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The Qur'anic Concept of Political Thought (Part-1)

Dr. M. Basharat Ali

The sources of the formation and development of the Muslim political thought are to be sought directly in the thought patterns of the Qur'an. The traces of the sources other than the Qur'an are nothing but presumptions and are arbitrary and tantamount to a mere waste of time and energy. This does not preclude the chances of the study of the thought-patterns of others, but they are not to be treated as sources. They must serve the purpose of comparing and contrasting, with a view to determining the place of Muslim political thought in the history of the political thought developed by various nations, in different spatio-temporal polarities. This is to enable it to become a potential source for the development of thought-patterns in unity and harmony, in all depth and levels, or more appropriately, in terms of micro, macro and meta-dimensions.

Unanimity and harmony for the Muslim political thought are to be found only in the Qur'an. The other sources are contradictions in form, content and meanings. Hence we overlook them all and start our analysis directly by focalizing our attention on the Qur'anic base which is existentially, causally and axiologically related to the political thought patterns of the Muslims in all their dimensions and levels. This analysis should begin with the basic and existential idea of the theoretical and practical problems of the political thought—the Sovereignty.

Sovereignty

The concept of Sovereignty as developed by the Qur'an is neither dichotomous, nor segmentalized. It is meaningfully related

with the basic tenet of the faith—the Tauheed—on which alone the entire social and cultural order of Islam rests. In terms of its causal relativity it is cogently related with the basic concepts of the totality and the continuity of life. (Qur'an 39:20; 35:34, 35 etc.)

With the axiological and causal connections referred to above in its existential framework, the idea of Omnipotence and Omnipresence of God Almighty should dominate man's life from the cradle to the grave. The individuals, groups and institutions, all should primarily be guided by the idea of God-consciousness, which can only be acquired by constantly remembering Him. (17: 110).

A first step towards the understanding of the concept of "SOVEREIGNTY" vested in God alone, is that one should have a complete idea of His Nature. In Sura Ikhlas (112) it is stressed that God was not begotten, He has no partner, nor is He dependent upon other beings to protect Him from harm and humiliation. In another verse it is stated that we must realize that He is the One and only Reality. His Greatness and Glory are above all things that can be conceived. (17:111).

The Qur'anic idea of Sovereignty, which is based on totality and continuity, is all-dimensional in the sense that it is not referring only to political sovereignty, but to the entire social, cultural and psychological life of man. It is not to be compared with any European thought of the past or present nor can it be compared with the ideas of sovereignty developed by John Austin, Bodin, Hobbes etc.

Polytheism has been rejected by the Qur'an. If this concept be used in its political framework it means that the Qur'an does not recognize any sovereignty except God. It is indivisible and the sovereign rights are not to be transferred to anybody, however strong he may be.

As Vicegerent of God, man is delegated to establish the kingdom of God on Earth. With this delegated authority he has to act and behave in strict conformity with the laws and principles laid down by the Qur'an. Problems must be decided on the political pattern embodied in the life and example of the Prophet (ﷺ) himself. This is technically called Sunnah. Haroon Khan rightly stressed this point in the following remarks.

"This political miracle was visualized in the complete unity of thought and action of the myriads of God's creatures, who were present on the occasion of the Sermon of Farewell delivered by the Apostle (ﷺ) of Islam on the 7th March, 632 A.C., a sermon which is one of the most important pronouncements in human history and it was a matter of pride for those assembled in the plain of Arafat that the task undertaken by their teacher, barely twenty years before had been performed to everybody's satisfaction." ("Studies in Muslim Political Thought and Administration"— Haroon Khen Sherwani, page 20.)

We do not agree with Prof. Haroon Khan, that the method of political argument adopted by the Qur'an is only historical, wherein general precepts are explained with references to instances from the history of Arabia, the Eastern Roman Empire, Iraq or Iran. The method adopted by the Qur'an is not to be called a historical

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method, in its exclusivity. It is the combination of historical, logical and scientific methods and hence it is to be called the "Scientifico-Inferential Method". No doubt the Qur'an gives the instances of Arabia, but it is too much to surmise that it has taken note of the Eastern Roman Empire, Iraq and Iran.

The Qur'anic concept of sovereignty in relation to man has been given full analytical consideration at the very inception, in the story of Adam. (2:30-39). In this story the Qur'an in unequivocal terms refers to man, not as "Sovereign" but as Trustee or Vicegerent of God, delegated to rule under the Divine Guidance, communicated by a Divine Agency, called the Apostle of God. So long as man is guided by these forces, there can be nothing wrong, with him, as the Laws of the Universe are not unjust in themselves. Each nation has been provided with Laws and Principles for the conduct of life. It is only transgression that wipes it out, and then it is replaced by other nations, more capable of playing the role of life according to the Will of God, the Sovereign. Omnipresent and Omnipotent, Lord of the heavens and the Earth. (10:14)

Nothing to say of sovereignty, but all the political theories, laws principles, postulates etc. are guided by the order of the Universe, As there are fluctuations and changes, throughout the life of man, there should be changes in the political career and political events It is thus in the order of the Universe that, like the human race, which is the essence of the state, the nations should have their rise and fall. Once the socio-cultural pathologies and ailments become incurable the nations have to die, giving place to new but value-

orientation patterned ones, (10:50)

The fall of the nations and the deterioration of their political career is mainly dependent on the value deviancy (13:11). Axiology, meanings and values are the factors which are cogent in all depth and levels related categorically with the political systems, theories, laws, principles and categories of Islamic culture. The verse 13:11, which stresses on the main cause of the deterioration and decay of a political order, in antecedent and precedent, follows with the detailed analysis of the meaning system. The postulate that everything in nature is meaningful, is indispensable. Man in his political, social, cultural religious and spiritual life, should be busy in evolving his

own life in harmony with the meaning system, categorically represented by nature, whose objects are visible to him in his day to day life. (13:1-18).

The Qur'an is a treasury of precepts about the unity of God the point of convergence, concentration and conglomeration of all the political thought and ideals (3:26; 3:189; 11:45; 23:84; 92; 31:2-34; 45:36-54; 54: 1-10; 65:12; 67:1).

The entire argument of the unity of God is based on logic either by the epistemological or historical and inferential evidences (23:91; cf. 21:22).

(Continued in next issue)

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respect, and hope to be bailed out by on the day of judgment before God. For many it is in gratitude for their promised redemption that they mark this day by showing respect, caring and goodwill to their fellow being, neighbours, the children, the elderly, and the like they may invite over for a milad (birthday celebration).

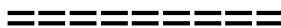
For ladies, the traditional practice of organizing milad will continue for the entire month of Rabi-ul-Awwal. Behold the dresses and the get-ups they sport; hear the naats and the salams they recite, the food they prepare and serve. The socializing and the style the occasion entails matches that of a wedding no less. Isn't this the Muslim culture at its refined best from our part of the world that we are so very proud of'?

It is also a day when vast majority of Muslims around the world showcase the

values they live by through acts of kindness and charity, following in the footsteps of their Prophet (ﷺ). Caring and sharing is the order of the day in honour of one who practiced the best manners, courtesy and forgiveness as ordained by God in the message of peace he was entrusted to disseminate to the world.

It is also a day to reflect; a day to disown coercion and violence as a means of enforcing Islam, which God through His last messenger had enforced hundreds of years ago as an open message for all to heed, if indeed they should so choose. There is no coercion in the message Muhammad (ﷺ) brought to humanity as a lasting social contract among all human beings.

(Courtesy: DAWN)



The Message of Miladun Nabi

Murtaza Razvi

Marking the birthday of the Prophet of Islam (ﷺ) assumes a bigger meaning at a time when millions of his followers around the world are mired in problems ranging from disease and hunger, unrest, inequality and bad governance to war and terrorism.

The challenge to live a peaceful, promised life of dignity, and of opportunity for all, stares Muslims in the face today.

But despite these staggering odds, a multitude of the faithful will take a break from the vagaries of life to mark this auspicious occasion in a myriad of ways to pay homage to the messenger of God who brought them good tidings if they held fast on to his message of love and peace for all. Muslims from Morocco to Indonesia and those in the diaspora across the globe will pay their respects to one sent as the blessed benefactor for all humanity, for all times to come. Using their cultural traditions and practices to honour the last of their holy prophets in their own different ways, they will reassert their claim to the pluralism that Islam has guaranteed them since its inception over 14 centuries ago.

Some traditional activities marking this Eid in the subcontinent are deep-rooted in our culture, and which teach the lesson of tolerance and peaceful coexistence with all those who may not share a way of life, of celebrating or observing a day and which way. Despite the majority that takes part in Rabi-ul-Awwal's traditional festivities, there is no compulsion for those to join who choose to stay away. It is an open house invite, in the spirit of the message the Prophet (ﷺ) brought; take it or leave it,

there is no coercion involved.

It is a day of sharing joy, of disseminating all that is convivial and reassuring ourselves and society that despite the presence of obscurantism amongst us today, much can be salvaged and retained for savouring as a community that cherishes certain high values in life, not least of which is the right to choice.

The multitude that will take to the streets of Pakistan in popular celebration of Eid-e-Miladun Nabi, with some ecstatically reciting naats, the qawwal singing his praise to rhythmic beats of clapping hands, are all signs of a people in celebration of a day they hold dear to their hearts. This is a day they claim the ownership of; a day that gives them home that their beloved Prophet's promise or redemption holds, come what may.

The literarily inclined will attend Mushairas (poetry recitals) in praise of their master reformer. Those who can't attend one will have their ears tuned and eyes glued to the TV screens. Lip won't tire of demanding 'irshad', 'mukkarrar' (please recite once more); the thirst to hear more of their beloved will egg them on. The reciting poet will garner praise for having proved worthy of the occasion.

The privileged will distribute food and gifts among the needy, the orphans, the infirm. The acts of kindness stressed upon by the perfect man and Prophet they hold so dear will call them to their duty to humanity. Few in need will go empty-handed, for there will be plenty to give away in the name of the one you love and ((Continued on page #. 4)

The Centre of the World

Dr. Hafiz Muhammad Fazlur Rahman Ansari Al-Qadri رحمه الله عليه

When we say ‘the centre of the world’ we mean the centre of human population scattered in all the five continents (taking Americas as a unit). Broadly speaking, the continents of Asia, Europe and Africa constitute the centre of human population as the continents of Australia and America stand on both of their sides like the plates of the scale—Australia in the east and America in the West. The continents of Asia, Europe and Africa are also known as the Old World because human population was originally centered in them whence it spread into the continents of America and Australia only recently. The last named two continents are, therefore, known as the New World and are comparatively quite sparsely populated.

The continents of Asia, Europe and Africa, as we have already said, constitute the centre of the world only broadly speaking. It is, however, possible to fix a centre of this larger centre, which will be the centre of the world more precisely speaking.

Look at the globe, you would see a large Peninsula situated in the midst of the continents of Asia, Europe and Africa. It is known as the Peninsula of Arabia and is connected by land with all the three continents. This blessed Peninsula, despite its barrenness, constitutes the centre of the world. It is an astounding reality which has nothing to do with superstition or prejudice. Any individual who is not blind can see the truth for himself. There is no country in the world which can be stated as the centre of the world on such solid and palpable grounds.

Let us measure the distances and see how
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far we are justified in our claim. Taking first the three continents of the old world we see that they end on Tundras in the north and the Cape of Good Hope in the south—the Arabian Peninsula is situated almost in the middle of the two points. Vietnam constitutes the eastern most point of the bulk of Asia while Spain makes the western most point of the bulk of Europe – the Arabian Peninsula is situated almost in the middle of these two points (it is not possible, in this universal measurement, to take smaller islands into consideration).

Let us now advance a step forward and see that Australia is situated on the east of the old world while America counter-balances it by being situated in the west. Thus the Arabian Peninsula can be justly said to be situated in the centre of the world.

A Mere Coincidence

Is it a mere coincidence that the Peninsula of Arabia happens to be the centre of the world? No, nothing in the limitless universe is a coincidence. When we fail to see through the unlimited curtains of cause and effects, we take refuge in the term of ‘Coincidence’ which we have coined ourselves—though it is a term utterly meaningless. It is not a mere coincidence that the soles of the camel and its stomach are of a peculiar pattern, it is not a mere coincidence that hair grow on the bodies of certain animals in winter and fall off in summer; it is not a mere coincidence that our eyes are located on our faces and not on the hind portion of our skulls; it is not a mere coincidence that water becomes lighter when freezes while everything else

becomes heavier when it is frozen; it is not a mere coincidence that the earth is situated at a particular distance from the sun, neither nearer nor farther. Among all these things there is nothing accidental, because they all serve certain particular purposes. If they had been otherwise, there would have been no order in the universe.

Under the consideration of these realities how can it be regarded as a mere coincidence that the Arabian Peninsula has happened to be the centre of the world! If it is not a mere coincidence, then let us try to understand the material and spiritual significances it might happen to involve.

Let us now cast a glance at the religions of the world and see which of them are of international character.

The followers of Hindu religion have been preaching their religion in all ages. There was a time when they constituted a great world power, but they are found concentrated in large numbers in India alone. Outside India there is only the small island of Bali where the Hindu religion can be said to belong to the native population.

Buddhism is similarly a great religion. It became the state religion in India during the reign of Asoka the great and under the stage patronage it spread out from India into China, Indo-China, Burma and Ceylon. But despite its regional popularity it never achieved international importance, as Europe, Africa and the Middle East remained totally unaffected by it. It has now become almost extinct in India and China.

These are the only religions of the Far East which claim large numbers of adherents locally. They also enjoyed the patronage of great and powerful states in different periods. In spite of this entire spectrum why

were these religions unable to achieve international importance? The only answer is that their centres were not geographically so located as to enable them to spread in all continents.

Among the great religions of the world which are also evangelistic, only Christianity and Islam hold international importance. A majority of the world population follows either the one or the other of these religions. It is a fact that their centres are situated in lands neighbouring each other. The centre of Christianity is Palestine which is situated in the north-west of Arabia and geographically it seems to form a part of the Arabian Peninsula. It is quite evident that one of the causes of their international spread is their geographical location.

The spread of Islam was more rapid when compared with that of Christianity. The entire Arabian Peninsula had embraced Islam during the very life-time of the Holy Prophet (ﷺ). The message of Islam had also been carried to the neighbouring states of Iran, Byzantium and Ethiopia. After the demise of the Holy Prophet (ﷺ) it did not take more than thirty years before Islam had reached into the heart of Asia, Europe and Africa, partly through conquest and partly through the indirect effects of the conquests. Almost entire nations entered into the fold of Islam, in the fulfillment of the prophecy of the Holy Qur'an:

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَهْوَاجًا

“And thou behold people enter into the Religion of God in large groups”. (110: 2)

It was a prophecy which was to be fulfilled twice: once during the life-time of the Holy Prophet (ﷺ) when tribe after tribe came to

embrace Islam and again during the era of the Guided Caliphate when nation after nation embraced Islam. But it does not mean that the conquered nations were forced to embrace Islam; force only generates hatred, hence Islam does not believe in forcible conversion. On the very contrary Islam has granted the conquered nations security of religion, security of property and security of honour. The guarantee and security which Islam grants for subject nations is enviable even in the 20th century. The spread of Islam is due only to its simple, natural and appealing teachings, over and above the wise and benevolent social organization of the Muslim society. These have been the most powerful factors in conquering the hearts and souls of the world masses, so much so that even in the current era when Islam has been deprived of material power and prosperity, the number of its followers is ever on the increase.

The rapid international progress of Islam is due mainly to its centre and birth-place which is the Peninsula of Arabia. It constitutes, as we have seen, the centre of the populated world. Why was it so that only Islam, of all religions, granted this central location? It is not a mere coincidence—it is related with an important aspect of the Will of God—it was so because God willed to establish Islam as the final and most perfect religion for mankind to last for all generations and for all nations while other religions were meant to be of a local character and for a limited period of time.

The Divine Witness

Among divine books of world religions there is none which specifies the respective religion as a religion for all peoples and all

times except the Holy Qur'an. It proclaims Islam as the chosen religion for all peoples mid all times. It says:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“We have not sent thee but as a Universal (Messenger) to men, giving them glad tidings and warning them (against sin), but most men understand not”. (34:28)

From the time of Adam upto the Holy Prophet (ﷺ) innumerable prophets were sent to guide mankind. As they were sent by God, the religion which they preached was basically the same. The Holy Quran says:

شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

“The same religion has He established for you as that which He enjoined on Noah—the which We have sent by inspiration to thee—and that which We enjoined on Abraham, Moses and Jesus: namely that ye should remain steadfast in religion and make no divisions therein”. (42:13)

This religion which was taught by all prophets contained in the spirit of surrender and submission to God which idea is expressed by the Arabic word ‘Al-Islam’. Hence, the Holy Qur’an says:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

“The Religion before God is Islam”. (3:19)

Though the spirit of surrender and submission to God was the essence of the teachings of all prophets, the law of Sha’riah which was given to each individual prophet was in conformation with the demands of his particular region and era. Human intellect was steadily progressing

along the course of time; hence it was necessary that the Sha'riah (Law) should also be led through stages towards perfection in order to keep pace with the progress of human intellect. So, when human intellect reached the stage of adulthood, the last of all prophets was sent with the perfect Sha'riah to last for all times and

for all nations. The Holy Qur'an says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ
الْإِسْلَامَ دِينًا

“This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion”. (5: 3)

(Continued from page #. 21)

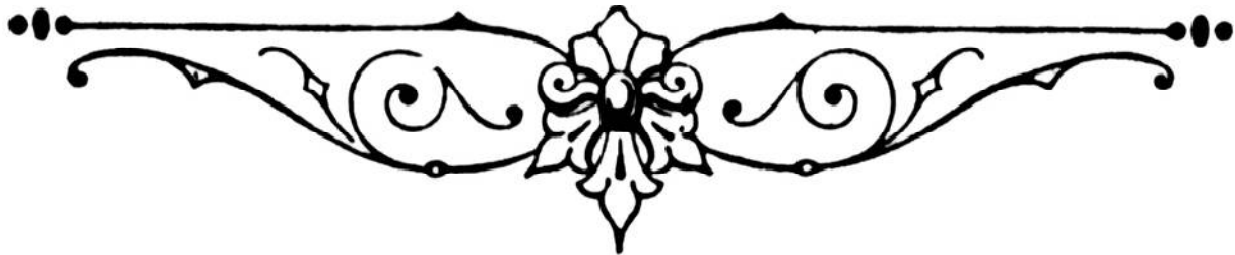
without due reference to the political problems. We are noticing that the nature of war and strategy are changing as political consciousness is developing among the people.

This change is due to the impact of science and technological development. We in Pakistan have resources, energies and skills to create new ideas and new methods for the technological development. It is necessary that people should understand their capabilities. It is also the job of the leaders of the masses of the country to make the people understand their problems in a better way and work for the national cause. When the economic resources are drawn into production there will be an increase in manufactured goods both for domestic and military use. Therefore, in order to build up the war potential of the country it is necessary to transfer as much of the resources as possible to the military sector of the economy through the operation of customary peace time

incentives.

It usually happens that the generation of military power depends on the willingness of the people to work harder, consume less, save more, accept inconveniences and danger. In this regard the leaders can help citizens to understand the perils threatening the nation's security at all times. They must be able to jolt citizens out of their reluctance to face disagreeable realities. Again, in the light of the above discussion I have to say that there is always a need for a political- cum-military leadership in this country. In the political leadership the emphasis is on responsibility and decision, and in the military leadership all the military virtues are seen in a personality.

Pakistan is a country, where everything is in the process of evolution and nothing has matured yet. It is therefore seen that such a leadership and such a role by the people for the progress and solidarity of the state is the need of the day.



History and the Nation

Maulana S. A. H. Bukhari

The question has long been debated whether it is History which makes the nations or it is the nations which make History. We can put the same question rather differently, in order to be more intelligible, and say—“are the nations the outcome of their past history or history is the outcome of the activities of the respective nations”?

Despite long debates no satisfactory conclusion has been derived, though many arguments have been given in favour of each theory. But one thing is quite certain: the human psychology has been the same, in its broad outlines, among all nations. Austerity exercises a good effect on human morale while affluence corrupts it. Hazrat Umar, the Second Caliph, was aware of this fact. During his reign the Arabian Peninsula witnessed an undreamt of prosperity. Once, when he saw a caravan of camels loaded with gold and silver coins and rich booty from Persia arrive in Medina, he began to weep. His companions were astonished at his seemingly unreasonable attitude and reminded him that it was an occasion to be thankful and not that of grief. Hazrat Umar, thereupon, made the following memorable remark:

“I am not afraid of poverty, I am afraid of this affluence which might spoil your character.”

His suspicions proved true. Not a decade had passed before envy and rivalry took root in the Muslim society which led to the martyrdom of Hazrat Uthman, the Third Caliph and ended in a horrible civil war. The energy which was wasted in this unfortunate civil war might have more than sufficed to conquer the entire world for Islam.

The same history has been repeated over and over again in all parts of the world. Suppressed nations are forced by circumstances to lead an austere life: They are thus saved from the vices peculiar to affluence and authority. Their rulers and oppressors, in the mean-while, continue to degenerate and weaken, having fallen victim to the vice of their own prosperity. Then all of a sudden the scales are turned; the once oppressed gain the upper hand by the virtue of their austerity and hardihood while their previous masters fall at one smashing stroke and are reduced to the status of slaves. The Holy Qur’an says:

كَمْ تَكُونُوا مِنْ جَنَاتٍ وَعُيُونٍ (٢٥) وَنُوعٍ وَنَمَامٍ كَرِيمٍ (٢٦) وَنَدْعَةً كَانُوا فِيهَا
فَأَكْبَهِينَ (٢٧) كَذَلِكَ ۖ وَ أَوْرَثْنَاهَا قَوْمًا آخَرِينَ (٢٨) فَمَا بَكَتْ عَلَيْهِمُ
السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُمْتَظِرِينَ (٢٩)

“How many were the gardens and springs they left behind, and corn-fields and noble buildings, and Wealth wherein they had taken such delight! Thus (was their end)! and We made other — people inherit (those things), And neither heaven nor earth shed a tear over them: nor were they given a respite (again).” (44:25-29).

Then History once again repeats itself and those who have now gained power and prosperity fall, in their turns, victims to the vices of affluence and are gradually weakened, until, finally their power and authority is wrenched away from them by yet another hardy people. Thus it continues for ever, as the Holy Qur’an has said:

تلك الايام نداولها بين الناس

“These conditions do We keep on rotating

among men (nations)”.

The great poet, Allama Iqbal, has pointed towards this fact in the wing couplet:

آتجھ کو بتاوں میں تقدیر امم کیا ہے
شمشیر و سناں اول طاوس رباب آخر

“Come, let me inform you of the destinies of nations—it is the sword and the lance in the beginning, and the musical instruments in the end.”

This principle of ebb and flow in the destinies of nations seen to be a law of nature which binds all. The past history of the world is a convincing proof of the same. The nations which constitute to world powers today and seem to wield the destiny of the human race were quite insignificant only a few centuries back, while those who are the most oppressed people today were then the top power of the world. The weak and suppressed people today will most surely gain power and authority in the future. Let us learn a lesson from history and be not dejected. They Holy Qur’an says:

يَا عِبْرَتَكَ تَقْلُبُ الْبَلَدِينَ كُنُوا فِي الْبَطْلَانِ قَلِيلٌ ثُمَّ مَا لَهُمْ حِسْمٌ ۖ وَوَيْسَ الْمَهَادِ

“Let not the strutting about of the unbelievers through the land deceive thee: little is it for enjoyment: their ultimate abode is Hell: what an evil bed (to lie on)!” (3:196-197).

The Holy Qur’an, therefore, teaches us to pray:

قُلْ لِلَّهِ الْمُلْكُ تَهْتَبُ الْمُلْكُ مِنْ تَشَاءُ ۖ وَتَرَعُ الْمُلْكُ مِنْ تَشَاءُ ۖ وَتَعْرُزُ
مِنْ تَشَاءُ ۖ وَتَنْزِلُ مِنْ تَشَاءُ ۖ إِلَيْهِ يَرْجِعُ الْأُمُورُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَلِيلٌ.

“Say: O God! Lord of Power (and rule), Thou givest power to whom Thou pleasest,

and Thou strippest off power from whom Thou pleasest: Thou enduest with honour whom Thou pleasest and Thou bringest low whom Thou pleasest: in Thy hand is all good. Verily over all things Thou hast power.” (3: 26)

Duration of Power:

Binding though the laws of nature are, we can see that the duration of power and prosperity varies from nation to nation. Some of them have appeared on the horizon of history like a shooting meteor which flashes for a moment and disappears the very next moment while others have lingered for some time like a comet. The glory of the ancient Greeks and the Tartars was short-lived while the power and authority of the Romans, the Persians, the Muslims, Arabs and Turks and the Modern West has lasted considerably longer. There must also be certain laws which govern the duration of power.

After a careful study we find that the laws governing the period of power and authority are of a two-fold nature: those relating to the ruling nations and those relating to the suppressed nations. Power lasts longer with the nations which have risen to power guided by certain moral or spiritual philosophy while it lasts for a comparatively brief duration with those that have been ushered into power out of vanity and national pride. The suppressed nations also play an important role in this respect. If they have inherited a moral or spiritual philosophy, and if they have not degenerated to the level of brutes, they soon rally back to their principles and overthrow their masters. But if they have no moral or spiritual background, they remain content with their lot as long as their masters do not force them through their

brutalities to revolt. The interaction of these conditions has its direct effect on the power and authority enjoyed by a nation.

Stories of the past! some of us might exclaim. There are no masters and slave nations today. All nations enjoy the right of freedom and independence under the United Nations Charter. No nation is allowed to usurp the land of, or enslave other nations in the 20th Century!

Grand words indeed, and beautiful sentiment! The 20th Century has given us beautiful words, though hollow from inside. What have they got to say about the problems of East Pakistan, Kashmir, Palestine, Eritrea etc.

The truth is that the nature of man has undergone no change. He is the same brute as he has always been. It is the very old wine which is served today in new cups. The name of slave is abandoned but slavery exists. Weaker nations are forced through political trickery to enter into the circle of influence of the one or the other of the world powers for survival. It is a bond of slavery which gives the world powers the right to drain the very life blood of the slave nation. If ever the poor nation wants to come out of the bondage, it is subjected to an attack by its neighbouring nation which is equipped with both moral and material help. Is it not the worst type of slavery invented?

The Fall and the Rise:

Despite many a turn in the fortunes of the ruling dynasties, Muslims have remained universally in power for more than a millennium. This is perhaps the longest period of time granted for any people to remain universally in power. Since the last three centuries we have been subjected to

decay which has seen its lowest ebb in the early 20th Century in the abolition of the institution of caliphate. Today, all Muslim nations stand virtually enslaved by the world powers.

Is our downfall final? Can we never expect to rise to power and prosperity once again? No, nothing is final on earth. The principles binding the rise and fall of nations are still working as they always have worked. By the time the world powers are fully gripped by moral degeneration and come into conflict with each other we should be fully prepared to achieve our freedom. This is not possible unless we are united and exert our best efforts to develop ourselves economically, industrially and militarily.

Let us expel all shadows of despair from our hearts and have confidence in the promise of the Holy Qur'an which says:

لَا تَهْزَبُوا وَلَا تَحْزَبُوا وَأَنْتُمْ الْأَعْلَىٰ إِنْ كُنْتُمْ مُّؤْمِنِينَ

“So lose not heart, nor fall into despair: for ye must gain mastery if ye are true in Faith.” (3:139).

Let us turn back to the same formula of Alchemy – the Holy Qur'an – which has been described by Maulana Hali in the following verses:

اتر کر اسے سوئے قوم آیا
 اور اک نسخہ کیسیا ساتھ لایا
 مس نام کو جس نے کندن بنایا
 کہہ اور کھوٹا لگ کر دکھایا
 عرب جس پہ قرونوں سے تھا جھل چھایا
 پلٹ دی بس اک آن میں اس کی کایا
 رہا ڈرنہ بیڑے کو موج بلا کا
 ادھر سے ادھر پھر گیا رخ صوا کا

“He descended from Mount Hira and came to his people with a formula of Alchemy which turned the raw brass into pure gold. He changed, in a moment, the conditions that prevailed in Arabia, a land in which

lingered the shadows of ignorance since centuries. The fleet then sailed free from the fear of tempest, as the direction of winds had changed.”

(Continued from page #. 19)

with them, he goes right to the heart of the matter.

Franz says of those who claim they are the one seed of Abraham “know” without knowing. He adds that the Christian Zionists who want to destroy the mosque to build a temple are more than “fanatics” they are “evangelical prophetic fanatics.”

It is known that American Christians who are supportive of Zionism, are raising huge sums of money in the United States to back the Jews who wish to build a temple on the site where the mosque now stands. Christian Zionists, working hand-in-glove with Israeli Zionist, have formed a Faithful of the Temple Mount Foundation, whose goal is the building of the temple.

A Christian layman, Dr. Charles Monro, serves as full time executive director in the United States, while fund-raising is largely handled by Terry Reisenhuver, now of California, who made money in Oklahoma oil and Alaska land leasing, and now dubs himself as “the new Nehemiah, “chosen by God, he says, to build a Jewish temple.

An Israeli, named Stanley Goldfeet, serves as “foreign minister” of the Faithful of the Temple Mount. As regards Jews, who do not accept the divinity of Christ, working in concert with Christians, who await the Second coming of Christ, Goldfeet told an Israeli reporter, “I tell them there is no dialogue. I make it clear that I can't accept

their views and they can't accept mine. If they are prepared to help us openly, then we're prepared to accept it.”

Christians in two centers, the Christian Embassy of Jerusalem and the Holy Land Institute, generally are silent about whether they support the activities of the Faithful to the Temple Mount. I asked George Glacumakis, who heads the Holy Land Institute, a long established centre where Christians study archaeology, theology and other subjects relate to the Holy Land, if he might arrange a meeting for me with Goldfeet.

Glacumakis, who has good relation with the Israelis, dropped his head in both his hands, exclaiming, “Oh, no, You don't want to meet him” Then he reminds me, “He goes back to the Irgun, “Waving an arm toward the King David Hotel, he adds that Goldfeet” was in charge of that operation referring to the dynamite blast that killed 95 persons. “He will not stop at anything. His idea is to rebuild the temple, and if that means violence then he will not hesitate to use violence.”

Glacumakis, says he does not believe in violent means, “but if they do it, and it is there, that does not mean I will not support it, “From time to time militant Jewish extremists have attempted to storm Islam's site.

(Islamic Herald 7 & 8)

The Prophet of Arabia ﷺ

Shaikh Ali Mustafa

Allah Almighty says in the Holy Qur'an:

"Allah did confer a great favour upon the believers when He sent among them an apostle from among themselves, rehearsing unto them His signs, sanctifying them and teaching them the scripture and the wisdom, while (even) before that they were in manifest error." (3:164).

The personality of the Holy Prophet (ﷺ) is the most outstanding, the most dynamic, most powerful and perfect in this universe. He has been given a special status in the creation of Heaven and Earth as the Holy Qur'an testifies:

"And thou (O Prophet) dost surely possess sublime moral excellence" (68:4.)

However, he has been sent to mankind and born from amongst them to guide them and set for them the best example which, although not attainable up to that level, will help each and every human being who follows him to reach the highest goal according to his own capacity.

Comparison with Moses

When we study the Holy Qur'an we find that the Prophet Musa, (Moses) who was one of Allah's great prophets, requested his Lord (Allah) the favour of seeing Him. What took place was as follows (we take it right from the Holy Qur'an itself):

"And when Moses came to the place appointed by Us, and His Lord addressed him, he said: O! my Lord! Show (Thyself) to me, that I may look (gaze) upon Thee. He (Allah) said: Thou would never see Me. But look upon the Mountain, if it abides in its

place, then shall thou see Me (but) when his Lord manifested His Glory on the Mount, He made it as dust and Moses fell down (prostrate) in a swoon."

When we quote facts as comparison it must not be taken in the sense of belittling any prophet or anyone. All the Apostles of Allah are most respectable personalities and belong to the same group. The group of the Apostles.

So in this respect we find on the contrary the Holy Prophet (ﷺ) who didn't ask to see, instead he was invited by the Almighty to see and to know. It is reported elaborately in the sayings of the Holy Prophet (ﷺ) that he was brought and went up to the tribunal of God. He was invited by the Almighty and it is reported that he saw God. How he saw Him and in which way or stage he saw Him is out of our discussion. The point in view is, that while one Prophet (ﷺ) requested to see God and was denied, the other, i.e., the Holy Prophet Muhammad (ﷺ) was invited and shown Him. This is indicative of the status of the Holy Prophet (ﷺ) and we will come nearer to the point when we consider that the Holy Prophet Muhammad (ﷺ) was the only prophet on whom this special favour was bestowed.

Highest Degree of Excellence

And he was not only elevated above all mankind, but also above the Prophets. The Holy Qur'an testifies to the fact that all the Prophets were not of the same status; there are degrees as mentioned in the

verses:

“Those (are the) apostles We endowed with honour some above the others: from amongst them is, to whom Allah spoke: And some of them He raised to (higher) degrees (of honour)” (2:253).

We read again in Sura Bani Israil:

“And We gave (raised to) excellence (to) some prophets (apostles) above the others (in degrees)” 17:55.

Perfection We Can Attain

But what are we to do then? What is our duty as Muslims. Our duty is to learn and know the Holy Prophet (ﷺ), character and way of life, which is Islam, and then mould ourselves accordingly, to the best of our abilities. Of course, the personality of the Holy Prophet (ﷺ) is of a higher order and Allah Almighty knows best-but we can walk in his footsteps. The Saheba (companions of the Holy Prophet, (رضي الله عنهم)) followed the example and attained perfection. Many great Muslims have followed his example and attained perfection. We can of course not compare the Sahaba (of the Holy Prophet [ﷺ]) because they were in direct contact with the Holy Prophet (ﷺ) and were therefore directly inspired by his dynamic personality. But we can, if we walk in his footsteps, attain perfection. Perfection, as a matter of fact, has several stages or degrees, and the Holy Prophet (ﷺ) attained the highest degree of perfection.

Early Muslims did attain it— why?

But why don't we follow his footsteps, tread the path and attain perfection? It has been observed that the Muslims of the early days of Islam (even after the Holy Prophet's (ﷺ)

demise) were always small in number and less in arms while their enemies were always the very opposite. But the Muslims always defeated their enemies in spite of their small numbers as the Holy Qur'an has stated:

“...How oft hath a small party (group) prevailed (gained victory) over a large party by (with) Allah's leave (permission). And Allah is with the patient, persevering (those that remain patient).” (2:249).

And why was that so? Because they were not afraid of death – because those who really possess faith cannot and do not fear death. The Holy Qur'an states in connection with the Jews who claimed to be Allah's friends and children and beloved etc. it says:

“...Then wish for death if ye are righteous” (62:6).

But it continues in order to show the weakness of their faith and the folly in which they are:

“And they will by no means ever wish for it, because of what their hands have sent on before (i.e., because of what they have done).” (2:95).

And those victorious Muslims had no love for this world (above the love of Allah) but (only) loved Allah and His beloved Prophet Muhammad (ﷺ). It doesn't mean that we should completely discard this world, but it means what the Holy Qur'an states as:

“...And those who believe are strongest (overflowing) in their love for Allah...” (2:165).

Today the case is different with us. And that which kills our success is love for this world and fear of death. And the love of the

world comes through the following of the baser self. Allah says in the Holy Qur'an:

"And for such as had entertained the fear of standing before the tribunal of their Lord and had restrained (their) soul (self) .from lower desires, their abode will be the garden (of paradise)." (LXXIX: 40-41).

And as for the unbeliever He says in the verse just preceding this one:

"Then as for him who waxed exorbitant, and who chose (gave preference to) the life of this world, Verily the Scorch (hell) that shall be his resort (Abode)" (79: 37:40).

And we read somewhere else about this unbeliever.

"...But he inclined to (wards) the earth, and followed his own (vain) lower desires..." (7:176).

Conclusion:

Let us then not be like the unbelievers but let us follow the advice or order of the Holy Qur'an when it says:

"O thou who believe don't be like the unbelievers..." (3: 156).

Let us therefore follow the footsteps of the Holy Prophet (ﷺ). Therefore love for Allah and His Holy Prophet (ﷺ) must be cultivated. As love for Allah is concerned we have already considered the verse 2: 165.

That means that we should love Him more

than everything else as the order has been given to say:

"Say truly my prayer and my sacrifice, (service of) my life and my death are all for Allah, (Lord) Cherisher of the world. No partner has He." (7: 162).

These are all guidelines but the practical example which the Holy Prophet (ﷺ) has given manifests all these stages and qualities. Therefore, it is necessary, nay, essential that we should follow the footsteps of the Holy Prophet (ﷺ).

It has been made very clear in the Holy Qur'an when it states:

"Say (to them O Prophet): If ye do love Allah follow me (then as a matter of fact) Allah will love you (in turn)." (3: 31).

But to follow the Holy Prophet (ﷺ) we must have enough love for him also otherwise we will stick to the LIP-SERVICE and LIP-LOVE, which is of NO VALUE at all. Therefore, the Holy Prophet (ﷺ) instructed us in one of his sayings:

"None of you is (or can be) a perfect believer (unless and) until I become dearer (more beloved) to him than his father, his son and everyone else (Lit: more than all mankind).

In other words:

You should, in order to be a perfect believer, love me *more than everything and everyone else* in the world!



Zionists Plan a Temple to Replace Al-Aqsa Masjid

Grace Halsell

Occupied Jerusalem

Militant Jews here speak openly of their plans to destroy Al-Aqsa Mosque and build on the site "a big Jewish temple". On several occasions I have gone to Haram al-Sharif for the Muslims the holiest site in Jerusalem — and then joined groups of tourists before the Western (wailing) wall, where Jews are praying. I heard one Israeli guide telling his group:

"One day we will build the Third Temple on this site", and he indicates the Dome of the Rock and the Al-Aqsa Mosque. "All the plans are drawn. Even the building materials are ready. They are hidden in a secret place." He adds that two yeshiva religious schools in Jerusalem are now teaching students how to make animal sacrifice, "so they will be ready once the temple is built."

Also, he says, in one Jewish religious school, Yeshivat Aterret Cohanim (The crown of the Priests) – located in the Old City, nearby where we are standing, "They concentrate their studies entirely on the temple services, because our sages have taught us that neglecting to study the details of temple service is a sin". He quotes Maityahu Hacohen, a dean at the yeshiva, as saying. "We are ready to begin building the temple the moment we get the go-ahead from the Chief Robbinat and the Israeli government."

Also, in my strolls about the Old City, I learn from other sources that one Jewish immigrant, David Elbaum of Romania, has been weaving for last several years the pure linen that, he says, "Will be needed to

dress the priests of the Temple when it is built." His small workshop is one of several in the city where Jews are at work following instructions they have interpreted from traditional sources making the artifacts they believe will be used in the new temple.

On one visit to the Western wall, where Jews pray, I hastened as an Israeli guide, named Amin, tells pilgrims the Muslims, in addition to the two mosques on Haram al-Sharif built also a small domed edifice, in order to say that there is no more room here-and the Jews would have difficulty in being able to erect a temple there.

"Nevertheless", he continues, "there may be room there to erect a new temple, without disturbing the edifices there. "Then, in that case, a pilgrim asks, "You would not destroy the two mosques?" We might be able to let them stand, "Amin continues, "We think we might build our temple and the Dome would not have to be disturbed, so, we are saying why not build a temple on this site and then they could both exist—the mosque and the temple."

However, he continues, "We would prefer a cleared site, free of the mosque, and it is possible that an act of God will destroy the mosque and earthquake or whatever. "In this area, "he adds, "there are 400 million Arabs and only four million Jews, so it is not so good that the Jews should do something to destroy the mosque."

He himself is relying on the Act of God to level the area, he said, adding that "a geological fault which could cause an earthquake runs under this entire area, "Also, he points out that at one Yeshiva,

“they teach that the building of the temple will be accompanied by an understanding by all the nations that it is God's will.”

Recently an ancient tunnel has been discovered which starts from the wailing wall and runs beneath the temple esplanade. This tunnel according to Shaikh Muhammad Shakra, is "one of the most venerate holy places of Islam. “The Shaikh, director of Al-Aqsa, is sure that “Jewish fanatics” are damaging the tunnel, by the excavations,’ and other attempts to find remains of a Jewish temple.

Shaikh Shakra told a press conference last fall that the Jews had found no indication a temple ever stood there. Recent Israeli archaeological excavations under the mosque he said, had only brought to light relics of the Omayyad, Abbasid and Ottoman eras. After a clash between Palestinians and Jews that took place in the tunnel, in which two persons were injured and 22 were arrested, Shakra called for a holy struggle to liberate "territory occupied by Israel and Islamic holy places.”

With the American archaeologist Gordon Franz as my guide, I visited a model city of old Jerusalem in the Holy Land Hotel, (in the West sector of Jerusalem). This model indicates how the Holy City might have appeared in the time of Christ, or as the Israeli literature has it, at the time of the Second Temple. As we stand before the model, Gordon Franz told me:

"This model was executed by Michael Avi-Yonah, professor of Hebrew University. He died a couple of years ago. Avi-Yonah conceived how Jerusalem might appear shortly before the temple's destruction in 70 A.D. by Titus, a Roman General.

In Jerusalem, there's a big problem as to where the old walls actually stood, "Franz continues, "Of course the whole authenticity of the site of the Holy Sepulcher is based on that one question, as to where were the walls. We go from the unknown to the known.”

He then points to the area of the Jaffa Gate in the model. “That is the known area. That was the Citadel region. And there was a wall, called the third wall, which came out from Jaffa Gate up to the Russian compound today, the police barracks up in West Jerusalem, opposite to the post office.

“This tower is called the Psephinus Tower, overlook that tower you can see the mountains of Arabia or Trans Jordan and the Mediterranean sea. In one place he gives the height of that tower as 70 cubic feet or 35 metres. There are scattered remains of the wall throughout the city.

“Avi-Yonah built this model using basically two sources, archaeological remains and the written sources”, he continues. “For the written sources," he continues, Avi-yonah uses the Bible, Jesephus, the Jewish historian, and the Rab-binic sources. And that is basically where he gets the dimensions for the temple, from the Rabbinic sources, they describe the length, and Jesephus also describes some of the lengths.

“The most important aspect of this model for me, at least is that it gives us an idea of what Jerusalem looked like at the time of Christ, for New Testament studies, it is very good, “Is there any evidence, I ask, that the temple was located where the designer put it in this model? That is, on the site where the Dome of the Rock and Al-Aqsa stand today?

"There's no evidence either way, that it was there or that it was not there, "Franz says. He adds, some people "assume" that the temple was there. Did he mean, I ask, that Avi-Yonah, the one who did the model made that assumption? "yes. He put a couple of assumptions on this model for various reasons, political and otherwise, "Of course, I suggest the Israelis were paying for the model. "yes", he replies, "And Avi-Yonah himself was an Israeli."

"The theories are there", the archaeologist continues, "The first one is that the temple is located where the Dome of the Rock is today. That is the traditional theory most people hold to, either out of ignorance or because they think everyone believes it. And so these people (Zionist) say, "Well that's got to go (the Dome of the Rock) and they say that it will go either by an Act of God like an earthquake or somebody is going to put some dynamite there. So either somebody is going to blow it up, and I know who is going to do it — (he refers to a fanatical rabbi who lives in Hebron) or as I mentioned, some believe it will be destroyed by an earth-quake.

"The problem with the earthquake theory is that the Dome of the Rock has withstood a number of earthquakes throughout the ages, "Franz says. "Every time there's an earthquake the Al-Aqsa Mosque falls down, the Dome of the Rock does not because the dome of the rock is considered a perfectly architecturally designed building. The number there is eight: eight pillars, eight sides-eight, eight all over, or eight-sixteen, whatever.

"So the earthquake is one idea. Now I have no idea how the destruction is going to happen. But it is going to happen, There is going to be another temple there. But how,

when don't ask me. "The second idea belongs to Rabbi Goren (Israel's Ashkenzi Chief Rabbi Shomo Goren). He places the temple just slightly north of the Dome of the Rock.

The third idea is put forth by those who suggest the temple was located on the northern side of the platform. They suggest that the holy of holies is over near the Dome of the Spirit. I have problems with that idea, archaeologically. The fourth idea is that the temple is already built in the form of this great synagogue, on George V street, across from the Jerusalem Plaza Hotel, and they justify that by quoting something from Isaiah, where the question is asked, where is my house? And the people interpret it as it's not on the Temple Mount, it is somewhere else. And this idea has basically been presented by someone from Southwest Radio Church, David Weber.

"The Fifth idea was recently presented by a woman from Hanifa who immigrated from New Jersey. And she says, The Temple will be rebuilt on Mt. Zion, but we do not know where is Mt. Zion and we are waiting for a sign from the Lord to tell us where is Mt. Zion before we rebuilt it. I don't know where she bases her information. I think we know where Mt. Zion is.

But on the location of the temple, you can't say too much It's a big controversy. When I go on the Temple Mount. I like to show people the different things in the life of Christ, and how he used the geographical location he was in to convey spiritual truths. In John eight he is talking to religious leaders and they are talking about their father Abraham and Jesus says to them, 'you are of your father the devil' He doesn't mince any words (Continued on page #. 13)

Islamic Republic of Pakistan

Syed Ghousullah Hussainie

Pakistan is a Muslim country which is surrounded by many important countries. In the north and north-west is Afghanistan, on the west, Iran and in the south the Arabian sea. She has a common border with China and Russia, and has a unique position on the map of the world. She has different climatic conditions which range from tropical to the most arid desert. The diversity of physical structures of the land, and climate, has made it possible to come up as an agricultural country, with material resources in abundance. Unless these resources are effectively explored and properly utilized the country cannot progress. Therefore, in order to do that I think that every citizen should feel an impulse for progress in every walk of life and possess the desire to safeguard freedom and attain the means to cope with the demands of the day and thereby carve for Pakistan and himself a respectable place in the world.

It has been observed that a developing country is mostly influenced by the developed countries. Such influences are due to many reasons. Influences from outside are a consequence of modern means of communications, requirements of industrialization and modern technology. The new trend towards greater mechanization is growing day by day with a considerable speed thus creating innumerable problems of altogether new types, which the country has never experienced before.

The developing countries are at an obvious disadvantage in the field of modern technology. And this disadvantage, is

imposed upon them by the day to day exploitation of material resources in the developed countries. Therefore, the people of developing countries must endeavour hard, with an unflinching determination to equip themselves quickly with the most advanced technical knowledge. They can control such external influences when the call from within spring from their desire to work on their own, in order to attain a position in the world.

The Islamic Republic of Pakistan is a developing country and is surrounded by many countries; some of them are very strong technologically and militarily. It is therefore obvious that there exists in her the external influences as described above. Now the question as to how is she going to act and implement her foreign policy in order to maintain her independence of action in her dealings with her neighbours in particular, and many other countries of the world in general. So far we have seen that she has adopted a sort of non-involvement policy in power conflict and recognized all the geo-political compulsions based on realities. She has also tried to have closer ties with all the Muslim countries of the world. She is also faithful to the United Nations' Charter. It does not mean that Pakistan has achieved her ambitions but it is sure that she is in pursuit of such objectives and is continuing her efforts for better progress in future. In this delicate undertaking she has gained considerable ground in a short time.

Her relations with the Muslim world are growing stronger and stronger, day by day, and she is assuming greater

responsibilities in various development programmes. This interest of fostering close bonds with the Muslim world and sharing the common aspirations, is from both sides and is of course a very encouraging sign of peace and harmony in this part of the world. In this connection the name of R.C.D. is of great importance as it has connected Pakistan, Iran and Turkey together in a dynamic partnership of brotherhood. Similarly she has established everlasting relations with several Arab countries. She is still fighting in the United Nations against the creation of Israel in the Arab land and has thus incurred the displeasure of the big powers. She has therefore noticed that due to this approach towards the Muslim world her ties with them are growing rapidly.

China, which is a neighbour, has very friendly relations with her, right from the time when it became the Peoples Republic of China in 1949. In 1963, she negotiated and settled the common boundaries in a friendly way with mutual understanding. This shows her desire to establish peace and tranquility in this region of {the world, and her desire to have trade, aviation and cultural programmes with all the peoples of the world.

It is a fact that developing countries like Pakistan have to face problems of a multifarious nature. Some of them are due to the external influences and some to the internal unrest of the masses. For the sake of studying and in order to have a better analysis of its difficulties I want to pin-point in this discussion those policies of the government which provide ways and means of solving such problems. The first one is the foreign policy whose broad outlines have already been discussed

above with a brief commentary on its important aspects. The second one is the defence and strategic policies which provide techniques of solving problems of a military nature, facing the country. We know that the defence policy is primarily a political concern and the strategic policy is a military concern. They are also complementary to each other both in the process of formulation and in their practical application. The financial and foreign policies of a country are very much related to its defence policy. As a matter of fact there exists a direct correspondence between the financial and defence policies, because finance decides the expenditure ceiling of the military commitments.

We know that a country's economy is a very important factor in the size and shape of its armed forces. I therefore, give significant importance to these policies specially for developing countries. Of course, if the people want to give up the principles of independence of action and non-involvement in power conflicts as described above in the foreign policy, then there is no need to give so much weight to the defence and strategic policies. But if we regard the above principles as the rigid basis of the foreign policy then sufficient attention must be given to the defence side. We should make it a point that war is an unalterable feature of man's activity and the techniques of war are not static and unchanging. We should also understand very clearly that we cannot meet a modern threat with out-dated and obsolete weapons. It is also difficult, rather impossible, to overcome the modern strategic difficulties with concepts or dogma that belong to a past age. It is therefore, clear that the defence problems cannot be solved in isolation, (Continued on page #. 9)

What Do We Mean by Pakistan

Muhammad Asad

The noted author and scholar Muhammad Asad (1900-92), formerly Leopold Weiss, wrote this article in May 1947, three months before the achievement of Pakistan on 14 August 1947. The article, reproduced here in an abridged form, not only reaffirms the fact that Islam and Islam alone was the, raison d'être of this 'unique' country but also helps one understand why it is still struggling to fulfil its destiny. The so-called elite who were interested in Islam only insofar as it fitted into their political objectives! The Muslim masses who genuinely desired a state of affairs in which la ilaha ill'Allah would become the starting-point of the community's development, but who were inarticulate and confused in their thoughts, and they could not find their way unaided. So really, it was a question of leadership and of its duties. 'What do we mean by Pakistan?' remains as fresh and as topical now as it was 68 years ago.

I quote myself: In the February 1947 number of Arafat (p. 166): The Pakistan movement can become the starting-point of a new Islamic development if the Muslims realise – and continue realizing it when Pakistan is achieved – that the real, historic justification of this movement does not consist in our dressing or talking or salaaming differently from the other inhabitants of the country, or in the grievances which we may have against other communities, or even in the desire to provide more economic opportunities and more elbowroom for people who – by sheer force of habit - call themselves 'Muslims': but that such a justification is to be found only in the Muslims' desire to establish a truly Islamic polity: in other words, to translate the tenets of Islam into terms of practical life.'

This, in short, is my conception of Pakistan; and I do not think that I am far wrong in assuming that it is the conception of many other Muslims as well. Of many: but not of all; and not even of most of them. To them, it means no more and no less than a way to freeing the Muslims of India from Hindu domination, and the establishment of a

political structure in, which the Muslim community would find its 'place in the sun' in the economic sense.

Islam comes into the picture only in so far as it happens to be the religion of the people concerned - just as Catholicism came into the picture in the Irish struggle for independence because it happened to be the religion of most Irishmen. To put it bluntly, many of our brothers and sisters do not seem to care for the spiritual, Islamic objectives of Pakistan, and permit themselves to be carried away by sentiments not far removed from nationalism; and this is especially true of many Muslims educated on western lines.

Now this is a very poor view of Pakistan; a view, moreover, which does not do justice to the Islamic enthusiasm at present so markedly – if chaotically - displayed by the overwhelming masses of our common people. While many of our so-called intelligentsia are interested in Islam only in so far as it fits into their struggle for political self-determination, the common people most obviously desire self-determination for the sake of Islam as such.

As far as the Muslim masses are concerned, the Pakistan movement is rooted in their instinctive feeling that they are an ideological community and have as such every right to an autonomous political existence. In other words, they feel and know that their communal existence is not - as with other communities - based on racial affinities or on the consciousness of cultural traditions held in common, but only - exclusively - on the fact of their common adherence to the ideology of Islam: and that, therefore, they must justify their communal existence by erecting a socio-political structure in which that ideology - the Shari'ah - would become the visible expression of their nationhood.

This, and not a solution of the all-India problem of Muslim minorities, is the real, historic purpose of the Pakistan movement. Insofar as there will always remain non-Muslim minorities in Pakistan as well as Muslim minorities in the rest of India, Pakistan cannot be said to solve the minorities problem in its entirety.

But this is precisely a point which we and our opponents - would do well to understand: the problem of minorities, however important in all considerations of India's political future, is, in itself, not fundamentally responsible for Pakistan movement, but is rather an incidental accompaniment to the movement's intrinsic objective - the establishment of an Islamic polity in which our ideology could come to practical fruition. Only thus can we understand why the Muslims in, say, Bombay or Madras - who of course cannot expect that their provinces would become part of Pakistan are as much interested in its realisation as are the Muslims of the Punjab or of Bengal.

They are interested in Pakistan not because they hope to come within its orbit in a territorial sense, but because they feel, as intensely as their brethren in the so called 'Muslim majority, provinces, that the birth of an Islamic polity in Pakistan would vindicate the claim that Islam is a practical proposition, and that the Muslims - because of their being Muslims - are a nation unto themselves, irrespective of their geographical location.

For, in this respect, the Pakistan movement is truly unique among all the political mass movements now evident anywhere in the Muslim world. No doubt, in the vast territories that go by this name there are many other lovers of Islam besides us, but nowhere in the modern world, except in the Pakistan movement, has a whole Muslim nation set out on the march towards Islam. Some of those states, like Turkey and Iran, are explicitly anti-Islamic in their governmental aims, and openly declare that Islam should be eliminated from politics and -from the people's social life. But even those Muslim states in which religion is still being valued-in varying degrees - as a spiritual treasure, are 'Islamic' only insofar as Islam is the religion professed by the majority of their inhabitants: while their political aims are really governed by Islamic considerations but, rather; by what the rulers or ruling classes conceive as 'national' interests in exactly the sense in which national interests are conceived in the West.

In the Pakistan movement, on the other hand, there undoubtedly exists such a direct connection between the people's attachment to Islam and their political aims. Rather more than that: the practical success of this movement is exclusively

due to our people's passionate, desire to have a state in which the forms and objectives of government would be determined by the ideological imperatives of Islam – a state, that is, in which Islam would not be just a religious and cultural 'label' of the people concerned; but the very goal and purpose of State-formation.

Thus the Pakistan movement contains a great promise for an Islamic revival; and it offer almost the only hope of such a revival in a world that is rapidly slipping away from the deals of Islam. But the hope is justified only so long as our leaders, and the masses with them, keep the true objective of Pakistan in view, and do not yield to the temptation to regard their movement as just another of the many 'national' movements so fashionable in the present-day Muslim world.

There is an acute danger of the Pakistan movement being deflected from its ideological course by laying too much stress on a 'cultural' nationalism – on a community of interests arising not so much from a common ideology as from the desire to preserve certain cultural traits, social habits and customs and, last but not the least, to safeguard the economic development of a group of people who happen to be 'Muslims' only by virtue of their birth. Nobody can doubt that the cultural traditions and the immediate economic requirements of the Muslim community are extremely important in our planning the Muslim fixture on Islamic lines. But this is just the point: they should never be viewed independently of our ideological goal – the building of our fixture on Islamic lines.

It appears, however, that the majority of our intelligentsia are about to commit just this

mistake. When they talk of Pakistan, they often convey the impression that the 'actual' interests of the Muslim world could be viewed independently of what is described as the 'purely ideological' interests of Islam; in other words, that it is possible to be a good Pakistani without being primarily interested in Islam as the basic reality in one's own and in the community's life.

[However], such an arbitrary division between 'Muslim' and 'Islamic' interests is sheer nonsense.

It should [therefore] be our leaders' duty to tell their followers that they must become better Muslims today in order to be worthy of Pakistan tomorrow: instead of which they merely assure us that we shall become better Muslims 'as soon as Pakistan is achieved'.

This easy assurance will not do. It is self-deceptive in the extreme. If we do not sow the seeds of Islamic life now, when our enthusiasm is at its fighting pitch, there is no earthly reason to expect that we will suddenly be transformed into better Muslims when the struggle is over and our political autonomy secured.

I can almost hear some of our leaders say: 'Brother, you are too pessimistic – or perhaps a little bit too apprehensive. Almost every one of us desires a truly Islamic life. Only, it would be impolitic to insist on this ideal right now, in our ranks there are many people who render the most valuable services to our political cause, but - owing to a wrong upbringing – do not care too much for religion; and if we stress the religious side of our struggle from the very beginning, those valuable workers might cool down in their zeal, and

so be lost to our cause. We do not want to lose them: we cannot afford to lose them and so we are obliged to postpone our work for the people's religious uplift until after we have won a state of our own.

As for the apprehensions which our insistence on an Islamic life might cause among the non-Muslim minorities. I should like you to ask yourselves: What is it that makes non-Muslims so bitterly antagonistic to the idea of Pakistan? Obviously, a fear of what they describe as a 'communal raj' and the probability of the Muslim-dominated areas being cut off from the rest of India. The question as to whether the Muslims truly intend to live according to the principles of Islam or not leaves the non-Muslims cold. They are afraid of Muslim political preponderance in certain areas, and it does not make prima facie the least difference to them whether the Muslims are inspired in their endeavours by Islamic or any other considerations. Hence, they will oppose Muslim endeavours in any case, and with all the strength at their disposal.

With all this, the attitude of our opponents might - though I do not say that it definitely will - be to some extent influenced by the thought that what we Muslims really aim at is justice for all: provided that we succeed in convincing them that we are really moved by moral convictions and not by a wish to exploit non-Muslims for the benefit of Muslims. It is, therefore, our duty to prove to the whole world that we really mean to live up to the standard laid down in these words of the Holy Qur'an: 'You are the best of community that has been sent forth unto mankind: for you enjoin the Right and forbid the Wrong, and have faith in God' (Al-i-Imran 3:110).

Our being a worthy ummah in the sight of

Minaret

God depends on our being prepared to struggle, always and under all circumstances, for the upholding of justice and the abolition of injustice: and this should preclude the possibility of a truly Islamic community being unjust to non-Muslims. I can well imagine that a non-Muslim feels apprehensive about his future in a state which, in his opinion, would aim at giving economic preference to the Muslim community at the expense of non-Muslims: but he will have less reason to feel such an apprehension if he becomes convinced that the Muslims are determined to ensure justice to Muslim and non-Muslim alike. And we cannot convince our opponents of our bona fides unless we prove, firstly, that an Islamic polity connotes justice for all, and secondly, that we Muslims are really serious in our avowals that precisely such polity is our goal - in other words, that we truly believe in the tenets of our religion. The real way to allaying or at least alleviating their fears would be our clear exposition, in as great detail as possible, of the ethical ideals towards which we are striving: though even such an exposition will be of no avail unless we are able to show, in our day-to-day life, that those ideals mean more to us than mere slogans.

We want, through Pakistan, to make Islam a reality; in our lives. We want Pakistan in order that every one of us should be able to live a truly Islamic life in the widest sense of the word. And it is admittedly impossible for an individual to live in accordance with the scheme propounded by God's Apostle (ﷺ) unless the whole society consciously conforms to it and makes the Law of Islam the law of the land. But this kind of Pakistan will never materialize unless we postulate the Law of Islam not merely as an

ideal for a vaguest defined future but as the basis, wherever possible, of all our social and personal behaviour at this very hour and minute.

There is [on the other hand] a definite though perhaps involuntary, tendency on the part of many of our leaders to ignore the spiritual, Islamic background of our struggle and to justify the Muslims' demand for freedom by stressing their unfortunate experiences with the Hindu majority, as well as to base the Muslims' claim to being a separate nation on the differences between their and the Hindus social usages and cultural expressions.

In short, there is a mounting inclination to consider the fact — for a fact it is — of a separate Muslim nationhood in the conventional, western sense of the word 'nation' instead of considering it in the Islamic sense of ummah or millah? Why should we hesitate to proclaim, loudly and without fear, that our being a nation has nothing to do with the conventional meaning of this word: that we are a nation not merely because our habits, customs and cultural expressions are different from those of the other groups inhabiting the country, but because we mean to shape our life in accordance with a particular ideal of our own?

It cannot be often enough repeated that our adherence to the teachings of Islam is the only justification of our communal existence. We are not a racial entity. We are — in spite of the great progress of Urdu as the language of Muslim India — not even a linguistic entity within the strict meaning of this term. We are not, and never can be, a nation in the sense on which the English or the Arabs or the Chinese are nations. But precisely the fact

that we are not, and never can a nation in the exclusive, conventional sense of the word is the innermost source of our strength: for it makes us realise that we — we alone in the modern world — can, if we but want it bring again to life that glorious vision which arose over the sands of Arabia nearly fourteen centuries ago: the vision of an ummah of free men and women bound together not by the accidental bonds of race and birth, but by their free, conscious allegiance to a common deal.

If our desire for Pakistan is an outcome of our creative strength and purity; if we attain to that clarity of vision which encompasses the goal of our endeavours long before it is achieved: if we learn to love that goal for its own sake — in the conviction that it is supremely good in an absolute sense (or, as I would prefer to phrase it, in God's sight), and not merely because it appears to be economically advantageous to ourselves and our community: then no power on earth could stop Pakistan from being born; and from becoming a gateway to an Islamic revival the world over.

And if, on the other hand, our cry for self-determination is due to no more than a fear of being dominated by a non-Muslim majority; if our vision of the fixture is merely negative; if it does not encompass the hope of our being free for something, but contents itself with the beggarly hope of our being free from something; if Islam, instead of being a moral obligation and an end in itself, means no more to us than a habit and a cultural label: then — even then we might achieve some sort of Pakistan by virtue of our numerical strength in this country; but it would be an achievement far short of the tremendous possibilities which God seems to be offering to us.

It would be only one 'national state' more in a world split up into numberless national states — perhaps no worse than some of the others but certainly no better than most: while the subconscious dream of the Muslim masses, and the conscious dream of those who first spoke of Pakistan (long before even this name had been thought of) was the birth of a polity in which the Prophet's Message could fully come into its own as a practical proposition.

[What] the common man desires is not merely a state in which Muslims would have greater economic facilities than they have now, but a state in which God's Word would reign supreme. Not that the 'common man' does not care for economic facilities. He cares, rightly, very much for them. But he feels, no less rightly, that an Islamic theocracy would not only give him all the economic justice and opportunity for material development which he now so sadly lacks, but would enhance his human dignity and spiritual security as well.

To give valid Islamic content, as well as a creative, positive direction to the people's dreams and desires; to prepare them not only politically (in the conventional context of this word) but also spiritually and ideologically for the great goal of Pakistan: this is the supreme task awaiting our leaders. They must not think that to organize the masses and to give voice to our political demands is all that the millah expects them to do.

To a Muslim who takes Islam seriously, every political endeavour must, in the last resort, derive its sanction from religion, just as religion can never remain aloof from politics: for the simple reason that Islam being concerned not only with our spiritual development but with the manner of our

physical, social and economic existence as well, is a 'political' creed in the deepest, morally most compelling sense of this term, in other words, the Islamic, religious aspect of our light for Pakistan must be made predominant in all the appeals which Muslim leaders make to the Muslim masses. If this demand is neglected, our struggle cannot possibly fulfill its historic mission.

The need for the ideological, Islamic leadership on the part of our leaders is the paramount need of the day. That some of them — though by far not all — are really aware of their great responsibility in this respect is evident. For example, from the splendid address which Liaquat All Khan, the Quaid-e-Azam's principal lieutenant [later first prime minister of Pakistan], delivered at Allgarh, In that address he vividly stressed the fact our movement derives its ultimate inspiration from the Holy Qur'an, and that, therefore, the Islamic state 'at which we are aiming should derive its authority from the Shari'ah alone. Muhammad Ali Jinnah himself has spoken in a similar vein on many occasions. Such pronouncements, coming as they do from the highest levels of Muslim leadership, go a long way to clarifying the aims.

Never before have Muslim leaders been endowed with such power to guide the destinies of the millah in the right direction or in the wrong, it is within their power to decide, here and now. whether the Indian Muslims shall become Muslims in the true sense of the word and, thus, the core and backbone of a resurgent Islam — or just another national group' among many other so-called Muslim groups and states where Islam is good enough to be displayed as a

cultural label, but not good enough to provide the basis on which to build the community's social, economic and political existence. The present leaders of the Muslims, I repeat it deliberately, have it within their power to make such a decision: for the wave of enthusiasm for the Pakistan which has swept over the Muslim masses in this country, and which has united them as they have never been united in the past, has endowed those leaders with a prestige – and a power to lead – the like of which was never enjoyed by the leaders in the past centuries.

Because of this, their moral responsibility tall the greater. In short, it is the foremost duty of our political leaders to impress upon the masses that the objective of Pakistan is the establishment of a truly Islamic polity; and that this objective can never be attained unless every fighter of Pakistan – man or woman, great or small – honestly tries to come closer to Islam at every hour and every minute of his or her life: that, in a word, only a good Muslim can be a good Pakistani.

And this holds good for the leaders themselves as well. They must show in their social behaviour that they regard Islam as a serious proposition and not merely as a slogan; to put it plainly: 'that they themselves are trying to live up to the demands of Islam. I do not mean to say that all of them are remiss in this respect. There are among them many people to whom Islam is a living inspiration, and to

these our homage is due. But, on the other hand, very many of our leaders have Islam only on their lips — while their personal behaviour and outlook is as devoid of Islam as the behaviour and outlook of the average political leader in Europe or America is devoid of Christianity. This must change if our struggle for Pakistan is not to degenerate into a pitiful copy of the 'nationalist' endeavours from which the rest of the Muslim world is suffering.

As I have already said the Muslim masses instinctively realise the Islamic purport of Pakistan, and-genuinely desire a state of affairs in which (لا اله الا الله) la ilaha ill-Allah would become the starting-point of the community's development. But they are inarticulate and confused in their thoughts. They cannot find their way unaided. They must be led. And so, again, we come back to the question of leadership and of its duties.

Its seems to me that the supreme test of the present-day Muslim leadership will be its ability – or inability - to lead the community not only in the purely political and economic but also in the moral sphere, the ability – or inability – to convince the Muslims that 'God does not change the condition of a people unless they change their inner – selves' (13:11): which means no more and no less than that a community's political and economic status cannot be lastingly improved unless the community as a whole grows in moral stature.



ستھرا نہیں رہا۔ اس کے پاس جاننے کا کوئی طریقہ نہیں ہے کہ وہ گنڈا ہے۔ اسی طرح میں یہ دیکھنے کے قابل نہ تھی کہ میں مظلوم ہوں، یہاں تک کہ میں اسی پسلی ہوئی سوسائٹی کی تاریکیوں سے نکل کر اسلام کی روشنی میں آئی۔ اسلام کے نور نے جب سچ کو روشن کیا تو میں بالآخر ان سیاہ دھبوں کو دیکھنے کے قابل ہو گئی جن کو ہمارے مغربی فلسفیوں نے چھپا رکھا تھا۔ اپنے معاشرے کی اخلاقی اقدار اور اپنی ذات کی حفاظت ظلم نہیں ہے بلکہ ظلم یہ ہے کہ خواہشاتِ نفس کے تحت اپنے آپ کو گندی دلدل میں پھینک کر یہ کہا جائے کہ یہ گندگی نہیں ہے۔

میں اللہ تعالیٰ کی شکر گزار ہوں جس نے سر پر دوپٹہ پہننے کے بعد مجھے ایک پہچان دی۔ میں ان لوگوں سے دور ہوتی گئی جو کسی طرح بھی میرے ذہن، میری روح اور دل سے ہٹ کر میری شناخت کرتے تھے۔ جب میں نے سر کو ڈھانپ لیا تو میں حسن و جمال کے اشتعال کے باعث ہونے والے استحصال سے بچ گئی۔ جب میں نے سر کو ڈھانپنا تو لوگوں نے دیکھا کہ میں اپنا احترام کرتی ہوں تو وہ بھی میرا احترام کرنے لگے۔ جب میں نے سر چادر سے ڈھانپ لیا تو بالآخر میں نے سچائی کیلئے اپنے ذہن کو کھول دیا۔ سب سے اہم عنصر جس نے مجھے اس مذہب کی طرف کھینچا وہ یہ حقیقت ہے کہ اسے دلائل و منطق کی بنیاد پر سمجھا جاسکتا ہے۔ یہی وجہ ہے کہ میں محسوس کرتی ہوں کہ بے شمار مسلمان والدین اپنے بچوں کے سامنے اسلام کی تعلیمات و احکامات کی صحیح طور پر وضاحت نہ کر کے بہت نقصان

پہنچاتے ہیں۔ بچوں سے عموماً کہا جاتا ہے کہ ”ہم بڑے ہیں..... ہم کہہ رہے ہیں اس لئے یہ مانو..... تم عرب، پاکستانی، صومالی ہو اپنی تمذیب کے مطابق کام کرو“۔ بنی نوع انسان کی یہ فطری خواہش ہے کہ ”وہ کیا کرتے ہیں، کیوں کرتے ہیں“ کو سمجھے۔ اسلام اسی لئے ایک عظیم مذہب ہے کہ یہ ہماری ذہنی اور جذباتی ضروریات کو پورا کرتا ہے۔ یہ سب کچھ بہت سادگی سے کرتا ہے کیونکہ یہ سچ ہے۔ سچائی کو سمجھنا اور اس کا دفاع کرنا ہمیشہ آسان ہوتا ہے۔

جب اپنے بچوں کو تعلیم دیں تو دلائل و منطق سے اپنی بات ان کے ذہنوں میں بٹھائیں۔ جیسے ہم نے تسلیم کیا تھا، انشاء اللہ وہ بھی قبول کریں گے۔ تاہم ہر دلیل کے ساتھ یہ بات ضرور آنی چاہئے کہ ہم نے جو کام بھی کرنا ہے، صرف اور صرف اللہ کی رضا کیلئے کرنا ہے، مثلاً ہم جانتے ہیں کہ ہم سور کا گوشت نہیں کھاتے کیوں کہ اللہ تعالیٰ نے نہ کھانے کا قرآن میں حکم دیا ہے، پھر اللہ تعالیٰ کے پیارے رسول ﷺ نے بھی سور کے گوشت سے بچنے کا حکم دیا ہے۔ اس کی ضرورت ہے کہ یہ باتیں بچوں کو بتائی جائیں۔ جوں جوں وہ بڑے ہوں گے تو ان کی فہم و فراست بھی بڑھے گی۔ اس کے بعد انہیں اللہ تعالیٰ اور اس کے رسول ﷺ کے احکام کے ساتھ ساتھ ان احکام کی حکمت اور نفع و نقصان بھی سمجھانا ہوگا۔ سور کے گوشت سے پیدا ہونے والی بیماریوں سے آگاہ کریں۔ اس جانور کی گندی عادتوں کے بارے میں بتائیں۔ اس طرح اللہ تعالیٰ کے احکام کی حکمت کو وہ آسانی سے سمجھ جائیں گے۔ (بہ شکر یہ ریڈینس)

مسلم دنیا کے کسی بھی گاؤں کی سماجی طور پر کچلی ہوئی مسلمان عورت سے زیادہ لاچار تھی۔ میں اس لئے لاچار نہ تھی کہ میرے اندر طرز حیات اور کپڑوں کے انتخاب کی اہلیت نہ تھی بسکہ غلط اور بچھاڑی یہ تھی کہ ”اپنی سوسائٹی کو کہ یہ حقیقت میں کس کے لئے ہے“ جاننے کی اہلیت نہ رکھتی تھی۔ میرے لئے یہ نظریہ پریشان کن تھا کہ ”عورت کا حسن و جمال عوامی ملکیت ہے اور شہوانی تعریف و توصیف کو احترام دیا جانا چاہئے۔“

جب اللہ تعالیٰ نے میری رہنمائی فرمائی اور میں نے حجاب پہنا تو بالآخر اس ماحول سے باہر نکلنے میں کامیاب ہو گئی جس میں رہ رہی تھی۔ میں اس سوسائٹی کو اس کے اصل رنگ و روپ میں دیکھنے کی اہل بھی ہو گئی۔ اب میں دیکھ سکتی تھی کہ اس سوسائٹی میں سب سے زیادہ قدر ان خواتین کی ہے جو عوام کے سامنے اپنے آپ کو سب سے زیادہ ننگا کر دیتی ہیں مثلاً اداکارائیں، ماڈل گرلز اور ڈانسرز وغیرہ۔ مجھے اب یہ بھی نظر آ رہا تھا کہ مردوں اور خواتین میں تعلقات کا جھکاؤ نامناسب طور پر مردوں کی طرف ہے۔ میں جان گئی کہ میں مردوں کو اپنی طرف متوجہ کرنے والا لباس پہنتی تھی اور یہ کہہ کر میں اپنے آپ کو بے وقوف بنانے کی کوشش کرتی تھی کہ اس سے میں نے اپنے آپ کو خوش کیا ہے لیکن تلخ حقیقت یہی تھی کہ جو بات مجھے خوش کرتی تھی وہ اس آدمی کی زبان سے میری تعریف ہوتی تھی جسے میں پرکشش سمجھتی تھی۔

اب میں جانتی ہوں کہ ایک فرد جو کبھی صاف

وقت ہے، میں جانتی تھی کہ یہی سچ ہے اور جلد فیصلہ کر لینا چاہئے۔ الحمد للہ! اللہ تعالیٰ نے میرا ذہن کھول دیا اور میں نے کہا ”ہاں، میں اسلام قبول کرنا چاہتی ہوں۔“ اس کے ساتھ ہی اس نے عربی میں مجھے کلمہ شہادت پڑھایا اور انگریزی میں اس کے معنی بھی بتائے۔ اللہ کی قسم جب میں نے کلمہ شہادت پڑھا تو میں نے اپنی ذات میں عجیب ترین احساس کو پایا۔ میں نے محسوس کیا کہ جیسے میرے سینے سے بہت بڑا بوجھ اتار دیا گیا ہے۔ میں نے ایسے سانس لیا جیسے اپنی زندگی میں پہلی بار سانس لیا ہو۔ اللہ کا شکر ہے کہ اس نے مجھے ایک نئی زندگی دی، ایک صاف ستھری تختی کی طرح اور جنت میں جانے کا سنہری موقع عنایت کیا، میں نے دعا کی کہ اے میرے اللہ میری زندگی کے ہتھیار تیرے احکام کے مطابق گزریں اور میری موت مسلمان کی موت کے طور پر ہو (آمین)

یہی مسلمان بہن حجاب کے بارے میں لکھتی ہیں :-
 بطور غیر مسلم مغربی سوسائٹی میں رہتے ہوئے نظریہ ”شرم و حجاب“ کی میرے ذہن میں کوئی خاص اہمیت نہ تھی۔ اپنی نسل کی دیگر خواتین کی طرح میں بھی اسے دقیاوسی اور ایک فضول چیز شمار کرتی تھی۔ مجھے ان مسلمان عورتوں پر ترس آتا جو برقعہ پہنے ہوتی تھیں یا پھر ”بیڈ شیٹ“ لپٹے سڑکوں پر چلتی نظر آتی تھیں۔ میں حجاب والی چادر کو بیڈ شیٹ ہی کہتی تھی۔

میں ایک جدید عورت تھی، تعلیم یافتہ اور روشن خیال، میں حقیقی سچائی کے بارے میں کچھ نہ جانتی تھی۔ میں

میں سے ایک مسلمانوں کی ایک جماعت کارکن تھا۔ اللہ تعالیٰ کا شکر ہے کہ اس بھائی نے دین میں میری دلچسپی کو محسوس کیا اور میری اسلامی تعلیم کیلئے ذاتی کوششیں کیں۔ دعا ہے کہ اللہ تعالیٰ اسے اس کا بہترین اجر دے۔

ایک دن اس نے مجھ سے رابطہ کیا اور بتایا کہ شہر میں مسلمانوں کا ایک گروپ آیا ہے۔ اس کی خواہش تھی کہ میں ان سے ملوں۔ میں نے ملاقات کیلئے حامی بھری اور عشاء کی نماز کے بعد ان سے ملنے کیلئے گئی۔ مجھے ایک کمرے میں لے جایا گیا جس میں کم از کم 20 آدمی بیٹھے ہوئے تھے ان سب نے میرے بیٹھنے کیلئے باپردہ جگہ بنائی۔ مجھے بڑی عمر کے ایک پاکستانی کے سامنے بیٹھنے کیلئے باپردہ جگہ دی گئی۔ یہ بھائی عیسائی مذہب کے بارے میں علم کا سمندر تھے۔ میں اور وہ بائبل اور قرآن کے مختلف حصوں پر صبح تک بحث کرتے رہے۔ اس نے عیسائیت کے بارے میں مجھے جو باتیں بتائیں، دوران تعلیم میں وہ جان چکی تھی مگر اس دانا آدمی نے مجھ سے وہ بات کہی جو کسی دوسرے مسلمان نے نہ کہی تھی۔ اس نے مجھے اسلام قبول کرنے کی دعوت دی۔ گزشتہ تین سال سے میں اسلام پر تحقیق و جستجو کر رہی تھی مگر کسی نے مجھے اسلام قبول کرنے کی دعوت نہ دی تھی۔ مجھے پڑھایا گیا، دلائل دیئے گئے اور بعض مواقع پر میری تدریس بھی کی گئی مگر کسی نے اسلام قبول کرنے کی دعوت نہ دی۔ اللہ ہم سب کی رہنمائی فرمائے۔ جب اس نے مجھے اسلام قبول کرنے کی دعوت دی تو مجھے ایک جھوٹا سا لگا۔ میں نے محسوس کیا کہ یہی صحیح

بہت ہی قیمتی ہتھیار تھا۔ تاہم جب میں نے مطالعہ شروع کیا تو اسلام کے پیغام نے مجھے مسحور کر دیا تھا۔ اس کے اندر فہم و فراست، دانائی اور حکمت تھی۔ مجھے تو اس نے چونکا دیا۔ ان اثرات کے سدباب کے لئے میں نے عیسائیت کی کلاسوں میں باقاعدگی سے جانا شروع کر دیا۔ میں نے کلاسوں کے لئے اس پروفیسر کا انتخاب کیا جس کی شہرت بہت اچھی تھی اور اس نے ہارورڈ یونیورسٹی سے علوم الہی (یعنی مذہب) میں پی ایچ ڈی کی ہوئی تھی۔ میں نے محسوس کیا کہ میں بہت اچھے ہاتھوں میں آگئی ہوں مگر جو میں نے سوچا تھا ایسی کوئی بات نہ نکلی۔ یہ پروفیسر تو توحید پرست (موحد) عیسائی نکلا۔ وہ تو عقیدہ تثلیث پر یقین ہی نہ رکھتا تھا اور نہ یسوع مسیح کی الوہیت کو مانتا تھا۔ درحقیقت وہ حضرت عیسیٰ علیہ السلام کو صرف ایک پیغمبر تسلیم کرتا تھا۔

اپنی اس بات کو ثابت کرنے کیلئے اس نے بائبل کے یونانی، عبرانی اور آرامی ذرائع سے حوالے دیئے اور بتایا کہ کہاں کہاں تبدیلیاں واقع ہوئی ہیں۔ جب مجھے وہ سب بتا رہا تھا تو اس نے ان تاریخی واقعات کو بھی بیان کیا جو ان تبدیلیوں کو لانے اور پیروی کا باعث بنے۔ جب میری یہ کلاس مکمل ہوئی تو میرا دین تباہ ہو چکا تھا لیکن میں اسلام کو قبول کرنے کیلئے اب بھی تیار نہ تھی۔ گزرتے وقت کے ساتھ میں نے اپنی ذات اور مستقبل میں ذریعہ معاش کی خاطر تعلیم جاری رکھی۔ اس میں تین سال کا عرصہ لگا۔ اس دوران میں مسلمانوں سے ان کے عقائد کے بارے میں سوال پوچھتی رہی۔ جن افراد سے میں نے سوال پوچھے ان

اسلام کے خلاف خفیہ صلیبی منصوبے

ایک امریکی نو مسلمہ کی زبانی

ترجمہ: محترم ملک احمد سرور

پینکس کی کہ اگر میں ”بین الاقوامی تعلقات“ میں تعلیم حاصل کروں تو وہ مجھے مصر کے امریکی سفارت خانہ میں ملازمت کی گارنٹی دیتا ہے۔ اس کی خواہش تھی کہ مصر میں امریکی سفارت خانے میں تعیناتی کے دوران میں اپنے حکومتی عہدے سے فائدہ اٹھاتے ہوئے مصری خواتین سے تعلقات قائم کروں اور خواتین کے حقوق کے سلسلے میں جو تحریک پر نکال رہی ہے اس کی حوصلہ افزائی کروں۔ میرے خیال میں یہ ایک عظیم نظریے اور میرے دل کی آواز تھی۔ میں مسلم خواتین کوٹی وی پر دیکھ چکی تھی اور میرے علم کے مطابق معاشرے میں یہ مظلوم اور پسا ہوا طبقہ تھا، میں ان خواتین کی بیسویں صدی کے آزاد معاشرے اور روشنی کی طرف رہ نمائی کرنا چاہتی تھی۔

اسی عزم و ارادے کے ساتھ میں نے کالج میں داخلہ لیا اور تعلیم حاصل کرنا شروع کر دی۔ میں نے قرآن، حدیث اور تاریخ اسلام کا مطالعہ کیا۔ میں نے ان طریقوں کا بھی خصوصی مطالعہ کیا جن کے مطابق ان معلومات کو اسلام کے خلاف استعمال کرنا تھا۔ میں نے سیکھ لیا کہ اپنے مقاصد کے لئے الفاظ کو کس طرح گھما کر کام میں لانا ہے۔ یہ ایک

یہ کہانی کہ میں دین حق ”اسلام“ کی طرف کیسے لوٹی، اسلام کے خلاف منائے گئے منصوبوں کی داستان ہے۔ میں نے خود منصوبے منائے، جس گروپ سے میرا تعلق تھا اس نے بھی اسکیمیں تیار کیں اور اللہ تعالیٰ نے اپنے منصوبے منائے..... اور اللہ ہی بہترین منصوبہ ساز ہے۔ جب میں نو عمر (Teenager) تھی تو میں ایک ایسے گروپ کی توجہ کا مرکز بن گئی جو انتہائی گم راہ کن ایجنڈا رکھتا تھا۔ حکومتی عہدوں پر کام کرنے والے افراد کی یہ ایک ڈھیلی ڈھالی ایسوسی ایشن تھی جس کا ایک مخصوص ایجنڈا تھا..... کہ اسلام کو تباہ کرنا ہے۔ یہ حکومت کا تشکیل کردہ گروپ نہ تھا بلکہ امریکی حکومت میں مختلف عہدوں پر کام کرنے والے افراد نے از خود یہ ایسوسی ایشن بنائی ہوئی تھی اور یہ لوگ اپنے مقاصد کے حصول کے لئے اپنے حکومتی عہدوں کا بھرپور استعمال کرتے تھے۔

چوں کہ میں خواتین کے حقوق کے لئے کام کرنے والی ایک فعال کارکن کی حیثیت سے نمایاں پوزیشن رکھتی تھی اس لئے اس گروپ کے ایک رکن نے مجھ سے رابطہ قائم کیا۔ ”مشرق وسطیٰ“ پر زور دیتے ہوئے اس نے