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14th August '47: Jinnah's Vision A Secular or a Great Islamic Country?

M. H. Faruqi

Fourteen August 1947 – actually 27 Ramadan 1366 - was the day when Pakistan emerged on the world map as the first avowedly Muslim state in the post-colonial era. There was no pre-existing geographical entity known by the name of Pakistan; the territory had to be carved out of British India as a specifically Islamic country. The name Pakistan itself, meaning the land of the pure, was calved by Chaudhry Rahmat Ali and those others who were opposed to the Muslim demand for a sovereign and independent state of their own supported the name. They had meant to be cheeky but Muslims accepted the name 'Pakistan' with thanks.

Those days both, who were fired by the idea and others who were deadly opposed to it - the British, the Hindu-dominated Indian National Congress and their secular or cronies among the Muslims — were opposed because of only one reason: the demand for Pakistan had come to be identified with Islamic economic, social and political idealism.

Thus when the outgoing British viceroy, Lord Mountbatten (d. 1979), who had come to hand over power to Quaid-e-Azam Muhammad Ali Jinnah (d. 1948), used the occasion to commend to him the tradition of 'political and religious tolerance' shown by an Islam-ignorant Mughal Emperor Akbar, (1542-1605), the Quaid had not let the remarks pass by Muslims didn't need any

Akbar, Jinnah retorted, for the 'tolerance and good will' practiced by Akbar dated back 'thirteen centuries ago when our Prophet (ﷺ) not only by words but by deeds treated the Jews and Christians handsomely after he had conquered them The whole history of Muslims, wherever they ruled is replete with those humane and great principles which should be followed and practiced.' (Speech on 14 August 1947).

Some later-day protagonists of secularism who had little role in the Pakistan movement and would have been equally or more comfortably serving under the British or Hindu rule have since tried to claim that in fact a speech the Quaid had made three days earlier on 11 August 1947 should be taken to define the ideology of Pakistan. In the speech in question that he made in the background of the massacres going on in Delhi and Punjab and some tension in Karachi, the Quaid had told non-Muslims, 'you may belong to any religion, caste or creed, that has nothing to do with the business of State' for 'we are all citizens and equal citizens of one State'.

However, as the former Pakistan ambassador and author, Professor Samuel Burke, has pointed out (Jinnah and the Pakistan vision, Impact, November 1999) 'when this statement is read with the Quaid's other pronouncements, it becomes quite clear that he was recommending

generous treatment to non-Muslims not as a commendable secular principle but as a mandatory Islamic injunction'. Burke then went on to refer to several of Jinnah's pronouncements between 1939 and 1948 all of which bore on the Quaid's conviction that Islam was a 'complete code of life' and so when 'we talk of Islam we take it as an all embracing word'. He dismissed as mischievous those who were saying that the future constitution of Pakistan would not be based on Shari'ah.

The Quaid passed away on 11 September 1948. His last policy statement was his address on 14 July at the opening of the State Bank of Pakistan. He was not opening just any other bank; he was opening the central bank of a Muslim country dedicated to implementing Islam as a 'complete code of life'.

First, he said: 'The economic system of the West has created almost insoluble problems for humanity and to many of us it appears that only a miracle can save it from disaster that is now facing the world. It has failed to do justice between man and man. The adoption of western economic theory and practice will not help us in achieving our goal of creating a happy and contented people.'

The Quaid, therefore, told the new country's bankers and economists: 'We must work our destiny in our own way and present to the world an economic system based on the true Islamic concept of manhood and social justice. We will thereby be fulfilling our mission as Muslims and giving to the humanity a message of peace which alone can save it and secure the welfare, happiness and prosperity of mankind.'

It is a different matter though that successive Pakistani leadership has been doing exactly the opposite of what the Quaid had asked them to do: to 'present to the world an economic system based on the true Islamic concept of manhood and social justice' and not to ape 'western economic theory and practice. Not surprisingly then, as he had rightly warned, it has not helped Pakistan in achieving our goal of creating a happy and contented people.'

Was this then the 'secular' Jinnah whom his people had come to regard as their Quaid-e-Azam — Great Leader?

Or was he one who had declared consistently all through the freedom struggle that :

'We wish our people to develop to the fullest our spiritual, cultural, economic, social and political life in a way that we think best and in consonance with our own ideals and according to the genius of our people.' (Address to the All Indian Muslim League Session, Lahore, March 1940)

'It is the Great Book, [The] Qur'an, that is the sheet anchor of Muslim India.' (Address to the All Indian Muslim League Session, Karachi, December 1943)

'Our bedrock and sheet anchor is Islam. Islam is our 'guide and complete code of our life.' (Speech to the Punjab Muslim Students Federation, March 1944)

'Pakistan started the moment the first non-Muslim was converted to Islam in India long before the Muslims established their rule inspired them.' (Speech at Aligarh Muslim University, March 1944)

'Pakistan not only means freedom and independence but the Muslim ideology,

which has to be preserved, which has come to us as a precious gift and treasure and which, we hope, others will share with us.' (Speech to the Frontier Muslim Students Federation, June, 1945)

'Muslims demand Pakistan, where they could rule according to the code of life and according to their own cultural growth, traditions and Islamic laws.' (Message to Frontier Muslim League Conference, November 1945)

Yet the Islam-apologists of Pakistan do not want to read the Quaid's 11 August 1947 speech in the context in which it had been made; nor do they want to know scores of his previous as well as subsequent assertions that Islam and Islam alone was the raison d'etre of Pakistan, but they insist that Jinnah's vision of Pakistan was a secular one.

To accept their view would be tantamount to saying that except for that one 'policy' speech on 11 August 1947, Quaid-e-Azam had not been truthful with his people. In fact, they want to make him look like a

'hypocrite', who did not have the courage to follow up his 'secular' speech of 11 August, but went on to make 'untruthful' assertions about Islam being the guiding principle of the new state.

Yet even assuming the absurd that Jinnah had secretly wished Pakistan to be a secular state, it cannot make out a case for making the country a secular state. Jinnah was indeed a Great Leader but not the owner of its vision. The vision belonged to the 100 million Muslims of the then British India who had no doubts or confusion about their Islamic destiny.

However, like the Hindutva historians in neighbouring India, who want to concoct a new history of Muslim rule, in Pakistan too secular revisionists are trying to fabricate a new history of the Pakistan movement and its truly great leader, Muhammad Ali Jinnah. They are busy engaged in defiling both the image of the man and the vision of the Islamic country he helped to put on the world map.

(Courtesy: Impact International)

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Religion in the Atomic Age

Dr. H.H. Bilgrami

Mankind, to a historian of civilization, has undergone three fundamental changes. The first may be termed as the foundation of the society which differentiated the rational animal (man) from the irrational one. The second was the discovery of civilization based on agriculture, bringing in its wake a development of the techniques, resulting in the social forms of civic life and rudimentary trade. Both these changes occurred before the dawn of the recorded history and correspond roughly to the period of the "Stone" and "Bronze" ages respectively. The third change in the progressive movement of the humanity started with the advent of the "Iron Age", which extends to 'Eternity' taking in its span the present "Atomic Age" as an "Observation post" through which the 'Realm of Reality' could be viewed in its correct perspective.

Let us now briefly analyze the contents of science, its contribution and limitations and also study the inevitable conclusion to which it leads to, i.e., the need for a belief in higher motivation—a higher concept of religion—its meaning and significance.

Science, its definition, contribution and limitations

The roots of scientific knowledge go back to the origin of human society and many scientific inventions can be traced at all stages of its development. In the words of H.G. Wells "If the Greek was the father, the Arab was the foster father of the scientific knowledge and it was through the Arabs and not by the Latin route that the modern world received the gift of light and learning,

Islam revived the human pursuit of science"; Yet science as we know it today is more closely associated with the 16th Century and is considered relatively a late product. Modern science has a two-fold origin. It derives both from the orderly speculation of the philosopher, practical verification in the laboratory and the practical operation and traditional lore of the craftsman. In-fact it is an end product of the interaction of the theoretical and practical activities. The main postulates of science stem from the urge in man to acquire knowledge of the nature of things and happenings around him and put them to use. This means that science is concerned with both the regions of enquiry, namely, the 'World of Nature and the World of Man'.

In the world of nature, we face the problem of how to find and make the best environment for man as a physiological unit. This involves at once the whole of material techniques with physical science at the base and the biological techniques founded on far, deeper knowledge of biology than we at present possess. No part of natural sciences is irrelevant to this purpose

In the World of Man, the social. world, the problems are more urgent than those of biological existence. The whole economic and political interplay of societies, races, and classes requires far more understanding and integration than humanity has at present the means to attain. It is also becoming quite clear that in future the social aspect of mankind will become relatively more important. Not only will man's biological needs be more easily

satisfied but he will be creating a social world even of greater complexity than the one in which he is living today.

We know that the present day of science owes its origin and much of its character to the precise needs of material construction. Its method is essentially a critical one, the ultimate criterion being experimental, that is, practical verification. It would, however, sound paradoxical that the really positive part of science, that is the making of discoveries, lies outside the scientific method proper which is concerned with preparing ground for them and with establishing their reliability. Discoveries are usually unthinkingly attributed to the operation of human genius which it would be impertinent to attempt to explain. Every great thinker and scientific development is evidently supported by the facts that in spite of its usefulness, science could not control even the preventable evils. We have in the world today a number of palpable material evils—starvation, disease, slavery and war—evils which in olden times were accepted as a part of nature, or were considered the outcome of stern or malevolent Forces, but which now continue because we are tied to codes of living which are not in tune with the Reality and, therefore, are out of date.

The existence of these evils clearly indicates that though the advance of science has made a marked progress, from the large and simple to the small complex, and though science has greatly achieved the stage of description, the ordering of the available universe, and the understanding of its mechanics, there still remains unknown, and indeed in part necessarily unknowable, possibilities beyond these achievements. This is because those difficulties both in

theory and practice of science are generated by the problems that human society has created for itself in ethics, economics, sociology and psychology.

The analysis of the achievements and limitations of the present day science clearly indicates that some vital link between the base and structure of science is missing. This missing link can be termed as “Reality of Existence”, and unless human body, action and thoughts oscillate in phase’ with the “Reflection” of this ‘Reality’, we cannot achieve the purpose of creation.

Need of a Universal Religion

It is here that we see the need of a universal religion not in the sense of the Latin word which means a set of dogmas and superstitions but religion which denotes the over all-relationship between man, his destiny and the Creator; a religion which imbibes man’s deepest feelings and meets the most fundamental need of humanity, that is the relationship of the Real with the Ideal. To find out such a religion which provides the ‘Apparatus’ or the ‘Optic’ of the Reality, we have to analyze some of the characteristics of the atomic age in which we are living.

The main features of the age is its vast span of knowledge, high sensitiveness and chain reactions. Things are interrelated and correlated to such an extent that one cannot be viewed nor even imagined in isolation from the other. Even one planet cannot be considered as an entity by itself and yet even the minutest particle reflects the characteristics of the entire universe.

Things have come so close that the concept of an isolated society has become difficult to visualize. The world is fast moving

towards a vague concept of one nation and one government.

War is no longer a simple means of settling international rivalries. The modern world has been realizing more and more that war must be replaced by mutual understanding. The discovery of the atomic energy has strengthened further this thinking and it can be said with certainty that with the nuclear war of the atomic age, nations can perish but cannot conquer each other. "War is now synonymous with suicide".

The scientific discoveries of the present era have also endorsed the fact that the two—fold needs of man, religious beliefs and scientific knowledge of the things are not isolated factors but inter-related. Man is not merely a physio-chemical machine but also a psycho-physical entity and materialism alone cannot satisfy all the needs.

Why Islam

All this leads us to the inevitable conclusion that there is definitely a need for religion. But what that religion in a broader and wider sense should be? If we just look to the conditions around us, the answer is not difficult to find and we will all come to one conclusion that humanity is in need of Peace; the peace which should be everlasting; the peace which must be generated from higher motivation and not merely be used as a means of exploitation; the peace that must depend on a general code of life for all and for all times; the peace that must give sense of security to all at all stages; the peace that must bind humanity under one ideology capable of meeting the needs of humanity everywhere and for all times. Where is that code of life which on the one hand satisfies our quest

for knowledge and on the other guides us to share and share alike the benefit of our scientific discoveries? Where does the concept of such peace exist? Where is the source which can deliver the message of peace to us? We have just to open our eyes to find out this peace not somewhere from outside but from within us and around us. This peace, the appropriate Arabic translation of which is Islam, not merely provides the cure for all ills but meets the needs of the time. Islam should not be confused with religion. The proper word for it is "Din". It puts humanity on a vantage ground from which it can realize its destiny in its entirety and achieve its goal; the goal is Allah Himself. The code of morality and behaviour is the Book of God which is addressed to the entire humanity and the Leader who reflects the Virtues of his Creator in his words and actions is our Holy Prophet Muhammad (ﷺ), whose spirit is still a living force and a coordinating thread not merely between the Muslims themselves but between Muslims and non-Muslims and the entire universe around us.

I have said a word about our Holy Prophet (ﷺ) as a unifying force that needs explanation. Let me illustrate it. Let us throw a glance on the teachings of the previous Prophets. It is known to all that God Almighty had been sending His messengers at all times and in all ages to different nations with a view to giving them those basic values and Code of life morality in accordance with ability and understanding of the society. These religions were meant for certain times and for certain societies. The message of all these religions has been لا اله الا الله that there is only one God Whom we have to worship and adore; we

have all to return to Him and will be rewarded according to our deeds. Along with this, every Prophet (ﷺ) emphasized only certain attributes of God, the knowledge of which was most needed in a certain society. It is unfortunate that people lost sight of some of their prophets teachings and often misinterpreted them to suit their own conveniences. The Custodian of Peace, the Holy Qur'an, not merely preserves the teachings of all revealed religions but also makes it clear beyond doubt that Muslims must firmly believe in the Prophets of the past and must realize that the Book which is a culminating and coordinating point of the previous disciplines and messages, bestows on the mankind of the entire world, all that knowledge which was to be given to man by revelation. It also assures them that for all times to come the Book will remain unchanged. Never humanity will be able to point out contradictions between what is said-in Qur'an and what is in the book of nature (the universe). The divine tiding اكملت لكم دينكم and ان الدين عند الله الاسلام was given to the entire mankind.

The growth and development of the religious beliefs to this culminating point maybe summarized by seven Kalimas. These indicate not merely the underlying unity of religions but also emphasize the different attributes of God as revealed through the personality of each Prophet:

1. لا اله الا الله آدم صفى الله
2. لا اله الا الله نوح نبى الله
3. لا اله الا الله ابراهيم خليل الله
4. لا اله الا الله موسى كليم الله
5. لا اله الا الله داود خليفة الله
6. لا اله الا الله عيسى روح الله
7. لا اله الا الله محمد رسول الله

The last Prophet thus concentrate the attention of humanity not only on the different attributes of God (صفات الهى) but on the very being of God Himself, i.e., محمد, Muhammad (ﷺ) has been defined as a Rasool and (عبد) of Allah and has not been given any one particular attribute. To accept Muhammad (ﷺ) as the Prophet is to at once accept all the attributes of God and all the previous Prophets and yet to understand them in a coordinated manner which avoids any clash between one attribute and the other. This is why the religion revealed through the last Prophet (ﷺ) in a complete and comprehensive form is not named after him, but is given the universal name of Islam. While the approach in Islam is universal, the emphasis is still on the individual and his own attainments. One has only to reflect in his own self to realize the co-ordination of natural forces in his own being and thus realize the goal—Allah—in his own self (من عرف نفسه فقد عرف ربه).

Was it not but essential that such a teaching be revealed to mankind much before the discovery of the atomic system by man himself so that he may not grope in the dark about the very concept of the word religion and may not be disturbed by finding out the enormous power- hidden in the minutest particle? Was it not also necessary that he should be given a concept of One God and the knit-into-one-whole humanity thousands of years before the world comes to realize the need of it by force of circumstances? I may add that while scientific knowledge is in fact trying to probe into the mysteries of nature, and new discoveries add to the treasures of human knowledge, every day, it has yet to go a

long way in order to understand the power and beauties hidden in the entire universe.

To Conclude

I may end by saying that we Muslims have lost much of our time and energy in talking and emphasizing those things which are just of an academic interest. We often do not care to translate our own beliefs in our own lives. We are doing this to such an extent that we Muslims have become حجاب (a veil) to the realization of truth. What is

needed is that we should provide a light which is radiated only by action, performed with all sublimity, humbleness and devotion to God. I wish we could make this motto of our life: لما تقولون مالا تفعلون (why do you say what you do not practice). Has not the time come that we should accept the truth, achieve the knowledge in its widest sense and use it in the service of humanity and follow the Code which is embodied in the word "ISLAM" ?

Al-Fath Al-Rabbani

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The Philosophy of Shahadat

(Synopsis of an Urdu speech by)

Maulana Dr. Fazl-ur-Rahman al-Ansari (R.A.)

Compiled and Translated by

Begum Safia Saeed M. A.

If we make use of insight for looking into the tragedy of Karbaia, we come to know that the Muslims, either under the pressure of emotions or due to some conspiracy have not so far tried to understand the events in their true perspectives.

As for the sequence of events which ultimately led to the tragedy of Karbala, we must go far back to the time when Prophet Muhammad (ﷺ) migrated from Mecca to Medina. Immediately after the migration he had to face the Jewish conspiracy, which he tried to eradicate during his life-time; and his last will made in this respect also contained the directions; expel the Jews from the Arabian Peninsula.

Now as the doors of Islam were always to remain open for everybody, no ban could be imposed upon the Jews who expressed their desire to embrace Islam. Hence these cunning people, having disguised themselves as Muslims, started working upon their evil designs of undermining Islam.

The Jewish nation is one of the distinguished nations in the world, for having astonishing intellect and the brains best suited to **conspiracy**. They have played an important role in removing other religions like Christianity from their right places, and they wanted to do the same thing with Islam as well. The best brains from amongst them now came forward, and occupied a number of mosques,

mausoleums, courts and other important places, and they were doing all these things under the guise of Muslims. By the grace of Allah, the Holy Quran exists till now in its original form, otherwise Islam too would have met the same fate as other religions did. Then attention however was directed towards creating breaches in the ranks of the Muslims, and they have undoubtedly achieved considerable success.

Abdullah bin Saba, who was a Jew from Yemen, took the lead of this **conspiracy** into his hands, and the whole group of the Jewish conspirators started working under his guidance, having made Iran and its adjacent country, Iraq their special abodes. The people of Iran had inherited a great historical tradition, and they hated the Arabs, the so called "mouse-eaters" who had come in confrontation with them. The Sabais, however, took advantage of the prevailing situation 'Kufa and Basra now became the centres of their activities.

In Hazrat Abu Bakr's period of Caliphate this group had not properly organized itself, and then came the glorious reign of Hazrat Umer who—being engrossed in the conquests, could only throw these mischiefs away but could not devote his full attention towards crushing them completely. Ultimately, the second Callph himself was murdered by an Irani, whom the Sabais had hired for the purpose. **Hence Hazrat Omar was the first and Imam Husain the last victim of the Jewish conspiracy.**

Hazrat Osman was the third Caliph of the Muslims, and his great contribution to Islam is that he gave great stability and expansion to the Muslim Empire. The principle that Hazrat Osman had kept in view was that whatever be the consequences the blood of the Ummah will not be spilled. Had he taken instead a firm stand at that time the mischief would have been checked then and there, Hazrat Ali and other Sahabis were present in Medina, and they sought the permission of the calliph to crush the mischief-makers who had arrived from Kufa, Basra etc. but he was not ready to give up his principle, which at last cost him his own life.

After the murder of Hazrat Osman the matter went from bad to worse. Undoubtedly Hazrat Ali was the most deserving person to assume the office of the Caliphate, but unluckily the people who rock the lead for vowing allegiance to him were those very Sabais who had been responsible for the murder of Hazrat Osman. It is said to be wrong on Hazrat Ali's part to get Baiat from these people, but he had most probably done so in the interest of the nation. Keeping in view the existing condition Hazrat Ali now adopted certain measures for the benefit of the Muslim world, and shifting of the capital from Medina to Kufa was also one of those measures. But unfortunately this shifting brought him a number of troubles resulting in his own murder after some time at the hands of these very Sabais, who had incited him to come into conflict against Ameer Muawiyah.

Ummul Momineen Hazrat Ayesha had insisted upon Qisas (the revenge) of Hazrat Osman's murder, and the same was the

demand of Ameer Muawiyah, in whose opinion Hazrat Ali had every right to become the caliph but his caliphate would remain incomplete unless he had taken the Qisas of the murdered caliph. Now in the democratic system of Islam none is above law, and in accordance with this principle Ameer Muawiyah had also a right to such a claim. But the Sabais here succeeded in their evil aims of creating rift among the followers of Islam, and they played their obnoxious roles in the battles of Jamal and Siffieen.

Hazrat Ali and Ameer Muawiyah, however, displayed the best modes of conduct and brought the battles to an end by coming to terms. Since the Sabais could not forbear this reconciliation they passed the verdict against Hazrat Ali that he had become a Kafir, and they murdered him too.

Now the people of Kufa said to Imam Hassan that he deserved to be the Caliph, and they promised him their full support. Ameer Muawiyah did not oppose this, but he warned him that those people after having deceived his father would now deceive him. He also held them responsible for spreading the conspiracy against the Millat-e-Islamia, and expressed his fear that he (Imam Hassan) won't be able to control them. Imam Hassan agreed to this and openly performed. Baiat at the hands of Ameer Muawiyah saying that he could serve the nation better than him. Only then did Ameer Muawiyah proclaim himself to be the next Caliph after Hazrat Ali, and this was a great deed performed by Imam Hassan in the interest of the Millat the matter would have ended here but the Sabais now blamed Imam Hussan that he had also become a Kafir like his father.

Having been unsuccessful in the case of Imam Hassan the Sabais now decided to shoot the last arrow from their bow in case of Imam Husain, so that the Millat-e-Islamia might get entangled in a permanent type of scuffle and here they did succeed. Had there been no Shahadat-e-Husain the Shia movement would never have been formed. This great movement owes its formation only to the Sabais efforts.

We come to learn from the study of history that seven years before his death Ameer Muawiyah had held a large-scale plebiscite on the Caliphate of Yazeed, and no objection was raised by anybody at the time. Yazeed is generally supposed to be a vicious man, worthy of disgust and liable to be cursed, whereas a detailed review of the historical facts show him to be quite a different person. He was Ameer of the Jihad which was organized for invading Constantinople, and even Imam Husain had then been under his command. Moreover, Yazeed's election to the Caliphate had taken place after due consultation with the great personalities of the Islamic world. Then if he became the Caliph after the death of Ameer Muawiyah, it was not his fault. Another noticeable thing is that Yazeed himself never brought an army to fight against Imam Husain.

In fact, Imam Husain had every right to challenge the validity of Yazeed's Caliphate, for such rights are enjoyed even by ordinary Muslims in a democratic Islamic State, and Imam Husain's superiority to others stands beyond all questions. It is said that the governor of Medina went to Imam Husain for getting *Ba'it* from him in favour of Yazeed, but he refused to do so. Just after that the people of Kufa wrote him

a large number of letters requesting him to come over to Kufa at once as they had anxiously been waiting for him. At this Imam Husain sent his cousin Muslim bin Aqeel to review the prevailing conditions there, and Muslim bin Aqeel agreed with the proposal by confirming that the Kufis were really backing Imam Husain. But just after the dispatch of this letter, Muslim bin Aqeel too became a victim of the plot of the Sabais of Kufa, who prior to that had murdered Hazrat Osman and Hazrat Ali. Imam Husain, on the other hand, being unaware of the turn the events had then taken, left Medina accompanied by his kith and kin.

The remarkable point here is that Imam Husain had not set off with the Intention of fighting a battle otherwise he would not have taken ladies and innocent children with him. Neither had there been any proclamation of war on behalf of Imam Husain on that occasion. He really intended to go to Kufa in order to inquire about the complaints that the letters of the Kufis addressed to him had contained. According to his plans he was also to meet Yazeed afterwards in order to inform him about his errors and shortcomings, and to advise him to take certain measures which would be necessary for the benefit of the Muslims.

When Imam Husain reached near Kufa he came to know about the faithlessness of the Kufis that led to the Shahadat of Muslim bin Aqeel. Governor Ibne Zlad now sent his Commander-in-Chief with the orders that Husain was not to go anywhere except Kufa. Imam Husain now put forward three terms:

1. I should be allowed to meet Yazeed,
2. Let me go back to Medina,
3. I may be given permission to migrate to some other country.

But Ibne Ziad turned down all the three terms. Now the question arises that Ibne Ziad was the Governor appointed by Yazeed himself, why then did he prevent Imam Husain from going to him? Had the cause of Husain's murder been the intimation from Yazeed, the aim would have been achieved more easily if Imam Husain himself had gone there. But all this seems to be due to plot making of the Sabais, and in my opinion Yazeed was not involved in it.

Anyway, the most important thing that stands before us as a milestone is Imam Husain's character as depicted in the tragedy of Karbala. He had not come with the intention to wage a war, but he was forced in fight. So we have got the example of his Uswa-e-Hasanah that when a Muslim is surrounded like this on all sides, he is not to play the role of a coward. Instead of giving his life passively he is to fight bravely, and in case he is empty-handed he would better snatch the sword of his opponent although he may get his fingers cut in the attempt. Another lesson that we learn from Imam Husain's formidable character is that if a Muslim is asked to give up his principle for saving his life, he would stick to his principle even at the cost of his life. Then if he is warned that not only his own life, but the lives of his innocent children and young men would also be lost, and the ladies of his family would also be embarrassed, his reply should be 'These things don't matter at all'.—Such is the strife between truthfulness and falsehood, and this Uswa-e-Hasanah of Imam Husain is glorious an exemplary indeed.

Now the thought-provoking question before us is, whether this horrible conspiracy against Imam Husain was conducted by the

Sahabais or the whole of Millat-e-Islamia was involved in it. In the latter case we must feel greatly ashamed because we too belong to the same nation. I personally think neither the Muslim Nation nor the Caliph of that time was involved in it. When the caravan of Ahl-e-Bait arrived in Damascus, the women of Yazeed's family were crying so badly, and even Yazeed's eyes were shedding tears. He ordered to give them due honour, and they were later sent off in most befitting and respectful manner. Had he been such a dreadful beast as to rejoice over the murder of Imam Husain and his dear and near ones, there was no need of expressing grief and shedding tears. This is something against human nature. It is only on these points that the Millat-e-Islamia can feel itself secure against the most serious charge of having treated Prophet Muhammad's (ﷺ) most beloved grandson in this manner.

This mischief was actually spread by Sabais, who murdered Hazrat Osman, Hazrat Ali and Imam Husain turn by turn. The speeches made by Imam Husain in the field of Karbala are a clear proof of the fact that the Sabais of Kufa were responsible for his murder, as only these people had brought their army to fight against him. The Shaheed Imam in his speeches addressed the Kufis in this way:

"You have deceived me. Today you are coming forward to murder me!"

It is a matter of great regret that instead of bringing the facts to light, the books of history teem with blame and allegations. The impression one is likely to get after reading them is that the Ashab of our Holy Prophet (ﷺ) were very inferior, faithless

and mischievous types of people. Ma'az Allah. Islam loses its significance if this impression is created, because if the people who had received training under direct supervision of the Prophet (ﷺ) possessed these low moral qualities what would happen now when he himself is not with us?

All the Ashab of the Prophet (ﷺ) of Islam, even Abu Sufyan after embracing Islam, are very valuable and respectable persons and it is very wrong to speak ill of them. There is a special verse of Qur'an-e-Karim in the favour of Sahaba-e-Kiram that Allah is pleased with them and they are pleased with Allah. We must never talk rudely against any of the Ashab otherwise our faith would be gone. These Sahabis are the favourites of our Prophet (ﷺ) and he says about them:

“All these are my bright stars.”

To hurl ill remarks upon Ameer Muawiyah is a great blunder, and the people who indulge in these absurdities don't recognize his real worth. Ameer Muawiyah had become the Caliph after having got the consent of Imam Hassan. Then he performed remarkable deeds for the uplift and stability of Islam. Ameer Muawiyah besides being a Sahabi is also Katib-e-Wahi; he was also the brother of Prophet Muhammad's (ﷺ) wife Umm-e-Habiba, and since all the wives of the Prophet (ﷺ) are Ummahat-ul-Momineen he thus becomes the maternal uncle of this Ummah. For his rendering valuable services to Islam, Ameer Muawiyah is a man of high rank and great dignity indeed!

We Muslims must realize that it was a **great conspiracy** — a real one — which inflicted Minaret

so heavy a loss to the cause of Islam. This hideous plot to undermine the influence and reputation of Islam, was made by the Jewish group working under the guidance of Abdullah bin Saba. These people exploited the Muslims who had fragile faith, for there had been ninety percent such Muslims who had entered Islam as in the manner of sheep and goats. Since these followers of Islam required years of training they could easily get themselves caught in the web of conspiracy.

Even today this is the duty of us all—whether Sunni or Shia—to give due consideration and serious thought to the fact that Millat-e-Islamia is passing through a crisis at the moment, and our future can be darker still if we do not reform ourselves.

To mourn the Shahadat of Imam Husain in my opinion does not behore us, for we have not adopted the beautiful character of Sayyid-ush-Shuhada. A few eminent dignitaries from the Millat like Sayyiduna Ghaus-ul-Azam, Sultan Salahuddin Ayyubi and even Hazrat Omar-bin Abdul Aziz from Banu-Ummayya itself are, however, the products of this Uswa-e-Hasanah....We are not to forget that Islam is a practical religion, and what it demands from us is 'Amal (Practice) and not mourning which seems to be quite useless. This is an established fact that in the field of Karbala imam Husain had won a manifested, glorious victory as can only be cherished by others. It was possible because of the extra-ordinary strong faith and enlightened personality of Hazrat Imam Hussain and, can only be cherished by other. It was possible because of the *Noor*, his training and the courage Imam Husain had received from his esteemed grandfather. Everybody

can't do this.

Of the warmth of love a false lover has no experience,

Between a fly and the devoted moth there is a great difference.

This is our most sacred duty to pay due reverence to all from Ahl-e-Bait and Sahaba-e-Kiram, for they all have been linked up with Prophet Muhammad (ﷺ), whose love naturally leads to the love of his beloved ones. .this is to be our faith, upon

which rests the grandeur of Islam.

All the educated Muslims must try to penetrate the historical facts in order to turn the tide of the prevailing views. May Allah enable us to follow the footsteps of Imam Hassan and Imam Husain as well as of Ahl-e-Bait, and Sahaba-e-Kiram and to pay them homage for the glorious deeds they have performed for the sake of Islam. May Allah make us true Muslims so that through our hands Millat-e-Islamia regains its strength and Islam recaptures its past glory.



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AND
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Was Imam Husain's Martyrdom a Necessity?

Mohsin Ali

The question has been asked: "Was Husain's Martyrdom a necessity?" The answer is: "Yes".

There is a beautiful Chinese legend about a young girl of 16, Ko-Ai, the only daughter of a Mandarin. The Emperor, Yung Lo, had ordered the building of the new Capital of Peking, including the Bell Tower for sounding the alarm. The Mandarin's job was to cast the bell. He made two attempts, both of which failed, and the Emperor ordered that he should be beheaded, if he failed again. The beautiful Ko-ai was distressed at her father's plight, and went to consult an astrologer. To her horror she learnt that a perfect casting could never be achieved, unless the blood of a maiden were mingled with the molten metal. Ko-ai said nothing to her father, but, on the day of the public ceremony for casting the bell, she quietly slipped out, and winding her way through the crowd, threw herself headlong into the boiling fluid. It is related that on uncovering the bell after it had cooled, it was found to be perfect, but not a vestige of Ko-ai was to be seen'.

This necessary act of self-immolation is enshrined in Chinese tradition, and Ko-ai's name is handed down with reverence in every household to this day.

Great souls have appeared at critical times in the world's history to arrest the suicidal march to disintegrating societies, and to rehabilitate man on the road to higher achievements. They did not hesitate to lay down their own lives, if the necessity demanded.

A galaxy of these immortals flashes past the mind's eye—Socrates, Jesus, Joan of Arc, Cranmer. Other names could be added. Of these, the martyrdom of Husain was one of the most remarkable in the history of mankind. Was it necessary or worthwhile?

The middle of the first millennium after Christ presents a depressing picture of Man's failure on earth, which was littered with bits and pieces of dead or dying civilizations. In the extreme east, the Chinese body politic had been rent by fratricidal warfare between parochial states. Coming to the west, we find the old India societies broken down completely, after a time of troubles, which had been full of destructive wars. Thoughtful people were turning away from this world, and seeking to find the road to another salvation through asceticism. The masses were penalized by racial discrimination, sanctioned by religion in the form of a caste system, which banned social intercourse between a multiplicity of castes and sub-castes. This was the negation of human liberty, and led to the unparalleled social abuse of 'untouchability'.

In the extreme west, the Roman Empire, which had spread the light of civilization to Europe, North-Africa and part of Asia, had crumbled into dust, and the Hellenic civilization, of which it was the Universal State, had entered on a long period of petrification. In the words of Macaulay:

"...the Greeks admired only themselves, and the Romans admired only themselves and the Greeks. Their minds bred in and

were accordingly cursed with barrenness and degeneracy. At the close of the third century after Christ, the prospects of mankind were fearfully dreary. That great community was in danger of experiencing a calamity far more terrible than any of the quick, inflammatory, destroying maladies to which nations are liable, a tottering, driveling, paralytic, longevity where, during many centuries, nothing has been learned or unlearned”.

With the breakdown of the Hellenic civilization, Europe had entered upon its Dark Age.

Coming now to the heart and core of the ancient world, the so-called Middle East, conditions were in no better shape. The Syriac civilization was on its last legs. According to Toynbee, it had three great feats to its credit. It invented the Alphabet. Its seafarers discovered the Atlantic, but the physical discovery of this was surpassed, as a feat of human prowess, by the spiritual discovery of Monotheism. It gave mankind the largest number of Prophets and its best-known religions, Judaism, Zoroastrianism, Christianity, and, lastly, Islam. But it was at a low ebb, when our Prophet appeared on the scene. Fratricidal wars had sapped its life blood, and conditions of complete insecurity prevailed everywhere, The Romano-Persian war, which raged incessantly for 25 years (603-628 A.D.), had left it perfectly limb. It was in this welter and confusion of dead and dying cultures and civilizations, that our Prophet (ﷺ) brought a message of hope, not only of the renewed possibility of the highest achievements in the material world, surpassing those of the ancient Egyptians, Greeks, Babylonians, Indians

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and Chinese, but, what was of far greater consequence, the hope, which amounted to a certainty, of which each individual soul entering an After Life of unalloyed bliss. “We belong to God, and to Him shall we return”. It robbed death of its terror. This was exemplified by the martyrdom of Husain, who gave up his life and those of his nearest and dearest, with perfect serenity, although in circumstances of the utmost privation, in order that Islam may live.

To the true Muslim, death is like entering from the stress and the strain of the stormy night into the peace and the brightness of the home, and, just as we shed our coat in the hall, the soul casts off its physical raiment at death's doorway, before entering its eternal home, there to reap the reward or punishment, promised by the Best of Judges (Khair-ul-Hakimin), of our conduct (A'mal) in this World. “That day not a soul shall be wronged one bit”. The Muslim, however, must play his appointment role according to the rules (the Qur'an, the Prophet's life, the Hadith); God – the Much Forgiving (Al – Ghafoor), the Loving (Al-Wadood) – will look after the rest. That is the driving-force of Islam – “Willing Acceptance of God's Guidance and Gifts”—the result of two components, one passive-Faith (Iman), the other active—deeds (A'mal).

The Prophet (ﷺ) practiced this in his own life, which imparted such titanic driving-force to the all-embracing institutions of Islam, that, within a few decades of his death, it had burst the bounds of Arabia, and captivated the entire Syriac world from the shores of the Atlantic to the coasts of the Eurasian Steppe. The Arab Khaliphate

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provided it with its second Universal State, after a thousand years of anarchy. This vast Arab empire was bigger than any earlier one, in which perfect law and order prevailed, and in which there was no racial discrimination or religious intolerance.

Islam provided two other Universal States, viz., the Moghal Raj to the derelict Hindu world, and the Ottoman Empire to the dying Orthodox Christian Society. The last-named had the longest span of life of any empire in the world.

In the field of the arts, the sciences, and the philosophies, the Muslims were the torch-bearers for a thousand years in a world stricken with the plight of ignorance. They gave the West the Arabic numerals and the decimal system. Their numerous Madrasses (Madaris) from Spain to India, with their endowments and Scholarships, were the prototypes of the modern residential university, whose academic robes are a reminder of their Arab origin. Even today, the oldest University is the Al-Azhar in Cairo, built in 972 A.D. History was the Muslim's special forte, and the greatest historian of our times, Arnold Toynbee, has characterized the work of the Arab Philosopher-historian Ibn Khaldun as "The greatest of its kind that has ever yet been created by any mind in any time or place". According to Toynbee, "The works of the Greek Philosopher Aristotle first reached the Western world through Arabic Translations", and "the scholars of Muslim Spain contributed unintentionally to the philosophical edifice erected by the medieval Christian schoolmen". This is not the place to recount the achievements of the Muslims in Chemistry, Mathematics, Medicine, Philosophy, Architecture, Poetry,

Mysticism. The point is, that, during the thousand years of Muslim ascendancy in the World, the spirit of man soared to higher heights than ever before, and handed on the torch of progress to their apt western pupils.

But the great glory of Islam lies in the spiritual sphere – the gospel of the Unity of Law – (Tauheed) – in a Universe created and ruled over by the One True God, to Whom alone, directly or without the intercession of any intermediary, the 500 million Muslims of the world owe allegiance and pray, whose help alone they seek in time of woe, and in whose loving care and justice they have perfect trust. At the same time, Islam profoundly affected the thinking of the non-Muslim world. For the first time in history, it publicly proclaimed the brotherhood of man, and denounced inequalities created by colour, class and capital.

All this was, however, in the womb of futurity at the time of the Prophet's birth. His life and mission inaugurated this triumphant march out of the enveloping darkness into the light of day. But Satan, typifying the forces of evil, was not sitting idle. Within a few years of the Prophet's death, his most implacable enemies, the Banu-Umayyah, had usurped political power, which had nothing Muslim about it. They were Loadicians-heathens, besotted, Godless. Their reign was the negation of everything for which Muhammad (ﷺ) had toiled. The fate of the world over which they had ruled hung in the balance. Was it to lapse into the anarchy and degradation, out of which he had rescued it, or to go forward from strength to strength? The worst of these worthless rules was Yazid, and it was him who Husain defied. The last scene of this

historic defiance was enacted, at the height of mid – summer, on the desert sands of Karbala, where he and his whole entourage of 72 laid down their lives, fighting bravely to the last boy. The event touched the conscience of mankind, and roused the Muslim world from its easy complacency into hard work. The Umayyads were swept off the seats of the mighty, and Islam started with renewed vigour on its grant mission to reclaim the world from the forces of heathenism.

It was necessary that somebody should enact, in real life, the Islamic ideal of 'Life in Death', for the edification of the generations to come, and it was in God's good providence, that the grandson of the Prophet (ﷺ) who had preached Islam should do so, and, in doing so, route the forces of evil, that had once more started gaining ascendancy not long after the Prophet's death! May their souls rest in place in the highest Heaven!

Al-Nu'man ibn Bashir reported: The Messenger of Allah, peace and blessings be upon him, said:

الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ وَبَيْنَهُمَا مُشَدِّهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِّنَ النَّاسِ فَمَنْ اتَّقَى الْمُشَدِّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ كَرَّاعٍ يَرَعَى يَخْلُ الْأَحْمَى يُوْشِكُ أَنْ يُوَاقِعَهُ إِلَّا وَإِنَّ لِكُلِّ لَحْمٍ حِمَى إِلَّا إِنَّ حِمَى اللَّهِ فِي أَرْضِهِ مَحَارِمُهُ إِلَّا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ إِلَّا وَهِيَ الْقَلْبُ

Verily, the lawful is clear and the unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus, he who avoids doubtful matters clears himself in regard to his religion and his honor, and he who falls into doubtful matters will fall into the unlawful as the shepherd who pastures near a sanctuary, all but grazing therein. Verily, every king has a sanctum and the sanctum of Allah is His prohibitions. Verily, in the body is a piece of flesh which, if sound, the entire body is sound, and if corrupt, the entire body is corrupt. Truly, it is the heart.

Source: Şaḥīḥ al-Bukhārī



Vicegerency of Man

Mr. M. H. Durrani

Man is the noblest of God's creation, says the Quran (XCV: 4). He is vicegerent of God on Earth (11:30). Why should he then bow to any earthly being, except God, before whom he can bow? God alone is eternal and He alone deserves our worship, our adoration and our devotion.

Since God intended man to be His Vicegerent on earth, what is it that deprives a man of his dignity on earth? It is his greed, his covetousness, his fear, his ambitions which make him guilty of evil actions, and surrender his identity and rob him of his high station in the universe.

The man who has learnt to have a command over himself, and control his desires, appetites and passions, is a true vicegerent of God on earth. The man who has attained to this high station cannot be false to his Lord and to his fellow brothers. He will live in the World with the belief that God alone is the Master of all, that whatever he and other men possess has been given by God, that the power he yields is only a trust from God, and that freedom he has been endowed, is not to be used indiscriminately and that it is in his own interest to use it in accordance with God's will. He will constantly keep this in view that one day he will have to return to the Lord and submit an account of his entire life activities. The sense of accountability remaining firmly implanted in his mind; he will never behave in a carefree and irresponsible way.

Think of the high moral stature of this man who lives with this mental attitude—his life

will be a life of godliness and truthfulness. He will be a blessing unto mankind. His thinking will not be polluted with evil thoughts and perverted ambitions. He will abstain from seeing evil, hearing evil and doing evil, he will never yield to the evil, whatever price the defiance may cost him. Nothing on earth can deter him or impede his way.

He will be most powerful and effective in his persuasions. No one can be more powerful than he—for he fears none but God and seeks blessings from none but Him. What power can make him deviate from the Right Path? What wealth, can buy his faith! What force can mould his conscience? What power can coerce his behaviour?

If you understand the true character of a Muslim, you will be convinced that he cannot live in abasement or subjugation. He is bound to prevail and no power on earth can overwhelm him or subdue him. For Islam inculcates in him the qualities which cannot be over-shadowed by any charm or illusion.

And this leads us to the conclusion that man is neither moral nor immoral, his actions have to be measured. Now, on the one hand, there is a man who believes that a person is born in sin and therefore incapable to cast his destiny except through mysterious Divine Sacrifice. He errs in recognizing his real mastery and in knowing His attributes; and misuses his freedom by pursuing the path of disobedience and revolt. Such a man has failed in the trial of his knowledge, intelligence and duty of

consciousness. He cannot choose the right path in every field of knowledge and action. On the other hand, the man who knows God with His attributes knows the beginnings as well as the ultimate end of reality. He can never be led astray, for his first step is on the right path, and he is sure of the direction and his destiny in life here as well as his destiny in life hereafter.

The dogma of the "Original Sin" in Christianity spells death to the individual's sense of responsibility and gives him a long charter of liberty and license. This is the reason why we see drunkenness and sex liberties as a characteristic evil in the Christian Communities.

The doctrine of original sin is an insult to human intelligence. We are told that Adam and Eve committed the sin by eating the forbidden fruit in the garden of Eden, for this reason they were sent to the earth as a mark of punishment, because that sin had not been forgiven by God, and humanity had to suffer its consequences. But God being love, He sent his "only begotten son" Jesus Christ to sulter on the Cross and to pay the price of that sin with his blood. And those who believe that he atoned for the original sin of mankind will be saved.

We never send an innocent man to the gallows in place of the actual murderer. Then why should Jesus Christ have been made the scapegoat in spite of being innocent? And how could his blood wash away the original sin of Adam and Eve? Christianity says: it is a mystery; believe in it and you will be saved.

In Islam, the case is different. It is not based on mysteries and irrational beliefs but on clear-cut principles and rational

foundations. The very first principle of Islam is unity of God, when the Holy Quran mentions it and asks us to have faith in it, it does not say it is a mystery, believe in it and you will be saved. Rather it invites our attention to the natural phenomena around us and to the working of the human personality, God is actually of all things the most hidden and the most apparent; but in this respect Islam asks us to exercise our reason. It is evident, therefore, that it must ask us to do the same in connection with other things and this is what the Holy Quran actually does. We are told in that Holy Book to use our reason and to employ our scientific observation in understanding as well as in practicing the principles taught by Islam. The story of original sin is not only an injustice to mankind but it also is a great insult to Jesus. St. Paul tells us that, "Adam was not deceived, but the woman being deceived was in the transgression" (I Timothy 2:14). It is inevitable that Jesus being son of woman, shall inherit her sins. For Jesus is born of Lady Mary, hence Jesus is bound to be a sinner. Let us investigate whether Eve's sin was greater than that of Adam. We see:

"And when woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her and he did eat" (Genesis 3:6)

It is clear as dawn that Eve's fault is twice as great as that of Adam. It was she who ate first. Adam was seduced after-wards to follow her dictate. On this ground a man born only of woman instead of being innocent shall carry more than ordinary sin. If Jesus, for the sake of argument, was born

in sin, how, can he atone for the sin of another as he himself is sinful and in need of atonement?

We Muslims believe that every child, is born with a pure nature. Sin is an acquisition, and not a heritage, moreover, we regard all Prophets as sinless and of a high morality. They were sent by God as models of virtue to teach people through persuasion. How can a prophet be taken as a model of good and guardian over people and yet himself commit transgressions. In fact, we could not accept Jesus as Prophet if we believed in many stories of the Bible. But we cannot do otherwise in the face of the word of the Holy Quran, therefore, we accept Jesus as our own Prophet.

We know that Jesus was a man of action; his days were with man and his nights with God. He was a great believer in action. When a young man came to him to learn the way to the Kingdom of God, he told him to "keep the commandments" (Mt. 19:16). His disciples wanted to know the secret, and asked him how he performed the miracles, the good Master said unto them, if they had faith accompanied with actions-

prayer, fasting and obeying the commandments, they could do the same. If Jesus came to make us free from sin through his blood, "why should he enjoin every person to observe the law and the commandments. (Mt. 19: 17:1. Jn. 5:3, Rev. 14-12).

In fact the dogma of the original sin, is not in consonance with the Bible. On the contrary the Bible proclaims:

"The father shall not be put to death for the children, neither shall the children be put to death for the fathers. Every man shall be put to death for his own sin". (Dent 24:16, II-Chron. 25:4).

In those days they shall say no more, the fathers have eaten a sour grape, and the children's teeth are set on edge. But everyone shall die for his own iniquity; every man that has eaten the sour grape, his teeth shall be set on edge". (Jer. 31 :29:30).

"Behold all souls are mine, as the soul of the father, so also the soul of the son is mine, the soul that sinneth, it shall die". (Ezek: 18:4, 20-22).

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.

Hazrat Umar Farooq (RDA)

Before he passed away, Sayyiduna Abu Bakr (RDA) consulted the senior Sahaba and elected Sayyiduna Umar (RDA) as the second Caliph of the Muslims.

Umar (RDA) was the son of Khattab and is famous in Islamic history as “Al Farooq” or “One who Distinguishes between Right and Wrong.”

As a Caliph

Sayyiduna Umar (RDA) was a very brave and straight-forward person. He was tough and uncompromising in Islamic principles. He was a great and talented ruler. During his Khilafat, vast areas of the Roman and Persian empires and the whole of Egypt were brought under Islamic rule. He was also a gifted orator. He was concerned for the welfare of the Muslims. He left an honourable legacy for Muslims after him.

Defeat of The Persians

Sayyiduna Khalid bin Walid (RDA) had left Sayyiduna Muthanna (RDA) in command of the Muslim forces on the Iraqi front when he rushed to Yarmuk. Sayyiduna Muthanna (RDA) was finding it difficult to counter the enemy and went personally to Madinatul Munawwarah to ask Sayyiduna Abu Bakr (RDA) for reinforcement. Sayyiduna Abu Bakr (RDA) had by that time passed away.

Sayyiduna Muthanna (RDA) absence from the Iraqi front made things worse there. The Iranians regrouped under the command of Rustam and recaptured the lands taken by the Muslims. Rustam sent two columns of his army, one to Hirah and the other to Kaskar.

Sayyiduna Umar (RDA) who was now the Minaret

Caliph, sent Sayyiduna Abu Ubaidah (RDA), as Commander, to deal with the situation. Both the Persians columns were defeated. Rustam sent an even larger army and defeated the Muslims.

Sayyiduna Umar (RDA) then raised another army and defeated the Persians. But the Persian court sent yet another and larger army, and forced Sayyidana Muthanna (RDA) to withdraw. The report of the new situation was sent to Sayyiduna Umar (RDA) and reinforcements under the command of Sayyiduna Saad bin Abi Waqqas (RDA) were sent.

The Persian and Muslim army met at Qrdisiyah. After a long battle on several fronts, the outnumbered Muslim army defeated the 120,000 Persian soldiers and recaptured Hirah and their areas in the year 14 A.H, (636 C.E).

Defeat of the Romans

Muslims had laid siege to Damascus during Sayyiduna Abu Bakr's rule as Caliph. It continued, after he passed away, and lasted 70 days during the rule of Sayyiduna Umar (RDA). After the long siege, Sayyiduna Khalid bin Walid (RDA) took the Romans by surprise and entered the city. The Governor surrendered and a peace treaty was signed.

Conquest of Jerusalem

Meanwhile, Sayyiduna Amr ibn Aas (RDA) was laying siege to Jerusalem. Sayyiduna Khalid, Sayyiduna Abu Ubaidah and other Sahaba (RDA) also joined him. The Christians had little hope and decided to give in. They also suggested that the keys

of Jerusalem be given to Sayyiduna Umar (RDA) himself personally. Sayyiduna Umar (RDA) went to Jerusalem. An agreement was signed that guaranteed the safety of the city and the safety of the Christians.

Reforms

In a short space of 10 years, Sayyiduna Umar (RDA) had been well-known for his outstanding achievements and reforms in Islam. Some of these reforms were:-

1. He established the "Baitul Maal" (People's treasury for the state and public).
2. Courts of justice were setup in the country. Judges and magistrates handled all cases.
3. Establishment of an army head-quarters for the defense of the country.
4. Construction of roads and canals.
5. Schools were established. Salaries for Imams, Mu'azzins and Ustaads were fixed.
6. Masjids were improved and new ones built in Makkatul Mukarramah and Madinatul Munawwarah. This included facilities for the Hajjs.
7. Police Stations and prisons were built.
8. Establishment of the first Islamic Lunar calendar beginning from the Hijrah.

9. Introducing of proper weights and measures.
10. Population census undertaken.
11. Orphanages and welfare homes were built.
12. Slavery was banned.

Personal Life

Simplicity and devotion were the main characters of Sayyiduna Umar (RDA). He used to wear clothes that had many patches, he received governors, convoys and ambassadors in the same clothes. He took just enough allowance from the State to have a simple meal and wear simple clothes. At times he was very poor. He used to visit the old people and sick and even do their house work. He used to visit the houses of the soldiers and inquire about their families. He stayed awake at night in Salaah and often kept fast.

Assassination

Sayyiduna Umar (RDA) was stabbed during Fajr Salah by a Persian slave Feroz, 'Abu Lulu', and passed away three days later in 23 A.H. He was also 63 years of age at the time of his death. He ruled Islamic state for ten years, six months and four days.

(Courtesy: The Muslim World, June: 2011)

"Sacrifice is the first element of religion and resolves itself, in theological language, in the love of God".

"Sacrifice still exists everywhere and everywhere the elect of each generation suffers for the salvation of the rest".

"Sacrifice, which is the passion of great souls, has never been the law of societies".

Islamic Ideology and the Present Economic Plight

M. Shahnawaz Agha

The topic is interesting but we have to view it from a research-platform, which is not myopic, it is mega and macro. When we view Sharia (our ideology) we view it with our soul, our heart, our very existence. What can any Muslim want more than a society which is governed and is subservient to the Sharia? We, most of us, however desire this as a social legacy, without questioning our actual actions! Friends, Sharia as we speak of is the Islamic Sharia, and this has to be addressed in logical totality. Islamic jurisprudence tells us that the philosophy of law in Islam is based on individuals interacting for rights and obligations with the society and vice versa. If this is what it is, we cannot assert that 'circumcision' is forcefully, compulsively, enforceable and the renouncement if 'interest' riba is tactfully, strategically, out-of-necessity deferred for a future date! Because we are not a 'super power' (so-called) we must remain oppressed and hold-back! While this is of course in blatant denial of the orders of Allah on which rests the ideology of the Republic, we must pause here to view the absurdity of our plight first examine: (1) the history of society; (2) the history of mankind; and.(3) the history of economics from the Islamic perspective.

We need to do this to understand the right course and how we are derailed. More, this will also tell us the future course as a Muslim nation.

Society, however, for governance has evolved only on the expansion of the 'knowledge base'! This knowledge base has

expanded at both poles and the factors which are the maxims, extend from 'extreme materialism' to 'extreme mysticism'. We can see an example of 'extreme materialism' in Europe and 'extreme mysticism' in India.

At all times human civilization remains divided into two, groups, the 90 per cent plus category, where commoners, like myself is placed, and 10 per cent or less were the top echelons poets, thinkers, rulers, writers the intellegencia are placed. Every time the knowledge base of the 10 per cent or less floats down to the 90 per cent plus people it is presumed that human civilization has moved a notch ahead. The amazing feature of course was, and is, and will remain the presence of a super knowledgeable handful in society who are futuristic, and most often interact in disregard of the 10 per cent with the 90 per cent plus commoners, disseminating their knowledge freely. These super intelligent people were and remain gifts of Allah to society and they have had always posed a threat to the rulers, therefore were eliminated. Allah in His wisdom of course insures that the knowledge base with these super Intelligent does actually go to the people before they leave the society in any given period of time. These are the martyrs who are at the heart of human history and they will continue to live there for they give all and take nothing from society. They are the actual heroes! The 10 per cent or less in their share in history have always tried to institutionalize themselves by enslaving their brother man, (as captive labour) by

building awesome monuments, by amassing wealth, by usurping profit centres like land—the commonwealth of nature, and their defence strategy has been in playing ‘Lord’, ‘King’ and ‘God’—These are the scum of society, the social parasites, the losers as evidenced by history!

Lets now move to the history of economics. Man in his greed to avert poverty and protect his role as God addressed production for profit. From the wheel to the micro-chip his effort has been commendable but ironically without rustication by the hallmark of social technology. He (man) has ravished, usurped, marauded, land, the commonwealth-of-nature, such that he has left the globe with a hole in its atmosphere and has left the people secular ‘animals of consumption’. The spirit to co-exist and share, be just and meritous is no more and we have a ‘world-order’ for secular economic gain as the only super agenda to reckon with. Here the latest civilization which has 5.7 per cent-of the global population encaged as its elite labour, are feeding a handful of goods-of-money. These 5.7 per cent people are consuming 70 per cent of the global resources and the economics of the world is a devastating lunacy. The crises of their economic order for whoever, the ‘illuminati’ the Bauer or Rothschild families be—all notwithstanding, is the machine. It must keep producing!

Western economics has four factors of Production—Land, Labour, Capital and Enterprise. The Islamic factors of production are much the same. The dichotomy however is only in the status, acquisition, utilization and end purpose of all four factors! In Islam land belongs to

Allah and is only leasable from society for a specific use and at a cost, Labour is the supreme monitor of production for it is labour for which production itself is necessary. Everybody is a labourer and therefore cannot be captive and cannot be without compensation. Capital is the by-product of labour and free from Riba; therefore, the fiscal health of a nation is ‘real asset-based’ and not determined by the volume of production but instead by the volume of labour. Enterprise again is for the service of the people and therefore contained within the regeneratable maxim of natural resources.

We will pause here again to examine economics from the periscope of sharia or lets say our ideology.

Viewing the state of affairs in the field of economic planning one can conclude without illusions and most absolutely, that not only the higher but even the basic principles of our ideology have been dumped into the gutters. In effect what we are doing and saying, is that we will go for the sharia in parts. In parts, that protects or provides profit centre for us and no more. Since my acclams have never been the handiwork of critic I must carry my readers to the plaint of a writ in consonance with our ideology. Here are some assumptions legal and social.

(I enlist for you few of those which have no dissent amongst, all sects (so called) of the Muslim people).

1. Islam enjoins a tooth for a tooth and an eye for an eye.
2. Enjoins retaliation to oppression social or economic.
3. Ordains labour as the prime factor of

- production, above capital and above land and enterprise.
4. Prohibits landlordism, infact designates land as the common-wealth-nature for the equitable utilization by the people.
 5. Negates political boundaries.
 6. Ordains universal brotherhood with material justice; (within the Ummah).
 7. Forbids class systems in society,
 8. Forbids 'riba' in all manifestations.
 9. Equates one unit of labour to one unit of the medium-of-exchange (money).
 10. Prohibits all tax revenue from people except through land utilization; and in a voluntary way through zakat.
 11. Provides for the exercise of 'Free-will' by individuals.
 12. Ordains quality consumption in place of wasteful consumption.
 13. Respecting the rights of individuals in societies forbids ravishing of the common-wealth-of-nature through a regulative regime of sociological engineering.
 14. Islam enjoins unity amongst Muslim people with Allah as the only super power.
 15. Enjoins material justice.
 16. Compels the global society to be viewed in a clear divide of Muslim and non-Muslim people.
 17. Establishes and protects the sovereignty and territorial integrity of the land in use of the Muslim people all over the world.
 18. Forbids the shedding of Muslim blood by Muslims.
 19. Enjoins a social order which is free of poverty as is viewed destitution.
 20. Ordains compulsive and continuous migration (physical intellectual) freely all over the globe.

21. The principal activity for life to remain in the search of the truth (development).
22. Forbids hoarding of material wealth.
23. Negates sects and sectarianism.

All the above make up for some of the very basic points of our ideology. To elucidate one can identify in reference to context of the Quran one whispers in your ears, he is the 'khanas'; the other enslaves you, the politician; and the third comforts you in your plight the cleric! These are all partners set to rob the 'one' you. The one you is your unity and politics robs you of your unity and there-on you cease to be a monotheist.

These wiz kids are not alone in this ball-game of upholding our slavery there are more classes of people who have similar personal vested interests to protect for economic gain. The official clergy would like to rob society (9:34 Al-Quran); the policing chowkidars once in uniform wish to be accepted by society with a hallow around their heads; and the respected members of the political cardre who sit in the 'august' (so called) assembly wish society to worship them as gods of destiny and ultimate wisdom.

Now, the state in a new classic definition has four five institutional pillars to shaft the people with (people who are the raison d'être of the state). We people who are required to shut-up and remain enslaved in the hands of the top aschelon of power that make-up the states' destiny!

The issue of the structure of the state apart, which needs to be challenged as one which is based on polytheism, lets view for the purpose of this narration the economic plight of this country in view of the ideology dictates some of which are enlisted above:

- (a) We have a debt of US\$ 34 billion plus and this cannot be settled by PRs 34 billion because the one unit of our labour' is 55 times inferior than one unit of Western labour by acceptance of our economist.
- (b) We have no liberty to advance in material technology to match the West because we are irresponsible and cannot manage material high technology-by acceptance of our politicians.
- (c) We have to fight a legal battle in American courts instead of our own/or International courts for the recovery of our money, usurped in contractual default by the USA in the F-16 aircraft supply case.
- (d) We have to allow colonist in the structure of the World Bank and IMF, to operate on our soil, as we cannot do without borrowing on interest.
- (e) We cannot do away with conventional banking as the principal institution supportive of 'riba'.
- (f) We cannot devise a tax regime exclusive to land revenue.
- (g) We cannot resource mobilize wealth except through the promotion of riba (interest); because we deny 'material justice' and deny the Islamic view point on wealth vis investment into

production/ productive activity — sociologically engineered.

One has to pause here (as this list can go into triple figures) and think what are we really upto! Is the ideology we represent any good after all or are we following a course of deception to promote a social and economic regime of the west in the garb of Islam, — denying the real thing!

Please take notice the economic managers of this country that if you do not let this country revert to its ideology -- the dictate of Allah, and keep the people of this country in the state of economic servitude and deprivation such that disables them to rise in hoards and make their homes and destiny then social doom is round the corner. A doom — that will more likely envelope you than them! Societies move from extreme materialism of (Europes' like) to extreme mysticism (futurism) of (Indias' like) and the balance is often missed out. The balance is in 'material justice' in the equitable utilization of land, in the sharing of the common-wealth-of-nature by paying for it. The emergence of religions in the history of man has been for just this reason and both the Vedic (East) and Semite (West) origin of prophets came to establish this balance.



علم و حکمت

(لفظ ”علم“ (۸۳۴) 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 صلی اللہ علیہ وسلم 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 یک 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

(جنوری ۱۹۴۸ء، ۱۲ ربيع الاول ۱۳۲۷ھ) کے موقع پر آپ علیہ الرحمۃ کی تقریر خاص اہمیت کی حامل ہے۔ یہاں ایک اقتباس پڑھتے جائیے۔

”آج ہم لوگ یہاں ایک ”حقیر اجتماع“ کی صورت میں اس عظیم ترین شخصیت (ﷺ) کو خراج عقیدت ادا کرنے کے لئے جمع ہوئے ہیں جس (ﷺ) کی تقدیس نہ صرف یہ کہ کروڑوں دلوں میں موجزن ہے بلکہ جس (ﷺ) کے سامنے دنیا کی تمام بڑی بڑی شخصیتوں کا سراج احترام و اکرام بھی خم ہے۔ میں ایک عاجز انتہائی خاکسار، بندہ ناچیز، اتنی عظیم ہستی (ﷺ) کو جھلا کیا اور کس طرح نذرانہ عقیدت پیش کر سکتا ہوں۔“

قائد اعظم ملک خداد پاکستان میں اسلام کا حقیقی نفاذ چاہتے تھے اور خلفا راشدین کے دور کی جھلکیاں دیکھنا چاہتے تھے۔ قائد اعظم کی ایک تقریر کا یہ اقتباس پڑھئے۔

”میں نے مسلمانوں اور پاکستان کی جو خدمت کی ہے وہ اسلام کی ایک ذاتی سپاہی اور خدمت گزار کی حیثیت سے کی ہے اب پاکستان کو دنیا کی عظیم قوم اور ترقی یافتہ ملک بنانے کے لئے آپ میرے ساتھ مل کر جدوجہد کریں۔ میری آرزو ہے کہ پاکستان صحیح معنوں میں ایک ایسی مملکت بن جائے کہ ایک بار پھر دنیا کے سامنے حضرت عمر فاروق اعظم کے سنہری دور کی تصویر عملی طور پر کھینچ جائے۔ خدا میری آرزو کو پورا کرے (محمد حنیف شاہد، ”اسلام اور قائد اعظم“ مطبوعہ لاہور 1976 ص 104-103)

حضرت قائد اعظم کے آباؤ اجداد نے ایک قادری بزرگ حضرت سید عبدالرزاق گیلانی علیہ الرحمۃ (اوج شریف) کے دست حق پرست پر اسلام قبول کیا تھا جو حضور غوث الاعظم سیدنا شیخ عبدالقادر جیلانی کی اولاد میں سے ہیں۔ جب قائد اعظم

نے مسلمانان ہند کے لئے ایک الگ خطہ پاک کے لئے کوششیں کیں تو اس موقع پر بھی سادات کرام بارک اللہ تعالیٰ عنہم نے نہ صرف ظاہری بلکہ باطنی طور پر بھی قائد اعظم کی سرپرستی اور امداد فرمائی۔

”ایک شخصیت جس سے قائد اعظم بہت متاثر ہوئے۔ خیرت غازی صاحب کی تھی۔ یہ بظاہر تاجر اور آل انڈیا مسلم لیگ کی مجلس عاملہ کے رکن تھے مگر باطن ابدال تھے اور انہیں دربار بغداد (شریف) سے قائد اعظم کی روحانی اصلاح و تربیت کے لئے بھیجا گیا تھا۔ (منشی عبدالرحمن خان کی زبانی)

قائد اعظم نے ہمیشہ مسلمانان کے حقوق و تحفظ اور شعائر اسلام کی پاسبانی فرمائی ہے۔ برصغیر کے مسلمانوں کو قائد اعظم نے مشکل مراحل میں تنہا نہیں چھوڑا بلکہ ہمیشہ مسلمانوں کی رہنمائی و معاونت کا فریضہ بھی جرات اور خوش اسلوبی سے سرانجام دیا ہے جسے فراموش نہیں کیا جاسکتا۔

قائد اعظم انگریزوں اور ہندوؤں کے شدید دباؤ کے باوجود ہمیشہ ثابت قدم رہے نہ کبھی جھکے نہ بکے۔

۱۔ محترمہ فاطمہ جناح فرماتی ہیں۔ قائد اعظم کے مخالف ہمیشہ انہیں مغربی تہذیب کا دلدادہ سمجھتے تھے ان کی خوش پوشی اور روانی سے انگریزی بولنے کی مہارت سے غلط اندازے لگاتے تھے۔ لیکن بہت کم لوگ جانتے ہیں کہ قائد اعظم صحیح العقیدہ مسلمان تھے اور انہیں اپنے مذہب سے والہانہ عقیدت تھی۔ اسی لئے ہندو انہیں خرید نہ سکا اور نہ ہی انگریز کو یہ جرات ہوئی کہ ان کے نظریات بدل سکے۔“

(ثریا خورشید، ”فاطمہ جناح کے شب و روز“ مطبوعہ لاہور)



نکرا گیا اور وہ چکنا چور ہو گئی۔
 (فتی عبدالرحمان خان ” قائد اعظم کا مذہب اور عقیدہ“
 مطبوعہ لاہور 1936ء ص 112)

اگست ۱۹۴۶ء میں سندھ میں پارلیمانی تعطل کو دور کرنے کے لئے تازہ الیکشن ہونے والے تھے۔ قائد اعظم سندھ مسلم لیگ کی انتخابی سرگرمیوں کی رہنمائی کے لئے خود کراچی آئے تو یہ روزوں کے دن تھے۔ اس زمانے میں حاتم علوی ہر روز ان سے ملنے آتے تھے اور دیر تک بیٹھتے تھے۔ ایک دفعہ آپ نے علوی سے پوچھا!

کیا تم روزے سے ہو؟ علوی نے جواب دیا ”جی ہاں سر“ پھر آپ نے فرمایا۔ ”میں بھی سن شعور سے روزے رکھتا ہوں لیکن اب سخت کمزور ہے۔ اس وجہ سے نہیں رکھ سکتا۔“

بانی پاکستان علیہ الرحمۃ کی دلی تمنا تھی کہ کسی نہ کسی طرح حج مبارک کی سعادت حاصل ہو اور پھر روضہ رسول ﷺ کی حاضری نصیب ہو۔

آپ علیہ الرحمۃ نے جب زیارت حرمین شریفین کا پختہ ارادہ کیا تو پیرسید جماعت علی شاہ صاحب نے قائد اعظم کو مبارک باد ہی کا خط لکھا کہ: ”اب آپ کا فرض ہے کہ ان ہزار ہا اشغال کو چھوڑ کر اپنے وعدے کے مطابق اس بارگاہ الہی جل شانہ میں حاضر ہو کر اور روزہ شریف حضرت رسول ﷺ حاضر ہو کر اس (مسلم لیگ کی کامیابی) کا شکر ادا کریں۔“

جواب میں حضرت قائد اعظم تحریر کرتے ہیں:

”۷ جولائی کے خط کا بہت بہت شکریہ۔۔۔ آپ جانتے ہیں کہ ہندوستان میں تیزی کے ساتھ جو تبدیلیاں رونما ہو رہی ہیں ان کی بناء پر میرے لئے اس وقت ہندوستان سے دور ہونا ممکن نہیں ہے۔“

قیام پاکستان کے بعد پہلی عید میلاد النبی ﷺ وآلہ اصحابہ وسلم

رہا تھا۔ میں نے جو نبی روشن دان سے اندر جھانکا تو دیکھا۔ قائد اعظم فرش پر چل رہے تھے۔ یہ بات میرے لیے تشویش کا باعث بنی اور میں اس کی وجہ معلوم کرنے کے لئے روشن دان اندر جھانکتا رہا لکڑی کے فرش پر چلنے کی وجہ سے قائد اعظم کے جوتوں کی آواز ٹھک ٹھک پیدا کر رہی تھی اور جب آواز رک جاتی تو وہ کمرے میں موجود آنکھیں پراپنی کلائیوں رکھ کر ایک کتاب سے کچھ پڑھتے اور پھر ٹہل کر اس پر غور کرتے اور روتے۔

میں نے یہ بات سیکورٹی والوں کو بتادی جنہوں نے بتایا کہ ”بابائے قوم کے کمرے میں انگریزی زبان کا ترجمہ والا قرآن مجید کا نسخہ رکھا ہوا ہے۔“ اس پر میں سمجھ گیا کہ قائد اعظم ایک یا دو آیات شریف پڑھ کر ان کا ترجمہ پڑھنے کے بعد کمرے میں گھوم گھوم کر ان پر غور کرتے اور معنی و مطالب ان کی آنکھوں سے آنسوؤں کی روانی کا موجب ہیں۔“

قائد اعظم کے سپاہی جناب منیر احمد کہنے لگے کہ ”یہ تو بابائے قوم کا روزانہ کا معمول ہے۔ گوشہ تہائی میں قرآن شریف پڑھنا، غور و فکر کرنا اور زار قطار رونا۔“

(روزنامہ نوائے وقت راولپنڈی دسمبر 1947ء)

یہاں قائد اعظم کے ایک سابق اے ڈی سی جناب محی الدین کی زبانی آپ کی نماز تہجد کا منظر ملاحظہ فرمائیے۔ ”یہ ۱۹۴۹ء کا واقعہ ہے کہ قائد اعظم شیروانی صاحب کے بنگلہ میں مقیم تھے، تین بجے شب کے قریب فرسٹ فلور پر مسٹر جناح کے کمرے میں ایک زوردار آواز آئی۔ میں خود برابر والے کمرے میں مقیم تھا، یہ آواز سن کر میں وہاں گیا تو میں نے دیکھا کہ محمد علی جناح نیت باندھ کر نماز تہجد ادا کر رہے ہیں اور پانی کی ایک بوتل ٹوٹی پڑی ہے۔ پتہ چلا اپنے خالق حقیقی (جل شانہ) کے سامنے سر سجدہ ہونے کے لئے اٹھے تو کس طرح بوتل سے ان کا ہاتھ

قائد اعظمؒ کی زندگی کا روحانی پہلو

تو آپ رحمۃ اللہ علیہ بہت خوش ہوئے اور فرمایا ”میں حیدرآباد دکن میں بیٹھا ہوں اور جناح صاحب بمبئی میں ہیں۔ اتنی بعید مسافت پر ان کو میرے مافی الضمیر کی کیسے خبر ہوگئی۔۔۔ حالانکہ میں نے اس کا تذکرہ بھی نہیں کیا ہے۔ بے شک جناح صاحب تو ولی اللہ ہیں کہ انہوں نے میرے دل کی بات جان لی۔“

(محمد صادق تیموری تحریک پاکستان اور مشائخ عظام مطبوعہ لاہور صفحہ 64)

عبدالرشید بلکر کی سنئے۔

”قائد اعظم گورنر ہاؤس پشاور میں آئے تو رات دو بجے میں نے انہیں کافی پیش کی۔ اس وقت سردار عبدالرب نشتر، بابائے قوم سے ملاقات کے لئے گورنر ہاؤس میں موجود تھے، وہ ملاقات کر کے اڑھائی بجے کے لگ بھگ چلے گئے ہوں گے کہ سیکورٹی والوں نے مجھے طلب کر لیا کیونکہ قائد اعظم کے کمرے میں جانے والا میں آخری سرکاری املاک تھا۔ سیکورٹی والوں نے مجھ سے پوچھا کہ ”اس وقت کہیں کوئی شخص تو نظر نہیں آیا۔“ کیونکہ جس کمرے میں قائد اعظم ٹہرے تھے اس سے ٹھک ٹھک کی آوازیں آرہی تھیں۔ یہ آواز ایک ردھم سے آئی۔ اور پھر وقفہ آجاتا وقفے کے بعد دوبارہ اس ردھم سے یہ آواز آتی چونکہ سرحد میں سرخ پوشوں کا زور تھا۔ سیکورٹی والوں کو خدشہ ہوا کہ قاعد اعظم پر کوئی حملہ نہ کیا جا رہا ہو ان کے دروازے پر دستک دینے کی کسی کو جرات نہ تھی۔ چنانچہ مجھے ایک روشندان میں سے جھانک کر قائد اعظم کے بارے معلوم کرنے کا فرض سونپا گیا۔ یہ سارا کام انتہائی رازداری سے ہو

حضرت قائد اعظمؒ کی زندگی کے بارے میں بہت کچھ لکھا گیا اور لکھا جائے گا لیکن روحانی پہلو قائد کی سیاسی زندگی کے ”پہلو“ میں دب گیا۔

پیرسید جماعت علی شاہ صاحب نے اپنے نامور خلیفہ حضرت بخش مصطفیٰ علی خان کے ہاتھ قائد اعظمؒ کو ایک نادر قلمی نسخہ ”قرآن مجید“ مدینہ منورہ کی ایک جانماز ”ایک سبج“ آب زم زم اور دیگر اشیاء روانہ فرمائیں۔ یہ تحائف موصول ہوئے پر آپ نے سلام و دعا کے بعد جواباً لکھا تھا کہ:

”جب آپ جیسے بزرگوں کی دعا میرے شامل حال ہے تو میں اپنے مقصد میں ابھی سے کامیاب ہوں اور آپ سے وعدہ کرتا ہوں کہ میری راہ میں کتنی ہی تکلیفیں کیوں نہ آئیں، میں اپنے مقصد سے کبھی پیچھے نہ ہٹوں گا۔۔۔ آپ نے ”قرآن مجید“ اس لئے عنایت فرمایا کہ میں مسلمانوں کا لیڈر ہوں، جب تک قرآن شریف اور دین کا علم نہ ہو کیا قیادت کر سکتا ہوں۔ میں وعدہ کرتا ہوں کہ قرآن شریف پڑھوں گا، انگریزی ترجمے میں نے منگوا لئے ہیں۔ ایسے عالم کی تلاش میں ہوں جو مجھے انگریزی میں قرآن کریم کی تعلیم دے سکے۔۔۔۔۔ جائے نماز آپ نے اس لئے عطا کی ہے کہ جب میں اللہ تعالیٰ کا حکم نہیں مانتا تو مخلوق میرا حکم کیونکر مانے گی؟ میں وعدہ کرتا ہوں کہ نماز پڑھوں گا۔۔۔ سبج آپ نے اس لئے ارسال کی ہے کہ میں اس پر درود شریف پڑھا کروں، جو شخص اپنے پیغمبر ﷺ پر اللہ تعالیٰ کی رحمت طلب نہیں کرتا، اس پر اللہ تعالیٰ کی رحمت کیسے نازل ہو سکتی ہے۔۔۔۔۔ میں اس ارشاد کی تعمیل بھی کروں گا۔“

جب قائد اعظمؒ کا یہ مکتوب پیر جماعت علی شاہ کو پڑھ کر سنایا گیا