

Prophet's Vision of Society

Dr. Hafiz Muhammad Fazlur Rahman Ansari Al-Qadri (R.A.)

It was his first and the last pilgrimage. He stood engulfed by a sea of the faithful. More than a hundred thousand people were anxiously waiting to hear what he was going to utter. The message came sharp and loud and clear: "The sanctity of human life, honour and property is as inviolable as is the city of Makkah, and the holy month of Hajj. None is to be held responsible for the crime committed by the other. Don't after me, revert to infidelity by slitting the throats of one another."

The first-ever declaration, couched in most piercing words, equating the sanctity of human life, honour and property with that of the holiest of the holy in Islam, laid down for the first time in the history of mankind, the foundation stone of a just, humane, judicious and virtuous society, an Islamic society. The Prophet of Islam had in unequivocal words enunciated that the killer of an innocent soul, was throwing himself out of the fold of Islam by committing an act of infidelity. A society could claim to be Islamic only when it preserves the sanctity of human life, honour and property, otherwise not.

Any venture which may expose the life, honour and property of the members of society to the ravages of armed conflicts and thereby disturb its internal peace and security or let the difference of opinion or conflict of interest develop into blood feuds whether among individuals, groups or sections is very strongly condemned by the holy Prophet (ﷺ). He declared: "Whosoever commits armed aggression against us does not belong to us." The words are unambiguous. The message is unmistakably clear and unambiguous. The Founder of Islam refuses to accept the claim of an aggressor standing in arms against Muslim community.

Islamic society is raised strictly upon moral principles which if contravened threaten the very justification of its existence. The mutual relationships of the individuals and the groups within an Islamic society have to be

guided and channeled by moral considerations. They have to be conducted with perfect confidence that one would get his due and would not be deceived, beguiled or cheated. The Prophet (ﷺ) attached so much importance to this peculiarity of the Islamic society that he asserted "Whoever defrauds us does not belong to us" meaning thereby that a swindler, a cheat, by playing fraud on a member of the society severs his relationship with the Muslim community though he may still claim to be a part of it.

Generation gap poses some serious problems to the basic texture of a society. The older ones, the more advanced in age who had been breathing in a different atmosphere and whose mores and habits, modes of thinking and patterns of behaviours had been conditioned and framed by certain circumstances obtaining at a particular time, may not find themselves very comfortable to and in perfect agreement with the new, the upcoming generation.

On the other hand, the new generation, despite being in total conformity with their elders with regard to ultimate objectives of life and immutable religious and moral values may find itself, due to irresistible natural social and political forces of change and adjustment, at logger heads with the older generation. This may cause, a swelling cleavage of interests, a widening gap of behavioural patterns and an ever – increasing schism between the two integral parts of society.

This development if not checked at the opportune time may virtually let loose the forces of social disintegration. The situation if allowed to worsen is bound to develop in colossal mutual disrespect, veiled hatred, intolerance and an altogether effacement, from society, of the sentiments of love, compassion and mercy.

The Prophet (ﷺ), seems to have been very alive to the devastating prospects and

ravages of the extreme forms of generation gap. He declared in most forceful words: "Those who are not filled with compassion for our younger ones, and also those who do not pay respect to our elders, do not belong to us." Be he an elder or a younger one, he is debarred by the Prophet (ﷺ), from being qualified as a Muslim, as a believer, by his indulgence in the counter productive and nefarious activity of destabilizing the Islamic society.

The corner-stone of an Islamic society is mutual love and consideration for each other. The significance of these two, as the force cementing the components of an Islamic society, is highlighted by the Prophet (ﷺ) in these words: "None of you could claim to be a believer unless he desires the same for his Muslim brother that which he would have desired for himself, had he been in the same situation as his Muslim brother is." The conditionally attached to a person's claim of being acceptable as a believer in the eyes of the Founder of Islam, is his unconditional love and consideration for other members of the Islamic society.

Man's earliest social contact after birth begins with his mother, father and other blood relations. He has no choice whatsoever in selecting his blood relatives. They are divinely ordained and man has to respect and honour this choice for the rest of his life. These relationships form the genesis of family. A morally healthy family is the nucleus of a morally oriented society. The Prophet (ﷺ) has immaculately elaborated the mutual rights duties and responsibilities of the parents, children and other family members and relatives.

The parents are promised the reward of Paradise for proper care, moral upbringing and purposeful education, especially of the female children. Conversely, the children have been told in plain words to note that the most grievous sin after Shirk (Belief in more than one god) is recalcitrance of parents. They are required to maintain the attitude of love, respect and kindness towards their parents, especially when they become old,

frail and infirm in mind and body. The Prophet (ﷺ), when asked as to which one of the two, the father or the mother, was more entitled to one's care and consideration, replied "the mother, the mother, the mother, and then your father."

Regarding other relatives the Prophet (ﷺ) has instructed to preserve genealogical details of the family to enable one to be in the full know about the nature and extent of relationship. He stressed to fulfill one's moral, social and financial responsibilities towards the relatives to the extent that he is under moral compulsion to carry out these obligations even if they are not reciprocated by his relatives. Describing the resultant blessings and benedictions of maintaining cordial relations with the relatives he exhorted "Whoever loves to enjoy long life coupled with an increase in prosperity he should maintain and nurture good relations with his relatives."

Neighbours play an important role in the daily life of man. They have an intimate relationship with each other's private and public life. They share each other's sorrows and happy moments. They cannot be side-tracked or ignored. An ideal society has to nurture sincerity, sense of proportion, propriety and balance among the neighbours to maintain and develop an atmosphere of love, fellow feeling, friendliness and understanding.

The Prophet (ﷺ) recognized the crucial role of the institution of neighbourhood in the establishment, preservation and continuity of a healthy society. Thrice he swore that a man cannot be said to be a believer unless his neighbour feels secure from him. He also declared that a person who had filled his belly while his neighbour had to sleep hungry could not claim to be a believer. A person who professes to believe in Allah and the Day of Judgement had to be, according to the Messenger of Allah, generous and respectful towards his neighbours.

He said that one had to be very mindful about the fulfillment of one's duties towards the neighbours as the archangel Gabriel did

so much stress the rights of the neighbours that he thought perhaps the neighbor was going to be allotted a share in one's inheritance. Moreover the Prophet (ﷺ) made it crystal clear that a person to qualify as a neighbour need not be a Muslim. He may be relative, a Muslim, a non-Muslim, even a stranger who keeps regular company only for a short while. The Prophet (ﷺ) so emphasized the importance of maintaining considerate and sympathetic relations with the neighbours as to instruct that one must direct his children not to throw the skins and remnants of the fruits in such a way that they are noticed by the poorer neighbours' children who may feel depressed by a sense of deprivation and inferiority complex.

Living among others, especially when some of them may not hold identical views or follow different social customs and practices, is always difficult and poses serious problems.

It needs much of patience, profound sense of proportion, love for humanity and a deep regard for others' view and sensitivities coupled with a strong commitment to truth. Nevertheless, not infrequently the sentiments may take the better of reason, the tempers may be frayed, the nerves may become strained resulting in a severance of relations and bad blood among the individuals, family members or groups.

The greatest humanitarian service under these circumstances would be to remove misunderstandings, eliminate causes of friction, eradicate roots of tension and strive to heal up the wounds inflicted. The Prophet (ﷺ) enunciated: "That which has precedence over, and is more preferable to fasting, praying and aims – giving is the removal of enmity between the parties and restoration of mutually good relations."

THE QUR'ANIC FOUNDATIONS
AND
STRUCTURE OF MUSLIM SOCIETY'

By

Dr. Muhammed Fazl-ur-Rahman Ansari .

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

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Allah's Last Prophet

A Gift of Mercy

Abdul-Kadir Al-Hubaiti

The memory of the beloved Prophet (ﷺ) lies constantly in the hearts and minds of true Muslims. It is enough to mention his dear name to vibrate love strings in their hearts, and to move their tongues with the Salat on him (ﷺ). I know pious Muslims who cannot keep their emotions secret when something of the noble deeds of the Prophet (ﷺ) is mentioned before them. Their tears give vent to their deep love and high esteem. This love is one of the major signs of true faith "Iman", for in the words of the Holy Prophet (ﷺ): "He who has no love has no faith, he who has no love has no faith, he who has no love has no faith."

The Qur'an stresses the same meaning: "Say: if your fathers, and your sons and your brethren, and your wives, and the wealth you have acquired, and the trade in which you fear a decline, and the dwellings which you desire, are dearer to you than Allah and his Apostle, and striving in His way – then wait until Allah brings His command to pass. Allah guideth not wrong-doing folk." (9:24)

According to this verse, nothing can be dearer to the heart of the believer than Allah and His Apostle. Therefore, for a true believer, the Apostle (ﷺ) lives in his mind and heart; he is his Imam; he is the example to uphold and follow; he is his guide on all paths of life. '

In five obligatory prayers, the Muslim greets the Apostle of Allah by saying "Peace and blessings of Allah be on you O! Prophet."

So a Muslim never forgets Allah's Apostle whether he is praying or doing anything else. He is always reminded of him. Iman, i.e. "faith" does not attain its perfection until your love for the Apostle outweighs your love for your children parents and even your own self.

. When Rabi al-Awwal (the lunar month in which the Apostle of Allah was born) comes,

Minaret

it does nothing new, but it only augments the memory which arouses the emotions of love. It is the memory of the Apostle's noble traits and great deeds, with which he transformed human life, bringing about peace, nobility, justice, brotherhood, tolerance and mercy in the daily life of people. The illiterate, uncivilized and antagonistic Arab tribes were saved from their misery, vices and falsehood and turned into the best Ummah ever known to the world.

How could he have that miraculous effect on the people? How could he elevate their souls to the highest standards of morality and perfection? The answer lies just in one word. It is love. He earned their love. Let us listen to Abu Sufian, when he was still an infidel idolator, describing the Prophet and his companions. He said "I have seen kings and Caesars, but I have never seen anything like the love of the companions of Muhammad for Muhammad." This is a testimony of an antagonistic unbeliever, and that is why in this context it is authentic.

Why this love? It is a natural tendency among humans to love moral perfection. You cannot help admiring and loving justice and mercy, courage and generosity, etc. The Prophet (ﷺ) is on the pinnacle of perfection, the very embodiment of these qualities. His noble attributes are innumerable, but probably the most remarkable of them all is mercy. In the Qur'an the nobility of his character is defined thus: "And thou (standest) on an exalted standard of character." (68:4)

If one contemplates on these divine words and realizes that they have been used by the Lord of the whole universe, their influence will only be overwhelming. He will see these words glowing with Allah's tender love for His last Prophet (ﷺ).

As described by the Prophet (ﷺ) "Allah

(Subhanahu-wa-ta'ala) is perfect and He loves the perfect; He is Pure and He loves the pure; He is Gracious and He loves the gracious; He is Generous and He loves the generous." Another prophetic description of Allah goes like this: "Your Lord loves the praise-worthy traits (Mahamid)."

You will inevitably love the Messenger when you realize how great is Allah's love for His Messenger. This is indicated to us by the Messenger: "Love thy Lord because of the favours He confers on you, and love me because of thy Lord's love for me."

So many verses in the Qur'an praise the Holy Prophet for his rectitude: "Verily, thou art on a straight way" (43:43). And he is praised for his mercy and love to the whole humanity. He was sad for the unbelievers; he was highly concerned about saving them from the blindness of their souls and their misery in this world and in the hereafter. His boundless mercy gave him a grief (that weighed down his back as the Qur'an says) because of people's misguidance and wrong life.

A mother's mercy on her child makes her unhappy if he is sick. She cannot sleep, nor can she enjoy any pleasure as long as her child is suffering. Now suppose the mercy of ten mothers is put in one mother's heart. Then her unhappiness for her child will become an unbearable burden. The mercy in the noble heart of the Prophet (ﷺ) is more than the added mercy of thousands of mothers. Just listen to Allah (subhanahu wa-ta'ala) addressing his Prophet (ﷺ) with these words and you will straightaway be convinced of this fact:

"Ta Ha (Muhammad): We have not revealed unto thee this Qur'an that thou shouldst be distressed, but as a reminder unto him who feareth." (20: 1-3)

And this verse: -

"Yet it may be, if they believe not in this statement (the Qur'an) wilt torment thy soul with grief over their footsteps." (18:6)

And these 1 verses:

"Have we not caused thy bosom to dilate,
Minaret

and eased thee of the burden, which weighed down thy back, and exalted thy fame? (94: 1-4)

And this verse:

"There hath come unto you a Messenger from amongst yourselves; it grieves him that ye should be overburdened; he is full of concern for you; to the believers is most kind and merciful." (9:128)

And this verse:

"It was a mercy from Allah that made you lenient with them, for if you had been stern and fierce of heart, they would have dispersed from round about you. So pardon them and ask forgiveness for them upon the conduct of affairs." (3:159).

He was merciful, tender-hearted, lenient and kind in all his actions and treatments. This is a great feature of his noble personality. He was merciful when he was young and old, when poor and rich, weak and strong. It was an all-embracing and permanent attribute of his noble prophetic heart. His sayings reveal his kind and merciful nature:

"Be merciful to those on earth, so that Allah may have mercy on you."

- "No one shall enter the Paradise unless he is merciful."
- "The merciful are given mercy by the Merciful Lord."
- "Mercy is not withdrawn except from a villain's heart."
- "He who is deprived of lenience and kindness is deprived of all good."

His mercy embraced all people, believers and non-believers, the poor and the slaves, women and children, and even animals.

The nearest people to his noble heart were the poor and the weak. He loved them so much that he used to pray to Allah saying: "O Allah! Let me live poor, and die poor and call me to later life with the poor."

The Prophet's people, Quraish, always used to mock him for his love for the weak and poor and for the mercy and care he showed to them. He used to sit with them, smile

affectionately to them, give them the glad tidings that they would capture the great Empires of Persia and Rome and that Allah would send them to Paradise. When poor Muslims passed by the rich and villain clubs of the infidels of Quraish, the latter used to say in mockery; "Look! these are the kings of Paris and Rome!" and they used to laugh sarcastically. But these poor Muslims actually became the masters of all the counties stretching from China to the shore of the Atlantic. When the Prophet (ﷺ) transferred to Madina, he never forgot his poor friends in Makkah. He used to send them money whenever he found a chance to do so. Abu Sufian, the leader of the Qurashite idolators, was bewildered by such acts of nobility and generosity and said: "I have never seen a man like Muhammad (ﷺ)! We fight him with our swords, and he helps our poor people with his money!"

He was extremely merciful to the slaves. He made the necessary laws and arrangements which would eventually liberate them. He allocated a certain portion of Baitul-Mal (Islamic budget) to pay for liberating the slaves. Even after a slave was liberated he used to give him money to help him start a new and independent life.

He taught the believers to consider the slaves as their brothers, to feed them from the food they ate and to dress them from the clothes they wore, and not to overburden them with unbearable work. He even prevented people from calling them "slaves," but gave them the name of "young men" and "young women" (Fata and Fatat). When a slave called the Messenger of Allah to eat with him, he would readily accept his invitation. He visited them when they were sick, followed their funerals when they died and prayed for them.

Narrated Abu Huraira (RDA) that a black person used to clean the mosque and then died.

The Prophet (ﷺ) did not know about it. One day the Prophet (ﷺ) remembered him and enquired about him. The people replied, "O

Allah's Apostle! He is dead." He said; "Why did you not inform me?" They said that he was an insignificant person. He said: "Then show me his grave!" He then went to the grave, and there on the "insignificant" man's grave stood the Apostle of Allah and offered the funeral prayer for him, giving his disciples a practical lesson of mercy for all humanity, irrespective of any body's class or status.

This overflowing mercy would enlighten his holy face with shining affection when he met the children. He used to carry the children of his companions on his arms. When he passed by children playing on the road he would greet them. He used to put children on his camel to please them. His servant Anas bin Malik said that the Prophet (ﷺ) was the kindest, the most gentle and the most merciful man for his children and family. The Prophet (ﷺ) used to say: "He is not one of us (Muslims) who does not show respect to our old people, and have mercy on our young children, and know the privilege of our learned men."

An infidel poet was an arch enemy to the Prophet (ﷺ) and he hurt the Prophet (ﷺ) with his animosity. After Allah granted victory to the Prophet (ﷺ), the poet came to apologize. But he had been so notoriously hateful and contemptuous that the Prophet (ﷺ) refused to welcome him. The poet had a young son with him and he knew how much the Prophet (ﷺ) loved the children. Therefore, he sent a word to the Prophet (ﷺ) telling him that if he was not pardoned he would take his son and go out into the desert where they would both die of thirst and hunger. The Prophetic mercy for the child was moved and for the child's sake he pardoned the poet and allowed him to come in and recite his poem of apology.

After one of the battles with the pagans, it was related to the Prophet (ﷺ) that some of the pagan's children were killed. He was very angry at that, then he became sad and wept and strongly warned people saying: "Beware of killing children, beware of killing children!" Some people exclaimed: "But aren't they children of infidel pagans?!" His reply was:

“These children are better than you, the believers; for they are still enjoying the upright and pure nature (fitrah) given to them by Allah.” Not only children were protected in war by the Prophet’s mercy, but he also prohibited killing women, old men, the blind and the disabled people in war. Just imagine that these humane war regulations were decreed and observed fourteen centuries ago and compare them with what is taking place in various war theatres, particularly against Muslims.

The Prophet’s (ﷺ) precepts regarding women are sheer mercy and benevolence. He said: “The best of you are those who are the best in treatment of their wives. And he put these exemplary precepts into full practice in his own family life.

His love and mercy to his companions is described in the Qur’an as already said: “He is full of concern for you; to the believers is he most kind and merciful. (9: 128).

His companions saw his mercy in action. They felt his love and concern for them. He loved them more than they loved themselves; much more than their mothers loved them. He was happy for their joys and sad for their hardships, and their problems and sorrows were his own problems and sorrows. He used to say: “He who dies and leaves money behind him, the money will go to his inheritors, but he who will leave children and women behind him without any support, they will be supported by me.”

Once he went to console the widow of one of his companions who was martyred in a

battle. However, the merciful Prophet (ﷺ) could not say any words of consolation but he only shed tears.

All this loving concern and mercy was coupled with the guidance that saved people from darkness and led them into full light and happiness. We, people of this century, enjoy the same guidance coupled with the same loving concern and mercy. Once, Allah revealed to him that generations of people would come after him, believe in him and follow his guidance. At this instance he expressed his love and anxiousness for these still unseen believers and his eyes were full of tears. He extended his noble love to us through the curtains of the unseen future and he called us his brethren.

His vastly comprehensive mercy even embraced animals. He said: “Allah rewards you for any good you do even if it is done to an animal.” He said that a man was forgiven by Allah because he gave water to a thirsty dog, and that a woman entered the Fire because she prisoned a cat, and she neither gave it food nor released it to find its food on earth.

Here then, the humanity is endowed with the most precious gift: The Prophetic tremendous mercy and love without limits, in order to eradicate hatred, cruelty, grudges, envies and animosity from people’s life and replace them with love, mercy, brotherhood and peace. In his own prophetic shining words, sayyidna Muhammad (ﷺ) described himself saying: “I am but a gift of mercy.” “I am but a mercy sent to YOU.”

ATTENTION TO OUR READERS

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

The Name Muhammad and the Promised Messiah

Muhammad Azizullah

The name of 'Muhammad' was given to the Holy Prophet (ﷺ) by his grandfather Abdul Muttalib while his mother Amina named him Ahmad. Both these names are held to be unique in the history of Arabia since no such names were in vogue prior to the advent of the Prophet (ﷺ). Both names have been derived from the same root 'Hamd' which signifies praising. 'Muhammad' signifies 'the highly praised one' and 'Ahmad' one who praises in abundance. These names are said to have been suggested to Abdul Muttalib and Amina in a vision. The word 'Muhammad' depicts that God himself had chosen to praise the personality of the Prophet for his inherent qualities of head and heart, while the word Ahmad demonstrates the characteristic of the Prophet who praised God more than any other human being had ever done.

Names of The Other Prophets

Comparing these two names with the names of the other prophets one is astounded at the excellence of even these names, leaving aside the beauty of his personality, For instance, the name of the first prophet Adam means 'wheat-coloured', which had nothing to do with his inherent qualities but referred only to his complexion. Noah (Nooh) means 'giving solace' as he was a source of consolation to his father. Issac (Ishaq) meant a person having a cheerful face. The word Jacob (Yakub) signified the person who followed as he was the twin brother of Esu and followed Esu while he was born. Moses (Moosa) meant being rescued from the water, as his mother had put him in a chest and floated it down the river Nile to save him from being killed by Pharaoh's people. The name John (Yahya) reminded the fact of his being born to his parents in an advanced age as his parents had passed the age of bearing any children. Jesus (Isa) signified his being red-complexioned.

It is recorded in the most ancient chronicles that a prophet called 'Ahmad' or 'Muhammad'

had for centuries been expected in Arabia where the Gospels were widely read and understood. The prediction was, besides, fully appreciated by the heads of a considerable number of contemporary sects and among them the Gnostics, the Corinthians, the Montanists and the Manicheans, were expecting the promised Messiah. The Gospel of St. Barnabas is believed upon very respectable authority to have contained originally the word 'Pericytos', a Greek word meaning 'praised one' or 'illustrious' which is an equivalent of 'Muhammad' or 'Ahmed'. Our Doctors contend that this word was later altered to 'Paracletos' or Comforter, avowedly to check the increasing number of claimants to divine inspiration whose pretensions were becoming troublesome and dangerous, but obviously to belittle the claim of our Muslim divines.

Prophecies in Christian Scriptures:

Hastings, in his "Encyclopaedia of Religion and Ethics" (P. 621), says about Jesus as follows:

"The saviour refrained from all attempt to guide his followers by rule but gradually taught themthat their lives were to be quickened by the Holy Spirit whose indwelling was to them to be their strength and inspiration for all time. In view of this prospect, we can understand why his ethical teaching was so suggestive but so paradoxical, so figurative and incomplete. It was designed not to save us from the trouble of thinking but to turn our thoughts to the Comforter whom he promised to send."

In St. Jhon Chapter XIV Verse 16 Jesus affirms:

"And I will pray the Father and He shall give you another Comforter, that he may abide with you forever.

In another place of the same book (Chapter XVI-12-14) he further explains :

"I have yet many things to say unto you, but ye cannot bear them now. However when he, the Spirit of Truth, is come, he will guide you into all truth, for he shall not speak of himself: but whatsoever he shall hear, that shall he speak : and he will show you things to come. He shall glorify me."

"Another Comforter"

The words 'another comforter' clearly point out that Jesus could not have meant it for himself but to another who would follow him. This is more explicitly stated in St. John Chapter XVI-7 where he asserts : 'If I go not away, the Comforter will not come unto you'. 'Abide with you forever' foretells that Promised Messiah's message will be everlasting and no change will be needed thereafter. How truly these prophecies apply to Muhammad (ﷺ) can be judged from the Qur'anic expressions 'Khatamin-Nabyyin' (Last of the Prophets) and: "This day have I completed your religion for you". The admission of Jesus that he had 'yet many things to say' confirms his message to be incomplete. As a matter of fact, according to himself he was sent only to reform the 'lost sheep of Israel' (Matt. 15-24). Therefore, the need was of a message for the entire human race without any distinction of race, status or wealth and to bring the whole human race under one banner and to preach to them the real truth. Who could be this Spirit of Truth? Explaining Muhammad's mission the Qur'an says :

"Or do they say, 'he is possessed?' Nay he has brought the Truth, but most of them hate the Truth" (XXIII-70).

On another occasion, while throwing out the idols from the Ka'bah, the Prophet repeated the words : Truth has come and falsehood has vanished" (XVII-81). Here again the word 'Truth' has been used.

Again, the Bible says that this Prophet 'shall not speak of himself but whatsoever he shall hear that shall he speak'. For an elucidation of this read the following Qur'anic verses ;

"Nor does he say (ought) of his own desire. It is naught but Divine Revelation sent down to

Minaret

him. He was taught by One Mighty in Power".

Can there still be any doubt as to the identity of the Promised Messiah being Muhammad (ﷺ) who did not speak of himself but only what he was inspired by God.

Glorification of Jesus

Lastly, the Biblical prophecy is that this Prophet would glorify Jesus. Has not the Holy Qur'an denounced as utterly false all those calumnies which the Israelites attributed to Jesus and his mother (III : 45 to 49 ; and XIX :22-33).

Other Biblical Prophecies

There are several other Biblical prophecies referring to the advent of Prophet Muhammad (ﷺ). Some of them are quoted below:

(i) "The Lord came from Sinai, and rose up from Seir unto them ; He shined forth from Faran and he came with ten thousand saints ; from his right hand went a fiery law for them. "(Deur., XXXIII : 2).

'Coming from Sinai' refers to the appearance of Moses, while 'rising up from Seir' refers to the conquest of Seir by David. None of the Israelites, including Jesus himself, had anything to do with Faran. Hagar, with her son Ishmael, wandered in the wilderness of Faran (Gen. XXI 1 21). Ishmael married an Egyptian woman and through his first born, Kedar, gave descent to the Arabs, who, from that time till now, are the dwellers of the wilderness of Faran. Prophet Muhammad (ﷺ) was undoubtedly among the descendants of Ishmael and is the only Prophet of this line.

The words 'he came will: ten thousand saints' point still more directly to the triumphal entry into Mecca of Muhammad (ﷺ) with this devoted and saintly 10,000 followers. The law he gave to the world is to this day known as 'Haida' or 'Shining,' for it throws light on all matters ... religious, moral and social...for the welfare of mankind. Like fire it lit the whole world and dispelled the darkness of ignorance. The Holy Qur'an says: so that it may bring from Darkness into Light those

who believe and act righteously". (LXV: II).

(ii) "I will raise them a Prophet from among their brethren like unto thee (i. e. Moses). and will put My Words in his mouth : and he shall speak unto them all that I shall command him." (Deul. XVIII: 18)

None of the Israelite prophets that followed Moses down to Jesus ever claimed to be the Prophet foretold in this prophecy and none of them brought a new law. It was only Muhammad (ﷺ) who just like Moses was a law-giver. The likeness of Muhammad (ﷺ) to Moses is emphasized in the Holy Qur'an as under: –

"We have sent to you (O men!) an Apostle to be a witness concerning you, even as we sent an Apostle to Pharaoh." (LXXIII: 15).

The similarity between the two prophets is again stated as follows:

"And a witness from among the children of Israel testified to its similarity". (XLVI :10)

The words 'from among their brethren' is a pointer to the fact that the Promised Prophet was to rise not among Israelites but from among their brethren, i. e. the Ishmaelites.

(iii) "This is that Moses, which said unto the

children of Israel, a prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear", (Acts, 7: 37).

This prophecy is a repetition of No. (ii) above. (iv) "And as John fulfilled his course, he said, whom think ye that I am ? I am not he. But behold, there cometh one after me. whose shoes of his feet I am not worthy to loose." (Acts, 13 : 25). The words 'after me' clearly indicate Prophet Muhammad (ﷺ). It cannot refer to Jesus as both John and Jesus were born almost at the same time—(St. Luke 1 : 41) — and were contemporaries.

There are several other similar prophecies by Israelite prophets such as David, Solomon, Habakkuk, Haggai and others about the advent of the Last Prophet Muhammad (ﷺ) which are unnecessary to detail here. I shall however refer to one verse of the Holy Qur'an on this subject and conclude:

"And remember, Jesus, the son of Mary, Said : 'O Children of Israel! I am the Apostle of God (sent) to you confirming the Law (which came) before me and giving glad tidings of an Apostle to come after me, Whose name shall be Ahmad'." (LXI : 6).

(Continued from page #. 20)

the only universities then existent in the world and to which flocked students from all parts of the world, irrespective of caste, creed or colour to drink deep at the fountains of knowledge offered by those universities. It is an undeniable fact of history that the teachings imparted by the above universities particularly by those of Cordova and Granada were directly responsible for the birth of the European renaissance—precursor of modern Europe and for what it stands.

The influence of Islam is directly traceable in what we every day see about the trends of our present-day world. Unity of God is going to be firmly installed over those parts of the

world where in the days of yore polytheism, trinity and atheism were the order of the day.

Islamic laws concerning inheritance, marriage, divorce, polygamy, abolition of usury and gambling and drinking and untouchability and Islamic institution of compulsory education and what not are going to be accepted, if they have not already been done throughout the length and breadth of this vast world. In short, the civilized world is drifting more and more towards Islamic ideals and it is hoped that, that auspicious day is not far distant when the whole world will come under the banner of Islam, thus ushering in that millennium to which we have all so eagerly been looking forward—a world government under the aegis of Islam and what it stands for. AMEN!

Muhammad (ﷺ) and Charlemagne

being some remarks on the view of Prof. Henri Pirenne

Muhammad Natsir

Ex-Premier of Indonesia

Amidst various kinds of disgracing criticisms and accusations hurled against Islam and its prophet Muhammad (ﷺ) by those who cherished a fanatical and narrow-minded view on Islam and the prophet Muhammad (ﷺ), we heard a different voice from an unexpected quarter. Not only was the voice different but it was totally in opposition to what the Muslims usually heard of late from historians and those who advocated the so-called neutral religion. The voice that we mentioned above did not spring from a heart infected by jealousy and hatred, nor influenced by religious fanaticism; but from the results of a long, careful and just investigation, accompanied by the courage to oppose or to uproot any opinion which is held by the majority as being scientifically founded and of which no comparison is needed. This voice came from a person who was entitled to call himself an expert, and furthermore, was recognized as such. This person was Professor Henri Pirenne, formerly professor at the university of Gent, and member of the Royal Academy of Belgium. He expressed his opinion in his book "Mohamet et Charlemagne". With adequate historical proofs and a courage to present the truth, Professor Pirenne compared the lives of two heroes whose existence had engraved a lasting imprint on the history of the world. These two heroes were Muhammad and Charlemagne.

The Beginning of the Middle Age. The beginning of the Middle Age is a matter of controversy. As we all know, it is the general opinion that the Middle Age started when the Roman Empire fell into the hands of the Germans in the 5th century A.D. The consensus of all historians, together with what we learned in school, all established the same above view.

Henri Pirenne uprooted this very view that the Middle Age started with the fall of the Roman Empire. He began his attack by Minaret

asking the following questions: What exactly is the criterion by which we can decide the beginning of the Middle Age and the end of antiquity? He outlined clearly that the fall of the Roman Empire in the West into the hands of the Germans, did not cause any important changes. It was true that the Germans replaced the rulers of Rome, but there was nothing more than this change of persons sitting on the throne. Trade and economic life, art, culture, religion, all these were not affected. They remained the same as before.

Professor Pirenne aptly compared the rise of the Germans with that of the Arabs. After the Germans had seated themselves on the throne of Rome, and following the end of conflict and warfare, the German conquerors exchanged their culture and characteristics for those of the vanquished Romans. They gradually lost their traits as a people as though they were engulfed by Roman society. It resulted in their continuing and furthering the culture of Rome.

"The Germans," wrote Professor Pirenne, "became Romans from the moment they entered Rome. In contradiction to this, the Romans became Arabs from the moment they were conquered by Islam". (Le Germani se romanise des qu'il entre dans La Romania. Le Romain au contraire 'sarabise des qu'il est conquis per l'Islam).

Thus was the brief but to the point comparison made by a scholar of history concerning the nature of the two conquests.

Professor Pirenne further wrote that with the coming of Islam, a new world was created around the Mediterranean sea, a world which formerly looked upon the city of Rome as its source of civilization and culture. Up to the present, the break which was caused by the coming of Islam into southern Europe, still existed. It was from that moment that the Mediterranean sea became the meeting

ground of two different and opposing civilizations, like the confrontation of two conflicting garrisons on the battle-field. Such was the view of Professor Pirenne.

Religion and Faith as a Fortress. There is yet another aspect concerning this that deserves a more thorough investigation from us. The Germans who invaded Rome, despite their superiority in manpower and other material sources as compared to those of the Muslims who conquered Rome later, did not succeed in subjugating the spirit of Rome. But on the contrary, as we have mentioned just now, it was the German conquerors that were culturally subdued by the vanquished Romans.

In the case of the Arabs who came with the Islamic religion and were confronted by the might of Rome, why did they not suffer the same fate as that of the Germans? There is, however, only one answer to this question, that is, that the Germans conquered Rome merely with the point of the sword and the power of material forces, whereas the followers of Islam conquered Rome with the strength of the spirit as well as physical power. For the followers of Islam, the holy struggle for the dissemination of the faith begins when the conflicts for material power end. The war of the spirit (Jihad ruhani) has its own special weapon, its own method and its own tactics and strategy.

People who do not possess this weapon of the spirit shall not be victorious even if they are already seated on the thrones of their enemies. Professor Pirenne wrote that the Germans had not a single weapon to counteract the blow inflicted upon them by the Christianity of Rome, but the Arabs had a burning spirit inflamed by a new faith. For the people of the East it is this spiritual weapon that prevented them from being culturally destroyed by the domination of the West powerful though it may be.

But the people of the West at present, possessed also both the physical as well as the spiritual weapon, the latter in the form of religion. A nation without already physical power shall suffer a greater annihilation if it

loses also the strength of spiritual resistance, as was the case with the absorption of the Germans by the Romans.

With a bit of humour we could express ourselves in the same way as Professor Snouck Hurgronje did towards us in his book "The Netherlands and Islam". We shall say to them; Christianity has the slogan "Preach the faith to all the nations". But that only is not enough for them. What they really hoped for was that after the teaching had been spread comes the real domination. It is not necessary for us to look at Rome. Look at what happened at central Sulawesi. Amongst the missionaries (Protestant) the name of Mrs. Holman-Stolk is well known. She is regarded as a very active worker, together with her husband, in spreading the Christian faith and not less for "pacification of these areas". This is a reflection of history which is real and immediate.

Charlemagne. Wherein lies the greatness of Charlemagne? The greatness of Charlemagne lies in the fact that this great monarch understood that a spiritual weapon cannot be conquered by the sword which is drawn out of its scabbard, but ought to be fought also with a spiritual one. With his troops he defended Europe against Islam. But this defense against Islam was not only in the battle fields but also in his own domain. He established Christian missionary organizations and educational institutions. He commanded his subjects to embrace Christianity immediately and if necessary even with compulsion.

Ever since that moment we could say that there existed in the European world a great change, and it is from that instant that Pirenne believed the Middle Age to have begun. He concluded his views by stating the following: "Thus it is absolutely right to say that without Mahomet Charlemagne is inconceivable).

A view which is based on honest research and sufficient courage, such as the one advocated by a historian like Henri Pirenne, is quite different from those we heard until now from other historians.

The World Before and After Muhammad (ﷺ)

Abdus Subhan

With a view to correctly assessing the contribution of Islam towards the culture and civilization of the world, it is necessary to review the conditions of the world, political, social and religious, that prevailed before and after Muhammad (ﷺ). The world, as then understood, was not comprised of the five continents as it is done now. For, the continents of America and Australia, of which the former was discovered in 1494 while the latter much later, were not then known to history. Not only that, even the whole of the African continent too was not then known to the civilized world. The portion of Africa, as then known, was comprised only of the countries of the North Africa on the other side of the desert of Sahara Tunisia, Tripolitania, Morocco and Algeria and of the coastal countries of the East Africa such as Egypt, Sudan, Somaliland and Abyssinia. The continents, we are now concerned with, therefore, are Asia and Europe and a part of Africa only. The review of the conditions of the then known world, political, social and religious, is particularly necessary because unlike other prophets of old who were tribal, the mission of Muhammad (ﷺ), the Prophet of Arabia, was worldwide. And he was by common consent the first and the last world-Prophet. The following verses of the Holy Qur'an namely, (i) "And We sent thee not save as a mercy for the peoples" (XXI: 107); (ii) "Blessed is He Who hath revealed unto His slave the Criterion (of right and wrong), that he may be a warner to the peoples" (XXV:1) ; (iii) "And We have not sent thee (O Muhammad) save as a bringer of good tidings and a warner unto all mankind; but most of mankind know not " (28 1 XXXIV); (iv) "Say (O Muhammad) : O mankind! I am the Messenger of Allah to you all—(the messenger of) Him unto Whom belongeth the sovereignty of the heavens and the earth" (VII: 158); and (v) "It is naught else than a reminder unto the people" (LXVIII : 52), to quote only a few of their kind, fully corroborate our above assertion. This is not

all. The Orientalists and the historians alike are unanimous on this point that Muhammad (ﷺ) was the greatest religious personality, the world has ever produced.

As at the time of the advent of the Prophet (ﷺ) of Arabia the two greatest Empires of Asia and Europe that were then in existence, were respectively the Persian and the Byzantine and as these two again were the next-door neighbours of Arabia, naturally enough they will deserve our attention first. Of these two again, the empire of Byzantine was more powerful and extensive in dimension, comprising as it did the greater part of Europe, the Near East, the Middle East and almost the whole of the then known Africa. Let us, therefore, now take up the question of the Byzantine Empire of which the then known Europe represented the best replica and pattern.

Of the conditions of Europe, political, social and religious, let us now take up the discussion of the first. Like every other place of the then known world, monarchical form of government with all what it could stand for was prevailing in Europe at the time. Down in the hierarchy of monarchy, there was the system of feudalism obtaining everywhere. The result was extortion and more extortion of the masses of the peasantry. The tenants were as though so many serfs attached to the soil. Their only business was to toil and labour for their feudal lords. As a result, the fertile lands of the Byzantine were being fast reduced to barren and unproductive tracts. The masses of the population had no voice at all in the governance of their country. Not only, on the one hand, the rulers of the then Europe were carrying on unproductive and internecine warfare amongst themselves for their own aggrandizement but also they were given to luxury and voluptuousness, totally oblivious of the well-being and the welfare of the people under their charge. Even among the members of the royal families, a perpetual strife and quarrel was going on for

the throne. So far about the political condition.

Now coming down to discuss the social condition of the continent, the first thing that attracts our attention is the institution of slavery. As a matter of fact, it was one of the most prevalent social institutions. The morality of the people was very low indeed. Concubinage was considered to be a social institution of the first magnitude and was interwoven with the very textures of the foundations of the society. The position of women was an unenviable one. They had no liberty of their own in anything whatsoever and were confined to their houses under lock and key as it were. They had no liberty of divorce of their husbands in cases of their disagreement or otherwise, nor could they inherit the property of their fathers as the law of primogeniture was holding the sway.

Now coming down to the discussion of the religious condition of the age, we find that Christianity was the state religion. But with all its teachings of 'brotherhood of man and 'fatherhood of God.' It could not improve the morality of its votaries. A fratricidal war and bitter wrangling were going on around the Christian doctrine of Trinity God the Father, God the Son and God the Holy Ghost among the different sections of the Christian people, viz., the Nestorians, the Jacobites, the Monophysites and the Monothelites as to whether God, the Son was co-existent with God the Father and so on and so forth. The ultimate result of all these was that the Christians took to the worshipping of Mary and of the relics of the saints and the images of Christ. This was not all. Monasticism began to flourish and with it did the monasteries all over Europe. Instead of these monasteries becoming the centres of purity of lives and piety, they became veritable hotbeds of moral corruptions and turpitude. The authority of the Church was supreme and unbounded. As a matter of fact, the clergies were the conscience-keepers of their laity as they claimed to be the veritable holders of the keys to paradise. To maintain the vested interest of Sacerdotalism of priest craft, the door of free enquiry and independent thinking

was put under ban. The Greek philosophy to which the modern world owes so much, was at a discount, nay, it was considered to be a taboo to study philosophy in the Christendom. It is a matter of common knowledge of the students of history that Emperor Justinian of Constantinople not only committed all the philosophical literature of the day to flames but he also went so far as to deport all the philosophers of his empire to various destinations outside his dominion in 526 A. D., with the result that people soon became steeped in the crassest ignorance and superstition.

Coming down to Persia, which typified the conditions of Asia as a whole, we find that in the seventh century of the Christian era, the scions of the Sasanian dynasty were reigning over the throne of Persia. If they were anything they were the absolute monarchs. Not merely this. They were gods and masters of the persons and the property of their subjects who had no right to the soil they were cultivating and were, therefore, virtual serfs. Both the emperors and the aristocrats of the empire of Persia were voluptuous and profligate of the first water.

Never was the position of women in the then known world worse than what obtained in Persia at the time. They were at the mercy of the caprice of their men folk and were treated as goods and chattels. Unrestricted polygamy was the order of the day and women could be divorced at whim and pleasure of their husbands. They were not allowed to move about freely and were confined within the four walls of their houses, sometimes even under lock and key. Eunuchs were employed to guard the women and the harems from the remotest antiquity and this institution shows that the women were not trusted in those days at all. Concubinage and slavery were the recognized social institutions. Incest or marriage with One's blood-relations was freely indulged in.

Now a word about the religious condition of Persia. At the time when the Holy Prophet Muhammad (ﷺ) was making his advent in

the world, dualistic form of religion such as Magianism, Zoroastrianism and Manicheanism was in vogue in Persia. Though the above religions differed in details among themselves, fundamentally they were dualistic, that is to say they believed in the two diametrically opposite principles, viz., Yazdan, the author of good, and Ahriman, the author of evil, the former represented by light such as the sun and the fire and the latter by darkness. This dualism naturally took away from its votaries the freedom of action so that the followers of this Persian dualism became in their belief and action so many fatalists or the believers of predestination. The natural corollary was that the people of Persia at the time were steeped in ignorance and superstition just as the nationals of any other race in the world given to fatalism are likely to be. This was why the vested priest craft was so much in evidence everywhere in the country. When these were the states of religious affairs in Persia, a communistic form of religion that came to be known under the title of Mazdakism appeared on the scene. It preached the community of property and womanhood among the people and this movement contributed not a little towards the break-up and the disruption of the social fabric of Persia.

It goes without saying that with these prevailing social and religious vices, moral and material degeneration of the people of Persia reached the low watermark so as to call for a deliverer from somewhere of the earth.

Now turning to China, we find that at the time we are speaking of, the Emperors of T'ang dynasty were ruling over China. As it appears from the study of history, the form of government obtaining there at the time was absolute monarchy with a hierarchy of feudal lords under them. We can, therefore, safely conclude that the condition of the masses there was not enviable at all. True it is that the Chinese people were then, and as they are now, skilful in many types of cottage industries and handicrafts. All the same, they were not quite as happy as they could be

expected for the simple reason that their resources were exploited right and left by their overlords. As for the religious condition of China, we know that Confucianism having died down, Buddhism was prevailing there, specially among the officials and the townspeople but the generality of the population, particularly in the countryside, were worshipping Manes or the dead ancestors. Further, the absence of the conception of the one true personal God in the religious cults of the Chinese people left much to be desired in the domain of morality and the higher spiritual cravings. Naturally, prostitution, gambling and slavery were the most glaring of their existing national vices. As the Chinese did not make sufficient headway in education at the time, they were generally given to superstitions of the grossest kind. The pigtail which the Chinese men folk went on putting till the other day and the shortening of the feet which the Chinese womenfolk were having recourse to down to the early teens of the present century are a proof positive of the fact that the Chinese people in the beginning of the seventh century were awfully backward and superstitious. From all these natural conclusion is that the position of the Chinese women as a whole was anything but satisfactory at the time.

Coming now to India, we find that early in the seventh century of the Christian era no centralized government existed, though Harsha Bardhan was ruling as an absolute monarch over the throne of Kanauj with great pomp and show. The country was divided into many small principalities the rulers of which were constantly carrying on internecine warfare amongst themselves. As for the religious and social conditions of India, we know that after Asoka the sun of Buddhism had permanent set on the horizon of India and Brahmanical cult had become supreme everywhere. The rigours of caste system, i. e., the division of Hindu society into Brahmins, Khatryias, Vaishyas and Sudras, were very great and stringent indeed. The very touch of the Sudras was an impurity for the twice-born upper castes. Not

merely that. If a Sudra would enter into the kitchen of one of these upper castes not only their cooked food became unclean and impure and had, therefore, to be thrown away to dogs and cats but also all the earthen utensils and crockery had to be discarded. The Sudras were not allowed to sit on the same bench with the people of the three upper castes. If they ever did so, they were punished severely. If the Sudras overheard a Brahmin recite the Vedas, they were punished by pouring hot molten lead into their ears. If any one of them learned the Vedas, he was cut down with saws. Milk, milked by a Sudra, was not accepted for Yajna and oblations to the dead. In time of famines and Yajnas, the people of the three upper classes could carry away all the belongings of the Sudras with impunity. In times of difficulties again, the people of the three upper castes could fall back on the avocations of the Sudras but the latter were not allowed to fall back on those of the former. If any Sudra co-habited with a woman of the three upper classes even with her consent or married her, he was thrown into a burning hay-stack in the open and was burnt alive. If, on the other hand, any member of the three upper classes carried on sexual commerce with any Sudra woman, he was let off only with a simple fine. Capital punishment for the Brahmins was unknown how much-soever serious their crime might have been.

The Hindus at the time had as many as thirty three crores of deities among whom featured prominently "Krishna" and "Kali" which later was also known as Mahakali. They also believed in the superstitions of the grossest type. As righteousness according to Hindu religion consisted in the concentration of mind in oneself, gymnosophic ascetic practices merited the supreme virtue. To sit in the forest for years with the eyes fixed on one part of the body and the mind on Krishna or to be swung round by means of hooks fixed into the flesh absolved the doers of any sin that they might have committed. To expiate a sin or to fulfill a vow, men were employed to measure the distance by their

bodies from the houses of the penitents to the temple of their deities. To bathe in the Ganges or any holy pool was enough to wash away a sin. Religious societies of members of both the sexes and many celebrated brotherhoods generally congregated in monasteries, temples and mathas where female lay-members were also admitted so that their loose morals were in many cases a foregone conclusion. Over and above this, mendicant friars were roaming about in the country in search of merit from the doles of people. Their, chief recommendation consisted in their matted locks unkempt beard, ochre-coloured shirts hung over their shoulders and ash-coloured naked bodies with beggar's gourd and iron stick in their hand. Further, as music and dancing formed an important part of Hindu worship, dancing girls were freely employed in the temples. And these girls were not generally vestal and chaste. Human sacrifices were often resorted to, particularly when the goddess Kali was worshipped and oblations to her were offered. Female infanticide too was a common feature of the day. It is not known when Sati or burning of the widows was introduced into India but it can be said without any fear of contradiction that it was very much in evidence in India in the seventh century of the Christian era. For a widow to be burnt with her deceased husband was a welcome relief particularly when she had no children of her own. Not only this. For a chaste woman to die with her husband would mean an additional virtue, nay, she was even canonized as an object of worship among the Hindus.

Women were not allowed to read the Vedas or to participate in the oblations to the manes or in the performance of sacrifices to the deities. To serve her husband was the greatest virtue for her. As Hindu marriages are sacramental and not contractual, the institution of divorce was unknown and the widow remarriage was a taboo. On the other hand, the institution of polygamy was in vogue everywhere in the country. Even polyandry was not rare among the Hindus. The marriage of Drupadi with the five

Pandava brothers can be cited as an instance in point. According to the Hindu laws of inheritance — both Dayabhag and Mitakshara — Hindu women were deprived of any kind of heritage from their parents. They were not even allowed to inherit the property of their husbands.

According to the authority of Manu, the lawgiver of the Hindus, women possess impure appetites, flexible tendencies and bad character and hence they are always to be guarded and kept under confinement. It is from this that we have the Sanskrit saying “Asuryampaswa” (inaccessible to the sun) applied particularly to women of high and noble birth. There was another very queer practice amongst the Hindus of the time that sometimes whenever their women proved barren of any issue by their husbands they were allowed to have recourse to the institution called under the Hindu law as “Niyoga”, according to which such women were allowed to carry on sexual intercourse with appointed persons other than their husbands until they had as many as five issues. From all these it appears that in the seventh century of the Christian era the condition of the Hindu society in general and Hindu women in particular was very deplorable indeed and called for revolutionary changes.

If the conditions, political, social and religious of all the other parts of the world were worse, those of Arabia were the worst as will be shown below. Unlike all the other countries of the world where some sort of centralized government existed, Arabia had no such institution. Tribe was a political unit, so that all over Arabia tribal system of government obtained at the time. Members of each and every tribe owed their allegiance to their respective tribal leaders who were generally known as Shaykhs. To defend the honour of the tribe, its members would go to any length; even they would sacrifice their very lives for it. It was this idea of tribal loyalty which made its individual constituents so warlike and revengeful. In the absence of any centralized government these tribes were always in conflict with each other even at the

slightest pretext and the war between conflicting tribes would sometimes last for years together. The war of Dabis and Ghabra fought between A'bs and Dhubyans for the simple reason as to whose horse was the winner in the race lasted for over four decades. Thus the Arabs were always busy in civil strife and internecine warfare. This was why they could not, like the Persians and the Romans, till then become a world power. As for the religious condition of Arabia at the time, we find that although there were Christian and Jewish colonies in Yaman, Khaibar, Najran and Yathrab, they could not any way contribute to the material and spiritual well-being of the Arabs as a whole. The Christians were principally divided into two sections, viz., Nestorians and Jacobites. And these were fighting among themselves over the personality of Jesus Christ as to whether he was man or God or how those two conflicting ideas could be reconciled. As for the Jewish people, though they were getting quite a number of proselytes, they could not improve the moral standard of their fellow-beings as they were the most intriguing citizens and were given to moneymaking business so much that their greed for money became exorbitant. Excepting the Jewish and the Christian people, the rest of the Arabs were polytheist. Over and above their worshipping the sun, the moon and the stars, and other natural objects, they were worshipping fetishes and idols, every tribe having its own idol to worship. The house of Ka'ba which was originally built by the Prophet Abraham for worshipping the one true God now had as many as 360 idols, to worship each for a day of the lunar year, among whom figured prominently al-Lat, al-Manat, al-Uzza, al-Hubal and so on. True it is that in the midst of all these heterogeneous deities, the idea of one supreme Reality was asserting itself so that, barring the Jewish and the Christian people, among the rest some “hanifs” (devouts) were visible. Now coming down to the consideration of the social conditions of Arabia, we find that there were two sets of people—Bedouins and the dwellers of cities. Whatever their difference in their day-to-day

life, the fact remains that they were both the inhabitants of the desert and were as such freedom-loving people, brooking no interference in their free living from any outside agency. This love of their freedom and independence left them free throughout the ages.

As Makka, the cradle and birthplace of Islam, was situated on the highways of world traffic, the people of Arabia were, from time immemorial, the most distinguished traders among all the Eastern nations. As a matter of fact, the Arabs were the carriers of the merchandise of India to the then known world. They were carrying goods and merchandise of India and China to the Roman Empire and also to Persia and were in turn carrying the goods of Syria and Persia to India and the far-eastern countries. But in the wake of these traffics, they were carrying also into their own country all the luxuries and vices that were ruining the two empires of Rome and Persia, e. g. singing girls and dancing women were brought in and were openly and publicly popularized and encouraged throughout Arabia. As a result, a class of women generally known as songstresses, came into existence. They were seducing and demoralizing the Arab youths beyond all hopes of correction and reclamation. The Arab poets who wielded so much power and prestige with the people publicly eulogized them. As a matter of fact, the then Arabs knew nothing but their association with wine, war and women a state of things which could not but demoralize even the best of people. Not only this. They were also given to gambling and grossest superstitions of all kinds. In certain tribes, when a man died a camel was sacrificed on his tomb, or allowed to die there of starvation with the belief that the camel would serve as his mount in his future life. It was further believed that if a man died a violent death his spirit would assume the form of a bird called "Hama" or "Sada" and would go on crying out "Isquni", "Isquni," "give me drink" "give me drink" "give me drink," — until his death was avenged and retaliation taken. The people in general were

so much given to superstition that they would not undertake any work whatsoever before they consulted their idols through the help of oracles constituted by arrows. Human sacrifices at the altar of the temples were not infrequent. The position of women in general was very bad indeed. Polygamy was unrestricted though the women had not the power of divorce. Widows of deceased husbands excepting mothers formed the integral part of the patrimony of their sons. So degraded was the condition of women at the time that the parents with a view to saving themselves from shame and ignominy arising out of their daughters had recourse to female infanticide, to which a reference has also been made in the Qur'an itself, namely, "And when the girl-child that was buried alive is asked for what sin she was slain" (LXXI : 8 and 9). In a way, the women were treated worse than goods and chattels. Their position was worse than that of the women of any other country of contemporary history. Further, the institution of slavery was in full swing in Arabia as it was in every other country in the world at the time.

Thus the moral and material condition of Arabia in particular and that of the rest of the world in general was so deplorable that it could not but call for a divine interference. The conditions which operated before the birth of Jesus Christ nearly seven centuries before now operated with greater force and vehemence. Hence was the advent of Muhammad (ﷺ) in Arabia because of all the countries of the world, her conditions, political, social and religious, were the worst. We need not discuss here the events connected with Muhammad's (ﷺ) birth, boyhood, youthful days and his maturity. Suffice it for us here to say that he was commissioned with the duties and responsibilities of an apostle at his ripe old age of forty. He received revelations for a period extending over twenty-three years, of which thirteen years were passed at Makka and the rest at Madina. The divine revelations so received were codified and embodied into the Book called the "Qur'an" the last and final promulgation of the Divine

Dispensation — the acme of the evolutionary process of His Revelation which embodies in it all the essentials of the previous Scriptures—which remains and shall remain for all time to come the code of rules for the guidance of humanity at large—rules which when faithfully and sincerely adhered to and followed are calculated to bring about all-round advancement of the people not only in this world but also in the world hereafter. We can do no better than give here the most salient teachings of the Holy Qur'an which are as under:

- (i) Al-Taharat—Purity both of the body and the mind. This is achieved through the Islamic injunction of compulsory education, the Islamic institution of compulsory prayer to Allah and what is ancillary to it.
- (ii) Al-'Adalat—Justice. This is secured through the Qur'anic teachings of toleration, universal brotherhood of man, common parentage of mankind, belief in all the prophets of the world that had been sent from time to time to this earth from on high, law of marriage and divorce, abolition of usury, drinking, gambling, manumission of slaves, the pilgrimage to the Ka'ba, compulsory alms-giving, compulsory prayer to Allah, discarding of all the superstitions and superstitious ideas, belief in the life after death and the Judgement Day, and so on and so forth.
- (iii) Al-Samahat—Generosity. This is obtained through our kind and humane treatment of our enemies, of our dependants, of the lower animals and so on.
- (iv) Al-Ikhatat—recognition of the one supreme personal God Who is All-Powerful, Omnipresent and Omniscient. This we can have through our realization and understanding among other things of the significance of the Divine attributes as adumbrated in the Holy Qur'an and of the Kalimat-al-Shahadat (I witness that there is no God but Allah and that Muhammad is His servant and Apostle)—a Kalimah that gives us the

leadership of the world and the mastery over the forces of nature. Thus through the teachings of the Holy Qur'an as also by his personal example the Prophet united the warring tribes of Arabia into a homogeneous and united nation imbued with the common ideals of justice, toleration, leadership, universal brotherhood, respect for womanhood and so on—ideals that made them invincible and unconquerable as long as they remained faithful and true to them. Before the Prophet's (ﷺ) death which took place at Madina in 632 A.D., he found himself the master of the whole of Arabia. In fact, he became threefold founder-founder of a nation, founder of a religion and lastly the founder of an empire a parallel never to be met with in the history of this world. His followers within the course of a century after his death became the masters of an empire much greater than that of Alexander the Great, nay, that of the Romans at the zenith of their power. As a matter of fact, Roman Empire of Augustus was the result of great and glorious wars won over a period of 700 years, and yet it could not reach the dimension of what the followers of Muhammad did in the course of only a hundred years. Persian Empire which resisted the arms of the Romans for about a thousand years fell an easy victim to the victorious army of Islam in the course of a decade only—a lightning speed of conquest and expansion again rare in the annals of history. The Arabs were not only the leading nation in the domain of physical conquest but also they were the champions in the field of intellectual achievements. They were the custodians of science, art, literature, belles-letters and they became the teachers of the modern world. For, during the middle ages, the universities of Baghdad, Cairo, Cordova, al-Hamra and Granada which the Muslims founded were (Continued on page #. 11)

The Personality of The Prophet Muhammad (ﷺ)

Dr. Muhammad Fazl-ur-Rahman Ansari Al-Qadri (R.A.)

(A Speech delivered to students of the Aleemiyah Institute on 26th May, 1971).

(Continued from last issue)

Those who say or those who think—and there are many among our theologians who are unfortunately so defective in their vision—the Holy Prophet Muhammad (ﷺ) was one of the Prophets of God, one Prophet among many Prophets this verse is most significant and extremely important to understand. Here it appears very clearly that the Holy Prophet Muhammad (ﷺ) is the real Messenger of God before whom this entire class of Messengers came. It is he who is the central figure. He is not just one among many.

Allah says it is your duty—that you believe in him and you help him in his mission and that you become the helpers in his mission. Now, how did this thing take place in the human history? Of course, they believed in him outright when they were informed by Allah they said اقررنا but the other part was ولتصرونه that you help him in his mission, you will be his assistants in his mission. This role was given to these Prophets to be him (ﷺ) assistants in his mission. They were not his equals in any sense of the word. They were called Prophets and he has been called Prophet. They were and he has been called رسول but only the similarity is there in nomenclature and not in status. And of course, we know from the Holy Qur'an that all Prophets of God, all Messengers of God have not been of equal status and the Holy Qur'an has laid it down clearly (Ref. II: 261). 'These Messengers of Ours We have given excellence to some of them over others'. So this excellence or درجات had been given by God and the status of all Prophets is not the same and here in this verse it has been mentioned that the status of the Holy Prophet Muhammad (ﷺ) is the most basic and he enjoys the most basic place in the entire history of the divine guidance and the divine messengers which have been sent by the Almighty God. Now these two things which

were mentioned by the Almighty God to them and they were commanded — the obligation of believing in him was actually two fold — to believe in his personality and to project that 'Iman' they had in him. This is borne out by history that every Prophet of God who was coming — of course, unfortunately, we now have very few of those divine messages authentic in this world. We know from the Holy Qur'an that divine message came to every community of the world. Every one of these Messengers had to believe in the Holy Prophet Muhammad (ﷺ) and he had to project that belief of his. And his projection of his 'Iman' has taken this form which you find for instance, which is in the Bible or you find the prophecies in the literature of the Zoroastrians and you find the prophecies in the literature of the Hindus and the Budhists, where they prophesized the appearance of the greatest of all the teachers who was to come, give and convey the divine message in its perfect form. Because they were Prophets it gives us two pointers. For the follower the fact is, one, just to believe. But even the follower has got to project his 'Iman' to others just as we have been told in the Holy Qur'an: Teach what you believe, don't remain dumb and don't keep it to yourselves. The same thing you will find in connection with these Prophets that they had to believe in the Holy Prophet Muhammad (ﷺ) and everyone had to proclaim that at such and such time and in such and such age and in such and such country the Prophet for whom Allah has started this divine mission and whose assistants every Prophet is, he will come. This is the first part of the obligation of believing in him and to project that 'Iman' which is there in him. Then assist him in his mission. In this connection also it has two factors. The first factor is assisting him in his mission by paving the way for his mission. Religion has been revealed by God in an evolutionary process just as human

education proceeds here in an evolutionary process from the Nursery to Primary, to lower secondary, to higher secondary— religion has also been sent down by God to different communities on the basis of the principle of evolution, stage by stage to higher and higher levels mankind has been invited. Here, in one aspect of this verse you will assist him in his mission; you are his assistants in his mission. Their entire work was the work of assisting him in his mission. They paved the way for it so that when he came he could give the message at the highest level — at the highest stage on the evolutionary pattern. That is one factor. The other factor is the second advent of Jesus Christ. The second advent of Jesus Christ is a part of this covenant. Jesus Christ is the last Prophet before the Holy Prophet Muhammad (ﷺ). He is the last of the series and his life is peculiar as compared with the lives of other Prophets. It is said about Noah that he had opportunity of preaching for thousand years. Jesus Christ had the opportunity of preaching his mission, according to Christian history, was only for 2½ or only 2 years or 3 years, nothing more. All other Prophets of God were born of father and mother, he was born of Virgin Mary; however, the people might try to twist, the verses of the Holy Qur'an are clear in connection with his virgin birth. He has a peculiar constitution, a peculiar type of personality – you will find that even in this case. (Ref. S. III: 49) The Prophets mentioned in the Holy Qur'an are of different types. Syedna Ibrahim (A.S.) his ancestor was not given the status of that type which Syedna Isa (A.S.) was given. Such as reviving the dead, putting life into something which was lifeless, you see, so on and so forth. These gifts are of a different type than you find in the cases of Syedna Ibrahim (A.S.). Syedna Mosa (A.S.) or Syedna Nooh (A.S.). Issa (A.S.) personality had two aspects, first is the assistance he was to provide in the mission of the Holy Prophet Muhammad (ﷺ). One aspect was that all those Prophets came to pave the way for his mission and that was assistance in his mission indirectly. But the direct assistance in Minaret

his mission was also conceived in His scheme; in the divine scheme – and it is because of that we find that Jesus Christ was not born of a human father. He was born through a process of self-fertilization, I mean to say, that a human baby is formed when the sperm fertilizes the ovum. Now if any woman has got both the ovum and the sperm, of course she has the ovum, and the sperm is also there and that sperm is also born in her own constitution and then there is contact between the sperm and the ovum, the zygote will be formed and the embryo will be formed and the baby will be born. Some such process was there. This process was adopted by Allah because, I mean to say, this is what it appears to us, because Allah wanted to give to Jesus Christ a very long lease of physical life on this earth.

So it appears, the divine scheme was that even in the direct fashion there should be an assistance rendered to the mission of the Holy Prophet Muhammad (ﷺ) and that assistance should be rendered in this fashion that the last of the series before the Holy Prophet Muhammad (ﷺ) should be selected as representative of all those who have passed before him since the time of Adam (A.S.). As their representative he should come before the Prophet Muhammad (ﷺ) because the Holy Prophet Muhammad (ﷺ) is the last of the Prophets, but he should stay over that period and he should come to assist the Holy Prophets mission at a particular time in the human history and when you find today that the decline and the defeat of the Muslim world, the different types of weaknesses from which the Muslim world is suffering now and its incapacity to face the different challenges which are there, all this is due to the mechanization of those nations, all this is due directly to the work of those nations who call themselves Christians. This is also one of the factors which guides us to this conclusion. So because this thing has taken place through them and now the Holy Prophet Muhammad's (ﷺ) mission is virtually eclipsed by the forces of darkness and this is very clear that these leaders whom the

Muslim community is throwing up in different parts of the world, our most eminent leaders, are proving to be absolute failures. They can't meet those challenges. What is going to happen? Either this mission is wiped off from the surface of the earth or it is revived. As it stands, our Ulema and our leaders, the most enlightened, the best among them have proved to be absolutely incapable since the time of Jamaluddin Afghani when the decline of the Muslim world started. Syed Jamaluddin Afghani and those who came after him, everyone of them has failed. It is a sort of landslide for the community going down and down spiritually and morally, intellectually and economically and in every manner. So this (Ref. S. III: 49) as a matter of fact explains the virgin birth of Jesus and explains the second advent of Jesus. The objection which the Qadianis raise against it why Jesus when he is such a great Prophet, should come as the Khalifa of the Holy Prophet Muhammad (ﷺ), that they argue is an insult to Jesus. Please note that all Prophets of God were his Khalifa, that is their status. But they are his Ansars. They are his assistants. And this status was given to them by God Almighty at the dawn of creation. He has been given this place in the cosmos that in the entire creation he is the central figure. He is the personality who is the highest after God in this entire creation and therefore everyone is below him. Even all these Prophets of God are below him, they are only his assistants.

Then Allah, after mentioning that, asks all those other Prophets do you affirm your pledge? (Ref. S. III : 81) and give your pledge? (Ref. S. III: 81). They-said we affirm. He said then bear witness قال فاشهدوا وانا معكم من الشاهدين and I am one of the witnesses with you. Imagine the uniqueness of the Holy Prophet (ﷺ), Allah (SWT) is revealing in this verse.

This emphasis (Ref. S. III: 81) why it been revealed in this way? I mean to say, for the Prophets of God. Who are so enlightened, so illumined and so godly that they cannot have any doubt about their message and just a hint from God is enough for them. Why this emphasis is given by God? This emphasis was being given by God not for the sake of those Prophets but for the sake of humanity. This emphasis was given by Allah because Allah wanted to mention this fact to all mankind that all mankind should understand that in His entire creation, the personality of the Holy Prophet Muhammad (ﷺ) is the 'Centre' of all creation and primeval basis and stands at the pinnacle. He is not just a human being among human beings, he is not just a virtuous man among virtuous men, he is not just prophet among the Prophets, he is not just a Messenger among the messengers, he is the Prophet and he is the Messenger and he is a Man and he is a Perfect Man; the man par excellence about whom Allah has mentioned. This is the first verse of the Holy Qur'an. Here we learn about the personality of the Holy Prophet Muhammad (ﷺ) Allah has given him excellence, has given him superiority, has given him leadership of all His Prophets and His Messengers, and remember according to Islamic theology, the highest human being among the mankind are the Prophets and the followers of the Prophet Muhammad (ﷺ) those who have been called by the title of Sahabah رضى الله عنهم and صدقيين. Those are the people who stand at the highest and they are the people who stand at the top, they are the highest category among the human beings and here in this verse the Holy Prophet Muhammad (ﷺ) personality has been emphasized as the central personality – the magnet around which all these Prophets of God are in a state of obedience and are in a state of being his assistants. I will finish today's lecture at this point.



Shah Ahmad Raza Khan The Great Polyhistor

Abbas Kasim Khan Al-qadri

Great scholars of the caliber and status of Imam Ghazali, Imam Abu Hanifa and Sheikh Jalaluddin Suyuti are rarely born. Shah Ahmad Raza Khan, who ranks amongst such great stalwarts, was born on the 10th Shawal 1272 A.H. i.e., 14th June, 1856 in Bareilly, U. P. India.

The ancestors of this great scholar had migrated from Qandahar during the Moghul Rule, and had settled down in Lahore. Maulana Saeedullah Khan (R. A.), the first ancestor of Shah Ahmad Fiida Khan to come down to the Indo-Pak subcontinent, held the post of Shush Hazari (A Govt. Post) and the Sheesh Mehal (Mirror hall), of Lahore was his Jagir.

He was given the title of Shuja'at Jang. His son, Maulana Saddat Yar Khan (R.A.), was deputed at the head of an army and sent to Ruhaikhand on an expedition, where upon, after victory, he was installed as Subedar (Governor of a Province) by the Mughal Government. His son, Maulana Azam Khan, settled down in Bareilly and after serving as a minister in the Moghul Government for some time, he took to seclusion. Maulana Hafiz Kazim Ali Khan (R. A.) the son of Maulana Muhammad Azam Khan, was the Tehsildar (tax-collector) of Badayun. His son, Maulana Raza Ali Khan. the grand-father of Shah Ahmad Raza Khan, did not serve in the Government; instead, he was more devoted to Sufism, and many astounding events are attributed to him. He was also a great scholar. From his time the family had completely stopped accepting Government posts. His son Maulana Naqi Ali Khan (R. A.) the father of Shah Ahmad Raza Khan (R. A.) acquired his education from his father and later in life proved to be a great scholar, Sufi and author of many books.

Maulana Shah Ahmad Raza Khan, more commonly known as Mujadidi Miate Hadira, A'ala -Hadrath Imam Ahle Sunnat completed

Nazira (oral recitation) of the Holy Qur'an at the early age of four years and at the age of six years he recited Milad in presence of a large gathering. He studied primary Arabic, and books in Persian etc., by Mirza Ghulam Qadir Beg and completed his higher Islamic studies under the guidance of his father. In 1286 A. H., at the age of thirteen, he qualified as a full-fledged scholar and on-the very same day he issued a decree on the issue of suckling. His brilliance can be well understood by the fact that at the age of eight years he wrote the commentary of Hidayatun-Nahw (Book on Arabic Grammar) in Arabic.

In 1877 he offered his Oath of Allegiance (Bay'at) at the hands of Shah Aale Rasul (R. A.) and was awarded the Ijazat and Khilafat in the Qaderiya Order as well as in thirteen other branches of Sufism. He had the Sanads of Musafahate Araba also. He furthered his studies of the esoteric sciences under the guidance of Shah Abul Hasan Nuri.

Shah Ahmad Raza Khan performed his first pilgrimage in 1878 and received Sanads (certificates) in Fiqah, Tafsir, Usule Fiqha, from the Sahfai Mufti Sayed Ahmad Dahlan and Muftie Hanfiya Sheikh Abdur Rahman Siraj and he received the Sanad (Diploma) of Sihah Sitta (six authentic books of hadith) and Khilafa and Ijazat (authority of initiation of Qaderiya Order from Imam Shafaiya Hussain bin Saleh.

He completed his second pilgrimage in 1905 and this time, besides writing "Addawa/atul Makkiya and Kiflul Faqih during his stay in Saudi Arabia, he also awarded Khilafat, Ijazat and Sanads of Hadith, Tafsir, Fiqh, etc., Persian or Hindi. to some of the following great scholars of Mecca and Madina:

(1) Maulana Sayed Abdul Hay Makki, Sheikh Hussain Jamal bin Abdur Rahim, Sheikh Saleh Kamaal, Sayed Ismail Khaleel, Sayed Mustafa Khaleel, Sheikh Ahmad Khudrawi,

Sheikh Abdur Qadir Kurdi, Sheikh Fareed and Syed Muhammad Usman etc, of Mecca. In Madina, scholars like Sheikh Uman bin Hamdan, Syed Bam and Sheikh Muhammad Saeed etc., were given Khilafat and Sanads by Imam Ahle Sunnat. After his return he posted many certificates to those whom he had promised and many were awarded these verbally undoubtedly, the facts attest to his greatness and versatility as a scholar and Sufi.

His scholarly writings date from 1864 till 1921 during which period he wrote more than a thousand books on fifty different subjects. Amongst his masterpieces are Kanzul Iman "The treasure of faith" in Urdu, translation of the Holy Qur'an and Fatawa Ridiwiya in twelve bulky volumes. Some of the vast subjects on which he wrote included Tafsir, Hadith, Fiqah. Mathematics, Algebra, Geometry, Philosophy, Astronomy, Astrology, Temporalogy, Nautical Almanac, Al-Tasawwuf, History, Logic, Grammar, Literature etc. These books are either in Arabic, Urdu, Persian or Hindi.

Dr. Sir Ziauddin Ahmad, Vice Chancellor of Aligarh University, had visited the Maulana for the solution of a Mathematical problem, which was instantly solved. The Vice-Chancellor was highly impressed by the sharp intellectual brilliance of the Maulana. The Ali brothers had also visited the Maulana, requesting him to join the Khilafat Movement, which he declined. The Maulana openly opposed the Non-co-operation Movement due to the dangers which it carried and mostly due to the Hindu Muslim "Bhai-Bhai" (are brothers) Slogan. He wrote a treatise criticizing Gandhi's double-faced policies and commenting on the Pre-partition politics. He openly preached that the Hindus and the Muslims were two separate nations and "Never the twain shall meet". This was the time when Quaid-e-Azam and Dr. Iqbal were still in favour of Hindu-Muslim League. I believe it was Shah Ahmad Raza's writing that influenced the trend of thought of these two great personalities.

He totally opposed the Mullahs who had

embarked on a mass condemnation of Muslims as Mushriks polytheists and bidatees for which he earned the wrath of his conservative contemporaries who held Islam as their house—hold property. He emphasized that all issues confronting the Muslims should be solved in the light of the Qur'an and Authentic Traditions of the Prophet (ﷺ) and that the criterion of Iman was the love of Allah and His beloved Prophet (ﷺ).

The Scholarly status of the Eminent Imam, his deep insight and firm resolution earned the applause of Dr. Iqbal in the following words: "I have carefully studied the decrees of the Maulana and thereby formed this opinion; and his Fatawa bear testimony to his acumen, his intellectual calibre, the quality of his creative thinking, his excellent jurisdiction and his ocean – like Islamic knowledge. Once the Maulana forms an opinion he stays firm on it; he expresses his opinion after a sober reflection. Therefore the need never arises to withdraw any of his religious decrees and judgements. With all this, by nature he was not tempered and if this was not in the way then the Maulana would have been the imam Abu Hanifa of his age". (Arafat, 1970 Lahore). Shah Ahmad Raza Khan was also a poet of renown.

A non-conformist scholar Moulvi Nizamuddin once said, after reading the Maulana's writing; "The Maulana possessed such great insight in matters of Hadith, how sad it is that despite being in his period I did not take benefit from him. Allama Shami and the author of Fathul Qadeer (Authentic book on Islamic Jurisprudence) are the Maulana's students. He seems to be Imam Aazam Abu Hanifa the second". Allama Ismaeel, Khaleel Makki paid such glowing tributes to him", If it is said about him that he is the Mujadid of this century then undoubtedly it is true and "correct".

The Maulana left behind many students and Khalifas in Indo-Pak sub-continent such as (1) Maulana Hamid Raza (his immediate successor) (2) Maulana Abdul Aleem Siddiqui, Maulana Naeemuddin Muradabadi,

Maulana Amjad Ali, the Grand Mufti of Hind, Maulana Mustafa Raza Khan, Maulana Ahmad Mukhtar Siddiqi, Maulana Ahmad Ashrafi, Maulana Zafaruddin Behari, Maulana Dedar Ali, Maulana Abul Barkat Syed Ahmad Qadri etc. His disciples are spread throughout the world.

They took active part in the Pre-partition politics and worked for the establishment of Pakistan side by side with other leaders. His exalted Eminence Maulana Ahmad Raza Khan was deadly opposed to fanatical

externalism. He did not create any sect, instead, he expounded the pure teachings of the Ahle-Sunnat-Wal-Jamat Creed which were being tampered with by the stereotyped Mullahs. The Maddressa Manzarul Islam founded by him is still being run by his able son and successor the Grand Mufti of India.

This great scholar whose memory shall be ever green in the minds of those who are thirsty for knowledge expired in 1921 in the month of Safar, and lies in Bareilly, U.P. India.

(Continued from page # 29)

Indo – Pakistan sub-continent in its retrospect, we find that the territories, now forming Pakistan at the time of Independence, in overall complex and in their historical and geographical background, looked like an ‘uneconomic’ entity. ‘Economic-creatures’ should have never staked their all for such an uneconomic unit. Being devotees to ‘moral’ values, the Muslims rendered sacrifices unprecedented in history for its achievement, and working with complete faith in their destiny, with dedication, they belied the apprehensions of all, by converting it into an economic entity, envied by many. This has been done in spite of following the principles and maintaining the institutions – not altogether Islamic, inherited from the alien rulers. To appreciate the human nature and particularly the Muslim mind, let me illustrate the same by citing a national episode, mainly in economic perspective, that happened during the 1965 War with India. All the principles of ‘capitalistic’ economy, practiced in this country, collapsed miserably when it was seen that during the entire period of war the stockings brought out, and offered their stock; but the consumers reduced and restrained their demand; people worked harder and unperturbed; price-level remained stable and static; and thus happened just the opposite of what must have happened in a capitalist economy. There was nowhere a single complaint of exploitation or selfishness

throughout the length and breadth of the country Complete economic harmony prevailed without pre-sure, prior training or planning. The reason is not far off to trace. Those who have heard the Sixth of September Speech of the Leader of the Nation would agree with me that the reasoning advanced therein, the utterance of “لا اله الا الله محمد رسول الله” did the magic. It reproduced the real and latent spirit of 1947. The behaviour of the nation become legendary in all fields, civil and military, for all times to come. In short this is the genius of the Muslim and these are the values closest to his heart. It is thus proved that man, and in any case a Muslim, is not an economic creature only.

Constitution is the most sacred document with any nation. The centuries old will of the Muslim nation living in Indo-Pakistan sub-continent, embodied in the Constitution, reads: “No law shall be repugnant to the teachings and requirements of Islam as set out in the Holy Qur’an and Sunnah and all existing laws shall be brought in conformity with the Holy Qur’an and Sunnah”. Economic base of any society is the real shock-absorber of political and social upheavals in human behaviour. Interest-free economy shall cultivate homogeneous atmosphere and provide impetus to adopting the Islamic laws and lead the nation to the Islamic way of life.

(But God have permitted trade and forbidden usury.) (Concluded)

Interest – An Economic Study

Masood Ahmed Abbasi Advocate

(Continued from last issue)

Monopolies and Cartels become the main feature of such an economy. Whenever the politician, under dire political pressure, interferes, all measures taken by him, are flouted through 'hoarding, black marketing, smuggling, profiteering, adulteration of products including even the necessities of life. Over and above all, to satisfy his never-ending greed for money, the capitalist tends to corrupt the public office. To save economy from collapse the public services are expanded to cope with the volume of violation and non-observance of laws, and huge amounts are spent on non-productive services. Such an economy, therefore, provides a few 'haves' and almost all 'have-nots'. It is in such societies that 'palaces' crop up amongst millions of hutments around. Often times the politician committed to collective economic welfare of the society, betrayed in his normal endeavour to keep economy flourishing on normal basis, has to take extreme measures of 'nationalization' of industries and services of 'national importance' and common-man's consumption; thus touching the border of 'totalitarian' economy. This attitude generates a regular tussle between the 'politician' and the 'capitalist' on the one hand and degenerates the common-man by making him conscious of 'survival of the fittest' on the other. To survive, therefore, all and sundry must earn by hook or by crook devoid of all 'moral' values. Less measurement and weight, non-conformity with standards and samples, imitation, and forgery, dishonouring of commitments, in such a society, become the fashion of the day, resulting in wasteful activities and loss of real productive effort. It is thus seen that this system first provides the disease and then makes an indirect attempt to heal. An artificial class having been created in the 'economic sphere' similar artificial classes are tempted to be formed in other spheres of social behaviour.

It is said that in the 'capitalistic' economy the evil of economic dictatorship is countered by indirectly cutting the capitalist to size through the media of progressive taxation. Thus the capital-formation is retained, large-scale production encouraged; yet the distribution equated. This is how by political interference the economic balance of the society is preserved. On close scrutiny the fallacy of this argument also would not be difficult to trace. The capitalist, as said earlier, having once acquired the most powerful means of production, viz., the 'capital' becomes so empowered as to shape the economy and regulate the society. The entire entrepreneur having centred in his hands, he possesses all means of transport and communication and controls the media of propaganda. He lures the masses to their fate and exploits their sentiments. He attempts to make the political offices so costly that only a capitalist himself or at best a person supported and influenced by him could dare contest for and capture political offices. In spite of heaviest political pressure the politician must play to the tunes of and work in collaboration with the capitalist. In the most advanced country of the world, practicing capitalistic economic system, one finds that contesting for the office of the 'President' is an affair as costly as the annual budget of any developing country. Moreover on political level also under the economic influence, all the theories of taxation are so propounded on the basis of the dictum, holding good in respect of 'direct' and 'indirect' taxes both, that the contributor of taxes shall in turn be benefited correspondingly proportionate to his contribution, when the taxes are ploughed back in the economy by the State. Any attempt by the State to divert such funds towards common man's good, not a direct contributor towards taxes, is resisted by the capitalists, and the political decisions are influenced to a very large extent. That is how the capitalist directly and effectively

influences the politics. The less fortunate and the poorer masses of the society are thus left at the mercy of the capitalist, who in the exhausting process of economic mechanism goes fathoms deep and moral values become alien to his nature. If ever he would do anything under political pressure, apparently economically unrewarded, for the good of the common man, he would do so to establish his own dignity in the eyes of the suffering millions and to project his own image in social and political realm. A substantial class of 'unfortunate' persons not fully equipped for economic endeavour does exist, by law of nature, at all times in all societies. In capitalist society this class learns to live in inhuman misery and animal submission. That is how the indirect attempt to 'heal' the 'disease' fails. From the above discussion it follows that 'interest' on 'capital' is the root-cause of all the drawbacks of the 'capitalistic' economic system, which otherwise can legitimately claim to be full of enlightened devices and civilized behaviour. This economic system has to learn, sooner or later, that 'prevention' is better than 'cure'.

It would be feasible to meet the question at this stage whether in the absence of security of capital and attraction of interest thereon, savings would be hampered, investments and capital-formation discouraged and large-scale production suffer; and in any case, in a developing economy like ours, the speed of economic growth would be slowed down. The answer is in the negative. Everybody, in the absence of the artificial class of capitalist, would be a capitalist himself according to his own size determined by his ability and incentive to work. The more they save and invest the more they participate in production and their return would also be equally great without a lion's share thereof being devoured. by the said artificial class. Moreover they would further gain by not losing their direct returns in respect of their contribution to production getting rid of demand and supply being exploited by the capitalist. No doubt in any industrial undertaking or venture the risk of entrepreneur exists but the charm of higher

margin of profit is equally great to counter it. Moreover the shyness of capital is not merely an economic factor but almost a social affair. The love for 'money' in a Hindu, for instance, is far greater compared to a Muslim, for reasons other than economic. Moreover the risk would be merely in the beginning and for once only; and would further be eliminated when production will pertain to items of real utility and benefit to the consumers instead of creating unnatural demands for harmful and non-utility goods and services in the society. Production will be regulated for the substantial utility and benefit of the society and not the selfish interest of a few only. The control of such organizations utilizing and employing the capital of the people-at-large would ultimately vest in the owners thereof through their elected representatives answerable to them; and the decisions of policy-making being so broad-based and largely participated, the chances of unwise and hazardous investments would be reduced. Moreover controlled production of goods and services of real utility for the society would be better than and preferable to uncontrolled production of wasteful goods and services. Moreover, the risk of entrepreneur is alarming in sophisticated industrial products aimed at and intended to create new demands. In developing economies, industrialization pertaining to utilization of agriculture and other natural resources to meet the subsisting demands, such risk is altogether missing. In ultimate analysis the small investor would not be subjected to the threats advanced by vested interests. Our governmental endeavour in this behalf, in terms of NIT and ICP has already started paying dividends and belying the apprehensions. In such a case economic activity would be widespread, peoples' participation in industrial and economic growth enlarged and higher sense of responsibility amongst people cultivated.

Another pertinent criticism may be advanced as to how 'INTEREST' on capital is different from 'rent' on property or 'hire' on assets, more particularly when capital is capable of transforming into any shape at the discretion

of the user. On scrutiny it would be seen that though the question theoretically and superficially appears sound yet it is not basically valid. The transactions and the returns in both the cases are different in nature and impact both. In the former the lender becomes unconcerned with the 'use' of the loan after his 'loan' is secured and interest thereon guaranteed. In the latter, the owner of the 'property' or 'asset' remains involved in and concerned with the 'use' by the user throughout. In the former productive effort is not at all made by the lender whereas in the latter productive and economic endeavour is made by the owner of the capital by converting it himself into property or 'asset'. In the former the element of entrepreneur is missing altogether whereas in the latter that element remains as much patent and alive as in producing any goods and services for consumption. In the former the real owner of the capital does not determine the economic use of his capital; whereas in the latter, the owner himself determines the pattern, size and utility of product thus making a direct contribution to production and economic growth. In the former the capital is rendered liable to 'abuse' whereas in the latter it is restricted to definite and purposeful use. In the former the element of loss is missing and profit restricted; whereas in the latter both the elements remain equally available. True that capital is converted and has the potentiality to be converted to any property or assets; but this potentiality of capital is left to the discretion of user; viz., the means of production is vested in the borrower; whereas in the other case the capital remains vested in the owner and not the user. The fact of the matter is that 'rent' on property or 'hire' on asset is more synonymous to 'wages' and 'salary' or the margin of gross profit determined by the manufacturer or trader on his goods or 'remuneration' charged by any professional; and strictly unlike 'interest' on capital.

Another question may be posed as to how shall the economic affairs with other

countries be conducted, while the most powerful of them are living and subsisting on 'interest'. In other words how would foreign capital be attracted without ensuring 'security' thereof and also the temptation of interest, more particularly at this developing stage of our economy. The answer is that we have two powerful 'economies' co-existing together in the world, despite being diametrically opposed to each other basically. We are still dealing with both of them and have to do so even in future. Provisional arrangement to expedite the matter, without hampering our economic growth till we find a more suitable atmosphere can be recommended. In any case sincerely professing and practicing an 'interest-free economy' at home, we may also find like-minded nations abroad' dealing with firmness we may also persuade several alien economies and paid or loan-giving countries to our own ways. Sooner or later many of them may realize that economic-participation on 'profit-basis' would be more advantageous to them than on 'interest-basis'. After all the repercussions of advancing money on 'interest-basis' have already started showing signs of discomfort in both the giving and the receiving countries. Moreover both 'capitalism' and 'collectivism' are giving way to 'co-operative' endeavour in their own spheres. Wisdom and restraint should be the 'key-words' towards foreign economic dealings. In any case, it must always be borne in mind that economies do and can survive eventually, by developing their own technical skill and know-how and tapping and harnessing their own resources. Otherwise owing to strings generally attached to all foreign aids and loans, the receiving economies always lie under apprehension of compromising their political independence, followed by economic dependence. Such countries have to cease to look to developed countries for solution of all of their problems and strive hard to attain self-sufficiency.

Looking to the genius of the Muslims of the
(Continued on page #. 26)

مثلِ بوقید ہے غنچے میں پریشاں ہو جا
 رختِ بردوش ہوئے نخلستاں ہو جا
 ہے تنگ مایا تو ذرے سے بیاباں ہو جا
 نعمتِ موج سے ہنگامہ طوفاں ہو جا
 قوتِ عشق سے ہر پست کو بالا کر دے
 دہر میں اسمِ محمد ﷺ سے اجالا کر دے
 ہونہ یہ پھول تو بلبل کا ترنم بھی نہ ہو
 چمنِ دہر میں کلیوں کا تبسم بھی نہ ہو
 نہ ہو یہ ساقی تو مے بھی نہ ہو خم بھی نہ ہو
 بزمِ تو حید بھی دنیا میں نہ ہو تم بھی نہ ہو
 خمیہ افلاک کا استادہ اسی نام سے ہے
 نبضِ ہستی تپشِ آمادہ اسی نام سے ہے

نامساعد تھے لیکن وہ ایمان جس نے جذبہ عشق سے جلا پائی تھی وہ
 اقبال کے دل میں محکم تھا وہ کہہ رہے تھے کہ:
 میں ظلمتِ شب میں لے کے نکلوں گا اپنے درماتدہ کارہوں کو
 شررِ فشاں ہوگی آہ میری نفسِ مرا شعلہ بار ہوگا
 چنانچہ آہوں کے شرر اور انفاس کے شعلے روشن ہوئے
 اور اس روشنی میں ہم نے دیکھا کہ ہم پر شہِ عرب و عجم ﷺ اور ان
 کے رب ﷻ کے اکرام نازل اور بے حساب نازل ہوئے۔ نعمتوں
 سے ہماری جھولیاں بھر گئیں غلطی کی تاریکیوں سے گھبرا کر ہم حقوق
 کے چراغ مانگ رہے تھے ہمیں آزادی کا آفتاب مل گیا ”جوابِ
 شکوہ“ میں ہم سے کہا جا چکا تھا کہ:

کی محمد سے وفا تو نے تو ہم تیرے ہیں
 یہ جہاں چیز ہے کیا لوح و قلم تیرے ہیں
 اسی وفا کے نام پر پاکستان کی صورت میں ایک امانت
 ہمارے سپرد کی گئی اس امانت کے حوالے سے اللہ کے حضور ہم سب
 سے باز پرس ہوگی۔ فکرِ اقبال تو ہمارے شعور اور احساسات ہی بیدار
 کرے گی عمل کی راہ تو بہر حال ہمیں ہی متعین کرنی ہے۔ اس مملکت
 میں انفرادی اور اجتماعی زندگی کا ہر پہلو ہمارے لئے چیلنج بنا ہوا ہے یہ
 مقابلہ ہمیں ہی کرنا ہے وقت اور تاریخ ہماری منتظر ہے اور فیصلہ
 ہمارے ایمان سے روشن عمل کے مطابق ہی ہوگا۔

دین کے محافظ

حضرت امیر معاویہ رضی اللہ تعالیٰ عنہ ارشاد فرماتے ہیں ”نبی کریم ﷺ کو یہ ارشاد فرماتے سنا کہ میری امت میں برابر
 ایک ایسا گروہ موجود رہے گا جو خدا کے دین کا محافظ رہے گا۔ جو لوگ اُن کا ساتھ نہ دیں گے اور وہ لوگ جو ان کی مخالفت کریں گے وہ اُن کو
 تباہ نہ کر سکیں گے یہاں تک کہ خدا کا فیصلہ آجائے اور یہ دین کے محافظ لوگ اپنی اسی حالت پر قائم رہیں گے“ (بخاری، مسلم)

زمانہ عقل کو سمجھا ہوا ہے مشعل راہ
 کے خبر کہ جنوں بھی ہے صاحب ادراک
 چنانچہ ان کے ”جذبہ جنوں“ نے ادراک کا جو سلیقہ ان کو
 عطا کیا اس کے وسیلے سے انہوں نے ختم نبوت کی حقیقت کو ایک
 مؤثر اور دلکش علمی زاویے سے دیکھا ہے انہوں نے لکھا ہے۔
 ”اسلام میں نبوت اپنے معراج کمال کو پہنچ گئی لہذا اس کا خاتمہ
 ضروری ہو گیا۔ اسلام نے خوب سمجھ لیا تھا کہ انسان ہمیشہ سہاروں پر
 زندگی بسر نہیں کر سکتا۔ اس کے شعور ذات کی تکمیل اسی صورت میں
 ہوگی کہ وہ خود اپنے وسائل سے کام لینا سیکھے۔ یہی وجہ ہے کہ
 اسلام نے دینی پیشوائیت کو تسلیم کیا اور نہ ہی موروثی بادشاہت کو جائز
 قرار دیا۔ بار بار عقل اور تجربے پر زور دیا اور علم تاریخ اور عالم فطرت
 کو انسانی علم کا سرچشمہ قرار دیا۔ کیونکہ یہ سب تصور خاتمیت ہی کے
 مختلف پہلو ہیں۔

عشق رسول ﷺ اقبال کو اس منزل پر لے گیا جہاں یہ
 جذبہ بجائے خود تعمیر اور تخلیق کی ایک اعلیٰ قوت بن جاتا ہے۔
 جب عشق سکھاتا ہے آداب خود آگاہی
 کھلتے ہیں غلاموں پر اسرار شہنشاہی
 اور اقبال نے اس جذبے کو برصغیر کی پوری امت مسلمہ
 کیلئے آداب خود آگاہی کی بیداری کا وسیلہ بنایا اور کہا:
 نزالہ سارے جہاں سے اس کو عرب کے معاملے بنایا
 بنا ہمارے حصار ملت کی اتحاد وطن نہیں ہے
 ملی شعور کی یہ شمع اقبال نے اس وقت روشن کی جب ہم
 فکری انتشار اور بے یقینی کی تاریکیوں میں بھٹک رہے تھے حالات

خیرہ نہ کر سکا مجھے جلوہ دانش فرنگ
 سرمہ ہے میری آنکھ کا خاک مدینہ و نجف
 خبر ملی ہے خدایان بحر و بر سے مجھے
 فرنگ رہگور سیل بے پناہ میں ہے
 تدبیر کی فسوں کاری سے محکم ہو نہیں سکتا
 جہاں نہیں جس تمدن کی بنا سرمایہ داری ہے
 ڈھونڈ رہا ہے فرنگ پیش جہاں کا دوام
 وائے تمنائے خام، وائے تمنائے خام

مغرب کی ساری تکنیکی اور فنی ترقیوں کا اعتراف کرتے
 ہوئے اقبال مغرب کے اس فلسفہ حیات کو کلیتاً مسترد کرتے ہیں
 جس کی رو سے انسان سماجی جانور بن کر رہ جاتا ہے۔ اقبال حکمریم
 اولیت پر ایمان رکھتے ہیں اور اس کی سب سے محکم اور روشن دلیل
 یہ ہے کہ عالم انسانیت کو ہمارے ہادی برحق ﷺ جیسا ہادی اور
 رہنما میرا آیا۔

اپنے خطبات میں اقبال نے رسول اکرم ﷺ کی
 سیرت پاک کی اسی انقلاب آفرینی کی جانب اشارہ کرتے ہوئے
 لکھا ہے۔ ”پیغمبر اسلام ﷺ کی حیثیت دنیائے قدیم اور دنیائے
 جدید کے درمیان ایک واسطے کی ہے۔ اپنے سرچشمہ وحی کے اعتبار
 سے حضور اکرم ﷺ کا تعلق دنیائے قدیم سے ہے لیکن اپنے پیغام
 کی روح کے اعتبار سے حضور اکرم ﷺ کا تعلق دنیائے جدید سے
 ہے۔ یہ آپ ﷺ ہی کے وجود کا طفیل ہے کہ زندگی پر علم و حکمت
 کے وہ سرچشمے منکشف ہوئے جو اس کے آئندہ کے عین مطابق
 ہے۔“

اقبال نے کہا ہے کہ:

الاقبال اور جذبہ عشق رسول ﷺ

پروفیسر حسین کاظمی

علامہ اقبال نے کہا ہے کہ:

اول و آخر فنا، باطن و ظاہر فنا
نقش کہن ہو کہ نومنزل آخر فنا
ہے مگر اس نقش میں رنگ ثبات دوام
جس کو کیا ہو کسی مردِ خدا نے تمام
عشق دمِ جبریل، عشق دلِ مصطفیٰ
عشق خدا کا رسول، عشق خدا کا کلام

آدی کے ریٹے ریٹے میں سا جاتا ہے عشق
شارخ گل میں جس طرح بادِ سحر گاہی کا نم
اور یہ حقیقت ہے کہ خود اقبال کی فکر و فن میں جذبہ عشق
رسول ﷺ اسی طرح سایا ہوا ہے، ”شارخ گل میں جس طرح بادِ سحر
گاہی کا نم“ جذبہ حبِ رسول ﷺ نے اقبال کے فن و فکر میں نگہوں اور
سچائیوں کے نکھرے رنگ پیدا کئے ہیں۔ اقبال ہمارے ہادی برحق
ﷺ کی ذاتِ اقدس کو انسان کی تہذیبی تاریخ میں ایک ایسے مینار
نور کی حیثیت سے دیکھتے ہیں جسکی روشنی ازل سے ابد تک محیط ہے۔

اقبال ہماری فکری تاریخ کی اُن خوش نصیب ہستیوں
میں ہیں جنہوں نے عشق رسول ﷺ کی راہیں طے کرنے میں بھی
اتباعِ سنتِ نبوی ﷺ پیش نظر رکھی یعنی اس راہ کے جذب و کیف
میں گم ہو کر صرف اپنی نجات کی راہِ نجات تلاش نہیں کی بلکہ اس
سعادت سے پوری ملت کے لئے فکر و عمل کی راہیں روشن کیں۔
عشق رسول کے وسیلے سے اقبال نے ”اسرارِ خودی“ بھی پائے اور
”رموزِ بیخودی“ بھی۔ یہی جذبہ ہمارے لئے ”بانگِ درا“ بنا۔ اسی
”ارمغانِ جاز“ سے اقبال کو ”بالِ جبریل“ بھی حاصل ہوا اور
ضربِ کلیسی بھی۔ اسی عشق نے اُنکو بصیرت بھی عطا کی اور خود
اعتمادی بھی۔ بصیرت نے انہیں موجود کی بندشوں سے گزر کر
مستقبل کا ”حرفِ بجرمانہ“ کہنے کی راہ دکھائی اور استقامت اور خود
اعتمادی نے انہیں مغربی تہذیب کے طوفان کے مقابل ایک چٹان
بن جانے کی ہمت عطا کی۔

وہ دانائے سبل ختمِ الرسل مولائے کل جس نے
غبارِ راہ کو بخشا فروغِ وادی سینا
نگاہِ عشق و مستی میں وہی اول وہی آخر
وہی قرآں وہی فرقاں وہی لسن وہی لظا
اسی عشق کے طفیل خود اقبال کے قلب و نظر پر عشق کی
وسعتیں آشکار ہو کر حرف و معنی میں یوں جلوہ گر ہوئیں:

صدقِ ظلیل بھی عشقِ صبرِ حسین بھی عشق
محرکہ وجود میں بدر و حنین بھی ہے عشق

اور یہی جذب و کیف جب آفاقیت سے ہمکنار ہوا تو
مسجدِ قرطبہ کی صورت نغمہ و آہنگ میں ڈھل گیا۔ اقبال نے جب اس
حقیقت کو پایا کہ عشق سراپا دوام ہے تو اُنکے اشعار معجزہ فن بن گئے: