



Searching for the lost destination... Pakistan

Sami Ullah Malik

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَفَغَيْرَ اللَّهِ ابْتَغَىٰ حَكَمًا ۗ وَبِوَالِدِيٍّ أَنْزَلَ
إِلَيْكُمْ الْكِتَابَ مَفصَّلًا ۗ وَالَّذِينَ آتَيْنَاهُمُ
الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ
بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

In the name of Allah, the Most Merciful. [Say], "Then is it other than Allah I should seek as judge while it is He who has revealed to you the Book explained in detail?" And those to whom We [previously] gave the Scripture know that it is sent down from your Lord in truth, so never be among the doubters. (Ina'am:114)

ATTRIBUTION

**NAMES OF THESE ANONYMOUS MARTYRS
WHO MADE PAKISTAN IMMORTAL**

-:Preface:-

One of the purposes of writing Harman's travelogues is to guide other pilgrims. Such travelogues which are written under this purpose have the status of a guidebook. Sometimes the pilgrim writes his travelogue to fulfill his passion and desire. The aim is that other people read this travelogue and are ready for this auspicious journey. But my case was completely different because it may not be a travelogue at all, but a classical style of emotions and feelings. And the other is Arifa, who has been holding a place in Toronto Canada for the last several decades with the name of "E-Avaaz Radio" in terms of audio meetings all over the world. Three years ago today, when I was introduced to her, this was not known. That such a respectable and pure relationship will be developed with him that apart from the weekly TV programs, one day the draw will come out with him to visit the Holy Haram and along with it, the most respected brother from Pakistan Mr. General Retired Ghulam. Mustafa Sahib will also become our travel partner. Of course, the right use of this precious time came to A'apa Arifa in this journey to Harmain Sharif and what stages of intimacy with her Lord she had to go through is a separate story.

But my brother Ghulam Mustafa Sahib's incompetence and wisdom full of compassion surprised me on many occasions. In the love of the country, there were many times such tears that it was impossible for me to control myself, but I will definitely mention to you all those sensitive memories that I am still captive and if my Lord wrote the travelogue. If Tawfiq granted me what I learned from my two sympathizers, it will definitely be mentioned, God willing. At present, I am penning down for you a brief account of the way Hussain and Jamal of the Harmain Sharif have enthralled the heart and eyes. We pray to Allah to accept this effort....A 'ameen Ya Rub Ul A'alameen.

"Allahu Akbar... What is that house where your gaze returns after reverently touching its walls? Where your body circumambulates, and so does your heart... Among the idols of the world, yesterday as well as today, it stands as the first house of God. Not just a matter of a few centuries, but it is the very first place of worship on earth! Do the memories of that time exist in the mind of any human being? Countless temples have been built since then, innumerable churches have risen, and the earth has witnessed revolutions of all kinds. Civilisations have risen and fallen—whether they were in Egypt and Babylon or Rome and Persia. Yet, in the deserts of Arabia, amid rocks and mountains, stands this building, draped in a black cloth, which the Lord Himself called 'His house.' No storm, no revolution, and no earthquake could ever displace it from its place. The tyrant Abraha, who set out to destroy it, was not only annihilated but became a symbol of disgrace and admonition for eternity.

It is a special grace of Allah on those souls whom He has blessed with the opportunity to visit His house. During this journey to the holy land, how can one fully satiate their longing with repeated circumambulations? Before your gaze can complete its circumnavigation of this house, the soul desires that life itself may end here...! This black, cubical house, free from all pretence and embellishment... when the eyes fall upon it, they remain transfixed, and the soul becomes so overwhelmed with humility that it falls into prostration! At that moment, Moses, the one who spoke to God, comes to mind—if it was difficult to remain composed upon witnessing the radiance of this house, then what level of turmoil would the radiance of the Lord of this house bring! When the

magnificence of the house is such that one who beholds it forgets all else and it becomes the sole focus of their vision, how can the human sight possibly endure the vision of the house's Lord?

The unique house of the Lord of the Kaaba stands before the eyes, radiating splendour. It was not built for the first time by any engineer or architect, no expensive construction materials were used, nor was modern machinery employed! The builder of Allah's house...? Yes, that builder too appears moment by moment in our thoughts, carrying heavy stones on his head, his hands covered in lime, mud, and mortar. In the blistering noon heat of the Arabian desert, without concern for the scorching sun, without wages or material compensation, that labourer who seemed to be pouring his entire being into the construction of this house... and the Lord of the house lovingly and tenderly mentions these 'labourers' when Ibrahim (Abraham) and Ismail (Ishmael) raised the foundations of this house:

Yes! While gazing upon this house during its visitation, when the eyes of the mind are fixed upon it, it seems as though those hands are still busy building the Kaaba, placing stone upon stone, hands covered with lime and mortar, and eyes brimming with tears... the agony of the heart spilling onto the tongue:

وإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ" (بقره: 127)

And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed, You are the Hearing, the Knowing. (Al-Baqarah: 127).

This is the honour of the friends of Allah... the stations beyond the stages of love... the stages of

self-sacrifice... even after giving their all, there remains the anxious thought: will our effort be accepted or not?

If a pilgrim of the two holy sanctuaries turns towards their heart and soul, they will surely hear a message from this journey to the holy land. A message that was given by Masjid al-Haram as one departed, and the same message echoed from Masjid al-Nabawi, a message heard in the plains of Arafat, at the place of sacrifice in Mina, whispered by the drops of Zamzam, and clung to one's feet by the grains of the sacred soil. And that message was, a singular message: 'Be the helpers of Allah.' When the world has become filled with injustice, will you not rise to do your part?

The path is there, and the legs He has given you to walk upon it are also there, as is the debt of walking upon this path. The land the Master entrusted to the tenant was never tilled, and it became overgrown with poisonous bushes and thorns. This journey to the holy land has said just this to you: just as every inch of this place resounds with the greatness and remembrance of Allah, so too does all of Allah's creation yearn for His greatness. The battle of Badr and the incident of Karbala are still ongoing today. Have we ever thought why the state of Pakistan was brought into existence in the blessed hours of the 27th of Ramadan, the night better and superior to a thousand months? We sacrificed countless lives for its creation; during the greatest human migration of the century, millions of families were torn apart, and many became sustenance for the graves in their separation from loved ones. We had promised our Lord that we would establish the rule of the Quran in this land. To this day, we have been unable to fulfil that promise. The holy sanctuaries openly ask each of their visitors: how determined are we to endure the hardships for the implementation of this religion?

If there is no house like this in the world, when has the world ever seen labourers like those who built this house? No labourer in the world has ever sought the reward that the builders of the Kaaba sought. And just look at the request for their wages—not just for themselves, but we were also included in the request for this payment:

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ:

Our Lord and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful. (Al-Baqarah: 128)."

The wages received by the one who built the house, whether the labourer or the owner, are known only to them. But the share of those blessings we, you, and everyone who visits this sacred house—the pilgrims, the travellers, the lovers of this house, those who honour it—have received and continue to receive is immeasurable. This house, filled with blessings and honours, grants countless treasures to each visitor, and your heart too is filled with these riches.

At this moment, your soul is filled with gratitude as it purifies itself, leaving behind the ego and humbly seeking the knowledge and closeness of your Lord. This is the house of the Almighty! It is not a place for leisure or amusement. This isn't like visiting the Taj Mahal in Agra or the Eiffel Tower in France, structures that have existed for centuries for people to marvel at. The thousands of people who visit those landmarks do not approach them with reverence, do not kiss or embrace them, do not circumambulate them in awe, and certainly do not prostrate themselves before them in prayer, weeping and supplicating. They don't bow down in love and devotion, crying out passionately, **لَبَّيْكَ** "Here I am, O Allah, here I am, here I am, You have no partner, here I am, all praise and blessings are Yours, and the kingdom, You have no partner, here I am.....(Labbaik Allahumma Labbaik" – "Here I am, O Allah, here I am! My Master, I am present, You called, how could I not come? I left everything behind and came, I am here, a humble servant at Your doorstep, forsaking the pleasures of this world to come here.)"

Thousands of people, all in unison, echo this chant, and in this moment of unity, we too are a part of the army of the Almighty, clad in the uniform of Ihram. Whether during prayer times or in the quiet early morning hours, the chants of Labbaik reverberate from every corner, and you and I are filled with an intoxicating sense of ecstasy, absorbed in this spiritual state. In this journey of circumambulation, one can almost sense the footsteps of the beloved Prophet ﷺ on this very ground—he who leapt into the fire and who was willing to sacrifice his beloved son, leaving even the angels of the heavens in awe, proclaiming that indeed, he had fulfilled his role as the friend of God. And his son, reaching the pinnacle of obedience.

The flow of time suddenly transports us back fourteen centuries, and in this sacred space, our hearts are captivated by the memory of that great Prophet ﷺ. As we continue circumambulating, our devotion grows deeper, and this verse appears in our minds like a veil before our eyes:

چو بطرف کعبہ رفتم بحرم انہم ندا اند
تو بردن در چہ کردی کہ درون خانہ آئی

When I went to the Ka'aba, I was not allowed into the sanctuary, I was told, 'What have you done outside, that now you seek to enter the house of the Lord?'"

Our breaths pause as we reflect on the passage of time, and the true meaning of repentance and turning back to Allah becomes clear to us.

During the Sa'i (the ritual of running between Safa and Marwah), you can almost feel the footsteps of Lady Hagar, honoured as both the wife and mother of prophets. For centuries, pilgrims have run between these sacred hills in honour of this great woman. What honour has this religion bestowed upon a woman, that the Lord of the Universe commanded His beloved Prophet ﷺ to follow her example! What a sight it must have been when the Messenger of God ﷺ himself, out of respect for Lady Hagar, ran swiftly between Safa and Marwah. Surely, Lady Aisha, the Mother of the Believers, must have reflected deeply on the noble character of Lady Hagar while performing this act of devotion. Similarly, the beloved daughter of the Prophet ﷺ, Fatimah, with her husband Ali (may Allah be pleased with him), must have run earnestly, humbling themselves before their Lord, following in the footsteps of Lady Hagar.

Indeed, we have read about these great acts countless times in books, but today, with tear-filled eyes, we witness these scenes firsthand, feeling a deep sense of gratitude for our fortune. Again and again, we find ourselves bowing before our Creator in reverence and submission.

The time to bid farewell to the Kaaba comes with a heavy heart, laden with grief. As we perform the farewell circumambulation, our hearts grow sorrowful, weighed down by sadness. How could it not? Soon, we must part from the sacred Kaaba. With each passing moment, the divine light and spiritual aura of Makkah become a memory, and our hearts fill with worry that the long-cherished moments of standing at the centre of guidance, the heart's direction, will now reside only in our dreams and thoughts.

Despite this grief of separation, we seize the moment. Time seems to slow down, turning seconds into centuries. Once again, we fall into supplication before the Lord of the Kaaba, seeking forgiveness for our sins, pleading for mercy for ourselves, our parents, and our deceased loved ones. We pray for healing for the sick, for relief from debt, for deliverance from the humiliation of unemployment, for protection from the fire of hell, and for the blessings and rewards of paradise. We ask for righteous spouses for our daughters, for better fates, for protection from the trials of the world, for peace and security in our faith, for the liberation of Al-Aqsa, for the martyrs of Gaza and Kashmir, for the honour of our nation, and for the well-being of all humanity. Trembling with humility, we beseech the Lord for the blessing of returning to these holy places, hoping to receive these favours once more, with tears in our eyes.

The time has come to shed tears of remorse over one's shortcomings and whisper to the One without partner, seeking betterment in this world and the next:

"O Lord of the heavens and the earth! The Kaaba is Your house, the offering of Your friend (Khalil), a source of solace for Your beloved ﷺ. It is by Your boundless generosity that all believers have been made the inheritors of the House of Allah. I, insignificant and unworthy, a collection of faults and sins, yet still Your servant — accept my repentance. From this moment, make my faith and character as pure as a precious jewel, so that my name too may be among those who inherit the blessings of Your house. Let me live and die with my heart always facing the Kaaba. O Merciful and

Compassionate Lord, fill my heart with the love of this sacred house, so that I may never fear separation from it, nor feel distanced by any barriers. May my deeds always reflect the beauty of the Kaaba's covering and the grandeur of the Black Stone and the Multazam. Ameen, O Lord of the Worlds!"



It felt as though not just my body, but my soul was circumambulating around the Holy Kaaba. My love for Allah overflowed so intensely that it broke through all boundaries. After completing the tawaf, I stood before the Multazam, raising my hands in prayer. I kissed the Black Stone with my eyes, recalling how the Prophet ﷺ, while kissing this stone from paradise, told Umar that this was the place for shedding tears. Whoever weeps here in repentance for their sins will have their transgressions washed away. Moving on from the Black Stone, I found solace in the sight of the Rukn Yamani. Clinging to the walls of the Hatim, I gazed upon the Mizab of Mercy, expecting to be showered in divine grace. The allure and majesty of the Kaaba's covering captivated me.

Once my prayers and supplications were complete, I quenched the thirst of my soul with the sweet water of Zamzam. This water is a gift from Allah and a result of the sacrifice of Prophet Ismail's feet. Each sip is a guarantee of beneficial knowledge, abundant sustenance, and healing from ailments for the one who drinks it.

As the call to Isha prayer echoed, a sadness stirred within me, knowing this was likely my last prayer at the Holy Kaaba for now. Only a few moments remained, just a few breaths left to be taken in this paradise on earth. The sacred courtyard of the Kaaba, always filled with the pious, is also constantly visited by seventy thousand angels. When one is about to part from such a blessed place, where the Prophet ﷺ was born and raised, how could the heart not be overwhelmed?

Nevertheless, after the prayer, I performed the farewell tawaf. Praise be to Allah that it didn't take long to complete the seven circuits, as we were fortunate to do it close to the Kaaba. For the Sunnah prayers, I found a place near the Station of Ibrahim, offering my prayers there. I raised my hands to pray again, but my soul suddenly became silent, struck by the sadness of leaving the Kaaba, while also brimming with the joy of soon traveling to Madinah. In the swirl of these emotions, how could I ask Allah to extend my stay or hasten my journey to the green dome of His beloved ﷺ?

Indeed, it was by the special grace of the Merciful and Compassionate Lord that we were given the golden opportunity to be perfumed by the fragrances of the city of the Prophet ﷺ, the refuge of the migrants and the abode of the Ansar. Whenever I first laid eyes upon the Kaaba or when I took my leave, my heart and lips fervently prayed to Allah: "O Lord! Call me and my family back to Your house and the sweet city of Your beloved ﷺ, again and again." With these prayers on my lips, and a garden of hopes and desires blossoming in my heart, I cast one last longing gaze at the Holy Kaaba. As I slowly walked away with heavy steps, leaving the sacred sanctuary, I turned back several times, feeling as if the Kaaba itself was bidding me farewell with the message: "The radiance and blessings

of my existence, strong faith, righteous deeds, fear of God, and accountability in the afterlife are the eternal treasures you take from me.

Whoever, with these treasures, leads their life according to the markets of monotheism and the Prophet's teachings, they alone are worthy of being called true pilgrims of the Haramain. They alone are deserving of the goodness in this world and the honor of the hereafter."

کتاب ہستی کے سرورق پر جو نام احمد صلی اللہ علیہ وسلم رقم نہ ہوتا
تو نقش ہستی ابھر نہ سکتا، وجودِ لوح و قلم نہ ہوتا

*The presence of Ahmad ﷺ in the very title of creation's story,
For without it, no trace of existence would emerge, no tablets or pen would write the tale.*

My heart, soul, and even my spirit was filled with a strange joy, eager to close my eyes and open them to the sight of the green dome, as the journey to the Prophet's ﷺ city had now begun. Suddenly, the sayings of my beloved Prophet ﷺ came to mind: "Whoever among you can die in Madinah should do so, for I will testify for those who die there." (Sunan Ibn Majah). The grandeur and might of the blessed city of Madinah have no measure, but one indication of its superiority is the prayer of Caliph Umar bin Khattab, who would ask: "O Allah! Grant me martyrdom in Your way and death in the city of Your Messenger." (Sahih Bukhari).

As the heart's bird sat pondering this fervent journey, holding the book of life in hand, I recalled the stature of Umar, a crown on the head of Islamic history. His opinions and judgments were so valued in the divine presence that they would be revealed as divine instructions to the Prophet ﷺ. Even enemies could not help but praise his wisdom and justice. By asking for this special prayer, this epitome of a leader taught us to seek not only to live by the Prophet's side but also to seek his companionship in death. He essentially told us that anyone whose soul departs in the paradise of Madinah can rest assured that they have succeeded in the hereafter. And, indeed, Allah granted Umar's prayer, allowing him to achieve both.

The Unique Exemplars of Love for the Prophet ﷺ

Where can we not find the rare examples of love for the Prophet ﷺ in the pure lives of the Companions? One distinguished Companion, Hazrat Thuban (may Allah be pleased with him), often fell ill, and his health deteriorated day by day. Whenever the senior Companions visited him, he would not reveal his heart's condition; instead, he would thank them and change the subject. Eventually, the Messenger of Allah ﷺ asked him directly, and he candidly replied: "O Messenger of Allah ﷺ! Whenever a thought enters my heart, my health declines." The Prophet ﷺ inquired about this thought. Thuban explained, "O Messenger of Allah ﷺ! Now, in this life, I find no peace until I see you. I wonder what will happen after death? Even if Allah grants me Paradise by His grace, I still do not know where you will be, and how can I find solace in Paradise without witnessing your beautiful face? I have no idea what I will have to endure just to catch a glimpse of you." The Prophet ﷺ responded, "Thuban! You will be with those whom you love." He then recited the verse from the Qur'an that was revealed on this occasion: "Those who obey Allah and His Messenger are with those whom Allah has blessed."

These were the states and qualities of the Companions' love for the Messenger ﷺ. The perfect saints followed the Sunnah meticulously, maintaining the dignity of their love for the Prophet ﷺ. Once,

Hazrat Bayazid Bastami eagerly ordered a melon, but thinking about how the Prophet ﷺ ate melons, he found out that the Messenger of Allah had never eaten one. Bayazid Bastami then refused to eat the melon.

The Passion of Love Demands Patience and Longing

What hue should I give my heart until it becomes the blood of my liver?

As soon as I laid eyes on the Green Dome, it became incredibly difficult to control my heart; being present at the door of the Benefactor of Humanity ﷺ made me envy my own fortune. Such a magnificent personality, upon whom Allah and His angels send abundant blessings, and the believers have been commanded to send blessings upon him. This glorious being is even praised by non-Muslims in the following manner:

The Western author Michael Hart, in his famous book, mentions the hundred greatest individuals who significantly impacted the world. He places the Prophet ﷺ at the top of this list. Even as a Christian, he substantiates with his arguments that Hazrat Muhammad ﷺ is indeed deserving of being called the Leader of Mankind.

Thomas Carlyle, in his famous lectures of 1840, stated, "I love Muhammad ﷺ and firmly believe that there is no trace of vanity or ostentation in his character. We offer our sincere homage to you in return for these qualities.

Napoleon Bonaparte, the emperor of France, said, "Muhammad was indeed the greatest leader. In just 15 years, many people repented from the worship of false deities. The goddesses made of clay were returned to dust; this was an astonishing achievement of the Prophet's teachings."

George Bernard Shaw wrote: "The only solution to the current human calamities is that Muhammad ﷺ should become the leader of this world."

Gandhi stated that the founder of Islam taught high morals, guiding humanity towards truth and advocating equality. The more I study Islam, the more I am convinced that it did not spread through the sword.

The renowned German writer, poet, and playwright Goethe was an admirer and lover of the Prophet ﷺ. In his work "West-Eastern Divan," he expresses his love for the Prophet in various places and showers flowers of devotion at his feet.

The French researcher Alphonse de Lamartine established a standard for human greatness in his book "History of Turkey." He wrote that if three conditions are important to measure human greatness: (1) the loftiness of purpose, (2) the scarcity of resources, and (3) astonishing results, then which personality in modern history can claim equality with Muhammad ﷺ on this standard?

The French author de Lamartine writes: "Philosopher, preacher, prophet, lawmaker, military leader, conqueror of minds, creator of a society free from idolatry, unifier of numerous states into one

spiritual empire... He is Muhammad ﷺ. As far as the criteria for human greatness are concerned, we can ask whether anyone can surpass Muhammad ﷺ in meeting these standards?"

Dr. Shelley, acknowledging the eternity and uniqueness of the final Prophet, writes: "Muhammad ﷺ was the most perfect and superior among past and present people, and it is impossible for anyone to match him in the future."

When I had the privilege of visiting the site near Mount Uhud, located north of Medina, the entire historical battlefield came vividly to life before my eyes. Here, the lovers of the Messenger ﷺ formed a protective circle around their master, blocking arrows, spears, and the strikes of poisoned swords with their chests. It was reported that the blessed teeth of my master ﷺ were so injured that His mouth was filled with blood, and according to one narration, Angel Gabriel (عليه السلام) preserved this sacred blood in his wings before it could fall to the ground, lest the earth would have become barren out of remorse. Today, I stand in the very field where the beloved uncle of the Prophet, Hazrat Hamza, is buried. Hazrat Hamza was martyred in the Battle of Uhud along with 70 other companions, and the disbelievers had desecrated his corpse. The Messenger ﷺ had great affection for his uncle of the same age. This is why, upon seeing his martyred body, he wept profusely, and throughout his life, every Wednesday, he would visit the graves of the martyrs of Uhud to offer prayers.

If the pilgrims of the two holy sanctuaries turn their hearts, souls, and spirits towards this journey of Hajj, they will certainly hear a message. It is a message that was also given by the Sacred Mosque as one departs, and the same call is being received from the Prophet's Mosque, echoing through the plains of Arafat and the sacrifice site of Mina. The drops of Zamzam have whispered it to us, and the dust of the sanctuary has embraced us with it. That call is but one: "Be the helpers of Allah." The world is filled with oppression; will you not rise to do your part?

The path is present, and its means are also available, as is the obligation to walk on this path. The Lord entrusted this land to the farmers, but they did not cultivate it, leading the land to become overgrown with poisonous thorns and brambles. The journey of Hajj conveys to you that just as every inch here glorifies Allah and mentions Him, all of Allah's creation desires His glorification in the same way. The Battle of Badr and the events of Karbala still resonate today. Have we ever pondered why the blessed nation of Pakistan was created in the auspicious hours of the 27th of Ramadan, a night that is better and superior to a thousand months? We sacrificed countless lives for its attainment, and during the greatest human migration of the century, millions of families were separated from one another, becoming the nourishment of graves in the anguish of separation from their loved ones. We made a promise to our Lord that we would establish the rule of the Qur'an in this homeland. To this day, we have failed to fulfil that promise. The holy sanctuaries openly question each of their visitors about how resolutely we are prepared to endure the hardships of enforcing this religion.

The memories of the journey of Hajj ask us when we will play our role in bringing the servants of the Lord of the Kaaba out of servitude to His creation and back into servitude to the Creator of the universe.

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Life in this world is contingent upon death

Today, I have summoned the courage to raise my pen in contemplation of the afterlife, mentioning the certainty of death, in the hope that we all may derive some guidance from this unalterable reality. Perhaps, a person of sincere heart should seek advice from it, and provisions for the hereafter should be made in the form of faith, belief, adherence to the Quran, and following the command of the Prophet of the end times. May Allah and His Messenger be pleased, and with Allah's grace, may the end be in goodness. May salvation be achieved through true belief in the grave and the Day of Judgment. We all know that the struggle between life and death has been ongoing since the beginning. Life claimed that it would persist in this world forever, but death proved it wrong by demonstrating its inevitability.

In life, humans-built houses, established factories, set up shops, planted gardens, constructed air-conditioned mansions, built stores, and created shelters to survive atomic attacks. They adorned and beautified their surroundings, showing off construction, decoration, and grandeur. They built forts, set up defensive barriers, and planted protective forests. However, when death arrived, it laid waste to everything, turned it to ashes, and proclaimed its supremacy.

Despite claiming to be a devout worshiper of the Almighty, one who utters true faith in the real Lord, the procrastination proved fatal. The residents departed, leaving behind their creations. Customers arrived, but the shopkeeper was no more. There was a wife, but now she is a widow. There were children, but now they are orphans. Laughter turned into weeping. Happiness transformed into sorrow. The once thriving population now vanished. The once lively and vibrant home now lies in ruins. Oh, how distressing the scene is! A newborn is crying, but the one who used to plan for feeding, the loving mother, has departed from this world.

The struggle continued day and night between life and death,
In the end, death triumphed, and life suffered defeat.

Hazrat Ibn Manbah states that once the Angel of Death was seizing the soul of a very powerful tyrant. The angels asked him, "You have always taken lives; did you ever show mercy to anyone?" He replied, "I was most afraid of the woman who was completely alone in the jungle. As soon as her child was born, I received the command to seize her soul. I was greatly troubled by the solitude of this woman, thinking about what would happen to her child in the jungle where no one else was present." The angels said, "The child you are taking the soul of is the same tyrant." The Angel of Death was astonished and said, "Maula, you are pure, and I am merely a servant. Whatever you will, happens. In contrast, milk is flowing, but the one who used to drink it has gone into the depths of the grave."

Yes, the palaces of kings were strong, fortresses were present, but those are ruins now. Empty they are, but they serve as reminders, ancient artifacts for those who contemplate. The throne is there, but the one who sat on it is nowhere to be seen. Cushions are there, but the one who sat on them is missing. Pillows remained, but those who used them for rest have left. In this transient world, many great people came: the wicked, the dignified, prophets, saints, righteous individuals, rulers, intellectuals, eloquent speakers, poets, brave and valiant warriors, youth, emperors and kings, ministers, exceedingly beautiful individuals, charming and delicate beings, beloved ones with

beautiful foreheads, commanders, horsemen, leaders, wealthy ones, virtuous ones, wicked ones, millions and billions of individuals came, healthy individuals came, helpless ones came, but all were guests for a few days. However great their status was, they were brave, warriors, but death spared no one.

In beauty, there was Yusuf (Joseph), in patience, there was Ayyub (Job), in length of life, there was Umar, and in supplication, there was Nuh (Noah). In satisfaction, there was Ibrahim (Abraham), in modesty, there was Maryam (Mary), in trial, there was Hajar, in silence, there was Zakariya, in weeping, there was Yaqub (Jacob), in glory, there was Musa (Moses), in melodious singing, there was Dawood (David), in wealth, there was Qarun, in governance, there was Sulaiman (Solomon), in faith, there was Maryam (Asia), in modesty, there was Fatimah, in loyalty, there was Khadija, in knowledge, there was Aisha Siddiqa, in patience, there was Sumayyah, in truthfulness, there was Abu Bakr, in justice, there was Umar, in generosity, there was Uthman, in courage, there was Ali, in eloquence, there was Saban, in martyrdom, there was Imam Hussain, in generosity, there was Zubeida, in discourse, there was Raffia, in philosophy, there was Ghazali, in interpretation, there was Mahmood Alusi, in wisdom, there was Lokman, in generosity, there was Hatim, in strength, there was Rustam, in arrogance, there was Nimrod and Pharaoh, in travel, there was Ibn Battuta, in conquest, there was Alexander the Great, in bloodshed, there was Changez Khan, Halaku Khan, Bashar al-Assad, Vladimir Putin, Narendra Modi, but Ghalib, in philosophy, there was Ghazali, in interpretation, there was Mahmood Alusi, in wisdom, there was Lokman, in generosity, there was Hatim, in strength, there was Rustam, in arrogance, there was Nimrod and Pharaoh, in travel, there was Ibn Battuta, in conquest, there was Alexander the Great, In bloodshed, there was Genghis Khan, Halaku Khan, George Bush, Tony Blair, Nathan Yahoo, and Modi., but they all became guests of the grave.

Great personalities were there, but they emptied the settlements.

Neither the remaining ones arrived, nor did the ocean or the cupbearer remain.

Umm al-Momineen Hazrat Aisha (RA) says that if the world was established for one person, the Messenger of Allah (PBUH) would have stayed there forever.

In the service of Prophet Solomon (peace be upon him), the Angel of Death appeared in the form of a man and sat in the presence of the Prophet. A minister was also present. The Angel of Death was seen by the minister several times. When the Angel of Death left, the minister asked, "Who was that, O Prophet?" Prophet Solomon replied, "He was Azrael (Angel of Death)." The minister said, "Seeing him repeatedly instils fear. Grant the wind the command to bring me to my homeland, the island of Bumas". Prophet Solomon issued the order, and in an instant, the minister reached his homeland.

In another encounter, when Prophet Solomon received the command, the Angel of Death replied, "I was astonished to receive the order to take the life of this minister and bring his soul to the island of Bumas. Your command was fulfilled as soon as I arrived at your doorstep."

The prince of Harun al-Rashid, though born in the royal palaces, chose a life of extreme simplicity, devoid of wealth and luxury. He wandered in deserts and wilderness. The king sent messengers several times, inviting his son back, offering wealth, treasures, luxury, comfort, palaces, servants, and everything on his every whim. The son replied, "Father, all of these are futile, temporary, and worldly.

In the face of the Hereafter, they are worthless. The world is like Qarun's wealth, and the true inheritance is that of Prophet Muhammad (peace be upon him)."

My attention is on this verse of the Quran: The belongings of this world are very limited. The Hereafter is good and everlasting."

One day, the time of the prince's death approached. In a desert abode, in the simplicity of poverty, before surrendering his soul to the Divine, he wrote verses on the ground, and then fell into eternal silence. The verses he penned were:

"O friend, do not be arrogant about wealth,
this wealth will also come to an end, as will life.
When the funeral procession heads towards the graveyard,
Be certain that after it, your turn will also come.

"Harun al-Rashid received news that your son Arjmand, in the jungle, clad in beggar's attire, with a dirt-covered face, neither wearing sandals nor a crown, that delicate darling with a beautiful body, a garden of grace, without a homeland, without a shroud, peacefully sleeps, free from the world in a perpetual slumber. When the king heard this, paternal love and compassion surged within him. Uncontrollably, cries emerged, and involuntarily, he fell to the ground. Immediately, he reached the side of his beloved son. Kissing his forehead, he said, 'Congratulations, my son! Today, you have preferred poverty over wealth. Indeed, now you have departed to the lap of the Messenger of Allah ﷺ. Life may be simple, death sublime, but the stain of your separation will forever linger in my heart. Certainly, your helplessness plays the finest role in the path of Allah.

Harun al-Rashid, deeply moved, could not remain without being affected. It became evident that the world is transient, and the Hereafter is everlasting. Afterward, he chose the company and love of scholars. It is also famous about Harun al-Rashid that he would often weep upon hearing advice. Once, while going for Hajj, he encountered Sadoun Majnun on the way. He recited a few verses, the meaning of which was: "Assume that you have become the king of the entire world, but won't death come eventually? Leave the world for your enemies. What the world laughs at today, it will make you cry tomorrow." Upon hearing these verses, Harun al-Rashid let out a cry, fell unconscious, and remained unconscious for such a long time that three prayers were missed.

Imam Hasan Basri, who used to trade in jewels, happened to reach Rome during his travels. He observed that ministers' wives, maids and servants, and the army were all going somewhere. He asked if there was a celebration today or if they were leaving their homeland. The minister replied, "Come with us." They reached a jungle where a magnificent tent was set up. First, the armed forces performed a procession, then the scholars and philosophers, followed by the prostitutes, and finally, the ministers. In the end, the king performed the procession, went inside, and emerged with a distressed face, full of grief, sorrow, and tears. Slowly, the king kept saying. Hasan Basri asked what was happening, and the minister said, "The king's young son has passed away. Every year, the entire army comes with the king to his grave, and this affects them so much that they wonder if this



son is in the grip of Allah, who is extremely powerful. The king, weeping, used to say, "O my beloved son! If there were a slight possibility in my power to revive you even a bit, I would have sacrificed all my authority, all my wealth, and the entire kingdom for your sake, just to have one meeting with you. But unfortunately, I lost miserably. Our power is nothing compared to the control of a being who is free from need." The impact of this king's grief and humility on Hasan Basri was so profound that everyone left their businesses and returned to Basra. All the jewels were distributed in the way of Allah among the strangers. Turning away from all the pleasures of the world, they became completely reclusive. For seventy years, they spent their lives in worshiping Allah and serving His creation. Finally, having attained perfection, they departed from this world.

In ancient times, it was a common practice among kings that an advisor would remind them of death every morning and evening. When Shah Jahan's coronation was taking place, there were melodies, dances, royal processions, beautiful women, and a splendid army present. Treasures were being plundered. People of Allah were engaged in prayers. The poor and beggars were busy with praises and sermons. Poets were writing verses. The administration at the court continued day and night. Adorned with jewels and a magnificent crown, the heroic and pearl-adorned king wore the royal crown. Messages of congratulations and information about the festivities were continuously reaching. In joy and happiness, every person was in a state of bliss.

Suddenly, a beggar spoke aloud, "O king, proclaim the joy as much as you can, for tomorrow this crown will be removed. This royal reign will come to an end. All this luxury and pleasure will vanish. The joy that can give honor can also bring disgrace. The one who gives the crown can also take it away. In the thousands of festivities, the day will come when the crowded and noisy grave will receive you."

Shah Jahan's face gradually turned pale. His neck bowed, his eyes teared up, his mind spun, and his existence began to tremble. Immediately, he descended from the throne and placed his head on the ground. With humility and remorse, he cried, "O Master of the earth and the heavens, O true Shah Jahan, O Lord of both worlds, O Merciful and Compassionate, O Inheritor of existence and place, I am the lowest human, Shah Jahan, a drop of impure water, a mere corpse, a needy and poor destitute, a humble servant. O Allah! Save me from disgrace. Your rule is mine; I am under Your control. I am powerless before You, yet noble among humans, poor yet provident, transient yet everlasting. I am not proud, but in need. You alone give honor, serve the nation, and bestow dignity upon the king. Seeing the misery, helplessness, restlessness, and urgency of this king, the entire court was filled with silence. All joy, luxury, and pleasure transformed into thoughts of the Hereafter. Silence prevailed everywhere, all programs were halted, announcements ceased, and only one voice could be heard saying, 'You are not afraid of the day when your dear ones will come; you will be alone in the grave from that day onward.'

Let's forget death, but death has not forgotten us; it will come, surely come. Complaining about death is wrong; it doesn't come suddenly. It doesn't announce its arrival beforehand. We witness children, youth, elderly, and adults dying every day with our own eyes. Everyone knows that the time of death is appointed, but when and where, no one is aware.

According to recent research, the Earth is home to more than 1.9 billion Muslims, and Islam is the fastest-growing religion in the world. In 2010, a total of 57 Muslim-majority countries (including the western shores, Gaza Strip, Mayotte, and Western Sahara) were recognized, and after the inclusion

of Nigeria, the count became 58, where Muslims are in power. About 62% of the world's Muslims live in the Asia-Pacific region (from Turkey to Indonesia), but have we ever thought about our status at this moment? It is worth contemplating.

Today, America has become a superpower by uniting fifty states, while we have 58 Muslim countries. Why aren't we a "superpower" despite having material strength as well?

It is narrated by Thauban (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: "It is near that other nations will fall upon you, just as people fall upon the food plate." Someone asked, "Will we be less in number?" He (peace be upon him) said, "No, but you will be numerous like the froth, but Allah will remove the fear of you from the hearts of your enemies and will cast "Wahn" into your hearts." It was asked, "What is "Wahn?" He (peace be upon him) said, "Love of the world and fear of death." (Sunan Abi Dawood 4297)

Today, some individuals are questioning why Hamas launched an attack on Israel when they are aware that Israel has the backing of powerful forces like the United States and the entire Europe. They argue that Muslims, facing such overwhelming forces, lack the courage to confront them due to their internal discord. However, they forget that for the past decade, the people of Gaza have been under a severe blockade, and Israel, at will, has been closing the doors of life on them, perpetrating oppression, and injustice.

Despite facing the daily reality of death, the people of Gaza have come to understand that by sacrificing their lives, they can once again instill the belief in the world that for them, death in the path of Allah is as precious as life is to you in this transient world.

If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allah (Alone) let believers put their trust.

(Qur'an: Al-Imran. 160)

How foolish and ignorant can a person be, that's not a difficult question. But what makes it challenging is the certainty of death. The dark cloud of death always hovers over one's head. Wherever you are, whatever you do, one day the grip of death captures you. Who can claim that this belongs to me? But it is death that can rightfully claim it as its trust. There is one way to come, but there are thousands of ways to go. Life in this world is contingent upon death.

Saturday 18 May 2024

No one is afraid of death!

They consider themselves the creation and cannot recognize the Creator. Moving images cannot recognize their creator. Humankind is ignorant of its sustainer. Fortunately, it acknowledges its Lord, but unfortunately, it does not accept Him in adversity. It frequently mentions its provider but does not abide by it. A friend's advice is considered and accepted, but the Creator is neglected.

The Creator says, "I am the Provider," but the servant acknowledges the office, the shop, the bag, the factory, and even foreign financial institutions as providers. Without any cause, He can still provide, but the servant does not believe in it. If a little difficulty arises, he starts complaining. He hasn't learned to be grateful, and if someone reminds him, he shows minimal gratitude, and complaints are boundless. He is never happy in any situation. He thinks he is knowledgeable, but where is the wisdom, where is the insight!

He is careless, weak, and easily influenced. He is the one who should believe in the Creator as the sunrise and the moon and stars at night. Such a person deserves to be called a servant. It is not an ordinary thing to be called a servant. If you want to keep the Lord happy, become His servant. If the Lord has said something, believe in it, and then you will not be afraid of anything. When the Lord has said it, it will happen, and that's a true promise. He is the Creator and the Owner, the Sustainer, and the Provider.

What has happened to humans? They want to enjoy everything alone. What has become of them? Have you ever seen a chicken? After peaking at grains, it raises its head high with each drop of water it drinks, expressing gratitude. You don't see what you should see; instead, you tear up at what you shouldn't see. Look at the chicken drinking water; it acknowledges each drop by raising its head towards the sky and clucking in thanksgiving. But when its belly is full, it kicks the water pot with its feet, not keeping it for later. This chicken is more grateful than you.

What has happened to you? Why don't you understand? Time is passing; recognize yourself, recognize your Creator. Have mercy on the creation. Leave the ugly greed, share and enjoy. Alone, you cannot eat anything; it's all a temptation. Wealth is a temptation; poverty is a temptation. Recognize your Lord, success will follow.

But a person is engrossed in ugly greed; yes, the desire for the Lord is a form of greed, but not the kind that harms people. This is not greed; it is severe and impure greed. It is like the greed of dogs. Sometimes, look at a dog; if it finds a healthy and intact dead animal, it wants to enjoy it alone. Sometimes, it just wants to chew on its own, leaving other dogs hungry. Even though it may be very greedy, it can't eat the entire animal. Some parts remain, and other dogs might get them.

This desire is not uncommon; everyone has it, the thirst, and the desire for the journey of life that has seen pits, unseen pitfalls, seen baits, unseen troubles, seen heights and descents, it has passed them all, keeps advancing. Keep going ahead towards your specific destination, and you will find joy and happiness along the way. Move forward, and ahead are joy and celebration. To the traveller on this journey of life, the seen baits and unseen troubles in the rugged path push him so harshly and

mercilessly that his beautiful dreams and delicate glass palaces shatter into pieces. The poor traveller, amidst the shattered remains, continuously gets pieces of regret from his torn eyes.

Many travellers fall into despair so much that their spirits break, their strengths shatter, their abilities break. They are defeated, broken, and with fate against them, the poor traveller continues to rise and fall, hoping to rise and move forward on the highway of life. But he doesn't find the strength within and keeps sitting, sobbing, and sighing, unable to grasp his courage, and his beautiful dreams and the most delicate glass palaces become mere shattered pieces.



In such a state, many travellers are so broken that their spirits break, their strengths shatter, their abilities break, and they are defeated and broken. With fate against them, the poor traveller, defeated and overwhelmed by circumstances, still rises and falls, hoping to rise and move forward on the highway of life. But he doesn't find the strength within and keeps sitting, sobbing, and sighing, unable to grasp his courage.

In the veins of such spirited individuals, life echoes with laughter, resonates with strength, and bursts into hearty laughter. It boldly addresses them, speaking to them using names like the timid, the low-spirited, and the cowardly, saying, "Hey, lad! Rewrite the pages of world history. Only those souls who have documented intricate patterns on those pages are the owners of brave hearts, of courageous spirits, of witty minds, of iron resolutions. They have discovered the secret of rising amidst falls, heard prophecies of success in failures, thrived in the midst of their poverty and misfortune, and cultivated the flowers of prosperity and happiness within the grasp of their adversity. They learned the art of rising in shattered spirits, mastering the forge of steel-like resolutions amid broken courage. They learned to rise from the blows of oppressive slaps, emerging with new determination and new resolutions!"

"Hey, lad! Listen attentively! The highway of life is a tapestry of thorns. It's not a path adorned with flowers; even if you avoid these thorns, they might still entangle you. Just pause for a moment, with great patience, caution, perseverance, and a big smile. Don't get entangled with these thorns; instead, unravel them. It might take some time in this unpleasant act of entanglement and unravelling, but don't think that your valuable time has been wasted. By God, this is the very time that you consider wasted, the very time that will correct the course of the remaining journey on your highway of life, making your journey easier and guiding you through the rest of it. The only condition is to look at the thorns with insightful eyes and untangle them with those same insightful eyes. I swear, success is waiting for you to take those steps."

"If we want to move forward on the highway of life with success and embrace the intended destination, then the Quran and Hadith are the guiding lights for us. These have taught us that the more we fear God, the more the world will fear us. The more sincerity and steadfastness you show in the cause of Allah, the more Allah will exalt you with respect and success. Bow before Allah, and Allah will make the world bow at your feet. When the lone human being, Prophet Muhammad (peace be upon him), presented the call of Tawhid to the whole world, who could have imagined that this call would break the mighty mountains of opposition into pieces? But the world saw that the trust in

Allah and the patience of the Prophet (peace be upon him), the patient messenger, turned every storm of opposition away, and the same atmosphere that was once the abode of darkness was illuminated with the radiance of light."

Is it because of our misbehaviour and inaction that the ship of the Muslim Ummah is stumbling in the midst of stormy conditions and the deep sea of the war against terrorism? How good it would be if each and every one of us would appreciate the effort to become a righteous person, then the ship of the Ummah would sail away from the stormy conditions with success and success. Confession of sin is not enough for success and salvation, but the manifestation of good deeds in the form of repentance is the guarantee of salvation. No matter how many new types of food are invented, they do not require a mouth and new teeth to consume them. In the same way, no matter how different the circumstances are, but to get rid of them, the same old skills will be required, which had hardened their steel against the iron forces of disbelief and polytheism.

But now it has become a custom to make people so cowardly under the guise of religion that they consider deprivation as fate and oppression as a trial. Understand and be patient. Consider it a sin to raise your voice for rights, declare slavery to be Allah's expediency and consider murder as the day of death and remain silent. What to mention about the enemies, these voices have started to rise from us as to where the besieged Hamas from all sides got this weapon that they have made an incredible history. remember! Enslaved nations also consider evildoers as gods, and free nations also hold unparalleled rulers like Umar bin Khattab to account.

The day we made our children aware that our heroes are not those who continue to frighten the world by threatening war and bloodshed in the pride of their numbers and modern weapons, but the day we started teaching them that Granted that our heroes are those who respect human and animal life and take it upon themselves as the command of their Lord. They remain bowed down and eventually become red-faced by sacrificing their lives in the way of Allah and their children also become such a continuous charity that even the rulers of 57 countries of the Muslim Ummah will be shaking with regret on the Day of Judgement.

As a result of the brutal Israeli bombardment, when the body of Al-Qassam Brigade commander Ayad al-Hasani was brought before his innocent daughter, this brave daughter spoke of the freedom of Palestine with the spirit of faith, surely this answer is enough for those who spread despair. : I am Maria, the daughter of the martyr Iyad al-Hasani, I love my father very much and I am stronger than all the Jews. Is the enemy happy that he killed my father! Martyrdom was my father's greatest wish, he left home seeking martyrdom. I am happy, he is in heaven, and you will melt in hell. Does anyone fear death? This is the work of cowards. You do not know what Allah means to us. We will pray at Al-Aqsa Mosque soon. O rulers of the Muslim Ummah! Listen, Islamic scholars pray five daily prayers, but we pray six daily (including the funeral prayer). We will definitely take back Bait al-Maqdis. We will continue to fight you until we liberate our land because it is our land, and we will live in it. Put your hand on your heart and tell us whether we have taught our children to love such a life by explaining the difference between right and wrong, which can become the path of eternal life.

Knowledge is always recognized by its own methods and habits. Just as the sun never announces that it has risen in the sky, so a scholar and one who realizes the truth never wants to identify himself

with noise and nonsense, rather his speech and actions become the identity of his personality and knowledge. are But it is a sign of inferiority of disappointed people that they always resort to such statements to please their masters. Short stature is not a defect if it is physical, but if it is intellectual, it is never tolerated. Therefore, the donkey, which starts to think itself as a lion because of the loud noise, at the same time starts to tremble at the sight of the silent lion.

A great journalist and poet of Pakistan, Agha Shorash Kashmiri, asked in a letter to Syed Abul Ala Maududi: "Maulana, what is the reason that falsehood has always been victorious in human history?" is Pakistan's great journalist and poet Agha Shorash Kashmiri asked in a letter to Syed Abul Ala Maududi: "Maulana, what is the reason that falsehood has always been victorious in human history?" What Maulana wrote in response to this letter is worth listening and reading.

"Regarding truth, understand well that it is not truth itself, it is the name of permanent values that are absolutely right and true. Even if the whole world deviates from it, it is still truth because it is right. It is not subject to the condition that the world accepts it, the world's acceptance or disbelief is not the criterion for the decision of right and wrong. believed and accepted the falsehood. The nation failed which rejected them and made false worshipers their leaders. There is no doubt that what works in the world is what people generally accept and what the people do not work. Reject it in general, but people's acceptance is not the standard of right and wrong. If the majority of people want to wander and stumble in the dark, they will happily wander and stumble. However, our job is to light a lamp in the darkness. And we will continue to do this until we die. We seek refuge in Allah from being among those who go astray or astray. It is the favour of Allah that He has enabled us to light a lamp in the darkness. The gratitude for this favour is that we die burning the lamp.

remember! Islam, which gives fear of Allah and makes one free from fear of all others, needs this encouragement today. I came to remind myself and you and knock on hearts.

Tuesday 21 May 2024

Who is Responsible? ... The Fall of Kashmir

How can I express my gratitude to this venerable Syed Sahib, who always reminded us of forgotten lessons in difficult times? Whenever my heart became restless and sad, I would immediately contact him on the phone. He would, as always, shower pearls of knowledge and wisdom, causing the soul to be filled with inspiration. Each time, despite facing challenging situations, the matter of tightrope walking would arise. However, now I am envisioning that in the pure Pakistani flag, dressed in the attire of Allah, they will undoubtedly be delighted in their permanent abode, surrounded by their loyal followers, upon their successful entry into paradise. In their separation, I continue to quench the thirst of my heart with their received messages.

In a recent conference where freedom's celebrated heroes and their struggle were discussed, the mention of the brave Mujahid Syed Ali Gilani came up. After a while, a delightful dawn appeared, the freshness of the morning light was felt in the heart, and a prostration of gratitude was made. It felt as if all the pains of the soul had washed away, and the estranged words, like a once-smiling face, are now waiting in line to express their turn, once again awaiting the familiar, compassionate, and sorrowful embrace, wishing for a hug. When my statement mentioned with love the legendary Mujahid Syed Ali Gilani, it immediately spread wide arms, like a kite descending without any delay, they nestled into the chest.

All of this happened because of an old, sick, and white-bearded elder who had been the reason for the heart's restlessness for months due to the desire for a meeting with the air sprite. I know that the desire for a complete meeting in this life cannot be fulfilled now. I am also aware that it might not happen before the last breath, and I may not see them again. The late Syed Ali Gilani, before stepping into this struggle, pledged to his Lord: 'Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds" (Quran 6:162).' Most of the precious years of his life were spent in Indian-made Hindu jails, and for years, he faced house arrest under the surveillance of all these oppressors. Nevertheless, with the spit of disdain in the face of all these oppressors, he presented himself to his Lord, who had given glad tidings in the Quran: 'O soul that is at rest, return to your Lord, well-pleased and pleasing [to Him], so enter among My [righteous] servants, and enter My Paradise' (Al-Fajr: 27-30).

This soul at peace, return to your Lord, pleased and pleasing [to Him], so enter among My [righteous] servants and enter My Paradise."

In the final days of life, where all means of communication were under complete restriction, and the oppression and tyranny of curfews were endured on all fronts, life became difficult for his offspring as well. Numerous times, rockets were showered upon his residence, and countless conspiracies were hatched to remove him from the hearts and minds of the people, but he continued to evolve into a symbol of resilience and strength for the heart and soul.

Subjected to exhaustion, threats, and attempts to buy him out, he faced every battle without succumbing to fear, always moving towards his destination, disregarding despair, and progressing without concern for any danger. Finally, in the helpless city of Srinagar, he left for a meeting with his Lord in a state of curfew. The one who claimed to have the world's largest democracy was so fearful

of this revered figure that, by declaring a curfew, they even imposed restrictions on his funeral prayers. The order to remove the Pakistani flag as his shroud and the prohibition of burial in the martyrs' cemetery against the Mujahid's will were also not granted. However, history witnessed that people around the world, with tears in their eyes, offered his absent funeral prayers, and I have seen hundreds of individuals crying as they never saw him even once and never had the honor of speaking directly with him.

Due to the restrictions of curfews, this Mujahid was allowed to perform Friday prayers in the mosque for years. Neither was he allowed to participate in any happiness or sorrow of his dear ones or friends, as if there was a continuous conspiracy to keep him away from the Kashmiris. Despite all these pains and trials, he stood firm with such dignity and determination that greatness remained intact, and in response to his appeal, all men, women, and youth of Kashmir continued to stand bravely in front of bullets, considering it their religious duty.

No mention of others was made; there came a time when the Islamic Party of Occupied Kashmir also refused to join him, and a demand was made in the Freedom Conference to appoint another leader to represent them. Despite the audacity, he continued his path with extreme patience and endurance. The son of a laborer in Srinagar, who had chosen a path for himself in his youth and then walked on that path with determination throughout his life, never faltering. Seeing him, one couldn't help but marvel. About him, it is said that prayers for a long and prosperous life involuntarily continue, and upon reflection, the phrase "Guide us to the straight path" becomes increasingly apparent.

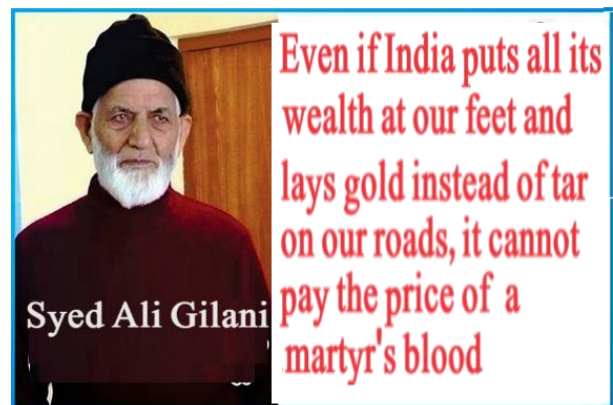
Throughout his life, he rejected falsehood and deception, never bowing down to lies and deceit. He spent a lifetime steadfast against falsehood and was never swayed by the allure of falsehood and deceit.

He knew that the struggle for freedom was difficult and long, but he still remained steadfast on his priorities and goals. The secret was revealed to him, which most of the leaders of the Muslim world are still unaware of, that the real importance in the long-term test is not success and failure, but good intentions and good deeds. A man is obliged to struggle not for results, the result is in the hands of Allah. At first he turned against his own party leadership, long years of struggle and countless sacrifices failed to tire him. He gave a voice to the party workers who, as always, were confident that their motto was that there is no chapter of ambition, hypocrisy and self-interest in the book of life. Applying all his moral pressure, Cross changed the leadership of the party, then he rose against the expedient leadership of the Hurriyat Conference.....against one man, several leaders and groups willing to negotiate with India, forgetting Pakistan. had done, even knowing which people had persuaded them.

Jalil-ul-Qadr of Andalus appeared with courtiers in the newly built palace with a golden pulpit glittering. When the others had applauded, Qazi turned to Saeed, "The Satan is riding on you." "Buildings are not made of gold." There was silence between heaven and earth, and hearts were beating with fear and anxiety When the king's voice came out, "People don't call Saeed the conscience of Spain for no reason, the pulpit should be thrown down."

Sometimes a lone man rises up and changes the scene. Ali Geelani is no angel. Except for a few moments that they may have had their own biases and poor judgments, that it is not necessary to agree with their every opinion and every move, nor is there any reason to doubt the intentions of those who disagree with them. Their intellects say what they follow? The world's changed unfavourable conditions and mountain-like obstacles, but the Elder Dervish proved to be different from them. He was a man of faith and a man of faith never fades or despairs. He rises above himself and leaves everything for a higher cause. Such people are given as a reward to nations, and no one hangs upside down can lose their way, that is why they struggle for freedom. became a successful metaphor for.

Syed Ali Geelani finally defeated the helpless leadership of the Hurriyat Conference and the Indians and the malicious Americans who were plotting behind it, when the colonialists were spending all their efforts to isolate the Kashmiris, while the Pakistani government was also tired and other institutions were too. They have lost their way. Shah Mahmood Qureshi, as the foreign minister, started a conspiracy with a Kashmiri leader to share the port of Kashmir on the American initiative, and specially arranged a meeting of this Kashmiri leader with Asif Zardari in Washington, then this man was Syed Gilani. Who, while giving a timely warning to this conspiracy, did not allow this nefarious plan to succeed with the help of Kashmiris as always. When I spoke to him on the phone in those days, Syed Ali Gilani once again expressed his concern about Pakistan's rulers extending ties of friendship with India and also said that India, which has been making noises of terrorism in Mumbai, is now Baluchistan, Sarhad, Karachi and other major cities of Pakistan are constantly committing terrorism through their agents, creating a constant serious threat to the security of Pakistan and the Pakistani government is dying to be friends with them. He was feeling the pain of his voice with great intensity and regret and the sad thing is that the issue of the fall of Kashmir also happened during the tenure of Imran Khan's Foreign Minister Shah Mehmood Qureshi.



What is needed now is to conduct a thorough investigation against those responsible for such a big deception with Kashmir and hold them accountable and assure the Kashmiris that the advocate of Kashmir will never disappoint them in the future and with that. It should be clearly stated to the world that brutal Modi is trying to change the proportion of Kashmir's population under the guise of a blood game in Kashmir. On the contrary, it can also prove to be a prelude to a world war, because not only Pakistan, but also other Muslim countries are deeply concerned and angry about the situation in Kashmir, but Modi's fascism, the killing of a Khalistani Sikh in Canada, is the ugly face of India in front of the world. It has been revealed.

If serious efforts are not made in this matter at the international level, the world will have to face a big and terrible war, which will definitely be a nuclear war, and the only solution to avoid this disaster is that the rightful one has his right. It should be given so that peace can be maintained in this region. At present, the situation is that India is breaking mountains of cruelty and brutality in Occupied

Kashmir and it is trying both inhumane and immoral tactics on innocent and forced Kashmiris. Kashmiri citizens have been suffering this persecution for the past 76 years and are fighting manfully for their rights. The Indian Army, about one and a half million strong (fully armed) cannot and will not extinguish the fire of the Hurriyat movement. India is making a concerted effort to end the Hurriyat movement and to take complete control of Kashmir, and in these efforts, more Kharijite countries have joined it, with Israel at the forefront.

After the abrogation of Article 370 on August 5, India has adopted the same strategy to make Kashmir a part of it as Israel once did to occupy Palestine. started and acquired lands and properties from the local Palestinians at bargain prices, then lured them and then quickly bought more and more land at bargain prices and established their control over most of the Palestinian territories. This is exactly the method that India has adopted in Occupied Jammu and Kashmir by abolishing Article 370. The Indian Army enters homes without permission and takes whoever it wants. Especially young children are taken with them as Hurriyat supporters and after a few days their tortured bodies are found in another area. The women are killed or in extreme conditions are forced to be dumped in an area. Not only this, setting fire to any house, taking things from the house and vandalizing it has become a daily routine. The international media is being kept away from Kashmir. Modi has decided to crush the Hurriyat movement at gunpoint. After the martyrdom of Burhan Wani, the Modi government has lost its senses after seeing the freedom spirit of the youth and this is the reason why thousands of youths have been arrested and sent to prisons.

Greetings to Syed Ali Geelani from me, a common Pakistani. They have washed away all our disappointment with their actions. For us they have lit a torch and a light and reminded us that the future of humanity is not in the hands of Iblis and his agents who spread despair, but in the hands of Allah. Allah, who is the Lord of hope and whose book of declaration says (Is Allah not sufficient for His servants). In a special meeting in this conference, the organizations that monitor basic human rights, Amnesty International, Watchdog, Human Rights International, When Anti-Slavery International and Global Rights were informed about the atrocities on Kashmiris, it was found that all these organizations not only acknowledge the violation of human rights and other rights of Kashmiris, but are also completely proud of their persistence and Once again, he has assured to be active for the recovery of the rights of Kashmiris. Mr. Syed Ali Gilani! Thank you so much that your memories and sayings will always remind us of the forgotten lesson.

Friday 24 May 2024

The Persian Gulf and the grumpy elephant

The Strategic Importance of the Persian Gulf and U.S. Interests

In his 1980 State of the Union address, President Jimmy Carter declared that any attempt by an outside force to gain control of the Persian Gulf would be met with a strong U.S. response to protect the free flow of oil. This promise, known as the Carter Doctrine, has been upheld by Carter and his successors. The White House asserts that the U.S. has not only enhanced its military capabilities in the region but also participated in the Gulf War under the pretext of preventing Iraq's Saddam Hussein from seizing control of oil supply lines. This involvement led to the devastation of Iraq and the eventual execution of Saddam. Although the U.S. had other interests in the Gulf, such as preventing nuclear proliferation, combating terrorism, and promoting democracy, the primary concern has always been the uninterrupted flow of oil. Over time, the true nature of U.S. presence in the region has been revealed as driven by specific national interests and world order priorities.

The U.S. commitment to the Persian Gulf has rarely faced significant opposition. Even critics of U.S. alliances in Europe and Asia, who view these alliances as economic burdens, have agreed that the U.S. should take responsibility for the security of the Persian Gulf, given that the region produces one-third of the world's oil. However, dramatic global changes have occurred. During the Cold War, the Soviet Union was seen as the biggest threat to U.S. interests in the region. American policymakers were concerned that if the Soviet Union succeeded in cutting off oil supplies, the U.S. military, reliant on oil and gas, would be unable to win a major war in Europe. The collapse of the Soviet Union altered the nature of U.S. interests in oil supply. While national security and prosperity once depended on protecting the Gulf, now it primarily concerns economic prosperity. This shift has deeply influenced U.S. policy. Without the national security element, military intervention in the Gulf has increased because defending economic interests is less controversial. This raises the question: is Persian Gulf oil valuable enough to warrant U.S. military protection?

To answer this, we must consider four additional questions. First, if the U.S. were to disengage from the Persian Gulf, how likely is it that there would be a significant disruption in the flow of oil from the region? Second, what impact would such a disruption have on the U.S. economy? Third, how much does the U.S. spend on military protection of oil flow from the Persian Gulf? Finally, what non-military alternatives could be used to safeguard the flow of oil, and what would be their costs? Answers to these questions suggest that the cost of protecting the oil supply from the Persian Gulf has equaled or even exceeded the benefits. This is the time for the U.S. to reduce its military involvement in the Gulf and invest in alternative strategies that can protect the U.S. economy in the event of oil supply disruptions. In a decade or so, when the region becomes even more dangerous, the U.S. should be prepared to completely withdraw its military presence from the Persian Gulf.

Before evaluating the current policy accurately, it's essential to clear up a misconception. Politicians and analysts often argue that to mitigate the risks of oil supply disruptions, the U.S. should increase its oil production to reduce reliance on imported oil and achieve energy independence. This argument fundamentally misunderstands the nature of the global oil market. In the trade of fungible commodities, self-sufficiency is meaningless. Oil is traded on a global market, meaning its price in the U.S. is linked to global prices. The global oil market can be likened to a bathtub with many taps

filling it and many drains emptying it. Therefore, it doesn't matter much how much water comes from one tap or drains through one outlet. In a market dependent on supply and demand, the critical factor is the total supply of oil. If supply quickly diminishes, all consumers drawing from the bathtub will be affected. Thus, even if the U.S. imports no oil from the Persian Gulf, it would still be affected by changes in oil prices resulting from disruptions in Gulf oil supply.

The possible scenario of disruption in oil supply due to the U.S. withdrawal from the region is a valid concern, but none of the speculated options seem feasible. One possibility that could be considered is if a Gulf country were to seize control of most of the oil reserves in the region, it could attempt to control prices in the global oil market and challenge the power of major oil consumers like Britain and America. However, this option is unlikely because there is no country in the region with such power. Iraq has been devastated since the American invasion and is still engulfed in anarchy. Iran has been weakened by Western sanctions and its leaders are preoccupied with internal issues. Saudi Arabia, after escaping the Yemen war, is no longer interested in conquering the region.

Another hypothetical scenario is that Gulf countries could be trapped in chaos and anarchy through direct war to gain control, potentially disrupting the basic infrastructure. This could affect oil supply via maritime routes, but there are many factors that hinder this hypothetical scenario from becoming a reality. No state in the region is willing to bear the risk of such a large-scale war to establish dominance. It is possible that a country may attempt to seize another country, but even that is not an easy task. Iran and Saudi Arabia could have targeted each other, but the Gulf has kept them separate, where China has played a very positive role by ensuring peace in the region.

Iraq is relatively more unsafe due to internal divisions and its border with Iran, but Iran faces numerous challenges itself and it is highly probable that it has learned much from the difficulties encountered during the American invasion of Iraq. Additionally, the basic infrastructure of oil reserves is capable of operating even during intense wars, as evidenced by the Iran-Iraq war of 1980 when oil supply decreased significantly during the war but resumed steadily within a few years of the ceasefire.

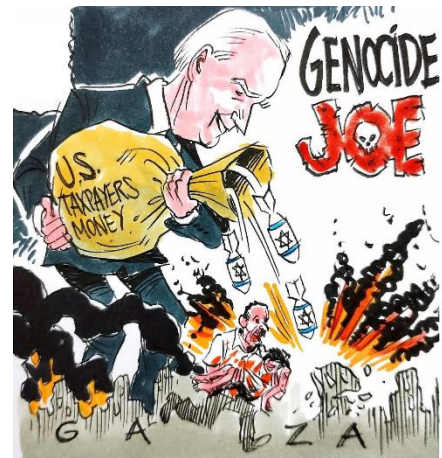
A third possible scenario is that Iran could create obstacles in the supply of oil through the Strait of Hormuz to put pressure on America and its allies. The Strait of Hormuz, with its narrow 21-mile passage, where nearly 20 million barrels of oil pass through daily, which accounts for almost 20 percent of global production, could potentially be completely blocked by the Iranian military. Experts suggest that by deploying naval mines and missile boats, the supply could be disrupted. However, it cannot be said whether Iran intends to close the Strait of Hormuz or not. Nevertheless, closing the supply line would affect its own production and revenue, and neighboring countries would strongly react to it. In fact, Iran has never done so, not even during the Iraq war.

It is undeniable that if America withdraws from the region, Iran may consider this option as well. However, it seemed understandable that after America's withdrawal from the region, when Iran violated the nuclear deal, the response from the West was to impose further international sanctions, prompting Iran to seek the closure of the Strait of Hormuz as a retaliatory measure. This scenario became more likely when Trump unilaterally withdrew from the Iran nuclear deal and began implementing additional international sanctions, after which Iran engaged in talks with other

remaining members of the deal and made several assurances. Moreover, the head of Iran's nuclear agency, Ali Akbar Salehi, told journalists that Supreme Leader Khamenei had ordered the relevant authorities to accelerate their preparations. Therefore, it is likely that Iran has achieved its goal of uranium enrichment. If we had worked according to normal standards, it might have taken six to seven years, but now it will be ready in the coming weeks or months. If Iran is convinced of this, it has already achieved its goal.

After America's deceit, the last possible threat to the oil supply line might arise from severe internal turmoil in a major oil-producing country, leading to disrupted production. Saudi Arabia could be a target of such a scenario. Not only does Saudi Arabia produce more than 10% of the world's oil, but it also possesses such vast reserves that it can significantly affect the global supply line. Currently, its exports appear secure. The Saudi military is tasked with protecting the oil reserves and is doing so effectively. Thus, any potential terrorist activities are likely to fail, especially as the Saudi monarchy has somewhat stabilized after distancing itself from the Yemen war, a process in which China played a crucial role.

The Saudi royal family is generally regarded as the rightful rulers. Most citizens benefit from the oil wealth, and thanks to the relentless efforts and military expertise of General Raheel and his colleagues, the Saudi military is now much more proficient. These are the reasons why Saudi Arabia was spared the effects of the Arab Spring. Furthermore, in the event of civil war, any new power would still need to maintain oil production, as the nation's economy is entirely dependent on it. Even if America withdraws its commitment from the Gulf, it can continue to train the Saudi military for internal security, exchange intelligence, and supply weapons. In short, while there is a potential increase in the risk of supply disruption, particularly from the Strait of Hormuz, if America decides to end its military commitment in the region, this increase is quite minimal. But the question remains: how costly could such a disruption be? And could it potentially lead to a major war in the region?



Experts' predictions about the damage from any disruption in the oil supply are quite alarming. Recent data indicates that a 1% reduction in global oil production would result in an 8% increase in global oil prices. Given these figures, if daily oil supply were to decrease by 1 million barrels due to some disruption, it would mean that if Saudi Arabia's exports were to drop to zero or if the oil supply from the Strait of Hormuz were reduced by 60%, global oil prices would double.

The world has yet to face such a disruption, but estimating the damage in such an event is challenging, and prices could rise even further. The U.S. economy would also be deeply impacted by rising oil prices. A conservative estimate suggests that doubling oil prices would result in a 3% reduction in the U.S. GDP, equivalent to approximately \$550 billion, and any major disruption, such as a complete halt in oil supply from the Strait of Hormuz, would be equally catastrophic.

However, the actual impact on America would be minimal, as it could utilize its emergency petroleum reserves. Additionally, it could use underground reserves to control prices. An estimated 700 million barrels of oil are available in the Strategic Petroleum Reserve. Moreover, over 4 billion barrels of oil are available with the International Energy Agency's member countries. This organization, established in 1974, aims to collectively address any global oil crisis. If the oil supply from the Strait of Hormuz were disrupted for as long as eight months, these 4 billion barrels could compensate for the shortage. In the first month of such a crisis, America could extract 44 million barrels of oil daily from its reserves, and similarly, the IEA member countries could release an additional 85 million barrels daily from their reserves. China, though not an IEA member, could also use its reserves, maintaining 90 days' worth of imports. All these figures indicate that in the event of a significant disruption in the Gulf, if the world adopts a mutual strategy, it could mitigate daily losses.

To assess the economic benefits and drawbacks of the U.S. military presence in the Persian Gulf, it is essential to consider the associated costs. Significant expenses are incurred in maintaining active warships. Since the end of the Cold War, the Pentagon's strategy has been to prepare for conflicts with two adversaries simultaneously, always considering one of these adversaries to be in the Gulf region. This two-front strategy was adopted to avoid a situation where the U.S. gets so entangled on one front that opportunistic adversaries exploit another front. If America abandons its war readiness strategy in the Gulf, it has two options: either maintain the two-front strategy with the second adversary in a different region or adopt a single-front strategy, though no region is more critical than the Gulf for maintaining such a strategy.

Accurately estimating the costs of the U.S. military presence in the Persian Gulf is challenging, as the forces stationed there are often deployed in various locations. Experts suggest that if the U.S. adopts a single-war strategy, it could save approximately \$75 billion annually, which constitutes about 15% of the defense budget. This saving could be achieved by reducing the number of troops, warships, and weaponry. However, the U.S. commitment to the Gulf isn't limited to troop numbers alone. The U.S. has engaged in numerous direct and indirect wars to protect its oil interests in the region, bearing substantial costs.

When the U.S. participated in the Gulf War, the primary goal was to ensure the continuity of oil supplies. Although the official narrative was that the Iraq war wasn't fought over oil, time has revealed that this was merely a facade, and the real motivation was the oil reserves in the region. Thus, ending the commitment to the Gulf would not only save money but also prevent the loss of valuable lives, as regional countries have now become aware of U.S. duplicity.

In conclusion, the question arises: what alternatives exist to using the military to protect oil flow from the Persian Gulf? If military intervention were the best option to address supply disruptions, the current policy would be more defensible. In reality, the U.S. can ensure this supply through various non-military means. For instance, the U.S. can increase its strategic petroleum reserves. By boosting the Strategic Petroleum Reserve by 50%, the U.S. could meet global demand for a few more months in case of a major supply disruption. This would require an expenditure of \$10 to \$40 billion, which could be recouped from the affected countries.

If we look at the petroleum demand of the U.S. and European countries, many have been seeking alternatives to petroleum since the day the late King Faisal announced the suspension of oil sales to the U.S. and its allies, causing global turmoil. Since then, efforts have been made to reduce oil's share in the U.S. economy, although a complete alternative has not yet been found. However, the U.S. and Europe have implemented policies to shield their economies from fluctuating oil prices. The transportation sector in the U.S. consumes 70% of the oil, prompting increased focus on this sector. From George Bush to Obama, all presidents have paid special attention to this issue, but Trump's actions have not only brought this region but also the world to the brink of disaster. Defence and economic experts have advised avoiding aggressive policies to mitigate potential risks and have warned Trump that immediate measures to reduce oil consumption by the U.S. and its allies are necessary. This includes increasing the tax rate on petrol to encourage the use of alternative sources, a warning Trump ignored, leading to his current difficulties.

American experts suggest that some developmental expenses yield results over the long term, such as in research. If the government increases funding for research, oil consumption could be reduced by up to 50% by 2035. Thus, if the government spends \$100 to \$200 billion on research over the next 15 years (about \$10 billion annually), it could save the \$75 billion spent annually on Gulf defense.

Additionally, the U.S. can take various steps to mitigate the economic impact of any disruption in oil supply. One of these steps is to significantly increase its reserves to avoid facing severe economic pressure and to be prepared to handle such crises independently.

Moreover, Washington should pressure Gulf countries to reduce their reliance on the Strait of Hormuz and enhance the capacity of oil pipelines that bypass the Strait, which is feasible. After evaluating the benefits and drawbacks of the U.S. military presence in the Persian Gulf, it becomes clear that the current strategy is not entirely flawed. Often, we incur heavy costs to deal with minor risks. However, prudence now demands that this commitment should end. From a national security perspective, the threat of significant damage from disruptions in the Persian Gulf is minimal. Economically, the country can withstand any oil supply disruptions and will continue to reduce its dependence on oil in the future. In the current scenario, instead of maintaining a military presence in the Persian Gulf, the U.S. should gradually position itself to be able to end this commitment at any time. Over the next two decades, further investment will be required to achieve self-sufficiency in oil, such as increasing domestic reserves, using energy more efficiently, and enhancing the capacity of pipelines passing through the Strait of Hormuz. These steps will enable the country to achieve self-sufficiency soon.

On the other hand, the Pentagon had convinced Trump that after self-sufficiency in oil, the United States would have to maintain its commitment in the Gulf by keeping the threats there in front. The most prominent among these threats is Iran, for which the associated threats will continue to decrease after more stringent conditions are imposed on Iran in the nuclear deal. After lifting the ban on oil imports, Iran will hardly ever think of a disturbance in the Persian Gulf, because doing so would mean losing a lot of revenue. Achieving self-sufficiency in oil should relieve it of the responsibility of protecting the oil supply line, but if Iran goes on the offensive, then the US may face a difficult situation.

These days, there is a growing feeling among the American people that the United States should end its military involvement in the Gulf as soon as possible, which will significantly reduce its costs and change priorities, and if the United States withdraws its military If it maintains its commitment, it will have to spend a large part of its defense budget on this. However, this decision is now connected with the current situation in Gaza, what will be the US military priorities in the Persian Gulf, among which nuclear proliferation is the most important. What is surprising is that decision-makers have never questioned the presence of the military in the Gulf for decades, even though the need for the military in the Gulf has never been the same. Not reviewing this matter and not investing in its alternatives is a huge mistake. As a result of this mistake, while the US is losing billions of dollars, it is also entangling its military in an unnecessary war. If we don't get rid of the evil elephant like Israel soon, this white elephant will start to crush America under its feet and economists are increasing the pressure on the current President Biden that we have to decide soon when we will Until then, the Americans will continue to feed Israel by cutting off the belly of the taxpayers.

Monday 3 June 2024

So, Let's Die!

The increasing devaluation of Muslim blood on a daily basis makes my heart sink; it feels like I am dead. My body seems like a straw in the crowd. Sometimes it feels like all this bloodshed isn't even real, like it isn't the blood of Muslims. I think this is a dream, that this world is nothing. If anyone has the right to live in this world, it's only the oppressor. Even the religious scholars and pious people blame me, saying that all this is because of me. But sadly, they don't understand that I am already dead. I am like a corpse lying on this earth. If someone could bury me in this ground, I would be grateful. My soul just keeps wandering in the air, causing me pain.

I am a writer, call me defeated or dead, it's your right. People! I also want to be happy. I want to be as indifferent as my rulers. How peaceful must be the life of a ruler, where one sees and hears nothing beyond oneself and one's family. But I am tired, not because of you, but because of my own soul. I wish someone would kill my soul.

You might know that sometimes a person dies before actually dying. Similarly, when one person dies, the whole society starts to die because of them, forming an insensitive society. Sometimes, I strengthen myself and become a stone-hearted person. Then I feel alive, but then my being alive makes me feel that society is dead. Whether my heart becomes soft or turns to stone, in both cases, society suffers. Just look at us, are we Muslims? How insignificant my thinking is that I view today's Muslims' faith with doubt, which also harms the Muslim society.

We have tried to hide Islam in caps, prayer beads, mosque minarets, Eid sweets, sacrificial meat, and long robes. And in our attempt to bury it further, we all, scholars, teachers, doctors, muftis, imams, and scholars, are helping others. So much is happening; Muslims are being humiliated in different ways every day, and the honour of Muslims is being put to sleep and comforted. Does anyone have the courage to mention jihad today? No, instead, they will be honoured by dying at the hands of their own Muslim forces. It will be called terrorism and extremism. Our enemy has succeeded; they have managed to label jihad as terrorism. Muslims are being taught peace and trapped in the web of love while countless bodies are falling.

Who is the terrorist? Are the bearded men portrayed as terrorists in dramas and on channels the terrorists? Your mind is lost! By God! Your thinking is being shaped to see these bearded men as terrorists. Just look at your clean-shaven, well-dressed rulers, if you have time, look at your writers, if you have time, look at your journalists and doctors.

If it occurs against the Rohingya in Myanmar, or in Gaza, Palestine, or Baghdad, Iraq, what is it? When Muslim women in Ghouta, Syria, or occupied Kashmir are violated, or when Bosnian Muslim children are cut into pieces by machines, what is it? And if even a single firecracker goes off in Europe, why am I blamed? Is there no value for our blood? Their roads, their cats and dogs are valued more than our bodies. Where are the Muslims? Are Muslims supposed to be like us, like me? Where is the problem? Why is it not being resolved? The armies of all our Islamic countries, by the grace of Allah, their performance and faith are a question mark! I feel like a corpse, a walking, eating, drinking

corpse because life is something in which one lives and proves their existence. Perhaps I feel like this because I am an insensitive corpse that anyone can treat however, they wish.



I have a question for you too: am I the only corpse, or are you going through the same thing? I am afraid of such a life. If you are experiencing the same, then let's die for the oppressed, helpless, and innocent children, sisters, and brothers in Rohingya, Gaza, Ghouta, Yemen, and occupied Kashmir. Otherwise, their heartbreaking cries and screams have reached the heavens, and it was in response to these cries that this unseen virus, Corona, came after us. For a while, everyone was paralyzed with fear. Such a wave of fear spread that the busiest streets of New York, Paris, and London became deserted. Mosques and other places of worship had to be closed, entry to the holy cities of Mecca and Medina was forbidden, and the annual pilgrimage was banned because death was in sight. Everyone prayed fervently, but as soon as the pandemic was controlled, our actions inclined even more towards disobedience. The catastrophic scenes in Gaza have not ended yet, but our ruling elite announced a holiday across the country to remind us that it was on this day that we became a nuclear power. But what can I do when I look at the message of the Quran, a shiver runs through my body because my Allah SWT says:

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ
أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا

And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?"

(Sura Nisa:75)

Try to understand the ground realities. Divine help neither came during the time of Spain, nor to save the Ottoman Caliphate, nor to prevent the establishment of Israel, nor to stop the apocalyptic scenes in Gaza. It did not come during the time of the Babri Masjid, nor during the times of Iraq and Syria, nor during the massacre of innocent Muslims in Myanmar's Rohingya, nor during the time of Gujarat, nor for Kashmir. Yet, people continue to call for divine help while sitting in their homes and mosques. Divine help came in the Battle of Badr when 313 faced 1000 on the battlefield. Divine help came in the Battle of the Trench when the beloved of Allah, Prophet Muhammad (PBUH), tied two stones to his stomach and dug the trench himself, and descended onto the battlefield. Divine help came in Afghanistan when hungry and thirsty Muslims, in a state of destitution, descended onto the battlefield.

Wearing expensive clothes, amassing wealth, sitting in luxury air-conditioned cars (using products made by the same disbelievers), with the desire to bow and kiss people's hands, with the desire for applause and admiration, sitting on the pulpits of mosques and cursing, waiting for divine help? Satisfied with the system of the tyrants, and then waiting for divine help?

Instead of striving to establish the system of Allah and His beloved Prophet (PBUH) on Allah's land, just reciting na'ats, (Appreciation of the Messenger) holding Milad gatherings, or rotating prayer beads a million times, and waiting for divine help? Confining the universal religion to a few acts of worship and waiting for divine help? Instead of making oneself and other Muslims warriors,

becoming caretakers, filling the belly, growing fat, and waiting for divine help? Staying away from jihad for the sake of Allah and the spirit of martyrdom, and watching the oppression and tribulation on Muslims, praying “Oh Allah, drown the enemy. Oh Allah, destroy the enemy. Oh Allah, help the oppressed. Oh Allah, guide the enemies, and if there is no guidance in their fate, then drown them,” and being content with such prayers, swallowing food and sleeping soundly, waiting for divine help? Putting everything on Allah and withdrawing oneself, waiting for divine help?

Fearing and avoiding descending onto the battlefield, waiting for angels to descend from the heavens to help Muslims? In such a situation, only punishment will come, which we are already suffering in the form of unwise rulers, malevolent officers, hoarding, profiteering, lying, short-selling, adulteration, selfishness, and other economic and social evils! Awaken from the slumber of ignorance, turn to our gracious Lord with knowledge, character, and continuous struggle, and seek help.

I urge you to read my plea carefully so that you may join me in this appeal. Also, pray for my troubled heart that my Lord saves me from being ashamed before the Prophet Muhammad (PBUH) on the Day of Judgment. Ameen.

Thursday 6 June 2024

Is It Necessary for the Heart to Break?

Currently, the nation, especially the youth and sensitive individuals, seem disheartened and despondent. However, I believe that having one's heartbroken is not a simple matter. Can its price be paid so easily? The heart is the only thing in the world whose value increases manifold after breaking. When its value increases to such an extent that it resonates with the sentiment "we live in broken hearts," can such a person be insignificant?

In a Hadith Qudsi, Allah Almighty states, "I am with those whose hearts are broken." Mulla Ali Qari, may Allah have mercy on him, explains this Hadith by saying that until we break our evil desires, our heart will not be truly broken. And until the heart is broken, we cannot find God. Allah's name may be on our lips, but He will only enter our hearts when we break them by ridding ourselves of base desires.

This idea reminds me of an anecdote by Maulana Rumi, may Allah have mercy on him. When Allah's manifestation descended upon Mount Sinai and Prophet Musa (Moses), peace be upon him, fell unconscious, all the commentators of the Quran wrote that Mount Sinai could not bear Allah's manifestation and thus shattered into pieces. However, Maulana Rumi suggests that the mountain was a lover of Allah. When it saw that the divine manifestation was occurring outwardly, it realized that if it did not break into pieces, Allah's manifestation would remain only on the surface. Therefore, it shattered itself so that Allah's light could penetrate its depths as well:

"Come, dwell in my eyes, reside in my heart." And Maulana Rumi, may Allah have mercy on him, says: "Upon the exterior of the mountain struck the light of the Absolute, It shattered so that the light could also dwell within."

This is from Maulana Rumi's Masnavi. When Allah's manifestation descended upon Mount Sinai, it shattered into pieces so that Allah's light could penetrate its essence. Those whom Allah grants the ability to strive against their desires, destroy their base desires and the demands of sinful actions, and break their hearts. By casting out the stones of sin from their hearts, Allah then bestows His light upon their hearts.

When the heart breaks, splits into pieces, and these pieces become the throne of the Divine, can this happen just like that? Without pain? Without anguish? Without suffering? Without turmoil? Without sorrow? Without oppression? Without trials and tribulations? Achievements and positions are not granted without effort. And if they are, what is their worth? What is the significance of unearned status? Even if granted, what is the importance of such a position? The true value, importance, and even utility of a status is realized only after enduring the blue flames of pain, becoming a statue of love through the path of passion, and reaching the stage of a broken heart. It is essential, inevitable, and indispensable for the heart to break, as it is only in a broken heart that the full voices of divine love resonate. The throne is set, the king sits, decisions are made, and destinies of many are determined. Therefore, let the heart break, let it break with a smile. A broken heart will teach you how to mend, and once you learn to mend, there will be nothing you cannot achieve. Let the heart break, let it break.

However, it is crucial to mention the calamity we endured under a government that openly claimed it would rid us of IMF by throwing 200 billion dollars at them within the first 100 days. But when they assumed power, they passed the new Amendment Act 2021 for the State Bank, effectively handing over the entire State Bank to the IMF, which is now forced to operate under the burden of subjugation. That government had promised to promote scientific, academic, agricultural, and other fields of knowledge in the country. But were these priorities considered when distributing awards on the first Pakistan Day, March 23, of their tenure? Did a single award go to a research scholar working in any scientific, academic, agricultural, or other field?

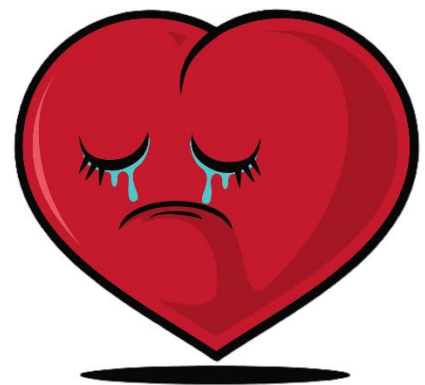
Our nation witnessed President Arif Alvi honouring Resham and Mehwish with presidential awards for good singing and dancing. Similarly, more than a dozen entertainers were given awards, demeaning national honours. Remember, my leader had promised to transform the Islamic Republic of Pakistan into a state akin to Medina. He gave an award to Maulana Tariq Jameel, not straying from the vision of Medina. At least Maulana Tariq Jameel's benefit is that whether it's the Lahore Ahmadi Shoaib Aziz, the sinful General Pervez Musharraf, or Imran Khan in power, they all make sure to visit him under the pretence of religious preaching. And when they emerge from the corridors of power, they consider it their duty to certify him as a true servant of Islam and Pakistan. (إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ) "Indeed we belong to Allah, and indeed to Him we will return."

It is also our nation's misfortune that political leaders whose vehicles we showered with flower petals, despite them heading to courts for corruption and ruthless looting of national wealth, slaughtered the nation using the weapon of "marry off the dead." Recently, when a package was announced from the national treasury for millions suffering from inflation in Punjab, the largest province, an image of Nawaz Sharif was promptly printed on flour bags, painting him as the "Hatim Tai" of today. The court had to intervene to save the oppressed public from this humiliation, yet millions were still granted to the promoter of this project. When an honest female officer from the relevant department refused to comply, she and ten other officers were handed "OSD" orders, and the incoming officer released the funds without a moment's delay.

ایک دوزخ میں نہیں جسم ہے سارا چھلنی
درد ہے چارہ پریشانی ہے کہاں سے نکلے

One or two wounds? The entire body is riddled,
Poor pain wonders from where it should emerge.

Pakistan ranks second in the world in terms of the number of Hajj pilgrims and first in the number of people performing Umrah. However, according to the global honesty index, Pakistan is ranked 160th. The World Justice Project's annual report places the Pakistani judicial system at 130th out of 139 countries in terms of adherence to the rule of law. Consider the meter reader who accepts bribes to reduce a 1500 unit reading to 500 units, the butcher who charges for pure meat but includes bones in the weight, the milkman who promises pure milk but adds adulterants, or the SHO who adds false charges to an innocent person's FIR. We have the teacher who marks attendance while staying home, the shopkeeper who under-measures goods



but charges full price, the policeman who takes a 100-rupee bribe, the lawyer who distorts truth for a fee, and the child who steals 10 rupees from a 100-rupee deal. There's also the clerk who takes a cut from bribes, the athlete who tarnishes the country's name by fixing matches, the young person who spends nights watching movies and spreading false propaganda on social media, and the MPA or MNA who embezzles millions to build a 100,000-rupee road.

Further examples include the corrupt contractor who misappropriates funds for hand pumps, the councilor who embezzles thousands to cheaply construct a drain, the oppressive landlord who loans money at high interest rates to farmers, the revenue officer who manipulates land records for his son's benefit, the doctor who performs Umrah on commissions from medical tests, the journalist who sells his pen for money, and the cleric or peer who collects donations in the name of religion. When everyone is making holes in the boat, one cannot claim that the boat sank because someone else's hole was bigger. We are all guilty. Everyone engages in social media without verification and considers themselves innocent. If today we are ruled by politicians who constantly talk about old and new Pakistan, is it not a punishment for our actions?

In Los Angeles, Dr. Abraham conducted twelve hundred experiments over five years on terminally ill patients to determine the weight of the human soul. He designed a highly sensitive scale in a glass box, weighed the patient's lungs' oxygen, and waited for the patient to die. Immediately after death, he recorded the weight. Dr. Abraham concluded that the human soul weighs 21 grams, representing the 21 grams of oxygen hidden in the lungs. When death occurs, this oxygen is expelled, and all cells in the body die. Have we ever thought about how much 21 grams is? It's equivalent to 14 kernels of corn, one tomato, one layer of an onion, six pinches of sand, or five tissue papers. Yet we, 21-gram beings, consider ourselves the gods of a universe weighing trillions of tons. This, indeed, is the measure of all humans, including myself.

Here the question arises that if the weight of the soul is 21 grams, how much is the weight of our desires in these 21 grams? What is the weight of our hatred, greed, manipulation, cunning, conspiracies, the stiffness of our neck, the pride of our tone in it? This 21-gram human who considers himself the ruler of millions of 21-gram human beings, considers time as his slave and time as his employee and forgets that just a little heat, just a little hiccup is our authority, our power is ours. Stubbornness, pride and cunning will melt the wax and when this 21 grams of air leaves our body, we will be buried under the heavy piles of history and another 21 grams human will take our place.

Oh, this man can't even see a mole on his back and claims that I have the ability to see every insect that walks on the earth. This is our helplessness and our arrogance over it.....!

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا، رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا، رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ،
وَاعْفُ عَنَّا وَارْحَمْنَا، أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ... (البقره: 286)

"Our Lord do not impose blame upon us if we have forgotten or erred. Our Lord and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."

Oh Allah, forgive us, Amen.

Friday 7 June 2024

Israel is Taking Its Last Breaths

My extremely simple, rural, uneducated mother used to say strange things like "see with the eye of the heart, listen with the ear of the heart." I heard this from her. Very courageous and brave, unlike the new generation of girls who lose their senses and scream at the sight of a lizard or a small insect, raising the roof with their shrieks. But my mother? She never seemed to fear the dark of night or the thunderous storms. It felt as if fear itself was afraid of her. Talking to buds of white jasmine or roses placed in a large plate was a regular activity for her. Whenever I asked, "Mother, do they listen to you?" she would immediately smile and say, "They not only listen but understand as well. The day you learn to converse with them, you won't need anyone else. They even get angry... these plants, trees, and flowers are very pampered, they need a lot of love. That's why parents often call their children 'flowers'." I would remain silent, not understanding at the time, but now I begin to grasp it, perhaps thanks to her prayers.

When my father passed away, she became both a mother and a father to all of us. Wrapped in a large shawl, her authoritative face managed all household affairs with confidence, though she never stepped outside the house when my father was alive, adhering to the Prophet Muhammad's (PBUH) saying, "The marketplace is the abode of the devil." To avoid its evil, she preferred staying at home. She never bowed down, though she saw society bend many times. Like my father, she never learned to say no to those in need. Wherever she passed, people would bow their heads in respect, stop to ask about her well-being, and her parting words would always be, "Don't hesitate, let me know if you need anything." She kept a strict and watchful eye on our studies and daily routines. Not a single act escaped her notice. She would wash my clothes with such care and delicacy, as if even they might get hurt, all in a time when washing machines were unheard of. I would often sit by her side, reading stories from books or newspapers to her, but her comments on the stories made it hard to believe she was illiterate. Her interest in our education made it seem as if she were highly educated.

Once, as I was sitting and narrating something, she suddenly threw a stone at the wall behind me. Startled, I turned to see a venomous insect crushed by the stone. She looked like an enraged lioness. "Mother, what harm did it do to you that you killed it?" I asked. "Nothing, be quiet," she said, holding me close. "But what if it had bitten my flower?" Some people also seem innocent but are filled with venom; they sting and remain unsatisfied. This was the first time I heard and learned this from her and found her advice to be perfectly true in practical life. She was always strong and resilient, constantly battling society, time, and the pressures of circumstances.

We were all required to sleep early, but no one knew when she herself went to bed. She would wake up at 4 a.m., finish her prayers, and then get busy with household chores, making sure everyone offered the Fajr prayer and recited the Quran. Early in the morning, it felt like someone was supervising the entire house with regularity. She would always praise our pet dog for fulfilling its duty responsibly throughout the night, feeding it breakfast and meals before us, and keeping it impeccably clean as if it were an important family member. She spoke to it as if it was waiting for her praise. Standing at a distance, head bowed, it never dared to cross its limits. Once instructed to stay beyond the threshold, it obeyed for life, fulfilling its duties silently, whether in heat or cold, without making any excuses. It died the day after my mother passed away, unable to bear her loss. Even in her final

days of illness in the hospital, she insisted on caring for its needs. It remained loyal to her till the end, whereas we start our day with broken promises and continue this behaviour until bedtime.

To this day, it remains a mystery where my mother learned everything, despite never touching a book or seeing a school. Even a pet animal displayed utmost loyalty, while we begin and end our days with betrayal. What was this secret? The deeper I delve, the more layers of wisdom and understanding unfold. I feel the wisdom and sweetness hidden in her simple words more intensely. Whenever words fall short in writing, she seems to appear from the folds of my memory, guiding my hand to write, just as she used to teach me to write on a slate in my childhood.

Many women from the neighbourhoods would gather around her to lighten their sorrows. One day, I overheard her saying, "Let it go, sister. Forget him. Even if there are fifty dishonourable men, what good are they? One honourable man is enough. What kind of shepherd is he if he can't protect his own flock?" For the past seven decades, we have witnessed the harrowing scenes of relentless bombing in Gaza, but since October 7th last year, the heart-wrenching images have not left our minds for even a moment. Yet, no ruler in the Muslim world seems to care.

I remember Sabra and Shatila, I haven't forgotten Bosnia either, and Ahmedabad in Gujarat, India, and Kashmir are enough to stop one's heartbeat. The plight of Iraq and Afghanistan is in front of the entire world. Newspapers and electronic media are adorned with blood-soaked images... flowers and buds drenched in blood, innocence being brutally murdered, and the relentless burying of young men continues. The perpetrators of this genocide are laughing, playing with humanity. The deadliest weapons are being used; they rained down tons of explosives without a second thought, engaged in a game of fire and blood. Netanyahu boasted with great enthusiasm and arrogance that this is just the beginning. "Watch as we wipe them off the face of the earth so thoroughly that they won't even be mentioned in history." But even after eight months, he has not been able to reach his hostages. Now, America has entered the fray with a new diplomatic strategy to protect its illegitimate child.

Joe Biden presented a new ceasefire plan for the Israel-Hamas conflict, calling it the best way and opportunity to end the conflict, and urged Hamas to accept it immediately. This proposed plan consists of three phases: the first six weeks will involve a complete ceasefire, during which Israeli troops will withdraw, and there will be an exchange of hostages and hundreds of Palestinian prisoners. Under this plan, Palestinian citizens will return to Gaza, and 600 aid trucks will bring daily necessities to Gaza. In the second phase, Hamas and Israel will negotiate terms for a permanent end to the war, and there will be a complete ceasefire during the negotiations. The third phase will involve the reconstruction of Gaza. Hamas has so far responded positively to these proposals.

Meanwhile, Jordan has announced on an urgent basis that it will host an international conference on June 11 to address the humanitarian situation due to the Gaza war. According to Arab media, Jordan is quite active in the recent Gaza war as a significant party to the Palestinian issue. King Abdullah of Jordan has visited the United States twice, while U.S. Secretary of State Blinken and other officials have visited Jordan several times. However, Jordan has now decided to hold an emergency summit in collaboration with Egypt and the United Nations. Donor countries and organizations will be specifically invited to participate in this proposed conference.

Previously, under the pretext of bringing aid to Gaza, the U.S. State Department had made deep and urgent contacts with several Arab countries, especially Egypt and Qatar, to pressure the Palestinian resistance into accepting an immediate ceasefire. The truth is that this ceasefire was immediately requested by Israel from the United States so that it could extricate its soldiers and vehicles from the quagmire that has trapped them in the streets of Gaza. Due to the heavy loss of hundreds of vehicles and lives, hundreds of Zionist soldiers are trapped in the streets of Gaza, with all escape routes blocked. Hebrew channels have started broadcasting news about the large number of Israeli officers and soldiers killed, while even today, the streets of Gaza echo with chants of "Victory or Martyrdom" until their last breath.

The famous Zionist writer "Ari Shavit" published an article titled "'Israel' breathes its last" in the most significant and important national Hebrew newspaper "Haaretz," causing a sensation.

<https://www.linkedin.com/pulse/israel-breathes-its-last-author-ari-shavit-source-haaretz-kandoul>

But strangely, the newspapers in Muslim countries are engulfed in a deathly silence, with no one mentioning it yet.

In his article, "Ari Shavit" writes: "It seems that we are facing the most difficult people that Jewish history has ever known. They have no solution except to recognize their rights and end the occupation, and for this, they consider sacrificing their lives, children, and everything else a blessing. It seems that we have passed the point of no return, and it is not possible for Israel to end the occupation, stop the settlements, or achieve peace. It seems that it is no longer possible to reform Zionism, save democracy, and save the division of the people in this country. If things continue as they are, there will be no taste left in living in this country, and no desire to write or read in Haaretz. We should do what Rogel Alpher suggested two years ago: the return journey that we should make with the same urgency with which we came to Israel in search of the dream's realization."



"If 'Israelites' and Jewishness are not a key element of identity, and if every Israeli citizen has a foreign passport, not only technically but also psychologically, then the matter is over. You will have to say goodbye to friends and head to San Francisco, Berlin, or Paris. From there, from the land of new German extreme nationalism, or the land of new American extreme nationalism, one should calmly watch the state of Israel take its last breaths. We should step three steps back and watch the Jewish democratic state sink."

"It is possible that the issue has not yet been resolved. It is possible that we have not yet passed the point of no return. It is possible that ending the occupation, stopping the settlements, reforming Zionism, saving democracy, and dividing the country is still possible."

"Ari Shavit" further writes: "I poked Netanyahu, Lieberman, and the neo-Nazis in the eye to awaken them from the Zionist deception. Trump, Kushner, Biden, Barack Obama, and Hillary Clinton are not

the ones to end the occupation. It is not the United Nations and the European Union that will stop the settlements. The only power in the world that can save Israel from itself is the Israelis, who will recognize a new political reality and the fact that the Palestinians have roots in this land that date back thousands of years. I urge you to find a third way to survive and not to die."

"Ari Shavit" has confirmed: "Since they came to Palestine, the Israelis have realized that they are the result of the lies created by the Zionist movement, during which it used all kinds of deceit in Jewish history. By exploiting and exaggerating what Hitler called the Holocaust, the movement managed to convince the world that Palestine is the 'Promised Land' and that the so-called Temple of Solomon is located beneath the Al-Aqsa Mosque. Thus, the wolf was turned into a lamb, nurtured with the money of American and European taxpayers, until it became a nuclear monster."

The author sought help from Western and Jewish archaeologists, the most famous of whom is "Israel Finkelstein" from Tel Aviv University, who confirmed that "the temple is also a lie and a fairy tale with no existence, and all the excavations have proven it. It completely disappeared thousands of years ago, and this was clearly stated in a large number of Jewish references, and many Western archaeologists confirmed it. The last of them was Dr. Kathleen Kenyon in 1968, when she was the director of excavations at the British School of Archaeology in Jerusalem. She conducted excavations in Jerusalem, and she called the presence of the 'remains of Solomon's Temple under Al-Aqsa Mosque' an 'Israeli myth,' which led to her expulsion from Palestine."

"Where I decided that there is no trace of Solomon's Temple, and I discovered that what the Israelis call the 'building of Solomon's Stables' has nothing to do with Solomon or stables, but it is an architectural model of a palace commonly built in several regions of Palestine. Despite the fact that 'Kathleen Kenyon' came from the Palestine Exploration Fund Association, because it showed great activity in Britain in the mid-19th century regarding the biblical statements of the Near East's history."

The Jewish author emphasized: "The curse of lies is what troubles the Israelis, and it slaps them in the face day by day in the form of a knife in the hands of a Jerusalemite, Khalili, or Nabulsi. The Israelis realize that they have no future in Palestine, this is not a land where people were invited by lying. Here is another left-wing Zionist author, Gideon Levy, who recognizes the existence of the Palestinian people but not their superiority over the Israelis, says that the nature of Palestinians is different from the rest of the world... We occupied their lands and called their youth murderers and terrorists, and their women prostitutes. Drugs were also traded, and we said that a few years would pass, and they would forget their homeland and their land. Then their young generation came to confront us in the form of the 1987 uprising."

We threw them into jails and subjected them to relentless brutality, vowing to kill them within the confines of those cells... Years later, when we thought they had learned their lesson, they returned to confront us with armed rebellion in 2000. And we declared: we will bring down their homes and lay siege to them for years to come. Yet, despite the sieges and destruction, they have managed to unleash impossible missiles upon us, leaving us helpless. So, we began planning separate walls and dangerous wires for them... Only to find them attacking us through the earth and over the walls, wreaking havoc, leaving us defenseless and fleeing, until in the final battle, we engaged them with

our minds, and then they seized the "Israeli" satellite (Amos) and spread terror by threatening every home in "Israel," as they did when they successfully gained complete control over "Israeli" Channel 2 on their youth's TV. It seems we are facing the toughest people in history, for whom nothing is impossible, and there is no solution for them other than recognizing their rights and ending the occupation.

On the other hand, demonstrators advocating for Palestine seized the Brooklyn Museum in New York, hoisting the Palestinian flag. Clashes erupted between police and demonstrators during attempts to remove the protesters from the museum. Several individuals were injured, and the police managed to arrest some demonstrators. According to international news agencies, the demonstrators also sprayed a sculpture outside the Brooklyn Museum. Yes, the White House and Western powers have just mildly condemned it. Nobody cares about the protests happening worldwide. They do not believe in any principles or regulations. The principles and regulations around the world are only for the Muslim Ummah, but see the revenge of power, how even the famous and renowned Israeli Jews, who are knowledgeable in defence, have mentioned the last breaths of Israel in their writings, making the truth clear.

Norway, Ireland, and Spain have formally recognized Palestine as a state, to which Israel responded by recalling its ambassadors from all three countries in protest. It is also heard that other European Union states are soon to announce their recognition of Palestine as a state, and consultations are currently underway. But why haven't the OIC countries formally recognized Palestine as a state yet? There are not only one or two but numerous Muslim countries, yet... but how calm their rulers, their armies, their arsenals are being tested, giving away all the luxuries and carrying the weight of the world's extravagance... The heartlessness and brutality of our Muslim rulers.

Today, I am reminded of my mother again, those words of hers, "What can one do if they are fifty shades of shameful, but being even one shade of honourable is more than enough." Today, I need to add seven more to fifty, but where is that honour... Where is any sense of honour left... everyone's...! I have nothing more to say to you, readers!

You have already hung me on the gallows of your affection. What can I say to them! They will also not remain, and neither will we, no one will remain, I just silently succumb to remorse, perhaps this is the knowledge of truth that I am holding my innocent children's corpses as knowledge in my hands, no one is ready to ring the bell of knowledge. Now millions of knowledge-bearers have risen from the paths of the wanderers, why did Munir Niazi suffer and tremble!!

سن بستوں کا حال جو حد سے گزر گئیں
ان امتوں کا ذکر جو رستوں میں مر گئیں
کر یاد ان دنوں کو کہ آباد تھیں یہاں
گلیاں جو خاک و خون کی دہشت سے بھر گئیں
صرصر کی زد میں آئے ہوئے بام و در کو دیکھ
کیسی ہوئیں کیسا نگر سرد کر گئیں
کیا باب تھے یہاں جو صدا سے نہیں کھلے

کیسی دعائیں تھیں جو یہاں بے اثر گئیں
تنہا اجاڑے جوں میں پھرتا ہے تو منیر
وہ زرفشائیاں ترے رخ کی کدھر گئیں

The condition of deserted settlements that have gone beyond the limits
Mentions of nations that perished in the streets
Remember those days when this place was inhabited
The streets filled with the horror of dust and blood
As you wander in the alleys filled with whispering winds
How cold the air, how chilling the city
What doors were here that didn't open with a voice
What prayers were here that went unanswered
When you roam alone in the abandoned towers, Munir
Where have those precious stones from your face gone

Saturday 8 June 2024

Insight Oversight

O residents of the Valley of Illusion! Do not be deceived into thinking that by staying in a state of ablution, wearing good clothes, performing prayers, and observing additional fasts, you are somehow benefiting God, that He desires such acts of worship, that His honour is increased, or that He is harmed by your rebellion and neglect of duties. It is not so, absolutely not. Even if the entire universe were to prostrate before Him, His greatness would not be magnified. If all of creation were to rebel, it would make no difference to Him. In His eyes, the value of the entire world is not even equal to a lame mosquito's wing. Just follow His commands with gratitude, humility, and complete submission. It is for your own benefit. You will find salvation, peace, and comfort by complying. If you rebel, life will become a living hell; you will lose peace and tranquillity, trust will erode, and there will be chaos. Everyone will be caught in the web of their own desires and deceptions. There is only one way: submit to His authority, be content with His will, and sing His praises. He alone is worthy of praise; His name alone will remain exalted. Everyone else is transient, destined to leave. No one has stayed, no one will stay; it is impossible. Only the name of my Allah will remain, just His.

Man is very hasty, very timid, very cunning and crafty, always complaining. A little comfort makes him arrogant, and he forgets God. But when a little hardship befalls, he becomes a loud complainer, telling everyone about his headache, fever, or pain. He acts as if he is the only one visible to God.

Rabia Basri comes to mind. Once, while passing by, she saw a man with a cloth tied around his head. She asked, "Why do you have this cloth on your head?" He replied humbly, "Because I have a headache." Rabia Basri then said, "Have you ever tied a cloth of gratitude?" The surprised man asked for an explanation, and Rabia Basri responded, "God gave you so much comfort, yet you never tied a cloth that said, 'I am wearing this because God has given me comfort.' But now that you have a little headache, you are parading around with a cloth of complaint." Have we ever thought about this? We all lack the cloth of gratitude and always raise the flag of complaint. We are very ungrateful, very cowardly, very foolish... lacking insight, not sight. We have rebelled a lot, and we see the consequences. Why don't we turn back to our Lord?

Yes, a wise elder once lovingly told me that God is very pleased with the person who returns to Him, fearful and ashamed, regretting the time spent in rebellion against God. When he stands before his Lord, remorseful, God's mercy overflows and envelops him.

رحمت یہ چاہتی ہے کہ اپنی زباں سے

کہہ دے گناہ گار کہ تقصیر ہو گئی

Mercy wants that with her tongue

Tell the sinner that there is a fault

Turn back. All this is given by God. Be grateful. And gratitude is not just performing prayers, reciting the Quran, and fasting. This is God's command, and it must be fulfilled; this is your duty to God. Gratitude also involves caring for the helpless. Meet those in your neighbourhoods who maintain a dignified appearance but are in need, listen to their problems, and help them secretly without hurting their dignity. Many shopkeepers in the neighbourhoods have tabs running for these dignified individuals; quietly pay off their debts and ask the shopkeepers to keep your name anonymous out

of fear of God. If you need to give provisions, assign it to the neighbourhoods shopkeeper or quietly place it at their doorstep in the darkness of the evening so that even the neighbour does not know. Has our Lord made anyone a confidant while giving us?

If there is a sick person in the neighbourhoods, arrange for their medication secretly. You will find such needy individuals among your relatives. While it is your duty to visit them happily, it is also your duty to discreetly support them by taking care of their needs without hurting their dignity. I assure you, God willing, you will be protected from all kinds of ailments.

Understand the pain of the daughter who, with silver strands in her hair, waits because she lacks a dowry. Provide comfort and peace to those who writhe in pain on their beds. Help the student who considers abandoning his education due to a lack of funds. Assist those whose stoves remain unlit. Learn to spend the wealth given to you by God on His creation. I assure you that you will never forget the comfort and joy you derive from spending time in this way. The moments you spend helping others are the real investments of life... the tears you shed for others are priceless and are what God desires. Again, let me remind you, paradise is attained through worship, but God is found through service. The choice is yours.

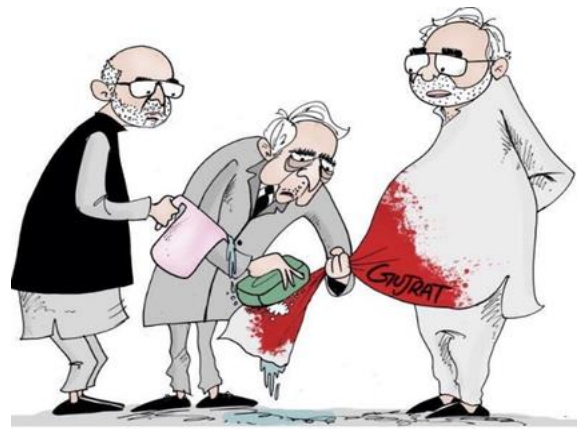
We speak without thinking. Our fellow humans are not safe from our evil... those humans who speak, shout, protest, and resort to fighting. We say anything to anyone at any time... that person is like this or that, and the person we accuse and slander... if they are powerful, they retaliate, and we become like a cat who has scratched a post, retreating quietly. If they are weak, society makes their life miserable. You can do whatever you want to the helpless; no one will stop you. We see this every day, and sometimes we do the same ourselves. If humans are not safe from our evil, how can animals be? Those animals who cannot speak, protest, demonstrate, issue press releases, or knock on the doors of courts.

We continuously blame the inhabitants of the jungle. Have you ever heard of a lion committing corruption, a donkey having Swiss bank accounts, or an animal selling another? Have they ever hoarded or profiteered? Has a lion ever sold its own cubs to extend its reign and later boasted about how many animals it sold to a hunter? Even a helpless and weak chicken fights to protect its chicks. If a crow sees food, it caws to call its fellows. It never thinks of secretly devouring all the food alone. We, humans... yes, we who are considered the best of creation, have done, are doing, and will continue to do such things. Have you ever heard of animals committing these acts? We slander those speechless animals. I believe their patience is now exhausted. One day they might surround us and demand answers for why we accused them of such things.

People often say: the law of the jungle prevails in cities. America has enforced the law of the jungle worldwide. Millions have been slaughtered like vegetables. Countries with centuries of history have been turned into ruins, and no one asks why. Now, look at how the unseen coronavirus caused such destruction that those who once roamed New York's streets in million-dollar cars, tourists who considered shopping in luxurious hotels, plazas, and stores filled with expensive goods as a matter of pride, found those streets eerily silent with the shadow of death looming. A young man from there,

witnessing American oppression, cried out, calling for repentance and submission to God, warning that if they did not, this unseen virus, smaller than a hair strand, would turn every living being to dust.

The first lockdown in the world was introduced by the ruthless, tyrannical Hindu Modi. From August 5 onwards, he not only confined the lives of millions of living beings in occupied Kashmir to their homes for a long period but also imposed a complete lockdown, shutting down all educational institutions, businesses



selling daily necessities, and even hospitals except for pharmacies. Unfortunate Kashmiris were deprived of giving shoulders to their loved ones' coffins and even of burying them in cemeteries, forcing them to bury their loved ones in their courtyards. Young boys were forcibly taken from their homes, either disappeared or imprisoned in far-off Indian jails, and to this day, neither has anyone been traced nor has any record been presented in any court. The USA and the West, which claim to be champions of human rights, have maintained a criminal silence for their economic interests.

We are often taunted with India's development, its independent foreign policy, and its democratic electoral process. Today, let me give you a tour of India and share the testimony of their own economic experts. In this very India, 536.8 million people live below the poverty line, the highest number in any country. Out of the 963 million people globally suffering from hunger, more than 210 million are in India, again the highest number for any country. India has 92.3 million children suffering from malnutrition, the largest number in the world, and of the 5.84 million children who die annually worldwide, more than 2.5 million are Indian children, which is more than any other country. Among the 1.21 billion people worldwide who lack access to clean drinking water, over 410 million are Indians, the highest number in any country. Globally, 2.601 billion people lack sanitation facilities, with over 626.5 million Indians among them (some sources estimate over 1.1 billion), the highest in any country.

Worldwide, 42 million people are infected with AIDS, with 6.19 million of them being Indian, the highest number in any country. According to the Indian government, over 500,000 of these individuals die annually. Out of the 200 million people suffering from tuberculosis globally, 4.7 million are Indians, the highest number in any country, with nearly 500,000 dying each year, again the highest number. Each year, 525,600 women die in childbirth worldwide, with 98,000 of these deaths occurring in India, the highest number for any country. India has 430 million illiterate people, the highest number globally. Over 50 million children in India are still out of school, and 30 million live on the streets, the highest number in any country. Each year, over 100,000 people commit suicide, and 150,000 women are killed for not bringing dowries. Where 430 million people are illiterate, over 50 million children lack education, and more than 30 million children live on the streets.

On the other hand, according to global statistics, the Modi government is spending more on purchasing weapons than on alleviating poverty. In 2023, India was fourth in global military spending, totalling \$83.6 billion, a significant increase of 4.2% from 2022 and 44% from 2014. Military expenditures accounted for 15% of the budget in 2023, with an expected increase in 2024. India

supports an army of 1.4 million, 1.155 million reserve soldiers, and 1.293 million paramilitary troops. To enhance their effectiveness, India possesses 4,300 tanks, 8,700 armored vehicles, 1,260 fighter aircraft, an aircraft carrier, and 60 nuclear bombs. Not satisfied with this, they have acquired three of the latest AWACS warplanes from Israel and Rafale jets from France, continuing their quest for military dominance.

Aside from this extreme backwardness, what happens to minorities in India is beyond the imagination of the civilized world. Twenty million Dalits are forced to live lives worse than animals, deprived of basic human rights and not even considered human. The condition of the 230 million Muslims is worse than that of the Dalits. There are over 2.3 million fanatic activists from extremist Hindu organizations who have made life unbearable for minorities across India. Hindu-Muslim riots are a daily occurrence. Initially, they collaborated with the Sikhs during the partition to massacre one million Muslims, then destroyed the historic Babri Mosque and killed thousands of Muslims, and later, under Narendra Modi's government in Gujarat, 5,000 Muslims were brutally murdered, with 2,500 burned alive. Their properties were looted and burned, and they proudly vowed to continue such actions. Modi openly used government machinery in this massacre, and instead of being punished, he was deified. The police and other officials involved in these atrocities were rewarded for their "duty and bravery" with promotions, and now, this cruel Modi has been made the Prime Minister of the country for the third time.

But how easily we liken human cruelty to the law of the jungle. Have you ever seen a jungle? Have you seen its inhabitants? Have you ever lived in a jungle? Then how can you say "law of the jungle"? You know nothing. The law of nature prevails in the jungle. These mute beings are not as cunning, deceitful, sly, and manipulative as we are. What they are is visible. They are not hypocritical or duplicitous like us. They don't commit the same atrocities that we do. I humbly request you to stop saying this, don't blame the mute beings for our actions. They are innocent, why are you insulting them? Spare them. Why am I reminded of Zahra Aapa today?

سنا ہے جنگوں کا بھی کوئی دستور ہوتا ہے
سنا ہے شیر کا جب پیٹ بھر جائے تو وہ حملہ نہیں کرتا
سنا ہے جب کسی ندی کے پانی میں
پے کے گھونسلے کا گندمی سایہ لرزتا ہے
تو ندی کی رو پہلی مچھلیاں اس کو پڑوسی مان لیتی ہیں
ہوا کے تیز جھونکے جب درختوں کو ہلاتے ہیں
تو مینا اپنے گھر کو بھول کر
کوے کے انڈوں کو پروں میں تمام لیتی ہے
سنا ہے گھونسلے سے جب کوئی بچہ گرے
تو سارا جنگل جاگ جاتا ہے
ندی میں باڑ آ جائے
کوئی پل ٹوٹ جائے تو کسی لکڑی کے تختے پر
گلہری سانپ چیتا اور بکری ساتھ ہوتے ہیں

سنا ہے جنگلوں کا بھی کوئی دستور ہوتا ہے
خداوندِ جلیل و معتبر دانا و بینا منصف و اکبر
ہمارے شہر میں اب جنگلوں کا ہی کوئی دستور نافذ کر

It has been heard that forests also have a constitution
It has been heard that a tiger does not attack when its stomach is full
Heard when in the water of a stream
The wheaten shadow of the nest trembles
So, the red fishes of the river consider it as a neighbour
When strong gusts of wind shake the trees
So, Meena forgot her home
The crow holds the eggs in its wings
Heard when a baby fell from the nest
So, the whole forest wakes up
There should be a fence in the river
If a bridge breaks, on a wooden plank
Squirrels, snakes, cheetahs and goats coexist
It has been heard that forests also have a constitution
O glorious Allah, trustworthy, wise, fair-minded, and great
In our city, implement a law of forests now

Sunday 9 June 2024

The Last Hours of the Night

This Terrestrial Paradise Where the Law of the Jungle Prevails

The ringing of the bell in the last hours of the night disrupted my heartbeat. When I picked up the receiver, I couldn't tell if I was awake or dreaming. Her voice sounded very similar to my only granddaughter's. Each word was steeped in deep anguish, and she was sobbing with hiccups. I couldn't hear anything else. Was it the last hours of the night when sleep suddenly deserted me as if it never knew me? I sat up, listening to her weeping and narrating her story, giving her false assurances. I even forgot to ask how she had obtained my telephone number. Her name is Zainab, and she is from Occupied Kashmir. She had been married for several months when some people in cruel uniforms came and ransacked her home under the guise of a search operation. They took her husband with them when they left. When her family protested, the sound of gunfire made her household tremble like a sinner's heart in solitude trembling with the fear of Allah.

Three days later, he returned home, but it was difficult to recognize him. He was interrogated about whether he had ever crossed the border. A few days later, the same uniformed men raided the house again in the middle of the night, jumping over the wall. They took Zainab's husband and her elder brother, along with some computers and other items. Both had lived in Delhi for years and taught in educational institutions there. Their crime was that they provided evidence of the atrocities in Kashmir to international human rights organizations. The henna on Zainab's hands had not yet faded when she fell victim to this calamity. She contacted all the global humanitarian organizations to inform them of this unexpected disaster, but everyone expressed their helplessness and turned away. When she approached the court, as usual, all the Indian agencies gave false written statements claiming ignorance about the two men.

The 22-year-old bride is now wandering from place to place, knocking on every visible door, crying out in the streets. But in the vast desert of oppression, her cries turn into screams that only echo back to her ears. In a population of nearly a billion people in India, no door opens for her, no window embraces her, and no one calls out to her. I was still half-lying in my soft, warm bed as the cold London night slowly passed, and the voice of a chaste daughter of Kashmir dripped drop by drop into my heart. In a tearful voice, she pleaded:

"Tell me, where should I go? After being kicked around in Srinagar, I have come to New Delhi because the world's largest democracy does not allow any human rights organization to enter Kashmir, no foreign journalist or camera can enter the paradise these beasts have turned into hell. I have no place to go, no refuge. What should I do? Where should I go? Should I search for my lost husband and his brother or save myself? I have already told my plea to the newspapers. As a Muslim, I have had to listen to many bitter and harsh words from newspaper owners, but no one has shown compassion, no one has asked about my plight. One of your acquaintances dialed your number on his phone and handed it to me, saying that you should be informed as every Kashmiri sister and daughter sees you as a brother and father, praying for your safety and well-being every moment. I am very embarrassed to talk to you so late at night, but what can I do? Where should I go? Sisters and daughters can only share their sorrows and grief with their own. Now, whom should I..."

Even after the call ended, my room remained filled with her sobs for a long time. For a long time, the whirlwind of desert sand hissed in my ears, and for a long time, my eyes remained filled with ash writhing on burning coals. And for a long time, a voice very similar to my granddaughter's kept knocking on the glass of my closed window. Zainab is searching for her husband and his elder brother. Thousands of others are waiting for good news about their loved ones. Many elderly parents' eyes have turned to stone because their old age support has been taken away, leaving them helpless and wandering. An American Hindu professor, with the help of a fellow professor, helped identify mass graves in Kashmir where more than four thousand people were buried in pits. The law of the jungle prevails in this earthly paradise.

In this terrestrial paradise where the law of the jungle prevails, we who boasted of being their advocates couldn't even manage a one-hour weekly protest. Once again, we hung our heads in shame before the steadfast determination of the elderly warrior Syed Ali Geelani and the resolute Asiya Andrabi. While the assembly managed to pass a resolution granting Kulbhushan Jadhav, the murderer of hundreds of Pakistanis, the right to appeal, we didn't spare a moment to consider what must have passed through the heart of that warrior Geelani who, surrounded by the Hindu soldiers, had engraved the brave slogan in the hearts of millions of Kashmiri youths: "We are Pakistani, Pakistan is ours." And Asiya Andrabi, whose husband Dr. Qasim has been imprisoned for over two decades for a crime he didn't commit, and who herself has been subjected to inhumane torture in Tihar Jail, and whose current condition is unknown. Shabir Ahmad Shah's young daughter, Sehr Shabir Shah, says, "I see my father in my dreams every day, calling me and telling me he's been released from jail, but then my mother wakes me up, and it takes me some time to come to my senses." She remains depressed and mentally stressed due to her father's arrest.

Why do Zainab's pleading words ring in my ears like molten lead: "Where should daughters go if they can't share their sorrows with their fathers?" How can I tell her that Ismat Siddiqui's soul still wanders in search of her chaste daughter Aafia Siddiqui, that Amina Masood Janjua has finally given up after years of trying to awaken the dead conscience of government institutions, because no one was there to hold her hand or show her the way? This helpless and oppressed woman has also left her case to God's court. What kind of spell is this that people disappear while sitting, and no one knows anything about them?

If someone is suspected, the law exists. It can be put into motion, evidence against the accused can be gathered, they can be put through the judicial process, given a chance to defend themselves, and if found guilty, given a severe punishment. But a strange practice has begun where someone has disappeared, and then their loved ones are left hanging on the gallows of waiting for months or even years, wondering where their loved ones are, what condition they are in, and what they are going through. Doing so severely impacts the reputation of a civilized country that claims to be the world's largest democracy. Don't they understand that this way their "enlightened democracy" begins to appear merely as a mirage? We committed this grave crime to fulfill our pledge to the American crusade, but India boasts of its friendship with America and the West. It dreams of a permanent seat on the United Nations (veto power) using the shoulders of these very friends so that in the intoxication of this power, it can realize the Mahabharata. Then why is it that an American Hindu professor found it necessary to raise a voice against such human rights violations and had to inform the champion countries of human rights about these horrific atrocities in Kashmir?

We, the ill-fated, have not even been able to get a statement issued from the Pharaoh of the White House regarding the revelation of mass graves in Kashmir, while the Western countries are showering favours on India, paving the way for nuclear energy assistance. Despite all accusations from extrajudicial killings to abductions, torture, state oppression, and the disgrace of law and justice being levelled at us, we have made pleasing America our top priority, for which we have turned a well-governed country into a jungle. The audacity is such that we still pin our hopes on the very same apothecary's boy and our security advisor is complaining to America about why Pakistan has been forgotten.

Zainab's husband's only crime is that he informed international human rights organizations about the true picture of atrocities in Kashmir. He highlighted the injustices carried out under the guise of an "undeclared curfew." This sinister term was first used in 2008 by Governor N. N. Vohra during the Amarnath land agitation, but even before that, Sheikh Mohammad Abdullah introduced the Public Safety Act in 1975, claiming it would only be used against smugglers. Under this act, anyone can be thrown into prison for two years without any judicial process. However, to this day, this inhumane and cruel law is being used indiscriminately against innocent Kashmiris, and many Kashmiris have been rotting in Indian jails for over fourteen years under this torturous law.

In this earthly paradise, where the law of the jungle prevails, we, who proudly claimed to be their advocates, couldn't even manage an hour of weekly protest. Once again, we bowed our heads in shame before the strong and true resolve of the elderly mujahid Syed Ali Geelani and Asiya Andrabi. While the Assembly passed a resolution to grant Kulbhushan, the murderer of hundreds of Pakistanis, the right to appeal, we did not even for a moment consider what would have been going through the heart of that mujahid Geelani, who instilled the passionate slogan "We are Pakistani, Pakistan is ours" in the hearts of millions of Kashmiri youth despite being surrounded by Hindu forces. And Asiya Andrabi, whose husband Dr. Qasim has been imprisoned for over two decades for a crime he did not commit, and who herself is subjected to inhumane torture in Tihar Jail, remains in an unknown state. Shabbir Ahmad Shah's young daughter, Sehr Shabbir Shah, says: "I dream of my father every day, as if he is calling me and saying he has been released from jail, but then my mother wakes me up and it takes me a while to come to my senses." She remains depressed and mentally stressed due to her father's detention.



Why do Zainab's plaintive words ring in my ears like molten lead: "Where should daughters go if they cannot share their sorrows with their fathers?" How can I tell her that the spirit of Asmat Siddiqui still roams in search of her chaste daughter Aafia Siddiqui? Amina Masood Janjua, who after years of trying to awaken the dead conscience of government institutions, has finally given up and sat down exhausted, as there was no one to hold her hand or show her the way. This helpless and oppressed woman has also left her case to the court of Allah. What kind of enchantment is this that people disappear without a trace, and no one knows anything about them?

If someone is suspected, the law exists. It can be enforced, evidence against the accused can be

collected, they can be taken through the judicial process, given a chance to defend themselves, and if proven guilty, severely punished. But a strange method has taken hold where someone disappeared, and then their loved ones are left hanging for months, even years, wondering where their dear ones are, in what condition they are, and what they are going through. Doing this has a highly negative impact on the image of a civilized country that also claims to be the world's largest democracy. Don't they understand that in this way, their "enlightened democracy" appears merely as a mirage? We committed this great crime to show loyalty to the American crusade, but India boasts of its friendship with America and the West. It is once again dreaming of a permanent seat (veto power) at the United Nations using the shoulders of these same friends, to complete its Mahabharat in the intoxication of this power. Then why is it that a Hindu professor from America felt it necessary to protest such gross violations of human rights and inform human rights champion countries of these horrific atrocities in Kashmir?

We, the unlucky ones, have not yet managed to get a statement issued from the Pharaoh of the White House after the revelation of mass graves in Kashmir. Instead, Western countries are showering blessings on India and offering all-out support for nuclear energy. Meanwhile, every accusation, from extrajudicial killings to abduction, torture, state oppression, and the disgrace of law and justice, has been attached to our name, despite which placating America remains our top priority, for which we have turned a fine country into a jungle. And the audacity is such that we still hold expectations from the same apothecary and the security advisor complains to America about why Pakistan has been forgotten.

The crime of Zainab's husband is only that he informed international human rights organizations of the real picture of the atrocities occurring in Kashmir. He highlighted the abuses taking place under the cover of the "undeclared curfew" in Kashmir. The sinister term "undeclared curfew" was first used by Governor N. N. Vohra during the Amarnath land agitation in 2008, but even before that, Sheikh Muhammad Abdullah introduced the Public Safety Act in 1975, saying it would only be used against smugglers. Under this act, anyone can be imprisoned for two years without any judicial process. However, to this day, this inhumane and oppressive law is being used indiscriminately against innocent Kashmiris, many of whom have been rotting in Indian jails for more than fourteen years under this punitive law.

I cannot forget the killings of Zahid, Wamiq, Inayat Ullah, and Tufail Matoo, nor the staged encounters in Machil where Kashmiris were killed openly. Oh, my oppressed and helpless daughter Zainab! Don't you know that one of the shining stars of Islam was also named Zainab, whose title was "Umm al-Masaib" (Mother of Calamities), whose sermons are still a beacon for the Muslim Ummah?

My intuition tells me that this era of oppression is inviting a revolutionary public wave before which cannons and guns will become useless and ineffective. The French Revolution also started with the throwing of a stone, after which the king's protectors, with all their weapons, could neither protect the king nor save themselves. Before this stormy wave, all oppressive forces, despite their unity, were swept away like straws. Any soft hand or white-collared neck that appeared was severed from the shoulders. In the current situation in Kashmir, an even more intense resistance movement than the Amarnath agitation is ready, where the sacred blood of Kashmiris that has been shed for seven

decades will surely bear fruit, and no new Mir Jafar or Mir Sadiq will be available to the oppressors, Insha'Allah.

But wait, I must awaken the conscience of those individuals whose oppressed daughters cry out their names in the graveyards of martyrs, who fell victim to the treachery of our self-interested people, for whom their rule at any cost is dear, and who were eager to meet the brutal Modi during their tenure and felt no shame in giving their vote in the Security Council to make him a member. Now, reading the arrogant response to the congratulatory message sent on Modi's victory, what level have we been brought to? Instead of congratulating the claimant of the world's largest democracy, a message should have been sent to him to look into his own collar, and the attention of the world should have been drawn to the fact that where should these weeping mothers, wandering old fathers, and wailing widows go? Which chain of justice should they shake, which wall should they beat their heads against? I am tired of thinking, but no answer is in sight. Even today, the tears of the three-year-old Suzan and the voices of the twenty-two-year-old newlywed Zainab continuously haunt me, and an additional aspect of my torment is that the heart-wrenching voice is exactly like that of my granddaughter!

Thursday 13 June 2024

The Great Crime

Who dares to trade with God? Islamic festivals, particularly Eid, offer the perfect opportunity for such a trade – a trade where in exchange for a bundle of sins and mistakes, one receives a package of rewards and forgiveness with easy and minimal conditions. However, the checkpoints of greed, selfishness, hypocrisy, deceit, and lust impoverish and hollow out a person before they can even reach the heavenly utility store. During these Islamic festivals, people generally treat God the same way a disobedient child treats their mother. No one seeks the mother's advice, yet everything is done in her name. The mother's practical role is to sit respectfully in a corner while everyone comes to seek her blessings, touches her hand for a moment, and moves on.

God's creation prefers to sell His name rather than be sold by His hands. Billions of rupees are spent on advertising in His name. Followers sell luxurious and simple Hajj and Umrah packages to other followers, with money going into their pockets and rewards supposedly going into yours. Every odd and unsellable item of the year can be easily offloaded during Ramadan and Hajj to the worshippers at inflated prices. The plunder and deceit associated with Hajj are unparalleled. During Ramadan and Hajj, Pakistani beggars are found in the largest numbers in the holy cities, prompting the Saudi government to formally request Pakistan to curb this disgraceful and serious issue. While the local media in Saudi Arabia has shown some restraint, neighboring countries have reported it with such embellishment that it's embarrassing to even watch.

In Pakistan, once again, several agents have absconded with the lifelong savings of poor individuals under the pretext of Hajj. We all know that the current astronomical costs of performing Hajj consume a lifetime's savings. Meanwhile, all edible and non-edible product brands, adorned in green turbans, dive into the Eid season's marketplace with enticing offers, ready to extract the last coin from a simple Muslim's pocket. A vendor who swears by God and the Prophet to sell bananas at 120 rupees per dozen, while they cost only 40 rupees per dozen, is also a Muslim. So is the customer who, after much deliberation, pulls out a few dirty notes and coins to buy six bananas for his children.

From Chand Raat to Eid and from the Night of Arafat to Eid ul-Adha, talk to your loved ones for just 1.99 rupees. For the Eid rewards call package, call now at 4200... and download your favorite naats, hamds, Hajj talbiyahs, and azan ringtones, and enjoy the rewards with both hands. What? You can't sleep after watching late-night indecent TV shows and movies, and have trouble waking up for Fajr prayers? Here's the new powerful Sohrab spray... all through Ramadan and Dhul-Hijjah, mosquitoes and fleas will stay away like Satan... During Ramadan and the special days of Hajj, why shouldn't the breath of a fasting person or a pilgrim smell pleasant? We bring you special miswaak toothpaste, which keeps your mouth free from ten types of dangerous germs and fragrant from dawn till dusk, and during the massive gatherings of Hajj. Now, your blood pressure won't fluctuate? Don't forget to use Hakim Budhun's tried and tested Khameera Zanzibar to avoid fatigue during Hajj... buy three bottles and get one bottle of Sharbat-e-Ruh Afza free and eat to your heart's content the plentiful meat and rich foods during Eid ul-Adha without fear of indigestion and sour burps with 'Baba Churan' or 'Qasuri Phakki' available. And yes! If you need to hide the national wealth looted with both hands, you already have a long list of banks in Dubai, London, Switzerland, and other European countries. And those ready to assist you in this task are already standing by, ready to serve you with folded hands.

We have yet to forget the scenes from Ramadan when designers wearing sherwanis and caps, heavily made-up clowns, signed multi-million-rupee seasonal contracts in God's name and sat on TV pulpits singing songs of humility, piety, and righteousness. With solemn faces, they preached love for the poor, compassion for orphans, and closeness to the needy. The mention of the Prophet Muhammad's (PBUH) life of hardship and simplicity in the luxurious TV sets during Iftar and Sahar transmissions was so profound that fasting viewers would often drop their morsels in disbelief. Now, the life of Prophet Ibrahim (AS) and the sacrifice of his son is being discussed in such a way that viewers are calling organizations to fulfill their sacrificial duties during commercial breaks, saying, "Who wants to bother with the hassle of visiting markets and bargaining with butchers when the meat can be delivered straight to your door? Just make sure your fridge and freezer are empty and clean."



My Merciful Lord watched these scenes with interest during the thirty days of Ramadan and the first ten days of Dhul-Hijjah, waiting and smiling. Yet, on Eid, He distributed all His blessings among His ungrateful servants in the hope that perhaps by the next Eid, someone might find their way to Him. But what have we done? To appease Allah, we brought cows, bulls, or calves adorned with garlands to the sacrificial ground amidst media frenzy, and with cameras as witnesses, turned the Sunnah of Ibrahim (AS) into images to claim piety in society. Meanwhile, the media busied itself with boosting ratings through Eid programs.

According to a UN report, 600,000 children in Gaza are on the brink of death from hunger, ready to meet their Lord, where they will surely complain about our hypocrisy with their innocent faces. These 600,000 starving bodies are writhing in agony, with many children unaware of their parents' whereabouts, possibly already in the presence of their Lord. Thousands of surviving children are dying in their parents' arms amidst the horrific bombings. We spend all our energy sharing pictures and videos of these helpless ones on social media, but how many of us see their pain reflected in the faces of our own children?

The UN report screams that more than 15,000 children have been killed by Israeli bombings, 17,000 are orphaned, yet the self-proclaimed champions of human rights in developed countries take no notice. How can we forget these children? Never. All those who call themselves Muslims are responsible for this barbaric slaughter if they remain immersed in their luxuries with blind eyes and dead consciences. Remember, we will never forget this atrocity, we will not forget this brutal killing, we will never forget the injustices done to them. The OIC, which failed to stop this massacre, is equally responsible. We will also never forget the great crime of all Muslim rulers and powerful generals who stood by silently.

What do a mother and God have today except to wait for their worldly children?

افلاس ہے رقص کناں جن کی ٹوٹی پھوٹی کنیاؤں میں
تم اپنی عید منا کر ان کو بھول نہ جانا دعاؤں میں

وہ افغانی کہساروں میں جن کے ماں باپ شہید ہوئے
ان معصوموں کی چیخیں ہر سو، پھیل رہی ہیں فضاؤں میں
بھارت کے ظلم کی دھوپ میں وہ کشمیری قافلے پایادہ
ہے جن کی طلب کہ آکر بیٹھیں، پاکستان کی چھاؤں میں
وہ بنگلہ دیشی کیمپوں میں جو روز دعائیں کرتے ہیں
اس پاکستان سے الفت کی زنجیر ہے جن کے پاؤں میں
اس مسجد اقصیٰ کی چھت پر اور صحن میں جن کا سیرا ہے
وہ سارے کبوتر جو محصور ہیں، غزہ کی خون آشام بلاؤں میں
تم اپنی عید منا کر ان کو بھول نہ جانا دعاؤں میں

Those whose poverty dances in their broken huts,
Don't forget them in your prayers after celebrating your Eid.
Those Afghan children whose parents were martyred,
Their innocent cries are echoing everywhere.
Those Kashmiri caravans walking barefoot under India's oppression,
Longing to find refuge in Pakistan's shade.
Those in Bangladeshi camps who pray daily,
Their feet bound by the chains of love for Pakistan.
The doves on the roof and courtyard of Al-Aqsa Mosque,
Trapped amidst Gaza's bloodthirsty horrors.
Don't forget them in your prayers after celebrating your Eid.

Saturday 15 June 2024

My benefactor and my destination...My Father

You have written a lot on "Mother, and Motherhood " but what is the reason why you have not written so much on a compassionate entity like "Father" what is the silent love of a father? This is the question, the answer to which, of course, even the whole book cannot do justice to even one moment of father's love. At the mention of father's name, a weak and feeble luminous face appears in front of the eyes, but for me the importance and personality of father is very different because when I was only thirteen years old, he left this world and went to his Lord. What, how and why the father is so important, perhaps no one has been able to know or understand more than me, because the children on whom the blessed shadow of the father still rests, they cannot understand the pain of their father's separation, but I claim that even the "father" will not have an idea of how much mercy, compassion and selfless support his guardianship is for the children, which is irreplaceable in this world. But my father himself was orphaned at the age of nine, so his love for his children was very noble.

A father tirelessly works day and night for the sustenance of his family, without caring for his own comfort and health. His fatigue vanishes just thinking that he is securing a bright future for his children. He feels it is essential to fulfill all his children's desires because he himself has experienced the suffocation of unfulfilled wishes and his own father's constraints during his childhood. This is why, day and night, he remains anxious about his children's future and livelihood, and he builds beautiful and splendid dreams with open eyes. Yet, he possesses such remarkable self-control that he never reveals his worries or frustrations at home. He endures every hardship on his own and stands like a solid wall for his family.

Since I was very close to my father, this question holds great significance for me. However, this embodiment of love departed to the presence of Allah in his youth, leaving me to dive into the ocean of childhood memories. In every difficult moment, after God, my father is my refuge because his advice and beautiful, instructive stories are still vividly remembered.

As for a mother's love, it has been written about since humans first learned to write. But a father is such an entity that perhaps even fathers have never openly written about their love. And how could they, when every shade of a father's love is unique and different? A mother's love remains constant from a child's birth to their old age, consistently overlooking all the child's faults and loving them unconditionally. In childhood, if a child eats dirt, the mother covers it up and protects the child from the father. In adolescence, when the child's exam results come, the mother hides the report card from the father and protects the child. In adulthood, when the child comes home late, the mother conceals it from the father and protects the child. As the child grows and their "crimes" increase, the mother continues to extend the veil of protection. In contrast, a father is a figure who, despite his immense love for his children, disciplines them only to prevent them from causing themselves greater harm. He is strict about their studies to ensure they do not become dependent on others due to a lack of education. He is concerned about their late nights to prevent them from falling into bad habits that could ruin their health and future.

A father is a mountain of affection, love, and sacrifice, a peak that no one has ever reached. His

anger is temporary; even if he gets upset with us, deep down, he waits to be reconciled. Outwardly, he may appear stern, but inwardly, he is very gentle. It is only his "pride and dignity," instilled by our society, that prevent him from expressing his affection openly. However, as soon as a child acknowledges their mistake and seeks forgiveness, the father doesn't wait for the sentence to be completed before he rushes to embrace them with such warmth that it melts away all his feigned anger and envelops the child's mistakes and remorse in boundless love.

From the birth of a child until the grave, the centre of a father's life remains his child and their future. While a mother's love is evident through her eyes and actions, a father's treasure of love remains hidden behind seven veils. Anger, restrictions, scolding, punishment, and strictness—these are the veils that conceal a father's love. Even if his children misunderstand him, he maintains these veils because they are the very means by which his children begin to climb the ladder of success.

I studied at an excellent school, and I used to get frustrated every day because of it. My friends arrived in luxuries cars, while I entered the school after getting off a (Tanga) horse-drawn carriage, holding a lunchbox filled with homemade parathas. My friends enjoyed colourful samosas and other snacks at the canteen. Some of them even vacationed abroad every year. One friend's father was a doctor, another's a politician, someone was the son of a factory owner, and another was the child of a high-ranking government official. In contrast, my father was completely uneducated and ran a small, humble hotel.

One day, overwhelmed by society's discriminatory behaviour, I burst out in frustration and asked my father, "Dad, why aren't you rich like everyone else?" He looked at me for a moment and then silently patted my head, not saying a word. I desperately wanted an answer that would ease my troubled mind. But the pain I saw in his teary eyes pierced my heart like a dagger and stayed with me. Even today, when I remember those eyes, I feel ashamed of my question, but I hide behind the innocence of my childhood just as my father had hidden his tears that day.

One day, I told my grandson, "Don't repeat my mistake. Don't tell the person who worked tirelessly for you every day, regardless of the weather, about the forecast. They ran for you in all conditions, never caring about the cold, heat, rain, or storm. The earnings from their hard work are you. Never ask them what they earned."

There were big shops in the city, filled with clothes, toys, and books, enticing every onlooker. I didn't know my father's financial situation at the time, but I always felt that if I asked for something, he would definitely get it for me. I had seen him wearing the same two sets of clothes for years, only buying a new suit when the old one was completely worn out. But whenever I asked for clothes, toys, or books, I got them immediately. Some stories are etched in my heart and soul. I'll never forget how my father sacrificed his own needs to buy our happiness.

I'm not afraid of any challenge, trial, or disaster. I know that if even a tiny thorn pricks my foot, or if the world turns against me, it won't matter because my father would pray endlessly for my success. As long as his loving, hardworking hand was over my head, nothing could harm me. I faced the world's calamities with his support and eagerly awaited to share my triumphs with him.

What's this? There's a small issue. My father, whom I thought was stern but always agreed with my mother without a word, who secretly slipped five rupees into my pocket when I asked for one, whose shoes had visible holes but still bought me expensive shoes and sandals, and who beamed with joy at my happiness. He was straightforward but carried the blame for spoiling me his entire life. And yes, I am spoiled now. No big car, fashionable outfit, or expensive mobile phone will win my heart. My love belongs only to my father; no one else will suffice.

"Baba" is a simple word consisting of just four letters. It doesn't have the drama of "father," the depth of "Baba Ji," the sweetness of "Abba ji," or the sense of protection sometimes found in "Baba Jani." Yet, there is something about this simple word that changes my inner weather the moment I hear it. I become a different person. On the days I remember that I was my father's pride, every word I write becomes filled with joy and testifies to its beauty.

The time we had, Dad,
Wasn't nearly enough
To pack in an entire
Lifetime of love.
There are so many questions
That I need answers to,
But now that you're gone
There's no way to ask you.
But there are still photos
To remember you by,
Each time I look at them,
I still want to cry.
They say grief is easier
to bear as time goes by,
But the doesn't stop me
from wondering why?
Why my dear, sweet dad
Was taken so soon,
When he was my guiding star,
My sun and my moon.
There are no answers
To a question like this,
So I'll cherish your memory,
And mourn the years we'll miss.

I was very young when my "Baba" brought me a toy car and a shiny paper crown. I wore that crown for days, walking around like a prince, receiving admiring glances from my friends and walking with a puffed-up chest. Days, months, and years passed quickly, and I grew out of all those toys, immersing myself in studies and other activities. I was probably in the ninth grade, around thirteen years old, when I asked for a gift as usual after achieving good marks in my exams. Somehow, he found that same old toy car and shiny paper crown and included them with my new gift, filling me with the realization that a "Baba" who could preserve every moment of his children's childhood so well could also guarantee their entire life's safety with his selfless prayers.

The next day, "Baba" was looking at me intently, and I felt through his gaze that he saw yesterday's shiny paper crown becoming a reality on my head. Who knows what prayers he made in his heart that today, thanks to those prayers, I am enjoying every luxury in the world. I have come to believe that I don't need a king to crown me; the golden paper crown in my Baba's prayers is enough. But "Baba Jani," I need you now more than ever because, despite all these luxuries, I am indebted to you. I couldn't even repay the few coins you gave me to give to a beggar, nor could I return the mosque donations you always entrusted me with. This regret doesn't leave me because you departed for Allah's presence when I was still very young!

You walked ahead, always.

You walked in strength and kindness.

You walked in love that shone with warmth.

Now I walk alone, but I feel you with me.



I heard that the owner of the world's largest palace is the Sultan of Brunei. When I got the chance to visit Brunei, my host suddenly told me that in two minutes, we would be passing by the "Istana Nurul Iman," listed in the Guinness Book of World Records as the largest palace in the world, spanning 2 million square feet. The dome of this palace is adorned with 22-carat gold. It has 1,788 rooms, an air-conditioned stable for the Sultan's polo ponies, gold door handles, and 257 bathrooms. It is open to the public only for three days at the end of Ramadan when the Sultan holds an "Open House" for welcoming guests.

I also heard about a wealthy Arab ruler who owns a car made of gold. There are now dozens of individuals whose wealth estimates have reached trillions of dollars. Some of these people have so much wealth that banks don't have enough space to store it, and they have to find other means to secure their riches. Yet, believe me, my father still tops the list of the world's richest. Who else could be more magnificent than my Baba, who, with his tattered kurta pocket, assured me that whatever I asked for, I would receive? Tell me, who could be wealthier than this?

My father had a very commanding presence, but he never beat any children. He seemed extremely strict on the surface, but this was the discipline necessary for proper upbringing. We siblings faced many restrictions. Every child probably feels that their father is the most stringent and cruel father in the world, one who doesn't allow late nights with friends and doesn't give enough pocket money for frivolous activities. While my other siblings might not have faced such severe restrictions, I, despite being loved immensely, never had my unreasonable demands fulfilled. My father believed that the eldest son is like the engine of a train, with the other siblings being the carriages attached to it. Today, when I see my childhood friends trapped in vices and bad habits, I thank Allah SWT endlessly that our father was strict with us, enabling us to avoid such pitfalls and allowing us to stand with our heads held high, making our parents proud.

Do you know that fathers continue to "die" while they are still breathing? As children gain more control and the father's authority diminishes, the father begins to "die." When a child becomes a strong young adult, sometimes the father refrains from raising his hand out of fear that his son might respond back, a scenario too painful for him to endure. When children start making decisions on their own and inform the father only after making those decisions, the old man remains alive, but the "father" within him starts to die. A father is alive as long as his right over his children is

maintained, the children for whom he endured great pains and disciplined despite his heart breaking. A mother's love is like drinking water when thirsty, but a father's love is like exhausting oneself so much that the thirst itself dies.

The truth is that a father's control over his child's life must always remain intact. Therefore, at every stage of life, children need to reassure their father, making him feel that they haven't grown too old or important for him. Make it a habit to ask your father for money for every need, even if it's your own earned money. If you anticipate being late from an event, start pleading with your father half an hour before, assuring him you will return soon. Notice how even today, when crossing a road, the old father holds the hand of his strong and capable child, whose children might even be married, while all children, though smiling inside, should hold his hand and cross the road, ignoring the glances of those around them.

A father's love asks for nothing but to keep the "father" within him alive, even if he is bedridden and extremely weak. If the "father" inside him is alive, he needs nothing else in life. If your father is alive, please keep the "father" in him alive. This is his right over you and your duty towards him.

Surely, we all hope for paradise. What are we waiting for? The mother, under whose feet paradise lies, and the father, who is considered the gate to paradise—both need to be kept content. We know how crucial the gate is for entry. The command of my Lord that if a father is displeased, my Lord turns away from him, emphasizes the need to keep both parents pleased. Show them the same mercy they showed you when you were just a piece of flesh. Those who still have their parents or even one of them are truly blessed. May God forbid that it becomes too late. Their prayers always prioritize their children, often forgetting to ask for themselves.

My Prophet (PBUH) said that prayer is the essence of worship. Therefore, we should pray abundantly to our Lord. My Lord says, "I am as My servant thinks I am," so always approach Him with hope and positivity.

"Prayer" is a "hope."

"Prayer" is a "certainty."

"Prayer" is a "trust."

"Prayer" is a "means."

"Prayer" is a "courage."

"Prayer" is a "love."

And my Father is the centre of all my prayers.

My prayer is: O Generous and Merciful Lord! Forgive those whose parents have passed away and grant the ability to serve those whose parents are alive. Only You listen to and accept our prayers. May you always remain happy, healthy, and never in need of anyone. Ameen.

Baba, after you left, I realized why my Allah SWT called you the gate to Paradise. A father is like a spotless mirror that never gets any dust on it, and in this mirror, no one looks more beautiful than his children.

I know you can hear me
way up in heaven
because we talk
through our hearts.

Dear Daddy in heaven
I miss you every day
and I know you miss me too.

No matter how old I get
or how long you're gone,
I hear you, Daddy,
up in heaven
through the love
in my heart.

**My universe of life became dark without you.
You were the beacon of light by whose finger I learned to walk.**

Sunday 16 June 24, 2024

New Antichrist, New Troubles

On September 11, 2001, the arrogant voice of the Pharaoh residing in the White House divided the world into two parts. With his Pharaoh-like power, he challenged and terrified all of humanity by declaring, "Today our civilization and way of life have been attacked; you are either with us or against us." This statement clearly implied that those who would join the American strategy of the "World Order" planned by Jews and defend modern civilization as their life's mission would be favoured, regardless of any barbaric atrocities they commit. On the other hand, those who would either oppose modern civilization or remain silent about the Pharaoh-like American strategy would gradually be made an example. Yet, who knew that the so-called global power, intoxicated with pride and arrogance, was about to get trapped in a quagmire where remnants of previous self-proclaimed deities lay, but it still refuses to learn from it.

If only the world had not witnessed the day of September 11, 2001, which led to the ruin of countries, the desolation of cities, the destruction of settlements, the levelling of countless homes, and the burning of millions of people to ashes in the name of civilizational, economic, and political supremacy. Young girls were subjected to collective violence and lust, parents were deprived of their children, and the younger generation was turned into shreds before their eyes. Humanity was made an example, and not just humans, but even animals, plants, and forests were incinerated in the madness of war.

If only on September 11, 2001, those 81 passengers had either cancelled or postponed their journey, or if the people of Boston had chosen a different airport instead of the international one, or if the flight had been redirected, then perhaps the plane carrying 81 passengers to Los Angeles would not have crashed into the World Trade Centre at 8:48 AM. The pharaoh-like state of America would have maintained its dominance, prestige, and international supremacy, and it would not have had to face continuous disgrace for two decades, ultimately leading to the humiliating decision to retreat from Afghanistan.

But this was bound to happen because the nation that ate heavenly manna and quails never allowed America to rest. Sometimes it seems to me that these Zionists are exacting a price from America and the West for their illegitimate establishment, making America and the West support Israel in every way to fulfill their regional interests. Even after the escape from Afghanistan and the immediate international humiliation, instead of learning a lesson, a new front was opened in Ukraine. The Pharaohs of the White House and their followers are well aware that certain institutions, to maintain America's false grandeur and supremacy, are pulling the strings and pushing multiple countries into wars simultaneously, using them like puppets to fulfill their own interests. In compliance with these worst decisions, Trump had to order the return of troops to save a militarily, politically, and economically weakened America from further destruction, and had to request Pakistan for safe passage for its troops. Without implementing this, America had no other option. Consequently, direct negotiations were held between America and the Afghan Taliban on December 16, and the American embassy in Afghanistan announced the withdrawal of American troops. This was not only a declaration of victory for the Afghan mujahideen but also a humiliating question mark on America's sovereignty, enough to embarrass future generations of America.

To analyse this entire situation, it is essential to understand the interests and objectives behind America's entry into Afghanistan. Was America successful in achieving its goals in Afghanistan? If yes, how would you explain the disgraceful escape and the plea for direct negotiations with the Afghan Taliban? Even ignoring the presence of close allies like India, Israel, and the puppet government of Kabul, if America failed to achieve its goals, under whose influence was it forced to compromise its national dignity and ignore the "America First" slogan, choosing a hasty retreat from Afghanistan? The straightforward answer is that the American economy itself was on crutches, and further wars were pushing it to bankruptcy. American financial institutions

indicated that there were no more funds to spend on wars, and the Jewish lobby behind the American economy did not want to waste more capital and time in Afghanistan. The ideological Jews dreaming of a global system like a divine order saw the 18-year plan initiated by America's 41st president, George H.W. Bush, in 1992, as a failure despite financial losses. Therefore, Trump, indirectly and directly a pawn of the Jewish lobby, upon assuming the presidency, expressed his intention to withdraw troops. Following the announcement by the American embassy in Afghanistan, there was clear assurance of implementing this plan in the coming months and years.

Certainly, some individuals might disagree with my viewpoint that only 6.5 million Jews illegally settled in Palestine could compel the global superpower, the United States. The U.S. is, after all, a champion of democracy, and even with all his powers, Trump couldn't undermine democratic values. Even if he wanted to, there are individuals in the cabinet who would never allow actions that compromise American supremacy and interests. The question of how American sovereignty is ensnared by the Jewish lobby, and how Jews in various governmental and non-governmental institutions leverage their influence on American decisions, unfolds a fascinating history, evident from several historical events.

George H.W. Bush, the 41st President of the United States (1989-1993), hailed from a family engaged in the oil business. They resided in Texas, the largest state in the U.S., also known as the oil capital of America. At that time, the U.S. was the largest importer of oil, producing only 20% of its consumption, with the remainder imported from Saudi Arabia, Mexico, and Venezuela. Despite their involvement in the oil business in Texas, George H.W. Bush devised a plan in 1992 to seize control of oil worldwide. He gathered the heads of three major oil companies in Washington, displayed satellite images from space, and, pointing to Azerbaijan, Kazakhstan, Turkmenistan, and Uzbekistan, said, "Beneath these four countries lies five trillion dollars' worth of oil and gas that I want to seize. Who would like to partner with me?"

All the company heads raised their hands. Although the negotiations didn't finalize due to the end of Bush Sr.'s term, they continued. During this time, Israel's secret agency Mossad received information about these activities and also became active. Mossad faced two challenges: to encircle the newly elected 42nd President of the United States, gain access to the cabinet and all sensitive governmental and non-governmental institutions, and to seize global oil reserves. You'll be surprised to learn that in less than a year, Jews had established a stronghold around Bill Clinton. For instance, Clinton's Secretary of State Madeleine Albright, Deputy Secretary of State Stanley Roth, Secretary of Defense William Cohen, Secretary of Treasury Larry Summers, Deputy Secretary of Treasury Stuart Eizenstat, U.S. Ambassador to the United Nations Richard Holbrooke, National Security Advisor Sandy Berger, Chief of Social Security Kenneth Apfel, U.S. Trade Representative Charlene Barshefsky, CIA Director David Cohen, FBI Director Louis Freeh, Communications Director Rahm Emanuel, National Health Care Advisor Ira Magaziner, Director of Management and Budget Alice Rivlin, Economic Policy Advisor Stanley Fischer, and even Clinton and Hillary's personal staff were Jewish. Hence, the President and First Lady's personal and business schedules were entirely managed by these individuals, with Mossad aware of every moment. This period was a golden era for Jews, as they freely implemented their policies through the American administration, legislature, and judiciary. It seemed as if the 3% American Jews had become the rulers of 97% Americans and 100% of the world, with these Jews being highly biased, fundamentalist, and ideological.

On the other hand, to seize global oil reserves, Mossad appointed Joseph A. Memon in Turkmenistan. After retiring from Mossad, Joseph A. Memon became the president of an Israeli company, Merhav Group. Turkmenistan's President Saparmurat Niyazov, using his special powers, not only granted Turkmen citizenship to Joseph A. Memon but also appointed him as the oil and gas advisor and special envoy, thereby allowing Israel to seize control of Turkmenistan's oil. Additionally, through other oil trade agreements, Joseph A. Memon gained access to Azerbaijan's oil reserves. Meanwhile, as a result of senior Bush's negotiations with major oil companies, other American oil companies collectively invested \$33 billion in Turkmenistan and Kazakhstan, with additional investments for laying gas pipelines from Pakistan to Afghanistan and from Afghanistan to Turkmenistan. This situation pitted Israel against the Bush family because both aimed to seize oil reserves, and Zionist powers couldn't tolerate any obstacle in their path.

When the Bush family considered transporting Central Asian oil to Europe and the U.S., there were only three routes. The first route was from Turkmenistan, Kazakhstan, Uzbekistan, and Azerbaijan via Russia to Europe. The second was from the four countries via Iran to the Arabian Sea, and then to Europe and the U.S. The third route was from the four countries via Afghanistan, Pakistan, and India to the Indian Ocean, and then to Europe and the U.S. After Russia's clear refusal, only the last two options remained. However, the U.S. wasn't ready to trust Iran, leaving only one viable route. The major threat on this route was the Taliban revolution in Afghanistan.

Consequently, senior Bush, on June 2, 2000, invited major oil company owners to a dinner in the U.S. and proposed that if his son (George W. Bush) was elected President, they would be granted five trillion dollars' worth of oil reserves. When the company owners demanded a guarantee, Bush offered to include all of them in the cabinet once the government was formed. This led to a flood of dollars, and the Bush family's name echoed everywhere. TV, radio, newspapers, magazines, and even struggling countries' newspapers like Panama and Ethiopia published articles supporting Bush, and this campaign resulted in the Bush family re-entering the White House. As promised, oil company owners were appointed to sensitive government positions, including the Secretary of the Interior, Secretary of State, Secretary of Energy, and the most powerful military department, with Exxon's Vice Chairman Thomas White becoming the head of the U.S. Army.

Given my stance, some people might certainly disagree that the mere 6.5 million Jews illegally settled in Palestine could influence a global power like America. After all, America is the champion of democracy, and despite wielding all his powers, Trump couldn't violate democratic values. Even if he wanted to, there were individuals in his cabinet who wouldn't permit such actions, citing potential damage to American supremacy and interests. How American sovereignty is caught in the grip of the Jewish lobby, and the extent to which Jews in the cabinet, government, and private sectors influence American decisions, is a fascinating history revealed through several surprising events.

George H.W. Bush (1989-1993), the 41st President of the United States, belonged to a family traditionally involved in the oil business. They hailed from Texas, the largest state in the U.S., often referred to as the oil capital of America. During that era, the U.S. was the largest importer of oil, producing only twenty percent of its consumption needs domestically and importing the rest from Saudi Arabia, Mexico, and Venezuela. Despite their involvement in the oil business in Texas, George H.W. Bush devised a plan in 1992 to seize control of oil worldwide. He gathered the heads of three

major oil companies in Washington, showcasing satellite images of Azerbaijan, Kazakhstan, Turkmenistan, and Uzbekistan. He pointed with his stick to these four countries, declaring that there were five trillion dollars' worth of oil and gas reserves beneath them which he intended to capture, inviting partners to join him.

All the company heads raised their hands. The negotiations hadn't been finalized before Bush Sr.'s administration ended, yet they continued. Meanwhile, Mossad, Israel's secret service, learned of these activities and became active. Mossad faced two challenges: surrounding the newly elected 42nd U.S. President, gaining access to the cabinet and all critical government and sensitive agencies, and capturing global oil reserves. Astonishingly, within less than a year, Jews had established a stronghold around Clinton. For instance, Clinton's Secretary of State Madeleine Albright, Deputy Secretary of State Stanley Roth, Secretary of Defense William Cohen, Secretary of the Treasury Larry Summers, Deputy Secretary of the Treasury Stuart Eizenstat, U.S. Ambassador to the UN Richard Holbrooke, National Security Advisor Sandy Berger, Social Security Chief Kenneth Apfel, U.S. Trade Representative Charlene Barshefsky, CIA Director David Cohen, FBI Director Louis Freeh, Communications Director Rahm Emanuel, National Health Care Advisor Thomas Reardon, Budget Management Director Alice Rivlin, Economic Policy Advisor Laura Tyson, and even Clinton's and Hillary's personal staff were Jewish. Hence, the President and First Lady's personal and business schedules were entirely managed by Jews, with Mossad being informed of every minute detail. This era was a golden age for Jews, actively shaping policies through American administration, legislature, and judiciary. It appeared that the 3% American Jews owned the remaining 97% of Americans and the entire world. All these Jews were highly prejudiced, fundamentalist, and ideological.

On the other hand, to seize global oil reserves, Mossad appointed Yosef A. Maiman in Turkmenistan. After retiring from Mossad, Yosef A. Maiman became the president of an Israeli company, Merhav Group. Using his special powers, Turkmenistan's President Niyazov granted Yosef A. Maiman not only Turkmen citizenship but also appointed him as an oil and gas advisor and special ambassador, effectively giving Israel control over Turkmenistan's oil. Additionally, through other oil trade agreements, Maiman also accessed Azerbaijan's oil reserves. Meanwhile, due to negotiations initiated by Bush Sr. with major oil companies, other American oil companies collectively invested \$33 billion in Turkmenistan and Kazakhstan, apart from the investment in laying gas pipelines from Pakistan to Afghanistan and then to Turkmenistan. This situation pitted Israel against the Bush family, both aiming to control oil reserves. Hence, the Zionist powers could not tolerate any obstacle in their path.

When the Bush family considered transporting Central Asian oil to Europe and America, they had only three routes. The first route was from Turkmenistan, Kazakhstan, Uzbekistan, and Azerbaijan through Russia to Europe; the second was from these four countries through Iran to the Arabian Sea and from there to Europe and America; and the third was from these four countries through Afghanistan to Pakistan, India, and from there via the Indian Ocean to Europe and America. With Russia's outright refusal, only two options remained. However, the U.S. was not willing to trust Iran, leaving only one route. The biggest threat along this route was the Afghan Taliban's revolution. Consequently, Bush Sr. invited major oil company owners to a dinner on June 2, 2000, proposing that if his son (George W. Bush) were elected President of the U.S., they would gain control over five

trillion dollars' worth of oil reserves. When the company owners asked for a guarantee, Bush offered to appoint them as cabinet members upon forming the government. Following this, the oil companies showered dollars, and Bush's campaign gained immense momentum. TV, radio, newspapers, and magazines were flooded with advertisements, and even newspapers in impoverished countries like Panama and Ethiopia published articles supporting Bush. As a result of this campaign, the Bush family re-entered the White House. As promised, the major oil company owners were appointed to significant positions such as Secretary of the Interior, Secretary of State, Secretary of Energy, and other sensitive government roles. Thomas White, Vice-Chairman of Exxon, the oil company that contributed the most to the election campaign, was appointed Secretary of Defense.



Since the Bush family was Christian by religion and regularly attended church every Sunday, it was even claimed that Senior Bush was staunchly anti-Jewish and supportive of Arabs on the Palestinian issue. Thus, the Arabs believed that once George W. Bush was elected President, he would support them on the Palestinian issue, leading to peace in the Middle East. This is why Arabs contributed 1.5 billion dollars to Bush's election campaign, covering nearly half of the campaign expenses. When George W. Bush was elected the 43rd President of the U.S. and announced his cabinet with minimal Jewish representation, it was a severe blow to the Jews. Since the Jewish community had previously taken full control of the American economy and government, they found it easy to create problems for the Bush administration. Consequently, the Jews orchestrated a shutdown, forcing the Bush administration to capitulate, leading to a stock market crash. Fireworks for factories had to be imported from China, causing the Bush administration to incur a daily loss of \$125 million.

The Jews did not stop there. Mossad tasked its 120 highly trained operatives with planning an attack on the World Trade Centre. These operatives were later arrested by the CIA during investigations, but history remains silent on further details. Meanwhile, major American electronic and print media companies owned by highly prejudiced Jews turned their artillery towards Bush. Media began intense propaganda against the Taliban and Islamic punishments, using Osama bin Laden as a pretext. Consequently, American public opinion was swayed to view the Taliban as the worst enemies of humanity and American civilisation, leading to a premeditated demand for teaching the Taliban a lesson.

Some Taliban officials sensed the hidden motives behind this plan and hired the services of Leila Helms, a PR expert and niece of former CIA chief Richard Helms, on a regular payment. Thanks to Leila Helms's efforts, the American administration agreed to talk to Taliban representatives. In March 2001, the Taliban government's advisor, Syed Rahmatullah Hashimi, arrived in Washington for a five-day visit, where they were presented with a single condition for peace: form a liberal and moderate government in Afghanistan, or face an American attack. On August 6, the Taliban were given a final warning through the Afghan Ambassador in Islamabad, but the Taliban ignored the American threats. George W. Bush was keen on attacking Afghanistan not only to seize the oil reserves under his father's plan but also to bolster his administration and revitalize American industry and commerce.

The Bush administration never envisioned an attack on the World Trade Centre; it was Mossad's 120 highly trained operatives who accomplished the task assigned to them. The world witnessed the events of September 11, 2001, when the tallest commercial centre, completed just a few months earlier on April 22, 2001, was reduced to rubble. Daily business worth \$8.5 billion was conducted there, and it was leased for 99 years to Silverstein Properties and Westfield America for \$3.2 billion. This attack left the Bush family in shock, incapacitating their administrative capabilities, leading them to attack Afghanistan, thereby entangling America in a never-ending war orchestrated by the Jewish lobby. Already struggling with unstable conditions and a floundering economy, the Bush administration saw the Jewish lobby further push the American economy into bankruptcy, making it a record debtor to institutions like the World Bank and IMF, both known to be the sources of the global usurious financial system that ensnares nations by indebting them. According to U.S. Treasury Department figures, for the first time in American history, the national debt has exceeded \$33 trillion, meaning every American citizen owes over \$100,000.

Moreover, the role of 32 Jews in the Iraq war cannot be overlooked. These Jews, who had gained access to key positions in the Bush administration post-9/11, became the de facto rulers of America, shaping all policies. One such individual was Richard Perle, Chairman of the Pentagon's Defense Policy Board and advisor to Bush on foreign policy, who previously worked for Israel's arms manufacturer Soltam. Another was Paul Wolfowitz, Deputy Secretary of Defense and member of Richard's Defense Policy Board, whose secret ties with Israel were frequently reported in American newspapers. The third was Douglas Feith, Under Secretary of Defense and Policy Advisor.

Edward Luttwak, the fourth person, was a member of the Security Studies Group at the Pentagon. He was a theoretical and extremist Jew whose education and upbringing were in Tel Aviv, and he continuously wrote articles in support of Israel in the newspapers. The next person, Dov Zakheim, was the Under Secretary of Defense and Chief Financial Officer of the Department of Defense. He was also of Jewish descent and held citizenship in both the United States and Israel. He stated that as long as the strength of Muslims does not diminish, the rise of Jews cannot begin. Keith A. Edelman was an advisor at the Pentagon and also a member of the Defense Policy Board. He was also an extremely biased and extremist Jew, stating that if the world wants peace, Muslims must be subjugated, and if that is not possible, Muslims should be placed where people used to keep their old slaves. He could always be found on international TV channels like Fox News, speaking against Arabs and Muslims.

Douglas J. Feith was the Deputy Vice President of America and Chief of Staff. He said that to end terrorism in the world, the impulse for jihad must be eliminated from Muslims. For this, there is a need to discourage a group within Muslims called "Ahmadis" (Qadiani's), which is working. His words were always found on Fox News speaking against Arabs and Muslims. Lewis's "Scooter" Libby was the Chief of Staff to Vice President Dick Cheney. He said that if the world wants to end terrorism, it will have to eliminate the zeal of jihad, for which it is necessary to weaken Muslims. Robert Stallon was a counsellor for American National Security who was previously the Director of the Washington Institute for Near East Policy. He said that Arab oil is basically a Jewish acquisition, but Muslims are using it. This is entirely dishonest, and one day Jews will take back their right. East Abram is also counted among extremist Jews, and this person was a counsellor for the National Security Council during that period. He said that peace cannot be established in the world until all the means that

give rise to people like Osama bin Laden are not closed off. So, it is suggested that there was no need for America to attack Iraq because all the wealth of Arab rulers is in America, and America cannot stop the transmission of oil, putting its trillions of dollars at risk. But how could it be possible for sensitive institutions like the State Department and the Defense Department to be manned by extremist and biased Jews who have been waiting for the decline and subjugation of Muslims for decades and who forced Junior Bush (George W. Bush) to attack Iraq, if not recommend it, and to put him in a position where he had to? It is not difficult to guess that with the presence of these gentlemen, how could Junior Bush deny attacking Iraq when death was looming over him from both sides, and he was well aware that the 16th President of America, Abraham Lincoln, and the 20th President, James Garfield, were killed for refusing to follow the Jewish-controlled global financial system, so he could not put his life in danger under any circumstances?

If the Jews incite America to war against Iraq and Syria and force them to attack, it is understandable that such action leads to the fulfillment of the dream of Greater Israel (which extends from the Nile in Egypt to the Euphrates, including the northern region of Saudi Arabia and half of Iraq and the whole of Syria), but the question is why did the Jewish lobby push America into the quagmire of Afghanistan?

This can be easily understood from the blessed Hadith of the Holy Prophet (peace be upon him) quoted in Sunan Ibn Majah that when you see black flags coming from the direction of Khurasan, then join that army because Allah's last Caliph Mahdi will be in that army. At that time, no country named Khurasan is found in the world, but centuries ago, it spread from Afghanistan to Iran, Pakistan. These are all areas about which the Prophet Muhammad (peace be upon him) said that Muslim armies would march from here with black flags, and their path cannot be stopped until they are installed in Jerusalem (Al-Quds).

And since these are the biggest obstacles in the way of Jewish lobby's global dominance, therefore the Jewish lobby wanted to weaken the areas of Khurasan by pushing America into the war in Afghanistan. Moreover, the borders of Pakistan connected to Afghanistan start, and two theoretical states exist on the planet, one is Pakistan, and the other is Israel. Since Pakistan is based on the national theory and the existence of "**La ilaha illallah**" which is completely opposed to the Jewish global system, then how can Israel forget its ideological ally?

Therefore, it is extremely necessary for the global Zionism to take immediate action against Pakistan and Pakistan must always be warned, and wherever possible, efforts should be made to weaken it, and India, living on the Indian subcontinent, are Hindus who are filled with hatred against Muslims. Therefore, India can be the best option for working against Pakistan. Our enmity with India is not only necessary but also beneficial, and we should take full advantage of this historical enmity, which hates Muslims living in Pakistan and the Indian subcontinent. This historical enmity is a great asset for us, but our policy should be such that we maintain our relations with India through international circles.

When Israel was victorious in the 1967 Arab Israeli war, Ben-Gurion chose Paris (France) to celebrate the victory, and speaking to prominent Jews at Sorbonne University, he said: "The international Zionist movement should not, in any way, be like Pakistan for itself." The great threat should not be

ignored, and Pakistan should still be their first target, because this ideological state is a threat to our existence. (Pakistan's mental and intellectual capital and military and military strength and status can become a cause of trouble for us at any time). Pakistan hates Jews and loves Arabs, this country that loves Arabs is more dangerous to us than the Arabs themselves, so it is very important for global Zionism to take immediate action against Pakistan and always be wary of Pakistan. And he should never hesitate to use his measures to destroy it as far as possible, while the inhabitants of the Indian subcontinent are Hindus whose hearts are full of hatred against Muslims, so India is ours to work against Pakistan. It can be the best base for. It is extremely important and necessary for us to take advantage of this base and use all our secret and hidden plans to destroy the Pakistanis who are enemies of Judaism and Zionism. Our friendship with India is not only necessary but also useful and we must take advantage of this historical animosity. Which holds against Hindu Pakistan and Muslims living in it. This historical rivalry is a great capital for us, but our strategy should be such that we maintain our connection with India only through international spheres". (Jerusalem Post 19/August 1967)

In the above quote from the speech, David Ben-Guryan suggested to his prominent Jews to use the hatred between the Muslims of Pakistan and the Hindus of India as the best and most effective weapon and who does not know that today one hundred of India is in Afghanistan. In more than 100 centers where people of Afghani and other nationalities are given all kinds of training for subversive and terrorist activities in Pakistan, barbaric incidents like the Army Public School are an example of this. Sabotaging the peace of Pakistan through Afghanistan has always been the agenda of the Jews and Hindus and until now efforts are being made to cause serious damage to the land of Pakistan, but due to the support and help of Allah, our brave forces have sacrificed their eternal lives. Their efforts continue to be thwarted. For example, on May 27, 1998, Israeli planes were found at the Indian airport to destroy Pakistan's nuclear plant, but the timely action of Pakistan's intelligence agencies and the Pakistan Air Force foiled this dangerous plan. Both countries were immediately informed of the dire consequences.

However, the withdrawal of the usurper America from Afghanistan is certainly a great victory in the ongoing 18-year war of the Afghan Mujahideen against colonialism, on which the Afghan Mujahideen deserve to be congratulated for not only bravely fighting the world's two superpowers, but also humiliating them. After defeating them, Afghanistan became the graveyard of these two pharaonic powers. The patience, courage and courage of the Afghan Mujahideen should be applauded wholeheartedly, who for almost 18 years faced the combined armed forces of the US and its allies and did not even feel the need to compromise on the Islamic system. The Afghan Jihadi forces themselves have acknowledged Pakistan's key role behind this victory, but can it be called a mere coincidence that the United States, which has been using Iran for years to crush the Islamic State (ISIS) on Syrian soil? had jumped to block the path of and limit the influence of the Iranian army in Syria, why did he have to suddenly decide to withdraw, which had already begun to be implemented before Afghanistan, while the existence of Daesh in Syria is still large. I have remained and together with Iran have taken down Hezbollah and at the moment there are five commanders of the Iranian army and the Pasdaran, thirteen military bases and approximately 100,000 people in Syria. These five commanders are directly linked to the Iranian headquarters in the base of Damascus, but also in al-Tanf, the most important border area between Syria, Jordan and Iraq, where Hezbollah's advance around the US base reached its peak.

As a result of this, as soon as the statement of the American withdrawal from Syria came out, it was like a doomsday on Israel. According to the report, according to the Israeli newspaper "Yedi Hoth Akhronoth", according to an Israeli official, "This kind of statement by the US is not less than surprising for us, but sad. We do not care about this statement, and we are the Iranian army in Syria." Strict action will be taken against its presence." Does Israel want to move directly toward the Greater Israel project by cutting America out of the middle? This is not just a coincidence, but when Trump announced to move the American embassy to Jerusalem, the intellectuals of the Muslim Ummah understood that the balance of power is now going to shift from America to Israel and Israel will come to power. The pre-planned withdrawal of US forces from around the world and ambitions to cut costs is fulfilling a plan where a peaceful, secure and neutral new US will step down from world leadership and the world will be de facto ruled by Greater Israel. .

The recent India-Pakistan tension also needs to be seen in the context of how Israel is trying its best to use India's Modi government for the fulfillment of its Greater Israel, and in a regular joint attack on Pakistan, Israel's masterminds have been trying for three years. Not only the tip of this project, but in the Balakot attack, Indian MiG warships armed with Israeli bombs were attacked, and under a regular conspiracy, the next day, with the help of dozens of modern Indian warships, an Israeli-made attack was carried out near Balakot. Spice 2000 bombs were used, although these bombs can only be installed on Mirage aircraft, but Israel has fully supported India in installing these bombs on Russian-made Sukhoi 30 aircraft. Close military cooperation between the two countries has been going on for many years.

One of the Indian planes that Pakistan destroyed was a MiG-21 whose wreckage fell in Pakistani territory, while the other is said to be a Sukhoi 30 whose wreckage fell in Occupied Kashmir. However, India continued to deny the destruction of its second aircraft, but later the media This lie of India has been exposed. Sources say that since the second pilot is Israeli, it is not possible for India to say that its other pilot is in the custody of Pakistan. On the other hand, Israel cannot publicly admit that its pilot went to attack Pakistan. The Indian media has also said that the Mirage was included in the Indian aircraft that flew to fight the Pakistani aircraft. The Israeli Air Force has Mirage aircraft, and its pilots are experienced in flying these aircraft.

In this attack, the program to target five important places of Pakistan was also revealed, in which it was intended to separate Pakistan from the Sindh side by attacking Bahawalpur from Rajasthan. By effectively locking down key areas, the message was sent that Pakistan's response would be three times larger than the plan, and that India would not be able to collect its two dozen divisions, and that Israel would disappear from the world map forever. India and Israel had to face the same failure as they had to face the worst failure on 27th May 1998. However, it is certain that after the American withdrawal from Afghanistan, India and Israel have faced the great failure, India and Israel could not tolerate the failure of the American withdrawal and still with the five trillion dollars of oil in the region. Withdrawal may lead the world to further destruction, but just as the situation has allowed the Afghan Mujahideen to win, unfortunately efforts to create mountains of misunderstandings in both countries are on the rise to deprive the region of its benefits. Now it is necessary that the current Afghan government, which has acknowledged Pakistan's key role in liberating Afghanistan from the US and its allies, should once again understand the clear difference between friend and enemy while reviewing the plots of the enemies. That in this lies the survival of the entire region. Our powerful

circles also need to come to their senses that an intelligence officer crushed and martyred two people during the protest against Israel under the leadership of former senator of Jamaat-e-Islami in broad daylight and killed many others. Being injured and escaping, is the proof that the orders of Jews and Hindus are being followed in veil.

Remember that in the region, as there are talks about the establishment of my Lord's system, there is sure hope that the springs of my Lord's decisions are going to benefit the world and the new antichrist of the world will be drowned in a new controversy. God willing

Friday 21 June 2024

The Oppressed of Medina...Hazrat Uthman Ghani

I do not wish to argue with history. If history claims that the water supply to Hazrat Hussain and his family was cut off for 10 days, that's fine. If it claims it was cut off for 7 days, that's also fine. My belief is that even if Hazrat Hussain's water was not cut off, the grandson of the Prophet is still oppressed. However, instead of tampering with history, when I study it, I see that the martyrdom of Hazrat Hussain is not the only painful or tragic martyrdom in the history of Islam. If we read about the events of 18th Dhu al-Hijjah on our way to the 10th of Muharram, we come across another martyrdom—that of Hazrat Uthman. Yes, the same Hazrat Uthman whom we call Dhul-Nurayn, the same Uthman whom we refer to as the son-in-law of Mustafa, the same Uthman who is known as the Publisher of the Quran, the same Uthman who is the third Caliph, the same Uthman who bore all the expenses for the wedding of Hazrat Ali, the same Uthman for whose protection Hazrat Ali sent his son Hazrat Hussain, the same Uthman who had the honor of being twice the son-in-law of the Messenger of Allah and earned the title "Dhul-Nurayn."

Moreover, the third Caliph, our revered Uthman Ghani, belonged to the noble tribe of Quraysh, tracing his lineage to Abd Manaf, who connects him to the Messenger of Allah. Uthman Dhul-Nurayn's grandmother was the Prophet's aunt. He was among the first to embrace Islam, included in the list of "As-Sabiqun al-Awwalun (The first to accept Isla ." On the invitation of the first Caliph, Abu Bakr Siddiq, he believed in the Prophet and recited the declaration of faith. As a result, his uncle, Hakam bin Abi al-As, bound him with iron chains and imprisoned him in a separate house under the scorching sun of Mecca for several days, offering freedom only if he renounced the new religion (Islam). In response, displaying immense courage and steadfastness, Uthman replied, "Uncle! By Allah, I will never abandon Islam and I will never relinquish the wealth of faith."

Hazrat Uthman Ghani was known for his excellent character and generosity. The Messenger of Allah said that every prophet will have a companion in Paradise, and my companion will be Uthman. After embracing Islam, the Prophet gave his daughter Ruqayyah in marriage to Uthman. When the Muslims, tormented by the disbelievers of Mecca, migrated to Abyssinia with the permission of Allah and the Prophet, Uthman also migrated with his wife Ruqayyah. When Ruqayyah passed away, the Prophet gave his second daughter, Umm Kulthum, to Uthman in marriage, granting him the title "Dhul-Nurayn." In Medina, during a water shortage, Uthman bought a well with the Prophet's permission and dedicated it to the Muslims. Similarly, during the Battle of Tabuk, when the Prophet called for financial assistance, Uthman took responsibility for a third of the expenses for thirty thousand soldiers. When the Prophet intended to visit the Kaaba, it was learned at Hudaibiya that the Quraysh were ready for war. The Prophet sent Uthman as an envoy to Mecca. The Quraysh detained him, leading to rumours that he had been martyred. At this point, the Prophet took an oath from fourteen hundred Companions to avenge Uthman's death. This pledge is known in Islamic history as the "Pledge of Ridwan." When the Quraysh realized the true situation, they agreed to peace, and Uthman returned safely.

However, today, while we often recount the virtues and character of Hazrat Uthman, mentioning his modesty and the events of his life before and after Islam, we unfortunately, do not bring to light the tale of his tragic martyrdom and oppression. This deliberate omission is the greatest injustice. I honestly that history cries out at the mention of Hazrat Uthman's oppression and exclaims, "Oh,

Uthman!" My heart sinks when I learn that Uthman was the oppressed one whose water supply was cut off for 40 days. My heart beats irregularly when I imagine Uthman, who once bought wells for the Muslim community, dying of thirst. I feel suffocated reading that when Hazrat Uthman, in prison and weakened by thirst, called out, "Is there anyone to give me water?" Hazrat Ali, upon hearing this, took a water bag and went to provide water to Uthman. Today, the arrows that rained on Ali Asghar in Karbala are mentioned, but not the arrows that were shot at the water bag of Hazrat Ali. When the rebels started shooting arrows at Hazrat Ali's water bag, Hazrat Ali threw his turban into the air so that Uthman could see it and not complain to Allah on the Day of Judgment that there was no one to give him water. If in Karbala, Abbas was the water bearer for Hussain, then in Medina, Ali was the water bearer for Uthman.



Today, as I write this, my pen trembles to note that it has been 40 days since the siege of Uthman's house, the same Uthman who used to purchase land for the Prophet's Mosque.

Alas, Uthman! Today marks the 40th day, and Dhul-Nurayn cannot meet anyone, he whose gatherings were frequented by companions in large numbers. Today, for 40 days, the coolness of the Prophet's eyes, Hazrat Uthman, has not received food, he who used to present camels loaded with grain to the Prophet. The heavens have witnessed the cruelty that today, the blessed beard of Uthman, which even the angels revered, is being pulled. Today, that same Uthman who once protected the Prophet during the Battle of Uhud, standing as a shield against the arrows aimed at him, is subjected to extreme cruelty. His hand, which pledged allegiance to the Prophet, was cut off.

Alas, Uthman! I am not a scholar, nor a preacher to describe your martyrdom. I am not eloquent enough to praise you, nor am I articulate enough to paint a picture of your martyrdom that would make the listeners and readers' hearts break and eyes wet. How can I express the harsh reality that today, the ruthless, heartless criminals have pierced the body of Uthman with a spear, leaving him bloodied, the same Uthman who, even in illness, never bathed without clothes. Today, the husband of two daughters of the Prophet is being brutally kicked.

Let us try to visualize this entire situation: It is the 18th of Dhul-Hijjah, 35 AH, a Friday. Hazrat Uthman is fasting and reciting the Quran. The rebels scale the wall and enter, cursing him and pulling his blessed beard. Suddenly, a wicked rebel strikes him on the back with a spear, another hits his head with an iron rod, and a third cuts off his hand with a sword. The same hand that pledged allegiance to the Prophet. Blood from that hand falls on the Quran, making it a witness to Uthman's martyrdom. Uthman falls to the ground, and the rebels start kicking him, breaking his ribs. Hazrat Uthman, martyred by this brutal assault, departed to join his master, the Prophet, before Hazrat Ali and the Prophet's grandson.

When I think of this, my mind feels like it is about to burst, pondering what my master, the Prophet, would have pleaded to his Lord upon seeing the blood-soaked body of his Dhul-Nurayn, Hazrat Uthman. What would have gone through his heart holding Uthman in his arms? If on the Day of Judgment, when faced with severe thirst at the Haud al-Kawthar (The reservoir of Kausar), the

martyrdom of Uthman is mentioned and it is asked why you were not among those who offered condolences, what will those who hid the mention of Uthman's martyrdom answer?

اسلام وہ شجر نہیں جس نے پانی سے غذا پائی
دیا خونِ جگر صحابہؓ نے تو گلشن میں بہا آئی

Islam is not a tree nourished by water.

It blossomed in the garden with the blood of the companions

Tuesday 25 June 2024

Stop this game of switching boats

Do you understand the language of silence? No? Then how is it my fault! In silence, there is a hidden scream, a protest, a storm. And when silence speaks, a fierce battle ensues, and no one is spared. Yes, no one. Those who live comfortably in palaces and those who suffer in huts and shanties are all the same. Just wait and see what happens after a period of anticipation; an accident doesn't happen all of a sudden! Time nurtures it for years, then one day the volcano erupts, and the blazing fire spares nothing – wealth, honor, disgrace, the rich, and the poor, nothing at all.

An odd phenomenon has started where our rulers, in broad daylight, play with the emotions of the nation and are engrossed in trying to crown themselves as saviours. The nation is addressed as if they were sheep and goats, and their sufferings are mentioned with such heartfelt sympathy that the act of becoming a hero reaches its peak. Don't you know that the mirrors of your deeds are scattered, and they don't refrain from showing us our reflections? Break the mirrors into a thousand pieces; they never stop reflecting.

Prime Minister Mian Shahbaz Sharif ended his address to the nation with a poem, trying to win the applause of a nation overwhelmed with sorrow and grief in a rather clumsy manner:

سیاہ رات نہیں لیتی نام ڈھلنے کا
یہی تو وقت ہے سورج تڑے نکلنے کا

"The dark night shows no sign of waning,
This is the time for the sun to rise.

The Prime Minister's address startled me, as he seemed unaware that he now holds the highest administrative position in the country, where slaves stand in queues, waiting to carry out his every command, eager to adorn the decrees falling from the mouth of His Majesty. Yet, his speech still bore the roaring opposition leader. There were emotions, accusations, wishes, and heavy words digging into the past, but nothing more! I was hoping to hear a formula for ridding the country of foreign debts, a plan to address the woes of a nation crushed by inflation, an announcement of any plan to address these issues with compassion. But he seemed more to be offering condolences for the injustices done to the nation along with expressing his own sorrows.

If only someone would inform him that he is no longer the opposition leader but the Prime Minister, and it is now his responsibility to remedy the very issues and pains of the nation he spoke of. The Prime Minister emphatically stated that the elite must reduce their expenses. But aren't you part of the elite? If not, then to whom are you pointing? Why don't you name them outright, and who will hold this elite accountable? Under whose order is the elite's budget increased? Isn't it you who increases their expenses in the budget? So, whom are you complaining about? Isn't this the same elite with properties and plazas abroad, with billions of dollars in Swiss banks? When your brother was in power, your Deputy Prime Minister Ishaq Dar promised to bring back \$200 billion from Swiss banks. Where are those \$200 billion? The nation should be informed why someone who gave false assurances and lollipops to the nation is again in such a high position? After the formation of PDM, he was brought back as the saviour of Pakistan's sinking economy. Upon taking charge as the Finance Minister, his first act was to restore all his assets seized under court orders in Pakistan, collect full

salary for his so-called exiled years spent in London, and instead of reviving the country's economy, adopted a stance with international financial institutions that led to Prime Minister Shahbaz Sharif himself admitting in front of the media that they had to bow down and beg to avoid bankruptcy.

The question is, on what merit and experience was such an incompetent person given the most important position of Finance Minister? According to the Constitution of Pakistan, or the democracy you claim to uphold, does it require only being the elder brother's in-law? There is no mention of the Deputy Prime Minister's position in the Constitution of Pakistan, but you participated in the World Economic Forum in Riyadh, Saudi Arabia, with Ishaq Dar. During your absence, a notification was issued on a Sunday making Ishaq Dar the Deputy Prime Minister. Can the Prime Minister, who so passionately mentions the nation's sorrows, explain why such a mockery was made of 250 million Pakistanis?

On one hand, you lament the destruction of the country's economy, which indeed involves you and other powerful politicians and individuals. On the other hand, special privileges are being granted to the poor and destitute sitting in the Assembly and Senate, allowances for petrol, subsidies on electricity and gas bills, special concessions on air travel, luxurious hostels to stay in, yet why has their budget been increased? Were these privileges not included in the budget at your command? Or is someone else making this budget while you are still performing the duties of an opposition leader? The Parliament's budget has been increased exorbitantly. Before seeking votes, these residents were shouting slogans of public service. But instead of serving at their own expense, why is the entire bill being paid by squeezing the public's blood?

In your address, you complained about electricity theft. Who exactly are you complaining to? If electricity is being stolen, why are you in this position? Who will catch the electricity thieves? Who is using free electricity? Who will stop this? Give me an example of a country where there are concessions for electricity, gas, and other utilities. Do you know that around the world, Israel's Prime Minister Netanyahu is heavily criticized, but even his office's electricity was cut off three times in a year for not paying the bill on time? Yet, in your address, while expressing sympathy with the poor people of the nation, you didn't mention that, according to the budget you pushed, 993 million rupees were allocated for the Prime Minister's House for the current fiscal year. This amount is 267.3 million rupees more than the previous budget. For the next fiscal year, a budget of over 1.26 billion rupees has been allocated for the Prime Minister's House, while the Prime Minister's House has already spent 18.48 million rupees more than the allocated budget. Similarly, last year, 800 million rupees were allocated for the Presidential House, but it spent 110 million rupees more than its budget.

Prime Minister, in your address, you spoke about reducing the lavish expenses of the elite. Doesn't this fall under those lavish expenses? Will these expenses be paid from your own pocket or from the nation's taxes? So, who are you complaining to? You are very concerned about the heavy burden of increased taxes on the poor people of the country. Tell me, by whose order were these taxes imposed on the people in the budget? Your government presented the budget, or did Imran Khan come from jail to make this budget?

There is a fire burning in the house, and people are being slaughtered with a blunt knife in broad

daylight. What concessions have you given in your presented budget? An ordinary citizen, seeing your lavish protocol, feels that you, the ruling elite, are like beings from another planet who come here only to rule us, take their turn, and then leave, while another comes with a specific agenda. Just yesterday, a renowned English professor sent me a video showing President Asif Zardari going to Eid prayers in his area with a convoy of 42 vehicles. I was ashamed because, on one hand, we are begging in front of international financial institutions like beggars, and on the other hand, we see such extravagance.



The democracy you claim to uphold, do you not know that you frequently visit the UK, where the Prime Minister has no protocol, doesn't even have a flag on his car, and lives in a three-bedroom flat at 10 Downing Street with no staff for household work? Ministers and other officials here travel on public transport like ordinary citizens. It doesn't end here; the British Prime Minister Rishi Sunak was fined for not wearing a seatbelt in a moving car and apologized to the entire nation for his mistake before the fine was imposed. The police confirmed the entire incident. Have you paid attention in your budget to how to get rid of the millions spent annually on protocol? When you are not in power, you don't have such a lavish protocol, so why is it considered essential now?

But an ordinary person like me cannot even express the pain and agony that might change your lavish ways or make such an outstanding address on media to garner the nation's sympathy like you did. Despite years spent wandering in the desert of journalism, having the skill of expression and an old relationship with the media, what can I do? Pain is pain, which exists in every person's heart and chest. Where should one take this pain, to whom should one express it, and who should be shown these wounds? Prime Minister, if I speak to you, you might say there's nothing new in it. But, your excellency, every pain is different, and everyone is alone in their sorrow. It is said that sharing pain lessens it, but here, it seems the opposite is true.

For many decades, I have endured immense suffering. It feels as though my pen no longer possesses the strength to lighten this burden. Every day, the television presents such heart-wrenching scenes that I ponder if it weren't for the prayers of the beloved Prophet Muhammad (PBUH), our nation's specific group would face Noah's flood and a rain of stones daily. Yet, thousands like me are compelled to think, how long will this continue? For those earning an honest living, it seems like the breath of life is slipping away.

On the other hand, in the scorching, blistering heat, from one end of the country to the other, over a dozen women, innocent children, and their relatives march with large pictures of their missing loved ones. They are now preparing to involve the United Nations in this matter because they have no hope of justice here. Meanwhile, hundreds of overseas Pakistanis, whose properties have been seized by the mafia, are also preparing to present their pleas to the United Nations.

I used to think about how the nation endured the trauma of the fall of East Pakistan. How did they survive such a massive trauma? How did they live, dying every moment? I always admired their resilience. The Bengalis of East Pakistan used to call us the occupation mafia. Whenever I feel that

pain, I think that the nation felt the same in 1971. This pain, this prick, this depression, living while dying, or dying while living – call it what you will. We are alive; we have to pay our share of the debt. We have made sacrifices to save Pakistan before, but this time, the signs point to a greater sacrifice – one that involves the entire elite, for the nation's patience is not infinite. Remember, the French Revolution was born from the dying endurance of the helpless and exhausted public, and every person with soft hands and a white collar was beheaded.

History bears witness that writers can change the destiny of nations. Appreciate those writers who are trying to build a dam against such dangerous floods today. If overseas Pakistanis like us stop sending remittances in protest, what will happen then? The flames are rising rapidly. Warning of danger is to prepare for it. It is my duty to inform you of these dangers. This elite, the land mafia, which is looting the nation with the collusion of influential people in various positions, is far more dangerous than the Pakistani Taliban, terrorists involved in actions in Baluchistan, contract killers, and extortionists who have made every institution their puppet. Prime Minister, please rise, for God's sake, save your Pakistan from further destruction. It is your responsibility, solely yours. This is not the time for sermons like a preacher or a school headmaster; practical steps are needed, and this must start from your own home.

Does the respected Prime Minister know that when he was in a critical condition in a hospital in America, unaware of the world around him, he made a promise to Allah SWT: "If I survive, I will sacrifice my life for the justice of the rightful in Pakistan"? I am here to remind you of that promise made to God.

I do not believe I need to tell you that you are now the Prime Minister, running the country's affairs with your orders. You yourself say that the people have elected you to this position. Should we also tell you who elected you and why? Believe me, the nation is no longer ready to be fooled by your speeches! Prime Minister Shahbaz Sharif! With the verse you ended your speech, I let you curse in the next two verses!

کہیں نہ سب کو سمندر بہا کے لے جائے
یہ کھیل ختم کرو کشتیاں بدلنے کا
بگڑ گیا جو یہ نقشہ ہوس کے ہاتھوں سے
تو پھر کسی کے سنبھالے نہیں سنبھالنے کا

Before the sea carries everyone away,
End this game of changing boats.
If the map gets distorted by the hands of greed,
No one will be able to set it right again.

Wednesday 26 June 2024

Rights of Minorities and the Responsibilities of the State

We all know that Islam is a religion of mercy, and its scope of compassion and benevolence is not dedicated to a particular nation, nation or group, but in Islam there are immense treasures of goodness and well-being for all mankind. In Islam, all mankind has been declared as the family of Allah, and Allah has taught goodness and kindness to his family without discrimination, and the best person in the eyes of Allah is the one who treats his family in the best manner. It has even been said that if you want the Lord to love you, then treat his family with love and affection. In the Holy Quran, it has been ordered to settle all matters with justice and fairness, and there is no distinction between Muslims and non-Muslims, and it has also been said that do good to others in the way that Allah does good to you. He behaves.

All the moral rules in Islam are common to all humanity without distinction of religion and nationality and it includes all Muslims and non-Muslims. There is no discrimination for any Hindu, Sikh, Christian or any other religion. In Islam, the commandment of helping the poor and treating the oppressed, brotherhood and tolerance and all other good deeds is not reserved for anyone, but it is the equal right of minorities. In these commands, Islam has given its believers A fundamental reform has been made for the followers of non-religions, in which all the responsibility for the protection of minorities in the Muslim society is not only on the state, but every Muslim has been ordered to follow it. Before the message of Islam, all the people of religions called each other false and false, even Jews and Christians, who are two branches of the same tree, the Abrahamic religion, considered each other as liars and were engaged in war and conflict to erase each other from the face of existence. . Hindus did not consider any other religion in the world apart from their religion and now the situation has become much worse than that. This was the situation of the sense of superiority of Iranians, but first only Islam came and destroyed this human race. Ended hatred and differences that no nation in the world is deprived of Allah's mercy and the biggest sign of this is that He sent a leader and a prophet to guide and guide every nation.

Before the religion brought by the Prophet ﷺ, all the ancient religions had been distorted to such an extent that their original facts and teachings were badly distorted but judge the mercy of the religion of Islam from the fact that on the first day it He declared that "There is no compulsion in religion, surely guidance has been clearly distinguished from misguidance." (Al-Baqarah: 256) "Rather, the Holy Qur'an, while avoiding debates, has given this command: "O Messenger of Allah! Do what is most beautiful, surely your Lord knows well the person who has strayed from His path and He knows well those who are guided (Al-Nahl: 125). It is strictly forbidden to say that the believers of non-religions should not, in ignorance, curse the true Lord in response, although history is a witness that from the beginning, the believers of all these religions united with each other and destroyed Islam. had established a front to do it, but despite this, he ordered the Muslims to establish justice among themselves, "that Allah considers only those who do justice as His friends." This is the reason why non-Muslims in any Islamic state have their rights has never been deprived of.

Once, a delegation from the ruler of Abyssinia Shah Najashi came to the service of the Holy Prophet ﷺ, and the Holy Prophet ﷺ performed all the duties of hospitality with his own hands.

When a large group of Companions expressed their desire to pay hospitality, the Holy Prophet (PBUH) said that they had served my companions, so I will serve them with my own hands. The

Prophet (peace be upon him) had also given permission to people of non-religious faiths to worship in Masjid-e-Nabawi, the head of all mosques. Once a delegation of Christians from Najran came to meet the Messenger of Allah, peace be upon him. When the time came for the Christians to pray, they started to pray in the Prophet's Mosque. As soon as the Muslims tried to stop them, the Prophet, peace be upon him, while forbidding the Companions, the Christians were given full permission to pray and the Christians, according to their beliefs, performed their prayers facing the opposite direction in front of the entire congregation of the Holy Prophet (PBUH) and the Companions.

History is a witness that the main enemies of Islam were polytheists, Arabs, and tribes of all religions formed a common front against Muslims, and years of wars and attacks were carried out to torment and exterminate Muslims. I did not give up any minute, but in order to preserve the existence of the Muslims, I definitely gave the order to fight during the war, but during the war, I did not allow any unnecessary abuse and cruelty, even forbidding the cutting of standing crops and trees. In the Holy Quran, it was ordered with great clarity that "Those who fight you, fight them in the way of Allah, but do not do any kind of abuse, because Allah does not like those who do abuse". Muslims were forcibly prevented from knowing the Masjid Ihram while all Muslims were in the state of Ihram, they were also prevented from abusing them. In the Holy Qur'an, this order was revealed that "The people who prevented you from going to the Ihram Mosque should not cause this act of abuse." In Quran and Hadith, there are countless commands on many occasions in which there are many lessons of tolerance, brotherhood and love of Islam.

The question arises as to what rights Islam has given to its non-Muslim minorities and how far the Muslim states have implemented them. If we turn the pages of history, we find evidence that Islam has proved to be a religion of mercy, peace and brotherhood for the non-Muslim minorities. Such rights and powers were given to Tuan, who were not available in their nation and in their co-religion governments. Their status was worse than slaves and their job was to provide luxury goods for their rulers and landlords by shedding their blood and sweat. They were given the most brutal punishments for minor mistakes. The nations that today claim to be highly civilized and possessing high moral values have their own history in their libraries. A single incident will be enough to understand a low example of this. Shepherd's Bush is a very famous area of West London, England, which is still known as "Shepherd's Bush". The shepherd's wrong arrow shot out the eye of the beloved deer of the county's prince, in return for which the prince killed the tribe. Open the eyes of all people, where many such brutal punishments are also mentioned in this book, there is also a mention of the rights given to Muslim minorities in Islam.

During the time of Hazrat Umar Farooq, the entire Arabian Peninsula was exposed to Islam. The earliest instance of good treatment towards non-Muslims is found in the agreement with the Christians of Najran, the precedent and precedent of which cannot be dated till date. We still find twelve terms of this agreement in history.

- (1) Their lives will be protected in any case
- (2) Their land and property and all their possessions will remain in their possession
- (3) They shall have full religious freedom and their religious officials shall continue to hold their posts and shall have the power to depose them.
- (4) No harm shall be done to their places of worship, crosses, women and children.
- (5) Nothing belonging to them shall be confiscated.

- (6) Muslims are commanded that whenever the state declares Jihad, it will be obligatory on all Muslims to obey it, but no military service of any kind will be taken from them.
- (7) Tenth of the produce shall not be levied as tax either
- (8) Army will not be sent to their country
- (9) Their cases shall be decided according to their own laws
- (10) No injustice will be done to them
- (11) No person shall be arrested for any uncommitted sin and
- (12) They will not be allowed to do any type of oppression on them.



Even today, historical books mention brotherhood, tolerance, justice and fairness with minorities in Syria, Iraq and Egypt, and from this one can make assumptions about other conquered countries. When Iraq was conquered, most of the Companions were of the opinion that the land here should be distributed among the Muslims, but the opinion of Hazrat Umar Farooq was completely different and he insisted that the same farmers and landowners should remain in possession of this land. They are already cultivating it, but in the future, their generations should continue to cultivate this land and benefit from it. After several days of discussion, the Companions had to agree with the opinion of Hazrat Umar Farooq and thus a law was formed to keep all the lands of the conquered areas with the former owners, that this land will continue to be transferred from generation to generation and they will You can also buy and sell it. Ownership rights were given to them by the government and the government also had no authority to take back the land until the concerned party was compensated according to his will.

During the time of Hazrat Umar Farooq, when Kufa was settled, the ruins of the dilapidated and ruined palaces of Hira were used in the construction of a mosque in the city. There was no heir of these palaces, but the land belonged to the Dhimmis, for which a high example of justice was established by deducting the value of the ruins from the Jizya of the Dhimmis. In the treaties copied from the conquered nations in history, minorities were officially guaranteed complete religious freedom. Just as the Islamic Baitul-Mal takes the responsibility of sponsoring a Muslim when he becomes disabled or becomes in need due to old age and poverty, in the same way, the Islamic Baitul-Mal is obliged to sponsor a non-Muslim in case of his disability or infirmity. Is. In the Kitab al-Amwal, Abu Ubaid has narrated a hadith from Hazrat Saeed bin Musayb, may Allah be pleased with him: The Messenger of Allah, peace and blessings be upon him, gave charity to a family of Jews, and it is being given to them even after the departure of the Prophet, peace and blessings be upon him. An example of an agreement in the conquered areas of Syria during the era of Siddiqui was the trust that Hazrat Khalid bin Walid wrote to the people of Hira and the Syrian priest was fully guaranteed in a written agreement: In any case, their monasteries Or the churches will definitely not be demolished and they will have complete freedom to play the Naqous on festivals and take out processions carrying crosses and according to another tradition, they can play the Naqous whenever they want, depending on the prayer times. It has also been reserved for them that a person who becomes destitute due to old age or a calamity befalls him, or he was rich and then became poor until his co-religionists started giving him charity. , then his jizya will be waived and he and his children will be spent from the treasury of the state. If a dhimmi dies and the full jizya or the arrears of jizya is due in his account, it will not be collected from his inheritance, nor will it be burdened on

his heirs because it is not a debt to him. Imam Abu Yusuf writes: If the jizya is due on him and he dies before the full or partial payment of the jizya, then the remaining jizya due on him will not be collected from his heirs because it is not a debt to him. (Book of Al-Kharaj: 32)

Similarly, Hazrat Abu Ubaidah also made a written agreement of complete religious freedom to non-Muslims in some of the conquered areas of Syria, which is still present in the history books, and during the reign of the Caliphs, these agreements were fully respected and there was no idea of any change in these agreements. Not done. Imam Abu Yusuf has clarified these agreements that during the periods of Hazrat Abu Bakr, Umar Farooq, Usman Ghani and Ali Murtaza, these agreements were fully observed, but the priests, monks and other officials of these religious monasteries as well as their endowments. were also maintained and regular stipends were issued to these officials from the public treasury. In the same way, the amount of land dedicated to these religious areas in conquered areas in Egypt was not only maintained, but regular government support was also provided for the renovation of these places of worship. During the time of Muqrizi, there was a waqf of one and a half thousand acres of land with a church, and no tax was taken on its cultivation. During this golden age of Muslims, not only their religious places of worship were fully protected, but many new churches, shrines and temples were built, in which most of the government land was allowed to be used. In this way, the fear of being held accountable to Allah for the rights of the minorities was also their deception and they set those shining examples of justice and fairness that cannot be found even in today's enlightened and civilized countries.

It is a well-known fact in history that Waleed bin Abd al-Malik Umayyad forcibly snatched the Church of John from Damascus and added it to the mosque. According to Bilaziri: When Hazrat Umar bin Abdulaziz ascended the throne and the Christians complained to him about the cruelty done to Walid's church, he ordered his agent to give as much of the mosque as was built on the land of the church. Demolish it and refer it to the Christians and they should also be given a reasonable compensation for their heartache. (Fatuh al-Buldan: 150)

When Muhammad bin Qasim conquered Sindh against the tyranny of Raja Dahir, first of all, complete peace and religious freedom was declared to the followers of all religions and Hindus. Therefore, Islam not only protected the lives and property and religious values of the minorities, but it was a sign of Muslim brotherhood and tolerance that when Muhammad bin Qasim was called back from Sindh, most of the Hindus at that time in their temples, places of worship and homes. Muhammad bin Qasim's idols were decorated due to his good behaviour. In Islam, not only his life and wealth and complete religious freedom were limited, but Hindus were also appointed to important positions according to their abilities. It was done where all their cases were decided according to their own religious customs. These are few examples of non-prejudice, generosity of heart, magnanimity and justice towards the minorities, which shows how much respect and protection the minorities had in Islam, but on the contrary, today's enlightened and civilized West and bare humanity. See the latest examples of what is happening in bigoted Hindu India in these two news.

Muslim and Jewish organizations are protesting against the ban on circumcision in Berlin, Germany. A court in Cologne ruled that infant circumcision on religious grounds alone amounted to grievous bodily harm. After the decision, the German Medical Association asked all doctors not to perform circumcision on children unless it was medically necessary to avoid legal action. were united on the

issue and jointly called on German lawmakers to protect the right to circumcise children. A monk in Bavaria is being investigated for performing circumcision.

A panchayat consisting of 14 members of Hindu leaders in Katoli, a village in Rohtak, just 65 km from the capital city of India, immediately demolished the mosque in which the Muslims used to offer prayers in accordance with a Tughlaq decree. has been given, and it has been imposed that all Muslims in the village should immediately shave off their beards. In future, no bearded person can enter this village, if anyone wants to enter this village, he has to shave his beard. Among the six decrees issued by this Hindu Panchayat, the first decree is that a Hindu goat died at the hands of a Muslim youth of the village, for which he has been imprisoned and a case has been filed against him. Despite being sentenced to prison by the government, he cannot enter the village for the rest of his life, while the Muslims have also paid a fine many times more than the value of the goat.

The second decree is that immediately after the harvest of paddy, the graveyard of Muslims will be completely cleaned as if all the graves will be demolished and turned into a field. The third commandment is that no Muslim cleric will be allowed to enter this village, and the fourth commandment is that no person from the village will offer prayers or perform any kind of Islamic rituals, and the fifth commandment is that no one Also, the new born baby boy or girl will not be given an Islamic name, but will be named in the Hindu style and all the Muslims in the village who have been living here for centuries will have to delete their Islamic names and re-register as Hindus in the official records. The sixth statement is that if a member of a Muslim family comes from another village or city to condole the death of a Muslim relative, then he must clean his beard completely before entering the village. Yes, after the issuance of this decree, all the people of the village who have served in the Indian Army for many years, their beards have also been forcibly removed from their faces. The Muslims there have been given a month's time to implement this inhuman decree, after which the house of the violator will be burnt.

Infer from these two examples that those who claim to be the champions of democracy do not see the beam in their own eye, but the straw in the eye of the Muslims misses them.

Friday 28 June 2024

Distinguishing Friend from Foe

"Oh, brother Gamiya (Ghulam Muhammad), you have gained freedom, but we have become slaves forever and are ashamed before our elders." This emotional scene from twenty years ago vividly reappeared before my eyes, bringing tears to everyone who witnessed it. The entire village watched as two old friends, Baba Ghulam Muhammad and Baba Harnam Singh, embraced each other, their white beards soaked with unstoppable tears. This was the first time these friends met since the creation of Pakistan. Baba Harnam Singh and Baba Ghulam Muhammad, in their old age, hugged each other as if they would merge into one. Despite the cruel forces separating this legacy of Muslim-Sikh friendship, no one anticipated that their love and affection would strengthen after five decades of separation.

The founder of the Sikh religion and its first Guru, Baba Nanak, was born on April 15, 1469, in the village of Bhoje Di Talwandi (now Nankana Sahib), located between Lahore and Sheikhpura. He was born into a Khatri Hindu family; his father, Kalyan Chand Das Bedi, known as Kalu Mehta, was a patwari (village accountant) under a local Muslim landlord, Rai Bular Bhatti. Every year in November, Sikhs celebrate his birth with "Akash Diwas" on the night of the full moon, and it was to participate in this celebration that a group of 60 Sikh families accompanied me to Pakistan. The warm welcome from both the government and the people at Lahore Airport deeply moved and surprised all the Sikh families.

Baba Guru Nanak spent his childhood at his sister's in-laws' home. His sister, Bebe Nanaki, was profoundly influenced by Baba Nanak's religious inclinations, accepting him as her spiritual guide. From the age of five, Baba Nanak showed a deep interest in religious stories, and by the age of seven, his father enrolled him in traditional education. Due to his natural intelligence, he quickly surpassed his peers. At nine, he refused to wear the sacred thread (Janeu) during a religious ceremony, indicating an innate belief in monotheism. He mastered Sanskrit, Arabic, and Persian, and assisted his brother-in-law, who worked for the governor of Lahore, in official matters.

Baba Nanak's routine involved immersing himself in the cold water of a nearby stream before sunrise to praise the One God. According to Sikh traditions, in 1499, at the age of thirty, he took a deep plunge in the "Kali Bein" stream and disappeared for three days. His friends and a local diver named Daulat scoured the area but found no trace of him. Villagers believed he had drowned, but he suddenly returned home after three days and remained silent about his disappearance for a day. Upon insistence, he broke his silence, stating, "There is no Hindu, there is no Muslim, so which path should I follow? I shall follow God's path, who is neither Hindu nor Muslim." He shared that he had been taken to the court of God, where he was given the nectar of God's love and commanded to spread the message of monotheism. Consequently, he distributed all his possessions among the poor and, accompanied by his close Muslim friends, Bala the Minstrel and Mardana, embarked on a long journey to propagate his monotheistic beliefs.

During Baba Guru Nanak's extensive travels (Udasis), which covered thousands of miles from Bengal to Assam, Tamil Nadu, Kashmir, Ladakh, Tibet, and eventually to Baghdad, Mecca, and Medina, his mission was to spread the true message of monotheism. His final journey took him through Punjab,

where he converted numerous followers from idolatry to monotheism, aided by Bala and Mardana, who conveyed his message through songs and music.

Baba Guru Nanak's teachings emphasized abandoning falsehood, avoiding unnecessary religious rituals, living according to sacred texts, and accessing God without intermediaries. He also warned against five hidden dangers within humans: pride, anger, greed, undue desires, and lust. These principles of monotheism and the identification of the five vices clearly reflect the fundamental golden rules of Islam, which profoundly influenced Baba Guru Nanak and which he deemed essential for his followers.

Baba Guru Nanak constructed the entire edifice of Sikhism on three foundational pillars that reflect his love and similarity with the religion of Islam:

Naam Japna (Chanting the Name): This involves constantly remembering and chanting the name of God, keeping Him always present in mind and speech. The Quran commands believers, "O you who believe, remember Allah with much remembrance" (Al-Ahzab: 41).

Kirat Karni (Earning an Honest Living): This means earning a livelihood through honest hard work. The Quran emphasizes the importance of lawful sustenance: "O people, eat from what is on earth that is lawful and good" (Al-Baqarah: 168).

Vand Chakna (Sharing with Others): This principle involves sharing wealth and eating together. The Quran teaches the importance of charity: "Zakat (charity) is for the poor and the needy, and those employed to administer it, and for those whose hearts need to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and for the (stranded) traveller. This is an obligation from Allah. And Allah is Knowing and Wise" (At-Tawbah: 60).

Thus, the three fundamental principles of Sikhism set by Baba Guru Nanak are derived from the teachings of the Quran.

Baba Guru Nanak was not only the founder of Sikhism but also a preacher of monotheism, mysticism, and spirituality. He was a contemporary of the great Muslim spiritual leader Hazrat Baba Farid Ganj Shakar. During his extensive preaching journeys, Baba Guru Nanak had numerous interactions and dialogues with eminent Muslim scholars and preachers. Historically, Sufi Muslim preachers have always provided free food to the poor at their schools and hospices, a tradition known as "Langar," which continues to this day. After his long travels, Baba Guru Nanak founded the village of Kartarpur in 1522 (now in Pakistan, near the India-Pakistan border) where he initiated the practice of "Kirtan and Langar," providing free food to the poor while promoting his beliefs. According to Sikh historians, Jahangir, during his princely days, dedicated this religious settlement to Guru Arjan Sahib. Guru Sahib also built a Dharamshala (religious rest house) there. According to renowned Sikh scholar Giani Gian Singh, the establishment of Kartarpur was inspired by a Muslim, Mir Azeem Khan, and Kartarpur became a sacred settlement in Punjab. Emperor Akbar had a special affection for Baba Guru Nanak, and he gifted all the land for Kartarpur.

Similarly, historical records mention that the area of Amritsar was given by the Mughal Emperor

Akbar to the fourth Sikh Guru, Guru Ram Das, who founded the city of Ram das pur, later known as Amritsar. It is also said that in 1565, Akbar offered the area to Guru Amar das, and later in 1579 to Guru Ram Das, and again in 1606 to Guru Arjan Dev, but all three declined the offers. Historical records state that after Guru Amar das declined the land, Akbar gifted it to his daughter "Bibi Bhani" as a wedding present, leading to the establishment of Amritsar. Additionally, Akbar exempted all Sikh territories from taxes. The old names for Amritsar, such as Ram das pur, Guru Chak, and Ram Das Chak, were used. Before his death in Kartarpur (Pakistan) in 1539, Guru Nanak appointed Guru Angad Dev as the new Guru. After the third Guru, Amar das (1479–1574), the fourth Guru, Ram Das (1534–1581), initiated the repair of the old Amritsar pond and built a temple in its centre known as Darbar Sahib or Harmandir Sahib. Relations with the Mughal Empire remained favourable, and Ram das pur (Amritsar) enjoyed semi-autonomous status during the Mughal period.

The land for Darbar Sahib in Amritsar was also provided by Emperor Akbar. In 1589, the pious and famous saint Hazrat Mian Mir Sahib of Lahore laid the foundation stone. Guru Arjan Dev shared a special bond with Mian Mir, who, according to tradition, laid the foundation stone of Harmandir Sahib (referenced in January 1949 edition of Risalah Hanuayan Qimat). The land chosen for Harmandir Sahib was a gift from Emperor Akbar. According to the Indian National Congress (Amritsar, 1956), the foundation stone was laid by a pious Muslim. Another Sikh scholar notes that in 1923, during the cleaning of the tank, 200 esteemed Muslims from Maler Kotla, led by Nawab Sahib, participated in the service, carrying sacred mud to Amritsar (Khalsa Parliament Gazette, October 1956).

Later, during Maharaja Ranjit Singh's reign, the gilding of the Harmandir Sahib was carried out by a Muslim engineer, Mohammad Yar Khan. Renowned Sikh scholar Sardar Gurbaksh Singh Shamsheer wrote about these historical connections, highlighting the deep-rooted and ongoing relationship between Sikhs and Muslims.

A Muslim saint, Haji Muhammad Miskeen, came to Amritsar drawn by the love of Baba Guru Nanak. On December 31, 1925, at two o'clock in the afternoon, he devotedly presented a very precious sandalwood fan to Bhai Hira Singh Ragi at the Darbar Sahib. This Muslim devotee had prepared the sandalwood fan over five years and seven months, consisting of 145,000 fine threads made from 9 maunds and 14 seers of sandalwood. Today, this fan is carefully preserved in the Jalu Khana. When the saint presented this fan, Darbar Sahib honoured him with a valuable shawl worth one hundred pounds. (Reference: Amritsar Magazine, May 1938).

Regarding the sacred Sikh shrine Panja Sahib in Pakistan, a Sikh scholar, Gyani Gyan Singh, writes: "The pool at Panja Sahib was constructed by Khwaja Shamsuddin Sahib. The Gurdwara there was endowed with a vast estate by the famous Muslim Nawab Khan of Kalat." (Reference: Gurudham Sangrah, p. 22).

Guru Gobind Singh had very friendly relations with contemporary Muslim leaders and commoners. Mir Game Shah, Mir Hassan Shah, Chaudhry Peer Ali, Balwant Khan, Chaudhry Phattu, Chaudhry Samo, and Jamal Khan were among his close friends and served him. Sikh historians have recorded that in Patna (Bihar), the local Qazis presented Guru Tegh Bahadur with a garden, now known as Guru Ka Bagh. In Bahadurgarh (Patiala), when Guru Tegh Bahadur stayed for several months, a

Muslim named Ali Khan served him with great devotion and respect. The Nawab of Mathura presented Guru Gobind Singh with a garden, which is now known as Nazar Bagh.



Many Sikh historians, including another famous Sikh scholar Sardar Gyan Singh, write: "When the hill chieftains and Maharajas launched an offensive against Guru Gobind Singh, five hundred Udasi sadhus who were nurtured on Guru Sahib's bread fled the battlefield. When Budhu Shah learned of this, he entered the battlefield with two thousand soldiers, and in this battle, Budhu Shah's two sons were also martyred fighting for Guru Sahib, which resulted in Guru Gobind Singh having to leave Anandpur Sahib. He then went to the jungles of Machhiwara, disguised as a Muslim pilgrim. At this time, Ghani Khan and Nabi Khan first came forward to serve Guru Sahib, carried him on a palanquin, and took him to a safe place. In recognition of their service, Guru Sahib gave them an edict stating, 'Nabi Khan and Ghani Khan are dearer to me than my own sons.'" This event is documented in various Sikh books, including "Gurpratap Suraj Granth," "Zafar Nama Steek," "Jeevan Katha," and "Sikh Ethias" (Reference: Tawarikh Guru Khalsa Urdu, p. 158).

Sikh historians note that several Muslim commanders joined Guru Gobind Singh in battles against the hill chieftains and fought valiantly. These commanders included Yad Beg, Alaf Khan, Sayed Khan, Sayed Beg, and Maimun Khan.

Sikh historians claim that the last Mughal ruler, Bahadur Shah Zafar, presented Guru Gobind Singh with a revered and sacred sword of Islamic significance, which is still preserved at Sri Kesgarh Sahib in Anandpur. According to Sikh scholar Sardar Kahan Singh, this sword has "Kalma Sharif" inscribed on one side and "Nasr Min Allah wa Fath Qareeb" on the other. (Reference: Sant Pahi magazine, August 1951).

Muslims bestowed their most sacred and priceless possessions upon Guru Sahib, indicating the deep respect they had for him and the cordial relations between Muslims and Sikhs. The incidents mentioned above highlight the warm and friendly relations between Muslim rulers, nawabs, chiefs, saints, and Sufis with the Sikh Gurus. Not only did Muslim leaders maintain brotherly ties with the Gurus, but the Sikh Gurus also kept friendly and pleasant relations with Muslims. Guru Sahib built magnificent mosques at his own expense in Kartarpur, Hargobind pur, and Amritsar.

Baba Guru Nanak's successor, Guru Angad, introduced the classical Punjabi language Gurmukhi script to spread his teachings. In 1551, Amar Das was selected as the third Guru. After his death in 1574, the fourth Guru, Ram Das, founded the town of Amritsar, for which Emperor Akbar not only covered the expenses but also dedicated 500 bighas of land. After Ram Das's death in 1581, his son Guru Arjan succeeded him. Guru Arjan Dev compiled the Sikh holy book, "Guru Granth Sahib," which includes the teachings of the first five Gurus (spanning 239 years from 1469 to 1708) written in the Gurmukhi script. This book contains 3,381 hymns and is nearly three times the size of the Hindu sacred text, "Rigveda." It includes hymns by Baba Guru Nanak, Bhagat Kabir, and Baba Farid.

The "Guru Granth Sahib" is present in all Sikh religious places, Gurdwaras, and its contents are recited and sung to audiences during religious festivals. The Sikh concept of God as described in this book is precisely aligned with the teachings of the Quran. Today, Sikhs frequently use the prayer phrase "Sat Sri Akal" (True, Great God), which remarkably translates to "Allah Akbar." The most prominent Sikh slogan, "Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh," translates almost word for word to the famous Quranic verse, "Say, O Allah, Owner of Sovereignty, You give sovereignty to whom You will" (Al-Imran: 26). Thus, the concept of God in both Islam and Sikhism is free from polytheism.

In the end, on Monday 22nd September 1539 AD (9th Jamadi al-Awwal 946 AH), in Kartarpur, the Sufi mystic Baba Guru Nanak, after bidding farewell to his thousands of followers, departed towards the same Lord of the universe whom he had preached about in the world. Hindu and Muslim communities in Kartarpur were divided over the final rites of his earthly remains. According to Baba's instructions, it was decided that flowers should be placed around his earthly body. The next day, those whose flowers remained fresh would have the right to perform his last rites. When the sheet was removed the next day, the body was absent, and only fresh flowers surrounded it from all sides. Consequently, Hindus dedicated their share of flowers in fire, while Muslims buried theirs. Today, both places remain in Kartarpur.

Baba Guru Nanak had two sons, "Sri Chand" and "Lakhmi Chand," from his revered wife Mata Sula khani. According to Sikh traditions, Sri Chand was a devout and ascetic man, known for his long beard and long hair. In Sikh religion teachings, our body is a temple of God (Allah, Bhagwan, whichever name of God you believe in), and we should keep it as such without any unnatural alterations. Due to this principle, adherents of Sikhism do not cut the hair of their bodies, while Lakhmi Chand married and also had two sons.

Baba Guru Nanak made immense efforts to foster interfaith harmony between Hindus and Muslims based on his teachings. However, the concept of monotheism inherently opposes idol-breaking, leading to the emergence of a new Sikh religion. For Muslims, Baba Guru Nanak's teachings were certainly not new because they were the same teachings found in celestial scriptures, the Quran, and the blessed biography of the Seal of the Prophets ﷺ.

But what was the reason that turned the love and brotherly relations between Muslims and Sikhs, who strengthened each other so much by following Baba Guru Nanak's teachings, into enmity and hatred? Has time uncovered all these conspiracies? What were the reasons that transformed Muslim-Sikh friendship and fraternal relations into animosity and hatred? Baba Guru Nanak's love and respect for Muslims are evident from his final rites, which drew crowds. According to Baba's instructions, fresh flowers that sprouted were buried, and to this day, this place serves as a focal point of harmony between Sikhs and Muslims.

Baba Guru Nanak's fundamental teachings include the lesson of supporting the poor, needy, and weak, a lesson Islam also strongly advocates. When Baba Guru Nanak established Kartarpur as a means of his teachings and preaching, arrangements were made there for langar (community kitchen) for every rich and poor person, so that food and drink could be provided to the poor, needy, and destitute. Many such individuals resided there who, fed up with injustices in their regions, had come and settled there. The burden of protecting them was taken up by Baba Guru Nanak himself

and his disciples. In this way, Baba Ji's teachings spread far and wide, and his followers increased over time. Ultimately, the tenth Guru of the Sikhs chose five companions from the poor, and by choosing them, he bestowed upon them the title of "Panj Pyare" (five beloved ones), thus initiating a formal movement in the Sikh religion.

During that time, the Mughal government ruled India, and Aurangzeb was the ruler, and people of all religions were equally favoured at his court. However, when some Hindu officials saw a large number of Hindus converting to Sikhism, they started a deep conspiracy and began inciting Aurangzeb against them, saying that the Sikhs were plotting to overthrow the Mughal government. Hindus were successful in their conspiracy because during those days, Aurangzeb's brother, Dara Shikoh, had fled and taken refuge among the Sikhs, so they took advantage of this opportunity and prepared Aurangzeb against the Sikhs. The Sikhs believed that protecting these poor people against injustices was synonymous with obeying Baba Guru Nanak's command. This is why during the Mughal era, war against Sikhs was by no means a religious war. If this had been the case, there would not have been a large number of Muslims in the Sikh armies who, out of love for Guru Nanak, not only sacrificed themselves but also showed great courage in sacrificing their lives on the battlefield, which is still cherished with great respect in their history.

Ultimately, this Muslim-Sikh alliance, which was the common legacy of Baba Guru Nanak's love, succeeded in ruling Punjab under Ranjit Singh, and history bears witness that Ranjit Singh entrusted all the important posts in his court to Muslims and for many years, Muslims. It was a period of peace and order on the basis of loyalty and love, which Sikhs still remember with great pride. History is a witness that the same Hindu elements who instigated Aurangzeb against the Sikhs, later colluded with the British to bring down the East India Company and later succeeded in ending the Mughal rule from India and gained access to the court of the British. Behind Ranjit Singh's successful rule in the Punjab was a powerful spirit of common heritage of Sikh-Muslim unity, and the British were aware that these two nations were warring in the region and had not succeeded so far. As long as no hatred and enmity is created between these two nations, which will start a bloody war between these two nations, which will not only make them thirsty for each other's blood, but will always be enmity and hatred forever. Such a wall should be built so that they can never have such an ideal unity in this region.

The joint conspiracies of the Brahmins and the British eventually led to the movement of all Hindus who joined them as Sikhs during the Mughal rule and distorted history by comparing the imperial war to a religious war between the Sikhs and the Muslims. Succeeded, which led to a fire of hatred which eventually burnt Ranjit Singh's Muslim-Sikh alliance in Punjab to ashes and the British had no difficulty in capturing the Punjab. Individually, later Sikhs and Muslims became wary of each other, but the British always followed the policy of "divide and rule" to rule the region.

I always succeeded in keeping the Sikhs and Muslims at a political distance. This is the reason why when the sun of Great Britain was setting in India, Quaid-e-Azam who was aware of the teachings of Baba Guru Nanak and the history of common heritage of Muslims and Sikhs, he informed the leader of Sikhs, Master Tara Singh, not only about the mentality and conspiracies of Hindus. Rather, the Sikhs of Pakistan were assured of complete religious freedom and all basic and equal rights, but Master Tara Singh lost this golden opportunity for the freedom of the Sikhs due to his cover vision,

which even the libertarian Sikh nation today takes from its heart. She thinks that the big culprits are those whose ill-advised decision threw them in front of the merciless Brahmin wolves.

On the occasion of the establishment of Pakistan, Aiyar Brahmin, under a deep conspiracy, heated up such a market for massacre of Muslims in East Punjab by Sikhs, desecration of Muslim women and looting, killing and looting in helpless caravans that some Even some emotional Muslims at places could not control their reaction. The far-reaching conspiracy of the Brahmins was successful so that these two nations continued to burn in the fire of hatred and revenge against each other even though they lived on a common border. Was this massacre in accordance with the teachings of Baba Guru Nanak or the Sikh Gurus who came after him or where was it allowed in Islam? Contrary to what the Sikhs killed the Muslim train cars to please the Hindu nation. What kind of reward did this Hindu nation give to the Sikhs who killed and sent bloody boxes full of dead bodies to Pakistan? In Pakistan, all the sacred places of Sikhs are safe, while the late Indira Gandhi destroyed the sanctity of the Sikh Darbar sahib in Amritsar by the Indian Army. and time confirmed the wise decision of Quaid-A-Azam.

Baba Guru Nanak's bright teachings were further strengthened when the red bear of Russia suddenly committed its unholy aggression on Afghanistan, as a result of which, while 3 million Afghan refugees were embraced by the Pakistani nation, around 35,000 Afghan Sikhs were also embraced. Pakistani Muslims put their heads on the ground and history proved the truth of these Islamic teachings of Baba Guru Nanak, "Common heritage of Muslim-Sikh unity". Even today, the Muslims of Pakistan maintain the same attitude of kindness towards the Sikhs for which Baba Guru Nanak worked tirelessly. See the reward and decision of nature that not only the birthplace and final resting place of Baba Guru Nanak, but also most of the religious places of Sikhs are located in the land of Pakistan, for which thousands of Sikhs come every year as guests to the land of the beloved country, but also flow from East Punjab. The water flow of all the rivers is towards Pakistan, which is giving a lesson to Sikhs and Muslims to embrace each other with love and affection, to distinguish between their common friend and enemy.

Pakistan is the only country where Sikhism and its followers are viewed with the highest respect. The Government of Pakistan has played an important role in the maintenance of Sikh religious places. On the 130th birth anniversary of the founder of Pakistan, Quaid-e-Azam Muhammad Ali Jinnah, the cadets of Kakul Academy took over the duties of guards at the shrine, for the first time among them. Six women were accompanied by a Sikh cadet. The birthday of the founder of Pakistan, Quaid-e-Azam Muhammad Ali Jinnah, is celebrated every year on December 25. It was the first time in the country's history that female cadets or a Sikh cadet offered a salute at the shrine of Quaid-e-Azam.

I have not been able to forget even one memorable sentence that came out of Baba Harnam Singh's yearning and trembling lips, which he said while giving an interview to the correspondent of Lahore BBC:

"This is the same Lahore station when the train stopped here in 1947, I was saying why the train stopped here and I was praying for my fear to leave as soon as possible and today I am praying that this train Stop here forever, and life ends here."

Monday 1st July 2024

The Jewel of the Forehead: Sayyiduna Umar (RA)

Iqbal had said that in deep darkness, the foreheads of those who perish shine like stars, showing the way. Then what happened that the memory of such esteemed personalities has become merely a title for paying homage? Every year the day of Farooq Azam passes by, but our rulers do not even have the grace to think that our future can be illuminated and honoured by remembering them, and their personality can still guide us today! A few years ago, a young politician was my travel companion. Their biggest weakness is that if the person sitting with them ignores them, they themselves begin a passionate and scholarly conversation after introducing themselves. After introducing himself, he said, "These days I am reading Mao Zedong and Imam Khomeini." I responded, "Do read them; they are indeed among the most significant figures of our era, who have left a profound impact on history and changed the destiny of their nations. But if you want to learn politics, improve your decision-making ability, and understand the qualities and principles required for good governance, then you must read about Sayyiduna Umar (RA) bin Khattab."

Do Muslims read about Sayyiduna Umar (RA) bin Khattab? The answer would be no! They take pride in him, love him, remember his greatness and glory to steady themselves and find support, but they do not read about him. When the head of Hizb-ul-Mujahideen, Muhammad Salahuddin, was severely criticized by his colleague, his eyes filled with tears, and he fell silent after replying, "Leaders do not read biographies; they do not know that without sympathy, goodwill, and benevolence, life is incomplete."

If the Muslims, who are caught in the trap of conservatism and live in the past, study the life of Sayyiduna Umar (RA) Farooq, they will realize that fearing the new constitution and clinging to old ways is a form of ignorance. Even non-Muslim historians, after thorough research and diligence, have been compelled to write that Caliph Umar (RA) was such a great personality who presented Islam as a living system of life, which even today is sufficient to guide the world.

If Muslims had another Umar (RA), Islam would dominate the world. Certainly, the personality of Sayyiduna Umar Farooq (RA) is so great and his status so high that when the name "Umar" is heard, no one is in doubt. Whenever there is talk of Islam's practical welfare system, everyone immediately understands that the discussion is about Sayyiduna Umar (RA) bin Khattab. There is no question that anyone who knows Sayyiduna Umar Farooq (RA) would be unaware of the remarkable achievements during his ten years, six months, and four days of caliphate.

In Jumada al-Akhira 13 AH, the first Caliph, Sayyiduna Abu Bakr Siddiq (RA), on his deathbed, appointed Sayyiduna Umar (RA) as his successor. Immediately after writing the testament in his house, he addressed the people gathered and said, "I have not appointed any of my kin as caliph, but rather I have appointed Umar. Do you accept him?" Everyone said in unison, "We hear and obey." After the death of Sayyiduna Abu Bakr Siddiq (RA) on 22 Jumada al-Akhira 13 AH, the Muslims unanimously pledged allegiance to Sayyiduna Umar (RA) Farooq (RA), and he ascended to the position of caliph.

On the very first day of assuming the responsibilities of the caliphate, he clarified to the people how the government would deal with them. He said, "People! The chain of revelation has ended, now

whatever will be done will be based on apparent circumstances and actions. Whoever adopts a stance of goodness and virtue, we guarantee them peace and security. We will not probe into hidden intentions and secrets; this is between Allah and His servant. Allah will judge according to what is hidden and the intentions. Similarly, whoever shows evil and corruption, we will take legal action against them. Even if they claim that their heart and intention did not harbour mischief and turmoil, we will not accept this claim over their apparent actions."

Sayyiduna Umar (RA) administered the responsibilities of the caliphate according to this fundamental principle. Revelation had indeed ceased, and its principles were clear and firm in the form of the Quran and Sunnah. Thus, no one, not even the ruler, had the right to overlook apparent actions and decide what was in people's hearts. The Prophet Muhammad (PBUH) himself stated this, "I have not been commanded to pierce the hearts of people or slit their bellies to find out their secrets" (Bukhari). Fourteen centuries ago, Sayyiduna Umar (RA) laid down the fundamental principles for the rights and duties of the ruler and the subjects for a righteous society.

An organization is founded on the pillars of goodwill and obedience. In the words of Sayyiduna Umar (RA), "As long as there is obedience, the community will remain intact. Without obedience, the community cannot remain intact." The truth is that without obedience, no community, institution, family, or organization can stay intact. Sayyiduna Umar (RA) fulfilled his duties during his caliphate and then held the subjects accountable for their duties, establishing an exemplary society where every individual performed their religious, social, and legal responsibilities in the best manner. That is why the enviable Farooq era is remembered as a solution to our problems even today.

Sayyiduna Abu Bakr (RA) passed away at the end of Jumada al-Thani, and Sayyiduna Umar (RA) ascended to the caliphate. During the previous caliph's tenure, the campaigns against false prophets, apostates, and deniers of Zakat had concluded, and the conquests had begun. In 12 AH, as a result of the expedition to Iraq, all the districts of Hira were conquered. Similarly, in 13 AH, an attack on Syria was launched, and the Muslim armies spread across the border districts. These campaigns had just begun when the caliph of the time passed away, and Sayyiduna Umar (RA) took over the reins of government, immediately focusing all his attention on the completion of these crucial campaigns.

The extent of conquests during your Caliphate is vast. By the time of Hazrat Umar's demise, the Islamic state covered an area of 2,511,665 square miles. Out of this, approximately 1,309,501 square miles were incorporated into the Islamic territory due to the remarkable wisdom and strategic prowess of Syedna Farooq Azam. The unparalleled strategic planning and exceptional skills of Syedna Umar can be gauged from the fact that during his reign, the Islamic armies were expanding the state by 300 square miles daily. By the end of 23 Hijri, the boundaries of Farooqi conquests extended northward beyond the Caspian Sea along the western shore to about a hundred miles beyond Derbent, southward to Jordan and the islands south of it, eastward to Makran in Pakistan's Baluchistan province, and westward to the Libyan city of Tripoli.

During his Caliphate, Syedna Umar Farooq achieved such monumental feats that it is challenging to determine which of his accomplishments is the greatest. Perhaps his most significant achievement was the establishment of a governance system based on religious and consultative foundations, which not only ensured the welfare and progress of Muslims but also guaranteed fundamental

human rights regardless of religion, race, or colour. This governance system trained individuals in a manner unparalleled even today.

When Abu Hurairah (RA) arrived in Medina with 500,000 dinars after a long journey from Bahrain, Umar ibn Khattab (RA) could not believe his ears. "Is your mind sound? Do you know how to count?" Hazrat Abu Hurairah (RA) replied that his mind was indeed sound, and he was well-versed in counting. Due to the constant activities that prevented free time, the collection of tax money continued. Consultations and discussions would take place. Hazrat Ali (RA) ibn Abi Talib advised, "Distribute it." Umar (RA) replied, "The needy have already been given what they required." Then he asked, what did the kings of Persia do in such situations? Buildings were constructed, accounting registers were prepared, and Coptic clerks were employed, leading to the establishment of the first treasury in Islam. Twenty-six institutions...yes, twenty-six new institutions were established on a permanent basis, such as Military Intelligence and Social Security, reaching such heights that even the collective human intellect of the next 14 centuries could not add to them.

Twenty-six institutions...yes, twenty-six new institutions were established on a permanent basis. For instance, Military Intelligence and Social Security were elevated to such heights that the collective human intellect of the subsequent 14 centuries could not add anything further. This is why in Scandinavia, Social Security is called "Umar Law," and in Britain, the architect of this concept claimed to have derived it from the biography of a Muslim genius.

Although set up on an emergency basis, a new institution was established on durable and permanent foundations. The system of stipends was initiated, with funds quietly delivered to the homes of the needy, parents of young children, senior companions, and the Ahl al-Bayt. The Ahl al-Bayt would receive larger stipends, but they would distribute them as soon as they received them. With increased revenue, stipends were not just started after weaning, but immediately after the birth of children. Subsequently, when he saw unemployed people and a destitute Jew begging, he ordered a list of needy non-Muslims to be made so that their poverty could be permanently alleviated. On one journey, when he learned that the desert dwellers would stop feeding their sick, dying, and old animals, he ordered fodder to be provided from the state treasury.

Hazrat Umar's faithful sincerity, bravery, and devotion, his determined spirit for jihad in the way of Allah, and the experience of a wise leader, coupled with natural abilities, soon brought the powers boasting of being the superpowers of that era under Islam's control. Hazrat Umar struck down Caesar and Khosrow with such force, just as one kicked a football in an open field. He accomplished, with his individual capabilities, feats within the barren valley of Arabia that even grand governments and assemblies would find extremely difficult. Appointing governors, selecting judges, choosing military officers, organizing and training armies, sending orders for military movements and reinforcements, drawing maps, defining city boundaries, legislating, distributing war booty, enforcing Hudud and Tazeer, (Islamic Laws of Limitation and Punishment) and numerous other services were carried out based on his discretion, insightful opinions, quick wit, foresight, and determination. Along with these immense services, he lived humbly among the people. This is why his period of Caliphate is still regarded as the highest exemplary era in terms of justice, peace, and administration.

He had countless virtues, but the fundamental one was that he had a heart full of compassion. The

The Quran stipulates that a ruler should be knowledgeable, powerful, and pure. He embodied these qualities, never delaying decisions. When faced with a scholarly issue, he would inquire and scrutinize deeply from senior companions. He held Abdullah ibn Abbas and Abdullah ibn Masood dear because they were knowledgeable. Justice was his topmost priority. He did not show leniency even to the veterans of Badr. He had observed his master (SAW) and Siddiq Akbar (RA) practicing this and remained steadfast on it throughout his life. When he found any of his opinions to be wrong, he would not only publicly acknowledge it but also apologize, never nurturing the ailment of pride. He would always stand in respect for Bilal Habshi (RA) and once said about Ali ibn Talib (RA), "If it were not for Ali, Umar would have been ruined."



Seeing the simplicity and devotion of Amin Al-Ummat in Damascus brought tears to many eyes. He wore humble clothes, lived in a modest house, and mingled freely with ordinary Muslims, allowing each one to question and challenge him. For him, the recipe for a reformed society was that the ruling class should remain upright, and its conduct should guide the common people. Therefore, he treated officials, governors, and even senior companions with strictness when it came to principles. This was evident in the case of Khalid bin Walid. Governance typically relies on alliances among the powerful and concessions to influential people. Islam changed this approach, and Umar was the guardian of this new method. He promoted education, enforced strict justice, made the state responsible for the treatment of the sick and provision of sustenance for the needy, maintained peace at all costs, and although he was strict with influential governors like Muawiyah and Amr ibn al-As, he sometimes swallowed bitter pills for political stability. Thus, he reprimanded them but did not remove them because stability was necessary for peace.

Throughout history, the success of many rulers has often been attributed to a famous advisor or general. If that advisor or general was no longer there, the conquests would halt, or the governance structure would collapse. However, Umar had trust in Allah and confidence in his own abilities. People began to think that the key to victory lay solely in Khalid bin Walid's exceptional military skills, but when Umar removed him, no one felt that a crucial part was missing. Similarly, people had a similar belief regarding Saad bin Abi Waqqas, the conqueror of Persia, but he too was removed without causing any disruption. Indeed, Umar managed the government so effectively that he could move and replace parts as needed, removing some altogether and preparing new ones when necessary.

The populace enjoyed an honourable, peaceful, and purposeful life, the likes of which are hard to find in history. A sense of accountability and self-examination filled the earth with Allah's light during his reign. Although it was a short period in the vast expanse of history, Umar's era remains a shining chapter of conquest, politics, governance, democracy, fraternity, freedom, equality, justice, and human welfare. It serves as a beacon of light and an ideal for nations and states. The golden age of virtue, action, and movement that Umar epitomized could not be fully replicated even in later Islamic history. Umar's emergence as a significant figure on the stage of history was a blessing of the Muhammadan legacy.

Profound sympathy for all human beings formed the basis of his governance, clearly a fruit of the teachings of the Prophet Muhammad and a legacy from Abu Bakr, who had less time. He possessed great qualities: although he had a temper, he would not hesitate to apologize if he made even a small mistake. Initially, he did not give much importance to women. He himself said, "We did not know that women were anything until we learned it from the Prophet." He was tall, fair, very dignified, and eloquent, always immersed in thought, constantly learning, extremely humble, never proud of his virtues, and always concerned about improving himself.

In the last days of his life, he dreamt that a red rooster pecked him three times in the stomach. He shared this dream with people and said that his death was near. One day, as per his routine, he went to the mosque for prayer. Upon reaching the mosque, he instructed the worshippers to straighten their rows. Just as he began to say the opening Takbir, Abu Lulu (Feroz), a slave of Al-Mughira (RA) who was hiding in the mosque's niche with a poisoned dagger, attacked him with three fatal blows to his stomach. He fell unconscious, and Abdur-Rahman (RA) bin Aouf stepped forward to lead the prayer and complete it. After concluding the brief prayer with Salaam, Abu Lulu attempted to flee the mosque but found it difficult to escape through the densely packed rows of worshippers. In his desperation, he injured thirteen more companions, seven of whom did not survive. By the time the prayer was finished, Abu Lulu was captured. Realizing he was caught; he used the same dagger to kill himself.

Eventually, Umar's prayer for martyrdom was granted. He was wounded on the 27th of Dhul-Hijjah (Wednesday) and passed away on the 1st of Muharram (Sunday) at the age of 63. Suhaib led his funeral prayer, and he was buried next to Abu Bakr in the Prophet's chamber.

When we obtained Pakistan, we repeatedly promised our Lord that we would free those who had been enslaved by others, bringing them under the servitude of God instead of men. However, we have spent our lives breaking this promise. Now, we wonder why such rulers have been imposed on us who demand further subjugation while looting the country's wealth and presenting themselves as innocent.

Today, we speak of our predecessors with love, pride, and respect, but sadly, we learn nothing from them. If we decide even now to live our lives based on the Quran and the Seerah, the teachings of Umar ibn al-Khattab can enlighten and dignify our character. Umar's governance is the best model and ideal example of Muslim rule and society, preserved in history. Without embarking on the journey towards this ideal, all claims of an Islamic system, no matter how appealing, are essentially hollow.

تمہیں جو ناز ہے آزادی سوال پہ آج
 خبر بھی ہے یہ اجازت عمرؓ کے ساتھ آئی
 خدانے یوں بھی دیا ان کے مشوروں کو مقام
 کبھی تو یوں کہ شریعت عمرؓ کے ساتھ آئی
 وہ جس کا عدل "عمرؓ لاز" بن کے جاری ہے
 وہ باوقار عدالت عمرؓ کے ساتھ آئی

A couplet to ponder:

"The pride you take in the freedom to question,
 Do you know that this permission came with Umar?"

God gave his counsel such a place,
That sometimes Shariah came with Umar.
The justice that runs as 'Umar Laws',
That dignified court came with Umar."

Friday 5 July 2024

Who is the next superpower?

China's rapid growth has caused a stir around the world. Along with America and Europe, Russia and other regional countries have also become a matter of concern. Seeing the rising graph of China's development, Russia has also thought of doing something and has decided to do a lot in this regard. Russia has been a superpower and aspires to become a superpower once again. Since the end of the Cold War, Russia has not had an opportunity to emerge that it can take advantage of to an extraordinary degree. The fact is that the Russian leadership has been looking for a higher role for itself at the regional and global level and now seems to be somewhat satisfied with this. What China has done with regard to the Belt and Road Initiative (BRI) has proven to be a source of concern for the US and Europe, but Russia has found itself in a better position. It seems that the Russian leadership has now decided to go along with China and show off.

On the other hand, China has decided to shamelessly interpret the dream of the new economic Silk Road in the form of RI. Why should Russia not think about it? He also wants a new regional and global role for himself. That is why he is in a mood to do something with China. It has become inevitable for Russia to play a new and meaningful role in the development and security of East Asia and Eurasia. On several occasions, the Russian leadership has given the Chinese leadership an official and unannounced message that it will have to make some reforms in terms of the program for the entire region in one battle so that even a big country like Russia can be served well. It has also become necessary for China that the plans should be comprehensive in all respects, that is, there should be no gaps in them that make any power in the region feel worse or feel that opportunities are not being created for it to move forward. China has also decided to quietly benefit from US growth.

Chinese President Xi Jinping announced China's grand BRI project in Kazakhstan in 2013, and much has changed since then. Several Chinese projects are under construction in Malaysia and Pakistan and beyond to Africa. Many projects have been completed. In this regard, the market of complaints is also hot. A major complaint about China is that it does not care much about the interests of partner countries in any project, leading to growing complaints, raising the bar for reservations. China's program to economically unify the entire region was initially unusually vague. Now a number of think tanks have emerged in China, which are advising the government on various issues. These think tanks are working to ensure an environment that minimizes difficulties for China and maximizes participant happiness.

There is no hesitation in acknowledging the fact that the project launched by China is one of the few major and positive efforts to move the world away from the debt model. The United States and Europe jointly promoted the International Monetary Fund (IMF). It is to be hoped that China, if it moves to establish an international financial institution, will not do anything like the IMF has been doing. The IMF has trapped the underdeveloped countries in debt trap. Russia has recently encouraged the states of Northeast Asia to do something with the platform of the Asian Organization.

What the US intelligence agency CIA did with regard to Ukraine on former US Vice President Joe Biden's Emma, caused a change in Russia's thinking about the US and Europe. Former US President Barack Obama asked the European Union to impose sanctions on Russia on the issue of Ukraine. This

process has led Russia to seek protection in various respects. In such a situation, Russia had to start looking elsewhere for its options. Russia adopted a policy of looking west in many respects. Now these policies are being revised. In such a situation, it was quite natural for Russia to look to China, the biggest power in the region (Eurasia) in political, economic and military matters, and it did so.

It can be said that the Russian leadership is heavily dependent on China in most cases, which may lead to a time when it may not be possible for it to live without China. In some areas, both the countries have created a good scope for working together. It can be felt that Russia wants to make a place for itself, but at the same time, it is also taking care that it does not lose the same status compared to China, which it has compared to the United States during two and a half decades. Britain has been!

In November 2018, a meeting of APEC member countries was held in Papua New Guinea, in which Russian President Putin sent Prime Minister Medvedev. In this meeting, Chinese President Xi Jinping met US Vice President Pence. Putin himself felt it necessary to attend the ASEAN Summit in Singapore. Members of the Association of Southeast Asian Nations (ASEAN) include Vietnam, Malaysia, Brunei, Laos, the Philippines, Cambodia, Indonesia, Singapore, Thailand and Myanmar (Burma). The meeting discussed how to maximize trade and investment between the Russia-led Eurasian Economic Union (EAEU) and ASEAN. The point of establishing a greater partnership of Eurasian countries on the model of Shanghai Cooperation Organization was also considered to accelerate the development process in the region.

Russia is by no means as strong as China, but based on its geographical opportunities, it has the potential to play a role as a wider link between Asia and Europe, as well as to engage the countries of the region in a larger economic battle. keeps In areas where there are historical reservations about China, Russia's role may prove to be important. If you look at the map, you will get an idea of how many countries Russia is connected to base on the wider geographical reality. On the basis of extraordinary strategic importance, Russia can increase the value of many countries by establishing broad-based partnerships with many countries, not only politically and economically, but also militarily.

A memorandum of understanding was also signed at the Singapore summit, which will boost trade and investment. At the same time, it is worth noting that ASEAN for the first time declared its relationship with Russia as a "strategic partnership". According to the memorandum of understanding signed, Russia will give special attention to various sectors to maximize trade and investment in the region. Customs duty matters will be reformed. Russia is seeking greater cooperation in IT and a few other areas. At the same time, the Russian leadership will also be part of a broader plan to establish smart cities in the region. The Russian President personally invited the heads of ASEAN member states to participate in the St. Petersburg Economic Forum and the Vladivostok Eastern Economic Forum in 2019.

Trade between the Russia-backed Eurasian Economic Union and ASEAN has grown by more than 60 percent since 2017, bringing the trade volume to \$48 billion. The reality is that this volume of trade is a small fraction of the potential trade in the region. Among the ASEAN members, Vietnam and Russia have very good relations, both of which are growing stronger. During the Cold War, Russia

helped Vietnam significantly in offshore oil exploration. The two countries signed a free trade agreement in 2015. Since this agreement, the volume of trade between the two countries has reached 8/billion dollars. And there is potential for further growth.



Trade between members of the Eurasian Economic Union and Vietnam continues to grow. Oil, fertilizer, steel and machinery are Vietnam's key imports. Exports include phone parts, electronic equipment, computer apparel and software. Now that the trade agreement between Russia, the Eurasian Economic Union and ASEAN has been signed, Vietnam has gained extraordinary importance. It can play an important role in the supply of economic union products. This agreement is opening a market with a GDP of more or less 2200 billion dollars for the parties and bilateral trade will be 10 to 20 billion dollars by 2020 and up to 30 billion dollars by 2030. can reach

Russian President Putin also met with Malaysian President Mahathir Mohamad, Indonesian President Widodo, Japanese Prime Minister Abe, South Korean President Mujoy-in and the Prime Ministers of China and Thailand in Singapore. The Russian President spoke to Japanese Prime Minister Abe regarding the Murli Islands, while he discussed the issue of North Korea with South Korean President Moon Jae-in. Japanese Prime Minister Abe expressed his willingness to engage in broader negotiations to end the conflict that has been going on since 1945. A few months ago, Japan and Russia also conducted exercises to transport Japanese products to Russia through a sea corridor and the Trans-Siberian railway line. Russia's 5,772-mile railway line has the potential to boost two-way trade to an extraordinary extent, says Toshihiro Mustomoto, the deputy minister of government land, communications, infrastructure and tourism. Trade between these two countries is being done by sea or by air. It takes approximately 62 days for Japanese products to reach Russia via the Indian Ocean. Air trade is very expensive. The opening of the new corridor will also reduce shipping time and costs by up to 40 percent.

In 2017, Russia and Japan agreed to establish a joint development fund to promote infrastructure under government auspices. If the issue of ownership of the Murli Islands is resolved, this fund will grow rapidly and both countries will move rapidly towards developing infrastructure more and more. Russia has also been motivated to expand its role in Southeast, South and Central Asia as China faces unprecedented pressure from the US over its "Made in China 2025" agenda. On the other hand, Japan, South Korea and India do not want to depend too much on America, China or any other country. Without offending China or any other country, Russia can very well play the role of a bridge between all the emerging powers in the region.

India has also paid special attention to improving relations with Russia. During the Cold War, India was leaning towards the Soviet Union. And the fact is that it has reaped great benefits from America and Europe as well. After the end of the Cold War and the dissolution of the Soviet Union, the Indian leadership did not attach much importance to Russia. Now the vested Hindu group feels that Russia should be looked after as it has largely resolved its problems and is in a position to play a wider regional and global role. The two countries have signed important agreements in civilian nuclear

technology, missile technology and a few other important areas. Russia, the largest manufacturer of civilian nuclear reactors, will manufacture nuclear fuel assemblies in India. Russia has signed an agreement to supply four Karaoke-class frigates to India, out of which two frigates will be manufactured in India at a cost of \$2.5 billion.

During a year, Russian President Putin and Indian Prime Minister Narendra Modi have met five times. Both the leaders are also ready to take bilateral relations to the level of 1950s. Russia's attraction towards India is very important because the relations between the two countries have not been enviable during the last four or five years and during this time America has tried hard to keep India under its sphere of influence.

Over the past few months, Russia has tried to do a lot more than China. It is turning to Japan, South Korea, Vietnam and India, which suggests that the Russian leadership is aware of its growing power and wants it to be put to good use. The Great Eurasian Economic Partnership, which Putin announced in 2018, now after being elected as the President of Russia once again, he seems to be unusually serious and active in this regard. Putin also talked about establishing the Energy Super Ring, which would connect Russia, China, Japan and South Korea. The plan to connect Japan's Jiraise Hokkaido and Russia's Sakhalin Island through rail and road link is at the forefront. If this happens, there will be a revolution in trade and energy in the entire region. Of course, the United States will not sit quietly in response to the threats to its supremacy so easily, that is why the process of entanglement that has been started in the Ukraine war, has now started to be implemented in a new way. Yes, but will America once again succeed in making Ukraine a scapegoat like Pakistan and Afghanistan to maintain the honor of the world's only superpower? It may not be possible now because the European people will no longer be willing to make financial and human sacrifices to make America the world's only superpower.

Sunday 7 July 2024

Blood-soaked advice

Our condition has become like that of a dying patient who, with great difficulty, reaches his doctor but lacks the strength to explain his pain or illness. When the doctor inquires, tears flow from his eyes, and every part of his wounded body points towards the pain. The agony of years-old diseases and the pain of the entire world is evident on his face, but his tongue fails to convey it. Apart from sobs, sighs, and groans, he gestures towards his head, places his hand on his heart, or covers his eyes with both hands and starts crying loudly. When the doctor consoles him a bit, he looks at him with a strange hope and expectation, silently requesting mercy with his eyes.

Even Baba Ji's phone calls have become rare now, although I used to appreciate his harsh criticism. This is the current state of those whose hearts are filled with the pain of this God-given state of Pakistan, which has become a sore that provides no relief from its intensity, robbing them of sleep. In the middle of the night, when they prostrate before Allah, their sobs break out. With hope and mercy, they offer humble prayers for the healing and safety of Pakistan, invoking the sacrifices of those martyrs who laid down their lives for this country. My conscience becomes deeply restless, and breathing becomes difficult when I think about how I will answer those innocent daughters and sisters, who were left behind in Eastern Punjab for the sake of this nation, asking the sky about their fault. How do I write about the over five thousand wells in Eastern Punjab where Muslim girls jumped to save their honor? Mentioning the thousands of children who were torn apart with swords and spears before their parents' eyes brings my heart to my throat. Even today, millions remember their loved ones and, in tears before Allah, pray for the acceptance of their sacrifices for this Pakistan!

Even though our hands were severed, we continued writing tales of bloodshed. This state is not limited to those whom my Lord has given the wisdom to understand events. They become fearful of any approaching storm or tempest and immediately start warning others about the impending dangers, tirelessly using all their resources to counter these threats.

Nowadays, even a person with a bit of understanding is wandering around, confused, asking others the same question: What is going to happen, and what will become of us? What is our future, where do we stand? Each person, with a desire for good news, holds a candle of hope in their eyes, like the relatives of a patient on his deathbed, yearning for a miracle, anxiously waiting for a cure from some wise person or a prayer from a seer that might save the patient's life. But perhaps now the patient needs a skilled surgeon more than a wise man's cure, a doctor's medicine, or a seer's prayer. And the longer the delay in the surgery, the more precarious the patient's life becomes, the worse his condition will get, the more the disease will spread, and the longer and more painful the operation will be.

In our society, a trend has emerged where people are made so cowardly under the guise of religion that they consider deprivation as fate and oppression as a trial, and thus endure it. In our society, a trend has emerged where people are made so cowardly under the guise of religion that they consider deprivation as fate and oppression as a trial, and thus endure it with patience. They perceive raising their voices for rights as a sin, deem slavery as God's will, and

accept murder as a predestined day of death, remaining silent. Enslaved nations even worship villains as deities, whereas free nations hold even unparalleled leaders like Umar bin Khattab accountable.

The day we instill in our children the understanding that our heroes are not those who constantly threaten war and bloodshed, but those who, out of the fear of their Lord, respect human and animal life and consider it their duty, that day our children will begin to hate crime and violence. Our heroes should be our scientists, highly educated individuals, and teachers. Therefore, teach your children to love a life that can serve as a means for eternal life in the hereafter, by making them understand the difference between right and wrong.

Do not accuse me of spreading despair or frightening you unnecessarily. But tell me, if a dear one of yours falls prey to a dangerous disease, wouldn't you first strive day and night to find the best doctor, the most intelligent physician, or the most renowned healer for their treatment? You would spare no expense, beyond your means, to save their life. After providing all possible resources, you would prostrate in prayer, crying and beseeching your Lord for their recovery, invoking all His attributes. Only then would your heart find peace, knowing that He alone is the source of healing and the best to accept our prayers.

Pakistan is a beautiful gift and a precious blessing from Allah. We had promised our Lord that if granted a land, we would free His servants from the servitude of other humans and bring them into His servitude. However, for the past 77 years, we have been breaking this promise, making Pakistan weak and sick. The only remedy is to confess our sins, prostrate before our Creator, seek collective forgiveness, and firmly hold onto the rope of Allah, which will bind our hearts together and cleanse them of all prejudices, political and religious animosities. Amen.



Monday 8 July 2024

In severe convulsions

"I specifically want to meet you tomorrow. My stay in London will only be for eight hours. Will you have time to spend a few hours together but alone?" I could recognize that voice among millions. "Of course, I will come to the airport to pick you up myself." I noted down the details of his flight on a piece of paper. His childhood and youth were spent in the American state of Arizona. This state, with its barren mountains, deserts, and a few gardens, looks just like Baluchistan. If there were no splendid motorways passing through these valleys and no beautiful hotels and petrol pumps scattered around, it would seem like traveling from Surab to Panjgur or from Kakar Khurasan to Loralai.

He obtained his engineering education from the University of Massachusetts and began living like an ordinary American. Since he belonged to a state where there was a water shortage problem, he dedicated his knowledge to the search for and supply of water. Like many educated Americans, it was not difficult for him to get a job with international organizations and large global companies. He secured a job with such an international company, which gave him the opportunity to work in African countries where famine, drought, poverty, and subjugation were widespread. Here, for the first time, this American witnessed the double standards of his own country and his co-religionists.

His posting in Somalia added fuel to the fire. He saw Americans who came under the guise of helping famine-stricken people shooting at Muslims with a particular bias. In Sudan, he witnessed the destruction of the largest pharmaceutical factory in the name of eliminating chemical weapons, after which the local Muslims were longing even for an ordinary aspirin tablet. By July 9, 2011, the country was split into two, with a Christian government established over one part, thus dividing Africa's most resource-rich country into Northern and Southern Sudan. By the end of May 2011, the Northern African government, with covert support from colonial powers, had seized the oil-rich region of Abyei, which is still claimed by both the North and the South.

I met him for the first time 25 years ago in January 1999 at the headquarters of the Asian Development Bank in Mandaluyong, Manila. He had already informed me of the very interesting incident of his conversion to Islam. In a building with thousands of rooms, only outside his room was a beautiful golden plaque inscribed with "Bismillah Ar-Rahman Ar-Raheem." Although thousands of Muslims live in the city of Manila and many hundreds work in the Asian Bank, including Pakistanis, the room door that declared its occupant a Muslim was Joseph's room, who now called himself Yusuf. A tall, white American whom Allah had guided; he married a black Muslim girl from Somalia. The light of guidance is such that it creates an aura around a person. The Muslims of Manila could not remain unaffected by this aura. They observed an extraordinary American who, when speaking English, always mentioned "Allah Subhanahu wa Ta'ala" instead of using the word "God" and recited the full Darood Sharif whenever mentioning the beloved Prophet Muhammad (peace be upon him). He used all the words that are markers of a Muslim, like Assalam Alaikum, Bismillah, Subhan Allah, and Alhamdulillah, in their proper form. He never said "Hi, thank God, good luck." In such a large institution with thousands of events, if he liked someone's speech, he didn't clap but loudly exclaimed "Allahu Akbar."

There was a unique atmosphere in his home that I observed. His wife, dressed in a hijab, and his seven-year-old daughter Fatimah, were present. When I visited his home, Yusuf told me that Fatimah was born on that day, but there was no birthday celebration. When I asked, Fatimah herself said that she doesn't celebrate birthdays. I explained that friends come over, and she gets gifts. She innocently replied, "My parents are my best and dearest friends and give me gifts when I do good things, so there is no need for this custom." When I asked about the details of the gift, she simply answered, "You might not know that my mother is a Hafiza of the Quran, and with her help, I also completed the memorization of the entire Quran last week. What greater gift could there be than this?" Yusuf's wife said, "We don't go to clubs or dance, but once, we three danced spontaneously with joy when Pakistan conducted its nuclear test."



But what astonished and embarrassed me might astonish us all as Muslims. I went to pray with him in a room at the Asian Bank that had been designated for prayers. I finished my shortened prayer quickly and came out in a short while, but it took him about an hour to come out. I was surprised that this person did not even consider that I was waiting for him outside. I was thinking and getting frustrated when he came to me and, with great humility and embarrassment, said, "Actually, you people have heard the mention of the Merciful Lord since childhood, you are born into Muslim families, so it is easy for you to bring the concept of Allah to mind while praying. It takes me half an hour to focus my mind and bring myself to the state of mind where I feel that I am standing before the Lord of Glory who knows even the hidden thoughts of my heart and mind. Please, can you tell me a way to quickly concentrate on the thought of Allah?" Hearing this sentence, I shuddered, and tears instantly welled up in my eyes, my head bowed in shame. There was nothing in my heart but the inferiority of my faith, and a few minutes ago, from the height of the building where I stood looking down at the cars and the crowd of people who looked like tiny dots, it felt as if someone had pushed me down from there. Seeing my state, Yusuf expressed his concern and regret, thinking he might have said something hurtful, but he still did not know that the mirror he showed me had left me devastated by my reflection.

Why wouldn't I be embarrassed? We do not even fear as much while going before our Lord as we do before a petty official or a police officer. If we study in an English-medium school for just a few years, we cannot feel at ease until we twist our mouths slightly and say, "Wish you good luck, oh God." Seeing the tears streaming from my eyes, Yusuf was impressed, thinking I was crying out of fear and awe of Allah, whereas I was crying out of the weakness of my faith, the inferiority of my actions, and sheer embarrassment. Indeed, Muslims like me, who tremble in fear before many worldly authorities such as police officers, revenue officers, ministers, chief secretaries, governors, and chief ministers, how can we tremble in fear before an unseen Allah?

Readers! Hearing about his arrival has instilled a fear in me that if he repeats his question as to why Muslims are being so humiliated and disgraced, what answer will I give him? At your behest, I risked my career in October 2007 and met with the then military dictator Pervez Musharraf, giving him a five-point formula at his request. I also told him that it would be better for the country if he

immediately stopped implementing the financial policies of his current Prime Minister (Shaukat Aziz). He unhesitatingly gave this advice and also said that if it was not followed, what would happen to nuclear Pakistan in the next twenty years. When I look at Pakistan today and see all his fears come true, my heart sinks.

بہت شدید تشنج میں مبتلا لوگو
 یہیں قریب، محبت کا ایک قریہ ہے
 یہاں دھوئیں نے مناظر چھپا رکھے ہیں
 مگر افق بقا کا وہاں سے دکھائی دیتا ہے
 یہاں تو اپنی صداکان میں نہیں پڑتی
 وہاں خدا کا تنفس دکھائی دیتا ہے

In the name of my Lord, who knows the secrets of hearts!
 People suffering from severe convulsions!
 Nearby, there is a village of love,
 Here, the smoke has hidden the scenes,
 But from there, the horizon of eternity can be seen,
 Here, one cannot hear one's own voice,
 But there, one can see the breath of God.

Wednesday 10 July 2024

Hussain Belongs to Us...!

It is a matter of great joy that with the onset of Muharram, by the grace of Allah, the entire nation becomes Hussaini. There can be disagreements on many issues, but the entire nation is united on this point: "Hussain belongs to us." So, why not decide today that from now on, we will abandon any form of governance, lifestyle, approach, and the enlightened path that deviates from what Hazrat Hussain (RA) left us. We should reject and express disdain for sectarianism, communism, socialism, and other "isms" that we have created. Let's pledge today that we will adopt the noble objectives for which Hazrat Hussain (RA) sacrificed himself. Unfortunately, today, no one pays attention to these objectives; they are merely invoked for personal gains.

Firstly, I would like to ask, is martyrdom a blessing or a calamity? If martyrdom is a calamity, then there will be weeping, mourning, and beating. But if martyrdom is a blessing, then tribute will be paid. Indeed, martyrdom is a blessing, and my Lord has said that a martyr is alive, but you do not perceive it.

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

And do not say about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you perceive [it] not. (Al-Baqarah: 154)

شہادت ہے مطلوب و مقصود مومن

نہ مال نہ قیمت نہ کشور کشائی

The desire and purpose of a believer is martyrdom,
Not the spoils of war nor the conquest of lands.

Why not start from here and decide today whether we should mourn before or after the day of martyrdom, how many days before to start, and how many days after to continue. The history of Islam is coloured with the blood of martyrs. Is there only one oppressed Imam in Islamic history, Hazrat Hussain (RA)? No, in this very history, you will also find the oppressed Hazrat Uthman Ghani (RA), whose rule extended over 44 lakh square miles, whose doorstep was guarded by Hazrat Hasan (RA) and Hazrat Hussain (RA) on the command of Hazrat Ali (RA), who was martyred in the city of the Prophet (SAW) after forty days of thirst, but today, his martyrdom day is celebrated. Why? Why is there no public holiday on this day?

The first of Muharram is the martyrdom day of the Imam of justice and freedom, Hazrat Umar Farooq (RA), but no one demands a holiday on this day. The 21st of Ramadan is the martyrdom day of Hazrat Ali Al-Murtaza (RA), the 22nd of Jumada al-Thani is the death day of Hazrat Siddiq Akbar (RA), the 15th of Shawwal is the martyrdom day of the leader of martyrs, Hazrat Hamza (RA). According to the Prophet of Islam (SAW), he is the leader of all martyrs. Why are there no public holidays on the days of these martyrs? Why are there holidays only during the few days of Muharram in all governmental and non-governmental institutions? On what basis will it be decided in whose memory our judiciary, legislative assemblies, provincial assemblies, and all educational institutions will be completely closed? Were we ever ordered in the life of the Prophet (SAW) to declare a holiday for the martyrdom of any martyr? Hazrat Ameer Hamza (RA) was declared the leader of martyrs, but even his martyrdom day was not declared a holiday. If not, then when will we change our unfair practices?

Stop these slogans of democracy! Millions of hearts are wounded on the day of the martyrdom of Hazrat Umar Farooq (RA), but no one cares. The day of the martyrdom of Hazrat Uthman (RA) passes unnoticed in any governmental or non-governmental institution. If you look at the history of Islam, there is not a single day without a martyrdom. Take a break, stay at home all year, close down the government. What remarkable feat is the government achieving anyway? Even now, our rulers are engaged in slandering each other, breaking all records of economic downturn and political turmoil. Now they have an excuse that every day belongs to martyrs. But did the martyrs really teach us to take a break? Martyrs gave us pain, and now it is our job to see how and where we preserve this precious pain so that it becomes a means of our salvation in the hereafter.

Come, decide on the 10th of Muharram that for the great cause for which Hazrat Hussain (RA) gave his life, we will strive for the same cause—the supremacy of Islam. We will thwart any conspiracy against Islam, and we will bring the perpetrators to justice. Make a strong resolution on the 10th of Muharram that Hazrat Hussain (RA) did not leave us to mourn and beat ourselves, but to end the ongoing immorality, oppression, and sectarianism in the world and to fully implement the religion brought by his grandfather, Muhammad (SAW).

It is sad that today those who invoke the name of Hussain (RA) do not offer prayers or recite the Quran. Today, our women commemorate the sorrow of Hazrat Zainab (RA), Hazrat Umm Kulthum (RA), and Hazrat Fatima (RA), whose funerals were carried out in the darkness of night, by going out with uncovered heads and dishevelled hair in broad daylight. Think honestly and decide what relation our actions have with these pure souls? What connection do we have with these great personalities? If we have any connection with them, we must decide today and pledge that we will bring a system in this country for which the grandson of the Prophet sacrificed himself while in prayer, after seeing his innocent son shot with an arrow in his lap, collecting the flowing blood with his hands, and pleading to the Lord, "O Allah, if this pleases You, then I am content with Your will." Don't we know that my Prophet (SAW) gave the glad tidings of him being the "leader of the youth in paradise" while he was still in his mother's lap? This is Hussainism, and if...!

Hussain's name should be taken! Obscenity is common

Hussain's name should be taken! Bribery is common

The name of Hussain may be taken! Indecency be common

The name of Hussain may be taken! the era of alcohol

May the name of Hussain be taken! At night, Shabab and Kebab parties were held

They have nothing to do with Hussain! These are not Hussaini

Who adopts the role of Hussain! This is the relationship with Hussain

The question is, do we not have a single lover of the Prophet among us who can verbally respond to those who criticize the close relatives and companions of the Messenger of Allah (SAW)? What has happened to our Islamic honour and pride? Have we Muslims forgotten this verse of the Quran?

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ
وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

"The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers. And those of [blood] relationship are more entitled [to inheritance] in the decree of

Allah than the [other] believers and the emigrants, except that you may do to your close associates a kindness [through bequest]. That was in the Book inscribed." (Al-Ahzab: 6)

Indeed, the Prophet is closer to the believers than their own selves, and his wives are their mothers. According to the Book of Allah, blood relatives are more entitled to inheritance from one another than the [other] believers and the emigrants, though you may do good to your close associates [through bequest]. This is decreed in the Book of Allah (Quran).

Friday 12 July 2024

Beginning with Ismail AS, Ending with Hussain RA

The Islamic year begins with the month of Muharram. Even in previous nations, this month was considered sacred, and its significance remains undisputed today. Especially, the tenth day of Muharram, known as the Day of Ashura, holds an unforgettable place in the Islamic calendar. Scholars have debated its nomenclature and provided various interpretations. Some believe that the day holds the tenth level of reverence granted by Allah to the days of the Muslim Ummah, while others assert that Allah bestowed numerous favours upon His chosen prophets on this day.

The importance of the Day of Ashura is highlighted in a hadith narrated by Sayyiduna Ibn Abbas from the Holy Prophet (PBUH), which states that Allah created the heavens, the earth, and the mountains on Ashura. Prophet Adam (AS) was also created on this day, his repentance was accepted, and he was admitted to Paradise on the same day. Prophet Ibrahim (AS) was born on Ashura, and the sacrifice in place of his son was provided on this day. Pharaoh was drowned in the Nile on this day, Prophet Ayub (AS) was relieved of his suffering, Prophet Dawood (AS) was forgiven his transgression, and Prophet Isa (AS) was born on Ashura. Moreover, the Day of Judgment will occur on this day (Ghuniyat-ul-Talibeen)

In the Indian subcontinent and a few other Islamic countries, the significance of Muharram is particularly associated with the martyrdom of Husayn (AS). This monumental event has cast such a profound impact on our Islamic history that other significant occurrences of this day are often overshadowed or even forgotten. The martyrdom of Husayn (AS) embodies the essence of standing for truth against falsehood. This act of supreme sacrifice, known as martyrdom, is epitomised in the highest form by Husayn (AS), who, along with 72 companions, faced an army of six thousand and chose to lay down his life rather than bow to tyranny. This is the reason we commemorate the Day of Ashura.

Examining the historical narratives, we find that Hasan (AS) and Husayn (AS) symbolise two different approaches. While Husayn (AS) represents the political struggle, Hasan (AS) embodies a non-political stance. Husayn (AS) sought to achieve his objectives through confrontation, whereas Hasan (AS) achieved his through peaceful means. To grasp this nuanced difference, it is imperative to study these historical events with integrity and utilise their lessons to guide our communities.

History reveals that two prominent families, Banu Hashim and Banu Umayyah, resided in Mecca, with longstanding rivalries. When a member of Banu Hashim claimed prophethood, Banu Umayyah became his fiercest opponents. However, following the conquest of Mecca (8 AH), Banu Umayyah, like other Arab tribes, embraced Islam. During the era of the Rightly Guided Caliphs, competent individuals from Banu Umayyah held various Islamic offices, a notable example being Uthman ibn Affan (RA). Under his rule (25 AH to 35 AH), Banu Umayyah's influence surpassed that of other tribes.

When Ali ibn Abi Talib (RA) became Caliph, Banu Umayyah revived their old rivalry, using Uthman's murder as a pretext. Consequently, Ali's (RA) caliphate (35 AH to 40 AH) was marked by internal conflicts and turmoil, culminating in his assassination by the fanatic Abdul Rahman ibn Muljam.

Following Ali's (RA) martyrdom, Hasan (RA) was pledged allegiance as Caliph. At that time, only Iraq

and Khorasan acknowledged his leadership, while regions like Syria, Palestine, Yemen, Hejaz, and Egypt remained under the control of Muawiyah ibn Abi Sufyan, who had refused to acknowledge Ali's (RA) caliphate due to Uthman's murder. In Rabi al-Awwal 41 AH, Hasan (RA) commanded over forty thousand armed men, whereas Muawiyah had sixty thousand troops ready for battle. Here, Hasan's (RA) non-political stance shines through, an aspect often overlooked by scholars and readers alike.

Having witnessed the fratricidal wars during his father's caliphate, Hasan (RA) chose to abdicate in favour of Muawiyah to end the bloodshed, despite being the rightful caliph. This decision highlights a significant, albeit underappreciated, aspect of Islamic history, paralleling the heroic martyrdom of Husayn (AS).

After this, for two decades (41 AH to 60 AH), conditions remained peaceful, and there was considerable expansion in the borders of the Islamic state. Until the death of Amir Muawiyah (Rajab 60 AH), the situation remained calm, but when the issue of the caliphate arose again, Imam Hussein, who was not pleased with the martyrdom of his father and the abdication of his brother, refused to accept the caliphate of Yazid, just as Muawiyah had previously refused to accept the caliphate of his respected father, Hazrat Ali. It is here that the role of Imam Hussein (4 AH to 61 AH) begins, the memory of which is now commemorated on the day of Ashura.

When Utbah bin Abi Sufyan began the process of taking allegiance for Yazid bin Muawiyah in Medina, Imam Hussein excused himself and quietly left for Mecca with his family. Before his arrival, the people of Mecca had already pledged allegiance to Abdullah bin Zubair, a situation that was unacceptable to Hussein. For this reason, Hussein and his family did not pray behind those who were practically ruling Mecca at that time.

After the martyrdom of Hazrat Uthman, the conditions in Mecca and Medina were not favorable for Hazrat Ali, which led to the transfer of the capital of the Islamic state from Medina to Kufa in 36 AH. Similarly, after abdicating the caliphate, Imam Hasan left Kufa in 41 AH and settled permanently in Medina. Now, when Yazid became the caliph, the love of the people of Kufa for Ahl al-Bayt surged, and they began urging Imam Hussein through letters to take up the caliphate. Imam Hasan, well aware of the psychology of the people of Kufa and the sensitivity of the situation, had already advised his brother in his will about the people of Kufa, saying, "Do not be deceived by the people of Kufa, and I know well that both prophethood and caliphate cannot be combined in our family, so it is better for you to remain silent in this matter."

However, Hazrat Hussein had chosen a role for himself, which was "the protection of the caliphate on the path of prophethood," and the suffering faced by the Muslims due to the collapse of this institution had a severe impact on the Muslim Ummah. The incident of the martyrdom of Hazrat Uthman had already occurred before his eyes, and these rebellions had left a deep impression on Hussein's mind. There is no doubt that various seditions had severely besieged the palace of the caliphate during the time of the first Umayyad caliph. Hazrat Uthman also sacrificed his life to prevent Muslims from internal warfare, even though a group of loyal Muslims was present at his house, and a large group of Banu Hashim was also ready to support and assist him. But Hazrat Uthman, having sworn them, restrained them from attacking their Muslim brothers and continued to recite the Holy

Qur'an at his home. In fact, he was also adhering to the command of Shariah:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors. (Surah Al-Baqarah, 190)

It is never permissible for a believer to initiate aggression in any way, as a Muslim seeks a path of goodness through invitation and advice, not by choosing the path of fighting. If aggression begins from others, there are two scenarios: if the aggression is initiated by disbelievers, then defense is ordered under specific conditions:

لَنْ بَسَطتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِي إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

If you should raise your hand against me to kill me - I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds. (Surah Al-Ma'idah, 28)

Abu Musa narrates that when the Holy Prophet (PBUH) warned of an impending fitnah (strife), people asked, "What do you command us to do, O Messenger of Allah?" He replied, "Break your bows, cut your bowstrings, strike your swords against stones, and remain in your homes. If someone enters your house to kill you, be like the better son of Adam (Abel). Let him kill you, but do not kill him."

This is why Hazrat Uthman ibn Affan set such a great practical example of the principles of Shariah and became the better son of Hazrat Adam. However, after this great deed, the subsequent events made it clear as day to Hazrat Imam Hussein that if Hazrat Uthman had defended the caliphate on the path of prophethood (and a few thousand people were killed to protect this institution of the caliphate, undoubtedly the institution of the caliphate would have been safe from chaos and anarchy, and Hazrat Ali, despite all his efforts, could not control the rebellions and internal conflicts during his five-year caliphate, and eventually, these unruly seditions claimed his life). Today, there would not have been such bloodshed among Muslims for the caliphate, and there would have been no place for the battles of Jamal and Saffain and the subsequent tragedies in the history of Islam.

Similarly, Hasan was appointed as Caliph by the Muslims of his time without any coercion. He was not only a legitimate Caliph, but his caliphate was also established on the principles of Prophethood. In contrast, Muawiyah's claim to the caliphate was as unjustifiable as it had been against Ali, because the authority to elect and appoint a Caliph lay with the Shura (consultative body) comprising the esteemed Companions from Hijaz. Muawiyah was among the Tulaqaa (those who were freed by the Prophet at the conquest of Makkah), thus he had no role in the appointment of the Caliph. Muawiyah's opposition, confrontation, refusal to obey, and rebellion against Ali were without justification. He was serving in the central government in a subordinate capacity and had no connection with the Shura. Therefore, Ali was the rightful Caliph, and his efforts to protect the institution of Caliphate were just. The conflicts and bloodshed resulting from these efforts cannot be blamed on Ali.

Hussain was fully aware that Muawiyah's actions had placed Hasan at a similar crossroads where he stood today. Hasan had to either protect the institution of Caliphate or save the Muslims from the fierce sedition of civil war. Hasan chose the path of peace, sparing the Muslims from civil war, but had to endure the sorrow of witnessing the dismantling of the "Caliphate on the Prophetic model." This strategy extracted a heavy toll from the Muslim community, and later, Hussain and the people

of Hijaz also faced the consequences. Hussain had seen his father, Ali, sacrifice his life to protect the institution of Caliphate. Although Hasan, after witnessing all these events, chose a non-political approach and even advised his brother to do the same, Hussain chose the political path, following in his father Ali's footsteps.

It is crucial to understand Hasan's non-political approach. To do so, we must consult authentic Hadiths and numerous reliable historical sources. Hasan faced an even more challenging situation with Muawiyah than Hussain did with Yazid, yet his response was different, as exemplified in Hussain's final sermon where he too, proposed three conditions to avoid conflict (Tabari, Vol. 4, p. 313).

Many traditions in the Hadith collections mention the virtues of Hasan and Hussain. While Hussain is often mentioned with affection, given his status as a grandson, the traditions about Hasan, which are not only more authentic but also point towards a significant role beyond familial love, are particularly noteworthy. For instance, Anas bin Malik states, "No one resembled the Prophet more than Hasan bin Ali." Beyond physical resemblance, it is also evident from authentic traditions that the Prophet made a prophecy regarding Hasan's significant future role.

Abu Bakr Siddiq narrates, "I saw the Messenger of Allah on the pulpit, and Hasan bin Ali was by his side. The Prophet turned to the people and then to Hasan, saying, 'This son of mine is a leader, and perhaps Allah will use him to reconcile two large groups of Muslims'" (Bukhari).

This prophecy of the Prophet was fulfilled precisely in Hasan's lifetime. He was given the pledge of allegiance in 40 AH, at a time when internal strife among Muslims had not yet ended. The rivalry between the Umayyads and the Hashemites was at its peak; neither side could eliminate the other nor were they willing to concede. When Hasan received the pledge, he took a promise from the people, "You will fight against whomever I fight, and make peace with whomever I make peace." With this, Hasan's caliphate posed a new challenge to Muawiyah. To confront this challenge, Muawiyah marched with an army of sixty thousand from Damascus to the fields of Madyain, while Hasan led an equally strong force from Kufa. Both armies faced each other like mountains, with Hasan's soldiers having already pledged to fight to the death under Ali's command.

In the battlefield of Madyain, Muawiyah sent a message to Hasan, proposing peace over war and suggesting that Hasan recognize him as Caliph and pledge allegiance to him. After thoughtful consideration, Hasan accepted this proposal and handed over the caliphate to Muawiyah, though this decision was not well-received by Hasan's fervent supporters. Hasan replied with a historical statement, "If the caliphate was a rightful claim of Muawiyah, it has reached him. If it was my right, I have given it to him." Following this peace, Muawiyah allotted an annual stipend of one hundred thousand dirhams to Hasan (Hafiz al-Dhahabi, Al-Ibr, Vol. 1, p. 48).



By stepping back, Hasan transformed internal discord into unity, averting another significant bloodshed after the battles of Jamal and Saffain. The Muslim forces, which had been engaged in internal conflicts since the third Caliph's time, and had halted Islamic conquests, were now once again bringing news of victories. The door that had closed on the spread and expansion of Islam due to civil wars was reopened, thanks to Hasan's initiative. True courage lies in retreating, when necessary, though few can muster such bravery. Outwardly, it appeared as a retreat, but it saved the Muslims from internal strife and restored their strength, leading to significant external victories.

If Hasan had insisted on the caliphate, it is possible that the Muslims would have been destroyed in internal wars within the first century of Hijrah. Islam, now a global religion spreading from China to Morocco, might have taken a different shape. The courage to act non-politically after the fact stemmed from Hasan's significant contribution to the Muslim community, proving to be an invaluable asset to the Ummah of Muhammad (PBUH).

But if we look at the character of Hazrat Hussain, his methods are also strengthened that he has made such a determined history of sacrifices for the protection, defense and revival of the "Khilafah Ali Minhaj Nabuwat" that will last until the Day of Judgment. It will be a beacon for the oppressed. Hazrat Imam Hussain sent his cousin Hazrat Muslim bin Aqeel to Kufa on the strong insistence of the people of Kufa to save the institution of Khilafah. . It is known from the historical books that about eighteen thousand people had pledged allegiance to him on behalf of him, but when Ubaidullah bin Ziad, on the orders of Yazid, killed Hazrat Muslim bin Aqeel and his Kufi host Hani bin Arwa on the roof of the palace, they killed him. So it was as if Yazid's first message to the people of Kufa was what would be the price of Hazrat Hussain's allegiance. At the same time, the people of Kufa went silent in their homes and Hazrat Hussain, who had travelled more than half of the journey to lead these disloyal people, He did not return from his journey even though all the Jalil-ul-Qadr Companions in Makkah had forbidden him from this journey. Abdullah bin Umar, Abdullah bin Abbas, Amr bin Saad bin Al-A'as, Abdul Rahman bin Harith and other elders of Makkah strongly forbade Hazrat Hussain, but Hazrat Abdullah bin Zubair said that he should accept the government of Makkah instead of going to Kufa. Raise your hand, I pledge allegiance to your hand first. Abdullah bin Jafar bin Abi Talib wrote a letter to Madinah and persistently forbade it, but Hazrat Imam Hussain's determined nature did not agree with it in any way, even he refused to accept the last word of Hazrat Abdullah bin Abbas that women and children Leave in Makkah and travel or at least leave after Hajj which is only a few days away.

When Imam Hussain met Hazrat Abdullah bin Mutiyya on the way to Kufa in the first week of Dhul Hijj 60 AH, he respectfully said to Hazrat Imam Hussain: "I swear to you that you should return to Makkah, if you accept the caliphate from Banu Ummiya." If they try to take it away, they will surely kill you and then every Hashemite will become bold to kill every Arab and every Muslim. But Hazrat Imam Hussain told his companions in clear words that The view is nothing but the revival of "Khilafah Ali Minhaj Nabuwat". Hazrat Hussain was fully aware of the importance of Khilafah in the Islamic system of obedience. Hazrat Hussain was also aware of the manner in which the institution of Aoulal al-Amr was established by the Holy Prophet and the Caliphs of the Rashidun for the stability of the Islamic system of obedience. The caliph Yazid bin Muawiya, appointed by Muawiya bin Abi Sufyan, abolished the veneration and sanctity of this institution. It is very difficult for a person like Hazrat

Hussain to sit down after seeing the religious and political damage caused to the Islamic society by the destruction of this institution. was

However, at the end of the day, Hazrat Hussain understood the situation in the field of Karbala. The martyrdom of Hazrat Muslim bin Aqeel, the disloyalty of the people of Kufa, his short caravan compared to Yazid's Lashkar-e-Jarar seemed like a match between mountains and ants, but Hazrat Hussain was extremely brave, courageous and extremely noble. He was not at all afraid of death, but it was not possible for him to prevent the birth of compassion in his heart for his fellow women and children. Therefore, on the last day of Muharram 61 AH, the speech he gave in front of Yazid's army in the field of Karbala was eloquent. It is a wonderful masterpiece of rhetoric. He also said, among other things: If the donkey of Jesus was left, the entire Christian nation would have nurtured it until the Day of Judgment.

In fact, if there was any other kind of problem, then the Kufi Muslims would probably be four hands ahead of the Christians, but here the grandson of the Prophet (PBUH) was standing in front of Yazid's army as his political rival, and neither Muslims nor Christians are ready to forgive a political rival. The same Yazid who had marched on Madinah in 64 A.H. He had ordered Muslim bin Utbah to take full care of Hazrat Zain al-Abidin, the son of Hazrat Imam Hussain, because he was separated from the political life in Madinah and lived an isolated life in the suburbs of Madinah. They were because Yazid was very strict on what he inherited from his father, a rule of politics: "I do not stand between the people and their languages until they stand between us and our empire." I am (Ibn Taseer Complete Volume 4 Page 5)

So, history tells us that Hazrat Hussain agreed to make peace with Yazid at the end.

1. I should return to Makkah and engage in silent worship there.
2. Let me go to a border to be martyred fighting the infidels.
3. I am refraining from writing the third condition so as not to create more differences in the Ummah.

The change in Hazrat Hussain's attitude caused a wave of joy in Yazid's army, although they were facing each other in the field of Karbala, yet it was a state of respect for the Prophet's grandson that people from both sides prayed together. used to do and often offered prayers under the guidance of Hazrat Hussain. When this message reached Ubaidullah bin Ziyad, he too was very happy at this excellent solution without a fight, but his adviser Shimar Zil-Joushan, who was Hazrat Hussain's uncle and possessed a very bad temper, at the same time Ubaidullah bin Ziyad's mind turned away. He closed all the ways of Hazrat Hussain's return and finally started the battle of Karbala in which Amr bin Saad took the initiative by throwing the first arrow at Hazrat Hussain's caravan, which ended in the martyrdom of Hazrat Hussain. It is worth noting here that Amr bin Saad was Hazrat Hussain's paternal uncle and Shimar Zil-Joushan's paternal uncle.

No matter how much the Nation of Islam can be proud of these two characters of history until the Day of Resurrection. Although Hazrat Hussain also tried to implement Hazrat Hasan's non-political method in the last time, but Allah Ta'ala intended to take an unprecedented sacrifice from Hazrat Hussain by taking the task of protecting and defending the "Khilafah Ali Minhaj Nabuwat" from Hazrat Hussain. The purpose of his martyrdom was to convey the message to the Muslim Ummah that no matter how chaotic and turbulent the situation, the establishment and influence of the

Islamic system of government, the Islamic system of obedience, which are among the first requirements of faith, should be continued at all times. Until the institution of Khilafah is completely restored to its original form. Apart from this, there are countless other lessons for us in these characters, the only condition is that we ourselves are sincere.

غریب و سادہ رنگیں ہے داستانِ حرم
نہایت اس کی حسینؑ ابتداء ہے اسمعیلؑ

Poor and simple colors is the story of Haram
Most of all, his Hussain (RA) origin is Ismail (AS).

Saturday 13 July 2024

The Hidden Radiant Aspects of Hussainiyat

In the year 11 AH, when the Prophet Muhammad (PBUH) passed away, Hazrat Hussain (RA) was 7 years old, a pure age of childhood. Accordingly, in the year 61 AH, when he was martyred in Karbala facing Yazid, he was 57 years old. This means that from the time of the Prophet's passing to the Battle of Karbala, there was a long period of 50 years in his blessed life. The question arises: where did these 50 precious years of his life go? Because whenever Hazrat Hussain is mentioned, it is either about his childhood or the last days of his life when he faced Yazid in the field.

We need to consider the following: Where did he spend the remaining 87% of his blessed life? With whom did he spend it? Under whose authority did he spend it? Under which caliph's rule did he live? In which mosque did he pray? Behind which Imams did he offer his prayers? Where did he get married? Who came to his home for the marriage of his sister, Hazrat Umm Kulthum? Who became his brother-in-law? Who were his friends, if any? From whom did he receive his stipend? For whom did he serve as a minister or advisor? Where was he during the 2-year and 3-month caliphate of Hazrat Abu Bakr (RA)? Where was he during the nearly 11-year caliphate of Hazrat Umar (RA)? Where was he during the nearly 12-year caliphate of Hazrat Uthman (RA)? Where was he during the nearly 5-year caliphate of Hazrat Ali (RA)? Where was he during the more than 19-year rule of Hazrat Amir Muawiyah (RA)?

Let's ask these questions to the authentic historical books that are not only trusted by all Muslims but are also referred to in many of our own books and sermons. The answers to all these questions are that during this entire long period, Hazrat Hussain (RA) remained a follower, relative, assistant, minister, advisor, supporter, and helper to all these sacred personalities. He pledged allegiance to all the caliphs from Hazrat Abu Bakr (RA) to Hazrat Amir Muawiyah (RA) and prayed behind them.

He shared his honor, love, marriage, grief, friendship, enmity, and relations with Hazrat Umar (RA) by marrying his sister, Hazrat Umm Kulthum, to him. Hazrat Hussain (RA) married his daughter, Hazrat Sakina, to Hazrat Uthman's grandson, Zaid bin Amr, and his other daughter, Fatimah bint Hussain, to Hazrat Uthman's other grandson, Abdullah bin Amr, thereby establishing all relationships with Hazrat Uthman. Similarly, when rebels besieged Hazrat Uthman's house, Hazrat Hussain (RA) guarded it.

These are the facts that span Hazrat Hussain's entire life. Yet, neither the Ahl-e-Sunnah nor the Ahl-e-Hadith question why these 50 years of Hussainiyyat remain hidden from the Ummah, nor do they seek answers to resolve the differences within the Ummah. Meanwhile, the Shia community will never reveal these truths, even after death, because it would dismantle the foundation of their beliefs.

The truth is that Hussainiyyat is not just about becoming immortal by standing against Yazid; Hazrat Hussain (RA) practically demonstrated that:

- Following Hazrat Siddiq Akbar (RA) is also Hussainiyyat.

- Accepting the leadership of Hazrat Umar, Hazrat Uthman, and Hazrat Amir Muawiyah is also Hussainiyyat.
- Establishing relations with Hazrat Umar and Hazrat Uthman is also Hussainiyyat.
- Guarding the house of Hazrat Uthman is also Hussainiyyat.
- Loving all the Sahabah is also Hussainiyyat.



Restricting Hussainiyat to just Karbala and hiding the remaining 50 years of Hazrat Hussain's blessed life can be the act of an enemy of Hazrat Hussain but never that of a friend.

Monday 15 July 2024

What is the Feeling Called Shame?

We are quite peculiar beings. I was about to say unfortunate, but the truth is that I want to say just that. Something inside me stops me from going too far. Our behaviors, our attitudes, our lifestyles, our desires—everything is strange, even our dreams. We are a bundle of contradictions. We ignore what is important and prioritize what is secondary. I am a person of desires, but I should have been a person of God. A person of God loves His moving, living, laughing, and singing creations. But wait! Not conditional love—just pure love, with sincerity, without any expectation. Just giving, taking nothing in return, with open arms and an open heart, without any narrow-mindedness. Greed and avarice should not even touch it... just pure love. My Lord loves those who love His creation. How strange is it that I love someone but ignore His creation!

I still remember that time... At Hasan Mutahar's place in Makkah, we had just returned from Umrah and were preparing for Madinah. A large drawing room and an old man with white hair... and his smile at the debate of some friends. I have seen many angels in human form; he is one of them, full of patience and endurance... and I have not even been touched by either.

When it took too long, he said to me, "You have understood, haven't you? They are just debating!" I laughed a lot and said, "No Baba Ji, I have understood a bit, but not completely." "Oh, my son! When even someone's bad habits seem good to you, when you feel love even for their anger, when you feel ecstatic hearing their scolding, when you want to hear their reprimands and even do something to be scolded, when 'you' cease to exist and 'they' settle within you, when 'ego' not only dies but annihilates, when they reject you and you come closer... when they penetrate every vein, every artery, every drop of your blood, then understand, yes! This is love. If not, then it's all futile, all a waste of time."

Yes, I had understood. No one can deny experience. It is exactly like that. It feels strange to me. We all seek Allah's love and yet disdain His creation. I don't know what this is. I want to confine it when love is freedom. He is the Lord of the whole world, the Lord of the entire universe, and I consider Him only the Lord of Muslims. He is infinite, and I want to confine Him within my bottle. I divide His people into categories, while He gives to everyone, and I withhold from everyone. He is vast, and I am narrow-minded. I don't leave the accounting of people to Him and become the enforcer myself. Instead of spreading love, I sow the seeds of hatred. Who am I to come between Him and His creation? I attack humans with sticks and guns. He forbids coercion, and I want to impose my will through force. I don't listen to Him at all and claim to be His vicegerent. My desires have ruined me; I have become a torment for His creation and demand from the Lord to look at me with love! I am oppressive myself and ask for His mercy! I am not ready to forgive anyone and always ask Him to forgive me! I eat to my fill and remain oblivious to the dust-laden people around me!

I am strange; I have usurped the rights that my Lord has given to everyone. I enforce my will not with love but with bullying, coercion, and threats. I am so oppressive that when my family members, whom I have raised with so much effort—lying and telling the truth, toiling without regard for right or wrong—when they demand their rights that my Lord has granted them, I take up a stick and attack

them. At that moment, I do not remember my Lord. I am very cruel; I have taken away the rights that the Lord has given and still claim to love my Lord!

Every person has a special relationship with the Lord, and no device has been invented to tell me how close someone is to the Lord... whether it is the person holding prayer beads or the one laying asphalt on the road, the one riding in a car or the one walking barefoot. Yes, even the one sitting in an airplane could be close to Him. What business do I have interfering between the Lord and His creation?

Why don't I look at myself and see what my relationship with the Lord is! If I pray, I look down on those who don't. If I fast, I consider myself superior to others. How do I know what someone else's circumstances are? That person and their Lord know... I have to mind my own business. I do not do what I should and keep doing what I shouldn't.



When will I stop making false promises of love to my Lord! Hating His creation and claiming to love the Lord. I don't understand it; if you do, please explain it to me.

Whenever Mian Shahbaz Sharif appears in front of cameras and microphones, he still speaks with great compassion about the sufferings of the poor due to inflation, forgetting that as Prime Minister, it is under his orders that taxes were increased in the budget, leading to a storm of inflation that has made people scream. Under his orders, electricity and gas rates were increased so much that the nation is on the brink of starvation. On the other hand, under his orders, our elected members of parliament will now receive 30 free air tickets annually instead of 20, costing the public an additional twelve and a half thousand rupees in taxes every year.

These are the same people who swore to alleviate the public's hardships before getting votes. On one hand, life has been made difficult for the public, while on the other, the budget for the protocol vehicles of President Asif Ali Zardari has been increased fourfold to 44 billion rupees. The nation is in despair as these elites had announced they would work without salary as a favor to the nation, yet the budget for the decoration of the Presidential Palace's garden has been doubled to 60 million rupees. Alone, President Zardari has 85 staff members in the Presidential Palace, and meals are prepared daily for over 200 people. It is even said that during his last presidency, when he suddenly craved okra while in France, a special plane was dispatched to fulfill this desire due to the unavailability of okra in France. However, the nation is told that the budget is made according to IMF's dictates, but does the IMF not see these luxuries? Why is the nation not told that the power plants set up by IPPs are owned by how many current elites? The nation is suffering, while the extravagance of these two families and the elite is increasing daily, foreshadowing the country's doom.

The burden of foreign loans has increased so much that even to pay their interest, we have to resort to the curse of taking more loans. The Prime Minister tells the nation that if we do not free ourselves from the IMF now, it will be a matter of great shame. Do you know what the feeling of shame is? All

these loans were taken by you, with no relation to the public. The time is soon coming when all the looted money in Western banks will be seized to repay these national debts!

May you all live prosperously, happily, and joyfully... everyone has to leave this world; no one will stay forever. Only the name of my Lord will remain. I am not saying this, Baba Iqbal is!

عجب واعظ کی دیں داری ہے یارب
 عداوت ہے اسے سارے جہاں سے
 کوئی اب تک نہ یہ سمجھا کہ انساں
 کہاں جاتا ہے، آتا ہے کہاں سے
 وہیں سے رات کو ظلمت ملی ہے
 چمک تارے نے پائی ہے جہاں سے
 ہم اپنی درد مندی کا فسانہ
 سنا کرتے ہیں اپنے راز داں سے
 بڑی باریک ہیں واعظ کی چالیں
 لرز جاتا ہے آواز اذال سے

Baba Iqbal's Poetry:

O Lord, what piety is this of the preacher
 That he has enmity with the entire world?
 No one has understood yet where man comes from
 Where does it go, where does it come from?
 From the same place, night has received its darkness
 Where did the star shine?
 We narrate the tale of our pain
 They listen to their secrets
 The preacher's tricks are very subtle,
 His voice trembles at the sound of the call to prayer

Tuesday 16 July 2024

The Dream of a Welfare State

An elder once advised, "If someone extends their hand in front of you, do not let it return empty." The Holy Prophet Muhammad (peace be upon him) even said that if you have nothing to give, a smile is also a form of charity. This brings us to the topic of beggars, especially those who are professional beggars or healthy and strong individuals who still beg in the streets and markets. We all know that some people run this as a business, and some pretend to be disabled. Despite this, the elder insisted that no matter who it is, only see the outstretched hand and do not let it return empty. Do not argue about why a healthy person isn't working. You do not know what compulsion lies behind their apparent health. Leave it to Allah and fulfill your duty.

When I pondered over this, my heart strongly endorsed the elder's wisdom. Can we truly say with our hands on our hearts that we deserve what Allah has given us? Our situation is such that we blatantly violate Allah's clear commands day and night. We verbally profess faith, but our actions do not align with it. We are like an employee who always says "Yes, Sir" to the boss but never actually follows his orders! We verbally acknowledge Allah as the provider but, in reality, believe our efforts, jobs, businesses, or other economic endeavours are the sources of our sustenance. By embodying the qualities that Allah has reserved for Himself, we commit an unforgivable sin of associating partners with Him.

Regrettably, while arguing with Allah's distressed servants, we forget ourselves. Our Allah forgives many of our shortcomings and grants us sustenance and worldly pleasures. Are we among those who obey Allah as much as a single meal's worth? Can we claim any right to the blessings we receive as compensation for our deeds? Do we work so diligently for our Lord that we can justify what we have? The truth is, when I sit down for breakfast, I sometimes wonder why I am receiving this. Everything I need is available, but what deed or effort has earned me this? In my daily life, I do not see any act that makes me deserve even a single morsel. We live like faithless people, practically denying Allah.

A friend once remarked that in Pakistan, cloth merchants use shorter measuring tapes, and other measuring standards are not up to mark. There is hardly a petrol pump with accurate meters and pure oil. It was generally believed that motorway petrol pumps were accurate, and I often refuelled at these pumps during my travels in Pakistan. But one day, it was reported that an inspection found more than half of these pumps to be faulty. An authentic Hadith states that a nation that cheats in measurement is deprived of sustenance, but we do not care. A nation was punished and destroyed for the crime of cheating in measurements, but who takes heed? Here, those entrusted with the nation's treasury loot millions and billions and stash them in foreign bank accounts, and through one National Reconciliation Ordinance (NRO), they get another chance to plunder the nation's wealth. When each new government presents the previous rulers' record of looting, the nation is left breathless.

Whenever I look at the current state of the country, where Pakistan ranks second in the world for the number of Hajj pilgrims and first for Umrah pilgrims, yet ranks 160th on the global honesty index, and according to the World Justice Project's annual report, Pakistan's judicial system is ranked 130th

out of 139 countries for adherence to the rule of law. Corruption is rampant: a meter reader who takes bribes records 1500 units as 500, a butcher charges for pure meat but weighs bones with it, a milk seller who adulterates milk while advertising purity, a police officer who adds two extra packets of heroin to an innocent person's FIR, a teacher who signs in from home and collects a salary, a shopkeeper who shortchanges customers, a minor official who takes a cut from bribes meant for his boss, an athlete who tarnishes the nation's name by fixing matches, and so on. This is the harsh reality of our society, where cheating, dishonesty, and corruption are pervasive at every level.



A young person who stays up all night watching movies and spreading nonsense and lies on social media, only to fall asleep as soon as the call for Fajr prayer (Allah Akbar) is heard; an MPA or MNA who embezzles millions to build a road worth ten lakhs; a contractor who steals millions to install a ten thousand rupee hand pump; a councillor who embezzles thousands to build a small drain with just a few hundred; a landlord who lends heavy interest loans for growing grain; a revenue officer who manipulates land records to leave ill-gotten wealth to his son – all these people are shamelessly engaged in their corrupt activities.

Doctors who perform Umrah with commissions earned from medications and lab tests, journalists who sell their pens for money, religious leaders and preachers who collect donations in the name of religion – when everyone is making holes in the boat, we cannot then claim, "The hole made by so-and-so was bigger than mine, that's why the boat sank!" Everyone is guilty, and each person, by using social media without verifying information, believes they are free of blame. If, in these times, we are ruled by politicians who continually harp on about a "new and old Pakistan," isn't this the punishment for our deeds? The question is, what should we do to improve the country's situation in these circumstances? What are the factors that have led to our country being deprived of countless experts who have a genuine desire to serve the nation honestly?

Without immediately eliminating the usurious system, we can never realize the dream of establishing a welfare state. Our national constitution contains provisions regarding Islam, but our rulers have always remained secular and believe that the country's salvation lies in secularism. Secular leaders from around the world are our ideals, and we have legitimized interest, which is a war against Allah and His Prophet (peace be upon him) and insist upon it. This means we consider ourselves more powerful than Allah and His Prophet (God forbid). The extent of this is that our political leaders, who apparently do not tire of taking the name of Islam day and night, are involved in interest-based businesses with banks. To evade national taxes and show off their generosity, they also run some charitable organizations with these businesses. They think that perhaps in this way, they can win the hearts of the people and also please the Creator and earn a place in His paradise.

We were talking about beggars, and you do not know why someone is a beggar. Why is a woman a prostitute? We make a woman a prostitute, enjoy her services, and then arrest her for breaking the law, with the punishment being stoning. Whenever I visit Pakistan, I buy newspapers from the boy selling them at various traffic lights, appreciating his hard work. I urge you not to let the outstretched

hand before you go empty. Isn't it enough that the hand is not yours but someone else's and you are the giver, not the taker!

The new Islamic year has begun. Let us prostrate before our Lord and not only pray for the elimination of the usurious system from the country but also repent sincerely for this heinous act. Who knows, perhaps the prayer of just one person at a particular moment might change the fate of Pakistan.

Wednesday 17 July 2024

A Few Threads of Literary Yarn

Ahmed, Abu al-Qasim, Abu al-Tayyib, Prophet of Repentance, Prophet of Mercy, Prophet of Clemency, Prophet of the Ultimate Battle, the Mercy Gifted, the Beloved of the Merciful, the Chosen One, the Selected, the Distinguished, the Truthful, the Verified, the Trustworthy, the Holder of the Praiseworthy Station, the One with the Means and High Rank, the Possessor of the Crown and Ascension, Leader of the Pious, Master of the Messengers, the Unlettered Prophet, the Messenger of Allah, the Seal of the Prophets, the Greatest Messenger, the Illuminating Lamp, the Kind and Merciful, the Firm Handle! May my parents sacrifice for you! Even if I were to cleanse my tongue millions of times with musk and camphor, and if I were to use the pens made from all the trees in the forests on earth and the ink from all the oceans, it would still be impossible to write even a single praise of your noble deeds. Yet, this insignificant one dares to present this humble plea, this audacity, this attempt, this night-time sigh of my pen, this morning lament seeking to spread across the pages, to ask for the permission to stand in the presence of this unparalleled sanctuary. This boldness, this courage, this aspiration, this permission itself is a result of your benevolence and grace.

Even if there are hundreds of supplicants, I would still be recognized; if there are thousands, perhaps I would reach; if there are millions, perhaps my voice would be heard; if there are billions, perhaps I would find a corner in the caravan of love and devotion. But standing in front of your limitless, countless, immeasurable sanctuary, I too am a servant among the countless supplicants at your door. I am well aware of the status of my words, my style, my expression, yet I bring these few literary threads to your exalted court.

O Mercy to the Worlds! Such a grand court where seventy thousand angels are present from dawn till dusk, and another seventy thousand have the honor from dusk till dawn, and their turn doesn't come till the Day of Judgment. How can this insignificant, impoverished, ignorant of the etiquette and art of eulogy become acquainted with such a grand court? I present myself because appearing in royal courts without an offering is considered disrespectful. Thus, this humble one seeks permission to present the pieces of my heart, adorned with the glaze of salutations, in the boat of devotion and love, at your exalted court.

O Chosen Prophet! I am a beggar, I do not even know how to ask, unaware of the proper manner of calling out. My cry, my few tears, which flow in the middle of the night, are awaiting acceptance in your court and are now anxious to take the form of words at the tip of my pen. If these tears have any meaning, then accept them. The pain hidden in these tears is not concealed from you, the anguish is not hidden from you, the tenderness is not hidden from you. Even if I want to turn all these into words and write them down in your service, it is not possible. These are merely the scars of your love, which can never fade, the wounds of your memories that cannot heal. These scars, these wounds are also a gift from your gracious gaze.

O Taha! I heard from the elders, read in the books that poets, praises, lamenters, those who mention you, those who express your virtues and write about you, reach your court without any hindrance. I could not become a poet as I am not melodious, I could not become a speaker to ensure no deficiency in your praise, I could not become a praise as I lack the poetic taste, I could not lament as I did not possess a burning chest, I could not reach with lamentation and fervor as I could not perform the

recitations worthy of you. This is why my benevolent friends do not hesitate to accuse me of not making full efforts to find the proper way to express love. But you know, everything is clear to you that I consider it extremely disrespectful to reveal my heart's condition to anyone other than my Kind Lord. Now you change the hearts of those who have such complaints against me and grant me such ability that I transform into the message you brought so that my entire being becomes a slave of humility and my every action carries your approval. On the Day of Judgment, may I be identified among your servants. It never even crossed my mind that this sinner would have the chance to be present in such a manner where even breathing loudly is impossible!

O Ya-Seen! The details of your pure life, the account of your blessed being, your stature, and your noble features, whose vision transformed an uncivilized region into the envy of the moon and stars in a short period, the teachings, and character that tore apart all dark curtains of ignorance and superstition, your life-giving message that revolutionized the world. Truly, the Lord endowed this perfect servant and pride of humanity with unmatched outward beauty before bestowing all the virtues of character, so much so that your beauty of appearance became a chapter of your beauty of character. The verbal depiction of your beauty has reached us through the companions and the revered successors, revealing that the Lord granted you such beauty and elegance that anyone seeing you for the first time from afar would be captivated, and seeing you up close would be enchanted. Without a doubt, my Lord molded you in such a form that even beauty was proud of you!

O Witnessed Prophet! You are the most beloved and esteemed Prophet of Allah. Therefore, the Almighty has combined the virtues, attributes, and merits of the previous prophets in your noble personality in such a way that you have become the ultimate standard of excellence and perfection. In this respect, you are also the ultimate standard of beauty and grace. About your comprehensive and perfect stature, Allah Almighty says:

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ أَقْتَدَهُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

Those are the ones whom Allah has guided, so from their guidance take an example. Say, "I ask of you for this message no payment. It is not but a reminder for the worlds." (Al-An'am, 6:90).

This verse implies that Allah has instructed you, O Prophet of the Last Age, to emulate the virtuous ways of those prophets so that the collective virtues and perfections of all the prophets and messengers may be embodied in your being.

O Eager for You! Hazrat Hassan bin Thabit, whom you would lovingly command to recite poetry, beautifully describes your perfect beauty as follows:

وَأَحْسَنُ مِنْكَ لَمْ تَرَ قَطُّ عَيْنِي
وَأَجْمَلُ مِنْكَ لَمْ تَلِدِ النِّسَاءُ
خُلِقْتَ مُبْرَأً مِنْ كُلِّ عَيْبٍ
كَأَنَّكَ قَدْ خُلِقْتَ كَمَا تَشَاءُ

(You are more beautiful than anyone my eyes have ever seen, and no woman has ever given birth to anyone more beautiful than you. You were created free from every flaw, as if you were created according to your wishes.) – Hassan bin Thabit, Diwan: 21

Mulla Ali Qari, in another place in the commentary of Qasida Burda Sharif, writes: "If the true blessings of the name of the Holy Prophet (PBUH) were to be manifested even today, by its blessing the dead would come to life, the darkness of disbelief would be removed from the disbelievers, and the heedless hearts would be engaged in the remembrance of Allah. But Allah Almighty has, in His

perfect wisdom, veiled the beauty of this hidden pearl and the perfection of this preserved gem. Perhaps the wisdom of the Lord of the worlds is that, unlike other matters, faith in the unseen is possible only through veiling, and witnessing the truth is contrary to it. The complete manifestation of the Holy Prophet's beauty and grace has also not been made, lest the ignorant fall into exaggeration and thus become heedless of the knowledge of Allah."

O Seal of the Prophets! I too have found an excuse, a pretext, to present myself in your noble presence today through my writing. You are aware of my circumstances that today, relying on prayers day and night to be present at your door, I am expressing my humility and helplessness with the hope that the cries from my restless heart now seek permission for such a revolution where the reflection of your blessed life is evident in every aspect of life. Sometimes it feels as if these days and nights of separation might take my life, breathing becomes difficult, and the heartbeat becomes irregular. I never thought I would dare to present my written requests in your noble presence. But when a daughter of your family, who has changed the direction of my life, ordered me, I, trembling, bowed my head, considering it a presence in the court. I also believe that incomplete and broken words cannot encompass my heartfelt cries, but you are such a master that stones find tongues in your blessed hands, not just animals and birds, trees, but the entire creation of the heavens and the earth proudly claims affiliation with you. So my pen also seeks permission to be quenched with a drop from the ocean of your attributes. Allah has adorned you with the attribute of being a distributor, and for me, the greatest reward of my life is that the Merciful Lord has made me your follower.

O Wrapped One! The Creator of the heavens and the earth, the Lord of the highest realms, has made you the Messenger of the universe, the pride of existence, and a perfect example and role model for humanity. Your way of life has been declared the natural way. Your daily life routines have been set as a standard and criterion until the Day of Judgment. This is why every aspect of your life is radiant and every facet is bright. From the day of your birth to the day of your passing, every moment has been preserved by the Almighty, and your devotees have meticulously recorded every action of yours and passed it down to us with authentic references. Therefore, the comprehensiveness and perfection of your blessed life are safeguarded from any doubt or suspicion. No other great personality's life, routines, manners, temperament, movements, seating, and habits have been recorded as comprehensively and accurately as each detail of your life, down to the specifics of items related to every moment of your life, is available to everyone in the Seerah and history with references.

O Reliable and Verified One! Because, in this mortal world, to live a desirable and perfect life, Allah the Almighty has made Islam the system of life and you the model of life. The Islamic way will be the one that is verbally and practically transmitted from you. Your way is called the Sunnah, and you have said, "Whoever turns away from my way is not of me."



O Benefactor of Humanity! The writings and narrations about your noble life and esteemed habits concerning worship and obedience continue to this day. Your mention continues somewhere every

moment and every second. Your life will continue to be narrated and described, yet your topic will never become old. This is the miracle of your blessed life, and this is the explanation of "And We have raised your mention."

The success and honour of the companions of the Prophet (may Allah be pleased with them all) in both this world and the Hereafter stem from their adherence to the Sunnah. This adherence remains the key to elevation and good fortune in every era and every age. For those who did not witness the Prophetic era, the era of the companions serves as the exemplary model of conduct, as they were the practical embodiment of the Prophet's training. Consequently, after thorough examination, they were deemed the standard of faith and action for all of humanity because the Prophet himself trained them. Allah, the Lord of all worlds, repeatedly tested their actions, character, faith, Islam, and monotheism, and then graced them with His approval and pleasure. In various places, Allah mentions, "They are the ones whose hearts Allah has tested for piety," and "Believe as the people have believed," referring to the companions of Muhammad, and "They are the rightly guided." This is because they were nurtured by the Prophet and reflected his beautiful character. Not only in their worship but also in their demeanor, the light of the Prophet's character shone through, which is why the Prophet said, "My companions are like the stars; whichever of them you follow, you will be guided" (Tirmidhi). Since stars are used for navigation in the desert or wilderness, the Prophet likened his companions to stars, as they were the beacons of faith in the desert of polytheism and disbelief.

In several authentic books, certain aspects of the Prophet's life have been highlighted as narrated by his trained companions. Here, I attempt to briefly mention each of these aspects.

According to some narrations, the Prophet was born on the 12th of Rabi' al-Awwal in the Year of the Elephant. The Shamail al-Tirmidhi is the most authentic and comprehensive source describing the physical attributes of the Prophet, as mentioned by Imam Tirmidhi. The Prophet had a medium stature, a fair complexion with a hint of redness, and black, slightly curly, soft hair that sometimes reached his shoulders, sometimes his neck, and sometimes the lobes of his ears. His radiant face shone like a full moon, his chest was broad and full, his body was neither too thin nor too fat but perfectly proportioned, with no blemishes. Between his shoulders was the seal of prophethood, a reddish protuberance the size of a pigeon's egg, which looked extremely pleasing. His forehead was broad, his eyebrows were arched but not joined, his mouth was wide, his lips were ruby-like, and when he smiled, his teeth gleamed like pearls with slight spaces between them. His chest had a thin line of hair running down to his navel, and the rest of his body was free of hair. The companions unanimously agreed that they had never seen anyone as beautiful as him. The Prophet himself gave the title of "Poet of the Prophet" to Hassan ibn Thabit (may Allah be pleased with him), who in his praise-filled poems depicted the Prophet's beauty:

وحسن منك لم تر قط عيني وجمل منك لم تلد النساء
خلقت مبر من كل عيب كنك قد خلقت كما تشا

My eyes have never seen a man more beautiful than you, and no woman has ever seen a man more beautiful than you. He used not to laugh, nor to make noise, nor to shout, he spoke every word clearly, and when he addressed the crowd, he repeated the sentence three times clearly. The style of speech is dignified, the sweetness in the words makes the heart long to listen, a slight smile on the lips that increases the beauty of Anwar's lips and face, while walking, the speed was as if descending from a high place. They did not look left or right, nor did they walk with their necks raised

towards the sky. His hands and feet were as soft as silk, he never got angry in personal matters, he did not bother to do his own work, and if someone shook hands with him, he would not let go of his hand until he shook his hand. When talking to him, he would turn his attention to him, and when someone spoke to him, he would listen with full attention, yet there was such fear that the companions did not have the courage to talk. Everyone thought that they wanted me the most.

The Beginning of Da'wah and Tabligh: After being crowned with the Crown of Prophethood and the Khilaat of Prophethood, he invited a society to faith and monotheism which was mired in polytheism and disbelief. It was missing, brutality and animality reigned, every powerful pharaoh was made. The epidemic of murder and murder was common, neither honor was protected, nor innocence was protected, nor was there any place for women, nor was there any refuge for the poor. Wine was poured out like water. Indecency was at its peak; unity was right on the face of the earth. There was no concept of self-interest, selfishness was far away, theft, corruption was at its peak and injustice was at its peak. The toxic atmosphere had alienated man from man, humanity was taking its last breath, the stench of polytheism was rising from the society. The hearts were fouled by the impurity of disbelief. According to the Holy Qur'an, the human being of that era was standing on the edge of hell, close to death, and mercy came to the truth and the survival of humanity was announced from Mount Safa after centuries saying,

يَا أَيُّهَا النَّاسُ قُولُوا لَا إِلَهَ إِلَّا اللَّهُ تَفْلِحُوا

O people! There is no god but Allah. Believe in Muhammad, the Messenger of Allah, and you will be well. It was not a sound, but a crackle of electricity in the hall of void.

وہ بجلی کڑکا تھا یا صوتِ ہادی
عرب کی زمیں جس نے ساری ہلادی

It was lightning or sound

The land of Arabia that shook the whole

This voice of truth of yours was the beginning of a great revolution which changed the history of the world of humanity. This declaration was the message of reviving monotheism, which breathed a new spirit of life into the dead hearts of the Arabs, and then the world saw a scene that was unimaginable: killers became righteous, idolaters became idolaters, cruel and angry. Those who bowed down before hundreds of false gods became tunnels before the One God, the merciless who considered women worse than animals and the protectors of women who oppressed the weak, the guardians of mercy and the weak. They became a support, the volcano of hatred and hatred became cold, the spring harvest of love and brotherhood came, the wayfarers became the leaders, and the tyrants became the messengers of justice and fairness.

Those who were not themselves became the guides of others on the path

What was the look that turned men into messiahs?

This voice of truth of yours was the beginning of a great revolution which changed the history of the world of humanity. This declaration was the message of the revival of monotheism, which breathed a new spirit of life into the dead hearts of the Arabs, and then the world saw a scene that was unimaginable: murderers became righteous, idolaters became idolaters, cruel and angry. Those who bowed down before hundreds of false gods became tunnels before the One God, the merciless who considered women worse than animals and the protectors of women who oppressed the weak, the guardians of mercy and the weak. They became a support, the volcano of hatred and enmity cooled

down, the spring harvest of love and brotherhood came, the wayfarers became the leaders, and the tyrants became the messengers of justice and fairness.

جو نہ تھے خود راہ پر اوروں کے بادی بن گئے
کیا نظر تھی جس نے مردوں کو مسیحا کر دیا

Those who were not themselves became the guides of others on the path
What was the look that turned men into messiahs?

O Amar-Musbah! Then the world saw that the devotees of the noble family of the Messenger of Allah compiled the history of faith and monotheism. He set the ideal rules of life, left a record of chastity and chastity, wrote indelible impressions of loyalty and sacrifice, reached the heights of greatness and nobility from which only prophets and messengers can be blessed. When has the world seen such a revolution? And where did you hear it?

Patience and steadfastness: You saw such sufferings and pains of your own people in the way of calling to the truth and declaring Tawheed that if it were anyone else, you would have lost courage, but you were the mountain of patience and steadfastness. The enemies of Islam persecuted, denied, slandered you step by step. They used it, called Majnoon and Madiwana, gave the title of Sahiro Kahan, placed thorns in the paths, put filth on the pure body, lured, threatened, economic blockade and social boycott, persecuted and oppressed your followers and broke mountains of tyranny. , opened the hell of horrible punishment of the new world so that somehow the caravan of truth would stop, the voice of truth would be silenced, but the era of revolution had started, the slogan of monotheism had been raised, it had to prevail.

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ (الصف:8)

They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it. The disbelievers want to extinguish the light of Allah (faith and Islam) with their breaths and Allah is the One who fulfills His light even if the disbelievers dislike it. His Holiness has said: No one else has been put through trials as much as I have been put through them. In the same way, the atrocities that were inflicted on your companions have not been inflicted on any other nation.

Blessed Migration: When the land of Makkah was completely narrowed down on you and your Companions, then by the order of God, you migrated to Madinah and the Companions left their homes, families, children, land and property for the sake of Allah. He turned to Abyssinia and Madinah. The first migration was done by a group of companions towards Abyssinia on the order of the Holy Prophet, then when he visited Medina, Madinah became the center of Islam. This comprehensive quote of Nadwi has a lot of meaning that what is the name of Hijra, what great sacrifice was made by the Companions.

"The first thing that is proved by this migration of the Messenger of Allah (PBUH) is that for the sake of Da'wah and Aqeedah, every dear and familiar and desirable thing and everything that is loved, preferred and attached to in any way Passion is part of human nature, it can be sacrificed without hesitation, but these two first-mentioned things (Da'wah and Aqeedah) cannot be abandoned for any of them (Nabi Rahmat) and this is the message of Hijrat Rasulullah (SAW). Even today, it is in front of the Muslims that they should never give up their faith, da'wah and preaching under any circumstances.

Thursday 18 July 2024

The Journey of Return

Every morning, I receive hundreds of emails and letters from readers, many of whom are quite agitated and anxious about Pakistan's security. The conversations over the phone often linger on the accusation that I constantly lament over the country's wounded state. They claim I keep presenting a scene of its downfall, making them cry even if I don't. They question why I don't write a few words of comfort or hopeful statements. These loving complaints often turn into heated arguments as they vent their frustrations, asking when the solutions I propose will be implemented and if anyone will heed them.

I am often astonished by these demands. For years, I have mourned the loss of our past glory and values, and I frequently identify the causes of this downfall. I also suggest remedies based on my understanding, emphasizing that our salvation lies in returning to those lost values. However, the real challenge is: how do we embark on this return journey?

It seems we have strayed far from our path. Times have changed, and the demands of this era are different from the past. In today's world, we no longer travel on horses and camels but on supersonic jets, and instead of swords, we have dangerous nuclear weapons, and pilotless drones. These advancements are often cited by those who resist returning to our values. However, I am puzzled as to why such modern weaponry is necessary for establishing justice. Justice can be served even while sitting on the bare ground under a tree. No modern computer or device is needed to fulfill promises of justice. Integrity, honor, and truth have been the hallmarks of nations for centuries, and speaking the truth does not require any advanced technology. It is a fundamental aspect of a person's awakened conscience. Whether in any position of authority, they despise deceit, lies, treachery, and cunning. They are so intoxicated with truth that deceit and lies cannot even come close to them. They are so captivated by the allure of truth that they are willing to sacrifice their lives for it, enduring great losses and disgrace without a second thought. This can be achieved even in poverty and destitution, without needing help from the IMF or the World Bank.

Since these values became obsolete among us, disgrace and humiliation have become our fate. These values once brought us blessings and made us feared and respected by other nations. Even intellectuals from other nations were compelled to write that if there had been another Umar in Islam, the entire world would have adopted its system of justice. Despite belonging to a renowned Christian family, a Western scholar placed the Prophet Muhammad (PBUH) first, Umar second, and Jesus (PBUH) third in his book 'The 100: A Ranking of the Most Influential Persons in History'.

When the Roman ambassador inquired about the king who established this system of justice in Medina, he was told that there was no king among them, but a man they had appointed as their leader. If he wished to meet him, he would find him sleeping under a tree, resting his head on a stone, unafraid of any danger. Seeing his face, the ambassador exclaimed that such a just system deserved to lead the world. These were the same Arabs about whom the Persian king mockingly said, "O ignorant and uncivilized Bedouins of Arabia! Are you the same who would immediately retreat to your desert tents when we sent a few border guards to discipline you?" Poet Ferdowsi preserved this scene in his Shahnameh:

"O camel milk drinkers and lizard eaters, Has the time come for Arabs to aspire for the throne of Iran? Shame on you, O revolving sky, shame on you!"

The Arabs, who once drank camel's milk and ate lizards, now aspired for the throne of Iran, much to the bewilderment and scorn of others. What a spectacle this is, and shame on you, O sky.

But has anyone ever thought about what scientific advancement and technology transformed the state of those ignorant, nomadic, and desert-dwelling Bedouins? Technology and progress were at their peak even back then, according to the standards of that era. Those who study the measurements of the Egyptian pyramids and the astronomical alignments reveal that humanity was at the pinnacle of algebra and science at that time. Rome was reaching its zenith. The grandeur and splendor of the Persian court were worth seeing. The magnificent gardens and palaces of Babylon and Nineveh are now part of history. What was it then that made my Lord entrust the leadership of the world to people whose cheeks were sunken from hunger and whose stomachs clung to their backs, who didn't even have proper scabbards for their swords and wrapped them in old rags? What were the qualities that not only political but also scientific and intellectual leadership of the world came into their hands?

These were the people whose cities and civic amenities became a model for the entire world. The world then learned how streets and roads were built with bricks and stones. They introduced the concept of hot water in baths and lighting lamps in the streets late at night so that travelers would not face any difficulty walking at night. They became the custodians of observatories for the movements of celestial bodies, masters of algebra, physics, chemistry, and medicine. Their invented formulas hold fundamental significance in all modern scientific progress today, and their reign continued for many centuries. Did all of this happen under any prevailing scientific and cultural principles of the world?

Similarly, a nation had risen from the deserts of Mongolia. Genghis Khan united a few tribes of this nation, and then this nation swept through the entire region like a storm. However, today, apart from tales of cruelty and barbarism, there is no mention of this nation in history, and they are known worldwide only as a symbol of hatred. But what miraculous feat did these ignorant, unlettered Bedouins of Arabia accomplish that no historian, despite any bias, can deny their contributions to architecture, philosophy, medicine, calligraphy, and numerous other sciences? Why did all these skills and arts come knocking at their doors? It was because the purification brought by my beloved Prophet Muhammad (PBUH) instilled in them the qualities that make the Creator of the universe gracious.

They trembled upon hearing the command of their Lord from their mentor, who was known as the truthful and trustworthy (Al-Amin and Al-Sadiq) by every child in that land, "Beware! Do not let your tribal loyalty compel you to abandon justice." They firmly believed that if they established the system of justice decreed by Allah on this earth, He would shower them with the treasures of His blessings and mercy. This is why, during the time of the second Caliph, Umar, when the doors of conquests opened, the heaps of spoils of war were so large in one battle that people sitting around could not

see each other. Seeing these blessings, Caliph Umar and his companions began to weep, fearing that perhaps the rewards of the Hereafter were being showered upon them in this world.

They had heard from their master and mentor, the Prophet Muhammad (PBUH), that a believer might commit sins such as adultery or theft, but a believer could never be a liar. They had also heard from their master and mentor, the Prophet Muhammad (PBUH), that when a person lies, a foul odour emanates from his body, causing the angels of mercy to flee several leagues away. This very attribute of truthfulness fostered such courage in the people of that era that they confessed to their crimes of adultery and presented themselves for punishment. They honoured their promises because their Lord told them that they would be questioned about their promises. This was the excellence that my beloved Prophet Muhammad (PBUH) instilled in their lives.



They were also clearly told that a hypocrite has three signs: when he speaks, he lies; when he makes a promise, he breaks it; and when entrusted with something, he betrays that trust. The foundation of progress for this Ummah and indeed the whole world rests on these three pillars. Now you decide for yourself whether my lament and wailing are justified—that our salvation lies in returning to these lost values.

How boldly and shamelessly do we lie in the streets, markets, courtrooms, assemblies, and halls of power, taking oaths and giving false testimonies, betraying the trust placed in us. Haven't we repeatedly and cunningly declared in front of the entire world, after making verbal and written promises, that these promises are not bound by any divine or prophetic principles? The trust placed upon us, that when you become rulers, establish a system of justice, are we not openly betraying it? Have we not, by defying the orders of the highest courts, made a mockery of justice? Moreover, we have deceived the high judiciary by writing to Swiss courts to close all cases related to the nation's looted wealth. The nation still remembers that bizarre spectacle when the impoverished nation was suffering from the devastations of floods, while the country's leader, President Zardari, was enjoying a pleasant vacation in Paris with his children, strolling the world-famous Champs-Élysées, enjoying French museums and ruins, and relishing the hospitality of the French government, only to end up being humiliated during a pointless visit to Britain by one of his own party members. Yet, the nation is trapped in such a system that once again, a tested president is reinstalled in the same position.

An Indian high official, the eternal enemy of the miraculous state founded on the two-nation theory, testifies under oath in his own supreme court that the Indian government was involved in the parliament and Mumbai attacks, while here, traitors like Najam Sethi openly defend India on our media, shamelessly accusing Pakistani institutions. Despite all this, how can you boldly demand respect and success for yourself? Until you change all this, boycott this so-called media group, and repent from the false propaganda against this ideological state, the angels of mercy from my Lord will continue to stay far away from this falsehood.

Remember, our disgrace and humiliation will not end until we begin our journey back. The promise is clear: if you do not fulfill your promises, you will be disgraced among the worst nations of the world. Today, if we have forgotten our loyalty to the soil of this nation, it means we have also forgotten our recognition of the Prophet who granted us this pure land in the month of Ramadan. The reason for our current disgrace and humiliation in the world is perhaps that instead of asking from our Creator, the Lord and Provider of the entire world, the owner of all the treasures of this world and the hereafter, we are wandering door to door with a begging bowl, accepting all conditions of the IMF and international organizations without question to sustain our government, risking our integrity by subjugating ourselves to the USA and India. Meanwhile, a political party reaches out to the very country it accused of overthrowing its government, to seek the release of its leader from jail, writing letters to international financial institutions against the country, and now openly misleading the nation by opposing the operation against terrorists. The same America has now openly revealed its face by passing a resolution against the elections in Pakistan to stop the operation, while the party demanding its leader's release, which used to challenge America, now finds itself in a dilemma.

What can be said of a politician who presents himself as a religious scholar, a Mufti, and the leader of a religious party, who for years called Imran Khan a Jewish agent, and Imran Khan, in turn, used to mock him in his rallies, and now both are eager to embrace each other. Were they lying then, or are they now uniting based on lies? It is divine retribution that has torn apart all the masks from their faces. But I wonder, on the Day of Judgment, when no one will be able to move a step without accounting for every word they uttered, what will they say then?

کچھ تو سمجھو کہ نظر ہم بھی اٹھا کر دیکھیں
ہم کو اے جلوہ بے باک حیا آتی ہے

Let us gather ourselves so that we may look up
For the bold display of impudence brings shame to us.

Friday 19 July 2024

The Ruthless Enemy

Arrogance, brutality, and ruthlessness are devoid of any semblance of civilization and humanity. They justify their bloodthirstiness and craft their own excuses for shamelessness. Criticism, reproach, or blame from others does not affect them. If it did, America would have changed its ways long ago and realized that destroying people and lands with weapons and technology does not elevate a nation or grant it dignity. American history is filled with shameless wars, blatant interference in the affairs of independent nations, and the killing of innocent people. If someone had the skill to compile authenticated and verified statistics, it would reveal how many lies and deceits stain the superpower that preaches peace, human rights, democracy, and freedom.

Forget that on August 6, 1945, it was this same champion of "peace and reconciliation" that dropped the first atomic bomb on Hiroshima, killing over three hundred thousand people and crippling millions. Forget that on August 9, 1945, this same advocate of humanity dropped the second atomic bomb on Nagasaki, killing a third of the city's population. Two hundred and fifty years ago, in 1763, the first biological weapons were used in America by the ancestors of present-day Americans. During World War I, the United States used poisonous gas on prisoners of war. In 1925, when the Geneva Convention was banning the use of chemical and biological weapons, America was the most opposed and refused to accept the ban. These events are relics of the past, but even today, the U.S. refuses to sign the Non-Proliferation Treaty (NPT). It has unilaterally withdrawn from the Anti-Ballistic Missile Treaty with Russia. Today, it still holds over twelve thousand nuclear bombs in its arsenal. It also has the largest stockpile of chemical and biological weapons, and its carnage and inhumanity continue, having increased many times over.

Almost 22 years ago, in July 2002, a wedding was taking place in a village in Afghanistan. Girls were singing to the beat of drums, and fireworks were being set off. American planes saw this from the skies and, mistaking it for a Taliban military camp, dropped dozens of bombs, killing 48 innocent people, including women and children. The Islamic world did not even flinch. Besides muted whispers, there was no significant protest. Graves were dug, and the remains of the burned were buried. The U.S. Central Command proudly stated, "We were fully justified in this attack; our planes were fired upon." Two years later, a similar tragedy occurred in a border village in Iraq, where bombs dropped on a wedding ceremony killed 55 people. The technology that could spot insects crawling on the ground mistook the wedding for an "Al-Mahdi Army" camp. The news agency Reuters reported, quoting an eyewitness, that among the dead were 15 children and 25 women. Another eyewitness told Al-Arabiya TV that American planes dropped approximately one hundred bombs. The TV channel also showed how blood was flowing, and mutilated bodies lay on a dust-covered road.

After the horrifying stories of Abu Ghraib prison and Bagram Air Base came to light, the civilized world witnessed investigations, testimonies, statements, court-martials, and inquiries. But until now, no one has dared to confront America on its blatant barbarism. Today, when a representative from the White House, Pentagon, or State Department visits any Muslim country, the rulers are overwhelmed with joy. Red carpets are rolled out, welcome banners are displayed, and lavish

banquets are arranged. Holding, shaking hands with, and kissing its blood-stained hands is considered an honor. Its arrival is deemed a mark of respect.

In the twentieth century, approximately eighteen million people perished in wars. The United Nations came into existence but could not stop the bloodshed. Now, America has even abandoned the practice of obtaining false or true permits to attack a sovereign country and has created the new doctrine of "pre-emptive strikes." At the end of the last century, in July 1998, 120 member states of the United Nations gathered in The Hague. They approved the charter of the International Criminal Court to make the Geneva Conventions more effective and to punish soldiers who commit war crimes. This court has been in existence for 26 years, but America's rampant actions continue. It has vociferously opposed this court, claiming, "Our military is present in a hundred countries around the world; we will be dragged into this court for political reasons."



To appease global public opinion, President Clinton signed the charter before leaving office, but as soon as Bush set foot in the White House, he used his Pharaoh-like powers to refuse its ratification. Obama followed the same policy, and to date, no American president has signed the ratification. To render this court ineffective, the U.S. has made agreements with 89 countries that if any American military or civilian personnel are found guilty of human rights violations and war crimes, they will be handed over to the U.S. The U.S. has enacted a law that any country refusing to make such an agreement may have its aid cut off. Additionally, in 2002, the U.S. secured a one-year exemption from this court through a UN Security Council resolution. In July 2003, this exemption was extended for another year, and since then, the U.S. has claimed the right to exemption annually.

Meanwhile, Israel, America's protégé, has resumed its bloodshed of innocent Palestinians in Gaza and other regions for the past nine months. This violence shows no signs of stopping. India has not only openly supplied weapons to Israel but has also recruited several hundred unemployed Hindu youths to spill the blood of innocent Muslims. The Modi government is secretly exploiting this global tragedy by rapidly arresting and disappearing young Kashmiris and settling Hindus in an attempt to alter the Muslim majority. They are provided with interest-free loans and other financial aid, and new Hindu settlements are being built, following Israel's example. Once again, mass graves of several thousand missing persons have been discovered in occupied Kashmir, a fact now being highlighted by the international press. Kashmiris, already suffering from years of civil war, are being targeted economically in hopes that their poverty will force them to abandon their demand for self-determination. The Indian government believes that by buying off some of their leaders, they can coerce Kashmiris into full accession to India, but so far, all these deceptions and cunning tactics have failed.

But who can be blamed when there is silence from Morocco to Indonesia? The great kings, sultans, princes, formidable warriors, and esteemed leaders are all quiet. Forget about words of condemnation; there isn't even anyone to shed tears over the cheapness of Muslim blood. Who would shed tears anyway? All eyes are fixed on the court of the White House, and whenever a dignitary from their visits, the carpet business booms, and flower shops are emptied.

The way the world champion of human rights has flouted justice on the issue of Gaza and Kashmir, all the human rights organizations are condemning him, but on this attitude of the West, nature has exposed their hypocrisy in front of the whole world, and this Showed that among those who call themselves civilized, dogs have the status of family members, but no living human life has any value!

آج تمہاری خونخواری پر حیرت ہے حیوانوں کو
 تم تو کل تہذیب سکھانے نکلے تھے انسانوں کو
 کیسا شوق چرایا تم کو شہروں کی بربادی کا
 جگہ جگہ آباد کیا ہے تم نے قبرستانوں کو
 اتنے بھی سفاک منافق دنیائے کب دیکھے تھے
 کتوں کا منہ چومنے والے قتل کریں انسانوں کو

Today, astonishment at your bloodthirstiness is reserved for animals,
 You set out to teach civilization to humans yesterday.
 What strange delight have you taken in the destruction of cities,
 Everywhere you've established graveyards.
 The world has rarely seen such ruthless hypocrites,
 Kissing the mouths of dogs while murdering humans.

Saturday 20 July 2024

Who is the next superpower?

China's rapid growth has caused a stir around the world. Along with America and Europe, Russia and other regional countries have also become a matter of concern. Seeing the rising graph of China's development, Russia has also thought of doing something and has decided to do a lot in this regard. Russia has been a superpower and aspires to become a superpower once again. Since the end of the Cold War, Russia has not had an opportunity to emerge that it can take advantage of to an extraordinary degree. The fact is that the Russian leadership has been looking for a higher role for itself at the regional and global level and now seems to be somewhat satisfied with this. What China has done with regard to the Belt and Road Initiative (BRI) has proven to be a source of concern for the US and Europe, but Russia has found itself in a better position. It seems that the Russian leadership has now decided to go along with China and show off.

On the other hand, China has decided to shamelessly interpret the dream of the new economic Silk Road in the form of RI. Why should Russia not think about it? He also wants a new regional and global role for himself. That is why he is in a mood to do something with China. It has become inevitable for Russia to play a new and meaningful role in the development and security of East Asia and Eurasia. On several occasions, the Russian leadership has given the Chinese leadership an official and unannounced message that it will have to make some reforms in terms of the program for the entire region in one battle so that even a big country like Russia can be served well. It has also become necessary for China that the plans should be comprehensive in all respects, that is, there should be no gaps in them that make any power in the region feel worse or feel that opportunities are not being created for it to move forward. China has also decided to quietly benefit from US growth.

Chinese President Xi Jinping announced China's grand BRI project in Kazakhstan in 2013, and much has changed since then. Several Chinese projects are under construction in Malaysia and Pakistan and beyond to Africa. Many projects have been completed. In this regard, the market of complaints is also hot. A major complaint about China is that it does not care much about the interests of partner countries in any project, leading to growing complaints, raising the bar for reservations. China's program to economically unify the entire region was initially unusually vague. Now a number of think tanks have emerged in China, which are advising the government on various issues. These think tanks are working to ensure an environment that minimizes difficulties for China and maximizes participant happiness.

There is no hesitation in acknowledging the fact that the project launched by China is one of the few major and positive efforts to move the world away from the debt model. The United States and Europe jointly promoted the International Monetary Fund (IMF). It is to be hoped that China, if it moves to establish an international financial institution, will not do anything like the IMF has been doing. The IMF has trapped the underdeveloped countries in debt trap. Russia has recently encouraged the states of Northeast Asia to do something with the platform of the Asian Organization.

What the US intelligence agency CIA did with regard to Ukraine on former US Vice President Joe Biden's Emma, caused a change in Russia's thinking about the US and Europe. Former US President Barack Obama asked the European Union to impose sanctions on Russia on the issue of Ukraine. This

process has led Russia to seek protection in various respects. In such a situation, Russia had to start looking elsewhere for its options. Russia adopted a policy of looking west in many respects. Now these policies are being revised. In such a situation, it was quite natural for Russia to look to China, the biggest power in the region (Eurasia) in political, economic and military matters, and it did so.

It can be said that the Russian leadership is heavily dependent on China in most cases, which may lead to a time when it may not be possible for it to live without China. In some areas, both the countries have created a good scope for working together. It can be felt that Russia wants to make a place for itself, but at the same time, it is also taking care that it does not lose the same status compared to China, which it has compared to the United States during two and a half decades. Britain has been!

In November 2018, a meeting of APEC member countries was held in Papua New Guinea, in which Russian President Putin sent Prime Minister Medvedev. In this meeting, Chinese President Xi Jinping met US Vice President Pence. Putin himself felt it necessary to attend the ASEAN Summit in Singapore. Members of the Association of Southeast Asian Nations (ASEAN) include Vietnam, Malaysia, Brunei, Laos, the Philippines, Cambodia, Indonesia, Singapore, Thailand and Myanmar (Burma). The meeting discussed how to maximize trade and investment between the Russia-led Eurasian Economic Union (EAEU) and ASEAN. The point of establishing a greater partnership of Eurasian countries on the model of Shanghai Cooperation Organization was also considered to accelerate the development process in the region.

Russia is by no means as strong as China, but based on its geographical opportunities, it has the potential to play a role as a wider link between Asia and Europe, as well as to engage the countries of the region in a larger economic battle. keeps In areas where there are historical reservations about China, Russia's role may prove to be important. If you look at the map, you will get an idea of how many countries Russia is connected to base on the wider geographical reality. On the basis of extraordinary strategic importance, Russia can increase the value of many countries by establishing broad-based partnerships with many countries, not only politically and economically, but also militarily.

A memorandum of understanding was also signed at the Singapore summit, which will boost trade and investment. At the same time, it is worth noting that ASEAN for the first time declared its relationship with Russia as a "strategic partnership". According to the memorandum of understanding signed, Russia will give special attention to various sectors to maximize trade and investment in the region. Customs duty matters will be reformed. Russia is seeking greater cooperation in IT and a few other areas. At the same time, the Russian leadership will also be part of a broader plan to establish smart cities in the region. The Russian President personally invited the heads of ASEAN member states to participate in the St. Petersburg Economic Forum and the Vladivostok Eastern Economic Forum in 2019.

Trade between the Russia-backed Eurasian Economic Union and ASEAN has grown by more than 60 percent since 2017, bringing the trade volume to \$48 billion. The reality is that this volume of trade is a small fraction of the potential trade in the region. Among the ASEAN members, Vietnam and Russia have very good relations, both of which are growing stronger. During the Cold War, Russia

helped Vietnam significantly in offshore oil exploration. The two countries signed a free trade agreement in 2015. Since this agreement, the volume of trade between the two countries has reached 8/billion dollars. And there is potential for further growth.



Trade between members of the Eurasian Economic Union and Vietnam continues to grow. Oil, fertilizer, steel and machinery are Vietnam's key imports. Exports include phone parts, electronic equipment, computer apparel and software. Now that the trade agreement between Russia, the Eurasian Economic Union and ASEAN has been signed, Vietnam has gained extraordinary importance. It can play an important role in the supply of economic union products. This agreement is opening a market with a GDP of more or less 2200 billion dollars for the parties and bilateral trade will be 10 to 20 billion dollars by 2020 and up to 30 billion dollars by 2030. can reach

Russian President Putin also met with Malaysian President Mahathir Mohamad, Indonesian President Widodo, Japanese Prime Minister Abe, South Korean President Mujoy-in and the Prime Ministers of China and Thailand in Singapore. The Russian President spoke to Japanese Prime Minister Abe regarding the Murli Islands, while he discussed the issue of North Korea with South Korean President Moon Jae-in. Japanese Prime Minister Abe expressed his willingness to engage in broader negotiations to end the conflict that has been going on since 1945. A few months ago, Japan and Russia also conducted exercises to transport Japanese products to Russia through a sea corridor and the Trans-Siberian railway line. Russia's 5,772-mile railway line has the potential to boost two-way trade to an extraordinary extent, says Toshihiro Mustomoto, the deputy minister of government land, communications, infrastructure and tourism. Trade between these two countries is being done by sea or by air. It takes approximately 62 days for Japanese products to reach Russia via the Indian Ocean. Air trade is very expensive. The opening of the new corridor will also reduce shipping time and cost by up to 40 percent.

In 2017, Russia and Japan agreed to establish a joint development fund to promote infrastructure under government auspices. If the issue of ownership of the Murli Islands is resolved, this fund will grow rapidly and both countries will move rapidly towards developing infrastructure more and more. Russia has also been motivated to expand its role in Southeast, South and Central Asia as China faces unprecedented pressure from the US over its "Made in China 2025" agenda. On the other hand, Japan, South Korea and India do not want to depend too much on America, China or any other country. Without offending China or any other country, Russia can very well play the role of a bridge between all the emerging powers in the region.

India has also paid special attention to improving relations with Russia. During the Cold War, India was leaning towards the Soviet Union. And the fact is that it has reaped great benefits from America and Europe as well. After the end of the Cold War and the dissolution of the Soviet Union, the Indian leadership did not attach much importance to Russia. Now the vested Hindu group feels that Russia should be looked after as it has largely resolved its problems and is in a position to play a wider regional and global role. The two countries have signed important agreements in civilian nuclear

technology, missile technology and a few other important areas. Russia, the largest manufacturer of civilian nuclear reactors, will manufacture nuclear fuel assemblies in India. Russia has signed an agreement to supply four Karaoke-class frigates to India, out of which two frigates will be manufactured in India at a cost of \$2.5 billion.

During a year, Russian President Putin and Indian Prime Minister Narendra Modi have met five times. Both the leaders are also ready to take bilateral relations to the level of 1950s. Russia's attraction towards India is very important because the relations between the two countries have not been enviable during the last four or five years and during this time America has tried hard to keep India under its sphere of influence.

Over the past few months, Russia has tried to do a lot more than China. It is turning to Japan, South Korea, Vietnam and India, which suggests that the Russian leadership is aware of its growing power and wants it to be put to good use. The Great Eurasian Economic Partnership, which Putin announced in 2018, now after being elected as the President of Russia once again, he seems to be unusually serious and active in this regard. Putin also talked about establishing the Energy Super Ring, which would connect Russia, China, Japan and South Korea. The plan to connect Japan's Jiraise Hokkaido and Russia's Sakhalin Island through rail and road link is at the forefront. If this happens, there will be a revolution in trade and energy in the entire region. Of course, the United States will not sit quietly in response to the threats to its supremacy so easily, that is why the process of entanglement that has been started in the Ukraine war, has now started to be implemented in a new way. Yes, but will America once again succeed in making Ukraine a scapegoat like Pakistan and Afghanistan to maintain the honor of the world's only superpower? It may not be possible now because the European people will no longer be willing to make financial and human sacrifices to make America the world's only superpower.

Saturday 6 July 2024

The Philosophy of the Quran and the Promotion of Science

Islam's impact is extensive and multifaceted. It has not only unveiled the mysteries of monotheism, elevated human dignity, and purified the realms of ethics and character, but it has also illuminated hearts with the love of the Divine, and created a society so pure and lofty that the history of the world finds it unparalleled. However, Islam's greatest contribution to the world religions is its encouragement of intellectual pursuit, dissemination of reason and wisdom, and the emergence of new sunrises of inference and deduction on the world's dark horizons.

It is not difficult to understand how the desert-dwelling Arabs, within a short span of time, ascended to the pinnacle of civilization, breathed new life into the dormant realms of wisdom and knowledge, and revitalized the neglected streams of sciences and arts. Is it not astonishing that a nation unfamiliar with literacy and writing, almost overnight, dominated the throne of philosophy and wisdom? Not only did they quench the thirst for knowledge with the wines of Greek thought, but they also infused these draughts with the intoxications and ecstasies unique to the Islamic revelation.

In our view, this remarkable transformation resulted from the teachings of the Holy Quran, which awakened the spirit of inquiry and research. This great change owes itself to the divine revelation, which began with the word "Iqra" (Read). The Holy Quran fostered a genuine intellectual taste among Muslims and shaped their thinking in the beautiful molds of science and philosophy. To accurately answer this question, we must consider these four points:

- 1- The Holy Quran explicitly recognized the objectivity of this universe, regarded life with respect, and emphasized that a Muslim's goal is to benefit from the beauty and enhancement of both this world and the hereafter.
- 2- This book of guidance clearly stated that the universe around us is governed by an order and purpose.
- 3- The Holy Quran dispelled the misconception that there is a contradiction between religion and the demands of reason.
- 4- It is also a miracle of this book that it guided towards the paths of reasoning and deduction, which we term as inductive reasoning in logic.

What is the nature of this universe? Do these beautiful skies, these green trees, these rivers winding like serpents, these solid rocks, and standing mountains possess real existence, or are they mere illusions of perception and thought? Philosophers and religious scholars are sharply divided on this issue, resulting in two completely opposite theories about the nurturing and evolution of civilization, sciences, and arts. If the universe exists and this world has an external reality, it means we have adopted the correct approach to thought and observation and have found justification for the creativity of sciences and arts and the embellishments of civilization. If the realities of this world are mere illusions or have no existence at all, it means we have underestimated the significance of life, misunderstood its purpose, and encouraged a monastic and unsocial life, bringing nothing but pessimism and despair to humanity.

These two paths of negation and affirmation are not only separate but lead to different destinations. Affirmation means the vibrancy and evolution of life, the promotion of sciences and arts, progress, and overcoming the challenges of the universe to bring it under our control. Negation, on the other hand, means deprivation, despair, pessimism, ignorance, and adopting stagnation and backwardness.

Hence, if Islam has acknowledged this world of water and clay, it means it has expressed full confidence in human knowledge and insight, adopting an approach to thought and observation that is free from skepticism. In other words, by accepting the objective reality of the universe, Islam has identified the basis upon which the edifices of human thought and experience are constructed.

Most Greek philosophers acknowledged this colorful world. Their contention was merely about the elements involved in its composition and whether this world is static or dynamic. Plato was the first to deviate from this consensus, diverting the stream of debate after two hundred and fifty years to the point of questioning whether this material world is even real. According to Plato, this world is merely a reflection or duplicate of the real world, which is complete and unchanging and is only manifested through perception or forms. Plato's objection was based on the irregularities of this world. Observing its imperfections and disasters, he denied it as the real world and proclaimed that these imperfections could not be attributed to the Demiurge, who tried to manifest these perfect concepts into matter. The flaw lies in matter's inability to fully embrace these perfect forms. Although Plato laid the foundation for idealism, which later resulted in the complete negation of the material world, he at least acknowledged the existence of an eternal designer and matter.

When Christianity felt the need to present religious doctrines in the light of reason, Plato's ideas and Plotinus' interpretations seemed most suitable, as they naturally prioritized the concept of the soul over the body. According to these philosophies, the body is seen as an impediment or evil that hinders the flight and progress of the heart and soul. This implies that as long as a person does not free themselves from bodily demands and desires, they are not worthy of salvation. Clearly, this way of thinking is based on a retreat from the tangible and essential realities of life, a logical consequence of the philosophy adopted by Christianity following Plato and his interpreter Plotinus.

If the phenomena of the universe possess objectivity, then the body is also objective, and its demands inherently possess objectivity. On this basis, if we consider it, the nurturing and development of these demands and desires is a matter of realism rather than sensuality. The decisive point here is that no action or effort, not even asceticism or austerity, is spiritual in the sense that it entirely excludes the body's participation and the influence of desires and aspirations. In our view, an element of spirituality emerges in any action or deed, which is inevitably physical, when it is performed based on psychological motives connected to a great ideal or a noble value. This means that when an action or deed rises above personal benefit to align with a universal or humanitarian perspective, it is then imbued with spirituality. Otherwise, no action or deed is inherently spiritual or non-spiritual in itself. This duality in action and deed is based on the false assumption that humans are composed of two contradictory entities: body and soul. In reality, body and soul are not two separate and opposing things but two aspects or reflections of the same human truth. More

precisely, one should say that humans have two levels of thinking and acting: one we call spiritual and the other physical.

Another clear example of denying the reality of the universe can be found in the Hindu principle of "Maya," which simply means that this world, with all its beauty, is an illusion and not worthy of human attention. According to this philosophy, humans should not engage with the interests of this world or consider the innovations of civilization worthy of attention. The negative philosophy of "Maya" has deprived Hindus of the vitality, courage, and creativity necessary for engaging in life. This is not only a historical issue but also a contemporary problem because underlying it is the question of whether such an unscientific and unsympathetic view of the world can awaken the spirit of inquiry and research in humans, and whether it can foster the deep engagement and effort necessary for knowledge and understanding. In "Eastern Religions and Western Thought," Radhakrishnan has acknowledged the sharpness of this objection and tried to respond. We cannot say whether Dr. Schweitzer finds the nature of this response satisfying.

From the philosophical and mystical interpretation of "Maya," it is clear that Hindu thinkers, influenced by Western civilization, have finally recognized the gap between the demands of life and the negation of life. Interestingly, Islam was the first to identify this gap, but at that time, neither the Christian nations paid attention to it, nor did Hindu philosophy feel the need for this new interpretation of "Maya." However, now that the evolution of time has pushed both into the tumult of life, both have realized that monasticism and the philosophy of "Maya" are no longer viable in the present era.

Understanding how accepting the objective reality of the universe leads to the development of a scientific mindset and temperament, and how adopting this perspective brings far-reaching and pleasant changes in various aspects of civilization, we now turn to see how the Holy Quran has expressed this reality in various styles:

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ (انبیاء:30)

Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?

(2) خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ (عنكبوت:44)

Allah created the heavens and the earth in truth. Indeed, in that is a sign for the believers.

(3) أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ، وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ، وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ، وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ (غاشية:71-20)

Then do they not look at the camels - how they are created? And at the sky - how it is raised? And at the mountains - how they are erected? And at the earth - how it is spread out?

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَجَعَلْنَاهَا رُجُومًا لِّلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ (ملك:5)

And We have certainly beautified the nearest heaven with stars and have made [from] them what is thrown at the devils and have prepared for them the punishment of the Blaze.

(5) فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ (الشورى:11)

[He is] Creator of the heavens and the earth

In Surah An-Nahl, he expressed the fact that not adorning the ego with the clothes of objectivity and bestowing it with the khilaat of creativity and innovation is the attribute due to which we have distinction from all our creatures.

(6) أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ أَفَلَا تَتَذَكَّرُونَ (النحل:17)

Then is He who creates like one who does not create? So, will you not be reminded?

The Quran's description and wording about the creation of the universe negate all the concepts spawned by idealism. Another equally significant point is that if this universe is not a product of chance but is created by a wise and knowledgeable God, then it must have order and system, rules and regulations, and be fashioned in such a way that humans can fully benefit from it.

The Quran repeatedly emphasizes that there is no flaw or imperfection in this workshop of beauty. There are no shortcomings in its order and arrangement. Everything here has a measure, and every entity reflects a certain elegance and style.

The Quran does not consider this universe to be contrary to human interests and benefits. It does not see it as hostile or discordant but rather deems it suitable for human habitation. Humans can partake in its joys, refine their tastes and morals through its beauty and enhancement, and go a step further to understand the laws embedded within it, using them for the betterment and welfare of society.

There is no doubt that science, in itself, has no concern with purpose or aim. Its subject matter is to understand the potential evolution of matter and, in the light of this knowledge, take further steps in experimentation and understanding. Rather than getting entangled in the bounds of debate, it tries to comprehend that, from a purely scientific perspective, this universe does not guide towards any purpose or aim. Or, one could say that science remains completely neutral on this matter. It does not reveal whether the universe has a purpose or if it lacks one entirely. However, from a philosophical viewpoint, it becomes apparent that without accepting purpose and meaning, no reasonable explanation for the phenomena of existence is possible.

The crucial question here is why this material universe embodies such useful laws and benefits. Why does water quench thirst? Why does food provide satiety and energy, and why is the stomach structured in such a way that it can easily assimilate food? Similarly, why do herbs and plants possess healing properties? More specifically, the question seeks to know why this universe and all its contents, as a whole, have characteristics that fulfill various needs. Is it merely the result of human exploration and discovery that we found different beneficial aspects in these entities, or were these aspects of utility pre-embedded in these entities by God's wisdom, which we discovered through our quest and research?

It is evident that the manner of creation clearly indicates that this universe did not come into existence randomly and without wisdom, allowing humans to enjoy its compatibilities and utilize everything here for their needs. Instead, it is a well-thought-out and deliberate system established with these very purposes in mind.

By representing the teleological mode of thought, we aim to demonstrate that the perspective the Quran provides about this universe fulfills the requirements of knowledge and science more effectively. When the Quran repeatedly states that everything in this universe is for you, including the vast seas, the expansive earth, the radiant sun and moon, and the changes and rotations of day and night, all dedicated for your benefit, this expression naturally instills a strong desire in humans to know all about these things.

We are aware that there are some objections to the teleological mode of argumentation. The most difficult and pointed question among them is that if this universe is the beautiful creation of a perfect being, why do we see the blemishes of suffering, injustice, disease, and distress? Or, in the words of a philosopher, if half of this universe is adorned with the flowers of thought, taste, beauty, and intellect, why is the other half filled with the stench of enmity, malice, disease, and greed?



Hume, in his dialogues, has constructed a high tower of skepticism on such objections, questioning the necessity of the patches of evil in goodness and the exhibition of flaws alongside beauty and elegance.

When faced with the issue, Plato deflected by asserting that this world, the subject of our objections, isn't the true reality. According to him, it is merely a crude representation of the true world of ideas or forms, which is indeed beautiful, complete, and unchanging. However, from our standpoint, grounded in the teachings of the Quran, we staunchly affirm the objective reality of this world. To address this conundrum, we propose three reasonable solutions:

1. **Educational Perspective:** We could adopt Keats' viewpoint, which suggests that this world is essentially a training ground. Here, we learn the art of transforming discord and flaws into harmony and goodness. In other words, the presence of conflict and imperfection is not due to nature's negligence but rather to enhance our intellect and teach us how to overcome these challenges.
2. **Relative Perspective:** Alternatively, we might echo the Mutazilite's stance, which posits that this world, in its present form, is the best possible one. According to this view, the perception of evil and flaws is merely relative stemming from our partial understanding of particulars, not from the overarching wisdom that is wholly good and perfect.
3. **Evolutionary Perspective:** Lastly, we could embrace the notion that these objections pertain to a world still under construction. If the process of evolution is ongoing and this potential world is yet to achieve its full refinement, reaching further stages of completion and perfection, then we might consider the presence of imperfection and evil as temporary and transitional. Ultimately, these defects are to be eradicated through human effort and perseverance.

In support of these demands, consider these evidences of the Holy Qur'an:

1- وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (يس:38)

And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing.

2- إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا (الكهف:7)

Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best indeed.

3- هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامشَوْا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهَا وَإِلَيْهِ النُّشُورُ (ملک:15)

It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection.

4-الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ (الرحمن:5)

The sun and the moon [move] by precise calculation

5-قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا الطَّلَاق:3)

Allah has already set for everything a [decreed] extent.

6-وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ (النحل:12)

And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed, in that are signs for a people who reason.

7- أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ وَالْفُلُوكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَّحِيمٌ (الحج:65)

Do you not see that Allah has subjected to you whatever is on the earth and the ships which run through the sea by His command? And He restrains the sky from falling upon the earth, unless by His permission. Indeed Allah, to the people, is Kind and Merciful.

8-وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا عَيْنًا (دخان:38)

And We did not create the heavens and earth and that between them in play.

The third point which can lead to the advancement of the evolutionary links of science and philosophy and thanks to which the Muslims pushed the Aqeela sciences to the horizon in only three or four centuries, was that there was such a turn in the flight of thought and knowledge and the revelations of nature. It does not come where the principles of religion are undermined. The point of view nurtured by the Holy Qur'an was that there is no contradiction between reason and religion, rather it is more appropriate to say that both are two sides of the same reality. The Lord who has taught values for the ablution of the human soul, laid out the map of life and given beautiful templates of jurisprudence and law for the intellectual guidance of man, why would he want that the intellect and wisdom he has given Capabilities fall against these values, distort this map of life and be considered as the cause of denying this aspect of Lordship, which is intended to give man his rightful place in this universe and all these intellectuals. And be fully endowed with intellectual and practical qualities that can help him to hold the high position of Khilafat Al-Ilah, the only possible duality in religion and intellect is that we are convinced of the dualism in the universe and that Accept the fact that the fulfillment and development of the requirements of religion and religion is the responsibility of Allah, and the creation of intellectual and intellectual advancements is the responsibility of someone.

It has been taken by a force which is related to evil rather than good, to contradiction and negation, and this force has created the innovations of intellect and wisdom for the purpose that both may always remain and never reconciliation and unity. But if man is one, his nature is one and the coin of obedience and government of the same Allah is flowing in this whole universe, then it becomes impossible that there is a conflict and contradiction in the mind and intellect or at any level. There should also be duality because when the source of both is the same, the origin and the root are the same, then it is a necessary and logical result that not only there is no contradiction and discord between them, but on the contrary, they find perfect harmony and unity. Go and this is the way of thinking and the way of looking which the holy Quran has adopted about the intellect and mind.

Experiences of religion and reason or religion and science are two different aspects of life, which we cannot avoid in any way because if we do not trust the source of knowledge that has come to us

through millions of prophets, it means nothing. These are that we are deprived of this great cultural and spiritual heritage, from which character and morals are refined, the wealth of faith and belief, the endless construction is obtained and above all, because of which we are And two, a definite and meaningful objective is available for the struggle. In the same way, if we do not keep the demands of reason and wisdom awake, do not work with research and observation, are not deaf to new experiences and revelations and do not assess how much our experiences and considerations are related to nature. If you can reveal the secrets of Sarbasta, then when is it easy to bear the damage that will be caused by it? With this, our personality will remain incomplete, i.e., we will be unable to express our intellectual implications that create new revolutions in space and time, and the spheres of civilization will shrink and dry up, thought will become dull and dead. will, and the whole system of life will not be able to have the fresh and favorable climate in which the bud of a living and vibrant culture can thrive and flourish. In other words, if we want to live a full life and make use of everything from the facts of thought and sight to the charms of the heart and soul, then it is necessary that we accept such a school of thought that is compatible with religion and the world, intellect and religion. May the blessings of both be equal, and thanks be to Allah that our Madrasa Fiqr Islam embraces them both.

The Holy Qur'an specifies that a person cannot have two hearts on his side, which clearly means that we cannot maintain dualism in our beliefs and concepts, that is, it cannot be that we can use the teachings of the Qur'an and Sunnah to understand the universe, Form an opinion about nature or the conditions around us and based on the results derived from sciences and arts, the concepts and beliefs that we rightly understand are of a different nature. If religion and religion is the message of Allah and the result of the blessings of this eternal knowledge, in which there is no possibility of any slip or omission about the past, present and future, then it is necessary that the teachings derived from it are in any way spiritual. It should not be contrary to the times, that is, any revelation of knowledge and experience in any era should not create surprise in the circles of the people of right, but it should be that whenever a new reality comes to the fore with the development of science and technology. It should be known that there is no strangeness in it, but it is a familiar fact in principle. Yes, it is certainly true that sometimes a conflict and contradiction is felt between them and it becomes so intense that it seems as if these two are rivals, in which a decisive battle has broken out, and apparently the only possibility left now is that May one of the two survive and the other may forever accept his defeat. Those who have made even a cursory study of the revival of the sciences in the West will testify that there have been many turning points between the Church and science, in which the two rivals are pitted against each other...

But this form of conflict has proved to be temporary and subsequent investigations have revealed that the contradiction between the two is actually a result of misunderstanding and usually occurs when either the religion or religion is not interpreted based on correct principles. Or non-scientific and non-scientific conclusions should be drawn from science and sciences. If the scientific and academic principles are taken into account in the interpretation and interpretation of religion, in the light of which a higher reality is determined in the true sense, and only those conclusions are drawn from science which are final and irrevocable, then it is impossible that both There is even a slight difference.

Moreover, this conflict and contradiction is largely due to our haste and impatience. Our habit is that every new discovery of science makes a noise that it is not good for religion and religion, although that revelation is not final and decisive in any way, but it is only a prelude to the next revelation, and the next revelation is even the final letter. Even then, this does not change anything about the principles of religion, rather it is the opposite, only that the style of interpretation and interpretation of religion and religion changes in some minor and interpretive issues and is more subtle and higher than before. Not only that, it also becomes more convincing. This is the reason why the holy Quran has emphasized on the study of the universe and has repeatedly directed the mind to consider the wider world spread around and in front of it. Look at the sky and the earth. Disagreement should be considered as the goal of the day and night. Ride the winds. Examine the limits of the blessings of Sahab and Abar. Discuss the construction of mountains. Look at the camel and see the wonders of nature that have been deposited in its creation. This call for thought and consideration is the fourth point or aspect due to which the demand for intellectual sciences was awakened among Muslims. The result of which was that these desert nomads touched the highest towers of civilization only thanks to Islam and developed so much in medicine, chemistry, geography, astronomy, logic, philosophy and speech that for years Europe continued to enjoy their research.

In this call for study and observation, two things are particularly worth considering. One is that the thought and reflection that the Holy Qur'an called for is not the Aristotelian abstract thought, which is completely sterile and fruitless in terms of results, and from which some It is not attainable, but the mood of contemplation is inductive, which means that generalities are derived from the study and experience of details. It is obvious that this path is the path of sound science and there is a danger of new revelations in it, but despite this, the Holy Qur'an insists that you should consider this approach and think in the same way and let the delusions of thought and vision be common. do it. Allah Ta'ala who is the Knower of the Unseen knows very well what the dangers of this path and what kind of revolution are will come in the world of knowledge from this study and research. Meanwhile, when the Lord of the Universe has ordered that the Muslim minds should not be confused. Keep the candles of knowledge and research burning and the flag of research and investigation is waved in the world, then this clearly means that there is no danger of conflict and contradiction in the system of life which the Holy Qur'an advocates and in the rapid speeds of intellect.

This is the intellectual part of the Quran in the promotion of philosophy and science. Consider the following verses for details and reference:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَوِيمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (روم:30)

So, direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.

يُوتِي الْحِكْمَةَ مَن يَشَاءُ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا (البقرة:269)

He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding

فَقَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ (الانعام:104)

There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], "I am not a guardian over you."

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ (البقرة: 201)

But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ (الاحزاب:4)

Allah has not made for a man two hearts in his interior.

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ، وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مِّن بَهِيجٍ، تَبَصَّرَةٌ وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ (ق:6-8)

Have they not looked at the heaven above them - how We structured it and adorned it and [how] it has no rifts? And the earth - We spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind, Giving insight and a reminder for every servant who turns [to Allah].

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ (البقرة:164)

Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.

Undoubtedly, in the creation of the heavens and the earth, and in the coming of the next day after it, and in the ships that sail on the sea, in the things that benefit people, and in the causes of poverty, and in the rainwater that Allah sent down from the sky, thereby giving life to the earth while it was dry. And every kind of animal spread in it, and in the changing of the winds, and in the clouds that move between the sky and the earth. There are proofs for those who act with reason.

The purpose is that the development of science and art among Muslims and the birth of such great thinkers as Kundi, Razi, Ibn Majah, Ibn Sina, Farabi, Ibn Rushd and Ghazali is not because the civilization and culture of Greece and Iran have influenced them. had created a sudden change in the heart and mind, but the main and main reason for this was the internal revolution that was created by the teachings of the Holy Qur'an and the yearning and dedication that automatically led to efforts and research as a result of Islamic teachings. Otherwise, it was the same Arabs who considered camphor to be salt and considered silver more valuable than gold. Those who were victims of various illusions, but the pages of history bear witness to not only benefiting from his investigations on every aspect of life, but also following him to teach manners and manners in life.

Monday 22 July 2024

Humiliation and Insult

People have resorted to theft and robbery out of hunger, poverty, and unemployment. They committed suicide, turned to crime, and if nothing else worked, they migrated from their areas. However, one thing they could not tolerate for a moment was humiliation. Self-respect is such a precious asset that when it is lost, a person becomes like an enraged lion whose claws do not retract until they have taken revenge. Will Durant has expressed this historical truth in his famous book "Heroes of History" by stating, "Revolutions are not caused by economic conditions and compulsions, but rather by the indignities and mockery inflicted by the spoiled children of history, which brings people to the brink where they pounce on the palaces like bloodthirsty wolves."

A simple example of this can be seen in the French Revolution. Voltaire was an ordinary playwright whose plays were a powerful satire on the deprivations of society. People saw reflections of their own lives in these plays and would forget all their sorrows and sleep peacefully. Seeing the popularity of these plays, a jealous advisor of the French king, Rohan, started poisoning the king's ears, resulting in Voltaire's exile from Paris for a year. Upon his return, Voltaire refrained from any retaliatory action and resumed writing about people's deprivations. This time, however, Rohan humiliated Voltaire severely in front of a crowded court. Voltaire retaliated with equal fervour. Although people intervened to settle the matter, a woman who greatly admired Voltaire fainted upon witnessing the incident. Rohan then sent his thugs to Voltaire's house to drag him out and beat him in front of everyone while Rohan stood nearby, smiling.

When Voltaire sought a few moments with the king to complain about his humiliation, the palace doors were shut on him. These moments transformed Voltaire from a playwright into a columnist and philosopher. His writings began to change people's thinking. People eagerly awaited his writings. Voltaire's popularity grew, and people started seeing him as their saviour. Meanwhile, Rohan and his associates, fearing Voltaire's influence, persuaded the king to ban his writings. Voltaire's book "Natural Law" was banned, and all copies were publicly burned. However, Voltaire's books continued to be secretly printed and distributed among the people. His columns and pamphlets became the voice of the common man. Eventually, the king exiled Voltaire to Britain, but his writings grew even more intense. His words struck the king and his courtiers like burning embers. Ultimately, the time came when the people of France, under Voltaire's and Rousseau's influence, executed King Louis and his courtiers by guillotine.

Before his death, King Louis acknowledged that the French Revolution was nothing but the result of Voltaire's and Rousseau's efforts. Humiliation and insult in any society give birth to a Voltaire, and the outcome is no different from that of King Louis, often even more horrifying!

The cycle of humiliation and insult of the Pakistani nation began the day we handed over our citizen, Aimal Kansi, to the pharaoh of the White House. Had we demanded that their lawyer come, and we would try Aimal Kansi in our court in front of the world's media, the situation might have been different. Instead, without informing any Pakistani court, we handed over Aimal Kansi to the Americans and happily accepted a bag full of dollars in return. Consequently, the American Attorney

General blatantly stated in court that Pakistanis would sell their mother for just twenty thousand dollars. This statement was broadcast by the global media.

This disgraceful and humiliating act occurred during the rule of our civilian government, and shortly thereafter, our commando president, Pervez Musharraf, surpassed his predecessors. When the Americans launched a guided missile at a madrasa in Bajaur, killing over 80 innocent and young students, our commando president not only refrained from approaching the Security Council but also readily accepted responsibility, claiming it was our missile. The next day, the Americans announced that they had carried out the missile attack and would continue to target their objectives in the future.

With great pride, Pervez Musharraf admits on page 237 of his autobiography that if anyone habitually accuses us of doing nothing in the "War on Terror," they should simply ask the CIA how much reward money they gave Pakistan for its services. He further writes on the same page that we arrested 689 individuals, handed over 369 to the Americans, and earned millions of dollars!!! Who knows how much these bloodthirsty beasts received for our innocent sister Aafia Siddiqui, our innocent brother Masood Janjua, Saifullah Paracha, Dr. Atiq ur Rehman, Dr. Abid Sharif, Faisal Faraz, Majid Khan, and other valuable Pakistanis.

Our helpless and oppressed sister Amna Janjua has compiled a list of over 600 individuals, and she pleads everywhere, holding that list, asking for the return of our loved ones. She is even willing to pay more ransom than the Americans, but even her voice has grown weary and silent. This cycle of our humiliation and insult must end now, as grieving mothers, sisters, and children can no longer endure the wait. Our rulers, due to their cowardice and lack of integrity, have allowed the Americans to assume the role of masters and reduced our nation to the status of slaves. It is regrettable that our rulers have established a relationship with the Americans in which they are the Masters, and we are their Slaves.

Observing this behaviour, the Indian establishment, with the support of their American masters, has also started using all the tested tactics to intimidate and frighten Pakistan. Even before India made its demands, we had already banned several major charitable and welfare organizations in our country and arrested our people, virtually admitting guilt. In the Security Council, we prevented our long-standing loyal friend China from using its veto against India's maneuver.

When this news became public, a state of panic ensued in the homeland, and the nation had not yet recovered from this shock when two Indian aircraft brazenly violated Pakistani airspace in broad daylight, attempting to fulfil their nefarious intentions. Thankfully, our falcons immediately chased them away, forcing them to retreat in failure. However, our rulers dismissed it as a technical error and began to justify India's actions, whereas it was crucial for Pakistan to inform the Security Council of this global crime committed by India.

We must firmly remember that from day one, India has not accepted Pakistan at heart. The dream of an Akhand Bharat (Undivided India) is still cherished by them. Indian extremists have been wary from the beginning that if Pakistan becomes powerful in this region, it will shatter three of their cherished dreams: First, the completion of Akhand Bharat will remain unfulfilled; second, their long-

standing claim on Kashmir will lose its strength; and third, their expansionist ambitions of dominating all the countries along the Indian Ocean's coasts will be impossible with a strong Pakistan. Based on these threats, Israel also considers Pakistan its primary and greatest enemy, believing that with a nuclear-capable Pakistan, Israel will be unable to expand its borders further. Hindus and Jews agree that in the event of war, it is no longer easy to eliminate Pakistan, so through conspiracies, they aim to create internal discord within Pakistan, weakening it internally to such an extent that their nefarious goals are achieved without war.



In August 1984, an incident of this nature was highlighted by an American Jewish intellectual, David Ries, in the September 1990 issue of the British magazine "Rosie." He revealed that Israel, in collaboration with India, intended to launch an airstrike on Pakistan's nuclear facilities, but timely intelligence led the Pakistan Air Force to start continuous surveillance of its nuclear installations. Seeing this situation, the Israeli attack aircraft used Sri Lankan airbases, and the then Indian Prime Minister Indira Gandhi had even set the date of November 1, 1984, as "D-Day" for the attack on Pakistan. However, Pakistan's strong reaction to any attack on its nuclear facilities, with the military chief personally informing Michael Mullen that any Indian misadventure would be considered an open war, forcing Pakistan to disregard any limitations for its security, resulted in the threat of war being averted. Nonetheless, that very day, the triad (India, Israel, and the USA) decided that rather than through war, they would now aim to create such internal chaos within Pakistan that it would lead to civil war and simultaneously weaken Pakistan economically, forcing the Pakistani people to willingly abandon their nuclear ambitions in exchange for basic needs like bread.

Could these be the same two battlefields mentioned by the Prophet Muhammad (PBUH) when he referred to Jerusalem and India? In the book "Al-Fitan" by Imam Naeem bin Hammad, the esteemed teacher of Imam Bukhari, these two regions are highlighted in hadiths: "The Messenger of Allah (PBUH) said that some people from my Ummah will wage war against India, and Allah will grant them victory. They will capture the rulers of India in chains, Allah will forgive their sins, and they will then find Jesus, son of Mary, in Syria." These are two separate battles with distinct descriptions, but we can see how both battlefields are rapidly heating up. The Jews, along with the Hindus, have begun supplying weapons and recruiting Hindu youths to participate in the massacre of Muslims in Palestine.

Whether these battles occur today or later, one thing is clear from the glad tidings of my Prophet Muhammad (PBUH): forgiveness and victory are destined for these two locations and their people. What is astonishing and concerning is that while my truthful Prophet Muhammad (PBUH) connects the battle against these two nations with the promise of paradise, we are seeking friendship, trust, and peaceful coexistence with them. Those who deny the glad tidings of the truthful Prophet (PBUH), how will they seek his intercession on the Day of Judgment when their days and nights are spent in compliance with these Zionist powers?

Given Pakistan's current circumstances, are these not the glad tidings foretold by my Prophet Muhammad (PBUH)? Are these not the two battlefields he referred to when he mentioned Jerusalem and India? The hadiths in "Al-Fitan" by Imam Naeem bin Hammad state that some people from my

Ummah will fight against India and Allah will grant them victory. They will bring the Indian rulers in chains, Allah will forgive their sins, and they will then meet Jesus, son of Mary, in Syria. These two battles are distinct, but we can see how both fields of war are heating up. The Jews, alongside the Hindus, are now supplying weapons and recruiting Hindu youths to participate in the massacre of Muslims in Palestine.

Regardless of whether these battles occur today or later, the glad tidings of my Prophet Muhammad (PBUH) clearly indicate that forgiveness and victory belong to these two locations and their people. The astonishing and concerning thing is that while my truthful Prophet Muhammad (PBUH) connects the battle against these two nations with the promise of paradise, we are seeking friendship, trust, and peaceful coexistence with them. How will those who deny the glad tidings of the truthful Prophet (PBUH) seek his intercession on the Day of Judgment when their days and nights are spent complying with these Zionist powers?

An Arabic proverb says that when a camel starts crying, move out of its way. When a flood tries to overflow its banks, move away. And when a slave's face turns red, move out of his way. In India, the oppressed Muslims of Gujarat, Ahmedabad, Kashmir, and Palestine have not only red faces but also eyes filled with the redness of years of humiliation and insult. After enduring years of oppression, their patience is on the verge of breaking its banks, ready to sweep away these Zionist forces like straw. Similarly, in the deserts of Rajasthan and Sindh, the camels have started crying. The time to topple and hurl the crowns has arrived. Panipat has never been far, but now this storm will pass through Panipat and rush towards its permanent abode, ensuring peace and security for humanity for centuries to come.

The ruling elite and politicians will also have to pay a hefty price for the humiliation and insult of the Pakistani nation, and my intuition tells me that the time is not far off. But let us see what Baba Iqbal says!

فتویٰ ہے شیخ کا یہ زمانہ قلم کا ہے
 دنیا میں اب رہی نہیں تلوار کارگر
 لیکن جناب شیخ کو معلوم کیا نہیں؟
 مسجد میں اب یہ وعظ ہے بے سود بے اثر
 تیغ و تفتنگ دست مسلمان میں ہے کہاں
 ہو بھی تو دل ہے موت کی لذت سے بے خبر
 کافر کی موت سے بھی لرزتا ہو جس کا دل
 کہتا ہے کون اسے کہ مسلمان کی موت مر
 تعلیم اس کو چاہئے ترک جہاد کی
 دنیا کو جس کے پنجہء خوئیں سے ہو خطر

"The fatwa of the Sheikh is that this era belongs to the pen,

The sword is no longer effective in the world.

But what does the Sheikh know?

That the sermons in the mosque are now ineffective and fruitless.

Where is the sword and the gun in the hands of the Muslim?

And if they do have them, they are unaware of the pleasure of death.

Whose heart trembles even at the death of a disbeliever,
Who can call him one who dies the death of a Muslim?
He needs to be taught the lesson of abandoning Jihad,
When the world is in danger from his blood-stained hands."

Friday 26 July 2024

Suicide or Suicide Bomber: The Moment of Decision!

Do you understand the language of silence? No? Then how is it my fault! Silence hides a scream, a protest, a storm. And when silence speaks, it results in a massive upheaval where no one is spared... no one at all. Those who live in palaces and those who suffer in huts and shacks become equals. Just wait and see what happens after a period of waiting. Accidents don't occur suddenly; years nurture them, feed them, and then one day, the lava erupts. The raging fire sees nothing... wealth and poverty, honor and disgrace, the rich and the poor, nothing matters.

A strange trend has emerged where our rulers and opposition are busy trying to prove themselves as saviors by playing with the emotions of the nation in broad daylight. The nation is addressed as if they were sheep and goats, and discussing their problems with feigned sympathy to play the role of a hero has reached its peak. Don't you know that the mirrors of your deeds are scattered everywhere and they don't stop showing us your true faces? You can shatter the mirrors into countless pieces, but they never stop reflecting the truth.

Six months have passed since the elections. Have the assembly members, who are living off the nation's taxes, presented any program for public welfare? Instead, there is constant infighting, and the barrage of accusations has made it difficult for the nation to breathe. Everyone is leaving no stone unturned to loot the nation. Has the opposition rejected the perks they receive in the budget? Instead, more than two dozen committee heads have demanded new vehicles from the Speaker. On the other hand, judicial decisions are praised as long as they are in favor, but the same judiciary is condemned when decisions go against them. It seems everyone desires to rule with their tyrannical traits and authority.

You might have heard that Salman Shahbaz's IPP (Independent Power Producer) "Chiniot Power" received a capacity payment of 630 million rupees for three months. This payment is unrelated to how much electricity Chiniot Power produced or distributed; it is merely a payment for the capacity present at their plant. Remember, Nawaz Sharif became Prime Minister in June 2013. In November of the same year, Chiniot Power Limited applied for a power generation license with NEPRA. After reviewing the application, a NEPRA officer rejected it because the company refused to install the necessary infrastructure for electricity distribution. The cost of this rejection to the NEPRA officer is another story!

When Nawaz Sharif is the ruler and his brother is the Chief Minister of Punjab, what is there to fear? An emergency letter was obtained from Faisalabad Electric Authority, stating their willingness to lay the distribution line from Chiniot Power at their expense. Consequently, in June 2014, Salman Shahbaz's company was granted the license. The application mentioned that Chiniot Power would sell 15 MW out of 62 MW to Ramzan Sugar Mill, which is also owned by the Sharif family. According to NEPRA rules, an IPP can sell up to 1 MW directly to private consumers under "Bulk Power Purchase." However, Salman Shahbaz was allowed to sell 15 MW, effectively warning all honest officers that using Seth Mansha as a tool, things will proceed as desired, and no one should dare to speak or write against their will.

It is said that greed knows no bounds... Three months later, Chiniot Power applied for a license amendment to sell electricity to other private companies, including Sharif Dairy Farms, Sharif Milk Products, Unitas Steel, and Crystal Plastics. The needs of these companies were less than 1 MW, so they did not fall into the Bulk Purchase category. But with Uncle Nawaz Sharif at the top, no NEPRA officer had the courage to refuse, so this application was also approved.

The Chiniot Power Plant generates electricity using bagasse and sugarcane raw material. Legally and technically, the lifespan of this plant is 20 years, but NEPRA (National Electric Power Regulatory Authority) granted Chiniot Power a license for 30 years instead. Not only this, but NEPRA also believed that producing electricity in this manner would significantly benefit the environment. Consequently, they awarded Chiniot Power carbon credits, entitling Salman Shahbaz to receive millions more annually from the government. From that day to this, Chiniot Power Limited has been using raw materials from Ramzan Sugar Mill to generate electricity, selling cheap power to their own family's factories while collecting Rs 210 million monthly from taxpayers under the name of capacity payments. These claims are not baseless; there is documented proof for all these actions. Despite this, our rulers constantly express concern for the public's suffering, making it seem as if they might not survive the night.

On the other hand, these same rulers lament day and night over the country's economic downfall, misleading the nation into believing they are sacrificing for the nation's future. They stand before international bodies and wealthy nations, begging for help, but do we know what the world thinks about us due to the indulgence of our rulers?

The world perceives Pakistan as a dangerous country. Until you accept this reality, you will remain confused. It is proven that you have become so economically weak that most financial experts now declare the country bankrupt, making you a potential problem for the world at any moment. You need to take the world's observations seriously, or we are heading toward an abyss so terrifying that words fail to describe it. If we do not correct our course now, history will remember us with disdain.

The economy is the greatest reality of the world. If you are economically powerful, you can possess nuclear bombs and missiles. China and Russia have them, but the world does not view them as threats. Why? Because the world believes these two countries are economically stable. They will never become a threat to this world, nor will they ever sell their nuclear weapons to anyone, but Pakistan is a weak country. It cannot protect its nuclear assets for long. It could sell them for money or use them under psychological pressure, making you intolerable for the world.

Let me illustrate this issue with an example. Suppose you are a poor man with a very lethal and valuable rifle. What can you do with this rifle? You can sell it for money, rob someone with it, or kill someone. The world thinks you are so hungry and poor that you could choose any of these options at any time. Also remember, our nuclear program's opponents are never ready to accept it for even a moment, and the United Nations acts as their puppet.

Do not take offense but accept that our rulers are primarily responsible for bringing us to this state. They have mastered the art of justifying every unlawful act for their power. On the other hand, India has meticulously spread this perception against you. In the 1990s, India sent countless students to

the USA, Canada, the UK, Europe, and the Far East with scholarships. They obtained degrees from prestigious institutions and were then employed in global organizations. These individuals are now part of the staff of American Congressmen and Senators, and they are present in the media industry and think tanks. In fact, for the first time in the UK, an Indian-origin Prime Minister has appointed key positions in his cabinet to Indian-origin individuals, turning India's dream into reality over the years. From there, they spread fear about you every day, and the world believes this fear to be true.



Your past also supports this reality. The world knows you single-handedly destroyed the might of the Soviet Union. You prevented the rise of a cunning power like India, and despite all economic weaknesses, you achieve what you set out to do, astonishing the world. You even created the JF Thunder, which has gained international recognition, and your missile technology stands at a point that has kept them awake at night. You successfully test your nuclear missiles with 100% accuracy in front of their experts. Hence, global policymakers think you are capable of anything. However, global powers will not give you the opportunity for war. They believe you cannot fight a conventional war. You will immediately start a war with an ultimate weapon, which will be dangerous for the entire world, so they will not let you reach that level.

You may remember that India conducted a surgical strike in Balakot. Pakistan made a lot of noise, but no country in the world came forward to help Pakistan. Why? Because the world wanted to gauge the level of your reaction. The next day, you shot down two Indian planes. On the night of February 27, India deployed nine missiles at the border, and you responded by deploying fourteen missiles, sending a clear and dangerous message about how far Pakistan could go in retaliation, which was your right. Recall the incident of General Zia's cricket diplomacy, where he conveyed to Rajiv Gandhi on Indian soil that if he attempted an attack on Pakistan with Israel's help, the world would still have 55 Muslim states remaining, but the Hindu state would be wiped out for centuries.

Now the same situation has arisen once again. The night of February 27 was the most dangerous night since the Cold War. A small misstep could have destroyed the entire world. Therefore, the world immediately became active and managed to calm the situation with great difficulty. This was a test for Pakistan, proving that you are always ready for the ultimate war. Consequently, all these forces decided not to let you reach that level again. They won't give you the chance to bring out your missiles. They won't provoke you at the borders either. Instead, they decided to destroy you economically.

Mark my words. Have you ever wondered why the IMF deliberately delays your package? So that the dollar becomes more expensive, leading to higher inflation, increased debt, and higher prices for petrol, gas, and electricity. This will also reduce the development budget, increase unemployment, and put so much pressure on banned organizations through the state that they will rebel against the government. This will prevent any increase in Pakistan's exports. Taxes will be increased to such an

extent that the people will be crushed under this economic burden and will rise against both the government and the state.

This dangerous plan against Pakistan has begun. You must have heard about the Jack Russell breed of dogs. It is a small, ferocious dog that hunts bears. It is so small in size that the bear cannot catch it. It keeps injuring the bear from behind until the bear becomes so wounded and helpless that it cannot stand on its feet. Jack Russell then alerts its owner, and the hunter shoots the bear. International financial institutions are like Jack Russell. They have attacked Pakistan, wounding you economically. They are making you so weak that not only will you be unable to bring out your missiles, but you won't even be able to fire them. You will lack the funds to pay government employees. You will be forced to involve the army in tax collection, just as you deployed them against electricity thieves. And when that day comes, start counting your days, because the army's reputation will be damaged in the process. People's love for the army will diminish, and one political party in your country has already launched a front against the army on social media, with full support from enemy countries. American institutions are warning you in the name of human rights, and their agents are active in the British Parliament as well. This is exactly what international organizations want. They are rapidly working to economically wound you and erode the people's love for the state. I fear that if the situation continues to deteriorate at this pace, a day might come when, God forbid, you will be made to bow before India, and you will become like Bhutan and the Maldives, receiving aid and running the country according to their dictates.

However, for the first time, I am compelled to write that the army cannot be absolved of responsibility for the destruction caused by the IPPs. Unfortunately, the army is turning a blind eye to the biggest heist on our economy perpetrated by those who are once again in power, notably the well-tested masterpiece of the PDM. The nation believes that while the army is quietly silent behind the scenes, this attitude is providing extremely destructive ammunition to the politicians and individuals who have become a burden on the national treasury for their own interests, threatening to sink the country. Bajwa's doctrine has targeted Pakistan with all its negative effects; he sold Kashmir for his own gains and demoralized the nation by calling in two dozen journalists to share his tales of cowardice. By dropping Kashmir into India's lap and through Faiz Hameed, he arranged for Ajit Doval to meet Modi during his visit to Pakistan, to please his masters, hoping for a Nobel Prize and an extension of his tenure. Imran Khan even made him an offer, which Khan himself admitted, but when this did not work out, he opened the path of no-confidence, giving us the PDM as a gift. Since then, with Bajwa starting his journey to place his hand over Imran and later imposing the PDM on us, we have been rapidly heading towards our destruction. I dare to ask, what was the need to support these scoundrels?

We must find an answer to this question, acknowledge our mistakes, and then seek ways to correct the situation. The IPP licenses should be revoked, and the looted wealth of the nation recovered, even if it requires going to the International Court of Justice, we must prepare a strong case. Additionally, we must have the courage to bring Bajwa, Faiz Hameed, and a few other politicians and bureaucrats, as well as the judges who delivered decisions on their cues, to justice. Immediate action should be taken to end all perks and privileges of assembly members, judges, bureaucrats, politicians, generals, and other officials, which have exceeded trillions of rupees. The millions spent on protocol should be banned first, as we have no other option.

You must believe me when I say that my highly esteemed internationally renowned friend, Professor Anthony Leeds, suddenly asked me if Pakistan would be able to repay its debt, especially after he had previously sent me a video of President Zardari's protocol. I hung my head in shame and had no answer. Have you ever wondered if the international financial institutions are aware of these unnecessary extravagances of the elite, but have they ever imposed a ban on them? Whenever international financial institutions impose any restrictions, they will be aimed at breaking the backs of the Pakistani people so that they come out in revolt as soon as possible, and the rest will be handled by themselves.

Instead of relying on a half-hearted patchwork, we need to start this task promptly and sincerely. Remember! If we continue to fight this wrong war against the wrong enemy, the situation will worsen, and it is quite possible that the economically pressured nation may turn to suicide bombings rather than individual suicides. I seek Allah's protection from such a day!

Sunday 28 July 2024

Prepare for the Final Outcome

On August 14, 1947, when Pakistan emerged on the map as the world's largest Muslim-majority state, Quaid-e-Azam Muhammad Ali Jinnah refused to appoint Lord Mountbatten as the first Governor-General. His refusal was not due to personal ambition but to signal to his nation and the world that British rule had ended, and the era of democracy had begun. This was a symbol of political independence. A year later, when the question arose whether Pakistan's assets should remain with the Reserve Bank of India or if Pakistan should have its own bank, Jinnah decided that an independent Pakistan should have its own independent bank. Thus, he declared economic independence by announcing the establishment of the State Bank of Pakistan. During the inauguration of the first State Bank in Karachi, located in the historic building in Bolton Market, he stated that he did not want an economic system where the rich get richer, and the poor get poorer. He labelled the interest-based system as exploitative and urged economists and religious scholars to explore and research banking based on Islamic principles. He also emphasized ending exploitation and establishing a welfare state at the port of Chittagong in former East Pakistan.

Quaid-e-Azam set guiding principles for Pakistan's foreign policy, stating that Pakistan sought friendly relations with every country on an equal basis but would continue to support oppressed nations. This was not mere political rhetoric, as he openly supported the freedom struggles of Palestine, South Africa, and Indonesia and took concrete steps to end racial discrimination and colonialism. If someone claims that he only supported the independence of Muslim countries, then why did he support South Africa, where the majority was non-Muslim?

Jinnah withdrew the army stationed in the tribal areas since the British era, stating that now our tribal brothers would guard our northwestern border. Little did he know that 60 years later, a self-proclaimed protector of Pakistan would re-station the army in those now-abandoned outposts, turned into ruins, at the behest of an American Pharaoh seated in the White House. This army deployment mirrored the British colonial masters' efforts to tighten their grip on the freedom fighters' settlements. The business of bribing select tribal leaders to buy their loyalty reached its peak when the same dictator, to extend his illegitimate rule, allowed the American CIA to establish bases in the tribal areas in exchange for a few dollars.

This was not a new phenomenon. Previously, another self-styled or Western-styled Daughter of the East (West) had allowed the American FBI to establish offices on Pakistani soil. Is it not ironic that Quaid-e-Azam was unwilling to tolerate a British Governor-General and set a precedent by eliminating colonial remnants one by one, yet nearly half a century after his death, the rulers hosted foreign agents and spies of imperialism? The situation became so dire that puppet rulers, fearful of their own people, particularly the proud tribals, allowed foreign and Zionist and Crusader elements into the tribal areas to safeguard their usurped rule. Can anyone imagine a government feeling threatened by its own people, its religion, its beliefs, and its ideologies to the extent that it imports foreign agents and non-Islamic ideologies for self-preservation?

Some people reference Quaid-e-Azam's speech of August 11 as if it was the first and only speech he ever made, dismissing all his other speeches. These individuals ignore his numerous

statements in which he repeatedly and clearly declared that Pakistan would be an Islamic welfare state. He also clarified that Islam does not have a class like papacy or Brahmanism with any inherent right to state control. Those who claim that Quaid-e-Azam wanted a secular state should question whether he demanded Pakistan just so there would be two secular states in the subcontinent: one Pakistan and the other India. If Pakistan came into being as a result of the right to self-determination, then the element of Islam distinguishes it from India.

Who can deny the historical fact that the Muslims of the minority provinces in the subcontinent supported the demand for Pakistan out of a sense of unity? Thus, to claim that the demand for Pakistan was driven by economic motives is entirely incorrect, as the Muslims of the minority provinces had no economic benefits to expect from the creation of Pakistan. They ended up being hostages to the Hindu majority. However, I cannot speak for those landlords and capitalists who switched allegiance overnight from the Unionist Party to the ruling Muslim League to preserve their privileges. Nor will I comment on those self-interested individuals who migrated from India to Pakistan in search of property, wealth, and status.

Many leaders of a linguistic party in Pakistan were still residing in India at the time of Pakistan's creation, assessing the economic and political developments of the new country. They sold their businesses and other properties at good prices and took full advantage of opportunities in Pakistan. Through the bureaucracy, they took control of Pakistan's administrative and important national institutions, much like the black British rulers, and now openly plunder the country while shamelessly citing the sacrifices of their elders for Pakistan. The motivations of these classes were undoubtedly economic, but millions of people living in Pakistan participated in the struggle for Pakistan out of an Islamic spirit. Many were killed, many women lost their honor, but their determination did not waver even a bit.

If this was not a spirit of faith, then what was it? It was backed by the tradition of Karbala, and its oxygen was the ideology of the Khilafat Movement. Did the Muslim masses make such sacrifices for a homeland only to see it fall under American dominance? Did Quaid-e-Azam withdraw Pakistan's assets from the "Reserve Bank of India" to place them in the State Bank of Pakistan so that a "country manager" of Citibank could be imported and made the Prime Minister, selling national assets at throwaway prices and then disappearing into the night after pocketing commissions? And when the country was finally freed from such rulers, the State Bank was handed over to the IMF to extricate the nation from slavery.

Did Quaid-e-Azam support the right to self-determination in Kashmir so that we, through our failed foreign policy, could easily hand over Pakistan's lifeline to India? Now, India is settling millions of Hindus in Kashmir under a conspiracy to reduce the Muslim population and is organizing investment conferences in the disputed Kashmir to further legitimize its illegal occupation.

Has there been a secret understanding on all contentious issues with India that the Kashmir issue has been removed from our priorities? Just six years after Quaid-e-Azam's death, the bureaucracy allowed the United States to establish military bases on our soil from where espionage flights against the Soviet Union were conducted, leading Russia to consider Pakistan an enemy and using its veto power to nullify the resolution for a plebiscite in Kashmir. Similarly, the resolution for the withdrawal

of troops from East Pakistan was also nullified, giving the Indian military a full opportunity to occupy East Pakistan. Seven decades later, efforts have begun to restore relations with Russia, but it has entangled itself in an endless war with its neighbour Azerbaijan, putting pressure on Pakistan once again.



Quaid-e-Azam said that there would be democracy in the country, and now after the 18th amendment, every province has internal financial autonomy. However, his successors refused to grant East Pakistan representation based on population ratio, leading to the separation of the eastern wing. In this country, a commando extended his rule by complying with American Condoleezza Rice's orders and, in his military uniform, made a deal with Benazir Bhutto in Dubai with General Kayani's accompaniment, giving her immunity from all corruption charges and inviting her back to the country. Thousands of other national criminals also benefited, getting amnesty for all their crimes, but despite these concessions, the commando couldn't save his rule, and those who plundered the national wealth once again began devouring it as if it were their birthright. This hollowed out the foundations of Pakistan, and agents of colonialism (God forbid) started discussing dates for its disintegration and even drawing maps with their devilish minds. These malevolent individuals, blinded by their hatred for Pakistan, have openly stirred up armed insurgency in tribal areas and Baluchistan with India's help, forcing our forces to sacrifice their lives daily to counter this threat.

Our misfortune has not ended yet. The nation sacrificed their lives and property for an independent judiciary and then pinned their hopes on Imran Khan as their saviour, investing all their energies in his leadership. However, during his nearly four-year rule, Imran Khan took a U-turn on every promise made to the nation, calling it political maturity while deceiving the nation. When his policies led the country into the clutches of international financial institutions with strict conditions, plunging it into a storm of inflation, he blamed the United States during the opposition's no-confidence motion, accusing all opponents of being American agents and pleading with the nation to defend him. Simultaneously, he launched fierce attacks on a key national institution, leading to an unprecedented campaign against the military, with social media pouring fuel on the fire, making the task of enemies plotting against the country's security much easier.

The same judiciary that once granted Imran Khan the certificate of honesty and integrity has now, by its own orders, placed him behind bars. During his tenure, Imran Khan frequently waved an American letter at public gatherings, blaming the U.S. for various issues. Yet, at the same time, his party's senior member Shireen Mazari expressed her outrage on Twitter over the U.S. ambassador's visit to the Torkham border in a helicopter. Hours later, the Chief Minister of Khyber Pakhtunkhwa and other provincial ministers met the same U.S. ambassador, thanking him for completing over 20 projects in their province through USAID and accepting a gift of 36 vehicles from the U.S. This double standard was witnessed by the entire nation.

Today, once again in Pakistan, there is a storm of defamation against each other in all the political

parties, while the country's economic and political crisis has forced the nation to think that now it is necessary to get rid of all these experienced politicians. To do this, the system should be brought in this country with new honest people which will change the destiny of this country. Don't go away, just look back and see on what conditions a dangerous project like "IPPs" was brought to Pakistan and then every successive ruler and politician looted trillions of rupees from the country and now. Even the last drop of blood is being squeezed from the body of the people.

We have been driven to a point where we lack the funds even to pay salaries, with all our assets already mortgaged to foreign financial institutions. There are rumours that the national airline, PIA, has been effectively destroyed. One of Imran Khan's ministers, Sarwar Khan, stood in the assembly and made a false and outrageous claim that led to global restrictions on our aircraft operations. Later, the relevant international body cleared all Pakistani pilots of these allegations, while in the neighboring country, 346 pilot licenses were cancelled, yet their airlines continue to operate.

Shourya Doval, son of Ajit Doval and affiliated with the BJP, co-owns Torch Investment Company with Pakistani businessman Syed Ali Abbas. This company, which has significant shareholdings in Pakistan's e-commerce sector, including Jazz Cash, Easy Paisa, and the FinTech ecosystem, as well as in the Securities and Exchange Commission of Pakistan and Pakistan Telecommunication, is embroiled in controversies. Torch Investment Company, which also holds a stake in the Laxon Group (one of the primary organizations being McDonald's), is involved in efforts to acquire shareholding in PIA through collaboration with individuals like Syed Ali Abbas, under the guise of potential privatization of PIA, raising concerns about transparency, accountability, and the impact on Pakistan's national interests. Will our judiciary muster the courage to take Suo motu notice of such a massive national loss?

Currently, the entire elite class of the country has become a burden on the national treasury, enjoying luxuries under the guise of privileges while turning a blind eye to the nation's destruction. To save the country, the public themselves must urgently step forward and utilize all their energies to bring these betrayers and their foreign masters to a final reckoning. Additionally, immediate and wartime legislation is required to recover the looted wealth of the nation.

Wednesday 31 July 2024

Power and Struggle

Every year when the month of August begins on the calendar, the greatest miracle of this century and the greatest blessing from the Lord of the Universe, "Pakistan," demands a prostration of gratitude from all of us as the fulfillment of our dreams. The greatest achievement of Quaid-e-Azam's leadership is the creation of Pakistan. But what is the reality of the establishment of Pakistan? Is it a coincidence of the political situation of the Indian subcontinent, a historical accident, a conspiracy to dismantle British India, or the result of the application and reaction of divine laws for human society? The truth is that Pakistan in the modern era is the declaration of the global Muslim Ummah's revival, and it is also true that we...

ستیزہ کار رہا ہے ازل سے تا امروز
چراغِ مصطفوی سے شرارِ بولہبی

He has been a critic since time immemorial
The torch of Mustafa has been fighting against the spark of Abu Lahab.

With the end of the Ottoman Empire in 1924, the nominal centrality that Muslims had was also abolished, and the powers harbouring eternal hatred and animosity towards Muslims breathed a sigh of relief. However, 16 years after this event, in 1940, the Muslims of the subcontinent announced their demand for Pakistan, asserting their global religious identity. Upon reflection, it becomes clear that by demanding the establishment of Pakistan, the Muslims of the subcontinent collectively performed the duty of following the Sunnah of the Prophet Muhammad (PBUH) in principle. Our true guide, the Prophet Muhammad (PBUH), formed a global Muslim Ummah based on the bond of faith. The Muslims of the subcontinent renewed this identity in the modern era. The Prophet Muhammad (PBUH) selected the land of Yathrib for the first Islamic state, and the Muslims of the subcontinent declared that by giving their majority areas the shape of an independent and sovereign state, they would make it a "laboratory of practical Islam" in the modern era. Yathrib became Medina, the city of the Prophet (PBUH), and this region became Pakistan.

Another astonishing fact is that the number of Muslims in the subcontinent was the highest compared to other parts of the world, and when Pakistan was demanded, there were around 100 million Muslims here. However, compared to the Hindu majority, this number was very small, roughly one-fourth. Keeping this numerical deficiency in mind, consider the 26th verse of Surah Al-Anfal in the Quran, where it is stated:

وَأذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِبَصَرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ
And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things - that you might be grateful.

آں کتاب زندہ، قرآن حکیم
حکمت و لایزال است و قدیم

This living book, the wise Quran,
Is eternal and ancient wisdom.

Pakistan came into existence as an interpretation of this Quranic guidance in the modern era and as a symbol of the renaissance of Islam. In this historic process, the leadership of Quaid-e-Azam

Muhammad Ali Jinnah played a fundamental and pivotal role. This is a very high status, and from this perspective, there is also a need to contemplate the personal character of Quaid-e-Azam, considering how Islamic teachings and his heartfelt connection with the revered personality of the Prophet Muhammad (PBUH) interconnected and organized both his personal and political lives. Quaid-e-Azam enrolled at "Lincoln's Inn" in Britain to study law because there, among the world's leading lawmakers, the revered name of our Prophet Muhammad (PBUH) was inscribed. Then, half a century later, during the transfer of power at the time of Pakistan's establishment, when Lord Mountbatten sarcastically remarked, "I hope that minorities will be treated with the same tolerance in Pakistan as was done in the era of Akbar the Great," Quaid-e-Azam promptly responded, "Muslim tolerance is not limited to the era of Akbar the Great. More than thirteen centuries ago, our beloved Prophet Muhammad (PBUH) conquered the Jews and Christians and treated them not only justly but generously."

The bright ray of connection with the Prophet Muhammad (PBUH) in the heart of the young Quaid became a guiding light for him in the extremely challenging journey of politics. On a personal level, Quaid-e-Azam may have had flaws, but the effects of these flaws remained limited to his person or those related to him, while the impacts of his virtues were evident in his leadership, the energy of which had lasting and historic effects on the collective life of the Muslims of the subcontinent.

The remarkable feat of establishing Pakistan accomplished by Quaid-e-Azam would not have been possible without the trust that all the Muslims of the subcontinent had in his leadership. He never misled the Muslims of the minority provinces, but clearly and repeatedly declared that Pakistan would be established in the majority provinces, and the Muslims of the minority provinces would have to make sacrifices for this great cause. The uniqueness of the freedom of the land of Pakistan is that even those Muslims who had no direct connection to this land willingly made sacrifices for its freedom because they were fully aware of the demands of the bond of faith with the Muslims residing here. There is no other example of this in history. This was the charisma of Quaid-e-Azam's leadership, and that charisma was rooted in truth, trustworthiness, and honesty. He never resorted to emotional slogans. He faced two major powers: the Hindu Congress leadership and the British government. Materially, the situation was dire; Muslims were scattered and divided, but they had the energy of faith. Quaid-e-Azam's truthful leadership awakened the consciousness of this faith energy among Muslims. Real power belongs to unseen forces. Faith is unseen energy, but it overcomes all visible forces, and this is the truth:

آج بھی ہو جو براہِ ایمان پیدا
آگ کر سکتی ہے اندازِ گلستاں پیدا

Even today, if faith like Abraham's is created,
Fire can create a garden-like environment.

Consider the obstacles faced during the creation of Pakistan, the intense conspiratorial schemes of its opponents, and the massacres carried out to prevent Pakistan from being established on solid foundations. Reflect on the determination, the resolve, and the decisive spirit of construction that turned what seemed impossible into reality. The creation of Pakistan holds special significance in the contemporary revival of Islam. As stated in Surah Al-Imran, Ayah 54:

وَمَكْرُؤًا وَّمَكَرَ اللَّهُ ۗ وَاللَّهُ خَيْرُ الْمَكْرِيْنَ

And the disbelievers planned, but Allah planned. And Allah is the best of planners.

Similarly, in Surah Ibrahim, Ayah 46, it is mentioned:

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ

And they had planned their plan, but with Allah is [recorded] their plan, even if their plan had been [sufficient] to do away with the mountains.

The truth is: When all paths of human effort are blocked, The way to the land of the Friend opens from there.

Reflect on these Quranic teachings and consider the events from the creation of Pakistan to its emergence as a nuclear power; the workings of divine planning in human society will become evident. One reason for the creation of Pakistan was the intense prejudice and political conspiracies of our opponents. Every possible effort was made to destabilize the creation of Pakistan, but every attempt failed. The process that provided the best argument for us was India's nuclear test. It is essential to continuously contemplate Pakistan's internal situation and its regional and global impacts. Internally, we are undergoing phases of social purification, but after 9/11, the regional situation has completely changed. The enemies of Pakistan have attacked us like ravenous wolves, and a corrupt and immoral general threw us into a whirlpool of dangers before fleeing, and later, he was called to account by Allah. The current government is even ten steps ahead of him, making the difficulties seem mountainous. The regional impact of Pakistan's creation was that India could not establish its dominance over the entire area, and the global impact was that Islam became increasingly prominent on a global scale. However, our misdeeds and disobedience have shown us these dark days, where a nuclear power has been rendered so economically weak that global vultures circle around it day and night.



Time has two measures: days and nights, and months and years. One measure Allah has set for our deeds, and the other is Allah's own measure, where one 'day' is equivalent to a thousand years or even more by our reckoning. In the era of the Holy Prophet (PBUH), the laws established by Allah for human society and human actions were in perfect harmony, resulting in the creation of an exemplary society and state in the light of complete history. Muslims spread the light of this exemplary society as far as possible. The journey of time and human society continues in this direction, but we Muslims have forgotten our duty for centuries to spread the light of our faith and deeds to accelerate this journey. The creation of Pakistan has provided us with another opportunity in the contemporary era to fulfill our role of faith. Over the past 75 years in Pakistan, by neglecting our duties or being unaware of them, we have wasted time and caused loss to humanity. We will all have to answer to Allah for this loss according to our responsibilities. Do we truly believe that we will be held accountable? Are we aware of the fact that accountability is inevitable, and it will surely happen? With the creation of Pakistan, we have accepted a great responsibility.

Unaware, you are the essence of the mirror's message,
You are God's last message to the world.

However, the concluding words of the last verses of Surah Muhammad also say:

وَأِنْ تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

And if you turn away, He will replace you with another people; then they will not be the likes of you.

" This is our greatest test at present. If only we could realize that being devoid of the fear of Allah is the greatest deprivation, the most destructive deprivation, which cannot be compensated for in any way.

The reality is that Pakistan will be 77 years old on 14th August, but since 1971, 2019 has been the worst year in history. It should be remembered that our homeland has been oppressed from the very beginning due to the conspiracies of Ayub Khan, Ghulam Muhammad, and Justice Munir. In 1968, Ayub left. Yahya and Bhutto laid the foundation for Bangladesh, but the real cause of the division was Ayub, and then in 1971, our homeland was divided. The devastation began with the fiery oratory of Bhutto. The rigged elections of Bhutto led to the martial law of Zia-ul-Haq in 1977, which lasted until 1988. Then, from 1988 to 1993, under the generals, there were brief tenures of Benazir and Nawaz Sharif, followed by their short terms again from 1993 to October 1999. After that, there was the nine-year dictatorship of Pervez Musharraf from 1999 to August 2008. The misfortune and tragedy of the nation were also that Saqib Nisar revived the worst memories of Justice Munir, who even today receives lakhs of rupees monthly from the country's treasury for his luxuries.

Reflect on the hurdles faced during the establishment of Pakistan, the conspiracies hatched by adversaries, and the bloodshed that ensued to prevent Pakistan from being founded on stable grounds. The determination and decisive action that transformed the seemingly impossible into reality are remarkable. The creation of Pakistan holds special significance in the modern era concerning the revival of Islam. As mentioned in Surah Al-Imran, Ayah 54: "And they planned, and Allah also planned, and Allah is the best of planners." Similarly, in Surah Ibrahim, Ayah 46: "And they had planned their plan, but with Allah is their plan, even if their plan had been enough to do away with the mountains."

Consider these Quranic verses and reflect on the events from the establishment of Pakistan to its emergence as a nuclear power. The divine planning for human society becomes evident. One reason for the creation of Pakistan was the intense prejudice and political machinations of our adversaries. Every effort was made to destabilize Pakistan, yet all attempts failed. The most compelling justification for our emergence as a nuclear power was India's nuclear test. It is essential to continuously ponder Pakistan's internal situation and its regional and global implications. Internally, we are undergoing phases of social purification, while the post-9/11 regional situation has drastically changed. Pakistan's enemies have attacked us like ravenous wolves, and a corrupt general threw us into a whirlpool of dangers before fleeing, only to later meet his end before God. The current government is even worse, creating challenges that seem insurmountable.

The regional impact of Pakistan's establishment was that India could not dominate the entire area, and globally, Islam continued to gain prominence. However, our misconduct and disobedience have shown us dark days, where a nuclear-armed nation has been economically weakened to the point that international vultures are constantly circling. Time has two measures: day and night, and months and years. One measure is for our deeds, and the other is God's reckoning, where one day could be equivalent to a thousand years or more. During the era of the Prophet Muhammad (PBUH), there

was complete harmony between God's laws for human society and human actions, resulting in an exemplary society and state. Muslims spread the light of this exemplary society wherever they could. Although humanity's journey is still in the same direction, Muslims have forgotten their duty to spread the light of faith and deeds for centuries. The establishment of Pakistan has given us another opportunity to fulfill our role in modern times.

Pakistan's creation has placed a significant responsibility on us. If we fail to recognize and fear God, this will be the most devastating loss. Pakistan will turn 77 years old on August 14, but the period from 2019 to now has been the worst since 1971. The nation has suffered from the conspiracies of figures like Ayub Khan, Ghulam Muhammad, and Justice Munir from the very beginning. Ayub's fall in 1968, Yahya and Bhutto's role in the creation of Bangladesh, and the turmoil of Bhutto's era have all contributed to the nation's suffering. The military rule of Zia-ul-Haq from 1977 to 1988, and the brief tenures of Benazir Bhutto and Nawaz Sharif under the generals, have also left deep scars. General Musharraf's nine-year rule from 1999 to 2008 further added to the nation's woes.

The presidency of Zardari and the five-year rule of the PPP under Gilani and Raja Ashraf, followed by Nawaz Sharif's third brief tenure and the allegations of conspiracies involving General Pasha and Zaheer-ul-Islam, compounded the nation's troubles. Imran Khan's rise to power with General Bajwa's support from 2018 to April 2022 led to increased foreign debts and the controversial handling of the Kashmir issue. Imran's theatrics, including grandstanding on his return from the US, failed to deliver on promises regarding Kashmir, while General Bajwa's reluctance to engage in conflict left the nation disillusioned.

The internal rift between Bajwa and Imran over the appointment of the ISI chief culminated in a vote of no confidence. Despite attempts to save his government, including offers of extending Bajwa's tenure, Imran was ousted, and the PDM coalition took over. The PDM's brief rule saw laws to end corruption cases, a sharp decline in the Pakistani rupee's value, and the country teetering on the brink of bankruptcy. The nation, weary of constant political drama, faces a precarious situation with accusations and counter-accusations of corruption and incompetence.

The military's imposition of martial law would result in sanctions, and giving power to Imran Khan would lead to further devastation. The media and Imran Khan hinder the PDM government's efforts, while the judiciary's role remains questionable. The nation is sinking under the burden of interest-based loans, with the State Bank under IMF control and a growing trade deficit. The current situation demands that the military unite all factions, impose a three-year emergency, and establish a technocratic national government comprising all political parties to stabilize the economy. However, obstinate politicians are unlikely to agree to such a national government to save the country from bankruptcy.

The situation is reminiscent of 1971 and 1977, with accusations of dishonesty and corruption creating a dangerous environment of polarization. The nation is divided, and the threat of civil war looms large. The entire nation now beseeches God for mercy and prays for righteous leadership to steer Pakistan through these testing times. Amen.

2nd August 2024

Our Beloved Pakistan

Our Pakistan is a unique and extraordinary country in the world. Undoubtedly, the partition of the Indian subcontinent was a startling event in modern history, resulting in the establishment of Pakistan. In this nation, established democratically for democracy, dictatorship has also been abundant, and the people's love for democracy knows no bounds. Consider this: the nation has endured four military regimes with complete equanimity in the 21st century. The dedication to democracy is such that in the first half-century of Pakistan's existence, it has seen half a dozen nationwide democratic movements. Additionally, there is a remarkable history of continuous struggle for the freedom of the press.

The majority of intellectuals and journalists adhere to the democratic philosophy that "a bad elected ruler is better than the best dictator" so fervently that they still welcome former corrupt rulers with open arms. Popular politicians have fit right in with all their corruption and civil dictatorship. Here, dictators can neither rule in peace nor can elected rulers, who from day one of their power to the end of their term, feel insecure. The opposition, frustrated with "democracy," starts reminiscing about dictatorship, and when military rule appears, elections are seen as the solution to all problems. Then both the angels and the looters call for democracy together. In our beloved Pakistan, the military engages in politics, and politicians engage in trade. Our popular vote-bankers have even elevated politics to the status of an industry, which is why the friendly opposition waits for its turn.

Some pragmatic businessmen openly say, and many think, that just as trade is the best of all occupations, in trade, the most profitable business is politics. This business operates on the political-commercial theme of "Send money, send it quickly, as much as you can; the nation is with us" and never stops. To halt it, either the military has to be called, or it comes on its own. As for the public, their political fate is to flock to the polls, prepare feasts for military revolutions, distribute sweets, first rejoice, then die from inflation, or become martyrs in the democratic movement. This is the role of uniformed saviours and political traders in governance, and the 78-year account of public participation. The book of our beloved Pakistan, prepared from this account, is full of wonders. Each page is so astonishing that it compels one to exclaim, "This is our beloved Pakistan."

In the cities, life and property are as insecure as feudalism is strong in the villages. Whether it's Islamabad or Karachi, the diplomatic properties of global peace brokers are not safe, nor are the five-star hotels in Lahore and Peshawar. Feudal lords, cloaked as politicians, along with political traders and uniformed saviours, and the media that alternately glorifies and condemns them, have collectively crafted such a system of misrule for the beloved public that the most capable individuals are forced to flee across the seven seas. Those who remain are sidelined. The standards for measuring ability and incompetence have been changed. The unqualified and incompetent are elevated to the heavens, while the capable and sincere are made to sit on the floor.

Oh, democracy of Pakistan! In your reign, there are ghost schools in towns and villages, where teachers are absent yet drawing salaries (because what better arrangement could there be for free education?), and for the children of the "honourable elite," there are schools charging five to fifteen thousand rupees in fees, where hundreds of masters are being trained to solidify their mastery. In

our beloved Pakistan, there are splendid motorways for those with big cars and for the unemployed, practically every street is a "Thokar Way," where they stumble and fall.

In this strange nation, those who have embezzled billions and secured them in foreign banks are, thanks to the NRO, once again occupying the highest positions in government. Meanwhile, those who have defaulted on millions in loans from Pakistani banks roam free of accountability, while individuals with loans of just four to five lakhs stand terrified in the banking courts, fearing the confiscation of their five-Marla homes by the state and the handcuffing of their guarantors. One major political party, claiming a substantial vote bank, boasts during its election campaign, "We have rid the nation of load shedding and darkness." However, once in power, they have devoured trillions of the nation's funds under the guise of rental power plants, benefiting their "IPPs" in the name of capacity charges. They have unleashed another atom bomb of corruption without any scrutiny, causing electricity bills to hit the public like a lightning bolt and sparking an endless wave of suicides. Over half of these power plants are mortgaged to foreign entities, ensuring that their private plants continue to operate under this cover. The poor people's lives have been incinerated by this electricity, while their bank balances gleam with a new brightness and light. This is the state of Pakistan, which is beyond comprehension. Here, two plus two does not equal four; it sometimes equals ten, and at other times zero. Its founder is a historical figure like Quaid-e-Azam, and its creation is the result of the intellectual prowess of Sir Syed and Iqbal.



In our villages, petty councils issue orders for attacks on Mukhtaran Mai, declare innocent girls to be given in marriage as compensation (Vani), and under the orders of our tribal chiefs, helpless individuals like Tasleem Solangi are thrown to dogs. Yet, our governments cannot lay a finger on these perpetrators. However, not even ten Advani's, twenty Vajpayee's, or hundreds of Manmohan Singh's and Modi's can dare think of attacking Dr. Abdul Qadeer Khan's Pakistan (Thank God). Remember, this is the same Dr. Abdul Qadeer who was forced to apologize to the nation on television by the orders of a dictator. This is because we are a strange nation, and Pakistan is a strange country.

My dear Pakistani brothers and sisters! This is the month when we gained freedom from the British and Hindus, but after that, the black Englishmen took over this country. Think! How long will this account continue? It cannot go on forever. End the calculation that sometimes results in zero and sometimes in ten from two plus two. Close this book. Let's come together to write a new chapter where the answer to two plus two is always four, so our children can write another chapter that is accurate, and then their children will become experts in arithmetic. This will be the time when the world reads our book. Let's write this book, seeking guidance from Allah. Break the idols carved by our (voters) and media. Come! Let's search for piety, virtue, sincerity, competence, and honesty, and elevate them to the throne while casting evil to the ground.

Wake up, Pakistanis! Allah is with us. Allahu Akbar, Allahu Akbar wa Lillah-il-Hamd!!!

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ

Allah is great, Allah is great, Allah is great, Allah is great, praise be to Allah SWT.

Sunday 4th August 2024

"What If Pakistan Had Not Been Formed?"

The Disconnect of Scholars from History and Practicality

Had Pakistan not come into existence, would we be better off religiously, morally, politically, and economically? Hearing this question deeply pains us. This question does not arise in the minds of the common Muslims of the Indian subcontinent, particularly in Pakistan. They are straightforward Muslims who consider Pakistan to be the abode of Islam, a haven and refuge. To these simple people, Pakistan is a precious gift from Allah. The same merciful Allah who revealed the Quran during the month of Ramadan also blessed us with the magnificent gift of Pakistan on the twenty-seventh night of Ramadan.

The words "What if Pakistan had not been formed?" burn our hearts. No person of faith can easily hear this question, especially considering that Pakistan has already come into existence, standing proud among the world's nations as a nuclear power. It has achieved a level of missile technology that we could not have imagined. Seventy-eight years have passed, so why ask this question now? Is it to cast doubt on the blessed existence of Pakistan? When the Pakistan Movement was ongoing, the common Muslim who had limited knowledge confined to the Kalima Tayyiba saw this movement as a religious one and passionately chanted, "We will take Pakistan" and "What is the meaning of Pakistan? There is no god but Allah." In contrast, many learned scholars were entangled in their theological debates and logical intricacies, distant spectators rather than participants. They were well-versed in Quranic knowledge, with many being Hafiz of Bukhari and Muslim, yet their hearts were locked, unable to perceive the truth. Among these scholars, a small number truly understood their faith and joined the greatest jihad of the subcontinent, fighting bravely, while the majority remained deprived.

The question of whether the creation of Pakistan was beneficial or harmful was posed by those scholars whose religion resided in their intellects but not in their hearts. The Quran states that "it is not the eyes that are blind, but the hearts in the chests that are blind." Another group comprised the progressive intellectuals who regarded themselves as superior in literature and poetry. A third group consisted of communists, many of whom were also writers and poets. However, these latter two groups had little influence among the general Muslim population compared to the scholars.

If we detach ourselves from the bonds of reverence and consider the past and present, we might wonder how it happened that our esteemed scholars stood apart from the common people, proclaiming that the Muslims' advantage lay in a united subcontinent under Hindu dominance rather than in an independent Muslim state. They believed that under Hindu rule, Muslims could avoid the severe subjugation of two-thirds of the subcontinent's Muslim population. Despite these views, it is no small blessing that millions of Muslims received an independent homeland. Those scholars believed that implementing Islam under Muslim governance in Pakistan would be more difficult than in a united India, where establishing a divine government and the system of the Prophet could supposedly be better achieved under the virtuous leadership of Gandhi and his idol-worshipping successors. Who were these people who saw Gandhi as a better means to implement Islam? They were the distinguished scholars who deemed every Hindu leader's word as truth and every Muslim leader's word as falsehood.

Reflecting on the faith-driven common Muslims who fought for Pakistan despite their limited religious knowledge and contrasting them with the secular scholars and theologians who opposed them, highlights a divide. The term "Islamic fundamentalism" today signifies the unwavering belief in the truth of Islam. This belief does not necessarily entail extensive Islamic knowledge; if a scholar possesses such conviction, all praise to Allah. However, it is generally seen in the middle class, which forms the backbone of the Muslim community due to their zeal and commitment. This middle class has the strong support of the majority of the nation, and by the grace of Allah, the faith of the Pakistani people remains steadfast. They consider Pakistan to be a great blessing from Allah and are devoted to its well-being.

I am reminded of a book titled "Indian Destiny" by Cyril Modak, who was a Hindu by faith. In his book, he harshly criticized those opposed to united nationality and praised its proponents. He lauded many figures from the past, especially Prince Dara Shikoh. Allama Iqbal commented about Dara Shikoh, "The seed of atheism sown by Akbar has sprouted again in the heart of Dara." It is surprising to read in Modak's book that he considered Dara Shikoh to be a narrow-minded and biased person, while Aurangzeb was a bigot. Modak further claimed that in modern times, Abul Kalam Azad is the successor of Dara Shikoh, and Mr. Jinnah is the successor of Aurangzeb.

In that book, the person identified as the heir of the secular mind was "Imam-ul-Hind" (the leader of India) and "Khateeb-ul-Hind" (the orator of India), while the narrow-minded and prejudiced Muslim was identified as Mr. Jinnah. The prejudice and violence of Aurangzeb and Quaid-e-Azam were described in terms that, in civilized idiom, correspond to fundamentalism. It is important to remember that this statement comes from a Hindu scholar, and also recall that when Allama Shabbir Ahmad Usmani spoke at the funeral of Quaid-e-Azam, he said that Quaid-e-Azam Muhammad Ali Jinnah was the greatest Muslim in the subcontinent after Aurangzeb Alamgir.

Faith and conviction are matters of the heart. The Arabic words of the Kalima Tayyiba were not understood by the polytheists of Mecca who belonged to Abu Jahl's group; did they not know Arabic? They did, yet the words of the Kalima Tayyiba were foreign and unfamiliar to them. As Allama Iqbal said: "Whether you are an Arab or non-Arab, your 'La Ilaha Illallah' is meaningless until your heart bears witness to it."

تو عرب ہو یا عجم ہو، ترا لا الہ الا
لغت غریب جب تک ترا دل نہ دے گواہی

Faith is a matter of the heart, and so is disbelief. As for intellect, it lies somewhere between presence and absence, between reality and illusion, a third realm like the one between the masculine and feminine. There was once a third world between America and Russia. Those who were masters of the Hijazi lexicon continued to weigh faith on the scales of logic, and as said: "The messenger of love commands swift action, Reason has yet to grasp the meaning of the message."

عشق فرمودہ قاصد سے سبک کام عمل
عقل سمجھی ہی نہیں معنی پیغام ابھی

This class of logicians and rationalists was standing on the edge then, and they remain on the edge today. Therefore, they believed that the subjugation of Muslims across the entire subcontinent was

a blessing from God, while the potential freedom of Muslims, their independent homeland, their own flag, their own tanks, cannons, and currency, and their own rule and authority were fraught with danger. Alas, when the time for jihad came, those who were meant to be the leaders of the mujahideen acted as if the verses of jihad had been abrogated. As Allama Iqbal rightly said:

یہ مصرعہ لکھ دیا کس شوخ نے محرابِ مسجد پر!

یہ ناداں گر گئے سجدوں میں جب وقتِ قیام آیا

"Who inscribed this verse on the mosque's arch? These ignorant ones fell into prostration when it was time to stand."

In December 1946, while returning from England, Quaid-e-Azam stayed in Egypt for a few days. Liaquat Ali Khan was with him. In Egypt, he attended a conference of the Islamic World and met with Egyptian politicians and journalists to inform them about the objectives, purposes, and benefits of the Pakistan Movement. In the English book "Quaid-e-Azam and the Islamic World" by Z.A. Sheikh and Muhammad Rauf, some of Quaid-e-Azam's statements to Egyptian leaders are recorded. Quaid-e-Azam attended banquets hosted by Egyptian Prime Minister Nokrashi Pasha and former Prime Minister and Wafd Party leader Nahas Pasha, as well as gatherings of journalists. If only someone could collect all the statements Quaid-e-Azam made during those days that were published in Arabic and English newspapers. The newspaper clippings from the second half of December from Egyptian, British, and particularly the Dawn newspaper of India, which are still preserved in the British Library, should be reviewed.

According to what Walpert and Z.A. Sheikh have written, Quaid-e-Azam emphasized that "You Egyptians and the entire Middle East do not realize how powerful the state that will inherit the British Empire will be after the British leave. You will face a new disaster. If your Suez Canal today opens and closes at the whim of the British, tomorrow it will be under the command of the Hindu state. Yes, if we succeed in creating Pakistan, then we will be the focus of the Hindu state's attention, and you can live in peace. Remember, we are not just fighting for the freedom of Muslims in India. We understand the collective psyche of the Hindus; they do not allow non-Hindu elements to survive in their society. We know that if we lose, we will be annihilated not only culturally but also religiously. And if we are annihilated, the surrounding Muslim countries, including the Middle East, will also be devastated. You will be wiped off the map. So, remember, if we sink, we will sink together; if we swim, we will swim together."

Quaid-e-Azam, who, according to our esteemed scholars and leaders of religion, was devoid of the spirit of religion, merely a sahib bahadur, and even a sinner and transgressor, understood the importance of Pakistan for the entire Islamic world. He was making this importance known to the entire Arab world through the Egyptians, but the senior scholars in India were not willing to listen to him because, in appearance, he did not belong to the ranks of sheikhs, imams, or preachers, nor did he dress like Gandhi. The self-deception and self-promotion of the apparent observers did not allow them to see the realm of sincerity and light in Quaid-e-Azam's heart. As -Mirza Ghalib aptly said:

قمری کف خاکستر و بلبلِ قفس رنگ!

اے نالہ نشانِ جگر سوختہ کیا ہے؟

The dove is grey as ash, and the nightingale is a prison of colors. O lament, what is the sign of a

burnt heart?"

The dove is grey, and the nightingale is a collection of beautiful colors. The nightingale, a beautiful bird found in lush and cold regions, has not been seen by the people of the subcontinent. Both the dove and the nightingale are passionate lovers and heartbroken, so what attire is the sign of love? Ghalib wants to convey that love is a matter of soul and heart, not attire. The lover's attire is love itself.

It is a great pity that most of the eminent writers and poets remained aloof from the Pakistan Movement. These great poets and writers were generally rationalists and, as a matter of fashion, indifferent to national affairs. The Hindu was steadfast in his identity; he was a Hindu in every party, group, and platform. Among the Hindus were also communists, but when it came to Hindu interests, they were just Hindus. Among the Hindus were also Rai Bahadurs and Sirs, but they were in harmony with their national aspirations. Their community never regarded them as enemies of Hindu interests. There, the Congress and Mahasabha were essentially one. All those leaders were the common leaders of their nation; they were polytheists but practically monotheistic. On the other hand, Muslims were monotheists but divided, and thus practically polytheistic (the Quran regards those who create division within the Ummah as polytheists). The Pakistan Movement had spread beyond just being a matter for the Muslim League, yet the majority of our senior scholars saw it not as beneficial but as a source of corruption for Muslims. Why was this so?

The primary cause behind the disconnect of our esteemed scholars from contemporary issues is their educational curriculum, which has no link to history—neither Islamic history nor the history of the Indian subcontinent. They are also unaware of their immediate surroundings and their own historical context. Their knowledge of geography is equally lacking. In 1965, while I was a matriculation student, the head cleric and principal of the largest mosque and madrasa in Faisalabad (formerly Lyallpur) asked me about the location of Hitler's homeland, "Jermal" (Germany). I had no answer, so I purchased a world map from a local bookstore and hung it on the wall of the madrasa's library. The principal gathered all the senior teachers and students. They all loved and cherished me, treating me as their own son, and I still hold them in high esteem and remember them in my prayers.

When the esteemed scholars and students assembled around the map, I was astounded to learn that they could not even identify the north and south directions on it. Despite their mastery in religious sciences, especially Hadith and Fiqh, and their expertise in logic and grammar, their knowledge of geography was nonexistent. This madrasa held a prominent position in the country, and its graduates are now respected scholars, jurists, and some are even members of provincial and national assemblies. If the curriculum of this esteemed institution was modeled after that of Deoband, it is evident that the graduates of Deoband, with few exceptions, were largely ignorant of the socio-economic and political affairs of their surroundings. Nonetheless, they insisted that all political decisions of Muslims should be made under their guidance.

Even then, I pondered and still do, expressing my views both then and now, on how many of our scholars had experience with affairs beyond the mosque and madrasa? How many were aware of the workings of even a small town committee? Had they ever worked alongside Hindus in any office, commercial or academic institution? Therefore, it was essential for them to focus on their area of

expertise. When did Quaid-e-Azam or other Muslim League leaders ever claim that scholars lacked knowledge of Arabic or could not interpret Quranic and Hadith texts? However, they did assert that scholars should not give expert opinions on matters outside their expertise. "Stick to your area of expertise," they advised. Yet, the scholars did not entrust the Hindu-Muslim issue to those who had practical experience in trade, municipal affairs, legislation, academic fields, and politics, working alongside Hindus, and understanding that while Hindus sought liberation from British rule, they were also determined to subjugate Muslims.

Muslims who witnessed Hindus' dominance in every field realized that Hindus could not tolerate the existence of any non-Hindu society as an active element in their midst. Having come to India and subjugated its original inhabitants, relegating them to the lowest social strata, they eradicated Buddhism and Jainism. Despite ruling large parts of India for centuries, Buddhists were annihilated when Brahmanism regained dominance. They still exist in China, Japan, Vietnam, Cambodia, Sri Lanka, and Myanmar, but not in their original homeland, where they had once ruled. However, most of our scholars were unaware and indifferent to this historical context. They argued for expelling the British first and dealing with the Hindus later. But visionary leaders who understood the Hindu psyche realized that if Hindus were fighting on two fronts—against the British and Muslims—then Muslims also had to fight on both fronts. They recognized Hindus as equally hostile as the British, necessitating early preparations to prevent Hindu domination post-British rule.

Thus, Allama Iqbal and Maulana Hasrat Mohani clarified this long ago. Subsequently, Maulana Muhammad Ali Johar parted ways with Congress, followed by Shaukat Ali, Maulana Zafar Ali, Maulvi Tamizuddin, Sardar Abdur Rab Nishtar, Khan Abdul Qayyum, and Maulana Muhammad Akram, among others. Quaid-e-Azam himself distanced from Congress in 1923 after recognizing its true nature.

The majority of religious scholars failed to grasp this simple concept. However, today's Pakistani public has the right to question why those scholars who aligned with Hindus and embraced English democracy were unwilling to accept the democratic decision of the Muslim majority in favor of Pakistan. Even today, some scholars and their followers prefer Western democracy over any system, even a consultative one, but are reluctant to accept the democratic choice of Muslims of the subcontinent. If scholars lose politically, democracy becomes unacceptable, much like how the United States supports democracy unless it threatens the rise of orthodox Muslims. We've seen this hypocrisy in Algeria and Egypt.

The Muslims of the subcontinent sincerely undertook a religious jihad, seeking a homeland for themselves. Thanks be to Allah; the majority of the Muslim population firmly believes in Pakistan. It is a different matter that secular scholars, followers of Gandhi and Nehru, who were ignorant of Hindus, and other such arrogant scholars, had termed this movement a fraud and labeled Quaid-e-Azam as a "fraudulent chief". The descendants of these esteemed individuals are not ashamed to say that they were not involved in the sin of creating Pakistan, as the saying goes, "What harm is there if one follows in the footsteps of their father?" But do they not also regard the struggle of the Muslims of the subcontinent from a democratic perspective? What a travesty it is that the democratic decision of the Hindus is accepted, yet the democratic decision of the Muslims is rejected!

What attitude did those who considered themselves the guardians and defenders of Islam adopt during the 1945 and 1946 elections? Was it not that they did not care whether the Muslim League won or another party, whether Pakistan came into existence or not, and that their concern was solely with the service of Islam? They were staunchly committed to the service of Islam, but they failed miserably. Even today, these esteemed individuals maintain that whether the Muslim League wins or loses, it is of no concern to them; they are indifferent to whether a traitorous political party wins, or whether Jewish, Brahmin, and American interests are strengthened. They continue to hold steadfastly to their stance on serving Islam, even though their perspective has only further strengthened the influence of Jews, Qadianis, and Brahmins over Pakistan.



صاحب گنبدِ خضریٰ میں فریادی بن کر آیا ہوں
تاج و تخت ختم نبوت بیچ دیا دینداروں نے

I have come to the Lord of the Green Dome as a supplicant,
The crown and throne of the final prophethood have been sold by the pious.

These are the people who ask the cursed question: What clear benefit could have been gained if Pakistan had not been created, in terms of religious, moral, political, economic, etc.? Such people have now found allies among the Qadiani community. A self-styled leader of a linguistic party in Karachi, who is an agent of India and Israel, has traveled to India to malign Quaid-e-Azam and Allama Iqbal regarding Pakistan and has enjoyed the pleasures of governance with every ruling party. This person is now present here, and every member of this party, big and small, male and female, is piling up rational arguments against Pakistan. They are in a hurry, perhaps because they might not get such a favorable government again or such a sympathetic and supportive government may not last.

The Hindus did not recognize Pakistan. The followers of Hindu leaders also did not recognize this blessed land. European and Christian nations, especially the British, were not ready to accept the emergence of any state in the subcontinent in the name of Islam. Their progeny, the Qadianis, and their spiritual leaders still hold this stance. Just as during the Pakistan Movement the prominent scholars failed to understand the attitude of the Hindus and the British, particularly Mountbatten and Atlee's government, are they still so oblivious or deliberately adherent to secularism? Why does this cursed question arise: "If Pakistan had not been created, would we have been better off?" The Pakistani people consider this question a challenge to their faith, and they regard it as an insult. Hence, they have rejected secular elements who adorn the pulpit and offices, casting them aside. The overwhelming majority of the people of Pakistan had and continue to have full faith in Pakistan, and this faith will remain steadfast until the Day of Judgment, God willing. The scholars of ill-repute and the so-called defenders of religion had hurt the Muslims' hearts during the Pakistan Movement, and today they have repeated the same painful actions.

May God grant the ability to discern the truth and protect from disbelief, Yes, there is a difference between then and now. During the Pakistan Movement, the community had a towering leader whose insight, sincerity, intelligence, and, most importantly, trustworthiness was fully trusted by the Muslims of India. Today, there is no such central figure who can be a focus of trust.

Professor Beni Prasad wrote that Muslims have maintained their individual existence, unlike earlier groups and nations that merged into Hindu society. He also wrote that it was apparent that Muslims could not give India an Islamic color like Turkey, Iran, and Egypt, primarily due to Mughal Emperor Jalaluddin Akbar, who saved Hinduism from disappearing from India. Otherwise, if Aurangzeb's rule had persisted, the map of India would be entirely different. Cyril Modak said that Muslims, like other non-Hindus, would be absorbed into Hindu society due to Hindu affection, meaning they would be annihilated. Dr. Radhakrishnan (the philosopher President of India) said that Hinduism had embraced Buddhism and extinguished it like a brother. Swami Dharm Teerth Maharaj said: Dr. Radhakrishnan may say anything, but the truth is that Brahmin Hindus killed Buddhists, destroyed their homes, killed their animals, burned their crops, and exiled the majority. Shyam Prasad Mukherjee, almost a year after the passing of the Pakistan Resolution, stated, "I am hearing calls for partition from here and there. If Pakistan is established, we will not let it survive."

Swami Dayanand Ji stated that India is the homeland of Vedic religion and must return to the Vedic tradition, and those living here must adapt themselves to Vedic dharma. RSS leader Raj Madhok expressed regret that the Hindu nation did not create a statue of Muhammad (peace be upon him) a thousand years ago and place it in temples, markets, etc. If Muslims had come to worship their Prophet, their hatred for our idols would have been removed, and they would have gradually been absorbed into us, just as the Buddhists were. We accepted the Buddha as an incarnation and included his statue among our own. The addition of one statue among our thousands did not change the status of Buddhism (although Buddhists were forcibly eradicated, as previously mentioned by Swami Dharm Teerth Ji). Gandhi Ji said that the letters of the Urdu language resemble the letters of the Quran, so Indian languages should be adopted, and also in Devanagari script. Pandit Jawaharlal Nehru, who claimed to be a great intellectual, said, "In India, there is only one nation, which is Indian. The two-nation theory is a creation of a few individuals. I have looked closely, even with a microscope, but I do not see a second nation."

Where is the two-nation problem, i.e. total denial of the separate existence of Muslims! In 1937, when the Congress ministries were established, the Vidya Mandir scheme was implemented in six provinces. It was an educational project to expel non-Indian elements from Indian life, to bring Indian heroes and also Hindus to the fore. Hindi language should be enforced, the song Bande Mataram should be sung in Madrasas, this Bande Mataram was declared as polytheistic song by Quaid-e-Azam. The entire story of Bande Mataram, which was taken from Anand Mutt, is full of anti-Muslim poison. The Muslim people and the Muslim League leaders shouted at this blatant Muslim-killing attitude of the Hindus. Yes, Gandhiji's statue was also decorated in the madrasas, which was said to be teaching and training, including standing in front of it with folded hands and offering prayers, Muslims. Girls and boys were also forced to commit shirk, so the Muslims had to sit regular commissions and these commissions published research reports, Sharif report and AK Fazalul Haq report were related to the same scandal, but Sahib Bahadur, Communists etc. classes of Muslims remained one, the religious leaders did not listen to the Muslim people and their beloved leaders. The representatives of the scholars continued to say that Bande Mataram is the national song, we will continue to sing it. Elders

like Hazrat Abul Kalam Azad refuted the research report mentioned above, and when the Muslims celebrated Liberation Day in December 1939 after the end of the Congress ministries, the Hindu Jati It had to be sad. Scholars also termed this action of the Muslim people and the Muslim League as rebellion against the conquest of the spirit of united nationalism. It should be remembered that the untouchables also supported the Muslims on the Day of Liberation as mentioned by Dr. Lanka Sundaram in his book "A Secular State For India".

Readers! The Indian Hindu caste and its leadership wanted to wipe out the existence of Pakistan and the people of Islam with this greatness and still after 78 years. Could there be any improvement for the Muslims there in this situation? Is the situation of the Muslims there not a concrete testimony to the fact that efforts are still being made to wipe them out. Our nationalist mullahs have been heard saying that the Hindu nation cannot wipe out the Muslims, it has been 13 hundred years of living together. God knows why the wisdom of our nationalist Mullah is missing? When have we been together with Hindus? We were rulers and Hindus were subjugated. This has been the case for centuries. However, both Muslims and Hindus became slaves of the British, in such a world, Hindus were also helpless and Muslims were also subjugated.

By the way, Hindus and Muslims have never lived together in the same world. The truth is that the time of test and trial has come now, when Hindus have imposed themselves as rulers in India. Indian Muslims are suffering, immense atrocities are being committed on Kashmiris, more than 100,000 of their innocent children, innocent women, young and old have been martyred. Their only fault is that they are demanding the right of self-determination promised by the first Prime Minister of India, Pandit Nehru, to the Kashmiris in front of the United Nations. In schools and madrasas in India, they The curriculum is being taught so that the Muslim child either remains ignorant of the past of his nation or hates them and believes in Hindu Akbar. A few days later, when I turned on the TV, a boy was talking on an Indian channel. My father's name is Gupta ji and my mother's name is Naseema Begum, I am Hindu, and my sister is Muslim, we all four are living in our house with great peace and harmony.

Allah has told the Jewish nation more than once in the Holy Qur'an to remember the day when you were in the disgraceful slavery of Pharaoh. Pharaoh used to kill your men and keep your women alive. It is obvious that if men If they were really killed, how would children be born, how would women come into existence. Here, killing is said to be permissible, it means that Jewish men were kept as oppressed and poor and humbled and Jewish women were given good education and training so that They became the luxury goods of Pharaoh's people. This is what is happening in India now. Muslim girls are given education and training as pro-Muslims with educational scholarships, when they graduate or post-graduate, medical education. Or any other technical education, then the problem of marriage arises. The environment in which education takes place is secular and there is no harmony in the home and relatives. The son is puncturing the bicycle, the aunt is a mason, and no literate relation is available, so. therefore, a Muslim girl, is easily married among non-Muslims and it is made known that the son-in-law has accepted Islam. . Our ungrateful Muslims, the majority of whom are scholars and brave men, now include in this group those whom God has made millionaires with the shoes of the Quaid-i-Azam and honored with a position of honor. Do these people not understand the meaning of Allah's address to the Jews at all?

Some time ago, a gentleman from Rampur UP (India), who was a teacher of English literature in an important institution of Pakistan and now writes in English newspapers, said to me with a confidential and intimate tone, Malik sir. Let us think with a cold heart, how much the Act of 1935 had widened the provincial powers, as if the whole of Punjab and Bengal, including two or three small units, were our own. Why did you take the pain of separation? The same philosophy is repeated by the extortionist of the linguistic community. There are many more intellectuals and brave men among the professors of English. The national policy is implemented by the center, whenever the center wants, it can strangle any province it wants, apart from this, you should see that Punjab got India a little less than half of the original united Punjab. Because of the Sikhs, India got three parts of this Punjab. Do you think that Lala would have let you have Punjab and Bengal in the condition that the majority of Muslims lived there? He would have divided Bengal and Punjab too. He got some parts of Bengal and some parts of Bihar. Karnia would have made the map in the same way by merging a part of UP with Punjab and adding a part to Ambala division to form three provinces and when the Muslim majority provinces were divided, it would have been considered an administrative necessity. Those who do not understand the interest of the Ummah or fall victim to make or fall into the stomach, would they not support this Muslim-killing strategy of the Hindu government? Indeed, the Muslim people kept shouting. The professor became silent after hearing this.

I asked, after all, while living in Pakistan, instead of giving any suggestion or thinking about the improvement of Pakistan, why do you keep preparing your mind to destroy Pakistan instead? And why are you looking to cancel the Lahore resolution? I explained that the Muslim League in 1921 and then the sixth point included in the fourteen points demanded from the British government that the delimitation of the Muslim majority provinces should not be tampered with in such a way as to affect the majority status of the Muslims there, but Why should the sixth point be important in a united India? I further submitted that if a rational person like you can dare to make these secrets even to a bigoted Pakistani Muslim like me, then I do not know who else you would have said this to Luqmani. Those who call the Quaid-e-Azam a Fajir Quaid should think that God, the Most Gracious and Merciful, gives such an enlightened mind to the Fajirs in the matter of the Muslim Ummah.

Then how can you deny this miracle that the coming into existence of Pakistan on 27th Ramadan 1366 AH corresponding to 14th August 1947 in the blessed hours of the revelation of the Quran and Layla tul Qadr is a great gift of Allah to the great Muslims. It was called the Kingdom of God. After the state of Madina, this second Islamic ideological state came into existence. Quaid-e-Azam Muhammad Ali Jinnah, while addressing the Sirat Conference of the Karachi Bar Association on January 25, 1948, said, "I do not understand why this evil was done." Why is it being propagated that the constitution of Pakistan will not be based on Sharia. Islamic principles are in effect in Pakistan as they were implemented 1300 years ago. Is.

The background of the establishment of Pakistan is based on an unholy nexus of the Muslim hostility of the Hindu Congress and British imperialism and a terrible waspish chapter. During the London Conference in 1946, under a big conspiracy, Lord Mountbatten, a longtime friend of Jawaharlal Nehru, was the governor. To be appointed General, Krishna Menon, an extremist Communist leader who revealed the plot from his deathbed, also revealed to an author of Freedom at Midnight that Mountbatten had been assassinated. In the successful attempt to appoint the Governor General, it was also decided that this secret should not be known to the great Muslims, otherwise the usefulness

of Mountbatten would end. The secret was not revealed, the Quaid-e-Azam and Liaquat Ali Khan conference. were present there in connection with, they also did not even get a hint of this impure conspiracy.

According to Prime Minister Attlee's instructions, Mountbatten first tried hard to prevent the division of Indian continent. The head of the Muslim League and the leader of the Muslims of Indian continent, Muhammad Ali Jinnah, became a rock of courage, courage, courage and determination against the philosophy of Muttahida Burazim. And both Muslim enemy imperialists had to bow down. Partition was decided, but under the cover of it, they did everything that according to Quaid-e-Azam Muhammad Ali Jinnah, the enemy wants Pakistan to disappear as soon as it is formed, Quaid-e-Azam Muhammad. Rakim saw the evidence of Ali Jinnah's intuition in the Debt Register of the Parliament in London, in which British Prime Minister Attlee, in his speech on the India Independent Bill, said that "Dividing the country into two countries is a temporary process, very soon." Both the two nations will be united in one large dominion and participate in the commonwealth (Col. 1246). Macdonald, the leader of the opposition at that time, also unusually agreed with the Prime Minister and said that the India Independence Bill will not remain separate, column 1242.

A period of 30 June 1948 was fixed in British Parliament for the freedom of Indian continent, Mountbatten decided to shorten this period and give freedom as soon as possible. The Quaid-e-Azam strongly opposed this haste and insisted on sticking to the period of British Parliament decision. Mountbatten announced the date of August 15, 1947, without consulting the British and British leaders for his personal pleasure. This date was a day of great joy in the life of Viceroy of India Lord Mountbatten as Viceroy of India Lord Mountbatten was the commander of the Burma front during World War II, on the same date Japan surrendered.

Indian Continent release on the occasion of the second anniversary of this surrender was considered another historic achievement and was intended to write his name among the lucky ones in history. Did he know that he did not care about the opposition of Quaid-e-Azam Muhammad Ali Jinnah, but the real rulers of Hindu Rashtra would have to surrender to the opposition of astrologers and astrologers. The Hindu leaders remained silent, but this powerful class raised a storm and the cowardly and cunning Viceroy of India, Lord Mountbatten, was frightened by this hostile campaign. His confusion subsided when the astrologers declared August 14 as "auspicious". The cowardly and insidious Viceroy of India, Lord Mountbatten, while maintaining his desire to stop this flood and by giving a satisfactory method to the astrologers, cleverly presented a new history as the history of independence, the cursed, blessed. ,, fixed the closest midnight of the day at twelve o'clock between the 14th and the 15th. Hindu astrologers adopted the ridiculous method of achieving independence by playing the ``Sankh'', which is played during the Pooja pot at exactly twelve o'clock, even though power was transferred to the Legislative Assembly only on August 15 and on the other hand to Pakistan already on August 14. Power was transferred to the Assembly.

These human exercises took place and the Muslim enemy, the coward and the cowardly coward and the deceitful Viceroy of India, Lord Mountbatten himself, was dragged towards the hour which was approved by Allah Almighty. Thus, on the night between 14th and 15th of August, the 27th of Ramadan began on the 14th of August at sunset. That same night, the auspicious hours of the revelation of the Qur'an and Lailatul-Qadr arrived, and what happened was what was approved by

God. In those blessed hours, Pakistan came into existence and was called the Kingdom of God. 14/ August 1947, the child of the establishment of Pakistan knows that it is in accordance with what appeared on the 27th of Ramadan in the year 1366 Hijri. His religious excellence is prominent in the world of Islam and his importance is also very important. Regarding the 27th of Ramadan, the importance of establishing Pakistan to the new generation and preparing an action plan on a war footing at the national level to implement it, after the early death of Quaid-e-Azam Muhammad Ali Jinnah, our Actions and greedy rulers have not paid much attention to it, but my conscience still testifies that even now if such a plan is made for this miracle-like state bestowed by nature that we promised our Lord. If so, we can definitely reach our destination.

According to Quaid-e-Azam Muhammad Ali Jinnah, "Pakistan is not a destination but a means to a destination." "Pakistan is the fortress of Islam" and this fortress is currently under heavy shelling by anti-Islamic forces. In order to protect it, the people who are the source of power will have to return to the same principles that the Lord Almighty has ordered. The servants will have to be taken out of the slavery of the servants and given to the slavery of Allah and for this the Qur'an and Sunnah. Head springs are waiting for us. The day we really implement the Qur'an and Sunnah in our lives and accept Muhammad Arabi as our leader, then this nation will set all the standards of success and success like a strong wall made of lead. May Allah be our supporter and supporter. A'ameen.

There is still time to differentiate between friend and foe. Nothing will remain, only the name of my Lord who is Hayy al-Qayyum and who has miraculously made a kingdom like Pakistan appear on the map of this world.

اک سوال کے اندر ہم نے کائی نصف صدی
باندھے لاکھوں حساب
غلط ہی نکلا ہر اک حل کا لیکن انت جواب
ضرب جمع تفریق کے سارے کئے برت لئے
ازروئے تحقیق
ہر کوشش میں ہو جاتا ہے کچھ نہ کچھ تفریق
دیکھ تو کتنا اونچا ہے یہ ردی کا انبار
تو ہی اب کچھ رحمت کراے ربِ غفار

Within one question we cut half a century
Bind millions of accounts
One solution turned out to be wrong, but it was the answer
Took all the tricks of multiplication and division
By research
In every attempt there is some difference
Look how high this pile of garbage is
So now, have some mercy, O Lord of forgiveness

Tuesday 6th August 2024

How Can I Find Someone Like You?

Every year on August 14, the nation passionately celebrates Pakistan's Independence Day with zeal, respect, and devotion. The media is flooded with extensive information about this day, and various events are organized to pay tribute to the unparalleled, brave, and impeccable character of Quaid-e-Azam, who achieved the historic and monumental feat of establishing Pakistan. According to a global survey conducted by the BBC, Quaid-e-Azam is recognized as the greatest leader of South Asia. His greatness has been acknowledged by just and fair circles worldwide, including reasonable Hindu writers and intellectuals who praised his courage, steadfastness, foresight, democratic values, and honesty. Some Hindu leaders even remarked that if Congress had a leader like Quaid-e-Azam, the partition of the subcontinent might have been avoided.

Quaid-e-Azam demanded a separate state when efforts to unite the two nations of the subcontinent and ensure the political and economic rights of the Muslim minority according to democratic principles failed. The extremist, narrow-minded, and Muslim-hostile Congress leadership proved that they were unwilling to tolerate the presence of the previously ruling Muslim community in a united India and keep them with dignity and respect after independence. Without firing a single shot, Quaid-e-Azam achieved an independent and sovereign state through determined leadership and the democratic struggle of the Muslims of the subcontinent. He repeatedly assured that the new state would be a fortress of Islam, reviving its golden principles, functioning under a democratic parliamentary system, and becoming a true Islamic welfare state in line with modern requirements.

Iqbal envisioned a free Muslim state under the two-nation theory, a vision for which Quaid-e-Azam fought valiantly. Quaid-e-Azam repeatedly clarified that the state would address the issues of Muslim livelihood and employment. At one point, he openly stated that he had no interest in a Pakistan that would protect the rights of landlords, feudal lords, and capitalists. During his lifetime, Quaid-e-Azam favoured an Islamic democratic parliamentary system for Pakistan and clearly stated that the constitution would be framed according to Islamic democratic principles. In the new state, minorities would have complete rights granted by Islam, and the military's role would be as a subordinate institution to the elected democratic government.

It is unfortunate that even during Quaid-e-Azam's lifetime, the English Commander-in-Chief of the military disobeyed orders and refused to send troops to Pakistan's vital region of Kashmir, as directed by Quaid-e-Azam. In contrast, the Indian Commander-in-Chief fully complied with Jawaharlal Nehru's orders and seized Srinagar Airport, halting the advancing Mujahideen.

Only ten years after Quaid-e-Azam's death, General Ayub Khan dismantled the democratic system and introduced military rule in the country, a principle that persists in various forms today. Currently, Zardari uses all the powers of a military dictator under the guise of democracy, ruling the nation without wearing a military uniform but with all the authority of a dictator. This is why the country could neither become a modern democratic parliamentary state nor an Islamic welfare society according to the teachings of Iqbal and Quaid-e-Azam. Instead, due to military rule and the flawed strategies of our political leaders, the majority part of Pakistan was separated, and the remaining country faces linguistic, ethnic, sectarian, provincial prejudices, and American interference, posing

constant threats to national security.

Today, it is essential to educate the younger generation about the challenging circumstances under which Pakistan was achieved. This can be understood from Quaid-e-Azam's letter to Gandhi on September 17, 1944, during the final days of their meetings. Quaid-e-Azam wrote, "You have already rejected the fundamental principles of the Lahore Resolution. You do not accept that Muslims are a nation. You do not acknowledge that Muslims have the right to self-determination and can exercise it. You do not agree that Pakistan comprises two regions and six provinces... After corresponding and debating with you, I can say that the call for the division of India into Pakistan and Hindustan is only on your lips, not from your heart." Gandhi's attitude doomed the talks to failure.

On September 29, 1944, Wavell wrote in his diary, "I had expected a better outcome from these discussions. This has severely damaged Gandhi's reputation as a leader. Jinnah's task was easy; he only had to keep telling Gandhi that he was talking nonsense, and it was true. However, Jinnah did this in an offensive manner... I believe that while this might have increased Jinnah's respect among his followers, it did not enhance his reputation among reasonable people." According to Wavell and other British rulers, a reasonable person is someone who thinks and acts according to their mindset. Their dictionary of reasonableness has no room for independent thought and action!

After the failure of negotiations, on October 14, 1944, Quaid-e-Azam clarified his perspective in a press conference. A journalist asked him if there was any possibility of another meeting with Gandhi in the near future. Quaid-e-Azam humorously replied, "Mr. Gandhi says it depends on the voice of his heart. Since I do not have access there, I cannot say anything." The truth is, Gandhi never intended to settle the matters. During the discussions with Quaid-e-Azam, Gandhi had told Rajagopalachari that his real objective was to get Jinnah to admit that the idea of Pakistan was fundamentally flawed and absurd. It seems Gandhi underestimated Quaid-e-Azam's capabilities, which rendered all his tactics ineffective.

In 1945, Quaid-e-Azam foresaw that the British government would have to conduct elections in India. Thus, he began his campaign, stating in a statement from Bombay on August 16, 1945, that Mr. Gandhi, whenever he deems fit, speaks in a personal capacity and is not a representative of anyone. He is not even a member of the Congress by four annas. He annuls himself and consults his inner voice, but when needed, he becomes the supreme dictator of Congress and considers himself the representative of all India. Mr. Gandhi is an enigma... there is so much venom and bitterness in Congress against Muslims and the Muslim League that they can stoop to any level to undermine them and abandon all principles.

On October 10, 1945, at a public meeting organized by the Muslim League in Quetta, he depicted Gandhi's politics, saying, "Leadership involves sitting down like a goat during a police baton charge, then going to jail, complaining of weight loss, and thus securing release. I do not believe in this type of struggle. When the test comes, I will be the first to take a bullet in my chest." On November 21, 1945, while addressing a gathering in Peshawar, he said that Congress would have to accept the demand for Pakistan or crush the Muslims, but now no power could crush the ten crore Muslims. On November 24, in the same city, he said, "As long as I am alive, not a drop of Muslim blood will be

shed in vain. I will never let Muslims become slaves of Hindus... neither the British nor the Hindus are friends of Muslims. It is clear in our minds that we have to fight both of them... we will fight their combined power and, God willing, we will succeed."



On December 3, 1945, when Gandhi met Bengal's governor "Casey," Gandhi told him, "Jinnah is an ambitious man, and his thinking is to establish a connection between Muslims in India, the Middle East, and other countries. I do not think Jinnah can come out of his dreams." In fact, Gandhi was already sensing the outcomes of the elections and their potential impacts, which is why he was worried about Islamic solidarity before the establishment of Pakistan. It is noteworthy that this is the same Gandhi who, to establish his leadership among Muslims, led the Khilafat Movement. Now, he was using all his arrows from his quiver to further poison the mind of the Pakistan-opposing governor of Bengal.

On March 23, 1946, the Cabinet Mission came to India. On April 3, 1946, Gandhi had a conversation with the mission. He was wearing only a dhoti and looked very healthy. Gandhi told the mission to let Jinnah form the first interim government. The ministers should be from the elected representatives of the country. Jinnah could choose whomever he wanted, but the ministers would have to get a vote of confidence from their respective assemblies. If Jinnah refused to form the government, then the same offer should be made to Congress. Notice Gandhi's tactic: Prime Minister Jinnah would only be able to select those individuals who could gain the confidence of their assemblies. Due to their population, the Hindu majority in the assemblies of Muslim minority provinces was significant. Despite immense popularity among the masses, the Muslim League did not have a clear majority in the assemblies of Muslim majority provinces because the seats were not allocated according to the population. Thus, the League would be forced to appoint almost all Congress Hindus or non-League Muslims as ministers. Why would Quaid-e-Azam accept such an offer, and consequently, the government would automatically go to Congress? This was Gandhi's offer to Quaid-e-Azam.

برو این دام بر مرغ دگر نه
که عنقار بلند است آشیانه

**Place this trap for another bird,
For the falcon nests high in the sky**

Pathik Lawrence told Gandhi that such a proposal would result in most of Jinnah's ministers being non-League members. Gandhi responded that there was no way to avoid this, and who would advance such a matter? Lord Mountbatten was sworn in as the last Viceroy of a united India on 24 March and immediately began meeting with political leaders. Gandhi met with Lord Mountbatten every day from 31 March to 14 April 1947. During the meeting on 1 April, Gandhi suggested that Mr. Jinnah be made the Prime Minister of a united India... and as long as he worked in the interest of the Indian people, the Congress would cooperate with him sincerely... The decision on whether he was working in the public interest or not would be solely made by Lord Mountbatten. If Jinnah did not agree to this proposal, then the same offer should be made to the Congress. Mountbatten admitted that he was utterly taken aback by Gandhi's proposal. He asked Gandhi what Mr. Jinnah's reaction might be. Gandhi replied, "If you tell him that this proposal comes from Gandhi, Jinnah will

say 'Cunning Gandhi.'" Mountbatten, amused, asked, "That would probably be true, wouldn't it?" To this, Gandhi enthusiastically responded, "No, no, I am making this proposal with utmost sincerity."

Before speaking to Jinnah, Mountbatten shared this with Nehru on the same day. Hearing that their Mahatma (Gandhi) was offering the Prime Minister ship to the Quaid-e-Azam, Nehru was stunned. Nehru told Mountbatten, "Last year, Gandhi made a similar proposal to the Cabinet Mission, but this is an unrealistic solution to the problem. Gandhi should stay in Delhi for a few more days as he has been out of touch with the centre for four months and is rapidly becoming unaware of the matter." After hearing Nehru's opinion, Mountbatten deemed it inappropriate to discuss this with Quaid-e-Azam. Even if Mountbatten had spoken to Jinnah, it wouldn't have made a difference because Mountbatten knew well that Jinnah would never jeopardize the nation for his personal gains and would outrightly reject such an offer without hesitation.

These events clearly show that Quaid-e-Azam well understood Gandhi's intentions and methods and, by the grace of Allah, responded to them appropriately in every respect.

Praise be to my Lord, who created Pakistan on a blessed night for a great purpose.

آئینہ کیوں نہ دوں کہ تماشا کہیں جسے
ایسا کہاں سے لاؤں کہ تجھ سا کہیں جسے

How can I provide a mirror for someone who could be an extraordinary spectacle?

Where can I find someone like you?

Sunday 11 August 2024

Pakistan's Lament

Tomorrow marks the 78th anniversary of my Pakistan, and I am proud of its friendship. When I am with it, I feel a certain peace. However, one of Pakistan's misfortunes has been the companions it has had, who have consistently exploited its sincerity, love, sympathy, and generosity. Pakistan was aware of all these deceptions, but due to its inherent nobility, it left everything to God.

When I stepped out of my house, I saw gatherings everywhere where speakers were expressing their friendship and love for Pakistan, each outdoing the other in eloquence. Moving from one meeting to another, searching for Pakistan, all I found were people hurling accusations and verbal arrows at each other, while the nation knew that they were all the same. It was clear to me that Pakistan neither wanted to participate in these 78th anniversary celebrations nor to talk to those holding these gatherings, as it had been more wounded by its friends than its enemies.

With these troubling thoughts, I started searching for Pakistan in every street. As my search intensified, my hope waned, and time grew short. I was also worried about the evening when the children were supposed to congratulate Pakistan, and if I didn't find it, what would I tell my children? They already thought my friendship with Pakistan was a mere dream, and I had assured them with great confidence that I would show them how close friends Pakistan and I were. Suddenly, it occurred to me that whenever Pakistan is distressed or saddened, it is found in one place. With this thought, I ran back home and took my children and grandchildren to the Quaid-e-Azam's mausoleum.

Upon entering the mausoleum, I saw Pakistan clinging to the grave of its leader, sobbing. Hearing my footsteps, it lifted its tear-stained face from the grave and rushed towards me with swollen eyes. Involuntarily, I extended my arms, and as we embraced, we both started crying uncontrollably without saying a word. My children watched this scene, bewildered and confused. Lowering my gaze, I asked Pakistan why it wasn't at its birthday gatherings. It immediately let go of me, grabbed my shoulder with one hand, and shook me forcefully, saying, "You too have come to say this to me? Can anyone celebrate their birthday with such hypocrisy?"

I told Pakistan that I didn't understand what it meant. It pointed towards the grave and said, "Did my father give me birth for this—for murder and mayhem, bloodshed in places of worship, bribery, corruption, cheating in exams, and thuggery? In a Pakistan drowning in IMF loans, the president, prime minister, chief ministers, judges, speakers, and other elites waste billions annually on lavish protocols, while the nation commits suicide due to inflation and bills. The nation's billions are looted and secured in foreign banks, palaces are built for residences, and while the people languish in huts, the FBR institution, responsible for collecting taxes and enforcing government regulations, is rife with corruption where billions are exchanged, and when the government investigative agency seeks to investigate by requesting all documents, the corrupt officials get stay orders from the Lahore High Court. Did my father risk his health and take his last breaths in an ambulance on the open road for this blatant corruption and lawlessness?"

Pakistan continued, "Was Pakistan created so that the same colonizers, from thousands of miles away, would come and rule over you, the same ones I liberated you from with dignity? My picture is

hung on the wall, and my honor is auctioned off in front of me, while you all remain silent out of convenience, even adopting every evil of the world and considering yourselves developed? When I was a year and a few days old, my father left me. My uncles played a vital role in raising this orphan, but they too gradually departed. One aunt was my comforter and sympathizer; when I missed my father, I would lay my head in her lap and find immense peace. Sadly, she too parted from me, leaving me at the mercy of strangers."

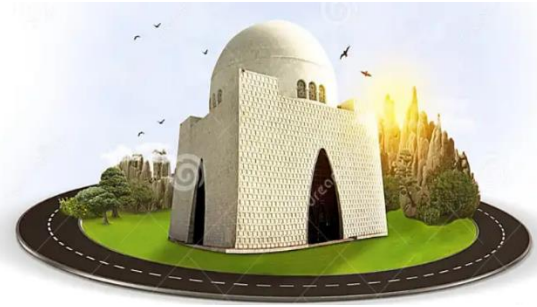
"Those uncles and relatives who were millionaires, nawabs, people of status, spent all their wealth on me, and in their last breaths, their words were prayers for me, asking God to protect Pakistan (Amen). Now, tell me, were those people great who risked their lives and wealth to raise an orphan, or are these people great who have been looting my property, my wealth, and transferring it to their names and their children's names, and even deprived this orphan of one arm? And yet, they still falsely claim to love me. Now, you tell me, can I participate in their gatherings?"

I said, "Look, my children and grandchildren have come with me, and I proudly speak of our friendship, yet they do not believe me." Pakistan placed its arms over the heads of my children and grandchildren and said, "Children! People like you and your father love me selflessly, and it is because of people like you that I am still the blessed nation of God. Otherwise, I would have been long gone, destroyed by the conspiracies of my own people. I still remember when your father heard the news of my arm being cut off and fell to the ground, injured his head, and it was my other healthy but wounded hand that helped him up and comforted him with love. This feeling only arises when one is willing to sacrifice even life itself for someone else. Those who serve me with honesty, loyalty, and dedication without expecting any reward also love me."

"Do you remember the son who, after the tragedy of East Pakistan's fall, left all the material comforts of the world in the Netherlands and came back to treat the wounds inflicted on my body? And ultimately, he not only healed my wounds but made me so strong and a nuclear power that no vile enemy could dare to harm me. But look how the dictatorial rulers of this land treated him, even though his tearful words asking for forgiveness were in front of the entire nation, piercing the hearts of those who loved me. We treated him so poorly that he was left in isolation until he passed away in that grieving state. That brave man, Dr. Abdul Qadeer Khan, is surely held in great honor by his Lord, but our dictators, along with politicians, have ravaged my remaining body. Now, the international bodies, through a specific conspiracy, are attempting to deprive me of this nuclear capability, while the power-hungry wolves are engaged in mutual defamation."

Once again, I requested Pakistan to advise my children on what to do in this dangerous political turmoil and anarchy. Pakistan looked at them with joy and said, "Children! There are many ways to serve or love me that I want to tell you. Stopping at red lights, obeying the law, not misusing your authority, and protecting the rights of the oppressed are also ways of loving me. Diligently performing your duties, adhering to my father's motto 'Faith, Unity, Discipline,' and carrying out your responsibilities with honesty is also my love. My grandson said, 'Pakistan! I gave a speech at school this morning about the favours of your father, and I was saddened to see that while I was speaking, the elders on stage were busy talking among themselves. However, when it was announced that a song and dance would be presented to them, they got up from their seats with joy and started clapping and stomping their feet on the ground.'"

Pakistan sighed deeply, placed a trembling hand on my grandson's head, and said, "Son! You are right. Our elders have not set their life's purpose on the right path, resulting in us forgetting our civilization, culture, and manners. My father's greatness lies in the fact that in a war of independence where millions sacrifice their lives, he brought about such a large Islamic nation without firing a single shot or shedding a drop of blood. It is another matter that the conspiracies of the British and Hindu baniya led to the slaughter of thousands of my children during migration. Despite this, when they met me, their eyes were filled with tears of joy."



Pakistan then looked at my son and said, "Son! You are a teacher, but let this knowledge and profession not be a means of earning wealth for you, but rather a source of service to your colleagues and other citizens. This will be your expression of love. Then, looking at the innocent little grandson, he said, 'This is an age of innocence, and protecting this innocence is the duty of you elders. These opportunists who currently want to soar in the political arena using my name as a crutch will try to deceive you by giving me a new appearance instead of treating my wounded body, but they will not last long.'"

"Children! Let me tell you a secret today: the love your father and grandfather have for me is a unique kind of love. Wherever they went in the world, they raised my name high! Let me also tell you that this morning your father gathered all his colleagues in the conference room, and together they recited a poem written by my brother Iqbal, "Lub Pay A'ati Hey Dua'a Ban Kay Tamanna Meri" 'A prayer rises from my lips.' Then, one by one, they expressed their thoughts about my independence and the people's devotion and love for me. This expression of love was without any force, coercion, or greed. The warmth of emotions on their faces, the tears of love in their eyes, and their trembling lips indicated that they, and countless others like them, still love me selflessly. So children! Be like your father and his companions because their future and my new dawn are tied to you." Pakistan's voice was choked, and it stood silent, speaking to its father.

Father! You created my identity, your companions added colour to it, and some fools tried to erase that colour with their foolishness. Suddenly, during the night, an ambitious usurper who called himself a commando general seized your chair. For over eight continuous years, he inflicted immense oppression upon me. He sold my sons and daughters to a colonial power for dollars and handed over my daughter Aafia along with her innocent children to those beasts who even today look up to the sky calling for a Muhammad bin Qasim. But this oppressive, sinful commando proudly recorded his confession of these crimes in his book, documenting all his sins before now standing in Allah's court. He tore apart my honor and dignity and, to save his own skin, handed over your chair and my destiny to those accused of looting this country through the infamous NRO law. This series of misfortunes continues to this day.

The disputed Kashmir, which you declared as my jugular vein, was silently handed over to the Hindu Baniya. The self-proclaimed advocate of Kashmir betrayed the sacrifice of over one and a half lakh Kashmiris by placing Kashmir into Modi's lap. The head of my brave army, like Mir Sadiq and Mir

Jafar, invited dozens of journalists and cried about his cowardice and helplessness. Our judiciary, whose job is to hold such impostors accountable, continued to pierce my body with their decisions, and their performance has now reached the lowest ranks in global indices. Father! But even now, there are many people ready to stake everything in their love for me, and I am hopeful that my name, my identity, by the grace of Allah, can never be erased!

Then Pakistan lifted its tear-stained face, took my hand and my children's hands. We held hands and chanted with passion, 'Long live Pakistan' and 'Long live Quaid-e-Azam.' We sang the national anthem and exited the mausoleum. Each of us shook hands with Pakistan, renewed our commitment, and then we returned home. (Long live Pakistan)

Tuesday 13 August 2024

Independence Day... A Renewal of Vows

On August 14, 1947, when Pakistan emerged on the world map as the state with the largest Muslim population, the Father of the Nation, Quaid-e-Azam Muhammad Ali Jinnah, did not refuse Lord Mountbatten the position of the first Governor-General because he himself desired it. Rather, he did so to make it clear to his own people and the world at large that British rule had ended, and the era of democracy had begun. The country's decisions would henceforth be made within its own borders. This was a symbol of political freedom.

A year later, when the issue arose of whether Pakistan's assets should remain deposited with the Reserve Bank of India or if the country should have its own bank, Quaid-e-Azam decided that an independent Pakistan should have its own independent bank. Thus, he declared economic independence by announcing the establishment of the State Bank of Pakistan. During the inauguration of Pakistan's first State Bank, housed in a historic building in Karachi's Bolton Market, he stated that he did not want an economic system where the rich become richer, and the poor become poorer. He condemned the interest-based system as exploitative and urged economists and religious scholars to research and contemplate the establishment of banking based on Islamic principles. Similarly, he emphasized the need to eliminate exploitation and establish a welfare state in the port city of Chittagong, then part of East Pakistan.

Quaid-e-Azam laid down guiding principles for Pakistan's foreign policy, stating that Pakistan desires friendly relations with every nation on an equal footing but will continue to support oppressed peoples. This was not merely a political statement, as power-hungry leaders often make to please their foreign masters after coming into power. Quaid-e-Azam openly supported the independence struggles of the people of Palestine, South Africa, and Indonesia, and took concrete steps towards the elimination of racial discrimination and colonialism. If it is said that he only supported the freedom of Muslim countries, then why did he support the predominantly non-Muslim population of South Africa?

In the tribal areas of Pakistan, Quaid-e-Azam withdrew the troops that had been stationed there since the British era, declaring that now our tribal brothers would protect our northwestern borders. However, little did he know that sixty years later, a self-proclaimed guardian of Pakistan, acting on the orders of a pharaoh seated in the White House, would redeploy the military to those abandoned outposts, now in ruins, just as the British colonial masters had tightened their grip on the freedom-loving tribes of the subcontinent. In those days, political agents would bribe select tribal leaders to buy their loyalties. During the reign of this dictator, this business reached its peak as he allowed the CIA to establish bases in the tribal areas in exchange for a few dollars, thus betraying the Quaid, the nation, and the state.

But this unfortunate trend had begun even before the arrival of this dictator when the American secret police, the FBI, was allowed to establish offices on Pakistani soil. Is it not ironic that the founder of Pakistan, Quaid-e-Azam, was not willing to accept a British Governor-General and was systematically dismantling the remnants of colonialism, while nearly half a century after his death, the rulers of Pakistan were hosting foreign agents and spies on their soil? The situation has now

reached such a point that puppet rulers have become so fearful of their own people, especially the proud tribesmen, that they have chosen to enslave themselves to foreign forces, Zionists, and Crusaders in order to safeguard their illegitimate rule. Can anyone imagine a government feeling so threatened by its own people, its religion, its beliefs, and its ideology that it has to import foreign agents and non-Islamic ideologies to protect itself? When a Blackwater mercenary brazenly shoots a Pakistani in broad daylight on a famous street in Lahore, and the heads of state institutions, including President Asif Zardari, arrange for his safe passage back to the United States by paying blood money from the national treasury, and that same Raymond Davis, in his self-authored book, blackens the faces of those Pakistani officials who facilitated his release, how can one imagine such a betrayal?

Some people reference Quaid-e-Azam's August 11 speech in such a way as to suggest that it was the only speech he ever made, as if all his other speeches were rendered null and void. They conveniently ignore the numerous statements in which he clearly and repeatedly articulated that Pakistan would be an Islamic welfare state. He also made it clear to the nation that Islam does not endorse any class system like Papacy or Brahmanism that would grant any group a hereditary right to state control. Those who claim that Quaid-e-Azam wanted a secular state must answer why he demanded Pakistan in the first place. Was it merely to create two secular states in the subcontinent—Pakistan and India? If Pakistan was created as a result of the right to self-determination, what distinguishes it from India if not the element of Islam that separates the two?

Who can deny the historical fact that the Muslims of the minority provinces of the Indian subcontinent supported the demand for Pakistan out of a spirit of unity? Therefore, to say that the public support for the demand for Pakistan was driven by economic motives is completely incorrect. What economic benefits could the Muslims of the minority provinces have expected from the creation of Pakistan? They were left at the mercy of the Hindu majority. However, I cannot speak for the intentions of those landlords and capitalists who, overnight, left the Unionist Party and joined the ruling Muslim League to secure their privileges. Nor will I comment on those opportunists who migrated from India to Pakistan driven by greed for property, wealth, and power.

In fact, it is also true that many leaders of a particular ethnic party in Pakistan remained in India at the time of partition. Despite their small numbers, they have donned the cloak of 'migrants' (Muhajirs) to gain sympathy and pursue their political agenda here, even though they initially stayed in India to assess the economic and political situation in Pakistan. They sold their businesses and other properties at good prices and then came to Pakistan, where they profited handsomely while labelling themselves as migrants. Through the bureaucracy, they established themselves as rulers in Pakistan's civil service and other key institutions, much like the British colonialists, and today, they shamelessly loot the country and boast about the sacrifices their forefathers made for Pakistan. Yet, the majority of sincere migrants deeply resent them.

The motivations of these classes were undoubtedly economic, but millions of people living in Pakistan played their part in the struggle for Pakistan, driven by Islamic zeal. Many were martyred, many lost their honour, but their resolve never wavered. Over a hundred thousand Muslim girls were abducted by Hindus and Sikhs, and even today, they must be raising their eyes to the sky, praying for the safety of Pakistan. If this was not the spirit of faith, then what was it? Behind it was the legacy of Karbala, and its oxygen was the ideology of the Khilafat Movement.

Did the Muslim masses make such immense sacrifices for a homeland only to see it fall under American dominance, where a lowly American official would dictate who should be the Prime Minister, the Interior Minister, the National Security Advisor, or the Chief Justice of the country? Did Quaid-e-Azam Muhammad Ali Jinnah withdraw Pakistan's assets from the Reserve Bank of India and place them in the State Bank of Pakistan so that a "country manager" from Citibank could be imported and made Prime Minister, selling off Pakistan's national assets for a pittance and disappearing into the night with his commission? This wasn't where it ended—later, an active IMF representative was made the Governor of the State Bank, handing over the country's entire financial security to them.

Did Quaid-e-Azam support a plebiscite in Kashmir so that some opportunist could later declare that all the UN Security Council resolutions regarding the plebiscite were no longer necessary? As I mentioned at the outset, Quaid-e-Azam withdrew troops from tribal areas, but the commando Musharraf not only reinstated military operations, he also pulled 110,000 troops from the Pakistan-India border and deployed them on the Afghan border, again at the behest of the Pharaoh in the White House—not to protect Pakistan from external aggression, but to impose an American puppet government on the Afghan people so that the US occupation of Afghanistan could continue. At that time, people like us screamed and shouted that if India, which was repeatedly violating the ceasefire along the Line of Control, attacked Pakistan, what would happen? If our defensive line spread as far as the Durand Line, who would defend the eastern front? America? When Napoleon, Hitler, and Brezhnev could not fight on two fronts, how would Pakistan's generals defend both the Afghan and Indian borders? But in response, the Pakistani media was ordered to silence us completely, and all my writings were banned. However, Allah is merciful, and the coward who imposed that ban fled the country, with only his body returning.



It is said that a secret agreement was hinted at with India on all disputed issues based on assurances from the United States, which is why the government withdrew 110,000 troops from the Pakistan-India border and deployed them on the Afghan border. Just six years after the death of Quaid-e-Azam, the bureaucracy gave the US military bases on our soil, from which reconnaissance flights against the Soviet Union were conducted, leading Russia to view Pakistan as an enemy and to veto the plebiscite resolution on Kashmir in the UN Security Council, rendering it void. Similarly, the resolution calling for the withdrawal of troops from East Pakistan was annulled, providing India with the opportunity to fully occupy East Pakistan. But the most painful part is that, as recorded in the dark pages of our history, Kashmir was served to Modi on a platter under orders from the Pharaoh in the White House. I have documented this agonising story many times in my columns.

It cannot be denied that the Muslims of the minority provinces in British India supported the demand for Pakistan out of a spirit of unity. Therefore, it is entirely incorrect to say that the public support for the demand for Pakistan was driven by economic motives. What economic benefits could the Muslims of the minority provinces have expected from the creation of Pakistan? They were, in fact, left as hostages to the Hindu majority. I cannot speak to the intentions of those landlords and

capitalists who, overnight, abandoned the Unionist Party to join the ruling Muslim League to preserve their privileges. Nor will I discuss those self-serving individuals who migrated from India to Pakistan in pursuit of property, wealth, and status.

In reality, many leaders of a certain ethnic party in Pakistan today stayed in India at the time of Pakistan's creation. Despite being a small minority, they have adopted the label of "migrants" to gain sympathy and pursue their political agenda. Instead of immediately coming to Pakistan, they waited to see what direction the economic and political conditions in Pakistan would take. After selling their businesses and other assets in India for a good price, they moved to Pakistan under the guise of being migrants, amassing wealth in the process. Through the bureaucracy, they became rulers, much like the British, and today, in addition to looting the country openly, they shamelessly claim their ancestors' sacrifices for Pakistan. However, the majority of sincere migrants are deeply discontented with them.

These mentioned classes indeed had economic motivations, but the millions of people already living in Pakistan played their role in the struggle for Pakistan, driven by Islamic fervour. Many sacrificed their lives, countless honours were lost, but their resolve never wavered. Over a hundred thousand Muslim girls were abducted by Hindus and Sikhs, and even today, undoubtedly, they look up to the sky, praying for the safety of Pakistan. If this was not an act of faith, then what was it? It was backed by the legacy of Karbala, and its oxygen was the ideology of the Khilafat Movement.

Did the Muslim masses make so many sacrifices for a homeland so that it would come under American control? Did they endure this so that a minor American official could dictate who should be the Prime Minister, who should be the Interior Minister, who should be the National Security Advisor, who should be appointed as the ambassador, and who should lead the judiciary? Did Quaid-e-Azam Muhammad Ali Jinnah withdraw Pakistan's assets from the Reserve Bank of India and place them in the State Bank of Pakistan so that a country manager from Citibank could be imported and made the Prime Minister, only to sell off national assets at rock-bottom prices and disappear into the night with his commission? The audacity did not stop there, for the IMF's serving representative was later appointed as the Governor of the State Bank, giving them complete control over the financial security of the country.

Did Quaid-e-Azam support the plebiscite in Kashmir so that some opportunist could come along and declare that all UN Security Council resolutions on the matter were now irrelevant? As I mentioned earlier, Quaid-e-Azam withdrew the army from tribal areas, but General Musharraf not only launched military operations there but also redeployed 110,000 troops from the Indo-Pak border to the tribal areas and the Afghan border on the orders of the Pharaoh in the White House! Not to defend Pakistan from external aggression, but to impose a puppet government in Afghanistan on its people so that America's occupation could be maintained. At the time, voices like mine cried out that if India, which repeatedly violated the ceasefire line, were to attack Pakistan, what would happen? If our defence line extended to the Durand Line, who would fight on the eastern front? America? If Napoleon, Hitler, and Brezhnev couldn't fight on two fronts, could Pakistan's generals defend both the Afghan and Indian borders? In response, the Pakistani media was ordered to silence all my writings, but Allah is indeed Merciful, for the coward who imposed this ban fled the country, and only his body could return. (So, take warning, O people of vision) *فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ*.

It is said that based on assurances from the United States, a secret compromise was indicated on all disputed issues with India, after which the government withdrew 110,000 troops from the Indo-Pak border and stationed them on the Afghan border. Just six years after Quaid-e-Azam's death, the bureaucracy gave military bases to the United States, from where reconnaissance flights were conducted against the Soviet Union, leading Russia to consider Pakistan its enemy. In retaliation, Russia vetoed the resolution on the Kashmir plebiscite, rendering it void. Similarly, the resolution to withdraw troops from East Pakistan was annulled, giving India a full opportunity to invade East Pakistan. But what is most shocking is how, on the orders of the White House Pharaoh, Kashmir was handed over to Modi on a platter. I have chronicled this painful story many times in my columns.

Now, the need of the hour is for us to play our part in freeing our country from the clutches of imperial forces, fulfilling the promise we made to our Lord: "O Lord! Grant us a land where we can live according to the Quran and Sunnah." Our Merciful and Gracious Lord granted us this miraculous state on the most blessed night of Ramadan, "Laylat ul-Qadr." Without a single bullet being fired, our Quaid handed us the realization of Allama Iqbal's dream through the tireless efforts of all his loyal companions. But the question is, have we truly fulfilled the covenant we made with our Lord? The answer, unfortunately, is no. Let us first, with utmost remorse, prostrate ourselves before our Lord in collective repentance, seeking the grace to renew our covenant and embark on the path for which this state was created. We must pledge today to dedicate all our energies sincerely to the implementation of the Quran and Sunnah in our country and to ensure that all the covenant-breakers are brought to their ultimate fate along with their foreign masters, Insha'Allah. May Allah be our protector and helper. Ameen.

Thursday 15 August 2024

The Suicide of Conscience

The car stopped in front of my house. First, the scruffy chauffeur got out, hurried to the back door, and swiftly pulled the handle. A handsome young man in a grey suit emerged, holding a bouquet. I observed this scene from the window of my front room. He surveyed the surroundings through the dark lenses of his glasses and stepped up to my threshold. As he rang the doorbell, I was both surprised and concerned—who was this stranger and why had he chosen my house?

Within two minutes, he was seated before me. He appeared to be a prosperous, distinguished, and well-mannered individual, but his presence did not bring me any joy. I had been suffering from severe depression for several years, exacerbated by the relentless failures of Pakistan, severe economic crises, the suffering of the public due to inflation, and the harsh blows of circumstances that had shaken me to my core. I was aware that I had become irritable, eccentric, and fed up. I had grown weary of social interactions and was preparing to leave the house for my daily routines. I thought to myself how poorly timed his unannounced visit was. The flowers he had given me were now resting on the table in front of me, handed over with his smile as soon as he entered.

He removed his expensive sunglasses, gave me a vibrant smile, and asked, "Do you recognize me?" I scrutinized him closely; his face seemed familiar but was obscured by the fog of time and distance. He sensed my confusion. "How could you recognize me? Ten years is quite a long time," he said. I continued to look at him in silence. "I am your protégé. It was my wish that once I became a successful businessman and acquired immense wealth, with people envying me, I would come and pay my respects to you."

My shock turned into amazement as I looked at him like a stunned patient. He became somewhat emotional. "I met you in Lahore. Over the past few years, I had come to Europe several times on business, but this was my first time in London, and I had been missing you a lot. Sir, I was a failure, poor, and emotional. Everything I touched turned to dust, and I was rejected from every job I applied for. I thought that death would be better than this life. Before I could end my life, a friend brought me to you. After listening to my story, you told me about a unique method of suicide. You said that living in this society is the greatest form of suicide, and that by becoming like the people around you, you could take revenge on them. You said that success and failure, good and evil, are merely 'states of mind.'

You explained that pickpocketing is a failure for one person and success for another. One considers it a vice, while for the other, it is a means of livelihood to feed his family and cover their medical expenses. The pickpocket remains so loyal to his practice that he never hesitates for a moment while stealing from the poor, as he is unaware of any concept called 'conscience.' If a horse befriends grass, what will it eat then?

He paused for a moment, and I began to vaguely remember him. Ten years ago, he was a weak, pallid boy, but now he was a handsome, well-built young man. He continued, "You said that the real culprit is conscience. The prosperous people you see, whom people cite as examples of becoming billionaires over the years, were once like you. They simply chose to kill their conscience instead of

themselves, and in just one night, they embarked on the journey of prosperity. In this country, conscience is unnecessary; in this society, it is like an appendix—if it exists, it's of no benefit, and if it doesn't, it causes no harm. You said to look around: how many politicians, religious leaders, businessmen, intellectuals, writers, and journalists are there? They all lie so blatantly in newspapers, radio, and television that even the heavens seem to tremble. They boldly defame Quaid-e-Azam, Allama Iqbal, and other national heroes to curry favour with their foreign masters, even though they know they are lying. Yet, look at their confidence, the tone of their voices, the sparkle in their eyes, and the radiance of their faces. Do you see any signs of struggle, anxiety, or embarrassment? No, you don't. Why? Because such people have no concept of conscience. You said that conscience is what causes shame, anxiety, and conflict, which creates cracks in your confidence. Without conscience, there is only bliss, peace, and tranquility."

He paused, leaned back against the sofa, and, taking a deep breath, said, "Sir! After that, you also said that if you live with conscience, I assure you that you will still succeed, but not here—rather, where we are all awaited. Sir, I acted on your first advice; I stifled my conscience, buried it in the deep dirt of a pit where not even the faintest sound could be heard. Your prediction or experience proved entirely true; I indeed became successful. It felt as if before meeting you, I was opening an ice shop at the North Pole or selling sand to the inhabitants of Cholistan. When I started selling genuine goods in the market, I experienced growth day by day. I am grateful to you, Sir!" He fell silent.

I began to look at her face carefully, there was really no sadness, no shame and no conflict, just like our rulers who, intoxicated by their power, force the girls to self-immolate. Afshan Latif has raised the cross of justice for the past several years, crying out to the almighty for the injustice done by himself, his organs have become paralyzed, and finally, after the ill-treatment of these cruel rulers, in front of his little children, in the fire that burns inside him every day. Instead of getting burned, they have announced self-immolation in front of the government. This is not a new thing, so far I have written many columns and articles, many government officials announced their full support on this matter and gave assurances of comfort and relief, but unfortunately, the matter has become more complicated than before.

It is learned that he also gave a decade of justice by informing today's ruling elite of the entire shameful incident of how child mafia promotes officers and puts them in charge of welfare institutions and orphanages. As a superintendent, Kashana was also forced to be a part of the heinous business, but after her refusal, instead of appreciating bravery in this God-given Islamic state, it has been made a lesson and today she is stumbling. According to Afshan, the social welfare department officers in Kashana had been doing child abuse business for a long time for their promotions and money. For which no record was kept of the entry and exit of the orphaned girls in the Kashana. Many girls were registered and present in Kashana's records but were absent from the institution. Food, medical, education, basic necessities, salaries of employees for government essential expenses and all the expenses of the institution are received in the form of donations for every girl in Kashana, despite the government budget, but unfortunately, all the funds are distributed equally. Innocent orphans and abandoned girls are sexually trafficked in the name of donations. Girls are sold to influential people through fake marriages. Many girls were sold abroad. According to Afshan, the superintendent posted before him in Kashana conducted fake marriages of orphaned

abandoned girls from 2013 to 2018 for which there is no record. Orphaned girls were sent to hotels and guest houses outside the institution along with Ayash donors for several days and when the girls were brought back, their physical condition was very bad, and many parts of their bodies were badly injured. In order to cover up their heinous crimes, private doctors were called and even performed surgeries on them.



It is only Afshan's fault that as a mother and a woman, she was shaken to the core by these cruel treatment of sexual atrocities by the affected girls in Kashana. After which he boldly refused to obey all such illegal and shameful orders of the welfare department while obeying the voice of his conscience when the department was showering favours. On July 12, 2019, with a written request to the Secretary Social Welfare Ambreen Raza, the statements of the affected orphan girls of Kashana were also recorded in the departmental inquiries, in which these girls also gave all the disturbing details related to being used in the sex trade.

Readers, believe me that a special war has started in my pen and conscience to write down the events that happened after that and both of them have single-handedly thrown a curse in my hands, you know why I have become this way. is That is because after the Kashana scandal came to the fore where two abandoned girls Iqra Kainat and Sajida were killed, other witness girls also disappeared from Kashana, whose statements were recorded in all departmental inquiries and also in the media. It went viral. This was the time when I personally requested many of my friends to take personal interest and I was hopeful that now in the light of all these facts, not only the orphaned and affected orphan girls will get justice, but also the related oppressed people will get justice. will be delivered to, but it is a pity that all of them were like poisonous salt in the salt mine, ready to invite divine punishment.

After the written request given on 12th July 2019, the life of the orphan girls of Afshan and Kashana was made difficult. Government officers and ministers of Imran Khan used to call Afshan to their offices and pull the veil on Afshan's head. The question is that the screams of Kaina and Sajda, who were killed in an uncommitted sin, were enough for the punishment that came upon this country, that dozens of girls were also subjected to the same fate, whose records have also been destroyed, Kashana Welfare Home. I have been used in the sex trade, sold or killed. This is not only the case of Kashana Home, but also in other welfare institutions of the Social Welfare Department, orphanages and children's orphanages. This is the reason why their favourite people are kept in charge for more than 10 years and continue their nefarious and disgusting business and if a character like Afshan comes forward, he is mistreated in such a way that everyone who comes to them Surrendering in front of him, become a part of this disgusting trap.

You always ask when will the clouds of suffering and torment end over this holy land. Think for yourself that instead of giving justice to the petitioner Afshan, Afshan was subjected to the worst torture by rebellious, cruel and corrupt government officials in Imran Khan's government to shut his mouth, several false and baseless accusations against her husband After registering the cases, he

was imprisoned in the death cells of Kot Lakhpat Jail. His house was burnt down, and he was illegally fired from his government job.

Her innocent and innocent children were deported, and today they are also deprived of education and basic rights. Now you tell me that if Pakistan, a nuclear power, is facing the kind of scandals that it is facing all over the world, the political anarchy and instability that it is facing in the country, a sense of uncertainty has worried every Pakistani. Yes, yesterday's pharaohs themselves have suffered punishments, yet today's rulers are waiting for what kind of punishment they are waiting for. Go for? I would like to kindly ask the authorities that if a similar accident (God forbid that any enemy should face it) happens to a girl child of your own house, would you still be guilty of the same? Will you be silent? If the Chief Minister of Punjab, the largest province of the country, Maryam Nawaz, being a woman and a mother, is also unable to give justice to Afshan, then the time is waiting for when the whip of nature will start raining its revenge. Indeed, my intuition testifies that Afshan! There is absolutely no need for you to self-immolate, wait for the judgment of Arsh-e-Brin, the decision of the FIR filed against all these oppressors is going to come out soon, which will not only be shameful but also instructive.

شر مندہ انہیں اور بھی اے میرے خدا کر
دستار جنہیں دی ہے انہیں سر بھی عطا کر

*Shame them even more oh my God
Give the head to those who have given the hat*

The voice of my uninvited guest startled me, he looked back and forth and confidently said "Sir! You seem a little worried to me, is there a problem? Any problem sir?" I said in a breathless and tired voice. "Yes I am worried, I am also fed up with my conscience" he chuckled and beamed "You too like me. Follow your own advice, be contented and prosperous". I also laughed loudly and looked at him and said, "I try hard, but Allah has instilled in me the conscience of a strange breed, wherever I leave, it comes back like a cat.", stands at the threshold before I reach home and attacks me with more force than before and finally defeats me. "Sir! Then you are counted among those people who have written failure in their destiny, who can never be called successful, but not here, but there you will be successful, I don't know? Remember!" Now this card along with the flowers on the table was also trying to hide its sarcastic laugh at me.

نئے خداؤں سے مشروط دوستی کر لی
فقیر شہر نے تجدید بندگی کر لی
وہ بد نصیب جسے سب ضمیر کہتے تھے
سنا ہے اس نے کہیں چھپ کے خود کشی کر لی
اسے خلوص کہوں یا اپنی نادانی
جو کوئی ہنس کے ملا اس سے دوستی کر لی
بہار صحن چمن تک نجانے کب پہنچے
خزاں سے ہم نے سردست دوستی کر لی

*Made conditional friendship with the new gods
The greatest scholar of the city renewed his worship
The unlucky one whom everyone called Conscience*

*I have heard that he committed suicide somewhere
Call it sincerity or my ignorance
He made friends with whoever he met
When did spring reach the lawn of our yard?
We have become close friends since autumn*

Saturday 17 August 2024

Quid! We Are Ashamed

The most significant achievement of Quaid-e-Azam's leadership is the creation of Pakistan. But what is the true essence of Pakistan's formation? Is it a coincidence of the political circumstances in the subcontinent, a historical accident, a conspiracy to break the unity of British India, or is it the result of divine laws of action and reaction in human society? The truth is that Pakistan is a declaration of the revival of the global Muslim Ummah in the modern era. And it is also a reality that we...!

ستیزہ کار رہا ہے ازل سے تا امروز
چراغِ مصطفوی سے شرارِ بولہبی

*"Conflict has persisted from eternity till today
Between the light of the Prophet and the fire of disbelief."*

With the fall of the Ottoman Empire in 1924, even the nominal centrality that Muslims possessed was lost, and those powers that harboured eternal hostility towards Muslims breathed a sigh of relief. However, just 16 years later, in 1940, the Muslims of the subcontinent, proclaiming their global identity, demanded the creation of Pakistan. Upon reflection, it becomes evident that by demanding the creation of Pakistan, the Muslims of the subcontinent, at a collective level, fulfilled the principle of following the Sunnah of the Prophet Muhammad (PBUH). Our rightful guide, the Prophet Muhammad (PBUH), formed a global Muslim Ummah based on the bond of faith. The Muslims of the subcontinent, in the modern era, renewed this identity. The Prophet Muhammad (PBUH) chose the land of Yathrib for the first Islamic state, and the Muslims of the subcontinent announced that by establishing an independent and sovereign state in their majority areas, they would make it a "laboratory for the practice of Islam" in the modern era. Yathrib became Madinah, and this region became Pakistan.

Another astonishing fact is that, compared to other regions of the world, the Muslims of the subcontinent were the most numerous, with around 100 million Muslims at the time of the demand for Pakistan. However, in comparison to the Hindu majority, their numbers were much smaller, about one-fourth. Considering this numerical disparity, reflect upon the 26th verse of Surah Al-Anfal in the Holy Quran, where it is stated...

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِبَصَرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ
(انفال: 26)

And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things - that you might be grateful.

آن کتاب زندہ، قرآن حکیم
حکمت و لایزال است و قدیم

*It is the living book, the Holy Quran
Wisdom is still old*

Pakistan, in the modern era, came into existence as an interpretation of this Quranic command and as a symbol of the renaissance of Islam. In this historic process, the leadership of Quaid-e-Azam Muhammad Ali Jinnah played a fundamental and pivotal role. This is a very high honor, and from this perspective, there is also a need to reflect upon the personal character of Quaid-e-Azam Muhammad

Ali Jinnah—how the light of Islamic teachings and his deep attachment to the person of the Prophet Muhammad (PBUH) intertwined and organized both his personal and political lives. Quaid-e-Azam Muhammad Ali Jinnah enrolled at Lincoln's Inn in Britain to study law because the name of our Prophet Muhammad (PBUH) was at the top of the list of the world's great lawgivers there. And then, half a century later, when transferring power at the time of Pakistan's creation, Lord Mountbatten, in a mocking tone, said, "I hope that minorities in Pakistan will be treated with the same tolerance as during the reign of Akbar the Great," Quaid-e-Azam Muhammad Ali Jinnah immediately responded, "Muslim tolerance is not limited to Akbar the Great, but over thirteen hundred years ago, our beloved Prophet Muhammad (PBUH) conquered the Jews and Christians and treated them not only justly but generously."

The bright spark of attachment to the Prophet Muhammad (PBUH) in the heart of the young Muhammad Ali Jinnah continued to guide him on the extremely challenging path of politics. Quaid-e-Azam may have had personal flaws, but those flaws were confined to his person or those close to him, while his virtues shone through his leadership, leaving a lasting and historic impact on the collective life of the Muslims of the subcontinent.

The achievement of Pakistan's creation by Quaid-e-Azam would not have been possible without the trust that the Muslims of the entire subcontinent placed in his leadership. He never misled the Muslims of the minority provinces but repeatedly made it clear that Pakistan would be created in the majority provinces and that the Muslims of the minority provinces would have to make sacrifices for this great cause. The uniqueness of the freedom of the land of Pakistan lies in the fact that those Muslims who had no direct connection with this land willingly made sacrifices for its freedom, fully aware of the demands of the bond of faith with the Muslims living here. There is no other example of this in history. This was the enchantment of Quaid-e-Azam's leadership, an enchantment rooted in truth, honesty, and integrity. He never resorted to emotional slogans. He faced two mighty forces: the Hindu Congress leadership and the British government. Materially, the situation was one of helplessness; the Muslims were scattered and divided, but they still possessed the energy of faith. The truthfulness of Quaid-e-Azam's leadership awakened this energy of faith among the Muslims. Real power belongs to the unseen forces. Faith is an unseen force but prevails over all visible powers. And this is the truth:

آج بھی ہو جو براہیم کا ایماں پیدا
آگ کر سکتی ہے اندازِ گلستاں پیدا

*"Even today, if the faith of Abraham emerges,
The fire can adopt the appearance of a garden."*

Reflect upon the obstacles on the path to Pakistan's creation, the extensive conspiracies of the opponents, the unimaginable massacres carried out to prevent Pakistan from being established on solid foundations, and then that determination, that resolve, and the decisive manner in which what seemed impossible was made possible. The creation of Pakistan holds special significance in the modern era concerning the revival of Islam. As stated in Surah Al-Anfal...

وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ (انفال: 30)

But they plan, and Allah plans. And Allah is the best of planners.

Allah's command is in sura Ibrahim:

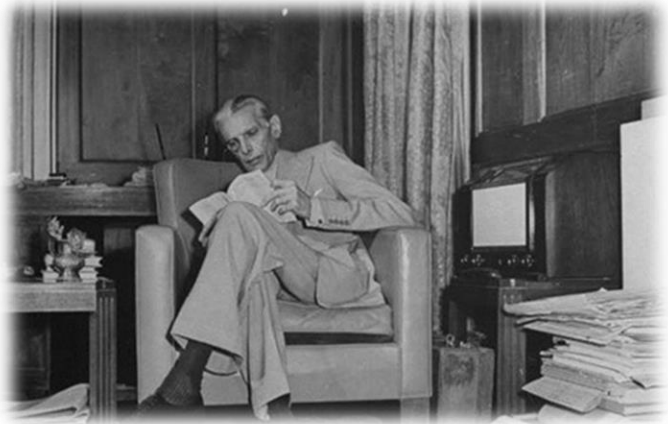
وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرِبُهُمْ لِنَزُولِ مِنْهُ الْجِبَالِ (ابراهيم: 46)

And they had planned their plan, but with Allah is [recorded] their plan, even if their plan had been [sufficient] to do away with the mountains..... The truth is:

جہاں ہوں سعی بشر کی تمام راہیں بند
دیاردوست کا رستہ وہیں سے کھلتا ہے

*Where human efforts reach their limits,
The path to the Divine opens up.*

Reflect on the verses of the Quran and consider the events from the creation of Pakistan to it becoming a nuclear power. The workings of divine planning for human society become increasingly clear. One of the reasons for Pakistan's creation was the intense prejudice and political machinations of our adversaries. They made every effort to destabilize Pakistan, but all attempts failed. The most compelling argument for our emergence as a nuclear power was India's nuclear test. It is essential to continually contemplate Pakistan's internal situation and the regional and global impacts of its existence. While we are undergoing social purification internally, the post-9/11 regional scenario has drastically changed. Hostile forces have descended upon us like ravenous wolves, and a corrupt general who plunged us into these dangers first fled the country and is now likely facing his deeds in the hereafter. Despite the worst treatment of this miraculous gift from God, the establishment of Pakistan had a significant regional impact: India could not establish dominance over the entire region, and globally, Islam became increasingly prominent. Today, from a defensive standpoint, neither Indira Gandhi, Manmohan Singh, Vajpayee, nor Modi can dare to look at us with a crooked eye. Despite global conspiracies and collaboration with the triad of oppressors, their attempts to counter us have left them trembling because, according to global military analysts, such a response would plunge the world into darkness for thousands of years and could potentially signal the end of times.



There are two scales of time, day and night and month and year. One measure is set by Allah Ta'ala for our actions, the other measure is of Allah SWT's own calculation in which a "day" is equal to or even more than our thousand years. During the Prophet's era, there was complete harmony and ideal harmony in the laws and human actions set by Allah for human society. In the full light of history, an ideal society and an ideal state came into being. Muslims spread the light of this ideal society as far as it could be reached. The journey of time, of human society, is still in the same direction, but we Muslims should have spread the light on this path with our faith and actions to speed up the journey, we have forgotten our duty for centuries. The establishment of Pakistan has given us another opportunity to fulfill our role of faith in the modern age. In Pakistan, the time we have wasted in the last 77 years by neglecting to fulfill our duties or by losing consciousness of it and the loss that has been caused to the human race, we all have to pay this to Allah in terms of our own responsibilities. Must be held accountable. Do we really believe that there will be accountability?

Are we even aware of the fact that accountability must happen and must happen? With the establishment of Pakistan, we have accepted a huge responsibility:

Muslims spread the light of this ideal society as far as they could. The journey of time and human society continues in this direction, but we Muslims have long neglected our duty to spread the light of faith and action, which would have accelerated this journey. The creation of Pakistan has given us another opportunity in this era to fulfill our role of faith. In Pakistan, over the last 77 years, we have been negligent in fulfilling our duties or have been oblivious to this consciousness, resulting in a loss for humanity for which we will have to answer to Allah. Do we truly believe that we will be held accountable? Are we aware that this accountability is inevitable? With the establishment of Pakistan, we accepted a great responsibility:

بے خبر تو جوہر آئینہ پیام ہے
تو زمانے میں خدا کا آخری پیغام ہے

*Unaware, you are the essence of the mirror's message,
You are the final message of God in this world.*

But listen! The concluding words of the last verses of Surah Muhammad are also saying something significant: ...

وَاللَّهُ الْغَنِيُّ وَ أَنْتُمْ الْفُقَرَاءُ ۗ وَ إِنْ تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ لَا تُمْ لَّا يَكُونُوا أَمْثَالِكُمْ (محمد:)

and Allah is the Free of need, while you are the needy. And if you turn away, He will replace you with another people; then they will not be the likes of you.

This is our greatest test at this time. If only we could realize this truth that the absence of the fear of Allah is the most significant and destructive deprivation, which cannot be remedied by any means!

Remember! Change in the world is always brought about by a single person, whom we call a "leader." This leader is someone who knows how to lead people out of every kind of suffering, towards the fulfillment of their dreams of self-respect, freeing them from the life of slavery, and understanding how to harness the latent power of a nation. Such a person is so capable, courageous, and selfless that his nation believes in every word he utters as if it were divine truth. When history witnessed the arrival of our leader, Muhammad Ali Jinnah, adorned with all these qualities, it saw that he led the Muslims of India in such a struggle for their rights that despite hiding his dangerous illness, fearing that his enemies might hinder the establishment of Pakistan, he fought the case for Pakistan with strong arguments, channelled the energy of the Muslims in the right direction, and established a new country on the world map. This country transformed the subcontinent's Muslims from a state of subjugation to self-respect, creating a history that could not be replicated. Despite Jinnah's early departure and a long list of corrupt rulers, today, Pakistan stands as a nuclear power, able to look the world in the eye.

Last week, when a global media anchor asked me several questions about the corruption, political anarchy, and chaos in Pakistan and the accountability of those responsible, the harsh truth of those questions was like a bitter pill to swallow. But the possible answer would be even more bitter: How can I accept that we plant the seeds of lemons and expect sweet mangoes or other fruits in return? When you plant a tree in your garden, you water it, and you advise others around you to take care

of it. My beloved Prophet ﷺ said: "A believer is the mirror of another believer." Just look into this mirror and ask yourself, and you will surely find the answer because the first quality of a mirror is that it does not lie. It truthfully shows the spots on your face and invites you to clean them, and the second quality is that it does not reveal to others what it has seen in your face, i.e., it is free from slander. Today, as Pakistanis, look into this mirror honestly and tell me how you have treated the plant that Jinnah planted. This question is for every citizen of Pakistan: If the gardener, Jinnah, were still here, wouldn't he be saddened and demand accountability for this criminal negligence?

The Quaid had assured us that Pakistan would be an Islamic democratic state, where every citizen would receive justice in accordance with Islamic principles. Yet, why is it that in the World Justice Project's report, Pakistan's judicial system ranks 130th out of 139 countries in adherence to the rule of law? Should we remain silent instead of feeling ashamed of our role in the division of the country, class hatred, political hypocrisy, so-called political reconciliation, rising ethnic tensions, economic ruin, the destruction of social values, the denial of Islamic revival, democratic decline, the unavailability of swift and fair justice, the discrepancy between words and deeds, prioritizing personal interests over national ones, and the embezzlement of billions from the national treasury under the guise of IPPs? And should we quietly watch as those responsible for these misdeeds are once again elevated to positions of power? O Spirit of the Quaid! We are ashamed because we are complicit in all these acts.

Believe me, if the Quaid had lived a little longer, our beloved country would have had its first constitution much sooner. The feudal system would have been abolished, landlords, capitalists, and military dictators would not have been able to seize control of the country. The land would have been inhospitable for mafias, the doors of corruption would never have opened, looting would not have been rampant, hereditary politics would not have flourished, the curse of nepotism, bribery, and patronage would not have taken root, government institutions would not have become politicized, and the existence of an elite class with undue privileges would not have been possible. The practice of looting the national treasury under the guise of protocol would have ended, and those who plundered the country so mercilessly would have been made an example of. The billions in loans taken from banks would not have been written off.

The country would have been recognized on the global stage not as a beggar state but as a strong and stable nation. It is deeply regrettable that today we are passing through the worst of times. We have destroyed this country, greed and dishonesty have disfigured it beyond recognition. As a nation, we are all guilty of betraying this country and its people. We did not value the country of Quaid and Iqbal. Are we not aware of the causes of the decline of the Mughal rulers in the Indian subcontinent? Today, we exhibit all those traits and behaviours that led to the downfall of the Muslim rulers of that era.

The renowned American scholar Professor Wolpert, who held a distinguished position among experts on the history of India, wrote in 1984 in his biography of Jinnah:

"Few individuals significantly alter the course of history. Fewer still modify the map of the world. Hardly anyone can be credited with creating a nation-state. Muhammad Ali Jinnah did all three."

The Quaid lit his lamp and fulfilled his role. It is now our duty to embody the principles of faith, unity, and disciplined organization that he espoused and to realize his dream of establishing a moderate Islamic welfare state. If we seek success in this fleeting life, let us embrace the servitude of Allah to free ourselves from the servitude of men.

Monday 19 August 2024

The gallows await

Excessive Brutality Gives Birth to Slavery

If you recall, in recent times, some prominent figures who ventured into the political arena have not only become billionaires but are openly exploiting their immense wealth. Numerous high-ranking government officials, politicians, and technocrats are now indulging in luxury abroad, despite several of them facing serious bribery and corruption cases. Initially, they were absolved of their crimes under the NRO (National Reconciliation Ordinance), and later, with the slogan of reshaping the nation's destiny, they came to power. Their first order of business was to legislate to absolve themselves of their cases, presenting themselves as paragons of virtue and once again serving the nation, despite being accused of embezzling billions. Some even went so far as to invite those accused of massive theft to the Presidential Palace, bestowing them with medals of honour for exceptional service, shamelessly mocking the nation. These are the lucky few who, having disguised themselves as sheep, have again become the masters of our beloved nation's fate.

There were those who oversaw the financial sector of our cherished Pakistan and were policy-makers. As long as the wind was favourable, they controlled the reins of power. Their loyalty to their benefactors, whom they were indebted to, was so intense that they forgot the welfare of the suffering masses, mortgaging not just the country but even future generations. They indulged the elite in luxuries. Our great friend, the revolutionary leader Mao Zedong of China, and his comrade Zhou Enlai, embraced simplicity and endured hardships. When leaders adhere to principles, it becomes easier for the people to accept and follow them wholeheartedly. The sacrifices of the first generation after the revolution bore fruit, and China has now become one of the greatest nations in the world, while we continue to wander with a begging bowl, unnoticed by anyone.

We are subservient to the United States, whose officials and agents issue commands that we dutifully follow. The irony is that many of these agents are benefiting from us, receiving their share through bribes. Often, when we borrow from foreign countries or financial institutions, these "angels" seize a significant portion under the guise of consultancy and services. They also distribute some of the "booty" among their local cronies, ensuring that the real game remains concealed behind the scenes and that the golden-plumed songbirds continue to sing until the government changes.

When the government changes, these seasonal frogs may fall silent for a while as if they have sunk into a swamp, but soon they will resurface. The tune will start again, but the rhythm will be different. The narrative will shift to destruction, and tales of devastation will be told, making the listener lament and wonder how such a beautiful country can be plagued by wolves that not only roam freely but also rise to high positions. These fortune-seekers are made of such slippery material that even the sacred trust of public confidence cannot affect their ingrained greed and avarice. They not only boldly seize opportunities but also take pride in their "bravery and courage." When caught later, instead of showing remorse, they defend their actions so defiantly that even the judges in the highest courts have to remark that "corrupt elements are not ashamed but walk with great arrogance... The government has recovered millions of dollars from them by court orders, yet they continue to play golf. Society should stay away from them and boycott them." However, we forget that this insidious

disease of corruption is also thriving within the homes of the very doctors who are prescribing its cure.

The fault also lies with society. When the ability to distinguish between good and evil weakens, humility is seen as a weakness, and avoiding wrongdoing is deemed cowardice, then why shouldn't the wolves take on the role of shepherds for the flock? It is often said that human nature inherently holds a clear sense of both good and evil and is not devoid of the spirit of fighting against wrongdoing. However, the pressure of circumstances often compels one to remain silent. Daily observations give clear signs that seeking unnecessary trouble is sheer folly. Those who recklessly jump into foreign fires often find their feet scorched and sometimes face a fate worse than death.

Wisdom encourages them to remain silent and endure rather than confront injustice, cruelty, and ruthlessness. Thus, their tolerance grows, emboldening the self-righteous tyrants who, like the Mongol invaders, storm every meadow. Faced with the rising storm, not only do the defenceless and helpless people lose their power, but the very spirit of humanity also abandons them. The ever-turning sky witnesses a strange sight: a distinguished citizen in a conquered city falls into the hands of an unarmed Mongol, who commands him to lie down, which he does without protest. The Mongol then says, "Stay here until I fetch a sword from the camp to cut your throat," and departs. The distinguished citizen remains motionless, with no thought of escape or saving his life. After a while, the Mongol returns and cuts his throat.

No one wishes to have their neck cut off needlessly. How can a defenseless multitude stand against a heavily armed army, especially when a massacre has been sanctioned or is imminent? When Halaku Khan decimated the people of Baghdad, the river turned red with blood. Nader Shah flattened Delhi, and human blood flowed through the streets like rainwater. In 1857, Delhi, which had repeatedly been devastated, faced a similar tragedy. The corpses of princes hung from trees for days, and many wealthy individuals who had lived in luxury were sacrificed to the bloodshed. Those who survived were compelled to bow at the feet of the victors, striving with all their might to prove their loyalty, shaping their obedience into a condition of permanence as if it were true faith.



Justice Muhammad Rustam Kiyani, in his address on Iqbal Day in 1959, referenced a line by a troubled poet:

دیکھتا کیا ہے میرے منہ کی طرف
قائد اعظم کا پاکستان دیکھو

*"Why do you look at my face?
Look at the Pakistan of Quaid-e-Azam."*

At that time, Justice Kiyani was the legal advisor to the government. He was asked which section applied to this statement. He responded, "Oh servants of God! He is merely saying, 'Why do you look at my face? Look at Pakistan. Is it the same country that Quaid-e-Azam envisioned?'" ... Now, perhaps the very spirit of Pakistan also questions its "devotees": Can we provide an answer? How many of us have ever taken the trouble to think or find out how the blessed state of Pakistan emerged on the

stage of existence? What were the dreams of the founders of Pakistan? What were their desires, hopes, and ideals? What did the Father of the Nation think, want, and what destination did he set? How was that destination reached? Is that destination lost in the darkness, or can it still be seen? History attests that freedom was never achieved through pleas and requests.

Even after wandering in the Sinai Desert for forty years, the people of Moses eventually reached their destination. If the sense of loss becomes gripping, who knows, we might also rediscover lost paths. We could free ourselves from the confinement of our own selves, abandon the notion of personal gain as the sole purpose of life, and regard the welfare of the nation and the people not only as our duty but be willing to make some sacrifices for it.

Wouldn't it be a new dawn when many among us would boldly speak the truth without hesitation? How delightful it would be when, transcending party loyalties and breaking free from the chains of friendship and kinship, our leaders fulfill the demands of justice and equity, and the dust on Quaid-e-Azam's noble face begins to clear. It is a severe test, and the nation waits with a head in hand. Let us see who will falter!

Thursday 22 August 2024

Pakistan: Destination or Sign of Destination

Pakistan: The Divine Moment and Its Implications

How can we possibly deny the miracle that Pakistan was born on the 27th of Ramadan 1366 AH, corresponding to the 14th of August 1947, during the blessed hours of Lay tul-Qadr? It is undoubtedly a great gift from Allah Almighty to the Muslims of the Indian subcontinent, and thus it was called the "Land of the Pure." After the State of Madinah, this was the second ideological Islamic state to come into existence. On January 25, 1948, addressing the Karachi Bar Association's Seerat Conference, Quaid-e-Azam Muhammad Ali Jinnah stated, "I do not understand why there is such provocative speculation and propaganda that Pakistan's constitution will not be based on Sharia. In Pakistan, Islamic principles are being implemented as they were 1300 years ago." The Founder of Pakistan's reference was clearly towards the State of Madinah.

The backdrop of Pakistan's creation involves a nefarious conspiracy between the Hindu Congress and British imperialism against Muslims in the subcontinent, marking a dark and dreadful chapter. During the London Conference in 1946, a major conspiracy was underway, with Lord Mountbatten, a long-time friend of Jawaharlal Nehru, appointed as Governor-General. Krishna Menon, a radical communist leader who revealed this conspiracy from his deathbed, also disclosed to the author of "Freedom at Midnight," Abul Kalam Azad, that Mountbatten's appointment was part of a plan to keep this conspiracy from the Muslims of the subcontinent. If they were to learn of it, Mountbatten's usefulness would be nullified. Indeed, the secret remained undisclosed, and neither Quaid-e-Azam nor Liaquat Ali Khan, who were present at the conference, had an inkling of this sinister plot.

Mountbatten, following Prime Minister Attlee's directives, initially made every effort to prevent the subcontinent's division. Quaid-e-Azam Muhammad Ali Jinnah, the leader of the Muslim League and the Muslims of the subcontinent, stood as a rock of determination, courage, and resolve against the philosophy of a united subcontinent, compelling both the anti-Muslim imperialists to yield. The decision to partition was made, but under this guise, everything was done that, according to Quaid-e-Azam, the "enemy wants Pakistan to disappear as soon as it is created." Evidence of Quaid-e-Azam Muhammad Ali Jinnah's foresight can be found in the House of Commons debate register in London, where Prime Minister Attlee stated that "dividing the subcontinent into two countries is a temporary measure; soon both 'nations' will unite into a larger Dominion and join the Commonwealth." (Column 1246). Even the opposition leader McDonald unusually agreed with the Prime Minister, saying, "The 'India Independence' Bill contains elements that suggest these two countries will not remain separate for long." (Column 1242).

The deadline for the subcontinent's independence was set for June 30, 1948, in the House of Commons. Mountbatten decided to shorten this period and grant independence as quickly as possible, hoping that Pakistan would falter. Quaid-e-Azam strongly opposed this haste and urged adherence to the House of Commons' decision. Who could have known what a great gift Allah had in store for the Muslims of the subcontinent? Mountbatten, for his personal satisfaction, announced August 15, 1947, as the date for independence without consulting British and subcontinent leaders. This date was significant for Mountbatten, as it marked the day Japan surrendered during World War II, while he was the Commander on the Burma front.

Granting independence on the anniversary of this surrender was intended to mark another historical success and etch his name among the fortunate in history. Little did he realize that despite ignoring Quaid-e-Azam Muhammad Ali Jinnah's objections, he would have to yield to the opposition of the Hindu nation's actual rulers—the astrologers and seers. The astrologers deemed August 15 as "inauspicious." While Hindu leaders remained silent, this powerful group caused an uproar, and the timid Mountbatten was flustered by the opposition campaign. His agitation subsided only when astrologers declared August 14 as "auspicious." Mountbatten, keen to retain his desired date and placate the astrologers, skillfully adjusted the independence date to midnight between August 14 and 15. Hindu astrologers celebrated the achievement by ringing a conch shell at exactly midnight, although the Legislative Assembly transferred power on August 15, while Pakistan had already transferred power to the Assembly on August 14.

These were the human trials, and the anti-Muslim forces and Lord Mountbatten himself were drawn to the moment that Allah had decreed. Thus, the night between August 14 and 15 marked the beginning of the 27th of Ramadan. On this very night, the blessed hours of the revelation of the Qur'an and Layla tul-Qadr arrived, and what was destined by God came to pass. It was during these sacred hours that Pakistan came into existence and was named the "Land of the Pure."

On August 14, 1947, the creation of Pakistan is well-known to every child as corresponding to the 27th of Ramadan in the Hijri year 1366. Its religious significance is prominent in the Islamic world, and its national importance is equally significant. The urgent need to prepare a national plan based on this historic significance for the new generation was not adequately addressed by our negligent and greedy rulers after the untimely death of Quaid-e-Azam Muhammad Ali Jinnah. However, my intuition still testifies that if we make plans for this miraculous state granted by divine grace, as we had promised our Lord, we can indeed reach our destined goal.



As Quaid-e-Azam Muhammad Ali Jinnah stated, "Pakistan is not a destination but a means to achieve the ultimate goal." Pakistan is the bastion of Islam, and this fortress is currently under intense bombardment from anti-Islamic forces. To safeguard it, the people—who are the source of power—must return to the principles ordained by our benevolent Lord. We must free ourselves from the bondage of human servitude and embrace the servitude of Allah, and the fountains of the Qur'an and Sunnah await us. The day we reject the deception of Western democracy and adopt the Qur'an as our constitution, truly implementing the Qur'an and Sunnah in every aspect of our lives and accept Muhammad (peace be upon him) as our guide, this nation will overcome all stages of success and triumph like a fortified wall. May Allah be our supporter and protector. Ameen!

There is still time; we must distinguish between friends and foes. Nothing else remains, only the name of my Lord, who is the Ever-Living and Sustainer, and who miraculously brought forth a state like Pakistan on the world map.

اک سوال کے اندر ہم نے کافی نصف صدی
باندھے لاکھوں حساب

غلط ہی نکلا ہر اک حل کا لیکن انت جواب
ضرب جمع تفریق کے سارے گلے برت لئے
از روئے تحقیق
ہر کوشش میں ہو جاتا ہے کچھ نہ کچھ تفریق
دیکھ تو کتنا اونچا ہے یہ رڈی کا انبار
تو ہی اب کچھ رحمت کر اسے رتِ غفار

*Within one question we cut half a century
Bind millions of accounts
One solution turned out to be wrong, but it was the answer
Took all the tricks of multiplication and division
By research
In every attempt there is some difference
Look how high this pile of garbage is
So now, have some mercy, O Lord, the Forgiver*

Saturday 24 August 2024

Architect of Pakistan

Allama Iqbal's poetry is a profound analysis of the history of human thought and action. Through his extraordinary insight, he derived multiple far-reaching conclusions from historical events, including some outcomes that had yet to occur. This verse of his encapsulates this truth:

حادثہ جو ابھی پردہ افلاک میں ہے
عکس اس کا مرے آئینہ ادراک میں ہے

*The accident that is still in the sky
Its reflection is in my mirror perception*

Iqbal paid special attention to the history of the Muslims in the Indian subcontinent. He observed that this vast region served as a grand stage for Muslim thought and action for a long time, and they successfully established a magnificent Islamic society whose prominent cultural marks are indelible. Although Muslims here were fewer in number compared to other communities and were scattered across various regions, the belief in monotheism always united them in the bond of Islam. Several Muslim dynasties ruled here for a thousand years, with the Ghaznavids, Ghurids, Khaljis, Tughlaqs, Lodis, and Mughals being the most renowned. Although these governments were named after their respective families, they were based on Islamic principles, and they strived to preserve and propagate Islamic values, earning them the title of Islamic governments. Their rulers were Muslims who considered Islam the identity and distinguishing feature of their governance. They implemented Islamic laws in their courts, established madrasas and mosques, and promoted Islamic teachings, traditions, and the language and literature of Muslims. Many rulers honoured and respected Sufis and scholars, seeking their guidance. Sufis always urged the rulers to act with justice and kindness towards their subjects.

After Muhammad bin Qasim, Mahmood Ghaznavi opened the doors of India for Muslims, declaring Delhi the capital of the Muslim government. All Muslim kings and rulers identified their rule with the religion of Islam, each considering themselves promoters and protectors of the faith and its greatness. This is evident from the titles of many sultans, such as Muizz-ud-Din Ghorī, Qutb-ud-Din Aibak, Shams-ud-Din Iltutmish, Rukn-ud-Din Firoz Shah, Ghiyas-ud-Din Balban, Ala-ud-Din Muhammad Shah, Zahir-ud-Din Babur, Nasir-ud-Din Humayun, Jalal-ud-Din Akbar, Nur-ud-Din Jahangir, Shahab-ud-Din Shah Jahan, and Muhi-ud-Din Aurangzeb Alamgir. This shows that upon ascending the throne, they insisted on always striving to protect and promote Islam. If any king ever neglected religious matters, the Sufis and scholars would warn him and earnestly try to correct him. Sufis like Nizam-ud-Din Auliya, Baha-ud-Din Zakariya, Sharaf-ud-Din Bu Ali Qalandar, Jalal-ud-Din Bukhari, Sheikh Ahmad Sirhandi, and Shah Waliullah continued to urge the rulers to comply with Islamic commands.

Among the great rulers of the subcontinent whom Allama Iqbal praised are Mahmood Ghaznavi, Aurangzeb Alamgir, Ahmad Shah Abdali, and Tipu Sultan. These were the individuals who always kept the flag of monotheism high and fought against false powers. In the 18th century, when the magnificent Muslim society fell into chaos and disorder due to the moral decadence of kings and nobles, power slipped into the hands of the British. After this, the awakening of Muslims saw

significant contributions from Sir Syed Ahmed Khan, Shibli Nomani, Maulana Hali, Akbar Allahabadi, and most notably, Allama Iqbal. Considering the historical role of the Hindu nation and its contemporary dangerous ambitions, Allama Iqbal dedicated his intellectual and practical energies to protecting the religion, lives, and culture of Muslims. He said:

"The future generations must be our concern so that their lives do not become like the Gond and Bhil tribes, gradually losing their religion and culture in this country."

Allama Iqbal proposed the idea of an independent state for Muslims in the subcontinent to protect and sustain the thousand-year-old Islamic civilization. For him, religion without power is merely a philosophy. He stated:

"If we want Islam to remain a living cultural force in this country, it is necessary for it to establish its centrality in a specific region."

Iqbal could not conceive of a Muslim life without Islam. He sought to protect the freedom of Muslims solely for the implementation of Islam. He said:

"If the aim of Muslims in India is merely freedom and economic welfare, and the protection of Islam is not a part of this goal, as today's nationalists suggest, then Muslims will never succeed in their objectives."

In our literary history, Allama Iqbal is the greatest poet of the freedom of the homeland. His poetic compositions resonate with the melodies of liberty and independence. However, he could not even imagine the freedom of the homeland without Islam. He proclaimed with great pride:

If the result of India's independence is that it remains the same as it is, or becomes even worse, then the Muslim curses such freedom of the country a thousand times. Allama Iqbal had demanded the formation of an independent Islamic state in the sub-continent simply so that the Islamic Shariat could be implemented so that as a result every person could get a guarantee of religious and safe livelihood. In this regard, he wrote in a letter to the Quaid-i-Azam..... After a long and deep study of the Islamic Shari'ah, I have come to the conclusion that if the Islamic law is understood and implemented in a reasonable manner, every A person may be satisfied by at least a modest livelihood, but in the absence of an independent Islamic state or a few such states, the implementation of Islamic Shari'ah is impossible in this country.

He made it clear to the Muslims that the only way for the salvation of the Muslims in the subcontinent is for them to give up the concept of Indian nationality and make Islamic nationality their identity because only Islam can protect them from the present disastrous situation. He mentioned the great favours of Islam on the Muslims and said: Islam was the biggest ingredient that affected the lives of the Muslims of India. Thanks to Islam, the hearts of the Muslims were filled with those feelings and emotions on which the life of the parties depended and from which the disparate and dispersed people gradually united and took the form of a distinct and definite nation and a specific moral consciousness within them. is born.

The greatest achievement of Hakeem-ul-Ummat, on the basis of which Pakistan was established, is that he completely negated the concept of Indian nationality and created the consciousness of Islamic nationality among Muslims. Iqbal was strongly opposed to geographical patriotism because according to him it is the biggest obstacle in the way of national unity. Describing Islam as a life-giving force, he said: Islam is a living force that can free the human mind from the constraints of race and country, which believes that religion has an exceptional status in the life of both the individual and the state. And who believes that the destiny of Islam is in his hands. Islam as a religion is comprehensive of religion and politics, even separating one aspect from the other aspect is killing the facts of Islam.

For Iqbal, Islam is the life of a Muslim, no Muslim can maintain his existence outside of Islam. He said: The Islamic concept is our eternal home or homeland in which we live our lives, which is what England is to the British and Germany is to the Germans, Islam is to us Muslims.

Explaining the importance of Muhammadiyah's mission, he said: According to our belief, as a religion, Allah Almighty revealed Islam through revelation, but the existence of Islam as a society or a nation is entirely due to the blessed nature of the Messenger of Allah, peace be upon him.

لوح بھی تو قلم بھی تو تیرا وجود الکتب
گنبد آگینہ رنگ تیرے محیط میں حجاب
شوکت سنجر و سلیم تیرے جلال کی نمود
فخر جنید و بایزید تیرا جمال بے نقاب
تیری نگاہ ناز سے دونوں مراد پانگئے
عقل غیب و جستجو عشق حضور و اضطراب
شوق تیرا اگر نہ ہو میری نماز کا امام
میرا قیام بھی حجاب میرا سجود بھی حجاب
تیرہ و تارہے جہاں گردش آفتاب سے
طبع جہاں تازہ کر جلوہ بے نقاب سے

(Pen and Tablet are yours, your existence is written.

The dome of water colour sky is like a bubble in your ocean

Glory of kings Sanjar and Saleem is the expression of your glory

Humbleness of Junaid and Bayazid is the expression of your grace

Your eye has taught wisdom and love deep

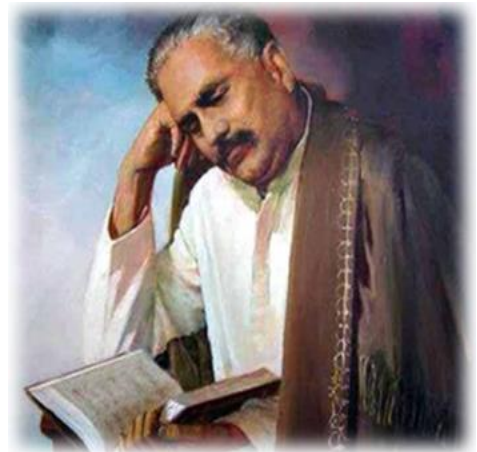
If your fondness is not the key of my prayers

My standing (in prayer) is worthless as well as my prostrations

The world is darkened due to motion of sun

Refresh the memory of mankind by another appearance.)

In 1919, he wrote in a letter: I have done everything I could in the way of God, but my heart wishes that what happened



should have been more than what happened and that my life should have been spent in the service of the Holy Prophet ﷺ.

Iqbal was a firm believer in the eternal truths of Islam. He spent his life in the interpretation and explanation of Islam so that Muslims can enjoy its endless blessings according to the requirements of the present age. According to Hazrat Allama, Islam is the best defender and protector of Muslims. Islam does not demand protection from Muslims but guarantees them protection. The protection of the country, nation and life and property of Muslims is only in commitment to Islam. He said:

One lesson that I have learned from the history of Islam is that Islam has sustained the lives of Muslims in recent times, Muslims have not protected Islam. has been focused only on finding a modern social system and it seems logically impossible to ignore such a social system in this effort, which aims at the unity of all caste, rank, colour and race. Discrimination is to be erased.

Islam respects the rights of all human beings. In this religion, there is no distinction between black and red Arabs, foreigners, servants and masters. Iqbal strongly rejects the ignorant notion that Islam should be removed from social status and made into a personal code. He said in his historical sermon of 1930: Do you also want Islam as a moral and political ideal? The same fate that happened to Christianity in the West? Is it possible for us to retain the universal Islam as a moral imagination but instead of its political system adopt those national systems in which there is no possibility of interference of religion? .The religious objective of Islam is not separate from its social objective, both are one. Seeing the plight of Muslims in India, Allama Iqbal tried hard to free them from the life of slavery, even during his studies in Europe, he mentioned this in his writings:

زِمتانی ہوا میں گرچہ تھی شمشیر کی تیزی
 نہ چھوٹے مجھ سے لندن میں آدابِ سحر خیزی
 کہیں سرمایہ محفل تھی میری گرم گفتاری
 کہیں سب کو پریشاں کر گئی میری کم آمیزی
 زمام کارا اگر مز دور کے ہاتھوں میں ہو پھر کیا
 طریق کو کھن میں بھی وہی حیلے ہیں پرویزی
 جلالِ پادشاہی ہو کہ جمہوری تماشا ہو
 جدا ہو دیں سیاست سے تورہ جاتی ہے چنگیزی

*Although there was a sharp sword in the winter air
 No more manners than me in London
 Somewhere there was a capital gathering, my warm conversation
 Somewhere everyone was disturbed by my lack of communication
 The control of the work was again in the hands of the labourer
 Parvezi has the same tricks in the Kohkan method
 May it be the glory of the kingdom or the democratic spectacle
 Genghis Khan is left with political differences*

Allama Iqbal's complete belief was that Islam as a religion is a combination of religion and politics. They are indispensable to each other. If you give up one, you will eventually have to give up the

other. I do not think that any Muslim would be willing for a moment to consider such a system of politics based on any patrimonial or national principle that is contrary to the principled unity of Islam.

According to Hazrat Allama, Islam is the constitution of welfare and peace for the world of humanity. Islam is a social system that stands on the pillars of freedom and equality and is the greatest blessing for human respect at this time. Islam demands loyalty only to God, not to the throne and crown, and since God is the spiritual basis of all life, obedience to Him actually means that man obeys his own true nature.

According to Hazrat Iqbal, Islam is definitely looking forward to a universal empire that will be above racial distinctions and in which there will be no room for personal and absolute kings and capitalists. Hazrat Allama said with his strength of faith in the darkest days of the Muslims:

The powerful forces in the world are often working against Islam, but I have faith in the claim of

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it. That the forces of Islam will be successful and victorious.

آسماں ہو گا سحر کے نور سے آئینہ پوش
اور ظلمت رات کی سیلاب ہو جائے گی
اس قدر ہو گی ترنم آفریں باد بہار
نکھت خوابیدہ غنچے کی نوا ہو جائے گی
آملیں گے سینہ چاکان وطن سے سینہ چاک
بزم گل کی ہم نفس باد صبا ہو جائے گی
پھر دلوں کو یاد آجائے گا پیغام تہجد
پھر جبیں خاک حرم سے آشنا ہو جائے گی
شب گریزاں ہو گی آخر جلوہ خورشید سے
یہ چمن معمور ہو گا نغمہ توحید سے

*The sky will be mirrored with dawn light
And the darkness will turn into night
So much will be the song of the spring wind
Nakhat will become the dream of the dreamer
Let's meet Sena Chakan-e-Watan with Sena Chaak
Bizm-i-Gul's soul will become the wind-Saba
Then hearts will remember the message of prostration
Then when it becomes familiar with the soil of the Haram
The night will fade away from the last rays of the sun
This garden will be filled with the song of Tawheed*

The path shown by Hazrat Allama Iqbal for the protection and survival of Muslims, Quaid-e-Azam took the caravan of Muslims and followed it and in a very short period of time succeeded in achieving the destination i.e. Pakistan.....Islam's Pakistan Ever-living in Pakistan. Quaid-e-Azam paid tribute to Allama Iqbal and said:

No one understood Islam better than Iqbal, I have never seen anyone more faithful and passionate about Islam than him. Iqbal will live as long as Islam lives and no doubt Islam always lives and will live. In today's blessing like Pakistan, the love of a great poet like Allama Iqbal demands that we show the Pakistan that the painter dreamed of as its interpretation. Spend your days and nights to fulfill the great reward that was promised to him, that we may take the servants of Allah on this earth from the slavery of the servants and bring them back into the slavery of Allah, i.e. the shadow of the upper hand of the complete Qur'an and Sunnah. I run the system of this country. May Allah be with us.

Monday 26 August 2024

The Wisdom of Wise Iqbal

In the wake of the partition of the Indian subcontinent, attempting to distort historical facts by painting falsehoods and malevolence into real historical events to mislead the new generation and create disillusionment with Iqbal is as futile as spitting at the moon, only for it to fall back on one's own face. Eight decades after the partition, why is it that Pandit Nehru's baseless allegation against Iqbal is being reiterated—that "Iqbal, under the influence of socialism towards the end of his life, renounced the idea of Pakistan"? Can such accusations alter the reality on the ground to the extent of re-establishing an undivided India where atrocities like those in Kashmir and Gujarat are inflicted upon Muslims daily? Why is Iqbal, who envisioned a state like Pakistan, being implicated in such accusations? And why is this absurd tune being played simultaneously in both India and Pakistan? Let's peer into the world of facts through the window of history.

Pandit Nehru, in his book *The Discovery of India*, which he wrote in 1944 while imprisoned in Ahmednagar Fort, praised Iqbal as a poet and philosopher. However, while paying tribute to Iqbal, he also remarked that Iqbal "was a poet, scholar, and philosopher, but was attached to the old feudal system." Pandit Nehru further wrote:

"Iqbal was one of the early supporters of Pakistan, but it seems he later realized the absurdity and dangers inherent in this proposal. Edward Thompson wrote that during a meeting, Iqbal mentioned that while he had supported Pakistan as President of a Muslim League session, he was convinced that this proposal was harmful to India as a whole, particularly to Muslims.

Perhaps he changed his mind or had not thought deeply about the issue earlier because it had not gained much importance at that time. His general worldview was not in harmony with the idea of Pakistan or the partition of India that emerged later. Towards the end of his life, Iqbal's inclination increasingly leaned towards socialism. The tremendous success of the Soviet Union greatly influenced him, and his poetry took a new direction."

Pandit Nehru's allegation is entirely baseless; it stems not from ignorance but from ill intent. Even those who have only a superficial understanding of Iqbal's poetry, philosophy, and politics would testify that no greater enemy of the feudal system can be found than Iqbal. The most significant historical oversight made by Pandit Nehru was forgetting that three years before his book was published, letters from Iqbal to Quaid-e-Azam, accompanied by a preface from the latter, had already been published. This English book had surely crossed Pandit Nehru's eyes. Among the letters included is a long one dated May 28, 1937, where Iqbal discusses Nehru's "godless socialism" and explains that not only Muslims, but even Hindu society would never accept "godless socialism." In rejecting Nehru's socialism, Iqbal informed Quaid-e-Azam that if Islamic law were reinterpreted in light of modern economic theories, the issue of bread and employment for the Muslim masses could be better addressed. To relieve Muslims from the torment of poverty, it was also necessary to have a separate legislative assembly for Muslims, which could only be established in an independent state rather than a united India. The contents of this letter clearly articulate the following:

First: Iqbal prefers Islam's economic system over Jawaharlal Nehru's "godless socialism."

Second: Establishing a separate Muslim state is essential to implement Islam's economic system within the context of the modern age.

Third: Just a few months before his death, Iqbal was advising Quaid-e-Azam to make the creation of Pakistan the political program of the All-India Muslim League.

Fourth: At the end of the letter, Iqbal asks Quaid-e-Azam whether the time has come for them to openly declare the establishment of Pakistan as their goal.

Pandit Nehru, deliberately, did not find it appropriate to mention the pleasant memories of his meeting with Allama Iqbal at Javed Manzil three months before Iqbal's death, where he was accompanied by Mian Iftikhar ud din. However, this meeting has been documented by Dr. Ashiq Hussain Batalvi in his book *Iqbal Ke "A'akhri Do Saal" (last two years)*. Batalvi writes:

"Pandit Nehru was actively promoting socialism at that time. He had presided over two sessions of the Indian National Congress, and in both his presidential speeches, he had stated that socialism was the cure for all of India's ills. However, none of the major Congress leaders shared Pandit Nehru's belief; in fact, Sardar Patel, Rajagopalachari, and Satyamurti openly disagreed with his views. During the meeting, Dr. Iqbal asked Pandit Nehru how many people in the Congress shared his views on socialism. Pandit Nehru replied, 'About half a dozen.' Dr. Iqbal remarked, 'It's surprising that in your own party, only half a dozen people share your views, and yet you ask me to advise Muslims to join the Congress. Should I throw ten million Muslims into the fire for the sake of six people?' Pandit Nehru remained silent."

During this same meeting, another unpleasant incident occurred, which Pandit Ji also chose not to share with the public, though Batalvi Sahib did document it:

"While the conversation was still ongoing between these two esteemed individuals, Mian Iftikhar ud din suddenly interjected and said, 'Doctor Sahib! Why don't you become the leader of the Muslims? Muslims respect you more than Mr. Jinnah. If you negotiate with the Congress on behalf of the Muslims, the outcome will be better.' Dr. Iqbal, who was lying down, immediately got up in anger upon hearing this and said in English, 'So, this is the trick—you want to flatter me and pit me against Mr. Jinnah? Let me tell you, Mr. Jinnah is the true leader of the Muslims, and I am merely one of his humble soldiers.' After this, Dr. Iqbal fell silent, and a tense silence filled the room. Pandit Nehru quickly realized that Mian Iftikhar ud din's inappropriate interruption had angered Dr. Iqbal, and further conversation would be futile, so he asked for permission to leave and departed.

It is surprising that Pandit Nehru easily forgot these unforgettable memories but gave Edward Thompson's gossip the status of undeniable historical truth. Edward Thompson was a professor of Bengali at Oxford University and had an academic interest in Indian history. He had also visited British India twice as a correspondent for the British newspaper, the Manchester Guardian. He had close friendships with Gandhi, Rabindranath Tagore, Rajagopalachari, Sardar Patel, and Jawaharlal Nehru, and was always active in opposing the Muslim League while never missing an opportunity to passionately advocate for the Congress.

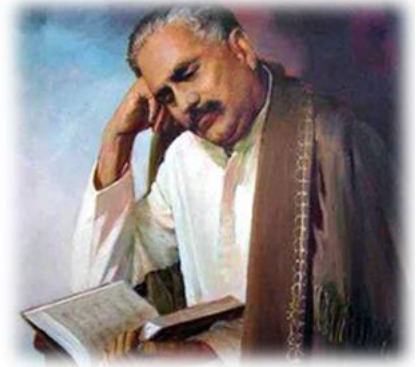
The narrative Pandit Nehru used to accuse Iqbal was based on a verbal conversation between Edward Thompson and Allama Iqbal. However, Thompson's statement is proven false when compared with the documentary evidence of Iqbal's letters to Quaid-e-Azam mentioned earlier, along with the

details of the above-mentioned meeting between Iqbal and Nehru. Until the end of his life, Iqbal remained devoted to the idea of Pakistan and wished to see its realization. He remained an active and dedicated soldier of Quaid-e-Azam, advising Indian Muslims to pray not for his life but for the long life of Muhammad Ali Jinnah, as only Jinnah had the ability to steer the nation's ship to the shore of success. It is unknown why these facts slipped from Pandit Ji's mind, or why he found it inconvenient to record them in his book, perhaps considering them as unpleasant or contradicting his political ideology:

نگاہ بلند، سخن دلنواز، جاں پر سوز
یہی ہے رختِ سفر میر کارواں کیلئے

High ambitions, pleasing speech, a soul filled with fervour,
This is the baggage of the journey for the leader of the caravan.

The reason for this was simply that Allama Iqbal always emphasized that the Holy Prophet ﷺ said that the best among you is the one with the best manners. Therefore, despite ideological differences, a mutual respect always existed between Allama Iqbal and Pandit Nehru. Pandit Nehru had criticized the Muslim delegates' behaviour during the Round Table Conference in London in 1933. Iqbal, who attended the conference, was astonished at Nehru's criticism in support of Gandhi's stance because Nehru was not even present at the conference—Gandhi had represented the Congress. Upon returning, Gandhi claimed that he had personally accepted all of the Muslims' demands but that Muslims had failed the conference due to their political conservatism. Nehru, influenced by Gandhi's words, issued an extremely harsh political statement against the Muslim delegates. In response, Allama Iqbal wrote a letter to Jawaharlal Nehru refuting Gandhi's allegations, where he demonstrated his own moral high ground:



"I have always valued Pandit Jawaharlal Nehru's sincerity and candour. His recent statement in response to objections from the Hindu Mahasabha is full of sincerity, and this is a rare quality among modern-day Indians. However, it seems that Pandit Ji's inquiry into the conduct of the delegates at the Round Table Conferences held in London over the past three years is based on a certain bias." After expressing this optimism, Allama Iqbal revealed the actual circumstances, stating that "Gandhi Ji did indicate that he personally accepted the Muslims' demands, but he also made it clear that he could not guarantee that the Congress Executive Committee would also accept them, nor could he assure that Congress would ever be willing to grant him full authority regarding these demands. In effect, Gandhi Ji rejected all the Muslims' demands. Gandhi Ji's other unfair condition was that the Muslims should withdraw their support for the untouchables' specific demands, but the Muslims refused to abandon their support for the untouchables, which angered Gandhi Ji."

In this letter, Iqbal raised the question: Given his publicly stated socialist beliefs, how could Pandit Jawaharlal Nehru support such an inhumane condition? At the very least, it did not befit him to accuse Muslims of political conservatism. In this context, those who understand the sectarian goals of the Hindus would be justified in concluding that Pandit Ji was an active participant in the Hindu Mahasabha's campaign against sectarian decisions."

Pandit Jawaharlal Nehru's second accusation against Muslims was that they were opposed to Indian nationalism. In response, Allama Iqbal remarked, "If by nationalism he means merging different religious communities into one in a biological sense, then I am indeed guilty of denying this concept of nationalism. I want to ask Pandit Nehru a simple question: how can the issue of India be resolved as long as the majority nation refuses to accept the minimum safeguards of ten crore Muslims, which they consider necessary for their survival, or does not accept the decision of an arbitrator, and instead keeps insisting on a singular nationality that only benefits themselves? There are only two possibilities: either the majority Indian nation must admit that they will remain forever agents of British imperialism in the East, or the country must be divided in such a way, considering its religious, historical, and cultural circumstances, that the question of elections and communal issues no longer arises in its present form."

Allama Iqbal's response to Pandit Nehru's accusation must surely have caught Pandit Nehru's attention, as it clearly reflects Iqbal's progressive, broad-minded, and humane stance from beginning to end. This statement is not a negation of the idea of Pakistan but rather a confirmation of it. In this context, Pandit Nehru's claim that Iqbal abandoned his idea of Pakistan after 1930 does not seem to be based on honesty but rather on an attempt to obscure historical truth with bias. Let us turn to some authentic historical references for further clarification.

When Pandit Nehru welcomed the rise of secularism and nationalism in the Islamic world in three articles published in "Modern Review (Calcutta)," Iqbal responded by addressing Pandit Nehru's intellectual errors in the same journal. In the opening of his lengthy article, Iqbal candidly stated:

"I do not wish to conceal from Pandit Nehru or the readers that his articles have stirred a painful agitation within me. The way in which he has expressed his thoughts suggests a mentality that is difficult for me to attribute to Pandit Nehru. He harbours no goodwill towards the religious and political stability of the Muslims of India. Indian nationalists, whose political idealism has crushed their sense of reality, cannot tolerate the emergence of self-determination among the Muslims of Northwest India."

Readers should take note of Iqbal's analysis that "Pandit Nehru's political idealism has crushed his sense of reality," which was soon proven true when Pandit Nehru finally came to terms with the hard realities of the subcontinent's life and advised Maulana Abul Kalam Azad to accept the reality of Pakistan's creation. Maulana Azad mentioned this in his book "India Wins Freedom":

"After a few days, Jawaharlal came to see me again. He began with a long preamble in which he emphasized that we should not indulge in wishful thinking but face reality. Ultimately, he came to the point and asked me to give up opposition to partition."

The reality that the Muslims of India made clear to Pandit Nehru and Gandhi's political idealists through their votes in the 1944 elections was something Iqbal had drawn Nehru's attention to years earlier. Iqbal had said, "Political wisdom requires that instead of fleeing from the realities of life, we should face them head-on and grapple with them." In his article, Iqbal also expressed his views on the question of separate Muslim nationality with great clarity.

Iqbal highlighted the political stance of the Muslims of India with these words: "Islam is confronted when it becomes a political concept and claims to be the fundamental principle of human unity, demanding that it be relegated to the background of personal belief and no longer remain a vital element in national life. The question of separate Muslim nationality arises only in countries where Muslims are in a minority and where nationality demands that they obliterate their identity. In countries where Muslims are in the majority, Islam aligns with nationality because, in reality, Islam and nationality are the same thing. I can say with absolute certainty that the Muslims of India will not fall prey to any political idealism that would destroy their cultural unity. If their cultural unity is preserved, we can trust that they will harmonize religion and patriotism."

Iqbal's absolute certainty proved correct, as the Muslims of India ultimately demonstrated the fallacy of the concept of united Indian nationality by establishing Pakistan through democratic means. Their cultural unity was preserved, and thus in Pakistan, there remained no contradiction between love for Islam and love for the homeland. Now, our religion is Islam, and our homeland is Dar-ul-Islam. On the other hand, one can gauge the truth of Pandit Nehru's character by his written promise to grant the people of Kashmir the right to self-determination, which he later reneged on, exposing the facade of his entire personality. Allama Iqbal's couplet is apt for this situation:

اپنے بھی خفا مجھ سے بیگانے بھی ناخوش
میں زہر ہلاہل کو کبھی کہہ نہ سکا قند

Friends turned away, and foes were displeased as well,
I could never call deadly poison a sweet confection."

In the end, all praise is due to my Lord, who is the ultimate truth!

Wednesday 28 August 2024

If the Scene Changes

Reflections on True Freedom and the Cost of Compromise

Engaging in conversation is enjoyable when the listeners are familiar with your mindset, and their eagerness to listen adds to the pleasure. However, I don't know why I've been feeling unusually heavy-hearted these days. The surrounding silence feels almost palpable, and the shushing of emotions has sent chills down my spine. That's why, for the past few days, I've strangled my phone and disconnected from everyone, sitting in silence. Then, suddenly, yesterday morning, a little girl started pounding on my door. When I opened it, she immediately complained that she had been trying to call me for a long time, but no one bothered to answer, so she decided to come herself. With a forced smile, I asked her purpose for coming. She said, "I need to give a speech on Pakistan's Independence Day; can you write it for me?" I declined, saying that Independence Day had already passed. To this, she promptly replied, "Is Independence Day meant for just one day?" I certainly did not expect such a response. I tried explaining it to her in various ways, but she was adamant. She explained that her school had organized a mock Pakistani parliament on stage, where various guests would participate as assembly members, with a senior elder acting as the Speaker. Given the significance of the program, she needed my help. When her persistence grew, I eventually disappointed her by refusing. She said, "Fine, I'll write it myself, but... but what? You'll at least review it, won't you?" Trying to end the conversation, I reluctantly agreed, "Yes, I'll look it over."

And now it's before me... a debate on democracy and Independence Day... it makes me laugh. Anyway, let's read the thoughts of a little girl. Whether I agree with them or not is another matter.

Mr. Speaker! You've heard the speeches of those in the house, in which they painted a picture of the beautiful, joyous lives of free citizens in a free country. I couldn't help but be amused by their speeches. It became clear to me that either our vision has become this weak, our knowledge this lacking, or we are simply turning a blind eye to the facts! Our self-absorbed lives don't allow us to see the other side of the dim picture where there is only pain, suffering, deprivation, a sense of slavery, powerlessness despite having our full existence, and the suffocation of our very emotions despite being citizens of a free country. Every breath is indebted, every thought is monitored, every movement is checked, and every word is watched. This is the fate of the middle class and those with some sense, and this too is one aspect of the life of the common people.

It will please you to hear this; my respected colleagues will be delighted to know that here, everyone is free. Whether to eat lentils, chutney, or nothing at all, they're free to go to bed hungry at night if they can't afford food. If their innocent child is sick and needs medicine, they are absolutely free to let them die from the fever or to buy sweet lozenges for five rupees... however they choose to let them die, there are no restrictions. It's no one's responsibility; their death is not a burden on anyone. If an elderly or middle-aged citizen of this country is suffering, they are completely free to die in their shack, cough to death on the roadside, or get crushed under the wheels of a moving minibus while getting off. And if someone is in debt, burdened by children, responsibilities, and has to repay a loan, they are absolutely free to sell a kidney, sell their blood, or even sell one of their eyes. If it's a woman, she can sell her body, auction her honor in the marketplace because she is a free citizen of a free country.

If a young man with his degrees in hand wants to wander aimlessly around the city all day, he is free to do so. He has complete freedom to walk the streets as long as he wants and, when he's had enough, to commit suicide however he wishes. He can lie on the railway tracks, hang himself from a ceiling fan, or drink poison... there are no restrictions. It was his life, his death, and he was free to die as he wished. Here's something else that might interest all my feudal colleagues because our house is mostly filled with feudal lords, isn't it? To please them, I'd like to highlight this aspect too: we have every kind of freedom here. We can abduct anyone's sister, daughter, or wife whenever and wherever we please and do with them whatever we like... and then, we can end the story however we wish. Whether we label her as "kari" and bury her alive, or, before killing her, have her torn apart by dogs, it's up to us. If someone protests against this cruel treatment and seeks government intervention, the warning from the feudal lords in the assembly strikes terror into everyone: "Beware! These are our traditions; no one is allowed to interfere with them." And no one dares take action against these brutes because they know no one will challenge them. They are free.

People are absolutely wrong when they say that anyone can check us, and the society we live in allows further freedom: if anyone has the strength, they can burn another woman. If they can't manage that, at least they can throw acid on her. Our law and our police are also completely free. No one can question them, no one can stop them; they can declare whomever they wish a criminal, and whomever they want, innocent. It is because of this freedom that this house has come into existence, in which only the privileged can sit. But Mr. Speaker! My esteemed members must surely be aware of the truth that all those who sing the praises of freedom and democracy know very well how they reached this house. When the situation is such that even the decision to appoint the people's representatives is so questionable that everyone sighed in relief at the appointment of the first independent election commissioner, but even in that election, every party had severe reservations about the rigging, and some are even hinting at launching a movement against it.

Mr. Speaker,

I ask you, in a country where foreign companies manufacture everything from soap to detergents, and the prices of essentials like bread, petrol, and gas are determined by the IMF and World Bank, can we truly call this country free? Freedom is not some mythical being or statue that you install and applaud. Life cannot be lived under constant surveillance, with even our breath held captive. We have merely handed the public the lollipop of democracy, hoping they would be satisfied.

True freedom is about using our resources, living on our land, upholding our beliefs, and making our own decisions about the present and future. In a free country, every individual has the right to express their views and live as they wish. However, there is a significant difference between the citizens of a democratic nation and a puppet populace. If our oppressed and downtrodden masses understood this, the current state of affairs would not exist.

If the freedom we boast about had truly reached the people, our luxurious lives—built on the blood of the poor—would have been in jeopardy. Every moment of our extravagant lives, from the grand halls to the air-conditioned vehicles, reeks of the burnt blood and flesh of the poor. My heart trembles at the thought that the lives we've built on the crushed spirits of the impoverished might one day collapse upon us. The Creator of this earth and sky is also their Lord, and if He decides to add colour to the cries for freedom, where will we hide from the people whose votes, sweat, and sacrifices we have disregarded?

This is a debt we must repay. Our leaders fought tirelessly for the freedom we are still far from realizing. Mr. Speaker, to understand the difference between freedom and slavery, ask the unarmed Palestinians who are martyred daily or the Kashmiris whose suffering we claim to advocate. The Kashmir we promised to protect, the same Kashmir that our founder called the jugular vein of Pakistan, has been handed over to Modi, an enemy of Muslims. Will the blood of 150,000 Kashmiri martyrs be in vain? Will the atrocities against thousands of innocent daughters never be avenged?



Thousands of young men have been abducted and disappeared, leaving parents to gaze endlessly at their doors, waiting in vain. These are debts that we, Pakistanis, must repay, for these people still harbours an intense love for Pakistan. Yet, our rulers, bowing before the Pharaohs of the White House, have betrayed the Kashmiris, stabbing them in the back.

What will you say to those Kashmiris who, despite unfavourable conditions, celebrate Eid with Pakistan's flag held high? The Indian forces try to suppress them with brutal violence, imposing curfews and firing bullets, but they cannot extinguish the flame of freedom. We cannot forget the elderly and ailing Syed Ali Gilani, who, even in his final years, would declare before throngs of Kashmiris, "We are Pakistanis, and Pakistan is ours." But what did we do in return? We betrayed them, treating them with a cruelty that no one should ever show to their own beloveds. This injustice is not only our duty to address but also a debt we must pay, even if it means crossing rivers of blood.

بڑا مزہ ہو جو محشر میں ہم کریں شکوہ
وہ منتوں سے کہیں چپ رہو خدا کیلئے

*There would be a certain satisfaction in complaining on Judgment Day,
only for them to tell us to be quiet for the sake of God.*

Meanwhile, one of our leaders boldly claimed to be the advocate of Kashmir and, in opposition to India's actions, announced weekly one-hour protests. Yet, after a mere ten-minute photo session on the first day, Kashmir was forgotten. Another leader, who cowardly declared his fears in front of dozens of journalists, where are they today?

Do I need to remind you that when Indira Gandhi arrogantly declared during the fall of Kashmir that they had sunk the two-nation theory in the Bay of Bengal, divine retribution soon followed? Her young son Sanjay perished in a helicopter crash, she was riddled with bullets by her own guards, and later, her son Rajiv was blown to pieces in a suicide attack.

As for Mujib, on India's Independence Day, army officers brutally gunned him down along with his entire family. According to an Indian journalist, Mujib's body lay in the staircase for three days, where stray cats and dogs gnawed at it until they had to be shot. Sheikh Hasina survived only because she was in India, but I believe she was preserved by fate as a lesson, especially on 5th August 2024, to show Modi and the world how the two-nation theory resurrected itself in the streets of Bangladesh, where even the youth chant "What is our relationship with Pakistan? There is no god but Allah."

None of those who betrayed Pakistan, including Bhutto's family, who met unnatural deaths, or Yahya Khan, who spent the rest of his life bedridden, learned from their mistakes. Can the oppressors of Kashmir's martyrs expect to escape unscathed?

Mr. Speaker! Instead of learning from the traitors of Pakistan, once again, on May 9th, an attempt was made to bring a bloody revolution to the country. Even senior military analysts are astonished that such a well-organized plan to target key and specific areas across the country could not have been orchestrated even by the military itself. However, under a particular plan, rioters were sent to various locations to conspire to break the country, making it easier for the triad of the United States, Israel, and India to seize control of this nuclear-armed nation's assets.

Have we held these evil forces accountable in time, those forces from whose malevolence the Almighty saved this miraculous state, yet they remain free to plot every scheme to suffocate the state, acting as a heavy burden on its chest?

Mr. Speaker! May 9th is a black day in our national history. The deeds that our enemies couldn't dare to do in the past 75 years were attempted by a few wolves hidden behind the veil of politics, driven by their lust for power. The leaders of this party stood behind the rioters and miscreants, fuelling their aggression with the inflammatory orders of their leader, which has now been captured on video as part of the official record. Despite this, the state has shown an unacceptable level of complacency. How will this be remedied?

The roots of this conspiracy began the day the current army chief, as head of ISI, informed then-Prime Minister Imran Khan about billions of rupees being siphoned off from the country, orchestrated from within his own household under the supervision of his wife. Before Imran Khan could issue a statement as per his usual manner, all the documentary evidence was presented to him so that he could verify the situation within his own house and take corrective action. However, instead of addressing the matter, he immediately demanded General Bajwa to remove General Asim from his position, not only from the ISI but also from the army, and to file a case against him. At that time, General Bajwa was in route back from a foreign trip and promised to investigate the matter. Yet, the Prime Minister, in his impatience, went as far as the airport to demand immediate action.

The second criminal step taken by the Prime Minister was to install General Faiz in that position and plan how to govern the country for the next twenty years, much like in China. To achieve this, it was necessary to appoint General Faiz as the next army chief, but military regulations did not permit this. Senior generals then came together to confront this conspiracy and tried to seriously inform the Prime Minister about the gravity of the situation. However, the lust for power had blinded him to such an extent that he was willing to destroy every law and regulation to fulfill his nefarious intentions.

This was the point where, to save the country, a constitutional path was chosen, and a vote of no confidence was brought forward. But now, to block the new chief's appointment and install his preferred General Faiz, Imran Khan, with his injured leg, took to the streets, rallying the people to bring about a revolution against the army, akin to the Turkish model. But by the will of Allah, the man who planned to gather millions to storm Islamabad couldn't even cross the Ravi Bridge in Lahore due

to the lack of public support and returned disheartened. After this, the organized plan for May 9th was set in motion, the terrifying scenes of which are before our eyes, and the nation now awaits the dreadful and shameful outcome of this horrendous conspiracy.

Mr. Speaker! These were just a few aspects of freedom that I briefly presented to you, considering the constraints of time. What is freedom, and what should it be? For a moment, imagine yourself as the public or as a Kashmiri, and then none of us will need to be told whether the people are free or not. I leave the judgment of freedom and slavery to you!

ستم گروقت کا تیور بدل جائے تو کیا ہوگا؟

مرا سر ترا پتھر بدل جائے تو کیا ہوگا؟

امیروں کچھ نہ دو، طعنے تو مت دو ان فقیروں کو

ذرا سوچو اگر منظر بدل جائے تو کیا ہوگا؟

When time changes its course, what will happen then?

If my head or your stone changes, what will happen?

O rich ones do not mock these poor souls.

Just think, if the scenery changes, what will happen?

Friday 30 August 2024

Heart and Soul of the Struggle - Syed Ali Geelani

Syed Ali Geelani: A Bright Example of Resilience

How can I possibly express my gratitude to the venerable Syed Ali Geelani, who always reminded me of forgotten lessons during difficult times? Whenever my heart was troubled, I would immediately reach out to him on the phone. His words, like pearls of wisdom, would soothe my distressed soul, and each time, I was left in awe of his boundless knowledge. Now, wrapped in the Pakistani flag, he rests beneath layers of earth, undoubtedly rejoicing in eternal success in Paradise, as a reward for his loyalty. In his absence, I find solace in reading the messages he sent me, quenching the thirst of my heart.

Just three days ago, I had the opportunity to attend an important conference where the struggles and sacrifices of freedom heroes were discussed. When the conversation turned to the valiant Syed Ali Geelani, I felt a long-lost dawn breaking again. The freshness of that morning light seemed to penetrate my heart, and I offered a prayer of gratitude. It felt as though all the burdens of my soul had been washed away, and the once-faltering words stood in line, smiling and waiting for their turn to be spoken. They appeared eager, ready to embrace me warmly, and as my narrative unfolded with love, they pierced my heart like a spear, without hesitation.

All of this was because of an elderly, ailing man with a white beard, whom I had met years ago in the holy city of Mecca. Not only did we meet, but I had the honor of hosting him for three weeks. After that encounter, the desire to meet him again kept my heart restless for years, even though I knew that in this lifetime, my wish might never be fulfilled. Despite this, I remained in contact with him either over the phone or indirectly throughout my life.

Syed Ali Geelani, who, before embarking on his journey of struggle, made a covenant with his Lord:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. (Qur'an, 6:162)

He spent most of the precious years of his life in the jails crafted by the cunning Indian Hindu rulers and, for years, endured house arrest. Despite all the tortures, he remained steadfast in his devotion to his Lord, who has promised such servants in the Qur'an:

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ، ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً، فَادْخُلِي فِي عِبَادِي، وَادْخُلِي جَنَّاتِي

[To the righteous it will be said], "O reassured soul, Return to your Lord, well-pleased and pleasing [to Him], And enter among My [righteous] servants, And enter My Paradise."

(Qur'an, 89:27-30)

In the last decade of his life, where he faced complete isolation with all communication channels cut off, even his children's lives were made miserable. His home was repeatedly targeted with rockets, and countless plots were hatched to erase him from the hearts and minds of the people. Yet, he only became dearer to the hearts and souls of the people. Every effort to break, threaten, or buy him off was met with fresh resolve. Without fear, and disregarding any danger, he continued moving towards his goal, rejecting despair at every turn. Finally, this oppressed soul, under house arrest in the besieged city of Srinagar, departed to meet his Lord. The so-called largest democracy in the world

was so terrified of this elderly man that they imposed a curfew and even forbade his funeral prayer. They ordered the removal of the Pakistani flag from his body, and in defiance of his will, he was not allowed to be buried in the Martyrs' Graveyard. But history witnessed that those who loved him all over the world performed his funeral prayers in absentia, shedding tears. I saw hundreds of people weeping bitterly, who had never seen him, nor had they ever had the honor of speaking with him directly.

Before the restrictions, this warrior was denied the permission to offer Friday prayers in the mosque for years, and he was not allowed to participate in any joyous or sorrowful occasions of his loved ones or friends. A conspiracy was in place to keep him away from the people of Kashmir. Yet, despite all this suffering and hardship, he stood tall with such dignity and resolve that greatness rained down upon him. At his mere call, the men and women, the youth of Kashmir, considered it their sacred duty to stand before bullets.

Not to mention others, even a time came when the Jamaat-e-Islami of occupied Kashmir refused to support him, and the Hurriyat Conference was asked to separate him and give leadership to someone else from the Jamaat. But with remarkable courage, yet with utmost patience, he continued on his path. The son of a labourer from Srinagar, who, in his youthful vigor, chose a path for himself and followed it straight throughout his life, never wavering at any moment. Looking at him, one couldn't help but marvel; hearing about him, one's heart would involuntarily pray for his long life, and upon reflection, one would begin to understand the meaning of the prayer, "Guide us on the straight path." Throughout his life, he refused to bow to lies and deceit, and no one could ever provoke him.

He knew that the path ahead was both arduous and lengthy, yet he remained steadfast in his priorities and goals. He had uncovered a truth that many leaders in the Muslim world still remain unaware of: that in the long and testing trials of life, success and failure are not the most important factors; what truly matters are sincerity of intention and excellence in action. Man is responsible for the struggle, not the outcome; the result is in Allah's hands.

Initially, he stood against his own party's leadership. Despite the long years of struggle and countless sacrifices, nothing could exhaust him. He called upon the party workers, who saw their trust in him as a part of their mission, a life where there was no place for vanity, hypocrisy, or self-interest. Applying all his moral pressure, he successfully brought about a change in the party's leadership. Then, he rose against the compromised leadership of the Hurriyat Conference—a single individual standing against multiple leaders and factions who, forgetting Pakistan, were inclined towards negotiations with India, fully aware of who had persuaded them to do so.

There was a time when a noble ruler of Andalusia appeared in his newly constructed palace, accompanied by courtiers, where a golden dome glittered above. When others had praised it, he turned to Judge Saeed. "The devil rides you, O King," the judge said, "for buildings are not made of gold." There was silence between heaven and earth, hearts pounding with fear and anxiety. When the king finally spoke, he said, "Saeed is not called the conscience of Spain for no reason. Let the dome be brought down.

Sometimes, a lone individual rises and transforms the entire scene. Ali Gilani was not an angel. Let

us concede, even for a moment, that he may have had his biases and made flawed decisions. It is not necessary to agree with every opinion or action of his, nor is there any justification for doubting the intentions of those who differ. Perhaps their reasoning leads them to follow the path they do, given the altered, unfavourable circumstances and the mountainous obstacles before them. Yet this elderly dervish proved to be different. He was a man of conviction, and a man of conviction never wilts or despairs. He rises above his own self and sacrifices everything for a higher purpose. Nations are blessed with such individuals as a gift, and no amount of opposition can sway them from their path. That is why he became a successful symbol of the struggle for freedom.



Syed Ali Gilani eventually overcame the compromised leadership of the Hurriyat Conference and the conspiracies of Indians and cunning Americans lurking behind them. This occurred at a time when the entire colonial force was bent on isolating the Kashmiris, and when the Pakistani government was exhausted, with other institutions having lost their way. When Shah Mahmood Qureshi, as Foreign Minister, began collaborating with the Kashmiri leader Mirwaiz under American influence to partition Kashmir, even arranging a special meeting between Mirwaiz and Asif Zardari in Washington, it was this same brave man, Syed Gilani, who timely exposed the conspiracy. As always, with the help of the Kashmiris, he prevented this nefarious plan from succeeding. During that time, when I spoke with him on the phone, he expressed his concern about the Pakistani rulers' eagerness to forge closer ties with India. He also lamented how India, which was raising a clamour over the Mumbai attacks, was simultaneously creating constant and serious threats to Pakistan's security by carrying out terrorist activities through its agents in Baluchistan, Khyber Pakhtunkhwa, Karachi, and other major cities of Pakistan, while the Pakistani government was desperate to befriend them. I deeply felt the anguish in his voice, and it is tragic to note that the fall of Kashmir also occurred during the tenure of Imran Khan's Foreign Minister, Shah Mahmood Qureshi.

There is now an urgent need to hold those responsible for the fall of Kashmir accountable through a thorough investigation, to assure the Kashmiris that they will never be let down again by their advocates, and to make it clear to the international community that the ruthless Modi is attempting to alter the demographic composition of Kashmir under the guise of a bloody campaign. If a volcanic eruption of war were to break out in the region, it would lead to devastation not only in South Asia but also potentially trigger a global conflict. This is because there is intense concern and anger over the situation in Kashmir not just in Pakistan but in other Muslim countries as well. Moreover, the killing of a Khalistani Sikh in Canada by Modi's fascist regime has exposed India's ugly face to the world.

After the revocation of Article 370 on August 5, India adopted the same strategy to annex Kashmir that Israel once used to occupy Palestine: first, a few Israelis settled in Palestine, then they began to increase their population, buying land and property from the local Palestinians at exorbitant prices. Initially, they enticed them, then rapidly started acquiring more and more land at inflated prices, ultimately establishing dominance over most Palestinian areas. This is exactly the method India has

now adopted in Occupied Jammu and Kashmir following the abrogation of Article 370. The Indian army enters homes without permission and abducts whoever they wish, especially young men, labelling them as freedom fighters. After a few days, their tortured bodies are found in distant areas. Similarly, Muslim women are abducted from their homes, subjected to rape, and either killed or left in extremely dire conditions in remote areas. The routine of setting homes on fire, looting, and vandalism has become a daily occurrence. The international media is being kept away from Kashmir. Modi has decided to crush the freedom movement with the barrel of a gun. The Modi government, having been stunned by the surge of freedom fervour among the youth following Burhan Wani's martyrdom, has detained more than fifteen thousand young people, sending them to torture centers, including over two thousand women.

Let me share a brief hadith: "The Muslims of India will first wage war against the infidels of India and will capture their leaders and nobles, then they will assist the son of Mary in Syria." It seems that Pakistan's destiny or fate has already been determined. No matter what you do, it is now up to you whether you choose to stand firm against the fierce opposition or align with the hypocritical sympathizers. No matter what the opponents do, no matter how much they exert themselves, the unchangeable decisions of fate cannot be altered. The conditions in the region are being manipulated to ignite such a conflict between Pakistan and India that could lead to a full-scale war, fulfilling the prophecy of my Prophet ﷺ. The second part of the hadith, referring to going to Syria, implies a foretelling of a complete war with Israel. When and how this moment will arrive is currently difficult to determine, but it is a certainty that it will happen, whether in our time or in the future generations, because the author of the divine book has already informed us of this truth. The One who wrote it has sworn by time and warned us, and all the events unfolding in the world bear witness to the fact that my Lord never breaks His promises, and when He commands "Be," it immediately becomes so.

My respect and salutations go to Syed Ali Geelani, his thoughts, and his movement from a common Pakistani. Through his actions, he has wiped away all our despair. He has kindled a blazing torch for us that reaches the heavens and has reminded us that the future of humanity does not lie in the hands of Satan and his agents who spread hopelessness, but rather in the hands of Allah, who is the Lord of hope. His book unequivocally declares:

ذِي انْتِقَامٍ: اَللّٰهُ بِكَافٍ عَبْدَهٗ وَيُخَوِّفُوْنَكَ بِالَّذِيْنَ مِنْ دُوْنِهِ وَمَنْ يُضَلِلِ اللّٰهُ فَمَا لَهُ مِنْ هَادٍ، وَمَنْ يَّهْدِ اللّٰهُ فَمَا لَهُ مِنْ مُّضِلٍّ اَللّٰهُ بِعَزِيْزٍ
Is not Allah sufficient for His Servant [Prophet Muhammad]? And [yet], they threaten you with those [they worship] other than Him. And whoever Allah leaves astray - for him there is no guide.

I have just returned from a special meeting with the European Union's Human Rights Group. During this conference, in a private meeting with human rights organizations such as Amnesty International, Watchdog, Human Rights International, Anti-Slavery International, and Global Rights, when I informed them of the atrocities being committed against Kashmiris, I realized that all these organizations not only acknowledge the human rights violations and other injustices against Kashmiris but also take pride in their resilience. They have once again assured their active engagement in the restoration of Kashmiri rights.

Mr. Syed, you have become immortal through your character and actions, and you have shown the path to those who come after you, a path where even if life is lost, it is not a costly sacrifice. Thank you so much, for your mention will always remind us of the forgotten lessons.

Tuesday 3rd September 2024

At the Threshold of Memories

A Mother's Touch: The Unforgettable Embrace of Life

September—a month marking the 48th death anniversary of my mother. Once again, this month and its days have quietly passed by in London. In the past, I used to observe this day in my hometown of Faisalabad. The large courtyard where my mother used to distribute charity, offerings, and sacrificial meat is now a place where her death anniversary is commemorated with communal meals shared with the neighbourhoods. In the front veranda, women from the neighbourhoods would gather for Quranic recitations and prayers, followed by the sharing of dates. After the prayers, during the meal, they would reminisce about my mother's countless virtues, sigh deeply, and acknowledge that yet another year had passed.

Every year, at dawn, I would visit the cemetery to meet my beloved mother, lay floral sheets on the graves of other relatives, and find solace in this annual ritual. Before leaving, I would sit by the quiet mound of earth that was her resting place, sharing all that was in my heart. Even now, I search for her around me, quietly calling out, but she is nowhere to be found. As the poet Waris Shah poignantly said:

ہیر آکھیا جو گیا جھوٹھ آکھیں
 کون رٹھرے یار مناوندائے
 ایہا کوئی نہ ملیا میں ڈھونڈ تھکی
 جیہڑاں گیاں نوں موڑ لیاوندائے
 بھلا موئے تے وچھڑے کون میلیے
 اینویں جھوٹرا لوک دلا واندائے

*Heer said, "O Jogi, you lie,
 Whoever can reconcile with the departed beloved?
 I found no one who could bring back the gone ones.
 Who can reunite with those who have passed?
 It's a false comfort people give to broken hearts."
 I didn't believe this before, but after four decades,
 I've come to accept that those who are gone can never return.
 Waiting for them is futile, and so is searching for them and holding onto hope.
 Yet, strangely, my heart still doesn't accept this reality.*

This is why every September reminds me of my solitude and the absence of her prayers. I feel that the dignified person who anchored my world, who made the world and its certainties mine, is no longer with me. Now, my back is unprotected, left vulnerable to the lashings of self-serving relationships. I remember her with a deep sense of longing, recalling that while she was there, I was safe, and so was my identity.

My mother, who taught me life lessons in her school of love, imparted wisdom and understanding of life's mysteries. She instilled in me a love for humanity, made concern for others a part of my upbringing, and set the standard for judging people not by wealth and status, but by their noble

qualities. She clarified the difference between right and wrong, made the importance of relationships and the ways to maintain them an inherent part of my nature. She was my guide and support at every step. Throughout my life, I held her hand, and she guided me.

She, who cherished the poor and downtrodden relatives, who cared for the old and needy as if they were the apple of her eye, who knew the art of earning and giving respect, whose compassionate nature always sought opportunities for service, left this world, and with her departure, the red roses began to turn black. Her smiling face delivered the message of a long separation, prayers became weak, words lost their power, relationships seemed empty and ashamed, and identities appeared invalid.

The places that once bore witness to her presence felt strange, and the city of Faisalabad, with its streets, roads, and atmosphere that were once integral to life, became foreign. It felt as if someone had suddenly pushed me into a vast ocean, onto a terrain where there was sunlight everywhere, but no shade in sight. The home where I slept soundly under the warm blanket of her selfless love, filled with her heartfelt prayers and sincere care, suddenly caught fire. My childhood, my dreams, my toys, and the lullabies—all burned to ashes. I stood in the courtyard of that house, thinking alone, "What will happen now?" Her picture, with a gentle dewy smile, kept watching me.

The home that was taken from me in 1976, its ashes are still tied to the corner of my heart, from which the sweet fragrance of her motherly love still emanates. This scent was my certainty, the only way to understand the mysteries of God and the universe. This melancholic son, lost in the triangle of God, mother, and love, is still searching for that missing link in this triangle—a link snatched away by an unfortunate moment four decades ago. The geography of his universe was shattered, and it remains shattered today. The universe feels incomplete, though his faith in the presence of love and God is firm, but the absence of his mother is a constant void that torments his soul.



Mothers are very important for their children, no matter who they are. But it's only after they are gone that one truly realizes how essential they are. A mother is like oxygen; without her, one suffocates and gradually dies from within, continuing to perish indefinitely.

My Simple-Hearted, Beautiful, Kind, and Compassionate Mother

My mother, the noble woman dressed in white shalwar and a white-capped burqa, whose beauty and purity surrounded her like a halo of light. She remained distant from pretentiousness, ostentation, and worldly impurities throughout her life, recognising God and His creation through humility, compassion, love, and service. She was utterly unfamiliar with arrogance, cruelty, and the ego of "I," and she instilled in us the importance of staying away from these vanities. She taught us the highest human values and imparted lessons of kindness, love, and service in our daily lives, making the awareness of loving goodness and hating evil a part of our nature.

When she departed from this world, she left behind an immense void, one that has never been filled since. Experience has taught me that the void left by mothers and love can never be filled. It's our

misconception that deceives us into believing otherwise, but in truth, it's an illusion. Over these years, not even the shadow of my mother has appeared where I could lay down my sorrow or inscribe the tale of this separation that has caused such turmoil within me.

So, my dear mother! Tell me, what should I do? When I remember you, I recall beauty, goodness, and love, along with that enduring emptiness that has left my soul restless. Each year, September brings tears to my eyes and leaves a dampness in my heart. Every day, I find myself standing barefoot at the threshold of your memory. I wonder, why can't I forget this beautiful and kind woman who stepped out of the colourful frame of life 48 years ago and became one with a lonely mound of earth, transforming from reality into a mere illusion? Why does her gentle presence continue to echo in my heart like the soft threads of cotton being spun? Why does sorrow seem to be perpetually seated within my heart?

This is a strange question that remains unresolved within me, even as 1976 has turned into 2024. This is why I want to tell my heavenly mother... Mother! I can no longer keep remembering you or staying this sad because I have so many other things to do in life. My grandchildren and Saba, my granddaughter, ask me countless questions about you. Perhaps, in the light of my answers, they want to become like you. They long deeply for you to visit their dreams, to talk to them endlessly, to lift their sadness. They want to share all their thoughts and desires with only you. In this crying, complaining world, they wish to live with joy and laughter.

And my dear mother, I have many other tasks to accomplish in life. I need to write, read, engage with the world, and above all, I need to live—just like other successful people who are alive and visible. The problem with your memory is that it doesn't let me laugh or play. It keeps reminding me of the harsh reality and the tale of separation, preventing me from doing anything necessary for worldly success. So, my mother, my good mother, bless me so that I may forget you. I know you would never give me such a curse.

کما کے دولت میں ماں کو اتنا بھی نہ دے پایا
جتنے پیسوں سے وہ میرا روزِ صدقہ اتارا کرتی تھی

*I could never earn enough wealth to give to my mother,
As much as she spent daily to ward off misfortune from me.*

Thursday 5th September 2024

Message of Defence Day

The Essence of Resistance: A Path to Enduring Victory

Resilience is the force that helps those who have fallen to rise again, gives the drowning the courage to swim, and brings them safely to shore. It helps the sick conquer illness (by God's will) and causes the flame of a dying lamp to flare up before it extinguishes—why? Perhaps the lamp wishes to burn a little longer. This is its resistance. Against the darkness, if a traveller finds himself lost in a forest surrounded by predators, he fights alone because there is no other option. Even a weak patient, who can't rise from his bed to drink water, might leap from his bed during a sudden crisis. This is because the patient possesses a hidden resilience, he wasn't aware of, which awakens in the face of danger. This is the force that drives the weak to challenge the powerful, gives a delicate pigeon the courage of a falcon, makes an ant stand against an elephant, causes the eyes of the oppressed to flash with fury, and turns smouldering embers into a blazing fire.

However, history tells us that worldly success often causes this resilience to wane. But when resilience is combined with "faith in God," it never weakens; some spark always remains alive in the ashes. When the force of resilience awakens, this spark ignites. But is it necessary for this resilience to awaken only when the danger becomes a reality—when the sword's edge starts to touch the throat, when the roar of tanks and planes can be heard on the streets and rooftops, when Daisy Cutters, Cruise, and Tomahawk missiles rain down like drops from the sky? Will we only resort to resistance after losing much, in a bid to save what little remains?

For the first time, Pakistani leaders have captured the hearts of the entire nation by providing a timely and appropriate response to the threat, rather than seeing it as something far off. The truth is, when a nation surrenders without fighting, it's not a physical defeat but a mental one. The enemy doesn't have to work too hard to physically conquer such a nation. Halaku Khan's armies didn't build towers of skulls for no reason. When Salahuddin Ayyubi spoke of the "Islamic Ummah," a traitorous military officer smirked cynically, questioning which Ummah he was referring to. This was the lowest form of mental defeat, where a giant of a man denied his own existence. But Salahuddin Ayyubi combined the power of resistance with faith and reclaimed Jerusalem from unholy hands after Caliph Umar.

Today, seeing us standing firm in the field, our enemy has invited greater trouble upon itself than before. Despite the likelihood of a certain defeat, the desire for worldly domination has dragged it into a swamp where the next step could strip away its apparent grandeur and fake might. This has happened before. The enemy arrogantly claimed it would have tea at the Lahore Gymkhana but lost even Khaim Karan in the process. It dreamt of cutting off Azad Kashmir by capturing Chamb Jourian but had to face a horrific reality. It tried its best to divide Punjab by capturing Sialkot but forgot even to retrieve its soldiers' corpses. Finally, in a display of ultimate arrogance, it brought a storm of over 500 tanks into the fields of Chawinda, telling its allies to prepare for victory celebrations. Little did it know that it would face young men, driven by patriotism and the desire for martyrdom, who would dash towards the giant tanks with such speed that the tanks, instead of attacking, would retreat in fear. In no time, for the first time since World War II, Chawinda became the largest graveyard of

Indian tanks, leaving military and defense analysts around the world baffled as to how to describe this extreme act of bravery.

Have we ever thought that after a failed attempt to terrorize us into submission, despite all its military might, the enemy is more frightened than we are? Its advance is not like that of a lion but rather a fox's cunning. Now, to corner us, it will not refrain from using other hidden means, like political and economic subversion. Therefore, today we need to understand our resilience, which is rooted in "faith." The strength that solidifies this resilience is "God's help," and to invoke God's help, we must declare His complete sovereignty. When a believer commits everything to the cause, God's help descends upon his resistance and leads him to success. Islamic history is full of countless shining examples where the resistance of defenseless Muslims forced the tyrants of the time to lick their wounds. Even today, resistance movements around the world continue with full vigour. Stones have not yielded to tanks. The world watches as simple weapons continue to challenge modern technology. The greater the oppression, the stronger the resistance becomes. Who would have thought that, despite an 11-month-long siege, the people of Gaza would write such a history that, in the face of the combined might of the world's Pharaohs, and despite the betrayal of their own, they would demonstrate such perseverance that even the rewards of the hereafter would bow in admiration?

Is Resistance the Only Way?

But is resistance the only form of response? When a tyrant, emboldened by the might of his armies, attacks a nation, every oppressed individual inevitably takes up arms. It is a well-established fact that in such dire times, without resistance, the Kashmiris cannot be saved from genocide—a people who desperately await the strength of our resistance. They are drowning, and to pull them to the shore requires the full extent of our energies. We have reached a perilous stage where a frail and weak patient relies on the hidden force within to sustain the thread of life, a force that surges through his body with the power of electricity. If the mute, deaf, and blind are ready to act in this critical period, then what stops those whom Allah has endowed with all capabilities from fully utilizing their potential?



For the past month, some enlightened minds on social media have created a platform where they discuss the historical context of the objectives of Pakistan's creation, the wisdom and intelligence used in the simultaneous political battle against British and Hindu imperialism, the betrayal from within, the roles and determination of Pakistan's founders, and the journey of crossing the blood-soaked ocean of migration by those who kissed the soil of Pakistan. They also address fulfilling covenants with Allah and seeking forgiveness for the great sin of breaking promises. These discussions represent a new dawn, made possible by the right and timely use of social media—a pure effort to create a new world.

Another positive effort to combat the sea of hatred spread on social media was the invitation extended to a renowned patriot, retired General Khalid Lodhi, to this platform. The aim was to refute the vile and false propaganda spread by the enemy, claiming that "our armed forces have never won

a war, yet they consume a significant portion of the national budget." I am extremely grateful to my brother Naeem Khalid Lodhi for not only accepting my request but also dedicating four continuous hours to this session, during which many patriots from various countries participated. He provided strong arguments to respond to all the allegations, concerns, and bitter and sweet questions posed by the audience, turning it into a historic program. It is imperative that the recording of this session is widely circulated. The key point of his lecture, which is certainly worth recording in gold, is: "The day we learn to respect ourselves, the whole world will respect us."

If the Muslims of Pakistan grasp and solidify the secret of this power today, then this is the stronghold that offers the promise of eternal victory to those who take refuge in it. Resistance is contingent on the power of faith; lose that, and everything will be lost! Remember, no one has ever lost anything by finding Allah, and no one has ever gained anything by losing Allah. This is the best message of our Defence Day.

Friday 6th September 2024

Determination and Courage: Iqbal's Message to the Muslim Youth

Awakening the youth of Islam: Iqbal's message

Allama Muhammad Iqbal was a shining star that emerged on the horizon of the Muslim Ummah at the dawn of the 20th century. His light transcended the boundaries of time and space, guiding the Muslim community towards its destination. Today, more than 80 years have passed since Iqbal's departure, but his profound thoughts and farsighted vision continue to provide accurate solutions to the problems faced by the Ummah. The "Sage of the Ummah" warned that irreligious forces, under the leadership of the West, would act as an army of darkness, working tirelessly on every front to undermine the roots of the Muslim community. These forces would employ inhumane tactics, glorifying the oppressor as the oppressed and presenting tyranny as justice, all while proudly claiming to grant freedom. Iqbal depicted this situation years ago in his poetry:

باطل کے فال و فر کی حفاظت کے واسطے
یورپ زرہ میں ڈوب گیا دوش تا کمر

*To protect the falsehood's reign,
Europe girded itself with armour from head to waist.*

Yet, despite this, Iqbal remained hopeful that the younger generation, through hard work and continuous effort, could change the circumstances. He addressed the youth in many of his poems, such as "Khitaab Bah Naujawan-e-Islam" (Address to the Youth of Islam), "Javed Ke Naam" (To Javed), "Javed Se Khitaab" (Address to Javed), "Ali Garh Ke Talaba Ke Naam" (Address to the Students of Aligarh), "Abdul Qadir Ke Naam" (To name of Abdul Qadir), and "Aik Falsafah Zadah Syed Zade Ke Naam" (To a Philosophically Confused Syed). In these verses, he passionately expresses his heartfelt wishes for the youth:

جو انوں کو سوز جگر بخش دے
مرا عشق میری نظر بخش دے

*"Grant the youth the fire of passion,
Grant my love the vision of clarity."*

To elevate the Muslim Ummah to the heights of progress and development, Iqbal beautifully wove the events of Islamic history into his poetry, inspiring the youth with fervour and sincere passion. It can be said that Islamic history is intricately woven into Iqbal's poetry, like fragrance in a flower. He poetically depicted many unforgettable events from Islamic history, ensuring they would continue to shine on the horizon of high literature, stirring the hearts of readers with enthusiasm and zeal.

In his poem "Tariq Ki Dua" (Tariq's Prayer), Iqbal speaks about the famous Muslim general Tariq ibn Ziyad:

یہ غازی یہ تیرے پر اسرار بندے
جنہیں تو نے بخشا ہے ذوقِ خدائی
دو نیم اُن کی ٹھوکر سے صحرا دریا
سمٹ کر پہاڑ اُن کی ہیبت سے رائی

*"These warriors, Your mysterious servants,
Whom You have blessed with a taste for divinity,
With a single blow, they split the desert and the sea,
Mountains shrink to pebbles before their awe."*

Tariq ibn Ziyad belonged to the Berber tribe. The famous Muslim commander Musa ibn Nusayr trained him under his guidance. The people of Andalusia presented their grievances against the tyrannical King Roderic to Caliph Walid ibn Abd al-Malik. On the Caliph's orders, Tariq ibn Ziyad landed on the coast of Spain with seven thousand Mujahideen and ordered all the ships to be burned, so no one would even think of returning. Against Roderic's army of one hundred thousand, Tariq had only seven thousand men. At this moment, Tariq gave a passionate speech and then prayed to Allah for victory. In "Tariq's Prayer," Iqbal sought to awaken the spirit of Jihad and the desire for martyrdom in the youth of Islam:

دل مردہ مومن میں پھر زندہ کر دے
وہ بجلی کہ تھی نعرہ لاتذر میں
عزائم کو سینوں میں بیدار کر دے
نگاہِ مسلمان کو تلوار کر دے

Revive the dead heart of the believer
That lightning was in the slogan Takbeer
Awaken the ambition in the breasts
Turn the eyes of the Muslims into swords

Similarly, Iqbal mentioned the Battle of Yarmouk in his poem "Jang-e-Yarmouk ka Aik Waqia" (An Incident from the Battle of Yarmouk). Islamic history is full of such events where a small group defeated a much larger army, but the event from the Battle of Yarmouk mentioned by Iqbal fills the hearts of the youth with a passion for martyrdom. A young soldier, breaking military discipline, comes to Syedna Abu Ubaidah (RA) and says, "I can no longer wait; please allow me to fight now. And if you have a message to send to the Prophet's court, I am ready." Iqbal expressed the young warrior's desire for martyrdom in these words:

اے بو عبیدہ رخصت پیکار دے مجھے
لبریز ہو گیا مرے صبر و سکون کا جام
بے تاب ہو رہا ہوں فراقِ رسول میں
اک دم کی زندگی بھی محبت میں ہے حرام
جاتا ہوں میں حضور رسالت پناہ میں
لے جاؤں گا خوشی سے اگر ہو کوئی پیام

*"O Abu Ubaidah, grant me permission to fight,
My cup of patience and peace is overflowing.
I am restless in the separation from the Prophet,
Even a moment of life without love is forbidden.*



I go to the presence of the Prophet (PBUH), Gladly, if there is any message to be taken."

The commander of the army, Abu Ubaidah, responds to him:

بولو امیر فوج کہ وہ نواں ہے تو
بیروں پہ تیرے عشق کا واجب ہے احترام
پوری کرے خدائے محمدؐ تری مراد
کتنا بلند تیری محبت کا ہے مقام

*"The commander said, 'Though you are young,
Your love commands respect from your elders.
May God of Muhammad fulfill your desire,
How high is the rank of your love!'"*

In his stirring poems, Iqbal introduces the youth to their past and the achievements of their forefathers through historical events. At the same time, he reminds them that even in this age of decline, examples exist where Muslim armies, despite extremely unfavourable conditions, did not let go of justice and righteousness.

In the poem "Hasira Adrana" (The Siege of Adrianople), Iqbal recounts the events of the 1912 battle when the Balkan states of Bulgaria, Serbia, Romania, and Greece attacked Turkey and laid siege to the European city of Adrianople. The Turkish army was led by their commander, Ghazi Shukri Pasha, who fiercely resisted an army of over one hundred thousand for nearly five months. During this time, the Muslim army ran out of supplies and food. Shukri Pasha ordered the seizure of the remaining food stocks from the citizens. The city also housed non-Muslims who paid Jizya, in return for which the Muslim state was responsible for their protection. The city's Mufti issued a fatwa against the commander's order, declaring that the property of Dhimmis was forbidden for the Muslim government and army.

The world witnessed that even in such a dire situation, the Muslim army bowed to the command of God. Despite the life-and-death struggle, they did not touch the property of the Dhimmis:

چھوٹی نہ تھی یہود و نصاریٰ کا مال فوج
مسلم، خدا کے حکم سے مجبور ہو گیا

*"The wealth of Jews and Christians was untouched,
The Muslim army, compelled by God's command."*

Iqbal also praised the spirit of freedom among Muslim women in his poem "Fatima bint Abdullah." This Arab girl was martyred during the 1912 Battle of Tripoli while offering water to the Mujahideen on the battlefield. Iqbal expressed Fatima's zeal for Jihad in these words:

یہ جہاد اللہ کے رستے میں بے تیغ و سپر
ہے جسارت آفریں شوق شہادت کس قدر

*This is Jihad in the way of Allah, without sword or shield,
What courage, what a passion for martyrdom!"*

Expressing his hopes for the youth of the Ummah, Iqbal says:

اسپنے صحرا میں بہت آہوا بھی پوشیدہ ہیں
بجلیاں برسے ہوئے بادل میں بھی پوشیدہ ہیں

*Hidden in your deserts are many hurricanes,
In the clouds that have rained are still hidden lightning bolts.*

He urges the youth to discover themselves, reminding them that their primary duty is to be callers and preachers of truth. Their mission is to eliminate evil and establish goodness. They are the bearers of a religion that has come to dominate the world and eradicate oppression, idolatry, and injustice, bringing salvation to humanity. Every Muslim must strive to establish this religion in their own lives, homes, surroundings, and society, and work to implement its system of life collectively. Iqbal says:

بندہ حق وارث پیغمبر الّا
اونہ گنجد در جہان دیگر الّا

The true believer is the inheritor of the Prophets.
He does not fit into the world of others.

A true believer is the inheritor of the Prophets, meaning he builds his world according to his faith. If the surroundings do not conform to his beliefs, he brings about a revolution and creates a new world where he is free to live according to Allah's religion and establish it in his life.

Saturday 7th September 2024

"The Philosophy of Iqbal: Insights Across the Centuries"

Allama Iqbal's Intellectual Legacy: A Guide for the Muslim Ummah

Allama Iqbal is undoubtedly one of those thinkers who, besides being a poet, are counted among the minds whose thoughts and philosophies transcend centuries. In Islamic history, it is said that a Mujaddid (reformer) emerges every century who, through his thoughts and endeavours, breathes new life into the Muslim Ummah, leading to the revival of Islam and enabling the Islamic community to meet contemporary challenges with renewed vigour and determination. In the Indian subcontinent, after Mujaddid Alf Sani, Allama Iqbal holds the position of someone capable of addressing the challenges faced by the Ummah through his ideas and thoughts. Although Iqbal was a poet of the twentieth century, his thoughts and message continue to guide and uplift nations even today. The truth is that despite having access to an abundance of communication means and research resources, we have still failed to uncover the true secrets of Iqbal's thoughts. His philosophy and ideas are like an ocean, with an entire universe hidden in its depths, and reaching these depths requires an insightful mind and unwavering resolve.

The era and environment in which Iqbal was born, the circumstances in which he was raised, the cultural disintegration he witnessed around him, and the domestic economic conditions after the upbringing by his parents played a significant role in shaping his personality. Muslims ruled India for eight hundred years; although their rule was never over the entire Indian subcontinent, they governed vast regions while being a minority. This is why, even during British colonial rule, Muslims harboured a sense of superiority, often reminiscing about their glorious past to console themselves, despite the fact that circumstances had drastically changed, and Muslims had become economically weakened. The new rulers, the British, were militarily and intellectually superior and had not only expanded their rule but had also repelled rival European powers like the Portuguese and the French, solidifying their control over India. In the 1857 rebellion against the British, Muslims played a leading role. The people of India termed it the "War of Independence," while the British labelled it a "rebellion." The British held Muslims responsible for this rebellion, systematically executed suspicious Muslim leaders, and economically impoverished the Muslim community. The failure of this rebellion led to extreme despair and despondency among the Muslims of India.

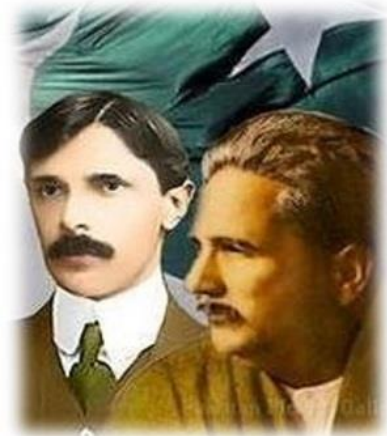
Regardless of whether it was a rebellion or a war of independence, this resistance or uprising was based on ill-considered, fruitless anger. Following this event, two distinct reactions emerged among the Muslims of India. One group believed that the root cause of the Muslim decline was their estrangement from Islam. They argued that Muslims neither practiced the teachings of the Quran nor were familiar with Islamic fundamental values and principles. The other group believed that the Muslim decline was due to a lack of interest in modern education and a detachment from it. They were not proficient in English, which hindered their ability to secure government jobs, and they lacked worldly wisdom, failing to maintain good relations with the British government. This group was represented by Sir Syed Ahmad Khan and his associates.

These two ideologies had a profound impact on the Muslims of the subcontinent. On the one hand, they began to educate their children in Quranic teachings and practice Islamic culture to avoid being influenced by English culture. On the other hand, some Muslims started to pursue English education,

with some even paying serious attention to modern sciences, realizing that they could not compete with the British and that their safety lay in accepting British rule and acquiring the knowledge necessary to secure jobs and achieve economic prosperity. The intellectual class, aware of human history and Islamic culture, understood that British rule was the result of centuries of scholarly effort. Europe had reached its pinnacle by treading new paths of thought for centuries, beginning with the Renaissance.

It was during this time that Iqbal, during his student years, became acquainted with Sir Syed Ahmad Khan's movement through his teacher, Mir Hassan. Given his naturally contemplative mind, Iqbal paid attention to new ideas. The intellectual, social, political, and economic conditions of that time could not have left an impressionable young man like Iqbal unaffected. Iqbal witnessed scenes of economic disparity, which is why his first published book focused on economics. Titled "Ilm-ul-Iqtisad" (The Science of Economics), this book was published in 1903 in the "Paisa Akhbar," comprising two hundred pages.

The central theme of Iqbal's book, "Poverty of Elevation," is the eradication of poverty. A humanist like Iqbal recognized the severity of poverty in that era and understood that countries plagued by poverty would see a rise in crime. Consider the era when this book was written, and then reflect on today, where poverty eradication programs are being implemented in almost every poor and developing country. All civilized people desire to see poverty eliminated from the world. One must appreciate Iqbal's brilliant intellect and farsightedness in recognizing the changing circumstances and attempting to clarify the future picture.



If we examine the streams of Iqbal's thoughts, we find that his poetry and essays, written on various topics from time to time, encompass interpretations of concepts such as "Al-Ardh Lillah" (The Earth Belongs to God), humanity, the idea of the "Perfect Man," the self, Sufism, the role of humans as the best of creation, human dignity, humanism, the unity of existence, Europe's materialism, natural landscapes, the philosophy of selfhood, the concept of universalism, social democracy, a non-exploitative economic system, political nationalism, and the condition of the Muslim Ummah. All these elements, discussed by Iqbal, help in understanding his broader philosophy of humanism.

Today, when we wish to reflect on Iqbal's poetry and ideas, we do so without hesitation in saying that while the 20th century was indeed Iqbal's century, the 21st century also appears to belong to him. No other thinker from this region has left as profound an impact on the Islamic world as Allama Iqbal did with his philosophy, thought, and poetry.

Iqbal's deep study of Eastern and Western knowledge, his direct engagement with major religious thinkers worldwide, his critical view of modern Western thought, his education at prestigious Western institutions, and his exchange of ideas with scholars granted him a broad perspective and intellectual depth. This undoubtedly made him the most prominent Muslim thinker of the 20th century:

بے خبر! توجوہر آئینہ ایام ہے
تو زمانے میں خدا کا آخری پیغام ہے

*"O unaware one! You are the essence of the mirror of time,
You are the final message of God in the world."*

In another place, he states:

شعلہ بن کر پھونک دے خاشاک غیر اللہ کو
خوفِ باطل کیا کہ تو غارت گر باطل بھی تو

*"Become a flame and burn away all that is not of God,
Why fear falsehood, for you are the destroyer of falsehood."*

Iqbal did not consider the historical and earthly realities of the human-made world to be the final word. Instead, he invited humanity to revolution. He believed in the dignity and equality of humanity and envisioned a society where every individual has a sense of identity and where every person is respected. He believed in the limitless possibilities of human evolution—possibilities that are unlocked through action. He sought to see this inaction transformed into a state of agitation:

خدا تجھے کسی طوفان سے آشنا کر دے
کہ تیرے بحر کی موجوں میں اضطراب نہیں

*"May God acquaint you with a storm,
For the waves of your sea lack turmoil."*

Although Iqbal's concept of selfhood (Khudi) is universal and his message is for all of humanity—every race, region, and religion, without discrimination—his works, such as the poems "Asrar-e-Khudi" (Secrets of the Self) and "Ramuz-e-Bekhudi" (The Secrets of Selflessness), particularly address the issues faced by the Muslim community, especially the economic decline, social disarray, and political subjugation of Muslims in India. He also dreamed of a separate state based on the Two-Nation Theory, which ultimately led to the miraculous emergence of Pakistan on the sacred night of the 27th of Ramadan.

This was our Iqbal, whose farsighted vision saw a dream that was realized through the efforts of Muhammad Ali Jinnah!

May the name of my Lord be praised, who blessed us with the gift of Pakistan!

Sunday 8th September 2024

Tracing the Lost Destination

Pakistan's Future: Lessons from the Past

Forgetting great personalities is not easy, but we have made an art of it. What we do in relation to Iqbal Day, December 25th, and August 14th is clear evidence of our individual and collective "artistic abilities." However, what exactly do we do these days? We lavish praise on Iqbal and Quaid-e-Azam and passionately discuss the value of Pakistan, but our praise and enthusiasm are merely a facade for our indifference and spiritual, psychological, emotional, and intellectual laziness. We do not praise Iqbal and Quaid-e-Azam because we understand them, but because we do not want to understand them. The meaning is clear: praise them and be done with it. But great personalities do not let us off so easily; hence, the anniversaries of Iqbal and Quaid-e-Azam, the Independence Day of the homeland, and the day of the Lahore Resolution return every year to ask us, "What of your praise?"

And we respond collectively, "You are indeed great, and you are truly magnificent." And with that, we move on. And what about the fervour we display on August 14th? It reminds us of the hustle and bustle of the stock exchange. You misunderstand—this is not a criticism of the stock exchange, but praise.

But why do we not want to understand great personalities? At the beginning of August, Brother Shakir Qureshi insisted that we should dedicate the entire month of August to consciously understanding Pakistan. We should thoroughly discuss the historical reality of Pakistan, the facts surrounding its creation, our responsibilities as citizens of Pakistan, our shortcomings, and our future course of action. We should renew our commitment to building a bright and progressive Islamic Pakistan. In this regard, he demanded a series of two lectures each week, and I am delighted to write that the participants in these sessions, from various countries, were highly aware and determined to make a difference. Through their questions, the series has gradually found its way and continues to progress.

Great personalities operate on a different principle—they cannot be treated like "off-the-shelf" suits that you buy, wear, and go. Such a suit might be too loose in some areas and too tight in others. The sleeves might be too short or too long, but we don't mind such things. If the sleeves are long, we roll them up; if they are short, we shrink our shoulders a bit, and convince ourselves that the suit fits perfectly. But great personalities are not like pre-made suits. To truly understand them, you must unravel the fabric and re-stitch it. This task is not difficult, but the biggest challenge is that in doing so, we ourselves become unravelled, and we suddenly realize how inadequate we are. In this sense, every great personality tells us that our growth has stagnated. Move forward and seek growth. This process is so painful that even the best of us cannot endure it, so we settle for praise—excessive praise. For instance, "Iqbal is Iqbal, Iqbal is ours," and "O Quaid-e-Azam, your favour is a great one." These are all good things, necessary things. There is some love in them, but the question is: Iqbal is ours, but are we also Iqbal's? And where in our lives is the beauty that reflects Quaid-e-Azam's favour? How then can we understand what Quaid-e-Azam's favour truly is? Words are easy to recite; even parrots can learn them by heart. There must be some difference between us and parrots—after all, we claim to be human and the best of creation.

There is a very simple tool to understand people, especially great personalities. To understand a person, you don't need a lot of information or knowledge. You don't need a diploma from any school, college, or university. This tool can be obtained almost for free in common terms. It is known as love. This tool is so powerful that through it, you can understand an entire personality just by looking at a picture. Some pictures of Iqbal, Quaid-e-Azam, and Maulana Maududi are such that they reveal all the hidden secrets. However, this understanding is often general and not detailed. But if one continues to reflect, the details gradually unfold. The problem is that in today's world, this tool is scarce; otherwise, we would see even still images speaking to us.



Do not some of Quaid-e-Azam's pictures clearly reveal the true source of his strength? But what is that source? Solitude and detachment. A solitude and detachment that creates gatherings and societies, and yet remains alone among them. But this is not a barren solitude. It is the "point of convergence" between connection and detachment—a rare thing. Ghalib has said:

ہے آدمی بجائے خود اک محشر خیال
ہم انجمن سمجھتے ہیں خلوت ہی کیوں نہ ہو

***Man, himself is a tumult of thought,
Why do we consider solitude even when in a crowd?"***

This is the other side of the coin of solitude and detachment. Understanding humans and life on the level of thought is important, but even more important is understanding them on the level of experience. Without this, humans, life, and even great historical events do not fully come into our grasp. We have drifted far from the essence of Iqbal, Quaid-e-Azam, and our history. We haven't let go of anything, but it feels as though we hold nothing in our hands, except for volumes of information and knowledge. All of this is very important, very valuable. But more important than all of this is the touch of connection, the warmth of love—the warmth that transforms information into knowledge and knowledge into love, turning it into awareness. What more can be said in the context of August? When I look back, I see where the nations that gained independence with us or after us stand, and where we stand? I am drenched in the water of shame! I pray to Allah that this series of renewed commitments will lead us to a path of remedy, and that while tracing our lost path, we at least determine our correct direction. Ameen.

سچ اچھا، پر اس کے جلو میں، زہر کا ہے اک پیالہ بھی
پاگل ہو؟ کیوں ناحق کو ستر اٹنو، خاموش رہو
حق اچھا، پر اس کیلئے کوئی اور مرے تو اور اچھا
تم بھی کوئی منصور ہو جو سولی پر چڑھو؟ خاموش رہو
گرم آنسو اور ٹھنڈی آہیں، من میں کیا کیا موسم ہیں
اس بگیا کے بھید نہ کھولو، سیر کرو، خاموش رہو
آنکھیں موند کنارے بیٹھو، من کے رکھو بند کواڑ
انشائی لودھاگہ لو اور لب سی لو، خاموش رہو

*The truth is good, but with it comes a cup of poison
Are you mad? Why become a Socrates for no reason—stay silent
The truth is good, but it's better if someone else dies for it
Why should you, too, be a Mansoor and get crucified—stay silent
Hot tears and cold sighs—what seasons dwell within the heart
Do not unravel the mysteries of this garden—enjoy it—stay silent
Close your eyes and sit by the shore—keep the doors of the heart shut
Insha Ji, take a thread and sew your lips—stay silent*

Monday 9th September 2024

Why is hunger, poverty, and deprivation your fate alone?

Leader or dealer: The tragedy of Pakistani politics

It seems as if all the problems in Pakistan have been solved. Poverty has vanished, and there is no longer any news of people committing suicide due to inflation. No child is deprived of education, and healthcare is now available to all without discrimination. Yet, the only remaining issues are the rebellion against the leader and the money laundering returned from Britain. Once these are resolved, rivers of milk and honey will flow through the country, and political parties are working tirelessly to solve these matters, eager to earn the public's approval.

At one point, politicians seek support from Maulana Fazlur Rehman, whom they had insulted for years with derogatory terms. In response, Maulana adopted the same tone, but today, politicians from both sides once again join forces in the name of serving the country's "fragile" state and the welfare of the people. The level of distrust and uncertainty is such that, as soon as the meeting ends, Maulana is seen embracing the government's leaders, trying to elevate his political stature. The public now questions their memory, wondering whom to trust in the future.

Our political parties have full support from the media to further their agenda. The media, in turn, has found a perfect excuse to keep their channels running. Social media adds fuel to the fire, constantly escalating tensions. There's always talk of secret negotiations, followed by calls for a social revolution. Recently, a rally was cancelled after a morning meeting at the prison gates, only for the opposition to later label the rivals as "tyrants" to encourage their supporters. Then, there's the outcry over the extension of the Chief Justice's tenure, and now the fight has shifted to the expansion of the number of judges, with both sides dragging each other into the court of public opinion.

The irony is that both the government and opposition are claiming victory over these issues. Meanwhile, parliament becomes a battleground, and the entire nation watches as politicians tear each other apart. But can the people expect their conditions to improve after this political drama?

A common complaint is that the lifestyle of politicians is vastly different from the people who elect them. However, a recent example from a small country, Uruguay, offers a stark contrast. Former President José Mujica set an example that our leaders could learn from, and if they did, their names would be mentioned with pride, free from scandals like the Panama Papers.

In Uruguay, things are different. Meet the former President of Uruguay, José Mujica. His lifestyle is entirely different from most other world leaders. He still lives in a small, rundown house and during his presidency, donated most of his salary to charity. His laundry spot is outside his house, and the water he uses comes from a nearby well surrounded by wildflowers. During his presidency, only two police officers and three dogs guarded his home, and today, even that security is gone because he no longer holds that entitlement, nor does he need it.

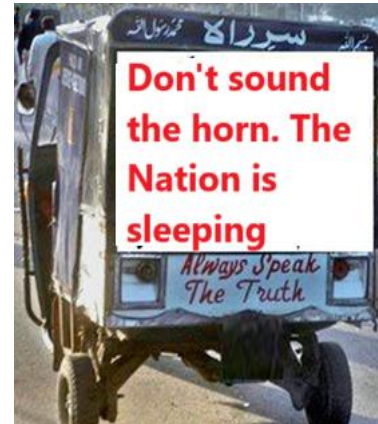
President Mujica declined the government's luxurious official residence and chose to live in his wife's home on the outskirts of the capital. His wife, during and after his presidency, works in the fields, growing flowers. Mujica's lifestyle and his act of donating 90% of his salary, which was about 12,000 US dollars, to the poor, earned him the title of "the world's poorest president."

Sitting in his garden on an old chair, he said, "I have spent most of my life like this. Whatever I have, I can live comfortably with it." After donating the majority of his salary to help the poor and small traders, his remaining income equalled that of an average Uruguayan citizen, around 775 dollars per month. According to Uruguayan law, when he declared his annual income in 2010, it amounted to 1,800 dollars, which was equivalent to the value of his 1987 car. Before taking office, he also declared his wife's assets, which included land, tractors, and a house, valued at around 215,000 dollars—about one-tenth of the wealth declared by the Vice President.

Former President José Mujica was elected as the President of Uruguay in 2009. In the 1960s and 1970s, he was part of the left-wing armed group, the Tupamaro guerrillas. During that time, Mujica was shot six times and spent 14 years in prison, much of it under harsh conditions and in solitary confinement. After democracy was restored in 1985, he was released. According to Mujica, those years of imprisonment shaped the person he is today. He says, "I am often called the poorest president, but I don't feel poor at all. Those who live lavish lifestyles, always striving for more, are the ones who are truly poor."

He adds, "It's a matter of freedom. If you don't have a lot of possessions, you don't have to work all your life to maintain them. This gives you more time for yourself." Mujica, reflecting on his simple life, insists that this lifestyle was his free choice, even if people see him as an eccentric old man.

At the Rio+20 Summit, he echoed similar sentiments, stating: "We spent the entire afternoon talking about sustainable development, lifting people out of poverty. But what are we thinking? Do we want to imitate the consumption levels of wealthy nations? What will happen to the planet if every Indian owns as many cars as Germans? How much oxygen will we have left? Are there enough resources on this planet for seven or eight billion people to consume as much as those in rich societies?"



Mujica's simplicity gained him admiration, but his government faced criticism. His popularity declined by 50% after his 2009 election, partly due to controversial policies. The Uruguayan Congress passed a law legalizing abortion up to 12 weeks into pregnancy, although Mujica did not vote for it. He also supported legislation granting the government a monopoly over the cannabis trade, arguing that drug trafficking, not consumption, was the real issue. Despite this drop in popularity, he wasn't troubled, as he chose not to run for re-election in 2014 and retired from politics at 77. After retiring, Mujica lived comfortably on his pension, quietly helping some of his poorer friends. His modest lifestyle has continued.

The question arises: Why do our own politicians, who are well aware of the country's economic situation, remain so entangled in their own interests? While details of their palaces abroad and offshore companies are widely known, the nation saw only Nawaz Sharif face trial among the 249 Pakistanis named in the Panama Papers scandal. Why was the demand for a simultaneous accountability process for both government and opposition so fiercely resisted by the opposition?

The judicial commission to investigate the Panama Papers was initially a united demand of the opposition. It was agreed that Nawaz Sharif and his family would be investigated first, followed by others. But when a joint meeting of opposition parties on May 2 failed to reach consensus on the Prime Minister's resignation, the next day, a demand was issued for a three-month deadline for the Sharif family's investigation, while allowing a year for others—a double standard that shocked the public.

Why is there such resistance to accountability? Why isn't anyone asking how Asif Ali Zardari accumulated over \$18 billion in assets? From denying ownership of the Surrey Palace to later claiming it in a British court, and from appointing a fugitive ambassador who erased corruption records, the misuse of national funds has gone unchecked. These same individuals are now in power, having passed laws to wipe away corruption cases.

Even those who protest the Panama Papers, like Imran Khan, have been found with offshore companies and properties. Instead of opposing the offshore holdings of his own party members, Khan is now facing a case related to land acquisition in the name of Abdul Qadir Trust following the UK's £190 million recovery from property tycoon Malik Riaz.

In the end, what is left is a contrast between leaders like Mujica, who prioritized public welfare over personal gain, and our leaders, who remain embroiled in controversies. Why don't our current leaders and opposition take a lesson from the former President of Uruguay? Do they want to be leaders or dealers?

اے مرے دیس کے لوگو! شکایت کیوں نہیں کرتے؟
 تم اتنے ظلم سہہ کر بھی بغاوت کیوں نہیں کرتے؟
 یہ جاگیروں کے مالک اور لٹیروں کیوں چنے تم نے؟
 تمہارے اوپر تم جیسے ہی، حکومت کیوں نہیں کرتے؟
 یہ بھوک، افلاس تنگ دستی تمہارا ہی مقدر کیوں؟
 مقدر کو بدلنے کی جسارت کیوں نہیں کرتے؟

*O people of my nation! Why do you not raise your voices?
 Why, after enduring so much injustice, do you not rebel?
 Why did you choose these feudal lords and looters?
 Why do you not govern yourselves?
 Why is it your destiny to face hunger, poverty, and misery?
 Why don't you have the courage to change your fate?*

Tuesday 10 September 2024

Critical Moments in History: Revenge or Justice?

The Insult to Islam Under the Guise of Revenge

History, written in blood-stained corridors and within the royal courts of palaces, has long narrated the tale of human cruelty, oppression, and savagery through a single stone. This stone first witnessed the sacred head of Imam Hussain, the martyr of Karbala, being presented before Ibn Ziyad as a testimony to his valiant stand for the truth. Later, the same stone bore witness as Ibn Ziyad's head was presented to Mukhtar bin Saqafi. The stone continued to tell its tale when Mukhtar bin Saqafi's head was placed before Abdullah bin Zubair, and eventually, the head of Abdullah bin Zubair was placed on this very stone before Hajjaj bin Yusuf, bearing witness to the relentless cruelty of history.

The desecration of headless corpses and the display of severed heads was a practice of those in whom barbarity triumphed over the respect for humanity or those whose thirst for vengeance compelled them to follow the same acts against which they once raised their voices for justice.

Even today, when I read these stories from history, I shudder at the sheer cruelty of human savagery. I am left in a state of bewilderment, wondering what response I should give to my grandchildren if they, while studying Islamic history, turn their innocent questions towards me. How can I answer in a way that preserves the purity of their young minds from the filth of such tyranny? The grief of the Prophet ﷺ, as he witnessed the mutilation of his beloved uncle Hamza's sacred body in the valleys of Uhud, flashes before my eyes. The Prophet ﷺ wept uncontrollably when he saw his uncle's body, and the Ansar and Muhajireen of Medina left their own martyrs to console the Prophet ﷺ. What a scene it must have been when the Mercy to all worlds ﷺ held his uncle's young son in his lap, delivering the news of his father's martyrdom to his wife and children, while repeatedly tearing up. As I write this, the sorrow overwhelms me, and even my pen seems to wail in lamentation.

I am reminded of the instructions given by the Prophet ﷺ when sending out the army for Jihad: not to destroy crops, not to mutilate any bodies, not to harm women or children. But the mockery made of these instructions by this Ummah, as recorded in history, weighs heavily on my soul. Yet, the greatest tragedy of my life is witnessing this mockery with my own eyes, an ongoing agony I have endured for the past four decades. The horror is compounded by the fact that these acts are being committed by those who claim to follow the teachings of the same Prophet ﷺ, who are supposedly the torchbearers of his pure religion, and whose tongues are constantly praising the love for his family and companions.

How can I forget the day, July 5th, 1985, in Quetta when a procession was to be held for the implementation of Shariah? Zia-ul-Haq's regime was a proponent of Islamic rule, but only as interpreted by his advisors, while the opposition stood against him. Dictatorship, by its nature, seeks to silence voices with force. The heavy presence of police blocked the path of the procession. Negotiations were ongoing, with orders from above to prevent the procession at any cost. It was suggested, with folded hands, that allowing the procession was the best way to avoid bloodshed, but a dictatorship values its authority more than the lives and honor of its people. A magistrate declared the procession illegal over a megaphone, and then the area turned into a battlefield. Tear gas, batons, and bullets were used, and by evening the entire area was engulfed in smoke, with the severed heads of policemen hanging from poles. Could the oppression and brutality of dictatorship

drive someone to such a level of vengeance that they begin to emulate the very acts they once protested against?

Moving forward, in August 1989, in the city of Pishin, two commanders, who had fought in the path of Allah, had a disagreement. Guns were drawn, and bodies began to fall daily. Each called the other a hypocrite, a heretic, and an agent of Russia. The Sarakhab camp became a battlefield. Eventually, one group fled to Afghanistan. But the victorious Afghan Mujahideen commander's thirst for vengeance was not quenched. He sent a "Jihad"-fuelled squad to Kandahar to annihilate them. These vengeful fighters, driven by their so-called zeal for Jihad, went to Kandahar, where bloody and terrifying battles ensued. Two of the group's commanders were killed, and as a symbol, their heads were severed, hidden in sacks of onions, and brought to the Sarakhab refugee camp in Pishin, Pakistan, where they were hung from trees. This act of humiliation was such a human degradation that no one expected from those who claimed to be fighting in the path of Allah, nor could anyone tolerate it.

The people were speechless; no condemnation was heard from the mosque loudspeakers, nor did any voice of protest arise from the pulpit. When a person devoid of faith and morals engages in displaying severed heads and desecrating lifeless bodies, one might mourn their ethnic prejudice. Such actions are often committed by those blinded by a legacy of vengeance and familial retribution.

I remember witnessing the murder of Mian Akbar in Gujarat when I was only eight years old. On our way to the Friday prayer with my father, the blood trails stretched from the site of the murder to the graveyard as the killers dragged the corpses to the grave of their father as a testimony of their revenge. But when I heard about the exhibition of severed heads and the desecration of bodies in the markets of Swat, by those whose lives were spent preaching the principles of Islam—principles of war, peace, and reconciliation—I could not help but cry over our misfortune. It made me ponder that the calamities of American subjugation, cruel dictatorships, and lawlessness that have befallen us are nothing but the outcomes of our own deeds.



As I continue, my pen feels compelled to recount another catastrophe. You may recall that heart-wrenching incident when the streets of Peshawar were suddenly filled with wailing ambulances blaring sirens, creating a scene of a mini-apocalypse. The entire nation, indeed, the whole world, was plunged into grief, shock, and a state of utter silence, beseeching the Almighty for mercy and compassion. Upon hearing the devastating news, parents, bareheaded and barefoot, ran frantically through the streets searching for their loved ones, trying desperately to shield their children from the approaching disaster.

کیا خوب پسند ہے تیری اے فرشتہ اجل
پھول بھی وہ چنے جو گلشن کو ویران کر گئے

*How beautiful is your choice, O Angel of Death!
You picked the flowers that left the garden desolate*

Another tragic memory was added to the sorrowful date of December 16, when the city of flowers, Peshawar, was stained with the blood of innocent children—children who, holding pens and books

in their hands, were fulfilling the command of their Prophet (PBUH) to seek knowledge. They were not even granted the chance to tell their mothers, "Look, mother! The ink of our blood has become the medium of salvation for us all in the hereafter." Today, my heart once again aches with unbearable pain; even the word "pain" seems inadequate to describe grief. It is a wound for which no remedy seems possible. My body trembles, my hands shake, and my mind has become numb. Those terrifying scenes continue to haunt me: the perpetrators of the terrorism in our country were the same people we had hosted for years, and even now, these very few individuals are bleeding us dry from within this land. We not only shed equal amounts of blood for their protection, but had Pakistan not been their neighbour, the crown of freedom would have remained far out of their reach.

The Almighty has said, "As you are, so will be your rulers." When the righteous are overcome by the spirit of vengeance and abandon the teachings of their forefathers, what else can one do but lament over fate? The ones intoxicated with the zeal for implementing Shariah might do well to remember the incident of Hazrat Ali (RA). He once overpowered a disbeliever, pinning him down. The man spat in his face, and instead of beheading him, Hazrat Ali (RA) stepped back, saying, "If I kill you now, it will be out of personal revenge mixed with my intention of Jihad in the way of Allah." How wonderful it would be if, in such moments, a voice from a mosque's loudspeaker, from a pulpit, or from the passionate oration of a religious scholar could rise up and say: "We fight against oppression, tyranny, and godlessness solely for the sake of Allah. If even the slightest impurity or vengeance taints our intentions, not only will our deeds be wasted, but the world will also begin to despise our teachings."

Thursday 12 September 2024

Why Was Pakistan Created?

Jinnah: India-Partition-Independence

Many young people often ask, "Why was Pakistan created?" This question has resurfaced, especially after the publication of the controversial book by Jaswant Singh, a former Indian foreign minister and leader of the BJP, titled *Jinnah: India-Partition-Independence*. The book suggests that Quaid-e-Azam Muhammad Ali Jinnah was in favour of a united India and that Pakistan came into existence due to the obstinacy of Pandit Jawaharlal Nehru and Vallabhbhai Patel. Today, I will attempt to briefly answer these questions.

Those unfamiliar with the thoughts and nature of the time often question the creation of Pakistan. Especially today, when many young minds are more captivated by Indian songs, sensational movies, and alluring visuals, rather than the Islamic spirit that once stirred the hearts of their predecessors. They do not realize the tremendous struggles faced by the leadership of Pakistan in bringing a new nation onto the world map. Muslims in India were shackled in the chains of slavery, bereft of intellectual, physical, economic, and social awareness. The influence of Hindu and British powers overshadowed them, preventing Muslims from achieving a position where they could develop their creative abilities and foster collective human progress. The entire life force and source of economic strength was in the hands of Hindu traders, with Muslims reliant on them.

During the British rule, particularly under Lord Campbell, job advertisements would explicitly state that Muslims need not apply. Hindu society, based on a caste system, regarded Muslims as inferior, akin to the Shudras (the lowest caste). Muslims lived in poverty, with no hope in sight for changing the course of their circumstances or the tide of history. It was Allama Iqbal, the thinker of Pakistan and the philosopher of the East, who introduced a new thought that ignited the imagination. Through his constructive philosophy, particularly in his historic address in Allahabad, he illuminated a new path for Muslims, urging them to break free from the shackles of despair and rise to action to dismantle the chains of slavery.

At that time, Quaid-e-Azam, who had already established a prominent position among the leading Congress leaders in India and was also a staunch supporter of the Muslim League, understood the demands of the present and had a clear vision for the future. He resolved to lead Muslims out of the darkness into the light. Quaid-e-Azam and his colleagues worked tirelessly, guided by the teachings of the Quran. On one occasion, Quaid-e-Azam stated, "If we continue to derive guidance from the Holy Quran, victory will ultimately be ours." He further emphasized that "our salvation lies in following the path laid down by our beloved Prophet Muhammad (PBUH), as revealed to us by the Almighty."

These were the two guiding principles that motivated Quaid-e-Azam to present the Muslim League's cause with renewed vigour, inspiring enthusiasm among Muslims. From 1937 to 1945, a revolutionary transformation occurred in India, leading to the overwhelming victory of Muslims in the 1944 elections across all regions of India. Quaid-e-Azam was a remarkable leader, serving as the president of the All-India Muslim League, and his words were not only heard but wholeheartedly acted upon by the people. He championed the idea of Muslim nationhood, asserting that all Muslims

constituted a single nation, and that this nation deserved a separate country. He famously stated, "No matter how nationhood is defined, Muslims, by every definition, are a separate nation," making it clear that the concept of a united India was utterly unacceptable as it would lead Muslims to disaster. Therefore, with his foresight, Quaid-e-Azam deemed the partition of India essential for the betterment of Muslims, ensuring they could have their own nation free from caste discrimination, with plans for their own independent economic development. A place where Muslims could nurture and protect their culture and civilization, where brotherhood, equality, and a prosperous society could flourish.

Quaid-e-Azam declared, "We believe in one God, one Prophet, and one Ummah." Thus, he envisioned a society based on the principles of freedom, justice, equality, brotherhood, love, and mutual respect, where there would be a distinction between master and servant, where humanity would be equal regardless of race or colour, and where Muslims could carve out a new path on God's earth. He had firmly established in his mind the idea of a separate homeland for Indian Muslims, where they could live with justice and freedom, and protect their lives and property.

He stated, "I am fighting for Pakistan because it is the practical solution to our problems. My colleagues and I have seen firsthand, while working within the Congress, that the Congress leadership is not serious about addressing Muslim issues. Their focus is on promoting Hinduism and Hindu culture. Therefore, it is neither beneficial nor a means of salvation for us to remain with them any longer." Quaid-e-Azam openly declared that both the Hindus and the British were united in their opposition to Muslims, devising plans to harm them. Hence, Muslims could no longer endure further subjugation. The plight of Bengali Muslims was so dire that since the East India Company took control of Bengal in 1753, the future of Muslims was plunged into peril, leaving them impoverished and destitute. There was a time when Bengali Muslims ruled this region, which was then the most civilized part of India. However, since the East India Company took over, these foreigners forced Muslims into a life of disgrace. Quaid-e-Azam warned, "No matter how united the Hindus and the British are, they will never succeed in destroying our spirit. The Two-Nation Theory is an undeniable truth, and we consider freedom our ultimate goal."



You said: "One of the key principles of the All-India Muslim League is to maintain the separate identity of Indian Muslims as a distinct nation." Addressing the Muslims of India, he further stated, "Only those nations are deemed worthy of freedom that have successfully pursued their struggle for independence to its final destination."

In his historic speech on 14th August 1948, Quaid-e-Azam remarked, "Remember, the creation of Pakistan is an event unparalleled in history. It is the world's largest Islamic state, and if we work with honesty, diligence, and selflessness, it will continue to progress year after year. I have complete faith and confidence in my people that they will adhere to the revival of Islam and follow its traditions in every aspect."

Indeed, Quaid-e-Azam's speech seemed to echo the essence of Allama Iqbal's verse:

عقابی روح جب بیدار ہوتی ہے جو انوں میں
نظر آتی ہے ان کو اپنی منزل آسمانوں میں

*"When the eagle's spirit awakens in the youth,
They see their goal beyond the skies."*

Quaid-e-Azam emphasized that our desire is for our nation to achieve complete growth in spiritual, moral, cultural, economic, social, and societal life. Therefore, as a nation, we achieved a country, and we must remain united as a nation. If India had not been partitioned, today we would have been a minority, subjugated, and helpless in the face of Hindu oppression."

In another instance, Quaid-e-Azam further stated, "The solution to India's most complex issue was the creation of Pakistan, and now Pakistan is an undeniable reality, as the concept of a united India was never feasible. A united India would have surely led us to disaster. Now, you must respond to the enemy's conspiracies by building and strengthening our state on solid foundations. We are now the masters of our own country, managing our own affairs, and all successes are achieved through personal effort and hard work."

Dear readers! Now you can judge for yourselves whether Quaid-e-Azam and Allama Iqbal wanted to remain in a united India or if a separate state for Muslims was their ultimate goal. The Hindus are still unwilling to acknowledge the wisdom of Quaid-e-Azam and how he successfully fought the case for Pakistan, which eventually led to the establishment of a separate state for Muslims.

Saturday 14 September 2024

Essence of Life and the Universe

The Teachings of the Holy Prophet ﷺ and the Need for Global Justice

The desire that keeps the heart alive is you; The world we inhabit is you. And the true demand of the love for the Messenger ﷺ is that this condition fully encompasses our thoughts and actions. This is a matter of faith, and the evidence of faith can only be provided through righteous deeds. Regarding the sacred life of the Prophet ﷺ, we must believe that the era of the Prophet ﷺ is not just part of history but serves as a continuous source of guidance for all of humanity until the Day of Judgment.

Our Prophet ﷺ presented Islam as a complete social system, gifting it to all of humankind. The true revolution in human history is the blessed era of his prophethood. Through the Prophet ﷺ, humanity gained awareness of the vastness of life and the universe and received the message of global equality for humankind. Just as an individual human goes through various stages to reach consciousness, humanity as a whole passed through similar phases. The declaration of the finality of prophethood also signifies that humanity as a whole has reached maturity, which is why our Prophet ﷺ addressed all of humanity during his Farewell Sermon.

Thus, for the entire human race, God's guidance has been preserved word for word, and a complete practical example of living a social life according to this guidance has been provided.

The "ideal" was transformed into the reality of social life, and life became a practical model. It became clear to humanity that the system of the universe, along with individual, collective, and social life, all fall under God's law. In the universe, God's sovereignty is direct, but due to the qualities of will and choice, God's sovereignty in human life is enforced through faith and actions. The system of the universe operates under astonishing order. There is no room for corruption because corruption stems from polytheism, and polytheism is impossible in the universe. In Surah Al-Ambiya, it is stated:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ (الانبیاء: 22)

Had there been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe.

Corruption arises from polytheism, which is why polytheism is an unforgivable sin; it denies the respect for humanity. Human polytheistic thoughts and actions do not affect the essence of God. Even if the entire world were to turn polytheistic, God would remain Praiseworthy in Himself. Polytheism leads to corruption in human thought, action, and society. Where there is corruption, peace and justice cannot prevail. To achieve welfare and comprehensive development in human society, it is essential to maintain peace and justice. Freedom, equality, brotherhood, trustworthiness, honesty, truthfulness, and justice—these qualities, which we refer to as moral values, are in fact the laws of nature. Their implementation guarantees peace and justice in human society. The more these qualities are alive, awakened, and active in an individual, the more that individual contributes to the establishment of good and welfare. The more such righteous individuals exist in a society, the more that society will become a cradle of peace, security, and justice.

A seed flourishes fully when it is given an open environment. If it is pressed or buried under a rock, it is deprived of growth. The Messenger of Allah ﷺ removed all the stones of human emotions, interests, desires, and biases from the initial Islamic society, and thus, that garden of human society

flourished in such a way that history has no parallel. From this perspective, the life of the Prophet ﷺ is truly unmatched. The Holy Prophet ﷺ had the greatest authority but was the most bound by law. Everything could have been within the Prophet's ﷺ reach, yet he lived the simplest life. Every command of the Prophet ﷺ was law, and he led the life of the greatest self-accountability. In this regard, the characteristics of Islamic society are unique. The only criterion for respect in Islamic society is personal character.

In an Islamic society, justice will be done even with enemies, and the one who makes a mistake or commits a crime will be the first to confess. There is no concept of humans ruling over humans in the Islamic system. Rather, those managing social affairs and resources are accountable to everyone for their actions and management at all times. The greatest obstacle to such a system is human desires. In Surah Al-Furqan, it is stated:

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا (الفرقان: 43)

Have you seen the one who takes as his god his own desire? Then would you be responsible for him?

Deprivation of Justice in Social Life

Deprivation of justice in social life gives rise to chaos and corruption. This state of unrest continuously stirs up people's emotions and prejudices. Although force can temporarily silence people, this silence later turns into a storm of rebellion. The greatest reality of human life is that it is not mortal; human existence and identity persist even after death. The future life is inevitable for humans, and success or failure in that eternal life is based on the conscious, voluntary actions performed in this world under the light of faith. Belief in the Hereafter fosters the quality of self-accountability within a person. The constructive and destructive aspects of human society are not limited to specific generations, regions, or nations.

In the past fourteen hundred years, all global positive changes, the awareness of human rights, and the efforts to establish international organizations urging nations to adopt higher human values stem from the blessed era of the Prophet Muhammad ﷺ. The reality is that faith in monotheism opens the paths of goodness and welfare for humankind.

یہ پہلا سبق تھا کتابِ ہدیٰ کا
کہ ہے ساری مخلوق کنبہ خدا کا

*"The first lesson from the Book of Guidance was this:
That all creatures are part of God's family."*

Yet, obstacles to human unity and welfare continue to arise, and the conflict between truth and falsehood, good and evil, is an inherent feature of human society. Consequently, the forces that create chaos and disorder continuously pollute the atmosphere of peace and justice. Ironically, those who spread corruption often claim to be reformers. The manifestations of chaos vary, but the Holy Quran declares that causing unrest is a greater sin than murder. Pharaoh is referred to as a corrupter, and the severity of corruption is attributed to the sinful actions of humans. History is the memory of nations and the mathematics of events. It repeats itself, revealing that God's law never changes. The system of life and the universe consists of various components of human society, not divisions, but we have practically divided them ourselves.

Worship is separated from daily life, and we forget the Quranic command that multiple deities lead to corruption. Our guide, the Prophet ﷺ, entrusted us with the responsibility during his Farewell Sermon: those who were present must convey this message to those who were absent. This was a universal obligation. Additionally, the Holy Quran has entrusted us with the collective responsibility of being the "best community" and "a just nation." In Surah Al-Anfal, it is stated, "Those who deny the truth invite one another to wrong. If you do not do the same, there will be great corruption in the land."

Allama Iqbal reminded the Muslim Ummah of this very responsibility:

دنیا کو ہے پھر معرکہ رُوح و بدن پیش
تہذیب نے پھر اپنے درندوں کو ہے ابھارا
اللہ کو پامردی مومن پر بھروسہ
ابلیس کو یورپ کی مشینوں پر بھروسہ
تقدیر اہم کیا ہے کوئی کہہ نہیں سکتا
مومن کی فراست ہو تو کافی ہے اشارہ

*"Once again the battle of spirit and body confronts the world,
Civilization has once again unleashed its beasts;
God has faith in the steadfastness of the believer,
While Satan places his trust in Europe's machines.
What is the destiny of nations? No one can predict it.
Yet, a hint is enough for the insight of a believer."*



The energy of faith instils the quality of self-accountability in both individuals and nations. Unfortunately, we have been deprived of this quality globally for a long time, and this deprivation has also robbed us of the energy that Iqbal referred to as the "insight of the believer." Nevertheless, our collective role in establishing global peace and justice remains critically important. Until we are capable of fulfilling that role, peace and justice cannot be established at the global level, and we will be accountable to God for this helplessness. The path to fulfilling this responsibility is illuminated by the love for the Prophet ﷺ, for he is the essence of life and the universe.

ہو نہ یہ پھول تو بلبل کا ترنم بھی نہ ہو
چمن دہر میں کلیوں کا تبسم بھی نہ ہو
یہ نہ ساقی ہو تو پھر مے بھی نہ ہو، تم بھی نہ ہو
بزم تو حید بھی دنیا میں نہ ہو، تم بھی نہ ہو
خیمہ افلاک کا استادہ اسی نام سے ہے
نبض ہستی تپش آمادہ اسی نام سے ہے

*"Without this flower, even the nightingale's song would not exist;
Without it, the smiling buds in the garden of the world would not bloom.
Without the Saqi, neither wine nor the wine-cup would exist;*

*Neither would the gathering of monotheism exist, nor would you.
The tent of the heavens stands upright in his name,
The pulse of existence beats with the warmth of his name."*

May the name of my Lord remain, who sent my Prophet ﷺ as a mercy for all worlds!

Sunday 15 September 2024

Iqbal: The Concept of Nationalism and Patriotism

Iqbal's Critique of Nationalism and Patriotism in Modern Western Thought

Love for one's country is a fundamental aspect of faith. The connection between a person and their place of birth or residence is a natural phenomenon. The affectionate sentiments expressed by the Prophet Muhammad (PBUH) towards Makkah serve as evidence of this patriotism. He said, "O Makkah! You are so dear, and I love you so much. If my people had not expelled me, I would have never lived anywhere else." Genuine love for anything requires prioritizing it practically. When love for a place or object is passionate, it influences one's priorities.

اس دور میں سے اور ہے، جام اور ہے اور جم اور
ساقی نے پنا کی روشِ لطف و ستم آور
مسلم نے بھی تعمیر کیا اپنا حرم اور
تہذیب کے آزر نے ترشوائے صنم اور
ان تازہ خداؤں میں بڑا سب سے وطن ہے
جو پیر بن اس کا ہے، وہ مذہب کا کفن ہے

As Allama Iqbal states:

"In this age, wine is different, the cup is different, and the goblet is different.

The style of grace and tyranny by the cupbearer is different.

Even the Muslim has built a different sanctuary,

The idols carved by the civilization's artist are different.

Among these new gods, the greatest is the nation,

The garment it wears is the shroud of religion."

Modern nationalism is often wielded as a tool by Western powers, aiming to achieve through it what they could not during the Crusades. The colonial powers have largely succeeded in dividing the Muslim Ummah. History is witness to many nations that were once powerful and feared, yet they were eventually wiped out due to their abandonment of faith and preference for racial and geographical identities. Nationalism, whether based on race or territorial boundaries, isolates individuals and fuels selfish desires. To highlight the importance of the Muslim collective identity, Iqbal says:

فرد قائم ربطِ ملت سے ہے، تنہا کچھ نہیں
موج ہے دریا میں اور بیرونِ دریا کچھ نہیں
اپنی اصلیت سے ہو آگاہ اے غافل کہ تُو
قطرہ ہے لیکن مثالِ بحر بے پایاں بھی ہے
یقین افراد کا سرمایہ تعمیرِ ملت ہے
یہی قوت ہے جو صورتِ گرفتارِ ملت ہے

The individual is connected to the nation, nothing alone

There is a wave in the river and nothing outside the river

Be aware of your true nature, O ignorant one

There is a drop, but the example of the ocean is also endless

*Belief is the capital of individuals to build the nation
This is the power that creates the destiny of the nation*

Nationalism began in the West after the French Revolution in 1789. The prominent nationalist, Jean-Jacques Rousseau, insisted that an individual's primary loyalty should be to their home and country. He believed that a person's love and loyalty should centre around their nation, opposing any broader collective, religious, or social systems. Western writers have often emphasized that nationalism, language, country, and race are the foundations of unity. They argue that defending the nation against others is essential, regardless of whether it is right or wrong. Consequently, nationalism has become a means of manipulating public emotions, mobilizing armies, attacking neighboring countries, expanding territories, and perpetuating violence, corruption, and oppression.

Islam, however, presents a distinct system of thought, encompassing the practical, political, social, and spiritual aspects of life. This is why nationalism inevitably conflicts with the Islamic concept of Ummah. The two ideologies are fundamentally opposed. The unity of the Islamic Ummah is based on an international concept, rooted in faith, which is why Iqbal considers religion as the backbone. He writes: "*A nation is born from religion; without religion, you are nothing, Without mutual attraction, the assembly of stars is nothing. Harmony among individuals remains through religion, Religion is the string, and the unity of the community is the instrument. If one does not receive the water of the Ummah's Zamzam, The new generation develops tendencies toward atheism.*"

When different nations unite at a specific place or centre with their natural and appropriate combination and order, a collective entity emerges. For this reason, the Quran frequently refers to collectively as the foundation of national life and a great blessing from Allah for humanity.

Allah says:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

And hold firmly to the rope of Allah all together and do not become divided. And remember the favour of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favour, brothers. (A'al-E-Imran: 103)

In modern times, under the influence of nationalism (or patriotism), the bond of brotherhood has been severely damaged, leading to the division of humanity into tribes. When Iqbal saw this concept taking root among Muslims, he strongly criticized nationalism:

گفتارِ سیاست میں وطن اور ہی کچھ ہے
ارشادِ نبوت میں وطن اور ہی کچھ ہے
اقوامِ جہاں میں ہے رقابت تو اسی سے
تسخیر ہے مقصودِ تجارت تو اسی سے
اقوام میں مخلوقِ خدا بنتی ہے اس سے
تو میتِ اسلام کی جڑ کٹتی ہے اس سے
خالی ہے صداقت سے سیاست تو اسی سے
کمزور کا گھر ہوتا ہے غارت تو اسی سے

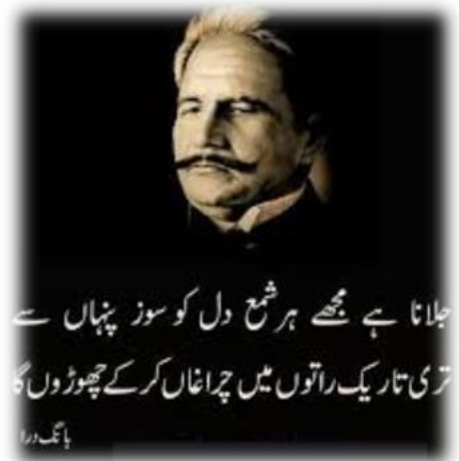
یہ بت کہ تراشیدہ تہذیبِ نبوی ہے
غارت گرِ کاشانہ دینِ نبوی ہے

*In the discourse of politics, homeland is something else
There is something else about the homeland in the prophecy
Nations where there is rivalry is with him
Conquering is the purpose of trade
God's creation is divided into nations by it
Nationality of Islam is rooted in it
Politics is devoid of truth because of this,
The home of the weak is plundered because of this
This idol is a carving of civilization
He is a plunderer of the house of the Prophet's religion*

In contemporary Western ideas, patriotism and nationalism are almost synonymous. Iqbal rejected the political concept of patriotism for the same reasons that formed his aversion to Western nationalism. He believed that nationalism as a political system inherently lacks human values, leading one group of people to become isolated from another. This separation often results in unnecessary conflicts, sometimes leading to the loss of valuable lives and widespread destruction. Iqbal viewed this system as a particularly deadly Western weapon against the Islamic world. When Arab nations supported the British against the Turks, he became convinced that the Western concepts of nationalism and patriotism were more detrimental to Muslims than poison. Consequently, he proposed the concept of the Islamic Ummah as an alternative to Western nationalism, arguing that, based on fundamental beliefs and principles, the idea of a broader Ummah was the only correct one for Muslims globally. He demonstrated that within the Western concept of nationalism, there are numerous hidden dangers that could lead to the downfall of Muslims as a united Ummah.

Iqbal used the terms "nation" and "Ummah" interchangeably, and by "Muslim nation," he always meant the Islamic Ummah. He elaborates on this in his writings, stating, "I have used the term 'Ummah' in the sense of 'nation.' There is no doubt that in Arabic, especially in the Holy Qur'an, this term is used to refer to law and religion. However, in contemporary Arabic, Persian, and Turkish, there are numerous instances where 'Ummah' is used in the sense of 'nation.' In my writings, I have used 'Ummah' to mean 'nation.'" Deliberate adherence to these concepts is akin to descending into darkness. Iqbal further writes, "My intention with these explanations is to show that, as far as I can see, the Qur'an has not used any term other than 'Ummah' for Muslims. A 'nation' is a group of men, which can exist in a thousand places and a thousand forms, based on tribe, race, colour, language, homeland, and customs. But 'Ummah' carves all these groups into a new, unified entity. In other words, 'Ummah' or 'nation' absorbs other nations; it does not dissolve into them."

Iqbal was against the concept of nationalism based on race, colour, language, or homeland, as these distinctions hinder the formation of a broad human brotherhood. The elements that constitute his idea of nationalism include religious unity,



cultural and historical unity, and a hopeful future. For Iqbal, Islam is the foundation of this Ummah, and the most significant and fundamental principle of Islam, Tawhid (the Oneness of God), ensures the unity of the Ummah. The second pillar is Prophethood, and these two are the essential foundations of the Ummah, not homeland, which incites the desire for war and conquest. Iqbal expresses this idea in one of his essays, stating, *"In ancient times, 'religion' was national, as with the Egyptians, Greeks, and Hindus. Later, it became racial, as with the Jews. Christianity taught that religion is individual and private, with the state being responsible for the collective life of humans. It was Islam that first conveyed to humanity that 'religion' is neither national nor racial, neither individual nor private, but purely human. Its purpose is to unite and organize humanity despite natural distinctions."*

These statements show that Iqbal advocated for brotherhood based on Islam because he believed Islam is a way of life that offers solutions to vast human problems. He included nationalism within the framework of Islam because, in his view, a true human society could only be established by adhering to Islamic principles. Islam brought about a great revolution in human history, pulling mankind out of the narrow, artificial distinctions of race, lineage, and nation, and forming them into a broader social entity. According to Iqbal, the creation of this "social entity" was the ultimate goal of Islam. Unfortunately, this unity did not last, and Muslims became divided into various sects, groups, and factions. Iqbal urged Muslims to return to this Islamic brotherhood and taught the importance of being lost in the Ummah. He envisioned the establishment of a universal Ummah with one God, one Prophet, one Book, one Kaaba, one religion, and one faith:

منفعت ایک ہے اسی قوم کی نقصان بھی ایک
ایک ہی سب کا نبی دین بھی ایمان بھی ایک
حرم پاک بھی، اللہ بھی قرآن بھی ایک
کچھ بڑی بات تھی ہوتے جو مسلمان بھی ایک

*"The benefit of this nation is one, and so is the loss,
One is the Prophet, one is the religion, and one is the faith,
The Holy Kaaba, Allah, and the Qur'an are all one,
It would have been a great thing if the Muslims were one too."*

Iqbal viewed the Western concept of nationalism as highly destructive to the unity of the Islamic Ummah. By "caravan," he referred to the past greatness of Muslims, asserting that distinctions based on race, colour, homeland, caste, and community hinder Islamic unity. He preached the idea of a global Ummah, whose unity is based on shared religion and civilization. The nationalism Iqbal advocated for was within the framework of Islam, and its foundation was based on religious beliefs. Thus, he stated:

قوم مذہب سے ہے، مذہب جو نہیں، تم بھی نہیں
جذبِ باہم جو نہیں، محفلِ انجم بھی نہیں

*A nation is formed by religion; without religion, you do not exist,
Without mutual attraction, even the assembly of stars does not exist."*

In today's modern Western political thought, patriotism and nationalism are nearly synonymous. Iqbal rejected the political concept of patriotism for the same reasons that formed his aversion to

Western nationalism. He believed that nationalism as a political system inherently lacks human values, leading one group of people to become isolated from another. This separation often results in unnecessary conflicts, sometimes leading to the loss of valuable lives and widespread destruction. Iqbal viewed this system as a particularly deadly Western weapon against the Islamic world. When Arab nations supported the British against the Turks, he became convinced that the Western concepts of nationalism and patriotism were more detrimental to Muslims than poison. Consequently, he proposed the concept of the Islamic Ummah as an alternative to Western nationalism, arguing that, based on fundamental beliefs and principles, the idea of a broader Ummah was the only correct one for Muslims globally. He demonstrated that within the Western concept of nationalism, there are numerous hidden dangers that could lead to the downfall of Muslims as a united Ummah. Deliberate adherence to these concepts is akin to descending into darkness.

Iqbal's reference to "caravan" symbolizes the Islamic Ummah, which transcends all geographical concepts. The wealth of this caravan is essentially Islamic civilization, a God-centered civilization that inherently values humanity. While the world may accept Islam as a religion, it struggles to embrace it as a comprehensive way of life. Iqbal's philosophy of selfhood (Khudi) and Islam's concept of self-purification serve as guiding lights for us. After his journey to Europe, Iqbal's poetry awakened the nation, urging Muslims to break the idols of race and blood and unite as a single Ummah. This unity is the only way for Muslims to maintain their existence as a living nation. The artificial divisions of country, nation, race, and homeland have scattered humanity, and the only remedy is to promote the concept of an Islamic society, at least among Muslims themselves. This is the natural objective, the secret of Islamic brotherhood's world-conquering power, and the abundance of love.

Iqbal's concept of the Ummah is not merely a revolutionary slogan or an emotional decision but a deeply rooted part of his philosophy, with enduring significance in his work. Nor is Iqbal the creator of this concept; it arose during a time when the state of the Islamic world was akin to that of a sick body. After World War I, Muslim states were not truly independent or sovereign. Turkey was in disarray, with its territories resembling a broken deck of cards. Iran's northern parts were under Russian control, while the southern parts were ruled by Britain. Africa and Egypt were colonized by European powers. Afghanistan's rulers were nominally called emirs but were little more than pensioners, much like the nawabs of Oudh. Indonesia, under Dutch rule, was more focused on trade than political awakening. In India, Muslims lived as a minority. In this context, Iqbal's concept of the Ummah was not just a revolutionary call but a continuation of a long cultural history.

Iqbal, once a proponent of patriotism, witnessed the injustices perpetrated by nations in the guise of nationalism. From his study of Iqbal's sociopolitical thoughts, we conclude that Iqbal disliked Western democracy because of its secular and unrestricted nature, but he accepted the democratic spirit, which includes freedom of thought and expression. He wanted Muslims to avoid secular republics and the moral decay associated with liberalism. Instead, Muslims should harness the democratic spirit to reform their system of caliphate through *ijtihad* (independent reasoning) into a representative system where the collective is more powerful than the individual. An Islamic state should establish a legislative body that draws on the rich tradition of Islamic jurisprudence to create a modern legal system that meets contemporary needs. This system should aim for the spiritual emancipation of individuals, and the universal application of this principle should lead to the spiritual evolution of human society. This fundamental principle of spiritual emancipation and societal

evolution in Iqbal's thought is derived from a spiritual interpretation of the universe. He adopted this perspective after modern physics revealed that matter is transformable and perishable, thereby affirming the Quranic concept of Tawhid (the oneness of God) as the basis for a new metaphysics.

Iqbal opposes the concept of nationalism based on race, language, or homeland because these boundaries hinder the formation of a broad human brotherhood. His notion of nationhood is composed of the unity of religion, civilization, and a shared history with hope for the future. As far as religion is concerned, Islam forms the foundation of this Ummah. The greatest and most fundamental principle of Islam is the oneness of God, which ensures the unity of the Ummah. The second pillar is the Prophethood, and these two are the essential foundations of the Ummah, not the homeland, which fosters the desire for war and territorial conquest. Therefore, Iqbal's concept of nationhood is rooted in Islamic beliefs. He says:

قوم مذہب سے ہے مذہب جو نہیں تم بھی نہیں
 جذب باہم جو نہیں، محفل انجم بھی نہیں
 تو نہ مٹ جائے گا ایران کے مٹ جانے سے
 نشہ مے کو تعلق نہیں پیمانے سے
 اپنی ملت پر قیاس اقوام مغرب سے نہ کر
 خاص ہے ترکیب میں قوم رسول ہاشمی
 دامن دیں ہاتھ سے چھوٹا تو جمعیت کہاں
 اور جمعیت ہوئی رخصت تو ملت بھی گئی

The nation is defined by religion; without religion, you are nothing.

Without mutual attraction, even the assembly of stars is nothing.

You will not cease to exist with the fall of Iran.

The intoxication of wine is not dependent on the cup.

Do not compare your nation with Western nations.

The nation of the Prophet (PBUH) is unique in its composition.

When the robe of religion slips from your hands,

where is the unity? And when unity departs, the Ummah also disintegrates.

The challenges we face today can only be overcome by adopting Iqbal's concept of nationhood as our faith and conviction as a Muslim Ummah. Then, we will neither fear superpowers like the United States nor face economic crises; instead, the Muslim Ummah will rise as a superpower itself.

Monday 16 September 2024

The Dance of Martyrdom in Unity... Fragrance of Beliefs

Light of Faith: The Tale of Pakistan's Martyrs

Words are like children—innocent and naive, filled with love, tenderness, and playfulness. Sometimes they are affectionate, pampering, and charming, but at times they can be troublesome, sulking, and hard to appease, or they might even turn their backs forever. There are moments when, like innocent children, they sit in your lap, and if you caress their hair or tap their cheeks, they burst into joyful laughter. When you ask them to do something, they oblige—love conquers all. Yet, when they decide to trouble you, they become elusive, running away despite your efforts. You search for them, but they hide in silence. When you are about to give up, they reappear with a mischievous grin, saying, "Here I am....."

Words, like children, demand much attention. And if, heaven forbid, they distance themselves and you don't attempt to bring them back, the result is devastating. Silence falls, loneliness and sorrow seep into your being, and you end up alienated from yourself. That's exactly how I've been feeling for weeks—unable to comprehend anything, life seems meaningless, and living has become burdensome. Yet, the struggle continues, for living is difficult but we live on.

Sometimes, I try to check my emails, and I am welcomed by countless messages, each carrying prayers and love. This flood of kindness reminds me of my merciful Lord's grace, and I am filled with strength once again to face the world around me.

Resistance has a way of standing those who fall back on their feet, giving hope to the drowning, and bringing them to shore. It allows the sick to conquer illness (by Allah's command). Just as a flickering flame burns brighter before extinguishing—perhaps a last attempt to resist darkness—a traveller trapped in a forest full of beasts will fight, for there is no other option. Even a frail patient who can't fetch water may leap from bed in a sudden crisis.

History teaches us that worldly resistance tends to weaken and cool down in the pursuit of material success. However, if resistance is combined with faith in Allah, it never wanes. There is always a spark in the ashes, and when the power of resistance awakens, that spark ignites. But must this resistance only awaken when the threat becomes real—when the sword is about to pierce the vein, when the thunder of tanks and planes reaches our streets and rooftops, when bombs rain down like droplets from the sky? Will we only resort to resistance when we've lost so much that we try to salvage what's left?

Have the Pakistani leaders made any efforts to recognise the dangers lurking just beyond the threshold? This recognition would make it clear to the enemy that provoking us is akin to inviting death. The truth is, when a nation concedes defeat without a fight, it's not a physical but a mental retreat. The enemy then doesn't have to work hard to conquer a nation that has already surrendered mentally. Halaku Khan's armies built towers from skulls. When Salahuddin Ayyubi invoked the name of the Islamic nation, a traitor sneered sarcastically, "What Islamic nation?" This was the lowest form of mental retreat—a giant man denying his own existence. But Salahuddin combined the power of resistance with faith, and, after Caliph Umar, he reclaimed Jerusalem from impure hands.

Despite economic weaknesses and political turmoil, our enemy (India, Israel, and America) has become more troubled seeing us stand firm. Even with the likelihood of a certain defeat, their desire for worldly dominance has led them into a quagmire. Their next step will mark the downfall of their superficial glory and artificial grandeur. Have we ever considered why, despite all their efforts to frighten us from our homes, they are more terrified? Their advance lacks the courage of a lion; it's the cunning of a fox. They will continue trying to corner us, resorting to other tactics behind the scenes—plunging us into political and economic turmoil.

Today, we must understand the power of our resistance, which is based on faith. The strength that supports this resistance is Allah's divine help, and to attain His help, we must declare His absolute authority. When a believer dedicates everything to pleasing their Lord, divine assistance descends, ensuring success in resistance. Islamic history is filled with countless examples where the resistance of unarmed Muslims forced the pharaohs of their time to lick their wounds. Even today, resistance movements around the world are flourishing. Stones have not been defeated by tanks—the world sees this in Kashmir and Gaza, where simple stones are confronting advanced technology. As oppression increases, so does the intensity of resistance.

When a tyrant, with the arrogance of his armies, storms a nation, every oppressed person takes up arms. It's certain that in such moments, there's no other form of resistance. But we must never forget that the first step comes long before this, and we need to remember that resistance is nothing without faith (Iman). Therefore, it is essential to protect and sustain faith before such dire times arrive. Weakness in faith leads to mental slavery and retreat, so it's necessary to resist every attack that targets our faith today.

Our beliefs, our way of life, our education, our economy, our media – these are all battlefields where our strength of resistance is eagerly awaited. They are drowning, and it requires immense energy to pull them back to shore. A dangerous moment has arrived when a frail patient depends on a hidden force to keep the thread of life intact, a force that fills their body with a surge of power. Even the mute, the deaf, and the blind are ready to take action in these critical times. So, what's stopping those blessed with all their abilities from making full use of their potential?

When I look towards my beloved country, a pang of sadness strikes my heart. Where are we heading? Then I think, whoever holds power, with armed groups, loyal servants, celebrations, and flatterers, loses all sense of shame. Modesty and honour no longer matter! Rising stars and their shameless worshippers lack any self-respect. They are mere walking robots. In such moments, the intoxication of power becomes overwhelming. The same person who was giving threats and advice for reform on stage just hours ago, threatening to invade homes with a band of followers, suddenly falls silent. After his software is updated, the same beastly creature remains quiet, indifferent to what was lost or gained.

However, I wish to speak of a contrasting character today, whose mention brings coolness to the eyes, comfort, and peace to the heart. Whoever they may be, wherever they may be, the word "No" doesn't exist in their vocabulary. They don't know what denial is. But this has always happened and will continue to happen. Rebels are born, and the defiant cry of "No" echoes time and time again. Whips strike, skin is flayed, and blood flows, but strangely, the more they try to suppress the defiant

voices, the more these voices resonate. It's not just a dance of defiance; it's the *Dance of the Dying*, with the song "No" swirling around the dancer.



What a spectacle! People are thrown into boiling oil, laid on the burning sands with boulders on their chests, and they even leap into icy waters. Yet, the rebellious cry of *Monotheism* (Tawheed) keeps rising. The dance doesn't stop, and this dance of faith won't cease. Who can stop the earth from spinning? You're right—people can be enslaved, their means of livelihood can be cut off, though we foolishly equate sustenance solely with wealth. People can be shackled, thrown into prisons, subjected to torturous cells, and made helpless. Their loved ones can be insulted before their eyes, curses hurled at them. Yes, all this can be done, but after spending 40 years in an Indian prison, soldier Maqbool Hussain returned to kiss the soil of his homeland with such dignity, and the Pakistani forces gave him such an honourable burial that even the skies rejoiced.

For centuries, humans have witnessed this – the defiant were thrown to hungry dogs and lions before the masses, where a tyrant would sit on his throne, laughing as he sent a message to the people: "Do not rebel, or this is what will happen to you." Every Pharaoh of time would set this stage for his own amusement and will continue to do so. It's a stage where all roles are real—there are no actors as in films. No artificial red colour, just real, flowing blood from a living, breathing human. The screaming, the biting, the tearing—it's all real, and it will continue to be. Pharaohism is a mindset, a disease. It's a fraternity—a fraternity not just of Pharaohs, but of Haman, Shaddad, Qarun, Abu Lahab, and Abu Jahl. This is a fraternity that can include people of any religion or nation. The only ones who are spared are those upon whom the Lord bestows His mercy.

Everything can be imprisoned, but here's the strange thing – this one thing can never be imprisoned. Absolutely not. It's not just difficult; it's impossible. Do not rush! You cannot imprison fragrance. And then fragrance isn't just one colour or confined to one place; its shades and scents are infinite. The fragrance of words, of emotions, of sacrifice and loyalty – and now, keep walking, because the queen of all fragrances is that of our martyrs, who sacrificed their present for our future. It is the scent of their faith, the faith that made the love for this miraculous state, Pakistan, an integral part of religion. A state that came into being on the blessed night of 27th Ramadan. It's the fragrance of religion, the fragrance of beliefs. This fragrance cannot be imprisoned. Every attempt to suppress it makes it rise stronger. As the verse reminds me:

جتنے بھی تو کر لے ستم
ہنس ہنس کے سہیں گے ہم

**"No matter how many torments you inflict,
we will endure with smiles".**

The more blood spills, the more this fragrance spreads. And then comes a time when pain itself becomes the cure.

رنگ باتیں کریں اور باتوں سے خوشبو آئے،
درد پھولوں کی طرح مہکے اگر تو آئے۔

***Let Colours Speak, and Words Bring Fragrance
May the pain bloom like flowers if it ever comes.***

I share these thoughts with you because I remember the day I first read this news. Surely, you must have seen, read, or heard it. If not, perhaps I have the honour of reminding you, but no, the real credit belongs to the one who informed us, the uninformed.

(New York, Online): An American Army Specialist, Terry Holdbrooks, embraced Islam after reciting the *Kalma* (Islamic declaration of faith) at the infamous Guantanamo Bay detention camp. This young officer, whose duty was merely to oversee Muslim prisoners and sometimes escort them within the camp for a span of six months, was so deeply affected by the conduct and prayers of the Muslim detainees that he accepted Islam. In a brief email, Holdbrooks admitted that he was profoundly moved by the moral character of the Moroccan and other Muslim prisoners, as well as their recitation of the Holy Quran, which they would perform behind the harshest iron bars. And what else remains to be said?

Look! A lamp can be blown out with a puff of air, but who can extinguish the light? Indeed, no one can blow out the light with a mere puff. Islam is light, the Holy Quran is light, all illuminating, the straight path, a true bargain. It was to implement the teachings of this very Quran that the miraculous state of Pakistan was bestowed upon us. This land teaches us that sacrificing one's life for it is the highest honour, and when one gives their life for this nation, not only do their parents, spouse, children, and the entire nation, but even the angels, gather to welcome them, for they have succeeded in the oath of loyalty they made to their Lord.

How can we forget the 135 soldiers at Gayari Sector, Siachen, who were buried beneath snow? They live on in our hearts to this day. Despite the world's experts, with all their advanced technology, efforts, and experiences, declaring it impossible to recover those buried beneath the snow, their brave comrades not only retrieved the bodies but also proved that what the world deemed impossible was indeed possible. And this wasn't the first time the impossible became possible; over eight thousand young men have thus far been consumed by these cold valleys, because they took an oath to defend this nation's borders under any circumstance. The great poet Iqbal once said:

وفاداری بشرط استواری اصل ایمان ہے
مرے بت خانے میں کبھے میں گاڑو برہمن کو

***"Faithful loyalty is the essence of true belief,
Even the Brahmin can find a place in the Kaaba if devoted."***

Know this: Pakistan is light, and those who sacrifice their lives for it are the lamps that have cleared this nation of all the darkness spread by its enemies. You've heard it and heard it many times before. My Lord has declared, His proclamation is: the martyrs are alive, receiving sustenance from their Lord. Almighty God has warned: never assume them to be dead. Now, hold your heart as I say this: even after enduring the worst of torture, when these prisoners and soldiers defending their homeland still smile, what force can make them waver in their resolve? Could it be that a martyr is looking upon them with admiration... When the examples of the martyrs of Badr or Uhud fill their hearts with light, what fear can possibly remain?

These brave soldiers and martyrs have unlocked the secret of their strength today, a strength born from faith tied to their love for the God-given nation of Pakistan. This is the trench of faith, which guarantees eternal victory to those who take refuge in it. Cultivating faith is the foremost need of the hour. Resistance is bound to the strength of faith. If we lose that, we will lose everything! All our martyrs are the crown upon our heads, a priceless gift from God. Never forget that those who find God lose nothing, and those who lose God find nothing.

"We love Pakistan, and we love our martyrs!"

Wednesday 18 September 2024

How to Attain Allah's Pleasure: A Simple Formula

The Love for Allah's Creation and the Secret to Success

I asked, "How can we please Allah?" He smiled and softly replied, "Pleasing Allah is the easiest thing in the world. It's as easy as turning on the AC with a remote, changing the TV channel, or getting up to switch on a light. But understanding the technique to please Allah is very difficult." I looked at him in surprise and, after a moment, said, "Sir, what a strange thing you just said—on one hand, the task is easy, yet on the other, its method is difficult. I don't understand what you mean." He smiled and, after a brief pause, replied, "My child, to understand this, you must first grasp the mindset of a creator."

I asked, "Sir, what is the mindset of a creator?" He said, "Have you heard of Edison?" I immediately replied, "Yes, he is the one who invented the light bulb and the railway signalling system." He quickly said, "Exactly, my child. I want to tell you something about this same Edison. One day, while passing through the market, he saw a lantern maker cursing his invention. The lantern maker complained that Edison's foolish invention had rendered him and his siblings jobless. Edison couldn't tolerate the insult to his creation, so he got into an argument with the craftsman. This argument escalated into a fight. The police arrived and arrested Edison. When people heard about the incident, they couldn't believe it because no one had ever seen Edison fight or argue before. But despite that, the incident was true."

He paused to catch his breath and then continued, "This may seem like a small incident, but it reveals the entire psychology of a creator. Every creator in the world is sensitive about their creation. They can tolerate insults to themselves but cannot endure the disrespect of their creation. You've likely seen painters, novelists, poets, and musicians—they can spend hours praising their tunes, verses, stories, and paintings, and they adore anyone who admires their creations. Sit in front of a poet and start praising his poems; he won't let you leave. This too is the psychology of a creator." I listened quietly. He continued, "Every creator in the world has two traits: they are pleased when their creation is praised, and they become extremely angry when it is disrespected."

I shifted uneasily and said, "Sir, my question was how to please Allah, but you've changed the topic." He smiled and looked at me the way philosophers look at the ignorant or foolish. Then he asked, "Tell me first, what does Allah give to a person He is pleased with?" I replied, "Sir, my knowledge is limited; I request your explanation." He smiled and said, "When Allah is pleased with someone, He expands their sustenance, grants them peace, happiness, and tranquillity, and enlarges their dominion. But when He is displeased, all these things are reversed: their power diminishes, tranquillity vanishes, happiness disappears, peace is lost, and sustenance becomes scarce. This causes their household, company, factory, shop, or even their country to fall into ruin."

I listened quietly. He said, "Allah is the Creator of the universe, the greatest of all creators, and human beings are His most beloved creation. Therefore, unless a person loves His most cherished creation, Allah does not become pleased with them. And if Allah is not pleased with someone, that person's sustenance, happiness, peace, and power do not expand in this world." He paused and then continued, "Allah has created humans, animals, plants, lakes, mountains, and everything in the

universe, but humans hold the top spot on His list of creations. Any country, society, system, or individual that loves and respects Allah's creations according to His priorities and gives them their rightful place earns Allah's pleasure. And in return, they enjoy peace, tranquillity, happiness, sustenance, and power in this world." I continued to listen quietly.

After a brief pause, he said, "Now, if you analyse the world's different countries with this truth in mind, you'll find that in the nations where people are respected, their rights are protected, citizens' dignity is preserved, the sick receive medicine, the unemployed get jobs, the ignorant are educated, and the oppressed receive justice, those countries are prosperous. They enjoy peace, sustenance, happiness, and their dominion expand. But in countries where human beings are not valued, where the poor become poorer and the rich become richer, where societies are trapped in class systems, those countries are labelled as 'Third World.' These nations stand as beggars at the doors of prosperous countries, and their rulers spend their time flattering the wealthy nations to maintain their own power."

Love for Allah's Creation

Expand your perspective of loving Allah's creation a little further and consider which countries in the world are progressing at present. Which nations are on the path to becoming superpowers? You will be astonished to see that the countries advancing rapidly are those where, after humans, care is extended to animals, trees, rivers, streams, lakes, and mountains. In these places, oppressing a helpless human and cutting down a tree are both considered crimes. Thus, Allah is fully pleased with these countries, and they continue to progress." He paused and then continued, "The laws of human rule and the laws of Allah's universe are very different. In the world, humans give more importance to those who are superior in health, wealth, and power, and they try to distance themselves from those who are lower in status. But Allah's system is the exact opposite. He is close to the deprived and distant from the prosperous. He resides in the helplessness of the voiceless and the destitute. Therefore, those who care for Allah's deprived people, and try to please them, draw closer to Allah's pleasure."

He fell silent.

I then asked, "Sir, this philosophy may apply to countries and societies, and perhaps this formula is designed for rulers. But what should an ordinary person do if they wish to please Allah?"

He smiled and emphatically said, "Allah's laws are unchanging. He holds the same expectations for everyone, from common individuals to rulers. If you wish to please Allah, draw closer to His poor, helpless, and deprived people. Allah will come closer to you. Share your happiness, peace, comfort, and sustenance with the deprived, and Allah will share His sustenance, peace, comfort, and happiness with you. You can well imagine the magnitude of Allah's pleasure and His vast dominion. This formula also applies to rulers. When the ruler of a nation works for Allah's helpless people, Allah begins to work for that ruler. When a government provides medicine to the sick, sustenance, employment, education, peace, and happiness, Allah expands the power and influence of that government. This is a very simple and easy formula."



He continued, "Go out today and feed a hungry person, and you will be amazed to see that by evening, sustenance will have expanded in your home, and you and your family will have been relieved from countless troubles. Try this once and see for yourself. Once you manage to please Allah, you won't need to appease any global powers. You will become the true master."

Listen carefully to how much the Creator loves His creation and what He is commanding for them:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ. (البقره:177)

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveller, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا (النساء:36)

Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbour, the neighbours farther away, the companion at your side, the traveller, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.

Here, the creator has given a beautiful message by declaring the love of his creation as the easy way to success.

فَلَا أَقْتَحَمَ الْعُقْبَةَ، وَمَا أَدْرَاكَ مَا الْعُقْبَةُ، فَكُ رَقَبَةً، أَوْ إِطْعَمَ فِي يَوْمٍ ذِي مَسْغَبَةٍ، يَتِيمًا ذَا مَقْرَبَةٍ، أَوْ مَسْكِينًا دَامَتْ رِبَةُ (البلد: 11-16)

But he has not broken through the difficult pass. And what can make you know what is [breaking through] the difficult pass? It is the freeing of a slave, Or feeding on a day of severe hunger, An orphan of near relationship, Or a needy person in misery.

So, let's take the path indicated by Allah to become a servant of His creatures and become Master.

Saturday 21 September 2024

The Secret of Success: Humility or Arrogance

The Contradiction of Honour and Arrogance: The Reality of Our Society

A man, holding his cap with one hand, rushes towards a shiny car parked under a shed and whispers into the driver's ear. Immediately, the environment outside stirs into action. The sleek car, which was parked in the shade of the office just moments before, being meticulously maintained by the driver who dusted it regularly, preventing even a fly from landing on it, is now quickly brought as close as possible to the office door, fully alert. The driver steps out and stands respectfully, facing the office, waiting for his superior.

Soon, the door to the large office opens. A peon comes out, holding a briefcase and morning newspapers, followed by another man with files in hand. The back door of the car is opened by someone standing with a bowed head, while the files, briefcase, and newspapers are carefully placed on the seat. The seat next to the driver is pushed forward as much as possible, creating ample space in the back for the superior to stretch their legs comfortably. If it's hot, the air conditioning is turned on twenty minutes before the superior leaves the office.

The superior emerges with an air of indifference. Those around instantly become still, conversations cease, those in dishevelled uniforms straighten their caps, and smokers hurriedly extinguish or hide their cigarettes. The rear door, opposite to the driver's side, is opened by a person standing with head lowered. The superior takes a seat, and with a subtle gesture, the driver smoothly drives the car away, disappearing from the scene. Throughout the journey, the superior either flips through newspapers or, if a file seems important, reviews it. He avoids coughing as much as possible, and if he does, he appears deeply ashamed of this inconvenience.

In this entire journey, the driver's role is no more than that of a cog in a machine. It's as if the company has fixed him like a steering wheel, gear, or seat—merely there to listen to orders and execute them: "Stop here, take me there, wait for me here, I'll be back in three hours." The driver, like a robot, nods or responds obediently. This scene is visible outside any office or institution where a person of authority resides, whether governmental or private, be it a minister's office, a secretary's, a general's headquarters, or a court. It could be the offices of a private company or the grand building of a bank—everywhere, the same seat is reserved for the powerful and influential. Wherever their car arrives, people rush to open the same door.

When I witness these scenes in Pakistan, I often wonder: why don't these people sit in the seat next to the driver? Is it not comfortable? Does the air conditioning not work well in that seat? Does the view of the road, buildings, or people not appear clearly from there? But the answer to all these questions is negative. The front seat is just as comfortable, if not more, and the air conditioning is more pleasant in the front. The outside view is perfectly visible from there too. So, why does the front seat remain empty, or why is it occupied by a staff officer or personal assistant?

In truth, this story is one of contempt, and the tale is of arrogance, where the driver's status is reduced to less than human, akin to those who once drove the grand chariots of kings and emperors.

How could a person of high rank and stature possibly sit next to the driver, making it indistinguishable to onlookers who the officer is and who the lowly driver is? There was a time when these arrogant officers, ministers, generals, and high-ranking officials had to travel in small vehicles with uncomfortable and cramped back seats, but arrogance finds its way. The front seats were folded down entirely, and new methods were invented to maintain the distinction between master and servant. This behaviour has been prevalent in all nations that devised ways to enslave and oppress others.



In America, under the "Jim Crow" laws, black people's seats on buses were separate from white people's and were located at the back. If a black person dared to sit in the front, they could be shot, while a white person sitting in the back would face mockery and scorn. Even in London today, black taxis have a fixed glass partition between the driver's seat and the passengers. The small window can only be opened by the passenger, determining the driver's status, rank, and when to communicate with him. For centuries, the rides of pharaohs, emperors, dictators, and their small-time lackeys were such that they had no connection to the common people. These vehicles, raising dust, not only mocked the masses but also reinforced the divisions between humans—the law of master and slave.

Yet, there are also many scenes that one witnesses here which the eyes cannot forget, preserving them for centuries. A few years ago, a four-star General from Pakistan was travelling with me in the car. When the vehicle stopped at a traffic signal, I noticed that in the adjacent lane, the Prime Minister of the United Kingdom was also waiting for the light to change. I immediately invited my guest to look towards the other lane and said, "Do you know that the person sitting in the back seat of that car is the Prime Minister of this country?" As soon as I waved towards the Prime Minister, he responded by waving back several times, thanking me.

Just then, the traffic signal turned green, and we both continued on our way. My guest remained silent for the rest of the journey. I do not know if there was some sense of remorse in that silence, or perhaps he simply had no answer to my question.

In our country, the President and Prime Minister are usually distant from the public, but when they do go out, they are accompanied by a convoy of hundreds of siren-blaring vehicles. I have heard that even the Chief Justice of the Supreme Court travels with a squad of twenty cars. The Minister of Interior, who is responsible for the safety of the citizens, does not go anywhere without a heavy security entourage surrounding him. Nowadays, even junior ministers refuse to travel without security and siren-guarded vehicles.

In this atmosphere of arrogance, pride, and disgust towards the very people who serve them for hours, ensuring their comfort, I often find myself reminiscing about the past, and the noble standards set by our ancestors come to mind. When Muslims, wearing tattered clothes, conquered Jerusalem, which had been ruled by Christians living like Roman emperors, they awaited the arrival of the Caliph, Umar Farooq. The leader who was about to take over the city was the same Caliph Umar, the conqueror of Persia and Syria. He was travelling on a horse whose hooves had worn out, struggling to walk. The arrangement was that half the way the servant would ride, and the other half, the Caliph. As they neared Jerusalem, it was the servant's turn to ride the horse, while the Caliph held the reins

and entered the city on foot. The Roman Christians, dressed in their royal finery, could only say one thing: "Indeed, such a man is worthy of honour, and to such a person belongs victory."

Even after hearing this historic statement, if someone asks me why we are disgraced and humiliated in this world, why we are without honour and support, I am not surprised!

Our Prime Minister is set to depart for the United Kingdom and the United States on 21st September, where he is scheduled to meet with global financial institutions. He has remarked that these institutions, after making us bend over backwards, will offer us loans tainted with the curse of interest.

May the name of my Lord remain, in whose hands lie honour and disgrace!

یہ آرزو تھی کہ ہم اس کے ساتھ ساتھ چلیں
مگر وہ شخص تو راستہ بدلتا جاتا ہے
وہ بات کہہ، جسے دنیا بھی معتبر سمجھے
تجھے خبر ہے، زمانہ بدلتا جاتا ہے

*This was our wish, to walk beside him,
But he keeps changing his path.
Say the words that the world, too, would deem credible,
Are you aware, the times are changing?*

Monday 23rd September 2024