



THE MINARET

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

Published in Memory of
Maulana Shah Abdul Aleem Siddiqui Al-Qaderi (R.A.)
and
Maulana Dr. Muhammad Fazl-Ur-Rahman Al-Ansari Al-Qaderi (R.A.)

ANNUAL SUBSCRIPTION RATES BY AIR MAIL (INCLUDING POSTAGE)

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

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

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

Website: www.wfim.org.pk

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

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

Muhammad, The Holy Prophet (ﷺ)

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There is an inherent yearning in human nature for all goodness and perfection. According to the Holy Qur'an there are two aspects of human nature, namely, one as it is actually found in man, the realistic aspect of his nature; the other is that which man can ultimately develop into, that is the idealistic aspect of nature. As to the former the Qur'anic verse expressly maintains: (1) verily we have created man in exertion". While the latter aspect of his nature finds expression in the verse. (2) "Verily we have created man on the best constitution", that is the structure into which his idealistic nature tries to mould him. Let us try to understand what is meant by exertion (كبد). The situation that confronts man and necessitates guidance is the situation of manifold conflicts within and around him. If we cease to be dogmatic in interpreting the instincts of man on the analogy of animal instincts, it becomes obvious that the position of man is basically different from that of the animal. In an animal the instincts are proportionate to the goals involved in them and there is harmony between the various instincts as well as there is parity between the instinctive activity of an animal and the goal towards which it is directed. For example, the instinct of hunger in animals provides for the nourishment of the organism. Therefore, no animal will eat when nourishment is not possible. But in man because "he is endowed with reason and imagination, the activity of the instinct of hunger is possible even when he is over satiated. Similarly, in animal the sex instinct becomes active for the purpose of procreation but otherwise remains dormant

till the cycle is completed and the season of mating comes again. With man it is different. In case of man there is disparity between the instincts and their objectives, this disparity is a sort of conflict in the instincts. Two instincts may become simultaneously active, as is the case with man, for example, a father would like to behave tenderly towards his child because of the parental instinct, but when he is disobeyed his instinct of self assertion demands that he should be obeyed and he asserts his will, and the conflict is there. Besides this, there is a conflict between instinct and reason, the instincts may go one way for the fulfillment of their purpose and reason may come into conflict with them. But there is no such conflict in the animal which is devoid of reason and imagination. It is Reason, therefore, which gives rise to conflict. Logically, Reason should also heal the wound which it has inflicted. But Reason, too, in its, idealistic pursuits is not free from conflicts. The different forms of consciousness may come to clash with each other in pursuit of their respective ideals and implications thereof. Moral consciousness may come into conflict with Aesthetic enjoyment as the objective of aesthetic consciousness. Or moral consciousness may conflict with the knowledge consciousness on the question of the freedom of will. Each individual is unique in himself because of one or the other aspect of his nature more or "less developed, and because of the conditions in which it has developed. This leads to conflicts between individual and individual. Moreover, the conflict between individual

and society too is a fact. Freud led to maintain that society is a challenge to the individual, and Adler is led to hold that individual is a challenge to society. And the conflict between society and society, nation and nation, state and state, is a fact. These conflicts are so deeply ingrained and so particularly acknowledged that a state is defined as a politically organized society which has the right to wage war and enter into alliance with other states for the sake of its preservation and expansion. Man embarrassed in this situation of manifold constitution becomes: "How is it possible for me to realize my ideal and become what I ought to be"? The foremost condition of his success is that he must be free to strive for his ideal. But even if he is free it is not conceivable that in the short span of the natural life at his disposal and with the slow speed he can manage to surmount the obstacles in his path, therefore he should be immortal and there should be survival after death. But even if he be immortal the constitution of the world around him may be such as not to be in harmony with his success, that is, he may not be able to overcome the difficulties in his way. Therefore, the World around him should not only be amenable to harmony with success but also should have been created for this very purpose. Even if that is true the appearance of incompatibility which the world presents, man cannot hope to be successful therefore, there must be a supreme Being, all perfect and all powerful who has the will and grace to lead man to perfection adequate to his nature. But neither sense nor reason, neither intuition nor Imagination can with certainty confirm his existence. In this agony of soul man craves for His help and guidance. And if He is there He should Himself assure man of

His help, Grace, and Guidance. That is Revelation. Revelation implies (I) the Prophet as the recipient of the revelation and (II) the contents of Revelation. Muhammad the Holy Prophet (ﷺ) is the subject of revelation through whom we receive the Qur'anic guidance and he stands as a medium between God and humanity. The Qur'anic guidance is revealed through him. "Say Muhammad "O mankind' Lo! I am the messenger of Allah to you. The Messenger of Him unto whom belongeth the sovereignty of the heavens and the earth. There is no God save Him. He quickeneth life, and He giveth death. So believe in Allah and his messenger the Prophet (ﷺ) who can neither read nor write, who believeth in Allah and in his words and follow him that haply you may be led aright.(7:158).

Further: "O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a Warner." (33:45).

"And as a summoner unto Allah by his permission, and as a lamp that giveth light." (33:46).

The requirement of human yearning was that the reality of this universe should be revealed upon man and also the Being and attributes of Allah he should be able to know only as much as relevant for his need, and should be revealed to him his place in this universe, i.e., what is his relation with the reality as adequate to his place and relation with reality, what should be his Ideal and that how could it be realized. This also was revealed to man through Muhammad, the Holy Prophet of Allah (ﷺ).

What the fulfillment of man's yearning consisted of was that the whole universe should be turned into perfect moral order

and every individual, should prosper in proportion to his virtue and must suffer in proportion to his evil and in case of his being repentant for the sins he has committed, that man would be emancipated from the effects of sin and his yearnings fulfilled is guaranteed in the teachings of the Holy Prophet (ﷺ).

“Say, O my Slaves, who have been prodigal to their own hurt! Despair not of the mercy of Allah, who forgiveth all sins. Lo! He is the Forgiving the Merciful.” (39:53).

“Lo! good deed annuls ill deed this is a reminder for the mindful. (11:114).

So far as man’s yearning to get near Allah is concerned Allah says:

“Say, obey Allah and the messenger. But if they turn away, Lo! Allah loveth not the disbelievers (in His guidance). (3:32).

For obedience to Allah is not conceivable except through obedience to the Holy Prophet (ﷺ) “Whoso obeyeth the messenger hath obeyed Allah, and whoso turneth away: We have not sent thee as a warder over them.” (4:80).

The position of Muhammad (ﷺ), the Holy Prophet is that of the standard of evaluation with reference to which every excellence and perfection is judged and becomes meaningful. No Ideal howsoever excellent and glorious it may be can become a source of inspiration unless it can come near the ideal of disinterestedness and devotion to Allah, which was realized in the life of Prophet Muhammad (ﷺ) and of which Muhammad, the Holy Prophet (ﷺ) is the Model of Perfection. All perfection remains an unbelievable fiction unless his personality comes in view and the certainty can never

be achieved that goodness of action can ever attain perfection without reference to the Holy Prophet Muhammad (ﷺ) That is why “The Qur’an maintains:

“Verily in the messenger of Allah you have a good example for him who looketh into Allah and the last day, and remembereth Allah much” (33:21). Obedience to Holy Prophet (ﷺ) has been emphasized in the Holy Qur’an. But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest, and submit with full submission” (4:65).

The position of Muhammad, the Holy Prophet (ﷺ) is not only that of a Model of perfection and standard of evaluation but loyalty with him is the bond of Integrity in the Muslim Ummah that is why the Kalma (there is no God but God and Muhammad (ﷺ) is his Prophet) is the condition of faith. Its recitation with tongue and belief in the deep recesses of heart is necessary for necessary perfection of the individual life in the belief in the unity of Allah. But man being social by nature the bond of social unity and integrity consists in belief in the prophethood of Muhammad (ﷺ) and allegiance with his mission, the meaning and spirit of Muslim Ummah can never be understood without reference to him. Muhammad (ﷺ) is the last prophet, the book revealed to him is the last Revelation and his followers are the last nation, the Decline and fall of which and the need of which is inconceivable because the decline and fall of nations is due either to want of knowledge or want of integration in action. Allah guarantees the preservation of the Holy Qur’an as the source of knowledge and disintegration of action is due to the

fact that vested interest becomes so dominating that no ideal how so ever inspiring can overcome it. Therein alone lies the decline and fall of groups. But on the one hand his mission is universal and is not restricted to the Arabs, Turks, Iranians, Egyptians, Indians or the Pakistanis. Propagation of his mission is necessary. Who so ever is blessed by God can contribute towards the revival of Islam and its perpetuation through Tabligh.

In the teachings of Islam Jihad is the condition of life and Jihad as a permanent institution alone there consist the guarantee of counteracting every vested interest because Jihad involves the challenge to the collective life.

If this challenge can lead the group to outgrow the vested interest it will survive otherwise it will appear as is evident from the Qur'anic verse:

“Say: If your fathers, and your sons, .and your brethren and your wives, and your tribe and the wealth ye you have acquired and merchandise for which ye fear that there will be no sale, and dwellings ye desire are dearest to you than Allah and His messenger and striving in His way, then wait till Allah bringeth His command to pass. Allah guideth not wrongdoing folk.” (9:24). That is why .Allah so ‘emphatically reminds us:

“Allah verily hath shown grace to the believers by sending unto them a messenger of their own who citeth unto them His recitations, and causeth them to grow, and teacheth them the Scripture and wisdom although before (he came to them) they were in flagrant error.” (3:164).

May Allah enable us to die and live in obedience to him. Ameen.

داغ. غلامی تو داریم ہر جا کہ رویم پادشاہیم

(Continued from page #. 7)

which made him Vicegerent of God (H230)? Here comes in the mystic doctrine of a Covenant, expressed or implied, between God and Humanity, See VII. 172-173; and notes 1146-68; also V:I, and n. 682. A Covenant (Mithaq) necessarily implies Trust, and its breach necessarily implies Punishment”.

The sovereign “Lord”, thus is not only the Creator but the Sustainer of the entire visible and invisible creation. The political concept of sovereignty is a total concept. It is the interdependent part of the Muslim's belief system, his spiritual, socio-cultural, religious and psychological orders. Thus the concept of the sovereignty of God is an interdependent concept, not to be segregated from other institutions, and

associational patterns—individual or collective; In short the concepts of the Unity and Sovereignty of God are the constituent part of the beliefs, actions, politics, diplomacy, statesmanship, constitution and law. In short, all that falls categorically under the so-called divergent associational, institutional, social, societal and cultural patterns.

Such being the nature and genesis of the political trends in Islam, we presume that Von Kremer was justified in his assertion that politics and religion in Islam are two indivisible entities of life. They go in togetherness and in totality. Any bifurcation and division between them will lead to the total annihilation of the Muslim Society and Culture.

The Qur'anic Concept of Political Thought (Part-2)

Dr. M. Basharat Ali

The Western scholars have concentrated their attention on the problem of sovereignty since the 4th century B.C. It is still going on, without much success. Among the major defects of these discussions, one which we have to keep in mind is that man is not subjected to wield Sovereign Power without control due to his inability to chalk out a moral code for himself. With this pertinent issue, one factor which is responsible for putting an obstacle in the way of the legitimate and unbiased exercise of sovereign power, is his own egocentricism.

The term Amanat, i.e. trust, is a dimensional term, which is also related with the political life of man, an interdependent and constituent part of human life and social phenomena. Political activities of man are just like trust. Trust as such is something given to a person; over which he has the power of disposition. He is expected to use it as directed. There is no trust if the trustee has no power over it; and the trust implies that the giver of the trust believes and expects that the trustee would use it according to the wish of the creator of the trust and not otherwise. (A, Yusuf Ali: Holy Qur'an, Note 3777). Such being the nature and genesis of the delegated power of man, the Qur'an always refers to him as Vicegerent or Khalifa: (2:30; 38:26; 6:165; 10:14,173; 35:39; 7:69, 27:62).

The second implication of the functioning as a political representative of the Sovereign Lord, is that man's action and behaviour should be in strict congruity with the Divine Laws: (24:55). Not only the verse, but the verses compared in

connection with the verse 2:30 all refer to the axiological base of the political career of man on this planet. Nothing in life is without significant meanings and ideals. The predetermined goal of politics is to gain the pleasure and good will of the Omnipotent and Omnipresent Sovereign—the Creator and Sustainer of the things in the heavens and the earth.

The causal relativity and the implications involved in the verse 33:72 in relation to sovereignty are to be delineated here. We need no better justice than to quote from Abdullah Yusuf Ali.

“What is the meaning of the offer of the Trust to the Heavens, the Earth, and the Mountains? Cf. LIX.21-, where the hypothetical sending down of the Qur'an to the Mountains is mentioned, and it is mentioned that such parables are put forth in order to aid men to reflection. We may therefore take the Mountains, the Earth, and the Heavens as symbolical. The mountains stand for firmness and stability: they have been created for this quality, and they are always true to it. An earthquake or a volcano has to do with movements within the earth's crust: it has nothing to do with the Mountain's will. In fact it has no freewill of any kind: there is no question of any Trust here. If we take the Earth as a whole, as a part of the solar system or a compendium of the terrestrial Nature we see around us, it obeys the fixed laws of God, and there is no Will or Trust. If we take the Heavens either as celestial space, or as symbolical of the Angels, they absolutely obey God's Will and Law: they have no will of their own.

“The Heavens, the Earth, and the Mountains, i.e. other creatures of God, besides man, refused to undertake a Trust or a responsibility, and may be imagined to be happy without a choice of good or evil being given through their will. In saying that they refused, we imply a will, but we limit it by the statement that they did not undertake to be given a choice between good and evil. They preferred to submit their will entirely to God’s Will, which is All-Wise and Perfect, and which would allow them far more happiness than in possessing a faculty of choice, with their imperfect knowledge. Man was too audacious and ignorant to realise this, and the result has been that man as a race has been disrupted: the evil ones have betrayed the Trust and brought Punishment on themselves, though the good have been able to rise far above other Creation to be the *muqarrabin* (مقربين), the nearest ones to God; LVI. 11 and LVI 88. What can be higher than this for any creature?

“It follows incidentally from this that the Heavens and the Earth were created before man was created, and this is in accordance with what we know of the physical world through science: man came on the scene at a comparatively late stage.

“Hamala: to undertake, bear, carry (the Trust of responsibility), to be equal to it. This is the ordinary meaning, and the majority of Commentators construe so. But some understand it to mean “to carry away, run away with, to embezzle (the thing entrusted): hence to be false to the Trust, to betray the Trust”. In that case the sense of verses 72-73 would be: “God offered the Trust to other creatures, but they refused, lest they should betray it, being afraid from that point of view; but man was less fair to

himself: in his ignorance he accepted and betrayed the Trust, with the result that some of his race became Hypocrites and Unbelievers and were punished, though others were faithful to the Trust and received God’s Mercy”. The resulting conclusion is the same under both interpretations.

“God intended a very high destiny for man, and placed him in his uncorrupted state even above the angels, but in his corruption he made himself even lower than the beasts. What was it that made man so high and noble? The differentiating quality which God gave man was that He breathed something of His own spirit into man (XV:29 and n. 1968: and other passages). This meant that man was given a limited choice of good and evil, and that he was made capable of Forbearance, Love, and Mercy. And in himself man summed up God’s great world: man is in himself a microcosm.

“That man should undertake the God-like attributes (in however small a degree) of Will, Forbearance, Love and Mercy, brought him nearer to God than was possible for any other creature of God. This was part of God’s will and Plan, but little did man realise then what a tremendous task he was undertaking or question himself whether he would be equal to it. Zalum (translated “unjust”) and Jahul (Ignorant) are both in the Arabic intensive form: as much as to say, man signally failed to measure his own powers or his own knowledge. But God’s Grace came to his assistance. Where he did his best, he won through by God’s Grace, even though his Best was but a poor Good.

How did man generically undertake this great Responsibility (Continued on page 5)

Winning Hearts through Speech

Maulana Asadul Qadri

Chosen words in chosen combinations: that was the Prophet (ﷺ), not alone in public addresses but also in private informal talk.

What is the use of that divine gift exclusive to man – speech? For the common individual, to communicate, to live: for the poet to appeal, to attract; for the leader, to make men march to a goal; and for a prophet to change the current and undercurrent of psychology, the whereto the whyfor.

Here was the Final Prophet whose words were divinely inspired, – whose words were indelible writings on the pages of eternal Time, whose words had to transform careers and histories. Words are weapons. And naturally he had the most effective command over the most effective weapons.

In all thankfulness to the Almighty, he said “انا افصح العرب و جامع الكلام” (I speak Arabic the best poised, setting great thoughts in few words)

Arabic, the most graphic, dynamic and concise language on the lips of any people was already advanced to a high pitch when the Holy Qur'an began coming down. In a place where eloquent orators debated and celebrated poets competed, where command over words was command over souls, the prophet's was a big task – to win hearts, heads and hands, to change times and not change with times. So nature was grooming him for the challenge.

Said he “I am the most eloquent of you. By blood I am of the Quresh. By breed, I am of the Banu Saad”.

Inner Personality

Minaret

Although an Arab tribes possessed eloquence to a high degree, two of them, namely the Quresh and the Banu Saad, were particularly eminent. The Prophet (ﷺ) was born among the Quresh but was bred up in his earliest years among the Banu Saad. He, therefore, combined the tongue of both.

It is the delivery and diction that pointedly speak of the speaker's background, psychology, culture and life's goal. Thoughts, emotions, pronunciation, voice, diction – all loudly trumpet his past, present and future, his inner personality. Selection and grouping of words no doubt count, but what counts the most is the music and magic, the tone and force, the modulation and tempo.

The Prophet (ﷺ), although an Ummi (unlettered) built up his own stock and style, called “لغت النبي” (his own expression).

After a goodbye conversation with him the delegates from the tribe of Banu Nihand gave a big vent to their surprise. “O Prophet (ﷺ) of Allah; We have descended from the same grand-parents. We have lived in the same environ. How it is that you talk in a way we cannot”. Said he “Allah Himself has trained my gift of speech that way and developed my literary taste. Also I have picked up this discourse in my infancy days with the tribe of Banu Saad”.

Said Hazrat Abu Bakr Siddiq: “Much travelled have I all through Arabia and have heard many an orator and conversationalist. But none was more correct and more eloquent than you”.

The same was the viewpoint of Hazrat Umar (RDA) when he thus spoke, “O

Prophet (ﷺ) of Allah; How is it that your wordcraft is so superior to ours while we also live in the same literary clime"? The Prophet (ﷺ) replied, "My silver speech is that of Prophet Ismail. With diligence I learned it. The Archangel Jibraeel brought it and taught me". (Al- mawahibul-ladinia vol.1,p,256)

Smiling Eyes

With an expression all his own, he nevertheless mingled with any and everybody. He participated in the discussions, on the topics then current. The notable companion, Zaid Bin Thabit, has opined (as quoted in Shamail Tirmizi, chapter (His habits), – "When we talked of any worldly matter, he talked of the same. Even when we talked of food, he changed not the subject."

In his book "Muhsin-i-Insaniyat" (P.96) Uayim Siddiqui says, "He spoke with every word distinct. One could count the words or commit them to memory. And the number of words, never too many or too few. His conversation was a rosary of pearls. For emphasis or for making easy, for memorizing or comprehension, he repeated some words or some sentences thrice. Where he did not chose to be pointed, he spoke in hints. Shabby words, he shunned. His eyes smiled when he talked."

Says Abdullah Bin Harith, the companion, "I never saw anyone else with a face more breathing of smile". This acted as a magnet to the audience and as a counter to distraction.

Since the Prophet used his tongue for preaching mainly, let every preacher of Islam pick up the how, why and when. No doubt, to some extent it is God gifted. But

to some extent, it can be acquired by diligence and application. Words are artillery. Use them to the benefit of Islam.

Natural Flow

Fortunately the exact words of the Prophet (ﷺ) are treasured. They have a natural flow with natural ups and downs. They have a definite message to impart. Soft and silken they have the power to transform foes into friends.

Although the best translations may not reach close to the original much less the Prophet's original, some examples here may not be out of place:-

What is Deen but preaching of the Right? If you can't keep a trust, you can't keep a conscience. (Eiman)

It is the purpose behind that determines the goodness or otherwise of an action.

The benefactor is close to Allah, close to Paradise, close to people. The miser is away from Allah, away from Paradise, away from people but close to Hell.

To help the destitute is one goodness. To help one destitute relative is two goodness.

The good do good even to the bad, the bad do badness even to the good.

Discourtesy kills your personality as vinegar kills honey.

To know Allah – that is my capital; to be real wise – that is my Deen; and love is my base of actions.

I move on the wings of zeal and zest: confidence in others, that is the treasure I draw from preparation for the life to come: that is my energy.

My weapon is knowledge: my apparel is

forbearance; my booty is the pleasure of Allah.

Jihad (full endeavour in the way of Allah) is

my soul and spirit. And in prayer lies the comfort of my eyes.

(Courtesy: DAWN, 21-5-74)

(Continued from page #. 13)

socio-economic justice, human dignity and equality. In short, the Prophet (ﷺ) did not sever his link with this world in any way, because according to his teachings this world has been created for the service of man who been raised as a Khalifah to serve his Master and Lord.

The third principle of the Islamic paradigm of humanism promoted by the Prophet (ﷺ) is that man is essentially free to choose his path in this life. In order to guide this choice, Allah has shown him to be either grateful to his Lord or become ungrateful and turn infidel (AZ-Dahr: 3). It is this inherent human freedom which distinguishes man from the angels. And the intellectual apparatus supplied to him by his Creator makes him superior to animals and beasts. When man recognizes his Lord by heeding the call of his own inner nature (fitrah) and positively responds to the call of the Prophet (ﷺ), he qualifies for the highly respected status of an active Khalifah.

Man has not emerged in history by chance. He has been created for a definite purpose. Therefore, he is responsible to realize that. If he is responsible, he must be free. For, there could be no responsibility without freedom. If he is both responsible and free and he acts rightly, then he deserves the

highest respectability and reward because he has exercised his freedom in the right manner. This aspect of Islamic humanism is founded on a very sound logic. Obviously there is no value recognized for anything or person devoid of a purpose.

The purposefulness of human life demands that man be granted necessary freedom to realize his purpose of existence. If he is free, then he must be equipped with the requisite ability to exercise this freedom. This ability has been provided to him in the form of his superb reasoning. Naturally when he will exercise his freedom rightly and employ his reason adroitly without any compulsion, he will deserve the greatest respect and honour in this hierarchical order of the cosmos.

In the scheme of this cosmic order, as created by Allah, therefore, none is higher than the man. And at the highest station of humanness stands the Prophet (ﷺ). This is because of the fact that the Prophet (ﷺ) attained the highest level of proximity and identity with Allah by his matchless and perfect servitude to Allah. In achieving this status, the Prophet (ﷺ) reached the highest level of moral excellence and spiritual perfection.



Humanism in Seerat-Un-Nabi (ﷺ)

Muhammad Al-Ghazali

The Prophet (ﷺ) not only presented the perfect example of humaneness in his own ideal conduct but also provided the posterity with an adequate, all-embracing and viable philosophy and practical pattern of humanism. The principles and pragmatic modes of this humanism were elaborated and explained by him in his acts, utterances and approvals that form part of the corpus of Hadith literature.

The vast material of the Prophet's (ﷺ) guidance, wisdom and enlightening instruction had been meticulously collected, sifted, critically examined, and carefully scrutinized by the doctors of Hadith across centuries and was faithfully delivered to the subsequent generations of Muslims. It supplies the rich resource and authentic criteria for the moral, spiritual and cultural dimensions of Islamic humanism. It was the noble philosophy (hikmah) and perfect pattern (Sunnah) which always served as the touchstone for scrutinizing the moral value and cultural worth of all individual and social constants and variables in the Muslim society in all ages, environments and climes.

The Sunnah of the Prophet (ﷺ) therefore has been and shall always continue to be the grand norm of the Muslim society. Individuals, groups, institutions, customs, conventions, values and mores, fads and fashions shall always be liable to evaluation and judgment in relation to this grand norm. And it is this authentic touchstone of Sunnah which has protected the identity of the Ummah throughout centuries and in the face of all alien invasions. And Insha Allah, the Sunnah of the Prophet (ﷺ)

shall always provide the Ummah with the Divinely approved authentic guidance to preserve its distinct personality, its moral values and spiritual standards amidst any attempts or efforts from within or without to distort and disorientate the pristine purity of the universal religious dispensation and the sublime cultural mission of Islam.

The foremost principle of humanism provided in the teachings of the Prophet (ﷺ) is that it combines the good of this world and the Hereafter. A Muslim is required to strive in this life to achieve the success and felicity of this world in such a way that it leads to the eventual salvation and everlasting bliss of the Hereafter. He's taught by the Qur'an to pray five times for the success and salvation in this terrestrial home as well as his subsequent celestial abode. This first principle of Islamic humanism has been succinctly elaborated throughout the Qur'an and clearly manifested in the oral and practical Sunnah of the Prophet (ﷺ). All precepts, injunctions, moral teachings and spiritual instructions of Islam seek to improve the lot of its followers here and to enhance the prospects of their eternal bliss hereafter.

A unique feature of Islam is that even its purely spiritual prescriptions are conducive to enormous worldly profits. It has prescribed modes of prayer and manners of worship in such a way that when these are performed in true spirit, they bring enormous material gains alongside their obvious spiritual benefits. The five times daily prayers in congregation bring tremendous social advantages with unlimited prospects of social progress and material amelioration of the

community of believers. The fasting — though apparently a purely spiritual exercise in self-discipline — engenders among its performers an acute consciousness of the plight of the destitute and the deprived in addition to other well-known benefits.

The annual event of hajj is essentially an endeavour on the part of the believers to renew and revitalize their spiritual communion and primordial covenant with their Lord. But the obvious benefits of this unique feature of Islamic spiritual life for cementing the social solidarity and improving mutual cooperation among the believers in worldly matters, is self-evident. The social and economic fruits of Zakat are too well-known to require much elaboration. Suffice it to say that it kills miserliness, curbs indifference and ego-centricity and creates a social climate in which the faithful care for each other, share their possessions and intensify their fraternal bonds of mutual love and affection.

In the same way, the exclusively material and mundane business of a Muslim's life has also been regulated in such a manner that it brings in its wake a host of spiritual blessings and moral benefits in the life of the individual and the community alike. Thus no spiritual act of a Muslim remains without a tangible material benefit nor any material business becomes devoid of visible spiritual gains.

Take for example the case of marriage and matrimony. It is an institution universally recognized as an integral component of all human cultures. But Islam has organized it in such a way that it strengthens the moral fibre of society as a whole and greatly contributes to the preservation and transmission of the perennial values of

Islam both vertically and horizontally. It vertically transmits the values, manners, etiquettes, customs, and conventions, across the generations through upbringing of the children on the pattern of Islamic life. That is why Islam puts a high premium on the upbringing of children, so as to give a second birth to human beings namely the moral birth of a self-conscious Muslim personality. At the same time, through the sacred institution of matrimony a social nucleus is formed in the shape of a Muslim family. Both the spouses termed by the Quran as each other's friends, supporters and advisers (Awliya) vigorously interact in a common solemn undertaking to contribute their share of social construction and dissemination of the values of Islam.

These participants in the joint matrimonial undertaking not only pledge themselves to a definite set of mutually shared ideals and obligations, but also actually perform them. In this fashion they, together with their offsprings, supply the society with the basic brick in the social structure. The more this brick of matrimonial union and familial bond is strengthened, the more the Islamic social organism is ipso facto cemented and solidified. That is why the Prophet (ﷺ) regarded marriage as synonymous with 'completing one's religiosity'. And the Quran declared that entering a legitimate wedlock meant fortifying (ihsan) oneself against all possibilities of moral perversion and social deviance.

The second principle of Islamic humanism taught by the Prophet (ﷺ) is that human nature is essentially good. There is no stigma of any prenatal 'original sin' to mar the pristine purity and malign the essential innocence of human soul. But at the same time, Islam does not demand human

beings to live like angels. For that would amount to asking for the impossible and “Allah does not charge any soul, beyond its capacity” (Al-Baqarah:286).

The beauty of Islam lies in the fact that it takes human nature as it is. Hence, it gives due allowance to human weaknesses, lapses, errors and blunders. These weaknesses and failings are granted as part of the natural human condition simply because man has been created by Allah with a dual capacity. He has been endowed with both a higher angelic disposition and a lower animalistic temperament. He is called upon to maintain a harmonious balance between the two inherent forces of matter and spirit that are simultaneously operative within his being, his inner microcosmic kingdom. Islam, therefore, does not look down upon the animalistic dimension of the human self simply because Allah has created this anthropos in this fashion.

It is, in fact, in this dualistic disposition of man—combining the two poles of angel and animal within the unity of a human being that his greatness lies. For when he subdues his physical urges and augments his moral aspirations in the pursuit of a sublime spiritual ideal — that is taqwa i.e. voluntarily identifying his desires with the will of his Creator — he indeed attains the very high status of ihsan. He then becomes the actual embodiment of divine vicegerency which is the real *raison d’être* of his creation. To realize this noble purpose of his existence he is equipped with the necessary potential within his dual self as well as afforded all the requisite resources of this world so that he is able to attain the ultimate reward in terms of the bliss of the Hereafter.

This is why all the teachings of Islam are

congruent with the demands of healthy human nature. Nothing has been prescribed in Islam nor laid down by the Prophet (ﷺ) of Islam, who is the highest example of Islam’s perfection in human scales, which would offend human nature in any way. In fact, the preservation of the physical health and the satisfaction of all legitimate demands of the flesh and body are an obligation in Islam. To evade this obligation and deny oneself one’s due right to comfort and wellbeing is indeed reckoned as sin in the sight of Islam. The significant point of divergence between Islam and all other creeds and cults of the past and present is precisely this emphasis on protecting and promoting fitrah i.e. human nature.

The Prophet (ﷺ) expressly forbade celibacy and explicitly disapproved monasticism. He disallowed continuous and un-interrupted fasting. He declined to allow some of his companions to pray all night without sleeping a wink. He permitted to save one’s life if nothing but unlawful is available for eating, and someone’s life was in danger of starving to death. In this way, Islam and the Prophet (ﷺ) of Islam accorded full respect to the failings and frailties of human nature.

The Quran unequivocally declared: ‘Man has been created with given weakness’ (Al-Nisa: 28). What is more the Prophet (ﷺ) himself led a full and eventful life. He married himself and strongly urged his followers to do so. He engaged himself in trade and a variety of material business. He lived as a full and active participant in a socially vibrant community that he himself created, guided and promoted at Madinah. He established a political order based on unique principles of (Continued on page10)

Blasphemy – History and Law

Raja Muhammad Ali

Almost all religions in world teach tolerance, respect and acceptance of fellow human beings, as a moral value, to their adherents. All Humanist claim to uphold the same value. But it is Islam, the eternally modern religion, and the first system of values that specifically teach mutual respect, dignity, equality and tolerance to its adherent and gives this value a status of law. The moral cosmography and the set of social values that Islam presents to the human beings has its foundation into concept of mutual respect and human dignity. Islam recognizes whole mankind as progeny of Allah regardless of race, religion, color, gender, ethnicity or language. Thus it endows human beings the self-respect, dignity, and esteem. [Ref: 16]: and it becomes not only an ethical value but also a law for Muslims. It took 1500 years for rest of the world to recognize that a human being is entitled to honor and dignity, when in 1948, all the nations under the banner of United Nations declared to Universal Declaration of Human Rights.

The Article 12 of United Nation's Universal Declaration of Human Rights states:

"No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference of attacks".

Thus Blasphemy Law recognizes and qualifies a universally accepted human value. Should we exempt prophets from this value?

Blasphemy in Judaism

The commandment against blasphemy is given in Exodus 22:28: "Do not blaspheme God or curse the ruler of your people." Leviticus 24:16 states that those who speak blasphemy "shall surely be put to death" by stoning. The blasphemer was to be taken outside the camp, and all who heard him should lay their hands upon his head: then all the congregation should stone him. Leviticus also provides an example of an Israelite mixed blood (having an Egyptian father) being stoned to death after getting into a fight with a Hebrew and cursing the Name of the Hebrew God.

Later the use of God's proper name came to constitute blasphemy according to normative Judaism. Although it is allowed to mystics of the kabalistic and some hasidic traditions. In ancient times, people were also guilty of blasphemy if they were idolaters, manifested disrespect towards God, or insulted his chosen leaders. For example, reviling the king, who acts as God's representative, was considered a form of blasphemy (Exodus 22, 27: Isaiah 8.21). Equating oneself to God was also considered blasphemous.

The Mishnah states the rabbinical opinion that the blasphemer is not guilty unless he pronounces the name of God in his insult or curse (Mishnah Sanh. 7.5). An opinion in the Gemara, however, extends the definition of the crime to a disrespectful use of any words which describe the sacred attributes of God, such as "The Holy One" or "The Merciful One." When the Jewish courts exercised criminal jurisdiction, the death penalty was sometimes applied to the blasphemer who used the Name; but

the blasphemer of God's attributes was subjected to corporal punishment (Sanh. 56a).

When taking testimony during a blasphemy trial, witnesses who heard the blasphemy were not permitted to repeat the very words in question. The excommunication of the blasphemer could be substituted as a punishment for the death penalty (Pithe Teshubah to Yoreh De'ah, 340, 37). In addition to the court's punishment, the blasphemer is also excluded from the life in the world to come ('Ab. Zarah 18a).

Blasphemy in Christianity

The New Testament teaching on blasphemy is often related to Luke 12:10: "Everyone who speaks a word against the Son of Man will be forgiven, but anyone who blasphemes against the Holy Spirit will not be forgiven. "The author of Ephesians commands that blasphemers be expelled from Christian society: "Blasphemy be put away from you, with all malice" (Ephesians 4:31).

When Christians came to control the power of the state, blasphemy became a crime punishable by law. Thomas Aquinas saw blasphemy as a form of unbelief, stating in *Summa Theologica* (13:3) that blasphemy, being a crime directly against God is "more grave than murder." Moreover, later Christian society was not as forgiving as Luke, insisting on harsh punishments for blasphemy against the Father and the Son as well as the Holy Spirit and sometimes equating the public denial of Christian doctrine as blasphemy. For example, a seventeenth century Act Concerning Religion in Maryland stated that whoever shall "Blaspheme GOD, that is curse him, or deny that Jesus Christ our Savior to be

the Son of God, or deny the Holy Trinity... shall be punished with death, and forfeiture of all of his or her Lands and Goods.... "

The advent of religious toleration in the late seventeenth century witnessed a gradual relaxation in blasphemy laws in Christian societies.

We find out that both Old Testament and the New Testament explicitly stipulated capital punishment for blasphemy. It is evident through several books and several verses, which cross-refer with each other. For example: Leviticus 24: 16 states: "And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death. "The verse cross refers with New Testament: Matt 26:66, John 19:7.

Acts 6:8 & 7:60 Stephen, a Christian, was found guilty of blasphemy and stoned to death.

Blasphemy in Jainism

In Jainism. Blasphemy is the teaching of the false; the hindrance of the true religion; the denigration of the saints, of the images of gods, and of the community, of the canon: and the rape of sacred objects, all of which cause the state of *darsanamohania-k* (a disturbance of the knowledge of the religious truth inherent in one's natural disposition).

An example of the Jain legal view on blasphemy occurred in Mangalore, India, where the police arrested B. V Seetharam, editor of Kannada, the evening daily newspaper of Karavali Ale, along with his wife, Rohini, They were taken to the

Panambur police station for the “blasphemous reporting and personal abuses” against the spiritual leader of Jainism, Munishree Tarunsagar.

The Precedence of Blasphemy laws:

Blasphemy laws

Blasphemy laws – nowadays exist in several countries, such as in:

Austria (Articles 188, 189 of the penal code)

Finland (Section 10 of chapter 17 of the penal code) Section 10 Breach of the sanctity of religion (563/1998) A person who

(1) Publicly blasphemes against God or, for the purpose of offending, publicly defames or desecrates what is otherwise held to be sacred by a church or religious community, as referred to in the Act on the Freedom of Religion (267/1922), or (2) by making noise, acting threateningly or otherwise, disturbs worship, ecclesiastical proceedings, other similar religious proceedings or a funeral, shall be sentenced for a breach of the sanctity of religion to a fine or to imprisonment for at most six months.

Section 11 – Prevention of worship (563/1998)

(1) A person who employs or threatens violence, so as to unlawfully prevent worship, ecclesiastical proceedings or other similar religious proceedings arranged by a church or religious community, as referred to in the Act on the Sanctity of Religion, shall be sentenced for prevention of worship to a fine or to imprisonment for at most two years.

(2) Art attempt is punishable.

(3) Unsuccessful attempts were made to rescind the law in 1914, 1917, 1965, 1970 and 1998.

Germany (Article 166 of the penal code)

Chapter Eleven

Crimes Which Relate to Religion And Philosophy of Life

Section 166 Insulting of Faiths, Religious Societies and Organizations Dedicated to a Philosophy of Life

(1) Whoever publicly or through dissemination of writings {Section 11 subsection (3)} insults the content of others' religious faith or faith related to philosophy of life in a manner that is capable of disturbing the public peace, shall be punished with imprisonment for not more than three years or a fine.

(2) Whoever publicly or through dissemination of writings (Section 11 subsection (3)) insults a church, other religious society, or organization dedicated to a philosophy of life located in Germany, or their institutions or customs in a manner that is capable of disturbing the public peace, shall be similarly punished. Section 167 Disturbing the Practice of Religion

(1) Whoever:

- a) Intentionally and in a gross manner disturbs a religious service or an act of a religious service of a church or other religious society located in Germany; or
- b) Commits insulting mischief at a place dedicated to the religious services of such a religious society, shall be punished with imprisonment for not more than three years or a fine.

(2) Corresponding celebrations of an

organization dedicated to a philosophy of life located in Germany shall be the equivalent of religious services. Section 167a Disturbing a Funeral Service Whoever intentionally or knowingly disturbs a funeral service shall be punished with imprisonment for not more than three years or a fine.

Section 168 Disturbing the Peace of the Dead

(1) Whoever, without authorization, takes away the body or parts of the body of a deceased person, a dead fetus or parts thereof or the ashes of a deceased person from the custody of the person entitled thereto, or whoever commits insulting mischief thereon, shall be punished with imprisonment for not more than three years or a fine.

(2) Whoever destroys or damages a place for laying-in-state, burial site or public place for remembering the dead, or whoever commits insulting mischief there, shall be similarly punished.

(3) An attempt shall be punishable.

The Netherlands (Article 147 of the penal code)

New Zealand (Section 123 of the Crimes Act 1961)

Spain (Article 525 of the penal code)

Switzerland (Article 261 of the penal code)

Denmark (Paragraph 140 of the penal code).

Was up to revision in 2004, but failed to gain majority.

The United States: In the United States, the First Amendment guarantees a relatively unlimited right of free speech,

although some US states still have blasphemy laws in the books. Chapter 272 of the Massachusetts General Laws states, for example:

Section 36. Whoever willfully blasphemes the holy name of God by denying, cursing or contumeliously reproaching God, His creation, government of final judging of the world, or by cursing or contumeliously reproaching Jesus Christ or the Holy Ghost, or by cursing or contumeliously reproaching or exposing to contempt and ridicule, the holy word of God contained in the holy scriptures shall be punished by imprisonment in jail for not more than one year or by a fine of not more than free hundred dollars, and may also be bound to good behavior.

The history of Maryland's blasphemy statutes suggests that even into the 1930s, the First Amendment was not recognized as preventing states from passing such laws. An 1879 codification of Maryland statutes prohibited blasphemy:

Art. 72, sec. 189. If any person, by writing or speaking, shall blaspheme or curse God, or shall write or utter any profane words of and concerning our Saviour, Jesus Christ, or of and concerning the Trinity, or any of the persons thereof, he shall, on conviction, be fined not more than one hundred dollars, or imprisoned not more than six months, or both fined and imprisoned as aforesaid, at the discretion of the court.

United Kingdom: Blasphemy laws in England have never been repealed.

Philosophical Base:

Blasphemy in Islam

Almighty ALLAH says in The Holy Quran, in Surah Al-Anfal (08), verses 12 & 13:

Strike them over the necks, and smite over all their fingers and toes. (12) This is because they defied and disobeyed Allah and His Messenger. And whoever defies and disobeys Allah and His Messenger, then verily, Allah is Severe in punishment. (13)

Similarly, in Surah At Taubah (09), verse 61:

And among them are men who annoy the Prophet Muhammad (ﷺ) and say: "He is (lending his) ear (to every news). Say: "He listens to what is best for you, he believes in Allah; has faith in the believers, and is a mercy to those of you who believe. "But those who hurt Allah's Messenger Muhammad (ﷺ) will have a painful torment.

There are more than one traditions (Ahaidth) of the Holy Prophet (ﷺ) that tell us that the punishment for both apostasy and blasphemy is death.

The Holy Prophet Muhammad (ﷺ), himself sent his companions (May Allah Be Pleased With Them) to kill the persons who committed the crime of blasphemy.

The death punishment for the crime of blasphemy is provided in the famous and authentic book of Ahadith, "Sunnan Abu Daud" which is one of the 'Sah Sitta' under the 'Kitab ul Hudood' which means that this punishment is under Hudood Law.

It has remained the practice of the Holy Prophet Muhammad, (ﷺ) and the Khulafae-Rashedeen, (May Allah Be Pleased With Them), that death was the only punishment given against the crime of blasphemy.

Reverence of Prophet (ﷺ) is an Essential Part of Faith (Qur'an)

When a person insults another person he in fact violates his victim's sanctity as a human being; it is then up to the victim either to forgive, ignore or to seek retribution. Similarly, when a person blasphemes a Prophet, it is Prophet's prerogative whether to forgive, ignore or seek retribution. But a Prophet is not an ordinary human being. He is a messenger whose words and actions, when he specifies, is the voice of Almighty and become a law for his followers. Moreover there is a special connection, a bond of love, respect, and discipline that binds his followers to him.

The Holy Prophet Muhammad, (ﷺ), has said that the faith of a believer is not complete unless he loves the Holy Prophet (ﷺ) more than his father, mother and the whole humanity (Sahih Bukhari & Sahih Muslim).

So when a blasphemer insults a Prophet, not only he violates the sanctity of Prophet but that of his followers as human beings, as well. Thus an act of blasphemy is an offence not only against the Prophet but the society as well. And when a Prophet passes away he cannot forgive, ignore or avenge the offences committed against his sanctity. But the followers cannot tolerate such a heinous crime. Since different individuals of a society retaliate differently to the same offence, therefore, an explicitly stated law is required to respond to such offences in a uniform fashion, so that it expresses unanimous outlook of the society. As we know that the act of blasphemy is a repugnant behavior; which creates unrest in the society, and society may act in excess towards the perpetrator, hence a law is required.

The following verses provide the

philosophical base for the blasphemy law by insisting that the reverence of Prophet is an essential part of faith. We can see from the following verses that Qur'an is explicitly insistent upon Muslims to manifest reverence to the Prophet; it is adamant about respecting his decisions; it commands to help him; and it forbids raising voice in front of him. Obeying and respecting Prophet is equated to having strong faith whereas divine retribution is promised for those who disobey and disrespect Allah's Apostle.

4:65 Al-Nissa (Women): "But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction." [Ref: 6; # tr: Yousafali]

This important subject is reiterated in the following verses: Al-Fath (Victory) 48:09; Al-Maeda (the table spread) 5:12; Al-Anfaal (Booty) 8:24; Al-Araaf (The Heights) 7: 1 57; Al-Ahzaab (The Coalition); Al-Hujarat (The Private Quarters) 49:1 & 2

Brief History of Blasphemy laws in Pakistan:

In the subcontinent the laws on the offences of blasphemy and apostasy had been in practice during the Moghul era as confirmed by the edicts in the Fatawa-e-Alamgiri and various books prior to that.

The British repealed the laws in 1860 to facilitate the work of Christian missionaries who came along with them.

In Pakistan, the need to re-enact this law arose in 1982-83 when a lawyer named Mushtaq Raj authored a book titled Heavenly Communism, in Lahore and

distributed it free of cost at a large scale. This book contained insulting remarks about, Allah, the Holy Prophet (ﷺ), other messengers, religious scholars and several religions; which infuriated the Muslims and they took to streets. The World Association of Pakistan Muslims Jurists called an emergency meeting and adopted a resolution against the book and its author. A meeting of the Lahore High Court Bar Association, which was attended by more than five hundred members, unanimously scrapped the membership of Mushtaq Raj. A report with the Anarkali police was registered against Raj on the charge-off humiliating religion.

The police registered a case under section 295-A, Pakistan Penal Code, which is provided below:-

295-A. Deliberate and malicious acts intended of outrage the 'religious feelings of any class by insulting its religion or religious beliefs:

Whoever, with deliberate and malicious intention of outraging the 'religious feelings of any class of the citizens of Pakistan, by words, either spoken or written, or by visible representations insults the religion or the religious beliefs of that class, shall be punished with imprisonment of either description for a term which may extend to ten years, or with fine, or with both.

At the time, when the police registered the case against Mushtaq Raj, there was no punishment in the penal code against a heinous crime like blasphemy.

Then religious and political leaders belonging to all schools of thought moved the Federal Shariat Court on July 18, 1983. The court admitted the petition for hearing and issued notices to the attorney general

of Pakistan and advocate generals of all the provinces. Religious scholars hailing from all schools of thought appeared before the full bench of the court and produced their oral as well as written arguments before it. After hearing the federal government and the citizens, the court reserved its decision on the petition.

In the meantime, another prominent lawyer and human rights activist, Asma Jahangir, uttered insulting remarks for the Prophet (ﷺ) at a seminar in Islamabad. The audiences protested and demanded that the advocate withdraw her words and apologize. Asma's rejection of demands resulted in a pandemonium. When the national Press published the news the next day it provoked the people to come on roads and protest over the incident.

The people started demanding enforcement of Hadd (punishment) for blasphemy. The late MNA Mohtarma Nisar Fatima presented a bill in the National Assembly suggesting death for blasphemy against prophet-hood. After long arguments the bill was unanimously adopted by the Parliament on October 2, 1986, and clause 295-C was added to the Pakistan Penal Code. The 1986 version of law prescribed the punishment of death with life term as its alternative. Lawyers and religious scholars again launched a movement and argued that for blasphemy accused deserved only death sentence in Islam. After three years of deliberation, the Federal Shari 'at Court announced its verdict on October 30, 1990, which stipulates only death penalty for the offence of blasphemy.

The present blasphemy law is not discriminatory.

The present legislation is neither

discriminatory nor aimed at any particular sect or religion. The Penal code's section 295-C, reads:

Use of derogatory remarks, etc., in respect of the Holy Prophet (ﷺ):

Whoever by words, either spoken or written, or by visible representation or by any imputation, innuend, or insinuation, directly or indirectly, defiles the sacred name of the Holy Prophet Muhammad (ﷺ) shall be punished with death, or imprisonment for life, and shall also be liable to fine.

Misuse of law is also an argument brought forward for removal of blasphemy laws but all laws are misused but the basis of this, these laws cannot be removed from the statute book.

Law alone is not sufficient to curb a social ill. Societal role cannot be over-emphasized. Punishment for malicious prosecution is already provided in the Pakistan Penal Code as under:

Of False Evidence and Offences against Public Justice

191. Giving false evidence:

Whoever being legally bound by an oath or by an express provision of law to state the truth, or being bound by law to make a declaration upon any subject, makes any statement which is false, and which he either knows or believes to be false or does not believe to be true, is said to give false evidence.

Explanation 1: A statement is within the meaning of this section, whether it is made verbally or otherwise.

Explanation 2: A false statement as to the belief of the person attesting is within the

meaning of this section, and a person may be guilty of giving false evidence by stating that he believes a thing which he does not believe, as well as by stating that he knows a thing which he does not know.

192. Fabricating false evidence:

Whoever causes any circumstance to exist or makes any false entry in any book or record, or makes any document containing a false statement, intending that such circumstance, false entry or false statement may appear in evidence in a judicial proceeding, or in a proceeding taken by law before a public servant as such or before an arbitrator, and that such circumstance, false entry or false statement, so appearing in evidence, may cause any person who in such proceeding is to form an opinion upon the evidence, to entertain an erroneous opinion touching any point material to the result of such proceeding, is said to fabricate false evidence.

193. Punishment for false evidence:

Whoever intentionally gives false evidence in any stage of a judicial proceeding, or fabricates false evidence for the purpose of being used in any stage of a judicial proceeding, shall be punished with imprisonment of either description for a term, which may extend to seven years, and shall also be liable to fine; and whoever, intentionally gives or fabricates false evidence in any other case, shall, be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine.

Explanation 1: A trial before a Court-martial is a judicial proceeding.

Explanation 2: An investigation directed

bylaw preliminary to a proceeding before a Court of Justice, is a stage of a judicial proceeding, though that investigation may not take place before a Court of Justice.

Explanation 3. An investigation directed by a Court of Justice according to law, and conducted under the authority of Court of Justice, is a stage of a judge proceeding though that investigation may not take place before a Court of Justice. 194. Giving or fabricating false evidence with intent to procure conviction of capital offence:

Whoever gives or fabricating false evidence, intending thereby to cause, or knowing it to be likely that he will thereby cause any person to be convicted on an offence which is capital by any law for the time being in force, shall be punished with imprisonment for life, or with rigorous imprisonment for a term which may extend to ten years, and shall also be liable to fine; if innocent person be thereby convicted and executed: and if an innocent person be convicted and executed in consequence of such false evidence the person who gives such false evidence shall be punished either with death or the punishment hereinbefore described. 195. Giving or fabricating false evidence with intent to procure conviction of offence punishable with imprisonment for life or for a term of seven years or upwards:

Whoever gives or fabricates false evidence intending thereby to cause, or knowing it to be likely that he will thereby cause any person to be convicted of an offence which by any law for the time being in force is not capital, but punishable with imprisonment for life, or imprisonment for a term of seven years or upwards, shall be punished as a person convicted of that offence would be liable to be punished.

196. Using evidence known to be false: Whoever corruptly uses or attempts to use as true or genuine evidence, any evidence which he knows to be false or fabricated, shall be punished in the same manner as if he gave or fabricated false evidence.

Procedural improvements can also be made to further block the possibility of false prosecution. Fact finding joint committees at appropriate level to verify allegations

before a prosecution is launched.

A possibility may be examined of entrusting investigation to a senior police officer as well as trial by a superior court, to exclude the chances of exploitation of law. But the presence of law and judicial process is always better than its absence. (The writer is an Advocate High Court and former Member Provincial Assembly Punjab).

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AND
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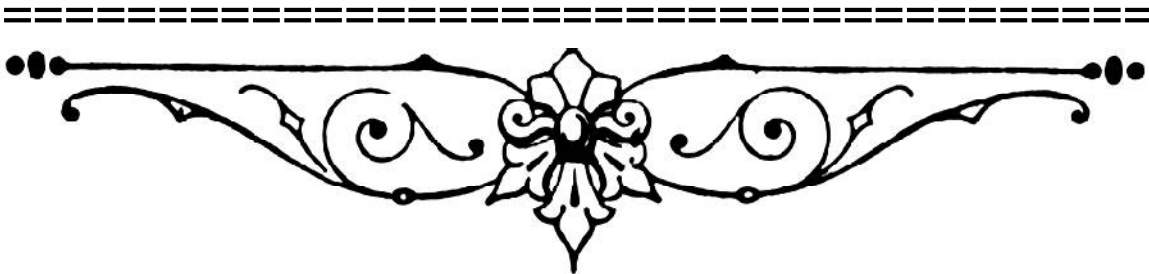
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Religion in a Changing Society

Jawaid Qamar

Albeit it is not the function of reason to *justify* faith, its function being only to *understand* faith, yet it seems to be negligence on our part not to try to do our best, after we are confirmed in our faith, to understand what we believe.

In matters of faith and belief what one ought to do is to try to come to as clear a consciousness as possible of the nature of his conviction. For that is what is vital also to science and philosophy. In these matters one is not aware of his true position and it is his conviction which gives rise to argument and not the argument to conviction. It appears, for instance, unbelievable that it was really in the procession of the fixed stars and in the analysis of the ten kinds of motion that Plato discovered God, although he gives the impression as if it were only there that one could find God. Nor again does it appear believable that it was in his new theory of vision that Berkeley discovered Him. To be sure, these men were not ignorant of God before they lighted upon these demonstrations of Him. Nor would they have started doubting His existence till they had lighted upon other proofs, if the earlier proofs had failed them.

Experience tells us that the only source that can give rise to a massive and unshakeable conviction lies inherent in the experience of normal obligation. John Baillie, in "The Interpretation of Religion", writes: "In the experience of moral obligation there is contained and given the knowledge, not only of a Beyond, but of a Beyond that is in some sort actively striving to make itself known to us and to claim us

for its own." "For it is not merely that through our *values* we reach God or that from them we infer Him, but rather that in them we find Him".

Since the **rational orthodoxy** of the seventeenth century, man as also his religion had increasingly become Captive of sundry sciences and philosophies. We must boldly purge religion of its Babylonian captivity unduly imposed by **scientism, materialism, historicism, psychologism**, and the like sciences and philosophies claim to exist in their own right. So does religion. It has its own special subject matter, its own peculiar methodology.

Moreover, the human world of ours knows of no entity like an unrelenting *reason*, an iron *logic* or an inevitable *empiricism*. For it is not difficult to see that what we call the *scientific method* has its own limitations. Besides, we would be gravely mistaken if we thought that it was only religion which depended on *faith, revelation* or *intuition*. C. H. Townes, the Nobel Prize winner and Professor of Physics at Massachusetts Institute of Technology, writes in his article 'The Convergence of Science and Religion' (published in the American Journal, Vol. VI. NO- 2): ".faith is essential to science too, although we do not so generally recognize the basic need and nature of faith in science. Faith is necessary for the scientist to even get started, and deep faith necessary for him to carry out his tougher tasks." In the same article, in another place, says Townes: "Most of the important scientific discoveries are much more closely akin to revelation. . . . If we compare how great scientific ideas arrive,

they look remarkably like religious revelation viewed in a non-mystical way.”

We often think that religious ideas depend only on faith and revelation whereas science succeeds in actually proving its point. But Godel, the mathematician, has demonstrated that in the most generally-used mathematics it is basically impossible to find out whether or not the set of *postulates* chosen are even self-consistent. He also showed that there are always mathematical truths in the mathematics realm which fundamentally cannot be proved by the approach of normal logic. Again, we often feel that it is only religion which fundamentally cannot be proved by the approach of normal logic. Again, we often feel that it is only religion which involves paradoxes and inconsistencies. But it is now commonplace knowledge that science too has its paradoxes, its problems—such as duality of matter, indistinguishability of material objects, gravitational collapse, relativity of simultaneity isotropy of time and a host of similar problems and inconsistencies. That is why scientists now do not believe much in the *absoluteness* of the validity of their finding. A great majority of true scientists of today disagree with the daunting description of science presented by some of its popular accounts.

What is the moral of all this? Does it imply that religion is another name of *dogmatism* and *absolutism*? Or else it means that science is a jumble of pseudo-logic and rationalizations and hence not worth much. No, it means neither of these. What it actually stands for is that we should sincerely attempt to understand deep relation between science and religion. “When we consider,” writes Whitehead in

his ‘*Science and the Modern World*’, “what religion is for mankind, and what science is, it is no exaggeration to say that the future course of history depends upon the decision of this generation as to the relations between them. We have here the two strongest general forces (apart from the mere impulse of the various senses) which influence men, and they seem to be set one against the other. . . . the force of our religious intuitions and the force of our impulse to accurate observation and logical deduction.”

As to the relation between the two, the most significant thing is the perennial phenomenon of *flux* and *change*. Albeit both science and religion have all along been in a state of continual development, science being more akin to change than theology. We shall be gravely mistaken if we fancy that theology exhibits no change. Theology, in fact, undergoes exactly the same character of gradual development as does science, and this development emerges from an aspect of conflict between proper ideas of theology itself. Theologians are well aware of this hard fact. But this is often obscured in the stress and strains of controversy. If religion is to regain its true significance, it is imperative that it faces change in the same spirit as does science. Notwithstanding the fact that its principles may be eternal, the expression of those principles does require continual development.

Life may be preserved in a flux of form. The form may be preserved amid ebb of life. But the same life cannot be permanently encased in the same mould. Religion is related to science only inasmuch as both must recognize the tentative nature of knowledge. One depends on the other

merely insofar as both must affirm “I believe so that I may know”.

If we care to find out, we would see that it is this type of approach which has been determinative for the greater part of recent movements in the sphere of religion. It is the one approach which provides us with a truer perspective in order to be able to grapple with the complex situation of modern times. A simple analysis will reveal that the whole trouble is traceable to the non-religious motive that has crept into religious thought, the motive being the desire for a comfortable organization of society. But the mentioned approach implies that religion is not a research after comfort. The pursuit of religion is not, in essence, a rule of safety. It is an adventure of the spirit. It is a flight after the unknown Beyond. The high hope of adventure should not be repressed lest religion

degenerates into meaninglessness.

It is another thing that from a *pragmatic* standpoint religion is assuredly enormously advantageous. But this does not mean that the chief purpose of religion is the fulfillment of mere pragmatic ends. Religion is, in fact, the reaction of human nature to its search for the Beyond. The immediate consequence of the interaction of human nature with religious vision is worship. History tells us that it is the one element in human experience that has, on the whole, persistently shown an upward trend. It is this fact of the religious vision, with its concomitant history of persistent expansion, that provides us a sure ground for optimism. Apart from it, “human life is a flash of occasional enjoyments lighting up a mass of pain and misery, a bouquet of transient experience.”

Al-Fath Al-Rabbani

(An English Translation of 62 Sermons)

Delivered by

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Price: Rs. 60/-

Published by World Federation of Islamic Missions, Karachi.

Please contact:

Islamic Centre, Block-B, North Nazimabad, Karachi-74700.

Phone: 0092-21-36644156

Etiquettes of Internet

There might be a lot of interesting things going on in this world and they're ought to keep the crowd occupied, but we have to keep our eyes fixed on what concerns us, i.e., seeking Allah's pleasure. This topic demands me to divide this article in two headings due to the complexity of its nature and usage.

Necessity of Moderation is required increasingly in the 21st century with the excess bombardment of information and ease of accessing it. The information entering our brains and hearts in the form of words, images, videos and audios occur through a prime medium: the internet. Therefore, this usage of internet needs to be controlled to keep our minds and hearts clean and focused.

Adverse effects can occur with little or no regulation of excess information. It's not surprising to find regular internet users being diagnosed with chronic disorders like anxieties, addictions, depressions, panic attacks, bipolar disorders and antisocial personality disorders among others.

It's a shame when we as Muslims, impose shariah in all aspects of our lives and forget and overlook how to moderate the laws of shariah in our personal lives. Some of us may be victims to not following Islam properly and exposing ourselves to such adverse psychological effects.

Let's see how we can apply Islamic rules in our virtual lives as well:

Prophet (ﷺ) said: "Be moderate in seeking worldly things, for everyone will be facilitated for which he was created." (Saheeh Muslim, Sunnan ibn-Majah)

We as humans need some time for ourselves to help us focus but the world of internet has made us slaves to constant socializing, preventing us from disconnecting even for short periods of time. We have instead gained a habit of multitasking [remember those multiple browser tabs that are always open], which permanently reduces our performances and quality of accomplishments. It's worth noting here that multitasking is also against the sunnah of uni-tasking, which improves focus and performance.

Internet has taken up so much space in our daily lives (home, work, hobbies, knowledge, games, etc.) that it's important to assess the effects it has, not only on our future but also on the future generations that are going to come.

There is no escape from internet; and who wants to escape the luxury of being connected to loved ones, gaining knowledge from experts and knowing what's going on in the whole world, just by sitting at home? It's the bad content that we want to escape from; and this can only be done by applying the Islamic guidelines in the virtual world as well.

Nowadays, if a device is not connected, it's not "smart". Any electronic device that is not connected to internet is like a "dead" device.

This somehow reminds us of the Holy Prophet (ﷺ) once said how humans can be "dead":

"The similitude of one who remembers his Rabb and one who does not remember

Him, is like that of the living and the dead.” (Al-Bukhari and Muslim)

Not that I am comparing electronic gadgets to humans; but, the analogy infers (to me) how without connecting (devices to internet and, humans to Allah), we both are dead. Apart from the analogy, a quick question: Do you think we would have remembered Allah better, if we were not so connected to our social lives?

Role

Role defines how we participate in anything. On internet, we are either uploaders or downloaders. They are three forms of uploading or downloading through which we use the internet: words, images and videos (or audio-visuals). Hence we can say we are, at a time, a downloader of images, audio-visuals or even words/docs (also online reading); and sometimes, we are uploaders of the same. No action in Islam can be performed irresponsibly. We must be responsible about what we:

1. Read and write
2. See and show
3. Say and listen

Another irresponsible act growing common is arguments. We are taught to stay calm and avoid argumentation even if we are right by our Prophet (ﷺ) when he said:

“I guarantee a house in Jannah for one who gives up arguing (quarrel), even if he is in the right.....” [Abu Dawood]

But we are mostly seen doing online “dawah” through arguments. Why is it that

we feel so carefree on the internet without considering our etiquette of being a proper Muslim? Blatant and shameful examples can be seen in comments section on Facebook and YouTube posts. Many would disagree with my point because of their love towards Islam and hatred towards anti-Islamic elements. I would ask them, what is the sunnah to reply to those who hate Islam? Can anybody show a single incident of argument done by our Prophet (ﷺ)? Then why do we portray something that is not there in the religion? I guess, it is the freedom we have assumed over the internet that typing words does not come under the sins of tongue and presentation of bad character. Or maybe, we feel more confident to hide behind a computer screen. We end up uttering words or show a certain type of behavior which we wouldn't dare to show face-to-face with that person.

This is a reminder to all brothers and sisters who have active internet connectivity and online presence, to treat this technology responsibly and selectively. There are many good deeds done online by people who are wise and can differentiate between using time and wasting time. I ask Allah to help them stay focused and help them promote Islam through sunnah. A lot more can be said as a brotherly advise, but I would like to end here by sharing a profound hadith: “Part of the perfection of one's Islam is his leaving that which does not concern him.” [Hasan, 40 Hadith Nawawi]

سلام

از اعلیٰ حضرت امام احمد رضا خان رحمۃ اللہ علیہ

مصطفیٰ جانِ رحمت پہ لاکھوں سلام
 مہرِ پیرِ نبوت پہ روشن درود
 شہرِ یارِ ارم تا حیدرِ حرم
 ہم غریبوں کے آقا پہ بے حد درود
 دور و نزدیک کے سنتے والے وہ کان
 جس کے ماتھے شفاعت کا سہرا رہا
 جس طرف اٹھ گئی دم میں دم آگیا
 پستلی پستلی گلِ قدس کی پتیاں
 وہ زباں جسکو سب کن کی کنجی کہیں
 کل جہاں ملک اور جو کی روئی طغندا
 جس سہانی گھڑی چمکا طیبہ کا چاند
 ایک میرا ہی رمت میں دعویٰ نہیں
 کاش محشر میں جیسا ان کی آمد ہو اور

شمعِ بزمِ ہدایت پہ لاکھوں سلام
 گلِ یارِ رسالت پہ لاکھوں سلام
 تو بہارِ شفاعت پہ لاکھوں سلام
 ہم فقیروں کی ثروت پہ لاکھوں سلام
 کانِ لعلِ کرامت پہ لاکھوں سلام
 اُس جبینِ سعادت پہ لاکھوں سلام
 اُس نگاہِ عنایت پہ لاکھوں سلام
 اُن لبوں کی نزاکت پہ لاکھوں سلام
 اُس کی نافذ حکومت پہ لاکھوں سلام
 اُس شکم کی قناعت پہ لاکھوں سلام
 اُس دلِ قروز ساعت پہ لاکھوں سلام
 شاہ کی ساری امت پہ لاکھوں سلام
 بھیجیں سب انکی شوکت پہ لاکھوں سلام

مجھ سے خدمت کے قدسی کہیں ہاں رہنا
 مصطفیٰ جانِ رحمت پہ لاکھوں سلام

نیک سیرت نیک صورت نیک دل روشن جنیں

رحمت للعالمین یا رحمت للعالمین

آب و گل نے کس سے پائی ہے نمود زندگی بخش دی کس نے شب تاریک کو تابندگی

کس نے انسان کو دیا درسِ رموزِ زندگی کس کے صدقے نگر یزدوں کو ملی رخشندگی

آپ ہی کے دم قدم سے رفتیں سب کو لیں

رحمت للعالمین یا رحمت للعالمین

منظر علی خان منظر

ابو جہل کے مارے جانے کے بعد قریش کی سرداری ابو

سفیان کو مل گئی۔ اُس نے ممت مان رکھی تھی کہ بدر کے مقتولین کا

انتقام لے بغیر غسل نہ کروں گا۔ اور نہ سر میں تیل ڈالوں گا۔ معرکہ بدر

کے دو ماہ بعد دو سو آدمیوں کے ساتھ مدینہ کی طرف بڑھا۔ یہودیوں

سے مدد کا خواہاں ہوا۔

قی بن اخطب نے منہ نہ لگایا گو بنو نضیر کے سردار سلام بن

اشکم نے پذیرائی کی۔ مگر حوصلہ نہ ہوا۔ مدینہ سے تین چار فرسخ پہلے

عریض پر حملہ کیا۔ ایک انصاری کو قتل اور چند مکان اور گھاس کے انبار

جلادے۔ آنحضرت ﷺ کو خبر ہوئی تو آپ ﷺ نے تعاقب

کیا۔ ابوسفیان گھبرا کر بھاگ نکلا۔ بوجھ ہلکا کرنے کیلئے اونٹوں پر

سے رسد کے ستر کے بورے پھینکتا گیا جو مسلمانوں کے ہاتھ آئے۔

ستر کو عربی میں سوتیق کہتے ہیں، اس لئے یہ واقعہ غزوہ سوتیق کے نام

سے مشہور ہے۔ اس بھاگ دوڑ کو معرکہ قرار دے کر ابوسفیان نے اپنی

مذمت پوری کر لی۔

وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِّنَ

اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّ

بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ۝

(البقرة: ۶۱)

”اور (یہود پر) ذلت اور محتاجی چمٹادی گئی اور وہ اللہ کے غضب میں

گرفتار ہو گئے، یہ اس لئے کہ وہ اللہ کی آیات سے انکار کرتے تھے اور

(اس کے) نبیوں کو ناحق قتل کرتے تھے، یہ نتیجہ تھا ان کی نافرمانیوں کا

اور اس بات کا کہ وہ حدودِ شرع سے نکل نکل جاتے تھے۔“

بدر میں مسلمانوں کی کامیابی نے مدینہ کے یہود کو چونکا

کر دیا۔ اسلام کی بڑھتی ہوئی طاقت کو کچلنے کے ارادہ سے اُن کے سب

سے قوی اور بہادر قبیلہ بنو قیہقاع نے عہد شکنی کی۔ ایک انصاری خاتون

کی بھرے بازار میں بے حرمتی کی جس سے ایک مسلمان نے غیرت

سے بے تاب ہو کر مرتکب یہودی کو مار ڈالا اور یہودیوں نے ہلہ بول

کر اس مسلمان کو وہیں شہید کر دیا۔ آنحضرت ﷺ نے جب اُن

سے باز پرس کی تو نہایت گستاخانہ انداز سے پیش آئے۔ اُن کی طرف

سے عہد شکنی اور اعلانِ جنگ کے بعد مقابلہ کے سوا کوئی چارہ نہ رہا۔

پندرہ دن کے محاصرے کے بعد اُن کے چھٹکے چھوٹ گئے اور فیصلہ کی

درخواست کرنے پر مجبور ہو گئے۔ عبد اللہ بن ابی اُن کا حلیف تھا۔ اُس

کی درخواست پر بنو قیہقاع کے سات سو افراد جن میں سے تین سوزرہ

پوش بھی تھے، شام کے علاقہ میں جلاوطن کر دئے گئے۔

اسلام کی ترقی کا دروازہ کھل گیا۔ مقتولین بدر کے علاوہ

ابولہب، مطعم بن عدی، اور مشہور جو گو شاعر امیہ بھی جہنم رسید ہو گئے۔

آنحضرت ﷺ کے چچا حضرت عباس رضی اللہ عنہ شرفِ باسلام ہو گئے گو

قیامِ مکہ کے دوران اس کا اعلان نہیں کیا۔ آنحضرت ﷺ کے رتبہ

عالیہ کی تائید میں آیت درود نازل ہوئی۔ مدینہ منورہ میں حالات پر

سکون ہونے لگے تو حضرت عبد اللہ بن مسعود رضی اللہ عنہ نے جسٹہ سے

مراجعت کی۔ آنحضرت ﷺ کی سب سے چھوٹی صاحبزادی سیدۃ

النساء حضرت فاطمہ رضی اللہ عنہا کا عقد حضرت علی رضی اللہ عنہ سے ہوا اور رخصتی

عمل میں آئی۔

آئی اور قرآن مجید کی پیشین گوئی، کہ ایشیائے کوچک میں رومی چند سال میں غالب آجائیں گے، پوری ہو گئی۔ آنحضرت ﷺ نے اسیران جنگ کو صحابہ کرامؓ میں تقسیم کر دیا۔ اور تاکید فرمائی کہ اُن کے ساتھ عمدہ برتاؤ کیا جائے۔ اور اُن میں سے اکثر کو فدیہ پر رہا کر دیا۔ جو قیدی لکھنا پڑھنا جانتے تھے اُن کا فدیہ مسلمانوں کو نوشت و خواندگی تعلیم مقرر فرمادی۔ بدر کی فتح اسلام کی ترقی کی راہ میں ایک اہم قدم تھا۔ قریش کے وقار اور قوت کو زبردست دھچکا لگا۔ عرب کے قبیلے اگرچہ مسلمان نہیں ہوئے مگر مرعوب ہو گئے۔ مدینہ میں عبداللہ بن ابی جو اللہ کے رسول ﷺ کا سخت دشمن تھا بظاہر مسلمان ہو گیا جو تمام عمر منافق ہی رہا۔ غزوہ بدر کی شکست نے مکہ کو ماتم کدہ بنا دیا۔ کوئی گھرانہ ایسا نہ تھا جس کا فرد اس معرکہ میں مارا نہ گیا ہو تو می عزت کے خیال سے لوگ بر ملا نوحہ خوانی نہیں کرتے تھے مگر نجی صحبتوں میں مقتولین بدر کو یاد کر کے روتے تھے۔ عمیر بن وہب قریشی جو اسلام کا سخت دشمن تھا صفوان بن اُمیہ کی شہ پر آنحضرت ﷺ کے قتل پر آمادہ ہو گیا اور دونوں کے خفیہ مشورہ سے زہر میں بچھی ہوئی تلوار لے کر مدینہ پہنچا، بہانہ یہ بنایا کہ بیٹے کو چھڑانے کے لئے آیا ہوں مگر ناپاک ارادہ یہ تھا کہ حاضر ہوتے ہی تلوار کا وار کر کے قصہ تمام کر دوں گا۔ حضرت عمرؓ نے اس کے تیور دیکھ کر بھانپ لیا اور پکڑ کر دربار رسالت میں لے گئے۔ آپ ﷺ نے فرمایا تم نے اور صفوان نے میرے قتل کی سازش کی ہے۔ اور تم اس ارادہ سے آئے ہو۔ بیٹے کو چھڑانے کا بہانہ غلط ہے۔ عمیر یہ سن کر ستائے میں آ گیا۔ اور بولا کہ بیشک آپ ﷺ پیغمبر ہیں۔ میرے اور صفوان کے سوا اس معاملہ کی خبر کسی کو نہ تھی۔ اور پھر صدق دل سے مسلمان ہو کر دعوت اسلام میں بہت کوشش کی۔

سنگ ہوا گو ہر پہنچ کر آپ کی سرکار میں بن گئے خواہ گدا بھی آپ کے دربار میں جس باطن جاگ اٹھی سینہ احرار میں آپ کا تھا تذکرہ اجباب میں اغیار میں

محسوس کرتے ہوئے مکہ کی طرف قاصد دوڑادیئے اور قریش ایک ہزار کا مسلح لشکر لے کر مسلمانوں سے لڑنے کے لئے نکل پڑے۔ اُدھر مسلمان آنحضرت ﷺ کی قیادت میں اس بلائے ناگہانی کو روکنے کے لئے آگے بڑھے اور بدر کے مقام پر دونوں لشکروں کا آمنہ سامنا ہو گیا۔ لشکر اسلام میں کل تین سو تیرہ جانبا ز تھے۔ اسلحہ اور سواری کے جانور بھی گنتی کے تھے۔

اپنی بے سرو سامانی اور دشمن کی کیل کانٹے سے لیس فوج کو دیکھ کر مسلمانوں کو فطرتاً اضطراب ہوا۔ اللہ نے تسلی کا سامان پیدا کر دیا۔ بارش فرما کر پاک صاف اور نیند طاری کر کے تازہ دم کر دیا۔ قیادت آنحضرت ﷺ نے فرمائی، لشکر اسلام کی صفیں ترتیب دیں، مقابلہ کے لئے بہادران اسلام کو نام بنام نامزد فرما کر بھیجا اور جب دست بدست لڑائی شروع ہوئی تو بارگاہ رب العزت میں التجا کی کہ ”بارالہا! تو نے جس نصرت کا وعدہ مجھ سے کیا ہے اُسے پورا کر۔ اگر یہ مُٹھی بھر مسلمان ہلاک ہو گئے تو پھر اس خطہ زمین پر تیرا کوئی عبادت گزار باقی نہیں رہے گا۔“ دعا قبول ہوئی۔ قرآن مجید شاہد ہے:

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

”یقیناً اللہ نے بدر میں تمہاری مدد کی جب تم کمزور تھے۔ تو اللہ سے ڈرتے رہو تا کہ تم شکر گزار ہو جاؤ۔“

اللہ تعالیٰ نے مسلمانوں کو فتح سے ہمکنار فرمایا۔ نامور رؤسائے قریش اور اسلام کے بدترین دشمن اُمیہ بن خلف، ابو جہل، شیبہ، عقبہ، ابو النجری اور زمعہ بن الاسود وغیرہ مارے گئے اور مجموعی طور پر ستر آدمی قتل ہوئے اور اتنے ہی گرفتار ہوئے۔ مسلمانوں میں سے صرف چودہ حضرات نے جام شہادت نوش کیا۔ اسیران جنگ اور مال غنیمت لے کر مدینہ واپس پہنچے تو رومیوں کی اہل فارس پر فتح کی خبر

سے قریش کے چند افراد سے منٹھ بھیز ہو گئی۔ جس میں ایک کا فر عمر بن
الخصری مارا گیا اور دو گرفتار ہو گئے۔ آنحضرت ﷺ نے اُن کے
اس فعل کو پسند نہیں فرمایا۔ اور حکم کی خلاف ورزی میں قتل و خون کرنے
پر صحابہ رضی اللہ عنہم نے بھی حضرت عبداللہ رضی اللہ عنہ کے اس فعل سے ناپسندیدگی کا
اظہار کیا۔ یہ تینوں قریشی معزز خاندان کے لوگ تھے چنانچہ اس بنا پر
قریش مشتعل ہو گئے۔ اور عرب قبائل کے دستور کے مطابق خون کے
انتقام کی بنیاد قائم ہو گئی۔ اور معرکہ بدر میں یہ جذبہ انتقام بھی کار فرما
تھا۔

جب مسلمانوں پر دشمنان اسلام کے حملے اور اُن کے
خلاف سازشوں میں کمی نہ آئی تو آیتِ قتال و جہاد نازل ہوئی اور
مسلمانوں کو دشمنوں سے لڑنے کی اجازت مل گئی:

أَذِنَ لِمَن لَّدَيْنِهِ يَفْتُلُونَ بِأَنَّهُمْ ظَلَمُوا ۗ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ
لَقَدِيرٌ ۝ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا
رُبَّنَا اللَّهُ ۗ (الحج: ۴۰-۳۹)

”اجازت دیدی گئی اُن لوگوں کو جن کے خلاف جنگ کی جارہی ہے
کیونکہ وہ مظلوم ہیں اور یقیناً اللہ اُن کی مدد پر قادر ہے۔ یہ وہ لوگ ہیں
جو اپنے گھروں سے ناحق نکالے گئے صرف اس تصور پر کہ وہ کہتے تھے
'ہمارا رب اللہ ہے۔'“

قریش مکہ کی سازشیں اور جھڑپیں ناکام رہیں اور حضری
کے قتل کے انتقام کا جوش بڑھا تو انہوں نے ایک فیصلہ کن جنگ کا
منصوبہ بنایا۔ ابوسفیان کی سرکردگی میں ایک بڑا قافلہ تجارت شام کی
منڈیوں میں بھیجا ہر شخص نے اس میں سرمایہ لگایا اور منافع سامان
جنگ کی فراہمی کے لئے مخصوص کر دیا۔ یہ قافلہ واپسی میں جب مدینہ
کے قریب سے گزرنے والا تھا تو مسلمانوں نے ارادہ کیا کہ روک دیا
جائے تاکہ دشمن کی جنگی تیاریاں چنپنے نہ پائیں۔ ابوسفیان نے خطرہ

رہے۔ وہ فخر کرتے تھے کہ مسلمان بھی ہمارا قبلہ تسلیم کرتے ہیں مگر
تحويل قبلہ کے بعد برہم ہو گئے اور کہنے لگے کہ مسلمانوں کے پیغمبر ہر
بات میں ہماری مخالفت کرتے ہیں اب قبلہ بھی الگ کر لیا۔ ادھر مکہ
میں قریش مسلمانوں کو مدینہ میں مطمئن دیکھنے کے روادار نہ تھے۔
انہوں نے سازشوں کا جال پھیلانا شروع کر دیا۔ مدینہ کے بااثر
عبداللہ بن اُبی کو اُکسایا کہ آنحضرت ﷺ کو اور مسلمانوں کی مختصر
سی تعداد کو وہاں سے نکال دے اور ڈر دیا کہ اگر ایسا نہ کیا تو ہم حملہ
کر دیں گے جس میں گھنوں کے ساتھ گھن بھی پس جائے گا مگر
عبداللہ بن اُبی کو اس اقدام کی جرأت نہ ہو سکی۔ پھر قریش نے
یہودیوں سے ساز باز شروع کر دی جس کے نتائج چند سال بعد ظاہر
ہوئے۔ ساتھ ساتھ ٹولیاں بنا بنا کر مدینہ پر حملے کرنے لگے۔ اور کرز
بن جابر انصاری تو مدینہ کی چراگاہوں سے آنحضرت ﷺ کے
موسیٰ ہانک کر لے گیا۔

قریش مکہ آنحضرت ﷺ کی جان کے درپے رہتے
تھے۔ چنانچہ شہر میں رات کو پہرہ دیا جاتا تھا اور آپ ﷺ کی حفاظت
کا خصوصی بندوبست کیا گیا تھا۔ احتیاط اور دوراندیشی کا تقاضا تھا کہ
دشمن کی حرکات و سکنات پر کڑی نگاہ رکھی جائے۔ مسلمانوں کی چھوٹی
چھوٹی جماعتیں ٹوہ لگانے کی غرض سے گرد و نواح، راستوں اور
معروف مقامات تک پھر کر آتی تھیں۔ یہ تدبیریں حفاظتِ خود
اختیاری کی تھیں۔ اور اس مقصد کے لئے کہ کفار مکہ کے تجارتی
قافلے، جن کا گذر مدینہ کے قریب سے ہوتا تھا، روک دیئے جائیں
تاکہ قریش مجبور ہو کر صلح کر لیں اور یہ روز روز کے خلفشار ختم ہوں۔
لڑائی مقصود نہ تھی۔ ایسی مہم کو ”سریہ“ کہتے ہیں۔

رجب کے مہینہ کا واقعہ ہے کہ حضرت عبداللہ بن جحش
قریش کی ٹوہ میں بارہ آدمیوں کے ساتھ بطنِ نخلہ بھیجے گئے۔ اتفاق

نقشِ پیغمبر ﷺ (فراستِ پیغمبری) وصی الحسن انصاری

اتنے میں مغرب کے آفتق سے مہر رسالت کی نوا اُبھری
خنداں خنداں روشن روشن افزوں افزوں محکم محکم
چاک ہوا باطل کا پردہ اِنِّ الْبَاطِلِ كَانَ زَهُوقًا

نورِ ہدایت آئیے رحمتِ صلی اللہ علیہ وسلم

خاصی کرنا

قیامِ مکہ کے دوران آنحضرت ﷺ بیت المقدس کی
جانب منہ کر کے نماز ادا فرماتے تھے۔ مدینہ میں پہنچ کر بھی یہی عمل
رہا۔ مگر آپ ﷺ کا دلی منشا یہ تھا کہ مسلمانوں کا قبلہ حضرت
ابراہیم علیہ السلام کی تعمیر کردہ مسجد الحرام یعنی کعبہ شریف ہو۔ اس کی تعمیر بھی
ہیکل سلیمانی سے ۹۲۱ سال پیشتر ہوئی تھی۔ روزے زمین پر یہ سب
سے پہلا اللہ کا گھر بنا اور روحانی اور تاریخی عظمت کی بنا پر مرکزِ توحید اور
امتِ مسلمہ کا نقطہٴ اجتماع ہوا۔ چنانچہ ہجرت کے سترہ مہینے بعد تھوہیل
تبلہ کا حکم آیا:

فَوَلِّي وَبَجَّهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَ حَيْثُ مَا كُنْتُمْ
فَقُولُوا وَجُوهَكُمْ شَطْرَهُ ۗ (البقرة: ۱۴۴)

”اپنا منہ مسجد حرام کی طرف پھیرو، اور تم جہاں کہیں بھی ہو اسی طرف
اپنا رخ کرو۔“

یہودی بیت المقدس کو قبلہ مانتے تھے۔ جب تک مسلمان
بیت المقدس کی طرف منہ کر کے عبادت کرتے رہے یہودی خوش

وَقُلْ رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ
وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ۝ وَقُلْ جَاءَ الْحَقُّ وَّ
زَهَقَ الْبَاطِلُ ۗ اِنَّ الْبَاطِلَ كَانَ زَهُوقًا ۝

(بنی اسرائیل: ۸۰-۸۱)

”اور (اے حبیب ﷺ یوں) عرض کرو (کہ) اے میرے رب
داخل کر مجھے سچائی کے ساتھ اور باہر لے جا مجھے سچائی کے ساتھ اور مجھے
اپنی طرف سے مددگار غلبہ دے۔ اور فرما دیجئے کہ حق آیا اور باطل مٹ
گیا، بے شک باطل کو مٹنا ہی تھا۔“

آنحضرت ﷺ نے غیر مسلموں اور یہودیوں سے امن و
سلامتی کے معاہدے کے بعد اسلام کی اشاعت اور حکومتِ الہیہ کی
بنیادوں کو استوار کرنے کی طرف قدم اٹھایا، اسلامی معاشرہ کے قیام کے
لئے بارگاہِ رب العزت سے احکامات کا نزول شروع ہو گیا۔ عبادات
میں رمضان المبارک کے روزے فرض ہوئے، فطرہ اور زکوٰۃ کی ادائیگی
اور عید الفطر اور عید الاضحیٰ کی نماز اور قربانی واجب ہوئی۔ جسمانی
پاکیزگی، روحانی بالیدگی اور معاشرہ و ماحول میں دلچسپی کا ظہور ہوا۔

آپ کی آمد سے پہلے تھا ہر منظر ہر نقش دو عالم

اَجْزَا اَجْزَا پھیکا پھیکا ہلکا ہلکا مدھم مدھم
چاند کی زمین میلی میلی صبح کے جلوے دھندلے دھندلے

کوچہ ہستی سونا سونا مٹھل فطرت برہم برہم