

From the Editor's Desk...

There are four sacred months in a year: Muharram, Rajab, Dhul Qadah and Dhul Hijja. Allah (Almighty and Glorious is He) has told us:

"The number of months with Allah has been twelve months by Allah's ordinance since the day He created the heavens and the earth. Of these four are known as sacred; (9:36)

The occasion of the revelation of this verse was as follows:

The believers had traveled from Madina to meet the people of Makkah, before that city was conquered by Allah's Messenger ﷺ, and they said: "We are afraid that the unbelievers of Makkah may engage us in combat during a sacred month [shahr haram]." Allah therefore sent down the revelation:

One of these sacred months stands in isolation, namely, Rajab, while the other three occur in consecutive sequence [in the Islamic calendar]. It was also called Rajab of Mudhar, because the tribe of Mudhar used to adhere to its sacredness, while another tribe by the name of Rabee'ah Ibn Nizaar used to change sacredness of Rajab to Ramadhaan. In order to lift this confusion the Prophet PBUH said: "Rajab, which comes between Jumaadaa and Sah'baan".

In the above mentioned verse, Allah informs us that since He created the Heavens and earth, and created days and nights, and made the sun and the moon, each float in an orbit, as a result of which the darkness of nights and the light of days occur. It was from that time that Allah had set the months to be twelve, and He, Almighty, informed us that He, Almighty, designated four of them to be sacred.

We must respect the sanctity of these sacred months, by adhering to the commandments of Allah, and rejecting that which the people of the pre-Islamic period were upon, like delaying the restrictions of these months or changing their sequence. It is for this reason that the Prophet PBUH said in his farewell pilgrimage:

"O People! Time has gone back to how it was at the time Allaah created the Heavens and the Earth. A year has twelve months, four of which are sacred, three consecutive, Thul-Qi'dah, Thul-Hijjah, Muharram, and Rajab, which comes between Jumaadaa and Sha'baan." [Al-Bukhaari]

The Hadees is informing us that the ruling of these months will remain (names, sequence and sacredness), and the changes made by the disbelievers to the sequence would have no effect. Moreover, whatever the disbelievers had changed could not change what Allah had decreed.

Allah Says in the same verse (which means): "...that is the right religion" meaning, this Sharee'ah and obedience therein, is the right and straight path. Then Allah continues Saying that (which means): "Do not wrong yourselves therein"[Quran 9: 36] which is referring to all months of the year but the sacred months hold a special position.

Do not wrong (oppress) yourselves by fighting and committing sins, because when Allah honors something for one reason, it becomes that much honored, but when He honors for two or more reasons, then sacredness becomes more, and punishment for disobedience is multiplied accordingly.
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Short Analytical Excurses of the Muslim Political Thinkers, Political Institutions And the Political Thought

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(I)

INTRODUCTION

The life sketches and the works of the Muslim thinkers are available in the historical documents and in their own writings. Categorically all their works are available in Arabic. These documents were carefully preserved and transmitted from generation to generation in their pure and original forms. It was expected that on the availability of these materials, we would have been blessed in having large quantity of works collectively on the history of the development of political thought in Islam, and individually on each thinker right from the prophetic age down to our own times. The Muslims never cared to undertake this responsibility. They became indifferent to receive, manipulate and transmit their cultural legacy. This legacy was received by the Western Scholars, more particularly by the Germans not only in all the fields of Islamologies, Humanities, Social Sciences, Physical Sciences and Spiritual Sciences but Islamic Culture books were also readily available. We need not bother about the motivation and objective of their colossal productions in continuum since the 12th century. In spite of their subjective orientation, self-coined methodology, inferences, conclusions and Christian cultural mentality, their contributions, however negative and detrimental may be, are the greatest contribution ever made in human history. Throughout these long

centuries, no Muslim scholar ever realized the importance of the study of Muslim political thought, which forms a link between medieval and modern political thought. They have achieved a balance in the ever-fluctuating thought-patterns through the introduction of the idealistic patterns axiological system of values, meanings and norms. In their simplest framework the modern world knew all about the Grecian, Roman and Indian thought through the linking agency-the Muslims.

There is no difficulty whatsoever in the compilation of an authentic work on the history of the political thought and political thinkers of Islam, because all the Arabic materials are preserved in the libraries of the world. This material is the first unsophisticated and pure source which is to be tackled properly to form accurate hypotheses, postulates, inferences and conclusions. The research should begin from the critical study, systematization and evaluation of these Arabic sources. The second source, comparatively of supportable importance, is the German source. Not only all the books produced on Islamologies in general, and more particularly in relation to our field of inquiry, are available in German; collective and individual studies of the thinkers with their multi-dimensional political view-points are the characteristics of the Germanic research methodological procedure. These

thinkers have been studied either in singularistic form or in totality, either in their contribution on one aspect of the subject or in the interdependence of other subjects. In this totalitarian study, the German scholars have always been guided to analyze the thinkers and their thought, keeping in view the methodological procedures called paradigmatic and thematic. From the beginning of the twentieth century, some of the Muslim scholars concentrated their attention to study various fields of Islamologies and Islamic Culture, but they have no courage to study these variegated fields on the basis of the methodology evolved by the Muslim thinkers themselves. Above all they have overlooked their cultural background, cultural mentality, weltanschauung, original spirit and the inner layers of their cultural constellations and configurations. In their study, as rightly alleged by Prof. Gibb, these scholars are wholly and solely guided by their apologetic tendency and the mentality of defeatism. Thus the few books produced by our scholars are nothing but stereotyped studies. In the specialized fields of political thought and political thinkers, no book is available in any Eastern language. In the year 1942, there appeared for the first time a book entitled "Muslim Political Thought and Administration" by Haroon Khan Sherwani (Sh. Muhammad Ashraf, Lahore). Having no other book, this work was readily accepted by the scholars and the educational institutions, without ever considering the research limitations and fact finding of this book either in its form, content or meaning. It is an apologetic book and the author has no knowledge of the collective and individual work available in German or other European languages.

The original sources have never been adequately utilized. All information is based on "hearsay method". The analysis is defective and the study is most dichotomous and contradictory. The joint study of political thought and administration is neither scientifically true nor valid on the ground of the classification of the two subjects which are diametrically opposed to each other. It is just like the logical mistake arising from the cohesion of the two opposites called "Coincidentia Oppositorum". Political thought has nothing to do with administration. Both are two independent but overlapping specialties. Nothing to say of modern development, even in the hey-day of Muslim scholarship they were treated and studied as two disciplines and two different universes of studies and researches. On the documentary evidence of the individual thinkers studied by the Professor, we are sure that no traces are to be found in their works as to the amalgam of the two different fields—Political Thought and Administration—in one totality. All of them have studied them as separate fields of inquiry.

Prof. Haroon Khan has nothing to say about the original sources of Muslim thought. In an apologetic way it is not sufficient to say without documentary evidence that the thinkers of the East never "propounded their theories for the school-room or the college-hall but they actually advised monarchs about the best way of carrying the Government of their countries". (Intro. p.1).

The term East is an ambiguous term. For the world of Islam the Islamic East has constantly been used and maintained by the orientalists. As the thought patterns of

Plato, Aristotle, Thomas Aquinas Bodin, Hobbes, Rousseau, etc., are totally different from the Islamic thought patterns, similarly there is no unity, harmony and reciprocity between Islamic and the Eastern thought patterns produced by Confucius and Kautiliya. It is to be noted that Confucius and Kautiliya are more akin to the Western thinkers than to the Muslim thinkers. Geographical affinity is no reason of being equal in thought pattern. The unifying factors are psychological forces and ideology, or aims of life. These thinkers have close affinity and similarity with the thinkers referred to because of their unity, harmony, and solidarity in their cultural mentality. Both are representatives of ideational cultural patterns, negating the hard and fast realities of life. Their thoughts are the products of two opposites — the ideational and the sensate. Upholders of ideational outlook affirm the realities of life-after-death and upholders of sensate pattern negate those realities. For them the worldly, material and sensate realities are alone true. The “coincidentia” oppositora” of these two divergent patterns is the characteristic of the thinkers referred to above. Whether they belong to the West or to the East makes no difference. The Muslim thinkers, from the beginning, had no interest for such contradictions and oppositions. They believed in the totality, harmony and unity of ideational and sensate patterns of life. Thus the genesis and characteristic of their thought pattern in all fields of knowledge and culture is purely idealistic. Under these circumstances the study of Confucius and Kautiliya has neither causal nor logico-meaningful relationship with the major topics of his subject as propounded by Muslim thinkers. Without etiological, taxonomical and logico-

meaningful relativity and connection, the instantaneous study of Ibn Khaldun, after the analysis of Confucius and Kautiliya seems to be most absurd. This is unnecessary clash between two warring camps — the advocates of ideational political thought (Confucius and Kautiliya) and idealistic thought of Ibn-e-Khaldun. This instantaneous study has another defect. Both Confucius and Kautiliya have studied political thought in segmentalized form cutting it off from the totality of human life, while Ibn Khaldun has developed his political thought in togetherness with other aspects of life. In this way he has maintained the totality of human life in all its dimensions, depth and levels. Not only it is a unity in terms of material and non-material aspects of life; but a complete unity in terms of meanings—the existential base of Muslim systems of knowledge, culture, belief, action, personality and spirituality. It is an attempt to establish the Unity—the major premise of Islam, enunciated by the Qur’an:

Say: He is God, The one and only God, the Eternal, Absolute; He begetteth not, Nor is He begotten. And there is none Like unto Him. (Yusuf Ali -The Holy Qur’an, Sura Ikhlas).

In recent times we have come across E. I. J. Rosenthal’s work: “Political Thought in Medieval Islam“. With the exclusion of Ibn Abi Rabi, the author has attempted to add few more thinkers like Ibn Taimiyya and Dawanni. In spite of its addition of some more names it is a segmentalized approach, having nothing to do either with the thinkers of the subsequent period, or with the ideal of life and the spirit of the age, or the dominant trend in cultural mentality, and weltanschauung. It is a.

purely subjective approach to the subject. The author has no regard either for the logical or historical and the scientific methodology. He is neither interested in objectivity of knowledge nor in the understanding of the peculiarly and genesis of the cultural mentality of the Muslims, their spirit and the existentially determined axiological base of their political thought. His subjectivism is crisscrossed with his thesis that Muslim political thought was nothing but either the stereotyping or the projection of the Grecian and Roman thought. His subjectivism is the product of a deep-rooted hatred for Islam and Muslims, which is due to the inherent antagonism existing between the advocates of ideational and idealistic outlook on life. The learned professor is not keen to trace the original sources of Muslim thought. He has overlooked the importance of clash of cultures, reciprocity, assimilation and influences and counter-influences on human relations. The real problem does not relate to the influence of Greek, Roman and Eastern thoughts on the thoughts of the Muslims but to the unequivocal and unsophisticated inquiry into the new dimensions added by the Muslims to the knowledge transmitted to them as the legacy of human race. These new dimensions should be viewed either in terms of discovering altogether new and unknown facts or in terms of critical vision and deep insight into some micro, macro and meta facets of knowledge and culture.

For the understanding of the thought-patterns of a particular nation initially it is indispensable to understand its peculiar cultural mentality, cultural milieu, outlook on life,—in short the entire cultural situation. Biologically humanity is one, but

culturally it is different. There are variations in terms of typology of culture—its types and sub types and variations in space—time dimensions. In the universality of human race, “particularism” is the feature which is to be kept in mind. Nations meet on the levels of psychological equality and ideological affinity. Having in view this universal law, nations and societies follow the rules of selectivity, individuality and segregation. Those elements of material or non-material culture are accepted and assimilated with their own cultural patterns which have reciprocity, affinity and causal relativity with either the latent or the apparent aspects of culture, on the one hand, and which are not opposed to the horizontal and vertical movements of culture. In the processes of selectivity, nations are susceptible, critical and prejudicial. The elements of culture which are detrimental, unwanted and not suited are readily rejected. In an age of scientism, technology and sociologist, It is really a potential cause for anxiety to see a scholar of great reputation like Rosenthal to violate the basic laws of evaluation as laid down in the scientific research methodology and survey method. It is strange indeed that this method is persistently applied in the study of the people and problems of the West but it is deliberately and ruthlessly avoided in the case of the East, particularly the Muslim East.

The book written by Rosenthal and popularized by our scholars begins with the above fallacious preamble. In his introduction he has with great audacity and boldness stated that Islamic theology, law and way of life are the products of Judaism and Christianity. He writes:

Islam is the youngest of the great world

religions. Although Arabia is its cradle and its inspiration, it owes in its theology a good deal to Judaism and Christianity, and its way of life centred in and regulated by an all embracing law has many features in common with the Jewish way of life. Muhammad, its founder-prophet, grew to maturity in daily contact with Jews and Christians.

“Yet, although Jewish and Christian elements can be found in Muslim ritual and law, Islam is not simply the sum of foreign elements. For Muhammad brought his own personality to bear upon what he saw and heard and argued about. In their transformation these foreign elements blended with Arabian features into something peculiarly its own, another child of the desert, of the Semitic genius for religion.

“From its beginnings in the Arabian Desert, Islam looked out on the world that surrounded the Arabs. Religious zeal increased the power of its arms and brought it victory over many lands and nations of different cultures and civilizations, of different faiths and customs. It has always been willing to accept ideas and institutions from those it vanquished. But in acceptance it has adapted and transformed in inheritance. Not always able to work the various strands into a harmonious whole, Islam has never yet lost its identity, even if instead of fusion and synthesis there resulted only fruitful and peaceful coexistence. This holds good for every manifestation of Muslim life and thought. The hard core of Muhammad’s (ﷺ) teachings and its interpretation gave Islam that coherence and stability which enabled it to control its receptiveness, and to draw into its Arabian foundation elements from

highly developed nations and systems which enriched and ennobled it. In Arabia in the first place, Judaism and Christianity had to be faced in matters of doctrine and ritual; Zoroastrianism offered the next challenge Iran, as did Sassanian ideas and practice of government; Byzantium supplied more than administrators. Indian and especially Persian literature, Persian historiography, Greek and Hellenistic philosophy, Jewish and Roman law, Greek medicine and natural sciences, not to mention Indian and Byzantine art and architecture, all have a share in the complex fabric of Islamic civilization. It is not the least important and attractive feature of the Muslim genius that it was able to accommodate all these strangers and make them feel at home. It made no great demands on converts: ‘Allah is great and Muhammad is His Prophet’ were the magic words that opened the gates of the spacious house of Islam to the Ahl al-Kitab, those who possessed a book, that is, revelation. Refusal to accept Islam was not punished by death in their case; they were granted protection against payment of poll-tax, which helped to fill the coffers of the Muslim treasury. With the others it was conversion or the sword. The Oneness and Unity of God and Muhammad (ﷺ) as His Prophet had to be acknowledged, a reasonable enough price to pay for a share in the privileges of the Muslim community, especially in the time of its empire-building, with the promise of rich booty and high office.

“Mutual adaptation proceeded at a , natural pace not without opposition. The astonishing result, Islamic culture and civilization justified Arab open mindedness, generosity, desert hospitality carried into

urban life, and intellectual curiosity of Bedouins who were attracted by the refinement and glitter of Iran and Byzantium. The title of a remarkable book by A. Mex, 'The Renaissance of Islam' reflects rich flowering of the spirit at the height of the Abbasid caliphate in Baghdad". (Political Thought in Medieval Islam, pp. 1—2).

We apologize to our readers, for the long quotation, but we have taken the liberty to do so, because we want that our readers should know the fallacious methods adopted by the Western scholars to distort Islam and the Islamic system of knowledge and culture. The views expressed by the author are diametrically opposed to the Qur'anic viewpoint. The religions of Judaism and Christianity have been rejected totally as valid and true religions by the Qur'an in Sura al- Baqarah and elsewhere. How, then, could the Muslim scholars project and copy the thought-patterns of those religions (See for detail (2: 40-41). And again the Qur'an has definitely guided the Muslims not to follow the aberrational faith and the value-deviancy-patterns of the People of the Book. This warning and the refutation of the two patterns in its thematic analytical procedure is continued throughout the next Sura Al-Imran (3 : 1 to 30, 3 :64 to 101, 5:112 to 123).

Nothing in this Introduction, which forms the major premise of the analysis of Muslim political thought, is either valid or accurate from the view-point of the Qur'an or in the perspective of historical facts. There are differences between Sunnis and Shias, but they and differences of interpretation not of belief or Sharia. The inclusion of Ibn Khaldun in the periphery of the political

thinkers of Islam on the presumption that he was the only political thinker is neither historically true nor it is valid on any logical ground which may be followed in vindication of the self-centered arguments and subjective orientations. The deliberate use of the term adaptability is nothing but a pseudo-logic deliberately followed by the author to viciate the originality, creativity and idealistic finality of Islam. Again the term has been misused as regards its scientific usage, and herein, apart from the comment above, one can discover the inner base of the mind and intention of the author. The Muslim philosophers are credited, not because of their original thinking and contribution made by them towards the development of philosophical thought, but because the Muslim Religious Philosophers' according to the learned author, are in a very special way the best qualified exponents of an attempted synthesis between two cultures and ways of life. (Intro., p. 3.).

Paradoxically enough the peculiarity, beauty and originality of the political thought of the Muslims have been denied by declaring at the first instance that, in constitutional law, history and theology, Muslim contribution is nothing but the reproduction of the Jewish and Christian thought. From Farabi to Darwin, it is stated that all the thinkers "encountered the political philosophy of Plato and Aristotle". And thus goes on the distorted picture of Muslim political thought. The greatest favour shown by the author is to be seen in his ridiculous remarks that the Muslims made a determined attempt at a real Synthesis between Platonic and Islamic concepts. The entire book is full of distortion, anomalies and contradictory

views about the Muslims. Consequently, in view of the popularity of the book in our country and more particularly because its being taken up as a text-book in our universities we have decided to keep it all through our deliberations for erasing his fantastic, self asserted and prejudicial views.

The Muslims never followed either the Platonic or the Aristotelian thought in any field without critical analysis. They undertook to study them, like other alien productions, in order to compare them with the Islamic systems, patterns, ideas, ideals and values. Their mistakes were removed and in this way they gave direction and flow to their thought to be transmitted to the future generations. Greek and Roman thought in general, and more particularly the thoughts of Plato and Aristotle, were diametrically opposed to the idealistically integrated thought of the Muslims, and hence it was not possible to assimilate them without paradigmatic analysis and criticism. At the first instance all these thoughts were ideationally-inclined and dichotomous in their structure, function and genesis, and hence it was not possible for the Muslims to take them at their face value. The most important fact which has awfully been neglected by the orientalist and their Eastern disciples is that the Muslims were not free to absorb any alien thought without critical evaluation, testing and analysis along the predetermined evaluative lines of the Qur'an. It is absolutely wrong to assume that the verse 3:7 is simply related to the classification of the Qur'anic verses and the rules of their interpretation. (3: 7).

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ

وَأُخْرُ مُتَشَابِهَاتٌ ۚ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

(It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding.)

We do not reject the facts stated about the taxonomy (classification) and rules of interpretation. But it is to be noted that the verse referred to lays down the universal law in relation to the methodology and value-judgement, as to the acceptance and rejection of the alien system of knowledge and culture in their categories and totalities.

Applying the criterion of the Qur'an, Muslims were able to amend and correct mistakes committed by the Greek and Roman thinkers. This fact, which is recognized today by some of the Western scholars, has been ruthlessly rejected by Rosenthal. The book is full of contradictions, anomalies and hypotheses formulated fallaciously by the author. From page 1 to 4, the author has nothing to say but respect his thesis that the Muslims blindly followed the Greeks and the Romans. But all of a sudden he repudiates himself by stating that "they are considered

as Muslim Philosophers, which means that their metaphysical standpoint is not one of complete independence, but is conditioned by the Sharia of Islam". (p. 4). And again he says:

"they were Muslim philosophers first and followers of their masters Plato and Aristotle second". (p. 4). Had the Muslims recognized them as masters, they would not have criticized them so frankly and openly.

Neither Greek masters, nor their thought, were given preponderance and any weight vis-a-vis the Qur'an. The Muslims never recognized any person as their master, except the Prophet. Never for a moment they inculcated the desire to compare the Qur'anic revelation with any other thought-pattern just to vindicate the rationality of the Qur'an. Revelation was not a prophetic law. It was Divine Guidance, binding both on the Prophet and his followers. In the claim of the Qur'an, that all its statements are based on human rationality and empiricism, how the Muslims dared to challenge this verdict by comparing them with the Nomos of the Greeks. The

(Continued from page 15)

his manumission in writing give it to him, if you think him worthy of it, and give him also some of the wealth which God has given you' The reconciliation of a separated married couple should be preceded by the ransom of a slave and if none can be found, the husband should feed sixty poor men, or else fast for two months (Al-Qur'an LVIII : 4, 5). Whenever the sense of happiness, including that of conjugal felicity, predisposes the heart to gratitude towards the Creator, or whenever fear of God or a punishment, or

fantastic orientation made by the author himself has been rejected under the statement that "if priorities must be established supremacy belongs to the revealed law of Islam". (p. 4).

The interdependence of Falasafah (Philosophy) and political thought, though recognized by the author, has not been properly evaluated. It was not the legacy of the Greeks, but the concept of the Unity of Philosophy and Political Thought that formed the major premise of the Islamic Culture—the principle of Tawheed and the resultant philosophy of life—the totality and continuity of life. In this way the author has ruthlessly rejected the universal law conventionally followed by the Muslim scholars. He is reluctant to measure ideas and their value by the impact they have made on the thought of humanity.

This is one of the canon of evaluation with regard to the thought-patterns of Muslim thinkers like Ghazzali and Ibn Taymiyya because they are still respected and followed as heroes—as Imams. (to be Continued)

the desire of a blessing," as such motives can and do effect the daily life of a Muslim, the emancipation of a slave, as a most proper act of charity is recommended. In short, the 'Cliff', or narrow path to salvation, is charity: 'What is the cliff? It is to free the captive (or slave)' (Al-Qur'an XC; 12, 13).

"Descending to the second source of the Muhammedan Law, the authenticated traditions of Hadith we find Muhammad (ﷺ) stating that 'the worst of men is he who sells man'. Slaves who displeased their masters were to be forgiven 'seventy times a day'.

Islam and Slavery

Dr. Muhammed Fazl-ur-Rahman Al-Ansari Al-Qaderi (R.A.)

A West African Muslim has complained to us:

“There is a net-work of Christian missionary propaganda in my country, and I feel deeply sad that you could not visit us during your missionary travels round the world. The attacks which the Christian missionaries make on Islam are not rare. In fact, they consider it a virtue to circulate wild allegations and ‘white lies’ about Islam, and one of them-which is being given wide publicity through the press, the pulpit and the cinema is that the institution of slavery which ravaged the honour of the Africans for centuries was established by Islam. On most problems we can successfully cross swords with them. But, the knowledge of Muslim scholars in this country being of a limited type, we are badly in need of eminent Muslim scholars from abroad. . . one of the problems, therefore, on which I seek enlightenment from you most urgently is that which relates to the attitude of Islam towards slavery. You know perhaps that the coloured people of Africa are deeply sensitive to the insults which the civilized races have heaped upon them... I request you to throw light on the institution of slavery, not only with reference to Islam but also with reference to Christianity. Allah will bless you for it. . .”

No social or moral or even spiritual progress is possible in a community which does not possess a true estimation of human dignity, and this was the state of affairs when the Holy Prophet Muhammad (ﷺ) appeared. The dignity and powers of man had been greatly underestimated and undermined by the great religions and cultures of the world. Human dignity had been assaulted by various religious and cultural institutions like caste-

system, serfdom and slavery. It was believed that, inspite of all their great qualities, the human beings were incapable of leading upright lives in the midst of society and should therefore become hermits, monks and nuns and lead a life of celibacy and detachment from the world. Buddhism, Hinduism, Zoroastrianism, Jainism and Christianity, all held to this belief. Christianity preached the sin-innate theory—a necessary corollary of the theory of Atonement-and insisted that man was incapable of observing the law.

The Holy Prophet Muhammad (ﷺ) exposed the baselessness of all such notions. He declared that the human species was the noblest creation of God and that all things of the universe were created for its use. He taught that sin was an acquisition and not a heritage.(Al-Our’an, XXX: 30), that man had been endowed with the highest capabilities of achieving unlimited progress if he followed the right path, and that he could sink low only when he went against the natural law and violated his own inherent goodness.(Al-Our’an, XCV: 4-6).

He called man by the honourable title of the vicegerent of God on earth.(Al-Qur’an, 11: 30). He preached the unity and equality of mankind and broke the fetters of slavery and caste.

It is a most baseless allegation of the opponents of Islam that the Holy Prophet Muhammad (ﷺ) advocated and established the Institution of slavery. Nothing more mischievous than this can be conceived.

The Institution had been existing since times immemorial, and none of the pre-Islamic

religions can claim today that it ever tried to abolish it. For Instance, let us consider Christianity whose missionaries and ministers are highly fond of attacking Islam day in and day out.

Christianity rose in the Roman Empire where, though slavery had been a recognized Institution for centuries, men like Dio Chrysostom, Diocletian and Seneca had begun to voice their protest against, the cruel practice.

But the work of reform was checked by Christianity at its very outset. This fact might surprise those who have become accustomed to hearing from the present-day Christian apologists that their religion was responsible for softening the attitude of the Romans towards slaves. Facts, indeed, lie the opposite way, as a Christian scholar himself admits (Encyclopedia Britannica Vol. XXII, p.134):-

"We have observed a change in the policy of the law, indicating change in the sentiment with respect to slave class, which does not appear to have been at all due to Christian Teaching, but to have arisen from the spontaneous influence of circumstances co-operating with the softened manners which were inspired by a pacific regime."

In fact, Christianity regenerated the institution of slavery when the Romans were going to abandon it and she used it for centuries in degenerating vast human populations of the world. The barbarities perpetrated by the Christians upon innocent men, women and children in Africa and other territories to obtain slaves for their colonies, form one of the darkest chapters of human history. Who can have the courage to deny that the great cities of Christendom continued to remain the popular slave-markets of the world from the

days of Constantine up to 1850 C.E., that the Christian priests were for centuries the most zealous slave-dealers and that they indulged in slave-trade with the conviction that it was in perfect accord with the teaching of Jesus and that the Old and the New Testaments upheld and advocated slavery?

"The whole story of Christianity", wrote Joseph McCabe in the Literary Guide, "needs re-writing.... The entire and the true story of the relation of Christianity to the people during its thousand years of complete domination has never yet been put before the public. . . Sunday by Sunday they are told how Christianity abolished slavery and serfdom; how nobles fraternized with commoners in the ages of faith; how Christ was the first to talk of social justice in a grim capitalist world ; and so on. These monstrous untruths should be nailed definitely to the counter."

If we were to examine here in detail the slave-trade carried on by Christians, that would cover a volume. Those details can be read in the histories of those cruel ages.

Our aim at present is only to establish that the Institution of slavery has been sanctioned by the Bible. Its following verses are eloquent enough to reveal its attitude:-

"Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you: of them shall ye buy bondmen and bondmaids,"
"Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begot in your land: and they shall be your possessions".

"And ye shall take them as an inheritance for your children after you, to inherit them for a possession: they shall be your bondmen

forever". (Leviticus, XXV: 44-46).

"If a man smite his servant or his maid with rod, and he dies under his hand, he shall surely be punished. Notwithstanding, if he continue a day or two, he shall not be punished, for he is his money." (Exodus, XXI: 20-21).

As regards the New Testament, it also plainly endorses slavery. For instance it says:

"Servants be obedient to them that are your masters, according to the flesh, with fear and trembling." (Ephesians, VI : 5).

"Let as many servants as are under the yoke count their own masters worthy of all honour." (Timothy, VI . I).

"Exhort servants to be obedient unto their masters and to please them well in all things; not answering again." (Titus, 11:9).

"Servants be subjects to your masters with all fear, not only to the good and the gentle, but also to the forward." (Peter, II : 18).

A point may be clarified here about the word 'servant' used in the above verses. The present editions of the New Testament are only translations 'from Hebrew and Greek versions where we find words which should be translated as "slave" and "bondman" and not as "servant". (For a discussion on this point, one may refer to the Encyclopedia Biblica).

"Slavery," wrote Rev. Professor Drew, (The Quarterly Christian Spectator, 1838)" was established by divine authority among even the elect of heaven, the children of Israel."

It was in the spirit of the New Testament that Rev. Dr. Taylor of Yale College said :

"I have no doubt that if Jesus Christ were now on earth, he would, under certain

circumstances, become a slave-holder."

Such quotations can be multiplied to show that Christianity as a religion legalized slavery and that it was Christianity more than any other factor which was the real hindrance in the way of those enlightened Europeans who wanted to abolish slave-trade.

On the other hand, the religion of Islam stands out today as the only religion which waged a holy war against slavery. The task before it was a most difficult one because the institution had been existing from times immemorial and had therefore led to various complications. It could not be abolished at once because that would have been a rash and imprudent step, making confusion worse confounded in a country where it lay deeply embedded. As a practical and Divinely inspired reformer, therefore, the Holy Prophet Muhammad (ﷺ) took various practical steps:-

(1) He forbade his followers from calling slaves as bondmen or bondwomen: "Let not anyone of you say when addressing his slave, 'ABDI' (my bondsman) or 'AMATI' (my bondswoman), but let him say, 'my young man', my young boy'.

(2) The emancipation of slaves was made an act of the highest virtue: "It is not righteousness that ye turn your faces to the East and the West; but righteous is he who giveth his wealth for the love of Him.... to set free slaves....." (Al-Our'an, II: 177). "And what will convey unto thee what the Ascent is: (it is) to free a slave." - (Al-Qur'an, XC 12-13).

"The most beloved of all deeds with God", said the Holy Prophet (ﷺ), "Is the emancipation of a slave." (BUKHARI).

Once a man asked the Holy Prophet (ﷺ): "Point out to me an act which might bring me closer to paradise and remove me farther

away from hell." "Free slave and ransom a captive", came the answer from the Saviour of Slaves. (BAIHAQI)

Lady Asma, daughter of Caliph Abu Bakr reports: "We were enjoined to free slaves whenever there was an eclipse." (BUKHARI)

(3) To treat slaves as equals was enjoined:-

Verily, those whom you call your slaves are your brethren. God has placed them under you. Whoever, then, has his brother under him, he should feed him with the food that he himself eats, and clothe him with such clothing as he himself wears. And do not impose upon him a duty which is beyond his power to perform; if, however, you command them to do what they are unable to do, then assist them in that affair." (Bukhari, Vol. II, Kitab-ul-Adab).

(4) Marriage with the slaves was recommended and the possessors of slaves were enjoined to impart education and culture to their slaves:—

"And marry such of you as are solitary and the pious of your slaves and maid servants. If they be poor, Allah will enrich them of His bounty. Allah is of Ample Means, Aware..... Force not your slave-girls to whoredom." (Al-Qur'an, XXIV : 32, 33).

"If", said the Holy Prophet (ﷺ), "a man has a slave-girl in his possession and he instructs her in polite accomplishments and gives her good education, without inflicting any chastisement upon her, and then frees and marries her, he shall be rewarded with a double reward."

(5) The harsh treatment meted out to a slave was made a sufficient ground for his or her emancipation:-

"He who beats his slave without fault or slaps

him on the face," proclaimed the Glorious Prophet (ﷺ), "his atonement for this is freeing him." (Muslim).

Abu Masood says: "I was beating a slave of mine, when I heard behind me a voice: 'Know O Abu Masood! God is more powerful over thee than thou art over him'; I turned back and saw the Holy Apostle (ﷺ) of God. 'He is now free for the sake of God,' I said. The Holy Apostle (ﷺ) replied: "If thou hadst not done that verily fire would have touched thee!."

(6) It was ordained that if a slave wanted to purchase his or her freedom, he or she should be granted the request, and, more than that, should be helped with money and other means:- "And such of your slaves as seek a writing (of emancipation) write it for them if you are aware of aught of good in them (i.e., if you think that they would be able to earn an honest living and would not lead the life of the paupers) and bestow upon them of the wealth of Allah which He hath bestowed upon you." (Al-Qur'an, XXXVI: 33).

(7) The atonement of certain sins was proclaimed to be the freeing of slaves.

(8) It was made a law that no Muslim could be made a slave.

Having briefly seen how the Great Humanist Muhammad (ﷺ) attacked the established institution of slavery from all sides, we may now come to the problem of the prisoners of war.

The pre-Islamic laws of war generally reveal a picture of unmitigated cruelty and depravity. The usual custom was that, of the defeated foe, men were slaughtered or burnt and women and children were enslaved. Islam came as a protest against those severities and limited the punishment of the aggressor to prisoner-ship and taught that

the captives were either to be generously awarded freedom or allowed to ransom themselves:

"Now when ye meet in battle those who disbelieve, then it is the smiting of the necks until, when ye have routed them, then make fast of bonds; and afterwards either grace or ransom till the war lay down its burdens. (That is the ordinance)." (Al-Qur'an, XLVII: 4).

Not only did Islam soften the laws of war to the extent of allowing the prisoners to ransom themselves, but it was made a matter of legislation that Muslims should themselves spend their money to assist them in that behalf:

"The aims are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah and (for) the way-farer; a duty imposed by Allah: Allah is Knower, Wise." (Al-Qur'an, IX:-: 60).

The Holy Prophet (ﷺ) was not a theorist and a visionary, and consequently his work for the abolishment of slavery was of a practical nature. He sacrificed his own wealth and worked as an ordinary labourer to purchase the freedom of slaves as, for example, in the case of the Persian slave Salman, to obtain his freedom, he (the holy Prophet) did the planting of three hundred palm trees with his own hands. He set free in his life-time thousands of slaves, as, for instance, he awarded freedom to 6,000 Hawazins after the battle of Hunein.

"It is indeed an 'abuse of words' to apply the word 'slavery' in the English sense to any status known to the legislation of Islam",

(Syed Ameer Ali: The Spirit of Islam : p. 262).

The Holy Prophet Muhammad (ﷺ) left no room for slavery in the society which he founded and if there had been any among some of his unworthy followers who have indulged in slave-trade, it may directly be traced to the influence of those Christian slave-traders who wanted slaves for their colonies.

Indeed, the Holy Prophet (ﷺ) was the greatest saviour of slaves that the world has known. Even in the last moments of his life on earth, he repeatedly exhorted his followers in the following words:

"Fear Allah in the matter of Prayers and in the matter of those whom your right hand possesses."

War Against the Institution of Slavery

"According to the Qur'an, 'no person can be made a slave except after the conclusion of a sanguinary battle fought in the conduct of a religious war (Jihad) in the country of infidels who try to suppress the true religion. Indeed, wherever the word occurs in Qur'an it is he whom your right hand possesses' or a special equivalent for neck 'he whose neck has been spared' thus clearly indicating" 'a prisoner of war' made by the action of not one man only, but of many the Arabian Prophet (ﷺ) recommended: 'When the war has ended, restore them (the slaves or prisoners) to liberty or give them up for ransom. (Sura XLVII: 57).

"And elsewhere: 'Alms (which procure righteousness) are destined..... to the redemption of slaves.' (Sura IX: 60) Further, Al-Qur'an XXIV: 33: 'If any of your slaves asks for (Continued on page 10)

Role of Ibadah in Developing the Islamic Personality

(continued from last issue)

Prof. Ismail Faruqi

That is precisely what self mastery requires: to deny and to satisfy, to deny again and to satisfy again and so on for every day of Ramadan.

SIYAM

Lest it be misunderstood as an act of self-denial, and act of asceticism and therefore a renunciation of the world and of life, as an act of self-mortification, let us not call siyam by the word fasting. Fasting in the religions which practice it most, viz., Christianity and Theravada Buddhism, rests on a condemnation of this life and this world. In those religions, one fasts because life in the world is fallen, "evil", *tanha*. Fasting is real renunciation, an existential "NO!" addressed to life and the process of space and time. For, it is assumed they are a change-for-the-worse which had occurred to the absolute, to the ideal.

Siyam, per contra, is none of that. This life and this world are God's creation, is therefore good. He established them as man's destiny enjoined upon him to seek and promote them. His Prophet Muhammad (ﷺ) defined the good, the noble, the felicitous man as one whose career adds a real plus to the total value of the universe who leaves the world a better place than that which he was born. But Siyam is definitely an abstinence from food, drink and sex. What then is its meaning?

Besides constituting another act of obedience to Allah ta'ala, hence realizing all the values appertaining to obedience to and a communion with the divine (already mentioned), siyam is an exercise in self-

mastery. The instincts for food and sex are the basic ingredients of which life is made. They are the strongest and ultimate urges man possesses. For their sake as ultimate goals, normal human life and energy are spent. Siyam addresses them. It does not deny them continuously, perpetually, but during Ramadan, one-twelfth of the year, and does so only between dawn to sunset. That is precisely what self-mastery requires: to deny and to satisfy, to deny again and to satisfy again, and so on for every day of Ramadan. Had denial been the consequence of condemnation, it would have been commanded for continuous, observance as in Christianity and Buddhism, not for continual observance during one month only. That is why the Muslim rejoices and celebrates every sunset in Ramadan. For the sunset signifies his victory over himself during the day! This is why Ramadan is the happiest month of the year.

Siyam is furthermore an act of "retreat" and self-stock-taking; an occasion for *hisab* with oneself as to one's whence and whither; a remembrance of and commiseration with the poor, and hungry, the destitute and deprived. It is the prime occasion for every noble act of sadaqah or charity, of altruistic concern which is the opposite of egotism, and ultimately for all ummatic values. Its effect upon the development of the human personality is capital and decisive. First, it disciplines man and enables him to master

the strongest urges raging within him. It trains him to subdue them to the nobler ends of the ethics of religion. It orientates him — in his physical and psychic being toward the ummah, and thus makes him an effective executor and actualizer of the divine cause in history.

Indeed, it prepares him par excellence to enter the arena of history, and there to fulfill the pattern of God. The true observer of Siyam is a person ready to be the subject of history, not its object.

THE HAJJ

The Hajj is not a memorial pilgrimage to a place declared holy by its association with a divine act, a Prophet, a saintly person or simply an historical event of great significance. Its purpose is not merely to remember. Hence, it should not be called "pilgrimage". Rather, it must be known by its Qur'anic name alone, al-Hajj. Certainly, it is an act by an individual worshipper; but it is not an individual act, affecting its subject-doer alone or primarily alone, on the religious level. Moreover, it may not be entered into in private, at random or at any time the subject chooses. It is a collective, rather ummatic, act which must be done at its proper time, and must include a specific set of acts of devotion in a specific sequence. There is no Hajj without the Ummah's participation. Indeed, there is no Islam when there is only one Muslim at rest as it were with space and time.

Al-Hajj is making-present-again, a re-enactment, a living or going-through once more of the experience of Ibrahim (عليه السلام) and of the Hijrah from Makkah of Sayyidina Muhammad (ﷺ) and of his triumphant re-entry eight years later. It is at once the re-destruction of the idols of the Ka'bah, the re-

establishment of Islam as A! Din, or religion, or the primordial religion the ultimate norm of man's relation with Allah ta'ala the Absolute as its motto indicates (Labbayka Allahumma Labbayka) al-Hajj is the affirmative response of man to His Creator's call, a re-dedication and re-consecration of one's life to the divine cause. It is a reenactment on the deepest personal level, of the minah of Ibrahim (عليه السلام) being called upon to give up his sole son Ismail; of the minah of Muhammad (ﷺ) when oppression forced him to abandon the city of Ibrahim (AS) and seek refuge in Yathrib as well as a base for launching the world movement of Islam, and of the Path of Makkah and its reconsecration as Bayt, city, and Ummah fused together to represent and effectuate the cause of God in history. To undertake the Hajj is really to be and feel oneself the companionship of Ibrahim, Ismail and Muhammad (ﷺ) as they lived out their ministry and mission; indeed to re-live their experience.

On the collective level, the Ummah level, al-Hajj is the coming together of all parties all races, and peoples, all nations and states, all schools and classes, all groups of all colours – to the God of all parties. All subdue and suppress their differences in order to affirm their unity and communion. As bearers of the banner of Allah in space and time, they - assemble in order to redefine and reconfirm their mission as callers to God as actualizers of His patterns in Space-time. Al Hajj is, equally, occasion for the ummah as a whole to take and give account of itself before Allah ta'ala; for its leaders, its teachers, thinkers and guardians to render account of themselves and their roles. It is the occasion for the Ummah as a whole to rededicate itself to Islam as the cause of Allah in history, to proclaim and to call the nations of the world

to join ranks with them as would-be transformers of space-time, the would-be fulfillers of the divine will in the world. It is, in short, for the universalism of Islam to reaffirm itself, to proclaim its plans for history, and to launch the actualization of those plans.

As such, al-Hajj is a unique religious, political, cultural and human event. It is spectacular, indeed the greatest of spectacles ever put by man. No religion and no civilization ever witnessed or sustained similar event, now in its 1439th annual year.

The effect of al-Hajj, on the participant is always radical. It shatters his personality by convincing him of its futility or vanity; and it reconstructs that personality and orients it towards Allah and His cause. It destroys every vestige of individualism, egotism, every trace of subjectivism and isolationism, every tendency to particularize and nationalism and finally, every touch of inferiority-complex and or superiority-complex. It restores and instills in the participant's mental health, emotional equilibrium, concern for humans across every boundary of race or colour, of culture, language, of social classification. It makes or reinforces his consciousness of himself as an ummatic being endowed with a universal mission. With all this, al-Hajj lifts the participant above the flow of space and time, and confirms him as the guide and leader of that flow.

No system of ibadah in any religion has ever come anywhere close to the ibadah of Islam.

None has succeeded as did the ibadah of Islam. None has fitted the purposes of its religion and ideology as did the Ibadah of Islam. That is why no system has ever lasted as long, and none has been as universally and consistently and indentically observed as the ibadah of Islam. Why? Because it is from Allah ta'ala, the Perfect, whose every work is perfect.

This magnificent system of ibadah is yours; yours to have free, to possess and appropriate and teach to your sons and daughters, to your neighbours and strangers, to the whole of humankind. Why? Because it is from God, the system which truly and certainly leads to Him, the Supreme God. Having given it to you as an act of mercy, a rahmatull lil'amin, having made creation — the whole of — sub-servant to you; wisdom and sagacity, having raised you above the angels whom He commanded to prostrate themselves before you; and having made you His Khula Fa' on earth, His vicegerents; and having invited you to act as to be the vortices, or real aqtab, around which the world and history may or should be made what is left for you to do but to acquiesce and to say with me: I believe in Allah, in His Angels, in His Books, in His Prophets, in the Day of Judgement, in Power of doing all actions (whether good or bad) proceeds from Allah (but that I am responsible for my own actions) and the Day of Resurrection; and I say : La ilaha ll-lal-lah Muhammad-ur-Rasul-lah (ﷺ). **(Concluded)**

Sufiism

The Uncovering of the Sixth Veil: Concerning Alms (Al-Zakat)

Alms is really thanks giving for a benefit received, the thanks being similar in kind to the benefit.

Alms is one of the obligatory ordinances of the faith. It becomes due on the completion of a benefit; e.g., two hundred dirhems constitute a complete benefit (ni'matitamam), and anyone who is in possession of that sum ought to pay five dirhems; or if he possesses twenty dinars he ought to pay half a dinar; or if he possesses five camels he ought to pay one sheep, 'and so forth. Alms is also due on account of dignity (jah), because that too is a complete benefit. The Apostle said: "Verily, God has made it incumbent upon you to pay the alms of your dignity, even as He has made it incumbent upon you to pay the alms of your property"; and he said also: "Everything has its alms, and the alms of a house is the guest-room."

Alms is really thanks giving for a benefit received, the thanks being similar in kind to the benefit. Thus health is a great blessing, for which every limb owes alms. Therefore healthy persons ought to occupy all their limbs with devotion and not yield them to pleasure and pastime, in order that the alms due for the blessing of health maybe fully paid. Moreover, there is an alms for every spiritual blessing, namely, outward and inward acknowledgment of that blessing in proportion to its worth. Thus, when a man knows that the blessings bestowed upon him by God are infinite, he should render infinite thanks by way of alms. The Sufis do not consider it praiseworthy to give alms on account of worldly blessings, because they

disapprove of avarice, and a man must needs be extremely avaricious to keep two hundred dirhems in his possession for a whole year and then give away five dirhems in alms. Since it is the custom of the generous to lavish their wealth, and since they are disposed to be liberal, how should alms giving be incumbent upon them?

I have read in the Anecdotes that a certain formal theologian, wishing to make trial of Shibli, asked him what sum ought to be given in alms. Shibli replied: "Where avarice is present and property exists, five dirhems out of every two hundred dirhems, and half a dinar out of every twenty dinars. That is according to thy doctrine; but according to mine, a man ought not to possess anything, in which case he will be saved from the trouble of giving alms." The divine asked: "Whose authority do you follow in this matter?" Shibli said: "The authority of Abu Bakr the Veracious, who gave away all that he possessed, and on being asked by the Apostle what he had left behind for his family, answered, God and His Apostle. And it is related that 'Ali said in an ode :--

"Alms giving is not incumbent on me. For how can a generous man be required to give alms?"

But it is absurd for anyone to cultivate ignorance and to say that because he has no property he need not be acquainted with the theory of almsgiving. To learn and

obtain knowledge is an essential obligation, and to profess one's self independent of knowledge is mere infidelity. It is one of the evils of the present age that many who pretend to be pious dervishes reject knowledge in favour of ignorance. The author says: "Once I was giving devotional instruction to some novices in Sufi'ism and was discussing the chapter on the poor rate of camels (sadaqat al-ibil) and explaining the rules in regard to she-camels that have entered on their third or second or fourth year (bint-i labun u bint-i-mukhutd u hiqqa). An ignorant fellow, tired of listening to my discourse, rose and said: 'I have no camels: what use is this knowledge to me?' I answered: 'Knowledge is necessary in taking alms no less than in giving alms: if anyone should give you a she-camel in her third year and you should accept her, you ought to be informed on this point; and even though one has no property and does not want to have any property, he is not thereby relieved from the obligation of knowledge. "

Some of the Sufi Shaykhs have accepted alms, while others have declined to do so. Those whose poverty is voluntary (bu-ikhtiyar) belong to the latter class. "We do not amass property," they say, "therefore we need not give alms; nor will we accept alms from worldlings, lest they should have the upper hand (yad-i 'ulya) and we the lower (yad-i sufla)." But those who in their poverty are under Divine compulsion (mudtarr) accept alms, not for their own wants but with the purpose of relieving a brother Muslim of his obligation. In this case the receiver of alms, not the giver,

has the upper hand; otherwise, the words of God, "And He accepteth the alms" (Qur.ix,105), are meaningless, and the giver of alms must be superior to the receiver, a belief which is utterly false. No: the upper hand belongs to him who takes something from a brother Muslim in order that the latter may escape from a heavy responsibility. Dervishes are not of this world (dunya'i), but of the next world ('uqba'i), and if a dervish fails to relieve a worldling of his responsibility, the worldling will be held accountable and punished at the Resurrection for having neglected to fulfill his obligation. Therefore God afflicts the dervish with a slight want in order that worldlings maybe able to perform what is incumbent upon them. The upper hand is necessarily the hand of the dervish who receives alms in accordance with the requirement of the law, because it behooves him to take that which is due to God. If the hand of the recipient were the lower hand, as some anthropomorphist (ahl-i hashw) declare, then the hands of the Apostles, who often received alms due to God and delivered it to the proper authority, must have been lower (than the hands of those who gave the alms to them). This view is erroneous; its adherents do not see that the Apostles received alms in consequence of the Divine command. The religious Imams have acted in the same manner as the Apostles, for they have always received payments due to the public treasury. Those are in the wrong who assert that the hand of the receiver is the lower and that of the giver is the higher.

The Qur'anic Facts about Jesus- Explained to Christian Apologists

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Fifty years ago some Christian missionary gave me a pamphlet called "Haqaiq Qur'an-Qabil-i-Tawajjuh Islam" (Qur'anic Facts) published in Urdu by American Christian Mission of Ludhiana which I read thoroughly and carefully with the result that I was converted to Christianity. Thank God I am again a Muslim. By post I have again received the above pamphlet. The receipt of the pamphlet has revived my memory, and I recollected the whole past of my early life. Now I think it befitting and necessary that a proper reply to the above pamphlet be written, so that the Muslims may not be misled by it.

The scope of the present volume is sufficiently indicated by its title. The Qur'anic Facts of Jesus, explained and discussed in this volume, have been the subject of controversy between Muslims and Christians, with the result that the participants of the controversy still stick to their positions and that no change is apparent. To state and endeavour to refute all such divergent views, would have been neither practicable nor desirable and the temptation to enter into extended controversy which presented itself at many points has been strenuously resisted. My aim throughout has been positive and not negative, constructive and not destructive.

What is stated as "Facts of the Qur'an" can be seriously attended to only when they are exactly what the Holy Qur'an means. Islam does not allow anyone to explain the Holy Qur'an as he wills. For example, if the Holy

Qur'an describes Jesus Christ as the "word of God" it actually means that he was created by the Absolute Power of God through His word without the agency of a father— even as He created the entire universe. Thus Kalimatullah (كلمة الله) or Ruhullah (روح الله) is neither the Title nor person of God, but only the result of my Lord's Order and Command (امر) Dealing with the Qur'anic facts about Jesus which do not agree with Church interpretation, the Christian Apologists generally distort through their own interpretations; so as to agree with their own concept, though in utter disagreement to what Qur'an actually means. For example, the Greek Philosopher 'Philo' used the word "Logos" meaning the reason in mind of God which embodies the ideas of created things. The same idea Saint John used for Jesus to prove his Divinity. The Qur'an also uses the word "Kalimatullah (كلمة الله) for Jesus in view of his miraculous birth and the Christian Apologists take advantage of it to prove the Divinity of Jesus in utter disagreement with the purpose of Qur'an in Islam. God Himself is the Cause and the (Kalima) word is the effect, hence they cannot be one and the same. The word "Kalimatullah" (كلمة الله) is used for Jesus because of his miraculous birth, and nothing more. God who is Almighty is able to create without the means of man and woman. He created Adam without the means of a woman and created Jesus without the means of a man.

Qur'anic Facts

The Jesus of the Church and the Isa Messiah of the Qur'an are two different entities, and

irreconcilable to each other. It is, however, true that much foreign matter derived from Paganism was incorporated in the religion of the Church. Things never taught by Jesus are passed under his name. The Holy Qur'an says:—

"And when Allah will say: O! Isa, son of Mary, didst thou say on to mankind: Take me and my mother for two Gods besides Allah? He Saith Glory be to Thee. it was not for me to say what I had no right to say, if I had said it. Thou would indeed have known. Thou knowest what is in my mind, and I know not what is in Thy mind. Surely Thou art the great knower of the unseen. I said to them naught save as thou didst command me: Serve Allah, My Lord and your Lord; and I was a witness of them so long as I was among them but when Thou tookest me Thou was the Watcher over them. And Thou art witness over all of them." (Al-Qur'an 5: 116-117)

The religion now passing under the name of Jesus was never taught by him. Even the words of Jesus reported in the Gospel confirm to this Qur'anic truth. He never claimed to be God. He would not allow his followers to be called after his name; the name "Christian" was taken at Antioch. (Acts 11:26) Jesus observed all the laws given through Moses and the patriarch of house of Jacob. He never tried to form a schism in the Jewish Church, or to found a rival organization. He appeared to his contemporaries as a Prophet. He made no provision for a Christian polity.

St. Paul, who was Jew from Tarsus, well-versed in Greek and Roman mythology, as well as in the Alexandrian school of Platonic Philosophy, with which he coloured and saturated the simple faith of Jesus and marred the beauty of his teachings was one

who represented the worst type of enemy of the Master in his lifetime and was ever-ready to destroy his teachings (Act 9:1—3) was allowed to dominate the religion to such an extent as to change its character altogether. The Jesus of the Gospel and Jesus of St. Paul are two different entities, and irreconcilable to each other.

Prophets always make their appearance at time when humanity is at its lowest ebb morally and spiritually. They come to reclaim it. They find man estranged from God, and they come to bring him back to his Lord. People are groping in the dark or wilderness of wickedness, and Prophets hold the torch of light to righteousness and virtue. They walk humbly with God, and one who cares to approach his Creator must follow them. Is not, then, the Prophet of the moment justified in saying, just as Jesus said. "No man cometh to the Father but by me" Every Prophet in his own time can say so if he, and only he, has been raised in his time by God to bring others to Him. The same has been spoken of the Holy Prophet Muhammad (ﷺ) in the Qur'an: "Say, if you love God, then follow me, God will love you and forgive you your faults."

It would not perhaps be out of place to end this with a little story, true as far as I have heard. As has been said before, the Muslims reverse the historical Jesus, and this has been taken to mean—not without some justification—that the Muslims reverse the Christian Jesus. So a Christian Missionary used to harass and thus un-nerve a Muslim scholar in debate by starting the debate with harsh words for Muhammad (ﷺ) in the sure knowledge that the Muslim would not hit back, because of his respect for Jesus. One day, however, light dawned on the Muslim scholar, and before the follower of the Cross

had uttered a word of his usual volley of invectives, the Muslim warned his adversary: Look, Mr. So and so! if you utter one single word of abuse against my Holy Prophet (ﷺ), I shall be constrained to tell you what I think of your Jesus—whose mother had no husband, and who himself had no wife but had mate Martha and Mary (Mt :1) that was the end of the Christian harassment. The Muslim had at last realized the useful distinction between the Muslim Isa Messiah, the Prophet of God, and the Christian Jesus, the Son of God! The Christian respectfully kept to his side of the road, the abusive one way traffic had stopped.

This may sound harsh, it really isn't, it is merely an illustration (apart admittedly from being an adequate tit for tat) of any lack of respect. Why Mary herself becomes the mother of God after Christ's death on the Cross—never before. "At this period," says Renan we do not see his mother besides him. It was only after the death of Jesus that Mary acquired great importance." Jesus said to his mother "woman, what have I to do with thee? and "who is my mother" and "who are my brethren his denial in answer to the multitude saying Behold, they mother and thy brethren stand without desiring to speak with thee?

Muslims revere the historical Jesus, rather Isa Messiah the Prophet of God, not anything like a model messenger, but one of God's messengers, Massih of the Qur'an, not the Jesus Christ of the Christian Church and Christian Gospels, never the Greek Jesus Christ, the Son of God. But this has, at best, been suffered to remain vague. Muslims do at least give the impression of revering the Christian Jesus Christ albeit at the same time emphasizing that he was the Prophet, not the Son of God. What is obvious is that they do not treat the historical Jesus and the

Christian Jesus as two personalities, distinct from each other. They are responsible for fostering and encouraging the Christian misunderstanding.

Food for Thought:

Man is a sociable creature, his civilization depends on his living amicably with his fellowmen, and yet no one can doubt that the power of unification possessed by religion is far stronger than that which can be claimed by social, colour, or race relations, if religion, came from God, it must have been given in the same form to every race, and more especially in those days when there were but scanty means of communication, between nation and nation. The God of the universe could not well have shown any partiality in this physical dispensation for human sustenance, much less could he have done so in spiritual matters. If the physical requirements of all have been satisfied by the Divine Hand, religion, coming from God, should be given in the same form to the whole world. Many religions are at variance today over this simple truth, but the Holy Qur'an accepts it, and states in the clearest terms that every nationality and race received Prophets and Messengers from God and were given one and the same religion (Al-Qur'an 10:47)

A Muslim, therefore, cannot but accept that all other religions have been named Islam which means "Submission". They have been so named rightly, and, in such a way, to acknowledge the Divine origin of every religion, in its purity, the best means of securing unity and concord.

All men came from the same source, and must drink from the same fountain; but the pure elixir that descended from Heaven for our spiritual need in the form of Divine

Revelation has been polluted by human alloy, and has grown to be the chief cause of dissension in humans. If we came from God, we must needs all have been treated alike by Him. The Holy Qur'an says:

By God, We (Also) sent (Our apostles) to Peoples Before thee: but Satan Made. (to the wicked). Their own acts seem alluring: He is also their patron today, But they shall have a most grievous penalty. (16:63)

A very simple truth is revealed in the above verses. No person or race has any special claim on the Divine Providence. His guidance must come to everyone; He must show the same way to every race, and He must also set humanity right if she has deviated from the right course. Moreover, it would surely be unbecoming of Him if He first laid down one way to salvation, and then changed His mind.

The premises are quite clear and they lead only to one clear conclusion, if the religion of God, revealed to the world before the advent of the Holy Prophet (ﷺ), has lost its origins in the following words of the Holy Qur'an:

Say: "O People of the Book; come to common terms as between us and you: that we worship none but God, that we associate no partners with Him; that we erect not, from among ourselves, lords and patrons other than God." If then they turn back, Say ye: "Bear witness that we (at least) are Muslims (bowing to God's Will)." (3:64)

We Muslims accept Jesus as a messenger from God and regard him as entitled to our allegiance even as our own Prophet (ﷺ). We cannot do otherwise in the face of the words of the Holy Qur'an.

Say: We believe in Allah and in that which has been revealed to us; and in that which

was revealed to Abraham and Ismail and Isaac and Jacob and the tribes, and in that which was given to the Prophet (ﷺ) from their Lord, we do not make any distinction between any of them, and to Him do we submit." (2:136).

Muslims accept Jesus as a Prophet of God, and therefore are not prepared to accept any narrative of Jesus in the Gospel which is not consistent with the dignity of a Prophet. His own mother, as recorded in the Gospel of St. John 3:4 "woman, what have I to do with thee"? does not sound to Muslims like an expression of filial regard from a son to his mother, nor can they understand the following they read in St. Mathew 12:4-8-50, as they feel that Muhammad (ﷺ) was very respectful in his treatment even to his nurse, though the latter was not Muslim:—

"Then one said unto him. Behold, thy mother and thy brethren stand without desiring to speak with thee. But he answered and said unto him that told him, "Who is my mother? and who are my brethren."

However, the Holy Qur'an comes to exculpate Jesus when it says that Jesus was always good and respectful to his mother. Had Holy Qur'an been silent on the point, we should still be reluctant to accept the record of the Gospels.

We regard all Prophets as sinless and of a high morality; therefore we could not accept Jesus as Prophet, if we believed in many stories of the New Testament.

At the time of the feast of Tabernacle, Jesus replied to his brothers that he is not going to the feast, when his brothers were gone,

(Continued on page # 30)

Mi'raj

Lecture delivered in South Africa
by Dr. Maulana Muhammad Fazl-ur-Rahman Ansari (RA)

As Muslims have been through a period of decline, their faith in and knowledge of Islam have also declined. The impact of the modern materialistic thought of the Western World has led some Muslims to reject important events of Islamic history, which have a spiritual bearings.

There are scholars who teach and preach that the mi'raj of the Holy Prophet (ﷺ) was only a dream. However, the belief of the entire Muslim world is that the mi'raj took place with his total personality and that the Holy Prophet (ﷺ) went to the farthest regions of the cosmos up to a point where no-creature has ever been before. This materialist theory that the mi'raj was only a dream comes from those who do not understand the nature of this world, nor the human constitution. The materialists do not understand the laws under which this world functions, therefore, they try to interpret everything in material terms and in accordance with their defective knowledge. Some of them conceive the Holy Prophet (ﷺ) as a human being "like" them. For them the Holy Prophet (ﷺ) is nothing better than a divine postman. They say that the function of the postman is only to deliver the mail or message, nothing more. On this analogy they proclaim that we have nothing to do with the Holy Prophet (ﷺ) anymore, as the postman only delivers the message.

What does the Qur'an say about this? The fact is that Islam is from Almighty Allah and our beloved Prophet (ﷺ) transmitted it to his followers. However, it requires a special type of understanding to see to what extent and in what manner these teachings are correct.

When it is said by some Muslims that the Holy Prophet (ﷺ) is "like" us with reference to the Qur'anic ayah:

Say, I am a human being as you are human beings. (18:110)

then two translations are possible. One leads to kufr and the other to iman. If "mithlukum" is translated as "like you" then it leads a person to kufr. Like whom? The drunkard, like the murderer, the person who is evil personified?

The Prophet (ﷺ) has been endowed with numerous miraculous qualities, and this verse was revealed to prevent us from falling into error of proclaiming him as a god, since Jesus (AS) is confused by others to be God. For example, charcoal is pure carbon and diamond is pure carbon, but there is a world of difference between the two. There is difference in characteristics, worth and function. Certainly the Prophet (ﷺ) is human and we are human but he is like diamond and we are like charcoal.

The event of mi'raj cannot be understood unless the personality of the Holy Prophet (ﷺ) and the nature of this universe is understood properly. We do not even have a proper idea of what a human being essentially is. We feel that a human being is essentially flesh and bones! Islam does not say this!

The Qur'an declares that the essential human being is a spaceless and timeless being who was created in the transcendental world, Al-Jannah, which is itself spaceless and timeless. The human essence is not material, but spiritual.

Let us ask the scientists what matter essentially is. The experiment of physical analysis is on the basis of heat; increasing the temperature and breaking the material to its finer constituents. We have for example, (H₂O) water which exists at three levels: H₂O as water: H₂O as vapour and H₂O as ice. In physical analysis we have the procedure where the material, (e.g. metal) is placed in a hermetically sealed apparatus and subjected to heat. When it is heated the solid becomes a liquid, the liquid turns into vapour, the vapour to flame. The flame

bursts into molecules, the molecules into atoms, then to intermediate weight particles, and then into vibrations of light and finally what is called anti-matter. Now by withdrawing the heat we can reverse the process and anti-matter can be transformed to matter.

What is the definition of anti-matter? Anti-matter is the opposite of matter that is, it has no weight; no mass; no density; no dimensions; no colour; no specific gravity, etc. Thus, anti-matter is the opposite of matter and cannot be conceived as existing in space and time.

Einstein was asked: "How did this world or universe come into existence?" He answered: "The entire universe must have begun as a point of light in intense motion and that point of light projected itself in the tape of extension and became space and the intense motion of that point of light projected itself on the tape of duration and became time". The concept of evolution was given for the first time in the Holy Qur'an.

According to a hadith related by Jabir Abdullah Ansari (RDA) the Holy Prophet (ﷺ) said:

The first thing Allah created was my light, the Nur al-Muhammadi.

The Holy Qur'an confirms:

I am the first among Muslims. (6:163)

In another verse we are told:

Everything in the heavens and the earth is Muslim. (3:83)

that is, it submits to the Divine Will. Therefore the first thing created was the nur of the Holy Prophet (ﷺ).

The personality of our beloved Prophet (ﷺ) is the most marvellous in creation. It is only through his human emergence in history that we have come to know him. But the real Muhammad (ﷺ) is a cosmic personality. It is the foundation of the entire universe. In another hadith we are told:

I am from the light of Allah and the entire creation is from my light.

This is exactly what Einstein has said.

Try to imagine and understand this on the basis of the Qur'an and the hadith. The Holy Qur'an says:

Allah is the light of the heavens and the earth. (24:35)

and the hadith

There was a time when Allah alone existed.

Now, Allah is "Light" therefore the "non-existent" is darkness. Remember, "Light" is not as we know it. The method of creation by Allah (SWT) is unlike our method. The Holy Qur'an says:

Everything comes into being through Allah's Will. He says 'Be' and 'it is'. (36:82)

What would have happened when the universe was created? On the level of human reason, Allah is "Light", therefore His Will is also "Light". When His "Light" was cast on the firmament of "darkness" a point of Light was created. That point of light was the Nur at-Muhammadi, thus Allah (SWT) said :

Come into existence Muhammad!

and the process of evolution took its course.

When this Nur al-Muhammadi came into being, what do you think should be the status of the Holy Prophet (ﷺ); when the Holy Qur'an says :

O Beloved Prophet, I have not sent thee but as a mercy unto all the worlds. (21 :107)

Now, who else can be a mercy unto all the worlds than he from whose light all the worlds have been created. And when we were taught that the Holy Prophet (ﷺ) is the "wasilah" (medium) between man and God. How can it be otherwise? What else links this world with Allah (SWT), except His first creation which is the light of Muhammad (ﷺ). Allah (SWT) is Almighty and does not need any "wasilah" for Himself but He has made the universe and it is then for human beings to realize Him. For His realization Allah (SWT) kept himself hidden but He has made the "wasilah" to know him. How can a

human being know Allah (SWT)?

If this room should be illuminated with lamps of one thousand watts each, everybody will go mad. The intense light rays will penetrate the brain. Imagine the Majesty of Allah, the Infinite Majesty and Grandeur, the Infinite intensity of His "Light" when He says:

Allah is the light of the heavens and the earth. (24:35)

Who in this universe can withstand it? None but the heart of the Holy Prophet (ﷺ). For example, electricity is generated at a very high voltage and transformers are used to bring the voltage down for use in offices and our homes. If the high voltage should be applied to the wiring in our homes, all our installations will burn out or will be destroyed.

Everything in this world is constantly in need of the "Light" of Allah (SWT). Nothing in this world can survive without that radiation of Divine Light flowing into it. Unless the proper connection between this universe and Allah (SWT) remains, this universe will vanish. Just as we use transformers to step the voltage down, Almighty Allah created the "First transformer", the "heart" of the Holy Prophet (ﷺ) to link this world to Allah (SWT). The Holy Prophet (ﷺ) is also the medium or wasilah for forgiveness and repentance.

According to the verse:

If those sinners come to you O Prophet and seek forgiveness of Allah, and if the Holy Prophet (ﷺ) also seeks forgiveness for them, they will find Allah as the acceptor of repentance and bestower of mercy. (4:64)

Furthermore, there is a hadith from Sahih al-Muslim that corroborates this fact. A companion who was blind since birth came to the Holy Prophet (ﷺ) and said that as a Muslim he knew he should be content with his condition but felt that if the Holy Prophet (ﷺ) should pray for him then Allah would grant his sight. Our Prophet (ﷺ) asked him to perform ablution and to read two raka 'ah nafl salah and in the prostration recite "O

Lord I ask Thee through the wasilah of Thy Prophet to grant my eye sight". The companion could see after this.

This status of wasilah was given to our Prophet (ﷺ) because he is the proper channel if anyone wishes to come to Allah (SWT). Therefore, unless we understand the personality of the Holy Prophet (ﷺ), the problem of the mi'raj would remain inconceivable and dogmatic or we will doubt that the event occurred. Let us focus on another point. Remember, at the dawn of creation, according to the Holy Qur'an Almighty Allah assembled all the Prophets and made a covenant with them:

When I send to you the book and wisdom and after your mission then will come a particular Messenger of mine, testifying to the truth of your mission. You will most surely pledge to him and help him. He said, "Do you acknowledge and accept My bond on this condition?" They replied: "We accept this mission." Said He: "Then be witness to this covenant and I am the other witness to this covenant." (3:81)

Here our beloved Prophet (ﷺ) has been singled out as a unique personality. The verse means that the Prophets had to build the foundation so that the last Prophet would present Islam in its perfect form. Why should Nabi 'Isa (AS) come as a khalifah again or rather as an assistant. The second advent of Nabi 'Isa (AS) is his coming as our Prophet's assistant. Almighty Allah selected Nabi 'Isa (AS), who had a unique birth so that he may live a long life up to the time that he is needed in order to assist in the mission of our Nabi (ﷺ). Thus he will come, to fulfill that pledge that was given by all Prophets. Nabi 'Isa will appear during that time when the Muslims will find themselves downtrodden and dejected.

Thus, according to the Qur'an, our Holy Prophet (ﷺ) has a personality which is unique in the entire creation; it is no wonder that this mi'raj was conferred on him.

Also, according to a hadith qudsi Almighty

Allah said:

O Prophet, if I had not created thee, I would not have created anything in this universe.

And the Qur'an says in Surah Al-Najm:

Appearing in the horizons loftiest part and then drew near and came close until he was but two bow-lengths away, or even nearer and thus did God reveal unto His servant whatever he deemed right to reveal. (53:7-10)

According to the hadith: the Angel Jibril (A.S.), came and performed a surgical operation on the Holy Prophet (ﷺ) and the vehicle, Burraq - an electrically propelled vehicle, (lightning - from barqun) came. In this vehicle he performed his journey and Jibril was the driver. They reached a point where Jibril said that neither himself nor his vehicle could go any further; because they will be destroyed beyond that point. Another vehicle was sent.

All these utterances were made in history when no human being had any idea of electricity or an electrically propelled vehicle. This idea was used fourteen hundred years ago, and has become a reality only today! If the hadith was a forgery, how could a person think about it that time? Therefore, how can one think that the ascension of our Prophet (ﷺ) was impossible. The human being is essentially a spaceless and timeless being. Such was the Holy Prophet (ﷺ) whose nature could overcome the limits of time and space.

This human personality has different "modes" or "gears". The normal "gear" keeps us to this earth. But if the other "gear" can be used, which has been used by God Almighty, through that operation which has

been spoken of in the hadith, his level of existence was changed. It was changed to his own nature - a spaceless and timeless being. Thus, he was not limited by space and time.

We know about different types of time: mechanical time, psychological time, biological time, metaphysical time, serial time, plus time, minus time, zero time, etc. The nature of minus time is such that if one travels in minus time that person actually reduces in age. These are the teachings of the scientists. Similarly with light of which there are different types: alpha rays, beta rays, gamma rays, x-rays, infra-red, ultra-violet rays, etc. The laws that govern these different types of rays are not the same.

Now imagine that the vehicle that was sent by Almighty Allah (for the mi'raj) was made in such a fashion as to exceed the speed of light. In how much time could it have travelled five hundred kilometres? Probably in zero time. In no time would he have arrived at zero time. Then we have minus time, and as mentioned in another hadith: When the Holy Prophet (ﷺ) returned from the mi'raj his quilt was still warm.

How? Because he was travelling in minus time. We should try to understand the event of mi'raj by observing the natural phenomena and the laws of Allah (SWT) placed in them.

May Almighty Allah grant us the understanding to accept this message and make us people whose ambition will transcend physical things or things limited to the spheres of this physical world. Insha Allah.

All praises belong to Allah, Lord of all the worlds.

Mother's Milk — The Nectar

Muhammed Anisur Rehman,
Advocate

It is the unanimous clinical observation of the medical world that mother's milk is the best food for sucking babies, nay, it is the nectar for them. It is full of lactogen with many vitamins and calcium. It is source for spreading human feelings and angelic qualities together with the strength and vitality to defend the personality of the child from any onslaught of ailments.

Mother's milk is the only panacea to keep the child immune from many fatal diseases as declared by the child specialists. It is also the unambiguous opinion of the research scholars of the Science of Medicine that the child will catch hold of many virulent and dangerous ailment if he or she is not given mother's milk at the very start as the period of infancy is very important to build strong fibre of the individual and it is only the mother's milk that helps the child to build strong personality to defend oneself from any fatal disease.

Declaration of the World Health Organization best known as WHO is very much alarming and note-worthy for the world at large. It was brought to light in the local medical journal wherein the Central Health Minister of Pakistan of the Martial Law Regime was very vocal to disclose that the W.H.O. is seriously contemplating to ban the powder milk in the whole world supplied to the milk sucking children. The Pakistan Central Minister said "The W.H.O." has categorically expressed that the animal milk has been spreading animality, impertinence and criminality in the disposition of the children and so adolescent and the youth are found breaking laws and spreading lawlessness in the society.

It is because of the influence of the animal milk that the world has become the centre of the fast spreading crimes committed by the young men of the society. Those mother's who do not allow their babies to suck their milk generally suffer from breast cancer. So it is rightly said that the animal milk is causing

two wounds with one stroke; on the one hand it is changing the human personalities into the animal personalities and on the other hand it is spreading dangerous diseases among the women-folk on account of which the health and longevity of mankind is on decline and the society of man has become the embodiment of criminalities and assault. Hence the production of unhealthy and animal like children should be completely stopped otherwise the entire humanity will be perished. For the safety of the children and for the sound growth and development of the health of the children the powder milk should be immediately banned throughout the world.

Food and Personality: Hygienically and scientifically the truth is established that a man is what he eats. It is accepted candidly that the personality is built by the food he takes and so the animal milk has basically affected the personality of the child and has changed the human qualities into animal characteristics.

Far-sightedness of the Holy Qur'an: The imperative order of the Holy Qur'an is that the mother shall suckle their children for two whole years and further if the mother is not available then a nurse shall be found out to suckle and to bring up the child (Sura Baqra 232). The Holy Book has emphatically demanded the believers to make special arrangements for the mother as well as, in the extra-ordinary circumstances, for the nurse, for the food and clothing and to provide them comfort and special attention so that the growth of the child should not be hampered.

When the Holy Qur'an was revealed the milk of the camel, the cow, and the goat was in use of the human beings but there is not even an iota of reference in the Holy Book that the babies were supplied animal milk packages even when the mother's milk was not available, on the other hand the order in the Qur'an Majeed is crystal clear and

emphatic that a nurse should be employed to suckle the baby and the nurse should be nicely fed and given clothing. It is very much evident Allah Subhanahu Wa Ta'ala knows that the animal milk shall change the personality of the child from good to bad and hence it is ordered in the Qur'an that a nurse be found instead of the mother if she is disqualified by the doctors on health reasons. The Holy Qur'an aims to provide human milk to the human babies so that the human qualities and angelic characteristics could be poured into the personality of the child. The Holy Qur'an is so ultra modern in its directions.

Criminal Act

If the mother's milk is not provided and a

nurse is not found, instead, to suckle the child then what will be the result? The law of the Holy Qur'an is not only challenged but utterly violated. The ruffians, the loafers and the vulgars are given birth to and the entire society is infested by their lawless activities. So it is the duty of every Government Islamic or otherwise to impart education among the masses about the importance of the mother's milk and to create circumstances and enable good women to suckle their children and also to frame enactments to punish the couple if the children are not provided the milk of the mother through suckling. Both the father and the mother should be held responsible for the deterioration of the health of the child because it is the wealth of the Nation.

(Continued from page 24)

he went in secret (John 7:1-8) where he used deceit, he refused to go to the feast but went also in secrecy.

"When Allah will say, O Jesus, son of Mary, remember My favour to thee and to thy mother, when I strengthened thee with the Holy Spirit; thou speakest to people in the cradle and in old age, and when I taught thee Book and the Wisdom and the Torah and the

Gospel and when thou didst determine out of clay a thing like the form of a bird by My permission, then thou didst breathe into it became a bird by My permission; and thou didst heal the blind and the lepers by My permission, and when thou didst raise the dead by My permission; and when I withheld the children of Israel from thee when thou comest to them with clear arguments — but those of them who disbelieved said. This is nothing but clear enchantment." (5:110)

(Continued from page 2)

[يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَجْلُوْا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ]

O you who believe! Violate not the sanctity of the symbols of Allah, nor of the sacred month. [5:2]

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ

The Sacred Month is for the Sacred Month, and for the prohibited things, there is the law of equality (Qisas). Then whoever transgresses the prohibition against you, you transgress likewise against him [2:194]

[فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ]

Then when the Sacred Months have passed,

kill the idolators... [9:5].

[وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً]

And fight against the idolators collectively as they fight against you collectively. (It includes permission for the believers to fight the idolators in the Sacred Month, if the idolators initiate hostilities therein.)

Allah said in other Ayat,

وَلَا تَقْتُلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَتَلُوكُمْ فَاقْتُلُوهُمْ

And fight not with them at Al-Masjid Al-Haram, unless they (first) fight you there. But if they attack you, then kill them. [2:191].

کر کہ یہ سب صبر کرنے والے تھے۔“ (سورۃ الانبیاء)

خاتم النبیین رحمت مجسم ﷺ کی سیرت طیبہ پر نظر ڈالنے تو معلوم ہوگا کہ آپ ﷺ کی حیات مبارکہ جہاں دیگر محاسن اخلاق کا مجموعہ ہے، وہاں آپ ﷺ کی ذات اقدس میں صبر جیسی عظیم صفت بھی بدجہاتم موجود تھی۔ دشمنان اسلام کے تمام تر مظالم و مصائب پر رب کریم نے اپنے محبوب مكرم ﷺ کو صبر و استقامت ہی کی تلقین کی۔ ارشاد ہوتا ہے:

”اے محمد (ﷺ) آپ بھی صبر کیجئے جس طرح دیگر اولوالعزم پیغمبر صبر کرتے رہے اور ان کے لئے عذاب میں جلدی نہ کیجئے۔“

(سورۃ الاحقاف)

علاوہ ازیں کلام اللہ میں متعدد مقامات پر اہل ایمان کو اللہ تعالیٰ سے صبر و استقامت، استقلال و مضبوطی، استحکام و ثابت قدمی کی دُعاؤں مانگنے کا حکم دیا ہے، ارشاد رب العزت ہے:

”اے ہمارے رب ہم پر صبر کا فیضان کر، ہمارے قدم جما دے اور اس کا اثر گروہ پر ہمیں فتح نصیب فرما۔“ (سورۃ البقرۃ)

قرآن وحدیث میں جہاں صبر کے بیٹا ر فضائل بیان کیے گئے ہیں، وہاں اس پر بے حد و حساب انعامات کا ذکر بھی کیا گیا ہے۔

صبر کا بدلہ، اس کی مزدوری کیا ہوگی؟ قرآن بتاتا ہے کہ صبر کی جزا حدو شمار سے باہر ہوگی۔ ارشاد باری تعالیٰ ہے:

”اور صبر کرنے والوں ہی کو ان کا پورا پورا بے شمار اجر عطا کیا جاتا ہے۔“ (سورۃ الزمر)

یعنی صابرین کو ان کے صبر کے بدلے اس طرح پورا پورا اجر دیا جائے گا کہ اسے حساب کے پیمانوں سے مانپنا ممکن ہی نہ ہوگا۔ کیا ان کا اجر غیر متناہی ہوگا۔ کیونکہ جس چیز کا حساب ممکن ہو اس کی تو ایک حد ہوتی ہے اور جس کی کوئی حد انتہا نہ ہو وہی ہوتی ہے، جس کو شمار کرنا ممکن نہ ہو۔ صبر کی یہ عظیم فضیلت ہے جو ہر مسلمان کو حاصل کرنے کی کوشش کرنی چاہئے۔

سورۃ الفرقان میں ایک مقام پر رحمن کے اطاعت شعار بندوں کی متعدد صفات بیان کرنے کے بعد بتایا ہے، ”عباد الرحمن“ کی ان صفات کا تعلق صبر ہی سے ہے اور صبر کی جزا اور اس کا انعام یہ ہے کہ جنت کے بالا خانوں میں اللہ کے اطاعت شعار بندوں کا استقبال دعا اور سلام کے الفاظ سے کیا جائے گا۔ ارشاد باری تعالیٰ ہے:

”یہی وہ لوگ ہیں کہ جنہیں ان کے صبر کے بدلے جنت کے بلند بالا خانے دیے جائیں گے۔ جہاں ان کو دعا و سلام پہنچایا جائے گا۔

اس میں یہ ہمیشہ رہیں گے وہ بہت ہی اچھی جگہ اور عمدہ مقام ہے۔“ (سورۃ الفرقان)

صبر کی عظمت و عظمت سے تعلق رحمت عالم ﷺ کے ارشادات حسب ذیل ہیں:

☆ رسول اللہ ﷺ نے فرمایا: ”جو شخص صبر کرنے کی کوشش کرے گا، اللہ اس کو صبر دے گا اور صبر سے زیادہ بہتر اور بہت سی بھلائیوں کو سمیٹنے والی بخشش اور کوئی نہیں۔“ (بخاری و مسلم)

☆ آپ ﷺ نے ارشاد فرمایا: ”جس کسی مسلمان کو کوئی قلبی تکلیف کوئی جسمانی بیماری، کوئی دکھا اور غم پہنچتا ہے اور وہ اس پر صبر کرتا ہے تو اس کے نتیجے میں اللہ تعالیٰ اس کی خطاؤں کو معاف کرتا ہے یہاں تک کہ اگر اسے ایک کانٹا چھب جاتا ہے تو وہ بھی اس کے گناہوں کی معافی کا سبب بنتا ہے۔“

☆ رسول اللہ ﷺ نے ارشاد فرمایا: ”آزمائش جتنی سخت ہوگی، اتنا ہی بڑا انعام ملے گا بشرطیہ کہ آدمی مصیبت سے گھبرا کر راجح سے بھاگ نہ کھڑا ہو اور اللہ تعالیٰ جب کسی گروہ سے محبت کرتا ہے، تو ان کو مزید نکھارنے (اور صاف کرنے) کیلئے آزمائشوں میں ڈالتا ہے۔ پس جو لوگ اللہ کے فیصلے پر راضی رہیں اور صبر کریں تو اللہ تعالیٰ ان سے خوش ہوتا ہے۔“ (ترمذی)

اللہ تعالیٰ ہمیں ان احکام اور ارشادات پر صدق دل سے عمل کی توفیق عطا فرمائے۔

مصائب و مشکلات میں صبر کی اہمیت

حافظ حسن عامر

صبر کا ایک مفہوم یہ بھی ہے کہ بردائی کرنے والوں کو نظر انداز کر دیا جائے اور ان کے قصور معاف کر دئے جائیں۔ صبر کا یہ مفہوم کلام اللہ کی متعدد آیات میں بیان کیا گیا ہے، ارشادِ ربّانی ہے:

”اور اگر آپ سزا دیں تو اس قدر جس قدر آپ کو تکلیف پہنچائی گئی ہے اور البتہ اگر برداشت سے کام لیں تو صبر کرنے والوں کے لئے یہ بہتر ہے اور آپ صبر کیجئے کہ آپ کا صبر کرنا اللہ کی توفیق ہی سے ہے اور ان کا غم نہ کیجئے اور ان کی سازشوں سے ٹھک دل نہ ہوں۔“ (سورۃ النحل)

غرض رنج و غم، اضطراب و بے چینی، تکلیف و بیماری، یا کسی بھی آفت و پریشانی میں صبر کا دامن تھامے رہنا قرآن کی بنیادی تعلیم اور انبیاء کی سنت ہے۔ صبر اللہ کو بے حد پسند محبوب ہے، یہ بہترین نیکی، گناہوں کا کفارہ اور قرب خداوندی کا ذریعہ ہے۔ صبر اللہ کی وہ نعمت ہے جو انسان کو کڑے اور مشکل حالات میں جینے کا حوصلہ دیتا ہے۔ یہ دراصل نام ہے نفس کو خوف و گھبراہٹ سے روکنے اور مصائب و مشکلات میں ضبط و برداشت سے کام لینے، کرب و اذیت میں تحمل و بردباری کا مظاہرہ کرنے، ابتلا و آزمائش میں استحکام و مضبوطی سے جھے رہنے کا۔ یہ دل کی مضبوطی، اخلاقی بندگی اور ثابت قدمی سے عبارت ہے۔ قرآن انبیائے سابقین کے صبر و استقامت، تسلیم و رضا پر شاہد ہے۔ خصوصاً حضرت ایوب، حضرت اسمعیل، حضرت ادریس اور حضرت ذوالکفل کے بارے میں ارشاد ہوتا ہے:

”اور ہمارے بندے ایوب کو (یا دیکرو) جب انہوں نے اپنے پروردگار سے دُعا کی کہ مجھے تکلیف ہو رہی ہے اور تو سب سے بڑھ کر رحم کرنے والا ہے۔ پس ہم نے ان کی دُعا قبول کر لی اور جو ان کی تکلیف تھی وہ دور کر دی۔ اور (اسی طرح) اسمعیل، ادریس اور ذوالکفل (کو بھی یاد

اسلام میں صبر کو بنیادی اہمیت حاصل ہے۔ صبر سنتِ انبیاء ہے، یہ نصرتِ خداوندی کا وسیلہ اور حصولِ جنت کا راستہ ہے۔ یہ نئے دلوں کا سہارا اور مایوسیوں کا بہترین علاج ہے۔ ارشادِ ربّ العزت ہے:

”پس صبر ہی بہتر ہے اور اللہ ہی سے مدد مانگی جاسکتی ہے۔“

(سورۃ یوسف)

”صبر“ کا لفظ اپنے اندر بڑی وسعت رکھتا ہے۔ کلام اللہ کے مطالعے سے معلوم ہوتا ہے کہ نتائج کی پرواہ کئے بغیر اعمالِ صالحہ کی انجام دہی، نیک مقاصد میں جھے رہنا، ثابت قدمی کا مظاہرہ کرنا شیوہ انبیاء اور صبر کا اعلیٰ ترین درجہ ہے۔ ارشادِ ربّانی ہے:

”پس اے محمد ﷺ آپ صبر کیجئے جیسے عالی ہمت رسولوں

نے صبر کیا اور ان کے لئے جلدی نہ کیجئے۔“ (سورۃ الاحقاف)

اسی طرح مصائب و مشکلات میں ضبط و برداشت سے کام لینا صبر ہی کے ضمن میں آتا ہے۔ حضرت ایوب علیہ السلام شہیدِ جسمانی تکلیف اور مالی مصیبت میں مبتلا ہونے کے باوجود بیکسر تسلیم و رضا جھے رہے۔ حق تعالیٰ ان کے صبر و شجاعت کی مدح فرماتا ہے:

”سچ تو یہ ہے کہ ہم نے ایوب کو بڑا صابر پایا۔ وہ ہی نیک

بندے اور بڑی رغبت رکھنے والے تھے۔“ (سورۃ ص)

ایک جگہ صبر کی قوت کے حصول کا طریقہ بتاتے ہوئے فرمایا گیا کہ آپ اپنے رب سے لو لگائے رکھیے اور اس کی طاقت پر بھروسہ کیجئے۔ ارشادِ باری تعالیٰ ہے:

”پس آپ ﷺ ان کے کہنے پر ان کی باتوں پر صبر کیجئے

اور صبح و شام اپنے رب کی تسبیح تعریف کے ساتھ بیان کرتے رہیے۔“

(سورۃ ط)