

Should Pakistan Develop An Islamic Capital Market?

Farhan Mahmood

The first Islamic bank was established in Egypt in 1971. Since then, Islamic financial services and product sector has gained importance and greater recognition. A wider product and service base is increasingly evident with more than 80 Islamic funds in operation globally, several global Islamic indices, innovations in Islamic product origination, retail banking, takaful and other capital market services. There is also now a greater diversity of market players, often involving the major financial players of the developed world. Therein lies the need for an Islamic Capital Market (ICM).

An Islamic Capital Market refers to the market where investment and trading activities are carried out in ways that conform to Islam and the Shariah. In other words, the ICM represents an assertion of religious law in capital market transactions where the market should be free from the involvement of prohibited activities by Islam as well as free from elements such as usury (riba), gambling and ambiguity (gharar). It plays a role similar to other capital market components in generating the economic growth of a country. In economies like Malaysia the ICM can function as a parallel market to the conventional capital market for capital seekers and providers and will play a complementary role to the Islamic banking system in broadening and deepening the Islamic financial markets.

Broadening of Product Base

The Islamic financial community must recognize the need to develop instruments and institutional frameworks for Islamic financial markets. It is imperative that a wider product base with competitive rates of return be developed so that these products can be viable investment alternatives to conventional financial market products. Islamic financial markets still generally lack Shariah – compliant fixed income, risk – management and liquidity – enhancing instruments both for the purposes of public debt financing as well as private asset allocation and diversification needs. The Islamic financial community must partake in a pro-active development of muamalat instruments. While adapting conventional instruments for Islamic financial purpose reduces the risk of non-acceptability by market players, we should not settle with merely playing “catch up” with the conventional financial sector. In Malaysia, for example, Islamic equity-related products include Shariah-compliant stocks listed on the Main and Second Board of the Kuala Lumpur Stock Exchange (KLSE), two Shariah indices and equity derivatives. Equity derivatives such as warrants are approved provided that the underlying shares are Shariah-compliant apart from warrants, the Shariah Advisory Council has approved the structural concept of index features to facilitate the development of risk management products. Today, various capital market products are available for Muslims who only seek to invest and transact in the ICM. Such products include the list of the Securities

Commission's Shariah approved Securities, Islamic debt securities, Islamic unit trusts, Islamic and Shariah indices, warrants, call warrants and Crude Palm Oil future contracts.

The Islamic banking system offers products based on trade financing transactions whilst the Islamic capital market offers debt, equity, equity-linked and commodity-linked derivatives securities. In terms of services, the capital market offers Islamic product structuring, project financing, stock-broking and fund management services.

Increasing Demand for Islamic Products

Muslims are the fastest growing religious segment in the world. There is a pressing need to enhance the demand for Islamic products at a global level. Strong demand for products can only be a function of a sufficiently wide investor base. As yet, it is still difficult to identify an adequate set of debt-financing products deemed acceptability by every Muslim country or school of thought. Underlining the need for Ijtihad, the State Bank Governor, Dr. Isirat Hussein recently said that sectarian and factional differences among Muslims were the main hindrance in implementation of an Islamic system. Hence, for those of us embracing different Islamic schools of thought, we must ask ourselves the extent to which we are committed to working together to resolve some of these differences and to continuously work together identifying common goals and areas of understanding. The lack of acceptability of capital market products among the Islamic world itself would severely undermine the global development of viable Islamic financial

markets.

Bond Market

The Federal Home Loan Mortgage Corporation in the U.S recently announced that it was launching a mortgage partnership with Lariba (Los Angeles Reliable Investment Bankers Association) in accordance with the injunctions of Islam. This is product that has been structured to cater to the needs of approximately seven million Muslims living in the US. In order to have a wider asset base, Malaysia has been making concerted efforts to develop its Islamic bond market for the last ten years. In general, there are three broad categories of Islamic Private Debt Securities which can cater to various financing objectives and cash-flow needs of issuers. These are long term Islamic debt securities of more than five years, medium term notes of two to five years and short term commercial papers of one to twelve months. The two rating agencies in Malaysia provide long term and short term ratings on the likelihood of timely repayment of financial commitments of Islamic debt instruments.

Role for The Regulator

Demand for Islamic market products can also be strengthened when there is adequate awareness in the availability of products and services, specially those offered by other market jurisdictions. In an era where advancement in Internet technology allows for almost zero information cost, it is hard to appreciate how the lack of awareness should persist as a long term constraint. Perhaps, the more fundamental reason is a lack of investment certainty and familiarity with the markets in which the Islamic products are

offered and traded. Here, market regulators have a crucial role to play. Facilitating the development and regulation of an Islamic financial market which is accepted as an adequate platform for general investment purposes and at the same time, friendly to the various schools of Islamic thought is a huge undertaking. Such a market must have an investment climate based on transparency, accountability, strong corporate governance, supported by the appropriate technological infrastructure and comprised competent finance professionals conversant with both Islamic and conventional finance.

The Securities and Exchange Commission of Pakistan (SECP) must address the development of the Islamic Capital Market at two fronts, i.e., establishing the necessary support infrastructure and widening the product base. In the area of infrastructure, the SECP needs to establish an Islamic Capital Market Unit and a Shariah Advisory Council to support its work. The Islamic Capital Market Unit must be comprised of both researchers trained in fiqh muamalat and capital market practices to undertake research in product origination and Islamic capital market operations. The SECP must be committed to building up skills in fiqh so that these principles can be fully appreciated and incorporated into all aspects of market regulation and development. The Shariah Advisory Council will advise the SECP on Shariah compliance matters on all aspects of Islamic capital market operations.

Future Course of Action

While technology has brought many opportunities for developing the Islamic financial markets, it also brings many

challenges. For example, it has accelerated the process of liberalization and globalization of financial markets. To survive and grow in an increasingly borderless world, the Islamic financial community must continuously explore and identify common areas for the purpose of developing products, services and ways of working together. Differences must not be seen as an obstacle against open discussion. There should be greater appreciation for each other relative strengths and weaknesses to facilitate international co-operation. The potential for strategic alliances must be explored.

The Pakistan government must recognize that a pre-condition for developing vibrant capital markets is to have the right environment for business and investment both for domestic and foreign investors. Various initiatives have to be undertaken to provide greater market transparency, enhancing corporate disclosure, raising corporate governance standards, improving protection of minority shareholders and pursuing regulatory reforms.

The government must be committed to developing an Islamic Capital Market to provide a unique set of assets which caters to institutional and retail investors seeking Shariah-compliant investments. This needs to be undertaken as part of a larger scheme to develop the overall capital market. It must also be recognized that developing Islamic capital markets must necessarily take a multi-pronged approach to address the needs for instruments, market intermediaries, awareness and education programmes and open dialogues between Islamic jurists and market participants. The finance ministry should seek (Continued on page #.7)

Influence of German Thought on Iqbal

Dr. M. Basharat Ali

At the outset it is to be stressed that the German and Islamic thought stand on uniform level. The systematic procedure for extending empirical knowledge, led for the development of general method of verifying statement about the empirical world. This led Iqbal to discard the Christian views of the transcendental space-time. Undoubtedly space-time is not only phenomenal, but time and space become correlated realities. This dualism is the characteristic of the neo Kantian philosophy. The Chief exponent is Liebermann. The teleological conception of Liebermann led him to dichotomize nature and ethos as segmentalized thought categories. We are persuaded to believe that Iqbal contradicting Liebermann, supports Cohen who asserted consciousness as the center of reference. According to Iqbal nature and ethos are correlated realities.

While rejecting the pessimistic outlook of Nietzsche, Schopenhauer and others Iqbal inculcated the idea of optimum optimism. He also rejected the metaphysical and mystic trends of the German metaphysicians and mystics. His main contribution in this direction is the teleological conception of nature and ethos.

Rejecting the ideatimal trends of thought of the German thinkers, Iqbal asserted that life and faith are endowed with regulative unity for the multiplicity. No thinker stands equal to Iqbal in establishing *Tawheed* and annihilating shirk once for all Iqbal's Poetry and philosophy start with the concepts of values and truth. In his *Ramooz* and *Esrar* he belays emphasis on the objectivity of Minaret

consciousness. Its true nature is determined by thorough going sociality.

The concept of subjectivity of consciousness according to Iqbal is the situation which degrade man into something contrary to the genesis and nature of man itself. The greatest service rendered by Iqbal to the poetry and the philosophy is to be identified in his attempt to establish objectivity to the two systems referred to above, by means of value. This is why Iqbal never deviated from laws and Principles laid down for the development of poetry. He never deviated from the prosody and rhetoric. He revolted from the baseless, idealess and deviancy patterned poetry of his time.

He stressed that poetry should be according to USUL-I-SHARI and idealistically oriented and value patterned. His criticism on the modern poetry, clearly demonstrates that the Millat needs no poetry but the creative systems of knowledge – philosophy and science and systems of knowledge directly connected with the existence and growth of Islamic beliefs, actions and socio-cultural systems, persuaded like Windelband, Iqbal was persuaded to substitute Hegelian absolute idealism into PANLOGISM. It led to pan logistic relativity and a mystic sense to Windelband and a prophetic sense to wholeness to Iqbal. It was not the note of pessimism alone, which directed Iqbal to reject Schopenhauer but, he was awfully disgusted with him because of his negation of self. Equally on this account Iqbal had to reject Kierkegaard, Jasper Heidegar etc.

The Germanic influence, may also be seen in the concepts of Superman and ego etc. Iqbal started his study of philosophy in an age of crisis. At the first instance, philosophy was at war with religion and science. Iqbal was placed in a precarious situation. At the first instance, he attempted to bring concordance between the Western and Islamic thought.

The instrument for acquiring concordance between the two thoughts, according to Iqbal was the German thought. In the unity and totality of life on the one hand and in movement in life, in order to achieve the predetermined goal or ideal of life through constant struggle or Jihad, both German thinkers and Iqbal agreed in toto. The only difference is to be discovered in method of approach automatically. The German had to see thing with the perspecturism of Christianity and Iqbal audaciously advocated the Islamic viewpoint. In this way two philosophical viewpoints emerged one ideationally oriented idealism of the German thinkers and idealistically integrated idealism by Iqbal.

The Professor of Philosophy who asserted that Iqbal had to add nothing in the philosophy, was misguided by his scanty knowledge of Muslim philosophy and total unawareness of German thought. Because of his inability to read and write in German, he had to study German thought through the via media of English. The significant movement in Iqbal's thought is to be seen in reasoning between ideational and idealistic cognition, knowledge and truth. He united common sense lore and religion. As advocated by him in the preface of his lectures, he gave rise to the concept of new IIm-i-Kalam integrating science and philosophy on the one hand and through Minaret

adumbration of new movement of idealistic orientation inviting the attention of thinkers and scholars to rebuild the classical Muslim thought with the western thought on the other.

The topical analysis and the Clarion Call for research are the two methods used by Iqbal for the achievement of desired integration.

These two are the specific features of his thought orientation, which finds expression both in his poetry and lectures. Thus he says:

Thus creativity and constant research has been declared as the componential elements for achieving integration in *EMAN*, in *Amal* and in socio-cultural systems. *Mo'min* as such is born as a *MUHAQIQ* (محقق) and in the persistency of these ideals he can achieve the configurational growth and personality development. The creativity and research form the generic structure of the socio-cultural system of Islam. The *Millat* can originate and organize only in knowledge and faith. They are the sources of its identity and continuity. These ideals among other things, need the instrument of government regime–nation.

At the end, we would like to add few sentences in relation to the socio-cultural philosophy of Iqbal.

1. The intuition, reason and sensory experiences are needed for the up keep and discovery of major systems of Islam.
2. Tawheed, Qur'an and Sunnah are to be objectified and should be made the pattern of life.
3. With super systems of Tawheed, Qur'an and Sunnah, faith, cognition,

knowledge and truth should grow.
4. Philosophy, science, law, ethics, religion from the peripheral systems of culture in correlation with the systems

of knowledge of the Qur'an Ahadith, Seerat, fiqh, theology, history and the spiritual and escho-logical sciences.

(Continued from Page #. 4)
the assistance of both foreign as well as local Islamic financial institutions operating in Pakistan for the constitution of an ICM. Such institutions shall be in a good position to help the government in the process of identification, formulation and maintenance of such an ICM. We need to get Pakistan

on the radar screen of many investors. Keeping in view the governments efforts towards reviving the economy and improving investors confidence, a step in the direction of constitution of an ICM will go a long way in obtaining assistance from brotherly Islamic countries and mobilizing resources.

(Continued from Page #. 11)
if people in order to gain support for their selfish ideas have interpreted the teachings of their religion to suit and achieve their purpose and have thus given a bad name to their religion. In my humble opinion if any disturbance takes place through those who claim to stand in the name of a religion, it is because they have wrongly interpreted such teachings. It is high time especially for the torch-bearers of the various religious of the world, to unite together, to be faithful to their religion, in the right sense, and co-operate with all others in their common objective which is to fulfill the material requirement of humanity. They should abstain from criticizing others and should preach their own Gospel with complete freedom. So that the un-religious people or atheists may not be in a position to bring any such charge, that it is religion which creates dissension and causes troubles.

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

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

(Continued from Page #. 15)
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)

World Fellowship

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

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

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

Anyhow "The World is in need of peace. It appears to be tired of war and troubles. It is frightened on account of its own scientific advance and its own powers of destruction as exemplified in the Atom bomb. But is it a fact that mankind really wants peace? If this is so let us first find out the causes of

Minaret

disturbances and strifes. Because if the causes of the disease are known the disease can be treated. As soon as the cause of disturbances is removed, peace will automatically follow.

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

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

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

deserves the title of man, and naturally can claim to be superior to all other beings. But there can be no question of any distinction in colour or race, for all stand upon the same level of evolution.

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

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

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

anything. This is what the famous Persian poet and Philosopher Sadi, says "The whole human race (sons of Adam) are just like a body. If one part of the body feels pain (unless it is paralyzed)".

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

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

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

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

There is a saying of the prophet of Arabia that "the love of one's own country (Watan) is a part of faith" (Iman), but the kind of nationalism that tries to make it not only one of the elements constituting one's religion but the whole of it, to the exclusion of everything else, and to the extent of embittering the minds of the people of one country against those of other countries, is a magnified form of individual selfishness.

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

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

It is definitely stated in the Holy Qur'an, "Let there be no compulsion in religion." Everyone is at liberty to have faith he likes. The sword is only allowed to be used against those who compel others to follow their own ways, and thus bring obstacles, against freedom of thought in Humanity. No doubt some examples may be quoted in the history of those, who claim to follow the religion of Islam, of persons who used force in conquering certain countries, just as in the case of other persons who have no religion. They themselves therefore, are responsible for their actions. Religion in

Minaret

itself cannot, on any account, be blamed. As I said in the course of my conversations with George Bernard Shaw that compulsions has sometimes been used to impose belief in the divinity of Jesus Christ but the innocent teaching of the Great Jesus (peace be upon him) cannot be blamed for this. So, too, Islam cannot be blamed, and no religion, and religious teachings, can be blamed, for the activities of those persons who claim to work for them.

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

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

As a student of the comparative study of religions, I, on behalf of all such religions of the world, can definitely say that no such religion ever taught anything against the equality of mankind. It is quite a different thing (Continued on page #.7)

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. Yazid is 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 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 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 Hussain 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 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."

Minaret

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 want to 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 we 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 wrongdoings. I want the death of martyrdom only."

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 (Continue on page #. 7)

Moral Lessons from the Tragedy of Karbala

Wali Kamal Khan

No historical martyrdom of the world presents so numerable moral lessons, ethical virtues and golden deeds for mankind as the pathetic tragedy of Imam Husain at Karbala.

Out of the “three martyrdoms” as told by some of the historians, the death of Husain tops the list — a historic martyrdom about which, the famous historian, Gibbon, says:

“In the distant age and climate the tragic scene of the death of Husain will awaken the sympathy of the coldest reader.”

He further says, “Husain’s death was the most pitiable one that human imagination can conjecture.”

The Tragedy of Karbala, as admitted unanimously by all the historians, is no ordinary event of history. It is a tragedy which stands out unparalleled in the annals of the world for the depth of its pathos as well as the intense stone – heartedness of the “vile perpetrators of the horrible outrage on any unoffending and innocent member of the Family of the Holy Prophet (ﷺ), nay the whole of the surviving members of his illustrious family.”

It is a pathetic, heart - rending event which carries in its bosom not one, but a thousand and one moral lessons for those who have eyes to see. It is an event which records the brave and undying deeds of those who lost their valuable lives in the sacred cause of righteousness and humanity and thus gave it an eternal lease of life.

This is why Moinuddin Chisti has well said:

حقاً کہ بنائے لا الہ است حسین

By God, I can say that Husain is foundation of “There is no God but Allah.”

The Tragedy of Karbala, in short, is an event which possesses cultural and educative values. Great religious, spiritual, historical, economical, political and philosophical values are attached to it; yet due to the shortness of time and space, I leave them apart and would discuss with its moral and ethical values only. The moral values mentioned below are not all in all. There are a few among those, which if compiled together, form a voluminous book. I shall hint upon them and you shall, I hope, fill the gaps by your own imagination and historic information.

(1) **Patience** — Patience, as you know, is a moral virtue. It is of great help in our daily life.

Husain proved himself the true Ideal of Patience. He saw the pitiable death of his followers, comrades and relatives: saw the sorrowful martyrdom of his brother Abbas, heart - rending death of six months’ poor child Asghar by name, the miserable, condition of the ladies of the family. He bore the heat and scorching sunshine of the sandy deserts of the too-hot country of Arabia. He lived for three days without water, saw the relatives dying before his eyes, witnessed the heavy and huge military forces of Yazid, and yet he bore all these silently and patiently as he knew well that patience is the armour and conquest of the godly.

- (2) **Obedience** — to God, to Religion, to the Lord, to Truth – Obedience is another moral virtue that has been taught to us by the Great Imam Husain remained faithful to the orders of the Holy Prophet (ﷺ).
- (3) **Loyalty to God, to Faith** — Faith must be followed with Loyalty to God; otherwise it is a body without soul. Husain displayed this virtue well in the battlefield of Karbala. As God has said, (ان الله مع الصابرين) No doubt, God is with those who bear patience, he, therefore, being loyal to God, carried the order successfully.
- (4) **Minority and Majority** — Minority, if on the right path should never fear by majority, is another lesson that has been taught by Husain on the battlefield of Karbala.
- (5) **Expulsion of Physical Fear** — Fear is the heroic lesson that we get from the Tragedy of Karbala. Husain never feared the worldly powers. He saw them face to face. He feared God only and no one else.
- (6) **Courage** — Courage is a moral virtue. It is of great importance in our worldly life. The Great Imam, through his own actions has taught us to be brave and courageous at the time of troubles and calamities just as he himself did on the battlefield of Karbala before the cavalries of Yazid.
- (7) **Bravery** — Bravery, as we all know is undoubtedly a moral virtue. It is a virtue that has been counted as one of the fundamental elements of a perfect man. Imam Husain proved this practically. He was brave at every time, on every occasion and at every spot. He taught us that absence of bravery in one self

means the black spot of cowardice on one's character – a thing too ugly for one who calls himself a "man."

There was no force and fear on the mind of Husain, the Faithful. He was face to face with the thousands of his enemies and yet he showed no fear, but was as firm as ever.

- (8) **Righteousness** — "Hunger and thirst for righteousness" is the ethical teaching that has been taught by the Great Spiritual leader Imam Husain, practically on the battlefield of Karbala. He was hungry and thirsty for righteousness with the result that he gave up his own life for the cause of Righteousness.

"Live and die for Righteousness" is, therefore, the lesson we get from his golden deeds.

- (9) **Humbleness** — Humbleness is the everlasting garment of the godly. It is a virtue and a precious jewel in human nature.

He was the ideal of humbleness. He agreed to leave Arabia for India whereupon the ruler of the time, Yazid, would be at perfect liberty to do what he liked.

The humble request of the Great Imam bore no fruit. It, however, laid an example to follow him in the godly virtue of humbleness.

- (10) **Humility** is also a golden virtue. The character of Husain possessed the jewel of Humility also. He plainly told the comrades to leave him if they liked or hesitated to sacrifice their lives to the cause of Islam.

- (11) **Peace** — "Blessed are those who are peacemaker". Peace is the keynote of Islam, the religion of Peace. Peace is

the meaning and significance of Islam, the religion of the universe, the religion of humanity and righteousness.

This was the lesson taught by Husain. He, himself, lived peacefully throughout his lifetime. After the death of Moavyia and the accession of Yazid on the throne, he kept on leading a peaceful life of retirement caring little, as he did, for worldly kingdom or leadership.

(12) **“Follow Your Ideal”** — Husain followed his Ideal of Faith and as such, due to the beastly character of Yazid, he disagreed with him.

Better it is to sacrifice than to give up your ideal just as Husain, himself did for the sacred cause of Islam on the plain of Karbala.

(13) **Duty** — Duty is the “morning star” of mankind, the lesson that we get from the practical life of the hero of Karbala who, being the true and the faithful Imam of the Holy Prophet (ﷺ) abided by the teachings of Muhammad. As Muhammad had said to be Faithful to God, the Almighty, to be loyal to religion, to be patient and fore-bearing as “Patience is half Faith,” and to guide the Muslims on the right path being their true Imam, he, therefore, having the deep sense of duty, acted and abided by the orders of Islam.

(14) **Spiritual power** is more powerful than material one. Better it is to create spiritual power than to bend towards material one as done by Husain.

It was due to his spirituality and power of his holy, pious, innocent and sinless spirit that he, though being an

old man of aged 56 fought with 30,000 soldiers alone with the result that single – handed he put 156 men to death.

(15) **Determination** — Do, if you have determined to do a work. Will-power as told by Psychologists, is the most important thing that plays an important part on human actions, nay it is the key – root of human character.

Husain presented before us the perfect example of “Iron Determination.” He determined to be on the path of truth and did it. His determination was absolutely invincible.

(16) Be sincere and faithful to your God, your Ideal, and your comrades as Husain was, as sincerity is the key of all the treasures.

(17) **Be Humane** — Serve human beings as Husain did. Humanitarian activities are the best. Husain in order to serve human beings on the path of righteousness, gave up his own life.

(18) **Courtesy and Generosity** — Courtesy should be the habit of a gentleman and generosity the ornament of the godly. The Karbala’s martyr, the Great Husain, was courteous and generous. The incident in the course of journey will go to show and teach us Husain’s courtesy and generosity to a party of the enemy under the command of Hurr which met him in that barren, sandy and isolated forest. The men and the horses of the party fell extremely thirsty. On seeing their pitiable plight, Husain the Great, ordered his followers to give them all the water they had in reserve and the later

drank to their fill.

Meanwhile, another horseman who had stayed from his party arrived feeling very thirsty. Husain had then no water except that which he had reserved for performing "Wazu" (ablutions). The generous Imam ordered it to be given to the man. And when he saw, he was unable to drink it himself; the Great and Blessed Imam helped him in drinking it, thereby showing to the world at large how overflowing with the milk of human kindness he was and how the laws of humanity and righteousness required such noble treatment even to a foe.

What a fine character Husain had and what a noble example of generosity, courtesy, humanity and kindness has Husain, the Imam, presented before us!

- (19) Peace-making attitude is the best. Be Peacemakers as, "Blessed are the peacemakers for they shall be the children of God." Husain was a peace-maker who tried, though unsuccessful, his utmost to get rid of the ruler, Yazid, with a view to remain peaceful throughout his life.
- (20) **Love** — Love of God should remain supreme on the mind and heart of one who is godly. It was the love of God that remained supreme over Husain's heart and his comrades with the result that he never cared for the secular authority and Imperialistic powers of Yazid for the cause of God the Almighty.
- (21) Never follow an adulterer and a usurper like Yazid. Be honest and follow one who has moral and Divine virtues like the Great Imam of

Karbala.

- (22) Avoidance of Quarrel should be "the guiding star" of every man's life as Husain did at Karbala. He liked to avoid Quarrel with Yazid's army as did his elder brother, Hasan with Moaviya. But sorry, the savage army of Yazid attacked him first with the result that he was forced to defend himself and the members of the Holy Prophet (ﷺ).
- (23) Nobility of Character lasts forever. The character of Husain was idealistic, perfect, gentle and noble in its nature with the result that it lasts up till now and we remember him to this day as well.

On the other hand, Yazid has no position, no respect and no regard in the eyes of a Muslim.

It was the nobility of Husain's character that he "got the upper hand over Yazid. The late Maulana Muhammad Ali Johar has well said:

قتل حسین اصل میں مرگ یزید ہے
اسلام زندہ ہوتا ہے ہر کربلا کے بعد

Meaning thereby that the murder of Husain is in reality the destruction of Yazid. Possess, therefore, the nobility of Character and the loftiness of manners, and you shall get the eternal life, peace, joy and eternity — Nobility of character lasts forever!

- (24) Walk on the Path of Truth, sincerity and righteousness as it directly goes to the garden of the paradise of eternal life, peace and joy.
- (25) Never be a slave of passions as was Yazid: but be a master of your beastly passions as did Husain.

As Yazid was a slave of passions, he is now, therefore, rebuked and condemned. But as Husain over-captured the passions, he, is now, therefore, respected, praised, honoured celebrated and considered as one of the greatest Imams of the world.

Be a follower of Husain and try to imitate his golden virtues.

- (26) **Have a will to die** — “Die before you die” was the saying of the Holy Prophet (ﷺ). Husain carried this order successfully.

When he at first smelled the land of Karbala he himself said, “Karbala the land of calamities and misfortunes.” This shows he knew his death. But as, due to the saying of the Holy Prophet (ﷺ) was ready to die before his death, he, therefore, liked to suffer inconceivable tortures and cruelties.

- (27) **Love of Truth, Honest, Liberty and Fidelity** — are the four moral lessons necessary for a superman. Create it and you shall see Light. Husain loved truth, honesty, liberty and fidelity. In other words, he liked the liberty and freedom. Liberty of thought, liberty of opinion, liberty of religion and the liberty of action.

Husain imparted a new life to the love of truth and honesty, of liberty and fidelity. History does not record any parallel to the Tragedy of Karbala where a small band of the comrades devoted to love and truth against and under extreme sufferings of heat and thirst vied with one another in laying down their lives to save that of their chief.

- (28) Submit yourself to the love of God. Submission to the Almighty is a moral virtue. Be a follower of Husain who submitted himself to the love and service of God.

- (29) Love for all the creatures of God is necessary and essential for one who wants to be godly. Husain also loved every creature of God: the horse, the man, the woman, the child, the friend, the foe, the relative, the enemy and all without exception.

- (30) **Conduct with the Relatives** — Husain plainly told us by his own examples the methods according to which we should behave with our relatives, friends, comrades and followers. The noble behaviour of Abbas, the conduct of Husain, the magnanimity of the ladies of the family and the illustrious behaviour of one member of the family with another records the practical examples and lofty lessons of ethical teachings, moral virtues and practical lectures on morality.

There is a vast lesson of human morality where the pearls of ethical precepts are innumerable. To get it out is our task work, go through it and you shall get it. The illustrious family of Husain is an Ideal family of love, friendship, unity, cooperation, sincerity of love, healthy understanding of one another, and the harmonious life of humanity and mankind.

It is, in short, a historical family of the most illustrious Ideal, as regards the loftiness of human character, greatness of moral virtues and holiness of divine attributes.



Maulana Shah Muhammed Abdul Aleem Siddiqui (RA)

He rose to combine the best in ancient and modern disciplines and became a distinguished exponent of the message of orthodox Islam to modern humanity. The most distinctive aspect of his personality was the spiritual magnetism that he radiated and which captivated the minds and hearts of all who crossed his path.

Every religion and every ideology has in every age its great exponents who personify in a distinguished manner the cause they cherish and uphold and whose labors for that cause create landmarks in human history. One such great personality of the first half of the twentieth century was Maulana Shah Muhammad Abdul Aleem Siddiqui Al-Qaderi (RA). Born in the blessed month of Ramadhan, on 3 April 1892 (15 Ramadhan 1310 hijri), in Meerut India, Maulana Shah Muhammad Abdul Aleem Siddiqui was raised in a family that was pious and devout. He is a descendant of Sayyidina Abu Bakar As-Siddique (may Allah be pleased with him), the first caliph of Islam.

From a small age, his father, Muhammad Abdul Hakim and his mother were his inspiration and source of guidance and education in the teachings of Islam.

He was an exceptionally intelligent child and possessed an intellectual capacity beyond his years. He also had a remarkable oratory skill and at the age of 9, he delivered his first public speech at the Jamma Mosque of Meerut, mesmerizing the audience with his captivating eloquence.

He had a remarkable love and thirst for knowledge. At the age of 16, he graduated with a Degree and distinctions 'in Islamic Theology. He then pursued non-theological

studies in modern sciences and Law. He also acquired advanced knowledge in Qur'anic science, Hadith, Tassawuf and Islamic jurisprudence of the four main madhhab. His teachers include Shaykh Ahmad al-Shams of Morocco, Shaykh Al-Sennousi of Libya, Maulana Abdul Bari of Farangi Mahal and Maulana-Ahmad Mukhtar Siddiqui (his brother). He achieved great Islamic theological and spiritual development under the guidance of Maulana Ahmad Raza Khan (RA), a revered Islamic scholar and a great Sufi master.

Maulana Abdul Aleem Siddiqui (RA) travelled continuously for 40 years to all parts of the globe until his labors of love for the spiritual reform and enlightenment of humanity covered a major part of the world. The countries he visited include the Hejaz, Singapore, Malaysia, Indonesia; Thailand, Burma, Vietnam, Ceylon, China, Japan, Philippines, Mauritius, Madagascar, South Africa, Kenya, Tanzania, I Belgium, Egypt, Syria, Palestine, Jordan, Iraq, France, England, West Indies, Guyana, Trinidad & Tobago, Suriname, United States of America and Canada.

He was a great writer, poet, orator and scholar of Islam and modern sciences, and was renowned the world over for his spiritual guidance and promulgation of the message of hope and peace. His

contribution to literary and academic discourses was also astounding. In 1935, in Mombassa (Kenya), Maulana Abdul Aleem Siddiqui (RA) met with the famous European intellectual, Sir George Bernard Shaw, and they enjoyed a wonderful exchange of thoughts in which Sir George Bernard Shaw called Maulana Abdul Aleem Siddiqui (RA) “a learned sage”. He delivered hundreds of lectures and also found time to write several Islamic books and poetry in Urdu and English.

He pioneered the establishment of the Inter-Religious Organization (IRO) to foster greater understanding between the faiths. In IRO’s inauguration ceremony, on 18 March 1949 at Victoria Memorial Hall, Maulana Abdul Aleem Siddiqui (RA) gave an inspiring speech, in which he said,

“As far as the common evils and accepted moral principles were concerned, no religion could have any difference, and in the spirit of tolerance and sympathy and the desire to establish peace, all of them were as one. The task of the religious leaders was to let the followers of each and every religion know the teachings of other religions, so that a spirit of fellowship could work together to spread the accepted moral principles and to fight the common evils.”

Maulana Abdul Aleem Siddiqui (RA) worked with single-minded devotion for the

cause of Islam and humanity. Hundreds of thousands of people belonging to diverse races and nationalities in Asia, Africa, Europe and America received, spiritual blessings through his dynamic and brilliant ‘personality. Numerous mosques, Islamic missionary societies, schools, hospitals, libraries, infirmaries, orphanages and Islamic periodicals sprang up in the wake of his immortal missionary work.

Maulana Abdul Aleem Siddiqui (RA) was an extraordinary exponent who personify in a distinguished manner the causes he cherish and uphold, and his labors for the cause form a landmark in human history. His noble soul soared beyond the limitations of territory and race. The most distinctive aspect of his personality was the spiritual magnetism that he radiated which captivated the minds and hearts of all who crossed his path.

On 22 August 1954 (22 Dhulhijjah), at the age of 63, after a last visit to the grave of the beloved Prophet Muhammad (ﷺ), Maulana Shah Muhammad Abdul Aleem Siddiqui left this world for the hereafter – His body rests peacefully at the Jannatul Baqqi in Madinah. A The Aleemiyah Institute of Islamic Studies was established in Karachi, Pakistan, in 1964 as a tribute to the memory of Maulana Siddiqui (RA).

(Continued from Page #. 24)

Likewise, it is also against historical fact that the Holy Prophet Muhammad (ﷺ) was exiled from Makkah. The infidels in a meeting at Darul Nadwah (Townhall) had discussed this point but it was turned down on the ground that by exiling him and his followers from Makkah, the Holy Prophet

Muhammad (ﷺ) will gain power and ascendancy over them.

The words ‘Flight’ and ‘Exile’ for ‘Emigration’ are against the fact and reflect upon the wrong understanding of those who coined them. In fact it is a blissful fulfillment of Command of the Creator i.e. Almighty Allah.

Significance of Emigration (Hijrat) in Islam

According to history of formation of words 'emigration' implies leaving one country (or state) to settle in another.

In Islam, however, emigration (Hijrah) has a particular meaning. It signifies leaving one's home and hearth for the sake of Almighty Allah and Islam for residing in some other land.

The Holy Prophet Muhammad (ﷺ) is reported to have once said:

"Every action depends upon its intention (*Niyyat*). Whoever emigrates for worldly things or with the intention of marrying a woman, it will be for those things alone, but whoever emigrates for Almighty Allah and His Prophet (ﷺ) his action will count as seeking the pleasure of Almighty Allah and His Prophet (ﷺ)" (Bukhari)

Change of abode or country, for any reason other than Almighty Allah and Islam is not counted as Hijrat. Faith and sincerity of one's intention in the cause of Almighty Allah are pre-conditions of emigration in the set of words or nomenclature of Islam.

Qur'an Majeed has clearly indicated that where people, out of sheer opposition and hatred to Islam and its followers, do not allow Muslims to worship Almighty Allah and they are tormented for His sake, it becomes incumbent upon Muslims to leave that place, country and people and make only such other place their abode where they can freely worship and fulfill their obligations. Qur'an Majeed says:

"O My servants who have believed, surely My earth is spacious, so worship only Me."

Minaret

(29:56)

When angels take the souls of those who die in sin, they say:

"The angels while taking away the souls of those who wrong themselves, do ask: What were you doing? They will reply: We were helpless on the earth. (The angels) will say: Was not God's earth wide enough for you to emigrate? Therefore, the abode of such people is Hell, and that is an evil place, to go to." (4:97).

It also can be understood from the aforesaid verses that in Islam such ideals as homeland, country or blood relationship, have no importance as compared to the worship of Almighty Allah. When patriotism of a cause comes into direct conflict with the love for Almighty Allah that is the moment of crisis for the Faithful. His destiny hangs between Faith and love for his country, relationships, etc. If a Muslim gives priorities to his relations or country and ignores the call of Islam at the time when he is needed by it most such a person is a false claimant of being a Muslim.

Emigration To Abyssinia

When the territory of Makkah became full of difficulties for the followers of Islam, some of them, with the express permission of the Holy Prophet (ﷺ) emigrated first to Abyssinia (*Habshah*). Later in the thirteenth year of Apostleship, emigration to Madinah took place. Those movements, of the Companions and in the later of the Holy Prophet Muhammad (ﷺ) himself were

exclusively in the cause and for the pleasure of Almighty Allah. Hazrat Khabbaab Bin Arat, a Companion of the Holy Prophet Muhammad (ﷺ) once said:

"We had emigrated with the Holy Prophet Muhammad (ﷺ) exclusively for the cause of Almighty Allah. So we deserved a reward from Him." (Bukhari)

As a matter of fact emigration is not an easy task. It is a test of one's courage, determination, sincerity and sacrifice for Islam and things pertaining to it. One cannot draw the picture in words of an emigrant unless one goes through it himself. It is not the question of simple migration of a people from one place to another. A real emigrant has to stake his all in this process.

From time immemorial a section of mankind has always been seen moving from one corner of the earth to the other. But they have been doing so with all their belongings, with their wives, sons and daughters, brothers and sisters, and grandchildren besides their movable assets such as animals, horses, mules and cattle etc.

But an emigrant in Islam leaves his home and hearth with such splendor that he has neither any power nor wealth; nor someone to support or sympathize with him; empty is his pocket and so is his belly; the clothes which he is putting on are his only material assets. All his dear and near ones get abandoned. But he has only one dominating thought in his mind that he is following the Right Path as ordained by Almighty Allah and directed by the Holy Prophet (ﷺ) for him. No harassment and no obstruction can turn the course of his faith.

Hardships

Hazrat Suhaib Roomee (RDA) a flourishing tradesman of Makkah, was deprived of all his wealth and belongings on the eve of his emigration to Madinah. He had only the clothes which he was putting on when he reached Madinah.

Hazrat Umm-i-Salmah and her husband Abu Salmah (RDA) set out for Madinah along with their two months old son. Hazrat Umm-i-Salmah (RDA) was first forcibly taken away by her relations, Bane Mugheerah, and later again, on the way, Bane Abdul Asad snatched the child also from Hazrat Abu Salmah (RDA) and allowed him to proceed to Madinah all alone. However, after the lapse of about a year, the mother and the child were released. They were made to ride a camel which took them to Madinah passing through unknown and difficult path which even brave men, equipped with arms, feared to pass through.

Hazrat Abbas Bin Rabee'ah (RDA) was the real brother of Abu Jahl, the arch-enemy of Islam and the Holy Prophet Muhammad (ﷺ). Hazrat Abbas (RDA) emigrated to Madinah in the company of Hazrat Umar (RDA). Abu Jahl along with his another brother followed them and persuaded Hazrat Abbas (RDA) to show his face to the ailing mother at Makkah. Hazrat Abbas (RDA) agreed to return. On the way to Makkah however, Hazrat Abbas (RDA) was arrested and tied with rope by his two brothers. Hazrat Abbas (RDA) remained a captive for long till he was set free through the effort of a daring Muslim.

These and similar sacrifices in the way of Almighty Allah do not go in vain. They have their recognition and reward in this world as

well as in the Hereafter. Qur'an Majeed says:

“And those who emigrated in (the service of) Allah after they had been oppressed; We will provide them with a good abode in the world. And indeed the reward of the Hereafter is greater, if he only knew (it).” (16:41)

“And those who fled their homes for the cause of Allah then were killed or died, Allah will indeed provide them with goodly provision. And surely Allah is the Best of providers.” (22:58)

Tradition of Prophets

Emigration is the tradition of the Prophets of Almighty Allah. Hazrat Ibraheem (A.S.) left the home and people of his father and settled for some time on the western bank of river Euphrates. From there he proceeded to Harran, Palestine and Egypt. In this record of travel his wife accompanied Hazrat Ibraheem (A.S.). In the end Hazrat Ibraheem (A.S.) reached Makkah, a valley which was hitherto lying barren and uncultivated and raised the foundations of Ka'bah (Baitullah) there.

Hazrat Loot and Hazrat Moosa (A.S.) also had to emigrate.

The emigration of the last of the Prophets Muhammad (ﷺ) was in line with the preceding Prophets of Almighty Allah. It was at the command of Almighty Allah in order to fulfill the religious mission with which he was actually charged by Almighty Allah.

Emigration not 'Flight'

Some of the Orientalists, like Sir William Muir and H.R. Gibb, have used the word

'Flight' for Emigration of the Holy Prophet Muhammad (ﷺ) to Madinah. The word 'Flight' conveys the sense of fear. Islam does not envisage emigration out of mere fear of life or property. Emigration is permissible if a Muslim or a group of Muslims are oppressed on account of being Muslim and he is not allowed continuously by the people of his locality to freely worship and to abide by (the tenets of) Islam, only then it becomes incumbent upon him to emigrate to a place or country where he will not be oppressed for being a Muslim.

In the case of Prophets, Divine command has always been the supreme authority before effecting emigration under any circumstances. The Holy Prophet Muhammad (ﷺ) did not move from Makkah unless there was a clear command to this effect from Almighty Allah. Twice did the followers of Islam emigrate to Abyssinia and to Madinah itself for the third time, he too could have left Makkah earlier for the sake of his life, had it been the real justification for it to do so. He stayed on till he was directed to leave the town of his birth that is, Makkah.

'Flight' is a haphazard run-away incident whereas 'Emigration' in the History of Religions, is an unopposed outcome of Divine planning. It is brought about by Almighty Allah, the Creator in response to the overt and covert call of His oppressed people. It is a movement of His chosen people from a nasty state of cruelty, harshness, and extreme oppression, to a place of blissful contrast where they could freely worship Almighty Allah according to His dictates and preach Faith in the light of Islamic Shari'ah. (Continued on page #.21)

Crisis of Confidence

Zakaria Karim, FCA

The battle of confidence starts as soon as man lands on earth. The child in the beginning struggles to be fed and as he grows, he indulges in gestures for securing any article. It depends upon the way the things are tackled that the child comes out courageously or timidly.

The primary education plays an important part in building up a career as well as character. If the approach is on sound lines, students become leaders in their respective fields. Human-beings are liable to err. No one is perfect. Committing of mistakes is a part of life. But, education and training should be devised in such a manner that the country is not starved of brain-power.

The era of the 21st century is to commence soon. It will herald new vistas of knowledge and power. Every nation of the world is required to, keep pace with the time. Those who lag behind are not to be pardoned by future generations.

In today's world, might is right. That's why developed nations have adopted a policy to shake the confidence of other nations. As such, nations have been compelled to be divided into blocs of their influence. Not even in the field of armaments but in other aspects of life, leverage of influence is exercised to keep hold of such weak countries. With the fall of the Soviet Union, the global situation has radically changed. Under this set of circumstances, the question arises as to what should be the approach of Muslim countries. Before this vital issue is discussed, it would be appropriate to bravely analyze the present

status of Muslim Ummah in the world.

Blessed with man and material to cope with any kind of situation, Muslim Ummah falls apart by the intricacies of foreign powers and has not so far been able to assimilate the scattered pieces of faith, love, unity and goodwill. As a result of which, ocean of strength has been cut into feeble out-lets so that other forces continue dominating the economy, politics, social status and future planning of these countries.

The fault lies with us, because we have forgotten our own history when few overpowered many due to unshakable faith in God Almighty blended with practicing of principles in its true perspective being Muslims as one and indivisible. It is the spirit of Islam that holds fast the Muslims from East to West and North to South. Once they unite, no power on earth can weaken their strength. It was in this context that non-Muslims penetrated into the ranks of Muslim Ummah and made cracks therein to halt the supremacy, influence, progress and achievement of the Muslim world. The seeds of distrust sown by foreign powers have now blossomed into strong trees carefully and diligently looked after by these powers so as not to allow the victims to diversify their attention towards the spirit of Islam. In spite of number of organizations formed by Islamic States to forge unity in many fields of common interest; the desired results could not be achieved.

Confidence is the greatest weapon of all. It is like a rock if dynamited, it loses its entity. It is then impossible to gather the pebbles

and build a rock.

Wars are not fought every now and then, because it consumes lot of men and material. However, the best and quickest technique applied, is to wage the war against the fort of confidence. So the solution lies in building up confidence according to our own culture, civilization, environment and religious injunctions. The present situation is very critical as we are entangled in the cobweb of intrigues which has brought our confidence at low abb. But, where there is a will, there is a way. If other nations can achieve supremacy, why not we can? We should set ourselves on right path.

Right from the stage of primary education, policies should be moulded in such a way that the students are taught according to our own heritage, culture and code of life as set by our religion. The bent of mind must be developed to view the things beyond the horizon. The socio-economic

atmosphere shall be created in consonance with our resources and moral values. The frontiers of our belief should be so powerful that no power on earth can overshadow the borders of our country. One should not be dragged by the current of false publicity, rumours and personal interest. The cause of humanity must be above all considerations as God has repeatedly and emphatically addressed human beings in Holy Books rather than people of respective faith.

Lastly, it is the duty of everyone of us to practice what we preach and endeavour keeping in view the long-range benefits. The shallowness will lead towards ruination of the society. In every walk of our life, the stress ought to be on progress of mind on sound and Islamic oriented lines, for a way from the clutches of 'Show Business. Really, GOD doesn't change the condition of those who do not want to.

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Naqoosh-e-Seerat

Hakim Muhammad Said (Shaheed)
Translated in English by
Rafi uzzaman Zuberi

Trust in Allah

The Holy Prophet (ﷺ) had such strong faith in Allah that he never felt unnerved in even the most difficult situations. It was his absolute confidence in the help and support of Allah that enabled him to face all adversities with courage and fortitude. Nothing ever frightened him and he never lost hope.

In Makkah, the Messenger of Allah (ﷺ) was harassed by the non-believers who left no stone unturned to hurt him. He faced all sorts of difficulties and challenges. Even his life became endangered but his faith in Allah remained unshaken.

At the time of Hijra, his house was surrounded by his enemies who had come with the intention to kill him, but the Messenger of Allah (ﷺ) remained calm. Quietly, he asked his cousin, Hazrat Ali to

sleep in his bed and said: "Nobody can harm you." The Holy Prophet of Allah (ﷺ) then came out of his house and took refuge in the cave of Sawr, outside of Makkah, with Hazrat Abu Bakr (RDA).

When the Quraysh did not find the Holy Prophet (ﷺ) they became furious and mounted a search for him. Following the footsteps they reached the very cave where the Messenger of Allah (ﷺ) and Hazrat Abu Bakr (RDA) were hiding.

When Hazrat Abu Bakr (RDA) heard their voices so near the cave he became alarmed. He said to the Holy Prophet (ﷺ): "O Messenger of Allah (ﷺ)! The enemy is just on top of us and if they cared to look down at their feet they will find us."

The Holy Prophet (ﷺ) had complete faith in Allah. Very calmly he said: "Don't worry, Allah is with us."

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.



نعتِ رسولِ خدا ﷺ

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

حفیظ تائب

سواروں اور چار پیدل جان نثاروں نے
دشمن کے زرنے میں شجاعت پامردی اور
قوت روحانی کا محیر العقول مظاہرہ کر دکھایا۔

امام برحق اہل رضا سلامؑ علیک
شہید معرکہ کربلا سلامؑ علیک

گلِ مُرادِ ولایت، حسینؑ ابن علیؑ
تتمہ شرفِ مصطفیٰ سلامؑ علیک

ثبوت یہ ہے کہ نُورِ شہادتِ کبریٰ
تری جبین سے نمایاں ہوا سلامؑ علیک

عبث ہے اور کہیں راہِ صبر و حق کی تلاش
تری مثال ہے جب رہنما سلامؑ علیک

حضرت انس رضی اللہ تعالیٰ عنہ
نے فرمایا کہ رسول اللہ صلی اللہ علیہ
وسلم سے پوچھا گیا کہ آپ ﷺ کو
اپنے گھر والوں میں سب سے زیادہ
پیارا کون ہے؟ آپ ﷺ نے جواب
میں فرمایا: حسنؑ اور حسینؑ!

آپ صلی اللہ علیہ وسلم حضرت
فاطمہ رضی اللہ تعالیٰ عنہا سے
(اکثر و بیشتر) فرمایا کرتے تھے کہ
میرے دونوں بچوں کو بلاؤ اور
آپ ﷺ ان دونوں کو سونگھتے اور
چمٹا لیتے۔ (ص ۱۷۵ مشکوٰۃ روایت ترمذی)



گیری کے حوالے سے سمجھایا کہ مکہ معظمہ کی پُر امن فضا نہ چھوڑیں یا کسی اور محفوظ مقام پر چلے جائیں مگر حضرت امامؑ کے سامنے کسی کی پیش نہ گئی اور آپ مع اہل و عیال روانہ ہو گئے۔ راستے میں کئی خیر خواہ ملے۔ انہوں نے بھی کوفہ جانے سے روکنا چاہا مگر آپ نے سفر جاری رکھا۔

حضرت مسلم بن عقیلؓ ابن زیاد کے ہاتھوں جان کی بازی ہار گئے مگر اپنی گرفتاری، کوفہ والوں کی بے وفائی اور مشن کی ناکامی کی اطلاع امام تک پہنچانے کا انتظام کر لینے میں کامیاب رہے۔ چنانچہ ثعلبہ کے مقام پر یہ اندوہناک پیغام ملا۔ حضرت مسلمؓ کے قتل کی خبر سن کر آپ نے کوفہ جانے کا ارادہ ملتوی کرنے کا مشورہ کیا مگر اولاد ابن عقیلؓ نے انتقام کا نعرہ بلند کر کے سفر جاری رکھنے پر اصرار کیا اور یہ مختصر قافلہ ابن زیاد کے فوجی دستوں کے محاصرے میں کرب و بلا کی سمت کوچ کرتا گیا جہاں اس کی ہتیس

اور حضرت مسلم بن عقیلؓ کو مجبور کر دیا کہ وہ اپنا مشن کسی محفوظ جگہ سے چلائیں۔ ابن زیاد کے آدمیوں سے چپنے کے لئے انہوں نے ہانی بن عروہ کے مکان میں پناہ لی مگر گرفتار ہو کر شہید ہوئے اور ان کے ساتھ میزبان ہانی بن عروہ کو بھی جان سے ہاتھ دھونے پڑے۔ عقیدت مندوں کا جہوم رائی کائی کی طرح پھٹ گیا۔ بیعت کرنے والے جنازے کی نماز پڑھنے بھی نہ پہنچے۔ ابتداء میں ہزاروں عقیدت مندوں کا جہوم تھا مگر آہستہ آہستہ کم ہوتا گیا اور مغرب کی نماز میں صرف تیس مقتدی رہ گئے تھے جو زیادہ اندھیرا ہو جانے کے بعد بھاگ نکلے تھے۔

ادھر جب حضرت مسلم بن عقیلؓ کا قاصد دعوت کا پیام لے کر پہنچا تو حضرت امام رضی اللہ عنہ نے کوفہ روانگی کی تیاری شروع کر دی۔ عزیزوں، خیر خواہوں نے بہت منع کیا۔ کوفہ والوں کی ممکنہ بے وفائی اور دربار دمشق کے کارندوں کی سخت

”باغات سرسبز ہیں، میوے پک چکے
ہیں۔ آپ آئیں ایک فوج آپ کو
تیار ملے گی۔“

حالات کا صحیح اندازہ کرنے اور
متعلقہ امور کا جائزہ لینے کے لئے آپ نے
اپنے معتمد چچازاد بھائی حضرت مسلم بن
عقیل رضی اللہ عنہ کو مامور کیا۔ انہوں
نے کوفہ پہنچ کر اپنے خیر خواہوں سے
رابطہ کیا اور چند ہی دنوں میں تقریباً پندرہ
ہزار عقیدت مندوں سے حضرت امامؑ کے
نام پر بیعت لے لی اور جب اطمینان ہو گیا
کہ اکثریت امامؑ کی دلدادہ اور اطاعت پر
آمادہ ہے تو قاصد بھیج دیا کہ تشریف لے
آئیں۔

حضرت مسلم بن عقیلؑ کی کامیابیوں
کی رپورٹ دمشق پہنچی تو والی بصرہ عبید اللہ
ابن زیاد کو حالات سنہانے کے لئے بھیجا
گیا۔ ابن زیاد طبیعت کا سخت گیر اور ظالم
تھا۔ اس نے آتے ہی بیعت کے دروازے
بند کر دیئے۔ عقیدت کے چشمے مسکھادیئے

حضرت عبداللہ ابن حضرت جعفر طیار
رضوان اللہ تعالیٰ علیہم اجمعین جیسے جلیل
القدر حضرات سے والی مدینہ نے یزید کی
بیعت پر اصرار کیا تو یہ سب مدینہ منورہ
سے نکل کر مکہ مکرمہ حرم کی پُر امن حدود
میں چلے آئے۔

حجاز والوں کی طرح عراق میں
اہلیان کوفہ مخالفت میں پیش پیش تھے۔
انہوں نے یزید کی خلافت تسلیم کرنے سے
انکار کیا اور طے کیا کہ حضرت امام حسین
رضی اللہ عنہ کے دستِ حق پرست پر
بیعت کی جائے اور ملت کی امامت آپ کے
سپرد کی جائے۔ چنانچہ آپ کو کوفہ تشریف
لانے کی دعوت اور اظہار وفاداری اور
اطاعت کے اقرار نامے بھیجنے شروع کئے۔
کوفہ کے عمائدین بھی وفد کی صورت میں
آئے اور اپنی وفاداری کا یقین دلا کر اصرار
کیا کہ اس آڑے وقت میں زمام خلافت
سنہال کر ملت کو تباہی سے بچائیں۔ ایک
خط میں لکھا تھا:

غریب و سادہ و رنگیں ہے داستانِ حرم نہایت اسکی حسینؑ ابتدا ہے اسمعیلؑ

تحریر: وصی الحسن انصاری

کے علم بردار، بہشت بریں کے نوجوانوں کے سردار، جگر گوشہ رسول حضرت امام حسین رضی اللہ عنہ نے جریدہ عالم پر شہتِ دوام کے لئے تسلیم و رضا کی آزمائش میں اپنی جان دے کر قربانی کو علامتی سے واقعاتی میں پیش کیا۔

امیر معاویہ کے انتقال کے بعد یزید کے نام پر بیعت کی مہم نے ایک ہیجان پیدا کر دیا تھا۔ منصبِ خلافت پر اس کا استحقاق بالعموم ناپسند تھا اور نظامِ خلافت میں اس نامراد اور ناقابلِ تسلیم رجحان کے باعث دربار دمشق سے بیزاری کا اظہار بر ملا ہونے لگا تھا۔ حجاز کے سربر آوردہ لوگوں میں سے حضرت امام حسین، حضرت عبداللہ ابن عباس، حضرت عبداللہ ابن زبیر اور

معمار بیت اللہ حضرت ابراہیم علیہ السلام نے اپنے نورِ نظر حضرت اسمعیل علیہ السلام کو منشاء ایزدی کی تعمیل میں قربانی کے لئے پیش کیا۔ تسلیم و رضا کی اس ابتدائی آزمائش میں قربانی علامتی صورت میں قبول کر لی گئی۔

اور جب ملتِ ابراہیمی بلوغت کو پہنچ گئی اور ختم الرسل مولائے کل حضرت محمد مصطفیٰ ﷺ نے دینِ فطرتِ اسلام کا آفاق گیر پیغام بنی نوع انسان کو پہنچا دیا اور دینی، دنیوی، معاشرتی اور اخلاقی قدروں کی پہچان کرا دی۔ قیامِ عدل، ابلاغِ خیر اور اعلائے کلمۃ الحق کے تقاضے فرائض منصبی میں شامل کر دیئے تو بابِ العلم کے فرزند، خاتونِ جنت کے دلبر، صدق و صفا