

خبر اور گویا مفعول مرفوع ہے (خبر "ان" مرفوع ہوتی ہے) اور دوسری ترکیب (مذاب) کے لحاظ سے یہ جملہ (فلہم اجرہم عند ربہم) "من" شرطیہ سے شروع ہونے والے جملے (من آمن باللہ والیوم والآخر وعمل صالحاً) کا جواب شرط ہے اور پھر یہ پورا جملہ شرطیہ (شرط مع جواب شرط) (یعنی من آمن..... عند ربہم) "ان" کی خبر بنتا ہے گویا یہ پورا جملہ (من آمن..... عند ربہم) مفعول مرفوع ہے ترکیب نحوی کے اس فرق سے اردو ترجمہ پر کوئی خاص اثر نہیں پڑتا۔ سوائے اس کے کہ پہلی ترکیب کے مطابق "من" کا ترجمہ "ان" میں سے جو بھی "اور دوسری ترکیب کے لحاظ سے مطلقاً عموم کے ساتھ یعنی" جو کوئی بھی کہ" سے ہوگا۔

(۲) ولا خوف علیہم ولا ہم یحزنون:

[و] عاطف ہے جس کے ذریعے آنے والے جملے کا سابقہ جملہ (۱۔ فلہم.....) پر عطف ہے۔
[ان] خبر (۱۔ فلہم.....) کی خبر بنتا ہے (۱۔ فلہم.....) اس طرح [خوف] اسم "لیس" (لہذا) مرفوع ہے۔ اور یہ بھی ہو سکتا ہے کہ اس "خوف" کو مبتدأ سمجھ لیں کیونکہ نفی کے بعد مبتدأ نکروہ آ سکتا ہے۔
[علیہم] جار مجرور (علی + ہم) مل کر "لا" (یعنی "لیس") کی خبر ہے لہذا یہ مفعول منصوب ہے (لیس) کی خبر منصوب بھی آتی ہے اور "ب" زائدہ لگ کر مجرور بھی، یا اسے (علیہم کو) مبتدأ (خوف) کی خبر (لہذا) مفعول مرفوع بھی کہہ سکتے ہیں۔

[و] عاطف ہے اور اس کے بعد کا [لا] بمعنی "لیس" بھی ہو سکتا ہے اور اگلے فعل "یحزنون" کی نفی کے لیے بھی ہو سکتا ہے۔ "و" کے ساتھ "لا" کی اس تکرار سے اس "لا" کا ترجمہ "اور نہ ہی" ہوگا [ہم] ضمیر مرفوع منفصل مبتدأ ہے اور [یحزنون] فعل مضارع مع ضمیر الفاعلین "ہم" جملہ فعلیہ بن کر ہم (مبتدأ) کی خبر بنتا ہے گویا دراصل عبارت ہمتی "وہم لا یحزنون" (وہ غم نہیں کریں گے) مگر "لا" کی تقدیم سے اور "لا" کی تکرار کی وجہ سے ترجمہ ہوگا "اور نہ ہی وہ غم کریں گے" اور اگر اس دوسرے "لا" کو بھی مشابہتہ بلیس سمجھیں تو "ہم" اس کا اسم مرفوع اور "یحزنون" بمعنی "حازنین" ہو کر اس کی خبر (مفعول منصوب) بھی ہو سکتی ہے۔ دونوں صورتوں میں "لا" کی تکرار ترجمہ میں "اور نہ ہی" کی متقاضی ہے تاہم اردو کے اکثر مترجمین نے اس "ہی" کے بغیر صرف دو دفعہ "لا" اصل عبارت کی طرح لگا کر ہی ترجمہ کر دیا ہے۔

اس عبارت (لا خوف..... یحزنون) پر اعرابی بحث البقرہ: ۳۸ یعنی ۲: ۲۴ کے

۳:۴:۲ الرسم

زیر مطالعہ آیت میں سے صرف دو کلمات کا رسم قرآنی (عثمانی) عام رسم المائی سے بالکل مختلف ہے یعنی "النصاری" اور "الصباہین" کا۔ اور ایک تیسرے لفظ "صالحاً" کا رسم مختلف فیہ ہے یہاں اور گزشتہ (لغۃ اور اعراب کی) بحث میں کئی جگہ محض سمجھانے کے لیے ان تینوں کلمات کو عام رسم المائی کے مطابق ہی لکھا گیا ہے، لہذا ان کے رسم عثمانی کی بحث پر توجہ کی ضرورت ہے۔

① "النصاری"۔ یہ لفظ رسم عثمانی کے لحاظ سے بالاتفاق بحذف الالف بعد الصاد لکھا جاتا ہے یعنی بصورت "النصری"۔ یہ لفظ یہاں اور ہر جگہ (اور یہ قرآن کریم میں کل ۴ جگہ آیا ہے) اسی طرح بحذف الالف "النصری" ہی لکھا جاتا ہے۔ ایرانی اور ترکی مصاحف میں اسے برسم المائی لکھنے کی غلطی عام ہے برصغیر میں یہ غلطی نسبتاً کم ہے۔

② "الصباہین"۔ یہ لفظ عثمانی (قرآنی) رسم الخط کے مطابق بالاتفاق صاد کے بعد الف کے حذف اور "ب" کے اضافے کے ذریعہ (دندانوں) کے درمیان ہمزہ کے لیے نبرہ یعنی دندانہ کے بغیر بصورت "الصبین" ہی لکھا جاتا ہے۔ یہ لفظ (جو قرآن کریم میں کل تین جگہ۔ دو جگہ منصوب اور ایک جگہ رفیع آیا ہے) مصاحف عثمانی میں بصورت "الصن" اور "الصون" [مصحف عثمانی میں نہ نقاط (اعجام) تھے نہ حرکات (ضبط)]۔ نقاط لگانے کے بعد یہ لفظ "الصبین" اور "الصبون" لکھے جانے لگے۔ ہم پہلے البقرہ: ۴ [۲: ۱۱: ۳: ۴] میں [مُسْتَفْذُونَ کے ضمن میں] بتا چکے ہیں کہ ہمزہ قطع کی علامت بعد میں وضع کی گئی۔ بعض قراءات (مثلاً قالون اور ورش) میں یہ لفظ بغیر ہمزہ کے ہی پڑھا جاتا ہے یعنی "صاہین" اور "صابون" کی طرح اور جو ہمزہ پڑھتے ہیں وہ بھی کتابت میں ہمزہ کے لیے نبرہ (دندان) لگانا محض از نہیں سمجھتے عام املا میں ایسے موقع پر ہمزہ کو یا ہ کے نبرہ (دندان) پر یا اس کے نیچے لکھا جاتا ہے) کیونکہ اس طرح رسم عثمانی پر ایک دندانہ کا اضافہ ہو جاتا ہے اس لیے جن قراءتوں (مثلاً حفص اور الدوری) میں ہمزہ پڑھا (اور لہذا) لکھا جاتا ہے وہ اس ہمزہ قطع کی علامت کو (جو ہ، م، ہ یا ہ) گول زرر (نقط) ہوتی ہے) "ب" اور "ی" (اور بصورت رفع "ب" اور "و" کے درمیان) (بغیر دندانہ کے) لکھتے ہیں۔ اس طرح یہ لفظ "الصْبِیْنِ" اور "الصْبُونُ" لکھا جاتا ہے۔ اور قراءت ورش و قالون والے مصاحف میں ان کو بصورت "الصْبِیْنِ" اور "الصْبُونُ" ہی لکھا اور پڑھا جاتا ہے جو ہمزہ کے ساتھ پڑھتے ہیں وہ اسے صَبَاً یَصْبَاً مہموز سے لیتے ہیں جس پر "اللغۃ" میں بات ہو چکی ہے اور جو اسے ہمزہ کے بغیر پڑھتے ہیں وہ اسے صَبَاً یَصْبُوْا ناقص واوی سے لیتے

ہیں جس کے معنی مٹ جانا ہیں اس پر مزید بات یوسف: ۳۳ میں ہوگی۔ مزید بحث کے لیے مندرجہ بالا حوالہ یعنی ۲: ۱۱: ۳ کی طرف رجوع کیجئے۔ ایرانی اور ترکی مصاحف میں اس لفظ کو بھی رسم اطلاتی کے مطابق لکھنے کی غلطی عام ہے۔

۵) ”صالحاً“ کے رسم الخط میں الدانی اور البوداؤد میں اختلاف ہے۔ الدانی کے مطابق لفظ صالح یا صالحاً ”مرفوع مجرور یا منصوب“ جب مشہور پیغمبر حضرت صالح علیہ السلام (جو قوم ثمود کی طرف بھیجے گئے تھے، کے لیے آئے تو بحذف الف بعد الصاد یعنی بصورت ”صلیح یا ضلیحاً“ لکھا جائے گا۔ اور جب عام اسم الفاعل (یعنی ”نیک“ اچھا) آئے تو اسے باثبات الف یعنی بصورت ”صالح یا صالحاً“ لکھا جائے گا (یعنی الدانی کے مطابق مصاحف عثمانی میں اسے اس طرح لکھا گیا تھا) مگر البوداؤد کے مطابق یہ لفظ بطور علم (نام) آئے یا بطور صفت ہر صورت میں بحذف الف بعد الصاد لکھا جائے گا۔ قرآن کریم یہ لفظ بطور علم (حضرت صالحؑ کے نام کے طور پر) دس جگہ آیا ہے یہ لفظ قریباً ۳۴ جگہ آیا ہے۔ مذکورہ اختلاف کی بنا پر عرب اور عام افریقی ممالک کے مصاحف میں۔ البوداؤد سے منسوب قول کے مطابق بحذف الف (صلح/صلحا) ہی لکھا جاتا ہے مگر لیبیا اور برصغیر کے مصاحف میں ان (۳۴) مقامات پر اسے باثبات الف (صالح) صاف ہی لکھا جاتا ہے۔

۲: ۴۰: ۴ الضبط

زیر مطالعہ آیت کے کلمات میں ضبط کا تنوع کسی حد تک درج ذیل نونوں سے سمجھا جاسکتا ہے۔ ”النصری، الصبیین اور الآخر“ کا طریق ضبط غور طلب ہے۔

إِنَّ، إِنْ، إِيَّا، الَّذِينَ، الَّذِينَ، الَّذِينَ، الَّذِينَ، آمَنُوا، آمَنُوا،
آمَنُوا، وَالَّذِينَ (مثل سابق)، هَادُوا، هَادُوا، هَادُوا، هَادُوا،
وَالنَّصْرَى، النَّصْرَى، النَّصْرَى، وَالصَّبِيْنَ،

۱۔ نیز دیکھئے سیر الطالبین ص ۳۴ اور نثر المرجان ج ۱ ص ۱۵۶ نیز اتحاد فضل البشر ج ۱ ص ۳۹۶۔

۲۔ دیکھئے المقنع ص ۲۱۔ سیر الطالبین ص ۵۰ نیز نثر المرجان ج ۱ ص ۱۵۶۔

(باقی صفحہ ۲۹ پر)

The migration and the consolidation of the Islamic Jamaah at Madinah was a turning point in the history of the Islamic Movement. It expedited the emergence of the Islamic state as envisaged by Allah and His Prophet (s). Rasulullah (s) and his companions struggled and fought against the onslaughts of Kufr over Madinah with great amount of sacrifice of life and resources. Allah (SWT) in His turn paved the way till Makkah was conquered in the eight year of Hijra. Within the next two years the Deen of Allah was totally established in the whole of Arabian Peninsula.

The struggle which Rasulullah (s) made in this respect, the process through which the Islamic Movement passed through and the amount of sacrifice of life and resources which he and his beloved companions rendered in accomplishing the mission of Rasulullah (s) are available to us in minutest details. That is the only model for us now to follow till eternity. This is the only way and the only process through which the fate of the Muslim Ummah can be revived today. Any deviation or any cut-short method will lead the Ummah to a catastrophic end.

In the present context of the world, the responsible Muslim leadership and the team of Dawah-oriented brothers and sisters of respective Muslim countries will have to make serious efforts to build the character of individual Muslim and Muslimah, multiply the number of Da'ees through Dawah process, transform themselves into the desired Jamaah of Ibadus-Salehin, remodel the Muslim societies on the lines laid down in the Qur'an and Sunnah, envision and work upon a global strategy to present Islam as an alternative way of life to the secular West and formulate with each others cooperation a cohesive plan to counter-act the interference of the Anglo-American-French axis in the internal affairs of the Muslim world. I will, Insha Allah, elaborate on these points in my next article under the caption, 'The Revival of The Muslim Ummah-How'?



workers Rasulullah (s) built up the Jamaah of the righteous people to whom Allah (SWT) promised to inherit the world.

"And verily we have written in the Scripture, after the Reminder My righteous slaves (Ibadus-Salehin) will inherit the earth".

(The Qur'an, 21 : 105)

Rasulullah (s) and his beloved companions carried out the Dawah both intensively and extensively in their society, adding to the numerical strength of the Movement gradually in ones and twos. On the other, the Batil forces-the vested interests of the time' tried their best to check the growth of the Islamic Movement through a prolong period of Oppression and persecution but failed to stop its spread. In the midst of this filter opposition, the Jammah of righteous people was getting strength day by day. The Dawah, the struggle between Islam and idolaters and the development of the team or Jamaah went on along with ever-increasing tempo in the persecution of the believers for about 13 years in Makkah. Through this process, Haq became very distinct from Batil. The Batil, the Mushrekin of Makkah, made the life of Prophet Muhammad (s) and his companions extremely difficult. In the midst of the persecution, the Second Covenant of Aqba took place which was an open invitation to Reasulullah (s) to come to Madinah.

Rasulullah (s) had to migrate to Madinah where another group of Muslim Ummah was already in the making. Reaching Madinah, Rasulullah (s) consolidated his position by neutralizing the Jews by getting them to join the Covenant of Madinah as its signatory and straightening the relations of Ansar and Muhajareen through Muwakhat (brotherhood). Simultaneously, Allah (SWT) exhorted the Muslims to migrate to Madinah from wherever they were through Ayah 72 to 74 of Surah Al-Anfal and Verses 97 to 100 of Al-Nisa. This consolidation process helped in building that Jamaah of Ibad Al-Saleheen which was and is an essential instrument to get the Deen of Allah established on this earth as ordained in verse 105 of Surah Al-Ambiyah quoted above.

are multiplying by leaps and bounds. They stand nowhere in the decision making process in the community of nations.

Muslims are the Ummah of Rasulullah (s). He is the ideal leader, the most perfect model and the most practical guide for the Muslims in every walk of life. The conduct of the Ummah is deep rooted in the Qur'an and the traditions of Prophet Muhammad (s). It claims that it lives and dies for its Creator, Allah (SWT). It has its glorious past and a vivid description of the process through which it was raised as the righteous Jamaah. The model is before us, intact and well documented, to follow. But the Ummah left it and hence lost its unity, cohesive power and effective role in the affairs of this world.

Now if the Ummah is to revive its position, as everyone of us so desires, it has to go back to the point of start and adopt the method and the process which built it originally. The same ingredients are now required to give it a new lease of life, working on the pattern prescribed and practised by Prophet Muhammad (s). The undernoted adage of Abu Bakr Siddiq (R), as reported by Imam Malik, pin-points towards the same method:

"The later part of this Ummah will not be revived or reformed except by resorting to what moulded its shape in the beginning".

Let us see how Prophet Muhammad (s) raised this Ummah in his life time to make the Deen of Allah (SWT) dominant in the Arabian Peninsula. To this effect, he (s) needed two basic things,

- (i) The Guidance which was to come from Allah (SWT);
- (ii) A disciplined team of dedicated and devoted workers referred in the Qur'an as Jamaah of Ibadus-Salehin. This team was to be built up by Rasulullah (s) through his Dawah efforts.

The Guidance, as promised, came from Allah (SWT) in bits and pieces as and when it was needed. With the help of the Guidance and the team of the trusted and the disciplined

coup in Sudan in 1989. Fortunately, he appears to be a practising Muslim. He invited the political parties to remodel the socio-political and economic system of the land on Islamic lines. Four years have passed but efforts are still going on. The country has yet to go a long way to turn Sudan into a true Islamic state. It is facing tough opposition at every step from foreign secular forces. They are trying to choke the development process continuously. Further, the internal opposition against Islam has torn upon the country in the conflict of the North and the South due to massive help from the secular world and the so-called Muslim Kingdoms of the Middle East who cannot tolerate the emergence of an Islamic state anywhere, either in their own countries or elsewhere in the Muslim world.

The Military coup in Sudan may or may not succeed. This is a vast subject a matter of speculation and guess. But Sudan is one out of 52 Muslim countries. Everywhere the conditions are different. Military coup like that of Sudan may not be possible at every place. We have, therefore, to work out some other method favorable to Islam and the methodology propounded by Prophet (S).

VI. THE ONLY WAY

The methods of reviving the fate of Muslim Ummah so far discussed above are not sure. They are evasive. All of these methods do not contemplate to change the society, remodeling the character of individual Muslim and Muslimah and building the Jammah of righteous people (Ibadus-Salehin) without which the revival of Ummah or the restoration of Khilafah or the establishment of the Kingdom of Allah on this earth will not be possible. There is no short cut in Islam to establish Allah's Deen on this earth. It would be possible only when the Ummah as a whole is reconstructed as ordained in the Qur'an and the Sunnah. We have to resort to this method and the process through which the goal can be achieved. This is essential at the time when the sufferings of the Muslims through out the world

resolved to advance the cause of Islam through participating in election process of their respective countries are wasting time, resources of their workers, getting exhausted the patience of the Ummah and creating causes to envelope a blanket of severe despondency over the rank and file of the Ummah by demonstrating extremely poor results each and every time in elections. Election is not their field but a quagmire to destroy and belittle the Islamic Movements. Therefore, they should resort back towards the revolutionary process of prophet (s) as discussed earlier. Sooner they realize their fallacy, the better it would be for the Ummah and the Movements themselves.

V. THROUGH MILITARY COUP

When the possibility to revive the fate of the Muslim Ummah on Islamic lines appears to be unattainable, through election or democratic process, the alternative which is very often presented is that of a military coup. Overthrowing of the established governments by military junta is taking place every now and then in the Muslim world. They are staged to change the government and the ruling coterie and not the prevalent system of life. The Communist Revolution of 1917 was a climax of the capitalistic system which fostered only one entrepreneur, the government which controlled the production, the distribution, the finances and all other public interests. It failed miserably. It introduced changes by force in the masses from top and ruthlessly tried to indoctrinate its people, resulting only in Oppression, bloodshed and hate against the system. Mere change of hands or the government, without changing the hearts and mind* of the people will not bring Islam to power. It has failed in the past. It will fail today and in the future too.

Change from the top through a conspiracy or coup will not succeed without remodeling the society as envisaged by Islam and practised by Prophet (S). That is a time consuming job and a long drawn out process. Sudan is the best example in this respect. General Omer Hassan Al-Basheer staged a military

of the Amendment Eight to the Constitution of Pakistan. All the vested interests in and outside Pakistan are making every effort to get it deleted or changed or at least get rid of its Islamic provisions. The recent political turmoil in Pakistan, the dismissal of the democratically established government of the Prime Minister Nawaz Sharif centered round this amendment. The present government of Mrs. Benazir Bhutto is also hankering after the same game. The vested interests, both inside and outside the country, are determined to create chaos and political instability in Pakistan. They are conspiring to set the ground for a martial law or a secular government to deprive Pakistan and its Muslim population from making it an Islamic state.

Revival through election could not succeed anywhere in the world. Jamate-Islami of Pakistan and Bangladesh have been trying for many decades to establish an Islamic State through election process but so far failed because the vested interest control the power bases in each country not the general masses. Algeria is another Muslim country where there was possibility to stage an Islamic revolution through election but the anti-Islamic forces used military forces and nullified the election results as well as the process itself. The so-called democratic countries of the world remain silent spectators of this assassination. Muslims recently got upper hand in Tajikistan through election but the vested interest of old Communist hierarchy with the help of Russia, overthrew it with great blood bath in its wake. Thousands of Muslims, took but refuge in neighboring Afghanistan out of fear and persecution.

Election process can succeed as a means only when there is a mass uprising for Islam and there is a strong urge, as it was in the case of Iran, among the people to lead their lives according to Islam and change the system in terms of the Qur'an and Sunnah. Election process is not Haram or prohibited by Islam but the condition of the Muslim world is such that it would not be allowed to succeed both by the internal and outside secular forces. As such the Islamic forces around the world who have

community work as the trend appears growing, they will not be able to stage the desired Islamic revolution. Without remodeling the character of the peoples on Islamic lines at the grass-root level and creating an urge in the masses for Islam, secular systems cannot be replaced in their totality by the Islamic way of life and polity.

IV. THROUGH ELECTION PROCESS

This is another approach to get the fate of Muslim Ummah revived. The protagonist of this concept are eager to become an integral part of the democratic process prevalent within and outside Muslim Countries. Elections are held under a system of government, controlled by secular constitutions. Those who are elected are allowed to form the government for a fixed number of years. They pledge to uphold and protect the constitution of the land. In every country there are power bases or vested interests like business or capitalistic class, feudal lords, civil or military technocrat/bureaucrats, landlords or absentee landlords, the gays and many other anti-Islamic and anti-social groups. These vested interests and their representatives are elected time and again to the legislative assemblies of their respective countries, form the government and protect their hierarchy from any kind of encroachment of their power or dominance over the socio-economic-political structure of the society. Governments or the ruling coterie can be changed through elections but not the system which inherits power base to the vested interests through this process.

If at all a change is possible through election process, it would be extremely slow, partial and look like a patch work to the prevalent system. Even small changes through election process are always vulnerable. The changes may be reversed by any future government, if it does not suit its policies and program. People at the helm of affairs in the Muslim World are clinging to power by hook or by crook. They negate any effort which is geared to change the system.

The best example, in this respect, that can be cited is that

existing system to make life easy and comfortable. It does not give any challenge to the existing system of the land for a change. It advocates a state of co-existence and a compromise with Batil. Hence, the conception that the obligation toward establishing Allah's Deen can be fulfilled through community work is far from the truth. It is a very misleading conception. We must get rid of it. Let the Community work be handled at Community level and not be mixed up with the onerous task to change the existing secular and atheistic societies into Islamic States. This revolutionary task should and must be taken up by the Islamic Movements of the respective countries as an essential demand of our Iman - a commitment to our Creator, Allah (SWT). This task is totally different from that of the community work in concept, scope and technique as briefly discussed above. However, they can be of immense help to the Islamic Movement, if they don't oppose them or create problems for them.

Infect, the 'Community Approach' represents an evasive attitude to avoid the responsibilities and the state of confrontation with the secular systems which is inevitable when the Movement for the establishment of Allah's Deen gets momentum in liberal as well as closed societies. The revival of the fate of Muslim Ummah is neither possible nor feasible, depending on or through community work. Muslims have been rendering community services for centuries together but Allah's Deen could not emerge as a force anywhere in the Muslim World, what to say of Western countries where religion is already restricted to sermons/prayers in the Churches, Synagogues, Temples and Mosques.

From the above discussion what I want to emphasize is this that the community work is necessary but should not be taken as an alternative to the Islamic Movement. This should be clearly understood by all the Muslims who are involved in the community work anywhere in the world. This should equally be understood by Dawah-oriented movements or the political parties of the Muslim world that, through involvement in

system have the expertise to do the aforesaid jobs efficiently. They are not to make any extra effort but to beg for favor and facilities from the custodians of the secular governments which dominate in their respective countries. They are not required to fight against Munkar and invite persecution from the vested interests of the society in its wake. The "Community Approach" advocates the principle of non-interference in the affairs of the land, presents an attitude of co-existence and prefers and easy-going life in the midst of liberalism and all kinds of permissiveness.

To achieve the aforesaid goals, the Muslim community needs not to launch upon a Dawah campaign, carry out a workers training program, aspire to change the system of the land and its leadership, organize campaign to fight against Munkar or Batil, prevalent in their respective societies and make little or no effort to get Allah's Deen dominant in their respective countries. They are just to ~~strive to resolve the~~ community problems and cater its socio-religious-educational needs. The protagonist of "Community Theory" must think that does their Iman permit these compromises and negligence of their Deen in an enslaved position, surrounded by Batil all around.

The nature of the community work, as stated above and the restricted program which it envisages suggests by itself that in no way it can bring Islam to a position of dominance in the respective societies where the Muslims live. They have to remain contented with the freedom of religion and worship which they are enjoying in abundance both in the Muslim and non-Muslim societies. Those brothers and sisters who think and advocate that working through Community projects, they can bring an Islamic revolution in the body politic of any country are not correct. They are being deceived by their self-created disillusion and passing their life under false hopes and pretensions.

The community program seeks some favors within the

The needs and problems of the Ummah are severe, urgent and demand prompt attention. No one can deny the urgency, but the scope and impact of these needs are limited and do not cover the entire spectrum of human life. These needs and problems can be spelled out as follow.

- (i) A Masjid for every Muslim community;
- (ii) A Hafiz of the Qur'an or a qualified Imam;
- (iii) A Madrasa and a school to meet the educational needs at least upto High School or beyond where possible;
- (iv) Family get-together on important occasions or at weekends;
- (v) Celebrating important religious festivals;
- (vi) Commemorating Prophet's (s) birthday and other national and religious days;
- (vii) A cemetery and facilities to arrange funerals;
- (viii) Problems of Wadhu, Taharah, Nikah, divorce, Hijab, questions about Halal and Haram, collection and distribution of Zakah and Sadaqah Al-Fitr, etc.;
- (ix) A Radio / TV station; a periodical or a News Letter;
- (x) Securing rights to live peacefully within the prevalent secular system i.e., security of life, property and honor;
- (xi) Providing medical facilities to the community, if possible;
- (xii) Providing cooperative facilities for building houses.

To resolve these problems and meet the needs as stated above, the existing Muslim leadership which is available to the Muslim Ummah in America and elsewhere in the Muslim World is sufficient to lead the destiny of the Muslim masses, provided they are honest, sincere and do not fight among themselves for leadership. It does not need any special knowledge and training to grapple with the situation. Those brothers and sisters who are the integral part of their respective

knoweth those who are sincere, and knoweth those who feign".

(The Qur'an, 39 : 2 - 3)

Dawah, no doubt, is the first step in right direction. Those who respond to the call must organize themselves into a disciplined Jamaah. This is the second step of Dawah Ilallah. Their training and Tazkiyah is the third next step which the Da'ee has to accomplish. This the Dawah, the formation of Jamaah (the team of disciplined, devoted and dedicated workers), Tarbiyah and Tazkiyah of the workers go together in a continuous process. The prevalent Batil system of the time then takes notice of the growth of the Islamic Movement and starts putting stumbling blocks in its way to prevent its progress. The tussle between Haq and Batil starts with this opposition. Thus the persecution of the followers of Allah's Deen at the hand of the vested interests (the Batil) who oppose the Movement becomes an integral part of Dawah Ilallah.

There is nothing automatic in this world. To remove the Batil and evil forces from power, Dawah, a disciplined organization and a determined effort to change the society are essential features for the revival of Muslim Ummah. Rasulullah (s) passed through these stages prior to migration to Madinah. In Madinah he used the organized force of Muslim Jamaah in augmenting the march of Islam through 27 Ghazwah (the battles in which he himself participated) and 38 Sariyah (battles in which he was not present) and made the Deen of Allah dominant in the Arabian peninsula within a period of 10 years (Ibn-e-Hisham Vol. II Page 749 - Urdu Edition). Dawah or Tableegh alone could not and will not bring the desired revolutionary change in the society. Hence the fate of the Ummah cannot be revived automatically as is wishfully thought by many Muslims at the end of the 20th century.

III. THROUGH COMMUNITY WORK

The Muslim Ummah is beset with innumerable problems in educational, socioreligious and cultural fields.

dream, at least in the present context of the world, when nationalism has achieved the proportion of a wild craze in bifurcating the unity of mankind in the name of race, color and ethnicity.

II. AUTOMATION

There are people who advocate that the revival of this Ummah will be automatic. If we Muslims individually become pious, God-fearing and carry out the Dawah work on large scale, Allah will pave the way for the establishment of Allah's Deen as a reward. They quote the struggle of Prophet Muhammad (s) as an example by pinpointing that Rasulullah (s) and his companions carried out Dawah and Dawah alone for 13 years in Makkah. With the signing of the Covenant of Madinah with the Jews, after migration, Islamic state was automatically established. Madinah became its capital and Rasulullah (s) became the head of the Islamic state. The establishment or the development of the Islamic society came afterward in its wake. Hence it is advocated by the protagonists of the theory of 'Automation' that the Ummah should carry out the Dawah or Tableegh and the state of Ummah will improve with the establishment of the Islamic state as a culminating point of Dawah efforts.

This concept and the process of the revival of Ummah is totally foreign to the Qur'an and its teachings. It ignores the need of a disciplined Jammah; the team of a dedicated and devoted Da'ees; the struggle and the trial which is inevitable in the process of Dawah; the quantum of sacrifice which this task demands from each of its adherents; and the legacy of persecution which is an integral and inevitable part of Dawah Hallah as ordained by Allah.

"Do men imagine that they will be left (at ease) because they say, we believe, and will not be tested with affliction? Lo! We tested those who were before you. This Allah

Hence the answer to the revival of the Ummah lies in doing something greater than only a wishful thinking of unity for the sake of unity.

THE CURSE OF NATIONALISM

It may further be added in this respect that the greatest impediment in getting the Muslim Ummah united is the growth of nationalism, regionalism and racism in the body-politic of the Muslim world. Nationalism is the product of the Italian philosopher Michaville who advocated through his famous work, *The Prince*, that the protection of the nation and the national interests is the greatest objective of the life of a citizen.

European nations upheld this philosophy in their fight against church and became its die-hard advocates. Britain, France, Italy and others established national states in their homeland in Europe and established their respective colonial powers in Asia, Africa and America on the same pattern. Britain and France used the concept of nationalism amongst Arabs against Turks as a tool to dismantle the Ottoman Kalifate. Later on it degenerated into national geographical bounds. Syria, Iraq, Lebanon, Saudi Arabia, Egypt, Jordan, Sudan, Libya, Tunisia, Morocco, Iran, Afghanistan, Pakistan, Malaysia, Indonesia, Algeria, Nigeria, the six newly born states of Central Asia and many others emerged into national Muslim states within the political framework of the Ummah. President Nasir in order to serve his own dictatorial interest introduced the concept of Arab Nationalism and further degenerated the unity of the Muslim Ummah. Now every Muslim state on this earth is looking after its national interests only. The curse of nationalism and the idol of nation-state has now become the greatest stumbling block in the process of unification of the Muslim Ummah and its revival.

Thus the concept of Nationalism has created a big gulf to be bridged by Muslim leadership towards the consolidation and unification of the Muslim Ummah. It appears to be a distant

position to play its role as ordained by Allah. In this respect the following verse from the Qur'an is always quoted:

"--- and hold fast, all of you together, to the cable of Allah, (the Qur'an) and do not separate -"

(The Qur'an, 3; 103)

and the model of Aus and Khazraj, the two tribes of Madinah is cited to meet the desired unity.

The example is no doubt a model but one has to see the process through which the two tribes were united and the methodology involved therein. Unity is not an end in itself. It is the sum total effect of the common faith, the common struggle for a common cause and sustaining the onslaught jointly and collectively when it comes in its wake. The tribes of Aus and Khazraj entered into the fold of Allah, became champion of His cause, struggled hard for the establishment of His Deen and sustained innumerable sacrifices for its sake. It galvanized them into a people, living and dying for Allah and His Deen. In turn Allah cemented their hearts with love for each other. They were struggling for the Deen of Allah unitedly like a disciplined team and in turn He showered His mercy on them. Their tribal enmity was transformed into a paramount love for each other as declared by Allah in the Qur'an:

"And (as for believers) has attuned their hearts. If thou had spent all that is in the earth, thou could not have attuned their hearts, but Allah had attuned them. Lo! He is Mighty, Wise."

(The Qur'an, 8: 63)

Thus unity will not be attained by this Ummah only be wishing for it. It will come when the Ummah as a whole will struggle for the establishment of Allah's Deen on this earth. Unity will come as a blessing from Allah when we will make a determined effort in that direction with enormous amount of sacrifice of time and resources at our disposal. One may cry for Unity for a thousand years, but it will never come and the Ummah will remain divided and down-trodden as it is to-day.

"REVIVAL OF UMMAH THE ONLY WAY"

Shamim A Siddiqi, New York

The Ummah which was raised by Allah (SWT) to guide the destiny of mankind is practically lost in the midst of a doldrum created by its own negligence of Al-Deen Al-Islam. Every Muslim who has the mind to think and heart to feel is worried as how to take it out of its existing precipitation. The atrocities and oppression which are being let loose on the Muslim Ummah in all the three continents of Asia, Europe and Africa are unprecedented in human history. It has rendered the Muslim's blood as the cheapest commodity of the world.

Is there any way out of this disgraceful quagmire? Can we rebuild the Muslim Ummah? Can we restore its spectacular past and the lost glory? Can we replenish blood to its arteries that has been and is being sucked away by its enemies around the world? Will we now ever be able to get Allah's Deen again established anywhere on this earth? These and many other relevant questions have become a nightmare for the concerned Muslims of the world. We have to find answers to these fundamental questions.

But to get these issues resolved, an other big question arises: how can the fate of this Ummah be revived? In the revival of the fate of the Ummah lies the solution of its problems. Let us examine the different alternatives and options which are possible as well as feasible or attainable in the present context of the world, keeping Islam and its teachings upper most in mind.

I. UNITY

It is very often advocated that through unity the fate of the Muslim Ummah can be revived. Once united, it would be in a