THE NEED FOR AN IMAM

English translation of Zuroorat al-Imam
by Ali Bin Abdul Kadir B.A., LL.B. (Alig)

In the name of Allah, the most Beneficent, the ever Merciful.
All praise is for Allah, and peace be on his servants who are His elect.

Now it should be transparently clear that it is established on the authority of a hadith (a correct report of the saying of the Holy Prophet, peace and blessings of Allah be upon him) that the death of one, who fails to recognise the Imam of his time, is like death in the days of ignorance before Islam. This saying of the Holy Prophet, peace and blessings of Allah be upon him, may suffice to make the heart of a person, who guards against the displeasure of Allah, yearn for the Imam of the time. For death in the days of ignorance is such an all-embracing misfortune that no evil, and no ill-luck, is outside of it. By reason of this treatment, bequeathed to us by the Holy Prophet, peace and blessings of Allah be upon him, it therefore became obligatory that every seeker after truth should unflaggingly engage himself in the search for the true Imam.

This is not correct that every person who has a dream come true, or to whom the door of divine revelation is opened, may be given this name. On the other hand the real content of the word 'Imam' calls for some other all-comprehensive assignment, and a state of total perfection for reasons of which a man is designated as Imam in the heavens. And this is obvious that no person can be called an Imam only for the reason of guarding against evil, and purity of character. Almighty Allah teaches a prayer, in the Holy Quran, "Make us Imam for those who guard against evil" (25:74). Therefore, if every person who guards against evil were an Imam, it will follow that all believers who guard against evil are IMAMS. But this stuff is contrary to the intent of the Quranic verse. In the same manner every recipient of divine revelation, or every one blessed with dreams that come true, cannot, on the textual authority of the Holy Quran, be regarded as an Imam. For the Holy Quran has glad tidings for the general body of believers: "For them is good news in this world's life and in the Hereafter" (10:64) meaning that believers will be bestowed this favour in this earthly life, that they will often have dreams coming true, and will receive truly divine revelations.

Again the Holy Quran has at another place: "Those who say, our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved" (41:30) meaning that those who believe in Allah, and thereafter remain steadfast in this belief, the angels keep narrating to them words of revelations containing glad tidings, and minister comfort to them. This is just as the mother of Moses was comforted through divine revelation. But the Holy Quran makes it manifest that such divine revelations or dreams are spiritual favours for the general body of believers,
MUHAMMAD THE GREATEST MAN OF HISTORY

"If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad?... Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask: Is there any man greater than he?"

- Alphonse de Lamartine in *Histoire de la Turquie*

QUR'AN, THE GREATEST SPIRITUAL FORCE

"It is the one miracle claimed by Muhammad - his standing miracle, he called it - and a miracle it is."

- Bosworth Smith

"Never has a people been led more rapidly to civilization, such as it was, than were the Arabs through Islam... And to it was also indirectly due the marvelous development of all branches of science in the Moslem world."

- New Researches by H. Hirschfeld

"Here, therefore, its merits as a literary production should, perhaps, not be measured by some preconceived maxims of subjective and aesthetic taste, but by the effects which it produced in Muhammad's contemporaries and fellow-countrymen. If it spoke so powerfully and convincingly to the hearts of his hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well organized body, animated by ideas far beyond those which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilized nation out of savage tribes, and shot a fresh woof into the old warp of history."

- Dr. Steingass, *Hughes' Dictionary of Islam*

THE BEAUTIFUL CHARACTERISTICS OF ISLAM

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phases of existence which can make itself appeal to every age. I have studied him - the wonderful man - and in my opinion far from being an anti-Christ, he must be called the Saviour of Humanity. I believe that if a man like him were to assume the Dictatorship of the modern world, he would succeed in solving problems in a way that would bring it the much needed peace and happiness. I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today."

- George Bernard Shaw
men or women, and by reason of being recipients of these revelations they cannot rise above the need for the Imam of the time. Most of these revelations of the ordinary believers relate to their personal matters, and dissemination of knowledge does not take place through them, nor do they stand up to any great challenge.

Many of these revelations do not befit reliance, rather some times they cause a person to stumble. And till there is infusion of knowledge by the Imam catching hold of one by the hand to give support to one, surely no one is immune from the perils besetting all around.

A testimony to this phenomenon is available even in the early days of Islam. For a man who was the scribe of the Holy Quran, on account of his proximity to the light of prophethood, would some times have a revelation of the Quranic verses at the same moment when the Imam i.e., the Holy Prophet, peace and blessings of Allah be upon him, was about to dictate to him that particular verse. One day the thought came to him, "What difference is there between me and the Holy Prophet, peace and blessings of Allah be upon him, I too receive divine revelation". And because of this thought he was made to perish, and it is recorded that even his grave threw him out. Likewise was Bal'am made to perish.

But Hazrat Umar, may Allah be pleased with him, too was blessed with divine revelation. He did not regard himself of any consequence, and did not wish to share the true Imamate that the Lord of the Heavens had established on the earth. Rather he regarded himself a lowly servant and a bondsman. Therefore, Allah's bounty made him a deputy of the true Imamate.

Owais of Qarn was also blessed with divine revelation. He took to such humility that he thought it a disrespect even to come face to face with the Orb of Prophethood and Imamate. Our master Hazrat Muhammad Mustafa, peace and blessings of Allah be upon him, would many times say, facing Yemen: "The fragrance of the Beneficent Allah comes to me from the direction of Yemen". This was an indication that the light of Allah had come down to dwell in Owais.

But it is said that now-a-days most men do not realise the need for the true Imamate, and from one true dream or a few phrases of revelation they conclude that they have no need for the Imam of the time. "Are we any the less?" they think, and do not even consider that such a thought is altogether sinful. For, our Holy Prophet, peace and blessings of Allah be on him, has established the existence of the necessity spoken that whoever will come to Allah, in a state such that he has not recognised the Imam of his time, will come to Him sightless, and will have died a death like the death in the days of ignorance. The Holy Prophet, peace and blessings of Allah be upon him, has not provided in this hadith any exception for any one, may he be blessed with divine revelation or true dreams.

From this it appears very plainly that, be one a recipient of divine revelation or blessed with true dreams, if one is not within the fold of the Imam of the time, his happy end is in peril. For this is patently clear that all believers and Muslims are addressed in this hadith, and there have been among them in every time thousands of recipients of divine revelation and true visions. Rather the truth is that during the time of the Holy Prophet, peace and blessings of Allah be upon him, there must be many crores of persons favoured with divine revelation.

Apart from this it is also established on the authority of the Hadith and the Quran that during the days of the Imam of the time if some one receives a true dream or a revelation, that phenomenon is in reality a mere reflection of the light of the Imam of the time, which light will fall on hearts eager, willing, and receptive. The fact is that when the Imam of the time appears in this world, thousands of beams of light follow in his wake, and a state of expansiveness unfolds itself in the heavens. With the dispersal of spirituality and heavenly radiance capabilities for attaining the truth wake up. Then whoever has the faculty to receive divine revelation, a succession of such revelations commences for him, and whoever has the faculty to understand and grasp matters pertaining
to religion by means of contemplation and deliberation, his powers of thinking and meditation are enhanced, and whoever has the inclination towards worship, pleasure and happiness is bestowed on him in acts of worship and adoration, and whoever enters into dialogue with followers of other faiths, he is given the power of reasoning and conclusive arguments. All these matters in truth are the result of the proliferation of spirituality which comes down from the heavens in the wake of the Imam of the time, and descends on the heart of every receptive person. And this is a universal rule and divine practice which has come to our knowledge through the guidance of the Holy Quran, and the correct report of the Hadith of Holy Prophet, peace and blessings of Allah be upon him. Personal experiences have demonstrated this rule to us.

But the time of the Promised Messiah has a distinctive character of even a higher order than this, and it is this that in the books of the earlier prophets, and in the Hadith of the Holy Prophet (peace and blessings of Allah be upon him), it stands recorded that at the time of the advent of the Promised Messiah this proliferation of heavenly light will be to such an extent that even women will have divine revelations, and minor children will prophesy, and common people will speak with the help of the Holy Spirit. And all this will be a mere reflection of the spiritual eminence of the Promised Messiah, just as wall is illuminated when the sun's rays fall upon it. And if the wall is washed white with slaked lime and paint, it shines all the more, and if mirrors are set into the wall, their light increases so much that the eye ceases to have endurance of it. Yet the wall cannot claim that it is possessed of all this in its own self. For after sun set no trace remains of that light. Likewise all the lights of divine revelation are a reflection of the light of the Imam of the time. And if there be no unlucky turn of fortune, and no tribulations ordained by God, a fortunate man can quickly grasp its precise point.

And, may God forbid, if one does not understand this Divine Secret, and after hearing the news of the advent of the Imam of his time, does not hold himself fast to an attachment with the Imam, then such a one at first displays complacency towards the Imam. Complacency in turn breeds estrangement, and estrangement in its own turn begins to increase mistrust, and mistrust gives rise to enmity, and enmity, we seek refuge in Allah, finally ends up in loss of faith.

This is just as it was at the time of the appearance of the Holy Prophet, peace and blessings of Allah be upon him, when there were thousands of monks who were recipients of divine revelation, and who had bestowed upon them true visions, and who would recite the glad tidings of the near advent of the Prophet of the latter days. But when they did not accept the Imam of the time, who was the Seal of the Prophets, the lightening of God's wrath destroyed them, and their link with Almighty God completely snapped down. What is written in the Holy Quran about them needs no recounting. They are the people about whom it has been said in the Holy Quran, "and aforetime they used to pray for victory against those who disbelieved"...(2:80). This is the real meaning of this verse that these people were given to praying to God Almighty for succour to their faith, and divine revelations and true visions were bestowed on them. Although the Jews, who had transgressed against Jesus, peace be upon him, had fallen from grace in the sight of God, but when the Christian faith, on account of its inculcation of the worship of a created being, instead of the Creator, came to die, and truth and heavenly light ceased to reside in it, the Jews of that time were absolved of the sin of not joining the Christ's fold. It was then that for a second time heavenly light was engendered in them, and there began to arise among them many who were endowed with divine revelation and true vision; and among their monks there were persons of a holy state of life who would always receive divine revelation that the Prophet of the latter days and the Imam of the time was soon to be born. It was on this account that some of their divines, on receiving divine revelations from God Almighty, had emigrated into the Arabian Peninsula. So much so that every child among them had the information that soon a new dispensation was to be set up by the Heavens. This is the meaning of the verse: "Those whom We have given the book recognise him as they recognise their sons...(2:146). That is, they so clearly recognise that Prophet as they
recognise their own children. But when the Promised Prophet, peace and blessings of Allah be upon him, made his appearance, self-esteem and prejudice put most of the monks to spiritual death, and their hearts turned black. But some fortunate ones possessed of Innate goodness became converts to Islam, and their conversion to Islam turned out to be good. This is, therefore, an occasion to fear, and an occasion to fear exceedingly. May not God Almighty bring a believer to an unfortunate ending like that of Bal'am. May God save this Ummah from trials and tribulations, keep the black eye of the Jews far from them. Amen, and again Amen.

TRIBUTES TO THE FOUNDER OF THE AHMADIYYA MOVEMENT IN ISLAM

By the Late Maulana Abul Kalam Azad

Having achieved in twenty years what others could not have done in 200 years, the Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad Sahib, passed away on May 26, 1908, at Lahore. The last words on his tongue were 'Allah, my beloved Allah.' To his beloved Allah he went back, to Whom he belonged. May Allah shower his choicest favors and blessings on him, Ameen!

Maulana Abul Kalam Azad was an outstanding religious leader of the subcontinent and an author, who later joined the political movement against the British, went to prison, and ultimately became, after independence, the Federal Minister of Education in the Nehru Government of India. He was acting as the editor of the Vakeel of Amritsar (Punjab), a paper of high standing, during the temporary absence of its permanent editor, Maulana Abdullah Al-Imadi, when Hazrat Mirza Sahib passed away. Maulana Abdul Kalam Azad wrote the following editorial on the deceased:

'That man, that very great man, whose pen was magic wand and whose tongue was spell-binding; that man whose brain was a complex of wonders, whose eye could revive the dying and whose call aroused those in their graves, whose fingers held the wires of revolution (moral, spiritual and religious) and whose two fists were two powerful batteries; that man who for 30 years was for the religious world an earth-shaking quake, who, like the trumpet of the doomsday, awakened those lost in the slumber of this life, left this world empty-handed. This bitter death, this cup of poison, which entrusted the deceased to the dust, will remain on thousands, may millions, of tongues, as the words of bitter disappointment and regret. The stroke of death which slaughtered, along with one who was very much alive, the hope and longings of many, and wails it raises of lament, will remain in memories for a long time to come.

'The passing away of Mirza Ghulam Ahmad Sahib Qadiani is not such an event that a lesson should not be learnt from it, nor should one be content with consigning it to the passage of time to efface. Such people who cause a revolution in the religious world, or the world of intellect, do not come into the world often. These sons of history in whom it rightly takes pride are very rarely seen on the world scene, and when they do come they demonstrate to the world a revolution to remember.

'In spite of our serious differences with Mirza Sahib in respect of some of his claims and beliefs, his separation for ever has convinced the educated and enlightened Muslims that one of their very great personages has left them. And with him the mighty defense of Islam against its opponents, which was linked with this person, has come to an end. His peculiarity that he performed against the enemies of Islam the duty of a victorious general, compels us to express openly our feeling that the grand movement which for a long time defeated and trod over our enemies should be continued in the future also, and that too
if ill-fortune does not obstruct peace and good-fellowship (between Muslims) 
- with the compulsory partnership required by a joint duty, and in consonance 
with the blessed principles of Islamic consensus.

'Mirza Sahib appeared in the front line of lovers who for Islam accepted the 
dedication to sacrifice their time from cradle, through the springs and autumns, 
to their graves in fulfilling the pledge of loyalty to their beautiful beloved 
(Islam). Sayyid Ahmad, Ghulam Ahmad, Rahmatullah, Ali Hassan, Wazir Khan and 
Abdul Mansoor, these were men who were foremost and in front (in the service 
of Islam) and who took on its defense and were busy in that effort till the 
end...

'Mirza Sahib's literature which was produced by him in his confrontation with 
the Christians and the Arya Samajists has received the seal of general approval. 
And in this peculiarity, he stands in need of no introduction. We have to 
recognize the value and greatness of that literature from the bottom of our 
hearts, now that he has completed his task. That is because the time when Islam 
was surrounded and was under attack from all sides cannot be effaced from our 
memories nor forgotten. And the Muslims who were entrusted with the safety of Islam 
by the Real Saviour, in this world of material means and causes, were lying 
flat sobbing in the aftermath of their shortcomings. And they were doing nothing 
for Islam, or perhaps they could do nothing. On the one hand the attacks were 
so virulent that the whole of Christendom was bent on blowing out the light 
of Islam, which alone enlightened the true reality, as it (Christendom) found 
it to be an obstruction in the way (of its darkness). And the powerful forces 
of wiliness and wealth were behind the back of these attackers. On the other 
hand the weakness of the defense (of Islam) was such as if against the enemy's 
cannons they did not have even arrows. And counter-attack or defense did not 
exist whatsoever. Because, against reality and through the misfortunes of our 
evil deeds, the Muslims were held to be the moving spirit behind the riots of 
1857, therefore in all Christian countries, particularly in England, there was 
a storm of political agitation against the Muslims. And the Christian missionaries 
exploited it no less than their ancestors who exhorted the Christians to fight 
the Crusades. Just about when their religious passions were about to cure their 
hereditary rancour of twelve to thirteen centuries by achieving its objective, 
the defense of Islam began, in which Mirza Sahib had a part. That defense not 
only shattered to pieces the initial influence which Christianity had because 
of its being under the protection and promotion of the Government. And thousands, 
and millions of Muslims were saved from this dangerous attack which deserved 
to succeed otherwise. Not only that, but the talisman of Christianity itself 
was blown away like smoke ....

'so this service rendered by Mirza Sahib will place the coming generations under 
a debt of gratitude, in that he by joining the front rank of those waging Jihad 
by the pen discharged their duty to defend Islam. And he has left as his memorial 
a literature which will last so long as the Muslims have blood running in their 
veins and the championship of Islam is visible as their national symbol.

'Apart from that, Mirza Sahib performed a very special service of Islam by crushing 
the poisonous fangs of the Arya Samaj... The writings he produced highlight 
the claim that they cannot possibly be overlooked however much the defense of 
Islam may be enlarged in future.

'Natural ability, application and dexterity, and continuous debates (with the 
opponents of Islam) had lent Mirza Sahib a special splendor. He had vast knowledge, 
not only in his own religion, but also of other religions. And he used to 
to make use of his vast knowledge with great finesse. His preaching and persuasion 
had acquired such ability that the person addressed, whatever his ability or 
his faith, was thrown into deep thought by his spontaneous reply ... It cannot 
be questioned that Mirza Sahib had a special ability to make Islam prevail over 
all other religions... It is not likely that a person of his status will be 
born in the religious world of Hindustan (now India and Pakistan) who would 
devote his highest talents like him to the study of religions.'
Quranic View of Intoxicants and Drug-abuse among Youths

By Dr. Muhammad Ali Aziz, F.R.C.S.

(Text of a paper read at a session of the 7th Lahore Ahmadiyya Convention on 26th August, 1975 at R.A.C.S. Hall, Tooting, London)

"O you who believe, intoxicants and games of chance and idolatrous practices and divining of the future are but a loathsome evil of Satan's doing, shun it then so that you might be graced with success." (5:90)

I have started this paper by quoting a relevant verse of the Holy Quran dealing with intoxicants. To the faithful, their application means, freedom from a great many of the problems which confront mankind. Reference to intoxicants, has been made on three occasions in the Quran dealing with the development of man.

The attitude of Islam towards intoxicants is uncompromising and unambiguous. The definition of intoxicants will include all substances which impair the normal functions of the brain thereby affecting the physical senses and distorting mental powers of judgement and behaviour to the extent that one becomes insensate to his immediate surroundings. When the prohibition was proclaimed by the orders of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, in the 5th year of Hijrah, people who heard it emptied their stores of wine immediately so that it is reported that wine flowed in the streets of Madina. Never in the history of mankind was such a deep-rooted evil as drinks so suddenly and so completely eradicated. A new era dawned in the world whereby some communities could live and prosper without this grave malignant social scourge. Of all the revealed scriptures, the Holy Quran stands out as the only one which has categorically prohibited intoxicants. "The prohibition of intoxicants is one distinctive marks of the Muslim world, its consequences can hardly be over-rated", says the Encyclopaedia of Islam. In fact if the Holy Quran had taught nothing else and achieved very little, it would still have fully vindicated its divine authority. By the same token our Holy Prophet Muhammad's mission is a striking success on the strength of this prohibition alone when one considers the numerous subsequent vain attempts by great world powers even today to solve the problems of intoxicants and drug abuse by the younger generation.

What the Holy Quran declares as 'an abomination and the work of the devil' so shun it', is fully documented today in western society in its study of the effects of drugs and alcohol on society as a whole. Permit me to review these in the light of the above submission.

The corruption and exploitation in Western society has reached the highest spike of disgrace, and despite all its scientific knowledge and achievements appears to be gradually sinking deeper and deeper in sin. Alcoholism, drug addiction, irresponsible sexual behaviour and uncontrollable permissiveness as well as the many unmentionable vices that erode human spiritual life and shatter the integrity of social norms and conventions are becoming man's future heritage. The so-called "self-assertion" and individual freedom without the corresponding responsibility among the young is producing a generation without personal dignity and alienated from a healthy society. The dignity and individuality that man achieved through religio-moral and ethical restraints has been vanishing under the pressure to readily conform to his immediate social environment.
The Islamic world unfortunately is also suffering from this contagion. Islam accepts all the bounties, goodness and benefits of modern knowledge and science but rejects all the vices and negativity that exist in Western society. The Holy Quran states the following in this regard: "God desireth ease for you, He desireth not hardship for you" (2:185). The Holy Prophet of Islam explained this by saying: "God has enjoined certain obligations, so do not abandon them. He has imposed certain limits, so do not transgress them. He has prohibited certain things, don't be tempted by them. He has remained silent about many things out of mercy and compassion, as He never forgets, so do not ask me about them".

Alcohol problems among youth and adolescents are suddenly permeating every level of society bringing misery and ruin to thousands of young lives. According to the report of the National Institute of Alcohol Abuse and Alcoholism 1.3 million Americans between the ages of 12 and 17 have drinking problems. About 33 percent to 42 percent of high school students get drunk at least once a month, 60 percent of people killed in drunken driving accidents are in their teens. A recent study by the National Highway Traffic Safety Administration shows that 25 percent of those high school students who drink say that they have driven three or more times when drunk. What is causing this upsurge in Alcoholism?

Factors associated with this upsurge

1. Drinking has become socially acceptable. 95 million in the U.S.A. alone use alcohol.

2. Advertisement through all the public media associate fun, sex and other pleasures of life with alcohol.

3. The immoral irresponsibility and exploitative measures adopted by the manufacturers of liquor in presenting alcohol in forms attractive to the eyes of young people - the so-called pop wines.

4. Parental tolerance to the child's occasional drink as a lesser evil than his experimenting with drugs.

5. The higher price of drugs and the difficulty of obtaining it readily make alcohol an easier substitute.

How does heavy drinking begin for the teenager? It starts mostly in groups although one would hear the youth as saying 'Dad drinks, mum drinks, why should not I'.

What makes an alcoholic? It is hard to agree on all the postulates advanced time and again, but some scientists feel that it has to do with blood chemistry and body metabolism while others who deal with alcoholics believe it is a matter of social and emotional instabilities and the effect of family life.

Analytical findings

1. Alcoholism and alcohol misuse continue to occur at a high rate in Western society.

2. The proportion of youth who drink has been increasing.

3. The public is ignorant of alcohol and its deleterious effects and Western attitudes about drinking are marked by confusion and dissent.

4. The economic cost associated with misuse of alcohol in the U.S.A. alone is about 25 billion a year.

5. Excessive misuse of alcohol has led to serious health hazards and an increase in liver disease, cancers, mental illness, socio-psychiatric problems,
social diseases, broken homes, divorces, delinquencies and law-suits. The statistics about consumption of alcohol are available on less than half the world's population. There are none from China and Russia. It has been reported that Europe, Japan, U.S.A., Chile and Argentina which constitute 1/4 of the world's population together account for 4/5 of the reported alcohol consumption.

Trends in teenage drinking

Studies of high school students reveal that 71 to 92 percent of high school have at least tried alcohol and this is permissible in U.S.A. as their life-style. Preliminary estimates of drug use among teensters indicate that Marijuana ranks second to alcohol in usage. 40 percent of boys and 36 percent of girls in senior high schools have used the drug.

Socio-cultural correlates of drinking

Socio-cultural factors are found to be strongly correlated with consumption patterns. Such factors as play a contributory role are: sex, age, ethnic back-ground, religious affiliation, socio-economic status, occupation, area of residence and degree of urbanisation. Sex: 68 percent of drinkers are over 21 of which 77 percent are men and 60 percent are women. Age: Heavy drinking is found in men 18-20 year group. The younger are found to be in better and robust health and are of European ancestry.

Ethnic: Irish-Americans have more drinking problems than other Americans of similar social class. Italian Americans have strong sanctions against intoxication and apply little social pressure to participate in drinking.

Religious affiliation

In some religious orders and faiths abstinence is a requirement of membership and a hallmark of orthodoxy, and in some denominations abstinence is specially encouraged and is relatively common. That religious motivation have been more successful than legal regulations in prompting both abstinence and non-harmful drinking has been well documented. Islam stands alone in its advocacy for total prohibition and its legislation was introduced in stages to achieve this success. (Refer to the Holy Quran for directives in this respect in 2: 219, 4: 43, 5: 90-91) There were relatively high proportion of heavy drinkers among the Catholics. Jews had the lowest proportion of drinkers and highest of abstinence. Liberal Protestants showed a pattern similar to that of the Catholics. Conservative Protestants had the larger proportion of abstainers and the lowest proportion of drinkers. Frequency of use of alcohol was linked with the Church attendance. Those who attended Church more often were more likely to report infrequent drinking. Religiousness and Church involvement were strongly related to abstinence. This pattern was similar among the youths.

Education

The highest percentage of abstainers 62 percent was found among persons with 8th grade education i.e., primary. In all the studied groups the least educated drank more often but less per occasion than those with more education.

Socio-economic status

Correlation between social class and alcoholic consumption is well documented. Proportionately more people on the lower socio-economic level are abstainers than those in the upper levels. Among youths the wealthier ones increase their alcohol intake after finishing high school.

Occupation

Farmers and labourers had the lowest proportion of drinkers whereas professional and businessmen had the highest proportion of drinkers. Is this incidence due
to the pressure of high living and trying to make a quick buck?

Residence

Rural areas and small towns have larger proportions of abstainers and cities and suburbs have proportionately more drinkers. The social context of life encourages the drinking milieu so that the young person cannot escape. Society and social gatherings seem to be built upon the spiruosity of alcohol and the actual behaviour is conditioned by what is permitted or forbidden within a particular social context.

Among juvenile delinquents the incidence of deviant drinking is higher than in the general teenage population. Permissiveness is thought to be a contributing influence in the development of problem-drinking among teenagers. Attitudes about alcohol misuse are very closely aligned with a variety of religious, moral and ethical values.

Health hazards of alcohol abuse

It has been the experience of physicians to correlate heavy drinking with cancers of the mouth, pharynx, larynx, oesophagus and liver. Cirrhosis of the liver is a major cause of incapacitating illness and premature death in alcohol abuse particularly in the young. Alcoholics die much younger than people in the general population. Alcohol has an anaesthetic effect on the brain and nervous tissue and reduces normal function. It is known to cause permanent damage and disability.

Rehabilitation of Alcohoholics

The best method of therapy is prevention and children of alcoholic parents are at a great risk. The Holy Quran says, 'Shun it' and therefore has the only effective approach to all the innumerable problems that are attendant upon alcoholism. That is 'prevention is better than cure'.

The question is now asked of Muslims and Muslim countries themselves who seemingly pay lip-service to Islamic values and who profess an Islamic orientation in their constitution how much importance do they attach to the observation of this Islamic legislation on absolute prohibition in their daily existence and their contribution towards a healthy society. It will be difficult to get an unanimous verdict.

The solution is a very elementary one and that is by studying Islam and appreciating the nobility and practicability of its teaching as a way of life and by implementing its blue-print for everyday living in the most meaningful manner so that body and soul are both developed in their rightful proportion and that man fulfils the purpose of his creation.

References on Alcohol in the Holy Quran

"They ask thee about intoxicants and games of chance. Say: In both of them is a great sin and some advantage for men, and their sin is greater than their advantage" (2:219).

"O you who believe, go not near prayer when you are intoxicated till you know what you say." (4:43)

"O you who believe, intoxicants and games of chance and sacrificing to stones set up and dividing by arrows are only an uncleanness, the devil's work; so shun it that you may succeed.

The devil desires only to create enmity and hatred among you by means of intoxicants and games of chance, and to keep you back from the remembrance of Allah and from prayer. Will you then keep back?" (5: 90–91)
You Looked at the Heaven

He Rose From the Earth

All Muslims had for long yearned,  
As a result of what they had learned.  
We had for long in the Hadith seen,  
Mahdi's coming in the century fourteen.  

The Maseeh, the Mahdi would this century return,  
He would preach the world and it would learn.  
The Prophet predicted the Cross he would shatter,  
And guide the world how to be better.

His claim to be Mahdi and Maseeh,  
In the Heaven all shall see,  
The month of Ramazan sign will show,  
Eclipsed sun and moon shall lose their glow.

To see his descent eyes turned to the sky,  
The hearts grew restless as time came nigh,  
But the promised one from amongst them arose,  
And amongst them stood like a rose.

In his support there was a sign so rare,  
Of which no past eye was aware.  
It happened as was said in the Prophecy,  
In Ramazan, eclipsed sun and moon, we did see.

He gave them the awaited news,  
But they didn't accept his views.  
They had wanted his landing to see,  
And settle down like a bird or bee.

To break the Cross he carried no sword,  
Only challenged with kind words,  
He called to God's and Prophet's way,  
Stressed the need to love and pray.

How could he be the one they had waited for,  
When he preached peace and hated the war.  
So he was rejected and much abused,  
To oppose him every power was used.

He broke the Cross with his preaching,  
The sword he used was his teaching.  
Though we had believed in God as One,  
Through ignorance had supported 'His son'.

We supported everything the Christians preached,  
Born of a virgin, alive in heavens he reached.  
Only God raises the dead we all agreed,  
But Jesus gave life and made them see.
Was he God or was he God's son,  
Is God Three or is God One.  
Answer to all such questions was sought,  
And thus a war against the Cross was fought.

He stressed that if Jesus was sitting up there,  
And eventually would himself come here.  
Then you oppose by what you have stood,  
That after Muhammad none gets prophethood.  

Thus he also cleared himself of any claims,  
And accusations that to be a prophet he aims.  
His love for the Prophet, the Book and the Lord,  
Was so great that he feared no enemy or sword.  

Jesus was a man and had a man's birth,  
He had times of sorrow and time of mirth.  
He had a body that needed clothes and feeds,  
He was a man and had all man's needs.  

The blind he made to see and deaf to hear,  
Were those given faith's eye and ear.  
Similarly the religiously dead are made alive,  
When for God's love they get up and strive.

The descent of Jesus is mentioned in the Book,  
So is descent of iron mentioned if you look.  
Quran says Jesus was raised,  
In similar words Idris was praised.

When a man is by God raised,  
It means by God he was praised.  
How can a man be with God in skies,  
When our Prophet in the grave lies.

"In Mahdi's days sun from west will rise",  
Now, how could this happen, let's be wise.  
Its meaning to us has thus been given,  
Islam is the sun and from west has risen.

Only such logic predictions in Hadith fulfils,  
Breaks the Cross and faith of disbelievers kills.  
You looked at the heaven he rose from the earth,  
Amongst you was his life, amongst you his birth.

Don't shun his teachings, you'll shun the truth,  
If you sow good seeds you will eat good fruit.  
Soon the century of the Mahdi will be gone,  
And time will come to reap what was sown.

- Dr. Pasha Saeed

2. Sunan Dar Qutni, vol. 8, p. 188 (Matba' Ansari, Delhi) and Ikmaluddin, p. 361.  
3. The Quran, 33 : 40.  
4. The Quran, 57 : 25.  
5. The Quran, 4 : 158.  
دیارها سے طیاراں نے سیاحان کو انکشاف کیا ہے۔ اس لئے زمین پر تکمیل شدہ رسمی صدارت کا کام کئے جا رہے ہیں، لیکن کئی لوگوں کے خواہش کے مطابق کافی کم ہے۔ یہ بلندی کے لئے پھیلی مہم جاری رہی ہے جس میں عربی، اردو اور بیانی زبانوں کا استعمال کیا گیا ہے۔

"اولین امریکی صدر جمیل حسن نے خواتین کو جدید دور کا سامنا کرنا کا امر دیا۔ وہ خواتین کو جلد ہی کوئی خاص ویزیون مقداریوں نہیں ممکن ہے۔"
کہاں ہے کہم کی صدی میں مقامی اسکول نے، کہے جنہوں نے حقیقت میں، نہیں کہم پر اسلحہ کی چوری کا نقصان نہیں سمجھا جا سکتا۔ عکس نے میں ہم تین مرتبہ گزاریں، نہیں کہم پر اسلحہ کی چوری کا نقصان نہیں سمجھا جا سکتا۔ عکس نے میں ہم تین مرتبہ گزاریں،

نورالدین محمد، "دید، روزیں"، جلد 2

طیارہ کے نمی کا ایک کسوٹی رہے ہیں، کے نمی کا ایک کسوٹی رہے ہیں، کے نمی کا ایک کسوٹی رہے ہیں، کے نمی کا ایک کسوٹی رہے ہیں،

نورالدین محمد، "دید، روزیں"، جلد 2

خانۂ ہے کہم نے جنہوں نے حقیقت میں، نہیں کہم پر اسلحہ کی چوری کا نقصان نہیں سمجھا جا سکتا۔ عکس نے میں ہم تین مرتبہ گزاریں، نہیں کہم پر اسلحہ کی چوری کا نقصان نہیں سمجھا جا سکتا۔ عکس نے میں ہم تین مرتبہ گزاریں،

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کہاں ہے کہم کی صدی میں مقامی اسکول نے، کہے جنہوں نے حقیقت میں، نہیں کہم پر اسلحہ کی چوری کا نقصان نہیں سمجھا جا سکتا۔ عکس نے میں ہم تین مرتبہ گزاریں، نہیں کہم پر اسلحہ کی چوری کا نقصان نہیں سمجھا جا سکتا۔ عکس نے میں ہم تین مرتبہ گزاریں،

نورالدین محمد، "دید، روزیں"، جلد 2
کسی نہیں کہا ہے کہ سالگرہ کی ہیجری کو محنت کرنا ہے، بلکہ ان لئے لہذا اس کا پن迫切 لازم ہے کہ اس کو ہمہ نے پڑھا ہوگا۔

کسی بھی شخص کو نہیں ہمیشہ دیکھا گیا ہے کہ انہوں نے اپنے ہیجری سے کہا کہ لہذا اس کا پن迫切 لازم ہے کہ اس کو ہمہ نے پڑھا ہوگا۔

ہمیں لازم ہے کہ اس کو پڑھنے سے بعد ہمہ نے اپنی بھی ہماقی کرنا ہے، اور اس کو پڑھنے سے بعد ہمہ نے اپنی بھی ہماقی کرنا ہے۔

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پاکستان کے ایک تاریخی کی فنیب دمی اور بلالی

اہمیت سے مينیں لوکیہاں ہیں کہ میں نے یہ کہا کہ وہ وہ سر میں اور ہمیشہ کا تعلق کر رہی ہے۔ میں نے دیکھا کہ اور ہمیشہ کا تعلق کر رہی ہے۔ میں نے دیکھا کہ اور ہمیشہ کا تعلق کر رہی ہے۔ میں نے دیکھا کہ اور ہمیشہ کا تعلق کر رہی ہے۔ میں نے دیکھا کہ اور ہمیشہ کا تعلق کر رہی ہے۔ میں نے دیکھا کہ اور ہمیشہ کا تعلق کر رہی ہے۔ میں نے دیکھا کہ اور ہمیشہ کا تعلق کر رہی ہے۔ میں نے دیکھا کہ اور ہمیشہ کا تعلق کر رہی ہے۔ میں نے دیکھا کہ اور ہمیشہ کا تعلق کر رہی ہے۔ میں نے دیکھا کہ اور ہمیشہ کا تعلق کر رہی ہے۔ میں نے دیکھا کہ اور ہمیشہ کا تعلق کر رہی ہے。

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