



THE MINARET

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In the Memory of a Great Saint

Great men are born and die, even like others of their species, subject to the laws of nature. But their memory survives, cherished and revered by generation after generation of mankind whom they have served. uplifted, guided and enlightened. One of such great men was His Eminence Maulana Muhammad Abdul Aleem Siddiqi Al-Qaderi رحمة الله عليه.

A descendant of caliph Abu Bakr (R.D.A.) the late Maulana Abdul Aleem Siddiqi رحمة الله عليه was born at Meerut, India on 3rd April, 1892. His family was noted for its scholarly and spiritual merits. A new star was born in the spiritual firmament of Indo-Pakistan sub-continent which was to guide many a wanderer in the dark realms of doubt and ignorance. It was the critical period when the Western powers had achieved complete political and military ascendancy over the Muslim world. A greater portion of the Muslim masses who clung hard to their faith were plunged deep into the abyss of despondency while others were blinded by the dazzling western ideas and culture and were shaken in their faith. Under such conditions, the world of Islam needed such leaders who could bring a ray of hope to the former while uphold the cause of Islam by expounding it in terms of rationality to guide the latter. It was a great mission which could not be fulfilled except by one who is well-versed both in the Western ideas and Islamic subjects. Out of His unlimited Bounty, God provided the Muslim Ummah with a leader of the said calibre in the person of His Late Eminence.

Education

After completing the formal Islamic education at the age of sixteen, His Eminence also acquired his modern education at the

Islamiah High School, Etawah, and the Divisional College, Meerut, successively. As regards his religious studies, he did not discontinue them even while acquiring modern education. In fact, he pursued them till many years after he had entered the field of a religious leader and amassed further knowledge in Qur'anic exigencies, Hadith, Tasawwuf, and the different schools of Islamic Law at Mecca and Medina through discussions with Islamic scholars and studies in Islamic libraries and at the feet of such masters as Shaikh Ahmad el-Shams of Morocco, Shaikh el-Sennousi of Libya, Maulana Abdul Bari of Ferangi Mahal and Maulana Ahmed Riza Khan of Bereilly. As for the spiritual training, His Late Eminence completed it under his brother-in-law Qazi Intizamuddin, his initial training in religious work under his elder brother, Maulana Ahmad Mukhtar Siddiqi, receiving finally the 'IJAZAH' (authority) in several great Sufi orders, e.g., the Qaderiyah and the Suhrawardiyah.

A Missionary

From his very boyhood, His Late Eminence had formed the idea of becoming a missionary of Islam, not to enjoy a life of ease and honour at home but to travel through the entire world bearing the torch of Islam. Though a partner in a lucrative business, he decided in 1919 to set out on his mission. Once the decision was made he continued to travel for forty years, returning to his family only for short intervals, until his final journey from this world.

The countries he visited are: Burma, Malaysia, Indonesia, Thailand, Vietnam, China, Japan, the Philippines, Ceylon,

Mauritius, Re-Union, Madagascar, South Africa, Portuguese East Africa, Kenya, Tanzania, Uganda, Belgium, Congo, The Hejaz, Egypt, Syria, Palestine, Jordan, Iraq, France, Britain, West Indies, Guyana, Suriname, The United State and Canada. His travels around the globe brought the message of peace to thousands of thirsty souls, hundreds of non-Muslims embraced Islam at his hands, thousands of Muslim communities were raised spiritually, morally and socially. A large number of institutions were founded throughout the world which are still working for the cause of Islam and Muslims. Among these institutions were orphanages for the helpless youth, infirmaries for the destitute, hospitals for the suffering humanity, educational institutions, spiritual assemblies, mosques, missionary

societies, inter-religious organizations, Muslim Unity Boards, organizations for Ulema for the Co-ordination of Islamic religious forces, Muslim Youth Brigades, Muslim Volunteer Corps, Muslim Scout Corps, etc. He has also enriched the treasure of Islamic literature by contributing valuable additions.

Demise

This gigantic work could not be accomplished except with hard labour and constant application. His Late Eminence had to work for eighteen or even twenty hours a day. He continued to work until he breathed his last on August 22, 1954. He was laid down in his final resting place at Medina. May Allah shower His choicest blessings on his soul. Amen!

(Continued from page #. 13)

for the two to live and work together in an increasingly interdependent world.”

Today the world is in the grip of violence, terrorism ethnic strife, women victimization, child abuse, kidnappings, murders and drug addiction. These are common enemies of the Muslims and the West alike. Islam and the West (Christianity) should join hands to light against these heinous crimes being committed against humanity and wipe them out to make this earth a place of peace and prosperity.

There is also an urgent ‘and immediate need to present the true picture of Islam to the West today as against the one depicted by the orientalist and westerners who were are biased towards Islam. People in the West have a strong, earnest desire to understand the last message of Allah to mankind. Now it all depends upon how do the Muslim

scholars and theologians interpret and explain this message to western intellect and mind.

In the end, it would be appropriate to quote Gorbacheve, the ex-president of the Soviet Union who in his book, Perestroika which means reform – described the new approach:

To be sure, distinctions will remain. But should we duel because of them? Would it not be more correct to step over the things that divide us for the sake of the-interests of all mankind, for the sake of life on earth? We have made our choice, asserting a new political outlook both by binding statements and by specific actions and deeds. People are tired of tension and confrontation. They prefer a search for a more secure and reliable world, a world in which everyone would preserve their own philosophic, political and ideological views and their way of life.

The Role of Masjids in Islam

Mustafa F. Ansari

The most notable characteristic of Islam among all religions is its emphasis on the pursuit of knowledge portrayed in the various verses of the Divine Revelation which are preserved in the Quran-e-Hakim and the sayings and practice of the Holy Prophet Muhammad (ﷺ).

Historically, the pre Islamic cultures portrayed human appreciation of knowledge and skills in civilizations which existed in Egypt, Greece, China, pre Muslim Iran and Rome but such education was exclusive to a preferred class of people only, writes Dr Shafiq in his research work "Jamia Nizamia Baghdad". Common man was kept away from education. For instance, Aristotle, the famed Greek philosopher, despite being an outstanding thinker, could not envision the extension of educational facilities to woman or slaves. The Indian Jurist Manu barred the sudr class of hindus from the benefits of education and conferred most horrendous punishment on sudr hindus if found guilty of acquiring the least benefit from their scriptures.

Islam on the contrary stood for granting as a birth right freedom to acquire knowledge with respect and dignity and extended privileges to the students and those anxious to learn to facilitate their learning process.

'Verily We have brought them a Scripture which We expound with knowledge, a guidance and a Mercy for a people who believe.'(7:52)

Notably the inauguration of the very first revelation from Lord Al Mighty to His beloved Prophet was with the word "Iqra" meaning "Read" emphasizing the importance of

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knowledge. 'Read in the name of thy Lord who created – created man out of a germ cell. Read – for your Lord is the Most Bountiful One who has taught the use of pen – taught man what he did not know!(96-1-5). Holy Quran confirms undoubtedly that source of all knowledge is Allah to whom everything owes its existence and it is He who has gifted us knowledge in the Quran of everything contained in the Universe:

'Verily We have revealed unto thee (O Muhammad) the Book as an exposition of all things and as a Guide, a Mercy and Glad tidings to the Muslims.' (16:89)

The Arab society, which was chosen for the arrival of the most beloved prophet of God and the revelation of the final scripture; was impregnated with tribal rivalries, blood feuds, moral degradation which knew no bound, where daughters were buried alive, where inhuman brutalities to slaves was common practice, where feudal customs authorized the high and the mighty every right to tyrannize the poor and the weak - in short a society riddled with brutal atrocities and injustice, probability of any societal change appeared meager. In contradistinction, Islam proclaimed a non tribal, non racial, casteless, classless society (XLIX: 13) an egalitarian society; and provided a fully functional, perfectly integrated code of life to live and practice.

For the change to take place replacing the old, stagnant, crude, primitive and barbaric life style with a divinely bestowed perfect system; undoubtedly the task that lay ahead was by all counts mammoth and formidable.

In this backdrop, the dissemination of the

divine revealed knowledge which provided the panacea for elimination of the moral decay that the society was suffering from and assured development of a righteous personality; assumed the most prominent function of the Holy Prophet (ﷺ) – the recipient of divine revelation.

The Holy Prophet (ﷺ) was in his self the personification of Deen. His adoration deemed essential to faith. His spiritual emanations, his actions and deeds and the wisdom of his spoken words established forever the essential significance of practical piety and knowledge, esoteric and exoteric, in shaping the personality of a Muslim. His companionship was a constant source of divine inspiration, a source of knowledge both material and spiritual (as he was being taught by Allah himself and Quran had declared that whatever he speaks is from Allah [53:3]) and his live example provided a model of perfectly integrated disciplined life encompassing all aspects of character entrenched in the divine attributes, giving correct weight age to all categories of relationships in accordance with divine guidance which guarantees sure success in this life and hereafter.

Thus the spirit of the new entrants had to be cleansed and inundated with humility, sincerity, devotion and loving submission to the Beneficent Creator, in subservience, following the path ordained to achieve fulfillment of the mission. This Islamic discipline, this beauty in conduct as reflected in the sunnah of the Prophet (ﷺ) and in accordance with the Qur'anic injunctions, had to be inculcated in the Muslim society that was fast emerging as a consequence of the teachings of the Holy Prophet (ﷺ).

The historical records indicate that **Masajid**

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(plural) played a pivotal role in bringing about this transformation. Masajids became the centers of propagation and education, both formal and informal indoctrination, brimming with people anxious to quench their thirst for knowledge in all domains and in particular to the knowledge of the transcendental reality. Additionally, Masajid became the nucleus of social, educational and religious activities and thus gained a stronghold in society as the socio-cultural educational center of activities for the Muslim community in respective areas. During the prophetic era, Masjid e Nabawi was not the only center of such activity but nine other mosques in Medina Tayyaba also served as educational centers on the pattern of Masjid e Nabawi. Evidence also indicates that the Holy Prophet (ﷺ) personally supervised various such activities at the Masjid Quba.

Besides the academic grooming conducted within the confines of the Masjid e Nabawi, the teachings of the Holy Prophet (ﷺ) transformed the pagan, uncouth, quarrelsome, undisciplined barbarians into a civilized disciplined group imbued with the value system taught by Quran affecting their worldly attitude and behavior which underscored truth, justice, equality, humbleness, sincerity, wisdom and piety to name a few as the fundamental ethical guide lights for a Muslim following the injunctions of the Quran and sunnah of the Prophet (ﷺ).

'With clear proofs and writings; and We have revealed unto thee Remembrance that thou mayst explain to mankind that which hath been revealed for them, *and that haply they may reflect.* (16:44)

Historical evidence also indicates that apart from the focus on Quranic teachings in his sermons to the congregational gatherings at

the Masjid, the Holy Prophet (ﷺ) drew attention of those seekers of knowledge to subjects of worldly importance such as Mathematics, medicine, astronomy, cosmology, statistics, laws of Inheritance, swimming, marksmanship, etc. From the Quranic perspective, the pursuit of knowledge in the domain of physical sciences are considered an **'act of worship'** when the objective of acquiring such knowledge is to unravel the mysteries of Nature for comprehending the majesty and glory of God.

"Lo! In the creation of the heavens and the earth and (in) the difference of night and day, are tokens (of His Sovereignty) for men of understanding. Such as remember Allah, standing, sitting and reclining and consider the creation of heavens and the earth, (and say): Our Lord! Thou created not this in vain. Glory be to Thee! Preserve us from the doom of Fire! (3:190-191)"

Islam, 'being theo-centric in its approach and comprehensive in its outlook, the mission of the Holy Quran will always be to transform the life of this world in all its dimensions into a life of the "Worship of God" by channelizing it into a "System of Obedience to God" (=al *Islam*). [Reference: Quranic Foundations and Structure of Muslim Society].

The Islamic concept of worship is unique among the religions of the world, states Dr. Fazlur Rahman Ansari in the transcription of his extempore lecture on Philosophy of Worship in Islam delivered in Edmonton, Canada. The term that the Holy Quran has used for worship is *'ibadat'*, which means submission to God and service to Him. *Worship in thought, action and deed*. The word "worship" denotes in the English language what is termed as "adoration."The

term *'ibadat* denotes the act of becoming *'abd*, namely, slave. Consequently, the full connotation of the term 'ibadat' is to hand over or deliver oneself solely to God. Thus the life of a Muslim is a life of total submission impacting all domains of activity in life.

The offering of congregational prayers in the Masjid helped enforce the spirit of brotherhood and equality and collective approach, and is considerably the most important pillar of action in Islam and has the most significant role to play in nourishing and transforming the mind or consciousness and soul of the individual, the seat of emergence of action or activity in life. The system of obedience to God thus ingrained by the Holy Prophet (pbuh) amongst the companions was to affect all forms of activity and transform it to act of *perpetual worship* or *ibadat*.

Masajids conceptually acknowledged as the house of God and thus house of purity, enabled Muslims to soberly and rationally reflect on the essence of religion, and through educated approach - outcome of the training of the Holy Prophet (pbuh), adopt piety and learn to focus and contemplate with absolute humbleness and with the objective of establishing communion with the Creator - which is the purpose of the prayer.

Thus in retrospect one would appreciate that as a consequence of the divine revelation, the flow of guidance from the teacher to the taught followed a structured path. The Holy Prophet (ﷺ) is reported to have said: I have been sent as a teacher (Ibn Maja). The colossal impact of his teachings is unprecedented in human history. The world witnessed a sea change in a clueless, insensitive, ignorant society converging into a

highly sensitive, humane, law abiding, knowledgeable, God conscious society eager to learn and grow in their stature and consciousness as a vicegerent of God and fulfill the mission of Islam viz in the conquest of self, of environment and the Nature.

The history of religions reveal that Prophets were sent from time to time by Allah to convey His commandments and to teach them how to live this life in accordance with the divine requirements which were of course in consonance with the cultural and intellectual development of that period in history.

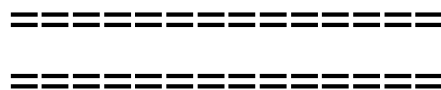
For the divine revelations to be recorded, conveyed and for the explanation of the practical details by the Holy Prophet (ﷺ) to the initiates, stations had to be established and system enacted for the message to be spread amongst the residents of Mecca in particular and the world at large. Thus Masjids became the centers of all spiritual, intellectual, educational and socio cultural activities of the Muslim communities and this trend continued with the expansion of Muslim empire in the days to come.

The most notable example of the graceful, wholesome and sanctified character of a Masjid is portrayed in Masjid e Nabawi, reflecting an awesome spiritual aura, a seat of knowledge where purified souls were found constantly involved in discussing and researching the intricacies of the concepts expounded in the Quran and sunnah of the Prophet (ﷺ); where methodologies and practicalities were researched and resolved by the Ahle Safa thread bare to enable comprehension of the pure Deen, the divine

commandments and to assist man in their conquest of nature and to accomplish his mission as a vicegerent of Allah on earth.

Ahle Safa became the highlight of the Masjid e Nabawi. It became a nucleus of anxious, striving minds devoted to probe the depths of true knowledge bestowed by the Al Mighty Who created them from ab novo, gaining blissful enlightenment, objectively establishing the raison d'être of their being and harnessing their independent will to attain compliance of the divine plan. Safa in Masjid Nabawi was thus the first model Muslim Open University providing residential facilities and also accommodating day scholars from close vicinities. This pattern was followed by others mosques also on the same pattern establishing firmly the institution of Masjid as the nucleus of spiritual, educational and socio cultural activities for Muslims.

The world of knowledge is indebted to Islam for unveiling abundance of knowledge of the unknown through the medium of the last divinely protected scripture and establishing the foundations of inductive reasoning, liberating the untamed mind from the shackles of ignorance, and illuminating the hitherto un-trodden pathways contained in his mind and spirit with eternal, spiritual and intellectual enlightenment. This activity formed the core concern of the Muslim places of worship – Masajids, as Islam declared in no uncertain terms the sole object of Muslim life centered on finding Allah's pleasure through enlightened insightful submission embracing the spirit of Islam in all its multifaceted dimensions.



Islam – the Perfect Religion

Dr. Maulana Muhammad Fazl-ur-Rahman Al-Ansari Al-Qaderi

“What are the teachings of Islam in brief?”

The question was directed to a student of Islamic Theology by a young American tourist. It was put so abruptly that the Muslim student was confused relating to the nature of his answer. True it is that he had read a lot about Islam and that he could deliver lectures or write articles on the various institutions of Islam but how could he present it in a brief but impressive manner? If he said that Islam taught mankind to believe in God and be righteous, it might be said to him that almost every religion taught the same, so why not be content with Judaism or Christianity or even Hinduism and why was it necessary that God should appoint a fresh prophet with a fresh message?

The same state of perplexity and confusion might occur to anyone of us who is abruptly confronted with the question mentioned above. It is, therefore, necessary that we should know how to answer it.

As a matter of fact Islam is not at all a fresh religion or a new religion. Islam means surrender, i.e. to surrender wholly to the will of God. In the words of the Holy Qur’an it is the religion which God has chosen for mankind for all ages. The Holy Qur’an says:

“The Religion before God is Islam (submission to His will).” (3: 19)

The Holy Qur’an says that it is the very religion which had been preached by all previous prophets:

“The same religion has He established for you as that which He enjoined on Noah - the which We have sent by inspiration to thee - and that which We enjoined on Abraham,

Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him).”

God has provided man with everything he needs for his proper growth on Earth. Apart from the physical needs even his spiritual necessities have not been neglected. Prophets have been appointed by God in all parts of the world and in different periods of time to guide mankind both materially and spiritually in harmony with the general laws of nature. As they were all from the same Master—God—their message was the same in the broad outlines, i.e. to believe in God and lead a life of righteousness. But since human intellect continued to develop through experience during the course of history the detailed teachings of religion have differed from time to time in accordance with the level of human intellect in a general way. Thus religion continued to march towards perfection along with the development of human intellect, until when humanity as a whole attained maturity, the religion which was chosen by God for mankind was also perfected in all details so that it became a perfect code of life for all mankind and for all times. The Holy Qur’an says:

“This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion.” (5: 3)

Unlike other religions Islam deals with almost all walks of life. It is not only a bundle of a

few dogmas and rites, on the contrary it provides mankind with a clear and sure information about the Divine Truths, avoiding dogmas, and gives them a complete code of life.

Truth About God:

Almost all religious ideologies orbit around the conception of God. But as a general rule the conception of God presented by other religions is vague which gave the inquisitive humanity an opportunity to use unguided imagination and mix up falsehood with the truth about God. Hence came into being the conception of Trinity which is not much different from the Hindu conception of Trinity.

Islam, on the other hand, gives sure, clear and essential information about God. Islam is strictly Monotheistic. The Holy Qur'an says:

"Say (O, Muhammad!): He is God, the One and Only; God, the Eternal, Absolute: He begeteth not, nor is He begotten; and there is none like unto Him." (112: 1-4)

The God of Islam is All Powerful, Omnipotent. He requires nobody's help to create or maintain the affairs of His creations. Whenever He wants to do anything, He only wills it and it is done, as the Holy Qur'an says:

"Verily, when He intends a thing, His Command is, "be", and it is!" (36: 82)

He watches His servants and responds to their prayers. Hence it is possible to establish communion with Him without intermediation. The Holy Qur'an says:

"When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in

the right way." (2: 186)

Life After Death

Almost every religion presents the conception of a particular state of life after death and Islam is no exception, as the Holy Qur'an says:

"..... as to the dead, Allah will raise them up;....." (6: 36)

But the difference comes relating to the teachings about salvation. As for the Christians, Jesus Christ was crucified to atone for the sins of mankind, hence 'believe and thou shall be saved'. According to Islam none can atone for the sins of others: every individual is responsible for his own actions." The Holy Qur'an says:

"None shall carry the burden of others" (6: 164)

Every individual virtue and vice shall have its reward or punishment:

"Then shall anyone who has done an action's weight of good, shall see it! and anyone who has done an action's weight of evil, shall see it." (99: 7-8)

Guidance in Practical Life:

Apart from religious belief Islam has also provided mankind with guidance in practical life. The dealings between man and man have got to be on the basis of equality. The Holy Prophet (ﷺ) has said:

"The Arab has no preference over the non-Arab nor the non-Arab has any preference over the Arab. All of you are from Adam and Adam was from dust."

The only criterion of honour recognized by Islam is virtue, as the Holy Qur'an says:

"Indeed the most honoured of you in the eyes

of God is the most righteous of you.” (49: 13)

Politics

Islam considers it the responsibility of every individual to take care of the welfare of the entire society. The Holy Prophet (ﷺ) says:

“Each of you is a shepherd and each of you is responsible for his flock.”

The system of movement which Islam advocates is essentially democratic. The Holy Qur’an says:

“And their affairs (shall be decided) by mutual consultation.” (42: 38)

The constitution given by Islam is the Holy Qur’an and the Sunnah.

Economy

Islam has given a very clear, elaborate and wise system of economy to humanity. Under the Islamic system of economy every individual must work for his livelihood. The Holy Prophet (ﷺ) has said:

“The worker (الكاسب) is the beloved of God.”

On another occasion he is known to have said that the best earning is that which one earns with one’s own hands. According to some religions the economic life of an individual has nothing to do with his spiritual

progress. But Islam closely connects the economic life with the spiritual life. According to Islam one who earns through unlawful means gets no response from God for his prayers. The exploitation of man by man has been termed as a great sin, hence usury has been abolished. Islam allows trade and wants it to flourish under certain wise and benevolent principles. Trade is meant to be a blessing and not a curse hence hoarding has been condemned.

The economic system of Islam agrees neither with communism nor with capitalism: it is a wise system in between the two extremities. It allows an individual to have private property and earn for himself through honest means as much as he can. The freedom of owning gives the individual incentive to work more and produce his best. But in order to eradicate the evils which are given birth to by the concentration of wealth, Islam has introduced the system of Zakat and Mirath (the system of inheritance according to which the wealth of the deceased is distributed among a large number of his relatives). It only these two systems are faithfully followed there shall neither be poverty nor concentration of wealth in the Muslim society.

(To be continued in the next issue.)

ATTENTION TO OUR READERS

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

Islam and the West the Past and Present

Dr. Khalid Mahmood Shaikh

With the collapse of Communism and the disintegration of Soviet Union into independent states the cold war has come to an end. During the cold war the spectre of "communism" haunted the West which in the post cold war period has been replaced by "Islamic Fundamentalism". 'Now it seems', says Karen Armstrong, 'that the Cold War against the Soviet Union is about to be replaced by a Cold War against Islam.' The West fears Islam and the Muslims today and brands them as fundamentalists, militants and terrorists. Their print and electronic media highlight political violence, ethnic hatred and terrorism with reference to Islam and Islamic fundamentalism. A popular perception in the West has developed about Islam that it is a movement which is hostile to the West and achieves its objectives through violence and terrorism. They have started predicting that in the future there would be a clash of civilizations and cultures particularly a confrontation between Islam and Christianity. Samuel Huntington in his article 'The clash of civilizations' observes that 'the conflict between the West and the Confucian-Islamic States focuses largely, although not exclusively, on nuclear, chemical and biological weapons, ballistic missiles and other sophisticated means for delivering them and the guidance, intelligence and other electronic capabilities for achieving that goal.' It is partly because of 'distortion of Islam' and the Muslims' image in the West by the Western orientalist and partly because of the behaviour and activities of some of the Muslims themselves in some parts of the world. No hostility and hatred between Islam and Christianity existed at the advent of the

Prophet Muhammad (ﷺ). It was much later that the Popes and the Byzantine Empire, who feared Muslims' expansion, mobilized public opinion against the Muslim World. Thus the church and the clergy played a negative role to sow seeds of hatred between the Muslims and the Christians. They depicted and portrayed the Muslims as barbarians and pagan brutes and kept the Christian world ignorant about Islam and its Prophet (ﷺ). This led to Crusades – the wars which continued for many centuries between the followers of Jesus (A.S.) and that of Muhammad (ﷺ). These wars were fought in such an atmosphere and generated so much hostile emotions (particularly in Europe) that there was little chance to understand each others beliefs and practices, religion and ethics.

The West again invaded the East during the 19th century, captured its lands and exploited its resources. These Western Colonialists brought with them their science and technology, their culture and civilization and their administration and government. They regarded themselves as masters of the East and racially and culturally superior to the Eastern nations. 'The nineteenth century was characterized'. says Armstrong, 'by the colonial spirit which was giving Europeans the un-healthy belief that they were superior to other races; it was up to them to redeem the barbarous world of Asia and Africa in a mission civilisatrice'. Sachik Murata and William C. Chittick write in their book. The Vision of Islam, 'Most Western Scholarship of a more recent vintage has dropped the assumption of Cultural superiority and looked at the Koran as a book that has its own

unique genius. This attitude was reflected in their individual behaviour and also in formulating general policies for the conquered people. Modern Orientalism played a leading role in creating a stereotype of the "Oriental" which became the basis of Colonialists' Policy. They called the people of the East 'The Oriental' having all sorts of weakness: incapacity for self-government; social and moral degradation; inability to think logically or to make clear statements and so forth.

The orientalists could not transmit to the West the real riches of the East – the teaching of the prophets (A.S.) and the moral values. Out of prejudice they did not present the true picture of Islam and the Prophet Muhammad (ﷺ) to the Western world. This distorted medieval image of Islam and the Prophet (ﷺ) still continues in the writings of the later and present writers.

Islam spread to the West through Spain where it flourished for about eight hundred years. The Christian world did learn science and medicine from Muslim Spain but missed the most valuable — the teaching of the prophets (A.S.) and ethical values. They did not learn anything about religion, God and the prophets. Vandalism delayed their renaissance and search for knowledge by centuries. Christianity, the form in which it existed then, created a false perception of religion and it fought against all intellectual advances and scientific knowledge and inflicted severe punishments upon scientists and philosophers. This gave birth to a conflict between science and religion in Europe and ultimately led to a separation between Church and state and between matter and spirit.

However, during the last two decades there

have been serious efforts and activities on both sides to come closer to understand each other's views and religion. Karen Armstrong, to quote a few authors and intellectuals. who had been a catholic nun for six years and is presently teaching English literature at the University of London, points out in her book, Muhammad, a western attempt to understand Islam, that the clergy and the church are responsible for distorting the image of Islam and the Muslims in the West. They, out of sheer blindness and prejudice, brought about misunderstanding between the followers of two religions and thus sowed the seeds of hatred and hostility. Francis Robinson. Professor of History of South Asia in the University of London, an acknowledged expert in the area of Islamic studies, writes in his book, Cambridge illustrated History of Islamic world, "that Muslims and Westerners know too little of how much they have in common and how much they owe to each other". He further says, "that there are shared religious and intellectual roots and the Islamic and western worlds are not only profoundly interrelated but also increasingly interdependent."

In fact, Islam and Christianity have many things in common. The followers of both religions believe in God, heavenly guidance and accountability. Both religions believe in the principles of equity and justice which only guarantee the life of a socio-political order. Islam and Christianity entertain the same view of life and ethics. Their view of mankind and of creation is one and the same. Muslims and the West believe in democratic process and institutions and share concepts and ideas of human rights. liberty and rule of law. Islam and Christianity are agreed, says Montgomery Watt, on the fundamentals in so far as law refers to the conduct of individuals

in Society. He says, "ethicolegal matters in the Ten Commandments are respect for life, respect for marriage, respect for property, truthfulness in public statements about other people and respect for parents (the fifth to ninth Commandments). These are also contained in Sharia', even though the form of marriage is different. Variations in detail may perhaps be ascribed to differences in cultural environments." We also notice a number of Christian-Muslim encounters during Prophet's lifetime. When young Muhammad (ﷺ), before he was commissioned to prophethood, accompanied his uncle Abu Talib on a trade journey to Syria and the monk Bahira is mentioned in both Ibn Hisham's Sirah Rasul Allah and Ibn Sa'd's Tabaqat al-Kabir. The monk advised Abu Talib to take special care of the young boy since the Jews were jealous of him and might wish to cause him harm. Second episode is the encounter with Waraqah ibn Nawfal, when Khadijah, the Prophet's wife, after Muhammad's return from Mount Hira in a state of bewilderment, consulted Waraqah, a relative of hers. This episode reveals a kind of sympathetic and knowing attitude of a Christian towards the Prophet (ﷺ) and his message. This is what Ibn Sa'd sees fit to report: "Then she went to Waraqah ibn Nawfal, and it was the first time that she approached him. and told him what the Apostle of Allah (may Allah bless him) had conveyed to her: thereupon Waraqah said, 'verily, your uncle's son is truthful and verily this is the beginning of his prophethood; and that the archangel (al-namus al-akbar) visits him. So tell him that he should not think but good about himself."

In another version, also in the Tabaqat, Waraqah's reply to Khadijah is as follows:

"If he is true, then he is the namoos as in the Minaret

case of Moses. If I am alive when he is commissioned (to prophethood), I shall support him. help him and believe in him."

In the earlier period of Islam, in the 5th year of prophethood. when the members of the nascent Muslim community were persecuted by the Quraysh — the nonbelievers, the Prophet (ﷺ) allowed some of his followers to whom he could not afford protection from the hostility of the Quraysh to migrate to Abyssinia where the Christians were in power, by saying:

"If you could emigrate to the land of Abyssinia you would find there a king in whose empire nobody is repressed or victimized and that country is a place of truth and peace. Stay there till God finds a way out for you." Ibn Hisham, Sirah Nabawiyah, 1936. Vol. I, Page 344.

A delegation of the Christians of Najran went to the Prophet (ﷺ) and argued with him in the matter of God as well as in the matter of Jesus' (A.S.) prophethood. The Prophet Muhammad (ﷺ) addressed them:

Say: People of the Book! Come to common terms as between us and you: that we worship none but God; that we associate no partners with Him; that we erect not, from among ourselves, Lords and patrons other than God." (3:64)

If the Christians of the 6th century had not rejected the Prophet's call out of sheer blindness and prejudice they would not have passed through the Dark Ages of Europe whose atrocities and barbarities the historians had to record and Europe's Renaissance and Reformation would have not been delayed by centuries and started much earlier in the 7th century A.D. instead of fourteenth.

The Qur'an confirms the bond of friendship between Muslims and Christians and denounces the enmity of the Jews. It advises the Muslims:

Strongest among men in enmity to the Believers wilt thou find the Jews and the Pagans; and nearest among them in love to the Believers wilt thou find those who say, "We are Christians": because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant." (5:82)

"Though there are important differences", says Watt, "between Islam and Christianity about the manner of applying God's law to human relationships, there are also common features which could be made the basis of co-operation."

Charles, Prince of Wales, in his Oxford speech in 1993, argued for much greater effort to be made to encourage understanding between Islam and the Western World. He says, "the harm that will be done to both cultures if ignorance and prejudice persist – or grow – will be incalculable. W. Montgomery Watt in his book *Islam and Christianity Today*, insists on a dialogue between Christianity and Islam. He says that 'they may begin to open themselves to one another's truth and so enter into dialogue, for dialogue might be described as the mutual exchange of views between people who have a genuine concern for one another and are open to learn from one another.' He further says, "One of the distinctive features of the present age is its religious pluralism. Before the 19th century there were very few contacts between the members of the great world religions".

There are ongoing Series of round table discussions organized by WISE in co-

operation with the University of South Florida Committee for Middle Eastern Studies. The aim of the Series is to provide a forum for debate between prominent Islamists and American Scholars.

Inter-religious dialogues are also being conducted to promote and improve understanding between Islam and Christianity. It is an important development that scholars and intellectuals have started to talk to each other in a spirit of dialogue and they try to understand each other. Two or three years ago, a symposium was held at Saint Office Building in Washington under the auspices of Middle East Council in which the experts expressed their opinion on American policy regarding Islamic Movements in the Middle East. They stressed the point to make a deep study and analysis of Islamic Revival and find out the motives behind it. They opined that they should study the role of Islam in shaping societies and governments. They finally suggested chairs and centers to be set up in the West to study Islam. Recently, a chair has been set up on "Islam and World Peace" in an American university in Washington.

The Oxford Center for Islamic Studies has announced that Prince Charles has agreed to the establishment of the Prince of Wales Fellowship for the study of the Islamic World. This follows the positive international impact of the Prince's lecture, "Islam and the West" delivered at Oxford Center for Islamic Studies in 1993. In that lecture, the Prince had said that the links between the two worlds mattered more today than ever before. He said, "the degree of misunderstanding between Islam and the West remained dangerously high and there was a need, which has never before been greater, (Continued on page #. 3)

The Historical Synod and the Election of Hazrat Osman for Khilafat

A. Majeed Siddiqui

THE ELECTION of Hazrat Osman for Khilafat after the death of Hazrat Omer is an interesting and inspiring episode of early Islamic history. It differed categorically from the previous elections both in form and in procedure, though the spirit remained the same. The spirit at the basis of these elections was nothing but the expression of the free will of voters and the selection of the best available person to guide the destinies of the Ummat in strict conformity with Islamic principles, yet the procedure that was adopted to choose such a person differed at every time. partly because the circumstances changed at the death of every Caliph and partly because there were no set rules which could govern the election procedure.

At a critical moment when Hazrat Omer was fatally wounded by Persian renegade, Feroz. and was on his death-bed, a morbid feeling of despondency and despair prevailed amongst the Companions (Sahaba): they were in despair and with heaviness of heart they visualized the fast approaching death of the great Caliph; more than that, they were confronted with the delicate problem of choosing out his successor. The death of Hazrat Omar, in the words of a historian, was great calamity to Islam. The void created by his death was never filled even for centuries. When the ailing Caliph was approached and was requested by the elderly Sahabas companion of the Holy Prophet, (ﷺ) to nominate his successor just as he was himself nominated by his predecessor, his negation, which was a deviation from the past tradition, was both surprising and

inspiring. His reply opened new avenues for deep thinking and brought to light the fundamental principles of republicanism inherent in the nature of Islam.

Hazrat Omar's approach to the problem of succession was too high to be appreciated by most of his contemporaries. His concept of Khilafat was illuminated by the lofty ideal of democratic feeling and the high sense of responsibility that the Caliph owes to the Almighty on the one side and to humanity- on the other. He wanted his successor to be an ideal man, equipped with all moral and intellectual attainments and fully conscious of his sacred duties to Allah and man. In his reply, he had referred to the two departed souls, namely, Hazrat Obedat-tul-Jarrah and Hazrat Salim Moula Abi Hazeefa. and said that if they were alive, he would have nominated one of them. The former was a well-known personality of early Islamic age, an old steward who adorned the galaxy of eminent Sahabas by virtue of his staunch faith and dedication to Islam. His eminence can be judged from the fact that his name was suggested for Khilafat along with that of Hazrat Abu Bakar. And the latter, Hazrat Salim, was a mysterious figure whose career was eclipsed by his early demise in the battle of Yamama. A Persian by birth, he was brought to Madina as a slave and sold to an Ansar woman. Subsequently, he was affiliated to a Quraishite tribe after he was manumitted by his mistress, yet his foreign birth or the stigma of slavery was no bar to the profound love and esteem which he earned in the circle of Madinite Muslims. His

pure and saintly life, moulded by the Islamic creed, won him the distinction which few persons of the age could aspire to. He was revered as a leader: he not only led the congregations of early devotees before the Prophet's migration to Medina but he also settled their disputes which were referred to him for judgment. Hazrat Omer had also joined his congregation.

The two distinguished personalities whose memory Hazrat Omer cherished were long dead and those who were alive, did not seem to satisfy his criterion. He knew every individual and class of the society so intimately that no character escaped his notice.

He cited from memory the merits and demerits of various Sahabas whose names were mentioned to him for consideration. He condemned his own son, Abdullah bin Omer, in contemptuous terms when his name was suggested during the course of discussions.

Having all these points in view, he declined to nominate his successor. He was afraid that in doing so, he might be subjected to Divine scrutiny if his nominee did not acquit himself worthily. Consequently, he constituted a synod of six members whose responsibility was to discuss various aspects of the issue and to choose one from amongst themselves. The six members who were all drawn from the venerable group of Ashra-e Mubasherah were : Abdur Rahman bin Auf, Talha; Zabair, Saad bin Abi Waqqas, Osman and Ali.. Saad bin Zaid, who happened to be the seventh living member of the venerable group, was excluded from the synod for the reason that he was related to Hazrat Omer.

The Caliph declared in unequivocal terms that it was undemocratic to install two members of the same family on the seat of

Khilafat. Abdullah bin Omer, the Caliph's son, was included in the synod only as an adhoc member and his purpose was to exercise casting vote in case the opinion of the body was sharply divided : he was not allowed to offer himself as a candidate. A further stipulation was that in case the vote of the adhoc member was not acceptable, the group which enjoyed the support of Abdur-Rahman bin Auf would prevail and in case of a majority of votes there was no need for the casting vote of the adhoc member or for giving weight to the vote of Abdur Rahman bin Auf, Miqdad bin Aswad was made incharge of the deliberations. He was ordered by the Caliph to convene the meeting of the synod after his burial and conclude the issue within three days. The issue was to be decided by a majority of votes or by a casting vote and in case any member insisted on his dissenting opinion after the issue was finally and conclusively decided, he should be condemned to death.

When Hazrat Omer breathed his last and his mortal remains were laid to rest, Miqdad bin Aswad convened the meeting of the synod in the house of Miswar bin Makhrama. He summoned all the members and when they came to attend the meeting, he impressed upon them the expediency of finalizing the issue within three days in compliance with the directive of the Caliph.

While the members sat inside the house discussing the matter at issue, Miqdad stood outside and guarded the entrance. Hazrat Talha being absent, the meeting started deliberations only with five members. He had gone abroad on his commercial tour and came back only after the issue was finally decided and the new Caliph declared elected. Abdulleh bin Omer was only an adhoc member and was not expected to take part in

the discussions. His purpose was to exercise his casting vote only when there was a deadlock owing to sharp division of votes. Hazrat Abdur Rahman bin Auf, as the president of the meeting initiated the discussion. He was the senior member of the body by virtue of his age and his spirit of self-immolation. He was given a privileged position by the late Caliph and his vote was to be given weight in case the deliberations were deadlocked by an impasse. His right to a double vote gave him a superior position which amounted to his being president of the body. He addressed the meeting and indicated the mode of approach to the problem. His suggestion was that one of the members should renounce his claim to Khilafat and this neutral member should be authorized to select the next Khalifa on his own initiative. This proposition evoked no response, When he noticed that his proposal was given a cold shoulder, he renounced his own claim. His withdrawal enlivened the discussion and some of the members were inclined to give him the sole mandate to select member from amongst them for the office of Khalifat. Hazrat Osman took the lead and expressed his willingness to give him the mandate. His view was endorsed by Hazrat Saad and Hazrat Zubair. Hazrat Ali remained silent and he was not prepared to leave the matter to his unfettered discretion with no condition attached to it. He sought a solemn pledge from Hazrat Abdur Rahman that he would exercise his power of selection with strict honesty and impartiality. He wanted his judgement to be biased not by any personal or nepotic motives but by the conviction of righteousness and wellbeing of the Ummat. Hazrat Abdur Rahman expressed his solemn pledge in unequivocal terms and sought a similar assurance from Hazrat Ali to accept his decision without any

reservations. When agreement was thus reached, the meeting was adjourned and the members left for their respective houses. They were now looking forward to the historical announcement.

The agreement so reached, devolved entire responsibility on Hazrat Abdur Rahman bin Auf to choose a person and make his announcement within the stipulated period of three days. He was armed with the mandate which was unanimously given by the synod but it placed him in a delicate position. It was a formidable task and he feared that by naming this person or that, he might select a wrong person and thus invoke the displeasure of Allah and the Ummat. Evidently, the future prosperity of Islam lay in the right selection of a righteous person. Consequently, he did not trust his own judgement. He went round and consulted with as many Companions as possible both male and female and ascertained their views in this regard. The majority of voters preferred Hazrat Abdur Rahman himself for Khilafat but he said a dagger to be thrust in his throat would be better than accepting office of Khilafat. His categorical refusal to accept the office drew the voters to throw their lot with Hazrat Osman. With the exception of a few, the majority were in favour of Hazrat Osman.

The exploratory work of ascertaining the views of the people was completed in two days. The data so collected by his untiring efforts was of great importance and Hazrat Abdur Rahman was now in a position to make the historical announcement with full confidence. The time limit of three days was drawing near and those who had to learn about the announcement of the successor, were anxious to know about the decision before they left. The only item which

remained for settlement was the ascertainment of the feelings of the two contestants, Hazrat Ali and Hazrat Osman, who were left in the field. Hazrat Abdur Rehman called both of them to his house and put to them the question Separately as to whom they preferred if one of them were not selected.

They expressed their opinion in each other's favour. Hazrat Ali said he would prefer Hazrat Osman if he was not selected and Hazrat Osman said that he would prefer Hazrat Ali if he himself failed to be chosen.

From the time Hazrat Omer was wounded till the appointment of the next Caliph. every morning dawned with unceasing anxiety and suspense and the future of the Islamic State burdened the minds of the Muslims. The Ummat eagerly looked forward to the announcement of the new Caliph who was to adorn the pontifical chair and become the head of the administration. It was on the third day that a meeting was called after the morning prayers and people rushed to the meeting in large numbers. The holy masjid of the Prophet (ﷺ) and its courtyard where the meeting was held was filled to capacity. Hazrat Abdur Rahman presided at the meeting as the president of the gathering. He sat on the highest rung of the pulpit which used to be occupied by the Prophet (ﷺ) and wore the turban which was once set by the master. He started the function of the assembly with his prayer. He stood on the pulpit and prayed for considerable time though the backrows could not hear his voice.

Then, he called Hazrat Ali and holding his hand. inquired whether he would follow the injunctions of the Qur'an and the Sunnah and the policy of the two previous Caliphs after

his elevation to Khilafat. The third part of the question, namely, the implementation of the policy of the previous caliphs, was not acceptable to Hazrat Ali. He expressed his acceptance of the Qur'an and the Sunnah but not the policy of the late Caliphs which according to him might not suit the urgency or expediency of the time. Then the president gave up his hand and called Hazrat Osman. Holding up his hand the president put the same question. The latter expressed his concurrence to all the three parts of the conditions. At this, Hazrat Abdur Rahman raised his head towards heaven, called Allah three times loudly to be witness declared Hazrat Osman to be the next Caliph. This was the historical declaration of Hazrat Osman's Khilafat. The moment the declaration was made, the audience rushed to the new Caliphs and put their hands in the hands of the Caliph by way of allegiance.

Hazrat Ali was amongst the audience and he also gave his pledge whole-heartedly without any reservations of mind. Hazrat Osman thus assumed the charge of Khilafat in the second week of November, 644 A.C.

Hazrat Talha came back to Medina after the new Caliph had assumed the charge of his office He raised an objection and said the election of the Caliph was a grave problem of National importance and it should not have been finalized in his absence for he was a constituent member of the synod. This objection gave rise to many misgivings about the validity of the election and a section of the people, especially the Omayyads, were perturbed by the dissenting attitude. But Hazrat Abdur Rahman prevailed on Hazrat Talha to accept what was already done otherwise his hostile attitude was likely to cause political disruption. Hazrat Osman also went to Hazrat Talha's house and said he

would withdraw himself if Talha aspired for his own Khilafat. This surprised Talha and he asked Hazrat Osman if he was sincere in his offer. The latter confirmed in solemn words.

This assurance relieved Talha of his suspicion about the validity of the election and he gave pledge to the new Caliph wholeheartedly and forthwith.

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Hazrat ‘Umar Farooq (RDA) – The Great

Dr. Majid Ali Khan

Life before Islam

It was in the sixth year of the Prophet Muhammad (ﷺ) mission that the leaders of Quraish called a meeting and asked for a volunteer for the assassination of the Prophet (ﷺ). ‘Umar (RDA) offered himself for this job and everybody in the meeting exclaimed that he was the right person for that.

While he was on his way with the sword in his hand he met Hazrat Sa‘ad ibn Abi Waqqas (RDA) who enquired of him about his determination. Hazrat ‘Umar (RDA) told him that he was going to murder the Prophet Muhammad (ﷺ). ‘After some discussion Hazrat Sa‘ad (RDA) said, “you had better take the care of your own family first. Your sister and brother-in-law both have accepted Islam”. Hearing this, Hazrat ‘Umar (RDA) changed his direction and went straight to his sister's house.

When Hazrat 'Umar (RDA) knocked at the door, they were studying the Glorious Qur'an with Hazrat Khabbab (RDA). His sister Fatimah was frightened on hearing ‘Umar's voice and tried to hide the portion of the Holy Qur'an she was reciting.

When Hazrat ‘Umar (RDA) entered the house he enquired from his brother-in-law about their conversion to Islam and on finding that they had accepted Islam, he first fell upon his brother-in-law and beat him most savagely. When his sister intervened he smote her. So violently on her face that it bled most profusely. On this, his sister burst out: **“Do whatever you like, we are determined to die as Muslims.”**

When Hazrat ‘Umar (RDA) saw his sister
Minaret

bleeding, he cooled down and felt ashamed. He loved Fatimah very much but could not tolerate her conversion to Islam. However, deeply moved, Hazrat ‘Umar (RDA) asked her to show him the pages on which the Glorious Qur'an was written. But she was, after all, ‘Umar's sister and told him straight, “you cannot touch it unless you take a bath and make yourself clean.”

He washed his body and then recited the pages. That was the beginning of Surah Taa Haa (Surah 20). When he came to the verse; “Surely I–only I–am Allah; there is no god save Me, so worship Me and keep up the prayers. (Salaat) for My remembrance.” (20:14) Hazrat ‘Umar (RDA) exclaimed, “Surely this is the Word of Allah. Take me to Muhammad (ﷺ).”

On hearing this, Hazrat Khabbab (RDA) who hid himself in the house, came out from inside and said, “O Umar! Glad tidings for you. It seems that the prayer of the Prophet (ﷺ) which he asked last night has been answered in your favour. He prayed to Allah: “O Allah, strengthen Islam with either ‘Umar ibn al-Khattab or ‘Umar ibn Hisham, whomsoever Thou likest.”

Acceptance of Islam

Hazrat ‘Umar (RDA) then went to the Prophet (ﷺ). On seeing him, the Prophet (ﷺ) asked, “Umar! what brings you here?” He said, “I am here to accept Islam.” Hearing this Muslims shouted with joy, “Allahu Akbar” (Allah is the Greatest) and noise rent the air of Makkah.

As a matter of fact, ‘Umar's (RDA) Islam was a big triumph, his emigration to Madinah was a tremendous reinforcement and his

accession to the Caliphate a great blessing for the Muslims. .

Hazrat 'Umar (RDA) was given the title of 'Al-Farooq':

The conversion of Hazrat 'Umar (RDA) strengthened Islam. Hitherto, Muslims had lived in constant fear of disbelievers, and most of them were hiding their Islam. The Muslims were now able to offer their Salaah publicly. When Hazrat 'Umar (RDA) became a Muslim he declared his faith openly before the chiefs of Quraish. Though they stared at him, they could not do any harm to him.

Then he requested the Prophet (ﷺ) to offer Salaah at the Ka'bah. On receiving the consent of the Prophet (ﷺ), Hazrat 'Umar (RDA) led a party of the Muslims to Ka'bah. Hamzah (RDA), who accepted Islam a few days before 'Umar (RDA) led another party of Muslims to the Ka'bah. When all the Muslims gathered at the Ka'bah they offered their Salaah in congregation. The Prophet (ﷺ) led this first public Salaah in the history of Islam.

For this courageous and bold action of Hazrat 'Umar (RDA), the Prophet (ﷺ) gave

him the title of 'Al-Farooq, i.e. the one who distinguishes or makes a difference between the 'Truth or the Right' (Haqq) and the 'False' or the 'Wrong' (Batil).

There was a Persian slave Firoz Lulu. He was a native of Nihavand who was captured by the Muslims to his great resentment. Probably the Persians and other slaves who had settled down in Madina conspired against Hazrat 'Umar (RDA). One day Firoz came to the Caliph and complained that his master Mughira charged him two dirhams a day for his labour which was too much for him. The Caliph did not consider the amount a heavy charge. Next morning the Caliph came to the mosque to lead the prayer. Firoz stood behind him. As Hazrat 'Umar (RDA) knelt, Firoz stabbed him six times with a poisoned dagger. Treatment was impossible, for whatever medicine was given oozed out of the stomach wound. Sure of his approaching end, the Caliph appointed a committee of six leading companions to elect a caliph to succeed him within three days of his death. He breathed his last on the 1st of Muharram 24 A.H.

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Concept of Modesty in Islam

Ghulam Muhammad Aleemi

Modesty is a natural attribute of a person. It is defined as not talking much of one's abilities and possessions. It is also defined as dressing and behaving in such a way that does not attract opposite gender. More broadly modesty is to lead a simple, decent and sober life.

Modesty helps generate a number of virtues. The Holy Prophet (ﷺ) said, "Modesty does not bring anything except good." it helps to lead an innocent, clean and spotless life. A modest person is indeed pure in his thoughts and acts. It also creates high morals and prestige. It earns honor and respect. It eliminates pride and arrogance. It leads to charity and helping others. It prevents from shameful and indecent acts. It is a strong moral deterrent against all evil inclinations. The Holy Prophet (ﷺ) said, "If you have no modesty do what you like." Thus modesty is the root for all good virtues.

Modesty is a highly appreciable characteristic in Islam. The Holy Prophet (ﷺ) said, "Faith consists of more than sixty branches and modesty is a branch of faith." At another occasion he said, "each religion has a virtue of its own, and the virtue of Islam is modesty." Yet again he said, "Faith and modesty are companions, when one goes the other follows it."

Islam has taken several measures to develop modesty in its followers. It obligates them to dress themselves properly. For men the body, from navel to knees at least should be covered. And for women the entire body including hair on the head except the face, hands and feet should be covered. It is called *satr*. A Muslim is strictly prohibited to expose

his *satr* in front of others without any sound reason.

Islam demands from its believers to walk in a modest and dignified manner. Believing men and women should neither mingle together while walking nor should they stare at each other. They should rather walk separately and lower their gazes when they come across each other, as Allah had instructed them in the holy Qur'an, "Say to the believing men that they should lower their gaze and guard their modesty. And say to the believing women that they should lower their gaze and guard their modesty." 24:30-31

Islam has also directed its believers to talk softly and gently with each other. They should not talk very loudly without any need, as Allah dislikes screaming and shouting. He says, "And lower your voice; for the harshest of sounds indeed is the braying of the ass." Luqman: 19. However, believing women are advised that they should not have sweetness and softness in their tone while talking with men. It is because they may not entertain evil thoughts in their mind. The advice is given in the following words. "Then be not soft of speech, lest he in whose heart is a disease, aspire '(to you), but utter customary speech." Ahzab: 32.

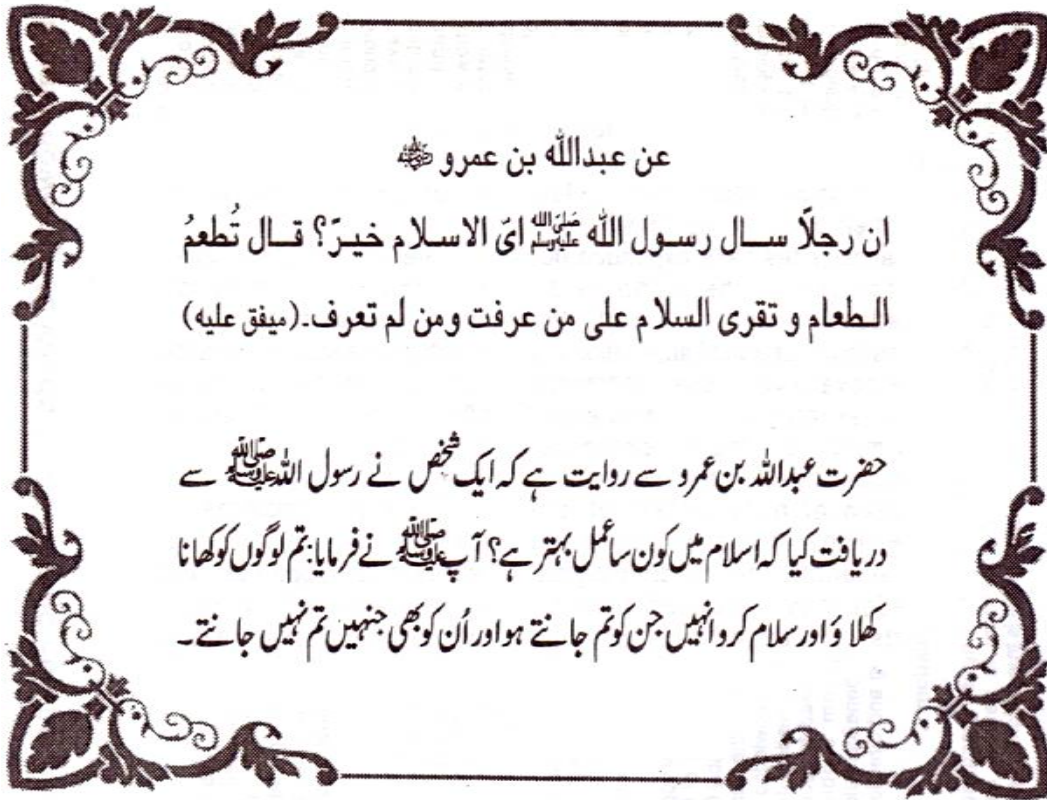
The above mentioned manners and many more moral instructions of Islam certainly aim at making its followers modest towards other. Besides being modest to other people in actions and behaviour, a Muslim is required to be modest towards Allah. He sees and hears all that people do. Nothing is hidden from Him. Thus a Muslim should feel ashamed when he intends to commit sinful

acts or uses foul and abusive language in His presence. The Holy Prophet (ﷺ) once said, "Be modest towards Allah as it ought to be practiced towards Him" the believers are required to be modest towards Allah even in privacy and not to expose their satr even if no one is watching them. Once a companion asked the Holy Prophet (ﷺ) whether the satr could be exposed when no one is watching. The Holy Prophet (ﷺ) replied, "Allah is watching all the time, so one should be even more modest in His presence." Thus a believer must not expose his satr even in privacy except for the fulfillment of natural urges.

Although modesty is a praiseworthy characteristic, yet it must not prevent one

from truth and righteous deeds. A believer must not be shy in learning and preaching Islam. He must not be shy in enjoining good and forbidding evil. Once some of the Ansari women obtained advice from the Holy Prophet (ﷺ) on specific women's problems, he appreciated them in these words; "How good are the Ansari women that their shyness does not prevent them from learning religion."

Modesty is an essential moral trait to lead a decent life. But unfortunately it is facing a threat in today's so called free society. It is much more needed to be modest in the present world, which is full of sinful and indecent acts. It is only modesty that can lead us towards a virtuous life.



Islam forbids terrorism

Dr. Qazi Abbas Borhany

Suicide bombing is a disturbing phenomenon as many innocent people become its target. In operation against terrorism, it is important to focus on the enemy. Without understanding its motivation, we cannot fight against this evil. One has to know the roots that energize it to act violently. This will lead to the issue, more honestly, and preventive measures could be taken to curtail the terror activities.

Several issues are crystal clear in Islam. Changes are not possible in the principles, in any circumstances. What people commit in the name of religion is never recommended, nor does it have any legal validity. It is simply a matter of ignorance to address suicide bombers as Muslims. The reason for what they are doing is not the preaching of Islam, nor does Islam recommend to do so. If some terrorist groups are using the name of Islam to promote their brutal agenda, what can the rest of the Muslims do? This is a man-made innovation that does not exist in Islam. The Qur'an does not support it. Islam has been wrongly propagated by a section of the clergy infusing their vicious views.

It is also a pity that the Muslims who follow the West are called "liberals and enlightened", by the Christians and Jewish lobbies, because they adopt ideas that are contrary to the teachings of Islam. Until the people around us understand true Islam and promote it among the coming generations of Muslims, a violent brand of man-made Islam can cause more damage. No religious group can justify acts of violence against innocent people. Several groups call themselves as the party of Allah. Does this make them the party of Allah? Surely not.

There is a major difference between terrorism and guerilla strategy. Guerilla warfare is against institutional oppression, while terrorism means promotion of horror among non-combatants. Murder is not a spiritual act and murderers are not saints. Those who use religion to boost their acts of greed, fear or quest for power have nothing to do with Islam.

The political history of the Muslims is not ideal for coming generations to follow. Nor has it any sacred significance. Therefore, terrorism cannot be defined as an act supported by Islam, for religious causes. If Muslims, at large are charged as barbarians or terrorists, how can the western world ignore the atrocities committed by the Crusaders, in the name of religion? Spanish and Portuguese Catholic invaders forcibly converted Indian natives across America. Similarly wherever the colonial powers established their rule, the missionaries converted the less fortunate people through sentimental approaches.

Islam has nothing to do with terrorism. History shows that Muslims never used the weapon of terrorism to spread their religion. Islam spread only through the efforts of the Awliya, Muttaqi friends of Allah. Those who commit acts of violence and terror in the name of Allah can not find ample justification for their actions. It is necessary to examine the issue keeping in view the following points: How the Prophet (ﷺ) and his companions approached those outside the faith? When and from which source violence entered into the doctrine of Islam and who ignored war laws set by the Prophet (ﷺ)?

This will allow the texts and history of Islam to speak for them as much as possible. Honest, bright people will appreciate the need of a dialogue.

A question must disturb the minds of justice loving people. Why are hate articles and propaganda against Muslims and Islam sponsored by some people? After analyzing the question, I request all non-Muslims friends to ask themselves. "Is it because of so much hatred against Islam? Is it because it is the largest growing religion in the world? It is better to conclude the point that it may be that Muslims are weak, apparently, so forces inimical to Islam can do whatever they wish". It is the Qur'an alone, that spread the light in the darkness and announced divine instructions against terrorism. When the Prophet (ﷺ) taught the Qur'an, (in 7th century A.C) there was no United Nations or Amnesty International to keep peace or expose injustice. Inter-tribal violence and vengeance was commonplace. However, the Qur'an repeatedly urges forgiveness and restraint, and warns the believers not to transgress or become oppressors. Following verses may explain the policy of Islam in clear terms:

Sentence of death is allowed only through the process of justice, but even then, forgiveness is better. "Nor take life which Allah has made sacred – expect for just cause."(17:33)

Before the advent of Islam in the Arabian Peninsula, retaliation was a common

phenomenon. If someone was killed, the victim's tribe would take action against the entire tribe of the killer. This monstrous attitude was forbidden through the Qur'an. The Qur'an admonished those who oppress others and transgress the bounds of what is right and just." The blame is only against those who oppress men with wrong doing and insolently beyond bounds through the land, defying right and justice. For such there will be a chastisement grievous (in the Hereafter)"(42:42)

--- Harming innocent bystanders, even in times of war, was forbidden by the Prophet (ﷺ). This include women, children, non-combatant bystanders, and even trees and crops. Nothing is to be harmed unless the person or thing is actively engaged in an assault against Muslims."O ye who believe; (Do not) kill yourselves, for truly Allah has been to you most Merciful. If any does that in rancour and injustice soon shall We cast him into the Fire". (42:29,30)

--- If anyone slays a person – unless it is for murder or for spreading mischief in the land—it would be as if he slew all people. And if any one saves a life, it would be as if he saved the life of all people". (5:32)

--- Goodness and evil are not equal. Repel evil with what is better. Then that person with whom there was hatred, may become your intimate friend; And no one will be granted such goodness except those who exercise patience and self restraint, none but people of the greatest good fortune". (41:34, 35)



Women's Share in Inheritance

Dr. Riffat Hassan

The most important Qur'anic injunction regarding inheritance is in Surah 4:7. It says: "Men shall have a share in what parents and kinsfolk leave behind, and women shall have a share, whether it be little or much — a share ordained (by God).

By enjoining that women shall have a right to inherit regardless of the size of the inheritance, the Qur'an makes it clear that in all cases women should have their share. The widespread misunderstanding that women's share in inheritance is one-half that of men is not supported by a close reading of Surah 4:11, 12 and 176.

"Concerning (the inheritance of) your children God enjoins (this) upon you: the male shall have the equal of two females' share; but if there are more than two females, they shall have two thirds of what (their parents) leave behind; and if there is only one, she shall have one-half thereof.

"And as for the parents (of the deceased), each of them shall have one-sixth of what he leaves behind, in the event of his having (left) a child; but if he has left no child and his parents are his only heirs, then his mother shall have one-third, and if he has brothers and sisters, then his mother shall have one-sixth.

"And you shall inherit one-half of what your wives leave behind, provided they have left no child; but if they have left a child, then you

shall have one-quarter of what they leave behind. And your widows shall have one-quarter of what you leave behind, provided you have left no child; but if you have left a child, then they shall have one-eighth of what you leave behind.

"And if a man or a woman has no direct heir in the direct line, but has brother and a sister, then each of these two shall inherit one-sixth; but if there are more than two, then they shall share in one-third (of the inheritance).

"They will ask thee to enlighten them. Say: God enlightens you (thus) about the laws concerning (inheritance from) those who leave no heir in the direct line. If a man dies childless and has a sister, she shall inherit one-half of what he has left, just as he will inherit from her if she dies childless. But if there are two sisters, both (together) shall have two-thirds of what he has left; and if there are brothers and sisters, then the male shall have the equal of two female's share'.

An analysis shows that there is not one uniform way in which inheritance is to be shared by the heirs. Given below is a listing of how inheritance is to be shared. The son's share is twice that of a daughter; the son's share is one-third if there are more than two daughters whose collective share is two-thirds; the share of mother and father is the same—



To the Muslims!

Minaret brings for its readers a message from Dr. Maulana, Fazl-ur-Rahman Ansari Al-Qaderi (RA) that he gave for the Muslims of Trinidad (British West Indies) during his visit to the Island in 1950. Readers shall find the message as valid today as it was 70 years ago.

Muslims are a nation, an ideological group, and a party. As a nation their sanction is Islam. As an ideological group their mission is the supremacy of Islam - God's Revealed Law on earth. As a party, their loyalty is centered in the person of their Supreme Leader and God's Last Messenger, the Holy Prophet Muhammad (ﷺ).

This sanction, this mission, and this loyalty are not only theological fundamentals, but facts of history. They have fed the stream of Islam since its very beginning.

But, like an individual, every social organism also is subject to the phenomena of decay and death, to the perversion of the moral vision, the loss of outlook, and the death of the spirit. Muslims are no exception to this rule.

Politically, intellectually and economically beaten we stand bewildered and aghast, feeling our way in the darkness of defeat; and not possessing a sufficiently sharp vision, we are being inescapably absorbed by un-Islamic and anti-Islamic ideals. We have almost lost the consciousness of our sacred mission; we feel shy of our great heritage; we look to the West to regenerate our decadent society; some "of us go even so far as to assert without a blush that the Law of Islam is out of date and unsuited to the requirements of the modern age, thus indirectly supporting our enemies who say that Islam is a "spent force", and innocently forgetting the historic role of Islam in giving to the world a civilization which was materially

at least as brilliant as the western, and most unfortunately ignoring the truth that even today Islam alone is capable of creating and sustaining a morally healthy, socially sound and economically just civilization. The root cause of this attitude, however, is our moral- and intellectual defeatism which has brought about a rift between our moral and physical existence – a rift which is day by day becoming more and more acute. The situation is anomalous, even if not shameful.

Add to this heart-rendering fact the truth, which must be evident to every honest student of human social behaviour, that no nation of the world – and, least of all, Muslims – can thrive or survive on the basis of physical struggle alone. Beneath the surface of physical existence and at the foundations of national life, must exist an ethical idealism and spiritual fervour to impart a moral dynamism to the individual and the race, to feed the reservoirs of national energy, to sustain the nation in its onward march, and to defend the national moral against all disruptive forces.

Combined with these two facts is a third, namely, that between the inner foundations and the outer manifestation of a social organism there is a bond of unity – a bond in the sense that any change in the moral "within" will at once and invariably affect the physical "without".

For all those, therefore, who have an unsullied interest in the fortunes of the Muslim people the vital problem is the moral

(religious) problem. If it is impossible to deny that the Muslim world is in the grip of a chaos, it must be equally impossible for every honest Muslim to shut his eyes to the moral canker which is eating into the vitals of the nation from within, and, more than that, it would be tragic to refrain from making a search for the healing balm – for that touchstone which can transform our base metal into gold and bring back to us our lost brilliance and glory as the foremost nation of the world.

Where is the touchstone to be found? An unbiased study of Muslim history reveals it in the example of our Holy Prophet (ﷺ), whose glorious life, comprehending as it does, in a most sublime way, the moral and practical, individual and social manifestations of humanity, is a living, concrete and shining illustration of Islam, and has ever been the mainspring of Muslim progress, the iron-framework of Muslim social ethos, and the inexhaustible reservoir of Islamic moral inspiration. Indeed, we can act up to Islam in

no better way than by following that Greatest Man to whom Islam was revealed. The Holy Qur'an emphasizes this truth in the clearest terms:

“Nay (O, Muhammad) (ﷺ), by the Sustainer; they will not become faithful until they make thee judge of that which is in dispute between them and find in their heart no demur about that which thou decidest, and submit (to it) with (full) submission”. (Surah Al-Nisa;65)

And again : “Verily, in the Apostle of God you have the best example for everyone who looks to God and the Day of Judgment”.

It is this true Islam exhibited in the life of the Holy Prophet (ﷺ), in which the differences of the Ummah and the possibilities of different interpretations are reduced to the minimum; and, more than that, it is this Islam which can act as the truest source of inspiration for bringing about our moral regeneration and is the surest bulwark against all anti-Islamic influence.



ATTENTION
TO OUR READERS

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



A Message

His Eminence Dr. Muhammad Fazlur Rahman Ansari, Al-Qaderi, رحمة الله عليه M.A., Ph. D. (R.A) at a multiracial function organized in his honour by the Pretoria Islamic Society (South Africa) in 1971, gave the following personal message to the Muslims:-

“If you love Allah, love all human beings. All creation is Allah’s family. He who insults Allah's family, insults Allah and he who honours Allah's family honours Allah.

Deal with every human being first and foremost as a human being. Let not any other consideration come between this. Because before being a Muslim, a Christian or a Hindu, every one of you is a human being first and foremost and this is what Islam emphasizes. That these are rights of every human being as a human being and those rights are inviolable and if you cannot stand by those, then you are not true to your own self as a human being. You are insulting your own Humanity.

Appreciate good wherever it is found even in your enemy and hate evil but not the evil-doer.

The Islamic principles are based on one concept, namely, good-will for all and ill-will for none.”

در معنی حریت اسلامیہ و سیرِ حادثہ کربلا

اقبال

سر و آزادی زبستانِ رسولؐ	آن امام عاشقان پور بتولؑ
معنی ذَبْحِ عَظِيمِ آمد سیر	اللہ اللہ بے بسم اللہ پیر
دوش ختم المرسلین نعم الجمل	بہر آن شہزادہ خیر الملل
این دو قوت از حیات آید پدید	موسیٰ و فرعون و شبیب و یزید
باطل آخردارِ غِ حسرت میری است	زنده حق از قوتِ شبیری است
لالہ درویرانہ با کارید و رفت	برزین کربلا بارید و رفت
موجِ خونِ او چمن ایچسا د کرد	تا قیامت قطع استبداد کرد
پس بنائے لالہ گردیدہ است	بہر حق در خاک و خون غلطیدہ است
ملت خوابیدہ را بیدار کرد	خون او تفسیر این اسرار کرد
سطر عنوانِ نجاتِ ما نوشت	نقشِ اَللّٰہِ بر صحرانوشت
ز آتش او شعلہ ما اندوختیم	رمز قرآن از حسین آموختیم

(اقبال از روزِ بے خودی)

میں حسین سے ہوں، وہ حسین کے قتل پر اسی غرض سے آمادہ ہیں کہ جو غرض شب ہجرت پوری نہ ہو سکی وہ سر زمین کر بلا پر روز روشن میں پوری ہو جائے۔ رسول اللہ ﷺ کو جس غرض سے وہ قتل کرنا چاہتے تھے ہمیں وہی غرض قتل حسین سے وابستہ ہے۔ اس وقت بھی ان کا منشاء یہ تھا کہ حسین محافظ دین اور وارث پیغمبر کی حیثیت سے باطل کی راہ میں نانا کی طرح ایک ایسی مضبوط چٹان ہیں جس سے طاعنوں کا طوفان ٹکرا کر اپنا منہ پھیر لیتا ہے اور ایسا معلوم ہوتا ہے کہ آج بھی حضور ﷺ حسین کی صورت میں دین کی پشت پناہی فرما رہے ہیں اور جب تک حسین کو ختم نہیں کیا جائے گا باطل کو پھولنے پھلنے کا موقع نہیں ملے گا۔ سیدنا امام حسینؑ اپنے باپ کی طرح حضور ﷺ کی مسند پر متمکن ہیں فرق صرف یہ ہے کہ باپ نے رسول ﷺ پر اس وقت اپنی جان قربان کی تھی جب وہ مکہ سے مدینہ ہجرت فرما رہے تھے اور حسین نانا پر اس وقت جان قربان کر رہے ہیں کہ جب وہ دار فناء سے دار البقا میں ہجرت فرما گئے ہیں۔

ایک اور فرق یہ ہے کہ علیؑ کی حفاظت کے لئے خدا نے فرشتوں کو بھیج دیا تھا تاکہ کفار ان کی جان کو نقصان نہ پہنچا سکیں مگر حسینؑ کے لئے خدا کی طرف سے جو فرشتے آ رہے ہیں وہ یہ کہہ رہے ہیں کہ خدا آپ کی ملاقات کا مشتاق ہے آپ کے نانا جان بہشت میں آپ کا انتظار کر رہے ہیں۔ آپ کی اماں جان فردوس رضوان میں بے تابی کے ساتھ آپ کے لئے چشم براہ ہیں۔ آپ کے پدر مہربان آپ کو کلیجے سے لگانے کے لئے حوض کوثر پر آغوش انتظار وا کئے ہوئے ہیں۔ جو انان بہشت مشتاق دید ہیں۔ حسینؑ کے کان بہشتی شمع سے کھلے ہوئے ہیں وہ غیب کی آواز میں سن رہے ہیں اور لبیک لبیک فرما رہے ہیں۔ حسینؑ کی آنکھوں سے تمام تجابات اٹھ چکے ہیں ماسوا اللہ دکھائی نہیں دیتا ہر طرف خدا ہی خدا نظر نواز ہے فانی زندگی اور اس کی تمام دلچسپیاں آنکھوں سے اوجھل ہو چکی ہیں حقیقی زندگی ایمان افروز تائبانیوں کے ساتھ آپ کے سامنے کھڑی مسکرا رہی ہے۔

آپ اس فناء میں بقا کا مشاہدہ کر رہے ہیں۔۔ موت میں حیات ابدی نظر آ رہی ہے اب ترک وجود سے وجود حق پر گواہی دینے کا وقت آ گیا۔

نفی غیر اللہ کے ساتھ اللہ کے اثبات کی شہادت آپ نے ادا فرمائی اور جزوی ہستی کو ایثار فرما کر کلی ہستی سے وابستہ ہو گئے حقیقی زندگی کی قیمت موت ہے آپ نے یہ قیمت ادا فرمادی کفر باطاعوت اور ایمان باللہ کی حقیقت آشکار کر دینے کا وقت آ گیا۔ نفی غیر اللہ کے بعد اللہ کے اثبات کی جاودانی مثال پیش کرنے کا وقت آ گیا حسین زمین پر عرش والے کے گواہ ہیں۔۔ سچے رسول ﷺ کی صداقت کے گواہ ہیں؛ دین کی صداقت کے گواہ ہیں؛ آپ دیکھ رہے تھے کہ سچی گواہی کی جگہ جھوٹی گواہی، تعلیمی گواہی، سنی سنائی گواہی ادا کی جا رہی ہے، حقیقت رسم بن کر بیچ گئی ہے، سچ اور جھوٹ خلط ملط ہو گئے ہیں حق اور باطل گنڈھ ہو گئے ہیں؛ اس مشہد پر ایک سچے گواہ کی حیثیت سے شہادت ادا کرنے کا وقت آ گیا، حسین نے یہ شہادت ادا کی اور اس آزادی سے ادا کی کہ کلمہ شہادت ادا کرتے وقت آپ کا ظاہر آپ کا باطن، آپ کا جسم، آپ کی جان، آپ کے اعضاء و جوارح، شہادت کا مرقع بن گئے۔ آپ کا ایک ایک بال شہادت ادا کر رہا تھا حسین سر سے پاؤں تک شہادت بن گئے تھے آپ کا جسم زخموں سے چور تھا آپ لبوہان تھے جہاں خون گرتا تھا اس زمین کے ذرے ذرے سے کلمہ شہادت کی آواز آرہی تھی اللہ نے اپنے اسم شہید سے آپ پر تجلی فرمائی۔ آپ سربسجد ہوئے اور آپ اپنی کلیت کے ساتھ اس تجلی میں روپوش ہو گئے۔ ابدیت نے آپ کی راہ میں آنکھیں بچھائیں، حیات جاوداں قدم بوس ہوئی بقائے دوام نے استقبال کیا۔ آپ نے فرمایا طالب بقائے نہیں طالب فناء ہوں۔

اللہ تعالیٰ نے اپنے اسم شہید سے آپ پر تجلی فرمائی۔ آپ سربسجد ہوئے یہ نماز نہیں تھی معراج تھی اللہ نے اپنے اسم شہید سے آپ پر تجلی فرمائی اور آپ اپنی کلیت کے ساتھ کلیت حق میں روپوش ہو گئے۔

حضرت حسینؑ اور ایثار

حضرت بابا ذہین شاہ تاجیؒ

محبت آپ کے دل میں ہوتی تو اپنی جان کا ایثار نہیں فرما سکتے تھے۔
بذل و ایثار اگرچہ صرف دولت سے تعلق رکھتا ہے مگر حقیقی ایثار
یہ ہے کہ محبوب کے لئے اپنی جان بھی قربان کرنے میں دریغ نہ کیا جائے
اور ظاہر ہے کہ جان اسی وقت قربان کی جاتی ہے جب وہ مقصد جس کے لئے
جان قربان کی جا رہی ہے جان سے زیادہ عزیز ہو اس کمال ایثار کی مثال
شب ہجرت کے واقعات میں موجود ہے کفار مکہ نے سرکارِ دو عالم ﷺ کو
ہلاک کر دینے کا جب منصوبہ تیار کر لیا تو آپ ﷺ خدا کے حکم سے مدینہ منورہ کی
طرف ہجرت کے لئے تیار ہوئے اور اپنے بستر پر حضرت علیؑ کو اپنی جگہ
سلا یا۔ حضرت علیؑ نے اپنا قتل ہونا اور مرجانا پسند کیا اور خود حضور ﷺ کے
بستر پر سو گئے اپنی جان آپ ﷺ پر فدا کی اپنی زندگی کو آپ ﷺ پر قربان کیا اور
خود نے موت کو قبول کیا یہ اور بات ہے کہ اللہ نے آپ کی حفاظت فرمائی۔
سیدنا امام حسینؑ نے جناب علیؑ جیسے باپ کی گود میں آنکھیں
کھولی تھیں خدا کی راہ میں تن من و دھن قربان کر دینے کی تعلیم آپ کی گھنٹی
میں پڑی ہوئی تھی خلوص و للہیت آپ کے خمیر میں شامل تھے۔ نبوت و
ولایت کی آغوش میں آپ نے پرورش پائی تھی۔ سیدہ النساء فاطمہ الزہراءؑ
کا آپ نے دودھ پیا تھا۔ دین کی روح خون بن کر آپ کے رگ و پے
میں سرایت کئے ہوئے تھی آپ زندگی و موت کی حقیقت پر مطلع تھے۔
آپ کا ارشاد تھا کہ انسان کی نجات دین کی پیروی میں ہے
اور اس کی ہلاکت دین کی مخالفت میں ہے آپ نبی ﷺ و علیؑ کے جانشین
تھے دین کے امام تھے اہل دین کے قبلہ و کعبہ تھے جو منصوبہ ہجرت کی رات
ناکمل رہ گیا تھا اس کی تکمیل آج سر زمین کربلا پر ہونے والی تھی اشقیاءِ خوب
جانتے ہیں کہ حضور ﷺ نے حسینؑ کے لئے فرمایا ”حسین مجھ سے ہیں

ایثار نفس انسانی کی وہ کیفیت ہے جس میں اپنی ذات پر
دوسروں کی ضرورت کو ترجیح دی جاتی ہے یہ کیفیت اس وقت پیدا ہوتی ہے
جب کہ بندگانِ خدا کے لئے محبت و ہمدردی کا جذبہ دل میں بیدار ہو۔
حضور ﷺ نے فرمایا کہ ”تم میں سے کوئی شخص مومن نہیں
ہو سکتا جب تک اپنے بھائی کے لئے وہ چیز پسند نہ کرے جو اپنے لئے پسند
کرتا ہو۔“
ایثار کی بے شمار مثالیں تاریخِ اسلام میں ملتی ہیں خود امام حسینؑ
کی زندگی میں اس قسم کے بہت سے واقعات ملتے ہیں جن کو ایثار کی شاندار
مثال کی حیثیت سے پیش کیا جاسکتا ہے۔

ایک دن ایک محتاج آپ کے پاس آیا اور عرض کیا کہ نادار
ہوں عیال دار ہوں، میرے چھوٹے چھوٹے بچے بھوکے ہیں رات کے
کھانے کا آپ انتظام فرمادیں آپ نے سائل سے فرمایا بیٹھ جاؤ، انتظار کرو
میرا رزق چلا آرہا ہے تھوڑی ہی دیر میں ۵ تھیلیاں اشرافیوں سے بھری ہوئی
آپ کے پاس آئیں ہر تھیلی میں ایک ہزار اشرافیاں تھیں پانچوں تھیلیاں
آپ نے سائل کو دیدیں اور فرمایا میں نے آپ کو بٹھایا اور منتظر رکھا اس کی
معافی چاہتا ہوں یہ بھی فرمایا کہ ہم نے دنیا کی تمام خواہشیں اور مرادیں
ترک کر دی ہیں اب ہم صرف دوسروں کی مرادیں پوری کرنے کے لئے
زندہ ہیں۔

ایثار کی دراصل تعریف یہی ہے کہ انسان دوسروں کے لئے
زندہ رہے دوسروں کو زندہ رکھنے کے لئے زندہ رہے یہ مال و دولت کا ہی
ایثار نہیں بلکہ اپنی زندگی کا ایثار ہے سیدنا امام حسینؑ نے اسلام اور مسلمانوں
کو زندہ رکھنے کے لئے اپنی زندگی کا ایثار فرمایا اگر دنیا کی خواہش اور اس کی