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and

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His Eminence Muhammad Abdul Aleem Siddiqui Al-Qaderi's Role in Modern Muslim History

His Eminence Muhammad Fazl-ur-Rahman Ansari Al-Qaderi

It is always with feelings of the most poignant sorrow that we recall the sad demise of the world-renowned missionary of Islam, His Eminence Shah Muhammad Abdul Aleem Siddiqui Al-Qaderi, who returned to Allah's Mercy at Medina on August 22, 1954, plunging millions of hearts all over the world in mourning. He was one of the most distinguished figures in the recent history of Islam, in fact, unique in his own way, and his missionary labours covering forty years in numerous countries of Asia, Africa, Europe, and America deserve to be recorded for inspiring the present and future generations of Muslims in the way of Islamic endeavour. A detailed description of his great work would require volumes, but a fundamental evaluation might be profitable is given here.

"The rise of Islam", says Lothrop Stoddard in the New World of Islam, "is perhaps the most amazing event in human history. Springing from a land and a people alike previously negligible, Islam spread within a century over half the earth, shattering great empires, over throwing long-established religions, remoulding the souls of races, and building up a whole new world--the world of Islam... Arising in a desert land sparsely inhabited by a nomad race, previously undistinguished in human annals, Islam sallied forth on its great adventure with the slenderest human backing and against the heaviest material odds. Yet Islam triumphed with seemingly miraculous ease, and a couple of generations saw the crescent borne victorious from the Pyrenees to the Himalayas and from the deserts of Central Asia to the deserts of Central Africa".

That is the story of the first political expansion of Islam. Its further expansion as a missionary faith, which has continued unabated down to the present day, has made it a powerful world religion. Its followers, numbering nearly six hundred million souls, are scattered all over the globe.

THE DECLINE OF MUSLIM POWER

But the calamities from which Islam as a huge political unit has suffered, have also been tremendous, so tremendous indeed that had it not been for the infinite inherent strength of the truth of Islam, it would have been reduced to ashes by now.

Thus the retreat of the armies of Muslimah, Abdur Rahman and Suleyman the Magnificent from Constantinople, Portiers and Vienna respectively, the expulsion of the Moors from Spain, the devastations wrought by the wild hordes of Chengaz Khan and Halaku Khan and later on by the armies of Taimur, are some of the dark land-marks of Muslim history.

These events, coupled with some other factors, were the cause of that universal anarchy, laxity in religious matters and neglect of natural sciences (— sciences which had their sanction in Muslim religion—) that took possession of the Muslim peoples four centuries ago, with the ultimate result that when, after the Industrial Revolution, Europe embarked on the conquest of Asia and Africa, the world of Islam found itself incapable of checking its advance.

"From 1800 and onwards, Islam lost in Europe, Caucasia, Transcaucasia, Bessarabia, Rumania, Bulgaria, Serbia,

Montenegro and Greece. In Africa, the whole of the upper half of the continent with the eastern parts known today as British East Africa, covering a territory larger than India, was parceled out amongst England, France and Spain. Between 1844 and 1891 Russia took, in the most inhuman manner, Khiva, Bokhara, Samarkand and all that part of Central Asia which is populated by Muslims. India, Burma, Malaya and the two outposts of the British Empire in the East-Aden and Singapore – went to England; Portugal wrought devastation and little Holland managed to build an empire in Asia out of all proportions to her own insignificance on the map of Europe. Continents were conquered, empires brought to dust, civilizations uprooted and the whole social, economic and religious life of multitudes ruined. Islam lay gasping on the surface of the earth, while Christian nations gloated over the un-doing of a people who alone were considered capable of standing to machinations.”

In the wake of political subjection came intellectual slavery, that defeatist attitude of mind which ultimately de-Islamized even the moral and social ideals of Islam, — a process which continues unabated in our own times.

SYED JAMALUDDIN AFGHANI

The nineteenth century which saw this great catastrophe descending also witnessed the birth of several leaders throughout the world of Islam. Among them the names of Syed Jamaluddin of Afghanistan, Prince Said Halim Pasha and Hafiz Midhat Pasha of Turkey, Sheikh-as-Sennoussi of Tripoli and Sir Syed Ahmed Khan of India, have become the talk of Muslim homes. Of all those leaders, however, Syed Jamaluddin Afghani enjoys a unique position.

While the attention of others remained focused on the local problems or, even

when they touched fundamental problems of international character, their influence could not transcend geographical bounds, Syed Jamaluddin's career was in nature and function out and out international. He was a deep scholar though he wrote no bulky volumes to commemorate his scholarship, a great statesman though he founded no state to mark his statesmanship, a doughty fighter for the cause of Islam though he fought no battles of sword and bayonet like the Sheikh as-Sennoussi or the Mendhi of Sudan. His real greatness lay, however, beyond these traits. It lay pre-eminently in the fact that he was an international Teacher, Preacher, Worker and Leader. His work was to arrest the advance of the forces of decay and to sow seeds all over the world of Islam which, in the fullness of time were to flower up into a rich harvest. To that end all his sublime qualities of head and heart-his deep learning, his keen insight into the matters of the world, his mighty oratorical powers, his austere piety and devotion to God — were directed.

THE “OLD WORLD” AND THE “NEW WORLD” OF ISLAM

But the field of activity of that great nineteenth century leader was confined to Afghanistan, India, Iran, Turkey, Iraq and Egypt which constitute what may be termed the “old world” of Islam. With the exception of Turkey, they have formed the heart of the Islamic world from the very early days of Muslim history and have, therefore, formed the vanguard of Islam both as a civilization and a political power. And Turkey too, because of her intimate association with the office of the Caliphate and because of her leadership of the Islamic world, could develop the same psychology and similar Islamic traditions. Thus the immediate danger in those countries was not the extinction of Islam as a religion but only its

breakdown as a political power under the blows of European aggrandizement.

What might be styled as the “new world” of Islam is constituted of those countries and populations where either Islam was introduced very late, i.e., during the period of the decay of Islamic culture and the rise of European supremacy in Asia and Africa, or, even where it reached earlier, as in the case of China, it remained a political minority and, persecuted and crushed from time to time, the Muslim communities were not allowed to build truly-Islamic civilization.

The Muslim populations of China, Siam, Malaya, Indonesia, Philippines, the islands of the Indian Ocean, and Central, East, West and South Africa, constitute this new world of Islam. To these may be added the Muslim communities of Europe, America, Australia and Japan, which, if properly organized, can prove to be of immense value to the Islamic cause. In point of population these communities jointly constitute almost half of the Muslim world.

Because of the fact that, due to certain historical circumstances, this “new world” could not establish a real contact with the nerve-centres of Islam, Muslims there could not build up that conservative psychology and those powerful Islamic traditions which alone can form a bulwark of defence against all antagonistic forces. Consequently, when Christian Europe over-ran the world of Islam in Europe, Asia and Africa, the real danger with which Islam was confronted there was not only its political breakdown, which was the case only in Indonesia and Malaya and some parts of Africa, but more than that, its cultural and religious decadence.

Because, there the Islamic influences, though spread over a wide area, were still in their infancy, while the fanaticism of Christian nations was not prepared to show quarter. For instance, the Spaniards and Minaret

later on the Americans used their full brute force and, for decades, tried with all their might to wipe out Islam from the isolated Muslim region of Mindanao—Sulu in the name of Philippine unity and civilization. In fact, the crusade continues down to our own day.

Christian missionaries of all denominations and races, with huge material forces at their back, rushed like wild beasts to devour the Muslim populations of China, Indonesia, Malaya and Africa. Local Muslim Leaders fought heroically with whatever resources they could command. More than they, the inherent power of Islam fought the battles. But still the forces of the enemy were too great which continued to increase with the advance of time, while political subjection along with its concomitant evils continued to put brakes on the development of Muslim strength. In time to come, to the two enemies, internal disruption and Christianity, was added a third, i.e., modern materialism, which influenced the whole of Islam in diverse forms, the two most important being racial and territorial Nationalism and Communism. The very existence of Islam seemed to be in danger of a gradual collapse.

HIS EMINENCE'S CONTRIBUTION

Nineteenth-century Afghanistan gave Syed Jamaluddin Al-Afghani to the “old world” of Islam. Twentieth-century Pak-Bharat sub-continent gave His Eminence Muhammad Abdul Aleem Siddiqui to the “new world”. And this scion of the family of Caliph Abu Bakr was born only four years before the hero of the Holy Prophet’s House died.

The circumstances with which Syed Jamaluddin was faced were, however, slightly different from those which confronted His Eminence Moulana Abdul Aleem Siddiqui. When the former came, the world of Islam had still her pride in culture and religion intact, — a sure sign of life; but

the latter's advent found it saturated with non-Islamic ideals — borrowed plumes from the West which are as unnatural and dangerous as they are enchanting.

Again, Syed Jamaluddin had to deal with a world ripe in Islamic thought and in possession of political sovereignty, however, degenerate and diminished it might be considered, while the world in which His Eminence had to work had none of those advantages. Consequently, though they started from the same point and moved in the same direction, the immediate points of stress contained slight difference. Both lines, however, converge at a common point.

With a fire of zeal born of the profoundest conviction, an outlook creative and international and a vision transparent as crystal, His Eminence Muhammad Abdul Aleem Siddiqui travelled as an itinerant preacher and missionary from country to country and from continent to continent, bringing new light, inculcating nobler ideals and creating fresh vision. As a profound scholar, thinker and spiritualist, as one of the most popular leaders of the masses and as one in proud possession of a charming and magnetic personality, mighty oratorical powers, a keen sense of judgment, a deep grasp of human psychology, and, above all, a sublime piety, a profound sincerity and a force of conviction, he endeared himself to millions from the shores of the Pacific to the shores of the Atlantic and beyond and became for them the harbinger of a nobler life.

With no organized financial backing, with apparently unsurmountable difficulties constantly facing him, with broken health and continuous illness, and with many to criticize and few to cooperate, he had to tread his lonely path. But using as his instruments an all-encompassing love and a charming smile which never left him even

under the most adverse circumstances, and working with a spirit which was tireless in work and persistent in effort, which introduced peace and contentment in life amidst the conflicting forces of emotion and circumstances and which imparted a spiritual glow to every action in an over-materialistic world, he won his way through. With his battle-cry: "*Back to the Qur'an and the Sunnah*", his watchword "*the Unity of Islam*" and his conviction that: "the more religious Muslims become, the better will they succeed in solving all their problems", he fought against the forces of disruption and disintegration, creating harmony between the old and the new on the basis of orthodoxy, on the one hand, and between partisan, tribal, racial and sectarian interests, on the other.

In the wake of his endeavours came a new awakening, a fresh consciousness and a stronger will to work, and these factors resulted in the establishment of missionary societies, youth movements, organizations of the Ulama, educational institutions, mosques, asylums for the destitute, magazines and newspapers. And this new awakening captured the minds of all classes of Muslim society. Before the greatness of his work as also of his personality bowed princes and governors, judges and barristers, students and professors, business magnates and government officers, the Ulama and doctors, as also those classes which go to constitute the masses. His disciples form today a body of nearly one hundred thousand souls while his admirers and friends number by the millions.

For forty years and more his musical and magical voice pierced the hearts of millions from East to West and North to South, chiding them on their past misdeeds, warning them against the dangers ahead and piloting their journeys into the stormy

seas of the future; and if still shortcomings might be detected in his labour of love, those shortcomings should be attributed to the age in which he lived, the world in which he worked and the darkness which surrounded him on all sides; while the elements of greatness in his life and "work were decidedly the products of his great qualities of head and heart-his profound learning, his undaunted courage and his unflinching determination to serve unswervingly the cause he had taken up in his hands.

Among his contemporaries there is none to whom he may be likened—a uniqueness which he shares with Syed Jamaluddin Al-Afghani. All flowers do not smell alike. His technique and scope of work was different though in essence his task was the same as that of his great contemporaries. Prominently a Sufi missionary and a student of modern thought, and with a field of work as wide as the world, he laboured to rediscover the religious life for those Muslim

communities that came under his influence and to plan on that sure foundation the moral and social edifices of Islam. And this great pioneering work benefitted not only the Muslims and awakened them to the greatness of their sublime faith, but thousands of non-Muslims of diverse nationalities and belonging to different faiths, among them persons eminent in learning and worldly rank, also saw the Light and joined the great Islamic Brotherhood.

May Allah shower His choicest blessings on the soul of this great Muslim and world-missionary who was not only great in life but also great in death, having breathed his last and having been buried at Medina, and that at a time when Muslims from all over the world, among whom he had preached Islam during his life, had assembled there eventually to form a world-congregation for his funeral prayers — in keeping with his world-role.

(Continued from page # 8)

educate the English-knowing Muslims of all categories in the teachings of Islam in a systematic manner and according to a definite programme. May Almighty Allah

guide our steps and help us to promote genuinely the sacred mission which the Holy Prophet Muhammad (ﷺ) has bequeathed to his followers. Amen!

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 World Situation and Our Obligation

His Eminence Muhammad Fazl-ur-Rahman Ansari Al-Qaderi

The world at large, including the Muslim world, is passing today through a crisis which, if not resolved realistically, is bound to result in unprecedented disaster. Torn asunder by complexes of diverse hues, humanity is descending into the abyss of social confusion and spiritual bankruptcy. She has been moving fast for the past more than one century into the arms of Materialism. That has deprived her of her spiritual foundations, her moral backbone and her intellectual equilibrium. The triumphant emergence of brutal capitalistic imperialism, of aggressive and anti-human nationalism and, ultimately, of the positively anti-God and anti-religious ideology of Marxism provides clear signs of the all-too-clear fact that humanity has turned her back upon healthy existence. Practically viewed, most of the modernized human beings regard belief in God and faith in His revealed Guidance, nay, even in the elementary moral values, as mere phantoms of primitive human imagination, or, at least, as things out-of-date. They try to substitute the baser values for the higher in the practical considerations of life with the result that peace and piety both seem to be receding into oblivion. Verily, the earth has become an arena of beastly struggles.

The forces of evil which are threatening the healthy existence of humanity today were born in the West after the Industrial Revolution as a result of the deadly conflict between the Christian Church and Modern Scientific Thought. In course of time, however, they stretched their dark shadows across the entire world. The tragedy is heightened by the fact that the world of Islam, which was meant by God Almighty to form the beacon light in a world of darkness does, for all practical purposes, no longer possess that distinction. With its morale and

its stability injured by the multi-coloured forces of disintegration from within and from without, the Muslim world has been in a state of drift for quite a long time now, ultimately moving into the quagmire of confusion. Speaking from the intellectual point of view, we have all the evils, ranging from rank heterodoxy to stark ignorance of Islam, existing within our ranks.

The modern section of our intelligentsia, which leads the Muslim world in all the practical affairs of life, has been fed with the anti-religious thought of the West, while a vast majority of our masses had had no opportunity of any education at all. The result is widespread ignorance of Islam, which, under the stress of foreign ideologies, quite often takes, among our modernist intelligentsia, the form of active hostility towards, or at least total indifference to, Islam, its values and its mission, while it turns our passive and illiterate millions into virtually nominal Muslims. Again, the evils which the intelligentsia absorbs from the Western godless thought do not remain confined to them alone but gradually spread to all sections from top to bottom. The poison flows uninterruptedly destroying the defensive mechanism of the fraternity and sweeping off its powers of initiative and world-leadership.

All Muslims believe, and this belief has been practically realized in history, that Islam was revealed by God to His Last and Final Prophet Muhammad (ﷺ) to serve as panacea for all the ills of human life. But no individual and no group can benefit from the blessings of Islam until its principles are put into practice with perfect sincerity and devotion. That, in its turn, is not possible unless people know, what Islam is and

know it not partially or imperfectly but as a practical and comprehensive guidance in the light of those theoretical and practical problems which afflict the minds of modern humanity.

Thus while all Muslims rightly believe that in Islam alone lies the salvation of the world today, it is also necessary that they should believe in the process of salvation referred to above. Those, therefore, who do not have a merely nominal faith in Islam but are conscious of their obligations as Muslims have a task to perform, a task for the fulfilment of which no sacrifice can be too great. The task is that they have to endeavour with all their might to understand Islam's Message and to reach it out to every human being living on earth.

Conscious of the tragic character of the situation as well as of the responsibilities that rest today on the shoulders of all believers in Islam, the World Federation of Islamic Missions—which owes its inspiration to the distinguished missionary of Islam, His Eminence Muhammad Abdul Aleem Siddiqui Al-Qaderi (R.A.)—has been pursuing several schemes for the defence and advancement of Islam ever since its inception in 1958. As a consequence, it has now a galaxy of 40 organizations within its fold—in Asia, Africa, Europe and America—, its women's wing known as the International Muslim Women's Organization, its youth wing known as the International Muslim Youth Organization, its Council of Learning and its magnificent multi-purpose project at Karachi known as the Islamic Centre. The Centre, in its turn, is comprised of several important institutions, e.g., The Aleemiyah Institute of Islamic Studies — which has been founded on the revolutionary idea that the Ulema of today should combine knowledge of modern thought in Philosophy, Social Sciences and Comparative Religion with a

sound education in Islamic theology —, the Islamic Research Seminary and Publications Bureau, a Health Centre, a school of modern education with Islamic bias, an Urdu monthly magazine entitled 'Manzil', etc.

The latest step in this great and glorious struggle of the World Federation of Islamic Missions is the publication of this journal. A journal in Gujerati, entitled 'Manzil', was brought out in January 1963 and has won a place of itself in the field of Islamic journalism. The publication of the 'Minaret', however, has been a pressing need, in spite of the several English periodicals which are being published by our member organizations in different countries of the world; because all those who are attached to this Movement—and they are to be found in all parts of the world—have been constantly emphasizing the need of a central official organ through which they may remain in touch with the head-quarters and through which they may receive genuine education in Islam—and *which may be purely missionary in its character with goodwill for all human beings as its central force.*

We are herewith presenting the first issue of the 'Minaret' and we hope that Muslims all over the world will give to this journal their fullest support and thus give us the opportunity of spreading the knowledge of Islam in accordance with the creed of Ahles-Sunnah wal Jamaa'h (اهل السنة و الجماعة) all over the world. We have planned to make this an ideal Islamic journal with certain unique features, which shall be taken up more fully after my return from the impending missionary tour in foreign lands. We wish to make this journal the most economical and low-priced so that every English-knowing Muslim may be in a position to buy it, and the most systematically-planned so that we may be able to (Continued on page 6)

The Islamic Ideal

*(Speech delivered by H. E. Maulana Muhammad Abdul Aleem Siddiqui (RA)
at the Islamic Cultural Centre, London).*

It is my first and most pleasant duty to thank the Almighty Allah who provided me with the opportunity to come to this country and to deliver the Message of Love on behalf of His last and greatest Messenger, the Holy Prophet Muhammad (ﷺ). After that I have to thank all those who assisted me morally in the execution of my mission during my stay in London.

My friends, according to the Islamic teaching, every Muslim must act as a born missionary. For Muslims have been described in the Holy Qur'an as the "best of nations" on the ground that "they enjoin what is right and forbid what is wrong." Therefore, if Muslims of the present day fulfill this obligation, they will deserve this title. If the Muslims neglect to do so, they can only be classified in the reverse category both in this world and in their accountability before God. History bears witness to the fact that so long as Muslims continued to fulfil this great task of the active and dynamic realization of Islam, they continued to enjoy an enviable position in the comity of nations. Its neglect brought them down and we may be sure that if they return to it once again, they will regain their lost position.

The need for such a revival, the call of Islamic missionary activity is indeed more pressing to-day than ever before. Among all the instruments which the opponents of Islam employed for checking the advancing Islamic tide, none was as successful as false propaganda, which at times assumed the most horrifying forms. In his book, "Mohammed and Mohammedanism". Bosworth Smith has given a brief account of those calumnies and vilifications. And not only him many other honest non-Muslim

scholars have admitted that no religion was ever more calumniated than Islam. This campaign of misrepresentation met with something more than success. Today, the average Westerner possesses such strange notions about Islam which are simply staggering and he hates this religion in the same proportion as he ought to have loved it had he known the true picture. Besides the Westerners, there are men and women in the Muslim fold itself, who, because of one-sided Western education, know only that picture of Islam which their anti-Islamic teachers have painted before them and consequently suffer from uneasy conscience. They are the descendants of Muslim parents, they are the inheritors of a great and noble tradition. But they have never had the opportunity of teaming that tradition from the right source and have, therefore, become a source of weakness to themselves and to Islam.

The dissemination of Islamic knowledge is, therefore, the crying need of the day and calls for a determined, organized and well-coordinated effort, which should be planned in accordance with modern conditions.

While I say this, I wish to warn Muslims against the type of formal and lifeless propaganda which certain people have learnt to carry on in the name of Islam. Superficialities cannot carry us far and the glory or superficial attempts is always short-lived. What we need is a high-class and honest Islamic intellectual campaign, on the one hand, and the radiation of the light of Islam by personal example, on the other. My thirty years' labour in this field has convinced me that it is ultimately man which attracts man. It is the personal and practical example set by the preacher in his total

personality which counts above everything else. This is a fact which many of us seem to have forgotten to-day and we have thus belied our own history. I remind my Muslim friends that it was the personality of the Holy Prophet Muhammad (ﷺ) which beside the correct intellectual presentation of Islam, was responsible for the most wonderful revolution of human history. Again, the whole history of the spread of Islam revolves round the personalities of those who were, in their own persons, shining illustrations of Islam and possessed not only the knowledge of Islam but also a share of the spiritual magnetism of the Holy Prophet (ﷺ). Read and re-read the history of the propagation of Islam in India or Indonesia or China or Africa or any other part of the Muslim world and you will come across the same story everywhere. I wish my Muslim friends to study that history and then to cast a glance at those attempts where hundreds of thousands of pounds are being spent on formal and lifeless propaganda. Such attempts cannot bear comparison with even the quiet efforts of those who in their missionary work, are relying solely on their sincerity and piety, not to speak of the glorious record of our great ancestors who carried out a whole world for Islam by sheer missionary effort.

I have said this to stress the all-important fact that any effort on our part cannot be fruitful unless and until it crosses the literary boundaries, and illumines the path in the moral and spiritual domains on the basis of personal example.

My friends, the close relations which have existed during the past one century between Great Britain and the Islamic world have made it all the more obligatory for us to disseminate the knowledge of Islam among the British people. For, the more they will know the correct fact about Islam, the more friendly will become their attitude

towards Muslims, and this will ultimately contribute to international fellowship and goodwill. Besides, Britain is a centre where Muslim young men and women come from all parts of the world in search of knowledge. It is necessary to enlighten those youngsters about Islam so that they may safeguard themselves against the anti-Islamic ideas and habits, on the one hand and become the emissaries of Islam, on the other.

In view of this it is the bounden duty of the Muslim world to strengthen the Islamic Cultural Centre which is ideally situated in the heart of London. But a mosque without worshippers is an anomaly. Therefore, what we need before everything else is that every Muslim should consider the Islamic Centre as his own and should regard it his duty to make it the rallying point of Muslims. Muslims should not only come here to study in the valuable library but they should also make it their centre for Islamically-legitimate sports and all other healthy forms of cultural activity. The aim should be to utilize the great asset which we have in the form of this magnificent building and library for presenting to the Muslim and the non-Muslim alike the true intellectual as well as the practical picture of Islam.

Friends! Islam is above and beyond those conceptions of religion which have generally come to prevail to-day. With some people religion consists in a few rituals and a few prayers. With others it is blind faith in certain supposed ultra-natural verities where human reason can have no say. With certain others it is synonymous with 'ism' and has reference to some particular aspect of life. Then there are people who interpret religion as an individualistic faith in which everyone is free to speculate and believe, and which has no practical relation with the social life and its implications.

Unfortunately, these wrong conceptions are

being applied to Islam also in one way or the other. But the fact is that the Islamic religion is co-existent with nature and comprehends human life in its totality. Islam is a complete code of life which contains perfect guidance for all the aspects of human activity namely, faith and practice, devotional and practical, individual and collective, social and moral, political and economic, Islamic life, therefore, is a life which reflects the Islamic guidance in all these aspects. A Muslim is he who believes that God exists, that the world is a moral order, that God sends down guidance to humanity through His chosen Prophets and that he must submit his will and his whole activity to that revealed guidance. A Muslim is he who believes all this and acts accordingly.

The word "code" should not however, mislead to think that Islam is only a social Ideology. Nay. as pointed out already. It guides man in all his natural yearnings. In fact, it starts not from the social side but from the divine. It starts from the point where natural sciences end. where our physical senses refuse to go further, where the philosophical discussion of the "Great Reality" or in the words of Sir Oliver Lodge, the "Unknown" begins. Where our physical capacities pro-claim their inability, Islam guides to the deeper recesses of human consciousness. It opens the doors to the mysteries of life and death and of the Great Beyond through prayer and worship, on the one hand and by harmonizing our social activity with the spiritual illumination on the other. For, in Islam, every action, however mundane, if performed in the light of God's commands is "worship" and leads to spiritual progress. The five daily prayers in Islam are in reality the spiritual diet which causes the soul-force of a consciously-practicing Muslim to grow even as our timed daily food guarantees our physical growth. Communion with God and social living in

accordance with God's revealed law, form the road to saintliness in Islam.

My friends! Every code of life has a reference to a certain ideal. Without fixing up an ideal, we cannot have a code of life. The cause of the confusion which is prevailing in the world to-day is really that either the ideal is not well-defined, or it has been defined in a limited perspective, or it is not defined at all.

For this reason. the first thing that Islam does is that it presents a rational ideal for man. The Holy Qur'an says:

"And I have not created the Jinn and mankind except that they shall worship Me." (51:56)

In the Hadith Qudsi, God says:-

كُنْتُ كَنْزًا مَخْفِيًّا فَأَحْبَبْتُ أَنْ أَعْرِفَ فَخَلَقْتُ الْخَلْقَ لِكَيْ أَعْرِفَ

"I was a hidden treasure, and I loved to be known; therefore, I created the creation so that I might be known."

The purpose of our creation is our attainment of the knowledge of God and His Attributes. Further. every particle of this universe is a manifestation of God's Attributes. Hence, when a Muslim engages himself in scientific pursuit as a true Muslim, whether in the field of Geology, or Astronomy. or Chemistry, his goal is the knowledge of God. The Holy Qur'an says:

"Verily, in the creation of the heavens and the earth and in the alternation of the night and day, there are signs for men of understanding. who remember God, standing, sitting and reclining, and ponder over the creation of the heavens and the earth, and say: 'Our Lord! Thou hast not created all this in vain. Glory be to Thee! Preserve us from the doom of Fire.'" (3:198).

Thus even the purely scientific pursuit has a deeper significance in Islam. The true

Muslim scientist does not stop at the discovery of physical causes, but proceeds further to realize the working of the "Great Beyond." Such an attitude can be possible only when the ideal of God-realization remains constantly in the forefront. Hence, the Holy Qur'an says:

"Say: Verily, my prayer and my sacrifice, my life and my death are all for Allah, the Lord of the Worlds, who hath no partner." (6:162).

Elsewhere, the Holy Qur'an teaches us to repeat:

"For God we are and unto Him is our return." (2:156)

Thus, when the ideal is God alone, it is but a must that a Muslim should conform to the Divine Law in all aspects of his life, individual as well as social.

This brings us to the point that a Muslim has to keep constantly to the Golden Mean, to the local point of moderation. Going astray from that point is termed in the science of

Medicine as "disease," in the science of Morals as "inequity" and in the science of Social Life as "war." Essentially, the focal point is God, and when we move away from Him and His Laws, we commit what in religious terminology is called "sin" and its consequence is "disease" on the physical plane "inequity" on the moral plane and "war and strife" on the political plane.

What the world, therefore, needs to-day most of all is the effort to bring rebellious humanity back to God. We should especially reform our educational systems in such a way that the rising generations may learn to know and love God and to follow His Guidance. That alone will ensure peace and healthy progress in the world. Without that we can only expect mankind to continue to descend deeper and deeper into the pit of war strife and misery.

My Friends! I leave this message in the hands of those admirers and followers of Islam who have a permanent residence here. I hope they will present the best model and serve the cause.

(Continued from page # 14)

that scientific observations and deductions will one day confirm unequivocally, as they have done already with so much of what had been revealed in the Holy Qur'an 1,400 years ago, that every word of that Illustrious Book is true and capable of verification by scientific and every other means as it tells us to observe the very signs of Allah Himself, vide Surah 42:29:

"And among His Signs is the creation of the heavens and the earth, and the living

creatures He has scattered through them".

Then, perhaps, the unbelievers will recognize what all Muslims already know, that Islam is the One True Faith; of God, and from God; and the only natural religion and way of life for all mankind; and the Holy Qur'an is God's Own True Word and Testimony. May Almighty Allah, the Omniscient, the Omnipotent, the Omnipresent; the Creator and Sustainer of the Universe, bring that great day ever nearer. Ameen.....



Modern Cosmology and Islam

Muhammed H. I. Dobinson

During the past half-century or so, there have been enunciated a number of theories as to how the universe began to come into existence. By the mid -1920's, the American astronomer, Edwin Hubble, using the new 100-inch telescope on Mt. Wilson, had shown that the fuzzy objects outside the Milky Way were galaxies like our own, and that the faintest of the extra-galactic nebulae radiated light which was reddened, or shifted towards the red end of the spectrum, apparently, indicating that the galaxies were rapidly receding from us. This gave rise to the simple postulation that the universe was expanding and this theory was consistent, with Einstein's new Theory of Gravitation, in the 19th Century doctrines of an evolving universe and the species which it contained. The leading supporters of the theory of an expanding universe, who were most vocal on the subject, were personalities as different as Jeans and Eddington.

Given that the universe is expanding, it was possible to deduce that all the matter in the universe must at some time in the distant past have been compressed into a very small volume, no larger than, say, a Pin's head, about 10,000—15,000 million years ago when it began to expand. Some cosmologists such as Sir Fred Hoyle and his associates, notably Sir Herman Bondi and Professor Thomas Gold, argued that the universe might not always have been expanding; and in the 1950's They put forward the so-called "Steady State" theory which accepted that the galaxies were constantly receding from each other, but that the matter in the space between them was continually being replenished by the creation of a new matter in the form of hydrogenated atoms; A fierce argument took place in the 1950's between the

supporters of the Steady State theory, which stated that the universe had always existed, and those on the other side who postulated that the universe had a finite beginning. The Steady State theory is now discredited and has been abandoned, because it is in conflict with observed facts.

During the last decade, observations of the microwave background radiation by two American radio-astronomers, who are also Nobel Prize winners, namely Penzias and Wilson, have very strongly supported those who believe that the universe had a finite beginning; and from these observations has emerged the so-called "Big Bang" theory which postulates that the universe began with an explosion, or "big bang", and that for the first 100,000 years or so of its existence, the universe had been a rapidly expanding fire-ball in which radiation worked transformations on the particles of which -matter itself is made. Moreover, the calculations of the Big Bang theorists have shown that the helium in the universe, of which it forms about a quarter and is evenly distributed amongst all the stars, would have been formed in the first few minutes of the beginning of the universe and that after this, due to the temperature and density of the universe being insufficient, nothing much more would have happened between the separation of matter and radiation, said to be about 10 million years after the big bang, and the formation of the galaxies after 1,000 million years or so.

Professor Martin Rees, of the Institute of Astronomy at the University of Cambridge, has recently put forward a new theory that this period was not the uneventful time that has previously been popularly supposed, but that, although the universe would have been still too dense for the matter in it to

have condensed into galaxies as we now know them, conditions were nevertheless just ripe for the formation of individual stars, most of which were bigger than the sun. This theory is substantially in conformity with the observations and known facts of the universe; and, if it is correct, the consequences are important. This new theory provides another explanation for at least one, and perhaps both, pieces of evidence supporting the Big Bang theory of the beginning of the universe.

So much for modern scientific theories; but what does Islam teach on the subject and what does the Muslim believe? Islam teaches that the beginning of the universe was a spontaneous act of creation on the part of a Supreme Being, known to the Muslims as Allah, and He took "six days" to complete the work, vide the Holy Qur'an Surah 6 : 101.

"To Him (Allah) is due the primal origins of the heavens and the earth". When He decreeth a matter, He saith to it: "Be", and it is".

And again, Surah 7:54;

"Your guardian-Lord is Allah, Who created the heavens and the earth in six Days".

First of all was created a gaseous substance (helium ?), vide Surah 41:11

"Moreover, He comprehended in His design, the sky, and it had been as vapour".

Then the heavens were formed including our own planet, earth, with all its physical features vide Surah 37:6

"We have indeed decked the lower heaven with beauty in the stars". Finally, man was created out of mud, vide Surah 15:26;

"We created man from sounding clay, from mud moulded into shape".

Modern science also tells us that life itself first appeared in the ooze at the bottoms of

the oceans, So, compare that with what is written in the Holy Qur'an, Surah 21:30;

"Do not the unbelievers see that the heavens and the earth were joined together as one unit of creation before We clove them asunder? We made from water every living thing".

Thus the Holy Qur'an is vindicated in one of its verses by modern science which has postulated the Big Bang theory and that life began in water!

So far Islam and modern science and its theories about the beginnings of life and the universe are in complete conformity, but what modern science does not tell us is: Who created the immensely dense, pin-head size ball of sub-atomic particles which exploded with a big bang when the time was ripe bringing about the beginning of the universe as we know it today, or if there was a time before the big bang, when time had no meaning. On their own admission, scientists studying the cosmos rely on 10% fact and 90% speculation while formulating their theories about the universe and its origins and, in the present state of knowledge, they can give us no reliable answers to this question. It is, therefore, left to religion to provide an answer; and Islam does so by telling us that there is a Supreme Being, Allah, Who is Uncreate, or has always existed, and Who is the Creator and Sustainer of the universe, vide Surah 2:255.

"Allah! There is no God but He, the Living, the Self-subsisting, the Eternal".

And again, Surah 13 :16;

"Say (O Muhammad): 'Who is the Lord and Sustainer of the Heavens and the earth?' Say: 'It is Allah'".

Is it not then reasonable to suppose, taking into account the progress of scientific discovery, (Continued on page #. 12)

Hazrat Umar's Epoch-Making Role

Jafar Wafa

Islam is, first and foremost, an ideology rather than a mere set of rituals and beliefs. It made its debut as an egalitarian movement and, barring the Prophet's friend and relatives, the earliest converts to the faith were the slaves and down-trodden men and women of Makkah Zaid bin Haritha, Bilal Habshi, Suhail Rumi, Yasir Yamani, Lubaina, Nahdia, Umme Abbas and Sumaya (the last named four were girl slaves). They are, even to this day, respected and revered by their co-religionists the world over.

Hazrat Umar (RDA) who fell to a specially-sharpened knife of a Persian slave before the Fajr congregation in the Prophet's Mosque in the month of Muharram, nearly thirteen years after the Holy Prophet (ﷺ) met his Maker, had soft corner for the slaves who constituted the most despicable and dehumanized class in the tribal-feudal order of his time.

How he treated them on an equal footing with himself is exemplary. One has only to remind oneself of the oft-repeated instance of his entering Jerusalem, after its surrender by the Byzantine Christian ruler, in full view of all those who had thronged to watch the arrival of the mighty Caliph who had liquidated the Persian and Roman empires, the two super powers of the time. They could hardly believe their eyes when they saw the Caliph dressed in an ordinary flowing robe trudging on foot holding his camel's rein whereon sat his slave, as it was his turn to rest and the Caliph's turn to walk holding the camel's rein in hand.

To his credit also goes the edict issued by his military commanders, at his personal instance, to instruct the soldiers and other officials to treat the slaves of the vanquished Roman and Persian nobility

with the same consideration as due to their masters and to give them the option of forming their own separate tribe if they preferred to do so after freedom from their masters.

One should also recall how he preferred to let his would be assassin, Abu Lulu Firoz the Persian slave, to roam freely although the latter had given him a veiled threat to take the law in his own hands if he, as Caliph, did not decide his complaint in his favour. Hazrat Umar (RDA), though a little perturbed over the audacious remark of a slave who had not converted to Islam, did not order his preventive detention as the verbal threat was not open and unequivocal.

Hazrat Umar (RDA) was held in high esteem by the Prophet (ﷺ) who according to the reliable account recorded by Imam Bukhari in his collection of the 'traditions' and 'narratives', prayed to Allah "to give strength and honour to Islam" by making either Umar bin Al-khattab or Umar bin Hisham (nick-named Abu Jehl) a true Muslim, whoever of the two was more respectable in the Almighty's own view. And it is a fact of history that Hazrat Umar (RDA), the more respectable in Divine opinion, embraced Islam quite unexpectedly and astonishingly for no plausible reason except that he was destined to give strength and honour to Islam."

It is worth noting that Hazrat Umar (RDA), converted to Islam at a time when he was poised to take the Prophet's (ﷺ) life and thereby root out the fledgling faith from its native soil. History also tells everybody that Abu Jehl, who did not convert and continued to fight against Islam, died an ignominious death as an infidel and idolater.

Bukhari's work also records that Hazrat Umar's conversion was hailed by Hazrat Abdullah bin Masood, a very respected companion of the Prophet (ﷺ), as a source of instant strength and honour for Islam as the morale of the depressed and oppressed minority of Muslims in Makkah received a sudden boost and they began praying and prostrating before Allah openly instead of secretly.

Although the holy Prophet (ﷺ) had not expressly nominated his successor, yet he is reported to have narrated (as per Bukhari's collection) that he "saw in a dream that he was near a well equipped with a bucket to draw water from it and that he drew as much water as Allah had willed, whereafter he passed the bucket to Abu Qahafa's son, Abu Bakr and later the bucket grew bigger and bigger in size till Khattab's son Umar took hold of it and drew water from the well in a way that he (the Prophet (ﷺ)) had not seen any strong man drawing likewise, and soon the tank attached to the well got filled upto the brim and people swarmed from all around to quench their thirst."

As the actual events unfolded after the holy

Prophet's (ﷺ) demise, this figurative description provided to be a historical fact. Another narrative in Imam Bukhari's work (Chapter Kitabul Fitan) is to the effect that the holy Prophet (ﷺ) had predicted that Umar (RDA) will act as the bulwark against numerous troubles "that will raise their heads like angry waves of the sea". Anyone who is conversant with the history of early Islam will agree that after the martyrdom of Hazrat Umar (RDA) troubles visited the Arab Caliphate, wave after wave, causing the martyrdom of Hazrat Usman and Hazrat Ali, culminating in the great and grievous tragedy of Karbala, only about twenty years after Hazrat Ali's reign.

As for the last moments of Hazrat Umar's (RDA) life, after he suffered deep wounds at the hands of Abu Lulu Firoz, he was perhaps, only waiting to hear as to who his assassin was. When informed that it was the Persian slave, he heaved the last sigh thanking Allah that his killer was not a Muslim. Having done so much for the cause of Islam, it was one heartening news for him in the throes of death that no Muslim was so thankless as to take his life.

(Courtesy: DAWN)

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Qur'anic Code for Trade

Khalid Durrani

Islam is a complete code of life that provides guidance to the humankind in every walk of life. Although trade and commerce is vital for the survival and progress of human society, it can only be carried out according to a code of ethics, to ensure justice and fair play. It is also essential to abide by the principles of good management, and indeed no human activity is complete without the element of benevolence and charity.

Lastly, there has to be a strong legal machinery to monitor observance of the prescribed code of conduct and impose sanctions on those who violate it. The principles of trade mentioned in the holy Qur'an, encompass all the essential aspects of human conduct.

'Woe to those that deal in fraud. Those who, when they have to receive by measure from men, exact full measure, but when they have to give by measure or weight to men, give less than due.' (83: 1-3). The word 'fraud' here, does not apply only to the practice of resorting to short measure or short weight but in fact it is the spirit of injustice that has been condemned.

In domestic and social matters, it refers to an individual or group that may ask for honour or respect or services which they are not willing to give to others in similar circumstances. With what face can a man ask for mercy or love from Allah when he is unwilling to give it to his fellow beings? The spirit of the Ayaat is that we must give in full what is due from us, whether we expect to receive full consideration from the other side or not. Ayat 35 of Surah Al-Asra reiterates that giving just measure and weight is not only right in itself, but is ultimately, to the best spiritual and material advantage of the person who gives it. "Give full measure when you measure and weigh with a balance that is straight: that is

the most fitting and the most advantageous in the final determination.

The holy Quran further enjoins men not to indulge in mischief by withholding things from people unjustly. Surah Al Shuara, Ayaat 181- to 183 state, "give just measure and cause no loss (to others by fraud). And weigh with scales true and upright. And withhold not things justly due to men, nor do evil in the land, working mischief."

Allah Almighty has guided men to be honest, just and fair in all their dealings This includes not only weighing things that one is selling, but justice and honesty in conduct. In fact the scope of this Ayat also encompasses justice with one's own self and obedience of divine laws. The importance of 'balance' in trade and other worldly affairs has been further reiterated in Ayaat 7-9 of Surah Rahman, 'And the firmament has He raised high, and He has set up the balance (of justice) In order that you may not transgress (due balance). So establish weight with justice and fall not short in the balance.'

It is unfortunate that many of us today, do not realize the hazards of accumulating wealth-through unjust and unfair means. Amassing wealth by unfair means is in fact a clear and willful disobedience of our Creator. "Give measure and weight with full justice, no burden do We place on any soul, but that which it can bear." (6: 152).

'Now has come to you a clear (sign) from your Lord! Give just measure and weight, nor withhold from the people the things that are their due, and do no mischief on the earth after it has been set in order: that will be best for you, if you have faith.' (7: 85).

Almighty Allah has urged men to earn by means of free and fair trade. We have also been warned against the hazards of greed

and jealousy because Allah has promised to reward each individual, according to the effort he puts in.

“O you people who believe! Do not devour each other's property by deceit (or unlawful)”. (4: 29). “Do not desire (in greed) of His Grace which, Allah gives more to some than the others Men's portion is according to what they earn and women's portion is according to what they earn. And keep asking Him of His bounty. (4: 32)

Human mind is not like a computer where data may be stored permanently. Man is likely to forget things. Similarly, oral communication is likely to be misheard and misunderstood. Miscommunication is often the cause of disputes and misunderstandings between human beings. It destroys the otherwise affectionate and cordial relationship between dear friends and relatives. This is precisely the reason why Islam has ordained men to reduce their business contracts to writing. “You who believe! When you deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing. Let a scribe write down faithfully as between the parties: let not the scribe, refuse to write as Allah has taught him, so let him write. Let him, who incurs the liability dictate, but let him fear his Lord Allah.

“There should be no (word or item) left out or reduced. If the party liable, is mentally deficient, or weak, or unable himself to dictate, let his guardian dictate faithfully. And get two witnesses out of your own men. And if there are not two men, then a man and two women, such as you choose for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on (for evidence). Disdain not to reduce to, writing (your contract) for a future period, whether it be small or big, also fix (and enter) term agreed, there is justice in this for you, in the sight of

Allah, more suitable as evidence and more convenient to prevent doubts among yourselves.” (2: 282).

The first part of Ayat 282 deals with transactions involving future payment or future consideration. In order to understand the above part of the Ayat more realistically, it may be prudent to note the following points:

- The words, “There is justice in this for you, in the sight of Allah, more suitable as evidence and more convenient to prevent doubts among Yourselves”, indicate that a written document is recommended in case of future transactions, but it is not obligatory in law.
- it is desirable that the men or women chosen as witness should be from the circle to which the parties belong, as they would best be able to understand the transaction, and will be more easily available, if their evidence is required in future.

The second part of Ayat 282, deals with transactions in which payment and delivery are made on the spot. Such transactions require no contract or evidence in writing, but apparently oral witnesses to such transactions are recommended.

“But if it be a transaction which you carry out on the spot among yourselves, there is no blame on you if you reduce it not to writing. But take witnesses whenever you make a commercial contract, and let neither scribe nor witness suffer harm, if you do (such harm) it would be wickedness in you. So fear Allah; for it is Allah that teaches you. And Allah is well acquainted with all things.” (2: 282).

Commercial morality in the above part of the Ayat has been taught in the most practical manner, both in regard to the bargains to be made, the evidence to be provided, the doubts to be avoided and the duties and rights of scribes and witnesses.

Ayat 283 of Surah Al Baqarah explains the

principles of pledge as a means of commercial transactions "If you are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, let the trustee (faithfully) discharge his trust, and let him fear Allah, his Rabb. Conceal not evidence: for whoever conceals it, his heart is tainted with sin. And Allah Knows all that you do."

A pledge or security stands on its own independent footing, though it is a very convenient form of closing the bargain where the parties cannot trust each other and cannot get a written Agreement with proper witnesses. The law of deposit implies great trust in the depositary on the part of the depositor. The depositary becomes a trustee whose duty is to guard the interests of the person on whose behalf he holds the trust and to render back the property and accounts when required, according to the terms of the trust. It is at times possible to gain a material advantage by destroying or concealing an Inconvenient piece of evidence. We have been warned not to yield to such temptation. Concealment of evidence has a serious effect on our own moral and spiritual life. Our heart is the seat of all our affections and false dealings taint all our affections.

Allah Almighty has forbidden excessive profit faking and exploitation of the needy. We have been strictly restrained from multiplying our wealth through unjust, exploitative and excessive profit taking. "O you people who believe! Do not eat (earnings) doubled and multiplied through Riba, but fear Allah that you may really prosper." (3:130).

According to the explanation of the above Ayat by Abdullah Yusuf Ali, it is highly incumbent on us to refrain from oppressing our fellow beings in need. Usury or Riba is the opposite extreme of charity, unselfishness, striving and giving ourselves in the service of Allah and of our fellow beings. Healty

prosperity consists not in greed but in giving ourselves and our wealth in the cause of Allah, and in the service of Allah's creatures. Al-mighty Allah has warned us that those who are only engrossed in the vanities of this world, and wish to accumulate wealth in this temporary and transitory life, are disregarding the direction and advice of Allah. Such people may become materialistically rich in this world, but they would be paupers in the eternal life hereafter.

"Whoever intends to harvest his crop in the hereafter, We increase the yield of his crop. And If one intends to harvest his crop in this world, We give It to him in this (life), then he has no share of it in the hereafter" (Surah Al Shura, Ayat 20). Ayaat 15 and 16 of Surah Hud (11), explain the above concept in greater depth. "One who desires the life of this world and its glitters, We will satisfy him in full (according to) his deeds, in this life, there will be no deduction from it. For all such people there is nothing in the hereafter, except fire. What they had built (in this world) will be rendered futile, and all their deeds will be ineffective."

It is by no means enough to give guidance to people, frame rules and regulations, but leave people free to violate the law if they choose to do so. Justice and fair play must be enforced with iron hand in order to ensure a just, equitable and peaceful co-existence in the society (Surah Al Hadeed, Ayat 25 says, "When We sent our apostles with clear signs and sent down with them the Book and the Balance (of right and wrong), that men may stand forth in justice.

And We sent down Iron in which is (material for) mighty war, as well as many benefits for mankind that Allah may test, who it is that will help, Unseen, Him and His apostles: For Allah is full of strength, exalted in Might (And able to enforce His will).

In the above Ayat, three things are mentioned as gifts of Allah. In concrete terms they are

'The Book', The Balance, and 'Iron' which stand as emblems of the three things which hold the society together. These are:

- The Revelation: which commands good and forbids evil
- Justice which gives to each person his due
- The strong arm of law which imposes sanctions on evil doers and handles them

with an iron hand. Iron in the above Ayat stands as the symbol of strength, power, and enforcement of law.

The writer is a retired commander of Pakistan Navy.

(Courtesy: "DAWN")



(Continued from page #. 28)

someone else have such sympathetic Ahl-e-Baitas do I. O brave colleagues! May Allah bless you. The promised time has reached. I think, a decision will be reached between me and them tomorrow. After deliberation, it is my opinion that you go back to your towns and villages with your souls and bodies unhurt and do not put yourselves in this fire of extermination. The enemies have conflict only with me and not with you. I willingly liberate you from my relation of allegiance and obedience and allow you with my free consent and pleasure to leave me. You are free to go anywhere and take advantage of night's darkness."

Imam Hussain's companions listened to his sermon but decided to have the honour of being martyred the following day with Imam Hussain (RDA). The day of Ashurah appeared and after offering Fajr prayers, the Imam (RDA) addressed the Syrian armies as a fulfilment of a condition. On this occasion, the Imam said:

"O people I do not be hasty first let me say something, then you shall have the option; If you accept whatever I say and deem it true, and do justice, then you will be lucky and there would be no way out for me to oppose you, but if you do not accept whatever I say and do not do justice, and you all agree on a point what you have to do and then do

whatever you Want to do with me, and do not give me respite. Allah is my helper who revealed the Book (Holy Qur'an) and who is the Guardian of pious people. You can see how the situation has shaped up. The world has been devoid of virtues and only little life is left. Alas! you do not see that Haq (the right) has been pushed back and wrong is being openly followed. There is no one to stop wrong-doings. I want the death of only martyrdom."

Till Asr, all the male companions of Imam Hussain (RDA) had been martyred. Now, the Imam (RDA) himself went into the battlefield and started the war. While combating, the Imam (RDA) was also delivering a sermon to the enemies. He was saying:

"Today you people have gathered here to kill me. I swear by Allah that after me you will not kill such a man whose murder will make Allah more displeased than my murder. Allah, by disgracing you, will honour me and hence will take revenge from you."

Imam Hussain (RDA), who was trained and graduated from the school of Prophet (ﷺ), raised the voice against the atrocities and cruelties of yazid. He was not only against Yazid but against a system of vice. He adhered to his stand till the end, and was martyred for the same cause.

(Courtesy: The News International)



The Choice of One's Religion

H. E. Maulana Muhammad Abdul Aleem Siddiqui (RA)

Religion! What treasure untold
Resides in that heavenly word!
More precious than silver and gold.
Or all that this earth can afford.

—Cowper

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

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

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

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

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

- (1) Simple and reasonable.
- (2) Practicable.

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

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

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

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

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

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

Religion is a medium between the Infinite Being and the finite creature. As such the religion of Islam desires of its inquirer to be first convinced of the fact of the existence of God Who alone should be worshipped. The inquirer having been convinced of this fundamental fact by arguments and appeals to his reason, not merely by faith alone, it proceeds logically to show the other things of importance. The Holy Qur'an which is the revealed Book of the Almighty

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

- (1) The existence of God,
- (2) The necessity for, and the provision of, divinely appointed Teachers,
- (3) Muhammad (ﷺ) being the last of such Teachers and what he taught should be accepted and observed,
- (4) The Qur'an, the true revealed book of God.

“Islam” means “submission”, entire submission to the will of God. Islam is a religion which does not demand of a man the surrender of his reasoning faculties, nor does it demand a blind subscription to

dark, tangled, inexplicable mysteries which bewilder and plunge the understanding in a vortex that destroys rather than establishes reliance on the truths touching the existence of a supernatural world, the reality of God the Creator and Sustainer, and the life beyond the grave which begins the moment death closes this earthy scene.

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

“God, there is no good but He, the Living, the Self-Subsisting, the Eternal. Neither sleep nor slumber seizeth Him; to Him belongeth whatsoever is in the heavens and on the earth.

Who is there that can intercede with Him but through His good pleasure? He knoweth that which is past and that which is to come unto them, and they shall not comprehend anything of His knowledge but so far as it pleaseth Him. His throne is extended over heaven and earth and the preservation of both is no burden unto Him. He is the High, the Mighty”.

Islam is the religion inspired by God and promulgated by His Messengers. Islam

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

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

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

II.

Religion is that which guides and regulates life: and a true religion is known by its

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

The whole world would have remained in darkness but for Muhammad (ﷺ), the greatest apostle of God, and the Holy Qur'an, the greatest revealed Book of God. Whilst Europe was plunged in darkness and ignorance, culture was at its height in Muslim Lands. Great Libraries existed. And Colleges and Universities flourished in Mesopotamia, Baghdad, Spain. Persia etc. The Muslims excelled in the Arts and Sciences. They led in architecture, sericulture, poetry, mathematics, chemistry and other branches of science. They carried the torch of learning to a benighted Europe.

Islam from the very beginning did away with Idol-worship, Man-worship, Star-worship,

Moon-worship, Sun-worship, etc. It purged out superstition where—ever it went. Islam teaches submission to the will of the Almighty Creator, the Omnipotent, the Omniscient (submission not in the sense of helpless resignation to what is termed fate but rather close conformation to the Divine Law). It has no priesthood; every True Believer, male or female, is commanded to study Religion and Science. Just as “ignorance of the law” is no excuse in a court of Law so also in that Great Court of the Almighty ignorance of Religious Law, given for one's own benefit both here and in the hereafter, shall be no excuse. Islam does not like begging. The greatest Muslim Theologians and Saints were all men who followed some profession or were engaged in some kind of occupation which brought them an honest living while at the same time they served Islam and devoted time for their own spiritual upliftment. Such are the noble followers of Islam.

There is a great contrast between Islam and any other religion. Take for example Christianity. The Christians hold services on Sundays, many having no call for prayer in the time intervening and possibly giving no thought to religion between one Sunday and another. The Muslim on the contrary is constantly reminded of his duty towards God. He is called to Prayer five times every day at stated times besides his optional prayers. Under the heading “Cod” the Muslim Review of Lucknow on page 57 of the July 1928 Number has it:—

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

Islam teaches equality; all who profess

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

Islam prohibits intoxicating drinks and indeed these are the cause of so many fatal diseases. Islam has always stood for "prohibition" whilst Christianity actually permits it. Science in the 20th century has unveiled many things which support and strengthen the teachings of Islam that have stood the test for nearly 1400 years. Societies for the Prevention of Cruelty to Animals were established in this century. Islam being a perfect religion did not overlook this also. Muslims are required to be most kind to the dumb animals.

The religion of Islam requires belief in:—

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

Abraham, Moses, Jesus etc.

- (e) Day of judgment.
- (f) Predestination.

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

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

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

Human life may be compared with the business capital—the stock of ice—of an ice-dealer which constantly melts from morning till evening leaving a very little quantity towards the end of the day. Whatever part of the 'capital or stock that was sold brought in money but for that part which merely melted away nothing came back in return. Such is life as the days pass by. The 'capital' of human life decreases and if any good deed has been done then something shall come back in return; but for those days spent in vice and ignorance nothing shall come back. Those sweet days of life have actually passed away never to come back. Time will most surely come for all (whether one believes in it or not, for the will of Al-mighty Allah is above all) when Death will knock at the door to close this scene on the theatrical stage of the world, when the 'Capital' Of humanity would be finished!!!



Sermons of Imam Hussain (RDA): An Asset for Followers

Farhat Hussain

With the birth of Imam Hussain (RDA), the news was also spread that he would be martyred. Hadhrat Umm-e-Fazal the mother of Hadhrat Abdullah Bin Abbas, who had fostered Imam Hussain (RDA) says, "One day, I took Imam Hussain (RDA) to the Holy Prophet (ﷺ) who kissed and dandled the child. In the next moment, the Holy Prophet (ﷺ) burst into tears. I was very embarrassed to see the situation, but asked the Holy Prophet (ﷺ) the reason behind his weeping. The Holy Prophet (ﷺ) said that the angel of Allah, Hadhrat Jibraeel (A.S.), had come to him (The Holy Prophet (ﷺ) and had given the dreadful news that his grandson would be killed by his Ummah when he would be just 57.1 surprisingly asked, "Whether your this son"? The Holy Prophet (ﷺ) replied positively and said that Hadhrat Jibraeel (A.S.) had also brought me the soil of the place where this son of mine would be martyred."

The golden era of Khilafat-e-Rasheda ended and Amir Muawiya made his son, Yazid, the ruler. But it was an un-Islamic government which was absolutely based on tyranny and dictatorship. It was purely an aristocratic form of government which demanded Imam Hussain (RDA) to accept it by giving his oath of allegiance, but the Imam turned down this demand.

On the invitation of Kufans and the message received from Hadhrat Muslim Bin Aqueel, the Imam (RDA) decided to move towards Kufa, the city which was made the capital of the country by Imam's father, Hadhrat Ali (RDA) during his caliphate. The governor of Kufa, Ibne Ziad received the news of Imam's departure for Kufa, who sent his troops to stop the Imam

from moving forward. Ibne Ziad's forces compelled Imam's caravan to stay at Karbala, the place where the famous tragedy of Islamic history took place on 10th Muharram, 61 Hijra.

Imam Hussain (RDA) is not only the grandson of the Holy Prophet (ﷺ), son of Hadhrat Ali (RDA) and Bibi Fatima (RDA), brother of Imam Hassan (RDA) and Bibi Zainab and Sayyid-ush-Shuhada (leader of martyrs), but also a great orator who delivered different sermons to his fellow people and also to the forces of Yazid on various occasions.

On the occasion when the governor of Madinah, Walid Bin Utteba, called Imam Hussain and asked for the oath of allegiance in favour of Yazid, the Imam said:

"Oath of allegiance is not a secret act. When you call all other people, also call me then."

Listening to this, closely sitting to Walid, Marwan Bin Hakam advised Walid to kill Imam Hussain (RDA) as it was the most suitable time as if he (Imam) left, they would not be able to get such a golden opportunity. Marwan maintained, either administer the oath of allegiance from Imam in favour of Yazid or kill him now." On this, the Imam said:

"We are Ahl-e-Bait-e-Nubuwwat (Members of the Holy Prophet's (ﷺ) family), quarry of Risalah (Prophethood) and birth-place of angels. Yazidiis sinful and debauched person. He is a drinker and a killer, so a man like me cannot give the oath of allegiance to him." After delivering the sermon, the Imam came out of Darul

Amarah. If analyzed, Imam's one sentence is a guidance for forthcoming generations that, "A man like me cannot give the oath of allegiance to a man like you." It means no Hussaini can accept a Yazidi as a ruler.

While travelling from Makkah to Kufa, the Imam received the news of Hadhrat Muslim Bin Aqueel's martyrdom at a place called Sa'albia. On the occasion, the Imam delivered a sermon:

"O people! the circumstances have turned into a critical position and what you are also witnessing. The world has changed its attitude and all its virtues, excellence and kindness have ended. Alas! today no one follows the right neither tries to prevent from wrong. Now, the time has come when a Momin (believer) should believe that death of martyrdom is auspicious. I want to be martyred, as living with under such cruel conditions is itself a heinous crime. See the Kufans who resorted to perfidy and disowned us. They killed our Naib and messenger. They are the same people who administered the oath of my allegiance and also vowed to support Haq (the right). But now all have deviated, so I mention clearly that we have no supporter or helper in Kufa and the situation has completely changed and deteriorated. In such an unfavourable situation, I allow you to go back without any hesitation and we will not be incensed with it, and neither shall we level any allegation."

The caravan of Imam had just crossed Qadsiya that Hur Bin Yazid Tamami appeared commanding a force of one thousand soldiers. The Imam (RDA) delivered a speech to Hur and his colleagues:

"O people! be afraid of Allah and know the right of deservings. If you do so, it will be in your favour and salvation. I had not decided to come to Kufa until hundreds of your letters and scores of your representatives had reached me, inviting me to come to Minaret

Kufa as they had no true Imam and did not want to accept the un-Islamic and unlawful government of Yazid. Your messengers had further told me that you deemed Ahl-e-Bait the worthy of Khilafah (caliphate) as perhaps Allah gathered you on the centre of Haq and Hidayat (right and guidance) through me. So I have not come here myself, but have been brought here by your requests. If you fulfill your promise and satisfy me in extending your cooperation in establishing Deen-e-Haq, I am ready to enter your city and if you have changed your opinion and consider our arrival unpleasant, we are ready to go back willingly."

No one answered the sermon. In the meantime, Adhaan of Asr was called and all offered their prayers in the Imamah (leadership) of Imam Hussain (RDA). After the prayers, the Imam (RDA) again delivered a sermon:

"O people! if you resort to abstemiousness and recognize the right of deserving, it will be the pleasure of Allah. We, the Ahl-e-Bait-e-Rasul, are more deserving for caliphate than these claimants. They have no right to rule as they are tyrannizing. But if you do not like us, do not recognize our right and you have changed your opinion which you had showed in your letters or through your messengers, I am ready to willingly go back." (Tibri- Vol VII).

In the sermon, which Imam Hussain (RDA) delivered at a place Baiza, the Imam (RDA) clearly declared that he and his colleagues did not accept the monarchic and patrimonial government of Yazid which was founded unlawfully. In his historic sermon, the Imam (RDA) said:

"Listen to me. No doubt, these Yazidis have accepted the devotion of Satan and have abandoned the obedience of Allah. They have spread a revolt and commotion in the country. These rulers have suspended the

Islamic Jurisprudence and divided the wealth of the nation in an un-Islamic Way. They term the legitimate forbidden and term forbidden legitimate. So I have the right to object on their activities. I received your letters and met your messengers who told me that you had accepted my allegiance and that you would never leave me alone and helpless. If you keep your promise, you will reach the right path. I am Hussain, the son of Ali and Fatima Binte Rasul. My personality is a model for you. If you violate your vow and withdraw from my allegiance, it would not be a strange thing as you have done so before me with my father, my brother and my cousins (i.e. Hadhrat Ali, Hadhrat Imam Hussan and Hadhrat Muslim Bin Aqueel respectively). One who is defrauded by you, is swindled completely. You have set a very bad example with your act. One who violates a vow, destroys” himself with his own hands. (Ibne Aseer Vol. IV and Tareekh-ul-Umamul Malook Vol VI).

In the same sermon, the Imam (RDA) said: “If you are frightening me of my death, I will give the same reply which was given by a companion of Holy Prophet (ﷺ) to his cousin who wanted the companion to be away from the support of Holy Prophet (ﷺ). The cousin had said that if the companion fought in favour of Holy Prophet (ﷺ), he would be killed. The companion had replied, ‘I will soon set out and when the intention of a man is virtuous and he fights like a Muslim and sheds his blood on virtuous people and be away from the culprits, he does not hesitate in sacrificing his life. If I survive, I will not be ashamed, and if killed, will not be reproached. But living in misery, is very shameful’.”

Yet on another occasion, the Imam (RDA) delivered a sermon addressing the enemy forces:

“O people! remember my family background and consider who I am. Then

do a little heart-searching and bring your conscience for accountability and deliberate thoroughly, is it better for you to kill me? Am I not the beloved son of your Holy Prophet’s (ﷺ) daughter and his cousin Ali, who embraced Islam when he was very young? Is Hadhrat Hamza not my father’s uncle and is Hadhrat Jaffer-e-Tayyar not my uncle? Have you not listened to Holy Prophet’s (ﷺ) quotation which he had said in favour of me and my brother Imam Hasan (RDA) that, Hasan and Hussain are the chiefs of youths of heaven? If this statement is true and definitely true as Allah knows well that I have not told a lie throughout my life, then tell me whether you should give me a reception with drawn swords? If you do not have confidence in me, you can verify the statement from those who are still present among you or ask the companions of Holy Prophet (ﷺ) like Jabir Bin Abdullah Ansari, Abu Saeed Hazri, Sahal Bin Sa’ad Sa’idi, Zaid Bin Arqam or Unas Bin Ma’alik. They will all tell you whether they have or have not listened to the Holy Prophet (ﷺ) saying that I and my brother Hasan are the leaders of heaven’s youths. Can this statement of Holy Prophet (ﷺ) not stop you from shedding my blood? I swear by Allah that no other grandson of any Prophet besides me is present in this world. I am the only grandson of your Prophet. Do you want to kill me because I have killed someone, have shed someone’s blood, have usurped someone’s property? Tell me what is the matter? What is the crime I have committed?”

In the night of Ashurah (night between 9th and 10th Muharram), the Imam (RDA) gathered all his fellows and addressed them. He said:

“O my colleagues and friends! I do not know whether there are more faithful companions than my friends in any corner of this world or does (Continued on page #. 20)

اور جس طریقہ سے اسے خلافت حاصل ہوئی اسے باطل تصور کرتے ہیں کسی طور پر اپنی بیعت سے یزید کی تائید گوارا نہیں کرتے۔ اپنی جان دے کر یہ مثال قائم کرتے ہیں کہ باطل کے مقابلہ پر حق کی حمایت کس طرح کی جاتی ہے۔ جمہوریت میں جو حق کا پہلو ہے کہ لوگوں کی رضامندی کے بغیر جبر و استبداد سے جو اقتدار قائم ہو وہ باطل اقتدار ہے اور اس کا بطلان لازم ہے۔ خلافت کبھی درامناً منتقل نہیں ہو سکتی۔ یہ ذمہ داری صرف اہل اور مستحق افراد کے سپرد کی جاسکتی ہے۔ اسی حق کی حمایت میں آپ نے جان دی حق پر جان دینا ہی شہادت اور راہ خدا میں قتل ہونا ہے۔

ولا تقولوا لمن یقتل فی سبیل اللہ اموات

بل احياء ولاکن لا تشعرون

ترجمہ: جو لوگ راہ خدا میں قتل ہوئے ہیں انہیں مردہ نہ کہو وہ زندہ ہیں لیکن تم سمجھتے نہیں۔ (سورۃ البقرہ: آیت-۱۵۴)



جان سے زیادہ عزیز رکھا۔ جمہوری طریقوں پر اپنی پارٹیوں کو منظم کرنے والے بے دلیل اس اخلاقی فضیلت پر آج بھی ایمان رکھتے ہیں۔ اہل و عیال کی انتہائی محبت کے باوجود حق و صداقت کی راہ میں ان کی محبت کو حائل نہ ہونے دیا اور کوئی ایسا طرز عمل اختیار نہ کیا کہ مصلحت کی خاطر حق و صداقت کا دامن ہاتھ سے چھوٹا ہو اور کامیابی کی کوئی امید نہ ہونے کے باوجود اس موقف سے ذرا بھی نہ ہٹے جس کے تحت یزید سے اختلاف تھا اور آخر دم تک پورے جوش و خروش اور پوری ہمت و ولہ سے مقابلہ کیا اور پائے ثبات میں لغزش نہ آنے دی۔ ان تمام فضائل اخلاق پر ان حالات میں عمل پیرا ہونا اسوۂ حسنی ہے کہ مصلحت کی خاطر عارضی طور بھی حق سے کنارہ کشی نہیں کی جاسکتی۔ اپنے ہوا خواہوں اور پیروؤں کی پاسداری کا اعلیٰ ترین نمونہ ہے جس کے بغیر کبھی کوئی محکم تنظیم ممکن نہیں۔ یہ معلوم ہے کہ دشمن مفاد پرستی کی خاطر کسی آئین و اصول کا پابند نہیں پھر بھی آپ تمام آداب و اصول ملحوظ رکھتے ہیں۔ یزید کی خلافت کو آپ اسلام اور مسلمانوں کے لئے



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۴۰) پر اور تمام احکام باطلہ سے سرکشی اور ان کے خلاف احتجاج پر یہ شہادت اعلان ہے ایک باطل اقتدار کے بطلان کا۔ یہ شہادت گواہی ہے اس حق و صداقت پر کہ اللہ اور رسول ﷺ نے جو شخصی آزادی عطا کی ہے جبر و استبداد سے اسے سلب نہیں کیا جاسکتا ہے۔ یہ شہادت ایک پیغام ہے شخصی آزادی کو سلب کرنے کے مرحلے پر کر بلا کو دعوت دینے کا۔

حضرت امام حسینؑ کو اصرار تھا وفاداری پر، صبر و استقامت پر۔ تائید حق میں جو وقار ہے اس کو محفوظ رکھنے پر اور اس عزم پر کہ اصحاب حق کے سرقن سے جدا ہو سکتے ہیں مگر احکام باطل پر جھک نہیں سکتے۔ ان کی لاشیں خاک و خون میں تڑپائی جاسکتی ہیں مگر ان کے ضمیروں کو نہیں خرید جاسکتا۔

واقعہ کر بلا سے پہلے اور اس کے بعد جب کبھی اور جہاں کہیں مستبدین نے یہ چاہا کہ جبر و تشدد سے حق کی آواز کو دبایا جائے وہاں یہی صورت پیش آئی ہے کہ اصحاب حق کی جان ظلم و عدوان سے لے کر صرف انتقام کی آگ بجھائی گئی ہے اور دنیا نے یہ فیصلہ کرنے میں کبھی غلطی نہیں کی کہ حق پر کون تھا؟ اسی قسم کے تصادم کی صورت میں فضائل عالیہ پیدا ہوتے ہیں اور اسی تصادم سے پیدا ہونے والے حالات میں ان فضائل اخلاق کی نمود اور حقیقت کا امتحان ہوتا ہے۔

دراصل اخلاقی فضائل ہی وہ محکمات ہیں جو ہر دور میں، ہر زمانے میں زندگی کے ہر موڑ اور ہر مرحلہ پر غیر مشتبہ اور ناقابل انکار ضمانت ہیں خاص نتائج کے پیدا ہونے کی۔ جو لوگ امام حسینؑ کے قتل میں شریک تھے اور جن کی سازش سے یہ قتل واقع ہوا وہ بھی اس حق و صداقت کا انکار کرنے پر قادر نہ ہو سکے اور اپنے ضمیر کی گرفت اور اپنے گناہ کے رد عمل سے آزاد نہ ہو سکے۔

سیاسی فکرو شعور کی نشوونما بھی بتدریج ہوتی ہے۔ اگر سیاسی فضائل کو بالارادہ دانستہ مٹانے کی سعی کی جائے تو مطلق العنانی اور

جبر و استبداد کے رد عمل کے طور پر تاریخی تقاضہ سے جمہوری رجحانات ابھرتے ہیں اور صرف اسی صورت سے نشوونما پاتے ہوئے جمہوریت کے رجحانات کو دبانا ناممکن ہوتا ہے۔ آزادی اور حقوق کی نفی نہیں کا جاسکتی لیکن شعور عامہ کو آزادی رائے کی اہمیت کی نسبت بیدار کرنے کے لئے جان و مال قربان کرنا پڑتا ہے۔ آزادی ایک نعمت بے بہا ہے جسے تیار بازی سے نہیں جیتا جاسکتا۔ خاک و خون میں لتھڑی ہوئی بے گور و کفن لاشوں، بیوگی اور یتیمی کے دکھوں کی قیمت پر خرید جاسکتا ہے۔ اس کی قدر و قیمت اسے خریدنے والے جانتے ہیں۔ دلیل و وضاحت اور تشریح و تفصیل سے ان فضائل کو سمجھنا اور سمجھانا عبث ہے۔ زندگی بے جان تصورات سے نہیں بلکہ شخصیتوں کے نفوذ سے بدلتی ہے۔ دنیا کی تاریخ میں جہاں جہاں حق و باطل کی آویزش ہوئی ہے ان فضائل اخلاق کو بے دلیل صحیح مان کر عمل پیرا ہونے کی کوشش کی گئی ہے۔ جن کا مظاہر میدان کر بلا میں ہوا۔ جبر و استبداد سے آزادی کی ہر جدوجہد میں اس راہ سے گزرنا ناگزیر ہے۔

انسانیت کا تجربہ اور الہامی ہدایت کی روشنی ایک ہی صداقت کی تصدیق کر رہے ہیں کہ کسی رجعت پسند اور مفاد پرست کے لئے یہ ممکن نہیں کہ وہ ان مشکلات کی تاب لاسکے اور ان فضائل حیات کی قیمت ادا کر سکے، جو جبر و استبداد کو انقلاب سے بدلنے کے لئے ضروری ہیں۔ صرف اتنا ہی نہیں، ہمیں واقعہ کر بلا سے سبق حاصل ہوتا ہے کہ مفاد پرستوں کے طرز عمل اور طریق کار کی پیش بینی اور اس کا موثر تدارک بھی ناگزیر شرائط ہیں جن سے کبھی چشم پوشی نہیں کی جاسکتی۔

امام حسینؑ نے انتہائی ناسازگار حالات میں انتہائی جرأت و پامردی سے آخر دم تک مقابلہ کیا۔ جو لوگ آپ کی جان نثاری کے لئے آپ کے ساتھ آئے تھے کسی مصلحت کی خاطر ان سے علیحدگی گوارا نہ فرمائی۔ اپنے رفقاء کی دلجوئی اور دلداری اور مفاد کو اپنی

بیعت کرنے کے لئے گرفتار کر کے لے جایا جائے گا۔ اتمام حجت کے لئے آپ نے سپاہ دشمن کو اپنی شخصیت کی طرف توجہ دلائی۔ ان کے دعوت نامے یاد دلائے اور ظلم و عدوان اور خونریزی کے ارادوں پر خوف خدا کی یاد دہانی کرائی، مگر وہ کسی طرح متاثر نہ ہوئے خوفناک جنگ شروع ہوئی اس جنگ میں آپ کے دوست بھائی اور بیٹے ایک ایک کر کے آپ پر قربان ہو گئے اور کسی نے کم ہمتی اور کمزوری کا اظہار نہ کیا۔ بالآخر امام حسینؑ تن تہارہ گئے ہیں ایک زین العابدین جو کم عمر اور بیمار ہیں اب امام حسینؑ خود دشمن کے مقابلہ پر آئے اور داد شجاعت دیتے رہے تا آنکہ جسم مبارک پر ۳۳ زخم نیزہ کے ۳۳ زخم تلوار کے آئے اور تیروں کے زخم اس کے علاوہ تھے۔ بالآخر ایک نیزہ آپ کے شکم سے پار ہو گیا اور جب اسے کھینچا گیا تو آپ کی روح پرواز کر گئی اور آپ کی شہادت واقع ہوئی۔

انا لله وانا اليه راجعون ط (البقرہ ۱۵۶)

آپ نے کس مقصد کے لئے اپنی جان دی؟ آپ کو کن اخلاقی فضائل پر اصرار تھا؟ اسلامی تاریخ میں ان فضائل پر اصرار کی مثالیں کہاں کہاں ملتی ہیں اور جمہوری رجحانات نے اس نقطہ نظر کو معین کرنے میں کس حد تک مدد دی ہے اور یہ فضائل کس حد تک ابدی اور عالمگیر فضائل ہیں؟ دراصل امام حسینؑ کی شہادت، شہادت ہے غیر اللہ کی اطاعت کے انکار اور نفی پر کیونکہ یزید کی بیعت کا مطالبہ پورا کرنے میں ناجائز طریقے سے ایک شخص کے امارات و خلافت پر قابض ہونے کی تائید ہوتی تھی صرف یہی نہیں بلکہ جبر و استبداد حقوق اور بے انصافی کے خلاف احتجاج نہ کرنے کی ترغیب پیدا اور مثال قائم ہوتی تھی اور اس طرز عمل میں ظلم و عدوان کے ساتھ سازگاری پائی جاتی تھی۔ اس لئے آپ نے احتجاج فرمایا اور اپنی جان دے کر ظلم و عدوان کے خلاف محبت قائم فرمائی۔ یہ شہادت اصرار ہے۔

ان الحکم الا لله: ”حکم صرف اللہ ہی کا ہے“۔ (سورۃ یوسف:

وہ کوفہ آجائیں، کوفہ میں مسلمانوں کی بہت بڑی تعداد نہیں مستحق خلافت سمجھتی ہے اور ان کے دست مبارک پر بیعت کر کے جبرائیزید کو خلافت سے برطرف کرنے پر آمادہ ہے ادھر یزید نے اپنے عمال کے ذریعہ اپنی خلافت پر بیعت کا مطالبہ کیا۔ دور دراز کے صوبوں میں تو یزید کو اپنے گورنروں اور ہوا خواہوں کے اثر سے تائید حاصل ہو گئی۔ مگر مدینہ طیبہ میں اکثریت یزید کے موافق نہ تھی جب ولید بن عقبہ کی معرفت جو مدینہ طیبہ میں گورنر تھا یزید نے لوگوں سے اپنی بیعت کا مطالبہ کیا تو امام حسینؑ اور عبداللہ بن زبیرؓ مکہ معظمہ آگئے اور عبداللہ ابن زبیرؓ نے یزید کے خلاف لوگوں سے بیعت لینے شروع کی۔ جب امام حسینؑ کے پاس کوفہ سے خطوط آئے تو آپ نے کوفہ کا ارادہ کیا اس سے پہلے آپ مسلم بن عقیلؓ کو اپنی طرف سے بیعت لینے کے لئے کوفہ روانہ کر چکے تھے۔ امام حسینؑ کی روانگی کے وقت لوگوں نے آپ کو اہل کوفہ پر اعتماد کرنے اور وہاں جانے سے روکا، بہت اصرار کیا اور اہل کوفہ کی وفاداری کے ناقابل اعتماد ہونے کی طرف توجہ دلائی لیکن چونکہ کوفہ سے بار بار دعوت اور امید افزا اطلاعات آرہی تھیں آپ نے کوفہ کا رخ کیا کوفہ میں مسلم بن عقیلؓ کو قتل کر دیا گیا تھا اور جبراً آپ کے ہوا خواہوں کو آپ کے خلاف کر دیا گیا تھا۔ آپ کا انتظار ایک طرف تو ان لوگوں کو تھا جو آپ کے طرف دار تھے۔ دوسرے عبداللہ بن زیاد کو تھا جو آپ سے یزید کی خلافت پر بیعت لینا چاہتا تھا۔ جا بجا آپ کی تلاش میں فوجیں پڑی تھیں۔ آپ جنگ کے ارادہ سے نہیں آئے تھے صرف ۲۷ نفوس آپ کے ہمراہ تھے اہل و عیال بھی ساتھ تھے ابن زیاد کی افواج نے آپ کو ہر طرف سے گھیر لیا۔

۱۰۔ امر محرم کی صبح کو جب ایک روز پہلے سے آپ پر اور آپ کے اہل و عیال اور ساتھیوں پر پانی بھی بند کر دیا گیا تھا جنگ شروع ہوئی دشمن کا مطالبہ تھا کہ ابن زیاد کے ہاتھ پر یزید کی خلافت کی

ساختہ کر بلا

ڈاکٹر برہان احمد فاروقی ایم اے پی ایچ ڈی (علیگ)

اصول ہے۔ جس سے حق و باطل کی آویزش اور حق کی فتح اور باطل کی شکست کے اسباب فراہم ہوتے ہیں۔
ستیزہ کار رہا ہے ازل سے تا امروز
چراغِ مصطفویٰ سے شرارِ بولہبی

خلافت راشدہ میں ریاست اسلامی کا فریضہ اخلاقی و معاشی جدوجہد کے لئے سازگار حالات پیدا کرنا تھا اور ریاست کا طریقہ کار یہ تھا کہ رائے عامہ کی تائید سے خلیفہ منتخب ہو۔ خلافت راشدہ کے بعد مطلق العنانی اور قبائلی مفاد کی پاسداری اور اقتدار کے ورثاً منتقل ہونے کی بنا رکھی گئی۔ چونکہ اسلام کا دار الخلافہ ایک طرف کوفہ میں اور دوسری طرف دمشق میں منتقل ہو گیا تھا۔ اس لئے یہ دونوں مرکز جہاں عوام کے ذہن استبداد پرستی اور مطلق العنانی کے عادی رہے تھے اقتدار پرستانہ رجعت پسند ذہن کی پرورش کے لئے زیادہ سازگار بن گئے تھے۔ مدینہ طیبہ سے دور ہونے کی بنا پر اس اخلاقی اثر و نفوذ سے محروم ہو گئے جو اصحاب النبی رضوان اللہ علیہم اجمعین کی وجہ سے مدینہ طیبہ میں غالب تھا۔

۶۰ھ میں تمام سابقہ اسلامی روایات کے خلاف یزید نے دمشق میں مسند خلافت کو ورثہ میں پایا اور قوت کے بل پر رائے عامہ کی تائید کے لئے عوام سے بیعت لی۔ مشرق میں کوفہ اور مغرب میں دمشق کو خاص اہمیت حاصل تھی اور مدینہ طیبہ کے خلاف جہاں شخصی آزادی کا احترام موجود تھا یہ دونوں مرکز جبر و استبداد کے لئے زیادہ سازگار تھے اور یہاں آزادی فکر و عمل اور آزادی رائے کو جبراً آسانی سے دبا یا جاسکتا تھا۔

کوفہ سے امام حسینؑ کے نام پے در پے پیغامات آئے کہ

ساختہ کر بلا کی یادگار تقریباً چودہ سو سال گزر جانے کے بعد بھی ہر سال منائی جاتی ہے یادگار عبادت ہے، ان فضائل اخلاق اور اس اسوہ حسنہ کی یاد سے جو واقعہ کر بلا میں مضمحل ہیں اس یادگار کا مقصد یہ ہے کہ یہ فضائل ہماری زندگی میں پیدا ہوں۔

آنحضرت ﷺ نے جو پیغام دیا ہے وہ اخوت انسانی، آزادی اور امن و عافیت کی زندگی اور رحمت کا پیغام ہے، جو فضائل و برکات آنحضرت ﷺ کے طفیل آپ کے تبعین کو براہ راست اور باقی دنیا کو بالواسطہ نصیب ہوئے ان کو باقی رکھنے اور جاری رکھنے کے لئے سیاسی تنظیم کا ادارہ ریاست سمجھا گیا تھا اور خلافت راشدہ کی صورت میں یہ ادارہ اعلیٰ ترین انسانی اجتماعی تنظیم کا نمونہ رہا۔ ۱۳ھ میں خلافت راشدہ کا خاتمہ ہوا اور شخصی اقتدار اور ملوکیت کی ابتداء ہوئی اس وقت تک قبائلی مفادات نمایاں طور پر سامنے آچکے تھے۔ ہمیں یہ بھولنا نہیں چاہئے کہ عموماً زندگی میں مفادات ہی عمل کی تحریک پیدا کرتے ہیں اور مفادات ہی اس مرحلہ پر پہنچاتے ہیں جہاں اوامر و نواہی کے اتباع سے انسانوں کی وفاداری اور وابستگی کی آزمائش ہوتی ہے۔ بالذات مفادات میں کوئی برائی نہیں، برائی اس بات میں ہے کہ مفادات کو پورا کرنے کے لئے اوامر و نواہی سے سرتابی کر کے ظلم و عدوان کی راہ اختیار کی جائے اور ان کی تکمیل کے لئے دوسروں کی آزادی ان کے حقوق اور ان کے مفادات کو پامال کیا جائے۔ انفرادی فضائل اخلاق کا امکان اچھی اور بری نیوٹوں کے تصادم ہی سے پیدا ہوتا ہے اور اجتماعی فضائل بھی دو گروہوں کے درمیان تصادم اور تضاد سے پیدا ہونے والے حالات ہی میں پرورش پاتے ہیں یہ تضاد و تصادم دراصل تاریخی حرکت کا