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Peshawar

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ISLAM IN THE 15TH CENTURY A.H & AFTER

Dear Hakim Mohammed Said Sahib !

Assalam Alaikum. Masha Allah, your plan for sorting out a program of action, in cooperation with other brothers in faith for the dynamic entry of Millat-e-Islamia in the 15th century A.H has been well received by different strata of society. Instead of giving my own suggestions, I prefer to summarize below ideas of a group of people in keeping with the spirit of 15th century which calls forth all round collective efforts.

1. A purview of Islamic history reveals that the light started from a center, a nucleus and one lamp lit the other like a chain reaction. The center had the force of inner self, the Amr-e-ilahi with it. The period of Hira was an inner thing with the infinite. That was the first Sunnat, and that of Faran was the spread outside of this light of the inner self. This was the spirit of service to mankind out of intense love and Sincerity. Personal example of the leader in everyday life sets the others on the path of service to humanity. The approach to God was this shortcut that is service unto creation. The living example of the Holy Prophet (pbuh) impressed those all around. God was unknown and Unknowable. Iman as enjoined by the Holy Quran was loving the Holy Prophet (pbuh) more than one's parents , children and the self. This blind faith became the sole guiding principle of their lives.

2. The Islamic spirit the Ghairat-e-Dini, the Akhuwat that emitted from the center engulfed all. Suffering of one affected all, like parts of the same body. Thus Tawhid put into practice was manifest in oneness of the Ummat.

3. People say that propagation of Islamic spirit cannot go ahead without a government backing. About 700 years rule of Islam, each in Spain and India does not justify it. No efforts were made at the government level, yet Islam spread like wild fire. The rise and fall of various Muslim civilizations bears testimony to the fact that behind each government there were Fuqaras who opened up inner passages leading to the inner self of humanity. After each fall the Fuqaras acted as pillars of support and saved total collapse as long as there was unity amongst them. When Fuqr also resorted to seeking individual excellence, the pillars of support fell apart.

4. The first step for the 15th century is the passage of Batin through which the inner self, the soul is reformed. If there is the Rooh the Soul the Spirit then only the light spreads . After this is the second step – the Tabligh. This is restricted to beautifying the outer self. The supra structure having already been erected through Rab-e-Batin. This Tabligh is confined to the point of conveying the message - the Hidayat is left to Allah. Use of force to convince others to one's point is neither permitted by the Holy Book nor it helps in any way except tearing us apart.

5. A mere intellectual or academic approach will not take us a long way. No individual can be changed through intellect or give up unwanted habits even if the dangers are pointed out. A positive substitute has to be introduced in which the person sees more practical benefit The intellectual approach has been followed by the West and some other groups of

reformers for a few hundred years but the reverses have also been as sudden as the virtual rise. No doubt small communities have flourished through this method, but their efforts have always emained limited, and have died in the course of time. The scheme of raising of economic social and intellectual standards in order to keep small communities well-knit together, were a narrow aim in themselves. These were neither in accordance with nature nor enjoined by religions.

6. To bring in a change in others, sincerity is essentially required. How can a man be Light unto others if he seeks the Light for himself only. Though in order to spread light one has to have light within himself. This Light within oneself cannot be kindled by one's own efforts. It has to be obtained through personal contacts with one who in turn has obtained it from links running through generations right up to the Holy Prophet (pbuh)

7. The apparent successes in the West or other countries by missionaries of different religions need not give us the clues to plan our own schemes on those lines. Their appeal is hardly upped the intellectual level, and intellect finds hundred and one ways to release itself of unnecessary burden that does not help it in its own self gratification. The disturbed mental state and physical strain of modern living obliges those people to seek escape and pseudo relief. They have no other interest in Religion or Religious people excepting as an aid for the satisfaction of their own ego-centrism. The Itminan-e-Qalb is something out of their reach. Unless the light of love enters their hearts, through the influence of those who are divine, they cannot be of any service to others, what to say light unto others.

8. To awaken the Muslims from their slumber, attention is to be provided towards the slow poisoning that our enemies have administered hrough their long term planning of 500 years ahead. This slow poison is in different forms some of which are:-

(a) Money making business enjoined upon us by the west.

(b) Breaking of our group affinity by the Jews. They have wittingly through translations, writings and under religious garb put us into individual self seeking even in the religion. Now we die for excelling each other in Riyazat , Mujahida, and label others as ignorant or Murtad, dividuality has no meaning in creation. Biologically also the concept of individuality is wrong . Every child has the genes of its predecessors. Body mind and soul go down to generations.

(c) Abhorrence of Jihad which was enjoined upon us as an article of faith substituting it by efforts of tongue, prayers, pen etc. (d) Belief in the laws of cause and effect to the extent that we have almost forgotten the meaning of Barkat and Rehmat Relying on merely our own efforts or those of the powerful amongst us we have almost given up trust in the omnipresence, omnipotence and almightiness of Allah. Allah is so issing from our daily living behind the curtains or the self reliance.

(e) Forgetting the other planes of existence, excepting the visible and the material ones we are totally unmindful and ignorant of the working of Hashiyat-e-Illahi which is now only a word to explain our helplessness.

9. If we are kept constantly alert of the spread of this slow poison of the west, then supernatural forces within ourselves will work against individual self seeking and will keep us relying on the mercy and beneficence of Allah and the Holy Prophet (pbub). We shall thus remain cemented together under the beneficence of "Rehmat".

10. Instead of trying to look at our evils and attempting to find remedies (which work as have actually been doing in the course of past few centuries without success) , we should take account of the forces of evil that have been squeezing our blood in the past. The imminent crisis we are facing is the slow poisoning that has been administered for ages. This has to be looked into and guarded against from further pread in the body of the Ummat.

11. Collectively some corroding forces have overtaken us. This self, the greatest Shaitan of Individuality is spoiling all human relationships. Every one is now seeking to attain for himself higher standards of living or raising his status, fame and power over others. Individual is thus in a sort of cutthroat competition to attain superiority over others. All higher values of service to humanity or devotion, humility , sacrifices etc are gone. All this individual self worship is to be changed into service for others. The individual should have an inner urge to subscribe his mind body and soul unto the service of the Ummat. Let everyone of us, therefore, seek urgent action against this immediate crisis, which has overtaken us through individual self seeking.

12. There is an inherent desire in each Muslim that Islam should spread. This has two aspects:-

(a) The reformation of self.

(b) The spreading of the light to others.

For each one of them an ideal and an urge is required. This ideal Ummat would be the one in which there are no sub groupings. We should therefore immediately refrain from forming separate groups for this noble work. The tablets which only emphasize individuality do more harm than good to the Ummat. Let all be Ummatis instead of Khaksars, Khidmadgars, Abrars, Hisbullahs, Tablighis, Jamatis etc. All are one and one is all should be our motto if we undertake Tabligh. To approach people at their level without adapting any distinctive external pattern should be our mode of action. For Tabligh is nothing other than sharing each others self and sharing this light equally.

13. Role of women is important in building nations and survival of civilizations. A Muslim woman is to be a mother of a momin, mujahid and shaheed. Her simplicity, devotion and adherence to faith is the strength that holds the tree of Ummat like strong roots.

14. The leaders among us should set their own example for living. This should be free from personal ambitions. They should have self reliance in National efforts instead of resorting to begging from others.

15. Raising standard of living and copying the so called advanced countries for our own advancement could at most lead us to come up to their level and then to the edge to the abyss from which there is no point of return. Let us instead inculcate Ghairat-e-qaumi and depend entirely upon our personal efforts.

16. For the spread of Islam first each one of us in his simple every day living be a source of inspiration to others. No amount of lectures, talks, lessons, publications or programs can have the impact which a living light however small can have in removing darkness around it.

17. Our plan of action should look ahead to the coming 500 years. The continuity in the programs of actions will result from a firm belief in the continuity of life itself. Movements however well intentioned having restricted aims die in the course of time. The example of

Pakistan movement is before us. So the program should be as natural as the life itself. The everyday Islamic way of life put into honest practice amongst the people of the world would itself serve as an attractive force. Only dynamism of youth is needed to take practical steps in the field that lie before us . As Allama Yusuf Ali has rightly hinted, Blessed be youth of its energy and determination where others flinch, rash youth will dare. The youth realizes that the soul of Mysticism and Ecstasy is in the Quran. All the world's thoughts, all the world's most beautiful languages and literatures are but vehicles for that ineffable message which comes to heart in real moments of ecstasy. They understand and adore the voice that speaks in a tongue about that of mortal man and it is they who are more easily conditioned to this one true thing in life. This would make them torch bearers of the noble and divinely message, for lasting impressions are formed on youth and they have more physical and emotional strength to be of use in their longer tenure of life. In long range planning simple normal effort of even one or a few individuals succeeds. Instead of starting from the top a humble start at the bottom with natural simplicity bears fruit. It needs toil and perspiration and a zeal of Sir Syed like. He started his mission single handed in thatched roof and even appeared in the stage amidst all mockery , in order to make funds for his noble cause. It is such simple devotion to a cause that carries one through. Sir Syed had ultimate faith in the destiny of the nation during its lowest ebb in the history of subcontinent. The plan of action should be reflective of times. It is for the central organization to decide how to go about with the plan. Let the central organization decide that the plan should be for the next 500 years. The plan of action should be well assessed and guided by one who knows what future plans are. He should be well aware of the times ahead. Quaid-e-Azam's work became much simpler than Sir Syed for he caught the spirit of times. The Pakistan movement was a reflection of times. Planning does not necessarily mean the establishment of an organization laying down hard and fast rules for conducting the business, training the volunteers etc. No amount of thinking however deep helps in long term plan as the times change. The inner urges of people change with the time. In fact actions are triggered spontaneously whenever one gets into the spirit of Times . A pure and simple "Dard-e-Ummat" a dynamic ecstasy which results from getting into the spirit of the Holy Book , an inborn love of the Holy Prophet (pbuh) gives the necessary impetus to be of service to humanity. This is an attitude which automatically overtakes the worker in the field to approach the people to the world, so to say as a apart of himself, all being the children of God. He has no consideration of returns in this world or thereafter. So even a few individuals can go ahead with this pious feeling for humanity and slowly but surely the organization will develop under this inner force of the enlightened self. The ways, means and methods would be as unique as the individual workers, and as varied as the Times ahead. 18. The fields of action that one sees from Alam-e-Misal and almost as a writing on the wall, on being in tune with 'Hashiyyat-I-Ilahi', are Africa, Latin America, Mexico, China, Japan and Far Eastern countries. This in the most receptive age, and prevalent conditions of life point to the fact that there is an inner awakening all around, There will be more success in these places as compared to the West. No doubt intellectual reception is there in the west and there is even an urge to break the shackles of this civilization; but the west is deeply rotted in Greek thought of cause and effect and survival of the fittest. It would be difficult to break the roots of the devil of 'individualism' from those so called civilized people. We do not suggest to withdraw our attempt from this field, but then even Toynbee the great historian had rightly pointed out that Africa and Asia have a future. The West has only one aim before it and that is to raise the standard of living, this urge is to be channeled and selfless service unto others is one of the methods of glorifying service unto others over glorifying the 'self'.

19. The methods of action could be some of the following:

(a) Publications. But it should be well understood that logic and reasoning are never convincing. These never reach the inner corners of heart, what to say of developing a firm belief. The western mind needs things may say it is nice and well written but that is about all. So instead of restoring to reasoning and logic and giving convincing proof adopt the simplicity of Holy Quran. It is a narration, a message, an approach to the human personality. It so to say resonates the soul, appeals to the heart as a voice above that of mortal man. A note of warning would not be out of place. Our writings should give up the apologetic tendency that has so far been above in defending Islam against the bitter attacks of western writers. Negation of western ideas would automatically be covered by the dynamics and positiveness of the message.

(b) Philanthropic institutions aiming at reducing human miseries or giving enlightenment and aid for the betterment of living condition have their own value. But this is again of a limited nature and opens ways for exempting with other missionary institutions of like wise nature. It is almost as offering a bribe with a view to making the other accept one's ideas. The donor may be interested in a return or no return is no concern.

(c) Selfless service This has greatest impact on others who observe the life of this individual or who have a discourse with him even in casual contacts.

(d) Going about the countries of the world in pursuit of trade. This method was practiced by our Holy Prophet (phub). The inner light within automatically lit the inner self of those who came in contact. Such a person is not dependent upon any financial help from the center. He lives a life guided by the principles of the mission he has taken upon himself as an individual. His personal contacts, his personal example, his sincerity of service to humanity through business pays. In this business undertaking he foresees the future and remains in tune with the spirit of times.

(e) Whatever line of action one adopts or whatever calling he has for a living in the country, which is the field of his action, this torch bearer of Islam should keep the following principles in view:

(i) No matter what is his personal label, and belief or to whatever sect he belongs to, he should refrain from preaching that sect. Islam in totality is to be presented in its simple natural beauty.

(ii) In the beginning the rigorous doctrines of shariah are not to be insisted upon. It should be will understood that 'Arkan-e-Din' are means to an end and not an end in themselves. What is more essential is the awakening of an individual's inner self. Once the inner self is refined, once the 'Rooh' the 'spirit' starts on the route of its evolution, outer self of the individual would itself be reformed. It is then only that all that is enjoined upon an individual by 'Shariat' have some meaning. This is the way of 'Tariqat' and 'Haqiqat'

(iii) It should be a source of inspiration that it was through a positive attitude in life that our 'mubbaleghin' succeeded. They like the Holy prophet (pbuh) never looked to the weakness and shortcomings of the individual. They always picked up the good in the individual and glorified him. This was grace and mercy unto mankind. The respect of the human individual was a keynote of the Islamic spirit they introduced.

(iv) For presenting Islam to other people only personal example is sufficient. The Holy Prophet even in presenting God, His attributes and personality had said, " One who has seen me has automatically seen God".

(v) A small pamphlet form of manifesto is to be prepared in order to give guidelines to an individual as to what Islam seeks to make out of him. This may have sense of the following aspects:-

(A) Islam insists on the concept of "Balance". This balance is a balance in each walk of life. A balance between"Zahir" and "Batin". Thus the aim is oneness of the individual (Tawhid) within himself and creation, with the simplicity of a child.

(B) Islam takes you out of duality, (personal duality and duality with nature). Islam is a religion of nature so it helps in being in tune with nature and the infinite.

(C) Islam preaches "akhuwat" – Human respect - Benevolence to humanity and creation. Thus it does not preach seclusion or escapism. Rather it expects all to meet challenges of life together and from creation to eternity.

(D) The "Rehmat-e-Mohammadi" is all pervading. The Holy Prophet's (pbuh) primary mission is to beautify the outer self and refine the inner self and not the presentation of arkan-e-din which were subsidiary as a means to the end.

(E) The highest Sunnat was "Dard-e-Ummat". Even in mairaj Ummati Ummati.

20. So let each guide be a grace and mercy unto mankind, let him be a light unto himself and light unto others would spread automatically.

21. God bless you in this undertaking. We feel that you have the Amr-i-Ilahi with you, as otherwise this idea would not have overtaken you as intensely.

Your brothers in faith.