

**Dear Brother in Islam,**

السلام عليكم

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1. Aleemiyah Institute of Islamic Studies (A.I.I.S.) (Intermediate College).
2. Aleemiyah Institute of Islamic Studies (A.I.I.S.) (Degree College).
3. Dr. F.R. Ansari Academy/ Secondary School.
4. Darul Hifz & Tajweed.
5. Darul Quran for Boys and Girls.
6. Islamic Research & Publications Bureau.
7. Jama Masjid Al-Markaz-e-Islami.
8. Eight Health Centers in different parts of the city.
9. Publication of Monthly 'MINARET' a quality Islamic Magazine.
10. Helping deserving widows in their daughter's marriage.
11. Provides boarding & lodging facilities to deserving students of A.I.I.S. & Hifz.

By the Grace of Allah Almighty these projects are functioning entirely through donations, Zakat, Sadaqat and so on, with the help of our sympathizers, well wishers, donors and generous members of the community.

We, therefore, do hope and request that you will kindly continue your financial help as before by means of your Zakat and donation for smooth running of the affairs of the Organization.

For your cooperation in this noble cause, we pray to Almighty Allah for you and your family's good fortune, health peace and prosperity and also for Ajr-e-Azeem in the Hereafter. Ameen.

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Yours sincerely,

Syed Ather Obaid Bukhari

General Secretary.

World Federation of Islamic Missions

## **From the Editor's Desk...**

*The purpose of worship in Islam is to invoke Allah Almighty's guidance and help for leading a prosperous life in this world. Worship is not just offering prayer, fasting and giving charity. Worship is everything that an individual says or does for the pleasure of Allah (SWT). In Holy Quran Allah (SWT) instructed Prophet Muhammad (SAW): "Say (O Muhammad) my prayer, my sacrifice, my life and my death belong to Allah; He has no partner and I am ordered to be among those who submit (Muslims)" (Quran, 6:162-163).*

*Islam is a complete way of life and requires its followers to lead their life according to its teachings in every aspect.*

*Purpose of our existence is worship. Allah (SWT) said in Noble Quran: "I did not create ... mankind except to worship Me" (Quran, 51:56). Acts of worship recommended by Allah Almighty either deals with the inner self or the physical. Those acts which deal with the inner self-do so with belief and feelings. Humans are commanded to believe in certain ultimate truths as of faith which is the most important aspect of worship. Belief is the basis for what a person feels and does. We can say that actions and feelings are reflections of belief. If a person's belief is weak or wrong, it will never produce the desired results with respect to their feelings or actions.*

*All the inner beliefs or acts of worship have some physical postures and expressions on believer's face. So belief*

*in Allah (SWT) produces some visible actions which are known as external acts of worship. These acts of worship include the prayer, compulsory charity or Zakat and the fast of Ramadan, and once in a life perform Hajj.*

*Allah (SWT) does not need our worship. Worship is essential for the maintenance of spirituality in our lives and for its growth. Formal worship trains the individual to love his Creator and to develop the constant awareness of Allah Almighty. Allah (SWT) says in Holy Quran: "O people! Worship your Lord Who has created you and those before you in order that you may be of the Lord-conscious." (Quran 2:21)*

*Acts of worship play as a means through which one remembers Allah and maintains a relationship with Him. Muslims perform prayer five times a day to maintain this relationship with Allah Almighty. Even the most natural acts which we do in our daily life can become acts of worship if they are done with proper intention. These acts include eating, sleeping, working and attributes of good characters, such as truthfulness, honesty, hospitality, courage, and humbleness, can become worship through sincere intention and intended obedience to Allah (SWT). Allah's Messenger (SAW) said about good intentions in these words: "Allah is pure and good, and He accepts only what is pure and good." (Sahih Muslim)*

**Arif Mateen Ansari**

# Short Analytical Excurses of Muslim Political Thinkers, Political Institutions And the Political Thought ((Part – II)

Dr. Basharat Ali

In the compilation of his treatise, Rosenthal himself has recognized the serious omissions, both in relation to his inability to follow the line of research, conducted by Strothman and in his expressed difficulty for the correct and definitive evaluation of the works of the Muslim thinkers. This requires a deep and concentrative knowledge. No doubt it is difficult, but no scholar should dare to violate the responsibilities inherent in the knowledge systems of truth and their requisite methodology.

The book is to be read carefully and the teachers are responsible to acquaint themselves with the deliberate mistakes and misrepresentations made by the author. Paradoxically enough it is intended that the author wanted to show the difficulties towards the compilation of an authentic book because of the reasons enunciated by him in his introduction, wherein he has given us to understand that his work is to be taken as an authority.

Following the path of the American and the McGill scholars in Islamology, the author has attempted to shake off Muslims' belief and their deep-rooted allegiance to the Prophet, by alluding to the theory of prophecy as evolved by Al-Farabi and developed by Avicenna. It is to be noted that the scholars of the American continent assert that Avicenna

has rejected the institution of Prophecy—a charge hardly valid and not confirmed either by his contemporaries or the Muslim scholars of the following centuries.

It is more than a fallacy to label the Muslim thinkers of great authenticity and repute as the bearers of Platonic legacy just because their scholarly work is either in Greek or Roman system of knowledge. All of them categorically rejected the anomalous contradictions and dichotomies involved in the thought patterns of Plato and other Greek and Roman thinkers. Indeed, to accept dichotomy was contrary to the cultural mentality, personal trends and with their belief systems and axiology—the Tawheed. As a matter of fact, as recognized by Rosenthal himself, theft is a steady and constant evolution with usual rhythms and pauses from the theological juristic, by way of the politico-historical, to the scientific realistic approach in Islam. Not only in politics but in all systems of knowledge, including social and spiritual sciences, there is a progress with usual fluctuations and periodicities. It would be kept in mind that theology is not an exclusive subject. It is an interdependent part of other systems of knowledge and culture and cannot be separated from either of them. Theology has not only wielded its influence in the formation and development of the juristic

system of knowledge but it is equally influential and weighty in the structural and functional development of political science, economics and sociology. In short, it is cordially related to all the peripheries of knowledge systems which fall under the classification of humanities or spiritual sciences. Rosenthal is suspicious whether this can be established because of his assumption that the documentary evidence is not available. It is a recognized fact that the validity of this claim is discovered in the historical evidence. The statement of the author is self-contradictory. He says that “students and experts in fiqh, among the writers on politics, other than jurists, are naturally aware of the existence of the acknowledged interpretation of constitutional law, the more so since they as Muslims are themselves guided in their thinking and investigations into politics by the Shariah”.

The comments on Ibn Baja (Avenpace) are full of contradictions. Philosophy and Politics were not united by Ibn Baja based on the derived by him through a critical study of Plato and Aristotle. The unity between the two was the result of his firm belief in the Unity of God. Under this idealistic cultural mentality, nothing to say of Ibn Baja. even a common Muslim cannot tolerate any dualism, which is tantamount to Shirk a heinous sin in Islam.

The unity in thought—systems of knowledge, of culture, nature and truth is an inevitable corollary of the cultural mentality of philosophy and idealism of the Muslims, when it is recognized that drastic changes and corrections were

made in the Platonic thought. How is it possible to show the impact of Plato’s political philosophy on the formation and development of Muslim philosophy and politics. It is nothing but another contradiction followed by the author. Impact is only possible when there is total agreement at all levels. Any doubt as to the validity of a statement, or any feeling that something to be corrected, makes the possibility of impact remote. In the enthusiasm to prove his thesis, the author has attempted to compare two opposite phenomena, which according to simple logic is not permissible. For example, the concept of slavery has nothing to do with Plato’s concept of the third-class category of citizens. The idea of slavery does not convey the same hatred, degeneration and derogation as involved in the very concept and enunciations of third class citizens by Plato. The Falasifa (or philosophers) were equally conscious says Rosenthal of the gulf between their superior intellectual power and the mobility of the masses to rise beyond persuasion and imagination, to the exclusion of real intellectual understanding (Intro p. 4). The refutation of his thesis of impact is not only to be seen in the above quotation, but in this comment also:-

“But, as Muslims, the Falasifa accepted the masses as their equal in faith, albeit a naive, unquestioning even an unintelligent faith, and they shared with them, as far as we know, the observances of Muslim ritual.” (Intro. p. 4).

How prejudicial and antagonistic the author is, can be seen by his most ugly

remarks in relation to the Muslim faith. Nothing to say of Muslims, even from the point of view of academic demeanour such unmannerly, uncouth, unsophisticated and fabricated remarks cannot be tolerated.

We were unfortunately put into suspicion about the historical origin of Hadith. To assert this the orientalist point out that the compilation of Hadith came very late after a lapse of centuries. These fabricated research findings have been repudiated by Dr. Hameedullah and other Muslim scholars. New fabricated charges have been imposed by E.J.J. Rosenthal. He states that Islam is like a vast mansion containing many rooms, not all of which are interconnected (p. 4). The second charge which is similar to the one relating to Hadith is that Muslim theology and law developed long after Muhammad and that of his immediate successors. (p. 7).

The first statement is primarily meant to prove the heterogeneity of the Islamic culture and belief system in general. The author wishes to destroy "Tawheed" and establish Trinity, which is nothing but a heterogeneity. This is not a new charge indeed. It comes from the beginning of the Islam.

As to the development of Muslim theology and law, we can trace their history from the very time of the Prophet himself. Undoubtedly Muslim Theology and law attained the systematic and synthetic position during the time of Omar. This systematization and taxonomical orientation went on continuously for centuries together. Not only the four renowned schools, but as

many as 120 schools played the role of further synthesis and systematization of the two subjects, combining various specialties and disciplines and giving them the status of the systems of knowledge. In this way to meet the requirements of an idealistic state of Islam, ground was laid for the configurational growth of idealistically integrated systems of knowledge like theology, law, jurisprudence, constitution, political, science, sociology, etc. These are the unique contributions of the Muslims—unique, because they are based on the Shariah; and again, as approved by Rosenthal, this very Shariah forms the axiom of the ideal constitution of the ideal state of Islam.

In the entire analysis of distortion and misrepresentation, at least one thing is worth recognition, a lesson for the Muslims and a challenge to Muslim scholars. It is very frankly recognized by Rosenthal that the Western translation is a misnomer and misrepresentation of the Arabic terms in all their dimensions. It is again very openly recognized by him that the Arabic terms are substituted with the Western translation, not only to distort the true picture of Islam but also to give them a Christian connotation. Let us quote the original words. "The opposite of dunya is akhira (the world to come. It is unfortunate that we must use Western terms to 'translate' the Arabic ones, for in so doing we distort their original meaning and give them Christian connotation." (Intro. p.8).

# Thoughts on the Causes of Economic Misery of Muslims

Dr. Burhan Ahmad Faruqi, M.A., Ph.D.

About hundred years ago, there used to be such controversies: Is Jesus Christ (peace be on him) alive or not? If not, did he die on the gallows or otherwise, and if alive, will he come back to this earth or not? If yes, will he return as a 'prophet' or as a 'follower'? Now we profess to have outgrown those abstruse controversies and have progressively begun to take interest in such problems as the 'political- philosophy of Islam', the 'economic philosophy of Islam', so on and so forth.

This is a happy sign and augurs well for the future, because it means that we have begun to take interest in the practical problems of life. But clarity of vision and consistency of thought form the pre-requisites of every genuine success and every true achievement. It is, therefore, necessary to state and evaluate correctly the drawbacks from which we have suffered in the past and also continue to suffer in the present. Without that it would be impossible to adopt a correct line of approach either in the realm of Thought or in the realm of Action.

There are several fields of human activity in which such a clarification and evaluation is needed. For the purposes of the present, I shall confine myself to the field of Economics and shall state in that connection the theoretical and practical drawbacks from which we have suffered in the past and in the present.

## Islam as an Ideology

"Islam", according to the Holy Quran, "is the only dean acceptable to God", which means that it is the only ideology in which the true realization of human destiny is possible.

Unfortunately, the term 'ideology' has come to possess a certain measure of ambiguity due to the difference in the respective approach of the genuine and the reactionary intellect. Speaking with exactitude, this term comprehends within itself two components the 'form' and the 'factor'. As a 'form' the queries an ideology seeks to answer always take the form of 'what is this?' As a 'factor' an ideology concerns itself with the problem: 'how is its realization possible?'

Now, since the Quran emphasizes deed rather than idea, Islam concerns itself supremely with the voluntaristic aspect of human nature. But when somehow this aspect is thrown into oblivion either because of some peculiar stage in the process of human development or because of historical reaction, the distorted import of the term 'ideology' comes to be confined to 'form' and does not proceed beyond question of the type of 'what is this?' which obviously have no bearing on practical life.

Thus, in our usual discussions of the economic problems we seem to have failed to realize that unless those discourses have any practical bearing on

the economic life of the Millat-e-Islamiah they are not only futile but may also be finally harmful, because, on the one hand, they are evasive, and on the other, they betray confusion of thought and diffidence for all practical purpose as to the workability of the economic system of Islam today. This diffidence is all the more evident among those who have the craze for modernity and who, consequently, want to interpret the Islamic ideology in terms of modern ideologies like Communism and Capitalism.

In short, while it is a great step forward to re-discover Islam as an 'ideology in contradistinction to the limited notion of 'religion', the practical as regards the term 'ideology' is a serious drawback, which cuts deeply across our chances of success.

### **Confusion of Islam with other ideologies**

The second, and a very sad, draw-back is the inability of many of us to realize practically --- and not merely to believe--- that Islam is unique. It is the criterion (al-furqan.) with which every other ideology is to be measured and evaluated, and not vice versa. Those, therefore, who might try to understand Islam as a Communistic or Capitalistic doctrine are bound to fail hopelessly.

Unlike other religions, the function of Islam is to guide the man-made ideologies and not to beg at their door for charity. This is because while other religions are purely salvation-faiths, Islam is a positive and comprehensive Code of Life giving definite guidance on

every human problem. To take the case of Economics only: Islam has a very definite stand in this regard, and the Holy Quran and the Prophetic Traditions are rich with economic teachings: and we have not to go far to realize the importance which Islam attaches to the economic problems of man than to refer to the second chapter of the Holy Quran where *kasb* (production) and *infaq* (consumption) have been mentioned in relation to the *Wisdom* (al-Hikmah) about which it has been proclaimed there: ".....(Allah) giveth Wisdom unto whom He will: and he unto whom Wisdom is given, he truly hath received abundant good" (II: 269). Indeed, the question of proper adjustment of economic relations in human society is so important from the Islamic point of view that any effort at mal-adjustment is called *takzib-e-deen* (denial of religion) in the Qur'anic terminology as is evident from the following short chapter: "Hast thou observed him who belieth religion? That is he who repelleth the orphan and urgeth not the feeding of the needy. Ah, woe unto the worshippers who are heedless of their prayers -- who would be seen (at worship) yet refuse small kindnesses!" (107:1-8).

Islam has, therefore, an economic system of its own — a system positively different from other economic systems of the world. This problem of being different is a vast problem and cannot be taken up here in any detail. Only a passing reference to a couple of basic concepts is alone possible. Thus, for instance: (1) Islam does not view economics as an isolated fact but as a part and parcel of total human life which it views in its

totality; and consequently it looks at economies in the context of moral values; (2) according to Islam, wants are limited and economic resources are infinite, while according to the so-called modern progressive ideologies, wants are unlimited and the economic resources are limited; (3) from the point of view of the un-Islamic economic orders, every individual is a unit by himself and has no intrinsic obligation towards other human beings in so far as his personal earnings and wealth is concerned while from the Islamic viewpoint humanity is a unity and those who are economically ill-off have a right — not only moral but also legal right — to share the wealth of those who have either enough or surplus.

### **The tragedy of the old school**

Our third great drawback consists in the fact that, side by side with the confusion in thought that exists among the ranks of our modernists, our conservatives suffer no less from muddled thinking as regards the role of Islam, and this evil presents itself in gigantic proportions when we view it in the notions and policies of those who run such Muslim states where the dictates of the Islamic shari'ah are proclaimed to be followed. The chief difficulty with those people lies in the fact that they conceive Islam merely as a religion of salvation in the Hereafter on the analogy of the religions which are either no religions from the point of view of Islam or they are adulterated religions. Consequently, the role that the Islamic state has to play in bringing about the adjustment of economic relations through the

economic resources that are at its disposal is ignored.

Being essentially a state-function the economic system of Islam is thus paralyzed in these states whose rulers have very peculiar notions of the practice of the Shari'ah. Without realizing that the moral, economic and political systems of Islam are interlinked and dependent upon each other, they proceed with their haphazard enforcement of the Shari'ah and take pride in it. For instance, they seem to hardly understand that, from the moral point view, no Islamic state can justifiably punish a thief with the cutting of the hands unless it has ascertained that all assessable Zakat has not only been realized but also equitably distributed.

Islam is a revolutionary ideology according to the Holy Quran which says:-

“He it is who hath sent His Messenger with the Guidance and the Religion of Truth that He may cause it to prevail over all religion however-much the idolaters may be averse” (LXI: 9).

The Islamic economic system also is revolutionary and it can be handled and worked only by those who have a revolutionary outlook and not by the reactionaries who can hardly ever imagine the predominance of an ideology which cuts across their reactionary sentiments and to whom, consequently, the question of the economic philosophy and the economic system of Islam presents itself only in the sense of ideology as a 'form'. Little wonder, their adherence to Islam itself is, in the final analysis, purely 'formal'.



Consequently, they shall have to be taught afresh the question: "Can the Revealed Guidance be brought with indubitable certainty to bear upon the economic problems of their people?"

### **Failure to apply Islamic guidance to changing patterns**

Our fourth drawback, which has been in a great measure responsible for the economic miseries of the Muslim world and for her tragic economic backwardness today, consists in our failure to work out and apply, during the later periods of our history, the guidance of Islam to the changing patterns of the economic culture of human society. This being a vital problem, a brief historical discussion is necessary to guide us as regards the present and the future.

At its advent, Islam was confronted with two economic orders, namely, Pastoralism and Commercial Capitalism, — the former covering rural economy and the latter bearing reference to the urban areas. Under Pastoralism, cattle-rearing was the mode of production and accordingly wealth consisted in the abundance of sheep, goats, etc., and poverty in want of them, while under Commercial Capitalism, gold and silver were the means of exchange and formed the capital, — their abundance meant wealth and prosperity and their dearth poverty. That is why cattle and gold and silver were reckoned as *nisab* (assessable wealth) and the distribution of them amidst those who found deadlock in their economic struggle a means to the adjustment of economic relations, because with this process the

economically disadjusted were equipped with the means of production."

Subsequently Islam faced agrarianism and Feudalism with their respective modes of production. According to Agrarianism, wealth consisted in arable land, seed, means of irrigation, cattle and sufficient maintenance for the peasant and the cattle till the return of the harvest. Islam, in its days of glory, led to a more and more equitable distribution of agricultural lands, and so much emphasis in the Holy Quran on Zakat and the distribution of inheritance means that everybody should be provided with adequate and equitable means of production necessary at least for taking initiative in the economic field.

Feudalism is not much different as an economic order from Agrarianism except in one respect, namely, that the discipline under the leadership of the feudal lord given to the agrarian mode of production provides the incentive to grow more, on the one hand, and to undertake the responsibility that no one should be left provisionless, on the other. The study of feudalism provides sufficient evidence to the effect that every individual had the basic economic security of at least the essential wants of life and none was allowed to die of starvation.

To that extent feudalism had a positive redeeming feature, and, consequently, so long as feudalism had not to face moral degeneration, nothing could be apparently discerned wrong. From the Islamic point of view however, the feudal order suffered from a vital defect in as much as the adjustment of economic relations under it was sought not through

the distribution of the means of production amongst those suffering from economic disadjustment but through the distribution of production itself, — and this defect, Islam sought to remedy.

Feudalism had subsequently to encounter the onslaught of a more productive economic order, i.e., Imperialistic Capitalism, and it had to give way finally, for the main reason that on the one hand, the distribution of production as a means of the adjustment of economic relations in the life of the economically-disadjusted people failed to provide stability, and, on the other, the political force behind feudalism was local, racial and territorial while the political force which fed imperialistic capitalism as an economic order was international in character. Finally, the imperialistic capitalism came to hold sway.

As regards the Muslims, they failed — and this was the beginning of their failures in the economic field to adequately interfere with the economic developments sponsored by the imperialistic capitalism in order to bring about the adjustment of economic relations, and the reason was that the concepts of imperialistic capitalism were absolutely alien and the Muslim economists could not apply their own technique of the adjustment of economic relations either as a colonial factor or as imperialists. And how could they when they had ceased to be dynamic and progressive?

The war of American Independence led to a gigantic development of Mechanized Industrial Capitalism, according to which

productive labour is a saleable commodity and hence wealth, provided it can find a market.

This development unhinged human life more than it contributed to its enrichment. We all know, for instance, that the United States of America is industrially so advanced today that her technicians can turn iron-ore into a finished motorcar with such terrific speed that it becomes a matter of minutes. But, such an economic system is not workable except with a very highly specialized skilled labour whose very existence demands that the rest of the world be economically prosperous enough to consume the industry produced at such a high speed — without which such an advanced industrial economic order harbours its own death, and, little wonder, it tries to seek refuge in successive world-wars!

The fact is that mechanized industrial capitalism tends constantly towards the decrease in the number of the purchasers of productive labour and increase in the number of its sellers, and, consequently, the problem of the adjustment of economic relations can be solved only if somehow the enhancement of the numbers of the purchasers of productive labour could be conceived without obligation.

This, however, is not conceivable according to any ideology except Islam. But most unfortunately, Muslims had ceased to be the leaders of humanity at the time when mechanized industrial capitalism came to flourish and had lost the initiative of tackling the problems of mankind.

The failure of Muslims in this situation led, to the rise of Communism, which aims at reducing the number of the purchasers of productive labour to one institution, i.e., the State.

Communism as an economic order is a misnomer. Actually, it is state-capitalism. All its claims are false and its so-called principles unworkable and unscientific. To refer to just one: If human nature is the same as conceived by Karl Marx and his followers, how is it possible to raise a class-less society? In the mechanized industrial capitalism the classes are: labour (proletariat) and the capitalist (bourgeoisie); and in the Communistic order, which is actually nothing but capitalism — at best state-capitalism — , the classes are: the proletariat which wields state-authority to purchase labour and the proletarians who are but the sellers. This makes the classless society under Communism an Utopia.

The responsibility for the havoc which Communism caused on the strength of its superficial merits lies squarely at the door of the Muslims who, in spite of being the possessors of Divine Guidance, not only failed to lead the world aright but have themselves become embroiled in the vices thus engendered.

The appalling disadjustment in the present-day Muslim society

The fact cannot be over-emphasized that the basic concept of Islamic economics is the adjustment of human relations on that plane. Most unfortunately, however, it is in the matter of adjustment itself that Muslims of the later days have failed hopelessly. They have not only failed in

guiding aright the new economic forces that have been emerging with the changes in the cultural patterns of human life-forces, which having been deprived of the blessings of Revealed Guidance are now threatening not only the peace and prosperity of the non-Muslims but also of the world of Islam — , but they have also failed in progressively readjusting their own house. The unfortunate result of this latter failure is that the disadjustment of economic relations has assumed such alarming proportions in all Muslim countries as to have constituted itself into a challenge to our entire progress as Muslims. How this is happening can become clear if we go deep into the socio-moral and religious conditions of our society.

To put it in plain words: there are mainly four institutions of social reform all of which seem to have fallen into a dangerous condition. They are:

1. the Mosque;
2. the Educational Institutions;
3. the Press;
4. the Political Platform.

It is difficult to deny that the mosque has become practically powerless as an institution of social reform. But why? Evidently for no other reason than that the person who has to play the role of the reformer has economically to depend on the assistance of those who stand in need of being reformed morally, socially and religiously. And our lack of sense of values becomes clear when we find that, economically-speaking, a security guard of a locality is far-better adjusted than the Imam of a mosque. And why is it so?

Primarily because of the disadjustment of economic relations.

The same situation we find as regards our schools and colleges, whether managed by private finances or through governmental aid. They fail to work as model institutions because their very creation rests generally on a compromise between the ideals of education and the ideals and interests of those who finance them. The ultimate result is that our educational institutions have ceased to function as instruments of reformation.

Similarly: those who run a journal daily, weekly or even monthly — have a first-hand realization of the truth that it can hardly thrive unless it falls back upon those means of income which are decidedly questionable. This shows that the Press which has to play an important role in our life stands actually handcuffed as an organ of social reform. But why? Simply because of the maladjustment of economic relations.

If we consider the political platform as a means of public reform and well-being, we shall have to come to similar conclusion, because undesirable leadership with its vested interests can raise so much party-funds and employ them as an investment that proper leadership suffering from the disadjustment of economic relations can never stand the contest.

### **Towards the future**

All this reveals a tragic state of affairs and demands an urgent and immediate action. But, in what does such an action

consist? First and foremost we should forsake the habit of applying the alien conception of religion to Islam. Islam stands for complete guidance and covers the human life in its totality. Consequently, we should learn to accept and apply its guidance in each and every sphere of our activity. As regards our economic affairs, they form a vital part of our existence and should not be deprived of the light of revealed guidance. Islam's economic philosophy as well as its economic system should, therefore, be worked out in detail in the light of the demands of modern human problems. In doing so, however, we should bear in mind two very important facts; (1) Our approach should not be merely scholastic but practical; -- we should take into consideration the practical life-situations as they exist today in the world in general as well as in the Muslim world. (2) We should not be led away by the catch-phrases of modern ideologies. They are all man-made and positively imperfect and unbalanced. It would, therefore, be the height of folly to measure the revealed guidance with their tape and to interpret it to suit the whims and fancies of those who are themselves misguided.

With courage and determination and with undivided loyalty to revealed guidance we shall have to work, and work unceasingly, for grasping and applying the solution which Islam offers to our economic problems. Then and then alone shall we be able to build up, along with the help of the guidance of Islam in other spheres of human activity, the edifice for Perfect Muslim Life.

# Sufiism

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

Continued from last issue

Ali bin Uthman Al Jullabi Al-Hujwiri (R.A.)

### Liberality and Generosity

In the opinion of theologians liberality (jud) and generosity (sakha), when regarded as human attributes, are synonymous; but God, although He is called liberal (jawad), is not called generous (sakhi), because He has not called Himself by the latter name, nor is He so called in any Apostolic Tradition. All orthodox Muslims are agreed that it is not allowable to apply to God any name that is not proclaimed in the Quran and the Sunnah: thus He maybe called knowing ('alim), but not intelligent ('aqil) or wise (faqih), although the three terms bear the same signification. Hence God is called liberal, since that name is accompanied by His blessing; and He is not called generous, since that name lacks His blessing. Men have made a distinction between liberality (jud) and generosity (sakha), and have said that the generous man discriminates in his liberality, and that his actions are connected with a selfish motive (gharad) and a cause (sabab). This is a rudimentary stage in liberality, for the liberal man does not discriminate, and his actions are devoid of self-interest and without any secondary cause. These two qualities were exhibited by two Apostles, viz., Abraham, the Friend of God (Khalil), and Muhammad (ﷺ), the Beloved of God (Habib). It is related in the genuine

Traditions that Abraham was accustomed not to eat anything until a guest came to him. Once, after three days had passed without the arrival of a guest, a fire worshipper appeared at the door, but Abraham, on hearing who he was, refused to give him entertainment. God reproached him on this account, saying: "Wilt not thou give a piece of bread to one whom I have nourished for seventy years?" But Muhammad (ﷺ), when the son of Hatim visited him, spread his own mantle on the ground for him and said: "Honour the noble chieftain of a people when he comes to you." Abraham's position was generosity, but our Apostle's was liberality. The best rule in this matter is set forth in the maxim that liberality consists in following one's first thought, and that it is a sign of avarice when the second thought prevails over the first; for the first thought is unquestionably from God. I have read that at Nishapur there was a merchant who used regularly to attend the meetings held by Shaykh Abu Said. One day a dervish who was present begged the Shaykh to give him something. The merchant had a dinar and a small piece of clipped money (qurada). His first thought was: "I will give the dinar," but on second thoughts he gave the clipped piece. When the Shaykh finished his discourse the

merchant asked: "Is it right for anyone to contend with God?" The Shaykh answered: "You contended with Him: He bade you give the dinar, but you gave the clipping." I have also read that Shaykh Abu Abdullah Rudbari came to the house of a disciple in his absence, and ordered that all the effects in the house should be taken to the bazaar. When the disciple returned he was delighted that the Shaykh had behaved with such freedom, but he said nothing. His wife, however, tore off her dress and flung it down, saying: "This belongs to the effects of the house." The husband exclaimed: "You are doing more than is necessary and showing self-will." "O husband," said she, "what the Shaykh did was the result of his liberality: we too must exert ourselves (takalluf kunim) to display liberality." "Yes", replied the husband, "but if we allow the Shaykh to be liberal, that is real liberality in us, whereas liberality, regarded as a human quality, is forced and unreal." A disciple ought always to sacrifice his property and himself in obedience to the command of God. Hence Sahl b. 'Abdullah (al-Tustari) said: "The Sufis blood maybe shed with impunity, and his property maybe seized." I have heard the following story of Shaykh Abu Muslim Farisi: "Once (he said) I set out with a number of people for the Hijaz. In the neighbourhood of Hulwan we were attacked by Kurds, who stripped us of our patched frocks. We offered no resistance. One man, however, became greatly excited, whereupon a Kurd drew

his scimitar and killed him, notwithstanding our entreaties that his life might be spared. On our asking why he had killed him he answered: 'Because he is no Sufi and acts disloyally in the company of saints: such a one is better dead. We said: 'How so?' He replied: 'The first step in Sufiism is liberality. This fellow, who was so desperately attached to these rags that he quarrelled with his own friends, how should he be a Sufi? His own friends, I say, for it is a long time since we have been doing as you do, and plundering you and stripping you of worldly encumbrances?' A man came to the house of Hasan b. 'Ali and said that he owed four hundred dirhems. Hasan gave him four hundred dinars and went into the house, weeping. They asked him why he wept. He answered: "I have been remiss in making inquiry into the circumstances of this man, and have reduced him to the humiliation of begging." Abu Sahl Su'luki never put alms into the hand of a dervish, and always used to lay on the ground anything that he gave. "Worldly goods," he said, "are too worthless to be placed in the hand of a Muslim, so that my hand should be the upper and his the lower." I once met a dervish to whom a Sultan had sent three hundred drachms of pure gold. He went to a bath house, and gave the whole sum to the superintendent and immediately departed. I have already discussed the subject of liberality in the chapter on preference (ithar), where I have dealt with the doctrine of the Nuris.

# Shab-e-Barat

(The Fifteenth Sacred Night of Sha'ban)

Mohammad Musaddiq

The analogy of the word Sha'ban is given below: The word Sha'ban contains five letters that are ش ب ع and ن . According to some commentators the following meanings are given to these words:

1. ش: شرف — Dignity, honour and exaltation, etc.
2. ع: علو — Eminence, height and sublimity etc.
3. ب: بر — goodness, kindness, virtue etc.
4. ن: ألفت — Friendship, love and affection etc.
5. ن: نور — Light, splendour, etc.

Almighty Allah has specialized these words for his servant because all the doors of kindness, virtues and blessing are kept open in this holy month. Sins, therefore, are forgiven in this holy-month.

It is narrated from Hazrat Aisha (R.D.A.) saying that the Holy Prophet (ﷺ) used to fast continuously, and we used to think that he will keep fast without any break, but some time he used to break his fast and she used to think that he will not fast. It is said that the Holy Prophet (ﷺ) loved the month of Sha'ban" very much. I (Hazrat-Aisha) asked the Holy Prophet (ﷺ) that why he is fasting during Sha'ban. The Holy Prophet (ﷺ) replied that it is the only month in the year in which the record has to be made for those who are going to die in the next part of the year. And I want that my name should be

recorded when I am fasting.

Hazrat Aisha (R.D.A.) said that the most loving month for the Holy Prophet (ﷺ) was the month of Sha'ban, because the said month is connected to the month of Ramadan.

It is narrated by Abu Huraira (R.D.A.) that the Holy Prophet (ﷺ) said that Sha'ban is my month, Rajjab is Allah's month and Ramadan is for my Ummah. Sha'ban removes the sins from Muslim and Ramadan makes them pure. The Holy Prophet (ﷺ) said that Sha'ban is the middle month between Rajjab and Ramadan, and most of the people are ignorant of the fact that the record of the deeds has to be presented to Almighty Allah, therefore I like that my record should be presented to Almighty Allah while I am fasting.

It is narrated by Hazrat Anas (R.D.A.) that the Holy Prophet (ﷺ) has said that the month of Rajjab has superiority over the other months just as Qur'an has superiority over other holy books, and Sha'ban has it's superiority over other months as I have superiority over the other Prophets (ﷺ).

It is said by the Holy Prophet (ﷺ) that every Muslim should be mindful of this month because it is a month of preparation for the month of Ramadan. The man has to adjure himself from his bad deeds and he has to ask Almighty Allah to forgive him for his sins whatever he committed in the past, because there

are only three days; yesterday, today and tomorrow. As far as today is concerned you can act in it and there is then only hope for tomorrow, and the day which has passed will never come again. So therefore, today is very important, in the same way there are three months, i.e., Rajjab which has already passed and it will never come back, and you then have to wait for Ramadan, so therefore Sha'ban is very important because it is in hand.

The Holy Prophet (ﷺ) advised Abdullah, son of Hazrat Umar (R.D.A.) of the following five things and told him to be mindful of it happening before its time and much preference must be given to these things :

- (1) The adolescence before old age.
- (2) The health before sickness.
- (3) The richness before poverty.
- (4) The free time before work.
- (5) The life before death.

So in the same way preference must be given to Sha'ban because we do not know whether we will be able to get Ramadan or not.

### **The Merits of Shab-e-Barat**

Almighty Allah says in the Holy Qur'an:

حم . وَالْكِتَابِ الْمُبِينِ . إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَارَكَةٍ ۝

Ha.Meem. By the lumimbus Book. Verily we have sent it down on a blessed night. (44: 1-3).

According to some Commentators the blessed night is the Shab-e-Barat. Hazrat Aisha (R.D.A.) narrated that the

Holy Prophet (ﷺ) said that in this Holy night names used to be recorded of all new born children who has to be born during the year and in the same way the name of those who are to pass away in some year is also to be recorded, in the very same night Allah grants the food to the people, and in the very same night the record of the people is also to be presented to Almighty Allah.

So I asked the Holy Prophet (ﷺ) if there is any one to enter Heaven without the Grace of Almighty Allah, the Holy Prophet (ﷺ) replied that no one can enter the Heaven without the Grace of Almighty Allah. So I asked "even You"? the Prophet (ﷺ) said yes, but Allah has covered me with His blessings and after that he rub my face with his Holy Hands.

It is narrated from Hazrat Aisha (R.D.A.) who said:

"On the fifteenth night of Shaban the Holy Prophet (ﷺ) asked me which is that night, I replied that Allah and his Prophet (ﷺ) knows better, then he said it is the fifteenth night of Sha'ban. The record of the people will be presented to Allah and He will forgive them, then he stood up to worship Allah."

### **The Rewards of Sha'ban**

It is narrated by Hazrat Abu Huraira (R.D.A.) that the Prophet (ﷺ) said that Hazrat Gibriel (A.S.) came to him on the fifteenth night of Sha'ban and asked him to look at the sky. "I asked him which night is this?" He replied that it is the night in which Almighty Allah open the doors of His Grace and forgiveness for those who did not associate any one with Almighty Allah, neither is he a



magician nor a drunkard, etc.

Then Hazrat Gibriel (A.S.) came to me in the last part of the very same night and asked me to look at the sky, I saw that all the doors of the Heavens were opened, and at every door there was an angel calling that those who worship Almighty Allah on the very same night, Allah will accept all his prayers and will forgive all of his sins. Then the Holy Prophet (ﷺ) asked Hazrat Gibriel (A.S.) for how long these doors will be kept open, he replied, "till Fajar" (dawn), then Gibriel (A.S.) said to the Holy Prophet (ﷺ) that the people have been saved in this night from Hell.

### **The Prayer in Shab-e-Barat**

The great sages of religion have said that it is better to perform one hundred Rakaat of prayer in this night of Sha'ban and it is good to recite 10 times سورة الاخلاص per Rakaat. This is called the

prayer of خير i.e., virtue.

The great men has also said that this prayer contain a lot of virtues, and goodness.

Hazrat Hassan Basri (R.A.) said that whosoever prayed in this night, Allah looks at him seventy times and for every single look He fulfils his seventy needs and also forgives his sins.

In short, I shall say that we must try to get the blessings of Almighty Allah throughout our lives and ask God Almighty to forgive our sins, especially in the aforesaid night.

In conclusion, I pray to Almighty Allah to give us the strength to worship Him as we are directed by our Holy Prophet (ﷺ) to get the blessings of Almighty God and ask Him to forgive all our sins, and guide us on the straight path of Islam—Amen!

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(Continued from page # 20)

Exemption is granted, not to the rich, but to the sick and those who are on a journey: "Whoever happens to be sick or on a journey, may postpone fasting for some other time." (2:185)

For people who do not belong to these two categories, it is a great sin to neglect fasting. The Holy Prophet (ﷺ) has said that if a person willfully neglects even one day of fasting, it will not compensate even if he fasts for the rest of his life thereafter.

Fasting is one of the acts of greatest merit, for it is a secret between God and

man. It is possible for a man to pretend to be fasting when in the society while enjoying food and drink in secrecy, and none will know that he is not fasting except his Lord. Hence, a person who really fasts, does so purely for the sake of God and deserves a great reward. The Holy Prophet (ﷺ) has said that God says:

"Fasting is purely for My sake and it is I who shall reward for it."

How fortunate is the servant who receives his reward from the hand of his Lord.

# Benefits of Fasting

Maulana S. A. Bukhari

## The Month of Discipline

Since self-defence is one of the most prominent urges of animal nature, human society has paid the utmost importance to military science. Almost all branches of human knowledge, such as arts, science, industry, psychology, etc., play their respective roles in the progress of military science and converge into it. .

Hence we see that the soldiers carry on their daily routine of parade, etc., throughout the year; but periods are fixed, with suitable intervals, for military manoeuvres when every soldier displays his ability with the greatest -zeal. This season continues for weeks together and plays a great role in the upholding of martial spirit and the morale of the army.

This system has not been introduced and adopted by humanity in general except because it agrees with human nature. Allah, the most Sublime, is the Originator of human nature, and as such, He has moulded the religion which He has chosen for mankind at large in harmony with the frame of human nature.

The daily prayers and the normal practice of virtue are similar to the daily routine of military parade. But there comes a period of greater exertion in the practice of virtue and devotion to God—the month of Ramadan—wherein a believer is made to exert himself to the best of his capacity.

## Seventy fold Reward

Merchants have a practice of fixing a particular season for annual clearance sale, during which season they wish to sell out all of the old stock. But since they cannot force the public to make more purchases during that season, they give them inducement by selling their goods at reduced prices. This reduction of prices has its effects on the public and they buy more in this season than they do during the rest of the year.

Allah wants, in the interest of His servants that they should practice Virtue with the greatest zeal during the month of Ramadan. He has, therefore, given a strong inducement to the believers to "exert themselves to the best of their capacity by granting great rewards for slight exertions, like annual clearance sale. The Holy Prophet (ﷺ) said:

"Whoever practices in it (i.e., Ramadan) an act of (voluntary) virtue shall get the reward of practicing an obligatory virtue and whoever practices an obligatory virtue shall get the reward of seventy obligatory virtues in other than Ramadan."

## Devotion to God—the source of All Virtue

Today, it is easy for us to say that virtue is that which does good to mankind in general and vice is that which does evil to mankind in general. Most of us make the same statement though it is most

difficult to know how many of us really believe in it. There, however, lived people who had different view relating to virtue, according to them virtue consisted in the upholding of the superiority and greater rights of a particular nation or group of people and in trampling down the rights of others. The ancient Hindu Law had granted greater rights to the Brahmins and Khshatriyas than to others, while the Shudras and the Chandals were reduced to a status which was lower than beasts. Despite all endeavours at "reform, the modern Hindu society still largely sticks to the same unjust classification of the society. The Jews, similarly, regard themselves as the chosen race of God: the non-Jews are regarded by them as beasts created only to serve the aims and objects of the Jews and to be exploited, plundered and devoured by them. In quite recent times, Germany had preached faith in the superiority of the German Race and had flung the entire world into the deadliest of wars ever fought.

Then where is faith in Virtue and what is virtue really?

If man is given the right to decide what is virtue and what is vice, devoid of Divine guidance, he will fumble in the dark. Some may say that it is a virtue to burn the widow alive with her dead husband and others may say that it is a virtue to destroy an entire nation for the glory of yet another nation.

The only proper way of knowing what is virtue is to know it from God, Who is the real Judge about virtue and vice, and from His Last Messenger (ﷺ) through whom the religion was perfected. The

closer we approach God and the greater our devotion to Him, the clearer is our understanding of the standards of virtue and the greater is our absorption of its spirit.

The month of Ramadan offers a Muslim the opportunity of establishing a closer "relationship with God, by discarding his animal instincts and devoting more and more of his time to stand in His service. Thus, he acquires an angelic character, though for a month, and it naturally has its effect in moulding the character of the Muslim Ummah and enabling them to absorb the spirit of virtue in greater measures.

### **The Spirit of Cooperation and Sympathy**

The Holy Prophet (ﷺ) named Ramadan as the month of sympathy and cooperation. According to hadith, the Holy Prophet (ﷺ) has always been extremely generous, but during month of Ramadan his generosity knew no bounds. He bestowed his generosity on every needy person who approached him and set the prisoners free. He ﷺ advised his followers to try to inculcate in themselves the spirit of cooperation and exert themselves to their utmost in helping others.

He said: "It is a month wherein the (worldly) provision of the believer is increased. Whoever provides a person who is fasting with food to break his fast, shall have the redemption of sins and emancipation from the Fire, 'and shall also have equal reward with him who fasted without any reduction in the reward of the latter."

And he has further said: "And whoever reduces the burden on labour from his subordinate shall be granted redemption of sins by God and emancipation from the Fire."

### **Training of Moral Sublimity**

Fasting is not mere starving: it also constitutes the adoption of a high moral order by strictly guarding oneself against all immoral and indecent behaviour. On ordinary occasions a Muslim has been granted the permission to retaliate rough and rude behaviour by equally rough and rude behaviour, though it has been regarded as preferable to forgo retaliation. But during Ramadan, it has been made compulsory to maintain peace and forgo the rudeness of others. The Holy Prophet (ﷺ) says:

"When one of you fasts, let him not indulge in obscenity nor shout, and if someone calls him names and fights with him, let him say:-

"I am fasting."

"Whoever does not abstain from falsehood in statement and action, God does not need his abandonment of food and drink."

### **Not an -Economic Necessity**

Islam and its various institutions have been criticised not only by non-Muslims, but also by certain Muslims misled by the views of the former. Fasting has also been criticized as a factor of reduction in industrial output, as the labourers who fast cannot work as hard and for as many hours as those who do not fast. But as a matter of fact fasting does not interfere with work: it is, on the very contrary,

advantageous in the increase of output in the long run by creating a better moral attitude, sincerity and honesty, which results in the maximum of devotion to work. This is the meaning of the Holy Prophet's (ﷺ) saying:

"A month in which the believers' provision is increased." Fasting does not necessarily reduce the power to work. Many a battle was fought during the month of Ramadan, including the last year's Arab-Israel war, in which Muslims were victorious. The recommendation of the Holy Prophet (ﷺ) for the reduction of the burden of labour is for the expression of greater sympathy.

When we see how many hours the average labourer of the Western countries wastes in singing, dancing, gambling, attending the night clubs and cinemas and theatres, we will see that in a Islamic Community much more working hours are put in by an average labour, despite fasting.

Similarly, there are those who say that fasting was practiced by Arabs because of the shortage of food in Arabia, and that it is a nonsense to maintain it in prosperous countries and by prosperous individuals. It is an ugly example of willful and whimsical thinking. There is no evidence in History that supports this view. In Medina, there were also extremely rich people, yet they fasted during Ramadan. Enjoining the obligation of fasting, the Holy Qur'an says: "Whoever among you finds this month, let him fast." (2:185).

(Continued at Page 17)

# Islamic Guiding Principles about Rights of Husband and Wife

Maulana Zafrullah Khan, Former Mufti. Al-Markaz Al-Islamic

Islam is a complete religion. The Holy Qur'an constitutes the main springhead for guidance in all fields of life. The Ahadith of the Holy Prophet (ﷺ) are clear explanations of the Qur'anic injunctions. The Holy Qur'an and Hadith together, provide complete guidance for husband and wife to live peacefully and to fulfill the rights of each other, and to have mutual love, tolerance, to overlook small matters, and to avoid conflicts and transgression, enmity and hatred. If the husband and wife act according to these principles, they would be entitled to good reward and thereby they would help in forming the Islamic Society on the right basis. A wife who is regular in her prayers and fasting, but does harm to her husband and disobeys him. her worship would be of no value. Similarly if a husband tortures his wife unreasonably, if he himself eats good food and wears nice dress, but gives his wife mean clothes and food, he would not be fulfilling his obligations, and he would be considered a cruel and harsh husband. Hence. the negligence about these rights from either side, husband or wife, would mean the transgression of the limits set by Allah. They would be in trouble both in this world and the next. The worldly trouble means that they would not be able to live a happy life. The conflict between them would cause harm to their offspring. In the Hereafter they may be punished for not obeying the dictates of Allah. I have made this attempt to elucidate the rights of husband and

wife in the light of the Qur'an and Hadith. I expect every Muslim husband and wife to act upon the principles laid down here.

## Common Rights

Allah says: "And women shall have rights similar to those which men have, according to what is equitable; but men have a degree (of advantage) over them (women). And Allah is exalted and wise." (Surah IV: 228).

In the above mentioned verse there is clear indication to the mutual rights of husband and wife. As the men have rights over the women, so similarly the women have rights over men. There is similarity in their rights but there is no equality in their actions. For instance, if a wife washes the clothes of her husband or prepares bread for him, it is not essential for a husband to do the same in return. The duty of the husband is to do what suits his nature i.e. he would earn livelihood because that is the duty of the husband. As for the wife, she would handle the housework.

## The Rights of Wives (as due to them by their husbands).

1. Right of living: Allah says: "And behave with your wives in a good manner."
2. Rights of Divorce: A wife should be treated according to Shariah, and if it is difficult to maintain good relations the husband has the right to divorce his wife.

3. Right of maintenance: A husband is responsible to provide clothing and food to his wife according to his capacity. He must feed his wife what he eats himself. The same is the case with clothing.
4. Right of medical treatment: If the wife falls ill, the husband is responsible to provide her with medical treatment.
5. Expenses of maternity: The husband must bear the expenses of maternity.
6. Right of alimony: It is obligatory upon the husband to pay the Mahar (Dowry) to his wife. If he cannot pay he must ask his wife to forego it or else he will have to pay it on the Day of Resurrection.
7. Conjugal rights: A husband must fulfill the conjugal rights. He cannot keep his wife without fulfilling these obligations as it is strictly prohibited by the Shariah.
8. Prohibition of beating: If there arises any misunderstanding the husband is not allowed to beat his wife like a slave. It is unlawful to beat the wife to the extent of injury.
9. Right of love and affection: A husband must be loving and affectionate to his wife. He should not harbour hatred or enmity as some times it leads to separation between them.
10. Right of re-marrying: If a husband has divorced his wife under inevitable circumstances, he can remarry his divorced wife in accordance with the prescribed rules.
11. Right of inheritance: A wife inherits 1/8 of the property of her deceased husband if there are children, and if there are no children, she will then be entitled to 1/4 of the whole property left over.
12. Right of fatherhood: Being a father it is the duty of the husband to accept the responsibility of upbringing the children.
13. Right of suckling: During the fosterage period the husband will have to pay the nurse if the wife is unable to suckle the child.
14. Right of dwelling: A husband is responsible to provide accommodation to his wife.
15. Right of essential utilization: If a husband has divorced his wife before entrustment or authorization, he should provide her a pair of clothes (Kurta, Pajama and Dopatta)

**The Rights of Husbands (as due to them by their wives).**

1. Right of entrusting: Every wife is required to entrust herself to her husband.
2. Right of preserving pregnancy: According to Shariah it is incumbent upon a wife to preserve her pregnancy and not to abort what is in her womb.
3. Right of looking after the wealth: It is essential for the wife to look after the wealth of her husband. She must not waste it or give it to her relations, if she does so she would be reckoned with on the Day of Judgement.
4. Right of obedience: Under the rules of Shariah it is essential for the wife to obey her husband as long as he does not order her to commit sin.

5. Right of permission: A wife must not leave the house without the permission of her husband.
6. Right of permission in expenses: It is indispensable for every wife to seek permission from her husband before spending anything from his property, even if it is spent as charity.
7. Right of supererogation: A wife should take permission from her husband before undertaking a voluntary act of religion, the observance of which is not prescribed.
8. Right of obtaining divorce: If mutual misunderstanding arises and it becomes impossible for a wife to live with her husband, she can obtain divorce by paying ransom. It is called Khulah.
9. Right of waiting period: if a husband has divorced his wife, she will have to wait for three menstruations before re-marrying another person.
10. Right of widowhood: A woman on the death of her husband will have to wait for four months and ten days. This has been clearly laid down in the Holy Qur'an. During her Eidat days she would not use any kind of make-up.
11. Right of reducing or foregoing dowry: A wife can reduce or forego the allocated dowry.
12. Right of inheritance: A husband is entitled to get 1 / 4 of left-over property of the wife, and if the wife leaves no child behind, he will receive 1 / 2 of the left-over property.
13. Right of fosterage: Every wife must suckle the child as it is prescribed by the Qur'an, "And the mothers shall suckle their children for two years."
14. Right of nursemaid: If a husband has divorced his wife and she has got a suckling child, she can suckle the child and the husband would have to pay her. This is called "the right of bringing up the child under the care of the divorced wife.

Right of fixing dowry: It is the right of the woman to fix her dowry. It can be done directly or indirectly, i.e. she herself or through her nearest relatives. A woman can fix her dowry, otherwise her dower would be the equivalent to the girls of her tribe. This is called a dower in force in the family.

***"O you who believe! Observing al-sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become al-muttaqoon (the pious)." (2:183)***

From this ayah of Quran, it becomes clear that fasting is nothing new that was bestowed upon Muslims, rather the earlier nations of the earlier Prophets also kept fast. Moreover, in this ayah Allah Almighty also mentions the objective of fasting in Ramadan, and which is to make one's self pious.

# Crime and Punishment in Islam

Muhammad Salim Rojvithee

May peace and blessings of Allah be upon Muhammad, the greatest Messenger and the last of all the Prophets. He was honoured with the Holy Qur'an, the complete and last word in Divine Revelations, and the harbinger of peace, justice, affection for the mankind.

It came down to us as a report from Hadrat Ayesha, RA saying, "First come in the verses speaking of rewards and damnation; and when the hearts were made soft and receptive, ready to melt into tears, then followed the injunctions (orders and laws). Otherwise, had drink (wine) been forbidden on the very first day, who would have cared to listen to it?"

Al-Qur'an was revealed piece-meal in a period of twenty-three years. The early parts of it, which called people to the fold of Islam, deal with the Existence of Allah as the Reality, the Life after death, love, fear, and sacrifice. When Faith was rooted deep in the hearts of the Muslims, Qur'an called them to Jihad; and when Muslims had established their own state verses relating to statesmanship and administrative principles were revealed; and when they were free from wars religious and penal laws were given.

In the Days of Ignorance, there was no sanctity of life. People in Arabia used to kill their babies either because they were poor or the babies were female. A single murder case could easily cause wars involving scores of tribes and a great

number of mortalities. Since the most precious of the things on earth is human life, Almighty God has declared its sanctity in Surah Bani Israil:—

"Kill not your children for fear of want, We shall provide sustenance for them as well as for you. Verily, the killing of them is a great sin. Nor come nigh unto adultery, for it is a shameful deed and an evil opening the road to other evils. Nor take life which God has made sacred, except for just cause. And if anyone is slain wrongfully We have given his heir right to demand Qasas or to forgive, but let him not exceed bounds in the matter of taking life for he is helped" (31-33) .

These verses were revealed to the Prophet (ﷺ), may peace be upon-him, during his stay in Mecca.

The Jews would always fight among themselves and were used to unfair dealings. Allah, therefore, ordained in Surah Maida: "We ordained therein for them, life for life, eye for eye, nose for nose, ear for ear, tooth for tooth and wounds equal for equal." This verse, in its context referred to the Jews of Medina. The universal application is enjoined in Surah Baqara: "O ye who believe, the law of equality is prescribed to you in cases of murder." (2:178).

The Qur'an has also ordained about unintentional killing. It is desirable on the part of the kith and kin of the deceased to forgive or to accept blood-money. It is also desirable that believing slaves be set free as compensation. However, no



compensation accrues to a combatant killed in war. And if the killer is unable to pay blood money, two consecutive months of fasting in repentance is incumbent on him. This was revealed in the sixth year of Hijra.

At the conquest of Mecca, in the eight year of Hijra, the Prophet (ﷺ), proclaimed security of life. He declared that all claims to blood coming down from the Days of Ignorance lay trodden under his feet. And he fixed 400 dinars as blood-money for unintentional murder.

Property is most dear to man after life. The Arabs used to amputate hands of the thieves as punishment. Islam allowed this practice to continue. In the eighth year of Hijra, a woman of Makhzim tribe, belonging to a respectable family, committed theft. Usamah bin Zaid was asked to intercede for her. Thereupon, the Noble Prophet (ﷺ) called an assembly of the faithful and emphatically denounced all unjust practices. He said: "This is why former communities were destroyed; they sentenced the lowly people and connived at the offences of the high-placed persons. I swear by Allah, I would cut off the hand of my own daughter Fatimah if she happened to commit a theft." With these words, properties are given security, and sanctity of Law of God is emphasized; and more so, equality of all men is established.

Another common evil to which man easily succumbs is adultery. The law for illicitly sexual intercourse was promulgated in the ninth year of Hijra in Surah Nur; a hundred stripes were fixed for adultery. However, the Traditions show that a hundred-strip punishment was ordained

for fornication and stoning to death was the sentence for adultery.

The incident that marked this injunction is most remarkable. Abu Hurairah, may Allah be pleased with him reported that a man (from the tribe Aslam) waited on the Prophet (ﷺ), and confessed four times that he had committed Zina (adultery). The Noble Prophet (ﷺ), turned his face from him every time, but when the man went in front of him and repeated his confession, the Prophet (ﷺ) inquired if he had committed the Zina physically and not metaphorically. Thereupon he asked, "What do you intend by this saying?" The man said, "I wish that you make me pure." The Prophet ordered him to be stoned to death.

The prohibition of alcoholic drinks was made gradually because the Arabs were too much addicted to it. The Madinites drank wine more than those in Mecca, and it was a source of inspiration for their poets. In Surah Baqara, verse 219, Qur'an points out that the evils of gambling and wine are greater than their benefit. This encourage people to continue to drink, as it was not a total ban, in Surah Nisa, verse 43, Qur'an forbids praying while one is intoxicated. Hence, people drank off the prayer hours. To prove its own evils, wine drove many a good people into violence and rowdyism. So came from Almighty God a verdict in Surah Maida putting wine, gambling, idolatry and divination by arrows (a superstition) in the same category, asking the believers to abstain from them. The Prophet (ﷺ), had it at once proclaimed in the streets of Medina.

According to reports in the Traditions punishment for drinking wine was sometimes beating with hands, sticks or shoes, sometimes forty stripes (in the time of Hazrat Omar, (may Allah bless him) and sometimes the accused was not punished if he repented.

In all the Muslims countries today, there is a lot of hue and cry for the promulgation of Islamic Law and the implementation particularly of criminal acts. People usually forget that punishment for crimes is meant for criminals who are in minority only. Besides, it is not the aim of Islam to go on punishing people but it aims at making people aware of the moral obligations and to purify their hearts. Islam is not a collection of laws that can often be violated. It lays great emphasis on moral obligations which once take roots in the heart can never be violated. Amr bin Shuaib, may Allah be pleased with him, reported the Noble Prophet (ﷺ), saying, "Pardon one another the ordained crimes that are among you. What reaches me about an ordained crime becomes enforceable." If a true believer committed a crime he would repent like the man who confessed his Zina to the Prophet and asked for purification. Further in that same Hadith, the Holy Prophet (ﷺ) heard two of his companions condemning the man who was stoned to death and passed bad remarks on him. When he passed by the carcass of a donkey he asked those two companions to get down to eat that, and they could not. He said, "what you just now gained from the honour of your brother is more heinous than to devour

it. By the One in whose hand lies my life, he is certainly now in the rivers of the Paradise being immersed therein."

Indeed, by mere constitutionalizing Islamic Law does not make one's heart purer at all. But if people's hearts are clean Islamic Law will prevail finally. That will be an inviolable Law which is enforced from the internal to the external and not vice versa. A true believer is never to meet failure though he be a criminal if only he repents on his crime. Allah is the-most Merciful, Oft-Forgiving.

From the above one can conclude that Islam is all for leniency and forgiveness. But once a crime has been proved the convict must be punished in accordance with the Qur'an and the Sunnah. The attitude of Hazrat Abu Bakr, RA towards those who wanted concessions in regard to the limits laid down by God and His Prophet (ﷺ), illustrates the point fully.

The fact is that the ills of the whole humanity can only be cured by what the Creator has prescribed as remedy. In mutual dealings individuals should be tolerant and considerate, but when an offence has been committed against society like murder, rape or theft the culprit must be punished. Of course, in a case when theft has been committed by an individual whom society failed to provide the necessities of life, responsibility for crime rests equally on both society and the culprit.

The Muslim states must change over to the Islamic Law, lest the rulers lose their right to demand obedience from their respective peoples.

جو ان آیات سے معلوم ہوتی ہیں۔

محمد ﷺ لوگوں (کافروں اور مسلمانوں) کے درمیان فرق کرنے والے ہیں۔“ (بخاری حوالہ مشکوٰۃ باب الاعتصام بالکتاب والسنة)

دعوت کے کلمے کے لغوی معنی اس کی وسعت، قرآن مجید کی آیات، اور اس حدیث کو سامنے رکھتے ہوئے یہ متعین کرتے ہوئے کہ ”دین کی اہم باتوں کو لوگوں کے سامنے اہتمام، وقار اور حکمت سے اس طرح پیش کرنا کہ وہ اسے اپنے لئے اعزاز و سعادت سمجھتے ہوئے قبول کر لیں۔“

اس مختصر تشریح اور بیان کی روشنی میں ہمیں اپنے دعوتی عمل، انداز اور اسلوب کا جائزہ لینا چاہئے اور سوچنا چاہئے کہ کیا ہم دعوت و تبلیغ کا کام ان باتوں کو سامنے رکھ کر کرتے ہیں یا اس کا انداز کچھ اور ہوتا ہے؟ کیا دعوتی تنظیمیں اور ادارے اپنے کام کی کوئی منصوبہ بندی کرتے ہیں۔ اس کے لئے ضروری تیاری کرتے ہیں؟ اپنے کارکنوں کی تربیت کرتے ہیں؟ پھر اس دعوت کو اس کے تمام حقوق و آداب کے ساتھ پیش کرتے ہیں؟ پھر اگر ان تمام باتوں کا لحاظ رکھا جاتا ہے تو اللہ تعالیٰ کا شکر ادا کرنا چاہئے اور اس کام کو مزید خوب سے خوب تر بنا کر جاری رکھا جائے اگر اس میں کمی اور کوتاہی ہے تو اسے دور کرنے کی سعی کی جائے تاکہ اس عظیم کام کا حق ادا ہو سکے۔

دعوت دین کے کام کو اس اہتمام سے کرنے کی ایک مثال احادیث نبویہ سے پیش کی جاتی ہے۔ ”حضرت چہر رضی اللہ عنہ کہتے ہیں کہ فرشتوں کی ایک جماعت نبی ﷺ کے پاس آئی جب کہ آپ نیند کی استراحت میں تھے۔ چنانچہ انہوں نے آپس میں کہا کہ اپنے ان صاحب کے لئے ایک مثال (تمثیل) ہے سو وہ مثال بیان کریں۔ اس پر ان میں سے بعض نے کہا کہ یہ نیند میں ہیں اور بعض نے کہا کہ آنکھوں میں نیند ہے اور دل جاگ رہا ہے۔ اس کے بعد انہوں نے کہا کہ ان کی مثال ایک آدمی کی مانند ہے جس نے ایک بڑا مکان بنایا اور اس میں ایک بڑی دعوت (جیسے ولیمہ) کا بندوبست کیا اور اس کی دعوت دینے والا بھجا۔ پس جو شخص داعی کی دعوت قبول کرے گا وہ اس مکان میں داخل ہو گا اور دعوت کھائے گا اور جو داعی کی دعوت قبول نہیں کرے گا وہ نہ تو مکان میں داخل ہو سکے گا اور نہ ہی دعوت کھا سکے گا۔ پھر ان فرشتوں نے کہا کہ اس تمثیل کی تعبیر و تشریح کرو تاکہ یہ اسے سمجھ لیں۔ اس پر بعض نے (وہی پہلی بات دہرائی) کہ وہ نیند میں ہیں اور بعض نے کہا کہ آنکھوں میں نیند ہے اور دل بیدار ہے۔ پھر انہوں نے (تعبیر کرتے ہوئے) کہا کہ یہ مکان جنت ہے اور داعی محمد ﷺ ہیں۔ پس جس نے محمد ﷺ کی اطاعت کی اس نے اللہ کی اطاعت کی اور جس نے محمد ﷺ کی نافرمانی کی تو اس نے اللہ کی نافرمانی کی اور

تواضع کی جاتی ہے۔ اسی طرح لوگوں کو دین کی طرف بلانے کے لئے بھی اچھی طرح تیاری کرنا، احترام و اکرام کے کلمات سے بات کرنا، مخاطب کی عزت کرنا، اور دوست سمجھ کر اس انداز سے دعوت دینا کہ وہ قبول کرنے کیلئے آمادہ ہو جائے (بلکہ جس طرح عموماً تقریب کی دعوت کو آدمی قبول کر لیتا ہے اسی طرح دین کی دعوت بھی قبول کر لے) ارشاد باری تعالیٰ ہے ادع الی سبیل ربك بالحكمة و الموعظة الحسنة (النحل۔ ۱۲۵) ”اپنے رب کی راہ کی طرف حکمت (دانائی) اور بہترین وعظ کے ذریعے بلائیے“ اور دوسری جگہ فرمایا قل هذه سبیلی ادع الی اللہ علی بصیرة انا و من اتبعنی سبحن اللہ و ما انا من المشرکین (یوسف۔ ۱۰۸) ”آپ کہہ دیجئے میرا راستہ یہ ہے کہ میں اللہ کی طرف بصیرت کے ساتھ بلاتا ہوں اور میرے پیروکار بھی۔ اللہ تعالیٰ پاک ہے اور مشرکوں سے میرا کوئی واسطہ نہیں۔“ دعوت کا کام کرنے والے کی تعریف کرتے ہوئے اللہ تعالیٰ نے فرمایا ہے و من احسن قولاً ممن دعا الی اللہ و عمل صالحاً وقال اننی من المرسلین (فصلت۔ ۳۳) ”اور اس شخص سے بہتر بات کس شخص کی ہوگی جس نے اللہ کی طرف بلایا اور خود اچھے عمل کئے اور کہا کہ میں تو مسلمانوں میں سے ہوں۔“

دعوت دین میں جہاں دیگر باتوں کی ضرورت ہے وہاں حکمت و دانائی، بہترین مواعظ، بصیرت، عمل صالح اور جرات و شجاعت کی بنیادی صفات کی ضرورت ہے

ہے۔ یہ کلمہ (زع و ت) قرآن مجید میں دو سو آٹھ مرتبہ مختلف صیغوں میں اور صورتوں میں آیا ہے جس میں سے تقریباً چالیس مرتبہ اللہ کے طرف اور اللہ کے دین کی طرف بلانے کیلئے استعمال ہوا ہے۔ دعوت کے لفظی معنی ہیں کسی اہم، قابل قدر اور بڑے کام کی طرف بلانا۔ شاعر کہتا ہے:

دعوة اندر مہمانی دعوة اندر حرب

دعوة اندر نسب باشد اے بزرگ با حسب

یعنی دعا یہ دعوت کا مصدر اگر دعوت (بفتح دال) ہوگا تو اس کے معنی ہونگے مہمانی کیلئے دعوت دینا، اگر دعوت (بضم دال) ہوگا تو معنی ہوں گے جنگ کے لئے پکارنا اور چیلنج کرنا اور اگر دعوت (بمحر دال) ہوگا تو معنی ہوں گے نسب و نسل کا دعوتی کرنا۔ انسانی زندگی میں یہ تینوں اہم اور بڑے مواقع ہیں جن کی طرف بلانے کے لئے دعوت کا کلمہ استعمال ہوتا ہے۔ زمشری اپنی مشہور کتاب اساس البلاغہ میں لکھتا ہے دعاه الی الولیمہ و دعاه الی القتال ..... والنسی داعی اللہ و ہم دعاه الحق (دیکھئے کلمہ دعوت)

دعوت ولیمہ کا انسان کتنا اہتمام کرتا ہے۔ اس کے لئے مہینوں پہلے تیاریاں شروع ہوتی ہیں۔ خوبصورت کارڈ چھپتے ہیں، ان میں بہترین فصاحت و بلاغت کی حامل زبان اور مدعو کیلئے عزت و احترام کے کلمات و خطبات استعمال کئے جاتے ہیں، پھر معزز طریقے سے دعوت پہنچائی جاتی ہے اور بالآخر عمدہ کھانوں سے مہمانوں کی

چاہئے تو یہ تھا کہ ان اصطلاحات کا مطالعہ علمی انداز میں بڑی باریک بینی، گہرائی اور وسعت نظری سے کیا جاتا لیکن احقر کی تنگی دامن علمی، تنگی اور ارق اور تنگی وقت کی بناء پر اسے اجمالی طور پر مختصر بیان کیا جاتا ہے۔ البتہ دیگر داعی حضرات اور اہل علم و فضل سے یہ توقع کی جاتی ہے کہ وہ ان پہلوؤں پر مزید غور فرما کر اپنے علمی و عرفانی فیضان سے قارئین کو فیضیاب فرمائیں گے۔

ان اصطلاحات پر غور کرنے سے دعوت کے ان چاروں پہلوؤں پر بھی جو اوپر بیان ہوئے ہیں مزید روشنی پڑتی ہے اور کسی نہ کسی حیثیت سے ان کی وضاحت ہو جاتی ہے، کہیں دعوت کی نوعیت سامنے آتی ہے، تو کہیں داعی کی صفات جھلکتی ہیں، کہیں اسلوب دعوت کا کوئی پہلو نمایاں ہوتا ہے تو کہیں مخاطب کے بارے میں کوئی نکتہ سامنے آجاتا ہے۔ اس لحاظ سے بھی ان کا مطالعہ ایک وسیع جامع اور علمی حیثیت رکھتا ہے۔

گفتگو شروع کرنے سے پہلے ایک اور بات کی وضاحت کرنا بھی مناسب ہوگا یہ اصطلاحات زیادہ تر قرآن مجید سے چنی گئی ہیں اور احادیث سے صرف مشتے نمونہ از خروارے لی گئیں ہیں اس لئے کہ حدیث کا استحصاء کرنے کے لئے علم بھی چاہئے اور وقت بھی جو راقم کے پاس بڑی محدود مقدار میں ہیں۔

### دعوتی اصطلاحات

1- دعوة: دین کی طرف بلانے کے لئے جو کلمات و اصطلاحات آئی ہیں ان میں سے ایک لفظ دعوت

سننے کے لئے فارغ ہے یا کسی کام میں الجھا ہوا ہے؟ ان تمام باتوں کو پیش نظر رکھ کر اس کے سامنے دعوت پیش کی جائے گی اور اس کی صلاحیت و ضروریات کے مطابق بات کی جائے گی۔ اگر ان باتوں کو پیش نظر نہ رکھا جائے بلکہ ایک ہی لاشی سے سب کو ہانکا جائے تو وہ نتائج برآمد نہیں ہو سکتے جو ان باتوں کو ملحوظ رکھنے سے ممکن ہیں۔

### طریق دعوت

دعوت کا چوتھا اہم جز اسلوب دعوت یا طریق دعوت ہے۔ دعوت میں اس جز کی اہمیت کم نہیں ہے۔ اگر دعوت بہت اعلیٰ اور اہم بات کی دینا پیش نظر ہے، داعی بھی اپنی ذات میں مخلص اور محنتی ہے اور مناسب مخاطب بھی موجود ہے لیکن اسلوب دعوت صحیح اور مناسب نہیں ہے تو بعض اوقات غلط اسلوب سے پیش کردہ دعوت مفید ہونے اور اچھے ثمرات لانے کے بجائے نقصان دہ ثابت ہوتی ہے اور بنا بنایا کام بھڑ جاتا ہے اور مخاطب دعوت قبول کرنے کے بجائے دعوت سے متنفر ہو جاتا ہے۔

دعوت کے ان تمام پہلوؤں پر تفصیلی گفتگو کرنے سے پہلے دعوت کے بارے میں قرآن مجید اور حدیث شریف میں جو اصطلاحات اور کلمات آئے ہیں ان کا مطالعہ انتہائی ضروری ہے۔ ان اصطلاحات کے مطالعہ سے ہمارے سامنے اس کام کی اہمیت، ضرورت، دائرہ کار کی وسعت اور انداز و اسلوب واضح ہوگا۔ ان اصطلاحات میں سے ایک ایک اصطلاح دعوت کی اہمیت و نوعیت کا ایک نیا پہلو سامنے لاتی ہے اور اس کا دائرہ کار متعین کرتی ہے۔

دعوت کی بنیادی باتوں میں سے ہے۔

### داعی کی ذات

دعوت کا دوسرا اہم جز داعی کی اپنی ذات ہے۔ دعوت کے کام میں داعی کا بڑا اہم کردار ہے۔ لہذا داعی کو اپنی علمی حیثیت، اپنا معاشرتی مقام، ذمہ داری اور صلاحیت کو سامنے رکھ کر اپنا کردار ادا کرنا چاہئے۔ پھر داعی کو دعوت کا عمل شروع کرنے سے پہلے یا عمل کے ساتھ ہی چند بنیادی صفات سے اپنی ذات کو متصف کرنا ہوگا۔ جب داعی ان باتوں کو پیش نظر رکھ کر دعوت کا کام کرے تو انشاء اللہ یہ کام دمیوی و اخروی لحاظ سے بار آور ہوگا لیکن اگر وہ ان باتوں کو سرے سے ملحوظ ہی نہ رکھے یا ان کی صحیح منصوبہ بندی اور تعین نہ کر پائے تو دعوت کا حق ادا نہیں کر سکے گا۔ یہ تمام باتیں اپنے مقام پر تفصیل سے بیان کی جائیں گی۔ اس تمہید میں ان کی طرف محض اشارہ کیا جا رہا ہے۔

### مدعو یا مخاطب

دعوت کا تیسرا اہم جز مدعو یا مخاطب ہے۔ دعوت پیش کرنے سے پہلے مدعو کا جائزہ لینا چاہئے۔ داعی کو اس کی معاشرتی حیثیت، علمی مقام، اس کی صلاحیت اور عمر کو لازماً پیش نظر رکھنا ہوگا۔ آپ جسے دعوت دے رہے ہیں وہ کافر ہے یا مسلمان؟ مسلمان باعمل ہے یا بے عمل؟ تعلیم یافتہ ہے یا جاہل، تعلیم کا معیار کیا ہے؟ اس کا معاشرتی مقام کیا ہے؟ اس میں بات سمجھنے کی صلاحیت کس قدر ہے؟ اس کا رجحان کیا ہے؟ کیا وہ داعی کی بات

ہر داعی کے پیش نظر یہ بات رہے کہ دعوت کے کام کے چار بنیادی اجزاء ہیں۔ ہم انہیں ارکان دعوت بھی کہہ سکتے ہیں۔ ایک مضمون دعوت، دوسرا داعی کی ذات، تیسرا اسلوب اور طریق دعوت اور چوتھا مدعو (جسے دعوت دی جا رہی ہے) ان اجزاء میں سے اگر ایک جز بھی ناقص ہو گا تو دعوت کا کام کماحقہ ادا نہیں ہو سکے گا اور اگر کسی ایک کو نکال دیا جائے تو دعوت کا کام سرے سے انجام ہی نہیں پائے گا۔ لہذا ان چاروں اجزاء کا ایک ایک کر کے اچھی طرح سمجھنا، ان کا دائرہ کار متعین کرنا اور دعوت کے عمل میں ان کو واضح طور پر پیش نظر رکھنا ضروری ہے۔

### مضمون دعوت

دعوت کیا ہے؟ داعی کو یہ بات اچھی طرح سمجھنا چاہئے کہ جس بات کی وہ دعوت دے رہا ہے اس کا دین میں کیا مقام و مرتبہ ہے، کیا وہ فرض ہے، واجب ہے، سنت ہے، سنت ہے تو سنت مؤکدہ ہے یا غیر مؤکدہ ہے، مستحب ہے یا مباح و جائز ہے۔ اسی طرح جس بات سے منع کیا جا رہا ہے وہ حرام ہے، مکروہ ہے، مکروہ ہے تو مکروہ تحریمی ہے یا تنزیہی ہے یا خلاف اولیٰ ہے یا مباح ہے یا داعی چونکہ اسے خود پسند نہیں کرتا اس لئے اس سے دوسروں کو روک رہا ہے۔ پھر دعوت میں ان کی ترجیحات کا تعین کرنا، درجہ بدرجہ دعوت کے عمل کو شروع کرنا اور حکمت و اعتدال کو ملحوظ رکھنا طریق دعوت سے تعلق رکھتا ہے۔ نیز اس سلسلے میں انبیاء کرام کی دعوت، ان کی ترجیحات کو سمجھنا اور اس کے مطابق دعوت کا تعین بھی

# قرآن مجید اور دعوت و تبلیغ

تحریر: مولانا امیر الدین آہر

خیالات و تصورات بلکہ عقائد و اعمال، عادات و اطوار اور رسوم و رواج کو تبدیل کرنا، ان کی جگہ صحیح تصورات و عقائد کا راسخ کرنا اور اس کے اعمال و کردار کو اعمالِ صالحہ میں تبدیل کرنا بڑا مشکل، طویل اور صبر آزما عمل ہے۔ اس اہم فریضہ کو سرانجام دینے والوں کو سب سے پہلے دعوت کے کام کو اچھی طرح سمجھنا، اس پر خود عمل پیرا ہونا، اس کی ترجیحات کو طے کرنا اور پھر دوسروں تک پہنچانا ہوتا ہے۔

دعوت کے کام کو پوری طرح سمجھنے کے لئے قرآن و حدیث کا دعوتی نقطہ نگاہ سے گہرا مطالعہ کرنا، حضور اکرم ﷺ کے اسوۂ حسنہ کو معلوم کرنا، پھر صحابہ کرام (جو سب کے سب دنیا کے بہترین داعی تھے) کے اسلوب و طرزِ عمل کو پیش نظر رکھنا، ماحول اور معاشرے کے حالات کا جائزہ لے کر امراض کی تشخیص کرنا اور اس کے مطابق دار و تجویز کرنا دعوت کی بنیادی ضروریات ہیں۔ آج کے دور میں بالعموم دعوت کا کام شعور، علم اور حکمت پر مبنی ہونے کے بجائے تقلیدی، مسلکی اور گروہی اثرات کے دائرے میں اور جذباتی انداز میں کیا جا رہا ہے جس کی وجہ سے وہ اثرات و ثمرات ظاہر نہیں ہو رہے جو ہونا چاہئے تھے اور جو سابقہ ادوار میں وسیع پیمانے پر رونما ہوتے رہے ہیں۔

امت محمدیہ علی صاحبہا الصلوٰۃ والسلام امت دعوت ہے، جس کی یہ ذمہ داری ہے کہ وہ پورے دین اسلام کو بھولی بھنسی انسانیت تک عمدہ طریقے سے پہنچائے۔ ارشادِ باری تعالیٰ ہے کنتم خیر امة اخرجت للناس تامرون بالمعروف و تنہون عن المنکر و تؤمنون باللہ (آل عمران - ۱۱۰) ”تم وہ بہترین امت ہو جو لوگوں (کی ہدایت و اصلاح) کے لئے نکالی گئی ہے تم نیکی کا حکم دیتے ہو اور بُرائی سے منع کرتے ہو اور اللہ پر ایمان لاتے ہو۔“ اور حضور اکرم ﷺ نے فرمایا بلغوا عنی ولو آیة ”میزی طرف سے پہنچاؤ اگرچہ ایک آیت (ایک بات) ہی ہو۔“

آیت کریمہ میں آدہ لفظ ”الناس“ کا دائرہ اور حدیث شریف میں مفعول کا ذکر نہ کر کے بلکہ مطلق چھوڑ کر دعوت کا دائرہ بہت وسیع کر دیا گیا ہے۔ اس میں مسلم و کافر، مشرک و منافق، گورے و کالے اور مشرق و مغرب کے تمام انسان شامل ہیں۔ امت کے ہر فرد پر اس کی بساط اور حیثیت کے مطابق دعوت و تبلیغ کا فریضہ عائد ہوتا ہے۔ اس فریضہ کی ادائیگی جہاں اہم اور ضروری ہے وہاں بہت مشکل اور کٹھن بھی ہے لہذا اس مقصد کے لئے خود داعی کی اپنی تعلیم و تربیت، اس راہ میں محنت و مشقت اور جذبہ مسلسل کی ضرورت ہے۔ اس لئے کہ کسی شخص کے