

Haj – A Spiritual Meeting

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Many year ago the road to Makkah was strewn with hazards of many kinds. The pilgrims used to went their way across the burning deserts braving the dangers of the elements as well as the unexpected attacks from hostile tribes who would lie in wait for the slow-moving caravans from the coast. Sandstorms would suddenly spring up with the result that the caravans would often lose their direction and days would be spent trying to find the right track until eventually they would reach the sacred city of Mecca and there to supplicate the Lord Most High with the plaintiff “ليبك اللهم ليبك لا شريك لبيك”

The days of the camel and the steamship are no more and no more would slow-moving caravans be found wending their way across the burning sands.

The modern age has witnessed many epoch-making events. Mind boggling inventions have sometimes startled the world and there were people who regretted the passing of the “good old days”.

Today there are still pilgrims going to the holy cities of Mecca and Medina. But instead of piled caravans and richly decorated palanquins the modern age has ushered in fast jet planes to carry the pilgrims from all parts of the world to the Hejaz and sleek, fast-moving cars and buses would carry them on the last leg of their journey to Mecca.

The deterrence between then and now is very great but one thing has always remained the same and will, by the Grace of Allah, remain the same and that is the Spirit of the Haj. Over the years, since the

first Haj was performed by the Holy Prophet Muhammad (ﷺ) and his Companions, millions upon millions of people have trodden the same route to the Hejaz and there to re-enact the scene of Prophet Ebrahim (عليه السلام) and his wife, lady Hajirah and the infant child, Ismail Zabiullah. It was a model family of which each member was a model of submission Allah says in the Good Book:

“Behold! his Lord said to him: ‘Bow (thy will to Me)’, he said: ‘I bow (my will) to the Lord and Cherisher of the Universe.’”

Hazrat Ebrahim Khalilullah remained firm throughout his life with this pledge; he was thrown into the fire to be burnt alive as a punishment for his loyalty to the One True Allah; he was commanded to take his wife Lady Hajirah and son Ismail and to leave them in the hot Arabian desert without even a drop of water for their sustenance and he was instructed to make a sacrifice of his only son for the love of Allah; all this he was told to do and which he did with unflinching devotion and belief in the Supreme Master and his reward is mentioned by The Most High in the Sublime Scripture:

“And remember that Ebrahim was tried by his Lord with certain commands which he fulfilled. He (Allah) said: ‘I will make thee an Imam (model) to the nations.’”

Lady Hajirah who had lived with her noble husband throughout most of his trials also willingly submitted to these trials when she was called upon to do so, with the remark; “If this be so, then He will not let us perish.”

The Holy Qur'an says, about Ismail

Zabiullah in these words:

"Then, when (the son) reached (the age of serious) work with him, he said: 'O my son I see in a vision that I must offer thee in sacrifice: now see what is thy view! (The son) said: 'O my father! do as thou art commanded; thou wilt find me, if God wills, one practicing patience and constancy."

And similarly we see the Whole-hearted submission made by the Prophet Ismail Zabiullah who, without a moment's hesitation, declared that he is ready to be sacrificed for the Love of Allah.

This then is the spirit of the Sacred journey and the plains around Mecca resound with the heart-rending affirmation of the devotees that they have answered to the Call of the Most High and Gracious Allah.

Every action and prayer of the Haj is designed towards the inculcation of the highest value in the scale of values i.e. the Spiritual Value. And it is this affirmation of the pilgrim that takes him nearer to His Lord. The Haj is a lesson in which all the values of the human being are synthesized and he is thus "taken out of himself" when he utters the "لبيك Labaik!".

But it has become our wont to give display to externalities with little or no attention to our inner yearning for development. The lesson taught us by the Prophet Ebrahim Khalilullah and his family stands out firmly as a glittering jewel, the attainment of which is to wrest ourselves forcibly from the earthly bonds of life together with all its concomitants and ramifications and to declare with a pulsating heart that nothing in this life is important except the Love of Allah and His Noble Prophet Muhammad (ﷺ) and that whatever we do is only for the

sake of the One God. But for those who are obsessed with the superficial glitter of this world Allah says in the Great Book:

"And who turns away from the religion of Ebrahim but such as debase their souls with folly? Him We choose and rendered pure in this world; and he will be in the Hereafter in the ranks of the Righteous."

It is not enough to show, by donning the *Ihram* (covering sheet), that we are answering to the invitation of Allah with humility. (hence the *Ihram*); it is not enough to stand at Mina and cast stones at the *Jamraat* (devil) and it is not enough to slaughter an animal. It is not so much the action of doing or performing these rituals as it is that burning desire in one's heart to become purified and godly and imbuing in oneself the-attributes of our Gracious Lord that makes the Sacred Haj so meaningful to the pilgrim.

The Muslim World in the present age is going through a period of transition and in the process certain values are being questioned and if answers are not forthcoming then we take the easy way out by renouncing the beliefs of our fathers and adopt whatever has become fashionable to adopt.

We are entering into a new Hijri Year and it would be well for us to take stock of ourselves and of our position in the world today and what better lesson is there for us to look to than the Haj?

When Almighty Allah commanded His Prophet Ebrahim Khalilullah to take his family into the desert, leave them there and to offer his only child as a sacrifice to Allah, he did so *without question and without demur*, — he obeyed! (Continued on page No. 7)

The Contribution of Islam to Peace

Speech delivered by his Eminence Maulana Muhammad Abdul Aleem Siddiqui (R.A.) at the public meeting of the Inter-Religious Organization, Singapore and Johore Bahru,

Peace be upon you; I am expected to submit before you the contribution of the religion preached by the Great Prophet Muhammad (ﷺ) to peace, It is said and believed about Muhammad (ﷺ) that he did not speak anything of his own accord. As the Holy Quran says; "He does not speak of his own desire, It is but a revelation revealed to him by his Creator" (surah 53: 34). These revelations and messages of Allah were compiled in a book called the Qur'an, which is still preserved in its original form, I shall confine myself to the strict wordings of the Qur'an and thus submit to you the contribution of the Quran towards peace,

The name given to this religion is 'Islam' which literally means peace because the whole message of the Quran is nothing but a message of peace. It teaches us how to establish peace with the Almighty by submitting ourselves to His Commands and through submitting ourselves to His Commands to achieve peace with the world. This message from the beginning to the end preaches peace and describes the means to achieve peace. In the limited time at my disposal I shall not be able to do justice to the vast subject but in order to be authentic in my Speech I shall just give quotations from the Qur'an under different headings.

A. The course which one should adopt for his life should be that which leads to peace.

- (a) The religion before Allah is Peace (Islam) (3:19),

- (b) If anyone desires to have a way for his life other than the way of peace (Islam) never will it be accepted of him. (3:85).
- (c) Oh you who believe; Enter into the way of peace wholeheartedly and follow not the ways of Satan, the Evil One, for he is to you an avowed enemy, (2:208),
- (d) This day I have perfected your religion (code of life) for you and completed my favours upon you and have chosen for you Islam the religion of Peace as your religion (5:4).

B. People are warned not to create mischief and disturb peace.

- (a) Do not make mischief on the earth when order has been established therein. (7:56)
- (b) And remember the benefits (you have received) from Allah and refrain from evil and mischief on the earth. (7:74).
- (c) Those who break Allah's Covenant after it is ratified and who as under what Allah has ordered to be joined and do mischief on earth: These cause loss only to themselves. (2:27).
- (d) Tumult and oppression are worse than slaughter. (2:191).
- (e) The blame is only against those who oppress men with wrongdoing and rebel in the land defying right and justice. For such there will be a grievous penalty, (42:42).
- (f) And withhold not things justly due to men not do evil in the land working mischief (26:183),

C. Slaughtering of the individual is considered to be slaughtering of the whole nation.

- (a) If anyone slew a person-unless it be for murder or for spreading mischief in the land-it would be as if he slew the whole people; and if anyone saved a life, it would be as if he saved the life of the whole people. (5:35),

D. Although recompense for injuries is provided for, forgiveness is recommended.

- (a) The good deed and the evil deed are not alike Repel the evil deed with one which is better; then will he between whom and you there was enmity become as though he was a bosom friend. (41:34).
- (b) The recompense, for an injury is an injury equal thereto (in degree); but if a person forgives and makes reconciliation his reward is due from Allah; for Allah loves not those who do wrong (42:40).
- (c) But indeed if any Show patience and forgive that would truly be an exercise of courageous will and resolution in the conduct of affairs {42:43}
- (d) But if the enemies incline towards peace, you also should incline towards peace and trust in Allah; for He is the One who hears and know all things. (8:61).

E. Means to Establish Peace.

1. Realization of the Existence of an Almighty. All Knowing, Having power to Punish and Pardon.

- (a) Allah; There is no God but He-the Living, the self-Subsisting, Eternal, no Slumber can seize Him nor sleep, His are all things in the Heavens and on earth, who is there can intercede in His presence except as He permits? He knows what (appears to His creatures as) before or after or behind. Nor shall they compass aught of His knowledge

except as He wills, His throne extends over the heavens and the earth and He feels no fatigue in guarding and preserving them, For He is the Most High, the Supreme in Glory. (2:255).

- (b) Surely the God of you all is the One Allah: there is no God but He, All things He comprehends in His Knowledge. (20:98).
- (c) It was We (Allah) Who created man and We know what dark suggestions his Soul makes to him; for we are nearer to him than his jugular vein. Behold, two (guardian angels) appointed to learn his doings learn (and note them) one sitting on the right and one on the left, Not a word does he utter but there is a sentinel by him ready to note it, (50:16-18).

2. Relief in different gods creates division. Therefore the unity of God is emphasized.

- (a) Take not for worship to gods; for He is just one God. (16:51)
- (b) Had were been in the heavens and the earth any other Gods but Allah surely there would have been disturbance in both. (21:22).

3. All Messengers of God are confirmed and Belief in them is made fundamental,

- (a) The same religion has He established for you as that which he enjoined on Noah – that which we have sent by inspiration to you. And that which We enjoined an Abraham. Moses and Jesus; namely that you should religion and make no division therein. (42:13).
- (b) Verily we sent messengers before you; of these there are some whose story we have related to you. (40:18).
- (c) Say: we believe in Allah and what has been revealed to us and to Abraham,

Ismail, Isaac, Jacob and the Tribes and in the (Books) given to Moses, Jesus and the Prophets from their Lord; we make no distinction between one and another among them, and to Allah do we Submit. (3:84).

- (d) And this is in the Books of the earliest revelations the Books of Abraham and Moses, (87:18-19)

4. Teachers of other religions, even those which have different duties must not be insulted.

- (a) Do not revile those whom they call upon besides God, lest they out of spite revile God in their ignorance, (6:108).

5. Attitude towards the followers of different religions described.

- (a) I worship not' that which you worship. Nor will you worship that which I worship, And I will not worship that which you have been wont to worship, Nor will you worship that which worship. To you Be your religion (way of life) and to me my religion. (109:2-6).

6. Everyone is made responsible for his own action.

- (a) Say; Shall I seek for (my) Cherisher other than Allah when He is the Cherisher of all things (that exist)? Every soul draws He is the Cherisher of all things no bearer of burden can bear the burden of another, Your goal in the end is towards Allah: He will tell you the truth of the things wherein you disputed, (6: 164)

7. Universal brotherhood is established – all are children of a pair.

- (a) (Allah) created you from a single person, created of like nature, his mate, and from them twain scattered countless man and women; (4:1).
(b) Mankind; We created you from a single (pair) of a male and female and made

you into nations and tribes, that you may know each other (not that you may despise one another), Verily the most honoured of you in the sight of Allah is (he who is) the most religious of you: An Allah has full knowledge and is well acquainted (with all things). (49:13).

- (c) The Believers are but a single brotherhood; so makes peace and reconciliation between your contending brothers; and fear Allah that you may receive mercy. (49:10).

8. Humility is recommended, arrogance is condemned.

- (a) And Swell not your cheek (for pride) at men nor walk in insolence through the earth; for Allah loves not any arrogant boaster. (31:18)

- (b) Let not some men among you laugh at others; it say be that the (latter) are better than the (former); nor let some women laugh at others; it may be that the (latter) are better than the (former); nor defame nor be sarcastic to each other, nor call each other by offensive nicknames (to be used of one) after he has believed; and those who do not desist are (indeed) doing wrong. (49:11)

9. To envy others is forbidden.

- (a) And do not covet those things in which Allah has bestowed His gifts more freely on some of you than on others; to men is allotted what they earn and to women what they earn; But ask Allah of his bounty, For Allah has full knowledge of all things. (4:32)

10. Problem of wealth to solved,

- (a) Eat not up your property among yourselves in vanities; but let there be amongst you traffic and trade by mutual goodwill (4:29).
(b) Allah has permitted trade and forbidden usury (2:275).

11. Principle of distribution of wealth

- (a) In order that it may not merely make a circuit between the wealthy among you (59:7).
- (b) There are indeed many among the priests and anchorites who in falsehood devour the substance of men and hinder them from the way of Allah, And there are those who bury gold and silver and spend it not in the way of Allah; announce to them a most grievous penalty. On the day when the heat will be produced out of that wealth in the fire of Hell, and with it will be branded their foreheads, their flanks and their backs "This is the treasure which you buried for yourselves; taste you (then) the treasures you buried," (9:34-35),

12. Justice to be observed in every action.

- (a) Allah commands justice, the doing of good and liberality to kith and kin, and He forbids all shameful deeds and

injustice and rebellion: He instructs you that you may receive admonition (16:90).

- (b) Stand out firmly for Allah, as witnesses to fair dealing and let not the hatred of others to you make you swear to wrong and depart from justice. Be just; that is next to piety; and fear Allah. For Allah is well acquainted with all that you do. (5:9)

13. Sovereignty of Allah to be observed: law and order to be kept.

- (a) No authority can there be far men but Allah. (12:67).
- (b) Obey Allah, and obey the Messenger and those charged with authority among yourselves, (4:59).

14. Everyone is expected to reach the message of peace.

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

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Obedience to Allah and to His Noble Prophet Muhammad (ﷺ) is therefore the very first step towards the attainment of Allah's Pleasure and let us not make excuses or belie our natural inclinations by wanting to do those things which are not

conducive to our spiritual and moral growth.

The Ummah today stands divided on many issues but these differences; can be resolved simply if we mean what we say; and, Insha Allah, ours will be a glorious life here on this earth and a more glorious life in the Here-after — Ameen!

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to those whom he serves, for this is manifest perdition and evident fraud, and is one of the infectious cankers of the age (*az afat-i zamana andar zamana yaki inast*). And he can serve God Almighty only when he cuts off all his selfish interests relating either to this world or to the next, and worships God absolutely for His sake alone, inasmuch as whoever worships God for any

thing's sake worships himself and not God. And he can watch over his heart only when his thoughts are collected and cares are dismissed from his heart, so that in the presence of intimacy (with God) he preserves his heart from the assaults of heedlessness. When these three qualifications are possessed by the novice, he may wear the *muraqqa'a* as a true mystic, not merely as an imitator of others.

His Eminence Muhammad Abdul Aleem Siddiqui Al-Qaderi's Role in Modern Muslim History

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

It is always with feelings of the most poignant sorrow that we recall the sad demise of the world-renowned missionary of Islam, His Eminence Shah Muhammad Abdul Aleem Siddiqui Al-Qaderi, who returned to Allah's Mercy at Medina on August 22, 1954, plunging millions of hearts all over the world in mourning. He was one of the most distinguished figures in the recent history of Islam—in fact, unique in his own way, and his missionary labours covering forty years in numerous countries of Asia, Africa, Europe and America deserve to be recorded for inspiring the present and future generations of Muslims in the way of Islamic endeavour. A detailed description of his monumental work would require volumes, but a fundamental evaluation may be of great benefit here.

“The rise of Islam”, says Lothrop Stoddard in the *New World of Islam*, “is perhaps the most amazing event in human history. Springing from a land and a people alike previously negligible, Islam spread within a century over half the earth, shattering great empires, overthrowing long-established religions, remoulding the souls of races, and building up a whole new world—the world of Islam... Arising in a desert land sparsely inhabited by a nomad race, previously undistinguished in human annals, Islam sallied forth on its great adventure with the slenderest human backing and against the heaviest material odds. Yet Islam triumphed with seemingly miraculous ease, and a couple of generations saw the crescent borne victorious from the Pyrenees to the Himalayas and from the deserts of Central Asia to the deserts of Central Africa”.

That is the story of the first political expansion of Islam. Its further expansion as a missionary faith, which has continued unabated down to the present day, has made it a powerful world religion. Its followers, numbering nearly six hundred million now exceeding one and a quarter

billion souls, are scattered all over the globe.

THE DECLINE OF MUSLIM POWER

But the calamities from which Islam as a huge political unit has suffered, have also been tremendous, so tremendous indeed that had it not been for the infinite inherent strength of the truth of Islam, it would have been reduced to ashes by now.

Thus the retreat of the armies of Muslimah, Abdur Rahman and Suleyman the Magnificent from Constantinople, Portiers and Vienna respectively, the expulsion of the Moors from Spain, the devastations wrought by the wild hordes of Chengaz Khan and Halaku Khan and later on by the armies of Taimur, are some of the dark land-marks of Muslim history.

These events, coupled with some other factors, were the cause of that universal anarchy, laxity in religious matters and neglect of natural sciences (— sciences which had their sanction in Muslim religion—) that took possession of the Muslim peoples four centuries ago, with the ultimate result that when, after the Industrial

Revolution, Europe embarked on the conquest of Asia and Africa, the world of Islam found itself incapable of checking its advance.

“From 1800 and onwards, Islam lost in Europe, Caucasia, Transcaucasia, Bessarabia, Rumania, Bulgaria, Serbia, Montenegro and Greece. In Africa, the whole of the upper half of the continent with the eastern parts known today as British East Africa, covering a territory larger than India, was parceled out amongst England, France and Spain. Between 1844 and 1891 Russia took, in the most inhuman manner, Khiva, Bokhara, Samarkand and all that part of Central Asia which is populated by Muslims. India, Burma, Malaya and the two outposts of the British Empire in the East-Aden and Singapore – went to England; Portugal wrought devastation and little Holland managed to build an empire in Asia out of all proportions to her own insignificance on the map of Europe. Continents were conquered, empires brought to dust, civilizations uprooted and the whole social, economic and religious life of multitudes ruined. Islam lay gasping on the surface of the earth, while Christian nations gloated over the un-doing of a people who alone were considered capable of standing to machinations.”

In the wake of political subjection came intellectual slavery, that defeatist attitude of mind which ultimately de-Islamized even the moral and social ideals of Islam, — a process which continues unabated in our own times.

SAIYYID JAMALUDDIN AFGHANI

The nineteenth century which saw this great catastrophe descending also witnessed the birth of several leaders throughout the world

of Islam. Among them the names of Saiyyid Jamaluddin of Afghanistan, Prince Said, Halim Pasha and Hafiz Midhat Pasha of Turkey, Sheikh-as-Sennoussi of Tripoli and Sir Syed Ahmed Khan of India, have become the talk of Muslim homes. Of all those leaders, however, Saiyyid Jamaluddin Afghani enjoys a unique position.

While the attention of others remained focused on the local problems or, even when they touched fundamental problems of international character, their influence could not transcend geographical bounds, Saiyyid Jamaluddin's career was in nature and function out and out international. He was a deep scholar though he wrote no bulky volumes to commemorate his scholarship, a great statesman though he founded no state to mark his statesmanship, a doughty fighter for the cause of Islam though he fought no battles of sword and bayonet like the Sheikh as-Sennoussi or the Mendhi of Sudan. His real greatness lay, however, beyond these traits. It lay pre-eminently in the fact that he was an international Teacher, Preacher, Worker and Leader. His work was to arrest the advance of the forces of decay and to sow seeds all over the world of Islam which, in the fullness of time were to flower up into a rich harvest. To that end all his sublime qualities of head and heart-his deep learning, his keen insight into the matters of the world, his mighty oratorical powers, his austere piety and devotion to God — were directed.

THE “OLD WORLD” AND THE “NEW WORLD” OF ISLAM

But the field of activity of that great nineteenth century leader was confined to Afghanistan, India, Iran, Turkey, Iraq and

Egypt which constitute what may be termed the "old world" of Islam. With the exception of Turkey, they have formed the heart of the Islamic world from the very early days of Muslim history and have, therefore, formed the vanguard of Islam both as a civilization and a political power. And Turkey too, because of her intimate association with the office of the Caliphate and because of her leadership of the Islamic world, could develop the same psychology and similar Islamic traditions. Thus the immediate danger in those countries was not the extinction of Islam as a religion but only its breakdown as a political power under the blows of European aggrandizement.

What might be styled as the "new world" of Islam is constituted of those countries and populations where either Islam was introduced very late, i.e., during the period of the decay of Islamic culture and the rise of European supremacy in Asia and Africa, or, even where it reached earlier, as in the case of China, it remained a political minority and, persecuted and crushed from time to time, the Muslim communities were not allowed to build truly-Islamic civilization.

The Muslim populations of China, Siam, Malaya, Indonesia, Philippines, the islands of the Indian Ocean, and Central, East, West and South Africa, constitute this new world of Islam. To these may be added the Muslim communities of Europe, America, Australia and Japan, which, if properly organized, can prove to be of immense value to the Islamic cause. In point of population these communities jointly constitute almost half of the Muslim world.

Because of the fact that, due to certain historical circumstances, this "new world" could not establish a real contact with the

nerve-centres of Islam, Muslims there could not build up that conservative psychology and those powerful Islamic traditions which alone can form a bulwark of defence against all antagonistic forces. Consequently, when Christian Europe overran the world of Islam in Europe, Asia and Africa, the real danger with which Islam was confronted there was not only its political breakdown, which was the case only in Indonesia and Malaya and some parts of Africa, but more than that, its cultural and religious decadence.

Because, there the Islamic influences, though spread over a wide area, were still in their infancy, while the fanaticism of Christian nations was not prepared to show quarter. For instance, the Spaniards and later on the Americans used their full brute force and, for decades, tried with all their might to wipe out Islam from the isolated Muslim region of Mindanao—Sulu in the name of Philippine unity and civilization. In fact, the crusade continues down to our own day.

Christian missionaries of all denominations and races, with huge material forces at their back, rushed like wild beasts to devour the Muslim populations of China, Indonesia, Malaya and Africa. Local Muslim Leaders fought heroically with whatever resources they could command. More than they, the inherent power of Islam fought the battles. But still the forces of the enemy were too great which continued to increase with the advance of time, while political subjection along with its concomitant evils continued to put brakes on the development of Muslim strength. In time to come, to the two enemies, internal disruption and Christianity, was added a third, i.e., modern materialism, which influenced the whole of

Islam in diverse forms, the two most important being racial and territorial Nationalism and Communism. The very existence of Islam seemed to be in danger of a gradual collapse.

HIS EMINENCE'S CONTRIBUTION

Nineteenth-century Afghanistan gave Saiyyid Jamaluddin Al-Afghani to the "old world" of Islam. Twentieth-century Pak-Bharat sub-continent gave His Eminence Muhammad Abdul Aleem Siddiqui to the "new world". And this scion of the family of Caliph Abu Bakr was born only four years before the hero of the Holy Prophet's House died.

The circumstances with which Saiyyid Jamaluddin was faced were, however, slightly different from those which confronted His Eminence Moulana Abdul Aleem Siddiqui. When the former came, the world of Islam had still her pride in culture and religion intact, — a sure sign of life; but the latter's advent found it saturated with non-Islamic ideals — borrowed plumes from the West which are as unnatural and dangerous as they are enchanting.

Again, Saiyyid Jamaluddin had to deal with a world ripe in Islamic thought and in possession of political sovereignty, however, degenerate and diminished it might be considered, while the world in which His Eminence had to work had none of those advantages. Consequently, though they started from the same point and moved in the same direction, the immediate points of stress contained slight difference. Both lines, however, converge at a common point.

With a fire of zeal born of the profoundest conviction, an outlook creative and international and a vision transparent as

crystal, His Eminence Muhammad Abdul Aleem Siddiqui travelled as an itinerant preacher and missionary from country to country and from continent to continent, bringing new light, inculcating nobler ideals and creating fresh vision. As a profound scholar, thinker and spiritualist, as one of the most popular leaders of the masses and as one in proud possession of a charming and magnetic personality, mighty oratorical powers, a keen sense of judgment, a deep grasp of human psychology, and, above all, a sublime piety, a profound sincerity and a force of conviction, he endeared himself to millions from the shores of the Pacific to the shores of the Atlantic and beyond and became for them the harbinger of a nobler life.

With no organized financial backing, with apparently unsurmountable difficulties constantly facing him, with broken health and continuous illness, and with many to criticize and few to cooperate, he had to tread his lonely path. But using as his instruments an all-encompassing love and a charming smile which never left him even under the most adverse circumstances, and working with a spirit which was tireless in work and persistent in effort, which introduced peace and contentment in life amidst the conflicting forces of emotion and circumstances and which imparted a spiritual glow to every action in an over-materialistic world, he won his way through. With his battle-cry: "*Back to the Qur'an and the Sunnah*", his watchword "*the Unity of Islam*" and his conviction that: "the more religious Muslims become, the better will they succeed in solving all their problems", he fought against the forces of disruption and disintegration, creating harmony between the old and the new on the basis

of orthodoxy, on the one hand, and between partisan, tribal, racial and sectarian interests, on the other.

In the wake of his endeavours came a new awakening, a fresh consciousness and a stronger will to work, and these factors resulted in the establishment of missionary societies, youth movements, organizations of the Ulama, educational institutions, mosques, asylums for the destitute, magazines and newspapers. And this new awakening captured the minds of all classes of Muslim society. Before the greatness of his work as also of his personality bowed princes and governors, judges and barristers, students and professors, business magnates and government officers, the Ulama and doctors, as also those classes which go to constitute the masses. His disciples form today a body of nearly one hundred thousand souls while his admirers and friends number by the millions.

For forty years and more his musical and magical voice pierced the hearts of millions from East to West and North to South, chiding them on their past misdeeds, warning them against the dangers ahead and piloting their journeys into the stormy seas of the future; and if still shortcomings might be detected in his labour of love, those shortcomings should be attributed to the age in which he lived, the world in which he worked and the darkness which surrounded him on all sides; while the elements of greatness in his life and "work were decidedly the products of his great qualities of head and heart-his profound

learning, his undaunted courage and his unflinching determination to serve unswervingly the cause he had taken up in his hands.

Among his contemporaries there is none to whom he may be likened—a uniqueness which he shares with Saiyyid Jamaluddin Al-Afghani. All flowers do not smell alike. His technique and scope of work was different though in essence his task was the same as that of his great contemporaries—Pro-eminently a Sufi missionary and a student of modern thought, and with a field of work as wide as the world, he laboured to rediscover the religious life for those Muslim communities that came under his influence and to plan on that sure foundation the moral and social edifices of Islam. And this great pioneering work benefitted not only the Muslims and awakened them to the greatness of their sublime faith, but thousands of non-Muslims of diverse nationalities and belonging to different faiths, among them persons eminent in learning and worldly rank, also saw the Light and joined the great Islamic Brotherhood.

May Allah shower His choicest blessings on the soul of this great Muslim and world-missionary who was not only great in life but also great in death, having breathed his last and having been buried at Medina, and that at a time when Muslims from all over the world, among whom he had preached Islam during his life, had assembled there eventually to form a world-congregation for his funeral prayers — in keeping with his world-role.



Peaceful Islam and its Business Doctrine

In Islam business is governed by the rules of shar'iah (شريعة), the path by which all Muslims should follow. The shar'iah is the divine law that establishes the standards of justice and human conduct, as well as what is permitted and prohibited in action. The shar'iah is based on the Quran, Sunnah and interpretations by Islamic scholars. Islam also specifies the way business organizations should be operated and managed.

World events and media portrayal of Islam over the last few decades has projected negative images, which are based on a total misunderstanding of Islam and the principles it encompasses.

Islam through many eyes is seen as a homogenous view of the world. In addition, many elements of the media have stereotyped Islam as an extreme religion. This situation has not been assisted by the lack of published academic and intellectual thoughts by Muslim academics themselves, which could assist in providing to the public domain more balanced views about what the principles of Islam stand for in society.

The focus of most published works on Islamic economics and business has been in the domains of finance, which leads most to the conclusion that Islam has little to contribute in the theories of economics and business.

The first and most comprehensive model of Islamic economy in modern times was published by Dr. M. Umer Chapra in the early 1990's. His hypothesis was that existing economic models of capitalism, Marxism, socialism and the welfare state have failed to provide full employment, remove poverty, fulfill needs and minimize inequalities of income distribution. Both the market and centrally planned models have been weak in providing overall wellbeing, where problems of family disintegration,

conflict and tensions, crime, alcoholism, drug addiction and mental illness have indicated a lack of happiness and contentment in the life of individuals.

With these failings, an alternative system needs to be considered which could optimize human wellbeing. An Islamic view may have potential to solve common economic problems due to the overall humanitarian goal of achieving the wellbeing of all members of society. An Islamic model of economy has never been implemented in any world economy, only versions of political Islam, laced with tribal customs.

The message of Islam derives its principles from the Holy Quran, which is believed to be the direct word of Allah. The Hadiths are documents made up of words of Holy Prophet (ﷺ) and lessons taken from the life of Prophet Muhammad (ﷺ) written down by a number of apostles, which put the knowledge from the Quran in context in which they were revealed, and assist in developing a general and universal significance for the information sourced within the Quran.

The Islamic faith claims that the Quran was revealed to the Prophet Muhammad (ﷺ) who was born into a trading family and brought up by Abu Talib, who was a trader. Society in the Prophet's time was almost totally dependent on trade as a means to earn a living and unlike any other religion,

the Qur'an is heavily written in the metaphor of business and trade.

Within many parts of the Qur'an life is paralleled to a business venture, where one earns profits to gain entry into heaven — profits meaning faith and good deeds and those that accept Allah's guidance as a bargain to save them from punishment on judgment day.

Islam urges individuals to strive their utmost to earn large monetary rewards and spiritual profits, while at the same time being inspired to be successful and honest. This is part of the concept of "deen (دين)", which makes material and spiritual pursuits inseparable, where one's whole life is concerned with the needs of human being here on earth and to secure a comfortable life in the Hereafter. Consequently, Islam does not prohibit worldly success, in fact the Quran states that Allah has provided opportunities for humankind to obtain success and it is certainly the responsibility of the individual to do so. However involvement in business should also carry with it benevolent intentions for others while seeking success for oneself.

Islam espouses a market economy with freedom of the individual to operate a business with minimal outside interference;

"He who brings goods to the market is blessed with bounty, he who withholds them is cursed." (Ibn Majah & Al Hakim)

A market mechanism is urged with free flowing knowledge without exploitation by middlemen;

"Do not chase after those who are going to the market before they reach the place." (Al-Bukhari & Muslim)

Islam also prohibits price manipulation;

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"Anyone who withholds goods until the price rises is a sinner." (Muslim).

Thus Islam espouses that free trade is a major factor in the enhancement of living standards of the general community, subject to some constraints on business in the interests of the wider community.

Central to Islam and human existence, which relates to all activities is Tawhid (توحيد) "...a man's commitment to Allah, the focus of all his reverence and gratitude, the only source of value. What Allah desires for man becomes value for him, the end of all human endeavor."

Tawhid is the Islamic way of life, the fundamental of all Islamic civilization, which is process, means and end together. Tawhid is both the essence of the individual and the society. Tawhid is acceptance of one creator and His divine guidance to humanity. Tawhid implies both the mission and morality of humankind in both social and spiritual contexts.

Mankind's responsibilities under Tawhid fall into two categories, fard'ain which is an individual's obligation to perform one's religious duties and fard kifayah, which is an obligation for man to serve the entire community, through services to each other, necessary for the community to live safely and comfortably. Thus the obligation to improve the Muslim Ummah (community) falls under fard kifayah, where undertaking business is the principle method of improving the economy and community;

"Be involved in business as nine out of ten sources of income lie in business" (Ihya)

The principles of Tawhid

The building blocks of Tawhid are the concepts of al-Iman (ایمان), al-ilm (علم) and

al-amal (عمل). Al-Iman is the belief in the existence of one God and Creator, with a commitment to His teachings and revelations, revealed through the Quran, and Prophets, through the Hadiths and Sunnah, i.e., What the Prophet Muhammad (ﷺ) said, did, agreed or disagreed to. Faith in Allah must be reflected in daily behavior, influenced by our moral system formed and contained within us. It is our inner self; "Faith is not expectations and not outward ornamentations, but implanted in the heart and realized through actions." (Ibn Najjar & Dailami)

Imaan is deepened by ilm, which is the responsibility of all Muslims to seek in order to fulfill and perform amal. Knowledge (spiritual, wisdom and scientific) is the foundation of all acts of al-amal which would be futile and unproductive without the search for further knowledge to enhance the wellbeing of society. Islam places great importance on scientific discovery, knowledge and wisdom to develop civilization. Al-iman and al-ilm manifested through al-amal is the basis of the advancement of civilization for the benefit of mankind and the Ummah (Muslim community), in particular. This is undertaken under the principle of ad-din (relating humans to Allah through spiritual acts), which is referred to as ibadah.

In Islam devotion of a faithful, pious and knowledgeable person is manifested in efforts and acts adhering to the philosophy of Tawhid. In addition he uses reason and experience and adheres to the teachings of the Quran and Prophets is a person of Taqwa. He or she is fulfilling the purpose on Earth to perform ibada to God, through obedience (اطاعت), which conforms to his or her true and essential nature (فطرت) of

humanity. This relates a person to God through everything an individual does, including spiritual duties, thoughts, actions, and deeds to other people.

As humans operate in a social environment, Islam prescribes a number of forms of business organization, through which obligations can be fulfilled. A musharakah (organization) can take a number of forms. Such business organizations are founded and operated on the principle of al-ta'awun (mutual assistance and cooperation) among members of a society for both their mutual benefit and that of a society as a whole.

Islamic business is governed by the rules of shar'iah (شريعة), the path by which all Muslims should follow. The shar'iah is the divine law that establishes the standards of justice and human conduct, as well as what is permitted and prohibited in action. The shar'iah is based on the Quran, Sunnah and interpretations by Islamic scholars. Some Muslim scholars have stated that these standards are beyond human and are a goal or path of guidance, where others see these utopian ideals as mandatory for advancement of the community.

Central to the shar'iah are the concepts of Halal (حلال) and Tayyab (طَيِّب), which govern all the economic activities of man in wealth production and consumption of wealth, where certain means of gaining a livelihood are declared unlawful. Halal means lawful or permitted for Muslims, a concept that is much wider than just issues of food, concerning as to whether things are undertaken according to the shar'iah. Tayyab is a much wider concept meaning good, clean, wholesome, and ethical in the Islamic concept. In nutrition, Tayyab is much wider than halal, as food must also be clean,

safe, nutritious, healthy and balanced. Tayyab would also mean that agriculture must be undertaken within sustainable practices, and in business all things must be undertaken with good intentions.

In Islam, the individual's vision, mission and objectives in business is to achieve both success in this world and the hereafter. This is *falah* (فلاح) means success. Islam puts very little restriction upon the scale of worldly success, except specifying, it must be reasonable, provides the comforts of worldly life, with consideration to the poor and suffering, and within the balance of worldly and spiritual life. Human success must also serve the legitimate needs of the *ummah*.

Allah equipped humans with the faculties of understanding right and wrong, so they may obtain a bright destiny. Humans have a free choice in what they choose. Opposition and straying from true nature (*fitrah* – فطرة) will bring discord to the individual where negative attributes will distort his or her true nature, which could lead him into doing evil deeds.

The individual has his *al-iman* and *al-ilm* to keep him from this path of self-destruction (*al-fasad*), which would manifest itself through nepotism, favoritism, envy, greed, corruption, injustice and ignorance. This in Islam is the influence of *satan*, manifested in many different ways to mankind to lure one away from God's chosen path. Humans can become unfocused through ignorance and lack of knowledge.

Achieving *al-falah* means that a human has lived up to God's trust placed upon him or her, through performing *ibadah*, while obeying all the laws of the *shar'iah*. This is where mankind can overcome their general

weaknesses in the service of Allah through righteous deeds (*amal*), in the obligation of *fard kifayah* (فرض كفايه). A human has reached the state of *amanah*, fulfilling the trust God has put in him or her.

Islam also specifies the way organizations should be operated and managed. An organization must base all its work on *al-amal* and *ibadah* with the overall management objective of achieving *al-falah* for the organization as a whole and complete society.

This is based upon a foundation of *al-iman* and *al-ilm*, within a civilization based upon a *tawhid* philosophy, so that employees have the opportunity to achieve *taqwa* and avoid straying towards the state of *al-fasad*. Central to achieving this are the concepts of *shura* (participation in decision making and community learning) and *adab* (justice and rights).

Shura is total organizational community participation in decision making to ensure an organization gets the best views. It is creative, to develop employees understanding of decisions made, to achieve better implementation of decisions and strengthen the Islamic fraternity. *Shura* can also be seen as an organizational control mechanism to prevent management and individuals within the organization from straying down the path of ignorance, greed and oppression, so that the organization can continue to serve its members and the wider community and thus sustain itself. *Shura* creates a positive learning environment within an organization, similar to the concepts of learning organization proposed by the management guru Peter Senge in the 1990s. The Quran states that the concept of *shura* is mandatory upon an organization.

An organization should build its foundations upon the basic principles of human rights in its administration based on the concept of adab. Adab is based on the existence and recognition of Allah and recognition of his commands and laws (shar'iah). Within an organizational context, adab persuades a person to do good and avoid evil (al-fasad), in accordance with the nature of man (fitrah) and nature of his action (al-amal).

Adab (ادب) comprises four major responsibilities,

1. Responsibility to Allah,
2. Responsibility to oneself,
3. Responsibility to society and other human beings, and
4. Responsibility to the universe and other creatures.

Over the last few decades Western management ideas and ethics have moved closer to Islamic principles and ethics. Stephen Covey, a devout practicing member of The Church of Latter-Day Saints, evangelistically preaches personal development, fulfilment and spirituality within the context of the organization.

There are similarities with Peter Drucker, Dale Carnegie, David Allen, and Peter Senge in the approach. Dale Carnegie's work is also on the rise again in popularity and consequently, corporations are taking notice of the importance of employee personal growth within the corporate environment.

Western management scientists have taken the initiative on similar principles that were laid down in the Quran and Hadiths, more than 1500 years ago.

Islam somehow lost the intellectual initiative and needs to regain its place and dignity in

the world.

There are three main reasons for the need to develop this ethical framework to bring Muslims back to Islam;

Firstly, is the nature of man himself:

Man has both the potential to rise to great spiritual heights or to disintegrate into total immorality. Man's ability to act rightly or wrongly is a matter of moral choice. Under the Islamic viewpoint, man's purpose on earth to carry out ibadah (relates man to Allah through spiritual acts) and follow God's will with total devotion, according to his natural disposition (fitrah); where everything fits into the divine pattern under the laws of Allah. Submission to the laws of Allah brings harmony to man, however man was created with many weaknesses, forgetfulness, greed for material comforts and power, is capable of oppressiveness and ignorance, is rash and impatient, stingy and miserably ungrateful, quarrelsome, ruthless, and full of self-interest, which can easily lead him astray.

Secondly is the unethical society we live in today:

General society has become amoral and lapsed in faith, believing that truth and reality is based on what can be touched, smelled, seen, heard and tasted. This has led to a society that has become materialistic and less spiritual. This absence of spirituality is leading business into immoral activities such as stealing, lying, fraud and deceit, making people believe that they cannot succeed without pursuing the same practices.

Finally and most importantly, the underdevelopment of Islamic societies:

Approximately 80% of the World's Muslims

live in poverty, as cultural minorities in other countries, with high incidences of unemployment and low productivity. Countries with majority Muslim populations, are declining in their knowledge generation, research, innovation and educational standards, have a generally a lower life expectancy, higher illiteracy rates, lower GDP per capita rates with the majority of

people living in fragile and non-arable lands, poorer infrastructure and water supplies and a larger number of dependents than the non-Islamic World. Islamic GDP as a percentage of total World GDP is estimated to be only 45% of what it should be, in order to be on par with the rest of the world.

Food for thought

The Islamic Society begins inside you

As the Prophet (ﷺ) had predicted, the Muslims are suffering from wahn - too much love for the life of this world and too much fear of death. Another prediction he made has come true: the good people are now called bad and the bad ones are called the good leaders. For example, men fighting in the way of Allah for Truth are labelled terrorists; mujahideen are called renegades or revolutionaries; and sincerity to the teachings of Islam is called fanaticism of fundamentalism.

Meanwhile, our so-called leaders politicize and negotiate away Muslims' dignity and safety and the world praises them for their "good work" We must remember, though, that those who say white is black and good is evil are only trying to mislead the faithful.

They appoint for Allah rivals to mislead (others) from His path. Say, gratify (yourselves) for a while, your return is to the fire.

Minaret

[Holy Qur'an Ibrahim, 14:30]

Rather than complaining about others, we should be looking to ourselves and working to improve ourselves in all areas of our life. Muslims are ordered to do their best, so we must do that as a form of worshipping Almighty Allah. So next time you begin to complain about something, think about working hard to improve yourself. A good place to start first might be in your very next salah. *Make s strong effort to line up straight and close together so there are no gaps for shaitan to get between one Muslim and another.*

We must construct a society made up of individuals who base everything on faith in and commitment to Islam. Our success in this world and the next depends on our unity of spirit and action--"the believers are friends and protectors of one another."

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Sufi Way

Hazrat Syed Ali Hujweri

It is not the way of the Sufis to abandon their customs. If they seldom wear garments of wool at the present day, there are two reasons for this fact: (1) that wools have deteriorated (*pashmha' shurida shuda ast*) and the animals (which produce wool) have been carried off from one place to another by raiders; and (2) that a sect of heretics has adopted the woollen garment as a badge (Shi"ar). And it is praiseworthy to depart from the badge of heretics, even though one departs at the same time from a traditional practice (*sunnah*).

To take pains (*takalluf*) in sewing *muraqqa* 'as is considered allowable by the Sufis because they have gained a high reputation among the people; and since many imitate them and wear *muraqqa*'as, and are guilty of improper acts, and since the Sufis dislike the society of others than themselves – for these reasons they have invented a garb which none but themselves can sew, and have made it a mark of mutual acquaintance and a badge. So much so that when a certain dervish came to one of the Shaykhs wearing a garment on which the patch had been sewn with too wide stitches (*khatt ba-pahna dwarda bud*) the Shaykh banished him from his presence. The argument is that purity (*safa*) is founded on delicacy of nature and fineness of temperament, and undoubtedly crookedness in one's nature is not good. It is natural to disapprove of incorrect actions, just as it is natural to derive no pleasure from incorrect poetry.

Others, again, do not trouble themselves about clothes at all. They wear either a religious habit (*'aba*) or an ordinary coat

(*qaba*), whichever God may have given them; and if He keeps them naked, they remain in that state. I, who am 'Ali b. 'Uthman al-Jullabi, approve of this doctrine, and I have practiced it in my journeys. It is related that Ahmad B. Khadruya wore a coat when he visited Abu Yazid, and that Shah b. Shuja' wore a coat when he visited Abu Hafs. This was not their usual dress, for sometimes they wore a *muraqqa'a* and sometimes a woollen garment or a white shirt, as it might happen. The human soul is habituated to things, and fond of custom, and when anything has become habitual to the soul it soon grows natural, and when it has grown natural it becomes a veil. Hence the Apostle said: *Khayr a/-siyam sawm akhi Dawud 'alayhi' 'l-salam*, "The best of fasts is that of my brother David." They said: "O Apostle of God, what kind of fast is that?" He replied: "David used to keep his fast one day and break it on the next day," in order that his soul should not become accustomed either to keeping the fast or to breaking it, for fear that he might be veiled thereby. And, as regards this matter, Abu Hamid Dustan of Merv was the most sound. His disciples used to put a garment on him, but those who wanted it used to seek him out when he was at leisure and alone, and divest him of it; and he would never say to the person who put it on him: "Why do you put it on?" nor to the person who took it off: "Why do you take it off?" Moreover, at the present day there is at Ghazna—may God protect it! – an old man with the sobriquet *Mu'ayyad*, who has no choice Or discrimination with respect to his clothes; and he is sound in that degree.

Now, as to their garments being mostly blue (*kabud*), one of the reasons is that they have made wandering (*siyahat*) and travelling the foundation of their Path; and on journeys a white garment does not retain its original appearance, and is not easily washed, and besides, everyone covets it. Another cause is this, that a blue dress is the badge of the bereaved and afflicted, and the apparel of mourners; and this world is the abode of trouble, the pavilion of affliction, the den of sorrow, the house of parting, the cradle of tribulation: the (Sufi) disciples, seeing that their heart's desire is not to be gained in this world, have clad themselves in blue and have sat down to mourn union (with God). Others behold in the practice (of devotion) only imperfection, in the heart only evil, in life only loss of time: therefore they wear blue; for loss (*fawt*) is worse than death (*mawt*). One wears blue for the death of a dear friend, another for the loss of a cherished hope.

A dervish was asked why he wore blue. He replied: "The Apostle left three things: poverty, knowledge, and the sword. The sword was taken by potentates, who misused it; knowledge was chosen by savants, who were satisfied with merely teaching it; poverty was chosen by dervishes, who made it a means of enriching themselves. I wear blue as a sign of mourning for the clarity of these three classes of men." Once Murta'ish was walking in one of the quarters of Baghdad, being thirsty, he went to a door and asked for a drink of water. The daughter of the house-holder brought him some water in a jug. Murta'ish was smitten with her beauty and would not leave the spot until the master of the house came to him. "O sir," cried Murta'ish, "she gave me a drink of

water and robbed me of my heart." The householder replied: "She is my daughter, and I give her to you in marriage." So Murta'ish went into the house, and the wedding was immediately solemnized.' The bride's father, who was a wealthy man, sent Murta'ish to the bath, where they took off his patched "frock (*muraqqa'a*) and clothed him in a nightdress. At nightfall he rose to say his prayers and engage in solitary devotion. Suddenly he called out, "Bring my patched frock." They asked, "What ails you?" He answered, "I heard a voice within, whispering:

'On account of one disobedient look We have removed thy *muraqqa'a*, the garb of piety, from thy body: if thou lookest again We shall remove the raiment of intimacy from thy heart." Only two kinds of men are fitted to wear the *muraqqa'a*: (1) those who are cut off from the world, and (2) those who feel a longing for the Lord (*mushtaqan -i mawla*).

The Sufi Shaykhs observe the following rule. When a novice joins them, with the purpose of renouncing the world, they subject him to spiritual discipline for the space of three years. If he fulfill the requirements of this discipline, well and good; otherwise, they declare that he cannot be admitted to the Path (*Tariqat*). The first year is devoted to service of the people, the second year to service of God, and the third year to watching over his own heart. He can serve the people only when he places himself in the rank of servants and all other people in the rank of masters, i.e. he must regard all, without any discrimination, as being better than himself, and must consider it his duty to serve all alike; not in such a way as to deem himself superior (*Continued on page #. 7*).

The Evolution of Religion

Haji Mokhtar Stork

"This Qur'an is not such as can be produced by other than God. On the contrary it is a confirmation of (revelation) that went before it and a fuller explanation of the Book - wherein there is no doubt - from the Lord of the Worlds." — Al-Qur'an

The Fontana Dictionary of Modern Thought defines religion as an attitude, accompanied by beliefs, affecting basic patterns of individual and group behaviour. Religion traditionally binds society, but the 20th century has been more than any previous age, an age of SECULARIZATION. Paradoxically, the many challenges to inherited patterns of belief and behaviour in religion have made this a fertile age in theology, at least so far as Christianity is concerned, and one of the reasons for the success of COMMUNISM. NATIONALISM has also been a religion in a loose sense.

Religion has been further defined in this dictionary as:

1. The philosophy of religion.
2. The psychology of religion.
3. The sociology of religion.

This is basically how the west through intellectualism defines religion. However in Islam it is known as a "Way of Life."

Many people who come into direct contact with Islam are quite surprised at the similarities that exists in their own faiths, for example, in Judaism, Christianity and Islam, one finds the existence of God, His Prophets, the Angels, the Resurrection, the Day of Judgement, Heaven and Hell etc. It is because of these and other similarities that Judaism, Christianity and Islam are referred to as 'Revealed Religions'.

Why Islam

The Qur'an refers to this relationship by the
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term, 'Members of the Book.' This is a general term, applied to the Jews, Christians and the Muslims, they being Members of the Book. There however is some difference of opinion as to the extent of this relationship, with some scholars in Islam referring to it as just a formal basis of recognition and nothing more. This they say is due to the fact that the Jews and Christians of today have deviated from the original teachings of their Prophets. They further add that with the coming of Islam, these faiths have now been amalgamated into one, and as such these people should follow Islam.

The Holy Qur'an teaches that, God being One and humanity being one, Divine Guidance in terms of religion has not been confined to any particular chosen race. Rather, mankind has been blessed with it during the course of human history. The Qur'an takes up this subject further by declaring that Abraham was NEITHER a Jew NOR yet a Christian, but he was one who submitted himself completely to the One and Only God, whom we call Allah in Islam. Why He has taken on this name for Himself we do not know, but we do know that it is synonymous with Islam. This means that Islam is not a new religion but one that was observed in practice by all the Prophets before the advent of Muhammad (ﷺ). The name Islam may sound new but it in fact belongs to the oldest philosophy in existence i.e. monotheism.

The Role of the Prophets

God sent every Prophet with a miracle which inspired the minds of his people with humility and reverence. These miracles helped to create a mood which was conducive to faith in God and submission to His Will. We also observe that each of these miracles was in accord with the spirit of the age in which a Prophet was sent. It was also in harmony with the image that the people concerned had with regard to human capacities. By transcending the limitations of normal human capacities, the Prophets were able to cause their people to reconsider their complacent attitudes, thus causing them to turn to God.

It will be observed that each Prophet was blessed with certain qualities. Adam was created out of mud and clay. Moses was given a staff.

In Jesus, we find the powers of healing and bringing back the dead to life, and in Muhammad (ﷺ), we find the miracle of the Qur'an (learning). Each of these Prophets served a certain purpose and function, for example, in the case of the Prophet Moses, the people of his era were known for their magic, hence he came forward with a miracle which established his position as one being backed by God. Jesus in turn was sent to a people who had surrendered themselves altogether to the hegemony of matter. His miracles therefore were oriented with the view of restoring conviction in things super-natural. The immaculate birth of Jesus itself is proof of this supremacy, which ultimately goes to show that with God there are no laws! That the effects are not invariably connected with cause, and that the former may even exist at times without the existence of the latter.

The miracles which have been mentioned in connection with the Prophets of the past were all of a material, sensory nature, even though they unmasked the truths which had a spiritual bearing. Their main function was to overwhelm man into submission to God. The same cannot be said of the Prophet Muhammad (ﷺ). The miracle of the Last Prophet (ﷺ) was not of a material, tangible nature so as to be perceptible to the physical eye. It was essentially of a non-material nature, and thus capable of being grasped by the human intellect. It was a miracle which will not lose its luster with the passage of time. This instantly raise the question as to why the miracle of the Prophet Muhammad (ﷺ) is different in nature when compared to the others. Why is this recitable message placed above the miracles of the other Prophets which consisted of tangible events?

The answer to this question is related to the significance of the Qur'an, its Shariah or Islamic Code. This Shariah is immortal and it will remain relevant for all the succeeding generations of mankind to come.

The Shariah

The significance of this Shariah is that it is unlike all previous religious laws. This Shariah is addressed to everyone throughout the world. The extent of its fulfillment can be viewed in the life of the Noble Prophet Muhammad (ﷺ), covering every aspect of social and active life. This cannot be said of past Prophets. Their Laws were confined to an era, a region, a people and only suitable for just that period of time. Its incompleteness can be compared to problems that have arisen in present day life. Islam not only updated these Laws but brought them into conformity with life to

come in the future.

The Shariah is not a mere collection of do's and don'ts nor is it a set of criminal laws prescribing certain punishments. This only makes up a very small aspect of this moral code. The real core of the Shariah depends on moral consciousness, obedience to God and the fear of incurring His displeasure. As such it is spiritual in nature with the prime objective of preserving mankind from harm. To understand the whole basis of the Shariah, one must understand the relationship between man and God in Islam. God as the Creator is also the Provider and Sustainer of all life and created things. As the Provider, He has given man everything he needs to live, but surely the greatest need of man is to know how to relate himself to God, and to fulfill the purpose of his creation. The Shariah therefore is nothing but a Divinely ordained code of behaviour and a way of life for the whole of mankind. It is one of servitude to God and servitude to mankind. It has not been created to serve the Muslims only. It was also not created by Allah to suppress those who do not wish to come under the fold of Islam. The Qur'an clearly declares that there is no compulsion in religion, thus preserving the status of the non-Muslims. In fact Islam is the only religion that guarantees the rights of the non-Muslims.

The Miracle of the Prophet Muhammad (ﷺ)

It is essential that the miracle of the Holy Prophet (ﷺ) should be in tune with the universality and immortality of his message. Had the miracles of the Noble Prophet (ﷺ) consisted of tangible events, they would have lost their evidential effectiveness with the passage of time.

These miracles could have created the required certitude of belief only among the people who had witnessed the miracles themselves. For example, we have the 'fire-pit' into which the Prophet Abraham was cast into. We have the staff of the Prophet Moses, the rising of the dead by Jesus, all these are miracles beyond doubt but the fact still remains, succeeding generations who are gradually affected by development and progress, find it hard to bring themselves to accept these miracles. In short, those miracles served only that period of time, and with the passing away of those Prophets and their generation, these miracles began to have less command over the minds of succeeding generations. Furthermore, such feats could have been verified with absolute certainty only by those who actually witnessed them. Compared to the miracle of the Holy Prophet Muhammad (ﷺ), the Qur'an will continue to be recited and followed right up to the Day of judgement. The miracle of the Qur'an is proof of its originality, its intactness, and the effect or impact of its Message, which continues to be a force compatible with the times.

The Qur'an however is not the only miracle attributed to the Noble Prophet (ﷺ) of Islam. He too was blessed. Like previous Prophets, the Prophet (ﷺ) of Islam did perform miracles, and it would be impossible for us to deal with these at this juncture. What concerns us is that the only miracle claimed by him was the miracle of the Qur'an, and in this we can understand his decision. Now, if all generations or succeeding generations can grasp this significance, then it constitutes an immortal testimony of God. If they strayed after that, it would be not out of ignorance, nor owing

to lack of clarity about the truth. It would be owing to the dominance of lust, or owing to the hold of superstitions.

The Qur'an — The Book of Divine Guidance

The Qur'an as the Book of Divine Guidance has been the subject of much investigation. Scholars have viewed it from a purely academic point of view, and have found that its scientific exposition of this creation is beyond doubt. The embodiment of these truths in the Qur'an which humanity has received from an unlettered Prophet (ﷺ) is another argument in favour of the Divinity of the Qur'an.

In our view, the Qur'an is the fulfillment and conclusion to a chain of events beginning with Adam to the Prophet Jesus and ending with the Prophet Muhammad (ﷺ). We find the Divine Message reaching a climax and conclusion in Islam.

Proof of this can be viewed in the Qur'an. Allah says:

“This Qur'an is not such as can be produced by other than God. On the contrary it is a confirmation of (revelation) that went before it and a fuller explanation of the Book — wherein there is no doubt — from the Lord of the Worlds.” (10: 37)

The Qur'an is thus an Unfolding Message, an Eternal Message, a Recitable Message, a Divine Message and it will not lose its luster as would a miracle (performance). In this manner the Qur'an has become The Permanent Miracle, an intellectual argument to these who reject God, the One and Only.

The Prophets of the Bani Israil were ascetic in nature. They led nomadic lives, and in

most cases incomplete ones. They were never able to achieve total success and this can be viewed by their overall performance. The life of the Prophet Jesus is one such example. The same however cannot be said of the Prophet Muhammad (ﷺ). In him we see the fulfillment of every aspect of life. Divine Revelation bears testimony to this, because each phase of his life conformed with Qur'anic Revelation, and as a result of this, the Qur'an is an exposition of all aspects of life. It is complete and perfect. One might further add that the wholesomeness of the Prophet's life in conjunction with Qur'anic Revelation leaves no room for assumption towards any solution in life. Never has there been a Prophet so successful as the Prophet Muhammad (ﷺ). The Shariah or Islamic Moral-Code of Conduct is proof of this.

The Qur'an describes the Noble Prophet Muhammad (ﷺ) as a mercy and model to humanity. An unlettered man full of wisdom, orphaned at early age, a man of character and honour, he was respected by both friend and foe. In business, he was known for his honesty and fair dealing, but most of all he delivered the Message of God, rejecting the grandiose offers of the Quraish. As result of his persistence he suffered greatly, but there is no doubt, he became the greatest reformer, equal with society, living no different from them. As the Law-Giver, he created a State, wherein justice, honour and respect prevailed among believer and nonbeliever. As their leader, he was never known to flee from the enemy. With a small band of followers, consisting of no more than 313 people, he went forth to face an army of 1,000 well equipped Quraish (Makkans). It was his total trust in God and those of his followers

in him that granted them success.

As a married man, he was a noble example. To those who served him, it has been reported that he never uttered a harsh word against them. Of his many wives, Khadijah was his first. It was after her death that he took up others, and even in this matter, it can be said with all honesty that Aishah was the only second person in his life. His other marriages were undertaken to preserve the dignity of society, and to strengthen the bonds of brotherhood. Even his wars were always a defensive measure, having to act to preserve the community against those who wanted to put an end to its existence.

Worshipping the One and Only God

The Noble Prophet Muhammad (ﷺ) was always mindful of this duty, and though he

was His Messenger, he used to remind his audience that he was to more a man like them, of his many titles, the Prophet (ﷺ) used to take pride in being called His Slave and His Messenger, and it is here that we find true servant-ship, humility and submission.

The prime goal of a Muslim is to seek this position of servant-ship in life i.e. to become the servant of Allah. The Noble Prophet (ﷺ) has said that a person will not attain *Iman* until he loves for his brother what he loves for himself.

The Time has indeed come for us to re-appraise our various faiths and ideologies. Life is important because it offers us the only opportunity to right and wrong. It holds the key to the future, the Hereafter.

THE QUR'ANIC FOUNDATIONS
AND

STRUCTURE OF MUSLIM SOCIETY'

By

Dr. Muhammed Fazl-ur-Rahman Ansari .

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The Fountain Head of Guidance

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The Creator of the Universe, who provides every creature, even before its birth, with everything necessary for its proper growth and steady progress in all spheres of life, has also provided man with everything essential for his physical as well as spiritual growth and development. Man has been provided for his spiritual development with two unique sources: The Holy Qur'an and the Holy Prophet (ﷺ). The Holy Qur'an is the last Divine Message and Guidance which like a brilliant torch illuminates the way to the highest pinnacle of spiritual development and the Holy Prophet is the perfect model set before mankind to follow, who had been elevated to such spiritual eminence which not only man, but even the spiritual beings, the angels, are unable to imagine. He is the only one among all mankind who has been given such spiritual ascension which breaks asunder all bounds of space and time.

The Holy Qur'an:

The unlimited space is studded with innumerable galaxies each containing millions of solar systems like that of ours. The earth on which we live is not even comparable to a grain of sand in the great Sahara when compared to the vastness of the creation of God. On this tiny and insignificant planet sits man astride, boastful of his own knowledge, wisdom and power, paying little heed to the vastness of the universe, to the unlimited treasure of wisdom and knowledge which lies scattered in an abstract way, in the expanses of the space. But the Omniscient God knows every detail of His creation, hence it has

been said in the Holy Qur'an:

قَدْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَاتِ رَبِّي لَنَفَذَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ
كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

“Say: If the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid”. (18:109)

God, in His profound knowledge and wisdom is All-seeing and All-knowing while man with his limited fund of knowledge is blind to the ultimate facts and truths. Does it befit the blind to doubt the statement of the one with sound vision? The Holy Qur'an says:

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ

“Not equal are the blind and those who (clearly) see.” (35:19)

If not, then how does it befit man to doubt the statements of the Holy Qur'an which is the final revelation of God to guide mankind! The Holy Qur'an says:

تِلْكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

“This is the book; in its guidance sure, without doubt, to those who fear God.” (2:2)

The Holy Qur'an is the last revealed book of God which serves the purpose of a brilliant torch amidst absolute darkness, illuminating the way of the believers in their progressive march towards perfection and final salvation. Man as a species is still deflective despite all scientific and mechanical developments and innovations; his fund of knowledge is limited; his reason works only

within the limit of his knowledge and experience for, what is reason other than the capacity of answering questions in the light of one's knowledge and experience? He can neither answer questions which are beyond his scope of knowledge and experience nor can comprehend them fully. It therefore, befits man to accept the guidance of the Holy Qur'an in matters which are beyond his comprehension.

Since the Holy Qur'an was revealed to guide all mankind regardless of their intellectual levels, the book provides with guidance both a sophisticated philosopher and a simple layman. Everyone can derive guidance from it according to the level of his understanding. The treasure of Divine wisdom which lies buried within the book is inexhaustible and during the last fourteen centuries humanity has been digging out this treasure for its own enrichment and the process shall continue forever. But in this regard it should be kept in mind that the verses of the Holy Qur'an explain each other and the best interpretation of the book is that which is done in the light of its own teachings. But if man pursues a different course and begins by interpreting the Holy Qur'an according to his own whims and fancies, he is sure to go astray.

Division of Verses:

The verses of the Holy Qur'an may be classified as follows:

The Muhkamat محكمات

The Mutashabihat متشابهات

The Muhkamat contain the basic and fundamental teachings of the Holy Qur'an which constitute clear guidance in all matters and plain and obvious truths and the Mutashabihat are those verses of the

Holy Qur'an which contain such matters which are beyond the scope of human knowledge, reason and experience i.e., the existence of God, His Attributes, Resurrection, Judgement etc.

The companions of the Holy Prophet (ﷺ), the saintly persons and scholars of the Muslim Ummah have in all times endeavoured to mould their lives in accordance with the Muhkamat, believed in the Mutashabihat and avoided to question the rationality of the latter. They knew it perfectly well that even if man succeeds in making use of all the cells in his brain and stuffs them with knowledge, there would still be much left unlearnt, hence it was wise to believe in the words of the Omniscient.

There is much in the universe which though not unreasonable, is above reason. But there have always been in all times, such people who questioned the rationality of the Mutashabihat, discussed them in their own fashion and interpreted them in accordance with their imperfect vision and defective reasoning and consequently were misguided and have misled others.

In order to illustrate how the verses of the Holy Qur'an can be interpreted with the help of other verses of the same book we may cite the following examples: The Holy Qur'an, for instance, teaches us the prayer:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ

"Show us the straightway, the way of those on whom Thou hast bestowed Thy Grace." Now the question arises who were those on whom God had bestowed His Grace? (1:6-7) Were they Namrud and Pharaoh or Shaddad and Haman? Were they those outstanding figures of history who possessed all sorts of worldly grandure

..? The Holy Qur'an replies:

"All who obey God and the Apostle are in the company of those on whom is the grace of God, of the Prophets the Sincere (lovers of truth) the witnesses (who testify) and the Righteous (who do good): Ah! what a beautiful fellowship!"

The Holy Qur'an has thus confirmed that those upon whom God has showered His Grace belong to the following four groups:

The Prophets

The Sincere

The Witnesses

The Righteous

The Prophets are the Messengers of God who conveyed Divine guidance to all members of humanity in different periods and regions. The Sincere are those in whom the spirit of truthfulness is predominant, who have not let their pure spirits get rusty and wherever they see the truth they accept it without hesitation. The Witnesses are the persons who have faith in the truth and who support and sustain it even if it is necessary to endanger their very lives for that purpose, and the Righteous are those who believe in the eternal truth and mould their lives

accordingly.

Another example of the explanation of the meanings of the Holy Qur'an with the help of the Holy Qur'an is as follows:

The Holy Qur'an says:

تِلْكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

"This is the book; in it is guidance sure, without doubt, to those who fear God."

Now one may ask: who are those who fear God? what are their qualities and attributes? The Holy Qur'an replies:

"(Those) who believe in the Unseen, are steadfast in prayer and spend out what We have provided for them and who believe in the Revelation sent to thee and sent before thy time and have the assurance (in their hearts) of the Hereafter."

This verse explains who the people are who fear God. Similarly there are many verses which can be explained with the help of other verses of the Holy Qur'an. But it would be a grave mistake if we should conclude that there is no other source of guidance regarding the explanation of the meanings of the Holy Qur'an. Because most of the sacred book cannot be properly understood except in the light of the teachings of the Holy Prophet (ﷺ).

ATTENTION TO OUR READERS

It is our earnest request to the readers and subscribers "THE MINARET Monthly International" to extend their help and co-operation for increasing its circulation, convincing friends for advertisement, sending goods articles and giving precious suggestions for the improvement of the magazine.

لیگ کی طرف سے متعدد عرب ممالک کا دورہ کیا اور نظریہ پاکستان کی اتنے موثر انداز میں وکالت کی کہ عرب علماء و عوام تہہ دل سے پاکستان کے مطالبہ کی حمایت پر آمادہ ہو گئے۔ قائد اعظم ہمیشہ آپ کی ہمہ صفت شخصیت اور سحر بیانی سے متاثر رہے چنانچہ متعدد بار قائد اعظم نے شاہ صاحب کو بیرونی ممالک کے دورہ پر بطور خاص روانہ کیا۔ قیام پاکستان کے بعد پہلی نماز عید عید گاہ میدان میں شاہ صاحب کی امامت میں ہوئی۔ قائد اعظم اور تمام عمال جماعت اس میں شریک ہوئے۔ شاہ صاحب نے اپنے خطبے میں اسلامی دستور اور مذہب کے لائحہ عمل پر روشنی ڈالی۔

یوں تو بہت سے مفکر، مدبر اور مفسر کہلاتے ہیں، کتابیں بھی تصنیف فرماتے ہیں، روپوں کی ریل پیل بھی ہوتی ہے، شہرت بھی پاتے ہیں۔ دوسروں کو متاثر بھی کرتے ہیں لیکن مرنے کے بعد شاید ہی کسی کا صحیح جانشین ہوتا ہے۔ برصغیر پاک و ہند میں ایسے مبلغ، مفکر اور مفسر گزرے ہیں لیکن ان کے خاتمہ کے ساتھ ساتھ ان کے سارے معاملات ختم ہو جاتے ہیں۔ یہاں تک کہ اولاد میں بھی کوئی اس قابل نہیں ہوتا جو ان کی جگہ سنبھال سکے۔ مولانا عبد العظیم صدیقی نے اگر دنیا کے مختلف علاقوں میں تبلیغ کے فرائض انجام دیئے، لوگوں کی تطہیر کی تو خود اپنے گھر پر بھی نظر رکھی۔ آپ کے داماد ڈاکٹر فضل الرحمن انصاری کی شخصیت، علمی اور عملی کارنامے، آپ کے صاحبزادے مولانا شاہ احمد نورانی کی دلیرانہ جدوجہد، اور آپ کی صاحبزادی ڈاکٹر فریدہ احمد کی خواتین میں تبلیغی و تعلیمی مساعی، دراصل مولانا عبد العظیم صدیقی ہی کی تربیت، پرورش اور نگاہ خاص کا نتیجہ ہے۔



مولانا ثار احمد کانپوری، مولانا فاخر الہ آبادی و دیگر زعماء خلافت کی صف اول میں شامل تھے۔ آپ نے تحریک خلافت کو بام عروج تک پہنچایا۔ جب مہاسبائی ہندوؤں نے پہلی بار یو۔ پی اور دیگر صوبہ جات ہند میں شدھی کا جال پھیلانا شروع کر دیا اور گاندھی جی کی سیاست بے نقاب ہو گئی تو مولانا عبدالعلیم صدیقی اپنے محترم علماء اور رفقاء کے ساتھ تحریک خلافت سے الگ ہو گئے۔

مولانا عبدالعلیم صدیقی کا شمار تحریک پاکستان کے صف اول کے رہنماؤں میں ہوتا ہے۔ آپ نے ابتداء ہی سے نہ صرف مسلم لیگ کی حمایت کی بلکہ قائد اعظم محمد علی جناح کو قومی و ملی امور میں صائب مشورہ بھی دیا۔ ۱۹۴۰ء کی قرارداد پاکستان کی منظوری کے بعد مولانا عبدالعلیم صدیقی نے قیام پاکستان کی تحریک میں نہایت سرگرمی کا مظاہرہ کیا اور مختلف بلاد کے دورے کر کے علمائے اہلسنت، مشائخ عظام اور عوام الناس کو اس بات پر آمادہ کیا کہ وہ خواب غفلت سے بیدار ہو کر مسلم لیگ کے پرچم تلے جمع ہو جائیں تاکہ ان کے حقوق کی بازیابی کے لیے موثر انداز میں آئینی جنگ لڑی جاسکے۔ آپ نے اکتوبر ۱۹۴۶ء میں بنارس کی آل انڈیا سنی کانفرنس کے انعقاد اور شرکت سے تحریک پاکستان کو تقویت پہنچانے میں نمایاں حصہ لیا اور اس کے فوراً بعد مسلم

سلسلہ شروع ہوا۔ آپ کے علم و عمل کے ابرگہر بار نے اسلام کی باران رحمت کو کبھی برما پر برسایہ کبھی سیلون پر، کبھی ملایا سیراب ہوا کبھی انڈونیشیا، کبھی سیام، کبھی انڈوچائنا، کبھی چین کبھی جاپان، کبھی ماریشش، کبھی ری یونین، کبھی مشرقی افریقہ کی نوآبادیاں، کبھی جنوبی افریقہ، کبھی عرب میں قیام ہوا، کبھی عراق میں کبھی شرق اردن میں کبھی فلسطین میں، کبھی مصر میں روشنی ہوئی کبھی شام میں۔۔۔ چاروں طرف روشنی پھیلی تبلیغی ادارے قائم ہوئے، کتابیں اور رسالے شائع ہوئے لاکھوں نام کے مسلمان دین سے روشناس ہوئے، صد ہا غیر مسلم دین اسلام میں داخل ہوئے جن میں اعلیٰ تعلیم یافتہ افراد بھی تھے اور متوسط الحال بھی، گورے بھی تھے اور کالے بھی، زرد بھی تھے۔ آپ نے دنیا میں کثیر تعداد میں مختلف ادارے قائم کئے جو آج بھی کام کر رہے ہیں جن میں یتیم خانے، ہسپتال، تعلیمی ادارے، مساجد، مشنری سوسائٹیز، بین المذاہب رابطہ تنظیمات، مسلم اتحاد بورڈ، آرگنائزیشن برائے علماء اور مسلم یوتھ بریگیڈ وغیرہ شامل ہیں۔

تحریک خلافت کے اس ابتدائی دور میں جب کے انگریزوں کے خلاف زبان کھولنا مشکل امر تھا آپ علی برادران، شاہ عبدالماجد بدایونی، عبدالباری فرنگی محلی،

مولانا عبدالعلیم صدیقی نے ابتدائی تعلیم اپنے والد گرامی سے حاصل کی۔ جس میں عربی، فارسی، اردو اور دینی تعلیم شامل ہیں۔ سات سال کی عمر میں حفظ قرآن مکمل کیا اور

نوسال کی عمر میں جامع مسجد میرٹھ میں پہلی تقریر کی۔ ابتدائی تعلیم کی تکمیل کے بعد میرٹھ کالج سے تعلیم حاصل کرنے کے بعد الہ آباد یونیورسٹی سے بی۔ اے کی ڈگری حاصل کی۔ اردو، عربی اور فارسی کے علاوہ انگریزی، سواملی، جاپانی، چینی و دیگر زبانوں پر مکمل عبور حاصل تھا۔

مولانا عبدالعلیم صدیقی کا خاندان عرصہ دراز سے طریقت و روحانیت کا مرکز چلا آ رہا تھا۔ آباؤ اجداد اپنے وقت کے مسلم شیوخ سلسلہ سے تھے مولانا عبدالعلیم صدیقی نے اپنے بڑے بھائی مولانا مختار صدیقی سے بیعت کی بعد میں مولانا احمد رضا خان بریلوی اور حضرت شاہ حسین کچھو

چھوی جیسے، شیخ احمد الشمس مراکشی، مولانا عبدالباری فرنگی محلی اور لیڈیا کے بزرگ شیخ السوسی سے روحانی اکتساب کیا۔ مولانا عبدالعلیم صدیقی کے ہاتھ پر ساٹھ ہزار کے لگ بھگ غیر مسلموں نے اسلام قبول کیا جن میں ڈاکٹر، فلاسفر، وکلاء، انجینئر، سیاستدان شامل ہیں، بورنیو کی شہزادی مکیدی، پائٹری کی خاتون وزیر میر و خلیل ڈونا، ماریشش کی خاتون، فرانسسی گورنر مرویٹ ژفرج،

روسی سائنسدان جارج نیٹوف اور سنگاپور کے بھگت ڈاکٹر دتہ (ڈاکٹر صدق) وغیرہ نے آپ ہی کے دست مبارک پر اسلام قبول کیا۔

مولانا عبدالعلیم صدیقی ذہانت و فطانت کا مہر منیر تھے۔ ان کا انداز خطابت دل موہ لینے والا، ان کی تحریریں ایمان افروز، ان کا کردار پاکیزہ ان کی گفتار میں بلا کی شیرینی و روانی، ان کے استدلال اٹل اور دل عشق رسول سے سرشار تھا۔ اللہ تعالیٰ نے آپ کو نہ صرف حسن معنوی اور صوری سے نوازا تھا بلکہ حسن اخلاق، مروت اور محبت کا پیکر بھی بنایا تھا۔ جو شخص ایک مرتبہ حضرت کی صحبت میں بیٹھ جاتا بار بار حاضر ہونے کی اور شرف ملاقات کی کوشش کرتا تھا۔ مولانا عبدالعلیم صدیقی بیسوی صدی عیسوی کے بے مثل اور عظیم انسان تھے۔

مولانا عبدالعلیم صدیقی کے متعلق بلا خوف تردید کہا جاسکتا ہے کہ آپ نے پہلے ہی روز سے تمام دنیا کو اپنا میدان عمل اور تمام انسانیت کو اپنی قوم سمجھا۔ حضرت کی بلندی نظر کا نتیجہ تھا کہ عنقوان شباب میں ہی آپ کی تبلیغی مساعی کا دائرہ عمل برصغیر پاک و ہند سے آگے بڑھ چکا تھا۔ بغیر کسی سرمایہ بغیر کسی تنظیم، بغیر کسی جماعت یا رفقاء کے تقریباً ۲۳ سال کی عمر میں حضرت کی تبلیغی سیاحتوں کا

مولانا شاہ عبد العلیم صدیقی میرٹھی

حیات و خدمات، ایک مختصر جائزہ

حافظ شفیق احمد

مسلمان قوم اول آخر تک ایک مشنری قوم ہے اور جب انحطاط کے موجودہ دور میں مولانا عبد العلیم صدیقی نے سے اس نے اپنی حیثیت کو نظر انداز کیا ہے مسلسل رو بہ انحطاط ہے۔ ہمارے جن جلیل القدر اصحاب نے اپنی پوری زندگی تبلیغی مقاصد کے لیے وقف کر رکھی تھی آج ہماری قوم ان کے نام تک سے واقف نہیں۔ کسی قوم میں مشنری اسپرٹ بیدار کرنے کے لیے از حد ضروری ہوتا ہے کہ اس قوم کو اپنے ان قابل فخر افراد کے نقوش قدم پر چلنے کے لیے ابھارا جائے جنہوں نے پوری پوری زندگی دنیا پر اس قوم کے نظریہ حیات اور مقصد حیات کو واضح کرنے کیلئے صرف کردی۔ امت مسلمہ میں ایسے ہی گراں قدر موتیوں میں ایک نہایت ہی تابدار گوہر مبلغ اسلام حضرت شاہ عبد العلیم صدیقی کی ذات مبارکہ ہے۔ ان کے بارے میں ان کے خلیفہ ڈاکٹر فضل الرحمان انصاری کچھ یوں رقمطراز ہیں کہ:

”اول و آخر ایک ایسے مبلغ اسلام تھے جو دور حاضر کی اسلامی تاریخ کا ایک عظیم الشان کارنامہ سرانجام دے گئے اور ان کی اللہیت کے نور نے اطراف و اکناف عالم میں بے شمار نفوس کو منور فرمایا۔ حقیقت یہ ہے کہ روحانی و اخلاقی

انحطاط کے موجودہ دور میں مولانا عبد العلیم صدیقی نے اسلامی اقدار کا احیاء کیا اور اسلام کو دیئے گئے دور حاضر کے چیلنجز کا مجاہدانہ جذبہ کے ساتھ مقابلہ کیا“

بین الاقوامی شہرت یافتہ آرٹس سکالر جارج برنارڈ شاہ شاہ صاحب کی سحر انگیز علمی و روحانی شخصیت سے متاثر ہوئے بنانہ رہ سکے۔ شاہ صاحب سے مکالمے کے بعد برنارڈ شاہ کو بھی اس بات کا اعتراف کرنا پڑا کہ دنیا کے تمام تعلیم یافتہ، دانشور، مہذب اور عقلیت پسند لوگوں کا مستقبل میں مذہب صرف اسلام ہوگا“

شاہ عبد العلیم صدیقی ۱۵ رمضان المبارک ۱۳۱۰ بمطابق ۱۳ اپریل ۱۸۹۲ کو ہندوستان کے صوبہ یو۔ پی کے شہر میرٹھ کے محلہ مشائخاں میں پیدا ہوئے۔ آپ کے والد محترم مولانا شاہ عبد الحکیم صاحب جو اپنے وقت کے اکابر صوفیاء و علماء میں شمار کئے جاتے تھے شاہ عبد العلیم صدیقی اپنے والد کی طرف سے خلیفہ اول حضرت ابو بکر صدیقؓ کی ۳۸ ویں پشت اور والدہ کی طرف سے ۳۳ ویں پشت سے تھے۔