

**PRESIDENT'S ADDRESS**

**THE HONOURABLE SOCIETY OF MUSLIM YOUTH**

**Eid-e-Milad-un-Nabi**

**Islamic Cultural Centre, London,**

**25<sup>th</sup> October, 1958.**

Your Excellencies, guests, ladies, and gentlemen:

Let me, first of all extend to you a very warm welcome here today on behalf of the Honourable Society of Muslim youth. As president of this society it is my great honour and privilege to be able to say a few words on this auspicious occasion of the Advent of the Holy Prophet (peace of God be upon him).

It is not my intention, in the course of this brief discourse, to attempt a comprehensive review of the life of the Holy Prophet. More millions of words have been written and spoken about the life of the Prophet of Islam than about any other person known to history.

I do, however, propose to outline one or two important aspects of the Prophet's life which, more often than not, get lesser mention than other equally important aspects. I shall be doing so for one very good reason, and that is that the existence of this society itself is very much the result of a deeper understanding and consciousness among its members of these aspects of the Prophet's life.

The Prophet has very often been described, and rightly so, as a model of righteous living whose example the Faithful should follow. In all ages and at all times they have been individuals who have, to the best of their belief, understanding, knowledge and ability, tried to cultivate in themselves the virtues of righteous living as preached and practiced by the Holy Prophet.

But, alas, it is equally true that for several centuries now, no community as a community has made an attempt to put into practice the principles of Islam in the political, economic, social, moral and ethical life of the community. The point I want to make, and make as strongly as possible, is that the individual virtues preached and practiced by the Prophet were not an end in themselves. Islam tries to make an individual virtuous for the sake of not only himself but also for the sake of his economic, political and social life.

As Muslims we believe in all the hundreds and thousands of prophets that God in His mercy sent for the guidance of mankind. The last of these Prophets, whose advent we are here to celebrate, was different from other prophets in one very important aspect. And that is that Muhammad the Holy Prophet's mission was to establish on this earth a State in the political sense.

Let us now examine the life of the Holy Prophet in the light of the fact that he was here not only to set as examples of personal conduct but also, in fact more important, to set

us an example of collective living; politically, economically and socially.

I have already said that more is known of the life of the Holy Prophet than of any other personality in the annals of history. Right from the beginning, many years before the prophethood was bestowed upon him, the Prophet not only led a pure personal life but a social life for which he was given the title of Al-Ameen (The Truthful). The manner in which he settled the feud among the heads of tribes on the question as to who should set the Black Stone in place at the time of the rebuilding of the Ka'ba amply demonstrates the great powers of leadership of the man who was later to be chosen as the builder of the first ever Islamic state on Earth.

Then, when the Divine call came and the Prophet set about his task, there is no dearth of examples to illustrate his great political genius. From the wilderness of Mecca where at first his call was answered only by his wife and two close friends, to the time when the whole of Arabia came under his sway, he set example after example that are unparalleled in the history of mankind.

To mention only a few of his act of genius let me ask you to cast your mind back to the history books and look at the manner in which the Prophet settle disputes and oppositions arising in his own family in Mecca, the tenacity with which he faced the violent opposition of the Meccans, the farsight with which he signed the two pledges of Aqaba, the tact with which he got all the Muslims out of Mecca before he fled himself, his

manner of entry into Medina - a city where he had been only once before as a child of 6 -, the calm with which he took over the administration of Medina and consolidated himself there and for the first time in history of the Faithful a political entity, the great prowess with which he led his weak and thin armies into battles against overwhelming numbers and came out victorious, the compassion with which he created the vanquished, the diplomacy he employed in the conclusion of the Peace of Hdaybia, the way he settled differences with the Jews, the way he reentered Mecca, his last speech in Mecca, and the administration his set up for his state of a completely new Arabia.

Under his inspired leadership the Prophet had established the city state of Medina. The state embodied in it all the principles of equality, social and individual security, and above all economic prosperity and independence.

It was this model of an ideal human society that was inherited by the Muslims from the Prophet. And it was the continuation of this society under the first four Caliphs that we call Al-Khilafat-ur-Rashida.

It is therefore only logical to conclude that, among others, the supreme purpose the Prophet was to set up the basis of a society and to leave us with the Word of God - the Quran, [and] his own words of wisdom - the Hadith, for the further development by us of that Society which should have lead mankind safely through the turmoils of earthly habitation in a manner that was laid down for us by our Creator.

That was the mission entrusted to the Holy Prophet which he so nobly completed and which was carried on by the first four pious Caliphs.

Ladies and gentlemen, time does not allow me here to put before you an analysis of what went wrong after the four Khulfai Rashideen. But we all know what happened and where we are today. There is no saying how much different a course history would have taken had we not lost the set-up we inherited from the Holy Prophet. One cannot imagine the amount of human suffering and human blood that would have been spared. [The] twentieth century has run but half of its course and it has already proved to be the bloodiest of all in spite of the material progress that has been made.

It is gratifying to note that, after centuries of slumber, the Muslim Nation all over the world is showing signs of awakening. The establishment of Pakistan, the country of my origin, itself heralded a new era for the Muslim Nation. What has happened since in Muslim countries is a sure sign of awakening, whether it be in the name of nationalism or Islam. But this awakening itself is no guarantee of revival in the right direction. This hitherto sleeping lion has not only to wake up but when he has woken up it is also necessary that he should move in the right direction - the road [of] righteousness, equality, economic prosperity, national independence and international peace. In other words, the Muslim Nation should march towards re-establishing itself on Islamic principles.

This is where we young men of the Muslim nation are so very important. The young blood has got to face it - it has to lead the revival of Muslims the world over. And no leader has ever been successful without a deep conviction in what he stands for and a clear view of his objectives.

There is no doubt in my mind, or in the minds of the members of this Society, as to where we go from here. We are convinced, without any shadow of doubt, that the salvation of this world wide Muslim community, and perhaps the world itself, lies in the mission and the challenge that has been set for us by the life of the Holy Prophet, and that is the re-establishment of Al-Khilafat-ur-Rashida. It is this cause to which we are, individually and collectively, dedicated. And it is to this cause that we call all Muslims, particularly young men and women, to dedicate themselves.

We know better than our critics that this is no mean a task. The very magnitude of difficulty has provided us the inspiration to surmount it.

Kalim Siddiqui,  
President.