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ازالدين عند الله اسلام

لاله الا الله محمد رسول الله

AHMADIYYA GAZETTE - CANADA

Editor: Mubarak A.Khan

SEPTEMBER - 1975

Sub.Editor Zakaria M. Virke

A SYMPATHETIC ADVICE

The Promised Messiah, peace be on him, says :

EVERYbody has a particular way of his own to help others. If you visit a doctor, the way he can show sympathy towards you is that he should give you treatment for your illness. If you visit a Government officer he can sympathise with you by releasing you from the tyranny of a tyrant. That actually shows that everybody can show sympathy in his own particular way. The way I should like to sympathise with you is that I should advise you that this world is a transitory one - as if it has to last only for a few days. If one can get this fact to his heart all the false joys come to naught and one begins to get inclined towards God. Those who prepare long projects and indulge in unlawful activities, do so because they do not realise that life is actually short-lived. When one begins to realise that death is always facing him and it is always at hand, one begins to shun the evil deeds. Those who are near and dear to God they are always told by Him what is going to happen to them and to their friends and that is why they do not exult in the worldly affairs nor are they satisfied with them.

(Malfoozat vol. IX pages 32-33)

E I D - M U B A R A K

We take this opportunity to offer EID-Mubarak to all the members of Ahmediyya Movement across Canada.

Eidul-Fitr (details in the following pages) will be celebrated on Monday 6th October 1975. The Eid-prayers will be offered in the Auditorium of Y.M.C.A. College St. at 8:45 A.M. sharp. The Eid-Fund is 1.00 dollar per member of the family and Fitrana is also 1/- dollar per earning member of the family. These should kindly be paid before the Eid prayers.

Eid-gathering (details elsewhere in this paper) will be held on 11th October 1975. Saturday at Central Y.M.C.A. at 3 P.M. All brothers & sisters are invited.

Health of Hazrat Khalifatul Masih III: Regarding the health of our spiritual leader Hazrat Hafiz Mirza Nasir Ahmad, 3rd Caliph of the Promised Messiah; the Ahmadiyya Bulletin of London, England reports that Huzoor has been carrying out the important tasks of the Movement despite the fact that he was feeling not too good. A medical report says that infection was discovered in the urine and medical specialists have been paying their full attention in this respect. May Allah award our spiritual leader a complete health from all illnesses so that he can focus his attention and devote all his energies to the service of Islam.

Two Ahmadi students capture the top positions:

The daily 'Af-Fazl' of Rabwah, Pakistan reports that two Ahmadi students stood first in the F.Sc Examinations of their respective Boards of Educations. (1) Mr. Javed Mansoor stood 1st in the F.Sc Exam of the Government Board of Intermediate Education of Multan. (2) Also an Ahmadi brilliant lady Miss Samia Javed, a student of Government College for Women, Bahawalpur stood SECOND in the Bahawalpur Division in her F.Sc.(Medical) Examination.

Publication of an Islamic Magazine in Sri-Lanka: The Ahmadiyya Movement in Islam of Sri-Lanka has recently started the re-publication of an Islamic journal 'Toothan' which originally started its publication in 1915 and became the major tool of wide propagation in Sri-Lanka. Unfortunately the publication of this journal was disrupted after about 50 years.

Ramadhan-ul-Mubarak in Rabwah: The sacred month of Fasting is being observed in the spiritual headquarter of the Movement, with all its glory and splendor. Out of a total of 12 mosques of this international city, in 7 mosques the following 'Huffaz' have been leading the 'Taraweeh Prayers'. 1. Hafiz Samiullah in Rajeki-Mosque 2. Malik Saadullah Khan in Ahmad-Mosque 3. Muhammad Ibrahim in Naser-Mosque 4. Zuhoor Ahmad in Nusrat-Mosque 5. Ahmad Hassan in Mubashir-Mosque 6. Muzaffar A. Zafar in Darul-Ulum Mosque 7. and Qari Muhammad Aushiq in the magnificent Mubarak-Mosque. Throughout Pakistan there are about 23 Huffaz leading the Taraweeh nowadays, with one Hafiz (a person who has committed Holy Quran to memory) in one major city of area.

11th Annual Conference of Ahmadiyya Jamaat's of England:

The 11th Annual Conference of U.K. Jamaats started on the 24th of August 1975 with a soul inspiring address of Huzoor. In his opening speech he said that according to divine predictions a spiritual revolution has been slowly emerging during the last 85 years. This conference which is being held in England and in which in addition to British citizens, are delegates from France, Netherlands, W.Germany, Denmark, United States, Sierra Leone, Gambia and Nigeria, provides a faith inspiring illustration of this great spiritual revolution.

The following speakers delivered scholarly speeches on the first day of the Conference with the renowned scientist Professor Abdul Salam in the chair. Mr. Kamal Yusuf, Missionary in Copenhagen spoke on 'Revival of Islam in the West' - Mr. Ilyas Khan 'Islamic Judicial System' - Ch. Muhammad Zafrullah Khan on '1974 and after' - Mr. Svend Hensen, a new convert from Denmark, on 'Progress of Islam in Denmark' - Mr. Hidayatullah Hubsh, a German Muslim, on 'Role of Germany in the propagation of Islam' - Mr. A.K. Salik, Missionary based in Brantford, on 'A glimpse of Khalifa-e-awwal'

Addressing the Conference on 24th August, Hazrat Chaudhry Muhammad Zafrullah Khan said: "We all know that the Community was formally established in 1889; that the blessed founder of the movement died in 1908 and the first real crisis through which the community passed arose in 1914, thereafter there was another crisis in 1934, this was followed by an even bigger one in 1953 and in 1974 we have had from some points of view the biggest trial of all.

Once a non-Muslim friend from a neighbouring country of Pakistan wrote to me asking what was behind all that had been happening? Briefly what was behind the movement which had been initiated against us was jealousy, bigotry and politics.

Now the question is CAN THEY DESTROY US?. That raises a very fundamental question; the crux of the matter is that we believe every claim that was put forward by the founder of the Movement is well founded. That in brief is our situation. Now that claim can have only two aspects: either it is true or it is false. If it is

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More converts since troubles started; said Chaudhry Sahib. Now nearly 15 months have passed since the 'Labwah Incident' and we can sum up the situation that has presented itself. We have been successful many more times in these 15 months than was the rate of our progress before those 15 months. There is one test and that is, during these 15 months the number of ba'aits of new converts to the Movement has been much larger than in any other 15 months in the history of the Movement.

I had a journalist come to see me when I was in Pakistan last time. I asked me what, in the long run would be the result of all that had occurred. I replied "The result of all this in the long run in the Islamic Republic of Pakistan is that there will be a majority of those who under the Constitution and law will not be Muslims." It is obvious from the tendency you multiply it- you multiply it progressively and you can see that, inshallah, within a few years the position of the Movement WILL BE SUCH THAT NO MAJOR DECISION WILL BE TAKEN WITHOUT THEIR SUPPORT & APPROVAL.

*******AHMADIYYA COMMUNITY IN CANADA*******

NINETY-TWO AHMADI-MUSLIMS FROM CANADA } * By our staff reporter - 29th of August was a
ATTEND THE U.S. CONVENTION } strange day for Ahmadis of Toronto, as they
went to their jobs in the morning but their hearts were in Dayton, U.S. Everyone had
in mind to get back to home as early as possible. By noon there were well over dozen
cars running on highway 401 with one motive in mind and on lips 'Come on to Dayton'.

Friday noon was quite a fascinating noon for those who came from Canada to prostrate before Allah alongwith their American, Arab & Pakistani brothers. The buildings of Central State University were experiencing something ineffable as the atmosphere was being filled with inspiring words of 'Assalamo-alaikum'. There was a great hustle and bustle in the 'Anderson Hall' of the University. Brothers were pouring in from farthest cities of Montreal, Toronto, Brantford, Chicago, Boston, New York, Washington and many more numbering well over 50 cities.

Saturday morning was really beautiful to have breakfast in the Dining Hall of the Campus. You could see faces familiar to you, in the next minute the name flashed in your mind and you excitedly embraced the familiar face.

The Saturday noon was profoundly thrilling for youngsters to play Volleyball and Basketball matches. There was a volleyball match between Mid-west and Washington, in which Mid-west won the match. Now there was match between Canada and Midwest, in which the Mid-west again won the contest. The Canadian team consisted of Waheed Khan, Abdul Wadood, Zakaria Virke, Naseer Chaudhry, Abdul Bari and Lateef Ch. of Ottawa. Both the sides displayed a high quality of performance. The Canadian team was resisting in every corner of the field but those tall American brothers gave a real hard time to Canadian players.

Brother Mubarak A. Khan had the honour to chant poems twice in the meetings. Endowed with a peculiar art of chanting he won the hearts of even those who could't understand the language. Brother Munir Mian was able to read a paper on the Islamic Concept of Prayer. Brother Mujib Malik & Zakaria Virke opened the proceedings of two meetings with recitation from Quran. Our National Ameer Br. Abdul Aziz Khalifa was honoured to preside a meeting of the Convention.

BIRTHS: We are delighted to announce that following of our brothers have recently been blessed with babies.

**) Br. Zakaria Virke with a son Zeeshan Hasnair on 15-9-75 at Toronto. Vide Toronto Star's births column of Sep 17, 1975.

**) Br. Habib-ur-Rahman of Brantford with a daughter.

We pray to Al-mighty Allah to make these new-borns servants of Islam & Ahmadiyyat. **EID - MI - FITR:** The members of Toronto and vicinities are hereby informed that the **Eid-ul-Fitr** will, inshallah, be held at the Auditorium of **YMCA College St.** at 8:45 A.M. on **OCTOBER 6 th.** With growing number of members, special arrangements have been made to rent the auditorium and have our own loud-speaker facility. Do come for prayer.

EID-GATHERING ... EID MILAN PARTY

Please be informed that the Eid Milan Party of Toronto members will be taking place on **OCTOBER 11, Saturday** at Central YMCA. To maintain the traditions of the past, you are kindly requested to contact us for the arrangements of food, well before the date. Likewise volunteers are required for arrangement and catering on the occasion. Dial any of the following number: 274-3735 * 275-4145 * 244-7637 * 292-7170 * 145-5022
This will be an opportunity to...

By M. Issajan Khan

One who studies the New Testament with a research point of view, is apt to come to a conclusion that its teachings contain a good number of contradictions

I) For instance St. Paul in one of his speeches delivered to Corinthians says: " No man speaking by the spirit of God calleth Jesus accursed." (Corinthians 12:13)

but when he addresses the Galatians he says something different. He says

" Christ hath redeemed us from the curse of the law being made a curse for us" (Galatians 3:13)

II) Similarly St. Mathews writes in 16:28

" Verily I say unto you: there be some standing here which shall not taste of death, till they see the Son of man coming in his Kingdom"

but in 23:3 a; he writes:

" For I say unto you: Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord"

III)

So in St. Mathews 6:44 we read

"But I say unto you love your enemies, bless them that curse you, do good to them that hate you"

But St. Luke says in 15:26

"If any man come to me, and hate not his father and mother and wife and children and brother and sisters, he cannot be my disciple"

IV)

St Paul in Roman 2:3 writes

" For not the hearer of the law are just before God but the doers of the law shall be justified"

But in Galathians 2:16 he says:-

" Knowing that a man is not justified by the works of the law, but by the faith of Jesus"

V) Regarding Judas suicide Mathew writes:-

"Judas which had betrayed (Jesus) cast down the pieces of silver in the temple and departed and hanged himself" 27: 3-5

But Acts 1:18 goes like this:-

" (Judas) purchased a field with the reward of iniquity and following headlong he burst asunder in the midst and all his bowles gushed out"

The above quotations are just few examples, otherwise the Book is rich in such writings which differ in meaning and significance.

The purpose of this article is only to draw the attention of our Christian brothers (who unfortunately inherited Christians and posses blind faith in their Book and believe that each and every word of it is revealed by God) to the fact that their belief has no leg to stand.

How a Book which contains such an amount of differences and contradictions can be called a G O S P E L ?

** The Holy Quran is explicit on the perversion of Bible and says:

' They pervert the words of the Book from their proper places and have forgotten a portion of that with which they were exhorted ' (Chap 5 Verse 13)

The Afghans are the descendants of Jesus

One of the tribes of Afghans is known as 'IsaKhel'- it would not be surprising if they are descendants of Jesus. It is to be regretted, however, that the history of the Afghans is in a confused state; it is, therefore, difficult to arrive at anything definite by studying their tribal accounts. There is no doubt, however, that the Afghans are Israelites, like the Kashmiris. The Afghans admit that they are the descendants of Qais and Qais belongs to Israel.

THE LAST 24 HOURS OF PROPHET MUHAMMAD

(5)

No one can question the towering-personality of Prophet Muhammad standing unique & distinguish among the Prophet of all the nations, over and above the shoulders of Statesmen, Military Generals, Judges, Administrators and Rulers of all the centuries.

That Prophet Muhammad was a man of integrity, having an overmastering conviction of his mission, a highly disciplined man, of political acumen, having penetrating insight, a resourceful leader exercising a magnetic-pull over the hearts of his audience, a man of historical importance who enjoyed unqualified submissiveness of his associates, endowed with a talent of oratory, a superb organizer, a person of determining influence on the course of world events, it is all incontrovertible.

A separate treatise can be written on each aspect of his glorious character, but the quality of his faith in ONE GOD and the faith he produced in his followers, is certainly phenomenal.

The following lines are an outlook of his last day being the epitome of his 63 years of exemplary life.

Background:

In the middle of the month of Safar 11 A.H. (632 A.D.) Holy Prophet went to the cemetery of Muslims at Medina to offer the prayers at the graves of the martyrs of battle of Uhud. At about midnight he came home and fell sick with fever. This night he was staying with Hazrat Maimoonah, since it was his principle to stay one night with each of his wives. For 5 consecutive days he remained indisposed and moved from one wife's apartment to the other. Following day he was supposed to stay at Hazrat Aisha's apartment. He was so feeble that Hazrat Ali and Hazrat Abbas had to give him support on both sides of his body to walk to Aisha's apartment.

Now for the rest of his illness (lasting over 8 days... total days of illness being 13) he stayed at Aisha's place. As long as he could walk a few steps, he did not break his routine of coming to Mosque and leading the prayer. The last congregational prayer, it is reported, was that of Maghrib (sunset prayer). He was suffering from severe headache, therefore, had a scarf tightened around his head. In the prayer he recited the Quranic chapter No. 77 (Surah Wal-mursilat). The same night when the time of Isha-prayer approached he asked the people around him: Is the prayer over? "Everyone is waiting for you" was the reply. He asked to bring some water in the tub in order to take a bath. Accordingly he took bath, tried to walk but fainted because of weakness. When relieved he enquired if 'salat' is over? The earlier reply was furnished whereupon he again took bath. For the second time he tried to get up but fainted. After a few moments he again enquired if 'salat' is over? The same reply was given. Now for the third time he took bath, tried to get up but fainted. At last he requested that Abu-Bakr should lead the prayer in the mosque, this function he discharged then and for many coming days. ... During his illness people tried to give him medicine but he refused to take any. In the meantime he lost his senses whereupon the doze was poured into his mouth. When he became conscious he found that medicine had been treated to him, so he ordered that the same be given to all those present.

Four days before his death he requested that pen and paper be brought, so that he might leave some Writing for his people. It is reported in the reputed book of traditions, Al-Bukhari that he wanted Abdullah bin Abi-Bakr to write the name of Hazrat Abu-Bakr as his successor. But later, it is said, he discarded the idea.

One day before his death, on Sunday the 7th of June 632 he seemed to have recuperated a bit. It was the noon time of Zuhr Prayer. He requested that he be given bath, accordingly 7 pails of water were poured on his person. Thereafter Hazrat Ali and Hazrat Abbas (Prophet's uncle) gave him a hand to walk to the mosque. Upon his arrival there he saw Hazrat Abu-Bakr leading the prayer, Abu-Bakr sensed his arrival and tried to step back but Prophet forbade him, sat beside him and lead the prayer. After the Zuhr prayer he delivered the last sermon of his life and exhorted the muslims:-

LOST IN THE DARKNESS

From the very 1st day of Islam, there have been people trying to contort the face of this universal religion, in every nation, in every continent in every language and in almost every century. In European languages a heap of books was produced in the 19th century, portraying only a distorted picture of Islam. The names of Dr. J.A. Muller (1830) Edward Lane (1843) Thomas Carlyle (1846) Dr. Springer (1851) Von Kremer (1856) William Muir (1861) Noldeke (1869) Wellhausen (1882) can easily be given in this context. The books produced by these scholars were venomous for every person unaware of the excellences of this religion.

Thanks to the understanding of the 20th century European scholars that this tidal-wave against Islam was turned and now there are books written by some European scholars worth to be once read and preferably kept at home. These are the authors whose earlier generations were bent upon to dirk Islam. In a way it didn't really matter since they were 'outside' the house of Islam'. But what now really matters is that there are now oriental-scholars who are within the 'house of Islam' yet their pens produced such books that they are stigma to the society who has them. These books are nothing short of the total-chaos of their own minds. Hereunder we reproduce excerpts from a book 'Islam' and shall revert to others in other issues:-

ON QURAN: 1) The Quran is primarily a book of religious and moral principles and exhortations, and IS NOT A LEGAL DOCUMENT

(Dr. Fazlur-Rahman in his book 'Islam' page 37
London 1966. He was Director of Islamic Research
Institute of Pakistan under Ayub's regime)

2) Yet in its depth of feeling, in its telling expressiveness and in its effective rhythm the Quran is not less than poetry of the highest order. (see page 41)

3) But still the strictly legislative portion of the Quran is relatively quite small. Besides the detailed pronouncement on the law of inheritance and laying down punishments for crimes such as theft and adultery, which are not defined legally, there is little in it that is properly speaking, legislative. (page 69 of 'Islam)

Is Quran a legal code for all times?

But since the 'given' could obviously not suffice for the developing needs of succeeding generations, the second principle of human intelligence and understanding was recognized from the very outset (101)

On Miraj (Ascension)

We may further insist that it is really impossible to hold that something should occur of a purely spiritual nature without a physical concomitant and we might even assert that a single event may be called spiritual or physical according to its setting or context, yet in either case the doctrine of locomotive miraj developed by the orthodox and backed by Hadith is no MORE THAN A HISTORICAL FICTION whose material come from various sources. (see page 14 of Islam)

ARE ALL THE PROPHETS SINLESS ?

The doctrine of the sinlessness of the Prophet was formulated considerably later, but it was only the formal outcome of inner logic of a process which goes back to the starting point of Islamic history.

After his (Prophet Muhammad) death that living authority was no longer available and had to be transformed formally into a doctrine of infallibility. This means that whatever decisions or pronouncement of the Prophet were authoritative during his lifetime became infallible after his death. This is the specific legal ground of the Prophetic infallibility. (Page 69) There is a theological ground that a human who is a recipient of a divine revelation can't be expected to

مولانا مودودی صاحب اور تحریف ان؟ یا سہو قلم و کتابت؟

(۱) اِنَّ الَّذِيْنَ يَشْرِكُوْنَ بِعَهْدِ اللّٰهِ وَاٰمَانَتِهِمْ سَنُقَاتِلُكَ اُولٰٓئِكَ
لَا خَلْفَ لَهُمْ فِي الْاٰخِرَةِ وَاَلَا يُكَلِّمُهُمُ اللّٰهُ وَاَلَا يَنْظُرُ
رَالَيْهِمْ يَوْمَ الْقِيَامَةِ وَاَلَا يُرْكِبُهُمْ وَاَلَهُمْ عَذَابٌ
عَظِيْمٌ (ال عمران رکوع ۸)

جامعہ ادرق الاسلامیہ دوم ۱۹۳۸ء صفحہ ۱۹۰ اشاعت کردہ دفتر رسالہ ترجمان القرآن
ذیلدار پارک اچھو لاہور پاکستان

اصل آیت - اِنَّ الَّذِيْنَ يَشْرِكُوْنَ بِعَهْدِ اللّٰهِ وَاٰمَانَتِهِمْ كَمَا
قَدَّيْلًا اُولٰٓئِكَ لَا خَلْقَ لَهُمْ فِي الْاٰخِرَةِ وَاَلَا يُكَلِّمُهُمُ اللّٰهُ
وَاَلَا يَنْظُرُ رَالَيْهِمْ يَوْمَ الْقِيَامَةِ وَاَلَا يُرْكِبُهُمْ وَاَلَهُمْ عَذَابٌ
اَلِيْمٌ (آل عمران آیت ۷۸، رکوع ۸)

مذہب بالا آیت نقل کرتے ہوئے اس کے آخر میں مولوی مودودی صاحب نے نہ صرف عذاب
اَلِيْمٌ کا بجائے عَذَابٌ عَظِيْمٌ لکھنے بلکہ ترجمہ بھی اس تبدیل کے مطابق ہی
دیجے کیا ہے یعنی "ان کے لئے دردناک عذاب ہے، لیکن بجائے لکھنے "ان کے لئے
بڑا عذاب ہے" ہم یہ سمجھنے سے قاصر ہیں کہ اسے بعض کتابت کا سہو یا طباعت کی غلطی
کیونکر قرار دیا جاسکے گا؟

(۲) وَاَوْفُوا بِعَهْدِ اللّٰهِ اِنَّ الْعَهْدَ كَانَ مَسْئُوْلًا (بنی اسرائیل ۳۴)
(ایضاً ص ۲)

اصل آیت - وَاَوْفُوا بِالْعَهْدِ اِنَّ الْعَهْدَ كَانَ مَسْئُوْلًا
(بنی اسرائیل رکوع ۲ آیت ۳۴)

(۳) كَذٰلِكَ تَوَلّٰوْا وَاَخَذُوْهُمْ وَاَتَّخَذُوْهُمْ حِيْثُ تَقَعْتُمْ وَاَلَا
تَتَّخِذُوْا مِنْهُمْ وَاٰلِيًّا وَاَلَا تُصَيِّرُوْنَ (النساء رکوع ۱۲)

اصل آیت - كَذٰلِكَ تَوَلّٰوْا وَاَخَذُوْهُمْ وَاَتَّخَذُوْهُمْ حِيْثُ وَاَلَا
تَتَّخِذُوْا مِنْهُمْ وَاٰلِيًّا وَاَلَا تُصَيِّرُوْنَ (النساء رکوع ۱۲ آیت ۹)

(۴) مَا كُنَّا لِنَبِيٍّ اَنْ يَكُوْنَ لَهُ اَسْرَىٰ حَتّٰى يَشْفِيَ فِي الْاَرْضِ لِيُؤْتُوْكَ

چند ضروری حوالے

* حضرت ابو بکرؓ - صدیق اکبرؓ سے غدلیوں
ہوئیں اور انہوں نے نام لے لیا کہ خود گنواؤں
(ترجمان القرآن جلد ۲ صفحہ ۲۷۲)

* اسلام - فاشنس انزم اور اشتراکیت سے
رک گونہ مماثل نظام جس میں غارت جیت اور انارکزی
تک کیلئے گنجائش نکل آتی ہے
(اسلام کا نظریہ سیاسی)

* پاکستانی پولیس اور فوج - جس نے ۱۹۴۷ء میں
بد معاشی کی سکیم سوچی اور پھر اسے عملی جامہ پہنا
(ترجمان القرآن جون ۱۹۸۸ء ص ۷)

* جماعت اسلامی - عدالتی خود سبکدوشی کی جماعت
جس کیلئے اقتدار پر قبضہ کرنے بغیر حارب نہیں
(تعمیرات حصہ اول طبع جم ۱۹۷۷ء)

* غالب - ہمارا قومی شاعر سب کا خاندان
باعث ننگ ہے (ملا نور کا ماضی ہونا مال ص ۱۱)

* قرآن کریم - جس میں نہ تعین فی ترتیب
ہائی جاتی ہے اور نہ کتابی اسلوب
(تفسیر القرآن دیباچہ ص ۲۵۵)

* نماز - جس کی پابندی سے جماعت اسلامی
کے اچھے اچھے کارکن بھی گریز کرتے ہیں
(جراغ راہ، مآخذ اسلامی ص ۱۳۷)

* وکالت - قانون الہمی کے خلاف ملکی لغات
اور زمان بازار کی بعد دوسرے نمبر پر
کسب حرام (رسالہ رسال طبع اول ص ۱۳۷)

مزد حوالے خط آنے پر مفت بھجواندہ آرگ

عید اور فلسفہ خوشی

عید ہر سال ہی آتی ہے اور اپنے دامن میں مسرت و شادمانی کے دلنزیب پھول لے کر آتی ہے ان لوگوں کیلئے جو اس کے مستحق ہیں اور ان کیلئے بھی جو اس کے مستحق نہیں عید برابر کی خوشی کا سامان لے کر آتی ہے لفظ عید ایسا خار بھرا لفظ ہے کہ اس میں خوشی کا مغز SUBSTANCE کوٹ کوٹ کے بھرا ہوا ہے ہر شخص کے کانوں کیلئے بلکہ لفظ عید جادو کا اثر رکھتا ہے لفظ عید کہنے سے جو آواز کی ہرین پیدا ہوتی ہیں اتنا زبردست اثر رکھتیں کہ سننے والے کے جذبات میں ہیجان پیدا کر دیتیں عورت مرد چھپے ہوئے حفاظ ابیر تمام عید سے مراد خوشی ہی لیتے ہیں ہمارے روزمرہ زندگی میں عید اور خوشی لازم و ملزوم ہو چکے ہیں کسی کے یہاں عید پیدا ہوتا تو ہوتے آج ہمارے عید ہو گئی کسی کو لائٹ سے بلکہ تخت ڈالر مل جاتے تو اس کی عید ہو جاتی کسی کو اچھی ملزومت مل جاتی یا طالب علم امتحان میں کامیاب ہو جاتا تو ان کی عید ہو جاتی گو یا ہر شخص کی عید اس کی خوشی کے معیار اس کے ماحول ضرورت اور خواہش کے مطابق ہوتی ہے جوں جوں معیار زندگی اور حالات بدلتے لفظ عید نئے بہاؤ میں ایک نئی خوشی اور نئے روپ میں ظاہر ہوتا

ہمارے لئے غور کا نکتہ یہ ہے کہ آیا عید کا فلسفہ یہی ہے جو ادیر بیان ہوا یا کوئی اور؟ نہیں یقیناً نہیں عید مراد دنیا کی خواہشات پر مرنا نہیں بلکہ خدا تعالیٰ کی رضا اور حصول کیلئے مرنے کا نام عید ہے غور فرمائیں کہ عید رمضان کے روزوں کے بعد آتی ہے یہی نہیں! گویا ان پہلے اللہ تعالیٰ کی خاطر روز رکھتا قرآن پڑھتا عبادت کو نیند پیارے نیند سے بیدار ہو کر نماز ادا کرتا برائیوں سے پرہیز کرتا بچے شام تک چٹ پٹی لذیذ غذاؤں سے پرہیز کرتا اپنی عادات کو جو مشغل سے جاتیں بدل لیتا ان تمام چیزوں کو ملد میں تو اس کا نام روزہ ہے اور ایک لمحہ کیلئے اگر ہم اس کو قربانی کہہ لیں تو یہ قربانی ہی ہے جس کا دوسرا نام عید ہے

آج ہمارے دنیا پر تمام مسلمان خوش ہیں کہ انہوں نے خدا سے کیے وعدے کو پورا کیا آج کی خوشی کسی دنیاوی وجہ سے خوشی نہیں تو عید پر اس لئے خوش ہوتے کہ انہوں نے اپنے اندر روحانی تبدیلی پیدا کی و چاہتے کہ یہ دن دربارہ لوٹ کے آئے اور عید ایسے دن کو کہتے جو بار بار لوٹ کے آئے خوشی کیلئے یہ لفظ اس لئے استعمال ہوتا کہ خوشی ایسی چیز ہے جس کا بار بار آئینے کی خواہش کی جاتی ہے

پس آج حقیقی عید ان لوگوں کی ہے جنہوں نے روزہ رکھے آج عید ان لوگوں کی ہے جنہوں نے رمضان میں روزہ کے دما میں نہیں کہ دل روٹی کی طرح گداز ہو گئے آج عید ان لوگوں کی ہے کہ جن کے دما روزہ کے