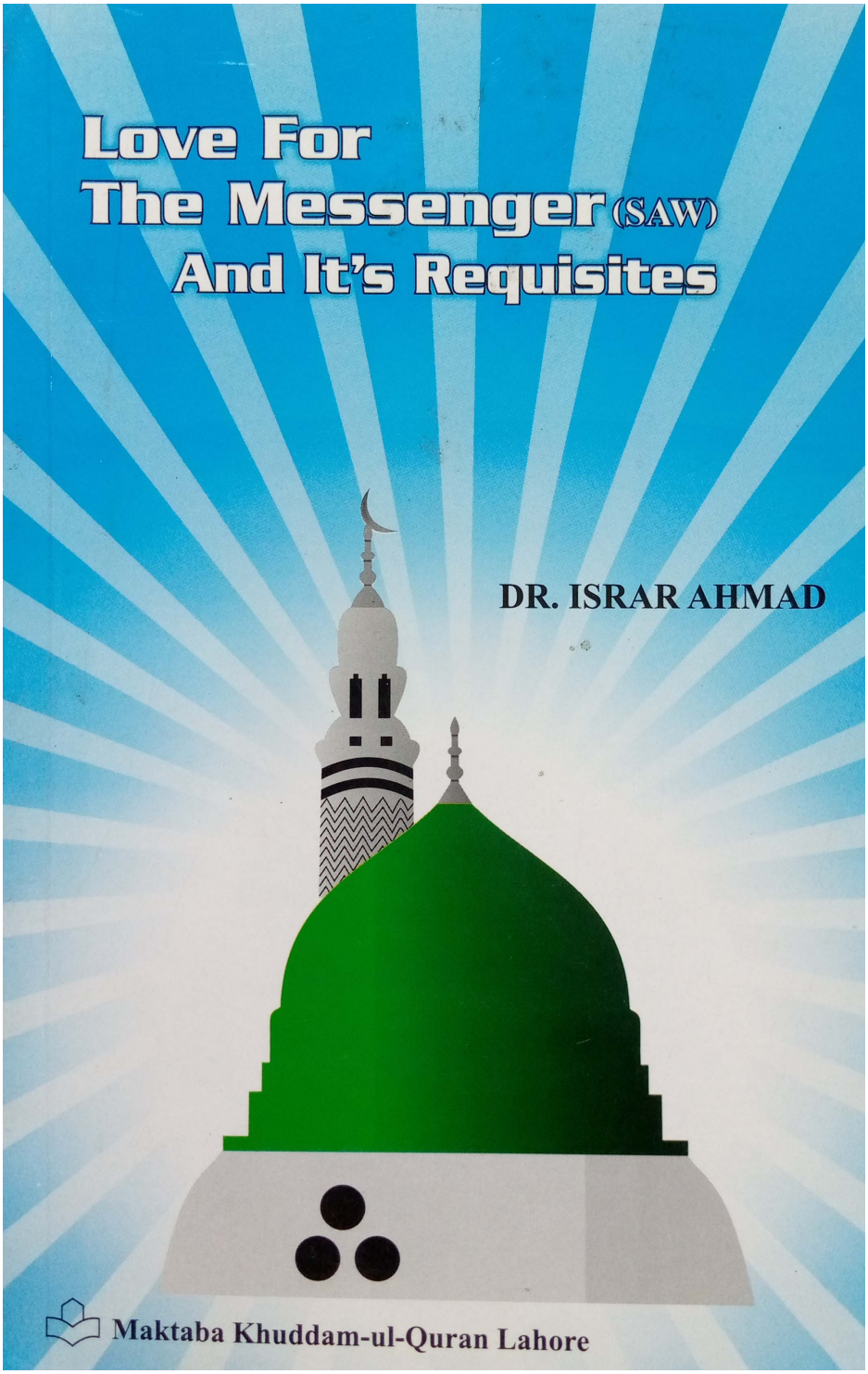

LOVE FOR THE MESSENGER (SAW) And It's Requisites

ڈاکٹر اسرار احمد

LOVE FOR

THE MESSENGER

(SAW)

And It's Requisites

By

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Lahore

Markazi Anjuman Khuddam-ul-Qur'an

2012

Name in Urdu : حب رسول اور اس کے تقاضے

Name in English :

Love for the Messenger

(SAW)

and it’s Requisites

First Edition : March 2012 1100 copies

Printed at Shirkat Printing Press, Lahore.

Published by

Markazi Anjuman Khuddam-ul-Qur’an

36-K, Model Town Lahore –54700

Tel# 35869501-3 Fax # 35834000

E-mail: anjuman@tanzeem.org

Web page: www.taanzeem.org

Price : Rs. 60/-

لَقَدۡ اَرۡسَلۡنَا رُسُلَنَا بِالۡبَيِّنٰتِ وَ اَنۡزَلۡنَا مَعَهُمُ الۡكِتٰبَ وَ الۡمِيۡزَانَ لِيَقُوۡمَ النَّاسُ بِالۡقِسۡطِ‌ۚ وَ اَنۡزَلۡنَا الۡحَدِيۡدَ فِيۡهِ بَاۡسٌ شَدِيۡدٌ وَّ مَنَافِعُ لِلنَّاسِ وَ لِيَعۡلَمَ اللّٰهُ مَنۡ يَّنۡصُرُهٗ وَ رُسُلَهٗ بِالۡغَيۡبِ‌ؕ اِنَّ اللّٰهَ قَوِىٌّ عَزِيۡزٌ ﴿۲۵﴾ (الحدید:۲۵)

“We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance (Justice), that mankind may observe right measure (may keep up justice); and He revealed iron, wherein is mighty power (in matters of war) and (many) uses for mankind, ….” (Al-Hadeed 57: 25)

هُوَ الَّذِىۡۤ اَرۡسَلَ رَسُوۡلَهٗ بِالۡهُدٰى وَ دِيۡنِ الۡحَقِّ لِيُظۡهِرَهٗ عَلَى الدِّيۡنِ كُلِّهٖ‌ؕ (الفتح:۲۸)

“He it is Who hath sent His Messenger (Muhammad SAW) with the guidance and the religion of truth (Islam), that He may cause it to prevail over all religion. …. ” (Al-Faith 48: 28)

“He it is Who hath sent His Messenger (Muhammad SAW) with the guidance and the religion of truth (Islam), that He may cause it to prevail over all religion. …. ” (Al-Faith 48: 28)

قُلۡ اِنۡ كُنۡتُمۡ تُحِبُّوۡنَ اللّٰهَ فَاتَّبِعُوۡنِىۡ يُحۡبِبۡكُمُ اللّٰهُ وَ يَغۡفِرۡ لَـكُمۡ ذُنُوۡبَكُمۡ‌ؕ وَ اللّٰهُ غَفُوۡرٌ رَّحِيۡمٌ ﴿۳۱﴾ (آل عمران:۳۱)

“Say (to mankind O Muhammad SAW); If ye love Allah (SWT), follow me; Allah (SWT) will love you and forgive your sins. Allah (SWT) is Forgiving, Merciful. *(Aal-e-Imran 3: 31)*

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TRANSLATOR'S NOTE

In the Name of Allah, The Beneficent, The Merciful

There couldn't have been a better time to release this booklet for publication. The dark clouds of fear, suspicion, hatred and prejudice looming over the world in the post 9/11 scenario have increased the need for such literature. Ominous forebodings like the 'Clash of Civilizations' theory have made tensions world-wide rise to a crescendo. To add fuel to this fire inflammatory speeches and words of threat by world leaders like George W. Bush have worsened the global situation even further. His infamous words ''Either you're with us or against us!'' is an example of this. More serious are the subtle ways in which Islam is brazenly being portrayed by the Western media and their stooges in the East to be an intolerant and hate-inciting religion (especially towards the so-called free and liberal societies).

Numerous ugly spectacles like hate crimes and inter-religious violence arose in the wake of such world events. But of prime significance is the ugly and highly condemnable act of the Danish newspaper Jyllands Posten which published a cartoon of the Prophet Muhammad (SAW) depicting his turban in the shape of a bomb. It was this brazen act by the West that makes this address of Dr. Israr Ahmad indispensable reading.

Words cannot describe the enormity of the favour granted by The Almighty to a lowly and humble servant such as myself. It was indeed not only a pleasant but a huge surprise when the Anjuman Khuddam-ul-Quran asked me to translate Dr.Sahib's booklet. I consider myself truly fortunate.

Whether I have been able to do even an iota of justice in the work, I leave to the reader to judge. But I do sincerely pray that Allah Almighty grant success to this humble effort by allowing the words selected to not only convey the intended message of the speaker but also to have the power to reach into the hearts of readers. For myself I have the wonderful feeling that Allah Almighty gave me the courage despite my inexperience, fortitude despite my ineptness, and a family who gave me full support.

Let us read then with an open mind the message of the learned Doctor to put out the flames of prejudice, ignorance and bigotry lest they cremate our very souls and conscience from within.

Suhaib Afzal Khan Bangash

December, 2006

An Address of Key Importance by Dr. Israr Ahmad

The following address was delivered by the respected Dr. Israr Ahmad where he was invited to address a meeting by the Islami Jamiat-e-Tulaba (Islamic Students Organization) of Allama Iqbal Medical College-Lahore, in the College Hostel's Mosque situated inside the Punjab University Campus, on 14th November 1987. The address was transcribed from the audio tape by (Late) Shaikh Jamil-ur-Rahman.

OPENING REMARKS

I seek refuge in Allah from Satan, the rejected,

In the name of Allah The Beneficent, The Merciful,

"We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance (Justice), that mankind may observe right measure (may keep up justice); and He revealed iron, wherein is mighty power (in matters of war) and (many) uses for mankind, …."(Al-Hadeed 57: 25)

And

"He it is Who hath sent His Messenger (Muhammad SAW) with the guidance and the religion of truth (Islam), that He may cause it to prevail over all religion. …"(Al-Fat'h 48:

28)

And

"Say (to mankind O Muhammad SAW); If ye love Allah (SWT), follow me; Allah (SWT) will love you and forgive your sins. Allah (SWT) is Forgiving, Merciful ."(Aal-e-Imran – 3: 31)

Dear Students! I have just been informed that the topic of my speech tonight has been decided as 'Love for

Muhammad (SAW) the Messenger of Allah (SWT) and what It Demands'. I was not informed of this until now and was instead told in general terms that I would be required to speak on the *Seerah* of Prophet Muhammad (SAW), upon whom be Allah's blessings and peace. In any case there is not much difference or divergence between the two and they can easily be linked with each other. They are in fact inseparable and entail each other. But my speech tonight will largely be set in the context of an *Aya*t of *Surah Al-Hadeed* (The Iron), which was the topic of a lengthy discourse I just delivered at the Quran Academy before coming here. This was precisely the reason why I had sought excuse from coming to this gathering tonight since I hold lectures at the Quran Academy on Saturdays after *Maghrib* prayers. We (at the Quran Academy) have been studying *Surah Al-Hadeed* (The Iron) in sessions for the past eight weeks, and in today's session the 25th *Ayat* of this *Surah* came under discussion, the recitation of which I did at the outset of my speech.

Many of you must probably have seen the notice in the newspapers today where I had stated three questions in connection with this lecture. Firstly, "*Is Islam Simply A Missionary Religion (like Christianity) Propagated For Dogma Or Personal Piety Only Or Is It A Complete Way of Life Demanding Revolutionary or Radical Changes At The Collective Level*?" Secondly "*What does an Islamic Revolution truly aim to achieve?*" And thirdly "*Is it permissible to use force in bringing about an Islamic Revolution?*" It is with reference to these three questions and within the context of the Prophet Muhammad's *Seerah*, Allah's blessings and peace be upon him, that I will be speaking further. As far as its relationship to the topic suggested by you is concerned, an obvious link between the two is the fact that the primary demand that love for Muhammad (SAW) the Messenger of Allah (SWT) entails is true following of the Prophet Muhammad (SAW) in letter and spirit. To emphasize and

lend strength to this particular point I recited *Ayat* number 31 of Surah *Aal-i-Imran* (The Family of Imran), which makes quite evident the significance of such true following in our religion. It reads:

“Say (to mankind O Muhammad SAW): "If you love Allâh then truly follow me (i.e. the Prophet Muhammad SAW), follow my chosen path, so that Allâh loves you and forgives your sins. And Allâh is Oft-Forgiving, Most Merciful."

TRUE FOLLOWING OF THE MESSENGER MUHAMMAD (SAW) AS THE FUNDAMENTAL DEMAND

It is important to know that there are two significant words that are used in connection with both Allah (SWT) and His Messenger Muhammad (SAW). One of these is “Obedience” and the other one is “Love”. Likewise the word love has been used both for Allah (SWT) and his Messenger Muhammad (SAW). For instance, as is stated in *Ayat* No.24 of *Surah Al-Tauba* (The Repentance):

قُلۡ اِنۡ كَانَ اٰبَآؤُكُمۡ وَ اَبۡنَآؤُكُمۡ وَ اِخۡوَانُكُمۡ وَ اَزۡوَاجُكُمۡ وَ عَشِيۡرَتُكُمۡ وَ اَمۡوَالُ ۨاقۡتَرَفۡتُمُوۡهَا وَ تِجَارَةٌ تَخۡشَوۡنَ كَسَادَهَا وَ مَسٰكِنُ تَرۡضَوۡنَهَاۤ اَحَبَّ اِلَيۡكُمۡ مِّنَ اللّٰهِ وَ رَسُوۡلِهٖ وَ جِهَادٍ فِىۡ سَبِيۡلِهٖ فَتَرَبَّصُوۡا حَتّٰى يَاۡتِىَ اللّٰهُ بِاَمۡرِهٖ ؕ وَ اللّٰهُ لَا يَهۡدِى الۡقَوۡمَ الۡفٰسِقِيۡنَ ﴿۲۴﴾ (التوبۃ)

”Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allâh and His Messenger (Muhammad SAW), and striving hard and fighting in His Cause , then wait until Allâh brings about His Decision (torment). And Allâh guides not the people who are Al-Fâsiqûn (the rebellious, disobedient to Allâh).“ *(At-Tauba 9:24)*

So here we find mention of both, love for Allah (SWT) and love for His Messenger Muhammad (SAW) and along with this ardent desire for Jihad Fi Sabeel Allah has also been mentioned.

Now listen carefully to what I am about to say by way of explaining this. When you put together “Love for Allah” and “Obedience to Allah,” the sum total is referred to as “worship” or ‘*Ibadah*. Allah alone will be worshipped and not His Messenger Muhammad (SAW). On the other hand when you combine “Love for the Messenger (SAW)” and “Obedience to the Messenger (SAW)” the result is not called worship rather it is called *Itteba’a i.e* “True Following”. The precise meaning of worship is to be Allah’s slave (or servant) and to prostrate oneself in veneration and humility before Him with utmost love for Him. And the precise meaning of True Following is “To tread in someone’s footsteps being overcome with deep love for him”. What then is the difference between obedience and true following? Obedience is in reply to an order. And true following is to develop love for someone so much that even if that person has not ordered something every action and practice of that person will be followed and emulated.

Therefore ‘true following’ is much superior to mere obedience and has much wider and deeper meaning. Obedience concerns itself only with the order; but in the case of true following, emulating each and every practice, action and in fact all mannerisms of the Prophet Muhammad (SAW) would be considered an honour whether ordered so by the Prophet (SAW) or not. To sum up, love for the Prophet (SAW) demands true following of the Prophet Muhammad (SAW) in even minor details of life and conduct.

AN IMPORTANT ASPECT OF TRUE FOLLOWING

Another important aspect of such true following is to consider the direction, as a whole, of the Prophet Muhammad’s impeccable life! What was the task for which the Prophet (SAW) worked so hard? What thought occupied his mind throughout his life? Towards what aim were all his efforts and striving directed? In this world every individual, consciously or unconsciously, sets an aim for himself. His efforts and struggle are then directed towards achieving that aim. A person may work hard and strive in his profession to reach successively higher levels of excellence in its expertise and to make a position for himself. Like any professional, a politician too has an aim. He yearns for occupying an important post in the Government and for the reins of power to be in his own hands and of his (political) party. A businessman too has an aim. He works hard and toils burning the midnight oil, ordering goods from and dispatching them to every nook and corner of the world. He keeps a close eye on price fluctuations in markets all over the world. The entire gamut of his activities is dictated by his aim.

THE OBJECTIVE UNDERLYING THE PROPHET’S LIFELONG STRUGGLE

Now the question is: what was the aim for which the Prophet (SAW) lived a life of such grueling effort? The truth is that, any individual, who has only briefly gone through the *Seerah* of the Prophet Muhammad (SAW), is awestruck by the extent to which he strove and suffered to accomplish his mission. if we are desirous of practicing true following of the Prophet (SAW) we have to determine foremost the aim towards which his life’s efforts were directed! What objective did he have in sight? What objective did the Prophet (SAW) struggle so hard to achieve? Within this context, also bear in mind that if you have set an objective for yourself, its achievement usually

involves doing various tasks. If you look at the various tasks in isolation they will appear disparate, incongruent, and apparently lacking coherence. But in reality there exists a single purpose (behind such actions or tasks) which brings unity and singularity in meaning to all such disparate tasks. It is only when we look through the ‘lens’ of this purpose that enables us to see the connection between the various actions that would otherwise appear disparate, disjoint and contradictory. And the truth is that it would be difficult to establish their coherence unless and until that single purpose is clearly identified. Coherence between apparently disparate and conflicting actions can only be determined when the “Objective” set (by a person) has been clearly identified.

THE SIGNIFICANCE OF DETERMINING THE OBJECTIVE

To emphasize the importance of this matter I want to make it very clear to you that certain aspects of Prophet Muhammad's noble Seerah do appear to be conflicting. The ambiguity that such conflicting actions create can however, only be removed if we are clear as to Prophet's life mission and objective. The enemies of Islam especially the Orientalists have leveled criticism and made accusations on this (apparent) contrast. Of these I shall give a few examples. In Makkah the Prophet (SAW) and his Companions (RAA) were brutally persecuted; his companions were made to lie down on fiery coals; some were dragged like animal carcasses, with ropes tied around their necks across the rocky and sun-baked terrain of Makkah. A believing lady was martyred not only in a most savage but also a most vulgar manner. One of the believers was bound by his hands and feet to four camels which were then driven in four separate directions so that his body was rent to pieces. Despite all this, retaliation was forbidden. For twelve years in Makkah none of the devoted Companions (RAA) of the Prophet (SAW)

retaliated against the Mushrikeen of Makkah nor exacted revenge from them. This was so because the Prophet (SAW) had ordered them to keep their hands folded (with restraint). There was absolutely no retaliation at all. This happened despite the fact that, the worthy gentlemen who had embraced the new faith in Makkah were each equal to a hundred men, if not a thousand, in terms of courage and valour. And they numbered a hundred or so then. Yet they did not react even in self-defence thereby adhering to the Prophet's order: "Hold back your hands from fight". This is one end of an extreme and at the other end during the Madinite era (the period in Madina) the Prophet (SAW) can be seen with the sword and standard in his hand. His faithful Companions, May Allah (SWT)be pleased with them all, can be seen armed with swords, spears, bows and arrows. Not only is retaliatory action being taken but moreover, as I have explained in detail in my repeated lectures on the topic "Manhaj-e-Inqilab-e-Nabawi" (The Methodology of the Prophet (SAW) for an Islamic Revolution), it was the Prophet (SAW) who initiated action after migrating to Madina. In this background consider the criticisms leveled against Islam and the Muslims during the last two centuries. When not only the sub-continent but a large part of the Muslim world was in the political and military clutches of Western Imperialism, and most of the Muslim countries were under the yoke of one Western power or another, Islam came under severe criticism from most of the ruling nations. It was said that Islam was a violent religion, and the Muslims a bloodthirsty lot. And that Islam was spread by the sword. To quote, "A people whose every legend and age reeks of blood on history's fair page". The foreign invaders hurled these accusations at us with such ferocity that even the Late Allama Shibli Naumani, a religious scholar, biographer of the Prophet Muhammad (SAW) and historian of great stature, adopted an apologetic stance and in his first volume of the Prophet's biography wrote that the Prophet Muhammad

(SAW) and his Companions (RAA) did not initiate action nor did they first take up arms and that in fact they only did so to defend themselves. The Late Allama Shibli can be excused in this matter because he was living in a time when the English ruled and dominated the entire region. But I was shocked and disappointed to hear a statement made in our independent country of Pakistan by a renowned Islamic scholar affiliated with a religious party, and this has come to my knowledge from reliable sources, that "in Islam there is no concept of a war (or course of action) with aggressive designs but only that of a war (or course of action) in self-defense. All the battles that took place in Prophet's era and in those of the rightly guided caliphs (RAA) were defensive in nature."

Now that we have touched this issue in our discussion I want to clearly state an important and fundamental fact that it is always the leader of the revolt who sows the seeds of confrontation that follows. Just think about how the Messenger of Allah Muhammad (SAW) began his call to the faith! He invited people to believe in the Oneness of God and openly declared "O' people! Say that there is no god but Allah and attain (everlasting) success". Consider carefully the latent aspects and full import and meaning of this statement wherein the Prophet Muhammad (SAW) is saying that 'Your religion is untrue and your entire system based on it is flawed'. Is this not an open declaration of rebellion against a centuries old system in practice? Who was it then who raised the cry of revolt in the quiet city of Makkah? Who was the one to hurl the stone of dissent into the waters of peaceful city life that sent waves of rebellion throughout?

Now let us return to the main topic. I had said earlier that after migrating to Madina it was the Prophet Muhammad (SAW) who initiated action against the Makkans. After migration the Prophet Muhammad (SAW) spent the first six months in bringing stability to the internal situation of

Madina. This being done the Prophet (SAW) then sent eight raiding parties before the Battle of Badr four of which he commanded himself. These expeditions had two objectives. One objective was to imperil the travel routes of the Makkan trade caravans that served as the lifeline of their economy. This in present day terminology can be referred to as "the economic blockade of the Q*uraysh*". The second objective was to politically restrain the Quraysh, what in modern day terminology is referred to as "the political isolation and containment of the Q*uraysh*". The Prophet (SAW) achieved this objective partly by forming a coalition with, and partly by making non-alignment pacts with the tribes residing between Makkah and Madina so that in the event of war they would neither join sides with the Prophet (SAW) nor with the *Quraysh*. One of these expeditions was sent under the command of Abdullah Bin Jahsh *(RAA)* to the Valley of Nakhla. This valley is situated between *Ta'if* and Makkah and served as a transit route for the trade caravans of the *Quraysh* to gain access to the shore of *Yemen* on their way from *Ta'if*. Prophet (SAW) had instructed them to keep a close eye on the activities of the *Quraysh* and keep him updated on the same on a regular basis. The people in this expedition were not given any orders to engage with the enemy. But it so happened that this expeditionary force found itself in a situation that

eventually resulted in a skirmish with a trade caravan of the *Quraysh* comprising of five individuals and carrying plenty of merchandise. Out of the five *Mushrikeen* (polytheists) one was killed, two of them fled, and the remaining two were, along with the booty, captured and taken to Madina. I do not have the opportunity or the time to delve into details. What I intend to bring to your attention is the fact that six months after migrating to Madina, action was initiated by the Prophet (SAW) in the form of eight expeditions and the first *Mushrik* (polytheist) was killed by the Muslims.

Moreover it is common knowledge that Prophet Muhammad (SAW) fought numerous battles after migrating to Madina as is corroborated by a depiction of the same in the Quran: “They fight for Allah’s cause, they kill and are also killed”. So the difference between the Prophet’s life in Makkah and that in Medina is evident before you. On surface there seems to be a stark contrast between the two.

This apparent contradiction is the reason why the famous historian Toynbee, who is considered to be an authority on the philosophy of history, has injected all the malicious spite in a single statement. To quote words of disbelief does not mean to harbour disbelief. He states that “Muhammad failed as a Prophet but suceeded as a Statesman”. Did you feel the venom and spite in this sentence? He is suggesting that in Makkah Muhammad’s life had the semblance of that of a Prophet. There we find Muhammad (SAW) giving people call of the faith of Islam, propagating religion, delivering sermons, giving advice, exhorting good, giving warning and glad tidings (about the Hereafter), observing patience, being pelted with rocks yet choosing not to retaliate. This is exactly what the lives of John the Baptist (*Hazrat Yahya*) and Jesus Christ (*Hazrat Isa*) were, peace be upon them both. They are the role models for the Christian world. Jesus Christ (PBUH) never wielded the sword! He never became the head of any government! Likewise John the Baptist (PBUH) never wielded the sword! Therefore Toynbee concludes that the *Seerah* of the Prophet Muhammad (SAW) in Makkah is somewhat similar to a Prophet’s way of life. Although he does not testify to the prophethood of Muhammad (SAW) yet he admits that his *Seerah* in Makkah does, to some extent, bear likeness to a prophet’s way of life. But according to him this is where Prophet Muhammad (SAW) failed. From Makkah he had to escape for his life. However in Madina he finds the Prophet Muhammad (SAW) to be an entirely different person. There

he can be seen in the role of a General, a Cavalier (or skilled horseman), a King, the ‘Leader’ of the city-state of Madina. He himself is the chief justice; cases are put before him and he can be seen passing verdict on the same. He can be seen making pacts and agreements. Upon arriving at Medina he brings three Jewish tribes into separate pacts without any delay. Pacts with other tribes of Arabia were also made in this period. So Toynbee goes on to say that this picture resembles that of a statesman. He does not find it as reflecting a prophet’s glory. He concludes that Prophet Muhammad (SAW) succeeded as a statesman. But as a Prophet he was unsuccessful.

A British historian, Montgomery Watt, has tried to make Toynbee's statement more weighty by using a different tactic. He has authored two separate books on the *Seerah*, 'Muhammad at Mecca' and 'Muhammad at Medina' (Peace be upon him). By dividing the *Seerah* of the Prophet (SAW) into two parts, he has actually tried to make more vivid their apparent contrast, and has given the impression that the Muhammad (SAW) we encounter in Madina is in reality an altogether different person from the Muhammad (SAW) we see in Makkah. I have given this example because to a certain extent and on the face of it a contrast does exist. But ill-meaning people have exploited this contrast and have made this a subject of criticism and fault-finding. We have to admit that they (the two different manifestations of Prophet Muhammad's personality, peace be upon him) do appear to move in separate directions. However in the sequel I will show where they converge and how they relate to each other.

Now I will cite another significant example. All of you must have read and heard that in the 6th year of the *Hijra* (Migration to Madina) a peace treaty was made between Prophet Muhammad (SAW) and the *Quraysh* of Makkah at a place called *Hudaibya* which can be found in all books of the *Seerah* by the name of *Sulah-e-Hudaibya* (or the Peace

Treaty of Hudaibya). The conditions of this treaty were to a great extent one-sided and apparently it gave the impression as if Prophet Muhammad (SAW) had relented to pressure in making this treaty. So much so that his Companions (RAA*)* were extremely vexed and uneasy as to why the treaty was made on such unfavourable terms, and they said "Are we so weak! Are we not on the true path! We are ready to lay down our lives for the true cause!" Fourteen hundred Companions (RAA) had sworn allegiance to the Prophet (SAW) and to die for Allah's Cause if they were ordered to fight. Each one of them had taken oath on the blessed hand of the Prophet (SAW) that he would rather lay down his life than turn his back. Then why was it that truce was being made on such unfavourable terms they protested. One of the conditions of the Treaty also stipulated that they should go back (to Madina), come out of the state of *Ihram*, as Umrah would not be allowed this time. This in itself was impossible to be accepted by the Companions (RAA). They had arrived there in a state of *Ihram*. The very thought that they would have to take off the Ihram without performing the Umrah stirred up unease amongst the Companions. Then there was also an item that stipulated that in case any person from Makkah were to come to Madina without express permission of his guardian or tribal chief (i.e. after accepting Islam) the Muslims would be under an obligation to send him back. But if a person from Madina left the fold of Islam (i.e. became a disbeliever again) the *Quraysh* would not be under any obligation to return him back. Quite obviously it was an extremely unequal proposition.

The Companions were clearly distraught at this and became intensely resentful of the fact that the terms of the Treaty were inequitable. That is why when Prophet Muhammad (SAW), after signing the Treaty, asked his Companions to come out of the *Ihram* and perform the ritual sacrifice of the animals they had brought with them

for that purpose, none of them got up. Such was the state of their emotional depression and disturbance. It was as if their minds and bodies had been paralysed. Everyone was heart-broken. The Prophet (SAW) repeated twice that they should untie the *Ihram* and sacrifice their animals but still no one moved. Aggrieved and dismayed he retired to his tent. It was usual for Prophet Muhammad (SAW) to be accompanied by any one of his Honourable wives *(RAA)* during travel. Consequently on this journey he had the company of *Hazrat Umm-e-Salma (RAA)*. The Prophet (SAW) confided with her about the situation. She suggested that 'O Messenger of Allah! Don't ask anybody to do anything. Just sacrifice your animal and open your *Ihram*'. The Prophet (SAW) stepped outside, performed the ritual sacrifice and summoned a barber to shave off his hair after which he opened his *Ihram*. When the Companions *(RAA)* saw this all of them leapt to their feet. Those who had brought sacrificial animals with them performed their sacrifice. And all of them after having their hair trimmed or shaved opened their *Ihram*. The explanation and interpretation of this episode is that the Companions *(RAA)* were in an unsettled state of mind. They were hoping that perchance events might take a favourable turn or that a new (Quranic) revelation might arrive (from Allah SWT). But when the Prophet (SAW) himself opened his *Ihram* their wavering state of mind was gone and everybody complied with the Prophet's (SAW) instructions, otherwise God forbid, we cannot even think of the Companions *(RAA)* resorting to disobedience. The reason why I have narrated in detail the events forming part of the background is that you can fully appreciate that in the 6th year of the *Hijra* the conditions stipulated in the peace treaty concluded at *Hudaibya* were inequitable and apparently Prophet (SAW) negotiated the peace in a yielding manner. In reality he was at that time making peace purposefully, even though apparently with a surrendering posture.

Two years later on an occasion the *Quraysh* violated a clause of the Treaty, and when Prophet Muhammad (SAW) held them responsible for doing so, the *Quraysh* of Makkah in response announced their renunciation of the Treaty. It was then that *Abu Sufyan*, who was at that time the chief of the entire clan of *Quraysh*, realised that they had committed a huge mistake in the heat of the moment. The Treaty bore in itself their protection. He decided that it should be renewed. Consequently *Abu Sufyan* went to Madina. He spared no effort, did his utmost to have the Treaty renewed. He sent intermediaries to plead on his behalf so that Prophet Muhammad (SAW) would agree to a renewal of the Treaty. But *Abu Sufyan* did not get any positive response from the Prophet's side. The Prophet (SAW) adopted complete silence in this regard. He did not agree to the renewal of the Treaty. It may be noted that here also there is an apparent contradiction. After a period of two years the chief of the *Quraysh* himself offers a truce deal and with this purpose in mind traveled all the way to Madina, but Prophet Muhammad (SAW) refuses to accept the offer.

Now the relationship between these apparently conflicting actions will be made congruent in case we analyze matters more deeply. What is it that is required to make clear this interrelationship of apparently opposing attitudes? The connection between them will be made manifest only after determining the true

aim and objective of Prophet (SAW) --- the true aim and aspiration for which there was a continuous struggle right from the beginning of his Prophetic mission. This aim and aspiration was none other than "to establish the supremacy of Allah's chosen faith (i.e. Islam)". It is for this purpose that at one time retaliation was forbidden. It was not permitted even in self-defense. And at another point in time the order was to repel aggression and initiate action. At one time truce was beneficial for attaining this purpose, so a peace treaty was made. One's personal ego was not allowed to become an

obstacle in this process. The peace treaty was negotiated in a yielding, and to some extent a subdued manner, but on another occasion when truce was not advantageous for the ultimate goal, it was not made. In reality all conflicts between actions are removed only after the ultimate goal has been clearly identified. The actual reason behind the Orientalists' faulty and biased stance is their complete lack of understanding regarding the primary purpose for which Messengers were sent from God Almighty to mankind and especially the last Messenger.

THE PURPOSE BEHIND THE SENDING OF DIVINE MESSENGERS

The fundamental reason for sending prophets is explained in *Ayat* No.25 of *Surah Al-Hadeed* (The Iron), in the Holy Quran. Allah (SWT) in this ayah says: We sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance …. For what purpose was all of this done? Why were messengers sent? For what purpose were the books and the balance revealed? This is stated clearly and categorically in this Ayah: …. in order that mankind practice Justice and Righteousness. In other words the necessity and purpose of sending Prophets with clear signs and revealing along with them the Book and the Balance, i.e. the *Shariah,* is being explained here: So that mankind establish Justice. Injustice, oppression and despotism, and exploitation of all types are given a death blow. But which system of justice will it be? One system of justice is that which man comes up with using his own intellect and tries his level best to bring into existence a real system of social justice. Hence we find one such concept of a system of social justice among the communists. Another such concept is that found in the Western nations. Both attempt to arrive at a so-called true system of social justice but all ideologies conceived by humans are flawed in one aspect or the other. The only

true system of social justice is the one given by Allah (SWT) through His messengers (AS) to mankind which we refer to as *Deen* and *Shari'ah*. This *Shari'ah* was perfected in the final prophet, Muhammad (SAW) the messenger of Allah (SWT). A system in which the rights and duties of every individual have been defined in correct measure. What one will be entitled to and what one is liable for has been decreed. That has determined the rights and responsibilities of every class in society, in a very balanced

and natural way and has addressed all departments of life encompassing social, political, business and all aspects of collective life. It is the establishment of this system of social justice which has been the fundamental reason for Prophets being sent by Allah (SWT). This is what is explained in *Ayat* No.25 of *Surah Al-Hadeed*.

Now just think who will become an obstacle to the establishment of such a system of social justice? Obviously the oppressed would want the injustice to be quashed. The weak who have been oppressed, whose rights have been usurped, will definitely want an end to the system of injustice and the establishment of a just system. But would the unjust oppressors like to see an end to this exploitative and unjust system? Would those who have wrongfully put the fetters of their rule around the necks of the masses and who have set up an unfair and iniquitous system of distributing wealth due to which they have managed to hoard huge amount of wealth whereas the others can't afford two square meals, would want a change in their vested interests? Would they like to see the establishment of a system based on justice and equality? --- To see the Divine Law and Justice put in operation? Their vast majority would spurn a change so fundamental in nature. But even in these privileged classes there are people of sound character whose dormant conscience is activated and they realise that the current system is in reality unjust and therefore spineless. Hence it is a historical fact that as

a result of the invitation to faith by prophet Musa (AS), some of the Pharaoh's people had become believers. There is mention of a believer from among Pharaoh's people. The Quranic *Surah Al-Mu'min or Al-Ghafir* (The Forgiving One) contains his entire speech word by word made in Pharaoh's court, which starts with these words: 'A believer, a man from among the people of Pharaoh, who had concealed his faith, said …' (40:28)

This gentleman who was among the influential nobles of the Pharaoh and held a high status in the Pharaoh's court had become a believer of the One Creator and the message sent by Him through Musa (AS). He became a believer because his conscience was active and alive. From this we get to know that even within the unjust and exploitative classes there are certain people having an upright character. When called to the Truth (i.e. Allah's way) they recognize it and accept it as such. But their number is so small that they can be counted on fingers and the vast majority of people remain of those who want to maintain the status quo, so that their vested interests and privileges are not threatened. In a feudal society the feudal landlord would never want the feudal system to come to an end. In a capitalist system the capitalist would never like the system to change. The Brahmin in a Hindu caste-oriented society would never want the caste differences to cease to exist. Would the Brahmin, with a high status he enjoys as a birth-right, ever like the Sudra to be made his equal? Therefore the vast majority within the privileged class join hands to defend and protect the exploitative system which they represent and have vested interests in. This is precisely the reason why Allah states in the next part of the *Ayah* of *Surah Al-Hadeed* that 'we sent down Iron in which is (material for) mighty war. For such people Allah has sent iron as a punishment and to teach them a lesson. Iron can be used in warfare to manufacture arms and

ammunition. It also contains countless other benefits for people. But in the context of this *Ayat* the real purpose

behind sending iron is to use it, as much as is necessary, to inflict punishment on people who oppose the mission of those who support the Prophets of Allah in establishing Divine Justice and a Just Social Order with all their might. Therefore such effort and striving is referred to by Allah as the 'Test of Faith' and 'Victory of Allah and His messengers' in the next part of this *Ayah:* that Allah may test who it is that will help unseen Him and His messengers, for Allah is full of Strength, Exalted in Might. Which means that Allah wants to make known His loyal servants, who join Allah and His prophets in establishing His chosen faith (Islam), even when not seen.

Most surely Allah is Strong, Able to do all things, Mighty and Supreme. In other words the teaching and the instruction to utilize the strength of iron to strive in Allah's Cause, and to establish justice as per Divine Law, is not demanded because, (Allah may excuse me for saying this) Allah is in need of your help, but its purpose is to put your loyalty and faith to test. This *Ayah* of *Surah Al-Hadeed* is a very revolutionary *Ayah* and it states the reason behind sending prophets (Peace be upon them all) the need for giving them the Book and to establish justice and the purpose of the provision of iron.

PREVALENCE OF ALLAH'S CHOSEN FAITH (ISLAM):

THE PURPOSE BEHIND SENDING PROPHET MUHAMMAD (SAW)

Exactly the same point and subject specifically with regard to the purpose for which Muhammad (SAW), the Messenger of Allah (SWT), was sent, has been stated at three different places in the Holy Quran, in *Surah At-Tauba, Surah Al Fat'h* and *Surah Al-Saff*:

1. It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion, even though the pagans may detest (it). (9 : 33)

2. It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion, and enough is Allah for a Witness. (48 : 28)

It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion, even though the idolaters be averse. (61 : 9)

(Here we have *Rasool* in the singular form of the word *Rusul* whereas in *Surah Al-Hadeed* it was *Rusulana* in the plural form *Rusul*). What was it that he was sent with? The first thing that Prophet Muhammad (SAW) was sent with was *Al-Huda* (The Guidance) i.e. The Quran – "The Message of Wisdom", "The Eternal Book of Guidance".

Last Message for the Mankind delivered

By the "Blessed One for all the Worlds".

Perhaps you might recall a television programme that was aired more than two decades back, for which I had myself suggested the name *Al-Huda,* and it was from this very *Ayah.* But *Al-Huda* was not the only thing with which Prophet Muhammad (SAW) was sent, rather there was an additional thing that he was given: "the True Faith or the Right Faith". This is the Order or System that is founded on justice --- Allah's final and complete S*hariah* for all mankind! Why was Allah's Messenger Muhammad (SAW) sent? For what purpose was he given the True Faith? The explanation of this preeminent purpose is precisely what this *Ayah* purports to explain. Just imagine that Prophet Muhammad (SAW) called people to the faith, disseminated its message, imparted training/guidance (of the body and the soul) and practiced abstinence from evil. He did this all. But what was the objective of this entire struggle? That goal was: that the True Faith and Just Order are made to prevail over all systems. No sphere of life should be left unaffected (by its ideology) whether it be Sociological, Economic, Political governance, Law (Civil or

Criminal), religious rites, war or peace. Everything should conform to the teachings of and attain its direction from the True Faith. This is exactly the purpose for which Allah (SWT) sent His final Messenger Muhammad, may Allah's blessings be upon him.

You can see now that establishing a system of justice, and putting an end to injustice, cruelty, oppression and exploitation were the reasons for which all the prophets were sent. And towards this end of establishing a Just Order, which Allah (SWT) revealed to mankind through His Prophets (AS), those believing in Allah and His Prophets should strive to their utmost. Muhammad (SAW), the Messenger of Allah (SWT), was sent for exactly the same purpose, which is mentioned at not less than three (3) different places in the Holy Quran as cited above.

Now that the purpose behind the sending of the Prophet Muhammad (SAW) has been made clear, there follow certain consequences for and demands from those who claim to believe in Allah (SWT) and His Final Prophet and Messenger Muhammad (SAW), and those claiming to possess love for the Prophet Muhammad (SAW). I will now spell out these one by one before you.

The first thing that love for Prophet Muhammad (SAW) and his true following should result in is that our objective in life should be similar to the purpose for which the Prophet Muhammad (SAW) was sent. Everything else should be subordinated to this objective. If this is not our desired goal then our journey's road map would be an entirely different one from that of the Prophet's. We may be following the Prophet (SAW) in some of life's aspects, for example the Prophet's way of dressing up, his appearance, his daily routine, which is in itself a blessing. Whatever we chose to follow which the Prophet (SAW) did is a blessing but if we do not adopt the overall direction (in main objective) towards which his efforts in

life were directed, true following in matters that are relatively minor in significant will not bear fruit on the Day of Judgment. Verse 148 of *Surah Al-Baqara* states a very fundamental truth in these words: "to each is a goal towards which he turns".

You must be familiar with the Darwinian theory of 'Struggle for Existence'. Since you are medical students you must have read Darwin's theory and would be familiar with his viewpoint of 'Survival of the Fittest'. In this struggle of life every individual is exerting, striving to get ahead and each of them has an aim of one kind or another. So the first thing that emerges before us as the demand placed by Love for Prophet Muhammad (SAW) is that our *'Hadf'* (aim or objective) should be the same as that of Prophet Muhammad (SAW). Just now the word 'Hadf' has taken my thoughts to a line from the poetry of the *Late Allama Iqbal*:

> Alas! The dart unsped and lame
>
> That takes no flight and hits no aim.

An archer first selects a target for himself. Then his strength is put into action. The force with which the arrow travels towards its target will depend on how much strength he puts in pulling the bowstring. The *Allama* has brought together two elements in a single verse. There are two factors involved in an archer's (aspirant's) effort going to waste and resulting in failure. The first factor is that a target has not been set. The second is that the bowstring has been pulled half-heartedly without applying maximum force. Full strength has not been applied. The obvious outcome will be that he will miss his target each time and his effort will be wasted. It will be necessary both to select a clear target and to attempt to hit the same with the arrow using his full strength. If any one of these factors is absent the arrow (or the effort) will be wasted.

Anyway I stated that the first demand that is made by love

for the Messenger Muhammad (SAW) is true following of the Messenger. What will be the first step towards achieving such true following? It is that every Muslim make a conscious decision that his goal and his objective in life and the desired end towards which he is striving will be the same as that of Muhammad (SAW), the Messenger of Allah (SWT). And that is to make Allah's chosen faith prevail over all other systems of the world. This has been rendered plainly into couplet by the *Late Malik Nasrullah Aziz* as follows:

The sole aim of my life is the dominance of your Deen.

I am Muslim for this only and offer prayer to achieve this goal.

I offer prayer so that I remain mindful of my duty to Allah (SWT). I fast so that I may keep a tight rein on the powerful desires of the inner self. I pay zakat (poor due) so that love of wealth does not take firm root in my heart. But what is the ultimate and overarching purpose that runs through all of these individual deeds that makes them into a coherent whole? That sole purpose is to help make Allah's chosen faith prevail and holding high the flag of His Cause. If a person has not chosen to proceed on the track that leads to this goal it implies that he is bound for a separate journey. Now even if he uses the light of Prophet Muhammad's *Sunnah* in certain of life's aspects he is destined to reach a destination deviant from that of Prophet Muhammad (SAW) because his choice of track sealed his fate. On the contrary, taking the right direction in respect of ultimate objective will make even minor details of *Sunnah* luminous and radiate with sublimity.

PROPHET'S METHOD FOR ISLAMIC REVOLUTION

Now let us move on to the next point. Which particular way will lead us to this goal and help us to attain our objective? In this matter also we will obtain guidance from the *Seerah*

of the Prophet Muhammad (SAW). One must understand this clearly that a task cannot be performed randomly in any way one likes. For every task there is a prescribed method. For wheat cultivation there is a particular season, and if one expects to harvest its crop it must be cultivated in that season only. Otherwise the seed too will be wasted however great the wholeheartedness and sincerity involved in the cultivation effort. Additionally the land will have to be tilled for such cultivation. Can you, without tilling the land first, expect to get a crop just by sowing the seeds? From this we can conclude that there is a specific way, a specific procedure, and a specific method for growing wheat. If this method is not

followed we will not be able to grow wheat. Similarly, in order to establish the system of justice and equity which was established by Prophet Muhammad (SAW) we will have to adopt the same method as that chosen by Muhammad (SAW) the Messenger of Allah (SWT). If an individual under a misconception follows a particular method, but sincerely believes that an Islamic revolution can be brought about by following such a method and an Islamic system of justice and equity can be established, he will be rewarded by Allah (SWT) on the basis of his sincerity. But his efforts in this world will not bear fruit. Our next query would therefore be to explore in detail the method used by the Prophet Muhammad (SAW) to bring about an Islamic Revolution. How did he establish a just and equitable order? how did he put an end to the system of injustice, oppression, exploitation and established 'God's kingdom on earth' --- going through various phases of struggle?

Once we have made this conscious decision what is required next is for us to undertake an intensive study of the noble *Seerah* of the Prophet Muhammad (SAW) and find out the method the Prophet (SAW) adopted to achieve his objective. This is required because in order to bring a revolution in any society not every method will prove

effective and useful. Instead the method adopted will be in accordance with the kind of change desired or the nature of revolution to be brought about. Let me quote an example here. A communist revolution is achieved by a particular method. It cannot be brought until and unless the devotees and comrades of this school of thought instill "class consciousness" in a society, that there are 'the haves' and 'the have-nots', the privileged and exploitative classes on one side and the downtrodden and oppressed classes on the other. Until such consciousness is awakened firmly into the minds of the oppressed classes the first step in the path towards a communist revolution will not have been taken. Class consciousness will have to be created first.

The next stage will be that of "class struggle". Now the classes will be made to clash with each other. Without this the second step towards a communist revolution will not have been taken. Apart from this, communists use several other ploys like creating chaos, instability, and similarly fanning the flames of regional and linguistic prejudices that '*We are Sindhis, we are Baluchis, we are Pakhtuns, we are Punjabis, we are Mohajirs. Ours is a civilization, culture and language that is separate and distinct from others*'. Fomenting intolerance, hatred and prejudice against each other in this way, is the latest technique adopted by the communists. Well planned bomb blasts or other acts of sabotage, whether it means targeting the lives of many an innocent people including women, children and the elderly or whether it requires them to be used as sacrificial lambs, are necessary towards the efforts of bringing about a communist revolution. Now suppose there is a humane and noble individual who has, through error of judgment, become a believer in the communist ideology, but is not willing to take part in such acts of terrorism despite being a Marxist. He cannot therefore be a true communist because a communist revolution cannot be achieved without taking part in such activities. It is achieved by a

particular method; there exists a set pattern for it. In the same way in bringing an Islamic Revolution the only useful and effective method will be that employed by the Prophet Muhammad (SAW). Consequently our inquiry and effort would now be to undertake an objective study of the noble *Seerah* of the prophet and try to find out the way in which the prophet brought an Islamic Revolution.

ABOUT THE PHASES OF AN ISLAMIC REVOLUTION

When I carried out a study of *Seerah* of the Prophet Muhammad (SAW) in order to understand his methodology of revolution a clear picture of the different stages of revolutionary struggle emerged, and in the context of this picture I found the entire events of the *Seerah* to be extremely coherent, congruent and meaningful. The conclusion I have arrived at is that the revolutionary struggle consists of six stages or phases. The first stage is that of "Invitation to the faith and conveying its message". In other words, spreading or disseminating to the masses the revolutionary ideology. The revolutionary ideology of Islam is enshrined in the concept of "*Tauheed".* It should be clearly noted that this core concept is highly revolutionary in import with far-reaching consequences. In the social domain *Tauheed* demands that all human beings be treated as equal. All of them are the creation of the One God that is Allah (SWT). Nobody is born superior or inferior. All divisions, based on caste and colour or ethnicity, and language are completely negated. One corollary of the foundational belief of *Tauheed* is that only Allah is Sovereign. Absolute sovereignty rests with Allah Almighty alone. Man is there simply to establish the system that recognizes the sovereignty of Allah (SWT). To the extent that lawmaking is within the boundaries of the *Shariah* given by Allah (SWT) (through His prophets), it can be done through mutual consultation in legislative assemblies. In the domain of politics no other revolutionary

ideology could have greater impact. A couplet of Allama Iqbal depicts this in these words:

سروی زیبا فقط اس ذات بے ہمتا کو ہے

حکمراں ہے اک وہی باقی بتان آزری

None with dominion's orb invest

But the Most High alone:

He is the Sovereign, all the rest

Are idols carved from stone

Similarly what does *Tauheed* demand in the economic domain? It asserts that Allah (SWT) Alone is the Owner of all that is in the heavens and the earth. Ownership was never meant to be vested in man. Whatever man possesses is merely entrusted to Him and he is only a custodian. Allah (SWT) is the True Owner. An oft-quoted Persian verse expresses this truth thus:

> This trust (of anything) with us is for few days
>
> Actually the Owner of everything is Allah Alone.

In ownership there are no constraints on the right to use or spend something. If you own a certain amount of wealth you may use it in whatever way you like. Likewise if I own something I can use it in any way I please. If it is my goat; I can slaughter it whenever I want to as I have a complete right over it. But you cannot do the same with something that has been entrusted to you or in other words you have been made a custodian of it. For things that are entrusted, their usage and spending will be done in accordance with the wishes of the master or owner. If the use or spending is contrary to the wishes of the master or owner it will amount to a breach of trust. So the demands made by *Tauheed* in three different domains have been explained clearly. Human equality at the social level, sovereignty of Allah (SWT) and the concept of *Khilafah* (vicegerency) at the political level, and the concept of trustee of property as opposed to owner of property in the economic domain.

The second stage of the revolutionary struggle is called “Discipline” or “Organization”. That is to organize people who have made a conscious decision to respond positively to the revolutionary call of *Tauheed* into a group or party of followers. This is needed because a revolution cannot be brought only through invitation to faith and conveying its message unless backed by a group of ‘fedayeen’ or ‘warriors’ loyal and completely committed to Allah’s Cause. Take the example of a communist revolution. Unless party comrades sacrifice their lives, fill up prison cells and consider the executioner’s sword to be the ultimate test of their selfless devotion, can a communist revolution take place? Similarly an Islamic Revolution needs such cadres of committed and selfless devotees (to Allah’s Cause) who have been rigorously disciplined. Discipline of the kind for which our religion has a term called S*uma’a wa ta'at* meaning 'listen and obey'. In other words, discipline should be such as is found in the armed forces. A revolution cannot be brought about if discipline is slack and loose.

What then is the third stage? It is training and purification (or purging one’s body and soul) through abstinence (from evil desires), which means imposing on oneself first, the commandments of Allah (SWT) in whose path one is striving. Weave into the fabric of your character every trait of the Messenger Muhammad (SAW) in whose true following you are setting out to bring a revolution. Unless and until this is done all other endeavours will prove fruitless. Suppose for a moment that a party worker

is very active, is constantly involved in the organization's or party's work and works very hard but shows negligence, laziness, and apathy in performing the duties imposed on him by his Faith (Islam). Such workers are incapable of taking the fight ahead for Allah's Cause. People like these prove to be of no use in a situation of trial and test. Therefore the third very important stage is that of training

and purification through self-development and strengthening moral / spiritual character. The noble Companions, *(RAA)* who were the living models of perfection of the Prophet Muhammad's training, are the true ideals for us to follow. And the truth is that the training imparted to the noble Companions *(RAA)* by the Prophet Muhammad (SAW) is unparalleled in history. This is a fact which even their enemies testified. During the Caliphate of *Hazrat Umar Farooq (RAA)* when the Muslim armies were battle-arrayed against the Persian might, Rustum - the commander of the Persian army - sent some spies to gather information about the state and activities of the Muslim army. After disguising themselves they slipped into the Muslim encampments and closely observed the activities around them. Upon returning they gave Rustum the report that they are a remarkable people. "At night they are ascetics whereas in the day they are skilled horsemen and warriors." The world had, till then, seen these contrasting shades of human behaviour separately. Christian monks and priests were found in large numbers at that time. You must have heard the story of *Bahira* the monk who had recognised Muhammad (SAW) as a little boy to be the final Prophet (of Allah SWT). Up till the time the Prophet Muhammad (SAW) there were very sincere priests among the Christians. It was one of these priests who had guided *Hazrat Salman Farsi (RAA)* to the Prophet Muhammad (SAW) advising him to go forth and try his luck in the 'land of the dates' (Arabia) where the time had come for the appearance of last of the prophets. Just imagine how learned a scholar and spiritually elevated priest he must have been! But in those days priests were such that a priest during the night was also a priest in day time. They were never found to carry swords. In the same way the world had witnessed the lives and character of armed forces of Roman and Persian emperors. A soldier during the day was also a

soldier at night and often behaved like a beast. It would be no less than a miracle for any woman, living in the vicinity of a place where the army chose to pitch camp for the night, to have her honour preserved. All through the night there would be riotous debauchery, bouts of drinking and revelry to the fullest. Now just look at how remarkable the Prophet Muhammad's training and process of purification was that it fused together two contrasting shades of human behaviour most remarkably.

There cannot be a more comprehensive description of the *Seerah* and the character of the noble Companions *(RAA)* than 'at night one finds them to be ascetics and in the day they are skilled warriors'. They are found prostrating before the Almighty Allah, reciting the Quran whilst standing up in prayer and the prayer rugs where they prostrated (before Allah SWT) were wet with tears (from fear of Allah SWT). Yet it is the very same people who are excellent warriors and horsemen during daytime, and they fight with tremendous velour.

It must be noted that for any revolutionary struggle these are the first three stages. Invitation to Faith, Discipline (or Organisation) and Training and purification of self through strict adherence to *Sharia.* These should ultimately result in the formation of a group (or a party) of individuals that eventually develop into a potent force. What should be the plan of action of this force? During the period in which it is gaining in strength and growing in size it should maintain a strong and close relationship among its members, constantly strive for progressively better discipline, try to expand its circle of influence and broaden its base through its missionary work i.e. invitation to faith (Islam). Until it is powerful enough to confront the system based on falsehood it should act on a policy of "passive resistance". "Keep your hands tied" (restrain your emotions and engage in no counter activity) was the order given by Prophet Muhammad (SAW). 'Do not

retaliate even if you are cut to pieces!' I have already discussed this briefly earlier. Passive resistance is of singular importance in the revolutionary struggle for the reason that if the revolutionary group or party resorts to aggression or becomes violent in the initial stages, the oppressive elements in society find a moral justification to crush this small revolutionary force. On the other hand if such a revolutionary group adopts the policy of passive resistance and patiently endures the suffering inflicted on them by the cruel and unjust, the general opinion of the people in the society will over time shift in their favour. People will ask themselves and others questions like 'Why are these people being tormented? What are they guilty of? Is it theft or robbery that they have committed? Have they dishonoured someone? Are they guilty of committing an immoral act? Are they blameworthy simply because they believe in Allah (SWT) and are associated with the message and person of Muhammad (SAW)?'

This was precisely the reason why in Makkah the order was given to keep one's hands tied and not to retaliate even in self-defence. Thus the worst kind of torture was inflicted by the *Kuffar* (non-believing pagan Arabs of Makkah) on the Muslims which they bore with remarkable patience. But of course not all Makkans were stone-hearted. Their silent majority was witnessing the unjust persecution of the Muslims. It was this moral victory of the Muslims that later manifested at *Badr* when a fully armed force of a thousand *Kuffar* proved no match against a small band of three hundred and thirteen (313) poorly armed Muslims , who massacred them in a most humiliating manner.

As I mentioned earlier, passive resistance is a very important stage of this revolutionary movement. When we list these stages in order, passive resistance comes in the fourth place but in reality it starts right from the day the call or invitation to faith is made. And is involved in each of the first three stages namely, "Invitation to the Faith, Discipline

(or Organisation) and Training". The truth is that to show patience and steadfastness in the face of torture and persecution is an extremely difficult stage and this continues until enough power has been acquired to directly challenge the existing system. It should be clearly understood that a revolution cannot be achieved without a clash and conflict. Never has a revolution been achieved thorough mere sermons and advice. But at the same time if a premature showdown, without the necessary preparation, were to take place the entire effort would be wasted.

Earlier I stated that there was a reason why retaliatory action was not allowed by Prophet Muhammad (SAW) despite severe persecution and continuous torture caused by the *Mushrikeen* of Makkah for twelve years. 'Endure with patience all cruelty and if by Allah's grace you have the moral strength, respond to their abuses with words of prayer' were words of support by the prophet to his followers. In this way the believers were being tested in their faith and trained for greater sacrifices at the same time.

But when sufficient power has been developed so that the Islamic Revolutionary Movement thinks it can openly challenge, strike a direct blow at, and can fight the unjust social order the revolution will enter its fifth stage which is that of "Active Resistance". In other words the vulnerabilities or weaknesses of the unjust social order will now be challenged. I will deal with this point rather briefly here although it requires longer explanation. If curiosity sparks a further interest, do read my Urdu book *Manhaj-e-Inqilab-e-Nabawi* (The Prophet's Methodology of Revolution) that I had mentioned earlier in my discourse.

Today if such an Islamic revolutionary movement comes into existence the question as to whether there is sufficient power so that it can enter into the next stage of "Active Resistance" will depend on the *Ijtihad* of the *Ameer (Leader – of the Movement)*. In the case of the Prophet Muhammad

(SAW) this decision was made by Allah (SWT). When the *Hijra* (migration to Madina) was underway, the following *Ayah* of Surah Hajj was revealed:

أُذِنَ لِلَّذِيْنَ يُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا ؕ وَ اِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرُ ۙ﴿۳۹﴾ (الحج:۳۹)

To those against whom war is made

Permission is given (to fight), because they

Are wronged --- and verily, Allah (SWT) is

Most Powerful for their aid. (22:39)

Who sent this decree? Allah (SWT) did, by revealing it to His Messenger (Muhammad SAW). But now the door of revelation has been closed forever. Today this decision will be made through the exercise of *Ijtihad*. Full use will have to be made of the faculties of reasoning and comprehension to decide whether there is sufficient power to confront the system based on falsehood (the Unjust Social Order). If after consulting the advisory council the *Ameer* of the organisation concludes that they have activists in the required numbers who are disciplined, trained to listen and obey, committed to Allah's cause and raised on Islamic principles, have undergone purification of their inner selves through adherence to Islamic practices and have as their ultimate goal dying for Allah's Cause and would prefer to have their bodies riddled with bullets than show their backs. If they are baton charged they would not cower down and flee. If they were to be thrown into lock-ups they would prefer to stay there rather than plead guilty. When it is felt that there is requisite power to make a challenge, active resistance will be initiated with full force. So the final decision in this matter will be made by the Ameer.

We find active resistance in the *Seerah* of the Prophet Muhammad (SAW) when after migrating to Madina he did not settle down to a life of ease and comfort. Look at the brazenness of the Orientalists and Western historians that they translate the *Hijra* as 'Flight to Madina'. Flight actually

means escape. Escape is literally to run away from danger to seek refuge elsewhere. Muhammad the Messenger of Allah (SAW) did not go to Medina to take refuge, Allah forbid. *Hijra* actually signifies the provision of a base by Allah Almighty for the Messenger Muhammad (SAW) and his followers *(RAA)* from where they could launch a movement for an Islamic Revolution up to its successful conclusion. Soon after arriving at Madina the Prophet (SAW) spent six months to establish internal stability and peace to the situation in Medina. During this time he did three things. The first was the construction of the Prophet's Mosque---a Community Centre, so to say, was established. The second was to forge brotherhood between the *Muhajireen*---the emigrants from Makkah --- and the *Ansar* --- the helpers of the Prophet Muhammad SAW, in Allah's Cause, from Madina. And the third thing which he did was to enter into treaty with three tribes of the Jews. In this way he had them firmly bound in three separate agreements. It was agreed that they would be free to practice their religion and their civic rights would be retained but if ever there were to be an attack on Madina from any side they would either join the Muslims in defending Madina or remain completely neutral.

After this initial period of six months comes the phase of "direct action" or "open resistance". The Prophet (SAW) dispatched small groups of raiding or surveillance parties. In this way he reached for the lifeline of the *Quraysh* and imperiled their trade caravans. I have already discussed about these expeditions in brief. It was in fact the result of such direct action (or open resistance) that a thousand strong army of the *Quraysh* armed to the hilt had marched against the Muslims. And thus began the sixth and the final phase in the revolution of Prophet Muhammad, namely that of "Armed Conflict". Now the

time had come for the swords and spears to decide the fight. Now the time had come for the two groups to pitch their full might against each other.

The sixth and the final phase is spread over a period of six years. During this period many ups and downs were witnessed. At *Badr* seventy Kuffaar (unbelievers) were killed whereas only fourteen Muslims were martyred. At *Uhud* seventy Companions (RAA) were martyred. According to the Quran "They fight in the way of Allah (for Allah's Cause). They kill and are also killed" (9:111). Allah did not give believers the guarantee that they would not get hurt if they fought in His Way (or His Cause). Nowhere was such a thing guaranteed. What Allah (SWT) wants to see instead is that you lay down your lives as proof of your sincerity towards the faith of Islam. How could the ordinary believers be given such a guarantee, when no such guarantee was given to the Prophet (SAW). Was the Prophet's blessed body not injured when he was pelted with stones at *Ta'if*? At *Uhud* when his blessed face received a blow from a sword were not his blessed teeth lost in Allah's cause? Did blood not spurt from his wound because of this? And wasn't his blessed cheek scratched by the rings of his own helmet at *Uhud*? They (i.e. the Muslims) underwent all of this…. Only after going through all these tribulations and after sacrificing all in Allah Almighty's cause the moment arrives when Allah grants victory to the believers. Allah has promised to ultimately crown such efforts with success. The Holy Quran asserts quite emphatically:

وَ اَنۡتُمُ الۡاَعۡلَوۡنَ اِنۡ كُنۡتُمۡ مُّؤۡمِنِيۡنَ ﴿۱۳۹﴾ (آل عمران)

> You must gain mastery if you are true in faith.(3:139)

THE METHOD OF ISLAMIC REVOLUTION IN THE PRESENT AGE

These are the six phases (or stages) of the methodology for an Islamic revolution that I have discussed in a very concise manner here. I have understood this revolutionary process from the blessed *Seerah* of Prophet Muhammad

(SAW) --- my only source for such study. Now I would like to draw your attention to another important fact, which is that the first four phases of the revolutionary process will, in every age remain the same as are found in the *Seerah* of the Prophet (SAW). Thus the first phase of the struggle for an Islamic revolution would still be "Invitation or call to Faith" and "dissemination of its message". In this phase the Quran will occupy a position of central importance and the revolutionary concept (or viewpoint) underlying the message of Islam will be that of *Tauheed*. In the words of Iqbal, poet of the East:

> There were times when God's Oneness was

A living force in the world of time and space.

But subtle points by pedants raised

Have changed it into a theological maze.

Now a days Tauheed has been reduced to an issue of argument and polemics between the Muslim sects of *Barelvis* and the *Ahl-e-Hadith*. A theological tug-of-war is taking place over this whereas *Tauheed* is in fact the very foundation of socio-political system, a complete system of life and a system of Justice.

The next phase is that of "Discipline or Organisation". Here also we will have to follow the *Uswa* or model of Prophet Muhammad (SAW) exactly as it is. In my opinion the practical example set for the *Ummah* by Prophet Muhammad (SAW) as regards discipline or organisation is that of *Bai'yah*. *Bai'yah* will show how a party or movement for an Islamic revolution is organised. You may not necessarily agree with my opinion. But in my candid assessment there is no other option in the *Seerah* other than the *Sunnah* of *Bai'yah* to constitute and organize a movement (a party or group of people) for an Islamic revolution.

There is a *Hadith* (tradition) of the Prophet Muhammad (SAW) attributed to *Hazrat Ibada bin Al-Samat (RAA)*, a *Muttafaq Aleh Hadith*, the authenticity of which is attested

by two *Muhaditheen (Hadith scholars)* of great eminence. From the point of view of genuineness no *Hadith* is more authentic than a *Muttafaq Aleh Hadith* (over which *Hadith* scholars—*Imam Bukhari* and *Imam Muslim* have a consensus of opinion as to its authenticity). The words of this *Hadith* are so comprehensive in their meaning that I am deeply convinced that it embodies a complete constitutional framework of a movement or party for an Islamic revolution. I would request you to listen carefully and pay full attention to the *Hadith* and its meaning. The translation of the *Hadith* reads:

Hazrat Ubada bin Al-Samit (RAA) narrated that "We took the *Bai'yh* (solemn oath) upon the Messenger's hand that we would listen and obey whatever he orders us to do, whether it be convenient or difficult for us, whether we find it agreeable or whether we would have to compel ourselves to do it, whether he prefers others over us and whomsoever he appoints as *Ameer* we will obey him and will not quarrel with him. But at the same time we will, wherever we may be, definitely voice our opinion and say whatever we feel is the truth. And in matters of religion and faith we will never hesitate to speak the truth out of fear of a critic's rebuke." *(Sahih Bukhari and Sahih Muslim)*

This, in my view, is the *Sunnah* of Prophet Muhammad (SAW) as regards the phase of discipline or organisation. The only difference to be noted in this case is that obedience to the Prophet (SAW) was unconditional and absolute, because everything he said fell in the category of *Ma'aroof (considered to be good by moral standards).* But now when he is no longer among us, obedience to any *Ameer* will not be absolute; it will instead be within the limits/bounds of *Ma'aroof*---parameters set by the Quran and Sunnah.

In the phase (or stage) of "Training" also we will have to adhere entirely to the Prophet's method. Of utmost importance in this regard is observing the compulsory

prayers and doing so with regularity. In addition to this reciting the Holy Quran and offering the late night (vigil) prayers should become a regular habit as far as possible. In the same way the phase of Passive Resistance will also be an inevitable consequence and will have to be adopted as found in the *Seerah* (of Prophet Muhammad SAW) during the Makkan period: enduring patiently the hardships and severities involved in the invitation to faith and the conveyance of its message and in the struggle to establish Allah's Chosen Faith (Islam), remaining steadfast in its wake and restraining oneself from retaliating. These are the four initial phases of an Islamic revolution for which we will have to adopt the Prophet's method in toto.

However for the fifth and sixth phases of the struggle namely those of "Active Resistance and Armed Conflict", we will have to exercise *Ijtihad* and make a few amendments in view of the prevailing contemporary circumstances. Try to understand the reason behind this. In the first place the society to which the Prophet Muhammad (SAW) belonged was in all respects a purely pagan Arab society. If such a struggle were to take place in any Muslim state today confrontation will be with Muslims even if the majority of its rulers and population consist of morally corrupt and non-practicing Muslims. They may possess a secular mindset but they do recite the *Kalimah* and as such they will be counted as Muslims. This is one way in which the current socio-political scenario differs from that in the past. Secondly there wasn't much difference among the combatants in arms used in terms of quality: the same type of swords was used by both the Muslims and the *Mushrikeen and Kuffaar* (idolators and disbelievers). Although disparity did exist in terms of numbers but essentially the same type of spears, swords, bows, horses and camels were possessed by both sides. But nowadays whatever type of exploitative system is in existence, be it a capitalist system or a feudal system, it has

he protection of the Government which in turn is composed of individuals belonging to such exploitative classes whose interests are closely linked with the prevailing system. As a result the Government comes in opposition (against the Islamic revolution movement) with unlimited resources and power at their disposal. Therefore engaging in armed conflict in the present age is quite difficult. An alternative will have to be found for it. Such alternatives have been provided to us by social developments during the

past few centuries. Holding peaceful demonstrations, staging picketing, blockade, and open challenge to the ruling party that anything that is against Islam would happen only over our dead bodies. These are some of the alternatives provided by the gradual development over the years in society. Until this phase is reached only the power of words, both written and spoken, will be used to express condemnation of practices that are against Islam, contrary to its spirit and *Haram (forbidden in Islam)).*

But when the stage is reached where the Islamic Revolutionary Movement feels that it has mustered enough power to pressurise the Government through staging protests it will openly declare that anti-Islamic practices will not be tolerated and allowed to flourish. They will come out on the streets in protest, hold peaceful demonstrations, stage sit-ins and picketing. What will happen in response to all this? Baton charges and arrests would be made. Protesters would be thrown into lock-ups. Taking a further step the government will resort to firing and shelling. Why would the people associated with the Islamic Revolutionary Movement show their backs when they have already taken a vow to lay down their lives and are prepared to suffer all eventualities? An Urdu poet has beautifully portrayed this passion of revolutionary workers thus:

True Muslims aim at martyrdom only

> Neither the rule of earth nor its pleasures is their goal.

Now either the Government will surrender because after all how long the law enforcing agencies can stain hands with the blood of their own people, who belong to the same country as the police and army does. The members of the Movement who sacrifice their lives for Allah's Cause, on the other hand, have a tremendous sense of relief by discharging their divinely-ordained duty.

This has been demonstrated in the present era by the Iranians. Although the required degree of effort was not made in the first four phases of the revolution in Iran, there being a lot of deficiencies left that I do not wish to discuss here. The Iranians nevertheless did manage to prove one thing. They did not carry out an armed rebellion against the *Shah* (of Iran). They did not resort to armed aggression. Instead they themselves came out for protest demonstrations on the streets to lay down their lives. Thousands were killed but this did not deter them. However, the result of these sacrifices was that the police were rendered helpless and the army refused to fire anymore upon the demonstrators and so eventually the *Shah* (of Iran) was forced to flee from his country.

The (so-called) *Shahan-i-Shah (Shah of Shahs* or King of Kings) who was the ally and chief protector of American Interests in that region was denied refuge even by America. What power was it that forced the *shah* of Iran to abandon his power seat and flee from his country? That power was the resolve and spirit of the masses and their readiness to sacrifice their lives for Islam without which a preexisting system

does not change. So with the help of *Ijtihad,* and after taking into consideration the current circumstances, we come to the conclusion that in deciding about the final action we will have to adhere to the policy of "passive resistance" and an "armed conflict" is not necessary.

However where conditions are such that they favour an "Armed Conflict", there it will have to be opted, like the one that is taking place in Afghanistan these days. It is taking place there because (i) people of Afghanistan as a nation have for centuries existed on the world map as an independent nation where Western Imperialism could not cast its shadows. They were never enslaved like the people of the sub-continent who remained under the yoke of British Raj for two hundred years; (ii) weapons are quite freely available there. It will be a rare household that does not have a weapon. Their children are from an early age accustomed to playing with guns and rifles. Also the terrain of the country is such that a guerilla war can be fought there whereas the terrain in our country is such that it is impossible to fight a guerilla war.

Thus where circumstances are favourable for an armed conflict, then according to a *Fatwa* by *Imam Abu Hanifa (RA)* the use of force is permissible and armed action can be taken to put an end to the political system which thwarted the *Shariah*. It is not as if the option of an armed revolt against a Muslim ruler who is a rebellious sinner (in matters of faith) is altogether invalid. An armed revolt is permissible but the condition that has been set for it by the Islamic scholars is that there should be sufficient power such that to the best of one's assessment and analysis there is a high chance of success in the revolt. What actually happens depends upon a lot of unforeseen factors which make it difficult for us to predict the result with certainty. So, even though this course of action is conditional, it is certain that it is not *Haram* absolutely.

But the conditions within our country make it impossible to practically carry out an armed rebellion. The alternatives for it are peaceful and organized demonstrations and all those measures that I have discussed already. In this way we can at least lay down our lives for Allah's Cause. We have only but our lives to give and we should always be prepared for

this. Let me narrate to you two *Ahadith* of Prophet Muhammad (SAW) in this context. It would mean fulfilling that which is demanded by the love for Prophet Muhammad (SAW) and his true following, if our inner feelings resonate the words of the Prophet's *Hadith*. It has been narrated by Abu Huraira *(RAA)* that prophet Muhammad (SAW) said:

"By Him in Whose Hands is my life! I would love to be martyred in Allah's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred." *(Sahih Al Bukhari: Volume IV Book 52 Hadith No.54)*

The presence of such a desire in the heart of every Muslim is testimony to his/her belief and is a fundamental requirement of true following of the prophet Muhammad (SAW). Similarly on another occasion the Prophet (SAW) said: (Narrated by Abu Huraira RAA),

"One who dies in a state that he neither fought in Allah's cause nor even wished that he should do so, he suffers from a sort of hypocrisy, and he will not die as a true believer." *(Sahih Muslim)*

In other words, holding the desire that, 'O Allah! May this life of mine be spent, my blood be spilled and my body cut to pieces in holding high the flag of Your chosen Faith', is essential even if such an occasion does not arise. There are many among the Blessed Companions *(RAA)* who passed away before the start of military campaigns in the prophet's struggle. It could have happened that a Companion *(RAA)* died a natural death during the time Prophet Muhammad (SAW) was in Makkah, and he may not have had the opportunity to get martyred in battle. Likewise it is entirely possible that in our lives the occasion may never come which demands the sacrifice of our lives in Allah's Cause. But our hearts should bear the

intent, the desire and the longing for it and Allah may reward us only for this.

CONCLUDING REMARKS

To conclude, please listen (and read!) carefully the gist of my speech tonight. Love for Prophet Muhammad (SAW) fundamentally demands his true following. True following which is full of blessings and luminosity that is no doubt desirable in life's routine matters, but what it essentially demands from us is that our entire life should be directed towards the same objective as that of the Holy Prophet Muhammad (SAW). And that cause was the struggle to make Allah's Chosen Faith (i.e. Islam) prevail over every other system: the actual establishment and implementation of a truly just order enshrined in Islam. It was exactly for this mission that the Prophet toiled so arduously for 23 long years and for which his blessed Companions *(RAA)* devoted their entire lives, suffered hardships, cruel opposition, and torture and for which they even laid down their lives. That we follow in the footsteps of Prophet Muhammad (SAW) and his blessed Companions *(RAA)* and that our life interests and pursuits be shaped by the *Seerah* of the Messenger (SAW) and his Companions *(RAA)* is what love for the Messenger (SAW) truly demands.

With the help of a brief outline of the *Seerah* of Prophet Muhammad (SAW) the real meaning and demands of love for the Messenger Muhammad (SAW) have been explained to you. We need to think and contemplate further on this subject. I am not saying that you should agree with everything that I have said on this topic but do consider carefully and with an objective frame of mind my point of view that has come before you.

‘Praise be to Allah, Lord of the Worlds’.