

THE CROSSED SWORDS: ISLAM, MODERNITY AND FUNDAMENTALISM

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Abstract

From the dawn of modernity till today, the world of Islam is plunged in series of intellectual deadlocks and serious soul search that whether it has to seek assuage in medieval constructs or open new avenues of thought in the light of Quran and Sunnah to combat the challenges of modernity. In this scenario some modernists approaches have come to fore. In this case Shah Wali Allah of Delhi, Sayyed Jamal-al-Din Afghani, Iqbal and Doctor Fazlurrehman are beacon of light. But, unfortunately, traditional forces rein supreme on the large swathes of Muslim World, and only a few of Muslim scholars toe the progressive mode of thought. Modernity took a heavy toll on Muslim world due to their literal attitude towards Holy Scripture. The Present Muslim scholarship lags behind from western and is not even a patch on medieval scholarship in their own milieu. Shah was a school of many schools in subcontinent, traditionalists of Deoband, Revivalists like Mawdudi and Modernists of the caliber of Sir Sayyed Ahmad Khan, Pan-Islamist like Afghani and Sindhi owe allegiance to Shah Wali Allah. Revivalists seek refuge in pristine Islam; traditionalists are encumbered by the medieval constructs, while modernists want to live in the closed circuit of history with modern progressive approaches. Modernity evoked different responses from Abrahamic family of religions-Judaism, Christianity and Islam; particularly it invoked the phenomenon of fundamentalism in these monotheistic religions on more or less same pattern. The forces of fundamentalism are at war with modernity. In reality, Huntington's clash of civilization and American war on terror gave birth and force to fundamentalism in the world of Islam. Till America and Europe bring forward reconciliatory efforts toward Islam, and Muslims hearken more to Quran than historical formulations the fundamentalism would continually engaged in wars with infidels. To enter the arena of international politics the forces of Islam would have to take modernity as an opportunity rather than threat. With intellectual prowess and the unceasing devotion to the Quran Muslims would have to

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Are the crew of this Boat,
So, the passengers need not fear!
The Boatman and his companions
Are all expert hands,
And "Allah has no partner"
Is the burden of their songs! (22)

The above noted lines exhibit his religious understanding and its intrinsic values for the Muslims in the Sub-Continent.

Nazrul Islam discovered his identity in 1920, when he wrote his widely quoted poem 'Bidrohi' which explains his understanding of metaphysics, permeating his works. His search for human glory and greatness of Islam emanate from his love and metaphysical thought.

The similarity between Iqbal's and Nazrul's concept of 'self' is more obvious as pointed out by eminent poet and scholar Syed Ali Ashraf. He continues "Iqbal's was trained philosopher and thinker. He had also made a comparative of the metaphysical aspects of different religions and was convinced of the finality and completion of the religious consciousness of man in Islam. He could, therefore, easily synthesis his concept of self with Islamic concept of man as 'Khalifatullah',⁽²³⁾ vicegerent of God on earth". This led him to write *Asrar-e-Khudi*, *Ramuz-e-Bekhudi* and *Jawed Nama* as climax.

Nazrul on the other hand had no basic philosophical training. His poem 'Bidrohi' though talks of 'rebellion' on the surface but the underneath theme is to raise self-confidence in mankind. Indeed, Nazrul was not the first exponent of the self- 'assertion philosophy' as Bergson put it as 'elan vital' long ago. It seems that Nazrul as a mass poet might have adopted 'elan vital' unconsciously as we notice that another Islamic poet Dr. Muhammad Allama Iqbal had borrowed the self-assertion concept through his meticulous study of philosophy. Both aimed at raising Muslims dignity in particular, as they had fallen in abysmal after the disintegration of the glorious Muslim empire.

His most read religious poems deal with the last day of judgment for Instance 'Kheyaparer Tarani'etc".⁽¹⁵⁾ All these poems deal with disenchantment, and imbued with hope for a "reawakening" among the Muslims of the then Bengal in particular and Muslims of India in general. They have universal appeal because he has been able to convey this hankering for new life through imagery. But these poems appeal to Muslims because of their referential contexts and traditional imagery. However, even from the Muslim point of view some of these poems may be regarded as being dated, periodical and permanent in their appeal. "His glorification of 'Kamal Pasha', his appeal to Muslims to rise and proceed towards new glory, new life and new freedom are expressed in words, phrases, and images that were highly significant to the Muslims of the early twenties and thirties".⁽¹⁶⁾

Muslims suffered bitter ignominy and tasted political and economic distress after the failure of the freedom movement of 1857⁽¹⁷⁾ and the fizzling out of the so called Wahabi Movement. The movement was directed to the subjugation of Muslims all over the world. Later the 'Khilafat Movement'⁽¹⁸⁾ aroused the Muslim nation in India. The Muslims were seeking some ideal to hold on to give them some direction and make them feel self-confident.

The Muslims' past provided the poet with the ideal of human glory and the revolutionary appeal of the prophet's message. His 'Fateha-i-Doazdaham'⁽¹⁹⁾ indicates a mixture of devotion and revolution. His poems on 'Khalid (Bin Walid)' and 'Tariq (Bin Zayed)' were poems permeated with revolutionary spirit. It was moral depravity among the subjugated Muslims he lamented. The exuberance of his own energy made him write such poems. His 'Korbani' "deals with the principle of self-sacrifice".⁽²⁰⁾ In his historical poem 'Shat-el-Arab' he recalls Muslims past and bemoan their deprivation while his another poem titled 'Kheya parer Tarani'(Ferry Boat) urges Muslims to seek 'blessing' (teachings) of the prophet Muhammad(S.A.W.) and his companions in distress to overcome. In 'Shat-il-Arab' he says:

For ever glorious, for ever holy,
Your sacred beaches, Shat-el-Arab,
Are bathed in gore, the blood of fighters
Of many races, and diverse colours.⁽²¹⁾
And in 'Kheya parer Tarani' he says:
Ahammad (Peace be upon him) is the Boatman.
And the Boat is replete with all requirements.
Abu Bakr, Usman, Umar, Ali Haider,

Indeed a large number of books have so far been written on Nazrul Islam. But no scholarly and analytical study has to-date been made specifically about his contribution to Muslim Nationalism and the creation of Pakistan.

This research work is an objective study and analysis of Nazrul Islam's contribution in this regard. It will throw light on a very important aspect of Nazrul Islam's writings and help guide scholars in future to study the rebel poet in this perspective.

A critical analysis of his poetic sensibility amply points to three outstanding features: religious-mystical devotion, social awareness and love for mankind. Essentially he was a poet of human love and passion. He extended his sympathy to include his consciousness of the down trodden Muslim society in the subcontinent. With maturity attained through the passage of time, he became more and more 'mystical' and stretched his personal love into an arena which vividly appears to be 'metaphysical and abstracts'.

This process of synthesis gave birth to different types of poems in different periods of his literary career. These types vary in sensibility, theme and performance according to the poet's integration with his period's consciousness and his ability to penetrate into the essential nature of human involvement in that consciousness and present it so objectively that its universal significance is brought out.

Though the first phase of his literary career started with love poems and 'Badhanhara' ⁽¹³⁾ a book of 'love stories full of English Poet Shallean enchantment and romantic adolescence'. It immediately turned into a phase in which Muslim began to dominate in his poems. During 1920s, the 'Moslem Bharat', the then well known journal of the Muslims, published serially his 'Badhanhara' as well as his famous poems like "Korbani", "Muharram", "Shat-i- Arab" and translation of ghazals of Hafiz. His most famous poem on Prophet Muhammad (S.A.W.) "Fateha-i-Doaz-Daham speaks eloquently of his devotion to the prophet. As he says:

O Muslims, adorn yourselves with date leaves!

Listen! Good news rings out

With every salute,

'Hera' is proclaimed today in this universe!

Listen, recalling whose name does everyone

In Urz, Yemen, Najd, Hejaj,

Tahama, Iraq and sham,

Egypt, Oman and Tehran

recite in unison; "*Sallah Allahu-Alaihe-Salam!*"⁽¹⁴⁾

dream of independence and freedom. The impact was visible when Bengal was split into two East & West Bengal in 1905. The partitioned of Bengal was the first model of partition of India. Indeed the partition of Bengal did not last long as it was annulled in 1911 under huge agitations of Hindu land lords and business elites. However the partition of Bengal continued in the minds of Muslims of India and formed the base for two states- Bharat and Pakistan. Muslims, especially of Bengal and other downtrodden areas of India flocked to the leadership of Quaid-e-Azam Muhammad Ali Jinnah who successfully guided them to a separate homeland of Muslims. Muslims of Bengal under illustrations Leadership of Mr. A. K. Fazlul Haq, Mr. H. M. Suhrawardy, and others spearheaded the Pakistan movement in forties under the sterling and undeniable leadership of Quaid-e-Azam Mohammad Ali Jinnah leading in Independent Pakistan, comprising East and West Pakistan in August 1947.

Nazrul, a romantic poet, a par-excellence, closely identified himself with the national spirit and Muslim renaissance.

The nationalism expounded by Nazrul was egalitarian but British Raj put him in prison for more than a year in "November 23, 1922 to December 15, 1923"⁽¹¹⁾ The British outraged by Nazrul's thoughts proscribed several of his books as well.

Nazrul at the outset moved from place to place to inspire youths and rouse the teeming millions with his poems. He is often described as proletariat poet for his love for the people and relentless and ardent struggle against the forces of exploitation and foreign domination, and for "destruction of the old and the rotten for the sake of creation anew. This is what he said and what he said Dr. Allama Muhammad Iqbal: "Why dread destruction? Destruction is the travail of creation anew". This is what he said, and what he strongly advocated. So said Dr. Muhammad Allama Iqbal:

"This sky is old and the world is worn-out.

I want a world just newly-sprung."⁽¹²⁾

When Nazrul Islam's writings were creating Muslim Nationalism in Bengal,

the writings of the great poet Dr. Muhammad Allama Iqbal was doing the same in the rest of the then India. This generation of Muslim Nationalism contributed to the creation of Pakistan. Thus, the role of Nazrul Islam in Bengal and that of

Dr. Muhammad Iqbal in rest of India should be seen in the perspective of the roles of Rousseau and Voltaire in France.

general to break the bondage. He used his pen as a weapon against British rule to free them from the bondage of all sorts of oppression and suppression, social, economic and other forms of exploitations and superstitions. He expressed these sentiments in his poems, songs and other writings.

For instance Nazrul says:

Allah is my Lord: no fear for me. My Prophet is Muhammad (Peace be upon him), of whom the world is full in praise.

With the Quran as my trumpet of life, what can terrify me?

Islam is my Code of life, and Muslim my name to identify!

The Kalima is my Talisman of life, and the Tauheed my real Guide.

The Imam is my protecting shield, and the Helal my pole star of life!

“Allahu Akbar” is my War-cry in the Jihad of life; my goal is Firdaus with Allah’s Arsh—the Seat of Mercy Divine!

Arabia and Egypt, China and Ind, the Muslim world at large,

are peopled by my brethren in Faith: none too high, none too low: all on equal footing to grow: the same is body, heart and soul, be they princes, or the humblest poor, On the same Takbeer, all to rise.

Win we must the Battle of Kife. ⁽⁹⁾

Qazi Nazrul Islam was equally a great lyricist, composer and musician. His several thousand songs on varied themes manifest the poet’s creative power and sensibility and are held as treasures of Bangla Literature. His poems and ghazals inspired Muslims to attain renaissance and the likes free the distressed humanity.

Nazrul rose like a comet in the eastern sky and defied the red-eyed and iron-handed alien British ruler and raised his indomitable voice:

Say, O Hero. ‘My head is held ever high.....’

My head is held so high that knows not to bow... ⁽¹⁰⁾

In his zeal for the upliftment of the Muslim in Bengal, Nazrul Islam wrote a large number of poems on Muslim glory and nationalism. He wrote Mustafa Kamal Pasha—the savior and builder of modern Turkey. In his opinion Pasha was an ideal for regaining Muslim prestige and political status. He wrote in the same vein a number of poems on theme, likes ‘Moharram’, ‘Saat-il-arab’, ‘Korbani’, ‘Fateha Yaz Dahaham’, etc.

For the first time Nazrul extensively introduced Arabic and Persian words in his writings apparently to associate Bengali Muslims with Islamic culture and literary genres as well as stir up Muslim Nationalism. Muslims of Bengal began to

(S.A.W) and 'Zulfiqar', a book of religious songs. His book 'MARU VASKAR' portrays life and achievements of Prophet of Islam. His other soul strings poems entitled: "Hazrat Umar (R), Kamal Pasha, Anwar Pasha, Zughlul Pasha, Abdul Karim, Amanullah, Reza Shah, Ibn Saud, Eid Mubarak, Makkah and Madina together, uplift Muslims moral. (6)

Nazrul himself said:

"IN MY HEART, THE PICTURE OF KAABA":

"In my heart, the picture of Kaaba, in my eyes, Muhammad the Prophet Divine!

O'er my head, the Arsh of Allah Whose song I sing in the track of life unerring!

Majnun was mad for Laili's love; I am mad for the Love of "La-ILAH"!

The lovers and saints know me well, but the non-connoisseurs call me mad!

In my heart is the Garden of Bliss where the Nightingale always sings!

It's the Mercy of God which they seek, but the Love of God is my need!"
(7)

In the mosque of my mind, a thousand Muazzins give Azan!

On my heart's tablet is writ the Quran which my soul recites day and night.

The Lady of Paradise is my mother dear!

Hasan and Husain my drops of tear!

No terror for me on the Day of Judgment or the difficult Pul-sirat, the Cross-Over!

Nazrul Islam's poems on Muslim generals like Khalid Bin Waleed, Musa Bin Nusaire and Tariq Bin Ziyad equally reflect his attachment to the Pristine Islamic history and inspire Muslims to get rid of lethargies and inertia. Nazrul thoughts Muslims backwardness was due to ignorance of their glorious heritage and past history. To seek linkage to a prosperous and glorious future Nazrul in his poem 'Khalid': says

Khalid! Khalid! Day is dawning and the nation is calling!

Hearken please to the call that rings: "Prayer is better than sleep!"

You had reduced to dust many a monster in tyrannical mien

With that dust, make your ablution and come out,

O Imam of Wars! And see how tremendous is the gathering of Muslims in the world!

Arabia and Persia, Turkey and Kabul—all in serried ranks. (8)

Qazi Nazrul Islam, the Soldier-poet, was inspired by Islamic philosophy of equity. He wanted Muslims in particular and mankind in

contemporary world. Though he expressed his thought through poetry also, he is basically a philosopher; poetry being only a medium of expression with him, and he nowhere claims to be a poet. Moreover, in him the poet and the philosopher are not separate; they are the warp and woof of his very personality. However, both poetry and philosophy are means with him; the ultimate aim being life and religion. To Iqbal, religion, philosophy and higher poetry deals with the same problems, though their respective approaches and methods differ. That is why he is rightly called the philosopher of life and action, and is one of the important vitalists of his own times.

Iqbal and Nazrul both aim at raising the Muslim dignity in Sub-continent.

CONTRIBUTION TO MUSLIM DIGNITY.

Nazrul wrote stirring poems for inspiring youths, students, peasants, fisherman, labourers, women and the alikes. As a poet, his heart swelled up in sympathy for the "have notes".⁽⁴⁾ He dabbled in journalism, but this was not for money, rather it was for the propagation of his views to free mankind from anguish and bondage. For the country and humanity, Nazrul Islam was always ready advocate of inter-communal harmony. His writings reflect his inner feelings, emotions and sincerity on this count. His poems, songs and ghazals prominently portray Islamic values of life that expound intrinsic tenets of Qur'anic teachings.

He exhibits this understanding of Islam in his song titled:

(GREAT IS THE CONGREGATION THIS DAY)

Great is the Congregation this day on the Eidgah of Shaheeds!

In the world will prevail again the Islami Dispensation indeed!

Turan and Iran, Hijaz and Egypt, India, Morocco and Iraq, all

Stand, hand in hand, in serried ranks this day!

Those who unconscious lay, buried in tears and sighs, seek

Firdaus this day, on rising from sleep with the newer fervor of life!

You too come and join the great Congregation, forgetting worldly distraction.

Those who lay in prison, bereft of life, have risen to life again, and rush to the field, sword in hand and bold in heart, to fight the battle again!

Changed this day is the Decree of Fate,
And hence this call of Hope and Faith!⁽⁵⁾

Nazrul had written quite a large number of deeply religious poems. He wrote many moving devotional songs about Prophet Muhammad

*ALLMA IQBAL AND QAZI NAZRUL'S
CONTRIBUTION TO MUSLIM DIGNITY.
DR. MOHAMMAD ABU TAYYUB KHAN*

Abstract

Qazi Nazrul Islam (1899 - 1976) was the great Muslim poet of Bengal. His contributions in the fields of sub-continent politics, Bangla literature, culture and the Muslim renaissance in South-Asian sub continent were substantive, deep and unique.

His literary activities were spread over a period of about twenty-five years from 1917 to 1942. ⁽¹⁾ His writings had great robustness and boldness. At childhood, Nazrul Islam lost his father and had little support to survive from poverty in the early part of the twentieth century. At the age of eight Nazrul passed the lower Primary examination from the 'maktab' ⁽²⁾ (religious institute). His knowledge of Muslim heritage and respect for Islam was deepened and strengthened following his employment as 'khadim' ⁽³⁾ or attendant at a 'dargah' of 'Haji Pahelwan' after his religious education. Later on he cultivated poetry while he was at Naushera (N.W.F.P.) and Karachi as sepoy of British Bengal 49th Regiment during First World War. It is reported by Azharuddin Khan in his book 'Bangla Sahitye Nazrul' (1997) that one 'Moulavi' (religious cleric) from present Pakistan's Punjab, employed in the Bengal Regiment, recited Diwan-i-Hafiz to Nazrul. Nazrul learnt Persian from the Moulavi as well to educate himself on Hafiz and gained sufficient knowledge of ghazal. Nazrul's literary career infact blossomed at Karachi, though he started writing poems at his birth place Churulia in Bengal (Now in India).

Also, Dr. Muhammad Iqbal is a great thinker of the Muslim world. He holds a very prominent place among the whole line of the Muslims philosophers, though his place is unique in so far as the current century is concerned, for there is hardly any contemporary Muslim thinker who can match with him. This amply accounts for the high and prestigious position he enjoys, not only among the Muslims of the Sub-continent, but throughout the world of Islam. He is not only a great Muslim thinker, but also one of the most notable philosophers in the world today, because very few philosophers have exercised so deep and vast an impact on their

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complete education to mankind. Religion of Islam is not dependent on the prayers, but it spreads on the whole life from the Birth till death, from cradle to grave, to live like the Prophet, a life there is a complete guidelines for social living.

In this respect The Prophet Muhammad (P.B.U.H) was provided practical and theoretical guidance for living a compatible life and to politely behave with each other. It was created to make our society a better place to live. We must act upon and sacrifice and do welfare with others. If we want to live and create peace and harmony, we must act upon all the teachings of the Holy Prophet Muhammad (P.B.U.H), "May Allah bless us all to follow the Prophet Muhammad (P.B.U.H) and His teachings, Ameen"!

CONCLUSION:

The Prophet Muhammad (P.B.U.H) was not an ordinary man, a mortal, but a mortal nonetheless. At the theological level, this means Muslims do not believe in the re-incarnation or the second coming. At the practical level, that too has significance. While Muslims duly and properly praise the Prophet Muhammad (P.B.U.H). Perfection is after all solely the attribute of Allah. It is purportedly said, rather than what he actually said. The only authentic ones are those recorded in the holy Quran. At the personal level, the fact is that The Prophet Muhammad (P.B.U.H) is a mortal means that his exemplary qualities are within the capability of every one of us to follow. That is the beauty of our Prophet Muhammad (P.B.U.H). He forbade what would be considered today as a personality cult. Had the Prophet Muhammad (P.B.U.H) not done so, every Muslim home would be adorned with his portrait, cities named after him, and statues erected in his honor. For added measure, Muslims would be sporting amulets bearing his name or likeness for protection and good luck charms. May the blessings of Allah be upon him, his Family, and his Companions, Ameen. The tradition of recording his actions and sayings (*Seerah*) began long after his death. Bukhari, whose collections of *Hadith* were deemed most authentic, was not even born till about 200 years after the prophet's decease.

on the ground with the followers, all were hungry for several days. It was cold weather, cold wind was blowing, with all others; The Prophet Muhammad (P.B.U.H) had stone fastened on his stomach. All the followers present at that time, the *Ansaars*, the immigrants took part in the digging of trench. They all fetched sand and said that we accepted you as our Prophet and we would fight against the enemies. The followers involved in digging the trench and brought sand and bricks. The stomach of The Prophet Muhammad (P.B.U.H) became dusty by fetching bricks and sand.

During digging a strong cliff came in the way the followers could not break it. The Prophet Muhammad (P.B.U.H) held the shovel and struck it. The cliff /stone broke into pieces in one stroke.

The Prophet Muhammad (P.B.U.H) had advised in all matters and walks of life to the followers. The Prophet Muhammad (P.B.U.H) gave practical examples in all matters. When Prophet was working the followers felt proud to be with The Prophet Muhammad (P.B.U.H) on the same activity.

The Prophet Muhammad (P.B.U.H) formed a society which was replicable and an exemplary for others, The Prophet Muhammad (P.B.U.H) provided example of sacrifice.

When having thirsty in one of the expeditions The Prophet Muhammad (P.B.U.H) was drinking water as he was very thirsty after a hard work. He was given water and same time a voice was heard for drinking water. The water was sent to him, the drop of water was close to the mouth of this soldier. When it was close to the mouth and throat was ready to accept a drop. The drop was offered to some other, who was close by and asking water, what an example of sacrifice. There is no another example in the world for such sacrifice. When offering water to others said, "I cannot see the trouble of my brothers. Give them first and then give water to me".

There were two brothers in a battle and when water provider reached with water to this first brother. He said, "Give it to my other brother, but when in a hurry, he reached to him, he died. When returned to the first thirsty soldier he was also dead, they both died by preferring on each other. This is an example of sacrifice. They preferred others on their own need for water.

The readers: The Islam is a universal religion. The Prophet Muhammad (P.B.U.H) was sent to tell the mankind about the dooms day and the day of resurrection. The Prophet Muhammad (P.B.U.H) appeared with a

The best achievements of the personality of The Prophet Muhammad (P.B.U.H) included ones who always spoke truth, loved others, loved his neighbors, he was merciful to others.

The Prophet Muhammad (P.B.U.H) was brought up in an environment that no one was as pure and dignified, in his childhood, as equal to the Prophet.

The Prophet Muhammad (P.B.U.H) always fulfilled the promises and used to say, "By not fulfilling promise one becomes a traitor." It creates a social evil in the society. The Prophet Muhammad (P.B.U.H) always kept the promises. According to *Abdullah Abi Al Himad Radhi Allah anhu* (May Allah Be Pleased with Them). "Before accepting Islam, I had to pay something to The Prophet Muhammad (P.B.U.H) and I promised to come back within few minutes." When I went home and forget it, the third day, I remembered that I had promised to The Prophet Muhammad (P.B.U.H) to go back to him. He would wait for me. When I went back at the promised place The Prophet Muhammad (P.B.U.H) was there waiting for me for three days at the same place. The Prophet Muhammad (P.B.U.H) said, "I have been waiting for you here for three days".

The world did not see a person so steadfast and truthful in his words and promise that for three days stayed at the same place waiting for the person who promised to return with no time. There is no one who would wait for three days and would not scold the traitor.

In spite of being the leader involved with others in all matters and work of life. In the construction of '*Nabvi Mosque*' there were date trees, The Prophet Muhammad (P.B.U.H) told to cut them down and then order to make bricks and himself involved to make bricks, with the other followers. The Prophet Muhammad (P.B.U.H) fetched the bricks for the construction of the Mosque.

"It is not the burden of the dates; it is the best burden, Oh, Allah, in fact the reward is at the end. So have mercy on me and all the *Ansaars*, and immigrants, and the followers of The Prophet Muhammad (P.B.U.H) recited this verse.

Translation: "If we sit down and the Holy Prophet Muhammad (P.B.U.H) worked alone, that this act would be bad for us".

During the battle of *Ahzab*, when the trench was dug, The Prophet Muhammad (P.B.U.H) himself held the shovel in his hands and struck it

The teachings of The Prophet Muhammad (P.B.U.H) are promoting peace and harmony in the society. The Prophet Muhammad (P.B.U.H) has preached all the matters that are needed for a person to become true and complete human being. He becomes a respectable part of the society.

The personality of The Prophet Muhammad (P.B.U.H) is full of blessings. The Prophet Muhammad (P.B.U.H) himself first acted upon the things than taught. The things forbidden and the things advised to follow are the part and parcel of the character of the Prophet.

The Prophet Muhammad (P.B.U.H) preached about good deeds and acts that he practiced and advised to speak truth, never told lie, The Prophet Muhammad (P.B.U.H) was called the *Sadiq* (the true) even the enemies accepted The Prophet Muhammad (P.B.U.H) as a true person.

The Prophet Muhammad (P.B.U.H) preached to be good and cautious to the neighbors. He always believed in making relationships. He preached to endure the pressure, to forgive others. He gave the best examples of forgiveness.

There is no example in the world equal to Prophet Muhammad (P.B.U.H). He condemned the love of the world and its things. In spite of being king of the two worlds he lived a life of simplicity. He has advised to pray God. He ordered the prayers and thankfulness to Allah. He practiced all this himself.

The Prophet Muhammad (P.B.U.H) advised to be sympathetic to the poor and practiced himself to look after the poor. He always treated the slaves with kindness. The Prophet Muhammad (P.B.U.H) as a social leader and pioneer of the most civilized society founded in *Madina* always treated the servants kindly. There is no example of other person for being kind, sympathetic to poor, slaves, servants, and the needy as the Holy Prophet, was in the world.

In short it can be summarized that The Prophet Muhammad (P.B.U.H) took part in each and every activity that happens around him.

When it was said that The Prophet Muhammad (P.B.U.H) you are a beloved of the God and yours sins have been forgiven you need not to pray whole night the Prophet Muhammad (P.B.U.H) replied, that "I am thankful to God".

Hadith No. 2578) That he is not a well wisher of the humanity. It has been proclaimed the one who overspends is a selfish. This practice has destroyed the nations before you. It encouraged them to kill each other and the importance of Hiram over *Halal* and destroyed them. (It creates no distinctions among Hiram over *Halal*).

It is forbidden to destroy things. According to *Abu Hurrera Radhi Allah anhu* (May Allah Be Pleased with him). The Prophet Muhammad (P.B.U.H) said, "Three things are liked and three things are disliked.

The things that are liked:

1. Pray to God only,
2. Trust fully on God,
3. Do not shake your faith

The things that are disliked:

1. The delaying in doing work.
2. Ask too many questions.
3. Destroys the property.

The Aman Nori in the *Sharah* Muslim wrote the reason for forbidden destroying of property is equal to creating a confrontation in society. God dislikes the one who destroys property. When one destroys his property than he would find means and methods to get hold of others property.

Telling lie is another social evil, the liar has been cursed. In economic and trade it is the biggest form of destroying business. Telling lies in the business destroys its foundations. The level of the things decreases. Therefore, it is forbidden to tell lies in the business discourse. It is said that the true person, the trader is from among the Prophet, the truthful persons and the Martyrs would be among the Prophets at the domes day. By this incentive if people, the traders and others promote and speak truth in the trade, the society shall be on progress and would developed.

The Prophet Muhammad (P.B.U.H) has taken into consideration the welfare and development of the society there is no comparison in other religions. The Prophet Muhammad (P.B.U.H) was sent as the Blessing to the entire world and the mankind.

The personality of prophet is a blessing for all the nations, the entire world. The Prophet Muhammad (P.B.U.H) provided guidelines for the Muslims and non Muslims. All the things that are harmful for the society are forbidden. These are slowly taking the society towards the evil.

1. Who makes liquor?
2. Who takes it? Or uses it,
3. Who shifts it or transport it,
4. One who operates the business of liquor?
5. The one who drinks,
6. The provider of liquor,
7. The sellers of liquor,
8. The one who takes or make money,
9. The buyer of liquor,
10. The one who supports the business.

The drinking is the origin of all social evils. The drinker becomes prone to all social ills/evils/crimes. The peace and prosperity of society is disturbed. Therefore, to remove all the evils from the society and to save all the inhabitants from crime and other conflicts The Prophet Muhammad (P.B.U.H) as a social leader has forbidden drinking. The drinking actually breeds crime therefore, drinking has been condemn and forbidden. Human being can remain healthy and prosperous by avoiding drinking liquor.

The Prophet Muhammad (P.B.U.H) has forbidden hoarding very strictly that it creates an uneven society; it creates hunger, and starvation. The Muslim who is involved in hoarding of food items, "God may make him poor and leper". To keep the social harmony in the society The Prophet Muhammad (P.B.U.H) has forbidden hoardings⁽²⁴⁾. (*Idrees Kandahlvi Seerate-e-Mustafah*)

The Prophet Muhammad (P.B.U.H) has forbidden the eating of the food and taking away someone's luggage unlawfully. Taking someone's things without permission is Hiram. The Quran proclaimed it very clearly "Do not eat and snatch someone's items without permission. Don't take him to the authorities to capture his property". (*Surah Baqra verse. 188*)

In this Surah it is forbidden to capture other's property by exploiting them. Over spending is forbidden. Over spending is declared as unlawful it creates an evil in the society it deprived the beggars. It creates economic and social disparity in the society. The over spender is the brother of devil.⁽²⁵⁾ He who overspends is follower of devil and creates unrest in society. (*Idrees Kandahlvi Seerate-e-Mustafah*)

It is condemned, as it destroys the sympathy from society. Human beings become selfish and greedy. It is said that he who overspends, forgets the welfare of society but becomes a source of exploitation. (*Sahi Muslim*

(P.B.U.H) with the authority. It was said for that matter that if anyone takes some portion from the *Zakat*. The Prophet Muhammad (P.B.U.H) said, "He shall be punished on the Day of Judgment". "The same things shall be put on the neck of the person who takes it away". "The things shall speak out in their own languages". It may be a camel or sheep or a goat or cow etc. The Prophet Muhammad (P.B.U.H) then raised his hands to the extent that everyone saw the white hairs under his arms and said, "Oh Allah I have preached your words".⁽¹⁹⁾ (*Surah Baqra v. 188*)

The Prophet Muhammad (P.B.U.H) also forbade the usury. Taking interest on the loan or money given to someone. It eats the society like ants. It makes it empty and the wealth concentrates in the hands of few persons. It deprives the hundreds and thousands and sometimes millions. It makes the society dependent on few. The Holy Quran has forbidden this business very strongly. The Holy Quran has declared this type of business a heinous crime against the society and the humanity. The Prophet Muhammad (P.B.U.H) said, "Be afraid of the wrath of God and forbid the act of usury and taking of interest on the money given to someone in need". Be aware of the wrath of God. It is said that if you cannot forgive the interest than get ready for the battle between God (his prophet) and the usurper (one who takes an interest). If you do not follow the teaching than get ready for a battle with prophet and God.⁽²⁰⁾ It is said, "If you repent, than only get/take the principal amount". "Do not exploit others and you shall not be exploited". (*Surah tul-Nabi verse 27*)

The Prophet Muhammad (P.B.U.H) made it clearer, that, "a person who takes one.⁽²¹⁾ Dirham of interest is equal having a rape of 36 times". (*Sahi Muslim*)

In Islam drinking and gambling is forbidden very strongly. It is warned, "Be aware of these evils, the devil wants to create conflict and confrontation.⁽²²⁾ To create enmity among you by drinking and gambling, so keep away and be aware" (*Surat Maith verse 90, 91*) The Prophet Muhammad (P.B.U.H) proclaimed. "If someone buy any **commodity / food items** than he should not sell it to others before taking its custody.

About drinking, The Prophet Muhammad (P.B.U.H) has cursed on⁽²³⁾ ten persons. It is said, according to *Hazrat Unis Radhi Allah anHu* (May Allah Be Pleased with him). (*Sikawa Sharif Tirmizi Wa Bin Maja, translation as Mazahir Huq, Jaded Sharh Shikwa.*)

of bad acts. The Prophet Muhammad (P.B.U.H) also advised to act upon all activities that help to become a social and civilized person.⁽¹⁴⁾ (*Abu Daud Hadith No. 4792*)

The Prophet Muhammad (P.B.U.H) preached that the religion Islam did not allow to earn through unlawful means. Although, Islam encourages to take part in lawful economic activities.⁽¹⁵⁾ (*Shuab Al Iman*) The Prophet Muhammad (P.B.U.H) proclaimed that the lawful earning is the biggest command after daily prayers.”⁽¹⁶⁾ (*Surah Al Maidah*)

The Prophet Muhammad (P.B.U.H) said, “⁽¹⁷⁾ The one who earns by lawful means is friend of GOD”. (*Mushka Al MISABAH*)

The Islam encourages earning by healthy activities that no one shall beg others at the time of need. It is said, “That each one shall engage in activities according to his/her capacity, strength and ability”. “To earn for family members, forget the reward and donate generously”. But it has been forbidden unlawful means of earnings, because it makes discomfort in the society. It creates conflict and confrontation situation in the society.

The Prophet Muhammad (P.B.U.H) as a social leader introduced and implemented rules and regulations to govern the society to create peace and harmony.

The Prophet Muhammad (P.B.U.H) has forbidden the forgery and cheating. The Prophet Muhammad (P.B.U.H) proclaimed, that, “a person who cheats is not from among us”. The Prophet Muhammad (P.B.U.H) has strongly condemned and forbidden bribe. That, “the one who bribes and take it, are both punishable and shall go to hell”

Dishonesty is also forbidden, in one of the sermon of The Prophet Muhammad (P.B.U.H) it was said, that The Prophet Muhammad (P.B.U.H) sent one.⁽¹⁸⁾ (*Abn-e-Majah*) Amaal to collect *Zakat* and while he returned took some portion of the *Zakat* for himself as claiming, it was given or donated to him while collecting *Zakat* (*Sunan Al Tarmizi Hadith No. 1336*)

The Prophet Muhammad (P.B.U.H) preached about it, saying, “If the Amaals sit in his own house and would say that the *Zakat* would be paid or donated to him at home. Who will pay him”? It was given to the Amaals only because they were sent by The Prophet Muhammad

There is tradition according to *Hazart Abu Saeed Radhi Allah an Hu* (May Allah Be Pleased with him).

That The Prophet Muhammad (P.B.U.H) was distributing some things among the needy and the same time a person fell on him to remove him The Prophet Muhammad (P.B.U.H) pushed with a stick and it struck him hard and he screamed loudly. The Prophet Muhammad (P.B.U.H) said to this man come and take revenge. The Prophet Muhammad (P.B.U.H) handed himself over to him and ask him to take revenge, but this man forgave the Prophet.(11) (*Zad Al Talbin Bahiqi*).

This incident showed that The Prophet Muhammad (P.B.U.H) was a great man. Who proved that all human beings are equal before the law? And that there is no one above the law and has any immunity. The *Shariah* has forbidden defaming others just to take revenge for the sake of self respect or false accusation. If someone accuses others it creates misunderstanding in the society. Therefore, the *Shariah* has allowed the accused person to approach the judge / court and file a suit against the same person. The Islam teaches to respect the individual and protect the right and self esteem of the others. Therefore, it takes the full responsibility to protect the rights of the people. The Prophet Muhammad (P.B.U.H) as a social leader has forbidden accusing, blaming and abusing others. The Prophet Muhammad (P.B.U.H) proclaimed that God become angry when someone blames, abuses, or defame others.(12) (*Jamih ul Tirmizi*)

God dislikes a person who speaks evil of others. The Prophet Muhammad (P.B.U.H) has ordered to look after the right of others. Taking away someone's belongings by unlawful means is forbidden. If anyone takes away the property or the possession of someone else or a piece of land even if it is equal to a finger. At the time of judgment God shall punish him for taking away the lands as equal to 7 lands.(13) (*Sahi Bukhari Al Hadith*)

The Prophet Muhammad (P.B.U.H) made and introduced the social laws that having followed them the society shall be peaceful, harmless, and prosperous, shall be equal to paradise on earth. The Prophet Muhammad (P.B.U.H) has forbidden all type of evils that create disorder in the society. Even forbid all acts which may create disharmony in the society. It includes bad language, lies, blame, dishonesty, hurting others, abuse, bribery, slavery, gambling exploiting by taking interest on money and services. The Prophet Muhammad (P.B.U.H) has even forbidden all sorts