

From the Editor's Desk ...

Islam is the most complete authentic religion. Islam gives the complete way of life and the best way to live a life is follow seerat of Holy Prophet. The life of our Holy Prophet is preserved and it's full of Golden principles to lead a balanced and blessed life in this world and hereafter. People generally tend to forget that Holy Prophet SAW is not only a bearer of Quran, a lawgiver or a great leader but most important aspect of His life and teachings is that He is the spiritual mentor for the whole humanity. Today human beings are facing problems due to increasing tension, stress, frustration, nervousness, disappointment and despondency. Studying Seerat un Nabi will provide dispensation of all spiritual and psychological diseases. Life of our Holy Prophet SAW is eternal guidance for all the problems of this era as well.

I would like to highlight the wholesome concept of self purification which islam has given. It was never witnessed in any religion in the known history of mankind . Some other religions also talked of purity of soul but in those religions it is generally one off ceremony where a person is liberated from the bad effects to live a better life. In islam this purification of heart and mind is a complete way of life. Intellectual progress or intellectual development, which is the main target of man, can best be achieved by self purification.

Islamic concept of purification is based on sanctity and piety, righteousness, right

mindfulness. The quality of having strong moral principles like honesty and decency, modesty and chastity, nobility and devotion to Allah originate from the spirit of self purification. Self purification can be achieved by having fear of Allah. It will bring self-accountability, inner illumination. In the Quran it is ordered to believers to fear Allah as he should be feared. Another ingredient for self purification in fear of hereafter I am Muslim Hindu always be mindful and prepared for the eternal life after death. Good virtuous company is always helpful to attain tazkia

If a Muslim has fear of Allah and fear of hereafter then natural outcome would be self control. Self control is very essential for spiritual progress. A person can get closer to Allah only if he does not fall in a trap of this materialistic world. To avoid falling a trap to greed and other evils is to give charity and perform good deeds for others. Allah said: "But the righteous one will avoid Hellfire, who gives from his wealth to purify himself." (Qur'an, 92:17-18) In another Ayat Allah said: "Take from their wealth a charity by which you cleanse them and purify them, and invoke blessings upon them." (Qur'an, 92:103). When we give away our wealth in charity, this removes worldliness from our hearts and envy of what others have and it makes us hope for our good deeds stored in the Hereafter.

(Continued on page #. 9)

Birthday of the Holy Prophet Muhammad (ﷺ)

Maulana Dr. Muhammad Fazlur Rahman Al-Ansari Al-Qader (رحمة الله)

THE month of Rabi-ul-Awwal has come – the month which forms the most memorable land-mark in the history of mankind in as much as it witnessed the birth of the Bearer of Abiding Truth and the Repository of the light of Divine Guidance, God's Last Prophet and Islam's Final Messenger, Muhammad (ﷺ).

This sacred month comes every year and goes. Every year it reminds us of the birth of the Sun of Righteousness and Virtue which shone from the valley of Faran fourteen centuries ago and which has lent it the halo of sanctity and bestowed upon it the mark of distinction. Every year it revives for us the august memories of the noble and the ennobling life of the Most Perfect Man whose advent raised the progeny of Adam to the highest pinnacle of honour and glory. Every year it recalls to our mind's eye the great and glorious struggle waged heroically and successfully in the desert of Arabia by the Final and Absolute Leader of mankind – a struggle for the banishment of Darkness and the establishment of Light, a struggle for the elimination of vice in all its forms and the promotion of virtue in all its facets, a struggle for the cure of every disease of mankind and the creation of healthy existence in all the spheres of life ; social, political, moral and spiritual – a struggle which was waged in that Spring of Human History to form the nucleus and the model for entire humanity and for all time to come.

This memorable month comes every year, but do we who claim to be the followers of him who came in this month not to speak of

human beings in general, for all of whom he came as much as for us – do we, do all of us, or at least most of us, even understand the real significance of this month. And, of course, deriving the requisite inspiration, renewing and reinforcing it from year to year and making it the bed – rock for building up an ever-progressing life of virtue and goodness, in personal as well as social spheres, are matters only of advanced stage of religious consciousness.

Ceremonial observances have a meaning – quite a deep meaning – in the domain of Group Dynamics. Properly organized and intelligently executed, they are helpful in an appreciable measure in keeping the torch of faith burning and in bringing inspiration to the multitude. But if they are soulless, partially or wholly, or meagre, they are bound to fail in their true purpose and in achieving their real goal. We have to keep this very important fact view.

Behind the ceremonial observances, however, is the spirit which is basic in its importance and which, so long as it remains alive, keeps the flame of hope in the ideological progress of the group burning. Very unfortunately, this spirit appears to be departing from us.

Thus we are gradually becoming a people without ideals, although Islam made us the richest ideological groups on earth. We profess to believe in Islam, but the behaviour of many of us betrays hypocrisy in this regard.

The root-cause is the absence of Islamic

missionary endeavour in the manner and on the scale required by the ugly situation. And the result is that not only is the Muslim society suffering from different types of ills but humanity itself seems to be moving steadily towards a cataclysmic end.

Indeed, this is so. To relate just one phase of the dangerous situation. Ever since the first atom-bomb presented the picture of appalling destruction and devastation in the unfortunate city of Hiroshima, the menacing scope of the destructive powers of Modern Science has been progressively expanding causing an ever – increasing anxiety in the minds of all those who love and cherish the higher values of life. The A-Bomb was followed by the H-Bomb, which was declared to be a deadlier weapon. Then came the news about the C-Bomb, which was proudly proclaimed to be capable of destroying the entire world “at one shot”. Soon after that came a mysterious weapon invented by the Soviet scientists which can “freeze all life solid”. A report to this effect was broadcast sometime ago by the “Intelligence Digest” of London, which said:

“The new weapon was tested. A number of light fighter – bombers flew over the area for the test at a height of about 600 meters (about 2000 feet). Our observer could not see exactly what they did. It seemed that they were ejecting a light spray. The result, however, was an intense killing cold for a period of about half-an-hour. All vegetation was killed; trees became so brittle that they burst. The soil froze hard.

A later test was carried out over a village built of wood, stone and cement. At a distance, the building looked strong, and seemed to have double windows. Animals had been put in some of the houses, same

of them exceptionally well-covered with several clothes.

The evil of the situation does not lie in the scientific quest as such. For, the pursuit of Science as science cannot be regarded as an evil by any stretch of imagination and on any ground. It is, rather, a positive good, and for Muslims it has been prescribed by their religion as a sacred obligation. Testimony to this effect is not only theoretically borne by the Holy Qur’an and the Hadith but is also grounded in the practical achievements of Muslims in the past.

The actual source of trouble is man himself. It is the perverted outlook of the possessors of scientific knowledge, or of those who employ and control them, which is evil. It is the misuse of science which is bad. For, science, being a means to the harnessing of the forces of nature, places a power in the hands of its votaries; and “this power”, in the words of a Soviet scientist, “could be used for man's benefit or to his detriment”. It is, indeed, the materialistic bias introduced into the field of science which is playing havoc with the life of mankind today and which tends to outweigh the advantages that this world may have derived from science with regard to technical efficiency and the advancement of human knowledge.

The truth is that although science concerns itself mainly with matter, it cannot at all be regarded as necessarily wedded to materialism. Most unfortunately, however, it is also a truth that ever since science was deprived of the ennobling and balancing influence of Islam — due to the apathy and neglect on the part of the later generations of Muslims — and modern West came to

monopolize it, materialism and science have gone hand in hand simply because of a wrong outlook born of a wrong attitude of the Christian clergy against the scientists. Thus, materialism feasted on science and grew fat, causing on the other side the emaciation of humanity as regards spiritual values.

This tragic situation has been in existence for centuries now, with the result that science is regarded today as nothing more than a handmaid of materialism, and it is being asserted against all canons of scientific thinking that science cannot exist without a materialistic philosophy of life. Thus it was that Professor Nuzhdin of the Soviet Union proclaimed: "There is a complete clarity (now) with regard to its philosophical outlook: throughout its history science has been successful only on the basis of a materialistic outlook, although scientists have not always been aware of it. All the attempts that are being made to replace the materialistic foundations of science by various forms of idealism have never promoted scientific progress". (Dawn Karachi).

A greater untruth, and an untruth couched in more clever words, could have been hardly uttered by anyone. And yet this untruth is, for all practical purposes, being regarded as truth and being acted upon by a vast and powerful mass of humanity consciously or unconsciously. The modern Western civilization fell a prey to this fallacious line of thought and has been trying for quite a long time past to drag the rest of the world with it. With great energy and with all the resources at its command, it has been the spiritual foundations of human life and substituting them with the fleeting sands of materialism. And thus it

MINARET

has been heaping one tragedy upon another and inviting its own doom and that of humanity at large, which alas! seems to be quite near, unless the Grace of God comes to the rescue in an extraordinary manner.

The only way to salvation lies in dethroning science from its falsely conferred and blasphemous position as the substitute for the belief in God, in giving to it the place it really and naturally deserves in human life and in affirming and establishing all the human values in their proper places.

There is no denying the fact that Science does constitute "trustworthy knowledge" to a considerable extent. But in the first place, it is not infallible. Secondly, it cannot grasp and comprehend Reality as a Whole. It can only give, in the words of Sir Muhammad Iqbal, "a mass of sectional view of Reality—a fragment of total experience — naturally, Science deals with matter, with life, with mind. But the moment you ask the question how matter, life and mind are mutually related, you begin to see the sectional character of various sciences that deal with them".

The answer to the question raised by Iqbal lies in Religion. Religion alone can answer it. Let the world, therefore, recognize the limitations of Science side by side with its usefulness. Let the world also recognize the proper function of Religion and Morality. And let the world realize before it is too late that the true foundations of human happiness and genuine progress can be built up only on a harmonious establishment of all the values of life, including the religious and moral values, which it might be declared without any fear of contradiction, is possible only within the

ISLAMIC DISCIPLINE.

Thus Muslims have a vital role to play not only in the domains of Religion and morals but also in the field of Science – even as their forefathers did in the heyday of Islamic civilization. Humanity heading towards destruction. It is groping in the dark. Let the Muslims, therefore, lift the torch of Islam high to save humanity and to save themselves.

The task is stupendous and Muslims of the present day are suffering from different shortcomings. But it is never too late to

mend and there is no obstacle which cannot be conquered by men of will and perseverance. Let us, therefore, rise to the height of the opportunity and show to the world the true Path of Harmonious Existence and Fullness of Life.

This is the Light of Truth towards which this month of the birth of the Apostle of Light invites us. May Allah, the Light of the Heavens and the Earth, enable us to acquire it. Amen!

=====

Al-Fath Al-Rabbani

(An English Translation of 62 Sermons)

Delivered by

Hazrat Ghaus ul Azam

Sayyedna Shaikh Abdul Qadir Jilani (رحمه الله)

Price: Rs. 60/-

Published by World Federation of Islamic Missions, Karachi.

Please contact:

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

Phone: 0092-21-36644156



A Perfect Human Model

Muhammad al-Ghazali

The Prophet (ﷺ) has been presented in the Qur'an as the best model for the believers. The Qur'an reminds us time and again that the Prophet is not only the communicator of Divine guidance to humanity, but he alone is the perfect model for following this guidance (33:21). This is because abstract guidance without any concrete example is not sufficient for human beings.

Since Allah knows His creatures best, he did not leave human beings to themselves. He explained to them the right way to felicity here and bliss hereafter. And further, He set for them a concrete historical and human example to pursue the straight path to success. This was done as soon as human existence on earth was inaugurated with the advent of Adam (AS) our ancestor and father of all humanity.

Allah continued to remind humanity, through his prophets and messengers, of the purpose of their creation, throughout history. Before the end of time, He consummated His Guidance by sending His best Prophet and invested him with the ultimate guidance for all space-time conditions and climes.

It is not an accident of history that in the periods following the demise of the Prophet no significant development has taken place in the world of religion. Nothing new and original has come to the notice of humanity since 632 AD. That could give a new religious orientation to human life.

All religions that exist today – regarded as major religions of the world by all the

scholars predate the Prophet era. Change of focus, stress and emphasis did take place in different religious traditions. But no major change has occurred in the basic religious orientation of any segment of humanity. Hence the doctrine of the finality of the prophet-hood after Muhammad (ﷺ) is fully substantiated by the very fact of human history.

No other religion after the Prophet's era could provide a complete and harmonious pattern of human life covering the entire gamut of human existential reality. It is only the claim of the Qur'an un-challenged and un-matched by any religion to this day – that in the Prophet's living pattern there was the best model of moral perfection for all human individuals and groups in all space-time situations.

What exactly is so unique in the sunnah of the last Prophet (ﷺ) that makes it the model par excellence? There are indeed many features in the Prophet's life that are singular and outstanding. These features have been elaborated in the vast compendia of Ahadith so meticulously preserved by the doctors of Hadith in the strict conformity with the highest standards of historical examination.

In fact, Muslim scholars had been the first to develop a full-fledged science of hadith to collect, sift, analyze, examine and authenticate the whole record of Prophet's eventful life spread over 23 years of his active and fruitful mission. These scholars should be rightly credited, therefore, with evolving a methodology of biographical research that is without parallel to this

moment in any other culture.

To cover, therefore, all those prominent characteristics of the sunnah that make it unique in the arena of religions and cultures, the space available here is not sufficient.

In fact writers and biographers, historians and scholars, both Muslims and non-Muslims had been striving since ages to highlight the various dimensions of this greatest phenomenon of history, namely, the sunnah, but it continues to provide new inspirations and light to the seekers of knowledge and wisdom and guidance.

With the onward progress of human thought, the relevance of the Prophet's sunnah to the contemporary man is becoming more and more conspicuous and convincing. Every subsequent study brings forth fresh fragrance from this interminable fountainhead of knowledge and wisdom.

It is, therefore, necessary to confine oneself to some particular aspect of this vast and varied field of human endeavour that has been dedicated to highlight the Prophets sunnah.

The most striking facet of the sunnah, which is also perhaps the most important factor of its immortality in history is this human dimension. We find other religions turning their back on human nature and its demands. In fact a great many teachers of religion tried to invent a cult of spirituality out of this neglect of the natural human condition and its legitimate demands. The obvious result of this was a rapid decline in the centrality of religion as a potent force in human society.

The teaching and practice of Prophet Muhammad (ﷺ) took a positive, healthy,

MINARET

constructive and respectful attitude to human nature and all its innocent urges and native ambitions. What the current systems of law so boastfully regard as 'human rights', were prescribed as 'solemn obligations' by the Prophet. This means that it is not merely our right to protect our life, honour, freedom, possessions and achievements, but rather it is our sacred obligation to protect and promote what essentially is a Divine bounty.

That is why the Prophet said: "he who is killed while defending his honour and property is a martyr". All legitimate efforts to preserve and protect one's self-esteem and valid possessions have thus been granted a sanctity. The wage-earner has been hailed as beloved of Allah by the Prophet (ﷺ) in another famous hadith.

The demands of human nature had been considered so sacred by the Prophet (ﷺ) that these sometimes have precedence over the pure ritual acts of worship. The sick have license to postpone fasting.

They are allowed to pray while sitting, laying in bed or even by the movement of the gaze when the condition is critical. If it is time for a meal and one is hungry, he should first eat and then pray. If one is praying and the time of the prayer is running out, and there is some human being crying for help for survival, the command of the Prophet's Shariah is that he should leave his prayer and save the human life.

In fact, the Qur'an expressly gives permission to utter disbelief should this be required of a believer under duress.

The Prophet (ﷺ) once said that at times when he is leading the prayer, he intends

to recite Qur'an longer, but when he hears a child crying for his mother (who has joined the prayer behind the Prophet), he shortens the prayer to relieve the child and his mother from anxiety. Thus relieving an ordinary human anxiety takes precedence over the highest religious activity, namely, prayer behind the Prophet (ﷺ).

These are but few examples from the vast treasure of knowledge and guidance available in the collection of hadith. These provide an evidence of the fact that due consideration for the natural demands of human life is the uppermost in the prescription of the Prophets sunnah. Naturally enough, if human nature and its requirements are a creation of Allah – as they are – then it does not befit the mercy and clemency of Allah to ask us to neglect it or offend it.

We are taught in the Prophet's sunnah that we should maintain a harmonious balance between the demands of our animality and spirituality.

For we have been created as humans. We need not pretend to be angels which we can never become.

All we are required to strive for is to

(Continued from page #. 2)

Charity means not only giving wealth, but also giving people your time, your effort, your work, and even a smile or a kind word.

Another important methods we can use to purify our hearts is to perform sincere

maintain a balance between our celestial and terrestrial pulls and pushes. This inner tension is part of human nature. It could only be relieved by striking an equilibrium and balance, between two forces. Achieving this balance has been indeed the real challenge for mankind in all times and climes. To meet this challenge, we have no other means available save emulating the model par excellence of the Prophet (ﷺ).

Otherwise, we should be tilted to one side of life and neglect the other. This tilt will disturb the inner harmony and rhythm of life.

It is quite easy to unilaterally pursue one aim in life and forget all other obligations. This unilateral attitude might also yield some timely gain or momentary benefit. But this disturbance of the balance – whether in favour of animality or spirituality – will destroy the prospects of total and holistic human perfection for which ample abilities have been granted to us. We should, therefore, strive to understand the unique model of the sunnah and try to inculcate its perennial values in our life. Only then we would be truly realizing our ideal in life: felicity here and bliss hereafter.

supplications and prayers according to the prophetic way (sunnah). The salvation of a Muslim depends upon purification of the heart soul from vices and adorning the heart with virtues. We must remember that we will be judged on the Day of Resurrection according to the purity of our hearts and the righteousness of our deeds.

Muhammad, The Holy Prophet (ﷺ)

Dr. Burhan Ahmad Faruqi, M.A., Ph.D.

Former Principal Aleemiyah Institute of Islamic Studies

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

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

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

MINARET

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

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

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

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

What the fulfillment of man's yearning consisted of was that the whole universe should be turned into perfect moral order and every individual, should prosper in proportion to his virtue and must suffer in proportion to his evil and in case of his being repentant for the sins he has committed, that man would be emancipated from the effects of sin and his yearnings fulfilled is guaranteed in the teachings of the Holy Prophet (ﷺ).

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

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

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

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

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

The position of Muhammad (ﷺ), the Holy Prophet is that of the standard of evaluation with reference to which every excellence and perfection is judged and becomes meaningful. No Ideal howsoever excellent and glorious it may be can become a source of inspiration unless it can come near the ideal of disinterestedness and devoting to Allah, which was realized in the life of Prophet

Muhammad (ﷺ) and of which Muhammad, the Holy Prophet (ﷺ) is the Model of Perfection. All perfection remains an unbelievable fiction unless his personality comes in view and the certainty can never be achieved that goodness of action can ever attain perfection without reference to the Holy Prophet Muhammad (ﷺ) That is why "The Qur'an maintains:

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

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

which is inconceivable because the decline and fall of nations is due either to want of knowledge or want of integration in action. Allah guarantees the preservation of the Holy Qur'an as the source of knowledge and disintegration of action is due to the fact that vested interest becomes so dominating that no ideal how so ever inspiring can overcome it. Therein alone lies the decline and fall of groups. But on the one hand his mission is universal and is not restricted to the Arabs, Turks, Iranians, Egyptians, Indians or the Pakistanis. Propagation of his mission is necessary. Who so ever is blessed by God can contribute towards the revival of Islam and its perpetuation through Tabligh.

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

If this challenge can lead the group to outgrow the vested interest it will survive

otherwise it will also appear as is evident from the Qur'anic verse:

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

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

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

داغ غلامی تو داریم بر جا کہ رویم پادشاہیم

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.

Rahmatul-lil-'Alamin

Mustafa F. Ansari

Allah (swt) created the glorious personality of the Holy Prophet (ﷺ) as a mercy for all, thus establishing his universal prophethood. The Holy Qur'an states that: "And We have not sent you except as a Mercy to all the worlds." (21:107). The Holy Prophet (ﷺ) said that 'Allah did not send me to reproach (and curse) people but as a mercy to them and as one calling them to the truth.' (Muslim).

Allah (swt) unveiled his design and revealed the code of life for the entire humanity to follow, through His Beloved Messenger and Prophet Muhammad (ﷺ) to enable his followers to be eligible for Allah's blessings and thus His mercy. The Holy Prophet (ﷺ) set the pattern and demonstrated the practicability of living a life in consonance with the Qur'anic injunctions. The Qur'an states that: "Verily, in the Messenger of God, you have an excellent model" (33:21). He is the medium of all the blessings of Allah (swt) for the entire humanity. The humanity became aware of Islam through him and thus he is the basic personality in Islam and Iman. The best pattern of human behaviour is contained in the life of the Holy Prophet (ﷺ). Finding the pleasure of Allah (swt), therefore requires one to follow, with intense love, the path charted by the Holy Prophet Muhammad (ﷺ) who came as the last and final Messenger and Prophet of Allah (swt) and provided guidance complete in all respects in the form of Deen-e-Islam.

The pursuit of one's destiny demands a

clear conceptual understanding of Allah's ordained mission to be accomplished by the human beings designated by Allah as His vicegerent (2:30). Deeper understanding of the modalities and its intricacies would ensure better accomplishment. The divine requirement as contained in the revealed word is to follow the Holy Prophet (ﷺ). The modality is apparently clear but the intricacies need deeper thought which is the command of the Almighty (افلا يتدبرون - do you not think).

The Holy Prophet (ﷺ), who came, as a mercy to the entire mankind, was endowed with penultimate qualities to serve as a model of the most perfect being and thus an object of emulation for the entire humanity. And again it is stated in the Qur'an that: "Verily you are the standard par excellence" (68:4)

History bears testimony to the fact that the Holy Prophet (ﷺ) came at a time when almost the entire world had forsaken the path of piety, righteousness, truth and the gloom of ignorance had completely overshadowed all moral values. The advent of the Holy Prophet (ﷺ) came at a time when the degradation of all ethical and moral values had touched the lowest ebb in the desert heartland of Arabia. The charisma and love of his holy personality so impacted these native, ignorant, ruthless, heartless pagans that they turned into civilized, caring and decent individuals of model ethical discipline. It was the impact of his forceful, lovable personality that within a century of emergence of

Islam, the Muslim empire stretched from the Atlantic Ocean in the West to central Asia in the East.

Allah (swt) categorically states in the Holy Qur'an: If one wants Allah to love him, one should follow and obey the Holy Prophet and one would then be blessed with the love of Allah (3:31).

The human beings are not robotic animations but with complex intellect and free will. Their intellectual capacity is imbued with deep seated emotions which qualify them to develop affinities, establish relationships and accept certain parameters for acting in a certain way in their worldly life. Love implies obedience and submission. Obedience of command of a benefactor – the Rahmatul-lil-'Alamin or those following in his footsteps without any feeling for the person being followed would only be an empty jargon. Love is the force which motivates us and compels us to action. Devotee's devotion to the compliance of a command in letter and spirit requires establishment of a deep seated association which culminates into love and affection for the personality of the role model (ﷺ). It is the consequence of human intellect's comprehension and appreciation of Allah's (swt) mercy and blessing in the shape and form of the Holy Prophet (ﷺ) on the humanity at large.

It is this deep seated love in the hearts of M'umineen for the refulgent personality of the Rahmatul-lil-'Alamin (ﷺ) which moves them to ecstasy and drives them to tears laden with wondrous thoughts and sentiments for the beloved Prophet of Allah - the Merciful. Holy Prophet (ﷺ) is reported to have said that: "None of you can have faith unless I become dearer to him than MINARET

his father and his son and all mankind" (Bukhari). Allah (swt).Says in the Qur'an that: "The Prophet is closer to the Believers than their own souls." (33:6)

Love is the predominant manifestation of true faith - the Iman. On another occasion, the Holy Prophet (ﷺ) is quoted as saying: 'He who has no love has no faith, he who has no love has no faith, and he who has no love has no faith'.

In surah Taubah, it is stated that: 'Say, if it be that your father, your sons, your brothers, your mates or your kindred; the wealth you have gained, the commerce in which you fear a decline; or the dwellings in which you delight - are dearer to you than Allah or His Apostle or the striving in His cause, than wait until Allah brings about his Decision and Allah guides not the rebellious.'

(9:24)

The above verse clearly illustrates that absolutely nothing can take precedence over a M'umins' love for Allah (swt) and the Holy Prophet (ﷺ). The Companions of the Holy Prophet (ﷺ) in their salutations addressed him (ﷺ) with expressions conveying the highest degree of reverence, love and devotion. The fondness and love with which the true believer follows in the footsteps of the Holy Prophet (ﷺ) establishes the extent of his allegiance to Islam and acquisition of Allah's favour. One finds it as a binding principle in Salat when one greets the Holy Prophet (ﷺ) in Attahiyyat by saluting him (ﷺ) and reaffirming a dynamic, vibrant relationship with the Holy Prophet (ﷺ) when one recites 'Assalamu Alaika A'iyuhan Nabiu...' and thereafter the Durood-e-Ibrahimi.

To emulate the Holy Prophet (ﷺ), one cannot afford to miss any moment of one's life without the fond memory of his (ﷺ) deeds - the Sunnah – which represents his (ﷺ) active worldly life. It thus follows that a Muslim's life has to be necessarily entrenched in the love and thoughts of the life of the Holy Prophet (ﷺ) at all times without which a Muslims' Iman or faith does not attain completion and thus the ultimate

objective of achieving moral and spiritual benefits would remain obscure. Since his worldly life is the perfect example for humanity, the transformation or molding of individual personality towards perfection follows as a consequence of one's whole hearted adoption of the practical modalities in this worldly sphere of activity concurrently with intellectual, emotional and spiritual commitment.

THE QUR'ANIC FOUNDATIONS
AND
STRUCTURE OF MUSLIM SOCIETY'

By

Dr. Muhammed Fazl-ur-Rahman Ansari .

B.Th., M.A., Ph.D.

Vol: I: Principles Relating to the Foundations of Muslim Society

Vol II: Code Relating to the Structure of Muslim Society

THIRD EDITION

(Just published)

Price : US \$ 20/=

Pak. Rs. 1600/=

Now available at:—

World Federation of Islamic Missions,
Islamic Centre Block-'B' North Naizmabad,
Karachi-74700, Phone: 021-36644 156



The Personality and Character of Muhammad (ﷺ)

Al-Hajj Qassim Ali Jairazbhoy

“We have not sent thee but a Mercy to all the nations.” – Al - Qur’an, 21 :10.

The greatness of a man lies in the possession of personality- “One of the indescribable marvels of the world.” A great personality is not only an asset of itself but is also a thing of great and lasting value to those in contact with it; it inspires others with confidence and resolve, and urges them to follow faithfully its trend to the highest point of perfection. Among all the world’s heroes, the personality of the Holy Prophet (ﷺ) alone can be said to be mighty and unique. The light of his personality was like the sun it dispelled darkness from every corner whither it penetrated. So wonderful was it that Christian writers have been compelled to admit that “Muhammad (ﷺ) must be remembered among the greatest.” Marvelous, indeed, it must have been to have claimed and retained the love, respect, and obedience of all followers. Of the first few years, when persecution of the new Faith was at its height, Mr. Marmaduke Pickthall writes, “Listen to the answer which a followers of the Holy Prophet (ﷺ), when put to extreme torture, gave his persecutors. They asked him, ‘Don't you now wish Muhammad (ﷺ) was in your place? Amidst his pain the sufferer cried out, ‘I would not wish to be with my family, with my children and my wealth, on the condition that Muhammad (ﷺ) was only to be pricked with a thorn. ‘This is the accent of a personal love, and the same note of personal affection is evident in all the hundreds of reports concerning him...”

We do not see this kind of thing in the lives of others, even of Gods incarnate, and it is because they did not possess the greatness, the humaneness which is essential in a reformer and moulder of men in the Holy Prophet (ﷺ), on the other hand, we do find this ideal personality, which moulded the character of his fellow men, reformed them, revolutionized their thoughts, and elevated them to a higher plane.

The state of the people of Arabia when he was born, as well as at the time of his mission, is well known to all; irreligion, infanticide, immorality, infidelity, and corruption were rampant. As against it we know the wonderful change brought about by the personality of Muhammad (ﷺ). He was fully conscious of his mission, he felt the force of his convictions, and because he was the possessor of a great personality he went to the root cause of the evil instead of adopting half-measures and compromises, he had no pretensions and did not indulge in hyperbolic language, but straightforwardly said, “I am only a preacher of God’s word, the bringer of God’s message to mankind,” and succeeded in his mission. The Arabs were extremely superstitious, and the Holy Prophet (ﷺ) could have claimed any sort of supernatural power, had he so wished. But instead we find in him a man, a reformer, a Prophet, a Messenger from God, who stripped himself of all the trappings popularly associated with those before him. His life’s aim was his mission, for the purpose of which he was chosen to

achieve it by a direct and simple method, putting aside all temptations and chances of self-aggrandizement. That is why Prophet Muhammad's (ﷺ) life is not crowded with miracles to achieve his object.

A Prophet comes to act as a guide and exemplar and, as such, he must possess the highest personality, for to achieve lasting success he should work humanely, that is, adopt those means only that are within human reach. By this I do not mean that miracles are unnecessary; they are but to strengthen the conviction of, certain truth. For example, Moses (A.S.) saved his people from the wrath of Pharaoh by miracles, whereas the Holy Prophet (ﷺ) saved his people in Medina by his heroic deeds. But Moses (A.S.) with all his miracles failed to instill that spirit of manliness which we see in the followers of the Holy Prophet (ﷺ). Jesus Christ (Hazrat Isa, A.S.) always complained of the lack of faith of his disciples, while the Holy Prophet Muhammad (ﷺ) had never complain of any such thing.

"In the furnace of trial and persecution the ore of character becomes burnished gold. Adversity and hardships bring out what lies in man; they either make of him an everlasting character the light of which shines always and everywhere, or reduce him to nothingness and oblivion." It is a fact that nobody passed through so many vicissitudes of life as the Holy Prophet (ﷺ), and in spite of all this he remained firm, and succeeded in his mission, simply because he possessed an unimpeachable and high character. The Makkan strove their hardest to impugn his title to the call, but found they could not call him liar or

impostor. All that they could do was to invent such excuses as that he was a magician or sorcerer, but this did not appeal to the intelligentsia of Arabia, as is shown by a speech of Nazr bin Harith to the Quraysh Assembly in which he said, "O Quraysh! You have not been able to devise any plan to get out of the difficulty which descended on you. Muhammad (ﷺ) grew up from childhood to manhood before your eyes. You all know very well that he is the most honest, the most veracious, and the most charming of you all. And when his hair is growing grey, and when he has placed his ideas and claims before you, you cry with audacity, 'He is a magician, he is a sorcerer, he is mad, he is a poet': by God, I have listened to what Muhammad (ﷺ) says and preaches; Muhammad (ﷺ) is neither a magician, nor a sorcerer, nor a poet, nor a madman. I believe some new calamity is about to befall you." Abu Jahal, the uncle and the enemy of the Prophet (ﷺ) had said, Muhammad, (ﷺ) I do not say you are a liar, but whatever you preach is untrue." Another uncle, Abu Talib, who when invited to join Islam said that he could not give up the religion of his forefathers, yet, when informed by his own son (Hazrat Ali R.D.A.) of his belief in the Holy Prophet (ﷺ) said, "Well, my son, Muhammad (ﷺ), will not call you to anything save that which is good; therefore, thou art free to cleave to him." All this points towards the one conclusion that the Holy Prophet (ﷺ) possessed an unimpeachable character, as well as a mighty personality. Once during the early messages to the Quraysh he assembled a gathering at the foot of Mount Safa, and addressed them thus: "O People of the Quraysh! If I were to tell you that behind this mountain there is lying hidden a

large army, would you believe me?” And all of them replied: “Certainly, because to our knowledge you have never told a lie. “Then he spoke to them” of their wickedness, and warned them of the fate that had befallen those who strayed from the path of God, but the Quraysh did not pay heed to his words. He then started preaching to those who came from afar and the Quraysh, alarmed at this, one day sent ‘Utba to the Prophet (ﷺ) offering him riches, wealth, and women if he could but stop preaching, but Muhammad’s (ﷺ) character was far too high for those temptations. His faith in God and in his mission was great, and in spite of all odds he strove patiently towards the goal. Even a hostile writer like Sir William Muir was compelled to write, when he came to this part of his book on the Life of Muhammad (ﷺ) that “Muhammad, thus holding his people at bay, waiting, in the still expectation of victory, to outward appearance defenseless, and with his little band, as it were, in the lion’s mouth, yet trusting in His Almighty power Whose messenger he beloved himself to be, resolute and unmoved, presents a spectacle of sublimity paralleled only in the sacred records by such scenes as that of the Prophet of Israel, when he complained to his Master, I, even I only, am left.’ It is a pity that Sir William Muir, true to his purpose, tries to belittle the Holy Prophet (ﷺ) by citing as a parallel case the vicissitudes of a Prophet (ﷺ) of Israel, between whose trials and those of Muhammad (ﷺ) can be tracked no similarity whatsoever.

As in Makkah, his career at Medina is an essential link in the chain of his character. The only difference is that, persecution

being left behind, it marks a new era in the life of the Prophet, (ﷺ) as well as in the history of Islam. In Medina, the Prophet (ﷺ) found people ready to help him, and eager to become his followers, which fact gave him the opportunity of practicing what he had preached at Makkah. He enlarged and expanded the laws of Moses, and virtually brought on earth the “kingdom of Heaven” spoken of by Jesus Christ. There he succeeded in bringing to life the theories of Aristotle and Plato by establishing, so to say, for the first time in the history of the world, and administering a socialistic state. Thus the socialistic ideas of which Jesus Christ dreamed were materialized by the Holy Prophet (ﷺ).

Soon the whole of Arabia was subjugated and Medina became the shrine of learning and government. The life of the Prophet (ﷺ) there quickly dispelled the misgivings of those, if any there were, who still believed that earthly riches and a kingdom were his aim. Every action of his in Medina as well as in Makkah clearly shows that he possessed a character unique in the annals of the world. There was one trait in him which proved that he had attained that height of character and morality which must be the final goal of human effort, where man begins to reflect the Divine morals.

He was the same in victory as in difficulty, in power as in adversity; in affluence as in indigence. His life in Makkah had been a life of adversity, of trial and danger; in Medina it was a life of success and prosperity. But in the former as in the latter he remained the same man, and at times gave evidence of that magnanimity of soul, the equal of which the history of the world cannot produce.

The Inner Aspects of the Battles of the Prophet (ﷺ)

Hazrat Shahidullah Faridi

Translated by: Mohammad Akmal Saifie

The process of man's "internal struggle" can be conceived through the example of the military expeditions of the Holy Prophet (ﷺ) which took place after the 'Hijrat'. Each encounter took place under peculiar situations, and no two expeditions can be classified as similar.

We find that the physical experiences of the Muslims during these wars reflected their spiritual aspirations and strength at the time. Thus these expeditions were a type of a 'Suluk' (spiritual journey) as in the war experiences and lessons emerging there-from for the Muslims Forces, parallels are available for the successive stages in the 'Suluk'.

'Hijrat' itself is like 'Tauba' (Repentance). Those who participated in it turned towards Allah, followed the Holy Prophet (ﷺ) and in this way turned away from their former world and its attractions. Similarly, when man steps into the 'Suluk' he takes a 'Baiaat' (vow of allegiance to stand up for Allah) and this is an act of repentance concerning his activities prior to taking the 'Baiaat', and a resolve to overpower the 'Nafs' (the evil force) within him in the future. Initially, the 'Salik' (traveler) is overawed by the 'Nafs' and the task of overpowering it appears a formidable one to him because he has been accustomed to being dictated to by it, i.e. his heart has been in the control of the 'Nafs', and at this stage he is unable to appreciate the might or potential force of the 'Ruh' due to in-experience.

The first expedition following the 'Hijrat'

was the "Battle of Badr"—Muslims (spiritual force) versus the poly-theists (evil force). Since this was the first encounter, some of the Companions of the Holy Prophet (ﷺ) were not only doubtful of success but were actually afraid of the enormous odds. But what actually happened was that Allah gave them special help and courage, and contrary to their expectations they won this encounter. This is precisely what happens in the 'Suluk'. The 'Salik' learns that the enemy (evil force of the 'Nafs') is not really that powerful and recognizes the reality and power of God's help. He understands the meaning of "God's help" and also learns that the initial 'break-through' against the 'Nafs' was made only with special aid from Allah. As a result, he suddenly finds courage, heretofore unknown to him, and now has a different view of the might of the 'Nafs'. He is not afraid anymore? The 'Nafs' is an "aggressor" by nature, and its aggression against the path increases in proportion to the increase in strength of the path (upto a certain stage). So after the first 'set-back', the 'Nafs' becomes wary of the might of the path and resolves to fight harder in the next encounter. This situation has a parallel in the experiences of 'Uhud' the Muslims entered this conflict with a high morale and were confident that God's help will come again, and were not awed by the enemy's strength this time. But, during the battle as victory appeared to be in sight some of the Muslims left their battle positions and scrambled for the Booty. They did so in direct contravention of the command of the

Holy Prophet (ﷺ) which was that under no circumstances the 'Archers at the Pass' were to leave their positions. This move, of disobedience, therefore created a disaster providing an immediate upper hand to the enemy. Had it not been for God's help, the Muslims would surely have been completely routed. God mercifully saved them; but not without the lesson that if your motives are going to be selfish (Booty), then God's help cannot be expected. His help is for 'Jihad'.

A similar situation is also experienced by the 'Salik', when he comes to desire the acquiring of spiritual powers for himself. He wants to acquire 'Kashf' (revelation of the hidden), 'ilqa' (premonition), 'ilham' (inspiration). In other words, he wants to go directly after the 'Booty' and tends to stray from the main objective. These are actually "selfish" motives emanating from the 'Nafs'. There is no room for 'selfish' motives in the 'Jihad' against the "Nafs", otherwise the 'Salik' is doomed to failure because God's help will not be forthcoming.

In the ensuing stages, as the 'Ruh' (soul) develops and gains "combative" experience and strength, the 'Nafs' upon realizing that the 'Ruh' is a very formidable force and cannot be overpowered, tends to panic in frustration and goes in for a final, "all-out" attack. A parallel of this type of a situation may be viewed from experiences of the 'Battle of the Ditch'.

The enemy attacked the Muslims with its full might and fury, and this encounter represented 'finality', in a sense; The Muslims, who had not as yet achieved full strength, adopted a new strategy they simply "held on" to their positions and were not prepared to be impressed by the

enemy's strength, or simply refused to recognize the odds. This was of course done on Allah's direction and represented 'Istiqamat' (steadfastness). The enemy eventually just gave up!

'Istiqamat' in 'Suluk' is not only a powerful weapon against the 'Nafs', it is also the most useful one. This is a much recommended approach and the "Salik" is "Shielded" by "Fear of God" 'Taqwa' (protecting oneself from God's displeasure) and these qualities help to ward off attacks of the 'Nafs'. Having 'Istiqamat' or adopting it, is indicative of a 'conclusive' stage in the 'Suluk', just as the "Battle of the Ditch" represented a sort of a finality, in the sense that there were no further attacks from the Meccans side of any speakable magnitude; on the Muslims after, that war. This, however, does not mean that the 'Ruh' is free from any further mischief from the 'Nafs'. Because the triumph of the path 'is gradual, or that spiritual development takes place stage by stage, there are other tests to be taken... In other words the 'Nafs' employ a totally different tips of tactics! The overt hostile attacks having failed, it resorts to covert, deceptive methods.

A typical feature of the 'Suluk' is that before the goal has been reached, Allah shows a "glimpse" of the destination to the 'Salik' and there is great wisdom in this. Following the "conclusive" triumph at open conflicts (Battle of the Ditch) the Holy Prophet (ﷺ) was shown a dream in which he was granted permission to perform 'Umra'. The Holy Prophet (ﷺ) made full preparations, and accompanied by his companions, proceeded to perform this pilgrimage. But this 'Umra' was not performed. And, some of his companions raised concern and

pointed to the sanction of his dream. The Holy Prophet (ﷺ) replied that, “the sanction was granted by Allah, “but” it was not advised that the ‘Umra’ would be performed this year”. Thus, the lesson which emerged from this incident was that of “Sabr” (Patience).

Similarly, patience and tests of it are necessary conditions of the ‘Suluk’. The ‘Salik’ tends to get impatient, and laments about not having been rewarded despite his undertaking the rigours of the ‘Mujahida’. But, there is an appointed time for everything and events are completely controlled by God. It is entirely His Will. The timing of the “awards” should not be pleaded for and cannot be dictated. The sensible approach is to persevere patiently.

The ‘Nafs’ now employs a new type of tactics—covert and deceptive! This is a Stage in the ‘Saluk’ where both the ‘Nafs’ and the ‘Ruh’ operate within their respective spheres and none has any power over the other. But the ‘Nafs’ being a habitual “mischief-monger” resorts, to guile and deception. Experiences connected with the ‘Treaty of Hudaibiya’ bear a parallel, was an inconclusive truce, to start with. But the enemy violated the rules, and deceptively attempted to penetrate the Muslim strength. So God ordered that the idols in the Kaa’ba should be smashed, i.e. the enemy should be completely crushed. With God’s help, this is precisely what was done at the conquest of Mecca, leaving the enemy absolutely powerless.

Deep in the heart of man there are ‘idols’ those of “selfishness” and “egotism” – impossible to reach without God’s help. But when help comes from God and these hidden ‘idols’ are crushed, a stage of

spiritual heights has surely been reached. It is at this point in the ‘Suluk’ that the ‘Nafs’ has been overpowered by the ‘Ruh’, and becomes a “Muslim”, as if it were, just like the conversion of the remaining Meccans following the breaking of the idols by the Holy Prophet (ﷺ). Instead of opposition to the ‘Ruh’, the ‘Nafs’ actually becomes cooperative.

Even after -the highest stage of ‘Suluk’ has been reached, the mischief of the ‘Nafs’ does not completely cease. There is periodical interference; now through its other traits, which are comparatively minor but about which the ‘Salik’ was heretofore unaware. An example of this is in the experience of the Muslims in the ‘Battle of Hunain’; The Muslims were ‘too sure’ of victory on the basis of their enormous strength as compared to the enemy. But what actually happened was that simply on account of a natural factor, lack of visibility (light), they fell into disarray and at one stage had actually fled from the battle scene. Had it not been for the help of God and the Holy Prophet (ﷺ) who stood his ground, practically alone, facing the enemy, this battle would have been a catastrophe. The result was not only victory, but collection of booty of unprecedented proportions.

Having achieved domination over his ‘Nafs’, the ‘Salik’ tends to feel proud and may fall prey to yet another deceptive tactic of the ‘Nafs’. He tends to ascribe his success to himself. It is, therefore, dangerous to forget the fact that it is God who bestows everything and the ‘Salik’ should pass on the credit to Him; where it properly belongs.

The achievement of ‘spiritual heights’

provides such delightful “luxuries” of worship that one is tempted to busy himself in this in solitude, and to avoid any involvement in the spiritual development or correction of others. This approach and attitude is, however, not permitted. The Qur’anic injunction specifically stresses his interest and effect towards others, “save themselves and others from the fire”. Those who engage themselves in solitary worship at this high stage, in effect become victims of the covert manpower (deception) by the ‘Nafs’ which succeeds in ‘fooling’ a man into believing something to be proper and good, whereas in reality it is not proper for him and is against Allah’s commands.

Experiences connected with the ‘Expedition of Tabuk’ bear examples of the foregoing point. In that encounter against the Christians and the Jews, the Holy Prophet (ﷺ) had greatly stressed participation in that effort, particularly for the people of Madina. This stress is included in the Qur’an (Sura ‘Tauba’). Yet, there were some who did not respond to this call, and put forth excuses for staying behind—such as, that it was necessary for some men to stay in Medina as ‘rear-guards’ and that the heat would be too severe! Although some of their excuses appeared to be intelligent, their staying behind was really due to cowardice. Even God severely reprimanded these people and through the Qur’anic ordinances we find that only some

were excused; while the rest were not excused.

It is incumbent upon one who has reached ‘spiritual heights’ not to ignore the right that others in the community have over him, and to keep before him the command of Allah and act accordingly.

The incident of Tabuk highlighted the point about the ‘Hypocrites’ who were outwardly with the Muslims from the beginning to the end, stayed among, the Muslims, but covertly they were upto mischief against the believers. The ‘Nafs’ also operates in a similar fashion. Its hypocritical traits can be dangerous as it disguise them, i.e. what appears to be, if ‘good’. act is in reality not ‘good’. Inflicting physical and mental cruelty on others i.e. persecution, to obtain one’s rights or to correct them are examples of such deception of the ‘Nafs’. This is an ever present danger from the “enemy within” band requires continuous watch and fore-armament.

It is significant that the Holy Prophet (ﷺ) proceeded first with the purification of souls of men, and the eradication of evils of the world followed thereafter. This indicates that the reform of other cannot be achieved unless one thoroughly reforms oneself, and that an external spiritual and moral revolution has to be proceeded by an internal one.

=====

Abdullah Ibn ‘Amr (R.D.A) reported Allah's Messenger (ﷺ) as saying: “None amongst you is a true believer unless his desires become subservient to what I have brought.” (Mishkat)

What the Bible says About Muhammad (ﷺ)

Ahmed Deedat

Say: "do you see? Whether this message be from Allah (God Almighty), and yet you reject it, and a witness from among the children of Israel bore witness of one like him "
(Holy Qur'an 46: 10)

Mr. Chairman, Ladies and Gentlemen,

The subject of this evening's talk "What the BIBLE says about Muhammad (ﷺ) — will no doubt come as a surprise to many of you because the speaker is a Muslim. How does it come about that a Muslim happens to be expounding prophecies from the Jewish and Christian Scriptures?

As a young man, about 40 years ago, I attended a series of religious lectures by a Christian theologian, a certain Rev. Hiten, at the "Theatre Royal", Durban.

Pope or Kissinger?

This Reverend gentleman was expounding Biblical prophecies. He went on to prove that the Christian Bible foretold the rise of Soviet Russia, and the Last Days. At one stage he went to the extent of proving that his Holy Book did not leave even the Pope out of its predictions. He expatiated vigorously in order to convince his audience that the "Beast 666" mentioned in the Book of Revelation — the last book of the New Testament — was the Pope, who was the Vicar of Christ on earth. It is not befitting for us Muslims to enter into this controversy between the Roman Catholics and the Protestants. By the way, the latest Christian exposition of the "Beast 666" of the Christian Bible is Dr. Henry Kissinger. Christian scholars are ingenious and indefatigable in their efforts to prove their case.

Rev. Hiten's lectures led me to ask that if the Bible foretold so many things — not even excluding the "Pope" and "Israel", — then surely it must have something to say about the greatest benefactor of mankind ~ the Holy Prophet Muhammad (ﷺ).

As a youngster I set out to search for an answer. I met priest after priest, attended lectures, and read everything that I could lay my hands relating to the field of Bible prophecies. Tonight I am going to narrate to you one of these interviews with a dominee of the Dutch Reformed Church.

Lucky Thirteen

I was invited to the Transvaal to deliver a talk on the occasion of the Birthday celebration of the Holy Prophet Muhammad (ﷺ). Knowing that in that Province of the Republic, the Afrikaans language is widely spoken, even by my own people, I felt that I ought to acquire a smattering of this language so as to feel a little "at home" with the people. I opened the telephone directory and began phoning the Afrikaans-speaking churches. I indicated my purpose to the priests that I was interested in having a dialogue with them, but they refused my request with "plausible" excuses. No. 13 was my lucky number. The thirteenth call brought me pleasure and relief. A dominee Van Heerden agreed to meet me at his home on the Saturday afternoon that I was to leave for Transvaal.

He received me on his verandah with a friendly welcome. He said if I did not mind, he would like his father-in-law from the Free State (a 70-year-old man) to join us in the discussion. I did not mind. The three of us settled down in the dominee's library.

Why nothing?

I posed the question: "What does the Bible say about Muhammad (ﷺ)?" Without hesitation he answered, "Nothing!" I asked: "Why nothing? According to your interpretation the Bible have so many things to say about the rise of Soviet Russia and about the Last Days and even about the Pope of the Roman Catholics?" He said, "Yes; but there was nothing about Muhammad (ﷺ)!" I asked again, "Why nothing? Surely this man Muhammad (ﷺ) who had been responsible for bringing into being a worldwide community of millions of believers who, on his authority, believe in

- 1) The miraculous birth of Jesus,
- 2) That Jesus is the Messiah,
- 3) That he gave life to the dead by God's permission, and that he healed those born blind and the lepers by God's permission.

Surely this book (the Bible) must have something to say about this great Leader of men who spoke so well of Jesus and his mother Mary?"

The old man from the Free State replied. "My son, I have been reading the Bible for the past 50 years, and if there was any mention of him, I would have known it,"

Not One by name!

I enquired: "According to you, are there not hundreds of prophecies regarding the coming of Jesus in the Old Testament."

The dominee interjected: "Not hundreds, but thousand!" I said, "I am not going to dispute the thousand and one prophecies in the old Testament regarding the coming of Jesus Christ, because the whole Muslim-world has already accepted him without the testimony of any Biblical prophecy. We Muslims have accepted the de facto Jesus on the authority of Muhammad (ﷺ) alone and there are in the world today no less than 1,000,000,000 followers of Muhammad (ﷺ) who love, respect and revere the great messenger of God - JESUS CHRIST — without having the Christians to convince them by means of their Biblical dialectics. Out of the 'thousands' of prophecies referred to, can you please give me just one single prophecy where Jesus is mentioned by name? The term 'Messiah', translated as 'Christ', is not a name but a title. Is there a single prophecy where it says that the name of the Messiah will be JESUS, and that his mother's name will be MARY, that his supposed father will be JOSEPH THE CARPENTER, that he will be born in the reign of HEHOD THE KING, etc.etc.? No! There are no such details! Then how can you conclude that those 'thousand' prophecies refer to Jesus?"

What is Prophecy?

The dominee replied: "You see, prophecies are word-pictures of something that is going to happen in the future. When that thing actually comes to pass, we see vividly in these prophecies the fulfillment of what had been predicted in the past." I said: "What you actually do is that you deduce, your reason, you put two and two together." He said: "Yes." I said: "If this is what you have to do with a 'thousand'

prophecies to justify your claim with regard to the genuineness of Jesus, why should we not adopt the very same system for Muhammad (ﷺ)?" The dominee agreed that it was a fair proposition, a reasonable way of dealing with the problem.

I asked him to open up Deuteronomy, chapter 18, verse 18, which he did. I read from memory the verse in Afrikaans, because this was my purpose in having a little practice with the language of the ruling race in South Africa.

'N PROFEET SAL EK VIR HULLE VERWEK UIT DIE MIDDE VAN HULLE BROERS, SOOS JY IS, EN EK SAL MY WOORDE IN SY MONDLE' EN HY SAL AAN HULLE SE ALLES WAT EK HOM BEVEEL. Deut. 18:18.

The English translation reads as follows:-

I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him. Prophet like Moses having recited the verse in Afrikaans, I apologized for my uncertain pronunciation. The dominee assured me that I was doing fine. I enquired: "To whom does this prophecy refer?" Without the slightest hesitation he answered: "JESUS" I asked: "Why Jesus - his name is not mentioned here?" The dominee replied: "Since prophecies are word-pictures of something that is going to happen in the future, we find that the wordings of this verse adequately describe him. You see the most important words of this prophecy are 'SOOS JY IS' (like unto thee), ~ LIKE YOU "- like Moses and Jesus is like Moses. I questioned: "In which way is Jesus like Moses?" The answer was: "In the first place Moses was a JEW and Jesus MINARET

was also a JEW; secondly Moses was a PROPHET and Jesus was also a PROPHET -- therefore Jesus is like Moses and that is exactly what God had foretold Moses – "SOOS JY IS". "Can you think of any other similarities between Moses and Jesus?" I asked. The dominee said that he could not think of any. I replied; "If these are the only two criteria for discovering a candidate for this prophecy of Deuteronomy 18:18, then in that case the criteria could fit any one of the following Biblical personages after Moses: - Solomon, Isaiah, Ezekiel, Daniel, Hosea, Joel, Malachi, John the Baptist etc., because they were also all Jews as well as Prophets. Why should we not apply this prophecy to any one of these prophets, and why only to Jesus? Why should we make fish of one and fowl of another?" The dominee had no reply. I continued: "You see, my conclusions are that Jesus is most unlike Moses, and if I am wrong I would like you to correct me."

Three Unlikes

So saying, I reasoned with him: In the FIRST place Jesus is not like Moses, because, according to you -- 'JESUS IS A GOD', but Moses is not God, is this true?" He said: "Yes." I said; "Therefore Jesus is not like Moses!" SECONDLY, according to you 'JESUS DIED FOR THE SINS OF THEE WORLD', but Moses did not have to die for the sins of the world. Is this true?" He again said: "Yes." I said: "Therefore Jesus is not like Moses!" "THIRDLY, According to you 'JESUS WENT TO HELL FOR THREE DAYS', but Moses did not have to go there. Is this true?" He answered meekly: "Y-e-s." I concluded; 'Therefore Jesus is not like Moses!'

"But dominee," I continued: "these are not hard facts, solid facts, tangible facts, they are mere matters of belief over which the little ones can stumble and fall. Let us discuss something very simple, very easy that if your little ones are called in to hear the discussion, would have no difficulty in following it, shall we?" The dominee was quiet happy at the suggestion.

Father and Mother

(1) "Moses had a father and a mother. Muhammad (ﷺ) also had a father and a mother. But Jesus had only a mother, and no human father, Is this true?" He said: "Yes" I said: "DAAROM IS JESUS NIE SOOS MOSES NIE, MAAR MUHUMMED (ﷺ) IS SOOS MOSES!" Meaning: "Therefore Jesus is not like Moses, but Muhammad (ﷺ) is like Moses!" (By now the reader will realize that I was using the Afrikaans language only for practice purposes. I shall discontinue its use in this narration).

Miraculous Birth

(2) "Moses and Muhammad (ﷺ) were born in the normal natural course, i.e., the physical association of man and woman; but Jesus was created by a special miracle. You will recall that we are told in the Gospel of St. Matthew 1:8" '..... BEFORE THEY CAME TOGETHER, (Joseph the Carpenter and Mary), SHE WAS FOUND WITH CHILD BY THE HOLY GHOST.' And St. Luke tells us that when the good news of the birth of a holy son was announced to her, Mary reasoned: HOW SHALL THIS BE, SEEING I KNOW NOT A MAN? AND THE ANGEL ANSWERED AND SAID UNTO HER, THE HOLY GHOST SHALL COME UPON THEE, AND THE POWER

OF THE HIGHEST SHALL OVERSHADOW THEE:

(Luke 1:35). The Holy Qur'an confirms the miraculous birth of Jesus, in nobler and sublimer terms. In answer to her logical question: "O my Lord! How shall I have a son when no man hath touched me? The angle says in reply: "Even so: Allah createth what He willeth: when He hath decreed a plan, He but saith to it "Be," and it is" (Al-Qur'an 3: 47). It is not necessary for God to plant a seed in man or animal. He merely wills it and it comes into being. This is the Muslim conception of the birth of Jesus". (When I compared the Qur'anic and the Biblical versions of the birth of Jesus to the head of the Bible Society in our largest city, and when I enquired: "Which version would you prefer to give your daughter, the QUR'ANIC version or the Biblical version?" The man bowed his head and answered: "The Qur'anic". In short, I said to the dominee: "Is it true that Jesus was born miraculously as against the natural birth of Moses and Muhammad (ﷺ)?" He replied proudly: "YES!" I said: "Therefore Jesus is not like Moses, but Muhammad (ﷺ) is like Moses. And God says to Moses in the Book of Deuteronomy 18:18 "LIKE UNTO THEE" (Like You, Like Moses) and Muhammad (ﷺ) is like Moses."

MARRIAGE TIES

(3) "Moses and Muhammad (ﷺ) married and begat children, but Jesus remained a bachelor all his life. Is this true?" The dominee said: "Yes". I said: "Therefore Jesus is not like Moses, but Muhammad (ﷺ) is like Moses.'

JESUS REJECTED BY HIS PEOPLE

(4) "Moses and Muhammad (ﷺ) were

accepted as prophets by their people in their very lifetime. No doubt the Jews gave endless trouble to Moses and they murmured in the wilderness, but as a nation, they acknowledged that Moses was a Messenger of God sent to them. The Arabs too made Muhammad's life impossible. He suffered very badly at their hands. After 13 years of preaching in Mecca, he had to migrate from the city of his birth. But before his demise, the Arab

nation as a whole accepted him as the Messenger of Allah. But according to the Bible — 'HE (Jesus) CAME UNTO HIS OWN, BUT HIS OWN RECEIVED HIM NOT.' (John 1:11). And even today, after two thousand years, his people - the Jews, as a whole, have rejected him. Is this true?" The dominee said: "Yes." I said: "Therefore Jesus is not like Moses, but Muhammad (ﷺ) is like Moses."

عن عبد الله بن عمرو رضي الله عنه

ان رجلاً سال رسول الله ﷺ اي الاسلام خير؟ قال تطعم
الطعام و تقرى السلام على من عرفت ومن لم تعرف. (ميفق عليه)

حضرت عبد اللہ بن عمرو سے روایت ہے کہ ایک شخص نے رسول اللہ ﷺ سے
دریافت کیا کہ اسلام میں کون سا عمل بہتر ہے؟ آپ ﷺ نے فرمایا: تم لوگوں کو کھانا
کھلاؤ اور سلام کرو انہیں جن کو تم جانتے ہو اور ان کو بھی جنہیں تم نہیں جانتے۔



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

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

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

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

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

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

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

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

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

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

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

انك لعلى خلق عظيم ط

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

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

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

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

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

لقد کان لکم فی رسول اللہ أسوة حسنة ط

”بے شک تمہارے لئے اللہ کے رسول کی زندگی میں بہترین نمونہ ہے۔“

خاتم الانبیاء ﷺ کی حیات مبارکہ کا ایک ایک گوشہ، ایک ایک پہلو اور ایک ایک نمونہ ایسا منور و روشن اور واضح و دکش ہے کہ
ز فرق تا بقدّم ہر کجا کہ می نگرّم
کرشہ دامن دل می کند کہ جائیخاست

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

سرتاجِ انبیاء، انسانِ کامل ﷺ

محمد اشرف

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

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

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

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

خاتم الانبیاء ﷺ کی ذاتِ گرامی کا سب سے بڑا معجزہ یہی ہے کہ آپ ﷺ نے ایک اُمی و یتیم ہونے کے باوجود عرب کی اس جاہل، وحشی اور آن پڑھ قوم کو جو صدیوں سے جہل و گمراہی میں بھٹک رہی تھی۔ نورِ ایمان کی روشنی عطا فرمائی۔ خدائے وحدہ لا شریک کی ذات و صفات کے صحیح تصور، حقانیت، وحدانیت کی حقیقت اور رسالت و عبادت کے اصلی مقصد سے روشناس کرایا۔

یہ آپ ﷺ کے اخلاقِ کریمانہ اور اوصافِ حمیدہ ہی کی کشش تھی کہ دشمنِ جان بھی آپ ﷺ کو صادق و امین کہہ کر جان نچھاور کرنے لگے۔ اخلاقی اعتبار سے آپ ﷺ نے جو مقام حاصل کیا اس کے متعلق قرآن خود ناٹق ہے۔

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

اسی طرح ایک اور مقام پر فرمایا کہ:
وما ارسلناک الا رحمة للعالمین ط