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Choice of One's Religion

His Eminence Maulana Muhammad Abdul Aleem Siddiqi, Al-Qaderi (R.A.)

Religion! What treasure untold resides in that heavenly word! More precious than silver and gold, or all that this earth can afford. — Cowper

How often must one have paused in the course of one's life to think how to choose one's religion, how to test a religion, what is religion, and why one should have a religion?

In all matters it is wise to begin from some sure ground; and therefore let us first imagine the consequences if there were no religions at all in the world. Suppose there was no code of law in a country, the result would be evident. There would be no peace; there would be no end to dishonesty, robbery, murder, and the numerous other crimes which an irresponsible man is capable of. But since there is a law to govern the people of a country, the people are usually afraid to act contrary to the law for fear of the consequences. There are Officers of the Law who would lose no time to drag the offender before the Magistrate and have him punished, thereby doing their best to minimize crime. On the other hand, during the trial of the offender, it is absolutely necessary that the Officer should put forth sufficient evidence to substantiate his charge by eye-witnesses and other proofs. If the Officer should fail to do so, the offender would be acquitted and what would be his position before the Magistrate?

It is evident that State Law not only directs what should be done but also what should not be done; it tells you what is right and what is not. Similarly, Moral Law and Religion teaches one how best to live one's

life in this world so that one may have peace always and that one's fellow-beings also may enjoy peace. Man must know his position as compared with his surroundings and should learn how to act in the different phases of life he is thrown into in the world. If a person fears the Almighty Creator and is afraid of breaking the religious law, he will be miles away from sin and would not commit crimes even secretly. He does not refrain from sin because a Law Officer may happen to note his actions, but because he knows that the Almighty Creator sees him no matter where he may hide himself.

It becomes necessary that one should have a religion, for without it one would be in total darkness — moral and spiritual darkness — and that religion should be:

- a) Simple and reasonable.
- b) Practicable.

If any system of faith in, and worship of, a Divine Being fails in either of these two constituents it should immediately cease to be worthy of one's confidence. If it be practicable and yet unreasonable then how foolish one must be to practice that which his reason tells him is absurd. If, on the other hand, a form of theological belief appears reasonable and yet impracticable, of what use is it? Man requires a faith which is not an idealistic dream but a practical reality, for he has to live his life in this world, not to dream it out in a hermitage or in a cloister at someone else's expense.

An infallible test of a true religion is the absence from it of all attempts to shackle the reasoning faculty in man. Religious history continually tells us that there are two large groups of people in this world, viz.:

Materialists — whose aim in this world is solely to eat and drink, gather plenty of money and, in short, pursue every luxury they could imagine, without pausing for a moment to think of the Almighty Creator and of the life hereafter.

Spiritualists — whose object is to shun the world, forsaking all the good things of this world — food and drink, cozy homes, wives and children — nothing this world has to offer appealing to them. They seek the seclusion of jungles or monasteries.

Man, who is required by his Creator to work through his temporal existence, ruins himself if he adopts either of these two systems. He requires a system that would teach him to play his part well in the divine scheme of things upon this earth in relation to his surroundings and his fellow-beings and at the same time to elevate his spiritual side so as to bring him into close union with that Supreme Being Who has created him.

True religion may be distinguished from the false by its tenets which should be few, simple, and practical — containing nothing that would make extravagant demands on human credence, or faith, and sound judgment.

Religion is a medium between the Infinite Being and the finite creature. As such the religion of Islam desires of its inquirer to be first convinced of the fact of the existence of God Who alone should be worshipped. The inquirer having been convinced of this fundamental fact by arguments and

appeals to his reason, not merely by faith alone, it proceeds logically to show the other things of importance. The Holy Qur'an which is the inspired Book of the Almighty says: "All truth is from God, wherefore let him who will, believe; and let him who will, be incredulous" (18:29). Again and again, throughout the pages of the Holy Qur'an arguments after argument is placed in appeals to man's reason. It states, "Verily, herein are signs for men to consider" (16:12) and directs man's attention to the movements of the celestial bodies, the tossing of the seas, or the recurrence of the seasons and so on, requiring him to inter there from the existence of the One Infinite Being, the Creator and Sustainer of the Universe. Having thus obtained conviction is it not reasonable to believe that the Lord of the Universe would send Teachers from time to time to instruct man in Moral Law, to teach both what should be done and what should be refrained from; for, as we have stated above, Religion is a medium between God and the finite creature; that as ages rolled on a regular succession of divinely-commissioned Teachers thus preached and instructed from Adam down to the last inspired Teacher Muhammad (ﷺ); that all these divinely-commissioned Teachers who include the Holy Prophets Noah, Abraham, Moses and Jesus taught the religion of God, the **Islamic Faith**, and therefore that it should be accepted and observed. We have the following points from our arguments now:

1. The existence of God,
2. The necessity for, and the provision of, divinely appointed Teachers,
3. Muhammad (ﷺ) being the last of such Teachers and what he taught should be accepted and observed,

4. The Qur'an, the true revealed book of God.

"Islam" means "submission" — entire submission to the will of God. Islam is a religion which does not demand of a man the surrender of his reasoning faculties, nor does it demand a blind subscription to dark, tangled, inexplicable mysteries which bewilder and plunge the understanding in a vortex that destroys rather than establishes reliance on the truths touching the existence of a supernatural world, the reality of God the Creator and Sustainer, and the life beyond the grave which begins the moment death closes this earthy scene.

Islam is simplicity itself and presents no hopeless conflict between its several teachings and the accepted laws of nature as unveiled by science. It teaches oneness of God. Starting from this fundamental proposition it leads on the submission of God's will, obedience to His Precepts which are for the better regulation of our lives so as to fit us for the higher life beyond; and lastly, to a logically inevitable eternity lived in the divine presence — without which the temporal condition of life imposed on man would seem purposeless. It further teaches us that God is Almighty, that He is independent, that He has no partner, no son, and no religion, and that He alone should be worshipped. A glance at Sura 2 of the Holy Qur'an will show the beautiful Islamic conception of God. The Sura says:

"God, there is no god but He, the Living, the Self-Subsisting, the Eternal. Neither sleep nor slumber seizeth Him; to Him belongeth whatsoever is in the heavens and on earth, who is there that can intercede with Him but through His good pleasure? He knoweth that which is past

and that which is to come unto them, and they shall not comprehend anything of His knowledge but so far as it pleaseth Him. His throne is extended over heaven and earth and the preservation of both is no burden unto Him. He is the High, the Mighty". (2:255)

Islam is the religion inspired by God and promulgated by His Messengers. Islam places all its preachers, even Prophets like Adam, Noah, Abraham, Moses, Jesus and the last and greatest Prophet Muhammad (ﷺ) on the level of men selected by divine prescience to be the medium of instructing the people to walk in the path that pleaseth Him. Islam believes in its preacher convincing his hearers by the strength of its arguments and logical appeals to reason, since it is a religion of reason and not a sentimental ideal.

Its Holy Book, the Qur'an, was delivered orally through the medium of one man specially chosen by God — the Holy Prophet Muhammad (ﷺ) — and is not a collection of fragmentary writings of many men of different ages. Every sacred verse and tradition in Islamic Literature up to this very day can be traced in unbroken chains of reliable and authoritative reporters right up to the Holy Prophet (ﷺ). The Holy Qur'an points out natural Laws and says, "observe these for they are signs for men to consider". Apply your reason for the study of cause and effect in nature and then be convinced that there is a great First Cause, an Omnipotent Power. The Holy Qur'an is firstly composed of continued reiteration or arguments to prove the essentials; then, establishing fundamental propositions by irresistible logical facts, proceeds to lay down rules for the everyday life of the Believer.

Islam provides the followers with a perfect code — a code which never required, and will never require, amendments at any time or in any place. Those who follow the religion of Islam have complete laws for food and drink, society, hygiene, ethics, etc. Only study and you will realise the perfection, the grandeur, the beauty, and the simplicity of Islam.

Religion is that which guides and regulates life: and a true religion is known by its effects—practical effects on those who profess such a religion, just as a tree is known by its fruits. Islam is offered to humanity and is never forced upon any man. Accept it or reject it, none else but you are yourself responsible to God. The Almighty God gave man brain for its function and not for ornament; therefore make use of the same. In Islam there is a complete absence of dogmas that sorely tax the human faith. In order to know the fruits of Islam only turn the pages of history and you shall see. It is a well-known fact that the Holy Apostle, the last and greatest of divinely commissioned Teachers, found Arabia dead and he raised it to life: Laws there were none, life and limb insecure, infanticide rife. He changed all this: reduced taxation to a tithe, freed commerce, killed usury. abolished vendetta or family vengeance, set up cleanliness and sobriety; practical morality was the key to the mystery of his triumph. Islam trusted in God and did what was right. Islam inculcates humility, devotion to God, toleration, cleanliness, morality and purity — purity not only of the mind but of the body too.

The whole world would have remained in darkness but for Muhammad (ﷺ), the greatest apostle of God and the Holy

Qur'an, the greatest revealed Book of God. Whilst Europe was plunged in darkness and ignorance, culture was at its height in Muslim lands. Great libraries existed and colleges and universities flourished in Mesopotamia, Baghdad, Spain, Persia, etc. The Muslims excelled in the Arts and Sciences. They led in architecture, sericulture, poetry, mathematics, chemistry and other branches of science. They carried the torch of learning to a benighted Europe.

Islam from the very beginning did away with idol-worship, man-worship, star-worship, moon-worship, sun-worship, etc. It purged out superstition wherever it went. Islam teaches submission to the will of the Almighty Creator, the Omnipotent, the Omniscient (submission not in the sense of helpless resignation to what is termed fate but rather close conformation to the Divine Law). It has no priesthood; every true believer, male or female, is commanded to study religion and science. Just as "ignorance of the law is no excuse in a court of Law so also in that Great Court of the Almighty ignorance of Religious Law, given for one's own benefit both here and in the Hereafter, shall be no excuse. Islam does not like begging. The greatest Muslim theologians and saints were all men who followed some profession or were engaged in some kind of occupation which brought them on honest living while at the same time they served Islam and devoted time for their own spiritual upliftment. Such are the noble followers of Islam.

There is a great contrast between Islam and any other religion. Take for example Christianity. The Christians hold services on Sundays, many having no call for prayer in the time intervening and possibly giving

no thought to religion between one Sunday and another. The Muslim, on the contrary, is constantly reminded of his duty towards God. He is called to prayer five times every day at stated times besides his optional prayers. Under the heading "God" the "Muslim Review" of Lucknow on page 57 of the July, 1928 Number has it:

"Our Military Authorities" said Mr. Bernard Shaw in the course of a speech at Harrowgate," would go on Sundays to church and say there is a God above the War Office, but on the week days they greatly dislike people being reminded that there is anything higher than the War Office."

Islam teaches equality; all who profess Islam are on a common level; nationality, colour, status do not count. The elderly or the most learned are certainly respected. What is lawful for a Negro Muslim is also for an English or American Muslim. Islam teaches brother-hood. The true Muslim is always conscious of his obligations to his fellow creatures whether Muslims or non-Muslims. Religious toleration has been the pride of Islam. When Jerusalem was captured by the great Caliph Omar (RDA), his humane treatment of the captured city offered a good contrast to the terrible record of the Crusaders "who entered the Holy City over the corpses of 80,000 men, women and children making even the aisles of the churches run red with blood.

Islam prohibits intoxicating drinks and indeed these are the cause of so many fatal diseases. Islam has always stood for "prohibition" whilst Christianity actually permits it. Science in the 20th century has unveiled many things which support and strengthen the teachings of Islam that have stood the test for 1400 years. Societies for the Prevention of Cruelty to Animals were

established in this century. Islam being a perfect religion did not overlook this also. Muslims are required to be most kind to the dumb animals.

The religion of Islam requires belief in:

- a) God's existence and in His commandments, etc.
- b) Angels.
- c) Revealed Books of God from the time of Adam down to Muhammad (ﷺ).
- d) All the Prophets of God, from Adam down to the last and greatest Prophet Muhammad (ﷺ), which include David, Abraham, Moses and Jesus, etc.
- e) Day of Judgment.
- f) Predestination.

People are to be rewarded or punished according to their own deeds.

A true Muslim can never excuse his indolence by Qismat or "Fate". Degeneracy of the Muslims comes of lack of energy and ignorance. When selfish indolence crept in, religious laws became undermined, lust for power and loss of spirituality came hand in hand, wealth and luxury kissed each other. Religion – that source of all good was neglected.

Says the Qur'an: "No soul shall ever bear another's burden". This reminds one of the personal responsibilities of each Muslim for his own actions individually.

Human life may be compared with the business capital — the stock of ice — of an ice-dealer — which constantly melts from morning till evening leaving a very little quantity towards the end of the day. Whatever part of the capital or stock that was sold brought in money but for that part which merely melted away nothing came back in return. (Continued on page # 9)

Martyrdom of Imam Hussain (RDA)

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

Philosophy of Martyrdom: The sacred month of Muharram comes every year and Muslims celebrate the occasion with great enthusiasm, the Sunnis in their own way and the Shias in their own style. Today, we have once again come together to strengthen our faith by commemorating the martyrdom of Imam Husain (RDA).

It is, however, most astonishing, that despite all our enthusiasm and sincerity in commemorating the occasion, we are not really gaining any advantage in our practical life from these celebrations, and on the contrary it is grievous to note that we are sinking deeper and deeper into the filth of immorality and sinful ways and attitudes. Our worth in the community of nation is constantly going on decreasing. It has now become our national character to massacre our own brother Muslims in the name of our province, in the name of our language, etc. So it has been happening and is still happening in our country while no voice is being raised against this attitude. We are forgetful of the warning of the Holy Prophet (ﷺ).

مَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ

“Hell is the reward of one who kills a Muslim intentionally”.

We massacre the Muslims, yet, we commemorate the martyrdom of Imam Husain (RDA). We weep, we lament and we grieve, but it avails nothing; we remain as low in our character as ever, as savage, as brutish and as selfish as ever. Do we, then, really love the martyred Imam? If we had loved him, it ought to have been our attitude to mend our behaviour, mould our

character and follow his example. The Imam had sacrificed his life and the “lives of those who were dearest and nearest to him - he obtained martyrdom with such fortitude, such courage and determination and such nobility and singleness of purpose that the event has come to be preserved in the annals of history as the most noble achievement of valour and piety.

We commemorate this great event, not to learn a lesson, not to derive inspiration from the example set by the Imam — We celebrate Muharram only formally, a formality which ought to be fulfilled, thought devoid of any material, moral or with spiritual spirit. Formalities do exist in Islam; the prayers and fasting are also formalities, but these formalities have a fixed purpose, a sublime aim—they have certain spirit. But if these very formalities are separated from their spirit, they will avail us nothing they will not elevate us to the high pedestal of Islam. Did not those against whom the Imam fought his noble battle, pray and fast, even as we do? Did not they build mosques even as we build? Then why was this battle fought? Why did the Imam lay down his life?

All these questions can be answered, all of them, if we only look at Islam from the proper angle, its structure; its base and the purpose it serves in moulding our personalities and directing our activities.

Islam began as a movement. The Holy Prophet (ﷺ) began by purifying thoughts and souls, as the Holy Qur’an says: (ويزكيتهم) He was a burning lamp which not only gave

light but also enkindled other lamps (سراجاً منيراً). He trained the early Muslim society with wise and affectionate care: the guidance which came from him was accepted by his faithful followers in word and spirit. The guidance of the Holy Prophet (ﷺ) was a complete whole, a single unit, tolerating no division in different compartments. The Muslims accepted it as one single unit and put it into practice as a whole. As a result the Muslim society grew from strength to strength-it progressed and prospered. It was based on the foundation of لا اله الا الله .

“There is none worthy of worship and adoration except Allah”.

Hence springs that unshakable faith in the existence of God – the only One who is to be worshipped the Only One to whom absolute obedience is due the Only One in whom all ambitions, all hopes, all love and all fears are to be concentrated, the Almighty, Omniscient and Omnipresent God who is to be the axis of all our efforts and thoughts.

When this faith takes root in the heart of a believer it leads to the denial of everything other than God, and, of course to the denial of one's own, baser self. But the baser self of man is the enemy of God. He tells the man to do what he says and not what God commands him to do. It is very persuasive and cunning, and as such, prevails over men of weaker faith and fortitude.

It has been observed in relation with all movements that the zeal of its early adherents begins to decline with the lapse of time". Every succeeding generation exhibits a gradual decline in faith and zeal, until a time comes when the movement itself freezes into inactivity. On such

occasions it becomes necessary to inject the fresh blood of a Martyr into the frozen veins of the movement.

The shifting of the seat of Caliphate from Medina to Damascus had an adverse effect on the Muslim society. The pristine purity of Islam which was sustained and nurtured in the auspicious surroundings of Medina began to be tarnished in the pomp and luxury which came to the Ummayyeds in legacy from the receding Byzantium. The false and forgotten values of high and low once again began to take the Muslim society into their abominable grip. Man began to lose his vision of values into the dazzling glamour of false dignity. It was a shattering blow at the very foundation of the edifice of Islam. If no attempt was made to counter act this effect, it was feared that before long none would be left on earth who would, in complete sincerity of faith and action, proclaim the article of faith.

It was the very occasion which demands the noble blood of a martyr. And who should come forth at this occasion of need? Lo, and behold! it is the very grandson of the Holy Prophet (ﷺ). Large though the armies of the enemy were, the champion of Islam, the son of the lion of God, was not to shrink. He remembered the verse of the Holy Qur'an which says:

إِنَّ اللَّاهَةَ اشْتَرَتْ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَّهُمُ الْجَنَّةَ ۗ

"Verily, God has bought from believers their persons and properties, in exchange for the Jannah (Paradise)". (Al-Qur'an: 9: 111)

"The bargain was made and the commodities had to be delivered there was no question of shrinking. It was a good bargain indeed! The Imam attained martyrdom, and today we are

commemorating the great deed, the noble deed of valour and charity. We might serve our friends and the needy with food and drink which is certainly an act of great merit, but we should also keep in view the sublime object, for which this “noble sacrifice was made”. The Imam laid down his life to reform the corrupt society and today our society has become corrupt beyond recognition. A large majority of our population the have nots — are deprived of basic human rights, they are deprived of even their basic necessities. Capitalism has assumed a horrible form and has

become the root of many social evils. Our scholars have issued their verdict against Socialism, but they are not saying a word against unrestrained capitalism, which is as great an evil, from the view-point of Islam as socialism. If communism turns men into mere brutes, capitalism also does the same with them. It is, therefore, necessary that a war is waged against both of the evil systems, and efforts are made for the establishment of the Islamic System of Social Justice. Towards this goal should the Love of the Imam lead us.

(Continued from page #. 6)

Such is life as the days pass by. The ‘capital’ of human life decreases and if any good deed has been done then something shall come back in return; but for those days spent in vice and ignorance nothing shall come back. Those sweet days of life have actually passed away never to come

back. Time will most surely come for all (whether one believes in it or not, for the will of Almighty Allah is above all) when Death will knock at the door to close this scene on the theatrical stage of the world, when the ‘capital’ of humanity would be finished!!!

(Continued from page #. 12)

Under his wise and courageous leadership, the Islamic caliphate grew at an unprecedented rate, taking Iraq and parts of Iran from the Sassanids, and thereby ending that empire, and taking Egypt,

Palestine, Syria, North Africa and Armenia from the Byzantines. He was assassinated by a Persian free slave, Abu Lulu Firoz, and embraced shahadat on 26th Zil Hijjah, 23 A.H. i.e. Nov. 3rd 644.

(Continued from page #. 20)

and looks at other people with contempt, he denies them their rights. It is perhaps the latter attitude which is more important. When a man is contemptuous of his fellow human beings, treating them with

arrogance he is guilty of committing something which prophets have put alongside associating partners with God. That is a grave matter indeed.



Caliph Umar's Pivotal Role

Dr. Dildar Ahmed

Despite much rhetoric on the part of governments of various hues, good governance, true of law and real democracy is a dream that unfortunately does not seem to come true in the Islamic world. For a sincere government, however, there is a lot to learn in the way Hazrat Umar (RDA), the rightly-guided second caliph, ruled more than 14 hundred years ago.

The total area of his caliphate was around 23 lakh square miles with continuously expanding which frontiers. To rule over such a big caliphate stretched from Libya to Makran and from Yemen to Armenia, Hazrat Umar (RDA) had to establish an entirely new administrative system. For the Arabs, in fact, it was for the first time that such a central government was established.

Hazrat Umar (RDA) believed in shura and what today we call the devolution of power. He would take no decision without the consultation of the assembly of the great Companions. Common people were also consulted on matters of special significance.

He used to say: "There is no concept of caliphate without consultation". The roots of modern democracy can be clearly seen in the administration of Hazrat Umar (RDA) at a time when the whole world was ruled by despotic kings and emperors.

Hazrat Umar (RDA) divided the whole country into provinces and smaller units. He followed a very strict standard for the appointment of governors, and took particular care to appoint men of approved

integrity to high offices under the state.

He kept a watch over them like a hawk, and as soon as any lapse on their part came to his notice, immediate action was taken. Before assuming his responsibility, a governor was required to declare his assets and a complete inventory of his possessions was prepared and kept in record.

If an unusual increase was reported in the assets of a governor, he was immediately called to account and the unlawful property was confiscated by the state. At the time of appointment, a governor was required to make the pledge: (1) that he would not ride a Turkish horse; (2) that he would not wear fine clothes; (3) that he would not eat sifted flour; (4) that he would not keep a porter at his door; and (5) that he would always keep his door open to the public. This is how it was ensured that governors and principal officers would behave like common people and not like some extraordinary or heavenly creatures.

The governors were required to come to Makkah on the occasion of the Hajj. In public assembly, Hazrat Umar (RDA) would invite all those who had any grievance against any office to present the complaint. In the event of complaints, inquiries were made immediately and grievances redressed on the spot.

The rightly-guided caliph also established a special office for the investigation of complaints against the governors. The department was under the charge of Muhammad bin Maslamah Ansari (RDA), a man of undisputed integrity. In important

cases Muhammad bin Maslamah (RDA) was deputed by the caliph to proceed to the spot, investigate the charge and take action. Sometimes an inquiry commission was constituted to investigate the charge. On occasions the officers against whom complaints were received were summoned to Madinah, and put to explanation by the caliph himself.

Hazrat Umar (RDA) was a man of inflexible integrity. He believed in simplicity and had contempt for pomp and luxury. Strong sense of justice, accountability before law, and equality for all were some of his cherished ideals. He took particular pains to provide effective, speedy and impartial justice to the people.

He was the first ruler in history to separate judiciary from the executive. Qazis / judges were appointed in sufficient numbers at all administrative levels for the administration of justice. They were chosen for their integrity and learning in Islamic law. High salaries were fixed for them and they were not allowed to engage in trade.

In one of his ordinances issued to judicial officers, Hazrat Umar (RDA) laid down the following principles: "Verily justice is an important obligation to God and man. You have been charged with this responsibility. Discharge the responsibility so that you may win the approbation of God and the goodwill of the people. Treat the people equally in your presence, in your company, and in your decisions, so that the weak despair not of justice and the high placed have no hope of your favour...."

Hazrat Umar (RDA) took particular steps to build a social order according to the teachings of Islam. He brought about far-reaching reforms in the social, economic

and political sphere of collective life. It is but they who could say: "If a dog dies at the bank of euphrates, Umar will be responsible for that".

As a consequence of large-scale conquests in Iraq, Persia and elsewhere a question arose as to the administration of land in the conquered territories.

The army following the old maxim "spoils belong to the victors" insisted that all agricultural lands should be distributed among the conquering army, and the inhabitants should be made serfs and slaves. However, Hazrat Umar (RDA), after prolonged counseling and contemplation, rejected army's demand and decreed that the conquered land would be the property of the state and not of the conquering forces and the former occupants of the lands would not be dispossessed. This was a revolutionary decision. His general decree was that land belonged to the person who could cultivate it, and that, a person is entitled to possess only that much land that he could cultivate.

The caliph upheld the principle that there is no coercion in religion and the non-Muslim population was guaranteed life, liberty, and property. The non-Muslims were treated as full citizens of the state. There was to be no discrimination between Muslim and non-Muslim in the eyes of law. Even on his death-bed, the caliph thought of the state's responsibility to the non-Muslim citizens.

In his bequest to his successor, he said: "My bequest to my successor is that covenants with ahl-udh-dhimma i.e. the People of the Covenant or Obligation, should be observed faithfully. They should be defended against all invasions. No injustice should be done to them. They

should be defended against all invasions. No injustice should be done to them. They should be treated as full fledged citizens and should enjoy equality before law. Their taxes should be fair, and no burden should be imposed on them which they cannot bear.”

The high standards of integrity that Hazrat Umar (RDA) set for himself and his family members should be emulated by the rulers of today, particularly those of the Muslim world. The allowance that he drew was just enough for a person of average means. When the people around him insisted that his allowance should be raised, he refused to accept any increase. He ate the most ordinary food, and wore clothes of the coarsest cloth.

Once he was late for the Friday prayer and the explanation that he offered was that he had his clothes washed, and that took some time to dry which delayed his departure for the mosque. When the envoy of the Byzantine emperor came to Madinah, he expected that the caliph would be living in a heavily guarded palace. The envoy found no palace and no guard.

He found the caliph sitting in the mosque in the company of ordinary people. When he went to Palestine to receive the surrender of the city of Jerusalem the world witnessed the strange spectacle of his slave riding the camel, and he himself walking on foot holding the reins of the camel.

Once Hazrat Umar's wife, Umm-e-Kulsum, purchased perfume for one dirham and sent it as a gift to the Byzantine empress. The Byzantine empress returned the empty phials of perfume filled with gems. When Hazrat Umar (RDA) came to know of this,

he sold the gems. Out of the sale proceeds he handed over one dirham to his wife and the rest was deposited in the state treasury. Hazrat Umar's son Abdullah (RDA) was a very talented man but he refused to give him any office.

Hazrat Umar (RDA) was a great social and political reformer, and a man of extraordinary vision. He was the first Muslim ruler to establish public treasury, courts of justice, appoint judges, set up an army department and assign regular salaries to the men in the armed forces. He created a land revenue department and was the first ruler under whose rule survey and assessment work of land was undertaken. He was the first Muslim ruler to take a census, strike coins, organize police department, and set up jails. He established guest houses in all cities, rest houses on roadside from Madinah to Makkah for the comfort of travelers.

Hazrat Umar (RDA) took special measure to minimize slavery. He ordered that any female captive who had given birth to a child should not be sold as a slave. He established schools throughout the country, and allowed generous salaries to school teachers. He fixed stipends for the poor and the needy, and provided for the care and upbringing of orphans. His caliphate was, in fact, a great welfare and egalitarian state.

Hazrat Umar (RDA) (581-644 AD.) was a great companion and a loyal friend of the Holy Prophet (ﷺ). Before his death, Hazrat Abu Bakr (RDA), with the consultation of the Companions, had appointed him as the caliph. During the ten years of his rule from 634 to 644 A.D., Hazrat Umar (RDA) changed the course of history.

(Continued on page #. 9)

Go Ahead With the Qur'an

Life is *movement* and stagnation is *death*. Look at any living being: it is constantly growing or decaying. Change is the rule of life. What is true of individuals is also true of nations. In the changing and fast moving world of to-day we cannot afford to remain mere spectators. Movement implies three things, namely. (1) Desire and Motivation, (2) Action and (3) Achievement of Destination. We, therefore, have not only to move, but to move fast, to move with confidence and to move in the right direction, so that we may achieve the treasures of nature and the bounties of God not only for ourselves, but also show the path of eternal bliss to others who may be equally in need of it.

Our cry, therefore, should not only be “Go back to the Qur'an” but “Go ahead with the Qur'an” which implies movement in the right direction with firm determination and a clear goal in view which means that it is neither “Blind Following” nor “Going with the Winds”. It calls for a thoughtfully and carefully chalked out programme of life in keeping with the universal and comprehensive principles of Islam, governing the entire life.

In the various periods of human history, at all times and at all places, Allah the Creator of all of us sent down apostles, some of whom are known to us and many are not known, to lead the mankind to the path of progress in body, mind and soul to the extent they were required to contribute their share to human progress.

Humanity, at many times during its march on the road to civilization, has lost its bearing and has often disobeyed, nay has even stained, many of Allah's Messengers

in order to have its own way of pleasure, greed or self-satisfaction. Little traces of the teachings of these great men are seen in their so-called followers. So much so that even the authentic versions of their books are not traceable.

With the advent of Prophet Muhammad (ﷺ), the Last of all the Prophets, who came to complete the “Deen” (religion) of the previous Messengers not as a rival but only the last and the most valuable pearl in the chain of Prophet hood and the most shining star in the galaxy of apostles, humanity was provided with guidance for all times through the Qur'an, the Book of God, and through the life and teachings of the Prophet himself. Thus, mankind was honoured with God's Last Book – Qur'an – as well as the Book of Life—The Prophet (ﷺ) —the one as the text, i.e., the Message of God and the other as the Commentary of the Message, both covering the entire life of the individual and the society and providing principles for mobility compatible with the requirements of the age. The Qur'an has also been referred to as “Habl-ul-Allah” (Rope of God) and the Prophet (ﷺ) as “Noor-ul-Huda” (Light of Guidance).

It was the darkest age when Prophet Muhammad (ﷺ) revolutionized his home land, the darkest country of the time. Many a historian has given detailed accounts of the conditions that obtained in those days. It is an undeniable, historical fact that within thirteen years of his stay in Madina-i-Munawwarah earlier known as Yesrub—(a city of agony and misery) the city was changed into everlasting paradise. A

certain sector of Madina-i-Munawwarah is actually called “Riyaz-ul-Jannah” (the garden of heaven); and the residents of the city, the Muhajirs and the Ansaars, once poles apart, turned out to be the torch-bearers of peace, fraternity of Islam and brotherhood of mankind all over the world. The Prophet (ﷺ) revolutionized their mental outlook and physical bearing and brought them up to the standard set by Allah and made them submit to the Will of their Creator. For their total submission to God’s Will, his companions have been decorated with the title of “رضى الله عنه” (with whom God is pleased). He as well completely revolutionized the moral, economical, political, legal and social systems of the land, making them so flexible as to be able to stand the test of all times and climes.

While passing away from this mortal world (to be invisible only to the physical eye), the Holy Prophet (ﷺ), who reigns supreme in the domains of a Muslim’s heart and mind as an eternal light, left with Muslims a Complete Code of Life—The Holy Qur’an—the only book which reads just the same as it was originally revealed over fourteen centuries back. Since Muhammad (ﷺ) was His Last Prophet and the Qur’an His Last Book: as the Message to humanity, God has taken upon Himself the responsibility of preserving the Book in its original form for all times to come; and this is why the Qur’an states in clear terms that:—

إِنَّا نَحْنُ ذَرِّبْنَا مَا نَكْتُرُ وَإِنَّا لَهُ مُحَافِظُونَ

“We have, without doubt, sent down the Message; and We will assuredly Guard it (from corruption)”—(15: 9)

The early historians of the Muslim Culture and Civilization have given numerous

evidences and detailed accounts of the influence of Islam and Qur’anic teachings on the advancement of Art and Science, Culture and Civilization. This was the time when Muslims used to “Go ahead with the Qur’an”, keeping the torch of knowledge alight and hence were at the helm of affairs wherever they went, for centuries together.

Unfortunately, while talking about the Muslim Caliphs and rulers, we only look to their Court Life, full of intrigues, pomp and show, and we forget that the period of their reigns produced many a towering personality too, whose works on history, culture, geography, medicine, astrology, etc., etc., still provide solid foundations for building up physical, chemical and nuclear sciences of the modern age. The Court Life of the Caliphs with all its grandeur has been buried under the debris of the past, but names of these scholars are writ large in letters of gold on the plate of time and are still shining on the horizon of knowledge. We find among them the inventor of the Mariners Compass which helped them to go on long sea journeys in quest of knowledge: and to explore rich avenues of commerce and trade in distant parts of the world. We come across the scientists and scholars of the calibre of Abu Moosa Ja’far, the father of modern chemistry, whose profound knowledge of the subject evokes the astonishment of the modern students; historians like Hamadaani, Balazari and other men of such encyclopaedic knowledge as Masoodi, Tabri, Ibn-i-Athar, whose History of the Universe, known as “Al-Kaamil” ending with the year 1231 A.C. compares well with the work of any of the Western scholars of the modern age. Al-Kindi wrote as many as two hundred books on numerous subjects, encompassing

arithmetic, geography, philosophy, meteorology, optics, medicine etc. Moosa bin Shaakir was a great engineer. Abul Hasan invented telescope. Sanad Bin Ali was a famous astronomer Yahya Bin Mansoor's and Khalid Bin Abdul Malik's observations on equinoxes, eclipses apparitions of the comets and other celestial phenomena are valuable contributions to human knowledge. In the realm of metaphysics, we find the names of Al-Kindi, Al-Faaraabi, Abu Ali, Ibn-i-Sina as the most noted Arabian Philosophers. In short, in the words of Syed Ameer Ali, "We come across at very large number of scholars who put themselves heart and soul to the task of studying and writing about almost all branches of human study. They wrote on grammar, rhetoric, philosophy, geography and travels and enriched the world with thoughtful history and beautiful stories and added to the sum total of human knowledge by their discoveries in sciences and gave an impetus to the movement of thought by their philosophical discussions."

For all the intellectual pursuits the human race is indebted to the sublime teachings of the Holy Prophet (ﷺ) with momentum given to it by the Holy Qur'an. It was only because of the teachings and the knowledge received through the Tradition of the Holy Prophet (ﷺ) and the Qur'an that the Muslims always met the challenge of foreign cultures including that of the Greek and the Romans. It will not be incorrect to say that at times they "Islamized" the Greek knowledge to such an extent that it became the part and parcel

of their own thinking. For instance, Tib-i-Unani (the Greek Medical Science) is today known and recognized as exclusively the Islamic Medical Science and the Greek are totally ignorant of it. Even in the architectural sector and in the domain of its beauty and advancement in civilizations they have left their mark. Recording his views about the glory that was Muslim Spain in Europe. Victor Robinson observes :-

"Europe was darked at sunset, Cordova shone with public lamps; Europe was dirty, Cordova built a thousand baths; Europe was covered with vermin, Cordova changed its undergarments daily; Europe lay in mud, Cordova's streets were paved, Europe's palaces had smoke-holes in the ceiling, Cordova's arabesques were exquisite; Europe's nobility could not sign its name, Cordova's children went to school; Europe's monks could not read baptismal service. Cordova's teachers created a library of Alexandrian dimensions."

To-day, the World stands aghast at the spectacular, breath-taking advancement in the field of sciences. What is going to be our re-action and what role we the Muslims have to play to obviate the disaster towards which these inventions are dragging mankind; how the Transforming Power of the Qur'an is to be applied to harness the energies produced; and how a new direction be given to it, making these inventions "bliss in disguise and assuring greater power, prosperity and happiness to Mankind? It is high time that we reflect and reflect to act.

How Orientalism Harmed Muslims

Muhammad Abbas

All policies, both internal and external, of a given country, are necessarily based on some rationale, considerations, objectives and ground realities. All these elements stem from knowledge, information and data gathered through informal and formal mechanism.

Information thus obtained is analyzed and synthesized before any policy or strategy is chalked out to deal with a problem or a situation and to achieve certain objectives. In this exercise options are also decided and room is provided for lines of action in case of new factors emerging during the implementation of policies. The western policy makers while dealing with Muslim world kept an eye on these guidelines. The most significant input in deciding upon policies regarding Muslim world came from Orientalism — a discipline created by the West. It has a long history beginning from the end of Crusades, which rather compelled the West to initiate the study of Islam, the Holy Qur'an, Arabic language, Islamic history and culture.

To begin with, there were casual efforts to study Islam and limited mechanism somewhat disjointed were evolved to find out what Islam was all about. It started with collection of material on and about Islam, translation of the Qur'an and Islamic classics in various European languages and teaching of Arabic in specialized institutes. First it was Italy, because of its proximity to Muslim world, where Islamic studies started. France, Britain, Holland and Germany followed.

It would be worthwhile to briefly trace the history of Orientalism. But, before that, a Minaret

few words about what connotes Orientalism. 'Orient' means that part of the world in which Muslim world is located plus India, Bangladesh, China, Japan and countries of the Far East. The term Orientalist means a person, who knows some language of some oriental country or knows something about history, art, languages, and culture of oriental countries.

The term Orientalist was first used in 1780 for a student of eastern regions of the world but Orientalism came in vogue only after 1870. It was Napoleon who established an Institute of Egyptian & Arabic studies in Paris. This was a landmark in the history of Orientalism as it provided a basis for French policy towards Egypt and other adjoining Muslim areas. However, before that Britain had established some institutions like Royal Asiatic Society, to get input from them for policy formations while dealing with its colonies.

The basic assumption for such policies has been well explained by late Edward.W.Said in his book 'Orientalism'. In the eyes of the West, according to him, "The Oriental (man in the East) was one who did not know what was the best for him, was incapable of ruling himself, is gullible, abhors accuracy and so slips into untruthfulness, cannot think logically or give a clear statement of facts and easily falls into intrigue".

The other assumption, according to Edward. W. Said, is that "The West is rationale, developed, humane, superior and the Orient is aberrant, undeveloped and inferior". Thus Orientalism was and is the

byproduct of western colonial hold on the East. A large number of Orientalists served European empires before and during the colonial era. It had missionary overtone as well and the target of missionaries, armed with information provided by Orientalism, was Islam and the Muslims world. Most of the Orientalists were and are either Jews or Christians.

Orientalism developed in four stages. The first stage spread over eight hundred years from 7th to 15th century. During this period a large number of European students used to study in the universities of Muslim Spain. This led to RENAISSANCE in Europe. Two Arabic schools were established in Italy and a large number of Arabic books on various disciplines were translated.

During this period Crusades had already led to a direct contact between Muslims and Christians. The Muslims were a superior power of the world at that time and conquered Constantinople (Istanbul) in 1453. The Ottoman rule extended to European countries right up to the present day Croatia. This contact also stimulated Arabic and Islamic studies in Western Europe.

With the decline of the Muslim rule the West gained ascendancy and established its colonial rule over almost the entire Muslims world. A new era of Oriental studies started to back up colonial rule and policies. A whole generation of oriental scholars got engaged in studies and a large number of institutions were established in France, Germany, Britain and Holland to conduct research on oriental lands and people. The studies and research were used as inputs for the reformation of European policies towards the Muslim peoples such as divide and rule

strategies. Turks and Arabs were, as a result, pitted against each other.

Chairs of Arabic, Islamic Oriental studies were established at various universities of western countries. The University of Leiden in Holland became the most important centre of learning about Islam and Muslim world languages and culture. In the 19th century, several Arabic works specially of Islamic history were translated into different European languages and flourished along with translation of Holy Qur'an. After the Ottoman caliphate ended, one finds the works of Orientalists like Montgomery Watta, Thomas Arberry, Gibs and the like who had laid the foundation of latest research on Islam.

During the colonial rule, a group of Orientalists which consisted of Christians also served the objectives of the colonial rulers and administrators. Western Orientalists were a part of bureaucracy and essentially worked against Islam. Right from 7th century to 20th century their research and studies of Islam has never been objective and balanced. They assumed that Islam is static and spread many falsehoods about it such as it was spread by sword and that it encouraged sexual indulgence.

One such group tried to prove that Islamic culture is the sum total of pre-Islamic cultures. They projected the view that Islamic society is based on the culture of the era of ignorance, that Islamic philosophy is derived from Greek thought, Islamic laws are derived from Roman laws and ethics and that this religion has been derived from Christianity and Judaism. All this was done to create an impression that there was and is nothing original in Islam.

William Muir has said that after the defeat of Christianity in Crusades, the Christian world realised that Islam was the hurdle in its way and unless Islam was made unacceptable, Christianity could not flourish.

They tried to stress that Islam may have had a glorious past but cannot survive without the help of the western nations. Another group has been engaged in presenting Islam in a way that arouses hatred against Muslims. There are two most significant results of all the work done by Orientalists. First, Islam and Muslims are the target of intellectual and cultural attack of the West and, second, the Muslim world is politically under the influence of the western concepts of democracy, secularism and so called liberal ideas.

The West is determined to politically dominate Muslims, conquer every area inhabited by Muslims where oil resources abound and also to change the culture of Islamic countries and impose its own culture.

Today, a new class of Orientalists is forcefully pointing to a 'serious danger' of 'Islamic fundamentalism' – a new charge against Islam. With the collapse of the Soviet block the cold war, during which the West was obsessed and haunted by Communism, has ended. Now the West is haunted by Islam. The present generation of Orientalists is giving red signals to the West against threats from Islam and the Muslims.

There is a spate of seminars and conferences aimed at studying Islamic movements, their methods and aims in the current context. They have created a fear, almost paranoia in the West about revivalist movements in the Muslim world. The "danger" is blown out of proportion and the threat to their civilization from Islam is over-blown by both Orientalists and the media. The fact of the matter is that Muslim world in its present shape is simply incapable of posing any threat or danger to the West.

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Avoid Pride

Adil Salahi

Prophet Muhammad (ﷺ) made use of every occasion which presented itself to him to emphasize good Islamic qualities. If he saw something which Islam does not approve of, he would refer to it in the clearest of terms and make his audience in no doubt about its undesirability. If he saw something acceptable, he would point it out to his companions, praising the person who does it. He may also suggest that 'following his example would bring reward from God.

Sometimes, the action which might have captured the Prophet's attention might not be intended in a way that Islam disapproves. The fact that it could be construed as such was sufficient for the Prophet (ﷺ) to draw attention to it and make his companions, and his followers in future generations, in no doubt about how Islam views it.

We have a rather long Hadith which gives such an example. Abdullah ibn Amr reports: We were sitting with God's Messenger (ﷺ) when a bedouin approached, wearing a robe with fine embroidery. He walked until he stood before the Prophet (ﷺ) and said: "Your friend here wants to shame every man of honour and elevate every shepherd." The Prophet (ﷺ) took him by the collar of his robe and said: "I see that you are wearing the clothes of one who is devoid of sound mind." Then he went on to say; "When the Prophet Noah (A.S.) was close to death, he said to his son: I will give you some instructions. I command you to observe two things and forbid you two things. You must declare that 'there is no deity except God.'

If all the seven heavens and the seven earths were to be placed on the scales against 'there is no deity except God,' it would outweigh them. And if the seven heavens and the seven earths were made into a solid ring, it would break that ring. (I also command you) to declare that 'God's glory is limitless and He is infinite in His praise.' This is the prayer of everything, and by it everything receives its provision. I forbid you the association of partners with God and pride."

The Prophet (ﷺ) was asked: We know about associating partners with God, but what is meant by pride? Does pride mean that a person among us may have a fine suit to wear? He answered, "No." They asked: Does it mean that a person may have a good pair of sandals with two fine straps? He answered, "No." They asked again: Does it mean, then, that a person may have his own means of transport? Again he said, 'No'. Then he was asked if pride may be demonstrated by a person having companions who come to sit with him? But the Prophet (ﷺ) again answered in the negative. At this point, his companions asked him: Messenger of God, what is pride? He replied: "It is to ignore the truth and to treat people with contempt." (Related by Bukhari in Al-Arab Al-Muirad. Ahmad, Al-Nassaie and others).

The story begins with the bedouin and the way he entered the mosque where the Prophet (ﷺ) was sitting with his companions. His attitude must have shown that the man thought too highly of himself. His rich dress must have added to the impression he left on the companions of

the Prophet (ﷺ). His first words were contentious, taking issues with the Prophet whom he accused of wanting to put to shame every man of honour and to elevate those who are not usually held in high esteem. He obviously considered himself of the first group, and he perhaps said this in complaint about what he felt to be a threat represented by Islam to people enjoying position of honour and influence.

Perhaps that was also the purpose of his wearing such fine clothes. The Prophet (ﷺ) wanted him to understand that appearances counted for little. He described the man's clothes as those of a person devoid of intellect. That must have come as a shock to the man who thought that his dress gave him some advantage and he was entitled to have a good reception by the Prophet (ﷺ). The Prophet (ﷺ), however, made it clear to him that how he was clothed meant nothing to him.

The Prophet (ﷺ) then told the Bedouin and his companions the story about Prophet Noah (A.S.) and his final words to his son. As it is well known, Muslims believe in all the Prophets who have preceded Prophet Muhammad (ﷺ) and acknowledge that they had messages from God to mankind.

We examine these words of Prophet Noah (A.S.), we find that they are in full agreement with Islam. The two things Noah (A.S.) ordered his son to observe and maintain are his belief in the Oneness of God and glorifying and praising Him. This is the guiding principle in all divine messages. On the other hand, the two things he forbade him polytheism, or associating partners with God, and pride. This last part of Noah's words probably came as a surprise to the Bedouin and

indeed the companions of the Prophet (ﷺ). The reporter of the Hadith, Abdullah ibn Amr, a learned companion of the Prophet (ﷺ) speaks of long questioning of the Prophet (ﷺ) by his companions about the exact meaning of pride. The line of questioning is easy to understand. Since the Prophet (ﷺ) commented on the bedouin's dress, his companions started by asking him whether pride was demonstrated by wearing fine clothes.

The Prophet (ﷺ) explains that appearances are not what matters. A person may wear fine clothes and fine shoes without being guilty of showing pride. The Qur'anic instructions in this regard are very clear. God states: "Who is there to forbid the beauty which God has brought forth for His creatures, and the good things of life? Say: They are (lawful) in the life of this world to all believers, to be theirs alone on the Day of Judgement." (7:32)

The Prophet (ﷺ) also explains that pride need not be the quality of a man who has friends who come to him on social "visits: as long as he treats them well and does not ignore the right of any of them, he has nothing to worry about.

When the Prophet's companions had put to him all these questions and he explained that none of these situations need be one of pride, they asked him directly to define pride to them. As usual, the Prophet's definition is most clear and to the point. "Pride", he explains, "is ignoring the truth and denying the people their rights.' Ignoring the truth comes in a variety of ways.

As for denying people their rights, this need not be only in respect of material rights. If he shows conceit (Continued on page #. 9)

The Islamic Call to Prayer

A. K. Brohi

THE ISLAMIC call to prayer is a sort of public invitation that is formally issued five times a day for the faithful to respond by assembling in a mosque for saying their prayers. In itself, it seems to suggest a superior mode of calling men to the way of God than, for instance, is done by ringing of the temple bells or resorting to allied means of issuing a recurring reminder to the votaries of various religions to assemble for the ritual prayer.

As is well known, when the Islamic prayer was instituted and had to be said at a public place like the mosque the use of temple bells for the purpose was considered but rejected in favour of utilizing the human voice to loudly proclaim the invitation to prayer. The oft-repeated words of Islamic call to prayer are too well-known to be set-forth in this short excursus.

Fundamental truths

Quite apart from the intrinsic charm and grandeur of human voice being used for the purpose of proclaiming fundamental truths of Islam at the time each prayer is said in a mosque or in any other public place there are some other aspects of the Islamic call to prayer which ought to be borne in mind in order to appraise the inherent superiority of human language which is the natural vehicle of a call being issued in any respect.

Now that we know that earth is continually rotating on its axis in 24 hours we also know that at any given point of time the sun is rising at some particular place and is setting at some other place. The call to prayer before the sun-rise and after the

sun-set and the intervening calls could be regarded as well orchestrated affirmation by man concerning God's existence and a reminder that He, in His Mercy, sent to us a Messenger and revealed to us the Great Truths, including the greatest of them all, namely the 'need to establish the ritual prayer. I have often in my deeper moments of meditations been moved to see in this device the making of a sort of vocal music on a global scale. In a sense in this way the whole of humanity is invited to participate in listening and responding to what may be called the terrestrial music for it is doubtlessly true that Islamic call to prayer has, as a matter of fact, influenced the very concept of human music. The historians of music have noticed that not until Islamic call to prayer was heard in the West did the era of romantic music get inaugurated there.

The Qur'an has consecrated many words and assigned to them deeper meanings to enrich the inward experience of the soul-life of man and of these words, the one, Da'awa, i.e., invitation to the way of God, is assuredly the most moving. The Qur'an has admonished us to call people to the way of God with wisdom and by making handsome speech. We are asked to reason with people in order to persuade them to join the rank and file of Islam as though they were entering in the way of God in marital formations. Islam has cautioned the believers that there is no compulsion in religion and indeed men are to be invited to accept Islam freely, without coercion and indeed without any other consideration as the motivating factor

except the one that it is a religion about which Qur'an has said "Indeed the religion with God is Islam", and He won't accept any other Din. Invitation to Islam is to be extended in such a way that the heart of man responds to the call voluntarily and freely.

The prayer and the call to prayer is a strange encounter in the soul-life of man. Between invitation to the way of God and man's submission to it, is that spiritual nexus which has enabled him to reach higher vistas of inward experience. I am of the opinion that there is so much of attractiveness and originality in the way in which religion of Islam has prescribed the procedure for saying prayers that in some sense it is our loving response to God's Graceful act of having sent revelation to us. If revelation is God's speech, we as His servants and slaves respond to it and accompanied by appropriate gestulations, by standing reverentially reciting words of *Hamd* and *Thana* feelingly and prostrating devotedly we recite the verses of the Lord in an attempt to get closer to Him – to be from amongst the *Muqarrabeen*.

Islam has its own hierarchy in terms of which spiritual ascendancy towards higher stations of wisdom can be attained after we have entered the sanctuary of its faith. The way to be traverse is first to be of the *Swaleheen* (righteous,) then to be of the *Shohada* (witnesses) and then to be of the *Siddquin* (sincere and truthful ones) (Chapter 4, v.,69). Although there is still a higher degree of human excellence but that is not attainable by man through his effort. All Prophets have been chosen by God and there is an embargo on the very process of human thought to speculate as to how and why some and not others were chosen to

be the Prophets. Why God chooses someone to be a Prophet is a Divine decision which is and must remain a "mystery of mysteries" and about which no one that liveth knoweth anything.

Islamic mode

I have often wondered and asked myself whether it was at all possible for any one human being who left to his resources could have conceivably evolved the Islamic mode of institutionalized prayer — apart from the *Du'a* which is a personal prayer and issues forth from our inner depths whenever we need God's help, His guidance or ask for forgiveness and His mercy. The various forms which it takes are all aspects of our total dependence on God and these forms supplement our effort and take us up – up towards the Highest, the Holy of Holies, only because we need Him and we need His help. But I deny that the ritual prayer of Islam could ever have been improvised cerebrally by any man. It could only have been taught by God to the Prophet for onward transmission to his followers.

The Islamic prayer is a marvelous phenomenon. Notice the prescribed need for making *niyyat*, the formation of intention, without which no religious act can at all be performed and analyze the declarations we are called upon to make before we enter the precincts of prayer. Then notice the frequent invocation of Allah-o-Akbar which precedes every movement or gesture in the course of prayer — from the beginning to the end. And as we conclude the prayer, we send blessings and peace on all those who are on our right and on our left. And then notice the charm and the almost inimitable music of Surah Fateha which is a preface to any

ayats of the Qur'an that we have to recite during prayer. This is followed by bowing into *rukoo*, to say سبحان ربّي العظيم (Praise be to one who is the highest). Then we offer prostrations and recite سبحان ربّي الاعلى (Praise be to one who is the greatest). I have not been able to persuade myself but believe to that this remarkable ritual prayer from beginning upto its end is divinely designed methodology and technique for a man to seek nearness to God.

Call to ritual prayer and our response to it form one indivisible spiritual unity of human experience. But when we raise our hands in Du'a it is the case of a helpless mortal calling out for help from God. I realized the point of this distinction when to a request I made to a great man of God "Please pray for me – I need God's help", I got the reply, "I will pray for you." The next day he came to me and said, "When I prayed for you the answer I got for you was — ask him to pray himself for does he not know that every mother wishes to give milk to her infant child but she is waiting for him to cry first."

Only three things seem to me to be real. God — Death — and Prayer. They form the Eternal Triangle for the religious ones but only upon prayer has man his hold! — hold not upon the overcoming of God's reluctance as laying hold of His Highest Willingness to come to the rescue of man. And yet it is also true as Oscar Wilde once

said, "When God is annoyed with us He hears our prayers." That is so because man does not always know that what he asks of God is in his interest.

The Qur'an in Surah Bani-Israil verse 11 refers to this predicament of man when it says:

"And man prays for evil as he ought to pray for his good and man is ever hasty."

So, perhaps Jalaluddin Rumi's oft-quoted advice seems to be in order for the devotee —

"From God, except God, do not ask for anything".

Az Khuda, Haich az Khuda, Hargiz Makhah!"

I might conclude these reflections by quoting one of my favourite Qur'anic verses — the spirit of which ought to saturate the soul-life of anyone who sets out to pray.

"Glory to Him! and He is highly exalted above what they say!

"The seven heavens and the earth and those in them declare His glory. And there is not a single thing but glorifies Him with His praise, but you do not understand their glorification. Surely He is Forbearing, Forgiving." (Chaper 17, vs. 43-44).

(Courtesy: The 'DAWN' Karachi)



The Sacred Month of Moharram (Significance & Virtues)

Hamid Ali Aleemi

The meaning of the word "Moharram": It is an Arabic word, which means "Forbidden" & "Sacred". Even before Islam, this month was always known as a sacred month in which all unlawful acts were forbidden, prominently the shedding of blood.

The Month of Moharram is a blessed and important month. It is the first month of the Hijri Calendar (Lunar Calendar) and is one of the four sacred months concerning which Allah says in the Holy Qur'an: -

"Undoubtedly, the number of months with Allah is twelve in the Book of Allah since the day He made the Heavens and Earth, four of them are sacred. That is the right religion, then wrong not yourselves in these months. . . [AL-Tawbah 9:36]

Abu Bakr (RDA) reported that the Holy Prophet (ﷺ) said: "The year is twelve months of which four are sacred, the three consecutive months of Zul-Qa'dah, Zu'l-Hijjah and Moharram, and Rajab, which comes between Jumaada and Sha'baan." (Sahih Bukhari: 2958).

Events of Moharram:

Prior to Islam & During Islam:

- Hazrat Adam (A.S.) was born and had entered Paradise on the 10th of Moharram.
- Hazrat Ayyub (A.S.) was cured from his illness.
- A way was made in the sea for Bani Israel.
- Hazrat Suleman (Solomon) (A.S.) was ordained King.

- The oceans and Heavens were created. [Tanbihul-Gaafileen]
- The nation of Hazrat Younus (A.S.) was forgiven. [Kanzul Ummal: 8: 24256]
- Hazrat Hussain (RDA) was martyred in this month.
- The Prophet Muhammad (ﷺ) went to defeat Bani Muhaarir and Bani Tha'laba (Tribes of Bani Gafan) in the year 4 A.H, etc.

Blessing of Moharram:

There are many bounties of this Sacred Month, especially the 10th of Moharram, called "Aashurah"; some of them are as following:

1. One should be generous on his or her family and dependants and spend more on them than what is normally spent, because Rasulullah (ﷺ) said: "One who generously spends on his family on the day of Aashurah, Allah will increase (his provision) for the whole year." [Baihaqi, Shubul Iman: 3631].
2. Fasting: Abu Hurairah (RDA) said: The Messenger of Allah said: "The best of fasting after Ramadan is fasting Allah's month of Moharram." [Sahih Muslim: 1982].

In another Hadith, Hazrat Ibn Abbas (RDA) reports that the Messenger of Allah (ﷺ) said: "The one, who keeps a fast in the month of Moharram will receive the reward of thirty fasts for each fast (in this sacred month)." [Tabraniz 3:960, Kanzul Ummal: 8: 24236].

The Day of Aashurah (10th Moharram):

Although the month of Moharram is a sacred month as a whole, the 10th of Moharram is the most sacred among all its days. The day is named "Aashurah". It is one of the most important and blessed days of Allah in the Islamic Calendar.

According to the Holy companion Hazrat Ibn Abbas (A.S.), when the Holy Prophet (ﷺ) migrated to Madinah, he found that the Jews of Madina used to fast on the 10th day of Moharram. They said that it was the day on which the Holy Prophet Moosa (A.S.) and his followers crossed the Red Sea miraculously, and the Pharaoh was drowned in its water. On hearing this from the Jews, the Holy Prophet (ﷺ) said, "We are more closely related to Moosa than you." So the Prophet (ﷺ) directed the Muslims to fast on the day of Aashurah. [Abu Dawood: 2088]

According to another Hadith, it is more advisable that the fast of Aashurah should be either preceded or succeeded by an additional fast, as The Holy Prophet (ﷺ) said: "Observe the fast of Aashurah and oppose the Jews, fast a day before it or a day after." [Baihaqi, Shubul Iman: 3630]

The Reward for the Fasting on the day of Aashurah:

Hazrat Abu Qatadah (RDA) narrated that Rasulullah (ﷺ) said: "I have strong hope that Allah will forgive the previous year's sins for fasting on the day of Aashurah." [Sunun Tirmizi: 1:151]. The sins referred to here are minor sins (sagheerah). Taubah is required to secure forgiveness for major sins (kabeerah).

It means that one should fast two days: the 9th and 10th of Moharram or the 10th and

11th. The reason of this additional fast as mentioned by the Holy Prophet (ﷺ) is that the Jews used to fast on the day of Aashurah alone, and the Holy Prophet (ﷺ) wanted to distinguish the Islamic-way of fasting from that of the Jews. Therefore, he advised the Muslims to add another fast to the day of Aashurah.

Hence, it is important to either fast on the 9th and the 10th or the 10th and the 11th of Moharram. To fast only on the day of Aashurah is Makrooh as stated by Allamah Ibn Aabideen Shaami in his book "Fatawa Shami". (Fatawa Shami: 2:418-419).

Did You Know?

The significance of the Day of Aashurah is from the time of our Holy Prophet Muhammad (ﷺ), but even before him as mentioned earlier. Thus, to attribute the significance of Aashurah to the martyrdom of Hazrat Imam Hussain (RDA) only is incorrect. Therefore, the host of baseless customs with regard to his martyrdom must be discarded.

The martyrdom of Hazrat Imam Hussain (RDA) was indeed a great tragedy but Islam is not a religion of perpetual mourning. Having love for Hazrat Imam Hussain (RDA) does not necessarily mean that his blessed name should be lamented upon especially when he gained the status of a Shaheed (Martyr), but instead we should convey Thawaab (reward) to him and donate on his behalf or the pleasure of Allah Almighty, and especially intend firmly to follow his footsteps, that how he sacrificed his wealth, family members and even his life for the Cause of Islam.

Lamenting, mourning, displaying grief and beating heads are forbid en in Islam. To

carry out these acts especially on this Day of Aashurah is a Bid'ah (bad innovation in Islam). To take part in tem or to look at them with respect is not permissible, as mentioned with detail in 'Fatawa Razaviya". Dirges (songs of mourning) should be abstained from as they have been clearly prohibited in Islam. Some people think t at it is not good to marry in the month of Moharram. This is also a baseless

conception.

Let us observe this great day according to the ways of Rasulallah (ﷺ) and the Sahabah (RDA) and refrain from all innovations which deprive us of the blessings from Almighty Allah.

May Allah (guide us all upon the Straight Path and save us from every act, which brings His displeasure. Ameen.....!

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The Teacher

Imam Al-Ghazzali (R.A.)
(Translated by Dr. N. A. Faris)

Man occupies four states in relation to knowledge similar to the four states he occupies in relation to money. One state is that of the acquisitiveness of the financial lord in which case he would be seeking; another is that of possession which would eliminate the necessity of asking for help; another is that of spending his money on himself, in which case he would be indulging in the luxuries it affords; and finally there is the state of spending his money on others, in which case he would be a generous philanthropist. The last state is the noblest.

So also is it with regard to knowledge. First, there is the state of seeking knowledge in which man is acquisitive; another is that of having knowledge in which state he would not need to inquire of others; a third state is that of reflection wherein he would contemplate and enjoy his achievement; and last, there is the state of teaching wherein he imparts his knowledge to others. This last state is (also) the noblest.

“Thus he who has knowledge and shall do and teach the same shall be called great in the kingdom of heaven.” In this state the teacher is like the sun, which is being itself luminous, sheds light; or like the musk which being itself fragrant, makes other objects fragrant. On the other hand he who possesses knowledge but does not practice it is like a notebook, which itself being intelligent, nevertheless serves as a medium of transmission for knowledge that its pages contain; or like the whetstone, which itself being blunt, shapes the razor: or like the needle, which while it remains naked, serves in making clothing for others; or like the wick of a lamp which burns itself out in giving light for others. A poet said:

“A glowing wick is he
Who gives his light and dies”.

Whoever takes up teaching for a profession takes upon himself a great mission and a grave responsibility. He should, therefore, observe its proprieties and fulfill its duties.



نعتِ رسولِ خدا ﷺ

خوشبو ہے دو عالم میں تیری اے گل چیدہ
کس منہ سے بیاں ہوں تیرے اوصاف حمیدہ
شجھ سا کوئی آیا ہے نہ آئے گا جہاں میں
دیتا ہے گواہی یہی عالم کا جریدہ
مضمیر تیری تقلید میں عالم کی بھلائی
میرا یہی ایمان ہے یہی میرا عقیدہ
اے رحمت عالم تیری یادوں کی بدولت
کس درجہ سکوں میں ہے میرا قلب تپیدہ
خیرات مجھے اپنی محبت کی عطا کر
آیا ہوں بڑی دور سے بادامان دریدہ
یوں دور ہوں تائب میں حریم نبویؐ سے
صحرا میں ہو جس طرح کوئی شاخ بریدہ

حفیظ تائب

کو انجمن شیدا ایمان رسول صلی اللہ والہ علیہ وسلم کے قیام
تاحیات سرپرستی رہی آپ اس تنظیم کے روح رواں
تھے۔

نہیں تھی۔ تھا تو صرف اور صرف خلوص تھا۔ آپ کے
بیشتر شاگرد مختلف دارالعلوم میں مدرس ہیں نیز بیرونی
ممالک میں لوگوں کی کثیر تعداد انکے ہاتھ پر مشرف بہ
اسلام ہوئی۔

آپ عالم بے مثل اور فاضل بے بدل تھے لہذا
آپ کے تعلق سے ہونے والی ہر دینی تقریب علم و آگہی
کے حوالے سے بڑی اہم اور قابل ذکر ہوا کرتی تھی۔
پاکستان کے سیاسی حالات کے تناظر میں حضرت علامہ
نقشبندی صاحب نے نظام مصطفیٰ صلی اللہ علیہ والہ وسلم کے
نفاذ اور مقام مصطفیٰ صلی اللہ علیہ وسلم کے تحفظ کیلئے اپنے
قلم اور تقاریر کے ذریعے بے شمار خدمات انجام دیں۔
تحریک ختم نبوت ۱۹۷۴ء اور قومی اسمبلی کے اجلاس کے
موقع پر آپ کی تصنیف ”عالمگیر نبوت اور دستور کی تلاش“
سیاسی و مذہبی اکابرین میں شدت کے ساتھ ضرورت
محسوس کی گئی۔ آپ ایک سچے عاشق رسول صلی اللہ علیہ
وسلم حق گو اور باعمل عالم دین تھے۔ اس کے ساتھ ساتھ
ایک عظیم محقق بہترین مصنف اور مثالی مدرس بھی تھے اپنی
وضع کے منفرد شخص تھے غرور اور تکبر سے مبرا ہر ایک سے
ایک جیسا رویہ ایک ہی نرمی کلامی ایک ہی سی شفقت ایک
ایسی شفقت جسمیں کوئی اختصاص نہیں تھا کوئی منافقت

مدرسہ احسن البرکات سے فارغ ہو کر علامہ نقشبندی
علیہ الرحمہ نے علمیہ انسٹی ٹیوٹ آف سلاک اسٹڈیز
المرکز الاسلامی کراچی میں لیگل ایڈوائزر کی حیثیت سے
وابستہ رہے یہیں سے جاری ہونے والے انگریزی
ماہنامہ ”دی منارٹ“ کے ایڈیٹوریل بورڈ سے بھی
منسلک رہے۔ یکم محرم الحرام ۱۴۰۹ھ بمطابق
15 اگست 1988ء کو اس دارفانی کوچ فرما گئے آپ
کا مزار مبارک لطیف آباد یونٹ نمبر 9 کے قبرستان میں
واقع ہے۔ آج یہ بے بدل مفکر اسلام جس نے ایک ولولہ
انگیز فکری عوام کے دلوں کو اک ولولہ تازہ بخشا یہ گوہر
نایاب ہم میں موجود نہیں مگر وہ اپنے کاموں اور اپنے عمل
و کردار کے حوالے سے اس نابغہ روزگار ہستی کو اہل علم
و فضل اور اہل قلب ہر زمانہ میں اپنے سے جدا نہ پائیں
گے۔ خدا رحمت کند ایں عاشقان پاک طینت را



(۶) قرآن اور الہامی فیصلے

(۷) صلوٰۃ سلام (دو حصے)

(۸) عالمگیر نبوت

(۹) وثیقہ خلافت

(۱۰) ایصالِ ثواب

و دیگر رسائل و جرائد میں چھپنے والے مضامین۔

۱۹۵۹ء میں علامہ سنی صاحب ریڈیو پاکستان حیدرآباد سے منسلک ہوئے۔ جہاں آپ نے محفل درس قرآن کا مشہور و معروف سلسلہ شروع فرمایا آپ کا درس بڑا شگفتہ اور سلیس ہوتا تھا۔ اس عرصہ میں آپ نے قرآن کریم کے پانچ پاروں کی تفسیر پیش کی۔ اُمید ہے کہ اپنی نوعیت کی یہ ممتاز تفسیر ریڈیو پاکستان کے ریکارڈ میں موجود ہونی چاہیے۔ ۱۹۷۱ء میں جب آپ لائبریری سے الگ ہوئے تو مفتی اعظم سندھ حضرت علامہ محمد خلیل خان برکاتی نے آپ کو حیدرآباد کی دینی درس گاہ دار العلوم احسن البرکات میں شیخ الحدیث کیلئے پیش کش فرمائی جسے آپ نے منظور فرمایا۔ اور تقریباً ۴ سال تک آپ اس نصف پرفائزر رہے۔ آپ کا درس تمام طلبہ کیلئے بے حد سلیس شگفتہ اور انتہائی مسحور کن ہوا کرتا تھا۔ علاوہ ازیں آپ جامعہ عربیہ اسکول حیدرآباد مختلف احباب کے گھر پر نجی تقاریب میں اور خود اپنی رہائش گاہ پر ہفتہ وار درس قرآن کے اجتماعات سے بھی خطاب فرماتے تھے۔ آپ

گاہ جاتے تھے۔ راقم کو کئی مرتبہ عیدین کی نماز اور ۱۹۸۷ء میں علامہ سنی صاحب کی آخری یادگار تقریر سننے اور ان کی اقتداء میں نماز پڑھنے کی سعادت حاصل رہی۔

علامہ سید محمد ہاشم فاضل سنی علمی مشاغل میں شاعری بھی کرتے تھے اور فی البدیہہ مقابلوں میں اچھے شعر سنا کر ہمیشہ اول آتے رہے۔ اس کے ساتھ ساتھ ادبی نثر و نظم کے مقابلوں میں کئی انعام حاصل کئے۔ مدرسہ کے سالانہ امتحانات میں بھی اول آکر انعام حاصل کرتے رہے۔ آپ کو اسکا لرشپ بھی ملتا رہا والد ماجد کے منع کرنے پر آپ نے شاعری سے کنارہ کشی کر لی تاہم افسوس کا پہلو یہ ہے کہ اس وقت کے کلام کی نقول دستیاب نہیں اور نہ ہی خود حضرت نے اپنے سابقہ کلام کی حفاظت کی ضرورت محسوس فرمائی۔ تصنیف و تالیف آپ کا محبوب مشغلہ تھا۔ آپ بے شمار کتب و رسائل تحریر فرما چکے ہیں۔ جن میں درج ذیل قابل ذکر تصانیف ہیں۔

(۱) تنبیذ الاذہان

(۲) انوار حدیث

(۳) توحید یا تثلیث

(۴) اسلام میں دستور کی تلاش

(۵) انسانیت کیلئے آخری اور ابدی پیغام ہدایت

جگہوں جیسے پرانا سکھر، روہڑی وغیرہ میں منتقل ہو گئے۔
فاضل سٹمسی کے جد اعلیٰ خواجہ سید اسد اللہ شاہ گنج نشین
بھکری نے اپنے خاندان کے ساتھ ٹھٹھہ کو اپنی رہائش
کیلئے پسند فرمایا اور یہاں آباد ہو گئے۔ موضع کاندہا علامہ
سٹمسی کا وہ وطن تھا جہاں سے ۱۹۲۸ء میں ہجرت کر کے
سندھ پاکستان میں بحیثیت مہاجر داخل ہوئے۔

الحاج سید نور الہدی صاحب سی آئی ای بانی
مدرسہ اسلامیہ شمس الہدی پٹنہ نے مولانا سٹمسی صاحب کو
۸ سال کی عمر میں کاندہا سے پٹنہ بلا لیا اور علم بزرگوار مولانا
سید معین الدین صاحب جوان دنوں مدرسہ شمس الہدی
کے محنتی طلباء میں تھے اپنے ہی برادر زادہ کی تعلیم و تربیت
کے نگران و ذمہ دار بنائے گئے۔ مدرسہ شمس الہدی کا تعلیم
نصاب پندرہ سال پر محیط تھا۔ ابتدائی تعلیم گھر پر دی گئی اور
پھر مدرسہ میں باقاعدہ داخل کر دیا گیا جہاں میزان
و مشعب سے لے کر گیارہ سال کی طویل مدت میں تمام
مروجہ علوم و فنون کی تعلیم حاصل کر کے سند فراغ حاصل کیا
۔ مولانا سٹمسی صاحب اپنے ہم جماعت اور مدرسہ کے
فارغ طلباء میں ممتاز افراد میں شمار کئے جاتے رہے اس
دوران آپ نے پٹنہ یونیورسٹی سے بی اے اور کچھ وقت
مدرسہ اسلامیہ اورنگ آباد ضلع گیا بہار میں عربی ادب اور
حدیث کے مدرس ہوئے۔ ۱۹۳۶ھ میں مدرسہ اسلامیہ
شمس الہدی پٹنہ میں تفسیر و حدیث کی مدرسے پر فائز ہوئے

۔ ۱۹۴۰ء و اوائل ۱۹۴۷ء رائل ایشیاٹک سوسائٹی کلکتہ میں ماہر
مخطوطات اور اسکالر کیٹلاگر کی خدمت پر مامور ہوئے اس
دوران آپ رشتہ از دواج میں بھی منسلک ہوئے۔ یہاں
کے مشہور عالم خدا بخش اور نیشنل لائبریری میں ماہر
مخطوطات اور ریسرچ کیٹلاگ کے علمی عہدہ پر متعین
ہوئے۔ ۱۹۴۴ء و اوائل ۱۹۴۷ء میں آپ نے پاکستان کیلئے
ہجرت کی اور حیدرآباد میں سندھ پرائشل لائبریری کے
لئے میوزیم کی بنیاد ڈالی اور ۱۹۷۰ء تک اس سے وابستہ
رہے۔ درمیان میں آپ کو حکومت کی طرف سے جامعہ
اسلامیہ بہاولپور میں شیخ اتصوف ہونے کا شرف حاصل
ہوا چھ ماہ گزرے ہی تھے کہ سندھ حکومت نے آپ کو
اصرار کر کے واپس لائبریری بلوالیا کیونکہ لائبریری کے
انتظامی معاملات بہت گڑبڑ ہونے لگے تھے۔ حالات
کے بہتر ہونے پر بعد ازاں علامہ سٹمسی صاحب نے
دسمبر ۱۹۶۹ء میں اپنی درخواست پر ریٹائرمنٹ لے لی۔
۱۹۸۱ء میں گورنر سندھ نے آپ کو سندھ یونیورسٹی کا ممبر
سنڈیکیٹ نامزد کیا آپ نے احسن طریقے سے اس ذمہ
داری کو نبھایا۔

علامہ فاضل سٹمسی علیہ الرحمہ کم و بیش پچیس سال
قاضی شہر اور حیدرآباد کی نئی عید گاہ کے خطیب و امام
رہے۔ جہاں حیدرآباد اور گردونواح کے ہزاروں افراد
آپ کی عالمانہ و پر جوش مگر سلجھی ہوئی تقریر سننے کیلئے عید

گوہر نایاب

علامہ سید محمد ہاشم فاضل شمس علیہ الرحمہ

سید منیر احمد

شخصیت تھی۔ (ان کے یوم وصال یکم محرم الحرام کی مناسبت سے) مضمون ہذا میں ان کے حضور اپنی عقیدت کا اظہار ہے۔

علامہ فاضل شمس کی ولادت ۹ رمضان المبارک ۱۳۳۲ھ بمطابق ۲ اگست ۱۹۱۴ء کو محلہ چاند پورہ بہار شریف بھارت میں ہوئی۔ آپ کے والد محترم کا اسم گرامی سید محمد قاسم تھا۔ شمس صاحب کا تاریخی نام آپ کے جد بزرگوار حضرت خواجہ سید واجد حسین نے سید منظور نبی عرف محمد ہاشم رکھا۔ آپ کا آبائی سلسلہ نسب بواسطہ سیدنا مودود چشتی، سیدنا امام علی نقی علیہ السلام تک پہنچتا ہے ان کے مورث اعلیٰ چشت بہشت سے انتقال مکانی کر کے سندھ میں بمقام بھکر آباد ہوئے دسویں صدی ہجری کے اختتامی برسوں میں اکبر اعظم کے سپہ سالار نے بھکر کا قلعہ فتح کیا اور بھکر میں آباد خانوادہ سادات کو حکم دیا کہ وہ اس جگہ سے منتقل ہو جائیں کیونکہ اس قلعہ اور قرب وجوار کے خطے میں وہ فوجی چھاؤنی بنانا چاہتے ہیں۔ چنانچہ اہل سادات یہاں سے منتشر ہو کر مختلف

وطن عزیز کے ایک تاریخی شہر حیدرآباد جہاں ہر دور میں مقتدر علماء کرام، اہل علم و قلم کی حامل شخصیات نے اپنے علم و عرفاں کی ضیاء پاشیوں سے عالم اسلام کو رونق بخشی۔ ظاہری و باطنی علوم کے زیور سے مزین کیا ان نابغہ روزگار شخصیات میں ایک شخصیت ممتاز عالم دین شیخ الحدیث قاضی شہر خطیب و امام مرکزی عید گاہ حیدرآباد حضرت علامہ سید محمد ہاشم فاضل شمس علیہ الرحمہ کی بھی تھی آپ قدس کی ذات گرامی کسی تعارف کی محتاج نہیں دنیائے اسلام اس عظیم شخصیت کے کارناموں سے بخوبی واقف ہے تاہم زمانے کی ستم ظریفی یہ کہ عالم اسلام کے اس عظیم مفکر و مدبر کی تعلیمات و افکار پر کسی کی توجہ نہ گئی ان کی قابل قدر تصانیف سے اہل اسلام کو روشناس نہیں کرایا گیا۔ جن اداروں سے آپ وابستہ تھے ان عہدیداران نے بھی اپنے محسن سے بے وفائی کی یہ ایک المیہ ہے دکھ بھی ہے درد بھی ہے جسے کبھی بھلایا نہیں جاسکتا۔ میری نظر میں بلاشبہ وہ قول و فعل گفتار و کردار اور عادات و اطوار کے اعتبار سے دور حاضر کی ایک بے مثل