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True Role of Masajid

Prof. Mohammad Rafi

The masjid as a place of congregation should provide regular opportunities for Muslims to acquire knowledge. It also should serve as a platform for constant interaction through which society as a whole can benefit. In the Masjid-i-Nabwi the Prophet (ﷺ) himself started a small school where he, with his companions, gave lectures on the Qur'an and general ethical principles. Consequently, in the later period we come to know about scholars in small villages. These schools were attached to masjid.

The deen of Islam is a unique way of life and a distinctive social order. All activities, private and public, are assumed to be organized within the framework of moral principles and values revealed in the Qur'an and manifested, in the life of the Prophet (ﷺ). This system of principles and values is uniform and universal. However, its efficacy very much depends on the efficiency of goal-oriented institutes. The masjid is one of the basic Islamic institutions that is assumed to play a major role in the promotion of truth, justice, knowledge and goodness in society.

A Platform:

The masjid as a place of congregation should provide regular opportunities for Muslims to acquire knowledge. It also should serve as platform for constant interaction through which society as a whole can benefit. In the Masjid-I-Nabwi the Prophet (ﷺ) himself started a small school where he, with his companions, gave lectures on the Qur'an and general ethical principles. Consequently, in the later period we come to know about scholars in small villages. These schools were attached to masjid. This was the case not only in Arabia and Iraq, but also in all other provinces that came under the banner of Islam.

From its earliest days, Islam lent the masjid for higher education unlike our modern masajid where only rituals are allowed. In it there is shelter for the travelers, medicine for the sick, justice for the offended and learned discussions for the educated. Lectures were delivered on various topics. The audience formed a compact circle round the lecturer (Halqa). No respectable person was debarred. The lecturers prepared their lectures carefully as they had to face an array of intelligent questions and criticism.

Imam Ghazali lectured at Nizamiyah University for four years emphasizing the necessity of stimulating the normal consciousness of the students. The Madrasahs were really collegiate masajid spread over the entire Muslim world. The most famous were founded by Salahuddin and Nuruddin Ayyubi in Apollo, Hamah and Balabaak. During the Mamluk period, the number of such institutions multiplied. The curriculum included all branches of knowledge and the standard was very high. in Muslim Spain, Al-Hakam had established 27 free schools in the capital. He also set up the University of Cordoba in the masjid of Abdur Rehman III. It preceded both Al-Azhar of Cairo and Nizamiyah of Baghdad and attracted a large number of students from all over the

world. The Qur'an tells the Nabi 'As for those who divide their Deen and break up into sects, you have no part with them' (6.159).

The term masjid literally means a place where one prostrates. The Qur'an talks about masajid built on the foundations of piety (9, 108). Those who build such masajid establish Allah's laws and share his gifts with everyone. They strive for unity among Muslims and reject injustice and tyranny.

Sectarianism:

The Qur'an also refers to the other type of masjid that is built on the foundation of sectarianism and is used for exploitation. The Nabi (ﷺ) himself brought down such a masjid (Masjid-i-Zarrar). Such masajid give birth to other masajids built as a reaction and hence the hatred and animosity continues unabated. As Muslims we must remember that the masjid is a place where the injunctions of Allah are propagated and practiced. **The 'Kaaba' has been mentioned in this context (48:27) not as structure of concrete, but as a pivotal point of Allah's system.**

Today we are ignorant of the problems and sufferings of our neighbours because of lack of social interaction and careless attitude. The masjid is the only place in the neighbourhood or 'Mohalla' where people of the locality assemble in small numbers daily and in big numbers on Fridays. The 'Namazis' are in the habit of leaving the masjid as soon as possible after the rituals, little bothering to inquire about each other's welfare which is a basic Islamic value. When the people deliberately keep themselves ignorant of social problems,

how can they strive to solve them, or at least be a part of the system, which would resolve these problems.

A Golden Opportunity:

There are two important persons in each masjid. The Imam, who is chosen for moral excellence and knowledge of the Qur'an and leads the prayers and usually teaches Qur'an to the children of the locality, and the 'Muazzin' who calls the faithful to prayers. In this context the masjid can play a very important role. Islam has provided a golden opportunity to the Muslims to remain united, sort out their problems, extend the social bond of cooperation and brotherhood through masajid. We do not need community and welfare centers and homes for the destitute if the institution of masjid is properly utilized.

Religious obligations in other religions are fulfilled through ritualistic worship, which is totally detached from the practical aspects of life. However, in Islam, the masjid, as central institution, presents a unique platform for the establishment of the system of 'salah'. It is a kind of a central control room which assures that the 'Deen' of 'Islam' is practically and effectively implemented in society. The masjid is not a temple of worship. The system of 'Salah' delivers the Muslims from the age-old custom of confined rituals and self-created worship. All the Nabis brought this system. The misguided people and their vested interests led them to the wrong paths of ambitions and desires (19:58). Consequently, they were divided into groups and sects totally disintegrating human relationships and values. **The present position of the mosques in our society represents the gradual decline**

of its true purpose.

The mosque can be the centre for helping the poor and needy. Such a use of the mosque would make the welfare centers redundant and enhance the importance of mosques in society. This was the practice in the early era of Islam and must now be revived. The wayfarers or travelers usually have to face many problems in a new city and environment. The administrators of mosques should see to it that their difficulties are removed and if need be, they should be provided accommodation in the mosque till such time they can make other arrangements.

Social Functions:

Marriages are still held in some mosques; but it is a dwindling practice. People would have to come out of the influence of wrong customs and traditions and make it a point to assemble in mosques for marriages. We do not consider social customs to have any

connection with Islam, we make such things dependent on our personal convenience and liking or on prevalent cultural standards or on the exigencies of the day. When marriages can be held in mosques why not other social functions; but then the mosques would have to be opened up to the people not simply as place of worship but as a centre of fulfilling and understanding the social needs.

The role of the mosque needs a thorough study and redefinition. It can definitely play an important role in the welfare of Islamic society. Perhaps a conference can bring out more depth about the true nature of mosques in a Islamic society today. The masjid can regain its rightful place in Muslim communities all over the world if Muslim scholars and Muslim masses work together to improve their functioning by freeing them from the undue influence of sectarian elements.

Al-Fath Al-Rabbani

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World Fellowship

His Eminence Moulana Mohammad Abdul Aleem Siddiqui (R.A.)

We are living in a rapidly changing world. Things are moving so fast that the minds of thinking men everywhere are seriously perturbed as to what is going to happen. Some feel that the world is improving and the state of things that we see around us is a necessary preliminary to the development which is coming. Others apprehend that age to ruin our civilization is at hand, because science, with all its advancement, is being used more and more as a means of destruction, and the minds of men are so filled with pride and selfishness that the nations are at enmity with one another. Whether we adopt the optimistic belief that the world is working towards improvement or accept the opposite view that we are deteriorating and going down, there is no doubt that the present is a time full of trouble and anxiety.

On the material side, several experiments have been tried since the end of the Great War. Nations of the earth have sat together in solemn conclave and formed leagues and parts, but what is the result? They have made treaties and have torn them asunder. They have advocated disarmament and have ended in armaments. They pay lip-service to the ideal of peace, while in practice they bow before the god of War. They talk of liberty but restrict it more than ever.

Anyhow "The World is in need of peace. It appears to be tired of war and troubles. It is frightened on account of its own scientific advance and its own powers of destruction as exemplified in the Atom bomb. But is it a fact that mankind really

wants peace? If this is so let us first find out the causes of disturbances and strifes. Because if the causes of the disease are known the disease can be treated. As soon as the cause of disturbances is removed, peace will automatically follow.

Even a man of ordinary common sense can see that disturbance arises from the fact that everyone seeks superiority over others, every individual seeks superiority over other individuals, and every group or nation wants to rule over others. Everyone wants to establish his own monopoly of power. In short, we can say that the main cause of all these disturbances is selfishness and if this is removed, we can have real peace. Analyzing this subject we come to understand that superiority over others is claimed under different categories, such as wealth, colour, creed or geographical boundaries.

There is a group that claims that religious schools, too, cause disunion in humanity. Let us examine how far this is true. But before we do so, let us first see whether there is any logic or reasoning in the division of humanity under the above headings of differences of race, colour, wealth or geographical boundaries.

There have been a number of theories about the birth or formation of the human race. The most common is the theory of Dr. Darwin who, applying the law of evolution showed that mankind took its present shape gradually and traced the different links in the evolution of man. If this theory is accepted, then as soon as a

being attains the highest goal of formation, and achieves the picture of the human being, it deserves the title of man, and naturally can claim to be superior to all other beings. But there can be no question of any distinction in colour or race, for all stand upon the same level of evolution.

According to the theory based on the story of Adam and Eve and commonly believed by the majority of the people who have faith in a divine religion. Human beings are supposed to have come out of one pair, and are brothers and sisters to each other, and therefore no one is entitled to claim superiority over the other.

As to those who claim their origin from divinity, I leave it to you to see whether there is any reasoning behind this theory, or not. As far as the above mentioned two theories, I have outlined above, are concerned, the whole world of reasoning should agree that all human beings have equal rights and have an equal share in this world and any division is, therefore, irrational.

If we go deep into scientific theories, and from an analysis of matter and energy, come to the conclusion, that the whole material world is nothing but a result of vibrations of electrons and protons, then we will see that each and every individual, has a connection with other individuals, through those vibrations, to such an extent, that if one part is affected. Somehow or the other, and sooner or later, the other parts are sure to be affected. Especially in the case of human beings, if one human being is affected or injured the other parts of humanity should also feel the effect. Therefore, the whole human race, should be considered as one body and its division

on the basis of colour or geographical boundaries will be improper. This is what the famous Persian poet and Philosopher Sadi, says "The whole human race (sons of Adam) are just like a body. If one part of the body feels pain (unless it is paralyzed)", the whole system is affected.

The Poet, therefore, says that one who does not care for the injuries of others does not deserve to be called a man." When we find men, who do not care for others, we must infer that they are really paralyzed and so have lost the real attribute of mankind.

Wealth, as we know, is a thing, that passes from one hand to another, in our-every-day life. No one can say that because he has wealth today, he can preserve such wealth till the last day. How then can such a thing be a standard for the division of mankind.

Undoubtedly "Until the race and colour problem is resolved, peace and goodwill cannot come on earth. The race problem is the most menacing that confronts human civilization."

The prejudices of race and colour have created such an obstacle in the way of world fellowship, and that is the narrow nationalism of to-day. Within proper limits, nationalism has its uses and can be a great help towards the developments of a people or a community, and as such no sensible man can object to it.

There is a saying of the prophet of Arabia that "the love of one's own country (Watan) is a part of faith" (Iman), but the kind of nationalism that tries to make it not only one of the elements constituting one's religion but the whole of it, to the exclusion of everything else, and to the extent of

embittering the minds of the people of one country against those of other countries, is a magnified form of individual selfishness. If the world Religion is applied to those schools of thought which speak of a Reality, a Divine Being behind the whole universe, then it can on no account countenance any division in the human race, for the fundamental teaching of such religions, being the belief in one Reality, One Creator, they cannot teach man to believe that there is any difference between the members of his best creation—the human beings. No doubt, some honour is due to those who devote themselves to that Reality, but that will be His work to differentiate and not of others. And He will know best who deserves the honour and who does not. As a created being all stand upon one and the same platform.

When one looks to the history of religions, one is struck by the fact that only Islam as preached by the Prophet of Arabia, Muhammad (ﷺ) is accused of being spread with the sword. But, ladies and gentlemen as a research student, with the full force at my command I should say that this is a charge, that has no proof behind it. The gospel of Islam as taught by Muhammad (ﷺ) speaks, with full force quite contrary to it.

It is definitely stated in the Holy Qur'an, "Let there be no compulsion in religion." Everyone is at liberty to have faith he likes. The sword is only allowed to be used against those who compel others to follow their own ways, and thus bring obstacles, against freedom of thought in Humanity. No doubt some examples may be quoted in the history of those, who claim to follow the religion of Islam, of persons who used

force in conquering certain countries, just as in the case of other persons who have no religion. They themselves therefore, are responsible for their actions. Religion in itself cannot, on any account, be blamed. As I said in the course of my conversations with George Bernard Shaw that compulsions has sometimes been used to impose belief in the divinity of Jesus Christ but the innocent teaching of the Great Jesus (peace be upon him) cannot be blamed for this. So, too, Islam cannot be blamed, and no religion, and religious teachings, can be blamed, for the activities of those persons who claim to work for them.

If people follow the teachings of any such religion which teaches that there is a Reality and a Creator behind the whole universe, he will learn to love that Supreme Being, his Creator just as the Creator loves his creation, the human being. He will then also learn to love his fellow-being, for one who loves the Creator will surely and undoubtedly love his creation. It is evident that anyone who has friendship and love for another will have regard and affection also for the man's off springs, and will never try to injure the feelings of others. That is why the great Jesus (peace be upon him) goes to such an extreme as to say that if someone offer him your left cheek also. And the great Prophet (ﷺ) of Islam under divine Revelation said:

"We ordained therein for them life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. But one who forgives his reward is with Allah the Creator."

As a student of the comparative study of religions, I, on behalf of all such religions of

the world, can definitely say that no such religion ever taught anything against the equality of mankind. It is quite a different thing if people in order to gain support for their selfish ideas have interpreted the teachings of their religion to suit and achieve their purpose and have thus given a bad name to their religion. In my humble opinion if any disturbance takes place through those who claim to stand in the name of a religion, it is either because they have wrongly interpreted such teachings. It is high time especially for the torch-bearers of the various religions of the world, to unite together, to be faithful to their religion, in the right sense, and co-operate with all others in their common objects which is to fulfill the material requirement of humanity. They should abstain from criticizing others and should preach their own Gospel with complete freedom. So that the un-religious people or atheists may not be in a position to bring any such

charge, that it is religion which creates dissension and causes troubles. Capitalists and Labourers are all one in the sight of the Creator, and are fellow members of humanity. It is high time for those who claim superiority on account of colour or race or wealth to bow down and give a helping hand to lift those whom they consider inferior to themselves. With this spirit in us, we should stand together and work with sincerity and then the world will, I am sure, get rid of the curse of divisions, differences and disturbances, and will then have the true "World Fellowship."

Ladies and gentlemen, this is the message which I have been preaching throughout my life, and throughout the world. May Allah the creator of the whole universe, give me success in my mission, and may I see during my lifetime the whole world united. With these words, I say Salam. Peace be with you forever.

(Continued from page # 26)

in language and by methods which they can most readily understand, so that they too can be enabled to play a useful and worthwhile part in the fighting. Our leaders in every sphere of Islamic life must truly lead, and be the generals who show the rest the way ahead. They must make their voices ring loud and clear in the assemblies of the world, proclaiming in unequivocal terms the unassailable case for Islam. They must unite all Muslims, and keep them grasping tightly to the "Rope of Allah".

Above all, place implacable faith in Almighty

God, pray to Him fervently for strength and victory ("But Allah cautions you to remember Him; for the final goal is to Allah"), and take as your example the most perfect exemplar of all time Prophet Muhammad (ﷺ). Teach by personal example and practical demonstration, and thus convince non-Muslim of the superior and ineluctable virtues of Islam, and by these means victory will surely be (Insha-Allah) for Islam, and the way of peace, justice and progress will be established in the world, for the supreme benefit of the Muslims in particular and mankind in general.

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Bahaism and Islam

Al Haj H.M. Rawat

"Russia offered tolerance to Babism, and allowed the Babis to open their first missionary centre at Ishqabad and England showed Ahmadies (Qadianis) the same tolerance by allowing them to open their first missionary centre at Woking." - Dr. Iqbal.

THE FIRST STAGE in the history of this new religion was Babism which began among the Shia Ithna - Ashariyya Muslims of Persia. The Shia Ithna-Ashariyya believe in twelve Imams after Hazrat Ali. The last (the twelfth) Imam was a young boy named Mahdi who, they believe, disappeared mysteriously, but he is still alive and one day will reappear as the Promised Mahdi. He is their ghaeb (unseen but living) Imam, the Mahdi-e-Muntazar. the One for whom they are eagerly waiting.

A Brief History of the Origin of Babism:

Among this Shia Ithna-Ashariyya people of Persia, a man of unknown origin claimed that he was the Kazim al-Rushti. He had studied their religious literature. He lectured and created disbelief and suspicion. Some people became his followers; the most prominent among whom was a shrewd and capricious man called Mulla Husain Bushrui from Khurasan, a town in Persia. He became Kazim al-Rushti's chief disciple and was given the title of the Bab- Al-Bab (the Gate of the Gate).

Another dangerous follower of Kazim al-Rushti was a beautiful and charming woman, Fatima by name, who had deserted her husband. She was also known as Umm Salma and nicknamed Qurrat al Ayn (the Delight of the Eye) by Kazim al-Rushti. She publicly renounced Islam and preached sex relations between

men and women out of marriage. She kept such relations with al-Rushti's followers, who called her al-Tahirah (the Chaste). Such was the immoral atmosphere created by al-Rushti's followers. Religious ignorance was its main cause.

Ali Muhammad Rida Al-Shirazi (The Bab):

One of the disciples of Kazim al-Rushti was Ali Muhammad Rida, born at Shiraz in Persia. He was a son of Mirza Razza Bazaar. He was originally a Shia Muslim but became a deviate (murtad). He was fond of meditation, so the people thought him to be a pious man. But he was suffering from mental disorder. So he was sent to Kerbala, in Iraq (a place of devotional prayers and offerings for the Shia Muslims) as it has the tomb of the martyr Imam Husain, a grandson of the Holy Prophet Muhammad (ﷺ), for recovery. The disciples of al-Rushti got hold of him and called him the Bab al-Mahdi, the long-awaited Mahdi for whom the Shia Ithna-Ashariyya people ardently waited.

The shrewd Husain Bushrui, the Shia Ithna-Ashari Mulla, suggested to him that late Kazim al-Rushti had told him that Ali Muhammad Rida was to be a man of great importance. So in 1844 Ali Muhammad Rida Shirazi declared himself the Bab Al-Mahdi, the Gate of Al-Mahdi, taking the reference to the Holy Prophet's hadith. "انا "مدينة العلم و على بابها"; meaning the Holy

Prophet Muhammad (ﷺ) said. *"I am the city of knowledge and Ali (his son-in-law) is its gate"*. So Ali Muhammad Rida Shirazi claimed that he himself was Ali referred to in the above quoted hadith.

He also claimed to be the Bab al-Mahdi, the one who was to prepare the way for the coming of the Mahdi al-Muntazar (Mahdi for whom the people waited). Later, his followers used the analogy of John, the Baptist (Nabi Yahya), who as the Christians believe, prepared the way for the advent of Jesus (Nabi Issa). Similarly, the Bab al-Mahdi prepared the way for al-Mahdi (Bahauddin). The crafty Mulla Husain Bushrui called himself Bab-al-Bab, the Gate of the Gate i.e. the One who prepared the way for the appearance of the Bab. Thus, through a well-thought out plan there resulted the birth of a new set of religious beliefs known as BABISM, among the ignorant people of Persia.

The real hand behind this new deviate religion was a Russian spy, named Kenyaz Dalgorky, who was a Jew. He outwardly posed as a Muslim. He worked in the Russian Embassy in Teheran, Persia. He mixed with the followers of the Bab (i.e. BABIS) to preach heresy to the Muslims. He supported, financed and trained the Babis for espionage against the Persian Government and the break-up of the edifice of Islam. He aimed at division among the Muslims and thus weaken the political power of Persia (Iran), a Muslim country. He had the double aim against Islam and the Persian Government.

With the help, advice and money from the Russian Government through Kenyaz Dalgorky and religious arguments from Mulla Husain Bushrui, Ali Muhammad

Rida, the Bab, also called himself the Qaim az-Zaman. Mulla Husain Bushrui toured villages and towns of Persia, declaring the advent of the Bab al-Mahdi who had first eighteen followers, including that woman Fatima. Thus, with the Bab, they were nineteen, a sacred number to them. The Bab and his followers renounced and denounced Islam. His teachings were collected in a book called AL-BAYAN which the Babis claim to be a divine revelation.

The Bab's Teaching (Babism):

The Bab claimed that he was the true manifestation of all the prophets and apostles of God when each one of them appeared, that he himself was the prophets such as Moses, Jesus and Muhammad (ﷺ).

He (the Bab) claimed that Muhammad (ﷺ) was not the last prophet Islam was not the last religion, that he came to unify Judaism, Christianity and Islam, that he was the most perfect human being, an incarnation of God, that a verse of his book, Al-Bayan was better than the whole Qur'an, his religion replaced Islam and he replaced Prophet Muhammad (ﷺ), that he was the last prophet, that there was no life after death, no Day of Judgement, no Paradise and 'no Hell, he himself was God and that if any one who did not believe him, was to be killed.

He (the Bab) abolished the five times daily salat and the Friday Salat. He made Shiraz, his birth place, the Qibla for the prayers etc. etc. He and his Babis toured Iran and Iraq preaching the anti-Islamic heresy. So, the Ulema of Iran protested against their activities. The governor of

Shiraz ordered him to appear before the Ulema who found him guilty of preaching disbelief (Kufr) and heresy against Islam.

He was flogged. Then he renounced his claims. He was paraded on a donkey in the market-place. There he was imprisoned, but with the help of another Russian spy, Manushar Khan, (a Jew-convert to Islam to disguise his anti-Islamic activities), the Bab escaped from the gaol and remained hidden for four months, but later he was apprehended and exiled to the fortress of Maku in the Azarbaiian province of Persia.

Kenyaz Dalgorky, Mirza Husain Ali and other Babis met at Bidshat, a town in Persia, declared their opposition to Islam and made a plan to rescue the Bab even by the use of force and establish Babism as the religion of Persia, and its modern law, to replace the Islamic law. The woman, Qurrat al-Ayn ("The Delight of the Eye") preached sexual freedom for women and men as she claimed that there was no life after death. Thus the Babis were actively engaged in preaching Kufr, immorality and sedition.

The then Shah of Persia ordered the Bab to appear before the Ulema. After some attempt to be evasive, the Bab confessed his various claims but he could not say what he saw wrong in Islam. So the Ulema declared him and the Babis as Kaffirs, (disbelievers) and murtad (heretics). The Bab was shot dead by the firing squad for preaching Kufr, apostasy and sedition in the public square of Tabriz in July, 1850 though the Russian spy, Kenyaz Dalgorky unsuccessfully tried to get him free.

The Persian government exiled the Babi woman Qurrat al-Ayn ("The Delight of the

Eye") to Baghdad, Iraq. Mulla Husain Bushrui led a Babi rebellion. They attempted to assassinate the then Shah of Persia and many Babis including Qurrat al-Ayn were arrested and executed in 1852. Some Babis were imprisoned. Others fled to Iraq and other neighbouring lands. Kenyaz Dalgorky helped them. He edited and published Babi literature.

Bahauallah: Bahaism was Born of Babism

Now Mirza Husain Ali Mazandarani became their leader. He was a leading disciple of the Bab. But some Babis accepted his brother, Mirza Yahya as their leader. The Babis living in Persia refused to accept either as their leader. Thus the Babis were divided into three sects. The two brothers Husain Ali and Yahya, and their followers posed a security problem for the Persian government so on the request of the then Shah of Persia the Ottoman Sultan exiled them to Istanbul (Turkey) from Iraq, a province of the Ottoman Empire.

Before his exile Mirza Husain Ali proclaimed himself as the Bahauallah at the instigation of the Zionists and the Russian spy Kenyaz Dalgorky. Bahauallah means the Splendour of Allah; the Promised One for whom, as he claimed, the Bab, was manifested to prepare the people. Thus Bahaism was born of Babism.

The followers of Mirza Yahya called him the Subh e Azal so they were known as the Azali. The Azali and the Bahai tried to exterminate each other. Some Azali recanted and became Muslims again. Mirza Husain Ali unsuccessfully tried to poison his brother Yahya who also claimed

to be an incarnation of God (a Deity). The two brothers became great rivals and enemies to maintain their claims.

Later, Kenyaz Dalgorky encouraged Mirza Husain Ali to declare himself Ululiyya (Aleluyya, the word used for Jesus by the Christians). Mirza Husain Ali claimed that he was the successor and trustee of the al-Qaim (the Bab).

BAHAULLAH (Mirza Husain Ali) claimed himself that he was the Mahdi, the Messiah, a prophet and an apostle, God-incarnation, Al-Baha, the Lord of the Heavens and the earth, the perfect manifestation of the Truth, the Sidratul Muntaha, the Lord of the Universe, the Unique, Everlasting, Merciful, Forgiver, Bountiful and at last he said. "*There Is No God But Me*", and that his advent was prophesied in the Holy Scriptures, e.g. the Psalms of the Old Testament. He claimed that he made the religion perfect for the day. In their claims Mirza Husain Ali (Bahauallah) and Mirza Gulam Ahmad Qadiyani of Qadian were exact copies.

Mirza Husain Ali (Bahauallah) was imprisoned in Acre (Akka) near Haifa in Palestine (present day Israel). Freemasonry, a secret society and the Zionists, gave them a large amount of money to preach and propagate Bahaism. After he was released from prison, he and his followers killed many Azali, so again he was imprisoned.

His Teachings (Bahaism and its Beliefs)

He claimed that Bahaism replaced Islam as the final perfect divine religion. The Bahai Prayer (called namaz) has nine *rakats* (genuflexions) each. There are no congregational (group) prayers except the

funeral prayers. There are three kinds of prayers; One long prayer or three medium prayers or one brief prayer a day — the last One with one *Sajadah* is for the aged or sick people or travelers. The funeral prayer has six *Takbirs*. The *Qibla* is Akka (Acre). If there is no water for ablution (*Wudu*), there is no tayammum but say, "*In the name of god. The most pure.*" Prayer can be said in any language. It is an imitation of a salat in Islam.

Fasting is from sunrise to sunset for nineteen days of the last month of their calendar which has nineteen months made of nineteen days each, in memory of the first nineteen *Babis*. the *Bahai* predecessors. In 1977 the *Bahai* year is 134. The fast was from 2nd to 20th March and the festival was on 21st March called *Nairuz* or *Nawroz*, the Persian New Year, the Festival of the Maggi People (the fire-worshipping Zohorastians. commonly known as the Parsi in India). The Bahai have nine holy days on which they do not work. The pilgrimage is performed in Akka (Acre) in Israel by the males only.

Nineteen percent of one's savings-is given to the *Bahai* Universal House of Justice in Haifa, Israel. as the Bahauallah's Due (Haquqe al-Baha). It is spent on the propagation of Bahaism, the Bahai Temples and social welfare of the Bahai.

Thus prayers, fasting, pilgrimage and the poor-due are all imitated from Islam — a convenient device to mislead the simple-minded illiterate Muslims.

A Bahai can marry two wives at a time as Mirza Husain Ali (Bahauallah) had two wives. A Bahai can marry any woman except mother and grandmother — even

his sister if she is not brought up or living in the same house. Bachelors and virgins can live together as husbands and wives outside wedlock. There is no immorality stigma in such a relationship.

Marriage with Muslim women is encouraged to increase their number and break up the Islamic society. A marriage with peoples of other religions is not a taboo. Mirza Husain Ali (Bahauallah) fixed a dowry (mahr) of nine mishkals (a particular weight of) gold for urban people, and of nine mishkals of silver for the rural people; and nineteen talaaks for a divorce. For adultery, a fine of nine mishkals of gold or silver (diyyah) is to be paid to the Bahai Universal House of Justice.

Bahauallah changed some of the regulations of the Bab's book Al-Bayan to suit his purpose e.g. A son and a daughter had originally equal share in their father's inheritance. It was changed to a double share of the son to that of the daughter.

On Bahauallah's demand, the Bahai were not allowed to read books other than his own books which are Al-Iqan (the Certitude), Al-Ishraqat — (the collections of his Epistles or Illuminations), Al-Alwah (the Tablets) and the Bahai holy book called the Kitab Al-Aqdas. He wrote all of them with the help of his eldest son Abbas but he claimed that they were a divine revelation and he got them when he entered the office of God when the Azali and Babi were asleep.

He (Bahauallah) said that Al-Aqdas replaced all other divine scriptures including the Holy Qur'an. It is written in imitation of the Holy Qur'an by joining parts of some verses of the Holy Qur'an in

defective Arabic language. He claimed that he wrote it on request from the Bahai for their guidance. It contains fabrications, lies and contradictions. It is a medium size book of 53 pages consisting of 416 paragraphs. It is the corner-stone of Bahaism. He ordered the Bahais to read the Kitab Al-Aqdas and not the Holy Qur'an as it is better to read one verse of it than to read all the earlier holy scriptures.

Bahauallah lured the ignorant Muslims from the true Path of Islam by creating suspicion in their Islamic beliefs and practices. He aimed at destroying Islam and the Islamic way of life. He served the Zionist interests in the Middle East. He preached heresy and Kufr. He challenged Islam. The Bahai worked for the establishment of the homeland of the Zionists in Palestine. with the British and American help and support.

The Jews and Freemasonry (a secret European society) created and used Bahaism in a conspiracy to destroy Islam and disintegrate Islam and the Islamic Shariah. Hence the Muslim Ulama unanimously declared the Babis, the Azalis and the Bahais as disbelievers (Kaffirs) and advised the Muslims not to keep any sort of relations with such un-Islamic and anti-Islamic deviates (murtads) though they may resemble the Muslims in certain aspects.

The Bahai founder Bahauallah (Mirza Hussain Ali) and the Qadiani founder (Mirza Ghulam Ahmad Qadiani) have basic similarities in their claims, their aims and their objectives, their beliefs and their practices.

To make their religion attractive and deceptive the Bahai preach liberal political,

social and economic ideals such as equality of rights for men and women, justice, compulsory education, universal brotherhood. One-ness of mankind. etc. Their supreme body. the so-called Universal House of Justice at Haifa in Israel. makes changes affecting the Bahai social. economic and political activities but the Bahais strictly adhere to their religious beliefs and practices. They believe in Mirza Husain Ali (Bahauallah) as God-incarnate, or God or the perfect divine Apostle and Messenger.

Bahauallah's Successors

Mirza Husain Ali (Bahauallah) died in May. 1892. He had nominated his eldest son Abbas as his successor with the title of Abd Al-Baha. whom he called the "off-spring of the eternal origin". But Abbas was challenged by his brother Muhammad Ali. This resulted into disunity and conflicts in their ranks. Abbas died in 1921. He (Abbas) was knighted for his services to the Allies in the so-called "First World War" against the Muslims of the Middle East. He (Abbas) had nominated his daughter's son Shogi (Shawqi) Effendi, as his successor with the title of "The Guardian of the Faith". He died in 1963.

Bahai Organization

The Bahai have the local and national spiritual assemblies wherever they live. The Bahai International Spiritual Assembly (now called the Universal House of Justice) is composed of nine members elected every four years. Its headquarter is in Haifa. Israel. It issues regulations to the Bahai. It is also financed and helped by the Government of Israel and the international Jewish financial interests.

The Bahai have five main Temples in Frankfurt (West Germany), Chicago (the U.S.A.) Rio de Janeiro (Brazil), Sydney (Australia), and Kampala (Uganda). A Bahai temple is a circular building with a dome and nine gates, symbolizing as they claim, the nine main world religions meeting in the perfect religion of Bahaism. Attached with the temple are a School, a Clinic. an old people's home, etc.

The Bahai Universal House of Justice decides modifications to make Bahaism more palatable, especially to the Muslims. So the Bahai preach that a Muslim can be a Bahai without giving up Islam, which is self-contradictory. There are Bahais in Iran, Iraq, Israel, India, Pakistan. America, Europe and the African countries.

(Continued from page #. 28)

Boosting up of the national morale is an index of directive efficiency. Dynamic evolution of the national prospects is the raison d'être of political sagacity.

The division of life mission into the three tiers is simply an expedient device. Individualistic, Social and Political phases are simply the three facets of the self-same

prism'. The variegated colours of life can be seen through this, and the integrating forces of cohesion is as well reflected therein. This magic-prism was given the name of Islamic Socialism by the Father of Nation.

Darkness of doubts has been now dispelled and the silver lining beacons behind the vista of misty horizon. Let us march on with Hope and Courage!

Submission to Will of Allah

S.M.A. Ashraf

The main purpose of the revelation of the holy Quran on Prophet Hazrat Muhammad (ﷺ) was not to usher the believers into an era of prosperity and achievement hitherto unknown to the world but to inculcate in them a spirit of unreserved submission to the will of Allah.

The very word Muslim means one who submits (to the will of Allah). Since He is the One and the only Creator and Sustainer of all the worlds, His pleasure is to be sought at all cost and no sacrifice is to be regarded as too great for this purpose. This is clear from the following:-

“Among the believers are men who have been true to their Covenant with Allah, of them some have completed their vow to (the extreme), and some (still) wait: But they have never changed (their determination) in the least.” (Surah Al-Ahzab: Verse 23)

His pleasure can be obtained only through devotion to Him and following in the footsteps of His Prophet (ﷺ) i.e. Hazrat Muhammad (ﷺ). The result of all this strife will be known in the Hereafter (يوم الحساب or يوم الآخرة), although good tidings come in this world also. Thus 'Tawhid,' 'Risalat' and 'Maad' or Aukherat' are firmly linked with each other. Only as a consequence the Ummah reaches the height of moral values, which in turn causes ascendance in the community of nations. The relationship between following the commandments of Allah and worldly happiness is clear and undeniable.

“If only they had stood fast by the Law, the

Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from every side. There is from among them a party on the right course but many of them follow a course that is evil.” (Sarah Almaidah: Verse 66)

But worldly gains are never the goal of a believer, because once a person starts seeking anything other than God's pleasure, he strays away from the path of Islam.

Deep-rooted, firm and unflinching faith in the Oneness of Allah, the prophet-hood of Hazrat Muhammad (ﷺ) and accountability before Allah on the Day of Judgment are the *sine qua non* of the acceptability of all good deeds for reward in the Hereafter. The primary and all-important reward will be the pleasure of the Creator. This will be evident from the following:

“God hath promised Believers, men and women, gardens under which rivers flow, to dwell therein, and beautiful mansions in gardens of ever-lasting bliss. But the greatest bliss is the Good Pleasure of God: That is the supreme felicity”. (وَرِضْوَانٌ مِّنَ اللَّهِ) (Surah Al-Tawba: Verse: 72)

The secondary reward will be a life of eternal bliss. But, in this world also every good deed has a good reward and every bad deed has a bad reward, although it may not be apparent, because other forces may be working in 'counter-direction'. The principle that every action is followed by a reaction holds good in this case also. Just as force is defined in physics as a thing which moves or tends to move a mass. If

the mass is 100 times big for the force applied or forces from other directions are also working on the mass, it will not move.

Generally speaking, good deeds are well known, that is why these are called. "Maroof" (Known) and carry their own reward. But their full reward on the Day of Judgment depends on Iman. Prayer, Fasting, Hajj and all that is considered to be 'Ibadat' is not acceptable without Iman, Indeed Iman is the fountainhead of all righteousness, as will be evident from the following: *"Seest thou not how God sets forth a parable? A goodly world like a goodly tree whose root is firmly fixed, and its branches (reach) the heavens brings forth its fruit at all times by the leave of its Lord. So God sets forth parables for men, in order that they may receive admonition."*

[Here 'Goodly word' means the words that are recited to reaffirm 'Tauhid' and 'Risalat' The words in the text are Kalimatan Tayyebatan (كَلِمَةً طَيِّبَةً).] (Surah Ibrahim: Verses 24 and 25)

The question arises why many societies who are void of Iman on 'Tauhid', 'Risalat' and 'Maad' have been able to evolve a just and equitable system? The phenomenon cannot be explained satisfactorily, because it relates to the complex causes of rise and fall of nations. One possible explanation, may be that human faculties have tremendous potential for training. Habits, good or bad, are cultivated till they become second nature and a part of one's character.

If leaders of a society set up good traits by their own example and by constantly telling others why it is essential for them to acquire these traits, gradually public opinion is built up in their favour. In the

beginning, it requires a lot of hard work and personal sacrifice on the part of those who wish their fellow men to acquire these qualities. Once a good quality becomes a part of the character of a society, it requires no effort by the members of the society to adhere to this and it is passed on from generation to generation.

If today we find some societies with high moral values or with a high sense of social justice, it is because they have been trained to give up short-term advantage and pleasure for the sake of achieving long-term goals. These long-term goals are as articles of faith with them and nobody questions the utility of these goals. Unfortunately, leaders who influence the thinking of the society in countries where Muslims are in majority, have failed to sacrifice personal gains or pleasures for the sake of Allah or even for the sake of giving an equitable and just social order to future generations.

The next question that arises is that if societies can acquire good or bad values, whether it is a Muslim society or a non-Muslim one, where lies the superiority of Islam? The advantage of the Muslim Ummah over others is that while others have to evolve their code of behaviour through experience and have to work hard for decades to get these codes fully accepted by the society, the Muslim Ummah has a code of behaviour laid down for it by Allah and His messenger and it will not have any difficulty in following this code once the Iman of its members starts motivating them. It is possible for believers to keep on practicing moral virtues at the cost of personal inconvenience and injury for all times to come, even if it brings no

result during their lifetime, because they expect their reward in the Hereafter.

Another aspect of the matter which needs a close look is whether Muslims are even outwardly practicing their religion as vigorously as they were 1400 years ago. If one does not go by numbers, it would be apparent that only a small percentage of Muslims are observing the obligations laid down by Islam. In an average Mohallah hardly five per cent Muslims offer their prayers with jamaat i.e. congregation in the mosque, which, according to the most lenient view, is Sunnat-e-Muakkada. The same would be true more or less in respect of Fasting, Zakat and Haj. As far as obligations other than prayers, Fasting, Zakat and Haj are concerned, the percentage of those who are carrying out these obligations is negligible. Most of us are not even aware of these obligations for example, how many of us know that parking a car so as to block the exit of another car is a sin? How many of us know that speaking ill of even people having bad character in their absence, more often Than not is Gheebat, which is regarded as a sin more grievous than adultery. These things are part of Shariah and all the commentators on the 'fatwa' given by various Imams are unanimous in this.

Going to the question as to how one can improve the quality of his Iman and intensity of belief, one very important point to be noted is that one should seek the companionship of persons who have attained a high degree of piety (or 'taqwa'), not only in the observance of the outwardly manifestation of religion, but also in complete submission of their will to the Will of Allah. In the holy Qur'an there is an injunction to the effect that the Muslims should be with the truthful. Acquiring a high degree of piety is more important than reading the holy Qur'an in one's own language. The Arabs read the holy Qur'an in their own language, but it has not made them better Muslims as compared to Muslims of other countries.

Another point that needs to be emphasized is that a person's first obligation is to himself, then to his kith and kin, and then to others, if instead of lamenting upon the failings and miseries of the society, each one of us starts looking inward and preparing himself for the sacrifice which Islam wants from him, the society will automatically be reformed. Exhorting each other to pursue righteousness and to persevere (وَتَوَاصُوا بِالْحَقِّ وَتَوَاصُوا بِالصَّبْرِ) is no doubt obligatory upon all of us; but the first duty is towards ourselves.

ATTENTION TO OUR READERS

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

The Concept of Justice in Islam

Ghulam Muhammad

“Adl” (Justice) in Islam means: Justice to others as well as to oneself.

Adl is of two kinds: (1) social justice or legal justice. (2) personal justice. The concept of justice is different in different religions and ideologies of the world. A study of history reveals that the idea of fundamental human rights was unknown before the advent of Islam. Before the dawn of Islam, women, the weak and the poor had no place in the societies of the world. As for civilized nations, the basic rights of humanity in general were not honoured. For examples, the Jews divide human beings into two groups: (a) the children of the house of Israel (Jews) and (b) the Gentiles (non-Jews). They considered the Gentiles their natural slaves. All rights were reserved for them only while as non-Jews had no place in their social structure.

Similar ideas we find in Hinduism. According to Hindu doctrine the Brahman is the master of holiness and it is against the law—as laid down by Manu—for a Sudra, who is of a lower cast, to even come near the Brahman; if this happens he would be punished for doing so.

As for Islam, its basic teaching is that all humanity is one family, and according to a saying in the Traditions we are “The family of God”. According to Islam all human beings are equal as human beings. In this connection we read in the Holy Qur’an the following:

“O mankind, behold! We have created you male and female, and have made you into

nations and tribes that you may identify one another. Lo! The noblest of you in the sight of God—Allah—, is the best of you in conduct. Lo! Allah is Knower, Aware” (Sura 49; verse: 13)

An Islamic State ensures these fundamental rights to all whether they be black or white, Muslims or Christians or Buddhist etc. In his historical discourse, the Last Sermon, the Holy Prophet of Islam (ﷺ) said:

“No Arab is superior to any non-Arab, nor is any non-Arab superior to an Arab. The black is not superior to the white, nor is the white superior to the black. All are the children of Adam, and Adam was created out of clay”.

Non-Muslims, living in an Islamic State, are called “Zimmis”. The Zimmis basic rights are to be safeguarded by the State, and this is obligatory as long as they pay the “Jizya” (or compensation). According to the Islamic Law, no Muslim and no Muslim State has the right to act unjustly against even the worst enemies. Moreover, Islam has, for the first time laid down the law that in the Islamic social order everyone is under the law. No one is above the law, even if he be the head of the State. The Holy Qur’an says in this connection:

“And when you judge amongst the people (whether they be Muslims or non-Muslims), that ye judge with “adl”-Justice” (Surah 4; verse: 58)

A Muslim is not at all allowed to act wrongly with others, just as he would not

intentionally wrong himself. In the Islamic law he is not totally free in his "Personal Justice", for he can, for instance, not take his own life. In Islam social justice and personal justice are equally important. His body, thus has also got a right over him that he should take good care of, as it is a trust given to him by the Almighty and the steed with which he is to reach the Ultimate. That is why Islam emphasizes the importance of moderation in all walks of human life. In respect of social and personal justice the Holy Prophet (ﷺ) has explained in the following words:

"Your body has a right over you, your eye has a right over you, your wife has a right over you, and your visitor has a right over you".

Personal justice can be practiced socially, in the family and individually, e.g., one can be just to one's wife, children, relatives, neighbours, servants and friends etc.

The more pious one is the nearer he is to Allah, for Allah loves the pious Muslim. The Holy Qur'an declares:

"O ye who believe! stand out firmly for God, as witnesses to fair dealing, and let not the hatred of others to make you swerve to wrong and depart from justice. Be just: that is next to Piety and fear God. For God is well-acquainted with all that ye do". (Sura 5:verse: 8).

This verse explained the point made in the verse of Sura Hujurat:

"Surely, the most honourable of you in the sight of Allah is the most pious amongst you". (Sura 49; Verse:13)

Islam teaches us that the complete way of life is guided by the underlying principle of justice. A few examples are cited below:

Family Life:

"...but if ye fear that ye shall' not be able to deal justly (with them), then only one" (Sura 4; verse: 3)

Social Dealings

"Give measure and weight with (full) justice" (Sura 6; verse: 152)

Decisions (verdict)

"...and when ye judge between human beings (whether Muslims or non-Muslims), that ye judge with justice". (Surah 4; verse: 58)

Business receipts

"Let a scribe from amongst you write down faithfully as between the parties" (Sura 2; verse: 282).

Witnesses

"O ye who believe! stand out firmly for justice, as witnesses to God, even as against yourselves, or your parents, or your kin, ..." (Sura 4: verse: 135)

Speaking

"And when ye speak, speak justly". (Sura 6:152)

There are innumerable verses on the concept of justice in Islam in the Holy Qur'an, and these provide the guidelines for the Islamic social order as exemplified in the lifetime of the Holy Prophet Muhammad (ﷺ).

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The Battle for Men's Minds

Muhammad H. I. Dobinson

The Third World War, the great “Battle for Men's Minds”, is a political and ideological war and is being fought here and now, not with conventional or nuclear weapons (nuclear war would inevitably mean the total destruction of the world and life as we know it, and has therefore been rejected by the Great Powers as impractical and undesirable), but with the weapons of psychology, “indoctrination, intimidation, subversion, etc”. It is, therefore, the bounden duty of every thinking Muslim (especially those living in non-Muslim countries) to engage in this battle, and fight it with every means in his power and without cessation, for the sake and survival of Muslims the world over and their Islamic socio-religious system—the “Third Force”—representing peace, justice, freedom, happiness and progress will vanish from the world for ever if either of the other sides should win. It must be made a veritable Jihad in the Way of Almighty Allah, and fought by every Muslim and friend of Islam, on every front and on every possible occasion and in every conceivable way—and fought, Insha-Allah, to a glorious and victorious conclusion for Islam, for the sake of the whole of mankind and the very survival of all those eternal verities which free men everywhere hold most dear to their hearts.

Islam, and the Islamic way of life, is the same and natural social, economic, legal and religious system for mankind, and the only one which makes any sense to man's intellect as compared with the other two great systems prevailing today, viz.

Western Judeo-Christian Capitalism and materialistic Marxist Communism. Islam is the greatest emancipator of men's minds, souls and bodies the world has ever known, or is ever likely to know, and it is proposed here to list briefly the more salient virtues of Islam in relation to the other two systems, and show its manifest superiority over both the other two.

The Prophetic Tradition and Holy Writ.

Unlike Judeo-Christianity, which is in the Priestly Tradition, Islam is in the Prophetic Tradition, Muhammad ibn-Abdullah, the Holy Prophet of Islam (ﷺ), being the *Kattam* (خاتم) the Seal of Prophet hood. He is an historical prophet, indeed not only an historical figure, but a maker of history, whose biography is known as is that of no other world personality. Similarly, his Book, the Holy Qur'an (the final revelation of God to man), is preserved as is that of no other scripture, not one jot or one title of the sacred text having been altered since it was revealed by God to His Holy Prophet more than 1,300 years ago, as can be proved by examining the most ancient Qur'anic manuscripts still extant.

The same cannot be said of either the Torah of Moses or the Injil (Gospel) of Jesus, both these books having suffered interpolation and alteration at the hands of unscrupulous priestly editors, and other wicked men, in the course of being handed down to us. The Jews have broken the Covenant Moses made with God, and modern church Christianity is a far departure from the pure and true religion of

Jesus, due mainly to the unjustified interference of people such as St. Paul. He was largely responsible for turning the religion of Jesus into something akin to the ancient Mystery Religions (such as Mithraism), and founding the Christian church, which has evolved as one of the biggest and most oppressive police-state type organizations the world has ever known. As for the Communists, the only book they possess is "Marx Gospel"—and it is not a very good or reliable "scripture" at that! Even Communism, as expounded by Karl Marx, has suffered alteration, differences of interpretation and adaptation by those who have come later such as Engels, Lenin and Mao Tse-tung. The Maoists call the Russians "innovators" and "deviationists" and there is bitter rivalry, even leading to the brink of a shooting-war between them as to which of them is the more perfect in its interpretation of Marxism!

In Islam, on the other hand, there are no "mysteries" such as the doctrine of the Trinity, and no serious argument as to the correct interpretation of the Holy Qur'an or the Sunnah of the Prophet Muhammad (ﷺ). There is no priestly class to come between a worshipper and his Maker, neither are there any sects or variant churches in Islam to cause divisions in the ranks of the Muslims as exist in Judeo-Christianity or Marxist Communism. By its very purity and homogeneous nature, Islam has freed men's minds from doubt and uncertainty, error and deviation.

The Oneness and Universality of God and Religion

Islam is the most fiercely monotheistic religion in the world, and teaches that the

Supreme Deity (God), whom the Muslims call by His personal name of Allah, is not only One, but Universal. The Jews believe that they are the "Chosen Race", specially favoured by God, and that all non-Jews are their servants, relegated to an inferior position and entitled to be exploited and trampled upon by the Children of Israel. Their God, Jahweh, is regarded by the Jews as being only for them, and is therefore nothing more, or better, than a tribal God. Christians believe in the Trinity, or that God is divided into three parts, and in the Incarnation, or that Jesus was the "son of God". Communists have abolished God altogether, and have also tried (unsuccessfully) to abolish religion itself, calling it the "opiate of the people", and believe only in atheistic dialectical materialism and relatives, not absolutes, substituting for the religion of God a vile and pernicious state-organized "religion" called Marxism-Leninism.

Islam is a universal world socio-religious system and the only one which teaches that Allah, the Eternally Besought After, is one and Universal, the God of all mankind, irrespective of colour, race or social class. Muhammad (ﷺ), moreover, is a world prophet, unlike Moses or Jesus who were prophets for only the Israelites, or like Karl Marx, who was a "prophet" only to the proletariat! Islam, therefore, is the emancipator of man from the schism, sectarianism, tribalism and materialism that exists amongst Christians, Jews and Communists, and the polytheism and pantheism of Hindus and Pagans.

Religion, Science and Learning

Islam is the only world religion which is completely compatible with modern

science, indeed the very foundations of modern scientific thought and discovery were laid down by the Muslims, who led the world in this field until the advent of the Industrial Revolution in the West. Education, and the acquisition of knowledge, is a religious duty imposed upon Muslims, the Holy Prophet of Islam (ﷺ) himself having instructed his followers to seek knowledge of every kind and of all kinds even if it means going to China to find it! The Muslims kept the beacon of learning alight when Christian Europe was groping helplessly in the Stygian murk of the Dark Ages. The Christian Church, on the other hand, it persecuted, excommunicated, and even executed, scientific men who have gone against the teachings of its priests and Popes and their interpretation of the Bible. These prelates have subsequently recanted, so where is the eternal truth in their teachings, or how can they be relied upon?

In more modern times, the Christians, Jews and Communists (and their fellow-travelers, such as the Hindus of India) have woefully misused the great discoveries of science for their own ulterior motives and wicked selfish ends, and thus have prostituted the intentions of pure and applied science, and brought untold evil into the world and wholesale misery to millions of mankind. As the renowned Muslim poet and philosopher, Muhammad Iqbal, has said, "Religion is the only answer to the misuse of science, and the only way the limitations of science can be recognized alongside its usefulness, and this is possible only within the Islamic discipline."

In this field also, Islam being the only

religion which appeals directly to man's reason and intellect, is the emancipator of men's minds from untruth, ignorance and evil, and is therefore the only world religion suited to the 20th Century—and indeed the future as it is a sane, rational and scientific religion and way of life as well as being a revealed one, or more correctly, because it is a revealed one.

Economics and Politics

Islam favours wholly neither the Capitalism of the West nor the Communism of the East. It favours instead a mixed economy along the lines of the Islamic Socialism being. Islam rejects Capitalism, where in a Capitalist state, with its class boundaries and status symbols (of which being a "pillow" of the local church is one), there is a constant confrontation between management and labour which is both unseemly and unnecessary. Under this system the employer and worker are both out for the maximum of profit, in terms of money, for the minimum of outlay in capital and labour. It is the Philosophy of extreme economic greed, and the doctrine of convenience applies universally within and throughout it.

The objection to Communism, with its constant strife between the proletariat and the bourgeoisie (or middle classes), is that it stifles private enterprise and thereby lowers efficiency all round, fails to provide sufficient incentive to individual creative genius and, above all, upsets the economic and social order of things that has evolved naturally throughout the ages. It is an artificial and charlatan philosophy, essentially atheistic and materialistic in character, and is similarly rejected by Islam.

In the economic sphere, Islam has forbidden usury, thus eliminating one of the prime causes of the rampant inflation so prevalent in the world today. Jews are allowed by their holy law to take interest from non-Jews, but not from other Jews, so their attitude towards usury is somewhat ambivalent. On Christian, there is no restriction whatsoever as to the giving or taking of interest. In Hindu India, the moneylender is very much part of the way of life there, extorting from the poor hapless borrower excessive rates of interest on loans. Dividends on investments are permitted by Islam under certain circumstances, as a fair return for capital invested in this way is considered legitimate and is acceptable. Muslims are also forbidden to exact repayment of debts if it would bring hardship to bear on the debtor, but are enjoined instead to release the debtor altogether from his obligations in this eventuality, as a form of charity.

In the socio-religious system of Islam, no distinction whatsoever is made between the sacred and the secular, the religious and the mundane. Islam, on the other hand, and its Holy Prophet (ﷺ), originated the whole concept of pure communism and the true equality of man and man irrespective of their social position, race or colour. In Islam, all lawful work, however menial, is tantamount to being an offering to God and all equally acceptable in His sight. Islam teaches that the only thing of real value in the sight of the Almighty is the righteousness of a man and how good a Muslim he is, not his worldly wealth or his social position, and all honest work done in the name of God is a veritable Jihad, and all lawful sustenance of good repute, however it is come by.

Thus it can truthfully be said that Islam, the originator and preserver of true communism and equality, is the emancipator of mankind from economic, political and social thralldom.

The Ethics of War

The ethics of war as followed by the Muslims are somewhat different, to put it mildly, from those followed by men of other persuasions (such as Christians, Communists, Zionists and Hindus), as history testifies to. For a start off the followers of Islam (the very word 'Islam' means peace) must always first try to find a peaceful solution to a dispute, resorting to arms only when this utterly failed to produce a satisfactory solution, and then engage only in purely defensive warfare if it is necessary to defend their sovereign integrity. Muslims must never engage in anything which remotely resembles aggressive warfare. Only fighting in the way of God and Jihad is permitted to Muslims, and then the fighting must be only against strictly military targets and between soldier and soldier, civilians and their property being left severely alone. When Muslims engage in war, they do not commit any of the excesses practiced by, for instance, the Christians at the time of the Crusades, the great Muslim General, Salah al-Din (Saladin), showing a glorious example of chivalry and magnanimity in comparison with the behaviour of the followers of Jesus—the preacher of the Gospel of Love—in Jerusalem, and the Israelis and Indians in subsequent upheavals.

Non-violence is also rejected by Islam as not being a practical solution to each and every problem and it is certainly not

practiced on every occasion by the followers of Gandhi, the archpriest of “non-violence” and “passive resistance”, so by those Communists, who preach “peaceful co-existence”. Since creation is violent and life is not one of effortless existence, man must be ready to take up arms and fight if necessary in defence of his person, property and rights against any would-be aggressor.

The rights of captured peoples and non-Muslim minorities are, and always have been, fully respected and guaranteed by Muslim rulers and Islamic states. It should be obvious then, that Islam is the emancipator of the victims of war, whom it has freed from the fear of that sort of excesses carried out by non-Muslim aggressors; and of the enemies of Islam from the fear that Muslims will not conduct the fighting in as human a way as is possible under prevailing circumstances, and that it will not treat its defeated foes with justice, tolerance and mercy.

Wealth, Food and Drink

Islam teaches that the riches of the world are to be shared by all men and that a Muslim must spend of his substance “in the way of Allah” and for the benefit of his fellow-men as well as himself, as he is not the owner of the world’s wealth, only its custodian.

Usury, gambling, betting and games of chance are strictly forbidden in Islam by the Holy Qur’an. Muslims are expected to earn lawful sustenance by the sweat of their own brows, unearned income of the sort obtained from football-pools, pontoons, lotteries and horse and dog-race betting being unlawful in Islam. These

evils, which abound in non-Muslim countries, are forbidden by Islam because they are harmful to the private purse and the public economy, and also with the purpose of teaching Muslims the value of honest work, and to discourage them from being lazy and indolent in the hopes of making a quick and easy fortune out of others.

One of the Five Pillars of Islam is Zakat, or Poor-due, which compels a Muslim with capital assets over a certain level to donate, once a year, a specific proportion (usually 2 ½ % in cash or kind) to charity. It is to the great credit of Islam that, unlike other religions which have merely recommended it, Islam has made the giving of charity an obligatory part of its system, mainly to relieve the suffering and hardship of the poor and indigent. Hoarding money (or food and goods so as to create an artificial shortage and thus inflate their market value) is also strictly forbidden by Islam. A Muslim must at all times give fair weight and measure and be honest in all his business dealings, and keep his given word—in the spirit as well as in the letter.

The Holy Qur’an invites Muslims to partake to the full of the good things of life (but not to excess!), but forbids those foods and drinks which would harm a person more than they would benefit him. In this category are: the eating of pig-flesh and blood, the drinking of alcoholic beverages and the taking of harmful drugs. The pig is an unclean animal which feeds of refuse and wallows in muck and can and does cause disease, so the reason for the prohibition does not need enlarging on here, neither do the evils of drinking

alcohol and taking drugs, but Christians and Communists eat pig-flesh, and Christians and the Jews both use wine as an integral part of their religious ceremonies, and the Russian Communists celebrate everything and anything with the heavy imbibing of Vodka and other forms of alcohol. Doctors in the West and Communist countries have succeeded in finding cures for tuberculosis and other killer diseases, but not for the widespread alcoholism and drug—addiction which exist there, the only sure remedy for which is to abstain from taking the harmful concoctions in the first place which is the remedy applied by Islam.

Islam is therefore the emancipator of man from want and poverty; greed, gluttony and drunkenness; as well as from much unnecessary sickness and disease.

Social Customs and Law

Of the many reforms introduced by the Holy Prophet of Islam (ﷺ) amongst the greatest were those which dealt with social customs and law. Polyandry was outlawed and polygamy limited, and the family became the basic unit of the Islamic society. No more beautiful description of marriage and the relationship between man and wife is to be found anywhere than in the following verse of the Holy Qur'an (Surah 2:187): "Your wives are your garments, and you are their garments". Moreover, Holy Prophet Muhammad himself (ﷺ) has said that a man perfects half his religion when he marries. The Christian church teaches that celibacy (forbidden in Islam) is the ideal and marriage an evil necessity, and St. Paul once proclaimed that it was better to marry

than to burn: women were emancipated and raised from their previous inferior position (Christian bishops once solemnly debated whether or not women had souls, but to their eternal credit decided that they had!) and their rights, and those of children and orphans, were defined and protected. In Communist countries children and the family are subjugated to the state, and women do heavy men's work in factories and sweeping the roads. In Israel, women of military age are made to carry lethal weapons and serve alongside their menfolk in the armed services. Laws of inheritance were laid down, so that now Muslim women enjoy more rights and legitimate freedom (as distinct from license), and are more genuinely emancipated than is the common lot of their non-Muslim sisters in the West and elsewhere in the world.

Modesty was enjoined and enforced and conduct between the sexes regulated. Prostitution and fornication were made illegal as well as being sins whereas, although they are preached against by Christian and Jewish priests, few people need them. and these evils are carried on quite openly in many parts of the non-Muslim world. In Christian America and Europe, the call-girl system is wide-spread, and in Hindu India, the temple prostitute is part of the religious way of life—along with the money-lender.

The freeing of slaves taken as war-booty was made a religious virtue by Islam more than 1,300 years ago. Islam being the only religion to advocate this, whereas William Wilberforce, the 19th century English emancipator of British wives, had to fight the established Christian church before he

could get his reforms carried through the British Parliament! the Americans fought a bloody civil war in the 1860's over the issue of slaves, the ripples of this war still being apparent to this very day in certain parts of the USA where the black—man, who has descended from those same slaves is still regarded as being inferior to the white-man and segregated from him and generally discriminated against! In the police-state of Christian South Africa, the obscenities of the prevailing system of Apartheid are too generally well-known to need elaboration here, and in Christian Rhodesia, the lot of the black-man is not much better than in South Africa—in spite of his being in the majority in both these states.

In the course of the mission of the Holy Prophet Muhammad (ﷺ), laws were enacted which now, together with the Holy Qur'an and the Sunnah, form the basis of the Shariyah, or Muslim Holy Law. This Holy Law has been framed for the benefit of man and his private and public good, and for the establishment and preservation of a satisfactory social and economic order. There is no problem which confronts man, or is ever likely to confront him, which cannot be solved satisfactorily for all concerned by the provisions of the Shariyah, and, no finer code of law has ever been devised—or ever will be! If the whole world lived by the Shariyah, and did as Islam and the Muslims do, it would be a happier, healthier and more peaceful, stable and progressive environment in which to live, work and play. Islam is, therefore, manifestly, an emancipator of man from cruel, unjust and oppressive legislation, and a preserver of the inalienable rights of men, women and children.

Fighting the Battle

The Islamic Revival has already begun and is well under way and its momentum must be maintained all over the world without flagging. The “Battle for Men's Minds” (or “How to win Friends and Influence People for Islam”!) must be fought relentlessly by all Muslims (especially those living in non-Muslim countries) as a Jihad, and acknowledging all the militancy and weapons used by the Christians and the Communists and their lackeys, namely the Zionists and the Hindus respectively and will be ultimately won, Insha-Allah, by the Muslims for the noble and sacred cause of Islam and to the benefit of all mankind.

There are innumerable domains wherein the challenges can be met; at work or leisure; in the factory, office and on the farm; in clubs and through the mass-media; by writing letters to influential people; in one's own or the challenger's home; by precept and example and by all and every sane, rational and constitutional means available. Advantage must be taken of each and every opportunity which presents itself to spread the gospel of Islam, and each Muslim must make the propagation of the One True Faith his personal Jihad. Seed out other Muslims and, if necessary, band together with them for this purpose, altogether avoiding unbelievers. “Let not Believers take for friends or helpers unbelievers rather than Believers, except by way of precaution that they may guard themselves from them”, (Surah 3:28).

The more intelligent and better educated Muslims must instruct and inform their less well-endowed and fortunate brother and sisters in Faith, (Continued on page # 8)

Vital Forces of Social Integrity

Shamsul Haq

Relation of individual and society is inter-dependent. The distinctive feature of human life is that it is burdened with bipolar responsibilities and entwined with mutual interest. It is the accomplishment of responsibilities of common interest that marks out the altitude of National elevation.

Human life seems to be encompassed with distinct shades of social intercourse. It is the sensible juxtaposition of social relations that shed lustre and charm; and foolish negligence may make this rather existence humdrum rather tearfully chaotic.

For a proper appreciation of the responsibilities of life, we shall have to look into it from different angles. We are fully conscious of the fact that each of us has an assigned status in life and we are called upon to play our assigned role well. The status-role relation change from time to time from person to person. The varying phases of life make a demand on us to delineate and demarcate the distinctive feature of the various aspects. Well-being of group life depends on realistic appraisal and honest appreciation of one's limits and liabilities.

The complex structure of social communication reflects the centripetal and centrifugal forces of intrepid activities. In the light of the activating forces of daily life; human life seems to be encircled in three distinct spheres. The locus of private and personal responsibilities is called Home; the locus of social responsibilities is called society, the locus of political

responsibilities is known as State. Co-ordinated relation of these units weave out the blood-stream of national life.

Let us first examine and assess what are the disintegrating forces that damage the picture of Home-life, Social-life, and Political life. Lack of morality spoils home-front; loss of economic equilibrium injures the social-front; want of vision wrecks the political front.

We may now seek for a positive approach to these problems They are:—

- i. Education for a happy home.
- ii. Balanced economy for social equilibrium.
- iii. Foresight for stability of state.

Education for A Happy Home

A progressive Society primarily needs a comprehensive system of education. The youths of the Nation have to be harnessed in each walk of life. The object of education is to prepare the youths of the nation for universal needs of Social life. Education has to be catered for general culture, for skill and efficiency, for widening intellectual horizon, and for international acumen. It is for the education system to keep the nation prepared for the exigencies of life, and for the emergencies of State.

Education without an aim fails to fulfill its claims. Aimless education in the long run becomes hot-bed of vanity and mischief "Idle man's mind is the Devil's workshop".

Goal-oriented education is a source of inspiration; it is the only way to keep the young straight. Moral gospels fall flat on

idlers. Moral philosophy divorced of active participation in nation-making is fertile field for the breed of mischief-mongers.

It is not possible to raise the standard of morality unless education is seriated with an orderly sequence to serve the practical ends of life. Unless one develops a sense of value for himself, he cannot have a moral ideal. The more conscious one is of his inherent abilities the higher his sense of responsibility. Morality does not thrive in vacuum.

A young man is expected to be active, energetic. He has to be a worker, a soldier, a clerk, a teacher or a leader. He has to be at the beck and call of national needs. He has to bear the brunt of this whimsical world. National aspirations are eventually spotted out to be ultimately achieved through the system of education.

Balanced Economy for Social Equilibrium

Economic disparity is the breeding canker of social evils. A sound economic order aims on the one hand, eradication of poverty and disease, on the other, must constrain concentration of wealth and luxury. Unfortunately it has not been appropriately realized what are the curses of disparity. It generates maladjustment and moral depredation. Economic exploitation is the fountain source of all evils. The tentacles of ill-gotten wealth shake the very foundations of the state.

The spirit of fellow-feeling is the bed-rock of a stable society. The hallmark of fellow feeling is mutual love and sympathy. How can it be had? No rule can be prescribed how to achieve it. No dogma can work as a charm. High sounding slogans do not touch

the marrow of the bones. The essence of human relation is common interest, common level of life, common ambitions, common ideals. Unless one is made to feel that he belongs to the same group, the question of fellow-feeling does not arise.

It is the feeling of belongingness that ultimately matures into a feeling of brotherhood. The main problem of social discipline is to inculcate the righteous emotion of fellow-feeling. Egalitarian Society inspired with a national out-look holds out a promise of bright future.

Foresight for Stable State

Wise statesmanship can best be explained in terms of peace, prosperity and progress of the people. Law and Order is the first and foremost premium on State. The distinctive feature of progressive society is a liberal outlook of the cultural pattern. Narrow, stereotyped exposition of social philosophy does not serve a progressive society. Dogmatic indoctrination does more harm than good to intellectual and emotional rapprochement. Unless the moral code is liberal and comprehensive, the society cannot march forward.

These days, patriotic fervour by itself is not enough. As a statesman one has to be conversant with international situation, The chess-board of the political arena is changing its form and force from time to time. It is an age of incessant tension. One cannot think of a static political policy these days. No nation can afford to remain isolated. How to frame national policy requires vision and foresight.

The process of adjustment and readjustment has to be guided by national interest of the State. (Continued on page 14)

اور ایوانِ حکومت بھی، تمام ممالک کے وفود بھی یہیں ٹھہرائے جاتے ہیں اور ہر کوئی شیر و شکر نظر آتا ہے، فرائض حکمرانی بھی اور آدابِ جہانبانی بھی یہیں تعلیم فرمائے جا رہے ہیں، علومِ دین و شریعت کا دارالعلوم بھی یہی ہے اور عدالت بھی یہی ہے۔ نبی کریم ﷺ سب سے زیادہ عدل فرمانے والے تھے، ایک روز آپ ﷺ غنیمت تقسیم فرما رہے تھے کہ ایک شخص آیا اور آپ ﷺ پر جھک گیا، آپ ﷺ نے کھجور کی سوکھی شاخ سے جو آپ ﷺ کے دستِ مبارک میں تھی اسے ٹھوکا دیا جس سے اس شخص کے منہ پر خراش آگئی آپ ﷺ نے فرمایا تم مجھ سے قصاص لے لو اس نے عرض کی یا رسول اللہ میں نے معاف کر دیا آپ ﷺ کی سیرت مطہرہ کئی ایسے واقعات سے پُر ہے جس سے عدل و انصاف صاف نظر آتا ہے ہمیں بھی چاہئے کہ ہم ان واقعات کی روشنی میں اپنے گریبان میں بھی جھانکیں کہ ہم کہاں تک اس سیرتِ پاک کو اپنا رہے ہیں۔

آپ ﷺ عدل و انصاف کے سلسلے میں پورا پورا خیال فرماتے اس معاملہ میں آپ ﷺ نے کسی کے ساتھ ذرہ برابر بھی رعایت روا نہ رکھی جس کی واضح مثال یہ ہے کہ آپ ﷺ نے اکثر حضرت فاطمہ رضی اللہ عنہا سے بھی فرمایا کہ ”بیٹی ایسا نہ سمجھنا کہ تم نبی کی بیٹی ہو، قیامت کے دن تمہارے اعمال ہی کام آئیں گے“ اس طرح ایک واضح ثبوت عرب کے معزز قبیلہ کی خاتون کا چوری کا

ارتکاب کرنا اور آپ ﷺ سے اس کے ہاتھ کاٹنے کا حکم صادر ہونا، حالانکہ بڑی اونچی سفارش بھی تھی اس کے باوجود انصاف کے تقاضے پورے فرمانا بہت مشہور ہے، آپ ﷺ کے انصاف کے معاملہ میں بڑے چھوٹے، امیر، غریب، دوست اور دشمن کو بھی نہ دیکھتے تھے۔

آپ ﷺ وہ نبی رحمت ہیں جن کے ذریعہ دونوں جہانوں نے صلاح و فلاح اور نجات پائی، آپ ﷺ کا ہر عمل، عملِ خیر اور ہر قول، قولِ رحمت تھا۔ آپ ﷺ جانی دشمن کو بھی معاف فرمادیا کرتے تھے، حضرت عائشہ رضی اللہ عنہا فرماتی ہیں کہ ”آپ ﷺ نے اپنی ذات کے حق کیلئے کبھی انتقام نہ لیا ہاں جب آپ ﷺ کسی حرمتِ اللہ کی بے حرمتی دیکھتے تو اللہ کے واسطے اس کا انتقام لیتے۔“

غزوہٴ اُحد میں کفار نے آپ ﷺ کا دندار مبارک شہید کر دیا، سر اور پیشانی بھی زخمی کر دی اس حالت میں بھی آپ ﷺ کی زبان مبارک پر یہ الفاظ تھے جن کا مفہوم یہ ہے کہ ”خدا یا! میری قوم کا یہ گناہ معاف کر دے کیونکہ یہ نہیں جانتے۔“ ہم پر فرض عائد ہوتا ہے کہ ہم بھی سیرتِ پاک کو اپناتے ہوئے اپنے جانی دشمنوں کے حق میں دعا کریں اس سے نہ صرف ہمیں اجر ملے گا بلکہ ہم ان کے دل جیت لیں گے اس طرح دشمن بھی دوستی پر مجبور ہو جائیں گے۔



اور بیواؤں کی خبر گیری، ضعیفوں اور مظلوموں کی دستگیری آپ ﷺ کا معمول تھا۔

ہزاروں مخالفتیں ہوئیں، ہزاروں تشدد ہوئے، ہزاروں مصائب آئے مگر آپ ﷺ کے صبر و استقلال، عزم و حوصلے اور غفور و درگزر میں کوئی فرق نہیں آیا۔ اللہ کے بھروسے پر گھر بار سب چھوڑ دیئے مگر دین اسلام کی تبلیغ سے منہ نہ موڑا۔ آپ ﷺ نے جب تجارت کے پیشے کو اپنایا تو ایک با اصول اور ایماندار تاجر کی حیثیت سے آپ ﷺ کا شہرہ دور دور تک پھیل گیا۔ آپ ﷺ کی امانت و دیانت کے سبب عرب کے بڑے سے بڑے تاجر کی تمنا ہوتی کہ وہ آپ ﷺ کی شرکت میں تجارت کرے اور منافع کمائے آپ ﷺ کی اسی دیانتداری کے سبب مکہ کی ایک متمول خاتون حضرت خدیجہ رضی اللہ عنہا نے آپ ﷺ کے ذریعے اپنا سامان تجارت شام بھیجنے کا فیصلہ کیا۔ اس نیک عورت کے دو شوہر یکے بعد دیگرے فوت ہو چکے تھے۔ اُن کا تمام ورثہ انہیں ملا تھا۔ حضرت خدیجہ رضی اللہ عنہا نے آپ ﷺ کو نکاح کا پیغام بھیجا جس کو آپ ﷺ نے اپنے چچا ابوطالب کے مشورہ سے قبول فرمایا اور ابوطالب ہی نے نکاح پڑھایا۔

اہل عالم نے دیکھا کہ آپ ﷺ کو ملک عرب کی حکومت و سلطنت حاصل ہو چکی ہے دنیا کی دولت کا قدموں میں ڈھیر لگا ہے لیکن آپ ﷺ کے فقر و فاقہ، سادگی و انکساری اور خلوص و محبت کا وہی عالم ہے، سرکارِ دو عالم ہیں، مگر لباس مبارک میں اب بھی پیوند لگے ہوئے ہیں دسترخوان کی زینت وہی جو کی روٹی اور

کھجوریں ہیں۔ ایوانِ شاہی خود اپنے دست مبارک سے تعمیر کردہ مسجد ہے، اس مسجد میں کبھی ہوئی چٹائیاں آپ ﷺ کا تخت شاہی ہیں۔ قوم کے ہر ادنیٰ و اعلیٰ کے ساتھ عزت و احترام اور شفقت و عنایت کا یکساں سلوک ہے جانثار اور فرما بردار چشم و ابرو کے اشارے پر جانیں نثار کرنے کو ہمہ وقت حاضر ہیں مگر اپنی پاپوش مبارک خود درست فرما لیتے ہیں، پیوند لگے کپڑے پہننے میں کوئی عار محسوس نہیں ہوتی دونوں جہاں کے شہنشاہ ہیں مگر گھر کی کل کائنات ایک بوریا اور ایک چارپائی ہے استراحت بھی فرماتے ہیں تو نشانِ جسم اطہر پر ابھر آتے ہیں۔ نہ کوئی کڑ و فر ہے، نہ کوئی شان و شوکت ہے نہ نوکر ہیں نہ چاکر۔ توکل و قناعت اور فقر و فاقہ کا عالم یہ ہے کہ گھر سے کئی دن تک دھواں اٹھتا نظر نہیں آتا اور فاقوں پر فاقے ہو جاتے ہیں۔ لیکن اس عالم غربت میں بھی اس شہنشاہ دو عالم کے جود و سخا و بخشش و عطا کو دیکھئے کہ کوئی سائل دیر اقدس سے کبھی محروم نہیں جاتا ایسا بھی ہوا کہ کوئی سائل آیا اور گھر میں چند کھجوروں کے علاوہ اور کوئی شے کھانے کی نہ ہوتی تو وہ کھجوریں ہی اس کو عطا کر دیں اور نبی ﷺ کے گھر میں اس دن فاقہ ہی رہا۔

مدینہ میں جب دوسرے والیان ملک، امراء سلطنت یا سفراء آتے ہیں تو اس شہنشاہِ عرب کے دربار کو دیکھ کر حیران و ششدر رہ جاتے ہیں وہ دیکھتے ہیں کہ حضور ﷺ مسجد نبوی میں قیام فرما ہیں جس کا فرش و دیواریں کچی ہیں ستون کھجور کے درختوں کے تنوں اور چھت پتوں کی بنی ہوئی ہے لیکن یہی مسجد عبادت گاہ ہے

”اور ہم نے آپ ﷺ کو تمام جہانوں کے لئے رحمت بنا کر بھیجا۔“
 آپ ﷺ کی پاکباز اور اعلیٰ سیرت دراصل انسانیت کا ایک اعلیٰ
 نمونہ ہے۔ آپ ﷺ جو پیغام لائے وہ سب جن و انس کیلئے تھا۔
 اس میں وہ لوگ بھی شامل ہیں جو آپ ﷺ کے عہد سعادت کے
 بعد تا قیام قیامت پیدا ہوں گے۔ آپ ﷺ اس کامل پیغام کا کامل
 عملی نمونہ تھے اسی لئے ہر شخص آپ ﷺ سے ہدایت پاسکتا ہے۔
 آپ ﷺ تمام انسانوں کیلئے عملی نمونہ ہیں۔ قرآن نے واضح کیا
 ہے کہ۔

لقد کان لکم فی رسول اللہ اسوۃ حسنۃ ط
 ”بے شک تمہارے لئے اللہ کے رسول کی زندگی میں بہترین نمونہ
 ہے۔“

خاتم الانبیاء ﷺ کی حیات مبارکہ کا ایک ایک گوشہ، ایک ایک پہلو
 اور ایک ایک نمونہ ایسا منور و روشن اور واضح و دلکش ہے کہ
 زفر قیاس تا بقدم ہر کجا کہ می نگریم
 کرشمہ دامن دل می کند کہ جانی بجاست

دنیا میں اخلاق کے بڑے بڑے معلم پیدا ہوئے جن
 کے مکتب میں آکر بڑی بڑی قوموں نے ادب کا زانو تہ کیا اور ادب
 و اخلاق کے وہ سبق اُن سے حاصل کئے جو سینکڑوں اور ہزاروں
 برس گزر جانے کے بعد بھی اب تک ان کو یاد ہیں اور سچ یہ ہے کہ
 آج جہاں بھی حسن اخلاق کا کوئی نمونہ ہے تو وہ حضور اکرم ﷺ کی
 ہی دی ہوئی تعلیم مبارکہ کا ایک ورق ہے۔ آپ ﷺ کی ذاتِ
 اقدس اخلاق کے اعتبار سے وہ منور آفتاب ہے جس میں ہر خوبی کی

جھلک اور ہر حسن کارنگ ملتا ہے۔ اس کے بارے میں قرآن پاک
 میں ہے کہ:

انک لعلی خلق عظیم ط
 ”بے شک آپ ﷺ اخلاق کے بلند مرتبہ پر فائز ہیں۔“
 آپ ﷺ نے خود ارشاد فرمایا کہ ”میں محاسن اخلاق کی تکمیل کے
 لئے بھیجا گیا ہوں۔“

حضرت سعد بن ہشام بن عامر رضی اللہ عنہ نے جب
 حضرت عائشہ صدیقہ رضی اللہ عنہا سے حضور اکرم ﷺ خلق کے
 بابت دریافت کیا تو اُم المؤمنین عائشہ صدیقہ رضی اللہ عنہا نے
 جواب میں فرمایا: ”کیا تو قرآن نہیں پڑھتا؟“ حضرت سعد رضی اللہ
 عنہ نے جواب دیا کہ ”قرآن پڑھتا ہوں“ یہ سُن کر حضرت عائشہ
 صدیقہ رضی اللہ عنہا نے فرمایا کہ ”نبی ﷺ کا خلق قرآن ہے“
 ارشاد صدیقہ کا مطلب یہ ہے کہ قرآن میں جس قدر محاسن اخلاق
 مذکورہ ہیں وہ سب آپ ﷺ کی ذاتِ اقدس میں پائے جاتے ہیں
 غرض دیگر کمالات کی طرح محاسن اخلاق میں بھی آپ ﷺ کا مرتبہ
 سب سے بڑھا ہوا ہے۔

لے گیا فوق انبیاء پر خلق میں اور خلق میں
 کس میں تھا اس کا علم اور کس میں اس کا سا کرم

آپ ﷺ کی ذاتِ گرامی حسن اخلاق و حسن کردار کا
 ایک اعلیٰ نمونہ تھی، بیماروں کی تیمارداری، ہمسائیوں کے حقوق کا
 لحاظ، چھوٹوں پر شفقت و رحمت، بزرگوں کی عزت و حرمت، یتیموں

سرتاجِ انبیاء، انسانِ کامل ﷺ

محمد اشرف

امام ابن تیمیہ کا قول ہے کہ:

”ساری چیزیں چھوڑ کر صرف سیرتِ نبوی ﷺ کے مطالعے اور اس میں تفکر و تدبر کو اگر تم اپنے اوپر لازم کر لو تو مجھے یقین ہے کہ مسلمانوں کی روحانی کمزوریوں اور بیماریوں کے لئے یہی نسخہ شفا ہو سکتا ہے۔“

مادی زندگی ہو یا روحانی زندگی، اخلاقی زندگی ہو یا معاشرتی زندگی، معاشی زندگی ہو یا سیاسی زندگی غرض زندگی کے ہر شعبہ میں آپ ﷺ کی سیرتِ مقدسہ سے انسان اکتسابِ نور کر سکتا ہے۔ آپ ﷺ کی زندگی کی سب سے بڑی خوبی یہ تھی کہ آپ ﷺ خود عامل تھے اور جو فرمایا اس پر عمل کر کے دکھلایا۔

آپ ﷺ آخری پیغمبر ہیں اس لئے آپ ﷺ کو ایسی شریعت دے کر بھیجا گیا جس کی تکمیل کے لئے پھر کسی نئے نبی کو نہ آنا تھا۔ اسی لئے آپ ﷺ کی ذات اقدس کو مجموعہ کمال اور دولتِ بے زوال بنا کر بھیجا گیا۔

دنیا میں مختلف انبیاء علیہم السلام میں مختلف خوبیاں فرداً پائی جاتی تھیں، لیکن آپ ﷺ کی ذات ہی ایک ہمہ گیر ذات ہے جس میں ساری خوبیاں جمع ہو گئیں۔ یہی وجہ ہے کہ آپ کی ذات جامع الصفات ہے۔

آقائے نامدار سرورِ کائنات ﷺ کی رسالتِ زمان و مکان اور حدود و قیود سے آزاد ہے آپ ﷺ عرب و عجم، روم و شام، ہندو چین غرض یہ کہ کہہ ارضی کے جن و انس کے لئے نبی بنا کر بھیجے گئے۔ اس کی شہادت قرآنِ پاک میں موجود ہے جو کہ اس طرح ہے:

وما ارسلناک الا کافۃ للناس بشیراً و نذیراً ط
”اور ہم نے آپ ﷺ کو تمام لوگوں کے لئے بشیر اور نذیر بنا کر بھیجا۔“

اسی طرح ایک اور مقام پر فرمایا کہ:

وما ارسلناک الا رحمة للعالمین ط

خاتم الانبیاء ﷺ کی ذاتِ گرامی کا سب سے بڑا معجزہ یہی ہے کہ آپ ﷺ نے ایک اُمّی و یتیم ہونے کے باوجود عرب کی اس جاہل، وحشی اور آن پڑھ قوم کو جو صدیوں سے جہل و گمراہی میں بھٹک رہی تھی۔ نورِ ایمان کی روشنی عطا فرمائی۔ خدائے وحدہ لا شریک کی ذات و صفات کے صحیح تصور، حقانیت، وحدانیت کی حقیقت اور رسالت و عبادت کے اصلی مقصد سے روشناس کرایا۔ یہ آپ ﷺ کے اخلاقِ کریمانہ اور اوصافِ حمیدہ ہی کی کشش تھی کہ دشمنِ جان بھی آپ ﷺ کو صادق و امین کہہ کر جان بچھاؤر کرنے لگے۔ اخلاقی اعتبار سے آپ ﷺ نے جو مقام حاصل کیا اس کے متعلق قرآن خود ناطق ہے۔