

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ
(There is but one God. Muhammad is the Messenger of God)

Daigham-e-Haqq

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SUFIISM IN ISLAM

By Maulana Aftab-ud-Din Ahmad

Tasawwuf a regular science

The word "mysticism", which is generally used to indicate this aspect of Islam, is a little misleading. The English word has an elusive atmosphere about it, whereas tasawwuf itself is a regular science with its set laws and a full scheme in detail. It is based on palpable experiences which can be reproduced, as in any other science, under set circumstances. Every pilgrim has to pass through the same stages in his spiritual journey and these stages are readily recognizable by their detailed descriptions given unanimously by all masters. The landmarks and pitfalls are described in equally exhaustive particulars. Just as in any other course of study there are methods of tasawwuf to test the progress of the disciple and his merit. As in any other branch of knowledge, there are geniuses in this branch of study also, who create a stir in the world, but even the humblest learner can at least aspire to develop a living sense of the presence of God even in the midst of our struggle for material existence. He also develops a taste for this culture and an interest in those who follow this path and thereby acquires an increasing control over his passions and desires for things worldly. It can readily be understood that this paves the way for real social peace, the crying need of the times. As for the more gifted pilgrims - but for them God would be a mere hypothesis - it is their experiences that have made God a palpable fact of experience and have made thinking humanity believe in the continuity of life after death. It is they who radiate a faith in life everlasting which, in its turn, takes away the sting from death and enables us, average men, to view life with a sense of ease. They attain to a perfect certainty about the existence of God by a speaking contact with Him and thereby act as the vice-regents of the Holy Prophet, peace and blessings of Allah be upon him. It is to these people that the Holy Prophet, peace and blessings of Allah be upon him, refers in his much-quoted saying: "The learned among my followers are like the prophets of Israel," or in another saying: "The learned are the successors of the prophets."

The law being complete in the shape of the Holy Qur'an, no prophet is needed after the Prophet Muhammad, peace and blessings of Allah be upon him. And yet the spiritual luminaries must be there to testify to the existence of God, to the truth of the Qur'anic revelation and to the continuity of the Holy Prophet's spiritual regime. Without these personalities belief in all these verities, would be reduced to a mere make-belief, devoid of any power to influence people's thought and action. This has exactly been the fate of all religions excepting Islam, which, though professed by a politically backward people of the moment, is yet rich in the tradition of these living experiences.

The three stages of human consciousness

Islam is not a speculative philosophy or a dogmatic theology, but an experimental science with its attractions as such. To describe briefly the general framework

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IN THE NAME OF ALLAH
THE BENEFICENT THE MERCIFUL

THE PROMISED MESSIAH SPEAKS

THREE STAGES OF ISLAMIC TEACHINGS

by Hadhrat Mirza Ghulam Ahmad
Founder of the Ahmadiyya Movement in Islam

The fact is that the teaching of the Holy Qur'an and the instructions of the Holy Prophet are divided into three stages. The first is intended to turn savages into men and to instill into them notions of human properties; the second is to raise them from the stage of natural humanity to that of moral beings; and the third is to elevate them from the moral stage to the stage of spiritual union with God, where they may enjoy His nearness, approbation and love. At this stage there is annihilation and effacement, and all signs of a separate existence and a separate will are completely obliterated, and there is left only one absorbing sense of Divine Presence, the single transcendent Presence, that is to remain after the dissolution of the Creation. This is the final stage of progress for every God-seeking individual, be he man or woman, and hereto converge all the different systems of religious exercises. Here ends the journey of the saints. This is the stage referred to in the term "Istiqamat", which occurs in the opening chapter of the Holy Qur'an. At this stage are finally quenched under Divine Command all the passions and desires which are ignited in the lower self of man. When this stage is attained, then is the whole citadel finally conquered. The rabble of passions and desires cease their din and the question is asked "To whom does the Kingdom belong to-day?" and the answer comes, "To the God of Glory and Greatness."

But far otherwise is the case with the stage of morals and good conduct. In that stage there is no security against the enemy during the unguarded moments of spiritual strike, because for those who have not yet passed beyond this stage there still remains to overcome many a stronghold difficult of conquest and they have to live in the constant fear of a sudden overwhelming assault by their lower selves when the appetites have been made more furious by prolonged abstention. Such men can never lead a life together free from dust and impurities nor can they ever be secure from the assaults of their passions.

of this science:

Human consciousness is divided into three conditions rising upwards in the scale of evolution:

- (1) Nafs Ammara, i.e., unruly animal self.
- (2) Nafs Lawwama, i.e., struggling moral self.
- (3) Nafs Mutmainna, i.e., composed God-realising self.

In the first stage man is purely animal, restless with animal urges, impatient of restrictions and stranger to any pricking of conscience. By a systematic course of religious training, of which obedience to commands and prohibitions is the chief feature, he develops a sense of propriety and impropriety and repents after every fall and error. This is the Lawwama state. This stage begins with the first dawning of the moral sense and ends in the complete surrender of the animal ego in man, which marks the third and highest stage, viz. Mutmainna. The struggle between the lower and higher self having now ended, the pilgrim enters a condition of perfect peace of purity, of rectitude, and of knowledge.

How Sufis define their Experience

To indicate the experiences starting from the threshold of this stage and continuing further on, the Sufis have coined three more terms, viz.:

1. **Fana:** A complete subjugation of the animal self. At this stage man ceases to be disturbed by any urge or desire. The only urge left in him is prayerful surrender of his whole being.
2. **Baqa:** This means a restoration of the self in a new consciousness, this time not of the flesh but of the spirit. The urges of the self are no longer from the animal passions which drive a person to acts involving violation of other people's rights and which lead to disturbance in society, but from the God-controlled spiritual region which is the source of actions invariably beneficial to humanity and creation.
3. **Liqa:** This is the stage wherein man's spiritual knowledge rises to such a high pitch that the rewards for this faith, sincerity and devotion no longer remain a matter of belief but become a palpable certainty and experience, as if he has them already, and his faith in God reaches a point wherein it seems to him that he is seeing God face to face. Such a man becomes free from all fears about the future and from all sorrows about the present and the past. In such a condition a man is free from all hesitations and obscurity of judgement and doubts and misgivings. In this condition the devotee is coloured by the attributes of God in the manner of a piece of iron, which assumes the colour of fire if it is kept long enough in it. And in moments of commotion such a man's feelings partake of Divine powers, so much so that his pleasure brings in the pleasure and blessings of God and his anger brings the wrath and curse of God, and events seemingly contrary to the laws of nature come into being through his attention. Receiving powers from God he possesses a power of creation; he creates events and even determines the course of history.

It should be borne in mind that after a pilgrim has entered the state of *Fana*, which in the language of the Quran is called *Istiqama*, the next two stages of *Baqa* and *Liqa* follow as a matter of course. The reason is that when a person becomes completely devoid of attachment to creation and desires and personal will, he automatically enters the state of *Baqa*. So long as a man is not confirmed in the state of self-annihilation and his surrender to God does not become a spontaneous affair, he cannot be said to be in state of *Baqa*, which requires that all acts of devotion and surrender should become natural acts not needing any effort. When such a state is attained the man feels that all that belongs to him is really God's. And while other people of the world delight in the satisfaction of their own personal desires, such a person enjoys the worship

of God and His remembrance.¹

Thus when the pilgrim is confirmed in this state of *Baqa* and it becomes the warp and woof of his very being, a light appears to descend from heaven and the mist of uncertainty is altogether lifted from his heart, which is now filled with a sweet feeling of love, never experienced before, like the sensation one experiences at the time of reunion with a loving friend after a long separation. This is accompanied by a highly pleasing shower of Divine communications every now and then, which may be said to be attended by a heavenly sweet smell and coolness like that of spring breeze. At this stage the devotee feels pleasure in sacrificing everything he possesses for the sake of God, even his honour and life. His heart becomes so filled with the Light Divine that it seems as if he is experiencing the rays of the mid-day sun within his bosom and as if God Himself had descended on his heart with all His glory. And these are the signs of the state of *Liqā*.

It is also to be remembered that, while attainment of *Fana* is the result of human efforts, the two higher stages of *Baqa* and *Liqā* are the gifts of God proceeding from His Grace. The pilgrim's spiritual struggle takes him to the stage of *Fana* only. After this, Divine grace takes him by the hand and carries him to the higher regions. So the rigours of the journey are felt only as far as the state of *Fana*.²

Order of saints in Islam

It seems also necessary to explain another set of ideas of corresponding terms in Sufiism. It is in relation to the order of Saints. According to the Sufis there is a hierarchy of Saints or *auliya* at all times in the world, through whom God manifests His mercy to the world of humanity. In the absence of the Holy Prophet, peace and blessings of Allah be upon him, they are the vice-regents of God on earth on His behalf. They are of three different grades - *Badal* (plural *Abdal*), *Ghauth* and *Qutb*. *Badal*, literally "substitute", is so called because if any one of these Saints happens to die, God immediately substitutes another for him. They are righteous persons of whom the world is never destitute (Ibn Durayd, *Sihah*, *Muhkam*, *Qamus*). But the more authoritative view is that they are given this name because of their ever-changing spiritual condition. They are in flux and are not allowed to remain in one state. Being still on their way to God-realisation, they are not allowed to settle down at any intermediate point.

As to their exact number and their location, opinions are divided. They seem to be the lowest in rank among the spiritual successors of the Holy Prophet, peace and blessings of Allah be upon him.

Ghauth and *Qutb*. According to the best authorities "they are a hierarchy of the Saints of a particular generation, and are supposed to be pre-eminently endowed with sanctity and with miracle-working facilities." If anybody is a *Qutb* or a *Ghauth*, he is recognised as such only by his agents, *Badals*, unless, of course, he himself reveals his position to a particular man. The literal meaning of *Qutb* is "axis", or pivot, the point upon which a thing turns, the chief upon whom the state of affairs turns. So a *Qutb* is he whose attentions and prayers decides the course of events in a particular society of people. He may be regarded as a kind of spiritual agent in a particular community. The literal meaning of *Ghauth* is "aid", succour in the midst of difficulties. So a *Ghauth* is a kind of intercessor, who intercedes at a moment when the sins of a nation or the whole of humanity are at the point of being punished. These seem to be particularly tender-hearted, like the Prophet Muhammed, peace and blessings of Allah be upon him, himself. Their hearts melt at the woes and sufferings of humanity and they are therefore a means to avert Divine punishment. With the acceptability of their prayers assured, their prayers become a plea for Divine forgiveness and mercy. So *Badal* or *Abdal* may be regarded as spiritual magistrates. Above them are the *Qutb* and in the highest rank are the *Ghauth*.

Together they constitute the make-weight of spiritual humanity at a particular

moment, acting on behalf and under the stamp of the Holy Prophet, peace and blessings of God be upon him! But unlike the *Mujaddids*, who are not only authorised but even commanded to announce their existence and authority, neither the *Qutb* nor even the *Ghauth*, much less the *Abdal*, are authorised to proclaim their existence and position. They act in silence, serve humanity by their precepts and example, and pray incessantly for the general forgiveness of human sins.

Some people have contended that the idea that such people exist and that they are a kind of intercessors for humanity is not Islamic. This view is incorrect. A perusal of the verses 20-27 of Chapter "Yasin" of the Holy Qur'an will show that even in a nation doomed to destruction for its iniquities there live persons who can testify to the truth of a prophet appearing among them by their power of readily recognizing the will of God. The narration of this event is begun with the following words:

"And from the remote part of the country there came a man running, and he said 'O my people, follow the messenger.....,'"

Now, who was this man? I suggest it was either a *Ghauth* or a *Qutb*.

As for the idea that punishment for the sin of a nation is averted by the presence of an eminent man of spirituality, this can be deduced from the story of the Prophet Lot as given in the chapter "Hud" of the Holy Qur'an. This narration shows that the punishment even of a doomed nation is postponed in deference to a spiritual personality living in its midst. Even the punishment of the Quraish was deferred till the migration of the Holy Prophet, peace and blessings of Allah be upon him, from Mecca. The Holy Qur'an lays down this principle in so many words. "Nor is God going to chastise them while you are among them..." (8:33). So this idea of the Sufis can be traced to principles laid down in the Holy Qur'an itself apart from its verification by the invariable experiences of Saints throughout our history.

Sufiism not a borrowed plume

It has also been suggested by some non-Muslim writers that Sufiism is a borrowed plume and not the soul of Islam. This is based on crass ignorance. All the affairs that led to the formation of the Islamic society and civilization were based on the verbal revelations coming to the Holy Prophet, peace and blessings of Allah be upon him, in moments of spiritual trance, and minor revelations coming to his companions from time to time, are matters of history. Exclusive devotional practices of a whole band of disciples called *Ashab al-Suffa* is one of the outstanding facts of the Holy Prophet's time. To say in face of this that Islam was a dogmatic and ritualistic faith in its origin and that tasawwuf was of later growth, is to deny a historical fact as clear as broad daylight. The fact is that tasawwuf is the soul of Islam and that political Islam is only its physical manifestation. Of course, much of what passes for Sufiism is not tasawwuf. Ideas and practices foreign and even antagonistic to Islam have undoubtedly entered the body politic even of this living faith, particularly during the last few centuries, because of the general decay in the Islamic social and intellectual system. But disease does not prove the non-existence of health altogether, nor decay the non-existence of body. In spite of corrupting influences from outside and their effects on our spiritual system, tasawwuf in its pristine purity has throughout existed in Islamic society. It needs eyes, however, to see it. Eyes that can see nothing but howling and dancing dervishes as the only samples of Islamic mysticism must undergo a major spiritual operation to be fit to discover true tasawwuf in Islam.

1. *Aina-I Kamalat-i-Islam, Hazrat Mirza Ghulam Ahmad.*
2. *op. cit.*

Thus Spoke the Holy Prophet

Selections From the Sayings of the Prophet Muhammad

Actions will be judged according to intentions. The proof of a Muslim's sincerity is that he payeth no heed to that which is not his business.

Of Abstinence

The nearest to me are abstinent, whoever they are, wherever they are.

A man once said to Muhammad, "O, Messenger of God, permit me to become a eunuch." He said, "That person is not of me who maketh another a eunuch, or becometh so himself; because the manner in which my followers become eunuchs is by fasting and abstinence." The man said, "Permit me to retire from society, and to abandon the delights of the world." He said, "the retirement that becometh my followers is to life in this world and yet to sit in the corner of a mosque in expectation of prayers."

Keep fast and eat also, stay awake at night and sleep also, for verily there is a duty on you to your body, not to labour overmuch, so that ye may not get ill and destroy yourselves; and verily there is a duty on you to your eyes, ye must sometimes sleep and give them rest; and verily there is a duty on you to your wife, and to your visitors and guests that come to see you; ye must talk to them; and nobody hath kept fast who fasted always...."

Of Adultery

Ye followers of Muhammad, I swear by God, there is not anything which God so abhors as adultery.

Of Aged Persons

Verily, to honour an old man is showing respect to God.

Of Alms-Giving

The best of alms is that which the right hand giveth and the left hand knoweth not of.

Of Charity

Charity that is concealed appeaseth the wrath of God.

Charity is a duty unto every Muslim. He who hath not the means thereto, let him do a good act or abstain from an evil one. That is his charity.

Every good act is charity.

Of Chastity

Modesty and chastity are parts of the Faith.

Of Christians and Jews

Muhammad once referred to strife, and said, "It will appear at the time of knowledge leaving the world." Zayd said, "O Messenger of God, how will knowledge go from the world, since we read the Qur'an, and teach it to our children, and our children to theirs, and so on till the last day?" Then Muhammad said, "O Zayd, I supposed you the most learned man of Medinah. Do the Jews and Christians who read the Bible and the Evangel act on them?"

When the bier of anyone passeth by thee, whether Jew, Christian or Muslim, rise to thy feet.

Of Cleanliness

Were it not for fear of troubling my disciples, verily I would order them to clean their teeth before every prayer.

God is pure and loveth purity and cleanliness.

Of Compassion

There is no reward but paradise for a Muslim who suffereth with patience when the soul of his affectionate friend is taken.

Once Muhammad went together with some of his companions to Abu Yusuf, a blacksmith, who was husband of the nurse of Muhammad's son Ibrahim. And the Apostle of God took him and embraced him. On another occasion they went to see Ibrahim, when he was in dying moments. Then the eyes of Muhammad were fixed, and flowing with tears; and Abd-al-Rahman, son of Auf, said to the Messenger of God, "Do you weep and shed tears, O Apostle of God?" He said, "O son of Auf, these tears are compassion, and feeling due to the dead." After that he shed tears again, and said, "Verily my eyes shed tears and my heart is afflicted, and I say nothing but what is pleasing to my Benefactor; for verily, O Ibrahim, I am melancholy at being separated from thee." (The disciples expected the Messenger of God to be above tears and smiles.)

Of Conscience

A man asked Muhammad what was the mark whereby he might know the reality of his faith. Muhammad said, "If thou derive pleasure from the good which thou hast performed and thou be grieved for the evil which thou hast committed, thou art a true believer." The man said, "In what doth a fault really consist?" Muhammad said, "When an action pricketh thy conscience, forsake it."

Of Self-Control

The most excellent Jihad (Holy War) is that for the conquest of the self. The exercise of religious duty will not atone for the fault of an abusive tongue. A man cannot be a Muslim till his heart and tongue are so. Riches are not from abundance of worldly goods, but from a contented mind. God loveth those who are content.

Of Courtesy

Verily, for a man to teach his child manners is better for him than to give one bushel of grain in alms.

No father has given his child anything better than good manners.

Respect people according to their eminence.

Of Cultivation of Land

There is no Muslim who planteth a tree, or soweth a field, and man, birds or beasts eat from them, but it is charity for him.

Whoever bringeth the dead land to life again, that is cultivateth waste land, for him is reward therein.

Of The Dead

And behold! A bier passed by Muhammad, and he stood up; and it was said to him, "This bier is a bier of a Jew." He said, "Was it not the holder of a soul, from which we should take example and fear?"

Do not speak ill of the dead.

The faithful do not die; perhaps they become translated from this perishable

world to the world of external existences.

Of Death

Death is a blessing to a Muslim. Remember and speak well of your dead, and refrain from speaking ill of them.

Of Disposition

Verily, the most beloved of you by me, and the nearest to me in the next world, are those of good dispositions; and verily, the greatest enemies to me and farthest from me are the ill-tempered.

Of Divorce

The thing which is lawful, but disliked by God, is divorce.

Of the Duties of Believers

I have left two things among you, and you will not stray so long as you hold them fast. One is the Book of God, the other is Laws of His Messenger.

When you speak, speak the truth; perform when you promise; discharge your trust; commit not fornication; be chaste; have no impure desires; withhold your hands from striking and taking that which is unlawful or evil. The best of God's servants are those who, when seen, remind of God; and the worst of God's servants are those who carry tales about, to do mischief and separate friends, and who seek for the defects of good.

No man is a true believer unless he desireth for his brother that which he desireth for himself.

It is better to sit alone than in company with the bad; and it is better to sit with the good than alone. And it is better to speak words to a seeker of knowledge than to remain silent; and silence is better than bad words.

He is not of us who is not affectionate to his little ones, and doth not respect the feelings of the aged; and he is not of us who doth not order that which is good and prohibit that which is evil.

Verily, each of you is a mirror of his brother; then if he seeth a vice in his brother he must tell him to get rid of it.

That person is not a perfect Muslim who eateth his fill, and leaveth his neighbours hungry.

"Teach me a work, such that when I perform it God and men will love me." Muhammad said, "Desire not the world, and God will love you; and desire not what men have, and they will love you."

Of Envy

If envy were proper, two persons would be the most proper object of it; one, a man to whom God hath given riches, and appointed to bestow in charity; the other, to whom God hath granted the knowledge of religion, and who acteth thereon himself, instructing others.

Of Forgiveness

There is no man who is wounded and pardoneth the giver of the wound but God will

exalt his dignity and diminish his faults.

That person is nearest to God who pardoneth when he hath in his power him who would have injured him.

Of Gentleness

Verily, God is mild, and is fond of mildness, and he giveth to the mild what he doth not to the harsh.

God saith, "The person I hold as beloved, I am his hearing by which he heareth, and I am his sight by which he seeth, and I am his hands by which he holdeth, and I am his feet by which he walketh."

Of God's Kindness

God is not merciful to him who is not so to mankind.

Muhammad said, "I would not have the whole wealth of the world for this revelation." "Say (O Muhammad) O my servants who have oppressed you own souls by sinning, despair not of the mercy of God." A man said, "What of him who hath associated others with God?" Muhammad remained silent for a while and then said, "know that him also God forgiveth; but on repentance."

Of The Heart

Beware! verily, there is a piece of flesh in the body of man, which when good, the whole body is good; and when bad, the whole body is bad, and that is the heart.

Of Heaven and Hell

Hell is veiled in delights, and Heaven is hardships and miseries.

Of Hospitality

He who believeth in one God and in a future life (i.e., a Muslim) let him honour his guest.

Of Islam

Every child is born with a disposition towards the natural religion (Islam - submission to the Divine Will). It is the parents who make it a Jew, Christian or a Magian.

Of Kindness

All God's creatures are His family; and he is the most beloved of God who doeth most good to God's creatures.

Of The Qur'an

The Qur'an consisteth of five heads - things lawful, things unlawful, clear and positive precepts, mysteries and examples. Then consider that lawful which is there declared to be so, and that which is forbidden as unlawful; obey the precepts, believe in the mysteries, and take warning from the examples.

Of Labour

He who neither worketh for himself nor for others, will not receive the reward of God.

Those who earn an honest living are the beloved of God.

Of Learning

He dieth not who taketh to learning.

An hour's contemplation is better than a year's adoration.

Wisdom (learning) is the stray camel of the faithful; take hold of it wherever ye come across it.

Go in quest of knowledge even unto China.

To spend more time in learning is better than spending more time in praying; the support of religion is abstinence. It is better to teach knowledge one hour in the night than to pray the whole night.

One learned man is harder on the devil than a thousand ignorant worshippers.

The ink of a scholar is more holy than the blood of a martyr.

One hour's meditation on the work of the Creator is better than seventy years of prayer.

Acquire knowledge. It enableth its possessor to distinguish right from wrong; it lighteth the way to Heaven; it is our friend in the desert, our society in solitude, our companion when friendless; it guideth us to happiness; it sustaineth us in misery; it is an ornament among friends and an armour against enemies.

What is Islam?

Some of the Highlights of the Religion Revealed to Muhammad



Some of the highlights of the religion revealed to Muhammad.

One God: One Humanity

Islam looks upon the whole of humanity as one family under the universal benevolence of God - the common Creator and Nourisher of all.

Universality of Divine Light

Islam teaches, that just as the life and light-giving rays of God's sun shine upon all alike, the light of revelation, equally indispensable for man's spiritual growth and well-being, was vouchsafed to all the nations of the world in all ages.

Belief in all World Teachers

As a corollary to the above, Islam enjoins faith in all the Founders of the revealed religions of the world, as much as in the Prophet Muhammad.

Jesus Venerated as a Divine Teacher

The Qur'an (The Scripture of Islam) speaks of Jesus in the highest terms, describing him as one of God's chosen Prophets, making it obligatory on a Muslim to venerate him as such. It refutes the doctrines of sonship, resurrection and atonement as later inventions never taught by Jesus.

No Chosen People

Islam rejects the idea of a chosen people, making faith in God and good actions the sole key to Heaven.

No Priestcraft

Islam is the common man's religion, making direct personal access to God open to all alike, without the mediation of a priest.

No Fatalism

Islam makes man the architect of his own destiny. Created with the highest of potentialities, man is left a free master to make or mar his own future through a life of honest endeavour or otherwise.

Universal Human Rights

Islam teaches the sanctity of human personality, confers equal rights upon all, makes freedom of conscience and expression man's most sacrosanct birthright which just on no account be violated, and subjects the highest and the humblest, the prince and the peasant, the king and the commoner, equally to the sovereignty of the law.

Equality of the Sexes

Islam puts man and woman on a footing of equality, throwing open to both alike all opportunities for self-advancement - spiritually, intellectually, morally, socially and economically.

Tolerance of Differences

Islam gives every individual the right to differ with others, and teaches toleration of, even respect for honest differences of opinion or religious views.

A Democratic Way of Life

Islam stands for a democratic way of life, making popular will and public opinion the corner-stone of both the State and social progress, abhorring indoctrination or regimentation in any shape or form.

A Dynamic Progressive System

There is no rigidity in the Islamic system. It looks upon change and progress as the very breath of life - staticness and stagnation being its very negation.

Five Pillars of Islam

Declaration of Faith

The very first thing essential to put one on the road to the Islamic way of life is the public declaration of the following, which constitutes the first article of Faith:

"I bear witness that there is no god but One God, and I bear witness that Muhammad is His servant and messenger."

Prayer

A Muslim is required to say his prayers (Salaat) five times a day - early dawn, early afternoon, late afternoon, sunset and late evening.

Fasting

A Muslim has to observe the whole of the lunar month of Ramadhan as a month of fasting, abstaining from eating, drinking and smoking between the hours of early dawn and sunset.

Zakat

A Muslim has to give away annually 2½ percent of his wealth as charity to be spent on the poorer sections of the community.

Pilgrimage

A Muslim must perform once in his lifetime a pilgrimage to the Ka'ba in Mecca,

provided he has the means to do so.

No Ritualism

All these various observances are intended to foster a sense of the Divine Majesty, self-discipline, fellow-feeling and a sense of the universal fellowship of man, irrespective of caste, colour, language or station in life. Shorn of this inner content, warns the Qur'an, they carry not value with God.

AHMADIYYAT IN PRACTICE



1. The religious leaders of all the nations and their sacred scriptures should be respected.
2. All the companions of the Prophet, all the Imams (they may belong to any school of thought) all the saints and mujaddids (renovators) should also be respected.
3. All the schools of thought in Islam should be considered various branches of a tree. There might be several differences on minor points but all of them agree on the Quran and the Prophet Muhammad.
4. Obedience to the law of Shari'ah and Islamic traditions should be respected. Moreover, one should abstain from all evil customs and habits and accept completely the authority of the Quran.
5. Sympathy should be shown to all men, they may belong to any religion, country, race or nation.
6. One must consider every Muslim as one's brother and should try to help him as far as possible in one's power.
7. The service of Islam should be carried on in cooperation with the Imam and the Mujaddid of the age and under his instructions. For the reformation of all mistakes from the community one should work with great religious zeal and courage.
8. Islam, the Book of Islam and the Messenger of Islam should be defended against all attacks.
9. For the propagation of Islam one should consider oneself as an ambassador in the way of God. The Revelation of God and the message of Islam should be carried to all the nations of the World.
10. One should spend a part of one's time and property for the defence and propagation of Islam.
11. For the Religion of God all kinds of troubles, misfortunes and humiliations should be cheerfully borne.
12. The religion should be held above the World. The love of God and the Prophet Muhammad, the devotion to the cause of Islam and goodwill for mankind in general and for the community of Muhammad in particular should be given priority over everything else in one's life.

اور چونکہ میرے بعد کسی نے نبی ہونا تھا لہذا میری نسل سے کوئی پیدا ہو کر زندہ نہ رہ سکا تو یا خاندان نبوت اقصیٰ کو پہنچ گئی۔ اس کے علاوہ فوت نبی اکرم صلی اللہ علیہ وسلم تمام انسانوں کے لئے ایک مکمل اور بہترین نمونہ ہے۔ نبی اکرم کے کسی اور نمونہ کی ضرورت بھی نہیں رہی لہذا ارشاد فرمایا: لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (سورہ: ۲۱: ۳۳) اب اگر خدا کے حضور حاضر کی اور عزت کے دن کا یقین ہو تو خدا سے طاعات کرنے اور عزت سنوارنے کے لئے صرف اور صرف فوت محمد صلی اللہ علیہ وسلم پر ایمان لانا ہی کافی وافی ہے۔ اور آفری اور جو کئی بات فوت خاتم الانبیاء صلی اللہ علیہ وسلم کو تمام زہرہ انبیاء سے امتیاز بخشی ہے وہ آپ صلی اللہ علیہ وسلم کے صحابہ کرام رضوان اللہ علیہم اجمعین کا حضور کے گرد اجتماع ہے۔ اور ان کی اللہ تعالیٰ کے حضور لہذا یہ گئی جس کو قرآن پاک نے کئی نعمات پر وضاحت سے بیان فرمایا ہے۔ جو کہ انبیاء کرام علیہم السلام کے اصحاب کو یہ مقام عطا نہیں ہوا۔ بلکہ ایسا معلوم ہوتا ہے کہ خدا تعالیٰ کے ہاں اعلیٰ درجات کے حصول سے قوم ریہے فوت ہوئی علیہ السلام کے صحابہ نے کہا: فاذهب انت و ربك قاتلا نحن ههنا قاعلون۔ یعنی ہوئے۔ کہا تو اور تیرا رب جا کر لڑو ہم تو یہاں بیٹھے ہیں۔ ان فدا کی رضا حاصل نہ کر کے فوت علی بن ابراہیم علیہ السلام کے بارے میں فلما احسن منهم الكفر فوت علی علیہ السلام نے ان میں انکار محسوس کیا۔ اس طرح وہ بھی رضائے خداوندی حاصل کرنے سے بے نصیب رہے۔ حقیقت یہ تمام بھی ختم الرسل کی شان میں داخل تھا کہ ان کے صحابہ فدا کی کامل رضاعت ہی کو حاصل کریں کیونکہ اس خاتم الانبیاء کے صحابہ رضاعی علیہم السلام کو قدوسیت کی جامعیت بھی الہامی کتب فرمائی گئی تھی کہ وہ اس ہزار قدوسوں کے ساتھ آیا۔ سو مندرجہ بالا وہ صفات اور خواص ہیں جو کسی نبی میں نہیں دیکھے جتنی صفات آئینہ ہے ختم الرسل یعنی فوت محمد مصطفیٰ احمد مجتبیٰ صلی اللہ علیہ وسلم کا۔ اگر کوئی یہ کہے۔ کہ خلائ انسان نبی ہے۔ (۲) اس کی بیوی ام المؤمنین ہے۔ (۳) اس کی اولاد نبی کی اولاد ہے۔ اور اس کے ساتھ مل کر کام کرنے والے صحابہ ہیں اور رضی اللہ عنہم کے مصداق ہیں۔ تو یقیناً وہ فوت نبی اکرم فداہ الی و امی علیہ الف الف تحمیتہ والسلام کی خاتم البینین ہونے کا کھلا کھلا منکر ہے جس کو اپنے اسلام اور ایمان پر زخمی کر کے ضرورت ہے کہ کیا وہ واقعی فوت محمد مصطفیٰ احمد مجتبیٰ کو آفری اور حقیقی نبی یقین کرنا ہے۔ کچھ لوگ ایسے بھی ہیں جو اسلام کی کھیل داری کا دعویٰ کرتے ہیں لیکن نبی اکرم صلی اللہ علیہ وسلم نے ایسے نبی کے آنے کا انتظار کرتے ہیں جس کو قرآن پاک میں بار بار مردہ قرار دیا ہے اور یہ فرمایا ہے کہ وہ ایک خاص قوم اور خاص وقت کے لئے نبی تھا اور نبی ذمہ داری کو نبیہ کر خدا کو پیارا ہو گیا اور مر گیا۔ اب وہ دیگر نبی نہیں آسکتا۔ کیونکہ خدا کا اصل فیصلہ ہے جو رہ جاتے ہیں انعم لایرجون وہ ٹوٹا نہیں کرتے۔ آؤ میرے مسلمان بھائیوں! قرآن پاک کو مغربی سے تمام لیں واعلموا بحبل اللہ جمیعاً۔ اور نبی اکرم صلی اللہ علیہ وسلم کا رسوخہ اپنا خدا کی ذات میں صفات میں کسی لبر کو شامل نہ کریں محمد صلی اللہ علیہ وسلم ہمارے زوہد نبی ہیں اور

چنانچہ حضرت خاتم النبیین صلی اللہ علیہ وسلم کو خطاب فرماتے قرآن پاک کی سورہ افراب میں ارشاد ہوتا
 ۱:۱ سے نبی! (صلی اللہ علیہ وسلم) اللہ کی طرف سے دہی گئی ذمہ داریوں کو ادا کرو۔ اس معاملے میں نہ تو کافروں کی بات
 سناؤ اور نہ ہی منافقوں کی مانو! یقیناً اللہ اس کے اندر پوشیدہ علم اور حکمت کو خوب جانتا ہے۔ اور صرف اسی
 کی پیروی کرو جو تیری طرف تیرے رب کی طرف سے وحی کیا گیا ہے۔ یقیناً اللہ تعالیٰ خوب جانتا ہے جو تم کرتے ہو
 (۱:۱-۲) اس سے یہ بات بالکل واضح ہے کہ نبی وہی ہوتا ہے جو اپنی وحی الہی کا نتیجہ اور پابند ہوتا ہے
 وہ کسی کا پیرو نہیں ہوتا اور جو کسی اور نبی کا پیرو ہوتا ہے وہ نبی گنہگار نہیں ہو سکتا۔ لہذا جو امتی محمد صلی
 اللہ علیہ وسلم ہو وہ کسی قیمت پر نبی ہو سکتا ہی نہیں۔ لہذا جو لوگ حضرت مرزا غلام احمد قادیانی دعتہ اللہ علیہ کو نبی کا مدعی قرار
 دیتے ہیں وہ جوڑے ہیں اور وہ اس معصوم انسان پر بہتان مارتے ہیں۔ ۲:۱ اسی صورت میں ذکر ارشاد ہے
 جو کسی دوسرے نبی کے لئے قرآن پاک یا اس سے پہلے کسی الہامی کتاب میں وجود نہیں ہے وہ یہ ہے۔ کہ ”نبی“

مومنوں کے لئے ان کی اپنی جانوں سے زیادہ عزیز اور اہم ہے اور اس (صلی اللہ علیہ وسلم) کی بیویاں مومنوں کی
 عایشیں ہیں۔ یعنی وہ اممات المؤمنین ہیں (۲:۱۳۳) اس حقیقت کو اس بات سے ممتاز کرنے کے لئے کہ کیا یہ بات
 منہ لوبی ماں کی طرح ہے؟ پھر ارشاد فرمایا اے نبی صلی اللہ علیہ وسلم ان ازواج مطہرات کے بعد اب تیرے لئے کوئی
 اور عورت حلال نہیں ہے۔ اور نہ ہی ازواج کو تبدیلی کی اجازت ہے۔ اگرچہ وہ تمہیں اتنی ہی ولعورت نظر آئیں جو
 وہی دکھو جو اب تک تمہارے نکاح میں آچکی اور یہ بھی یاد رکھیں خدا پر چیز پر نگران ہے۔ یعنی تم ان ازواج
 کو نہ تبدیلی کر سکتے ہو اور نہ ہی طلاق دے سکتے ہو (۳:۳۳ : ۵۷) یعنی ختم نبوت کی دوسرا نشان یہ ہے کہ وہ نہ اپنی
 بیوی کو طلاق دے سکتا ہے اور نہ نبی بیوی کر سکتا ہے۔ یہ بھی ختم نبوت کا واضح اور روشن نشان ہے۔ اس کے باوجود
 بھی ایک شبہ تھا کہ حضور نبی اکرم صلی اللہ علیہ وسلم کی وفات کے بعد شاید ان کی ازواج دوسرا نکاح کر سکتا ہو
 کسی بھی واضح طور پر نکاح کرنا اور فرمایا۔ ”اور تمہیں کسی قیمت پر لائق نہیں ہے کہ تمہاری طرف سے اللہ کے رسول
 صلی اللہ علیہ وسلم کو کوئی تکلیف پہنچے۔ اور نہ ہی تم کبھی بھی اس ازواج مطہرات رضوان اللہ علیہنَّ

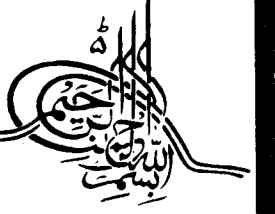
سے اس کے بعد (یعنی اس کی وفات کے بعد) نکاح کر سکتے ہو۔ یہ بات خدا کے نزدیک حرم عظیم ہے۔
 (۳:۳۳ : ۵۳)۔ یعنی نبی اپنی بیوی کو طلاق نہیں دے سکتا کیونکہ اگر وہ طلاق دیدے تو کوئی بھی اس
 سے نکاح کر سکتا ہے۔ یہ دوسری بات ہے کہ وہ کسی کے خود نکاح نہ کرنا چاہے۔ اور حضرت مرزا غلام احمد قادیانی نے
 اپنی بیوی کو طلاق دیدی کیونکہ وہ نبی نہیں تھے اور نہ ہی ان کی دوسری بیوی ام المؤمنین ہو سکتی ہے کیونکہ مرزا
 صاحب نبی تھے ہی نہیں۔ اور وہ اگر نبی ہوتے تو انہیں اپنی پہلی کو عطا کرنا ہوتی۔ اور نہ ہی مطلقہ رکھتے۔ اور تیسری بات
 اسی سورہ افراب میں ارشاد ہے ”محمد صلی اللہ علیہ وسلم تم سے کسی مرد کے باپ نہیں ہیں۔ اور لیکن وہ اللہ
 کے رسول اور خاتم النبیین ہیں۔ اور اللہ پر چیز کو جاننے والا ہے“ (۳:۳۳ : ۴۰) حضور صلی اللہ علیہ وسلم کی وفات
 طلب کی گئی تو حضور صلی اللہ علیہ وسلم نے ارشاد فرمایا اگر میرا کوئی بیٹا ہوتا تو یقیناً وہ بھی نبوت پاتا اور نبی کہلاتا
 کیونکہ میرے بعد سلسلہ نبوت ختم ہے اس لئے میں کسی بیٹے کا باپ نہیں ہوں۔ اور خاتم النبیین کے معنی ہیں
 ”لا نبی بعدی“ تیرے بعد کوئی نہیں ہے نہ نیا پیدا ہوگا اور پہلے نبیوں میں سے کوئی بھی نہیں ہے لہذا نبوت مکملی طور پر ختم ہے۔



اسلامی افکار کا ترجمان

سیدنا حق

احمدیہ انجمن اشاعت اسلام فیجی



حضرت خاتم الانبیاء صلی اللہ علیہ وسلم کی چند نمایاں خصوصیات

برادران اسلام! درخشاں باتوں کا یہ قرآن پاک اور دوسری الہامی کتب میں بڑے غور سے مطالعہ کیا ہے۔ اور یہ معلوم کرنے کی کوشش کی ہے کہ دوسرے انبیاء علیہم السلام کو بھی کیا ان خاص احکامات سے فوٹا گیا ہے یا نہیں۔ مہد نامہ قدیم و جدید میں انبیاء کرام علیہم السلام کے بارے میں ان خواص کا نہیں نشان تک نظر نہیں آتا۔ صرف قرآن مجید ہی ایک مقدس کتاب ہے جس میں صرف حضرت محمد مصطفیٰ احمد مجتہبی صلی اللہ علیہ وسلم کے لئے ہی ان خواص کو بڑی تفصیل سے بیان فرمایا گیا۔ اگرچہ پیسے بنیوں اور رسولوں کی شخصیات نہایت عظیم تھیں ان کا کردار بیدار اور دن کے اعمال اپنی اپنی امتوں کے لئے عمدہ مثال اور اسوہ حسنہ تھے لیکن حضرت محمد صلی اللہ علیہ وسلم فداہ الہی دائمی کا وجود مسود ایک کائناتی اسوہ عمدہ تھا اور آپ کی ہستی اولین و آخرین کے لئے ہادی برحق ہیں کیونکہ آپ تمام انسانوں کے لئے آفریں پشوا اور رہنما ہیں۔ اس کے لئے قرآن پاک کچھ ایسے خواص آپ سے مختص کر دئے ہیں تاکہ آئندہ کسی نبی۔ رسول۔ ہادی و مہدی حقیقی کے ظہور تک نہ ہو۔ گو قرآن پاک میں مسلمانوں کے راہ راست سے ہٹ جانے کی صورت میں وعدہ کیا گیا ہے کہ خلفاء اور مجددین اصلاح گئے آتے رہیں گے۔ مگر ان میں سے کوئی بھی محض مصلح ہو سکتا ہے۔ لیکن نبی حقیقی کا تمام کبھی حاصل نہیں کر سکتا۔ اس لئے کہ رسول اکرم کامل نبی۔ اور قرآن مکمل کتاب ہے۔ اب کسی اور نبی یا رسول کی قطعاً حاجت نہیں۔ بد قسمتی سے مسلمانوں نے قرآن پاک کو چھوڑ رکھا ہے اور قرآن پاک کے حقیقی مفہوم اور مطلب سے دور جا پڑے ہیں۔ مسلمانوں کی اکثریت تو حضرت عیسیٰ بن مریم علیہ السلام کو اب تک زندہ مانتے ہیں حالانکہ وہ دہزار سال زمین کے اندر مل کر خاک بن چکے ہیں اور قرآن پاک لا تعداد ایسی آیات سے پُر ہے کہ وہ وفات پانے علیہ السلام پر ناماہل انکار حقیقت ہیں۔ بعض ظالم اور مشرک مسلمان تو نہیں خدا تعالیٰ جل شانہ کی صفات خاصہ سے بھی مختص مانتے ہیں جیسے کہ وہ حی لایوت ہے۔ خالق ہے۔ وہ مردوں کو زندہ کرتا ہے۔ اور اب تک تغیر اور کسی قسم کی تبدیلی سے