ کی فقہی خدمات کا جائزہ لینے کے بعد معروف مصنف و کالم نگار مولانا کوثر نیازی نے انہیں ”امام ابو حنیفہ ثانی“ قرار دیا جبکہ فتاویٰ میں علمِ طب کے اسرار درموز دیکھ کر حکیم محمد سعید مرحوم نے ”طیب ماہر“ کہا۔۔۔ ایک انشاء پر دازنے آپ کے قصیدہ سلامیہ کو اردو نعتیہ شاعری کے ماتھے کا جھومر اور اردو کا قصیدہ بردہ قرار دیا۔ آپ نے ترجمہ قرآن اور فتاویٰ کے علاوہ ہزار کے قریب کتب و رسائل تحریر فرمائے جو کہ ہر علمِ دین اور موضوع کا احاطہ



پاکستان اسی دو قومی نظریے کا شریک ہے اس ضمن میں آپ کا رسالہ ”دوام العیش“ ملاحظہ کیا جاسکتا ہے۔

احمد رضا بریلوی کا عشق رسول ﷺ لاثانی و بے مثال تھا، ساری زندگی اسی عشق و محبت میں گزاری۔۔۔ ہر کام میں سنت کو فوقیت دیتے اور دوسروں کو بھی اس کی تلقین فرماتے، آپ کی ذات اتباع سنت نہیں سنت کا چلتا پھرتا نمونہ تھی۔ آپ کا نعتیہ دیوان ”حدائق بخشش“ ہی کیا ہر تحریر عشق و محبت سے لبریز ہے وہ ایک عظیم عاشق تھے۔ ساری انسانیت کو اسی محبت کا درس دیتے ہوئے فرماتے ہیں۔

جان کی اکسیر ہے
آفت رسول اللہ کی

ان کا عربی کلام ”بساتین الغفران“ اور فارسی کلام ”ارمغانِ رضا“ کے نام سے معروف ہے۔۔۔ ان کا قصیدہ سلامیہ اپنا لاثانی نہیں رکھتا، بلاد اسلامیہ کی فضائیں اس والہانہ وجد آفریں آواز سے صبح و شام گونج رہی ہیں۔۔۔

مصطفیٰ جانِ رحمت پہ لاکھوں سلام
شمعِ بزمِ ہدایت پہ لاکھوں سلام

حال ہی میں جامعہ ازہر (مصر) کے فاضل استاذ ڈاکٹر حازم محفوظ مصری اور ڈاکٹر شیخ حسین مجیب مصری نے اس کا عربی ترجمہ ”المنظومۃ السلامیۃ فی مدح خیر البریۃ“ کے نام سے کیا ہے جو کہ مصر سے شائع ہوا۔۔۔ آپ کی نعتیہ شاعری پر روہیلکھنڈ یونیورسٹی، بریلی (بھارت) سے ڈاکٹر عبدالنعیم عزیز نے پی۔ ایچ۔ ڈی کیا ہے جبکہ ایک اور فاضل ڈاکٹر سراج احمد بستوی نے بھی نعتیہ شاعری

کے حوالے سے بھارت ہی میں ڈاکٹریٹ کیا ہے۔

احمد رضا بریلوی نے ”کنز الایمان“ کے نام سے قرآن مجید کا نہایت سلیس اردو میں ترجمہ کیا جو کہ اردو اہل طبقے میں مقبول عام ہے اور ہر جگہ باسانی دستیاب ہے اس کی انفرادیت کا اس بات سے بخوبی اندازہ لگایا جاسکتا ہے کہ ۱۹۹۳ء میں کراچی یونیورسٹی نے ایک فاضل پروفیسر ڈاکٹر مجید اللہ قادری کو ”کنز الایمان“ کے حوالے سے پی۔ ایچ۔ ڈی کی اعلیٰ سند جاری کی۔ کنز الایمان کا دنیا کی متعدد زبانوں مثلاً انگریزی، ڈچ فرانسیسی، ہندی، گجراتی، ترکی، فرنگی، سندھی، اور پشتو وغیرہ میں ترجمہ ہو چکا ہے۔۔۔ اب راقم کنز الایمان کو فارسی میں منتقل کرنے کا ارادہ رکھتا ہے (انشاء اللہ تعالیٰ)۔

علم حدیث میں آپ امام کا درجہ رکھتے تھے، آپ کو بیشتر احادیث معتن و راوی از بریادتھیں یہی وجہ ہے کہ آپ کی تصانیف میں احادیث کی کثرت ہے۔۔۔ بین الاقوامی اسلامی یونیورسٹی (اسلام آباد) کے ڈاکٹر حافظ محمد طفیل نے درج ذیل عنوان سے اس موضوع پر بحث کرتے ہوئے ایک تحقیقی مقالہ تحریر کیا ہے۔۔۔ ”احادیث نبویہ، فتاویٰ رضویہ کا اہم ماخذ“۔۔۔ بھارت کے فاضل مولانا محمد عیسیٰ رضوی نے احمد رضا بریلوی کی علم حدیث میں خدمات اور ان کا اشاریہ مرتب کیا ہے جو کہ چار جلدوں میں پاک و ہند سے شائع ہوا۔۔۔ ایک اور فاضل علامہ محمد حنیف رضوی نے ”جامع الاحادیث“ کے نام سے علم حدیث میں احمد رضا بریلوی کی خدمات کا جائزہ پیش کیا ہے جو کہ ضخیم جہازی ساز کی پانچ جلدوں پر مشتمل ہے۔۔۔ ایک اور فاضل مولانا منظور احمد سعیدی

کی سائنسی تحقیقات سے متاثر ہیں وہ فرماتے ہیں۔۔۔

”ان (احمد رضا بریلوی) کی ہمہ جہت شخصیت کا ایک اہم پہلو سائنس سے شناسائی بھی ہے، سورج کو حرکت پذیر اور محو گردش ثابت کرنے کے ضمن میں آپ کے دلائل بڑے اہمیت کے حامل ہیں۔۔۔۔“

احمد رضا بریلوی عقائد و افکار میں متقدمین اور سلف صالحین کے پیرو تھے، حضرت امام اعظم ابوحنیفہ علیہ الرحمۃ کے مقلد اور مشرباً ”قادری“ تھے، آپ کو چاروں سلاسل طریقت میں اجازت حاصل تھی۔۔۔ آپ نے مذہب کے علاوہ دیگر علوم و فنون اور سیاست میں بھی تجدید و احیاء کا کارنامہ انجام دیا جس کی بنا پر اکابر علمائے عرب و عجم نے ”چودھویں صدی کا مجدد“ قرار دیا اور ”اعلیٰ حضرت“ اور ”فاضل بریلوی“ کے خطابات سے نوازا جو آپ کے نام پر حاوی ہو گئے۔۔۔ آج دنیا بھر میں ”اعلیٰ حضرت“ اور ”فاضل بریلوی“ کے نام سے جانے پہچانے جاتے ہیں۔۔۔۔

احمد رضا بریلوی نے ساری زندگی عقیدہ توحید اور ناموس رسالت کی پہرہ داری کی۔۔۔ آپ کا قلم تمام اعتقادی فتنوں کا تعاقب کرتا رہا، اسلام کی عزت و حرمت کے مقابل کسی کو خاطر میں نہ لاتے، آپ کے بے لاگ فتاویٰ اور علمی تنقید و گرفت کو بعض لوگ شدت سے تعبیر کرتے ہیں جو کہ درحقیقت ان کی غیرت ایمانی اور عشق رسول ﷺ کا مظہر ہے چنانچہ مولوی اشرف علی تھانوی جن کی بعض عبارتوں پر آپ نے سخت گرفت کی تھی، کہتے ہیں کہ اگر مولوی احمد رضا ہمیں کافر نہ کہتے تو وہ خود کافر ہو جاتے۔۔۔

قادیا نیت گزشتہ و موجودہ صدی میں اسلام کے خلاف

سب سے زیادہ خطرناک سازش ہے۔۔۔ احمد رضا بریلوی نے اس سازش کو بے نقاب کرتے ہوئے سب سے پہلے اس کے خلاف فتویٰ کفر صادر کیا، آپ کے فتاویٰ نہ صرف قادیانیت بلکہ مرزائیت نوازوں کے لیے بھی شمشیر بے نیام ثابت ہوئے اور عالم اسلام اس فتنے سے ہوشیار ہو گیا چنانچہ پاکستان کے سب سے بڑے قانون ساز ادارے، قومی اسمبلی نے قادیانیوں کو غیر مسلم اقلیت قرار دیا ہے۔۔۔ آپ کے فتاویٰ کے علاوہ چھ رسائل و قادیانیت پر مطبوعہ عام ملتے ہیں۔۔۔

احمد رضا بریلوی ہر اس شخص کو جو دین میں نئی نئی باتیں داخل کرتا، بدعتی قرار دیتے اور ہر اس شخص کا تعاقب کرتے جو تجدید کے بہانے بے راہ روی اور خرافات ایجاد کرتا۔۔۔ ہر کلمہ گو کو مسلمان قرار دیتے مگر روح اسلام کو بھی اس کے قول و فعل میں جیتا جاتا دیکھنا چاہتے اور اس کے ساتھ ساتھ اس حد تک چھوٹ بھی دیتے کہ جس حد تک قول و عمل شریعت و سنت سے متصادم نہ ہوں۔۔۔ آپ نے معاشرے کی خلاف شرع رسم و رواج پر گہری تنقید کی اور اس طرح تجدید و اصلاح کا اہم فریضہ انجام دیا۔۔۔ آپ شریعت و طریقت کو الگ الگ خانوں میں تقسیم کرنے کے اتنے ہی سخت خلاف تھے جتنا کہ مجدد الف ثانی سرہندی تھے، آپ نے مجدد الف ثانی کے تجدیدی کارناموں کی اپنے عہد میں تجدید کر کے ان کی محنت کو رائیگاں جانے سے بچایا۔۔۔ نظریہ قومیت کا احیاء کرتے ہوئے ۱۸۹۳ء اور ۱۹۰۰ء میں پنڈے کے آل انڈیا مسلم کانفرنس کے اجلاس میں اس وقت ”دوقومی نظریہ“ کا پرچار کیا جب محمد علی جناح اور ڈاکٹر محمد اقبال جیسے رہنما بھی متحدہ قومیت کے حامی تھے۔ آج کا خوش حال

ایک عظیم انسان

ڈاکٹر اقبال احمد اختر القادری

دنیا آدمیوں سے بھری پڑی ہے، جدھر دیکھو آدمی ہی آدمی مگر انسان عنقا ہیں۔۔۔ انسان ہی آدمی کو انسان بناتے ہیں۔۔۔ تاریخ اسلام ایسے انسان ساز انسانوں کے تذکروں سے روشن ہے جو خود بھی ایک عظیم انسان تھے اور ساری زندگی انسان سازی کا اہم فریضہ انجام دیتے رہے۔۔۔ احمد رضا بریلوی کی انسان ساز شخصیت مطلع تاریخ پر نمایاں ہے وہ خود بھی ایک عظیم انسان تھے۔۔۔ ان کا مشن فروغ عشق بھی عظیم تھا اور ان کی علمی و تحقیقی نگارشات بھی عظیم ہیں، ایسے عظیم انسان کے حالات اور عالمگیر خدمات سے ہر انسان کو آگاہی ضروری ہے کہ عظیم انسانوں کے تذکرے کا مطالعہ بھی ان کی صحبت کے مثل ہے اور صحبت ہی وہ شے جس سے انسان بنتا اور بگڑتا ہے۔۔۔ پست لوگوں کے تذکرے پستی اور عظیم لوگوں کے تذکرے بلندی کی طرف لے جاتے ہیں۔۔۔

احمد رضا بریلوی ایک عظیم انسان تھے۔۔۔ ۱۲۷۲ھ ۱۸۵۶ء کو ہندوستان کے شہر بریلی میں پیدا ہوئے اور ۱۳۴۰ھ ۱۹۲۱ء کو وہیں وصال ہوا۔۔۔ نام تو ”محمد احمد رضا تھا“ مگر اپنی جائے پیدائش ”بریلی“ کی نسبت سے ”احمد رضا بریلوی“ کے نام سے مشہور ہوئے۔۔۔ چار سال کی عمر میں قرآن حکیم ناظرہ اور چودہ برس کی عمر میں جمع علوم دینیہ حاصل کر کے ۱۸۶۹ء میں سند فراغت حاصل کی اور اسی روز اپنے والد ماجد مفتی نقی علی خان کی مسند افتاء بیٹھ کر

رضاعت کا مسئلہ تحریر کیا اور اپنی خدا داد علمی صلاحیت سے سب کو حیران کر دیا۔۔۔ جب علمی حلقوں میں آپ کا چرچا ہونے لگا تو حاسدین نے سازش کے تحت یہ مشہور کر دیا کہ آپ نے دیوبند سے تعلیم حاصل کی مگر سچائی کبھی نہیں چھپتی۔ حقائق سے پتا چلتا ہے کہ مدرسہ دیوبند ۱۸۶۶ء کو مسجد کے ایک چھتے تلے قائم ہوا اور پھر کافی بعد کو عمارت بنی جبکہ احمد رضا بریلوی ۱۸۶۹ء میں سند فراغت حاصل کر کے سند افتاء سنبھال چکے تھے۔ آپ نے اپنے والد اور دیگر جلیل القدر علمائے عصر سے تعلیم حاصل کی۔۔۔ آپ علوم دینیہ کے ساتھ علوم جدیدہ و قدیمہ پر بھی دسترس رکھتے تھے۔

آج آرٹس اور سائنس کو الگ الگ علوم قرار دیا جاتا ہے، آرٹس انسان بناتا ہے اور سائنس مشین، مگر آپ کی ذات میں یہ دونوں خوبیاں یکجا نظر آتی ہیں، مورخین نے تقریباً سو سے زائد علوم و فنون میں آپ کی دسترس کا ذکر کیا ہے۔۔۔ آپ جدید سائنس پر بھی گہری نظر رکھتے تھے، آپ کے ہم عصر اہل علم و فن اپنے پیچیدہ مسائل میں آپ سے رجوع کرتے جن میں لاہور کے پروفیسر حاکم علی اور علی گڑھ مسلم یونیورسٹی کے بانی سر ضیاء الدین نمایاں ہیں۔۔۔ آپ نے اپنے رسائل ”فوزمبین در رد حرکت زمین“ اور ”نزول آیات فرقان بسکون زمین و آسمان“ میں سورج کو حرکت پذیر اور زمین کو ساکن ثابت کیا جس پر دنیائے سائنس حیران و ششدر رہے۔ عہد حاضرہ کے عالمی شہرت یافتہ سائنسدان ڈاکٹر عبدالقادر خاں بھی آپ