



THE MINARET

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

An International monthly Devoted to Islamic Progress
Organ of
WORLD FEDERATION OF ISLAMIC MISSIONS, KARACHI.

Published in Memory of
Maulana Shah Abdul Aleem Siddiqui Al-Qaderi (R.A.)
and

Maulana Dr. Muhammad Fazl-Ur-Rahman Al-Ansari Al-Qaderi (R.A.)

ANNUAL SUBSCRIPTION RATES

BY AIR MAIL (INCLUDING POSTAGE)

1. Per Copy Rs.50.00
(Pakistani)
2. Inland Rs. 500.00
(Pakistani)
3. Asia, Africa, Europe
4. U.K. 20.00 US\$
5. USA, Canada, New Zealand
& West Indies 30.00 US \$

The "MINARET" Editorial Board

Chief Editor:

Mustafa Fazil Ansari

Advisory Board:

Abu Faheem Anwarullah
Maulana Abid Ali

Editor:

Arif Mateen Ansari

Special Correspondents

Australia

Muhammad Alamghir

Botswana

Muhammad Musaddaq

Cape Town

Rizwan Mathew

Durban

M.A.Khan

Fiji

Fazal Khan

Guyana (S.America)

Siddiq Ahmed Nasir

Holland

Abdul Aleem Joemman

Indonesia

Haji Abdul Hai

Japan

A.R. Siddiqi

Johannesburg

Jaffer Ismail

London

Shahida Adam

Shahid Ansari

Malaysia

Abdullah Ahmed

Malawi

Maulana Allah Yar Qaderi

Mauritius

Ahmed B. Keeno

Mozambique

Abdul Rashid Ismail

Philippines

Dr. Alonto

Portugal

Muhammad Iqbal Ibrahim

Irvine, California

Hafiz Munir Ahmed

Singapore

Abu Bakr Maidin

Sri Lanka

Shahidullah Kausar

Suriname (South America)

Shaikh Ali Mustafa

Trinidad and Tobago

Dr. Waffie Muhammad

U.S.A.

Khalil Hussain

Venezuela (South America)

H.R. Azizuddin

IN THIS ISSUE

1. Birthday of the Holy Prophet Muhammad (ﷺ) 2
2. The Purpose of Creation 6
3. The Greatness of Prophet 11
4. Rahmatal-Lil-Alameen 21
5. The Concept of Prophecy in Islam 23
6. Duties of Respect & the Duties of Love 25
7. Six Ways to Help Students 27
8. اسوہ حسنہ 32

"THE MINARET" may not necessarily agree with the opinions of the writers

1. Approved for Schools, Collages and Educational Institutes vide Circular No. (DE / F. Pub / 11-A - (3082-3390) 72, Directorate of Education, Karachi Region, dated 8-5-1972
2. Approved as Research Journal by the "Board of Advance Studies & Research" (BASR) University of Karachi, dated 28-03-2014

Website: www.wfim.org.pk

Published by World Federation Of Islamic Mission, Abdul Aleem Siddiqui, and Islamic Centre Road, Islamic Centre, B, Block, North Nazimabad, Karachi-74700 Pakistan. Phones 36677943, 36644156
Fax: (009-21) 6627021 Email: wfim2016@gmail.com

Printed at M/s. **Abrar Sons**, Hydri Manzil, Bohra Pir, Karachi. (0333-2110769)

Birthday of the Holy Prophet Muhammad (ﷺ)

Maulana Dr. Muhammad Fazlur Rahman Al-Ansari Al-Qader (رحمة الله)

THE month of Rabi-ul-Awwal has come – the month which forms the most memorable land-mark in the history of mankind in as much as it witnessed the birth of the Bearer of Abiding Truth and the Repository of the light of Divine Guidance, God's Last Prophet and Islam's Final Messenger, Muhammad (ﷺ).

This sacred month comes every year and goes. Every year it reminds us of the birth of the Sun of Righteousness and Virtue which shone from the valley of Faran fourteen centuries ago and which has lent it the halo of sanctity and bestowed upon it the mark of distinction. Every year it revives for us the august memories of the noble and the ennobling life of the Most Perfect Man whose advent raised the progeny of Adam to the highest pinnacle of honour and glory. Every year it recalls to our mind's eye the great and glorious struggle waged heroically and successfully in the desert of Arabia by the Final and Absolute Leader of mankind – a struggle for the banishment of Darkness and the establishment of Light, a struggle for the elimination of vice in all its forms and the promotion of virtue in all its facets, a struggle for the cure of every disease of mankind and the creation of healthy existence in all the spheres of life ; social, political, moral and spiritual – a struggle which was waged in that Spring of Human History to form the nucleus and the model for entire humanity and for all time to come.

This memorable month comes every year, but do we who claim to be the followers of him who came in this

month not to speak of human beings in general, for all of whom he came as much as for us – do we, do all of us, or at least most of us, even understand the real significance of this month. And, of course, deriving the requisite inspiration, renewing and reinforcing it from year to year and making it the bed – rock for building up an ever-progressing life of virtue and goodness, in personal as well as social spheres, are matters only of advanced stage of religious consciousness.

Ceremonial observances have a meaning – quite a deep meaning – in the domain of Group Dynamics. Properly organized and intelligently executed, they are helpful in an appreciable measure in keeping the torch of faith burning and in bringing inspiration to the multitude. But if they are soulless, partially or wholly, or meagre, they are bound to fail in their true purpose and in achieving their real goal. We have to keep this very important fact view.

Behind the ceremonial observances, however, is the spirit which is basic in its importance and which, so long as it remains alive, keeps the flame of hope in the ideological progress of the group burning. Very unfortunately, this spirit appears to be departing from us.

Thus we are gradually becoming a people without ideals, although Islam made us the richest ideological groups on earth. We profess to believe in Islam, but the behaviour of many of us betrays hypocrisy in this regard.

The root-cause is the absence of Islamic

missionary endeavour in the manner and on the scale required by the ugly situation. And the result is that not only is the Muslim society suffering from different types of ills but humanity itself seems to be moving steadily towards a cataclysmic end.

Indeed, this is so. To relate just one phase of the dangerous situation. Ever since the first atom-bomb presented the picture of appalling destruction and devastation in the unfortunate city of Hiroshima, the menacing scope of the destructive powers of Modern Science has been progressively expanding causing an ever – increasing anxiety in the minds of all those who love and cherish the higher values of life. The A-Bomb was followed by the H-Bomb, which was declared to be a deadlier weapon. Then came the news about the C-Bomb, which was proudly proclaimed to be capable of destroying the entire world “at one shot”. Soon after that came a mysterious weapon invented by the Soviet scientists which can “freeze all life solid”. A report to this effect was broadcast sometime ago by the “Intelligence Digest” of London, which said:

“The new weapon was tested. A number of light fighter – bombers flew over the area for the test at a height of about 600 meters (about 2000 feet). Our observer could not see exactly what they did. It seemed that they were ejecting a light spray. The result, however, was an intense killing cold for a period of about half-an-hour. All vegetation was killed; trees became so brittle that they burst. The soil froze hard.

A later test was carried out over a village built of wood, stone and cement. At a distance, the building looked strong, and seemed to have double windows. Animals had been put in some of the houses, same

of them exceptionally well-covered with several clothes.

The evil of the situation does not lie in the scientific quest as such. For, the pursuit of Science as science cannot be regarded as an evil by any stretch of imagination and on any ground. It is, rather, a positive good, and for Muslims it has been prescribed by their religion as a sacred obligation. Testimony to this effect is not only theoretically borne by the Holy Qur’an and the Hadith but is also grounded in the practical achievements of Muslims in the past.

The actual source of trouble is man himself. It is the perverted outlook of the possessors of scientific knowledge, or of those who employ and control them, which is evil. It is the misuse of science which is bad. For, science, being a means to the harnessing of the forces of nature, places a power in the hands of its votaries; and “this power”, in the words of a Soviet scientist, “could be used for man's benefit or to his detriment”. It is, indeed, the materialistic bias introduced into the field of science which is playing havoc with the life of mankind today and which tends to outweigh the advantages that this world may have derived from science with regard to technical efficiency and the advancement of human knowledge.

The truth is that although science concerns itself mainly with matter, it cannot at all be regarded as necessarily wedded to materialism. Most unfortunately, however, it is also a truth that ever since science was deprived of the ennobling and balancing influence of Islam — due to the apathy and neglect on the part of the later generations of Muslims — and modern West came to

monopolize it, materialism and science have gone hand in hand simply because of a wrong outlook born of a wrong attitude of the Christian clergy against the scientists. Thus, materialism feasted on science and grew fat, causing on the other side the emaciation of humanity as regards spiritual values.

This tragic situation has been in existence for centuries now, with the result that science is regarded today as nothing more than a handmaid of materialism, and it is being asserted against all canons of scientific thinking that science cannot exist without a materialistic philosophy of life. Thus it was that Professor Nuzhdin of the Soviet Union proclaimed: "There is a complete clarity (now) with regard to its philosophical outlook: throughout its history science has been successful only on the basis of a materialistic outlook, although scientists have not always been aware of it. All the attempts that are being made to replace the materialistic foundations of science by various forms of idealism have never promoted scientific progress". (Dawn Karachi).

A greater untruth, and an untruth couched in more clever words, could have been hardly uttered by anyone. And yet this untruth is, for all practical purposes, being regarded as truth and being acted upon by a vast and powerful mass of humanity consciously or unconsciously. The modern Western civilization fell a prey to this fallacious line of thought and has been trying for quite a long time past to drag the rest of the world with it. With great energy and with all the resources at its command, it has been the spiritual foundations of human life and substituting them with the fleeting sands of materialism. And thus it

has been heaping one tragedy upon another and inviting its own doom and that of humanity at large, which alas! seems to be quite near, unless the Grace of God comes to the rescue in an extraordinary manner.

The only way to salvation lies in dethroning science from its falsely conferred and blasphemous position as the substitute for the belief in God, in giving to it the place it really and naturally deserves in human life and in affirming and establishing all the human values in their proper places.

There is no denying the fact that Science does constitute "trustworthy knowledge" to a considerable extent. But in the first place, it is not infallible. Secondly, it cannot grasp and comprehend Reality as a Whole. It can only give, in the words of Sir Muhammad Iqbal, "a mass of sectional view of Reality—a fragment of total experience — naturally, Science deals with matter, with life, with mind. But the moment you ask the question how matter, life and mind are mutually related, you begin to see the sectional character of various sciences that deal with them".

The answer to the question raised by Iqbal lies in Religion. Religion alone can answer it. Let the world, therefore, recognize the limitations of Science side by side with its usefulness. Let the world also recognize the proper function of Religion and Morality. And let the world realize before it is too late that the true foundations of human happiness and genuine progress can be built up only on a harmonious establishment of all the values of life, including the religious and moral values, which it might be declared without any fear of contradiction, is possible only within the

ISLAMIC DISCIPLINE.

Thus Muslims have a vital role to play not only in the domains of Religion and morals but also in the field of Science – even as their forefathers did in the heyday of Islamic civilization. Humanity heading towards destruction. It is groping in the dark. Let the Muslims, therefore, lift the torch of Islam high to save humanity and to save themselves.

The task is stupendous and Muslims of the present day are suffering from different

shortcomings. But it is never too late to mend and there is no obstacle which cannot be conquered by men of will and perseverance. Let us, therefore, rise to the height of the opportunity and show to the world the true Path of Harmonious Existence and Fullness of Life.

This is the Light of Truth towards which this month of the birth of the Apostle of Light invites us. May Allah, the Light of the Heavens and the Earth, enable us to acquire it. Amen!

(Continued from page #. 10)

to see the full Glory and Beauty Par Excellence of their Lord. This will be the reward for continuous performance of the normal functions for attaining perfection in the evolutionary world by every bit of nature, be it radiation, matter living beings including Men and jinns, called worship in the Holy Qur'an.

This understanding of worship leads us to a concept of evolution, which was always clear to Muslim scientists, philosophers and mystics. According to them evolution is not based on struggle for existence, as believed by modern scientists, but on 'Love' with capital 'L' (عشق) which show itself in the development of Self (خودی of

Iqbal), to attain perfection and to make oneself fit to reach the Beauty Par Excellence (حسن کامل) —Allah. Everything in the material world is striving to reach this Perfection not by destroying others, but by completely submitting itself to the normal Law for coming in perfect attunement and harmony with nature. This complete submission is called "Islam" and all activity for participating in smooth evolution and attainment of perfection is called "Worship" in the Holy Qur'an. The Evolutionary World was created for the attainment of Perfection and thus the Purpose of creation of everything including Men and jinns was Worship of God all the time.

(Continued from page #. 24)

the traditional doctrine, as did progressive, Muslims, e.g., the rationalist-reformer Sayyid Ahmad Khan (d. 1898), modernist whose creed aptly sums up the Muslim perception of prophets and prophecy :

All religions – were introduced at first through prophets, and all their teachings are the same, that is, belief in one God and

worship of Him. But when people corrupted that message, the need for other prophets came into being, and it is for this reason that there have been thousand of prophets. – After Muhammad there was no need of other prophets (however), for he was the seal of the prophets, just as his work was the completion of the mission of prophethood.

The Purpose of Creation in the Light of the Holy Qur'an

Prof. Al-Haj Syed Sibte Nabi Naqvi F.R.A.S. (London)
(Continued from Last Issue)

For this purpose He created different universes, perhaps, with all kinds of possible sets and combinations of limited degrees of freedom. We know that in space-time continuum of our material world 10 degrees of freedom are available. We do not know about the working principles and limits in degrees of freedom in other universes. At present, at least, we have no means of knowing about them.

In the material world, however, the Holy Qur'an has declared man to be the vicegerent of God and has destined him to rule over everything between the heaven and the earth. To achieve this end the Qur'an directed men and women to observe all kinds of phenomena (the essence of empiricism), and to contemplate over these observations (the essence of deduction and induction) all the time, while standing, sitting, or reclining on our sides, with the conviction that all the activity, changes, life and death have not been created in vain, or is sport (III-190, 191). All the observations and the contemplations make the Unity and Uniformity of its laws cognitively and emotively clear and will prove the Absolute Inimitable Unity of the Ultimate Reality. As a further cognitive proof of the Absolute Unity of the ultimate Reality, the Qur'an challenges man to look again and again in corners of the Universe. Our sight will get tired out and our search exhausted, but we will not be able to find any flaw or fault, disharmony or disorder anywhere (LXVII-3, 4). This is what the

scientists have been doing for the last thousand years or so, since the arrival of Muslims in science (about 850 A.C.) Every discovery of disharmony or disorder when investigated has expanded knowledge and broadened the sphere of harmony. Such pursuit of knowledge was declared by the Holy Prophet (ﷺ) to be better than formal prayers offered standing for a thousand nights. It is thus a form of worship par excellence. All the activity of modern scientists could, perhaps, be included in it, only if the conviction "that the creation was not in vain" was a part of it. However, the empirical inductive method started by the Muslims in the eight and the ninth centuries A.C. has been accepted as the scientific method by all the agnostic, materialistic, atheistic and theistic scientists and has led to the cosmological findings mentioned earlier. However, the Qur'an itself has given much information about the all-important questions of the beginning, working and the end of our universe and the Qur'anic description appears to be in miraculous agreement with the modern findings without getting involved in the contradictions and unanswered objections of the modern scientific theories already mentioned.

At the command "Be" the Energy of the Evolver and Sustainer Rubb (ربّ), Who is the First and the Last, who is Apparent and Hidden (LVII-4), concentrated at a point. This was the closed up mass of the heavens and the earth. This closed up

mass began to open out (XXI-30). The heavens and the earth were thus created (خلق) and darkness and light were brought into being (جعل) (VI-1). The heavens and the earth were then evolved into their present state in the stages of the cosmic periods (Days) each. This has been described thus: "Say: 'Do you really disbelieved in Him, Who created the earth in two days (Cosmic stages)? He placed there firm mountains above its (Surface) and blessed it with abundance and provided therein food in proper measure in four days (2 days of stage and 2 days of stage II), alike for all seekers. Then He turned to the heaven and said unto it and the earth 'come both of you willingly or unwillingly'. They said 'we do come willingly in obedience.' Then He completed them into seven heavens in two days (the last and III stage) and He assigned to each heaven its duty and command. And He adorned the lowest heaven with lights and provided it with guards. That is the decree of the Almighty, the All-Knowing." (XLI-9 – 12) "Hast thou not seen that Allah hath created the heavens and the earth in Truth (in true proportion, or in accordance with the requirements of wisdom - حق). If He pleases, He can do away with you and bring forth a new creation." (XIV-19). "Do not the unbelievers see that the heavens and the earth were a closed up (mass) then He opened them out? And We made from water every living thing-Will they not then believe?" (XXI-30). "And it is He Who created the heavens and the earth in six (cosmic) days (vide XLI-9 – 12) and His Throne of Authority (حق) was upon water, that He prove which of you is best in performance." (XI-7). "He is God, the Creator, the Evolver, the Bestower of forms (and colours). To Him belong the Most

Beautiful Names. Whoever is in the heavens and on the earth, doth declare His Praises and Glories. And He is Exalted in might, the Wise." (LIX-24).

The grand evolution started by the Great Evolver on the opening out of a closed-up mass which continued in the evolution by jumps of matter, galaxies, stars, planets and satellites and abundance of food materials on the earth by mechanical and chemical forces created for this very purpose, continued on the earth. Living cells were evolved from dead matter in black mud altered and in water. Whenever a particular member of a species of living cells reached perfection in its functions, it was rewarded by the production of genes, hormones and chromosomes of a better species, higher up in the stage of evolution, with respect of its capacities and functions. None of the objections arising against the theory of evolution of modern science can be raised against this concept, because it does not require any continuity and missing links, it is the result neither of struggle, nor of a change in the total environment, both of which require the end of an earlier species after a higher species had emerged of itself. It was the reward of effort for perfection at each stage, and could result by the fall of a shower of suitable cosmic rays on a single member of a species. This evolution was naturally by jumps without any intervening links between the parent and the progeny.

The above hypothesis is fully justified on the basis of production of Adam and Eve and of the human race described in the Holy Qur'an. The Qur'an says that before the Lord started the creation of man as His vicegerent on earth He informed the Angels that He was about to start creation of

mortal man (بشر) on the earth. In this creation the Qur'an clearly distinguishes between three stages (1) Creation (خلقنا) (2) Fashioning and Perfection and (3) Breathing of the Spirit of God (نفخت فيه من روحى). The relevant verses are given here after. "We created you, then fashioned you (VII: 11)" "And surely We created you from dry ringing clay (igneous rocks), from black mud brought into shape (formation of living cells and their evolution). And the jinns We had created before from the essential of fire." (XV: 26, 27). (Perhaps in the Lepton Era). "From it (the earth) We created you and thereunto We return you, and thence shall We bring you forth a second time." (XX-55). "Verily We created you from an extract of clay." (XXIII-27). "And Allah has created every animal (this includes man also) from water. Of them are some that go upon their bellies, and of them are some that go upon two feet, and among them are some that go upon four. Allah creates what He pleases. Surely Allah has the power to do all He likes." (XXIV). "And He it is Who created man from water and has made from him kindred by descent and kindred by marriage, and thine Lord is All-Powerful." (XXV-54). "He Who has made perfect everything that He has created. And He began the creation of man from clay. Then He made his seed from an extract of despised fluid. Then He fashioned him and breathed into him His Spirit. And Allah has given you ears, and eyes, and hearts, but little thanks do you give." (XXXII 7-9).

As regards the actual production of Homo sapiens — Adam and Eve — from a lower species, which itself did not belong to the species of men and women, the Qur'an appears equally clear when It says, "O, ye human beings fear your Lord Who created

you (father of human beings) from a single soul, and created there from its mate, and from them twain spread men and Women." (IV-1). This statement is repeated in verses VI-99, VII-189 and XXXIX-6. The creation of Adam and Eve from a single soul is further confirmed when We find in Verse III-S9 "Surely the case of Jesus with your Lord is like the case of Adam." The likeness is that Jesus (A. S.) was also born of a single soul, Mary.

The process 'of further evolution of man to different stages of Jannah after resurrection or of its temporary stoppage in Hell has been described in verses XXI-94 to 104 thus: "Whoever works righteousness and has faith his endeavour will not be rejected (wasted): We shall record it in his favour (in Lifelines). But there is a ban on any population which we destroyed that they shall not return, until the Gog and Mogog are let through, and they swiftly swarm from every hill. Then will the True Promise draw nigh (of fulfillment); Then behold the eyes of the unbelievers will stare fixedly in horror : "Ah! Woe to us! 'we were indeed heedless of this; nay, we truly did wrong!' verily ye (unbelievers) and the (false) gods that ye worship besides God, are (but) fuel for hell ! to it will ye (surely) come ! If there had been gods they would not have got there ! but each one will abide therein. Sobbing will be their lot there, nor will they hear there (ought else). Those for whom the good record (in the form of lifelines) from Us has gone before, will be removed far there-from. Not the slightest sound will they hear of well : What souls desired, in that will they dwell. The great terror will bring them no grief but the angels will meet (with greeting): 'This is our Day, – the Day that ye were promised: The Day

that We roll up the heaven like a scroll rolled up for books (completed) – Even as We produced the last creation (i.e. the present universe), so shall We produce a new one: a promise We have undertaken: truly shall We fulfill it.”

The Holy Qur'an is not a textbook of cosmology, biology or science to describe technical details. The perspicuous passages quoted above are meant to satisfy those honest, restless souls who are sincerely in search of the Where, How and Why about themselves and who are constantly seeking the Straight Path. The miracle of the Holy Qur'an is that in verses XXI-30, XLI-9, and XXX-9 it addressed certain questions to those who did not believe in the God and or the Holy Qur'an. In answer to these challenging queries the unbelievers themselves have found the empirical inductive method that the material universe is evolutionary and the law of evolution prevails in the biological processes also. Due to their faulty basic concepts, however, the unbelievers still think that the pulsating universe with alternate evolution and devolution is a purposeless self-repeating process without any Ultimate All-Knowing Being behind It; and that the biological evolution is the result of a chance congregation of material atoms into living cells and their struggle for existence under the force of contradiction inherent in nature to produce order from disorder and cosmos from chaos and vice versa.

The Qur'an, however, tells us that the universe has been created in Truth, in True proportion, and in accordance with the requirements of Wisdom (expressed by the Arabic word Haqq – حق, which covers all these meanings). He fashions and perfects

everything and has assigned functions to everything in the heavens and the earth, viz. the continuum, electromagnetic wave-particle entities, their congregations, in the forms of angels and jinns in different ranges of radiation, and in the form of matter and living cells culminating in man. All these are designed so as to lead to perfection, which we designate by the term “Evolution” in the language of science. This evolution is not continuous and spontaneous, but a reward for good performance after an actual test by the Inimitable Unity producing all the Uniformity of Nature which we see. This has been clearly stated in verse XI-7 quoted earlier. This verse read with verses XXI-30, VII-11, XV-26, 26, XXIV-45, XXXIV-7 to 9, and IV-1 makes it abundantly clear, that (1) although the evolution started by creation of living cells in water, the fashioning process continued till the final birth of Adam and Eve from a single soul (2) The mother of Adam and Eve was not of the species Homo sapiens to which they belonged and from whom men and women spread over the earth. This is against the gradual mutation of species which the scientific evolution requires.

We know that a change in DNA and genes can occur only by intense short-wave radiations like d or B showers and Cosmic R (gama) of X rays, but the change is generally towards degeneration, but in rare cases it could be for better also, but it would be impossible to get the same good effect on both the parents at the same time, if the production of a new species has to happen by normal intercourse between male and female. The Qur'an's process of regeneration of a better species by a single soul removes all these objections.

According to theory of biological evolution of the Qur'an, as I understand it, some outburst of suitably strong, penetrating radiation fell on the gene and the egg in the ovum of a single soul and improved the gene to that of a new and better species as a reward when that female had been performing the natural functions of its own species in the most perfect manner and was considered fit for becoming a link in the chain of the Grand Evolution by the Ultimate Reality.

Thus the performance of normal natural functions by anything, be it heaven, the earth, or any other living or non-living thing which leads to evolution and perfection must be most pleasing to God, and may be regarded as their way of worshiping Him, singing His praises and celebrating His glory. The greatest sign of the Evolver and Sustainer of the universes is that He has created an evolutionary universe in which He creates living matter from dead matter and dead matter from living matter, and in which every living thing was created from water and earth. But this evolution was not continuous. It was by jumps. At the command "Be" energy assumed the wave-particle form by a jump, wave-particle entities formed material atoms by a jump, atoms formed living cells by a jump, cells were fashioned in better and better forms by jumps, man produced from a non-Homo sapien female by a jump. This was not the result of struggle, but reward from the Evolver after testing the performance in lower stages. The difficulties faced by the theory of scientific evolution do not arise. Every step is a forward step toward perfection.

Nazzam (died 845 A. C.), Ibn Muskawaih (died 1035), Ibn Sina (died 1038), Imam

Ghazzali (died 1111) and Moulana Rum (died 1273) all believed in such an evolution. According to them the stages of evolution were (1) Production of dead matter (2) Vegetation leading to different kinds of trees higher and higher in evolutionary states (3) Animals starting from creeping insects and ending at Man the Noblest of all creatures (اشرف المخلوقات).

The evolution of modern science ends at complete annihilation of matter between the first and second points of singularity in Einstein's field equation, and of the fittest living being, Man, on his death. The Qur'anic evolution based on peaceful performance of natural functions by everything between the heavens and earth, viz. based on worship, continues even after the death on the earth. On resurrection when the universe begins to be folded up, and the souls will be joined along with their 'lifelines' with material bodies (perhaps just as electromagnetic radiations can be collected on material bodies after thousands and millions of years), then those men, women and jinns who had followed the straight path, the middle way of peace and complete submission to the rules of conduct laid down by the All-Knowing Evolver and who had disciplined their souls by leading a normal righteous life, will be able to evolve beyond the first heaven of 10 degrees of freedom to higher and higher stages of *Jannah* beyond the first, second, third, fourth, fifth, sixth or seventh heaven, where they will lead a life with their material bodies in perfect peace, perennial happiness and fullest possible contentment. Their greetings will be 'peace', 'peace' and above the highest seventh heaven, in *Jannah al-Mawa* they will be able (Continued on page #. 5)

The Greatness of Prophet Muhammad (ﷺ)

Zafar Ali Qureshi

The learned writer has shown the greatness of Muhammad (ﷺ) as it is acknowledged by scholars of the East and West. He has particularly mentioned the views of those who are known as the hostile critics of the Holy Prophet (ﷺ).

The Holy Prophet Muhammad (ﷺ) is the most-talked of person in the whole range of human history. Throughout the ages his followers and others have vied with one another in writing from their different angles and viewpoints on the various facets of the life and teachings of the Prophet. And it is but meet that it should be so, Arthur N. Wollaston writes in his book *Half Hours with Muhammad* (ﷺ): "The Prophet (ﷺ) of Islam: has had a more potent influence on the destinies of mankind than has been vouchsafed to any son of Adam who has left footprints on the sands of time." John William Draper observes in his classic *The Intellectual Development of Europe* about the Holy Prophet (ﷺ): "Four years after the death of Justinian was born the man who, of all men, has exercised the greatest influence upon the human race."

For a correct appraisal and appreciation of the work and worth of the Holy Prophet (ﷺ) some idea of the condition of the world before his advent needs to be given.

Syed Ameer Ali says in his *The Spirit of Islam*:

The holy flames kindled by Zoroaster, Moses and Jesus had been quenched in the blood of men. A corrupt Zoroastrianism battling for centuries with a still more

corrupt Christianity had stifled the voice of humanity, and converted some of the happiest portions of the globe into a veritable Aceldama, incessant war for supremacy, perpetual internecine strife, combined with a ceaseless wrangling of creed, and sects, had sucked the life-brood out of the hearts of nations, and peoples of the earth trodden under the iron heels of a lifeless sacerdotalism, were crying to Allah from the misdeeds of their masters. Never in the history of the world was the need so great, the time so ripe, for the appearance of a Deliverer.

In that benighted era in a corner of the globe called Arabia darkness reigned more supreme. The law of the jungle was the code of behaviour of the Arabs, "Might is Right," their guiding principle of life. Their manners were rude, vulgar and uncouth. Their morals were at the lowest ebb. They led a gay life of gambling and adultery, Loot and plunder was their motto, murder and rapine their very habits,

The German scholar, Von Kramer, writing in his *History of Islamic Civilization*, says, "Wine, women and war were the only three objects which claimed the love and devotion of the Arabs."

Sir William Muir in his *Life of Mahomet* states:

The prospects of Arabia before the rise of Mahomet were as unfavourable to religious reform as they were to political union or natural regeneration. The foundation of Arab faith was a deep-rooted idolatry, which, for centuries, had stood proof, with

no palpable sign of decay, against every attempt at evangelization from Egypt and Syria.

Surveying the condition of the world at large, Denison in his book, *Emotion as the Basis of Civilization*, states:

In the fifth and sixth centuries the civilized world stood on the verge of chaos. The old emotional culture that had made civilization possible—had broken down and nothing had been found adequate to take its place – It seemed then that the great civilization that it had taken four thousand years to construct was on the verge of disintegration and that mankind was likely to return to that condition of barbarism where every tribe and sect was against the next and law and order were unknown ... The new sanctions created by Christianity were working division and destruction instead of unity and order. Civilization like a gigantic tree whose foliage had overreached the world ... stood tottering ... rotten to the core ... It was among these people that the man was born who was to unite the whole known world of east and south.

This man was the Holy Prophet Muhammad (ﷺ), “the Praised one.”

From the very beginning he was unique in his person and behaviour. His whole nation testified to his truthfulness and sincerity of purpose. They called him al-Amin, “the Truthful,” “the Trustworthy”. In all his multifarious dealings with all sorts of people he was gentle and kind. Straightforward and upright. He had a sweetness and charm of his own in his talk and deportment. Though born among lewd folks he never indulged in any kind of indecency. He stood aloof from the feuds and wrangling of his people. On the other hand,

he shared the weal and woes of every-one and was always ready to give a helping hand to the needy and the downtrodden, the helpless and the indigent, widows and orphans, slaves and wayfarers. In such a topsy-turvy world he towered above all. He was a sort of beacon-light in the vast ocean of darkness spreading all around. Sir William Muir says, “Our authorities all agree in ascribing to the youth of Mahomet a modesty of deportment and purity of manners rare among the people of Mecca.”

When the Holy Prophet (ﷺ) reached the age of forty he was called upon by the Almighty to proclaim the message of Islam, the message of hope and cheer to the downtrodden humanity, the message of liberty, equality and fraternity, the message of peace and goodwill on earth.

He denounced the worship of idols stones and stars before whom men prostrated and degraded themselves. He told them about the dignity of Man who was vicegerent of Allah upon earth. He called upon them to worship the Lord Allah only, the Creator of the heavens and the earth.

He chided them for all sorts of injustice and iniquity perpetrated by them and admonished them to come back to the paths of justice and fair-play and to give every man his due particularly the downtrodden and the weak, women, children and slaves.

He deplored their puerile notions of superstitions and soothsaying and exhorted them to acquire knowledge and learning, and to take their rightful place in the scheme of creation.

He upbraided them for their evil habits and evil ways and asked them to inculcate

notions of gentleness and kindness, and to lead lives of righteousness and piety.

Above all he told them that one day they shall have to account for all their deeds, good or bad, and no pedigree, no wealth, no distinction of birth or position would avail them aught on the Day of Reckoning. True faith and good deeds alone will stand them in good stead on that Day.

His people, who were steeped in idolatry and other abominable vices, turned against him. He was laughed at, scoffed at, jeered upon, reviled, upbraided, and scolded, pelted with stones and threatened with all sorts of dire consequences. His very life was at times in jeopardy and danger. But he stood like a rock, dauntless and fearless, against heavy odds, against the very furies of hell let loose upon him. He had illimitable faith in the Lord Allah, in the justice of his cause and the truthfulness of his mission. He thus triumphed over all opposition, all obstacles and all impediments.

A hostile critic like Sir William Muir has admitted:

We search in vain through the pages of profane history for a parallel to the Struggle in which for thirteen years the Prophet of Arabia, in the face of discouragement and threat, retained thus his faith unwavering, preached repentance and denounced Allah's wrath against his godless fellow citizens. Surrounded by a little band of faithful men and women, he met insults, menaces and dangers with a lofty and patient trust in the future.

Not less marked was the firm front and unchanging faith in eventual victory which at Medina bore him through seven years of mortal conflict with his native city.

At another place speaking about the Holy Prophet's (ﷺ) trust in Allah, Sir William Muir writes:

... the first point which strikes the biographer is his [Muhammad's (ﷺ)] constant and vivid sense of a special and all-pervading Providence. This conviction moulded his thoughts and designs from the minutest actions in private and social life to the grand conception that he was destined to be the Reformer of his people... In trouble and affliction, as well as in prosperity and joy, he ever saw and humbly acknowledged the hand of Allah.

Faith in Allah and kindness towards fellow beings and steadfastness of character are essence of the religion preached by the Holy Prophet (ﷺ). It is laid down in the Holy Qur'an:

It is not righteousness that you turn your faces to the East and West; but righteous is the one who believes in Allah, and the Last day, and the angels and the Book and the prophets, and gives wealth out of love for Him, to the near of kin and the orphans and the needy and the Wayfarer and to those who ask and to set slaves free and to keep up prayer and pay the poor-rate; and who keep up their promise when they make a promise and are patient in distress and affliction and in times of conflict. These are they who are truthful; these are they who are Godfearing (ii. 177).

Over and over again stress is laid in the Holy Qur'an on the observance of two cardinal principles of human conduct: "Keep up prayer and pay the poor-tax" (Zakat) – in short emphasizing man's obligation to his Creator on the one hand and to His creatures on the other.

Speaking about the purpose of the Holy Qur'an 'Allama Iqbal says in his Reconstruction of Religious Thought in Islam:

The main purpose of the Qur'an is to awaken in man the higher consciousness of his manifold relations with Allah and the universe. It is in view of this essential aspect of the Qur'anic teaching that Goethe, while making a general review of Islam as an educational force said to Eckerman. 'You see this teaching never falls. With all our systems, we cannot go: and generally speaking no man can go further than that.

In regard to the personality of the Prophet, it needs perhaps be stressed that he towers above all whom history calls by the name of "great". Of all the so-called "makers of history" none has made any deep impression on more than one or two aspects of variegated life with the hall-mark of his personality. If someone is the exponent of theories he is deficient in "practical politics". If someone is renowned as statesman, he is not a man of action in the real sense of the word, If someone is adept in ethics and spirituality he is a miserable failure in handling the mundane affairs of the world. One can go on multiplying examples of this sort. To cut it short one comes across heroes who are proficient and adapts in one walk of life only. Prophet Muhammad (ﷺ) is the only example in history where all the fine traits of a grand personality are blended together in a most perfect manner.

He is a sear and a savant and a living embodiment of his noble teachings. He is a wonderful reformer as well as a remarkable lawgiver. He is judge of the highest

eminence as well as a noted man of action. He is an illustrious statesman as well as an incomparable General. He is a great ruler as well as a superb spiritual guide. In short there is a perfect amalgam of spiritual as well as mundane traits in him.

Apart from this, all the noted figures of history were more or less products of their surroundings. His case is a unique one in that his surroundings did not exert the least influence upon his personality or mission.

Of all the so-called "makers of history" or revolutionary figures the Holy Prophet is the only person who had to find ways and means of starting a revolution where none existed before who had to bring together the wherewithal of revolution, who had to mould and produce the kind of men he wanted for his purpose because the very spirit of reform and revolution and its attendant paraphernalia were non-existent in those people among whom his lot was cast.

The Dutch historian, Reinhard Dozy, in his History of the Muslims of Spain, writes about the difficulties of the Holy Prophet (ﷺ): "He had to mould, to metamorphose a sensual and sceptical people – a nation of scoffers." Rom Landau says in his book Islam and the Arabs: "He [i.e. the Prophet (ﷺ)] had to impose discipline upon a society that thrived on tribal violence and blood vengeance ... His problem was to replace humanity for cruelty, order for anarchy, and justice for sheer might."

By sheer dint of his personality the Holy Prophet (ﷺ) changed the thoughts, habits and morals of the Arabs. He turned the uncouth into cultured, the barbarous into the civilized, the evildoers into pious and righteous persons. Under his spell and

guidance. 'sterile Arabia seems to have become converted as if by magic,' as Professor Philip K. Hitti has put it, "into a nursery of heroes the like of whom in number and quality is hard to match anywhere."

He accomplished this fact through his captivating manners, his endearing courtesy and his noble teachings. By gentle behaviour he befriended even his enemies. He captivated the hearts of the people with his unbounded sympathy and the milk of human kindness. He ruled justly. He did not swerve from the path of justice and righteousness. He did not deceive or break any promise even with his worst enemies who had driven him out of his native place, who were after his very life, who had pitted the whole of Arabia against him. In fact he forgave them all when he triumphed over them. He did not avenge anyone for his personal grievance.

In spite of the fact that he became the ruler of his country he lived poorly as before in his thatched cottage. He did not seek any reward or profit for his own person, nor did he leave any property for his heirs. Till his last moments there was not the slightest tinge of the royal pomp or show, nor of princely glory or hauteur of the high and the mighty in him. He moved among the people and was always at their beck and call. He ruled over the hearts of the people. In a sublime manner he fulfilled all his obligations to his Creator and His creation.

It is not humanly possible to bring out in the compass of a short article all the salient points of the life and teachings of the Prophet (ﷺ) with any semblance of justice. Volumes are needed for the purpose. We shall confine ourselves to quoting some of

the rich tributes which have been paid by the scholars of the East and West to the Character and Achievements of the Holy Prophet (ﷺ).

Maulana Muhammad Ali writes in his book: Muhammad the Holy Prophet (ﷺ)

The Holy Prophet Muhammad, all by himself, combines in his person in a much higher degree the collective virtues of all the Israelite prophets – the manliness of Moses, the tender-heartedness of Aaron, the generalship of Joshua, the patience of Job, the daring of David, the grandeur of Solomon, the simplicity of John and the humility of Jesus.

European Scholars

Stanley Lane-Poole says in his *Studies in a Mosque*:

He was an enthusiast when enthusiasm was the one thing needed to set the world aflame, and his enthusiasm was noble for a noble cause. He was one of those happy few who have attained the supreme joy of making one great truth their very life-spring.

In his another book. *The Speeches and Table-Talk of Prophet Muhammad (ﷺ)* the same author writes:

He was gifted with mighty powers of imagination, elevation of mind, delicacy and refinement of feeling....He was most indulgent to his inferiors, and would never allow his little servant to be scolded.... He was the sweetest and most agreeable in conversation.

Edward Gibbon, in his famous *Decline and Fall of the Roman Empire*, writes:

His [Prophet's] memory was capacious and retentive his wit ready and social, his

imagination sublime, his judgement clear, rapid and decisive. He possessed the courage of both thought and action.

Stobbert writes in his book *Islam and Its Founder*:

The chief characteristic of his character was a quiet patient determination of will and fixedness of purpose which neither years of opposition nor personal danger nor exile could subdue, and which was destined to achieve the marvellous work of bowing towards him the heart of Arabia as the heart of one man!

Major A. Leonard writes in his book *Islam: Her Moral and Spiritual Value*:

A man not only great, but one of the greatest, i.e. truest man that humanity has ever produced. Great not simply as a Prophet, but as a patriot and a statesman: a material as well as a spiritual leader who constructed a great nation, a great empire, and even more than all these, a still greater Faith. True, moreover, because he was true to himself, to his people, and above all to his Allah.

Various Roles of the Holy Prophet (ﷺ)

As a Prophet. Professor Nathaniel Schmidt writes in the *New International Encyclopedia*, Vol. XVI, 1916:

... an historical criticism that blinks no fact, yields nothing to credulity weighs every testimony, has no partisan interest and seeks only the truth, must acknowledge his Muhammad's (ﷺ) claim to belong to that order of prophets who ... in diverse times and diverse manners, have admonished, taught, uttered austere and sublime truths, laid down principles of conduct nobler than those they found, and devoted themselves

fearlessly to their high calling, being impelled to their ministry by a power within.

As a Social Reformer and Lawgiver. The German scholar Dr. Gustav Well, in his *History of the Islamic Peoples*, writes:

It was he who purified Arabia of idolatry and released it from foreign bondage. it was he who substituted an inviolable and inviolate system of law in place of blood-revenge, law of might and caprice. It was he who laid down the law for all times. It was he who softened the hard lot of slaves, and showed a paternal care for the poor, the orphan and the widow.

It was he who assigned a share to them in the poor-tax....

As a Master-Mind or Great Revolutionary. C. W. C. Oman writes in his book *The Byzantine Empire*:

For the first and last time in history there had arisen among the Arabs one of those world compelling minds that are destined to turn aside the current of events into new channels and change the face of whole continents.

As a General. G. M. Draycott in his *Life of Muhammad (ﷺ)* says:

... continually the master of his circumstances, whom no emergency could find unprepared, whose confidence in himself nothing could shake, and who by virtue of his enthusiasm and ceaseless activity wrested his triumphs from the hands of his enemies.

As a Statesman. S. P. Scott in his monumental *History of the Moorish Empire in Europe*, Vol. I, writes:

Rather may these results be designated

the operations of a master-mind actuated by lofty ambition; a mind capable of solving the most perplexing questions of statecraft, and endowed with a degree of political wisdom not often exhibited by even those whom the voice of history has invested with the proud title of “artificers of nations”,

As an Administrator. W. Montgomery Watt writes in his book, Muhammad (ﷺ), the Prophet and Statesman:

...there is his skill and tact as an administrator and his wisdom in the choice of men to whom to delegate administrative details. Sound institutions and a sound policy will not go far if the execution of affairs is faulty and fumbling. When Muhammad (ﷺ) died the state he founded was a “going concern,” able to withstand the shock of his removal and, once it had recovered from the shock, to expand at prodigious speed.

As a Just Ruler. Sir William Muir writes in his Life of Mohamet:

In the exercise of a power absolutely dictatorial, Mahomet was just temperate, nor was he wanting in moderation towards his enemies.

As a Genius. Charles Stuart Mills writes in his History of Mohammedanism.

Deeply read in the volume of nature, though extremely ignorant of letters, his [Prophet's] mind could expand into controversy with the wisest of his enemies, or contract itself to the apprehension of the meanest of his disciples. His simple eloquence was rendered impressive by a manner of mixed dignity and elegance, by the expression of a countenance wherein the awfulness of majesty was so well-tempered by an amiable sweetness, that it

excited emotions of veneration and love; and he was gifted with that authoritative air of genius which alike influences the learned and commands the illiterate.

As a Born Leader of Men. Arthur N. Wollaston writes in Half-Hours with Muhammad (ﷺ):

He had command over the hearts of men such as has never been surpassed, rarely indeed equaled in the history of mankind.

Carlyle writes in the same strain:

No emperor with his tiaras was obeyed more as this man in the cloak of his own clouting.

No Change in the Prophet's Behaviour or Conduct. R. Bosworth Smith writes in the book Muhammad (ﷺ) and Mohammedanism :

On the whole the wonder is to me not how much, but how little under different circumstances, Muhammad (ﷺ) differed from himself. In the shepherd of the desert, in the Syrian trader, in the solitary recluse of Mount Hira, in the reformer in the minority of one, in the ruler of Medina, in the acknowledged conqueror, in the equal of the Persian Khusraw and the Greek Heraclius, we can still trace a substantial unity. I doubt whether any other man, whose external conditions changed so much, ever himself changed less to meet them: the accidents are changed, the essence to me to be the same in all.

At another place Bosworth Smith says:

Head of the State as well as the Church, he was Caesar and Pope in one; but he was Pope without the Pope's pretensions and Caesar without the legions of Caesar, without a standing army, without a body-

guard, without a fixed revenue. If ever a man had the right to rule by a right Divine, it was Muhammad (ﷺ) for he had all the power without its instruments and without its support.

Washington Irving writes in his Life of Mahomet:

His military triumphs awakened no pride nor vainglory as they would have done had they been affected for selfish purposes. In the time of his greatest power he maintained the same simplicity of manners and appearance as in the days of his adversity. So far from affecting regal state he was displeased if, on entering a room, any unusual testimonial of respect was shown him. If he aimed at universal dominion, it was the dominion of faith, as to the temporal rule which grew up in his hands he used it without ostentation, and he took no steps to perpetuate it in his family.

Edward Gibbon writes in the same strain in his Decline and Fall of the Roman Empire:—

Even at the zenith of his worldly power the good sense of Muhammad (ﷺ) despised the pomp of royalty; the apostle of God submitted to the menial offices of the family; he kindled the fire, swept the floor, milked the ewes and mended with his own hands ... his woolen garments.

Best Exemplar as a Perfect Man. D.G Hogarth says in his A History of Arabia:

Serious or trivial, his daily behaviour has instituted a canon which millions observe as this day with conscious memory. No one regarded by any section of the human race as Perfect Man has been imitated so minutely.

Achievements of the Prophet (ﷺ)

Syed Ameer Ali writes in his The Spirit of Islam:

His life is the noblest record of a work nobly and faithfully performed. He infused vitality into a dormant people; he consolidated a congeries of warring tribes into a nation, inspired into action with the hope of everlasting life; he concentrated into a focus all the fragmentary and broken lights which had fallen on the heart of man. Such was his work, and he performed it with an enthusiasm and fervor which admitted no compromise, conceived no halting; with indomitable courage which crooked no resistance, and allowed no fear of consequences, with a singleness of purpose which thought of no self.

... The Recluse of Hira, the unlettered philosopher—born among a nation of unyielding idolaters—impressed ineffaceably the unity of Allah and the equality of man upon the minds of the nations who once heard his voice. His “democratic thunder” was the signal for the upraise of the human intellect against the tyranny of priests and rulers, In that “world of wrangling creeds and oppressive institutions” when the human soul was crushed under the weight of unintelligible dogmas, arid the human body trampled under the tyranny of vested interests, he broke down the barriers of caste and exclusive privileges. He swept away with his breath the cobwebs which self-interest had woven in the path of man to God. He abolished all exclusiveness in man’s relations to his Creator. This unlettered Prophet (ﷺ) whose message was for the masses, proclaimed the value of knowledge and learning. His persistent and

unvarying appeal to reason and to the ethical faculty of mankind ... "his thoroughly democratic conception of divine government, the universality of his religious ideal, his simple humanity" –all serve to differentiate him from his predecessor, all affiliate him," says the author of *Oriental Religions*," with the modern world.

Khwaja Kamal-ud-Din writes in his book *The Ideal Prophet*:

He ennobled and enlarged the laws of Moses, and brought down upon earth the Kingdom of Heaven prayed for by Jesus by raising the morals of his people to a saintly and angelic heights, he realized the democratic dreams of Aristotle and Plato.... He produced a state populated and worked by men who needed no police force to keep them in order. who had no prejudice of class, race or colour left in them against one another—men amongst whom was no distinction between rulers and the ruled.

European Scholars

Philip K. Hitli Writes in his *History of the Arabs*.

Within a brief span of mortal life, Muhammad (ﷺ) called forth out of unpromising material a nation never united before in a coun.try that was hitherto but a geographical expression, he established a religion which in vast areas superseded Christianity and Judaism and still claims the adherence of a goodly portion of the human race.

Horace Shipp writes in his book *Faiths that Moved the World*:

He found Arabia a land of primitive idolatry, tribal strife, and in fear of the powerful neighbouring peoples. He left it united vital

and in possession of a great faith. He brought into the world the most powerful monotheistic religion.

Carlyle says in his famous *Hero and Hero-Worship*:

To the Arab nation it was a birth from darkness into light.

Arabia first became alive by means of it. A poor shepherd people, roaming unnoticed in its deserts since the creation of the world a Hero-Prophet was sent down to them with a word they could believe; see the unnoticed become world notable, the small has grown world-great; within one century afterwards, Arabia is at Granada on this, at Delhi on that—glancing in velour and splendour and the light of genius, Arabia shines through long ages over a great section of the world.

Professor Oliver J. Thatcher writes in his *A General History of Europe*:

Muhammad (ﷺ) made the Arabs into a nation and brought them into history. His influence on them intellectually may be seen from the fact that for nearly three hundred years the Arabs led the world in civilization.

Encyclopedia Britannica, 11th edition:

Of all the Prophets and religious personalities of the world, Muhammad (ﷺ) was the most successful.

French historian, Lamartine, says in his *Histoire de'la Turgule*, Vol. II:

Never has man set for himself, voluntarily or involuntarily, a more sublime aim, since this was superhuman: to subvert superstitions which had been interposed between man and his Creator, to render

Allah unto man and man unto Allah; to restore the rational and sacred idea of divinity amidst the chaos of the material and disfigured gods of idolatry then existing. Never has a man undertaken a work so far beyond human power with so feeble – means, for he [Muhammad (ﷺ)] had in the conception as well as in the execution of such a great design no other instrument than himself, and no other aid, except a handful of men living in a corner of the desert.

If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in history with Muhammad (ﷺ)?

The most famous men created arms, laws and empires only. They founded, if anything at all, no more than material powers which crumbled away before their eyes. This man moved not only armies, legislations; empires, peoples and dynasties, but millions of men in one-third of the then inhabited world; and more than that, he moved the altars, the gods the religions, the ideas, the beliefs and the souls. On the basis of a Book, every letter of which has become law, he created a spiritual nationality which blended together peoples of every tongue and every race. He has left us as the indelible characteristic of this Muslim nationality the hatred of false gods: and the passion for the One and

Immaterial Allah.... His life, his mediations, his heroic revilings against the superstitions of his country, and his boldness in defying the furies of idolatry, his firmness in enduring them for thirteen years at Mecca, his acceptance of the role of public scorn and almost of being a victim of his fellow countrymen: all these and, finally, his flight, his incessant preaching, his wars against odds, his faith in his success, and his superhuman security in misfortune, his forbearance in victory, his ambition, which was entirely devoted to one idea and in no manner striving for an empire; his endless prayers, his mystic conversations with Allah, his death and his triumph after death : all these attest... to a firm conviction which gave him the power to restore a dogma. This dogma was twofold, the unity of Allah and the immateriality of Allah; the former telling what Allah is, the latter telling what Allah is not....

Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad (ﷺ). As regards all standards by which human greatness may be measured, we may ask, is there any man greater than him?

حسن یوسف دم عیسیٰ ید بیضا داری
آنچه خوبان همه دارند تو تنہا داری



Rahmatal-Lil-Alameen

Khawaja Manzoor Ahmed

Greatness does not owe itself only to conquering the universe, establishing extensive empires or to bringing about economic, industrial or political revolutions. Great are those who carry out, unflinchingly, the Will of Allah, serve the great cause of mankind and fulfil selflessly and with dedication the mission for which they have been created.

History presents lives of great men who have outlived time due to their sublimity of purpose and selfless devotion to the cause of humanity.

The apostles of Allah are among them on top, whom the Almighty had raised from among the people to show Divine Light to the society of their times and put them, on the path of righteousness—'Sirate Mustaqeem'. They practiced and preached what they actually received as Divine Guidance and proved that the true success of man lies in leading a life according to the principles given to man by Allah through His Messengers.

The greatest and the last of all the prophets was Muhammad (ﷺ) - a prophet for the entire universe. Viewed and judged from any angle, the entire life of the Holy Prophet (ﷺ) presents to its observers a life model par excellence - unprecedented and unparalleled in the history of mankind. Measured according to any standards of human excellence, history fails to provide, and will ever fail to provide, even a single example of one, who throughout his life - span, had led a life faultlessly innocent, spotlessly clean and astoundingly pious, pure and exalted. Never has a man in

history set for himself a more sublime aim or undertaken voluntarily or involuntarily a task to render Allah unto man, and unto Allah with assured success and resolution. Never has any man on earth caused a mighty and enduring revolution in the history of mankind and altered the destiny of the people, engrossed in wildest heresies, superstition and basest form of idolatory.

It was undoubtedly our Holy Prophet (ﷺ) the saviour of mankind, who miraculously, under Divine Guidance, proved worthy of his ministry as a Great Mercy for the Universe through his faith, conduct and preachings, He, in the fulfilment of his great mission, underwent, with readiness, highly trying persecutions due to the loftiness of his character and the infinite extent of mercy implanted in his spirit by Providence. He was endowed with mild and sweet disposition. He was so cool that even in the severest moments of his life when the dirtiest insults, disrespect and hostility were meted out to him, he neither cursed his opponents nor did he retaliate under emotional provocation. Such was the nature of his noble propriety and gentle disposition that he, under the oddest circumstances, remained a perfect example of patience, tolerance, love, kindness and compassion to the extent unimaginable.

The life of our Holy Prophet is arrayed with adventures, vicissitudes and upheavals, but being a supreme devotee of Allah, he conquered sagaciously all odds with determination, depth and force of conviction and divine inspiration. He had

seen the truth about. Allah and no temporal impediments could stop or refrain him from proclaiming "Tawhid" (Unity of Allah) and assuring people with all clarity "What God is" and what God is not". Such was the honesty of purpose and sublimity of his mission and commitment to the cause of Allah and mankind that no threat or inducement could make him swerve from or impel him to desist from his calling.

In his triumphant days when he had shown the light of Islam to the world and had built the world anew, he, as great conquerors usually do, would have easily adopted revengeful measures against his opponents and enemies, But the Apostle of Allah quite conscious of his calling and mission remained humane par excellence. He did not even utter a word of reproach or

curse. Instead, he forgave all his fellowmen for all they had meted out to his noble self due to ignorance.

Our Holy Prophet (ﷺ) was a perfect example of compassion and mercy. At home, in society along the road, in the mosque, in war, in peace, every-where and under all circumstances, he demonstrated the highest measures of human virtues.

Verily the person, as he was, could not be anything save Rahmatal-Lil-Alameen.

The Qur'an says:

"We sent thee not save as a mercy for the Universe".

It was due to this MERCY that the world got acquainted with a new light, a new system, a new order and a new code of life.

(Continued from page #. 27)

5) Encourage communal learning.

Group learning is more exciting than thumbing through a textbook. As social psychologists David Brandon and Andrea Hollingshead have concluded "interaction with others leads to active processing of information by the individual."

Thanks to the Internet, kids don't need to confine their study partners to people in their immediate area. There are plenty of high-quality online forums for kids to talk to each other or adult experts. As psychology professor Rena Palloff and international studies professor Keith Pratt noted in a paper on online learning communities, the "keys to the learning process are ... the collaboration in learning that results from these interactions."

6) Have a study plan.

Creating a study plan is an effective way to manage stress and use time efficiently. A recent study by the American College Health Association rated stress as the #1 impediment to academic performance among college students. And during finals season, academic anxiety can be especially bad.

Luckily stress can be substantially reduced with just a little bit of planning. By creating a realistic study schedule and breaking down assignments into small, manageable pieces, students can avoid stress leading up to an exam.

=====
=====

The Concept of Prophecy in Islam

Dr. Bruce B. Lawrence

ANBIYA 'Prophets'

The Arabic word nabi 'prophet', of which *Ambiya* and also *nabiyun* are the plurals, has Hebrew and Aramaic antecedents, as does the exposition of the concept of 'prophets' in the Qur'an. Islam's relationship to its semitic, monotheistic predecessors is nowhere more evident than in the prophetology detailed by Muhammad, the Prophet of Islam. (Qur'an 6/-86 sets forth what is tantamount to a catechismal listing of prophet whom Allah guided to the straight path before Muhammad (ﷺ)). Most are to be found in the Old and New Testaments, though not always as prophets and often with a different emphasis to the anecdotes for which they have become renowned. First and foremost among them is Abraham, the hanif or rightly guided one. He is followed by Issac and Jacob, Noah. David and Solomon, Job and Joseph. Moses and Aaron, Zachariah and John, Jesus and Elias, Ishmael and Elisha, Jonah and Lot. (Elsewhere in the Qur'an, Shuaib and Idris are also lauded as prophets).

These prophets do not all attract equal attention: Moses and Jesus, together with Abraham, are considerably more important than, for instance, Aaron, Elisha or Lot. Yet all the above are deemed prophets because they appeared among the People of the Book (ahlal-kftab). In this respect they differ from apostles (Ar.s., rasul, pl., rusul), such as Hud and Salih, who were sent to the Arabs before the latter were given a book. Often apostles and prophets are bracketed together as related but variant terms. In addition to Muhammad,

Noah, Lot, Ishmael, Moses and Jesus are also depicted as both messengers and prophets in the Qur'an. Can one pinpoint a theological distinction between the Qur'anic usage of messenger and prophet, viz., that every apostle is a prophet but not every prophet is an apostle? Except for Hud and Salih, that distinction appears to be valid, but more important, it seems, is to remember that both terms refer to an inspired religious leader, nabi stressing the relationship of the leader to revealed book (kitab) while rasul underscores his advocacy of Truth to a community of people (ummah). Muhammad (ﷺ) therefore, is described in the Qur'an as the first apostle of Allah to the Arabs (Hud and Salih notwithstanding) and the last prophet of Allah (ﷺ) to mankind revealing a book without error or contradiction, the Qur'an.

It is the pivotal role of Muhammad as prophet / apostle which has enlivened Muslim fascination with other prophets, both in and beyond the pages of the Qur'an. The total number of prophets was said to have reached 1,24,000 of whom 315 were reportedly apostles. All of them were endowed with legendary traits, and 'proved' their prophetic missions through the performance of extraordinary feats, i.e., miracles. Hence, Adam, who is not specifically designed a prophet in the Qur'an, becomes a prophet in Islamic tradition, by virtue of his encounter with Iblis (Satan) and his designation as God's successor on earth (Qur'an 2/29-38). Subsequent stories elaborate Adam's procreation existence, his foreknowledge of world history, and his experiences on

Sarandip (Sri Lanka); where he landed following his expulsion from Paradise. Some of the stories have rabbinic, or occasionally Christian, parallels. Told about Adam and about each of the Qur'anic as well as extra-Qur'anic prophets, such stories in time comprised an independent and widely popular literary genre known as Qisas Al-Ambiya (Tales of the Prophets), which appeared in all the major Islamic languages and dialects. The stories were integral to the medieval Muslim mind, adorning Qur'anic commentaries, works of poetry, moral treatises and also Sufi speculative writings. An example of the latter is the *Fusus al hikam* (The Wisdom of the Prophets), written by the renowned Andalusian mystic, Muhyi'd-Din Ibn Arabi. Each chapter describes a major prophet with reference to his distinctive or dominant spiritual quality. Hence, Abraham is the epitome of intimacy, Moses of transcendence and Jesus of prophecy itself. The book of course, concludes with the wisdom of Muhammad, to underscore the finality of his prophet-hood and also his summation of all the qualities exemplified by earlier prophets.

Popular piety, and perhaps theological necessity, gradually elevated Muhammad from the role of a mere mortal messenger to the status of a cosmic being equivalent to the perfect man-(al-insan al-kamil). As a result, Muhammad's (ﷺ) prophet-hood, like his humanity, came to acquire an aura of sanctity. The doctrine of sinlessness (isma), resembling the doctrine of infallibility accorded their imam: by the Shiites, was attached to Muhammad, suggesting that he did not sin as had other men. By analogy, some theologians reasoned, all prophets were to be viewed

as sinless; and to emphasize their lofty status, they were categorically compared and contrasted with saints (Ar. s. wali, pl. awliya). Prophets never sinned, saints did, though only in minor matters. Prophets had foreknowledge of their ability to do the extraordinary or unexpected, and they performed evidentiary miracles (mujizat) as proofs of their divine mission. Saints, on the other hand, never knew for certain that they could contravene nature's laws and, even if they could, they were advised to restrain themselves. Lacking restraint, they produced only isolated wonders (karamat).

Despite the numerous ways in which prophets were extolled, the fundamental doctrine at stake, in both dogmatic theology and popular piety, was the finality of Muhammad's prophet-hood. Saints challenged that doctrine obliquely by asserting that their authority was derivative from, and yet similar to, that of the prophets. Consider the popular tradition, ascribed to Muhammad (ﷺ), that "the Shaykh among his group is like the prophet among the community (ummah)." Some mystic leaders went still further, claiming to be renovators (mujaddidun) of the entire Islamic community: both Shaykh Ahmed Sirhindi (d. 1621) and Ghulam Ahmad Qadiyani (d. 1908) arrogated prophetic functions to themselves, in order, they argued, to restore the law of Muhammad which had been corrupted by intervening generations. Most pious Muslims, including the ulema, agreed that corruption had infected and weakened the community of Muhammad's followers, but they did not view the redefinition of Muhammad's finality as an acceptable expedient for removing that corruption. Instead, they found solace (Continued on page #. 5)

Duties of Respect & the Duties of Love with The Holy Prophet ﷺ

Shaikh Muhammad Jafar

Islam means peace; peace in this world and peace Hereafter. For achieving this objective Islam gives a complete code of life. Its basic source is the Holy Qur'an which has been given to the Holy Prophet (ﷺ) who is the LAST PROPHET and the only teacher and exemplar of Qur'anic morals.

The objective of the duties to the Holy Prophet (ﷺ) is to maintain the attitude of obedience and loyalty through the constant cultivation of respect and love for him, in order to be able to act enthusiastically on the moral code of Qur'an. The Muslim has to cultivate love for God as his highest pursuit and the highest duty and that can be possible only by morally following the Holy Prophet (ﷺ) and imitating his actions. It is not possible, however, to imitate and follow the Holy Prophet (ﷺ) without maintaining the attitude of respect and love for him and respect and love are only possible through obedience and loyalty to him.

Thus a relationship with the Holy Prophet (ﷺ) is established by obediently carrying out these duties:—

1. To respect him above all created beings,
2. To love him above all created beings.
3. To obey him without demur.
4. and to be absolutely loyal to him.

Moral perfection and happiness can be achieved only by sincerely carrying out these duties.

For maintaining attitude of positive respect, the Qur'an enjoins:

...”So it is those people who believe in him (i.e., Muhammad ﷺ), and honour him and help him and follow the Light which is sent down with him — it is they who will prosper (VII: 157)

Simultaneously, the warning is given to the followers not to commit any act which directly or indirectly results in disregard to the Holy Prophet (ﷺ), otherwise he earns the wrath of the Creator, Allah.

As regards obedience, the Holy Qur'an has stated in clear terms to obey the Holy Prophet (ﷺ).

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

“... and obey the Messenger (Muhammad ﷺ) ... (IV: 59). and also warned for its abstinence in any manner whatsoever. It says :—

“... and whosoever disobeys Allah and His Messenger, he verily goeth astray in error manifest” (XXXIII :36). Without intense love for the Holy Prophet (ﷺ), one cannot be a faithful follower. It is to be cultivated, besides obeying him in all things with overflowing love, through forming spiritual contact with him by reciting Salat-o-Salam as commanded by Allah (XXXIII: 56).”

As regards loyalty to the Holy Prophet (ﷺ), the Qur'an emphasized it as a condition of Faith. It says: —

“But nay, by the Lord, they can have no (real) Faith until they make the judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest submission” (IV : 65).

And again it says : –

“And it becometh not a believing man or a believing woman, when Allah and His Messenger have decided an affair (for them that they should (alter that) claim any say in their affairs...” (III : 36).

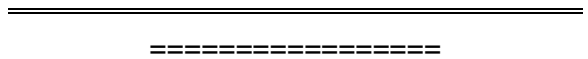
Islam has prohibited being disloyal to the Holy Prophet (ﷺ) in any manner. The Holy Qur’an says: –

“O ye who believe! be not disloyal to Allah and His Messenger” (VIII :27).

If the one thousand million Muslims of the world follow these instructions faithfully as given to them in regard to their duties to Allah and His Prophet (ﷺ), they would be the most respectable and lovable people of this universe.

It will also be a blessing for the humanity at large.

May Allah guide us to achieve this objective A’meen!



**THE QUR’ANIC FOUNDATIONS
AND
STRUCTURE OF MUSLIM SOCIETY’**
By
Dr. Muhammed Fazl-ur-Rahman Ansari .
B.Th., M.A., Ph.D.
Vol: I: Principles Relating to the Foundations of Muslim Society
Vol II: Code Relating to the Structure of Muslim Society
THIRD EDITION
(Just published)
Price : US \$ 20/=
Pak. Rs. 1600/=
Now available at:—
World Federation of Islamic Missions,
Islamic Centre Block-‘B’ North Naizmabad,
Karachi-74700, Phone: 021-36644 156



Six Ways to Help Students Raise Their Grades

Annie Burnquist

School is a very important phase of one's life. Students and parents are equally worried to raise the grades. Here are six tips to boost student's final-exam scores.

1) Exercise the body to give the brain a boost.

Physical activity increases blood flow to the brain, feeding it with oxygen and learning-boosting nutrients like glucose. "Exercise in many ways optimizes your brain to learn," says Dr. John Ratey, a Harvard Medical School professor.

Getting students to workout greatly improves their classroom performance. One study found that 15 to 45 minutes of exercise before class reduced fidgeting among children by half, in a study that looked at three groups of students with different physical education routines, the group that exercised the most did the best on tests, even though they spent the least amount of time in class.

2) Create a healthy study space.

Where kids study is almost as important as to what they study. So designate a specific spot for studying. Doing so sends the message that your household takes academics seriously. And although the area should be free of distractions like TV, video games, and phones, it should also reflect what the student needs – not what mom wants. Developing this habit early in life will pay off immensely during college.

Aesthetics matter. One study found that grades were 25 percent better for students who study near a window; natural lighting promotes concentration.

3) Encourage interactive learning.

An ancient Chinese proverb goes: "Tell me, I forget. Show me, I remember. Involve me, I understand." Students perform better when actively engaged with the material. A great way to ensure that engagement is to hire a personal tutor. Tutors were once too expensive and an instructor's quality varied with location. That's all changed thanks to online tutoring services. They provide all the benefits of old-fashioned tutoring – like one-on-one attention, a customized educational experience, and instant feedback – at a considerably lower price.

4) Get plenty of sleep.

Sleep is essential to the brain's ability to learn. Teenagers should get at least eight hours each night. Grade schoolers need at least 10. Late-night cram sessions don't produce much long-lasting knowledge, and they compromise the ability to analyze and recall information during tests.

One study by Harvard psychiatry professor Robert Stick gold found that after learning a new skill, student performance didn't improve until after at least six hours of sleep. "It's as if you have to wait for the dough to rise," he explained.

Psychology professor Pamela Thacher cross-referenced college student grade point averages with sleeping habits and found that "you can't do your best work when you're sleep-deprived. If you use all-nighters, your GPA is slightly lower on average."

(Continued on page #. 22)



جمعية الشباب المسلمين بتنكمبرا وسط لاندي بسير لا كا
Central Tennekumbura Young Men's Muslim Association Inc.
(A Premier Muslim Organization in Sri Lanka. - Incorporated by an Act of Parliament No. 34 of Sri Lanka in 1991)

Secretariat:
The Life General Secretary,
Central Tennekumbura Y.M.M.A., Inc.
25, Ampitiya Road,
Tennekumbura - Kandy,
(Sri Lanka)

Tel : 081- 2225703
Fax : 94-81-2225703, 94-81-2240467
Mobile : 076-6553791, 077-2206667
075-0508478
E-mail : ymmakandy44@gmail.com

APPEAL FOR DONATION

The Sri Lanka is facing a critical financial situation and our people are not able to render any assistance to us. Our association solely depends on the assistance in the form of donations received, if we are to continue this support as done during the past nearly half a century, please support the organization as much as possible, considering the plight Sri Lanka is facing.

Allah almighty will bless you all including your family as you are taking part in poverty alleviation.

Our services during the Holy Month of Ramazan (2022) are:

S. #.	Our Services	Cost of Rs.
1.	Donating to our poor families of Food Stuff (containing 10 verities including Fresh Chicken and each Rs. 2000.00 cash	Rs. 800000.00
2.	Completing 150 x 150 ft (2nd Floor (CRYTALTYLE) to our Mohideen Jumma Masjid, Tennekumbura.	Rs. 600000.00
3.	Humanitarian Services of Medical aid, Spectacles, fairly a small House and Weddings etc.	Rs. 300000.00
4.	Monthly payment of University Scholarship Fund and G.C.E. (A/L) each Rs. 2000/= for 45 students	Rs. 90000.00

Our special appeal that we are expecting this year from our donors and well wishers for their contribution. We have got so many Applications for Scholarships Award for the students of Universities.

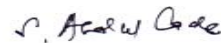
We, therefore, take this opportunity to appeal to you for generous donation and your assistance in the above welfare projects.

Thanking you and look forward for your kind assistance.

Yours - in - Service.


A. A. MOHAMMED NAGOORPICHAI (Rauff)
(Life General Secretary)


ALHAJ S. M. NAZAR JP
(President)


S. S. ABDUL CADER
(Treasurer)

Partron :- Mr. Mohamed F. Nawas, B. Sc. (Hons) Chemistry Spl: P. G. E. (Engi.) M. Phil (Senior Lecturer, South Eastern University),

President :- Alhaj S. M. Nazar, JP, Deputy President : Alhaj A.C.M.M. Marikar, Treasurer : Mr. S. S. Abdul Cader

Life General Secretary : A. A. Mohammad Nagoorpichai (Rauff) Retired Senior People's Bank Staff

Project Director : Dr. S. M. Fazeer,

Legal :- Alhaj S. F. M. Zavahir (Attorney-at-Law) and Mohammed Nagoorpichai Shamruth (LL. B. (Hons) and Attorney-at-Law)

PROJECTS : Founder CT/YMMA Ahadiyya (Academic) Education Centre. CT/YMMA Scholarship Awards and Humanitarian Services
Active Member of World Assembly of Muslim Youth, Saudi Arabia (No. 000159)

BANKERS : People's Bank, Senkadagala Branch, D. S. Senanayake Veediya, Kandy. (Current A/C No: 158-100111297357)
Amana Bank, Kandy.

"THE BEST REWARD FOR US IS THE APPRECIATION OF SERVICE RECEIVER"

ایسے کہ جنہوں نے آپ سے کمزور حفظ کی شکایت کی وہی سب سے زیادہ روایتیں کرنے والے بن گئے۔
 یہ شکستہ اور ٹوٹے پھوٹے الفاظ میں اسوہ حسنہ کو جاننے اور اس پر عمل کرنے کی اہمیت اور اس کے ثمرات کی معمولی جھلک ہے ورنہ درحقیقت آقائے دو جہاں ﷺ کے اسوہ حسنہ پر عمل کرنے والا بھی لازوال ہو جاتا ہے، جس کا حقیقی و صحیح اندازہ تو آخرت میں ہو گا جب انسان سے دنیا کی کٹافیتیں اور زنگ صاف ہو جائے گا اور اس کے حواس کئی گنا زیادہ قوی ہو جائیں گے۔
 آخر میں ایک حدیث کا منظوم مفہوم پیش کر رہا ہوں جسے میرے والد صاحب نے تحریر کیا ہے۔

کہئے زبان سے آپ موذن سے جو نہیں
 بعد از اذناں درود بھی مجھ پر سدا پڑھیں
 جس نے پڑھا درود فقط مجھ پر ایک بار
 دس رحمتیں کرے گا خداوند کردگار
 پھر مانگئے خدا سے وسیلہ مرے نام
 لاریب یہ وسیلہ ہے جنت میں ایک مقام
 صرف ایک بندگانِ خدا میں سے پائے گا
 میرا خیال ہے کہ میرا نام آئے گا
 جس نے میرے لئے یہ وسیلہ طلب کیا
 اس کے لئے جواز شفاعت کا ہو گیا
 سینے اذناں بغور دعا کیجئے اے دوست
 یہ نیک کام آپ سدا کیجئے اے دوست

ایسا کیوں نہ ہو جب کہ خود آپ سربراہ مملکت ہونے کے باوجود آپ کا کردار اور اخلاق ایسا کہ نہ صرف یہ کہ روزمرہ زندگی کے تمام امور اپنے ہاتھوں سے خود انجام دیتے بلکہ دوسروں کے کام بھی کر دیتے، مالک ایسے کہ دونوں جہانوں کے خزانے آپ کے پاس لیکن اس کے باوجود مہینوں آپ کے گھر چولہانہ جلتا، جرنیل ایسے کہ معمولی سی غیر مسلح فوج کے ساتھ ہزاروں کے کفار کے لشکر کو شکست دے دی اور صلح پسند ایسے کہ سینکڑوں جانثار پروانوں کی موجودگی میں کفار کی شرائط پر صلح کر لی، عادل ایسے کہ فرمایا کہ اگر میری بیٹی فاطمہ بھی اس کی جگہ چوری کرتی تو اس کا ہاتھ بھی کاٹ دیا جاتا، بہادر ایسے کہ تنہا ہزاروں کے مقابلے میں اور ثابت قدم ایسے تمام مشرکین مکہ کی دشمنی و سخت ایذا میں آپ کو حق کی تبلیغ سے نہ روک سکی، رحم دل ایسے کہ چڑیا کی بھی اپنے بچوں سے دوری کی تکلیف دیکھی نہ گنی معاف کرنے والے ایسے کہ اپنے عزیز ترین چچا کا جگر چبانے والی ہندہ کو بھی معاف کر دیا، خیر خواہ ایسے کہ اپنی ذات کے دشمنوں کو بھی جہنم سے آزادی دلانے میں اپنی جان مشقت میں ڈال دی ﴿فَلَعَلَّكَ بَاخِعٍ نَّفْسَكَ عَلَىٰ آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا﴾ (البکہف ۶)، فصیح اللسان اور بلیغ کلام ایسے کہ آپ کے ایک قول کی تشریح میں جلدوں کی جلدیں لکھ دی جائیں اور پھر بھی تشنگی باقی رہے اور بات کرنے کا انداز ایسا دلنشین اور دھیما کہ الفاظ تک گئے جاسکتے ہوں اور لاکھوں کے مجمع میں ہر شخص یہ سمجھے گویا اسی سے مخاطب ہیں، معلم

(Flexibility) ، وسعت (Scope) ، جامعیت (Comprehensiveness) ، عملیت (Practicality) ہمیشہ ہمیشہ کے لئے انسان کے لئے ترقی کا دامن کھلا رکھیں گے۔ آج بھی چودہ سو برس سے زائد گزر جانے کے باوجود زمانے کے ہزاروں نشیب و فراز، تغیر و تبدل، دلوں کے مزاج، خطوں کی آب و ہوا، تہذیبوں اور ثقافتوں کے تنوع اور اختلاف، زبانوں کی تفریق، اہلیتوں و صلاحیتوں میں انفرادیت کے باوجود جب بھی کوئی تعلیم یافتہ فرد خواہ اس کا تعلق سائنس و فلسفہ، تعلیم و نفسیات، فلکیات و جغرافیہ، طب و علم تشریح الابدان، الغرض کسی بھی شعبہ کا انتہائی ماہر اور قابل ترین فرد جب تعصب اور مفادات کے دائرے سے باہر آکر آپ ﷺ کے اسوہ حسنہ کی طرف دیکھے گا تو وہ ضرور پکار اٹھے گا بقول جرمن شاعر اور پروفیسر جیمس ہوگ (James Hogg) "ہر زمانے میں اصلاح معاشرہ کا سب سے بہتر طریقہ یہی ہے کہ اسلام کی تعلیمات کو رائج کیا جائے" یا جیسا کہ برنارڈ شا (Bernard Shaw) اپنی کتاب (Genius of Islam) میں لکھتا ہے:

Muhammad was a saviour of Humanity, the Mercy for all men and an exemplar in every age.

"محمد ﷺ انسانیت کے نجات دہندہ، تمام لوگوں کے لئے باعث رحمت و برکت اور تمام زمانوں کے لئے مثالی شخصیت ہیں۔"

سیرت طیبہ و احادیث مبارکہ کی اہمیت کے حوالے سے تفسیر قرطبی میں سورہ حشر کی اس آیت وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا (الحشر: ۷) پس جو چیز تمہیں پیغمبر دیں وہ لے لو اور جس سے منع کریں (اس سے) باز رہو۔ کی تفسیر میں بیان کیا گیا ہے کہ امام شافعی رضی اللہ تعالیٰ عنہ فرماتے تھے مجھ سے جو سوال کرو میں اس کا قرآن مجید سے جواب دوں گا پھر سوال پوچھے جانے پر آپ اس آیت کی تلاوت فرما کر مسئلہ کا حل حدیث مبارکہ سے پیش کر دیتے۔

جب ہم آپ کی حیات طیبہ کا مطالعہ کرتے ہیں تو ہمیں آپ ﷺ کی حیات مبارکہ میں رعایا سے حکمران تک، گدا سے بادشاہ تک، سپاہی سے کمانڈر انچیف تک، غریب سے امیر تک، عورت سے مرد تک، بچے سے بوڑھے تک، غلام سے آقا تک، عربی سے عجمی تک، دیہاتی سے شہری تک، چھوٹے سے بڑے تک سب ہی کے لئے آپ کی حیات طیبہ مکمل نمونہ نظر آتی ہے گویا کہ ہر شخص اپنی جگہ یہ سمجھتا ہے کہ حضور ﷺ زندگی کا پیمانہ میرے لئے ہی تراشا گیا ہے۔ آپ کی حیات طیبہ سب کی ضرورتوں کو کفایت کرتی ہے۔ سب کے لئے سازگار رہے اور اپنا رہنما بنانے پر سب کو زندگی کی منزل مقصود تک پہنچاتی ہے۔ بحیثیت قانون ساز، جج (منصف)، کمانڈر ان چیف، معلم، مصلح معاشرہ غرض انسانی زندگی کے ہر پہلو سے نبی پاک ﷺ کے احکامات اور آپ ﷺ کا اسوہ کمال کی انتہائی بلندیوں پر ہے۔ اور اس میں ایسی لچک

دین اسلام کو چند مخصوص عبادتوں تک محدود کر لیا ہے۔ یہ عبادت بلا شک و شبہ دین کا ایک بہت بڑا اور اہم حصہ ہیں۔ تعمیر سیرت کا ایک انتہائی موثر ذریعہ ہیں لیکن دین صرف انہی تک محدود نہیں ہے۔ بلکہ تمام معاشرت، تمدن، سیاست اور ثقافت کا ڈھانچہ اس دین سے قائم ہے اگر وہ ڈھانچہ قائم نہ ہو تو یہ عبادت محض رسمی کاروائی (Formality) کہلائیں گی۔ مثلاً نماز بے حیائی اور برائی سے روکتی ہے اب انسان اگر ایک طرف نماز بھی پابندی سے ادا کرتا ہے اور دوسری طرف بے حیائی اور برے کاموں سے باز نہیں آ رہا تو یہ لمحہ فکر یہ ہے اسی بات کو اگر یوں کہا جائے کہ "رہ گئی رسم اذنا روح بالائی نہ رہی" تو بے جا نہ ہو گا۔

ہماری زندگی لازماً مکمل طور پر آپ ﷺ کے احکامات کے تابع ہو کیونکہ ایک مسلمان کا ایمان اس وقت تک کامل نہیں ہو تا جب تک وہ ہر رشتے اور تعلق سے بڑھ کر آپ سے محبت نہ کرے۔ جیسا کہ حدیث مبارکہ میں آیا ہے: **فَوَالَّذِي نَفْسِي بِسَيِّئَةٍ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَ النَّاسِ أَجْمَعِينَ.**

قسم اس ذات کی جس کے قبضہ قدرت میں میری جان ہے تم میں سے کوئی شخص کامل مؤمن نہیں ہو سکتا ہے جب تک میں اس کے والد، بیٹے اور تمام لوگوں سے زیادہ محبوب تر نہ ہو جاؤں۔ اس حدیث کے منظوم مفہوم کو والد محترم حافظ مولانا محمد رمضان صاحب نے اس طرح بیان کیا ہے:

ایمان معتبر نہیں محبوب گر نہیں
ترجیح اگر رسول ﷺ کو ہر ایک پر نہیں
ہے بعد میں رسول کے والد ہو یا ولد
کچھ بھی نہیں رسول ﷺ جو محبوب تر نہیں
اس حدیث مبارکہ کی رو سے یہ بات ثابت ہو گئی کہ ایک مسلمان کا ایمان اس وقت تک کامل نہیں ہو تا جب تک وہ تمام موجودات (افراد و اشیاء) سے بڑھ کر آپ ﷺ سے محبت نہ کرے تو اس امر یعنی محبت کا لازمی تقاضا اور نتیجہ یہی ہے کہ ہم ہر شے میں اپنی پسند کو نبی کی پسند کے تابع کر دیں۔ بقول والد محترم
اے صاحبان عقل جو ہیں آپ ہوشمند
کیجئے وہی پسند نبی (ﷺ) کو جو ہو پسند
جو کچھ نبی (ﷺ) نے کر دیا اچھا وہی ہے کام
زیبا نہیں غلام کو اس میں ذرا کلام
اب نبی اکرم ﷺ کی پسند و ناپسند، محبوب و مذموم، مرغوب و مکروہ ہمیں کس طرح معلوم ہو گا اس کے لئے حیات طیبہ (ﷺ) کا مطالعہ کرنا پڑے گا۔ اس مطالعہ سے جو ہمیں علم حاصل ہو گا وہ موجب خیر و برکت اور اس پر عمل کرنا دنیا میں ذریعہ ترقی اور آخرت میں باعث نجات اور اس کا پھیلانا کار ثواب الغرض یہ علم و عمل نہ صرف یہ کہ آج اس جہاں میں بلکہ کل بروز قیامت بھی کام آئے گا۔ بقول والد محترم
پڑھیے حیات طیبہ اور کیجئے عمل
کام آئے گا یہ علم و عمل آج اور کل

اسوہ حسنہ (Excellent Pattern)

ابو عبد القدوس محمد یحییٰ

ماہ ربیع الاول کی بارہ تاریخ کو ہم بہت دھوم دھام اور شایان شان طریقے سے اپنے پیارے آقا علیہ الصلوٰۃ والتسلیم کا جشن ولادت مناتے ہیں۔ اس دن ہم مختلف انداز اور طریقوں سے اپنے آقا علیہ الصلوٰۃ والتسلیم سے اپنی محبت کا اظہار کرتے ہیں۔ لیکن یہ اظہار صرف ظاہری مقال اور اس ایک دن تک محدود کر کے کیا ہم اپنے فرض کی مکمل ادائیگی کر رہے ہیں۔ جس طرح مغربی اقوام پورے سال میں ایک دن مخصوص کر کے فادر ڈے، مدر ڈے اور دیگر مختلف ایام (Days) مناتی ہے یا اس محبت کا ہمہ جہت اثر ہماری زندگی کے ہر شعبے میں بھی نظر آنا چاہے۔ یوں تو کوئی بھی مسلمان ایک لحظہ بھی آپ کی یاد کو دل سے نکال نہیں سکتا ہے اور نہ ہی اس بات کا تصور کر سکتا ہے اور اگر نکالتا ہے تو یہ اس کی انتہائی بد بختی اور بد قسمتی ہوگی۔ لیکن مقام تاسف ہے کہ تمام تر اظہار عشق و محبت کے دعووں کے باوجود ہمیں اپنی زندگیوں میں اس محبت کا اثر نظر نہیں آ رہا۔ اگر ہم اپنے معاشرے اور ارد گرد پر غور کریں تو آج ہمارے نوجوان طبقہ کے لئے بالخصوص اور پورے معاشرے کے لئے بالعموم ہیر وز اور آئیڈیل کھلاڑی، اداکار، فنکار، گلوکار اور دوسرے شعبہ باز ہیں۔ جن کے متعلق وہ جاننا چاہتے ہیں کہ ان کے روز و شب کیسے گزرتے ہیں۔ ان کی عادات و اطوار، پسندیدہ لباس، رنگ، طعام، مشروبات سے واقفیت حاصل کرنا چاہتے ہیں۔ الغرض

ان کے متعلق تفصیلی معلومات حاصل کرنے اور ان کی نقالی میں خوشی محسوس کرتے ہیں۔ جب کہ انہیں یہی جستجو، انہماک، وقت اور توجہ حضور اکرم ﷺ کی سیرت طیبہ کو جاننے اور اس پر عمل کرنے کے لئے صرف کرنا چاہئے کیونکہ قرآن کریم نے آپ ﷺ کے اسوہ حسنہ (Excellent Pattern) کو ہمارے لئے بہترین نمونہ قرار دیا ہے۔ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ (الاحزاب ۲۱: ۳۳) "بے شک تمہاری راہنمائی کے لئے اللہ کے رسول (کی زندگی) میں بہترین نمونہ ہے۔"

قرآن زندہ اور برحق کتاب ہے۔ اب یہ کتاب جو ہمیں حکم دے رہی ہے ہماری بقا، ترقی اور کامیابی کا راز اس کی کامل اتباع و اطاعت میں ہے۔ جب ہم صورتاً و سیرتاً آپ ﷺ کے اسوہ حسنہ (Excellent Pattern) کی پیروی کریں گے۔ اپنے کردار کو آپ ﷺ کی تعلیمات کے سانچے میں ڈھالیں گے۔ جن باتوں پر آپ نے عمل کیا اور جو احکامات آپ ﷺ نے اس امت کو دیئے ان احکامات کو جاننے اور ان پر عمل کرنے کی سعی کریں گے۔ تو ہماری دنیا بھی بقعہ نور بن جائے گی جب کہ آخرت تو ہوگی ہی نورانی، جہاں بلا کسی غم و پریشانی، ملے گی حیات جاودانی، ابدی جوانی اور نعمتوں کی فراوانی (انشاء اللہ)۔

دین اسلام ایک مکمل ضابطہ حیات ہے اور آپ ﷺ نے ہر لحاظ سے کامل و اکمل نمونہ پیش فرمایا لیکن ہم نے بد قسمتی سے