AND FROM AMONG YOU THERE SHOULD BE A PARTY WHO INVITE TO GOOD AND ENJOIN THE RIGHT AND FORBID THE WRONG. AND THESE ARE THEY WHO ARE SUCCESSFUL.

The Holy Qur'an Ch. 3 verse 103

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OUR BELIEFS

Ashhadu-an la ilaha ill-allahu wahdahu la sharika lahu wa ashhadu-anna Muhammad-an abduhu wa rasuluhu.

1. We believe Allah to be the Possessor of all the perfect attributes, free from all defects and imperfections. Unique in His Person, unrivalled in His Attributes and Works, and One without a partner.

2. We hold it essential to believe in angels, all of the Divine Books, and all the prophets and messengers of God.

3. We believe that the Holy Prophet Muhammad is the Khottam al-Nabiyyin. With his advent religion has been perfected, so he is the Last Prophet after whom no prophet shall come, neither a new one nor a former one.

4. We believe in the life after death, and in all matters relating to the grave, the day of judgement, and paradise and hell, that are proven from the Qur’an and Hadith.

5. From the depth of our hearts, we hold the Righteous Caliphs, the Holy Companions (asliab), the Purified Wives, and members of the Holy Household (ahl baiat), as beloved, worthy of respect, and honourable in the sight of God.

6. We hold the Imams Abu Hamid, Shafi’i, Malik, and Ahmad Hanbal to be the leaders of jurisprudence (fiqh); and saints such as Shaikh Abdul Qadir Jilani, Khwajah Naqshband, and Shaikh Ahmad Sirhindi to be leaders of Tusiwaf (the spiritual sciences). We believe all such elders of the religion to be worthy of esteem.

7. In accordance with the Holy Prophet’s sayings about mujaddids and muhaddathis, we believe in the truth of the mujaddids of all the centuries, and in accordance with the same tradition, believe in Hazrat Mirza Ghulam Ahmad of Qadian as the Mujaddid of the fourteenth century of Hijrah, not as a prophet.

8. We consider each such person to be a Muslim who professes to believe la ilaha ill-allah, Muhammad-ur rasul Allah (there is no god but Allah, Muhammad is the Messenger of Allah) and calls himself a Muslim.

9. All the members of the Ahmadiyyah Anjuman Isha’at Islam Lahore believe in acting according to God’s Book the Holy Qur’an and the Sunnah of the Holy Prophet Muhammad, and if no specific direction is found there, they give precedence to the Hanafi school of jurisprudence.

The Ahmadiyyah Anjuman Isha’at Islam Lahore has not only been proclaiming these beliefs but, for over eighty years, it has been engaged in the propagation of Islam and service to its cause. The whole world and in particular the Muslim religious scholars of the Indo-Pakistan sub-continent have borne witness to this fact.

SWORN DECLARATION OF HAZRAT

MIRZA GHULAM AHMAD OF QADIAN:

"I make it clear to the public that I swear by Almighty Allah that I am not a kafir. My belief is la ilaha ill-allah Muhammad-ur rasul Allah, and regarding the Holy Prophet I believe that "he is the Messenger of Allah and Khottam al-Nabiyyin" (the Qur’an, 33:40). I swear to this statement as many times as the Holy Qur’an, and as many times as there are excellence of the Holy Prophet in God’s eyes. No belief of mine is opposed to the directions of God or of the Holy Prophet, and he who thinks otherwise is mistaken. Whoever still considers me a kafir, and does not refrain from declaring me as such, should remember with certainty that God will question him after his death."

"In all matters my beliefs are the same as those of the other ahl sunnah. In this house of God, I admit most clearly that I believe in the finality of prophethood of the Khottam al-anbiya, the Holy Prophet. Whoever denies the finality of prophethood, I consider him to be a disbeliever and outside the pale of Islam."

SWORN DECLARATION OF HAZRAT

MAULANA MUHAMMAD ALI, FIRST HEAD

OF THE LAHORE AHMADIYYA COMMUNITY:

"I, Muhammad Ali, head of the Lahore Ahmadiyyah Community, do swear by Almighty God that my belief is that Hazrat Mirza Sahib was a Mujaddid and the Messiah, but not a prophet, and that a person cannot become a kafir and excluded from the pale of Islam by denying him as such; this was also the belief of Hazrat Mirza Sahib himself. "O God, if I have lied in swearing by Thy name, send upon me such exemplary punishment as could not come from human means. and by which the world would see how terrible and frightening is God’s punishment for those who deceive His creatures by swearing falsely in His name."
THE PROPHET’S DISTINCTIVE
CHARACTERISTICS AS A REFORMER
By Maulana Muhammad Ali, M.A., LL.B.

The Most Successful Of Prophets

Ever since the dawn of human civilization this planet has been visited by prophets and reformers in different ages and at different places. The last of them was Prophet Muhammad. We should like to mention a few important points, which distinguish his dispensation.

First of all comes the amazing success he achieved in his mission admitted on all hands by friend and foe alike. A single sentence in the Encyclopaedia Britannica, under its article on the “Koran” is sufficient to establish the truth of this statement. “Of all the religious personalities of the world, Mohammad was the most successful.” Never did a reformer find his people sunk so low as the Arabs were at the time of Mohammad’s advent. They were equally ignorant of the true principles of religion and of civic and political life. They had no great art or science to boast of, nor had they any intercourse with the rest of the world. National Solidarity was a thing unknown to them, each tribe forming an independent unit and being at daggers drawn with the others. Judaism had done its best for their reformation, but to no avail. Christianity had also failed in similar attempts. Hanifism, which had risen in a feeble wave, failed like the preceding movements and died out without leaving any impress on Arab society. It was for the regeneration of such a lost people that Muhammad was sent. In the course of a few years he swept away long-standing religious, moral and social corruptions, and metamorphosed, so to speak, the very soil of Arabia. Debased forms of idolatry and superstition were replaced by the purest Unitarianism. The selfsame barbarous children of the desert were imbued with a new fervour for the cause of Truth, which carried them far and wide to the distant corners of the world to deliver the message of the Lord. In respect of divine worship they excelled the greatest of ascetics and hermits, without renouncing the world. In the midst of their busy every day life, no sooner did the call to prayer reach their ears than they would leave off their worldly concerns and fall prostrate in humble submission before the Lord. Their nights were also mostly spent in His worship. Thus, despite their being in this world, they were not of this world, and consequently their devotions to God were attended with a living conviction hardly ever experienced by recluses in their hermitage.

Whereas such was the spiritual elevation to which they had attained, their temporal achievements were no less grand. They won a foremost position among the mighty conquerors of the world. Great empires melted away like snow before them. They not only conquered vast territories but also developed a statecraft, which preserved their strength for twelve long centuries, notwithstanding the negligence of later generations. In brief, they had attained to the heights of moral greatness and material prosperity. But hand in hand with their achievements in these two directions, they cultivated various branches of science, which enlightened the whole of the world, then enshrouded in utter darkness. And what is still more surprising, all this was accomplished within a score of years. It is thus obvious that Muhammad’s teachings were all comprehensive and were calculated to bring about all-round development of man’s faculties.

Universality of Message

Another point, which marks him out among the great spiritual reformers and prophets of the world, relates to the universality of his message. Every prophet had his message confined to a particular people. Every prophet came with light and guidance but for the benefit of a particular nation or country. Purification of the human soul was, no doubt, the mission of each, but the mission was always limited. But Muhammad’s message was cosmopolitan, his light universal, and the sphere of his sympathies co-extensive with humanity, “And We have not sent thee but...
as a mercy to the nations.” “We have not sent thee but as a Warner to all the mankind.” “That he might be a Warner to the nations.”

“Say: O mankind, surely I am the Messenger of Allah to you all.” __ Are a few of the numerous verses of the Qur’an, which speak of Muhammad being commissioned for the uplift of the entire human race.

There was a time when humanity was partitioned into numerous watertight compartments, so to speak. Every nation, shut up within the confines of its own particular homeland, lived in entire isolation from the others. Means of communication were limited. Under such conditions of life no great expansion of mental outlook could be expected. The outlook of each was limited to its own immediate environments. Their own part of the race was all-in-all to each people. Thus Divine Wisdom could not but commission separate reformers to each people, adapted to their particular needs and conditions. These various prophets played their specified role the verification of a particular nationality. But like the field of their mission, their spiritual force was also limited in its range. The flare kept on for a period of time but grew gradually dimmer and dimmer till it was ultimately extinguished altogether. Then would arise the need for another spiritual luminary to illuminate the Dark Age, and hence the succession of reformer after reformer. But whereas Divine Providence thus provided for the spiritual welfare of man by raising prophets from time to time among various peoples, this led to a baneful impression. Each nation, ignorant of similar Divine favours shown to others, began to think that only they were the chosen ones of God. This fostered the mischievous idea of Divine favouritism, with a host of concomitant evils. To correct this sense of racial distinction, to remove prejudices created by geographical, social, and other artificial barriers, and to weld humanity into one compact whole, Divine purpose decreed the commission of a World-Prophet, with a message for the whole of the human race. And just as his spiritual force knew no bounds, it was likewise to be above all limits of time – it was to maintain its efficacy for all time to come. Consequently when the chain of national prophets came to an end with its last link, Jesus, who was sent to use his own words, “for the lost sheep of the House of Israel,” the time was ripe for the sun of spirituality to dawn on the religious horizon to illuminate the whole world. “The mercy for the nations” made his appearance and emancipated humanity from the shackles of ignorance, superstition, and corruption. The previous prophets resembled so many divine lamps with light just enough for this or that room, and hence the necessity of different lamps corresponding to the numerous geographical and national spheres. They shed their luster all around and everything within- their range became radiant. But when the sun arose from the sands of Arabia, these lamps automatically ceased to be in demand. The light of the sun cannot be supplanted by any other light, and is itself sufficient to illuminate the world till its end.

Unity of human race

It is self-evident that no kind of progress in any walk of life is possible unless there is a set object, a definite ideal before us to inspire us to self-exertion. Every previous prophet had the good of his particular people at heart, which was the specific mission of his life. If, following their example, the Holy Prophet Muhammad had also the welfare of Arabia as the only goal of his life; he would have defeated the very purpose for which he was raised. He was to remove all these national and geographical prejudice, to lay the foundation of a Universal Religion and weld the multitudinous communities into one homogenous whole- a Universal Brotherhood of Man. Previous religions strove to unite individuals into communities- in itself a great service- but Islam, the Religion of Nature, came to amalgamate these petty nationalities into one vast Brotherhood. Hence while the numerous prophets before the advent of the Prophet Muhammad, addressed themselves to the creation of this or that denomination, to his lot fell the proud privilege of cementing these heterogeneous congeries of human beings into One Fraternity. Thus while others came to teach the secret of national unity and progress, the Prophet expounded the grand truth of the fundamental oneness of the whole of the human race and chalked out all the
highways and byways along which lies the prosperity not of this or that nation but of the entire human race.

Development of entire human nature

Again, the mission of each one of the preceding prophets was limited to the cultivation of a particular phase of human character. Thus, the life of each presents a model in this of that branch of human morals. But the Prophet Muhammad came to develop human nature in its entirety and bring out and cultivate each one of its numerous faculties. In his own life, every phase of human morals found a thorough manifestation. He was, therefore, a perfect Exemplar for humanity. In connection with the Mosaic dispensation, prophet after prophet makes his appearance, but each one serves as a model in a particular line. But the Holy Prophet Muhammad, all by himself, combines in his person, in a much higher degree, the collective virtues of all the Israelite prophets- the manliness of Moses, the tender-heartedness of Aaron, the generalship of Joshua, the patience of Job, the daring of David, the grandeur of Solomon, the simplicity of John and the humility of Jesus. Thus every spiritual luminary sent forth but one ray beam of light in one particular direction, but the Prophet Muhammad was the centre from which went forth rays of light in every direction, and this is the fourth characteristic.

Greatness in all directions

Fifthly, while the achievements of every great man are limited to a definite sphere, those of the prophet cover the whole field of human conditions. If, for instance, greatness consists in the reformation of a degraded people, who can have a greater claim to greatness than the one who uplifted a nation, sunk low as the Arabs were, and made them the torchbearers of civilization and learning? If greatness lies in unifying the discordant elements of society into a harmonious whole, who can have a better title to the distinction than the one who welded together a people like the Arabs, rent into warring tribes with blood-feuds extending over generations? Like the sands of their desert, the Arabs lay scattered when the Prophet appeared, and he cemented them into a solid whole, endowed with the strength of withstanding the attacks of the most powerful empires of the age. If greatness consists of in establishing the Kingdom of God on earth even then the Prophet stands unrivalled. He wiped idolatry and polytheism off the face of Arabia and illumined it with Divine light. If it lies in displaying high morals, who can be a match for one admitted by friend and foe as al-Amin, the Trustworthy? If in conquest is to be found the greatness of a man, surely history cannot point to the like of the Prophet, who rose from a helpless orphan to a mighty conqueror and King, who founded a great empire than has withstood all these thirteen centuries the united world-attempts at its destruction. If the living driving-force that a leader commands in the criterion of greatness the Prophet's name even today exerts a magic charm over a billion souls spread all over the world, whom it binds together in a strong cord of fraternity, irrespective of caste, colour or clime.

Not a product of environment

The sixth distinguishing feature of the prophet lies in the fact that he was not the product of his environment. As a matter of course, it is the prevailing state of society that gives birth to its own great man. For instance, whenever there is a general yearning among a people after metaphysical truth, a philosopher is bound to rise. If there is a passion for conquest, the birth of a conqueror is inevitable. Likewise moral teachers, poets, sculptors, eminent men in various branches of human activity, spring up from the very atmosphere of the society in which there is a general demand for the particular accomplishment. Such leaders of men only embody in themselves the very spirit that permeates the age. In other words, they rise, in the ordinary course of evolution. But the Prophet stood for what was in diametrical opposition to the then state of Arab society. He had to carry on his mission in the very teeth of prevailing notions. Idolatry and polytheism were the order of the day but even as early as the age of sixteen, the Prophet had an abhorrence of idols. Superstition was keeping out the light of reason, and society was consequently enshrouded in thick layers of ignorance. Could such an atmosphere give birth to a
philosophic mind such as the Prophet had? All over Arabia, individuals took pride in revolting against their tribes while the latter in their turn abhorred the idea of a central authority. Under such circumstances, the appearance of one who upholds the principle of harmony and unity could not be expected in the ordinary course of events. Drinking, gambling, adultery were common pastimes. Infanticide was also in vogue among them, and women were treated as chattels. Such conditions could not of themselves create a moral tower and an emancipator of women. The fact is that the same divine hand that prepares a pure gem in the darkest depths of the deep had created and fostered this light under its direct influence, to penetrate such thick clouds of all round corruption and illumine every spot on the earth.

**Universal peace**

The greatest distinction Muhammad enjoys is the fact that he laid the foundation of universal peace. He taught not only how one individual could live at peace with another but also how different families and tribes of the human race could live in peace and harmony with each other, and how peace could be brought about among the contending religions of the world. Greatest of mankind, as he admittedly was, he yet looked upon himself just as an ordinary member of mankind in general: “I am only a mortal like you.” Man and woman, master and servant, King and subject all have their mutual rights. This equality of man with man not only formed a topic for lip-sermons but also was scrupulously carried out in the everyday life. In the daily prayers, the King and the peasant stand shoulder to shoulder before their common Lord on High. A slave must enjoy the same civic rights as a man of high birth, to demonstrate which, Zaid, a liberated slave of the prophet, was put in authority over the Quraish. As regards tribal and national equality, he taught that the variety of tribes and nationalities was not meant to give one any preference over another. They were simply a means of identification. Nationality, it was taught, was no criterion of greatness; “Surely the noblest of you with Allah is the most dutiful of you.” But above all, he brought about a reconciliation between the conflicting religions of the world by laying it down as a fundamental principle of faith for a Muslim to believe in all the prophets of the world, to whichever people they were sent, as much as in himself. He taught that there is not a nation on the face of the earth but has had a divine messenger of its own. Profession of faith, in all the religious reformers, who appeared from time to time, is in fact the only principle, that can form a common meeting ground for the various religious systems of the world. Again he taught his followers to refrain from speaking ill of even the false deities of others: “Abuse not those whom they call upon besides Allah.” This is another practical step towards creating a spirit of inter-religious goodwill and amity. And yet a more definite method of settling all religious differences was thus pointed out: “come to an equitable proposition between us and you.” In other words, taking what is common to all the religions as a basis, we should proceed to raise a superstructure thereon. Thus we would be able to build up a universal religion.

**THE ETHICS OF ISLAM**

By DR. A.Z. ABUSHADY

A Muslim must believe in all the Prophets of God – Moses, Jesus, etc.

Islam, which may well be regarded as a revised and a joint edition of both Judaism and Christianity, and in cordial agreement with their fundamental principles, through the practical rationalism of its teacher or Prophet Muhammad - this Islam could not have survived the test of nearly fourteen centuries and attracted currently over a billion followers without a sound ethical basis. In fact, this ethical basis or background of Islam has been a source of inspiration to the whole Arab world, culturally and otherwise, despite differences of creed. The explanation is logical and simple, inasmuch as Muhammad has been regarded as an outstanding Arab reformer or a hero, as depicted by Carlyle.
Many non-Muslims are liable to forget that, to be a true Muslim, one has to believe, not only in Jesus Christ and Moses but also equally in all the prophets. They are liable to forget also that all leading religions emanated from the East and that Orientals, despite differences amongst them, are imbued with the same spirit of broad appreciation for the fundamental ethics of their religions.

The Five Fundamentals of Ethics of Islam

And what are the fundamental ethics of Islam? The fundamental of Islam ethics is the belief in the universality of God, not only as the embodiment of the universe but as the Divine Father of mankind. Islam calls upon its followers to uplift themselves to a plane of worthiness, to be the image of God in his sublime qualities and an “inculcation of an absolute resignation to His Will”, as emphasized by Edwin Arnold.

The second fundamental is a belief in the universal equality of mankind, irrespective of social status, colour, and creed. In other words, it believes in democracy and the brotherhood of man.

The third fundamental is the prohibition of aggressive war. War in self-defence alone is permissible. Campaigns for political liberation and for the emancipation from the bondage of infidelity are permitted, but never a coercive religious war.

The fourth fundamental comprises the delicate qualities of mercy, compassion, humility, piety, and service.

The fifth fundamental, the last but not the least, is the glorification of womanhood to an unprecedented degree in human history. I am quite aware that various writings to the contrary have frequently appeared, but they cannot stand impartial examination. Scientific fundamentalists, taking the Holy Qur’an and the Hadith as their basis, purify Islam from the blemishes of the dark ages, imposed upon it by the self-appointed clergy and Imams who are not part of the institution of Islam. Let us take some examples illustrating the foregoing fundamentals.

The status of Women in Islam is epitomized in the saying of the Prophet Muhammad

"Paradise lies under the feet of mothers"

I propose to start with the status of women in Islam. Just before the advent of Islam, women in Arabia (and as a matter of fact all over the world) were denied many of their natural rights, if not even persecuted. Islam did away with all that bigotry and prejudice and afforded women the most liberal protection they have ever known. Even in civilized pre-Islamic Persia, men were permitted to have as many wives and mistresses as they wished, where as in heathen Arabia women were regarded as mere property to be inherited by the son from his father and to be bequeathed or sold as desired. Worse still was their killing of their female infants through poverty or fear of shame. Neither the Jews nor the Eastern Roman Empire nor other contemporary civilized people cared at all about the rights of women or afforded them the simplest of decent treatment. With the advent of Islam women were made directly or indirectly of equal rights to men, not only economically, but socially, politically and otherwise. In inheritance the woman is guaranteed half the rights of man, but she is considered to become better off as a wife since she would be pooling the family budget and sharing her husband’s money. Even modern European countries had not recognized any reasonable rights for their women before the nineteenth century. They failed for centuries to realize that personal gifts and qualifications alone decide any particular woman’s specialization and vocation. Sex alone is neither a qualification nor a disqualification.
The Prophet Mohammad, who significantly said, “Paradise is under the feet of mothers,” set by all his sayings and deeds the finest example of conduct towards womanhood. He abolished polygamy by introducing the most rigid restrictions, and previous to this enactment had for himself but one wife, and only permitted additional matrimonial contracts for humanitarian reasons, calculated to establish lofty traditions and to abolish sectarian chauvinism and bigotry. This was deemed his duty as the founder of a faith and a just leader. Previous prophets such as Moses and David practised polygamy. The licence, which he permitted to women in every field of learning and activity, gave them the highest status in the nation, which status they never abused.

Unrestricted compulsory education is a specific obligation for every Muslim, male or female. Equal opportunities for social and economic responsibilities are allowed, except where the woman is unable to earn her own living, when automatically the man becomes responsible for her upkeep and welfare.

The Muslim woman is her own master in the choice of her own husband and in laying down the terms of the marriage contract, including divorce conditions and procedures, divorce being reasonably restricted in Islam. Above all considerations, she derives her rights from her human status. She is a human being, a component part of the human society, a fully eligible partner, and as such has the complete rights of a respectable citizen, whether they be economic, social, political or otherwise. Translated into modern language, women as taxpayers have equal rights with men in the organization and management of their country. No serious objections could be raised except by the reactionaries who cling to medieval notions, though insulting to their own mothers, sisters, wives and daughters. Such men exist in all countries and belong to all religions. If they happen to predominate at present in the Muslim world, this is surely because, the Muslim world has hardly revied yet from the savage blows of foreign invasions, particularly of the Tatars, and of foreign domination and colonization. Where the influence of such retrogression is not felt as in the Maldives islands, we find this young Muslim Republic in the Indian Ocean thriving through the predominant influence of women. Both the president of the Maldives Senate and the Speaker of its House of Representatives are women. In Turkey, predominantly Muslim countrywomen are similarly fully qualified citizens. No barriers of sex, religion, sect, or party enter into the constitution or the running of a genuine Muslim State. Only a self-appointed hierarchy, contrary to the spirit of Islam, is capable of inventing such discriminations and undermining national citizenship, and not only for Muslim women.

The meaning of the Muslim belief in the universality of God and The universal equality of man.

The belief in the universality of God bestows on Muslims something akin to a mystic faith. It imbibes them with a spirit of love and compassion for the human race, as much as it inspires them with a poetic and philosophic feeling towards the Universe. Consequently, Muslims believe in preaching their faith of brotherhood and love, but Islam specifies conviction, not coercion, in doing so. They believe in creating a human commonwealth, a universal Kingdom for God where His sublime commands prevail.

In the same spirit, the belief in the universal equality of mankind means a belief in the truest form of democracy, which is the outcome of rationalism. This rationalism is again and again emphasized in the Qur’an as alone befitting the human mind. Thus the Qur’an, as the Muslim gospel, is regarded by its believers as “suitable to all times and all
peoples; to all stages of civilization and to all individuals highly civilized and less highly civilized. This is especially so with regard to morality.”

**Some sayings of the Prophet emphasizing the importance of mercy, justice, etc.**

Whether in the Qur’an or the Hadith (the sayings of Muhammad), scores of verses and utterances shine with the most sublime sentiments of mercy, justice, fidelity, and the like-qualities of enduring value, which are the backbone of Islamic morality. For instance, we glean from the Prophet Muhammad:

“Modesty and chastity are parts of faith.”

“He is not strong and powerful, who throweth people down; but he is strong who withholdeth himself from anger.”

“Humility and courtesy are acts of piety.”

“Every good act is charity.”

“The best of almsgiving is that which springeth from the heart, and is uttered by the lips to soften the wounds of the injured.”

“All actions are judged by the motives prompting them.”

“Riches are not from abundance of worldly goods, but from a contented mind.”

“The most excellent *Jihad* (Holy War) is that for the conquest of self.”

“The grave is the first stage of journey into eternity.”

“Whoever loveth to meet God, God loveth to meet him.”

These are but a few of the proverbial sayings of Muhammad, which typically illustrate the ethics of Islam.

Whatever the faith of any cultured person might be, it would be highly desirable for the sake of enlightenment to familiarize himself or herself with the ethics of a people who religiously constitute such a large section of the world population and who play, directly or indirectly, an important part in world peace and stability. Such knowledge is in the domain of general culture, which Islam has always upheld, and not in the domain of religious belief, which Islam, as such, has never forced upon any people.

In the course of history some wrong deeds have been committed in the name of Islam, just as some wrong deeds have been committed in the names of Christianity, Judaism and other great religions, but no discerning scholar and no educated person in general could fail to realize the difference between facts and fancies and to appreciate that the ethics of all great religions stand on one platform.

**Religion, Culture and Social Interaction**

*(A Discussion paper presented by Jalal ud Dean at an Inter Faith Search Group)*

**What Is The Relationship Between Religion And Culture?**

It is important to remember that the Holy Qur’an is the Ordinance of Muslims. It is a revealed book. Prophet Mohammad was a prophet and the Ambassador of Allah. Religion, culture, and social interaction are compact concepts that have been galvanized into Muslim’s practices. These practices source from the Holy Qur’an and the *Sunnah* or *Hadith* (the practices and sayings of Prophet Muhammad). Prophet Muhammad was the world’s greatest exemplar in terms of religion, culture, and social interaction. *Sunnah* indicates Prophet Muhammad’s recorded doings and *Hadith* indicates his sayings to given situations. They also make up various prophetical and historical elements. The five
principles of Islam are belief in One God, Prayer five times daily, Charity, Fasting, and Pilgrimage. The transmission of the practices and sayings of the Prophet from one person to another became necessary during his lifetime, 1500 years ago. Considering civilization infrastructure at the time, the Prophet himself gave instructions about transmission of what he taught. He said, “He who is present here, should carry this message to those who are absent.” (Bu 3: 77). He also said “Write down, for I only speak the truth.” (AD24: 13). In another event he said, “My sayings do not abrogate the word of Allah, but the word of Allah can abrogate my saying.” (MM 1: 6). He also stressed that the Holy Qur’an is the Book of God and the writing of his sayings and practices do not become alternate books of God. All Muslims are mindful of this demarcation.

How Important Is The Use Of Religious Language And Symbols In Public Life?
Religious language and symbols give unique identity to Muslims. Clarity and completeness in achievement of consistent practices in public life are driven by the inner feelings of individual Muslims. Muslims (as faith) are developed from a common mould and template of the Holy Qur’an. All the important affairs of a Muslim’s life and death become universally common when using religious language. Issues such as birth, prayer, charity, fasting, pilgrimage, marriage, religious festivals, death, and post-death events are universally common, using Arabic language words. The Islamic symbol of new crescent and star is commonly consistent and aligned with all Muslims. This can also be seen on flags, currencies, postage stamps, and logo of many countries that have dominant Muslim population and common philosophies. For those who understand Muslim culture, the symbol mean a wide spectrum of common life styles and to some extent the stylistically common governance of the country.

Where do we see Secular Personalities Using References?
This happens daily in many parts of the world as it also did in the past in documented history. It is common knowledge that “religious ownership” runs in people’s veins. Religion is so sensitive. Whilst conflicts between parties may be originating from socio-economic or Political causes, unscrupulous individuals always aggravate the situation to their advantage by introducing religious dimensions. This country is not immune from such unscrupulous personalities. The immediate victims are those people who cannot differentiate secular from religious complexities.

To What Extent Does Religion Inspire Social Activity And To What Extent Is Religion Misused To Legitimise Social Activity And Decisions?
Some of the most important religious institutions in Islam, for instance, are prayer and charity. The service of prayer is divided into two parts. One is personal and the other congregational. In congregational prayer, there is levelling of social differences amongst the congregation and all persons from a King to a pauper, with differences in culture, ethnicity, and colour. All these differences vanish within the ranks, as people prostrate themselves before Allah. Charity also helps to bridge the gap between the wealthy and the poor. Muslims are required to fast for 29 or 30 days. Again this brings about the levelling of the rich with the poor. However, there are trouble-mongers in most societies. Influential aggressors, who introduce religious strategies to entice people towards hidden agenda, often abuse the vulnerability of human sensitivity. This attitude has been seen often in the Middle East where border conflicts are so frequent. In reality, the hidden agenda may be political but society becomes sadly divided along lines of religious affiliation.

How Do We View The Role Of Religion In Social Interaction?
According to the ordinances in The Holy Qur'an, good morals and good manners are the real test of people's excellence. Such an example is stated in scriptures as, "The noblest of you in the sight of Allah is the best of you in conduct." (Holy Qur'an 49: 13). Another quotation taken from the Prophet Muhammad's saying is, "The best of you are those of you who have the most excellent morals." (BU.61: 23). Development of people begins at home. Home is the unit of human society. Happiness and stability of society depends to a large extent to the inter-relationship between family members. In the moral code of Islam, respect of and kindness to parents occupies a very high place. A further quotation from the Holy Qur'an reads, "And do good to your parents. If either of them or both of them reach old age with thee, say not to them fie; nor chide them; and speak to them a generous word. And make thy self submissively gentle to them with compassion, and say My Lord! Have mercy on them as they brought me up when I was little." (Holy Qur'an 17:23-24). Parents on the other hand are required to be kind and gentle towards their children. Unity and brotherhood of all mankind is a fundamental conception of Islam. Muslims however, are particularly exhorted to be kind to one another and to be help one another. Islamic tradition requires Muslims to be part of one structure and compares them to a human body; when one member of it ails, the entire body ails. Prophet Muhammad had special words of praise for the truthful and honest businessperson. Islam upholds honesty and truthfulness as the hallmark of a good society in all dealings. It is the essence of good society. Once a society begins to respect the fundamental rights and privileges of others in the country, there is bound to be harmony and good nation-building. However, in our country, this feature is fast becoming a rarity because people are obsessed with the greed and lust for power.
تویغت طریق کی چرہ سے خلق کے سمت مالم میں دکھا کر لیجے گئے، کیہ مال میرے جیسے وادا ہوئے۔ اس سے کسی قسم کا ہی کسی نہیں تخت نہیں تھا۔

یہ نظریہ میں صرف لنگر کی کبھی مرتین بیان کی گئی تھی کہ اس کے لئے یہ باہمی کردار کا انحار پرکشید ہے کہ ہمیں ہموار کرنا ہے۔ انا کہ ایہ کی کہاہما واپس لے جانے کے لئے یہ Reyns یا Reyns اور وابستگی کا نالاہی ایچ کی چھوٹی سی دیکھی جائے گی۔

اگر ہماری جہاز کی ایک اور مکمل ہوئی ہو، تو ہمارا اور وابستگی کا نالاہی ایچ کی چھوٹی سی دیکھی جائے گی۔

(2) ایہ جو لوکوں کو نفاذ کی حالت میں لڑھ کر سمجھنے کا سامنا کی ہے جب ہم نمی آتے ہیں، جہاں ہمارے کردار کا انحار پرکشید ہے۔
رو، و ما اورستن اسکلر کی مخصوص افراد تحقیق کرنا ضرورت نہ ہے تاکہ ایک لیکنوں سے سمجھا جائے کہ یہ کتنی مستقل ہے۔

(رب) و ماجعلانہ قوم صبوری الیکون السالم (البیہاء میں)

یہ نہیں کہ جس میں میں بیس نہیں گزین ہے یا حالاں حالاں نہیں

حرست میں بہت عربی اسم ورکنی ورکون میں متعلق کہ اس کا

کتنی کثرت اعلان راہ مانےگا ہے۔ وہ دعوئے کا نبیت ہے

چکر اس کی لیے بہت نور غیر پہلو میں ہو جاسکر ہونے کے لئے۔

ور وہ کئی ایک نر درخت ان سے دشمن کے کھڑے ہے وہ اس لئے قاومتی گرے ہوئے ہے

کہ اس کا ہی کئی چہوں س ن کہا جاتا ہے جس سے مکمل و معتدل

ہو۔ بیش راس کے لیے بہت نور غیر پہلو میں ہو جاسکر ہونے کے لئے۔

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ہو۔ بیش راس کے لیے بہت نور غیر پہلو میں ہو جاسکر ہونے کے لئے۔
فرماد یاک ترم چرخ‌ها، انسانی روما، نزدیک محسوب می‌شود و از طریق تحقیق کیهان‌شناسی به‌دست آمده‌است.

و در نهایت نشست اوراس که مربوط رسانه‌ای اوراس را انسانیت که لیل هر فوراً می‌باشد، که حرفی می‌شود مشی‌های برآمدگی انسانیته سی‌سی‌بی‌کی سی‌سی‌بی‌کی پایین می‌آید.

بله، من این افسانه نبودم که برای روزیتی می‌گویم. اگر این جامعه را به این راه‌هایی که به خاطر کردی می‌گویم که به‌طور کلی، در نهایت به یک تاریکی می‌میریم. 

1. درون سیستم قانون مذهبی روزگار یک

2. پرای به مرزی

3. چگونه نیازمندی مختصر، مشخص، رمکارا، و پیوستگی روزها می‌باشد

4. اوراس برای یک زمینه مناسب یک نشان که اوراس ماه‌های اصلی را، از یک جایگاه به یک جایگاه می‌گذارد.

5. چگونه روزگاری که آمده‌ای، چگونه آمده‌ای، چگونه اوراس ماه‌های اصلی را، از یک جایگاه به یک جایگاه می‌گذارد.

6. چگونه روزگاری که آمده‌ای، چگونه آمده‌ای، چگونه اوراس ماه‌های اصلی را، از یک جایگاه به یک جایگاه می‌گذارد.

7. چگونه روزگاری که آمده‌ای، چگونه آمده‌ای، چگونه اوراس ماه‌های اصلی را، از یک جایگاه به یک جایگاه می‌گذارد.

8. چگونه روزگاری که آمده‌ای، چگونه آمده‌ای، چگونه اوراس ماه‌های اصلی را، از یک جایگاه به یک جایگاه می‌گذارد.

9. چگونه روزگاری که آمده‌ای، چگونه آمده‌ای، چگونه اوراس ماه‌های اصلی را، از یک جایگاه به یک جایگاه می‌گذارد.

10. چگونه روزگاری که آمده‌ای، چگونه آمده‌ای، چگونه اوراس ماه‌های اصلی را، از یک جایگاه به یک جایگاه می‌گذارد.
مكتبہ اسلامی مسیحی انتہائی ہیں اور اپنے کو اسلامی سرگرمیوں میں حصہ لیتا ہے۔

رائے ساز محترم،

رب حضرت سید علی اصغر علیہ السلام کی عظیم حضوری خاتمہ کے لیے انسانوں کی جانب سے شکر

(ج) جوابات کے معیار کو تکمیل کرنے Sey ضحیکہ میں قطعہ کو چوڑا ہوا تھا۔

دیکھا گیا کہ پہلے ہی عالمی غربال کے متعلق ایک خلاکت کہنے کے اننہا کہ

کل بانی کی بحث کے بعد کے ان کا کہ چھوٹی نے پہلی روزا - یہ کہ حضرت سید علی اصغر علیہ

روپیہ الیکسیا، یہ میں عالمی غربال کے لیے وہ مقبول کرنا چاہتا ہے تو اس کو سکیے۔

خواجہ ایک کا فیرے گیا ہے جس سے اسکی بنا بنا ہے اور یہ روشنی میں وزن کو اکھائی ہے۔

سیاحانہ ٹریلی ایک ہے بارہ بار روشن ہے اور سے روشن ہے اور یہ ہے۔

جس کی روشنی کا نیا ریس میں عالمی غربال کے معیار کے مطابق رول ہے۔

چاہئے جو ہوا ہو گیا چکریاں پس تھا تھا عالمی غربال کے معیار کے مطابق رول ہے۔

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