

# Thoughts on the Causes of the Economic Misery of Muslims

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About hundred years ago, there used to be such controversies: Is Jesus Christ (peace be on him) alive or not? If not, did he die on the gallows or otherwise, and if alive, will he come back to this earth or not? If yes, will he return as a 'prophet' or as a 'follower'? Now we profess to have outgrown those abstruse controversies and have progressively begun to take interest in such problems as the 'political- philosophy of Islam', the 'economic philosophy of Islam', so on and so forth.

This is a happy sign and augurs well for the future, because it means that we have begun to take interest in the practical problems of life. But clarity of vision and consistency of thought form the pre-requisites of every genuine success and every true achievement. It is, therefore, necessary to state and evaluate correctly the drawbacks from which we have suffered in the past and also continue to suffer in the present. Without that it would be impossible to adopt a correct line of approach either in the realm of Thought or in the realm of Action.

There are several fields of human activity in which such a clarification and evaluation is needed. For the purposes of the present, I shall confine myself to the field of Economics and shall state in that connection the theoretical and practical drawbacks from which we have suffered in the past and in the present.

## **Islam as an Ideology**

"Islam", according to the Holy Quran, "is

the only deen acceptable to God", which means that it is the only ideology in which the true realization of human destiny is possible.

Unfortunately, the term 'ideology' has come to possess a certain measure of ambiguity due to the difference in the respective approach of the genuine and the reactionary intellect. Speaking with exactitude, this term comprehends within itself two components the 'form' and the 'factor'. As a 'form' the queries an ideology seeks to answer always take the form of 'what is this?' As a 'factor' an ideology concerns itself with the problem: 'how is its realization possible?'

Now, since the Quran emphasizes deed rather than idea, Islam concerns itself supremely with the voluntaristic aspect of human nature. But when somehow this aspect is thrown into oblivion either because of some peculiar stage in the process of human development or because of historical reaction, the distorted import of the term 'ideology' comes to be confined to 'form' and does not proceed beyond question of the type of 'what is this?' which obviously have no bearing on practical life.

Thus, in our usual discussions of the economic problems we seem to have failed to realize that unless those discourses have any practical bearing on the economic life of the Millat-e-Islamiah. They are not only futile but may also be finally harmful, because, on the one hand, they are

evasive, and on the other, they betray confusion of thought and diffidence for all practical purpose as to the workability of the economic system of Islam today. This diffidence is all the more evident among those who have the craze for modernity and who, consequently, want to interpret the Islamic ideology in terms of modern ideologies like Communism and Capitalism.

In short, while it is a great step forward to re-discover Islam as an 'ideology in contradistinction to the limited notion of 'religion', the practical as regards the term 'ideology' is a serious drawback, which cuts deeply across our chances of success.

### **Confusion of Islam with other ideologies**

The second, and a very sad, draw-back is the inability of many of us to realize practically --- and not merely to believe-that Islam is unique. It is the criterion (al-furqan.) with which every other ideology is to be measured and evaluated, and not vice versa. Those, therefore, who might try to understand Islam as a Communistic or Capitalistic doctrine are bound to fail hopelessly.

Unlike other religions, the function of Islam is to guide the man-made ideologies and not to beg at their door for charity. This is because while other religions are purely salvation-faiths, Islam is a positive and comprehensive Code of Life giving definite guidance on every human problem. To take the case of Economics only: Islam has a very definite stand in this regard, and the Holy Quran and the Prophetic Traditions are rich with economic teachings: and we have not to go far to realize the importance which Islam attaches to the economic problems of man than to refer to the

second chapter of the Holy Quran where *kasb* (production) and *infaq* (consumption) have been mentioned in relation to the Wisdom (al-Hikmah) about which it has been proclaimed there: ".....(Allah) giveth Wisdom unto whom He will: and he unto whom Wisdom is given, he truly hath received abundant good" (II: 269). Indeed, the question of proper adjustment of economic relations in human society is so important from the Islamic point of view that any effort at mal-adjustment is called *takzib-e-deen* (*believing of religion*) in the Qur'anic terminology as is evident from the following short chapter: "Hast thou observed him who believeth religion? That is he who repelleth the orphan and urgeth not the feeding of the needy. Ah, woe unto the worshippers who are heedless of their prayers -- who would be seen (at worship) yet refuse small kindnesses!" (Chap: 117).

Islam has, therefore, an economic system of its own — a system positively different from other economic systems of the world. This problem of being different is a vast problem and cannot be taken up here in any detail. Only a passing reference to a couple of basic concepts is alone possible. Thus, for instance: (1) Islam does not view economics as an isolated fact but as a part and parcel of total human life which it views in its totality; and consequently it looks at economies in the context of moral values; (2) according to Islam, wants are limited and economic resources are infinite, while according to the so-called modern progressive ideologies, wants are unlimited and the economic resources are limited; (3) from the point of view of the un-Islamic economic orders, every individual is a unit by himself and has no intrinsic obligation towards other human beings in so far as

his personal earnings and wealth is concerned while from the Islamic viewpoint humanity is a unity and those who are economically ill-off have a right — not only moral but also legal right — to share the wealth of those who have either enough or surplus.

### **The tragedy of the old school**

Our third great drawback consists in the fact that, side by side with the confusion in thought that exists among the ranks of our modernists, our conservatives suffer no less from muddled thinking as regards the role of Islam, and this evil presents itself in gigantic proportions when we view it in the notions and policies of those who run such Muslim states where the dictates of the Islamic shari'ah are proclaimed to be followed. The chief difficulty with those people lies in the fact that they conceive Islam merely as a religion of salvation in the Hereafter on the analogy of the religions which are either no religions from the point of view of Islam or they are adulterated religions. Consequently, the role that the Islamic state has to play in bringing about the adjustment of economic relations through the economic resources that are at its disposal is ignored.

Being essentially a state-function the economic system of Islam is thus paralyzed in these states whose rulers have very peculiar notions of the practice of the Shari'ah. Without realizing that the moral, economic and political systems of Islam are interlinked and dependent upon each other, they proceed with their haphazard enforcement of the Shari'ah and take pride in it. For instance, they seem to hardly understand that, from the moral point view, no Islamic state can justifiably punish a

thief with the cutting of the hands unless it has ascertained that all assessable Zakat has not only been realized but also equitably distributed.

Islam is a revolutionary ideology according to the Holy Quran which says:-

“He it is who hath sent His Messenger with the Guidance and the Religion of Truth that He may cause it to prevail over all religion however-much the idolaters may be averse” (LXI: 9).

The Islamic economic system also is revolutionary and it can be handled and worked only by those who have a revolutionary outlook and not by the reactionaries who can hardly ever imagine the predominance of an ideology which cuts across their reactionary sentiments and to whom, consequently, the question of the economic philosophy and the economic system of Islam presents itself only in the sense of ideology as a 'form'. Little wonder, their adherence to Islam itself is, in the final analysis, purely 'formal'. Consequently, they shall have to be taught afresh the question: “Can the Revealed Guidance be brought with indubitable certainty to bear upon the economic problems of their people?”

### **Failure to apply Islamic guidance to changing patterns**

Our fourth drawback, which has been in a great measure responsible for the economic miseries of the Muslim world and for her tragic economic backwardness today, consists in our failure to work out and apply, during the later periods of our history, the guidance of Islam to the changing patterns of the economic culture of human society. This being a vital problem, a brief historical discussion is

necessary to guide us as regards the present and the future.

At its advent, Islam was confronted with two economic orders, namely, Pastoralism and Commercial Capitalism, — the former covering rural economy and the latter bearing reference to the urban areas. Under Pastoralism, cattle-rearing was the mode of production and accordingly wealth consisted in the abundance of sheep, goats, etc., and poverty in want of them, while under Commercial Capitalism, gold and silver were the means of exchange and formed the capital, — their abundance meant wealth and prosperity and their dearth poverty. That is why cattle and gold and silver were reckoned as nisab (assessable wealth) and the distribution of them amidst those who found deadlock in their economic struggle a means to the adjustment of economic relations, because with this process the economically-disadjusted were equipped with the means of production. "

Subsequently Islam faced agrarianism and Feudalism with their respective modes of production. According to Agrarianism, wealth consisted in arable land, seed, means of irrigation, cattle and sufficient maintenance for the peasant and the cattle till the return of the harvest. Islam, in its days of glory, led to a more and more equitable distribution of agricultural lands, and so much emphasis in the Holy Quran on Zakat and the distribution of inheritance means that everybody should be provided with adequate and equitable means of production necessary at least for taking initiative in the economic field.

Feudalism is not much different as an economic order from Agrarianism except in

one respect, namely, that the discipline under the leadership of the feudal lord given to the agrarian mode of production provides the incentive to grow more, on the one hand, and to undertake the responsibility that no one should be left provisionless, on the other. The study of feudalism provides sufficient evidence to the effect that every individual had the basic economic security of at least the essential wants of life and none was allowed to die of starvation.

To that extent feudalism had a positive redeeming feature, and, consequently, so long as feudalism had not to face moral degeneration as a result of historical compulsion, nothing could be apparently discerned wrong. From the Islamic point of view however, the feudal order suffered from a vital defect inasmuch as the adjustment of economic relations under a war sought not through the distribution of the means of production amongst those suffering from economic disadjustment but through the distribution of production itself, — and this was the defect which Islam sought to remedy.

Feudalism had subsequently to encounter the onslaught of a more productive economic order, i.e., Imperialistic Capitalism, and it had to give way finally for the main reason that on the one hand, the distribution of production as a means of the adjustment of economic relations in the life of the economically-disadjusted people failed to provide stability, and, on the other, the political force behind feudalism was local, racial and territorial while the political force which fed imperialistic capitalism as an economic order was international in character. Finally, the imperialistic capitalism came to hold sway.

As regards the Muslims, they failed — and this was the beginning of their failures in the economic field to adequately interfere with the economic developments sponsored by the imperialistic capitalism in order to bring about the adjustment of economic relations, and the reason was that the concepts of imperialistic capitalism were absolutely alien and the Muslim economists could not apply their own technique of the adjustment of economic relations either as a colonial factor or as imperialists. And how could they when they had ceased to be dynamic and progressive?

The war of American Independence led to a gigantic development of Mechanized Industrial Capitalism, according to which productive labour is a saleable commodity and hence wealth, provided it can find a market.

This development unhinged human life more than it contributed to its enrichment. We all know, for instance, that the United States of America is industrially so advanced today that her technicians can turn iron-ore into a finished motorcar with such terrific speed that it becomes a matter of minutes. But, such an economic system is not workable except with a very highly specialized skilled labour whose very existence demands that the rest of the world be economically prosperous enough to consume the industry produced at such a high speed — without which such an advanced industrial economic order harbours its own death, and, little wonder, it tries to seek refuge in successive world-wars!

The fact is that mechanized industrial capitalism tends constantly towards the

decrease in the number of the purchasers of productive labour and increase in the number of its sellers, and, consequently, the problem of the adjustment of economic relations can be solved only if somehow the enhancement of the numbers of the purchasers of productive labour could be conceived without obligation.

This, however, is not conceivable according to any ideology except Islam. But most unfortunately, Muslims had ceased to be the leaders of humanity at the time when mechanized industrial capitalism came to flourish and had lost the initiative of tackling the problems of mankind.

The failure of Muslims in this situation led, as a result of historical compulsion, to the rise of Communism, which aims at reducing the number of the purchasers of productive labour to one institution, i.e.; the State.

Communism as an economic order is a misnomer. Actually, it is state-capitalism. All its claims are false and its so-called principles unworkable and unscientific. To refer to just one: If human nature is the same as conceived by Karl Marx and his followers, how is it possible to raise a class-less society? In the mechanized industrial capitalism the classes are: labour (proletariat) and the capitalist (bourgeoisie); and in the Communistic order, which is actually nothing but capitalism — at best state-capitalism —, the classes are: the proletariat which wields state-authority to purchase labour and the proletarians who are but the sellers. This makes the classless society under Communism an Utopia.

The responsibility for the havoc which Communism caused on the strength of its

superficial merits lies squarely at the door of the Muslims who, inspite of being the possessors of Divine Guidance, not only failed to lead the world aright but have themselves become embroiled in the vices thus engendered.

### **The appalling disadjustment in the present – day Muslim society**

The fact cannot be over-emphasized that the basic concept of Islamic economics is the adjustment of human relations on that plane. Most unfortunately, however, it is in the matter of adjustment itself that Muslims of the later days have failed hopelessly. They have not only failed in guiding aright the new economic forces that have been emerging with the changes in the cultural patterns of human life-forces, which having been deprived of the blessings of Revealed Guidance are now threatening not only the peace and prosperity of the non-Muslims but also of the world of Islam—, but they have also failed in progressively readjusting their own house. The unfortunate result of this latter failure is that the disadjustment of economic relations has assumed such alarming proportions in all Muslim countries as to have constituted itself into a challenge to our entire progress as Muslims. How this is happening can become clear if we go deep into the socio-moral and religious conditions of our society.

To put it in plain words: there are mainly four institutions of social reform all of which seem to have fallen into a dangerous condition. They are:

1. the Mosque;
2. the Educational Institutions;
3. the Press;
4. the Political Platform.

It is difficult to deny that the mosque has become practically powerless as an institution of social reform. But why? Evidently for no other reason than that the person who has to play the role of the reformer has economically to depend on the assistance of those who stand in need of being reformed morally, socially and religiously. And our lack of sense of values becomes clear when we find that, economically-speaking, a security guard of a locality is far-better adjusted than the Imam of a mosque. And why is it so? Primarily because of the disadjustment of economic relations.

The same situation we find as regards our schools and colleges, whether managed by private finances or through governmental aid. They fail to work as model institutions because their very creation rests generally on a compromise between the ideals of education and the ideals and interests of those who finance them. The ultimate result is that our educational institutions have ceased to function as instruments of reformation.

Similarly: those who run a journal daily, weekly or even monthly — have a first-hand realization of the truth that it can hardly thrive unless it falls back upon those means of income which are decidedly questionable. This shows that the Press which has to play an important role in our life stands actually hand-cuffed as an organ of social reform. But why? Simply because of the mal-adjustment of economic relations.

If we consider the political platform as a means of public reform and well-being, we shall have to come to similar conclusion, because undesirable leadership with its

vested interests can raise so much party-funds and employ them as an investment that proper leadership suffering from the disadjustment of economic relations can never stand the contest.

### **Towards the future**

All this reveals a tragic state of affairs and demands an urgent and immediate action. But, in what does such an action consist? First and foremost we should forsake the habit of applying the alien conception of religion to Islam. Islam stands for complete guidance and covers the human life in its totality. Consequently, we should learn to accept and apply its guidance in each and every sphere of our activity. As regards our economic affairs, they form a vital part of our existence and should not be deprived of the light of revealed guidance. Islam's economic philosophy as well as its economic system should, therefore, be worked out in detail in the light of the demands of modern human problems. In doing so, however, we should bear in mind

two very important facts; (1) Our approach should not be merely scholastic but practical; we should take into consideration the practical life-situations as they exist today in the world in general as well as in the Muslim world. (2) We should not be led away by the catch-phrases of modern ideologies. They are all man-made and positively imperfect and unbalanced. It would, therefore, be the height of folly to measure the revealed guidance with their tape and to interpret it to suit the whims and fancies of those who are themselves misguided.

With courage and determination and with undivided loyalty to revealed guidance we shall have to work, and work unceasingly, for grasping and applying the solution which Islam offers to our economic problems. Then and then alone shall we be able to build up, along with the help of the guidance of Islam in other spheres of human activity, the edifice for Perfect Muslim Life.

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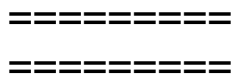
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If Islam is to succeed in Americas, as I am quite sure that one day it will, all Islam-loving people should think over the problem and make sincere and concentrated efforts in this behalf. Such of the Muslims who are true believers and whose lives can be an example to others, should visit these unexplored lands and teach the people what is unique and universal in Islam. The Afro-Americans and Red Indians are thirsty for peace, truth, honesty, sincerity, virtue and all that is good and wholesome in life, and I am confident that Islam and Islam

alone can quench their thirst. For verily Islam alone is the answer to the cry and search of the soul to find the path of Rationality and Truth!

Will we awake to this great reality, to this mighty challenge and opportunity of the times?

“Oh ye who believe! be mindful of your duty to Allah and seek the way of approach unto Him and strive in His way in order that ye may succeed” (Al-Qur’an, V : 35).



# A Mercy Unto Mankind

Zamir Akhtar Khan

We have not sent you, Muhammad, save as a Mercy for mankind .....”; “...a giver of glad tidings and a Warner...”; “a lamp that giveth light.-.”; “...the Seal of the Prophets...”; “Verily, in the Messengers of Allah you have an excellent example...”; “...Allah Almighty Himself and His Angels send their blessings on the Prophet; O, you who believe, invoke blessings on him and salute him with a worthy salutation .....”.

Thus the Qur’an describes the qualities of the man God chose to guide our destinies for all times. The world has seen great changes since Muhammad (ﷺ), the Guide and a Light, the crown of creation, appeared to the human beings as the centre of the activity of universal phenomena, his basic nature and the laws that govern his nature, remain the same.

That is why the teachings of this Prophet and his example hold as guidance for all mankind until eternity. His teachings are so comprehensive that there is no aspect of life, no human activity that is not covered by them. Whatever the historical phase of a society, whatever the complications and difficulties, the Prophet (ﷺ) accepts the challenge and provides the solution. Unlike some other prophets, Muhammad’s (ﷺ) reputation is not built on miracles. Muslim thinkers of eminence never refer to his miracles, though there are many. His performance as eternal guide is itself a miracle, one that profits men and women of all ages—generation after generation.

No matter from which angle we look, Muhammad (ﷺ) towers above mankind, spreading his protective wings over all Minaret

those who deserve a safe passage through life’s hazardous journey, now as well as in the hereafter. That is why he is described as a “mercy unto all mankind”.

He was born towards the middle of the sixth century of the Christian era. This was a time when the whole world and not just Arabia, was sunk in total moral degeneration. The so-called civilized empires—Roman and Persian—were lost in an abyss of ignorance, violence and perverted values. Christianity had lost its original purity and returned to the hypocrisy that Jesus had denounced and for which denunciation he was persecuted. Buddhism had reverted to idolatry and India was entrenched in its caste system and paganism.

The finality of prophet-hood of Muhammad (ﷺ), is announced primarily in the following verses of the Qur’an: “Muhammad is not the father of any of your men, but he is the Messenger of Allah and ‘Khaatamun Nabiyyeen’ (خاتم النبيين)”. The Prophet (ﷺ) himself is reported to have declared the finality of his prophet-hood in the following words: “Myself and the other prophets are like a beautiful castle in which one brick is missing, people go around to see it and wonder about the beauty of the building except the missing brick. I am the one who fills the missing brick. I am the one who completes the building and ends the line of the prophets.”

When God had created all things He created man, and endowed him with reason and placed him above all His creation. But even with this great honour,



man was not sure of himself; he could not depend on his intellect with confidence, and could not exactly know right from wrong. Therefore God provided him with Divine guidance through a series of illustrious men known as prophets and messengers. Muhammad (ﷺ) was the last of these men and the greatest of them all.

The series closed with Muhammad (ﷺ) because he brought the final and complete Message of Allah to man. For the completion of his Mission, Allah announces in the Holy Qur'an:

“Today have I perfected your religion for you, and I have completed my blessings upon you, and I have approved Islam for your religion”. (5:3)

It is, however, not on mere self-assertion that the greatness of Muhammad's Message stands. It is great and final and perfect because it offers the most reasonable explanation and solution of the fundamental issues of life. First, it

emphasizes the necessity of believing in One God, the Creator, the Administrator, the Provident, the All-Mighty, the All-Knowing and the All-Merciful. Then it points out the limitation of human reason and says that man could not live happily either in this world or in the hereafter without the aid of Divine Guidance.

Let us pray and try sincerely and honestly to examine ourselves and our institutions in the light of our beloved Prophet's conduct and precepts and strive earnestly and faithfully to better performance in the future. As Muslims, we should not be found wanting in our commitment to Allah and His Rasul. Let us again pray that Allah may enable us to fulfill this commitment and responsibility — Ameen.

“O sweetest flower that ever on earth did bloom,  
Matchless alike in Divine beauty and perfume”.

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# The Message of Universality and Sociality

Dr. Basharat Ali

(An exponent of Islamic Sociology)

“And We have not sent thee but as a mercy unto nations”,

According to Sura Nahl the self does or think manifestations through its nature as recognizing what is other than itself. According to the Sura Ale-Imran on the one hand and the very term ‘Amran’, suggests that each person has associates within this realm of knowledge. If we study the Sura Nahl, it will give us an idea that self is at work, creating for itself, under cosmic influence, the world it apprehends; we see it as power to bring into being a social world of experiences. Whatever that comes to us from the dynamic order takes on meaning in so far as we fixate some form of response. Man, if rightly guided can see nature in accordance to the teachings of the Qur’an (Amran, verse 190) ‘Surely we give the thing world unity in variety and duration (cf. Yasin). It is wrong to say, as maintained by some of the thinkers of the West, that the human self attributes to the object the characteristic of his own. According to the Qur’an, man and nature are value-patterned, both uphold unity. Equally, the Qur’an rejects the modern theory of Pan- Psychic causality. It is not self alone which projects unity in the “thing” world. They are created meaningfully to testify the unity which forms the psychological involvement of man.

The distinction between the real in the phenomenal sense and the ontologically real is the deepest line of cleavage known to human intelligence. This is the point

which led the Mushrikeen to go astray. To be aware of anything, stresses the Qur’an, is to sustain a social relation to it. The Prophet, on the basis of revelation, guided humanity—that the man, so long as he lives, continues to discover his own nature in the social environment (cf. Ale-Imran. Ahzab and Hujarat). Each new acquaintance is in a real sense a fresh objectification of the man’s personality. According to the Suras Rad and Nahl our social nature may seek higher levels also.

Whatever the self does is conditioned by the cosmic order. The self, therefore, leaves from its world something not only of its own nature, but also of the nature of the Cosmic Power. On the warrant of this experience, the religious consciousness may find what it takes to be the working of the All-Wise and All-Good expression of Divine Being (Rahman). By such projection the self realizes itself in its world (Rad. ruku 1). The influence of nature on man is just like a social circuit. All projection of the self (Nahl) into an objective world (Amran) sets up a counter movement back upon the self. What is called communion with nature is a social act. It is the Qur’an which calls this union as genuine, otherwise the modern philosophy will find mind and phenomenal nature standing to one another in terms of polemics. The Sura Nahl in correlating man and nature on the one hand and the unity and universality of mankind on the other stresses that any social relation is reciprocal. The Sura Amran in general and

more specifically the terms 'Ummah and Millat refer that there should be some form of meaningful activity toward the other, and some sort of equally meaningful response from that other before the social, cultural and spiritual life takes on significance and vitalistic meaningfulness.

In apprehending the physical, social, psychological and cultural world, we give them value. And all the values of life, according to Suras Nahl, Rad and others are objective. Existence is a general notion, but the value is always particular and has a reference to the human psychic and spiritual order. It is they which appropriate the object. According to the Nahl it is to be realized that the thing and the self must exist in togetherness. Both thing and self, according to the Sura Nahl are value oriented and value patterned (cf. 3:190). If the idea of value is relegated to the background, the cogent relationship between the self and the objective world becomes less evident. It is, according to the Qur'an, not possible to isolate the idea of existence from that of value. 'Prima facie' evidence is that the 'thing world' is the 'self world', and the expression of its social nature. The Sura Al-Mulk directs us to look about in our ordinary work-a-day world, we may see how the human element in the 'thing' world gives them depth and level meanings. There, meanings again, are couched in symbols and hence it is the Qur'an which has given origination to the Sociology of Symbols (Ayat). These symbols can be put to use for the better understanding of the phenomenal world of nature and psyche. as they are correlated and overlapping. It is the Qur'an that has diverted man to take nature into his social world as values. The Sura Rad (vs. 11)

stresses that through the study of sense perception man will be capable to indicate the basis of social self-hood. The self interprets cosmic control into an objective world of values (cf. Yasin and Rahman) and it is thus essentially social in that its essential existential activity initiated through social contact, consists in creating and appreciating a world that is other than itself.

It is stressed again and again by the Qur'an that to have a world the self must be in social contact with the cosmic power. The Qur'an emphasises on knowledge and while naming and attributing Almighty Allah as "Aleem" and "Khabeer", it is intended to show that every increment of knowledge, every new experience enlarges the scope of man's selfhood. A man's look is outward. His interests are in the world around him and largely in the future. Even when he turns his thought inward and becomes reflective, he continues the process of externalization. He makes his aspirations, longings and ideals and purposes his objects. They become to that extent his envioning world. The self is extrovert. The object whether in the form of a person or a thing or an ideal, must always be existential.

The Sura Amran and the terms 'Millat' and 'Ummah' and their interpretation by Ahadith are sufficient to show that sociality is decidedly dynamic. It may vary in scope and dimensionality. In relation to human fellows, the self is always alert and active all the way through. Sociality is dynamic, because life is dynamic and moving. In spite of these facts it is never segregated from unity. This in itself is a great proof of Divine Unity. The existential link of sociality is emotion and fellow-feeling. All our

emotional life issues from a social situation. The most effective way of losing the higher values of social life is to assume a passive attitude towards it. And, conversely, if we enjoy in full measure our social, cultural and spiritual privileges, we must play our part in their creation and maintenance.

The situation which is related to the space-time dimensions, has definite bearing on life; socio-cultural systems and the belief and action systems of Islam. Man had always been thinking about them, but he had no knowledge of their socio-cultural and practical bearings. Thus, all the thinking about them was abstract and entirely abstruse. He has philosophized a lot, but could not determine their value in the evolution, and meaningful, configurational growth of man, his personality, society and culture. Situations are multiple and multivariant. They change constantly, moment to moment, in all their spatiotemporal periodicities; in their frame work of reference of past, present and future. Situations in all their variety and apatiotemporal changes originate through events and occurrences. The greatest contribution made by the Holy Prophet (ﷺ) is the concept of situation as the integral part of space-time causality. Mankind was blessed by logico-meaningfulness of time through the revelation of Sura Asr. If the Qur'an had not been revealed in its entirety except the revelation of Sura Asr, it would have been sufficient to establish the truth of Islam and its Messenger. The Sura in its categorical orientation gives us an idea of situation in its operational procedure. The Sura leads man to visualize the situations and to mould day to day life in congenity with their requirements, maintaining the meanings assigned by the Sura. In the

broader framework, the Sura suggests to understand life situations along with variant, immoderate situations. The idea behind situations is the best accumulation of predetermined meanings stored in the value-system of the Divine Book. A person's life situation is the pattern orientation, the sum total of all the factors to which he must adjust at a given time.

Islam is the religion of affirmation, and the Prophet Muhammad (ﷺ) is the Messenger of Joy and Mercy. Islam teaches to enjoy in full measure our socio-cultural privileges. If man's self is active socially, the accompanying emotions may be intense and at the same time unobtrusive. They pour themselves into the activities, make the task more absorbing and sustain the devotion to the cause, What is the cause?— the establishment of Tauheed and the prevalence of Islam over other cultures. Thus the socio-cultural life of energetic struggle and achievement is made rich and glorious by the awakened emotions for the expansion and preservation of Islam. The men of non-Islamic cultures, not learned in the secret of joyousness in achievement often err by cultivating the emotions themselves in detachment from the great inspirations and ideals of socio-cultural and spiritual enterprises envisaged by the Qur'an and Sunnah. According to the Qur'an and elucidated by Hadith and Sunnah, a social life is an associational and co-operative life with the members of the 'Millat' for the attainment of the common objective, which, as stated above is nothing but the establishment of Tauheed. The reciprocity of socio-cultural life here becomes instrumental toward the realization of ends that are beyond the powers of the

individual. The 'Ummah', in co-operating according to the laws and principles of Qur'an, organizes and directs the interests and energies of its members toward socio-cultural ends. The members must zealously compete with one another in contributing to the attainment of this goal. The example of this fact is to be found in the life of the four Caliphs and Ashab. In the absence of a dominant socio-cultural ideal and well organized co-operation, the derisive effect of individual striving for personal advancement leads to crisis, confusion and chaos. This is the actual situation today.

According to Suras Baqara and Amran cooperation in the accomplishment of a worthy purpose, determined by the Qur'an, is the highest expression of sociality, culturality and spirituality. It includes everyday linking of home and community, home and mosque, a larger connection of the entire Millat and in a very real sense, the relations of a human being to the source of life (Al Hadeed ruku 2—Light and Life given by the Prophet).

Sura Rad in its verse 11 lays stress that personal minds can arise only through social interaction“ The Ummah therefore is genetically prior to Personality; Social Unities, being integration of particular minds. The social unity in Islam has been achieved by the continuance of Salat, within the premises of the mosque, the highly inter-disciplinary institution. The above verse lays stress on the dynamic character of selfhood, tuned with consciousness, cognizance and connection. The individual minds should, according to the Sura, function collectively, the outcome of that functioning as

indicating common interests of purposes.

The expressions Rahmat-ul-lil-Alameen, i.e., the Mercy of the World or Nations and Khatimun-Nabiyeen, the Seal of the Prophets or last of the series of the Prophets which were never used in relations to prophets coming from Adam to the last prophet. It is stated that Nuh (Noah) was the second Adam, who revived the divinely revealed religion of Islam after the Deluge, was never addressed as Mercy or last prophet. The Holy Prophet Abraham, from whom the newer form of religion of Islam and its major premise the radical monotheism—the Tawheed Kamil—has been traced, neither he nor the Qur'an calls him either mercy or last prophet. On the contrary, he prayed for the advent of the Holy Prophet, who was destined to give rise and propagate the highly complete form of Islam on the foundation of the highly systematic orientation of all the integrated systems of Knowledge with super-system—the values and meanings as their axiological existential base referred to by the Qur'an in the verses 2:129, 151 and 3:163. The components of these systems of knowledge are Kitab, Ayat, Hikmat and ilm ul ghaib (unknown knowledge). The above ingredients which form the basis of the Dinul Qiyam, the divinely inspired systems of culture, beliefs and actions, all grounded in systems of knowledge, documentationalized (Kitab) symbolic-cum-predictive (Ayat) philosophic-scientifically oriented (Hikmat) and ever expanding, dynamic and evolutionary from time to time, space to space throughout entire future from the fountainhead of all knowledge—the God.

*Thus with the advent of the Holy Prophet (ﷺ) the new era, variously named as the*

*scientific age, renaissance, industrialism and age of reason, etc., was ushered in. It is wrong to say that the new age began with the industrial revolution or the Renaissance. All these movements came in the 18th century, as fallaciously with the rise of the Holy Prophet Muhammad (ﷺ). Thus Islam emerged as a scientifico-philosophical movement, guided by the institutionalized framework, dynamic and evolutionary process. The Muslims were guided by this scientifico-philosophical movement, entirely institutionalized, from the 4th century Hijra, transmitting this legacy to the west, leaving it to boast pedantically to claim itself as the founder of the age of scientism and continued research into the realities of life and nature. Leaving room for the west, and transmitting their own legacy of knowledge, cognition and truth, the Muslims went into the subterranean world of lethargy, atrophy and decay. The contribution of Islam for the awakening and rise of a new age of scientism, though denied by the modern western scholars and orientalist, but previously the scholars of the west like Le Bon, Briffault, Irwin and a host of others openly admitted the immense contribution of the Muslims. Some of them have to admit that the modern age of science would not have come into being if Islam would not have come into being and becoming science, scientific attitude, scientific spirit and scientific research methods, some of the scholars admit are the greatest endowments and contribution of Islam, transmitted to and received by the West.*

Not only in the cultural history of mankind of the past and the present, no culture Divinely or man-made can claim the

idealistic integralism and totality like Islam. It is the only system which covers the multi-dimensional and multi-variant requirements of human life in its two polarities—the Sensate and Supra-sensate or Din and Dunya. The approach in these two polarities is systematic, methodically integral, scientific and axiological. In contrast to Islam the other cultures divinely inspired and man-made like the religious culture of the Ahlikitab and the sensate culture of the mushrikeen (polytheists) are dichotomous, contradictory, conflicting, arbitrary and one-sided and hence they are unsuited to guide humanity in all multi-dimensional facets and multivariant aspects of life for all time to come.

The nature of universality and through-going sociability of Islam as a total culture for all mankind throughout eternal future as made clear reiteratedly in the verses 9:33, 48:28, 61 :9 is to be seen in its demands of prevalence of Islam over other cultures, whatever their types may be. Secondly, all cultures which existed in the past or exist now were and are space-time bound. According to Sura Asr Islam as a total way of life is supra-tempocentric and supra-spatial; it is the universal system for the entire mankind for all times of today and tomorrow (30:30). It is based on the Unity of Divine Being (Ikhlas), Unity of mankind (2 :213), Unity of the ideal typed nations (2:143), Unity and finality of prophet-hood (Hadeed), totality and Unity of Kitab (Furqan) and finally the Unity, totality and integralism of all knowledge systems of sensate and supra-sensate kinds (Hikmat). According to Sura Alaq the above components of the cultural, action and faith systems of Islam entirely rest on scientifico-philosophically based systems of

knowledge as referred to the above Kitab, the Ayat and the un-known knowledge systems, to be discovered and identified continuously by each generation of mankind. These systems form one entity and one totality. No religion, no socio-cultural system can come into being nor attain configurational growth with value orientation systems and value pattern systems. The value orientation system is the laws, principles, values, norms and meaning of the Qur'an, and the Name and Attributes of Allah, conglomerated into one categorical Einheit, i.e., the whole or unity—the Tawheed (16:51) etc. All variant patterns of life are unified into one all-embracing, categorical whole—the beautiful conduct of life of the Holy Prophet (ﷺ) (33:21).

There is correlation between selfhood and knowledge, among other things, in relation to this fact that both are dynamic; one more fact is to be noted that like nature, selfhood and knowledge and through-going sociality and morality form their bases. The moral is

a social growth and is an abstract expression of communal wisdom. Thus the terms Ummat and Millat, among other things, are value-patterned and endowed with spiritual meaning referred to by the Qur'an as 'Khaire Kathir' (خير كثير). The knowledge systems find enlargement and reinforcement from the study of the self. While referring to the fact that the Human mind revolts against polytheism, the Qur'an demands the critical study of Anfus in conjunction with nature and their correlating parts, the knowledge. If we translate action into their ultimate elements, they appear as contact between the self and dynamic order—the Anfus and Afaq. Reactions issue from the dynamic order, not only from the physical things, and we know from numberless experiences, how exacting this dynamic order has proved to be. Here we have the law of consequence, ruling with complete authority; and this forms the groundwork or what in human relations is justice—Adl. Nature in its entirety is the domain of the spiritual, moral and social order.

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(Continued from page #. 27)

what type of economy to adopt, Islam has a role to play because it is not merely a religion but also a way of life. If a country failed miserably by applying 'Islamic teachings, this does not necessarily mean that Islam is incompatible with our time and age but simply because un-Islamic leaders were elected to power. The Ottoman empire has demonstrated that with faith, confidence and determination, Islam could spread far and wide.

Indeed the 114.surahs in the Qur'an could teach us more about morals, evil and good than all the sages can. Surely there should be no doubt at all but for us to accept the Qur'an as a guide along the Right Path.

This glorious book declared that Islam is a great living religion of man, although born 1400 years ago. Indeed, unlike other religions, Islam, a divine religion, has a rightful place to the East and West, eternally.



# Unfurl The Banner of Islam

Muhammad Imran

THE eighty million Negroes and 120 million Red Indians of Americas (North and South) represent perhaps the most downtrodden people on earth. A century after the abolition of slavery in the United States, the twenty-two million black Americans are still denied their rights by the white majority and continue to live in semi-bondage on the fringes of American society, in the Negro ghettos and slums of large cities!

The colour bar in America is a monstrous fact. It makes a mockery of civilization in a country which claims to be a bastion of democracy, liberty and equality. The unfortunate continent is ruled by cruel laws, and cruel people cannot be examples for any country or for any community in the world. Instead of educating Negroes, the United States wastes her money in waging an unjustified war in Viet-Nam and in many useless ventures such as building missionary schools, hospitals, cabaret halls, coca-cola and tight garments factories and sending "advisers" and "peace-corps" abroad. The purpose of all these individuals and institutions is to make the whole world "bathe in the sunshine of Western civilization," bordering as it is on stark materialism, alcoholism, and search for sensual pleasures through nudity and fashion in dresses.

As the last Revelation of the fundamental Divine Laws, Islam holds the key to the solution of this great international problem. As Professor Arnold Toynbee has very aptly said in his Civilization on Trial: "The extinction of race consciousness as between Muslims is one of the outstanding achievements of Islam, and in the Minaret

contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue."

The Nazis, the Fascists and the Zionists were not the only people guilty of barbarous cruelty. The world we live in has been for generations a world of daily and hourly atrocities directed against races, classes and groups. For this reason we can understand that the natural reaction of the persecuted American Negroes would be to study and embrace Islam—the way of Nature. When separate churches are built for the two communities living in the United States, how can coloured American people believe in the teaching: "Love thy neighbour". We feel that the coloured population of the United States will become Muslim, because only in Islam they can find real peace and happiness accruing from its living Brother-hood.

It is for this reason that Al-Haj Malik Shebazz Shaheed (Malcolm X) stressed for the organized preaching of Islam in America. He said: "It is so important that centres are established immediately where true Islam can be taught. And these centres should be located at this time primarily in Black communities because at this particular time, the American Blacks are the one showing the most interest in the True Religion."

Islam is indeed a tower of strength and the "light house" of the struggle of the suppressed peoples of Africa and Americas against exploitation and oppression and would extend its benefits to all those who care to respond to its call. But the question



is: Are we making the call of Islam heard in these parts of the world? One notes with feelings of acute pain and dismay that Islam continues to be deprived of many willing converts for want of publicity on the part of its own followers!

It is true that if Muslims acquire the character of true Muslims as envisaged in the Qur'an and the Sunnah, they are sure to help in the spread of Islam. But the duty of the Muslims does not stop at ordering their individual and collective lives in accordance with the Commandments of Allah. There is a Divine-ordained mission to spread by precept and example, the universal teachings of Islam in every nook and corner of the world to show the people the worth of their belief and Almighty Allah's prize for this, or else they may sink even deeper than before! The Holy Qur'an says:

"You are the best community that has been sent to mankind who enjoin right and forbid wrong" (III : 110).

According to this verse of the Holy Qur'an, the Muslims are the best community in the world whom Allah has chosen to serve as the model of mankind and to be a standard for the world. Those who accept Islam as a standard will be blessed, and they will become part of this central community. And for those who knowingly reject this standard after it has been explained to them the Muslims will be called as witness against them to testify that they had refused the Divine Message as the standard of civilization. A Muslim society, whose foundation is the Holy Qur'an and the Sunnah and whose individual and collective behaviour is imbued with the letter and spirit of Islam, is the only society

which can be regarded as the best community.

But one may well ask if the present-day Muslims are really the best community in the world. Again why, in spite of the wholeness and total goodness of Islam, the Muslim power and, for that matter, the Muslim society went down the incline of degradation and demoralization to the extent of the torch-bearers of liberty and human rights turning into a mass of protesting weaklings? And still further, why those who carried the gospel of knowledge to others have failed to keep themselves up to the mark?

History relates that the downfall of the Muslims was justified by their own deviation, sinful acts and misdeeds as stated in the Holy Qur'an: "Whatever misfortune happens to you is because of the things your hands have wrought" (XLII :30). When the Muslims became negligent of their duties towards Allah and their fellow-beings, they lost the essence of their strength and exposed themselves to both internal and external weaknesses.

In order that the Muslims may awake, arise and ascend to the highest possible pinnacles of advancement and glory, it is their first and foremost duty to create harmony between their faith and practice by closing their ranks in the service of Islam. For their greatest weapon, wealth and guarantee is the immortal religion of Islam.

Islam consists of God's guidance to humanity. It is not the religion of a particular race or group of people. It belongs to the whole of humanity and as such its message must be made known to the whole of humanity. Perhaps nowhere in

the world, Islam is so little known or so greatly misunderstood and misrepresented as in the North and South America. It is tragic, not for Islam, but for a large segment of humanity which is hopelessly groping in the dark at the neglect of the Muslims!

Dr. Charles Geddes, Chairman of the Board of Directors of the American Institute of Islamic Studies, while on a recent visit to Karachi, deplored the lack of proper information about Islam and Muslims in the United States. He expressed the hope that this appalling ignorance will be removed and Pakistan and other Muslim countries will pay more attention to this important question. He further emphasized the need of acquainting the U.S. and the world about Muslim contribution to the growth and development of human civilization.

Dr. Geddes has brought to surface some of the issues which have been agitating the minds of thinking Muslims since long. For on the early solution of these long impending problems depends the peaceful and prosperous future of the world which is haunted by a nuclear holocaust. We must, therefore, strive hard to practice and propagate the message of Islam, which is, in fact, the message of peace, goodwill and understanding so badly needed in this strife-torn world.

In the days of the Holy Prophet (ﷺ) there was »a separate bureau entrusted with the task of inviting foreign dignitaries to accept Islam. Letters and messages were sent to this effect and thus the glorious message of Islam was conveyed to all and sundry.

In the world of today where mental restlessness and frustration are at their

height, so much so that suicides are becoming increasingly common in such affluent countries like Sweden and France and the daily consumption of sleeping pills have shot up to twenty million in America, it is all the more important to make the peace-restoring and soul-satisfying teachings of Islam known to the world in its true perspective.

For this purpose I would particularly appeal to the rulers of such fabulously rich Muslim States as Kuwait, Saudi Arabia, Libya, Bahrain, Brunei and other philanthropists to allocate funds for the building of Islamic propagation centres at Stockholm, Brasilia, Bogota, Caracas, Mexico, Panama, Lima, La Paz, Santiago and Buenos Aires so as to disseminate the correct knowledge of Islam for the good of an ignorant and erring section of humanity inhabiting these parts of the world. No portion of God's earth should remain any more scared of the Divine Light of Islam.

Let it not be forgotten that Pakistan was born with the promise to enlighten the world with the imperishable values of Islam. That promise has yet to be fulfilled. I would, therefore, strongly recommend that separate Broadcasting Houses equipped with powerful transmitters should be set up in Islamabad, Ankara, Kuala Lumpur, Djakarta, Dakar, Rabat, Riyadh, Khartoum, Kaduna and Istanbul, dedicated to the understanding and propagation of the Qur'anic message and Islamic values in Afro-Asian and European languages. The craze for "modern living" has undermined all the established values and the exhibition and exploitation of sex is making the confusion worse confounded. In the prevailing intellectual chaos and moral anarchy, the Islamic way of life stands out

as a beacon of light which can bring about orderliness and restore poise and serenity of mind which the distraught humanity is looking for in vain elsewhere.

The mass communications of the modern world are now so highly developed that public opinion can be formed or changed overnight. Unfortunately, there are many propaganda forces working against Islam, which are using every trick of distortion and deceit to drown or stifle the voice of truth. They are the enemies of men of goodwill and tolerance everywhere and particularly to the Brotherhood of Islam, because they deride or ignore the blissful nature of Tawheed, which is a revolutionary concept and constitutes the essence of the teachings of Islam.

Amidst this calumny and abuse, it is imperative that the Muslims everywhere should endeavour to see that their beliefs and practical devotions and their contributions to the stock of civilization are properly known and respected all over the world through the mass media of Press, Radio and, above all, by their practical examples of true Islamic living.

The present world situation leaves much to be desired and it has always been our conviction that Islam has contributed and will continue to contribute much towards the solution of world problems and the universal brotherhood of man. For the contemporary ideologies of Capitalist Democracy and Marxist Socialism have singularly failed to give vent to the inner urges and aspirations of man. Obsessed with purely materialistic values, many communities have not only lost faith in themselves and the social order under which they live but also in their Creator.

The blessing of science, which early Muslims did so much to develop, is becoming a terror for mankind instead of becoming its hope for a better future.

The catastrophe of the modern world can be averted only by replacing the present scientific materialistic creed with a healthy universal faith. And that natural faith is Islam. It is Islam that can bear the scientific, industrial and ideological strain. The new order based on the Islamic concept of sacrifice, sincerity, love, sympathy, tolerance, co-operation and brotherhood will lend charm and purpose of life and then mankind will emerge from ancient folly into a world of light, love and loveliness. Although Paradise can never be achieved on earth, Islam can and shall transform it into a much better place than the kind of world in which we are living today!

“Truth has come, and Falsehood shall vanish; (for) verily Falsehood is forever bound to vanish” (XVII : 81).

The verdict of Allah (as pronounced in the above Qur’anic verse) is that all mankind must inevitably arrive at Islam through her own freewill and for her own success and salvation. And the Muslims as bearers of the standard of Islam are duty bound to promote the inevitable.

At a time like the present, when Christian missionaries, through their schools and affiliated organizations, are busy conspiring in setting the lands of Islam ablaze, should we not awaken from our slumber and inactivity and cause dents in the citadel of Christianity by winning over the Negroes and Red Indians of Americas to the fold of Islam?

(Continued on page #. 8)

# Laws of Modesty in Islam

S. A. H. Bukhari

## **Promiscuity, the Road to venereal Diseases:**

A friend of the writer of these lines once visited a hospital meant for patients suffering from venereal diseases. He was shuddering all through as he was narrating to his friends the horrors he had witnessed there. It was the very Hell on earth, he said, with the deformed and distorted figures—once graceful human beings—suffering the worst tortures imaginable, and loathed and avoided at the same time by all, even by the most intimate friends and relatives.

He was right in his feelings and remarks. The venereal diseases are certainly the most abhorred of all diseases on account of their painful and shameful nature. Yet they are flagrantly rampant, spreading in leaps and bounds defying and paralyzing all medical measures to keep them within control. The most highly developed countries of the world seem to have been the most hardly hit by the monster and the rate of its spread is ever increasing. The American Social Health Association estimates about 1,500,000 are infected each year and according to Canadian 'Press, venereal disease is out of control in North America and the entire Western world (Plain Truth, England).

## **Causes:**

It has been established beyond every shadow of doubt that these horrible diseases are caused by the unreserved and illicit sexual relations—adultery or fornication. When once infected, the parents pass on the disease to their offspring. Some time back, when human

knowledge had not reached its present stage, the advocates of prostitution used to claim that there was no harm in prostitution if precautionary measures are taken by the parties under medical advice. But now it is proved that the matter is beyond the power of medical science to control.

Ours is the age of sensate culture. In our quest for more and more pleasure we have discarded all moral principles and religious discipline. Sex is one of the most powerful urges in all animals. But unlike hunger, it is never fully satisfied and when the moral restraints are removed from it, man is transformed into a ferocious beast. The same has taken place in our modern times. Promiscuity is the order of the day. Nude clubs, night clubs, bare-breasted females and similar demonstrations of obscenity rouse the lust of the male and female spectators and being devoid of the sense of moral responsibility they indulge in the most deadly crime against society which is also one of the most deadly sins. Chastity is no longer praised as a gem, it is now a sign of stupidity. According to a booklet published by the British Medical Association the percentage of school girls up to the age of 19 years suffering from gonorrhoea was 38 in Sydney. It was the report of 1968 and it was expected in the report that the percentage would rise closer to 45 in 1969.

Only a few decades back, illicit sexual traffic was possible mostly through prostitution. What are the conditions prevailing today? Please read the following remarks made by Dr. R. S. Morton, consultant venereologist for Sheffield,

England:

“Ten or fifteen or twenty years ago, about one man in three or five was telling me that he had been infected by a prostitute in England. Now we only see this stated very, very rarely. Prostitution, as a source of infection, is much rarer now than ever before. I don’t think there is any doubt that this is because, in our permissive society, girls are permitting intercourse far more than ever before. So there is no great need for the prostitute in this country”.

### **PLAIN TRUTH**

#### **The Pandora’s Box:**

Venereal disease is one of the several disastrous outcomes of the modern promiscuous conduct. Other evils caused by it are no less horrifying, namely broken families and defective children. As for broken families the same Dr. Morton. Quoted above. remarks :

“The more secure the home, the better chance the children have of growing up without emotional disturbance. What we have seen most of all in this country is that young men or boys have become more aggressive and delinquent and even become criminal”.

Though the learned doctor has not discussed here the causes which go in making homes insecure, it might be inferred from his earlier remarks that he means it to be the outcome of promiscuity on the part of the parents. It might thus be seen that the modern licentiousness in the sexual conduct is not only harmful to the mental and physical health of concerned persons. it is also harmful to the society at large by being the cause of criminal tendencies in the younger generation—it is

Minaret

in fact suicidal.

#### **What does Islam suggest:**

Is humanity utterly defenseless against the venereal diseases, particularly when medical authorities have admitted them to be out of all control? No, because when all human measures fail, Islam comes to the rescue of humanity and helps those who seek its help. Islam strikes at the root of the evil and what is the root of evil in this instance?

Sex is one of the strongest and most motivating instincts in all animals, therefore in members of human family. It is a blessing because it preserves and multiplies our race and also because it adds pleasures to a life emburdened by responsibilities. But, as it is common with all natural blessings, an over-dose of sex or its unjudicious and unrestricted use leads to horrible consequences.

#### **Social Measures:**

As medical precautions avail nothing significant in this respect Islam has suggested certain social measures which also agree with human nature. Man is basically different from other animals in this respect that his collective life depends on division of labour. Though certain insects also display this character instinctively. it is nowhere so boldly and clearly marked as in human society. The difference of sex also has its effect on the nature of work each of the sexes is meant for. It is a pity that for the sake of the justification of certain false slogans our modern civilization has not only ignored this glaring truth, causing thereby an unbearable nervous tension to the modernized portion of the fair sex. The woman is naturally meant to bear the burden of pregnancy, and after the child-

birth. It is the milk of her own bosom which is the only suitable food for the child. It might be noted that the milk of a mother undergoes a constant change according to the age of her infant. Apart from the physical side of the question, the mother of an infant is more attached to the child emotionally than the father. It is because of these peculiarities of the females that Islam has suggested their field of activity to be their home—their happy home. But it does not mean that they should remain imprisoned for their whole lives within the four walls of the house. They might, however, come out of their homes for marketing, for attending schools and colleges and even to earn their livelihood if they are forced by circumstances to maintain themselves. During the days of the Holy Prophet (ﷺ) women used to come out of their homes for these purposes to attend the congregational prayers and even got themselves enlisted as nurses to take care of the wounded in battles. History records it that during the early days of Islam women fought bravely by the side of the men.

Yes, such are the teachings of Islam. It does not render the woman a helpless convict. It grants her the freedom of movement, the freedom to participate in social and commercial activities of the society, but it imposes certain restrictions, on members of both sexes, to maintain the peace and harmony of the society and guarantee its healthy growth.

### **Healthy Restrictions:**

For a woman the manly character of a male is more appealing than his physical charm, but the case is exactly the opposite, when it comes to the man, for man is attracted

towards the woman more through her physical charm than other qualities. Hence, the all Knowing Creator Who knows the effects and defects of all His creatures has ordained it that a woman should cover more of her body than a male should cover in the presence of members of the opposite sex with the exception of the spouse or closely related members of the family. The Holy Qur'an, in this respect says :

“O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): That is most convenient, that they should be known (as such) and not molested. And God is Oft-Forgiving, Most Merciful.”

This verse gives the general principle that women should cover their bodies properly, in conformity with the demands of modesty. But it does not clearly define the portion which should be covered. Let us now see what the Holy Prophet (ﷺ) says in this respect. Abu Dawood has recorded the following Hadith:

“Lady Aysha narrates that Asma, the daughter of Abu-Bakr entered in the presence of the Holy Prophet (ﷺ) wearing thin clothes. The Holy Prophet (ﷺ) turned his face away from her and said: O, Asma ! when a female reaches puberty, it is not proper that she should expose more (of her person) than this and this he said pointing towards his own face and hands.”

So, these are the limits of modesty proposed by Islam, and whosoever transgresses them endangers the peace, tranquility, prosperity and health, both physical and moral, of the entire society. The words of the Holy Qur'an are more emphatic in this respect when the wives of

the Holy Prophet (ﷺ), the mothers of the Believers, are addressed by it. It says:

“O consorts of the Prophet I Ye are not like any of the other women: if ye do fear God, be not too complaisant of speech, lest one in whose heart is a disease should be moved with desire, but speak ye as speech that is just. And stay quietly in Your houses, and make not a dazzling display, like that of the former times of ignorance”

This is the highest standard of modesty which is desired by the Holy Qur’an. With the exception of the portion dealing with staying at home, which is meant for the wives of the Holy Prophet alone on account of their eminent position in the society, these verses are meant to be guiding principles for Muslim ladies. They are advised to adopt a reserved manner and dignified tone while addressing adult males who are not closely related to them, because, as it is mentioned by the Holy Qur’an, sweet speech of a woman might tempt males of loose character.

The words *ولا تبرجن* have been interpreted by eminent scholars as follows :

Mujahid says: *تبرج* — “ Women used to move along with men without any reserve, which is known as *تبرج*”.

Qutadah says: — “Women used to walk in a seducing manner which was condemned by the Qur’an”.

Ibn Kathir says in his Tafsir: — “Women used to move freely with men without covering their bosoms (with an extra piece of cloth), exposing the neck, locks of hair and ear rings. etc”.

Taking all these views into consideration, it is understood that free and unreserved association of men and women is equally condemned by the Holy Qur’an with the exposition of physical charms by women. In this respect Syed Qutub Shaheed writes in his Tafsir *فى ظلال القرآن* as follows:

“Hence, let nobody say that the unreserved association of men and women, removal of all restraints and the freedom of visiting each other for discussing matters and exchanging views, etc. is more in keeping with the purity of thought and conscience and the subjugation of evil temptations, than otherwise — because our experience belies it and bears witness to the truth of the word of God”.

Islam does not impose restrictions only on women, it is not unjust. It also imposes restrictions on men which are in keeping with the nature of work they have to do. As for covering their bodies, the limits proposed by Islam are from the navel down to the knees. The Holy Qur’an further enjoins on Muslim males as follows :

“Say to the believing men that they should lower their gaze and guard their modesty; that will make for greater purity for them; and God is well acquainted with all that they do”.

These are the only restrictions plus the warning of server punishment to those who commit adultery or fornication, which are meant to protect the society against the horrible consequences of promiscuity. Let mankind adopt these measures when all other measures have failed. The West will realize it by and by because Islam alone is the last resort of all mankind.

# Why Islam ?

Noor Muhammad Shaikh

Islam is the only religion that uplifts man from utter ignorance and materialism to the sublime level of pure theism. It is the creed of practice, not theory. Islam and Islam alone can relieve mankind from the worship of mortal-beings, dummy gods and goddesses. As Islam is the universal religion, it appeals so to all but ignorant and obstinate.

“Islam,” remarks Stanley Lanepool, “has given her followers a form of theism, simpler and more austere than the theism of most forms of Christianity, lofty in its conception of the relationship of man to God, and noble in its doctrine of the duty of man to man and of man to the lower creation.” Another scholar, Major Arthur Glyn Leonard, eulogizing Prophet Muhammad (ﷺ) pinpoints; “If ever man on this earth found God, if ever man devoted his life to God’s service with a good and a great motive, it is certain that the Prophet of Arabia was that man.” These impartial statements of non-Muslim Western scholars should open the eyes of the Western sceptics and critics of Islam still groping in the gloom of utter ignorance and make them convince that Islam alone can restore to the world of humanity, sanctity and peace and instill in man love for goodness and courage to stand up to the forces of evil and tyranny as an essential condition of craving Allah’s pleasure and to make His will predominant on this earth awaiting with patience for his rewards in the Hereafter.

In relevance to this argument, I would quote the views of a few Western converts

to Islam who are men of repute and distinction:

“I say, better Christians’ advisedly, because the charity, tolerance and broadmindedness in the Faith of Islam, come nearer to what Christ himself taught than do the somewhat narrow tenets of various Christian churches.”— (Lord Headley al-Farooq, England.)

“There is no compulsion in religion. In my opinion Islam is the most complete, righteous and original.”— (M. K. Cole, England.)

“Islam is no mere creed: it is a life to be lived ... from the cradle to the grave. The true Muslim lives for God and God alone.”— (M. Sadiq D. Wright, England.)

“I think the main cause of my embracing Islam was the fact that I found it to be the only religion where faith and truth are truly predominant.”— (H. G. Newitt, England.)

“The churches are utterly incapable of grappling with present-day problems. Islam alone offers the solution.”— (John Fisher, England.)

“Islam is the greatest fraternity, and to belong to it is to belong to God.” — (Major Abdullah Battersby, England.)

“I found that Islam was the only religion that could claim to be the revealed Word of God.” — (Abdullah Uno Kuller, Sweden.)

Thus we observe that intelligentsia understand Islam, embrace it and become fortunate and disbelievers are, “But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord



and searching for its hidden meaning”.— (Al-Qur’an, III :7). .

The Holy Qur’an declares:

“Verily the (only) religion (acceptable) with Allah is al-Islam” (III : 19). “The religion of your forefather Abraham, He named you as Muslims” (XXII : 78).

Islam means peace and submission to Allah. Thus ‘Muslim’ means one who submits himself completely to the will of Allah and leads his life according to His commandments. H. E. the late Maulana M. Abdul Aleem Siddiqui aptly points out:

“People had invented conception of godhead and had raised human beings, nay even the inorganic things, to the status of divinity. Reforming all those wrong notions, the Holy Prophet Muhammad (ﷺ) taught the first lesson of Islam in the words: “There is none worthy of worship except Allah.”

This revolutionary declaration means that “God is One and One only, and has no partner. God is the Creator, and everything beside Him is ‘created’. It means that no creature can be ranked with the Creator, however great might be his achievements and attributes. The line of demarcation is very distinct and cannot be crossed.”

Islam is based on the following five

fundamental principles:

- (1) To bear witness that there is no God but Allah and that Muhammad (ﷺ) is the Messenger of Allah.
- (2) To establish salat (prayer).
- (3) To pay zakat (the prescribed charity).
- (4) To observe saum (fast, during the Holy month of Ramadan).
- (5) To perform Haj (the pilgrimage to Ka’bah in Mecca, if means permit).

In the words of H. E. the late Maulana M. Abdul Aleem Siddiqui: “It may be pointed out that the general conception of religion prevailing in the world is that it is merely a bundle of certain ritual prayers and ceremonies. This is not, however, the conception of Islam, which comprehends in itself a complete and perfect code of life dealing with spiritual, political, economic, in fact all the aspects of human activity.”

The Holy Qur’an declares in very clear terms:

“This day I have perfected your religion for you and completed My favour on you, and chosen for you Al-Islam as your religion” (V 14).

It is crystal clear that if a man desires to lead a good life and earn the pleasure of Allah he has no other choice but Islam – the only right path of life and security for Here and Hereafter.



# The Meaning of Islam

Abdullah Ahmad

“What benefit do you gain by being a Muslim and what is Islam after all compared to other religions ?” asked a friend of mine over a cup of coffee? He was obviously a non-Muslim.

I began with the history of this great religion. It was interesting he said, that the Muslim calendar began with the Hijra in 622 A.D. This date was chosen as the beginning of the Muslim calendar because it signified a momentous event in the Islamic history and civilization and because from then onwards Islam was able to spread freely far and wide unlike earlier times when it was being preached clandestinely.

Before the advent of Prophet Muhammad (ﷺ) Arabia was a land of a hundred warring tribes and it was him who created a nation of Muslims. Islam gave a sense of unity, submission to authority and the tranquility of prayers to the Arabs and later to the Islamic world. Muslims who were taught to abstain from strong drinks made better armies and this special advantage aided them to reach as far as Vienna in 1683, A.D.

Spaniards, Persians, Turks and Barbers contributed to bring about the great age of Muslim art and literature. This gave the Muslims intellectual leadership of the world.

Today there are about 900 millions Muslims throughout the world. This is because more and more non-Muslims are realizing the significance of imbibing this faith which cover both the spiritual and temporal aspects of life. Islam recognizes

all teachers of mankind, whether they be called Lord Buddha or Lord Jesus. Islam is against those who are racially conscious and politically prejudiced. It emphasizes on tolerance and goodwill among men and declares emphatically the need to reform and reconstruct society.

Islam taught its followers to be free and not be slaves. Most of the countries that have a predominantly Muslim population challenged colonialism and imperialism in the name of Islam. A few notable examples are Indonesia, Pakistan, Egypt and Morocco. Even in the Soviet Union, Muslims enjoy relative freedom of worship. There is no priesthood in Islam, no customs or rituals. If there are customs or rites in a Muslim community this is tolerable in Islam as long as the core of the belief remains intact.

This faith encourages its followers to socialize and bring about a harmonious relationship among men. Even Prophet Muhammad (ﷺ) had inculcated the spirit of brotherhood during the infant stages of Islam. Surely the idea of having Friday prayers is to encourage solidarity among Muslims. An example of worldwide Muslim unity is the annual pilgrimage to Mecca. It is the world's largest human gathering. The Islamic judicial system is based on “Ijma” which means consensus. If an Islamic administration were to be formed, it would be a people's assembly and consultation, or “Shura” should be maintained with the people.

Whether in choosing an ideal form of administration or (Continued on page #. 16)

## علم و حکمت

(لفظ ”علم“ (۸۳۳) بار قرآن 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

نیک سیرت نیک صورت نیک دل روشن جبین

رحمت للعالمین یا رحمت للعالمین

آب و گل نے کس سے پائی ہے نمود زندگی بخش دی کس نے شب تاریک کو تابندگی

کس نے انساں کو یاد رکھی رموز زندگی کس کے صدقے نگر یوں کو ملی رخشندگی

آپ ہی کے دم قدم سے رفعتیں سب کو ملیں

رحمت للعالمین یا رحمت للعالمین

منظر علی خان منظر

ابو جہل کے مارے جانے کے بعد قریش کی سرداری ابو

سفیان کو مل گئی۔ اُس نے منت مان رکھی تھی کہ بدر کے مقتولین کا

انتقام لئے بغیر غسل نہ کروں گا۔ اور نہ سر میں تیل ڈالوں گا۔ معرکہ بدر

کے دو ماہ بعد دو سو آدمیوں کے ساتھ مدینہ کی طرف بڑھا۔ یہودیوں

سے مدد کا خواہاں ہوا۔

حی بن اخطب نے منہ نہ لگایا گو بنو نضیر کے سردار سلام بن

اشکم نے پذیرائی کی۔ مگر حوصلہ نہ ہوا۔ مدینہ سے تین چار فرسخ پہلے

حریض پر حملہ کیا۔ ایک انصاری کو قتل اور چند مکان اور گھاس کے انبار

جلادے۔ آنحضرت ﷺ کو خبر ہوئی تو آپ ﷺ نے تعاقب

کیا۔ ابوسفیان گھبرا کر بھاگ نکلا۔ بوجھ ہکا کرنے کیلئے اونٹوں پر

سے رسد کے سٹو کے بورے پھینکتا گیا جو مسلمانوں کے ہاتھ آئے۔

سٹو کو عربی میں سوتیق کہتے ہیں، اس لئے یہ واقعہ غزوہ سوتیق کے نام

سے مشہور ہے۔ اس بھاگ دوڑ کو معرکہ قرار دے کر ابوسفیان نے اپنی

منت پوری کر لی۔

وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِّنَ

اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيْنَ

بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ۝

(البقرة: ۶۱)

”اور (یہود پر) ذلت اور محتاجی چٹا دی گئی اور وہ اللہ کے غضب میں

گرفتار ہو گئے، یہ اس لئے کہ وہ اللہ کی آیات سے انکار کرتے تھے اور

(اس کے) نبیوں کو ناحق قتل کرتے تھے، یہ نتیجہ تھا ان کی نافرمانیوں کا

اور اس بات کا کہ وہ حدودِ شرع سے نکل نکل جاتے تھے۔“

بدر میں مسلمانوں کی کامیابی نے مدینہ کے یہود کو چونکا

کر دیا۔ اسلام کی بڑھتی ہوئی طاقت کو کچلنے کے ارادہ سے اُن کے سب

سے قوی اور بہادر قبیلہ بنو قینقاع نے عہد شکنی کی۔ ایک انصاری خاتون

کی بھرے بازار میں بے حرمتی کی جس سے ایک مسلمان نے غیرت

سے بے تاب ہو کر مرتکب یہودی کو مار ڈالا اور یہودیوں نے ہتہ بول

کر اس مسلمان کو وہیں شہید کر دیا۔ آنحضرت ﷺ نے جب اُن

سے باز پرس کی تو نہایت گستاخانہ انداز سے پیش آئے۔ اُن کی طرف

سے عہد شکنی اور اعلانِ جنگ کے بعد مقابلہ کے سوا کوئی چارہ نہ رہا۔

پندرہ دن کے محاصرے کے بعد اُن کے چھٹے چھوٹ گئے اور فیصلہ کی

درخواست کرنے پر مجبور ہو گئے۔ عبداللہ بن ابی اُن کا حلیف تھا۔ اُس

کی درخواست پر بنو قینقاع کے سات سو افراد جن میں سے تین سوزرہ

پوش بھی تھے، شام کے علاقہ میں جلا وطن کر دئے گئے۔

اسلام کی ترقی کا دروازہ کھل گیا۔ مقتولین بدر کے علاوہ

ابولہب، مطعم بن عدی، اور مشہور بھگو گو شاعر امیہ بھی جہنم رسید ہو گئے۔

آنحضرت ﷺ کے چچا حضرت عباس رضی اللہ عنہ شرفِ باسلام ہو گئے گو

قیامِ مکہ کے دوران اس کا اعلان نہیں کیا۔ آنحضرت ﷺ کے رتبہ

عالیہ کی تائید میں آیت درود نازل ہوئی۔ مدینہ منورہ میں حالات پر

سکون ہونے لگے تو حضرت عبداللہ بن مسعود رضی اللہ عنہ نے حبشہ سے

مراجعت کی۔ آنحضرت ﷺ کی سب سے چھوٹی صاحبزادی سیدۃ

النساء حضرت فاطمہ رضی اللہ عنہا کا عقد حضرت علی رضی اللہ عنہ سے ہوا اور رخصتی

عمل میں آئی۔

محسوس کرتے ہوئے مکہ کی طرف قاصد دوڑا دیئے اور قریش ایک ہزار کا مسلح لشکر لے کر مسلمانوں سے لڑنے کے لئے نکل پڑے۔ اُدھر مسلمان آنحضرت ﷺ کی قیادت میں اس بلائے ناگہانی کو روکنے کے لئے آگے بڑھے اور بدر کے مقام پر دونوں لشکروں کا آمنہ سامنا ہو گیا۔ لشکرِ اسلام میں کل تین سو تیرہ جانباڑ تھے۔ اسلحہ اور سواری کے جانور بھی گنتی کے تھے۔

اپنی بے سرو سامانی اور دشمن کی کیل کانٹے سے لیس فوج کو دیکھ کر مسلمانوں کو فطرتاً اضطراب ہوا۔ اللہ نے تسلی کا سامان پیدا کر دیا۔ بارش فرما کر پاک صاف اور نیند طاری کر کے تازہ دم کر دیا۔ قیادت آنحضرت ﷺ نے فرمائی، لشکرِ اسلام کی صفیں ترتیب دیں، مقابلہ کے لئے بہادرانِ اسلام کو نام بنام نامزد فرما کر بھیجا اور جب دست بدست لڑائی شروع ہوئی تو بارگاہِ رب العزت میں التجا کی کہ ”بارالہا! تو نے جس نصرت کا وعدہ مجھ سے کیا ہے اُسے پورا کر۔ اگر یہ مُٹھی بھر مسلمان ہلاک ہو گئے تو پھر اس خطہٴ زمین پر تیرا کوئی عبادت گزار باقی نہیں رہے گا“۔ دعا قبول ہوئی۔ قرآن مجید شاہد ہے:

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ۝ (آل عمران: ۱۶۳)

”یقیناً اللہ نے بدر میں تمہاری مدد کی جب تم کمزور تھے۔ تو اللہ سے ڈرتے رہو تاکہ تم شکر گزار ہو جاؤ۔“

اللہ تعالیٰ نے مسلمانوں کو فتح سے ہمکنار فرمایا۔ نامور رؤسائے قریش اور اسلام کے بدترین دشمن اُمیہ بن خلف، ابو جہل، شیبہ، عتبہ، ابو النجتر کی اور زمرہ بن الاسود وغیرہ مارے گئے اور مجموعی طور پر ستر آدمی قتل ہوئے اور اتنے ہی گرفتار ہوئے۔ مسلمانوں میں سے صرف چودہ حضرات نے جامِ شہادت نوش کیا۔ اسیرانِ جنگ اور مالِ غنیمت لے کر مدینہ واپس پہنچے تو رومیوں کی اہلِ فارس پر فتح کی خبر

آئی اور قرآن مجید کی پیشن گوئی، کہ ایشیائے کوچک میں رومی چند سال میں غالب آجائیں گے، پوری ہو گئی۔ آنحضرت ﷺ نے اسیرانِ جنگ کو صحابہ کرامؓ میں تقسیم کر دیا۔ اور تاکید فرمائی کہ اُن کے ساتھ عمدہ برتاؤ کیا جائے۔ اور اُن میں سے اکثر کو فدیہ پر رہا کر دیا۔ جو قیدی لکھنا پڑھنا جانتے تھے اُن کا فدیہ مسلمانوں کو نوشت و خواندگی تعلیم مقرر فرمادی۔ بدر کی فتح اسلام کی ترقی کی راہ میں ایک اہم قدم تھا۔

قریش کے وقار اور قوت کو زبردست دھچکا لگا۔ عرب کے قبیلے اگرچہ مسلمان نہیں ہوئے مگر مرعوب ہو گئے۔ مدینہ میں عبد اللہ بن ابی جو اللہ کے رسول ﷺ کا سخت دشمن تھا بظاہر مسلمان ہو گیا گو تمام عمر منافق ہی رہا۔ غزوہٴ بدر کی شکست نے مکہ کو ماتم کدہ بنا دیا۔ کوئی گھرانہ ایسا نہ تھا جس کا فرد اس معرکہ میں مارا نہ گیا ہو تو می عزت کے خیال سے لوگ بر ملا نوحہ خوانی نہیں کرتے تھے مگر نجی صحبتوں میں مقتولین بدر کو یاد کر کے روتے تھے۔ عمیر بن وہب قریشی جو اسلام کا سخت دشمن تھا صفوان بن اُمیہ کی شہ پر آنحضرت ﷺ کے قتل پر آمادہ ہو گیا اور دونوں کے خفیہ مشورہ سے زہر میں بچھی ہوئی تلوار لے کر مدینہ پہنچا، بہانا یہ بنایا کہ بیٹے کو چھڑانے کے لئے آیا ہوں مگر ناپاک ارادہ یہ تھا کہ حاضر ہوتے ہی تلوار کا دار کر کے قصہ تمام کر دوں گا۔ حضرت عمرؓ نے اس کے تیور دیکھ کر بھانپ لیا اور پکڑ کر دربار رسالت میں لے گئے۔ آپ ﷺ نے فرمایا تم نے اور صفوان نے میرے قتل کی سازش کی ہے۔ اور تم اس ارادہ سے آئے ہو۔ بیٹے کو چھڑانے کا بہانہ غلط ہے۔ عمیر یہ سن کر سنانے میں آ گیا۔ اور بولا کہ بیشک آپ ﷺ پیغمبر ہیں۔ میرے اور صفوان کے سوا اس معاملہ کی خبر کسی کو نہ تھی۔ اور پھر صدقِ دل سے مسلمان ہو کر دعوتِ اسلام میں بہت کوشش کی۔

سنگ ہوا گو ہر پہنچ کر آپ کی سرکار میں بن گئے خولجہ گدا بھی آپ کے دربار میں جس باطن جاگ اٹھی سینہ احرار میں آپ کا تھا تذکرہ احباب میں اغیار میں

سے قریش کے چند افراد سے مٹھ بھیڑ ہو گئی۔ جس میں ایک کا فر عمر بن  
الخصری مارا گیا اور دو گرفتار ہو گئے۔ آنحضرت ﷺ نے اُن کے  
اس فعل کو پسند نہیں فرمایا۔ اور حکم کی خلاف ورزی میں قتل و خون کرنے  
پر صحابہ رضی اللہ عنہم نے بھی حضرت عبداللہ رضی اللہ عنہ کے اس فعل سے ناپسندیدگی کا  
اظہار کیا۔ یہ تینوں قریشی معزز خاندان کے لوگ تھے چنانچہ اس بنا پر  
قریش مشتعل ہو گئے۔ اور عرب قبائل کے دستور کے مطابق خون کے  
انتقام کی بنیاد قائم ہو گئی۔ اور معرکہ بدر میں یہ جذبہ انتقام بھی کارفرما  
تھا۔

جب مسلمانوں پر دشمنان اسلام کے حملے اور اُن کے  
خلاف سازشوں میں کمی نہ آئی تو آیت قتال و جہاد نازل ہوئی اور  
مسلمانوں کو دشمنوں سے لڑنے کی اجازت مل گئی:

أَذِنَ لِّلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا ۗ وَإِنَّ اللَّهَ عَلِيُّ نَصْرِهِمْ  
لَقَدِيرٌ ۗ الَّذِينَ أُخْرَجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا  
رَبَّنَا اللَّهُ ۗ (الحج: ۴۰-۳۹)

”اجازت دیدی گئی اُن لوگوں کو جن کے خلاف جنگ کی جارہی ہے  
کیونکہ وہ مظلوم ہیں اور یقیناً اللہ اُن کی مدد پر قادر ہے۔ یہ وہ لوگ ہیں  
جو اپنے گھروں سے ناحق نکالے گئے صرف اس تصور پر کہ وہ کہتے تھے  
’ہمارا رب اللہ ہے۔‘“

قریش مکہ کی سازشیں اور جھڑپیں ناکام رہیں اور حضری  
کے قتل کے انتقام کا جوش بڑھا تو انہوں نے ایک فیصلہ کن جنگ کا  
منصوبہ بنایا۔ ابوسفیان کی سرکردگی میں ایک بڑا قافلہ تجارت شام کی  
منڈیوں میں بھیجا ہر شخص نے اس میں سرمایہ لگایا اور منافع سامان  
جنگ کی فراہمی کے لئے مخصوص کر دیا۔ یہ قافلہ واپسی میں جب مدینہ  
کے قریب سے گزرنے والا تھا تو مسلمانوں نے ارادہ کیا کہ روک دیا  
جائے تاکہ دشمن کی جنگی تیاریاں چنپنے نہ پائیں۔ ابوسفیان نے خطرہ

رہے۔ وہ فخر کرتے تھے کہ مسلمان بھی ہمارا قبلہ تسلیم کرتے ہیں مگر  
تحویل قبلہ کے بعد برہم ہو گئے اور کہنے لگے کہ مسلمانوں کے پیغمبر ہر  
بات میں ہماری مخالفت کرتے ہیں اب قبلہ بھی الگ کر لیا۔ ادھر مکہ  
میں قریش مسلمانوں کو مدینہ میں مطمئن دیکھنے کے روادار نہ تھے۔  
انہوں نے سازشوں کا جال پھیلا نا شروع کر دیا۔ مدینہ کے بااثر  
عبداللہ بن اُبی کو اُکسایا کہ آنحضرت ﷺ کو اور مسلمانوں کی مختصر  
سی تعداد کو وہاں سے نکال دے اور ڈرا دیا کہ اگر ایسا نہ کیا تو ہم حملہ  
کر دیں گے جس میں گیبوں کے ساتھ گھمن بھی پس جائے گا مگر  
عبداللہ بن اُبی کو اس اقدام کی جرأت نہ ہو سکی۔ پھر قریش نے  
یہودیوں سے ساز باز شروع کر دی جس کے نتائج چند سال بعد ظاہر  
ہوئے۔ ساتھ ساتھ ٹولیاں بنا بنا کر مدینہ پر حملے کرنے لگے۔ اور کرز  
بن جابر القہری تو مدینہ کی چراگاہوں سے آنحضرت ﷺ کے  
موشی ہانک کر لے گیا۔

قریش مکہ آنحضرت ﷺ کی جان کے درپے رہتے  
تھے۔ چنانچہ شہر میں رات کو پہرہ دیا جاتا تھا اور آپ ﷺ کی حفاظت  
کا خصوصی بندوبست کیا گیا تھا۔ احتیاط اور دوراندیشی کا تقاضا تھا کہ  
دشمن کی حرکات و سکنات پر کڑی نگاہ رکھی جائے۔ مسلمانوں کی چھوٹی  
چھوٹی جماعتیں ٹوہ لگانے کی غرض سے گرد و نواح، راستوں اور  
معروف مقامات تک پھر کر آتی تھیں۔ یہ تدبیریں حفاظت خود  
اختیاری کی تھیں۔ اور اس مقصد کے لئے کہ کفار مکہ کے تجارتی  
قافلے، جن کا گذر مدینہ کے قریب سے ہوتا تھا، روک دیئے جائیں  
تاکہ قریش مجبور ہو کر صلح کر لیں اور یہ روز روز کے خلفشار ختم ہوں۔  
لڑائی مقصود نہ تھی۔ ایسی مہم کو ’سریہ‘ کہتے ہیں۔

رجب کے مہینہ کا واقعہ ہے کہ حضرت عبداللہ بن جحش  
قریش کی ٹوہ میں بارہ آدمیوں کے ساتھ بطین نخلہ بھیجے گئے۔ اتفاق

## نقشِ پیغمبر (فراستِ پیغمبری) وصی الحسن انصاری

اتنے میں مغرب کے آفت سے مہر رسالت کی ضو اُبھری  
خنداں خنداں روشن روشن افروزوں افروزوں محکم محکم  
چاک ہوا باطل کا پردہ اِنَّ الْبَاطِلَ كَانَ زَهُوقًا

نور ہدایت آیہ رحمت صلی اللہ علیہ وسلم  
عاصی کرنالی

قیام مکہ کے دوران آنحضرت ﷺ بیت المقدس کی  
جانب منہ کر کے نماز ادا فرماتے تھے۔ مدینہ میں پہنچ کر بھی یہی عمل  
رہا۔ مگر آپ ﷺ کا دلی منشا یہ تھا کہ مسلمانوں کا قبلہ حضرت  
ابراہیم علیہ السلام کی تعمیر کردہ مسجد الحرام یعنی کعبہ شریف ہو۔ اس کی تعمیر بھی  
ہیکل سلیمانی سے ۹۲۱ سال پیشتر ہوئی تھی۔ روئے زمین پر یہ سب  
سے پہلا اللہ کا گھر بنا اور روحانی اور تاریخی عظمت کی بنا پر مرکزِ توحید اور  
امت مسلمہ کا نقطہ اجتماع ہوا۔ چنانچہ ہجرت کے سترہ مہینے بعد تھوہیل  
تبلہ کا حکم آیا:

فَوَلِّي وَبَجَّهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَ حَيْثُ مَا كُنْتُمْ  
فَوَلُّوْا وُجُوْهُكُمْ شَطْرَهُ ۗ (البقرة: ۱۴۴)

”اپنا منہ مسجد حرام کی طرف پھیرو، اور تم جہاں کہیں بھی ہو اسی طرف  
اپنا رخ کرو۔“

یہودی بیت المقدس کو قبلہ مانتے تھے۔ جب تک مسلمان  
بیت المقدس کی طرف منہ کر کے عبادت کرتے رہے یہودی خوش

وَ قُلْ رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ  
وَ اجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ۝۱۰ وَ قُلْ جَاءَ الْحَقُّ وَ  
زَهَقَ الْبَاطِلُ ۗ اِنَّ الْبَاطِلَ كَانَ زَهُوقًا ۝

(بنی اسرائیل: ۸۰-۸۱)

”اور (اے حبیب ﷺ یوں) عرض کرو (کہ) اے میرے رب  
داخل کر مجھے سچائی کے ساتھ اور باہر لے جا مجھے سچائی کے ساتھ اور مجھے  
اپنی طرف سے مددگار غلبہ دے۔ اور فرما دیجئے کہ حق آیا اور باطل مٹ  
گیا، بے شک باطل کو مٹنا ہی تھا۔“

آنحضرت ﷺ نے غیر مسلموں اور یہودیوں سے امن و  
سلامتی کے معاہدے کے بعد اسلام کی اشاعت اور حکومتِ الہیہ کی  
بنیادوں کو استوار کرنے کی طرف قدم اٹھایا، اسلامی معاشرہ کے قیام کے  
لئے بارگاہِ رب العزت سے احکامات کا نزول شروع ہو گیا۔ عبادات  
میں رمضان المبارک کے روزے فرض ہوئے، فطرہ اور زکوٰۃ کی ادائیگی  
اور عید الفطر اور عید الاضحیٰ کی نماز اور قربانی واجب ہوئی۔ جسمانی  
پاکیزگی، روحانی بالیدگی اور معاشرہ و ماحول میں دلچسپی کا ظہور ہوا۔

آپ کی آمد سے پہلے تھا ہر منظر ہر نقش دو عالم  
اَجْزَا اَجْزَا پھیکا پھیکا ہکا ہکا مدھم مدھم

چاند کی زمین ملی ملی صبح کے جلوے دھندلے دھندلے  
کوچہ ہستی سونا سونا محفلِ فطرت برہم برہم