

Another principle of priority is that the individual cannot live in a vacuum. Every individual is always a part of a larger group. For example, one is part of a family, then the community, the town, city, or country. In fact, one is part of the entire human family and finally, part of the universe. So, if a human being does not have a social perspective and builds himself as a social being in the way the Qur'ān and *ḥadīth*, advocates, he may be a failure. Thus all these dimensions have to be taken into consideration. To observe the obligatory rituals of praying, fasting, charity and pilgrimage must be done, but remember, life is a unity.

All these have to be built up with one central idea – Allāh (swt)! We have been told in the Holy Qur'ān (Q 53:42) that every activity be it intellectual, moral, social, aesthetical or spiritual should be God-orientated. This is the philosophy of life which we find in the Holy Qur'ān and the *sunnah* of the Holy Prophet (ﷺ). But we also find constant deviations from it until Islam was reduced to a small cult and lost its other dimensions. If Islam remains in this state, remember we have no future, because that is the way to death and annihilation, rather than progress, life and survival. Therefore my message is: *return to the value system of Islam as given in the Qur'ān and sunnah*. Leave all your pre-conceived opinions and inherited misunderstandings if you wish to revive yourself and live in this country as an honourable community. In this connection the obligation of the youth is much greater than those who have already passed the age of youth and are now waiting to go to the other world. The youth are the leaders of tomorrow. The period of youth is the period of preparation. As Muslims, to prepare for the challenges of life, you will have to concentrate on the studies of the Qur'ān and *sunnah* to come to the original message of Islam in its completeness and wholeness.

I hope that this message is not taken lightly. This is a message given to you fearlessly, sincerely and only for the sake of Allāh (swt). May He enable you to capture this message, imbibe it and take it up. The world belongs only to those who are courageous and who do not believe in escapism.

All praises belong to Allāh, Lord of all the worlds.

My brothers, sisters and young friends, the picture of Islam which you have inherited is not the genuine picture of Islam, and therefore I do not feel hurt when you come to me and present your doubts to me. The age of youth is the age of innocence. Perversion grows as age grows. So in your innocence you seem bewildered by what is happening. You hear that Islam is the best, the divine religion and that this community is spread all over the world, but this religion is insulted and gets a beating all the time! The world Muslim community is not progressing but is reactionary and dependent on others who are non-Muslim, for everything. What has happened to this community? What sense is there to assume that Islam is the best yet the Muslims are the weakest? This creates confusion in the minds of the youth.

The point I wish to make is that the Islam which has been given to us in the Holy Qur'an and the life and example of the Holy Prophet (ﷺ) is a philosophy of life which is magnanimous, broadminded, enlightened, progressive, dynamic and revolutionary! The course of history has disfigured Islam and it became a cult. In this cult there are things which are Islamic: the *kalimah al-shahādah*, prayer, fasting and everything else that may be Islamic has its value. These rituals are obligatory but have been cut off from the rest of Islam. If you cut off the feet of a person that person will not be able to walk. If you remove part of the brain of a person that person will not be able to function in life. This is what we have done in history.

I wish to appeal to all Muslims everywhere to rediscover the whole of Islam; that beautiful harmonious blending of all values and dimensions of life. Allow me to emphasise another important point. Islam believes that the gradation of values is accepted in all fields of human life. I refer here to the principle of priorities in order of importance. The Islamic philosophy of life is: *No sound mind without a sound body*. Therefore it is our sacred, religious Islamic obligation to keep our bodies and mind sound to ensure a sound moral life. We have to build ourselves intellectually on a sound basis. Both the cognitive (knowing or perceiving) and connotative sides have to develop in a healthy fashion in order that we may lead a healthy moral life. Sound spirituality with sound morality is the goal of Islam. In order to attain sound spirituality we will have to build a sound moral life, mind and body.

أَشْرُ الْخَلَائِقِ تَحْتَ عَدِيءِ السَّمَاءِ

The companions asked the Holy Prophet (ﷺ) how such a situation can come about and he answered:

They will make beautiful speeches, they will recite the Qur'ān beautifully, but their īmān will not go down their throats!

Thus, it is a problem of the īmān being internalised. How can I, an 'ālim, come before you and deliver lectures but I do not possess that īmān? I will then be deceiving you and will be in the category of the worst of Allāh's creation on the face of the earth. What about the general Muslims? The morals or the commandments given in the Holy Qur'ān and all those human values are not cared for. The Holy Prophet (ﷺ) was asked who can be considered to be the most perfect in īmān, and he replied:

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خَلْقًا

The most perfect among believers is that person who is most perfect in his moral life.

He did not mention prayer, fasting, charity or pilgrimage! He mentioned *al-akhlāq* (moral conduct). But do we care for it? In Pakistan there are so many big *hājīs* who do black-marketing all year round and buy tickets on bonus vouchers at two or three times the cost for performing *'umrah* or the *hajj* once every year. What type of Islam is this? Is it the Islam of the Holy Prophet (ﷺ) who says that a person who speaks one lie, his prayers will not be acceptable for forty days to come! And speaking a lie is only damaging one's own prestige. Those who commit social sins and who hate their fellow human beings and refuse to be of service to the community are committing social sins which are of a very serious nature. All these social sins are *riba* and we remain contented. If I observe the external paraphernalia of having a beard of a particular size, a *kurta* of another size and a turban of a particular variety and pray five times a day, I should not be questioned about my morals. To question is to be outside the purview of Islam! What Islam is this?

"If you are a *mu'min*" and who is a *mu'min*? *Mu'min* means one who believes in Allāh (swt) and in the beloved Prophet (s) as his guide. A person who believes that fire burns, if asked to put his hand in the fire will refuse because he has that *īmān* that the fire will burn him. This is *īmān* or belief because you won't put your hand in the fire.

What is this *īmān*? If I say: "I bear witness that there is one Allāh," what does it imply? Who is Allāh? Allāh is He Who created me and controls my life and the entire universe and Who is All Knowing and present everywhere. Allāh is He who has created me with a certain mission and made me into a spiritual and moral being and Who laid down the Law that on the Day of Judgement every action of mine will be judged accordingly. Allāh has forbidden and ordered me to do certain things. Am I really a believer if I continue to violate with impunity the commands of Allāh (swt)?

The belief which I have is only a formal belief and not a real or genuine belief. Therefore the Qur'ān has made a distinction between *muslim* and *mu'min*. The verse from the Holy Qur'ān is:

قَالَتِ الْأَعْرَابُ ءَمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ
قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ

These Arabs say: we are believers, say to them: you are not believers at all, you have only become members of the Muslim community. Because your condition is such that īmān has not entered your hearts.

(Q 49:14)

And this problem of *īmān* entering the hearts, Allāhu Akbar. Do not misunderstand me, for I am going to say something very delicate. A *ḥadīth* relates that there will be a period in human history when Muslims will be downtrodden and in a state of utter degradation and degeneration. During this period, the Holy Prophet (s) said: "The 'ulamā' of my people will be the worst among God's creation on the face of the earth!"

observe the event. So how can we say *ash-hadu an-lā ilāaha illal-lāh*. It is because we have not proceeded from the starting point of values.

The two basic human values given in Islam before affirming the *kalimat al-shahādah* are *ṣidq* and *amānah*, or *truthfulness* and *trustworthiness*. These values come first.

A third factor which comes before the affirmation of the *shahādah* is the burning desire in the heart of every person to lead a successful life. That burning desire to search the true way will transform his personality and lead to a successful life. Then alone can he benefit by it, otherwise not.

Most of us are living in a world of our own imaginations where we are not able to recognise ourselves, our obligations and what we ought to become. My dear brothers and young friends, today Islam has assumed the form of a cult. It is not accepted as a philosophy of life. A cult is a combination of certain dogmas and certain rituals and a few ethical principles. Of course, in our cult those ethical principles are non-existent, we have only dogmas! For example, if we stand up and say *salām* (to honour the Prophet) we are Muslim and if we don't stand up we are not Muslim! These definitions – forgive me my frankness – are possible because we treat Islam as if it is a cult. It is a sort of magic wand. For example, in Pakistan the question was raised why Pakistan was defeated in the war against India. After all, however weak the Pakistanis might be – we believe in the *kalimah* and the others are *kāfir*. Why did Allāh (swt) not give us victory? There was not any such sanction or guarantee given in the *ḥadīth* or Qur'ān. Almighty Allāh has made no promise to the the Muslim. Allāh has made a promise only to the *mu'min* (the believer) but are we really believers? We have been told in the Holy Qur'ān that we will succeed in all undertakings on every front of life:

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

Do not lose heart against the heaviest trials and never be in a state of grief, for you are bound to succeed if you are believers!

(Q 3:139)

house and you are presented with the foundations only and the contractor demands his money will you not respond in the same way Allāh (swt) would respond? So, we will be told the same thing on the Day of Judgement. If you try to understand Islam scientifically, we'll find that according to the *kalimah al-shahādah* there are two qualities that should be present in a person. According to the *fiqh*, the *shahādah* is the first but according to *hikmah* (wisdom) the *shahādah* comes third!

The first principle is *ṣidq* – absolute truthfulness – in thought, word and deed. The second principle is *amānah* – absolute trustworthiness. In the life of the Holy Prophet (ﷺ) all the inherent qualities of a Prophet were present since birth. Prophets are born and not made, therefore Allāh (swt) introduced him first as *al-Ṣiddīq* and then as *al-Amīn*. Hence, the Arabs accepted him as such. Then only was he commissioned to invite the people to Allāh. A person who is not truthful, who is not *amīn*, what relationship can his dirty heart have with Allāh? With what tongue can he say:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I bear witness that there is no god but Allāh.

May I remind you of an incident of a great *ṣūfī*, Sayyidīnā Junayd (ra). One day he was passing by the mosque when the *mu'adhdhīn* was calling the *adhān*, and when he recited ... This great *ṣūfī* caught hold of the *mu'adhdhīn*'s neck and said: "You are a liar."

The *mu'adhdhīn* was stunned. Some wise man who was nearby came to the rescue of the *mu'adhdhīn* and said: "Sir, he is not a liar because he believes the Holy Prophet (ﷺ) had direct vision or *mushāhadah* and is the direct witness of Allāh. He is saying this on that foundation and therefore is not a liar."

To say the *shahādah* with your tongue but without understanding the implications may make you a Muslim according to *fiqh*, but to say the *shahādah* all the time without knowing what it means! No court of law will accept evidence unless the witness was personally there to

substituted religion or theology but then it degenerated into subdivisions of Barelvi, Deobandi or the Tabligh Jama'at. But subdivisions tear the Muslim community into shreds and rip the hearts of Muslims apart and bring in *kufir* on all sides. Despite the fact that the Muslim community arose on the principle of *tawhīd* (unity) it is the most divided community of the world today because of the vicious chain of suspicion and inner wrangling. Unity is challenged on religious and tribal grounds. My brothers and sisters, especially my young friends, how can we survive in this modern world as a community in a country where we are a hopeless minority? What is wrong and what is the way out?

I have given you the historical perspective that you may be able to trace the causes of our present degradation and degeneration. It is not for the sake of weeping and wailing, but for the sake of charting our course for the future if we want to live as Muslims and survive as a community. Let us return to the beginning – that Islam which is based on a value system. The opinion of the so-called religious, pious Muslims about Islam is that it is based on five principles: *kalimah al-shahādah*, *ṣalāh*, *ṣawm*, *zakāh* and *hajj*; but nothing beyond that. The Holy Prophet (s) said:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ

Islam has been founded on five things.

To build a foundation without the structure would be considered to be abnormal, yet we have been doing exactly that. The religious Muslims are satisfied that they pray five times a day, fast, and practice the other basic principles and then feel that they have obtained a passport to heaven and are in the best category of Muslims. Certainly not! We will be asked by Almighty Allāh on the Day of Judgement: "Did My Messenger not tell you that these are only the foundations and that you had to build the whole structure of Islam on it? Islam which is constituted of the moral, social, political, international sides of life? Why didn't you build that? Get away, you are defaulters!"

What else can it be? If you give a contract to a contractor to build a

people. They were embraced by all communities with open arms as saviours and not as conquerors. However, there is a law, which is always in operation in the history of mankind to which I already referred. Wealth and power corrupts. In the process of expansion and the building up of the Islamic empire with such a rapid pace, Muslims gained both power and wealth, and the corrupting influence of these developments on the upper strata of Muslim society soon showed. Conditions were changing during the period of the Umayyads, and later during the rule of the 'Abbāsids.

The seat of the Umayyad empire was Dasmascus and the seat of the 'Abbāsīd empire was Baghdad. Gradually that Islamic social order started to change. Religion was divorced from the state. The holistic, unifying principle of *tawhīd* was violated and not regarded as sacred and resulted in many evils.

Economics, politics, sociology, philosophy, psychology and all the other branches of knowledge are not considered by the contemporary Muslims as being within the purview of Islam. Islam today is confined to certain rituals and a very great misunderstanding has been created about Islam through the compulsion of certain historical forces.

In order to be a good Muslim, the great misconception is that one must refrain from economic policies, administration policies, and other secular activities. Even in Muslim countries, Islam is only the religion of the mosque and there are only certain rituals that have to be fulfilled in order for one to be a good Muslim, whatever one may do otherwise. Our history is self-evident of the enormous damage this perception has caused the Muslim community.

An ideology starts with a value system, but if the value system is forgotten and vested interests emerge, people become confused and wrangle about the doctrines. To interpret them is called the dialectical philosophy or *'ilm al-kalām* which replaces theology. The main schools of dialectical theology are the 'Asharite and the Mu'tazilite theological schools that emerged during the 'Abbāsīd period. The adherents of these schools of thought were in constant conflict but all claiming to be faithful Muslims on the basis of their schools. So, *'ilm al-kalām*

☆ الاصل بقاء ما كان على ما كان ☆ بنیادی طور پر جو چیز جس حالت پر ہو اسی پر باقی رہتی ☆

On the other hand, the vested interests which emerge in a community come into conflict with one another, not only through politics but also through conflicting sects in religion. You'll find that Islam started as a full-blooded, dynamic and progressive movement for the service of mankind, as we have been told in the Holy Qur'an:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

You are the best ideological group established for the service of mankind and your function to command the establishment of all that is good in the entire humanity and to eradicate every type of evil and to do this as soldiers of Allāh.

(Q 3:110)

This must not be done in the name of a particular race, nation or community. Neither should it be on the basis of those material distinctions, which divide human beings. It must be done only as soldiers of Allāh, before Whom all human beings are one family. With this universal concept this community emerged not to dominate or persecute other human communities, nor to commit any injustice, but only to be a servant of the entire mankind. Those who studied history know very well that the greatest miracle of mankind is the rise of Islam. No other religion or philosophy of life emerged in this fashion. The famous historian Thomas Carlyle says: "It appears as if the sands of Arabia were transformed into an explosive powder and there was a blast, and it illumined the entire horizon of mankind, dispelling darkness and spreading light."

The speed at which the Islamic revolution took place was not by force of arms but rather by the power of the spirit. It was the force of the value system of Islam, which was responsible for the miraculous success of the Muslims. Within one century they could fix the banner of Islam at the shores of the Pacific on the one hand and the shores of the Atlantic on the other! Wherever they went, they went as messengers of peace and progress, as angels of mercy for downtrodden

☆ الاصل برآة الذمه ☆ بنیادی طور پر ذمہ سے بری ہونا مقصود ہے ☆

Message to the Muslim Youth

By : Dr. Fazlur - Rehman Ansari

The youth is the backbone of every community and the future rests with the youth. When we look at the history of Islam and Muslims, we see a panorama of events. Many of these events make us feel happy, but events that have occurred over the last two centuries make us feel sad. These events reflect certain weaknesses in the Muslim community and the youth are posing critical questions. These critical questions compel those who love Islam to analyse the negative factors which plague Muslims all over the world.

It is a law of history, ordained by Almighty Allāh (swt) that every ideological community starts with certain values. From these values emerge certain norms, then follow certain principles and then emerge certain laws, and finally, under those laws emerge definite rules, regulations and practices. A community adopts a philosophy of life in its pristine purity and depending on the vitality and cohesion of the value system, the community moves forward and wins laurels. But what happens after that?

All values and ideals stand in need of certain institutions for their preservation. Even in Islam, for it is a comprehensive philosophy and code of life. However, after long periods institutions become more important and the values are forgotten. The soul is more important because it survives the body. When the values and the spirit is forgotten, then those institutions become "stereo-typed", moribund, static and stagnant.

☆ جس نے قبل از وقت کسی شی کے حصول کی کوشش کی اسے اس سے محرومی کی سزا دی جائے گی ☆