

From the Editor's Desk...

An editorial by Dr. Fazlur Rahman Ansari Al-Qadri رحمة الله عليه, published in August 1966.

Importance of Missionary Work

The Holy Qur'an says:

"You are the best body of people brought forth to guide people towards what is good and prevent them from committing evil, while you have implicit faith in God".

The Holy Quran thus depicts Muslims as missionaries whose duty it is to convey to the entire humanity the divine wisdom and enlighten those who are fumbling in darkness for truth and also those who, out of sheer ignorance or indolence, pay not even the slightest attention to the question of their own salvation.

"Convey from me even if it is a single verse."

He has also said:

"Each one of you is a shepherd and each one of you shall be questioned about his flock."

In the light of the teachings of the Holy Quran and the sayings of the Holy Prophet (ﷺ) no Muslim can ever shrink from his responsibility as a missionary. It is a duty which has been divinely imposed upon every individual who claims to be a Muslim. During the earlier centuries of Islam, the missionary spirit had been predominant among Muslims and that is the reason for the rapid spread of Islam in the then known world. In certain parts of the world Muslims went as conquerors and in others they went as traders; but wherever they went they took with them their missionary zeal, they presented the simple, unsophisticated and humanitarian teachings of Islam to the

ignorant people and enlightened them. That is why we see that Muslims today number almost over one and a half billion in the world population. They thus constitute major proportion of the entire humanity.

In the light of the prophecies made by the Holy Prophet (ﷺ) the entire population of the world will embrace Islam sometime in the future. Wise men of the twentieth century, including George Bernard Shaw, have also made similar predictions. But naturally, that time will not come by itself; each one of us must contribute his share towards that end.

Out looks change with the progress of time. There was a time when miracles were regarded as a convincing proof of the truth of certain faith. Our's is an era of reason in which sound reasoning is regarded, and regarded justly, as more convincing than miracles. Hence, the missionary of our modern times has a tremendous task before him; he has before him the task of presenting Islam to the modern mind in the most convincing way and that is not possible unless he equips himself with modern arts, sciences and ideologies. He has to establish the superiority of Islamic ideology over other ideologies ; he has to convince the modern mind of the material as well as spiritual benefits of various institutions of Islam, i.e., the salat, Zakat, Saum and Haj. He has to explain elaborately and convincingly why the intoxicating liquors and the pork have been rendered unlawful in Islam, why is the dog regarded as unclean, why is usury prohibited, why are not women allowed to

mingle freely with all men etc. He has to assert the superiority of the economic system of Islam over all other systems, he should prove the superiority of Islamic sociology over that of the West.

This is a tremendous task for which a lot of research work is needed. The teachings of Islam are pregnant with deep wisdom and it is our duty to find out the Wisdom that lies therein. The conception of the equality of man, for instance, was given to mankind almost fourteen centuries ago by Islam and today we see that it is universally acclaimed as a principle. Similarly, the evils which lie in addiction to intoxicating liquor are recognized by the modern medical science, but Islam is perhaps the only religion which has rendered the drinking of the liquors unlawful.

The World Federation of Islamic Missions, in its humble way has started to train zealous

and competent young men for missionary career. Together with Islamic Theology, they are also imparted education in modern philosophy and a comparative study of religions. Our means are meagre and the task is difficult but we hope we shall ultimately succeed by the Grace of God and present before the world of Islam a model seminary.

Similarly, through the Minaret, our monthly organ, we are presenting to our readers thought provoking articles on various subjects relating to Islamic ideology. We are doing our best to make the Minaret more and more interesting and instructive. We also request prominent Muslim writers and thinkers, wherever they are, to cooperate with us and send us their articles for publication. It would be a useful service to the cause of Islam.

THE QUR' ANIC FOUNDATIONS
AND
STRUCTURE OF MUSLIM SOCIETY'
By'

Dr. Muhammed Fazl-ur-Rahman Ansari .
B.Th., M.A., Ph.D.

Vol: I: Principles Relating to the Foundations of Muslim Society
Vol II: Code Relating to the Structure of Muslim Society

THIRD EDITION

(Just published)

Price : US \$ 20/=

Pak. Rs. 1600/=

Now available at:—

World Federation of Islamic Missions,
Islamic Centre Block- 'B' North Naizmabad,
Karachi-74700, Phone: 021-36644 156

Muslim Social Philosophy

Dr. M. Basharat Ali

In European languages, particularly in German, there are sumptuous works on Muslim political thought. In English two books on the Political Thought of the Muslims are available—one by Haroon Khan Sherwani and a new one published by

Erwin I. J. Rosenthal but nothing is to be found in them about the social philosophy and sociological contribution of the Muslims. Islamic Social philosophy and the existential base of the Muslim sociological thought contain unity of outlook through the common belief in God and His Prophet (ﷺ) who had received a revelation in the form of the Holy Qur'an, which is the first and the last source book of all sociological and sociological thought. Islam is a way of life which comprises diverse elements all bound together into one composite-whole. The exemplary life of the Prophet, his Sunnah, combined with the Qur'an, served as sources of the development of sociology and the social Philosophy among the Muslims.

The social philosophy and the sociological thought of the Muslims offer a classic example of the power of Islam to develop a social system and a theory of its own and to relate to these systems, theories and ideas in multi variant forms to meet the specific requirements of the space-time dimensions.

The Western scholars failed to appreciate the splendid socio-cultural role played by the Muslim philosophers. In a very special way they are the best qualified exponents of synthesis between various thoughts. Their social philosophy represents the encounter of the foreign element with that of the

Qur'an, the sure foundation of all the Muslim thought. And again, their philosophy is an integral part of their general philosophy, largely conditioned by the Qur'an and the Sharia. In the formulation of their social thought, they were certainly in need of critical study of the past systems of thought, but they never adopted anything without a critical analysis. They were Muslim philosophers first and last and one has to measure their ideas and values by the impact they have made on the general run of human culture.

In the development of social philosophy and sociological thought, theologians and jurists are to be included in the periphery of philosophers. The critical study of the thought patterns of these scholars will give an idea how misleading are the generalizations of the Western scholars in their assumption that the antecedents of Islamic Philosophy are the combination of ideas stemming from Greek and Hellenistic philosophy. The Qur'an has categorically repudiated the Grecian and all those thoughts prevalent prior to the advent of Islam in Suras Rum, Luqman and Bani-Israel etc., because all these thoughts were either ideational or sensate and hence they were contrary to the idealistic thoughts propounded by the Qur'an. As to the Jewish and Christian thoughts, they were equally not in conformity with the Qur'anic thought pattern, because of their dichotomous ideational nature. Social philosophy of the Muslims is only a branch of their general philosophy; its great importance is due to the religio-social, unitary character of Islam. Such unitary character in all dimensions of

the Muslims socio-cultural order, systems of knowledge, thought, patterns, metaphysics and eschatology is due to the Qur'anic teachings which recurrently say that there is no two or three gods (16:51, 4:171) but there is One and only One God (2:163, 1/2).

The social philosophical thought may be divided into two categories, united into one whole by their axiological existential base—the principle of Tawheed.

1. Theological juristic by way of the political, historical and the scientific realistic. historical and the 2. Scientific realistic.

Whatever may be their nature, the unique feature, as I have pointed out above, is that the Muslims were always guided in their thinking and investigations by the Qur'an and the Sunnah. There was no wide ranged disparity between philosophy and the other sections of thought. As Muslims, they accepted the masses as their equals in faith and they shared with them all aspects of socio-cultural and religious life. The authoritative character of the Qur'an and the Sunnah as the ideal base of the ideal society is an axiom with all the social philosophers and sociologists of Islam. The social philosophy, owing to the unitary character of Islam, knows no distinction between a spiritual and a temporal realm nor between religious and secular activities in the society. Both realms form a unit under the all-embracing authority of Qur'an and the Sharia. The main objective of the society is the implementation of the Qur'an — the Eternal Law—by safeguarding the welfare of the members of the society in this world and the world to come.

The social philosophy in Islam initially starts with the quest for happiness. The Arabic all dimensional term is SA'A'DA (سعادة) Ibn

Miskawaih, in his book Tahdhib-al-Akklāq, defines 'happiness' as practical and theoretical perfection of a person. Both are interdependent. The latter is attained through knowledge of the existing things, the former through ethical perfection. Political Government is necessary while achieving all dimensional perfection. Moral education, he stresses, should lead to obedience to God as our final welfare. I am persuaded to what *Fakhr-al-Razzi* (d. 1209) has rightly formulated the philosophical thought, when he states that only prophetic revealed law enables man to live in society. Without political and social organization, he rightly opines, man cannot achieve his destiny.

Rosenthal, without analyzing the depth and level meanings involved in the above thought patterns and above all, without understanding the idealistic cultural mentality and the integrated whole-view of life of the Muslims has merely on the scene of superficial similarity compared the above view with those of Thomas Aquinas, Maimoni des Jews and Christians: whereas the views expressed by them all are not only ideational but also contradictory. The central problems of Muslim social philosophy are faith and reason, law and order. The Western scholars, without penetrating into the pages of the Qur'an and the critical study of the Muslim thinkers like Farabi, felt a contrast between revelation and reason. Such a question was out of place for the Muslims, because the Qur'an has reiteratedly emphasized that blind faith is not acceptable.

Reason has not properly been understood by the scholars of the West. One of the ingredients of reason is the supra/super and hyper-rationality. One of them is intuition, a

fact recognized by the modern humanistic sciences. From this enunciation it is clear that human reason is of course limited and hence man is bound by nature to follow the Divine Guidance (16:1-21, 51-60).

The Muslim social philosophy as an integral part of the general philosophy was conditioned by revelation which prescribed its scope and content and imposed limits on it. If the religious philosophers insisted on revelation, it does not mean that contrary to the teachings of the Qur'an they precluded reason. Revelation, no doubt, is an absolute truth, but this again does not mean that one is not free to test it by reason. All the religious philosophers are unanimous that reason can also arrive at the same truth, as exposed by revelation. Imam Ghazzali is of this view and only two centuries ago Shah Waliullah expressed the same views in his Tafhimat. He categorically asserted that in the modern age reason, intuition and the Qur'an and Sunnah go hand in hand. Rosenthal all through his analysis of the problem of faith and reason, has unwarrantedly compared the Muslim thought with the Jewish, Christian and Hellenistic thought which is diametrically opposed to the idealistic thought-pattern of the Muslims. Not only that he has misrepresented the Muslim thoughts deliberately. There is no contrast between faith and reason in Islam whereas this is the characteristic feature of the Christian theology and philosophy. And again, in the Islamic social thought, the assumed dualism of theology and philosophy is not to be found. Philosophy in Islam is the best means for explaining by demonstrative argument what it is within man's rational faculty to grasp.

The axiological part of the Muslim social

philosophy is most important. All meanings and values are derived from the Names and Attributes of God, which are conglomerated into one all-embracing category, the principle of Tawheed. This forms the base of the assessment and evaluation of the dimension of the society and this forms the existential basis of the society, personality and culture in Islam.

To achieve a larger and larger unity, an expanding force is needed which would be capable of binding people and nations together. The principle of Tawheed, the Qur'an and the Prophet-hood are the constituent elements of such a cohesion.

The Muslim legal philosophy and the sociology of law are the most important part of their social philosophy. The reference of the Qur'an and the Sunnah as the sources of the law in synchronicity forms the axiological base of the Muslim social philosophy. The entire society, the Jamaat and its various sectors, are equally important for the sociology and the social philosophy of Islam, because they are the residual force to them. From the point of view of the sociology of law they have evolved from the Sharia i.e. the way of life or culture, leading to Allah:

“And your God is one God; there is no God but He! He is the Beneficent, the Merciful” (2:163).

Fiqh is not only the source of our legal theory and practice, but it is equally important medium for the study of the society's dimensions, with its causally related problems of legal and political institutions, leadership, control and socio-cultural relationships between individuals and individuals, groups and groups and institutions and institutions. These

interpretations, comments Rosenthal, were collected and codified in the Fiqh—books of four legalistic schools, recognized as orthodox and named after their founders Hanfi, Maliki, Shafii, and Hanbali. From books in Fiqh can be learnt the constitutional law of Islam, as well as from special treatises emanating from the four schools and devoted to the theory and practice of the Caliphate.

The term Sharia, constantly used in Islamic Literature is, in its modern phraseology, equivalent to the systems of social order and culture. The only difference between Sharia and the modern concept of social system and culture is that Sharia, in its depth and levels, comprises systems of meanings and values also.

Not only law but the entire system of society and culture, like Sunnah, arose out of the Qur'an Hadith also represents the authoritative interpretation of Sunnah based in the Qur'an. The most conspicuous feature of the Muslim social philosophy is that it declared Sharia to be the Ultimate norm and the only common socio-cultural standard to be applied to a life lived under widely different circumstances of space-time causality and material cultural dimensions. It was the task of the Muslim jurists, philosophers and sociologists to integrate the political, social, economic and cultural life of their age into the normative standard of the Sharia. In playing this socio-cultural role the Muslims sociologists and social philosophers were guided by the Qur'anic sociological law propounded in the Sura Al-Asr and the verse 3:6. By the first they are guided to understand the space-time causal relativity with the human life and the resultant spirit of the age. These forces, in majority of cases, disintegrate the human

socio-cultural life through changes in the value-orientation pattern or meaning system. The dislocation from the existential axiological base is the potential source of danger for the personality, society and culture, and hence the scholars had persuaded to play their role, by incessantly interpreting the systems of meanings and values in the light of the changing circumstances of life. They are not to be made sub-serviant to the spirit of the age, but rather the spirit and the space-time forces are to be made conformable to the existential, axiological base of the society. The Qur'an explains:

“He it is Who has revealed the Book to thee; some of its verses are decisive—they are the basis of the Book—and others are allegorical. Then those in whose hearts is perversity follow the part of it which is allegorical, seeking to mislead, and seeking to give it (their own) interpretation. And none knows its interpretation save Allah and those firmly rooted in knowledge. They say: We believe in it, it is all from our Lord. And none mind except men of understanding” (3:7).

They had not only to watch over, writes Rosenthal, the unimpaired authority to the Sharia, they had also to bring constitutional (and socio-cultural) theory into line with political (socio-cultural) Reality. Reconciliation is to be achieved incessantly between space-time and the existential meaning systems. This is the basic tenet of the Muslim social philosophy.

The problems of sovereignty treated by the Jurists are equally important for the sociological theories of control and leadership. It is very difficult to differentiate between state and society or an Imam and a social leader because, such a bifurcation is

not permissible in Islam. In practice the head of the state, equally the principal leader of the society often delegated his temporal authority to an Amir or sectional leader of the society who exercised it effectively, but recognized the spiritual authority of the principal leader. This is a Juridico-social fiction; but it alone guaranteed the unity of Islam under the over-all authority of the Sharia....the basis of the Islamic society, personality and culture.

An independent political or social philosophy is not to be expected in Islam. The existence of the state as the innate part of the all-embracing society is taken for granted. They are concerned with the application of Sharia to the body politic and the society. The greatest mistake committed by the Western scholars is their attempt at dichotomizing politics and sociology as two different entities, whereas under the influence of their idealistically integrated cultural mentality, it cannot tolerate duality. However, the two domains have always been treated by the Muslims as a totality. Consequently their analysis of political thought is always given in proper sociologism. This shows that the Muslims are the precursors of the modern sociology of politics, an important sociological discipline in the modern periphery of the general sociology. Rosenthal thus summarizes the situation :

The interpretation of the Sharia undertaken by Sunni jurists of the four recognized schools is however, a compromise between the ideal norm and political reality. Its aim was clearly two fold: to vindicate and uphold the divine purpose of the Muslim state and to give support to the Abbasid Caliphs in their struggle against both Sunni and sectarian (Shi'i in the first place) challenges

to and encroachments on their authority. A theory of Government was evolved under pressure of rival claims to power. The treatises of the Abbasid period must thus be read in the light of this constitutional struggle; they reflect the existing political situation in the Islamic empire notwithstanding their theoretical superstructure in defense of the valid teaching of Qur'an , Sunna and Hadith. This is true of the Hanafi Abu Yusuf Yaqub's (731-98) introduction to his Kitab-ai-Kharaj which he wrote at the behest of the Caliph Harun—al-Rashid, and also of two later authors contemporary with each other; the Shafai's Al-Mawardi (991-1031) and Abu Mansur Abd-al-Qahir Tahir-al-Baghdadi (d. 1037); also of their fellow Shafai's-al-Ghazzali (d. 1111) and Badr-al-Din Ibn Jamma (1241-1333) and of the Hanbali Ibn-Taymiya (d. 1328).

The ideal Muslim state was strongly upheld by the only Muslim thinker who developed an independent political theory Ibn Khaldun (1332-1406) when he contrasted it with the Mulk as a man-made, exclusively this-worldly, temporal state, leading on his predecessors, he nevertheless formulated the difference in origin, development and purpose of the respective state within a philosophy of history built around the power-state and power-politics. He did this in a manner both concise and as far as the power-state is concerned novel, reaching beyond his own age and Muslim civilization. He approached past and contemporary history as an empiricist and was interested in the law governing history and politics, unlike the Muslim jurists, especially Al-Mawardi, on whose exposition of the Khilafa he drew extensively.

Holy Quran and The Facts of Science

If all the human beings in the world were to attempt to describe the greatness of the glorious Quran for all their lives, they would still be unable to do so. It is the embodiment of a living truth in a single word. All the verses of the Quran are enwrapped in the mystery of "the Living". They are always vital; they live. Beings are enabled to live through this mystery of God. Unless this wisdom is appreciated through the verses of Quran dealing with the physics of cosmos, it is not possible to understand the Holy Quran.

THE SECRET OF DIMENSIONS

"He is the Lord of the heavens and the earth, and all that lies between them; He is the Lord of the Easts." (Al-Quran 37:5)

The beginning of the verse proclaims that God is the only Deity of the heavens, the earth, and all in between.

The concept of the Lord of everything is defined in this setting and within the limits of our knowledge. Since the earth, the sky and all else in between have been mentioned, a different reality and spatial continuum is not in question. The verse does not end here, however, and a new concept is added to this definition: "He is the Lord of the Easts."

It is a commonplace that we conceive of space in terms of three dimensions. The existence of an object is determined by the space it occupies with respect to the dimensions of length, width and height, in addition to its position.

But is the universe composed of, and space constituted by these three dimensions alone? Until Einstein's Special and General Theories of Relativity, scientists believed that the universe consisted of three dimensions. The world-famous physicist, however, determined on the basis of mathematical calculations that there are more than three dimensions and that a fourth, fifth or higher number of dimensions would introduce different concepts of space.

According to Einstein, the fourth dimension is time. Time is not simply a matter of reading a clock, but a dimension of the same order as height, width and length.

Having noted this fact of science, let us now recall the final part of the sacred verse: "He is the Lord of the Easts." It is a well-known fact that the East is the expression of a direction, a dimension, and this definition arose for the first time in connection with the sun when dimensions were being defined.

Although the expression "Lord of the Easts and of the Wests" occurs in many verses in the Koran, only the Easts are mentioned in this sacred verse. This is why we are dwelling on this point at such length.

With this verse, God draws our attention to other directions and dimensions, indicating the existence of worlds and spaces composed of dimensions other than the physical world we are familiar with. In a sense, He says: "I am the Lord of the Easts" in order to introduce the definition of infinite dimensions, which contemporary physics is just beginning to discover. But why only the Easts? Because in the definition of dimensions, the first dimension is the East, whereas the West is simply an extension of the Eastern dimension in the opposite direction.

The meaning "births" can also be derived indirectly from the word *mashariq*. In this

case the meaning points to a different scientific truth. The East, which is where the sun rises, also symbolizes the direction in which the earth moves around the sun. Do we have only one East. or only one motion in the universe? No!

This meaning, therefore, is also hidden within the statement "Lord of the East" (Rabb'ul mashariq). It affirms these extremely interesting facts about the universe within the edict, "We have many Easts." The fact that magharib (West) does not succeed mashariq (East) in this verse is a confirmation of this. We shall see while interpreting future verses that there are many statements in the Koran pointing to the rotation of the earth. For this reason the East, which is related to the earth's revolution, is cast in the plural, indicating that these rotations occur at many levels.

Let us now reread the verse in order to discover a further significant observation of science: "He is the Lord of the heavens and the earth, and all that lies in between; He is the Lord of the Easts."

It is known that meteors, stars, even angels and various unknown beings, can be encountered at various levels of the sky. What are "those between the earth and the sky"? As far as we can tell, they are invisible rays which form the basic building blocks of matter and energy. With the expression "He is the Lord of all that lies between the heavens and the earth" God explains that all these energetic particles and rays constitute a vast physical order subject to God's attribute of Lordship (Subhan Allah).

(Continued from page #. 16)

hadith try to remove the necessity of following the Sunnah; because if this were done they would be able to interpret the Qur'anic teachings just as they like, on the lines of superficial, "rationalism" — that is, every one according to his own inclination and turn of mind. And in this way the exceptional position of Islam as a moral and practical, as an individual and social code, would be shattered to pieces.

In these days, when the influence of Western civilization makes itself more and more felt in Muslim countries, one motive more is added to the strange attitude of the so-called "Muslim intelligentsia" in this matter. It is impossible to live according to the Sunnah of our Prophet (ﷺ) and to follow the Western mode of life at one and the same time. But the present generation

of Muslims is ready to adore everything that is Western, to worship the foreign civilization because it is foreign, powerful and materially brilliant. This "Westernization" is the strongest reason why the Tradition of our Prophet (ﷺ) and along with them, the whole structure of Sunnah have become so unpopular today. The Sunnah is so obviously opposed to the fundamental ideas underlying Western civilization that those who are fascinated by the latter see no way out of the tangle but to describe the Sunnah as an irrelevant and therefore not compulsory aspect of Islam — because it is "based on unreliable Traditions." After that, it becomes easier to twist the teachings of the Quran in such a way that appear to suit the spirit of Western civilization.

Islam and The Split Personality

Dr. Nizam Ajmir Mohammad

Islam is based on "the principle of Unity (Tawhid). Beginning with the absolute Unity of the Creator, it is in addition, a medium of integration, and a means of realizing the profound oneness of all existence. Every aspect of Islam reflects this principle of Unity. Islam is faith as well as submission in service. It is attestation by the heart and confession by the tongue as well as the performance of deed and work. It is the harmonious relationship established between the body and soul. It is the sincere acceptance of the Unity of God and the Prophet-hood of Muhammad (ﷺ). It is the unity between the individual and the society, between man's bodily appetites and his spiritual desires. Islam looks at the world and life with this all-embracing view. Islam is the unity of all these, together with what they imply in belief and practice. There can be no separation or division between the harmoniously integrated parts of this unity. It is for this reason that for Islam, there can be no true believer or faithful one without such an individual being also submissive in service; no real attestation by the heart and confession by the tongue without performance of deed and work, no true acceptance of the Testimony of the Unity of God without the acceptance of the Prophet-hood of Muhammad (ﷺ).

Islam promotes the development of a healthy personality, It therefore emphasizes the need to maintain a unity between the inner reality and the outer existence. This unification prevents the fragmentation of the personality; it prevents the conflict between words and actions, as well as the separation of the hearts from their destinies.

Of all the diseases that affect the human heart, desecrating his spirit, and suffocating the Divine Breath blown into him, the most vicious and most dangerous, and yet the easiest to succumb to is Hypocrisy (Nifaq). The person who practices hypocrisy is called a Munafiq (Hypocrite). In religious terminology, Nifaq (hypocrisy) means making of a declaration and acting contrary to it. The Munafiq (hypocrite) publicly declares his faith, but does not affirm it in the heart or mind. Whatever he professes he fails to put into practice. There is a "conflict between his beliefs and his practices, between his words and his actions, and between his inner and outer self. His body and mind are in variance with one another. There is thus, a characteristic split between the inner and outer states of the Munafiq. Inconsistency and disequilibrium, destabilize his personality.

The Holy Qur'an (Chapter 63 entitled "The Munafiqun" or the Hypocrites) gives a graphic account of some of the traits of these people. They openly pledge their loyalty but, secretly they intrigue with the enemies. They are liars. There is nothing but falsehood in their hearts. They make their oaths a screen for their misdeeds, and thereby obstruct men from the Path of God. At first they believed, then they rejected Faith, and as a result of their insincerity and their double-dealing, they have lost their ability to understand. In their outer appearance they are impressive. They speak in a manner that is agreeable to all, but since they have no scruples in telling lies, and their ability to flatter and deceive is limitless, and since they have no sincerity,

nothing that they say or do is worth anything. Outwardly, they conform to the Faith.

However, their true nature is revealed when they are described as being worthless as hollow pieces of propped-up timber, unable to stand on their own. They are in themselves insecure, and they can offer security to no one. They are in a state of delusion, thinking that every whisper or cry is directed against them. Such people are dangerous and are worse than known enemies. Every effort should, therefore, be taken to guard against them. They are in conflict with themselves and with others.

Their split personality has detached them from the inner reality of their being. Because of this split, they are unable to enter their own hearts. They are deluded away from the Truth. They are their own enemies, as well as the enemies of the sane and righteous individual. When the opportunity for forgiveness is offered to them they refuse to avail themselves of such an opportunity and turn themselves away in arrogance. They prefer conflict because they have found delusions of happiness and security in their world of conflict. In their rebellion and transgression they have cut themselves off from Divine forgiveness and guidance.

Nifaq (Hypocrisy) is, itself, the explosive force that splits reality and separates the inner and outer states. It is a dangerous illness of the human mind. A close study of the description of the Hypocrites as given in the Holy Qur'an reveals that the Munafiq (Hypocrite) is not merely one of those who opposed Islam in the early days of the Muslim emergence at Medina, but that the

Munafiq is that individual who, on becoming aware of the true nature of reality, flees from that true nature sowing the seeds of disunity and dissension in the community. This grave illness of man is essentially the splitting of the inner and outer experiencing self, the disconnection between the mind and the body, until the mind itself is fragmented.

The Munafiq suffers from a disorganized personality. There is a disorder in his thought and behaviour. He is deceitful, envious, jealous and selfish. He covers up reality with fantasy. He is in disharmony with the real world.

A Muslim should constantly guard himself against the deadly evil of hypocrisy. Affliction with this ailment leads to a deterioration of Imam (Faith) and a failure to perform obligatory duties. Consequently there is a lack of virtue, trustworthiness and inner piety. A Muslim should be truthful and sincere in his relationship with God and the Prophet (ﷺ), his fellow men and with himself. Truthfulness (Sidq) and Sincerity (Ikhlas) are essential characteristics of a Muslim, hypocrisy is a cruel and callous negation of these. He who strives to be a Muslim must protect himself from becoming a victim of hypocrisy.

The Holy Prophet (ﷺ) has said, "Whoever has the following four characteristics is a true hypocrite, and whoever has one of the four characteristics has one characteristic of hypocrisy unless and until he gives it up; when he is trusted he betrays his trust; when he speaks he tells a lie; when he makes a promise, he proves treacherous, and when he quarrels, he behaves in a very imprudent, evil and insulting manner."

Hadith and Sunnah

Muhammad Asad

An extract from his renowned book, "ISLAM AT THE CROSSROADS." The author, a European by birth and education, and eminent scholar of a high intellectual order and a widely travelled man, provides a stimulating and thought-provoking exposition of a subject on which much intellectual blood has been shed. It is an irrefutable answer to the skeptics and pseudo-critics of Hadith and Sunnah. The lucidity of his arguments, his deep insight and rational approach to the subject are highly commendable.

The Sunnah is the key to understanding of the Islamic rise more than thirteen centuries ago; and why should it not be a key to the understanding of our present degeneration? Observance of the Sunnah is synonymous with Islamic existence and progress. Neglect of the Sunnah is synonymous with decomposition and decay of Islam. The Sunnah was the iron framework of the house of Islam; and if you remove the framework from a building can you be surprised if it breaks down like a house of cards?

This simple truth, almost unanimously accepted by all learned men throughout Islamic history, is — we know it well - most unpopular today for reasons connected with the ever-growing influence of Western civilization. But it is the truth none the less, and in fact, the only truth which can save us from the chaos and the shame of our present decay.

The word Sunnah is used here in its widest meaning, namely, the example the Prophet (ﷺ) has set before us in his actions and

sayings. His wonderful life was a living illustration and explanation of the Qur'an, and we can do no greater justice to the Holy Book than by following him who was the means of its revelation.

We have seen that one of the main achievements of Islam, the one which distinguishes it from all other transcendental systems is the complete reconciliation between the moral and the material sides of human life. This was one of the reasons why Islam in its prime had such a triumphant success wherever it appeared.

It brought to mankind the new message that the earth need not be despised in order that heaven be gained. This prominent feature of Islam explains why our Prophet (ﷺ), in his mission as an apostolic guide of humanity, was so deeply concerned with human life in its polarity, both as a spiritual and a material phenomenon. It does not therefore, show a very deep understanding of Islam, if one discriminates between such orders of the Prophet (ﷺ) as deal with purely devotional and spiritual matters, and others which have to do with questions of our society and our daily life.

As the life of a Muslim must be directed upon a full and unreserved cooperation between his spiritual and his bodily self, so the leadership of our Prophet (ﷺ) embraces life as a compound entity, a sum total of moral and practical, individual and social manifestations. This is the deepest meaning of Sunnah.

The Qur'an say:

"Whatever the Prophet enjoins you accept;

and whatever he forbids you, avoid.” (59:7)

And the Prophet (ﷺ) said:

“The Jews have been split up into seventy-one sects, the Christians into seventy-two sects, and the Muslims will be split up into seventy-three sects,” (Sunnnn Abi Da’ud, Jami’ah Tirmidhi, Sunan ad-Darimi, Musnad Ibn Hanbal).

In this connection it may be mentioned that in Arabian usage the number 70 very often stands for “many”, and does not necessarily denote the actual arithmetical figure. So the Prophet (ﷺ) obviously intended to say that the sects and divisions among the Muslims would be very many, even more than those among the Jews and Christians. And he added:

“... all of them are destined for the Fire with the exception of one.”

When the Companions asked which one would be the one, the right-guided group, he answered:

“That which is based on my and my Companions principles.” Certain verses of the Qur’an make this point clear beyond any possibility of misunderstanding:

Nay, by thy Sustainer! they do not attain to faith until they make thee (O Muhammad) a judge of what is in dispute between them and find in themselves no dislike of what thou decidest and submit with (full) submission. (4:65)

And:

“Say (O Muhammad): If you love God follow me: God will love you and forgive you your sins; and God is Forgiving, a Dispenser of Grace. Say: obey God and the Apostle: But if they turn away; behold, God loveth not the

unbelievers.” (3: 31,32).

The Sunnah of the Prophet (ﷺ) is therefore, next to the Qur’an, the second source of Islamic law of social and personal behaviour. In fact, we must regard that Sunnah as the only valid explanation of the Qur’anic teachings, the only means to avoid dissensions concerning their interpretation and adaptation to practical use. Many verses of the Holy Qur’an have an allegorical meaning and could be understood in different ways unless there was some definite system of interpretation. And there are, furthermore, many items of practical importance not explicitly dealt with in the Qur’an. The spirit prevailing in the Holy Book is; to be sure, uniform throughout; but to deduce from it the practical attitude which we have to adopt is not in every case an easy matter. So long as we believe that this Book is the Word of God, perfect in form and purpose, the only logical conclusion is that it never was intended to be used independently of the personal guidance of the Prophet (ﷺ) which is embodied in the system of Sunnah. Our reasoning tells us that there could not possibly be a better interpreter of the Qur’anic teachings than he through whom they were revealed to humanity.

The slogan we so often hear in our days, “Let us go back to the Qur’an, but let us not be slavish followers of the Sunnah,” merely betrays an ignorance of Islam. Those who speak so resemble a man who wishes to enter a palace but does not wish to employ the genuine key which alone is fit to open the door.

As so we come to the very important question as to the authenticity or the sources which reveal the life and sayings of

the Prophet (ﷺ) to us. These sources are the ahadith, the Traditions of the sayings and actions of the Prophet (ﷺ) reported and transmitted by his Companions and critically-collected in the first few centuries of Islam. Many modern Muslims profess that they would be ready to follow the Sunnah; but they think they cannot rely upon the body of the ahadith on which it rests. It has become a matter of fashion in our days to deny, in principle, the authenticity of ahadith and, therefore, of the whole structure of the Sunnah.

The primary ground for a hadith being false would be a willful lie on the part of the first source, the Companion concerned, or the later transmitters. As to the Companions, such a possibility can be ruled out. It requires only some insight into the psychological side of the problem in order to relegate such assumptions into the sphere of pure fancy. The tremendous impression which the personality of the Prophet (ﷺ) has made on these men and women is an outstanding fact of human history; and, moreover, it is extremely well documented by history. Is it conceivable that people who were ready to sacrifice themselves and all they possessed at the bidding of the Apostle of God would play tricks with his words? The Prophet (ﷺ) had said:

“Whoever intentionally lies about me will take his place in the Fire” Sahih al-Bukhari; Sunan Abi Da’ud, Jamiah Tirmidhi, Sunan Ibn Majah, Sunan ad-Darimi, Musnad Ibn Hanbal).

This the Companions knew; they believed implicitly in the words of the Prophet (ﷺ) whom they regarded as the Speaker of God; and is it probable, from the psychological point of view, that they disregarded this very

definite injunction?

In criminal court proceedings the first question facing the judge is *cui bono* — for whose benefit — the crime could have been committed. This judicial principle can be applied to the problem of hadith as well. With the exception of Traditions which directly concern the status of certain individuals or groups, for example the decidedly spurious — and by most of the Mohaddithun rejected — Traditions connected with the political claims of the different parties in the first century after the Prophet’s death, there could have been no “profitable” reason for any individual to falsify sayings of the Prophet (ﷺ). It was in a just appreciation of the possibility of ahadith being invented for some personal ends that the two foremost authorities among the Traditionists, the Imam Bukhari and Muslim, have rigorously excluded all Traditions relating to party politics from their compilations. What remained was fairly beyond the suspicion of giving personal advantages to anyone.

There is one more argument on which the authenticity of a hadith could be challenged. It is conceivable that either the Companion who heard it from the lips of the Prophet (ﷺ) or one or another of the later narrators has committed — while being subjectively truthful a mistake due to a misunderstanding of the Prophet’s (ﷺ) words, or, a lapse of memory, or some other psychological reason. But the internal, that is, psychological, evidence speaks against any great possibility of such mistakes, at least on the part of the Companions. To the people who lived with the Prophet (ﷺ), everyone of his sayings and actions was of utmost significance, due not only to the

fascination which his personality exerted on them, but also to their firm belief that it was God's will that they should regulate their life, even in its minute details according to the direction and the example of the Prophet (ﷺ). Therefore they could not take the question of his sayings off hand, but tried to preserve them in their memory even at the cost of great personal discomforts. It is related that the Companions who were immediately associated with the Prophet (ﷺ) made among themselves groups of two men each, one of whom was to be alternately in the vicinity of the Prophet (ﷺ) while the other was busy with the pursuit of his livelihood or other matters; and whatever they heard or saw of their Master they communicated to each other; so anxious were they lest some saying or doing of the Prophet (ﷺ) should escape their notice. It is not very probable that, with such an attitude, they could have been negligent as to the exact wording of a hadith. And if it was possible for hundreds of Companions to preserve the wording of the whole Quran down to the smallest details of spelling, in their memory, then it was, no doubt, equally possible for them and for those who immediately followed them to keep single sayings of the Prophet (ﷺ) in their memory without adding to them or omitting anything from them.

Moreover, the Traditionists ascribe perfect authenticity to those ahadith only which are reported in the same form though different, independent chains of narrators. Nor is this all. In order to be the sahih (sound), ahadith must be corroborated at every stage of transmission by the independent evidence of at least two, and possibly more, transmitters – so that at no stage the report should hinge on the authority of one person

MINARET

only.

With all this, no Muslim has ever believed that Traditions of the Prophet (ﷺ) could have the status, or even the undisputed authenticity, of the Quran. At no time the critical investigation of Hadith has stopped. The fact that there are numberless spurious ahadith did not in the least escape the attention of the Mohaddithun as European critics naively seem to suppose. On the contrary, the critical science of hadith was initiated by the necessity of discerning between authentic and spurious; and the very Imams Bukhari and Muslim not to mention the lesser Traditionists, are direct products of this critical attitude. The existence, therefore, of false ahadith does not prove anything against the system of ahadith as a whole — no more than a fanciful tale from the Arabian Nights could be regarded as an argument against the authenticity of any historical report of the corresponding period.

Until now no critic has been able to prove in a systemic way that the body of a hadith regarded as authentic according to the test-standard of the foremost Traditionists is inaccurate. The rejection of authentic Traditions, either as a whole or in parts, is so far a purely temperamental matter, and has failed to establish itself as the result of unprejudiced scientific investigation. But the motive for such an oppositional attitude among many Muslims of our time can easily be traced. This motive lies in the impossibility of bringing our present, degenerate ways of living and thinking into line with the true spirit of Islam as reflected in the Sunnah of our Prophet (ﷺ). In order to justify their own shortcoming and the shortcomings of their environment, those pseudo-critics of (Continued on page #. 10)

16

July 2019

The Easy Way To Perform The Omitted (Missed) Salats

It is compulsory for every Muslim, whether they be male or female to perform Salat from the age of puberty. Even if someone starts offering prayers several years after reaching the age of puberty, the omitted Salats during this lapse of time should be replaced. This is compulsory for every Muslim. For example, if a boy attains puberty at the age of 14, but only becomes dutiful in his five daily prayers at the age of 20, he must complete all the 'Salat Farz' (Committed Salats) which he has missed during the 6 years.

If a male cannot remember the date or year of his puberty, he should take it to be 12 years. They can thus take this age as a basis for counting and performing the omitted Salats. For girls this age of puberty should be taken as 9, However, for girls, the days of menstruation and post-natal period for mothers should not be counted, as Salat is not obligatory for them during these periods.

Any person who has to perform the omitted Salats (Qaza), should do so as soon as possible because one does not know when death will take them. These Salats should be performed when one is free from their needs and necessities. They should also be performed in place of 'Nawafil' or 'Sunnat-e-Ghair Muakkidah'. During the Great Nights, the Qaza Salats should be performed instead of Nawafil, with the hope that Allah Ta'ala will accept them by His Grace and will not deprive them of the benefits (sawaab) of Nawafil as well.

In a day there are 20 Farz Rakaats – 2 Farz

of 'Fajr', 4 farz of 'Zohr', 4 farz of 'Asr', 3 farz of 'Maghrib', 4 farz of 'Isha' and 3 Rakaats of 'Witr'. The Qaza Salats can be performed at any time except at sunrise, sunset and midday (Zawal), as it is unlawful (Haram) to prostrate during these times. It is up to the individual whether they perform all the Fajr Salat first, then Zohr, then Asr, then Maghrib and finally the Isha Salat, or to perform the daily Salats together. The number of missed Salats should be well calculated. There is no harm, if they are in excess.

The omitted Salats should be performed as soon as possible, according to ones capacity.

One should not be lazy. No 'Nafil' Salat is accepted as long as the omitted Farz' Salats have not been replaced.

When one stands up for the Qaza Salat, one should declare one's intention (Niyyat) - i.e. to utter the intention for Fair like this: "I have first of all made Niyyat to perform for Allah, the Salat Fair which I have missed, I am facing the Ka'ba, Allah-O-Akbar."

Likewise, one should recite the Niyyat of Zohr, Asr, Maghrib, Isha and Witr in the same way, For those people who have missed many Salats, the Imam of Ahle Sunnat Ala Hazrat, the great reviver Imam Ahmad Raza Khan, has shown the four ways of concessions - i.e. to shorten the Salats so that they can be performed easily and hence they can relieve themselves quickly from the laws of Shariah in this connection, as the time of ones death is unknown.

(1) In the 3rd and 4th Rakaat of Farz, say only 1 'Subhan Allah' 3 times instead of 'Alhamd Shareef' (Surah Fateha), then go for Rukuh, but here one should pay attention to the following: Stand straight and start 'Subhan Allah' and while standing say 'Subhan Allah' and go for Rukuh. This concession only for the 3rd and 4th Rakaat of Farz. Alhamdu Shareef and any Surah should be read for the 3 Rakaats of Witr.

(2) In the Tasbihaat of Rukuh and Sajda read "Subhana Rabbi-al-Azeem" and "Subhana Rabbi-al-Aala" only once. When the Tasbih is completed, only than should

the head be raised from Sajda (prostration). Many people commit errors in not observing the rules of pronouncing the Tasbih completely in the Rukuh and Sajda position.

(3) After reciting the 'Attahiyat' (Tashahhud) of Fajr, Zuhr, Asr, Maghrh, Isha and the last 'Attahiyat' of Witr, instead of reading the 'Durood Shareef' and 'Dua-e-Masoorah', read the following Durood Shareef. "*Allah-Humma Salle ala Muhammadin wa ala Alihi*" and then turn for Salam. .

(4) In the 3rd Rakaat of Witr instead of 'Dua-e-Kunoot', read the following either once or three times: - 'Rabbigh Firlil'.

(Continued from page #. 20)

he interrupted his journey without joining the ranks of the Muslims. He died later without ever becoming a Muslim. His poetry includes much of his ideas about God's oneness, the falsehood of pagan beliefs, as well as the importance of sound moral

values. Hence the Prophet's (ﷺ) comment in the above Hadith. The Prophet (ﷺ) is also reported to have said about him: "His poetry is that of a believer, but his heart is that of an unbeliever.

ATTENTION TO OUR READERS

It is our earnest request to the readers and subscribers "The Minaret Monthly International" to extend their help and co-operation for increasing its circulation, convincing friends for advertisement, sending good articles and giving precious suggestions for the improvement of the magazine.

A Balanced Approach to Poetry

Adil Salahi

The Qur'an criticizes poets for their exuberant and excessive statements that exaggerate feelings, passions and actions. The Qur'anic statement that occurs at the end of Surah 26 makes an exception in the case of poets who are true believers and who observe Islamic values in what they say. This is echoed by Prophet Muhammad (ﷺ) as he distinguishes between frivolous and serious poetry. He says: "Poetry is like ordinary speech: fine poetry is like fine speech, and objectionable poetry is like objectionable speech." (Related by Al-Bukhari in Al-Aclab Al-Mufrad and Al-Darqutni)

This is absolutely fair, because it judges poetry on the basis of the meanings the poet wants to convey, and the way such meanings are expressed in the poem. It does not slam a blanket judgement condemning all poetry or all forms of art. It allows freedom of expression, provided that its principles are not violated. This is both fair and appropriate. Islamic principles include all that is good and beneficial for mankind and preclude all that is bad and harmful. Therefore, commitment to Islamic principles is bound to heighten one's sense of propriety and fine speech. It also positively affects one's judgment of what constitutes fine poetry.

Thus, Aishah (R.A.), the Prophet's (ﷺ) wife, says: "There is fine and objectionable poetry. You should accept what is fine and reject what is objectionable. I have used some of the poetry of Kaab ibn Malik (R.A.), some which was in poems or forty lines or less." (Related by Al-Bukhari in Al-Adab Al-

Mufrad).

The first part of this Hadith is the same as the one quoted earlier, making distinction between different standards of poetry on the basis of the meanings expressed. Thus, what is virtuous, or advocating proper values, or encouraging good action, is fine and may be used, quoted or recited as one feels fit. But what is contrary to Islamic values should be abandoned, whether it is frivolous, obscene or mere exaggeration. The second part of the Hadith speaks of Aishah's own action, which may be taken as an example to be followed. She was the Prophet's (ﷺ) wife who had a fine insight in what is permissible in Islam and what is forbidden. Thus, when she speaks of her reciting some poetry, this indicates the permissibility of doing so, particularly when she has already stated a criterion for distinguishing quotable poetry. She tells us that the poetry she recites is that composed by Kaab ibn Malik, an Ansari companion of the Prophet (ﷺ). He was one of the very early people of Madinah to embrace Islam and he was chosen among twelve of the people who pledged their loyalty and support to the Prophet (ﷺ) to be given responsibility for their respective clans and tribes. His poetry was always used in the service of the Islamic cause. Hence, it was fine poetry, committed to the observance of Islamic values. It was no surprise that Aishah (R.A.), a highly educated lady should choose his poetry to recite. Another fine poet from the Ansar was Abdullah ibn Rawahah who died in the Battle of Mu'tah, which was the first military engagement between the Islamic state and the Byzantine

empire. Abdullah (RDA) was a model believer who showed total commitment to the cause of Islam and perfect obedience to God and His messenger. It is reported that he was once coming into the masjid when the Prophet (ﷺ) was addressing his companions. He heard the Prophet (ﷺ) saying, "Sit down". The Prophet (ﷺ) said this to the whole congregation, but not as an order. In fact, most of them were already seated. The Prophet (ﷺ) was merely using the word in his speech. Nevertheless, it was in the form of an order, and although it was not addressed to any one in particular, Abdullah ibn Rawahah (RDA) immediately fulfilled it and sat down at the point which he reached. The Prophet (ﷺ) noticed his action and said to him: "May God increase your keenness to obey Him and His messenger." Aishah (R.A.), the Prophet's (ﷺ) wife, was asked: "Was God's messenger in the habit of quoting a wise saying of poetry?" This is a reference to a frequent habit which means that in a given situation, that is likely to be repeated, we quote a phrase or a sentence which fits it well. She said: "He used to quote a line by Abdullah ibn Rawahah,: "News will be brought to you by one whom you have not commissioned for the task." The import is self-evident. It is a comment on how one receives news of importance from unexpected quarters. This last Hadith tells us that the Prophet (ﷺ) used to like poetry, although he himself never said a line of poetry. "Indeed, he is not known to ever having recited a poem. He is described in the Qur'an as not being taught poetry by God, and that such education is not befitting of him. This is very true, because, as God's messenger, his task is to deliver God's message embodied in the Qur'an, which is a

much higher form of literary style than poetry. Had he been a poet, he would have been accused of inventing a new form of poetry. Indeed, when his opponents increased their level of hostility, they compared the Qur'an to poetry, although they were ready to concede that it was unlike poetry. The Prophet (ﷺ) nevertheless loved fine speech, including poetry. A report by Al-Shareed says: "The Prophet (ﷺ) asked me to recite for him some of the poetry of Umayyah ibn Abi Al-Salt. As I did, the Prophet (ﷺ) urged me to say more, until I completed one hundred rhymes. He then said, 'He has almost become a Muslim'." (Related by Al-Bukhari in Al-Adab Al-Mufrad, Muslim, Ibn Majah and others) We should note here that Umayyah was a very wise poet. Prior to Islam, he sought to learn about divine religions and he read the Bible and other scriptures. He mentions in his poetry, the early prophets, particularly Abraham and Ishmael. He refused to worship his people's idols, and he forbade himself wines, urging others not to drink any intoxicants. When he learnt that a Prophet would be sent to mankind and that he would be from Hijaz, he hoped that he would be this prophet. But when God's messenger, Muhammad (ﷺ), declared his message and Umayyah realized that he would not be the one, he felt envious and stopped short of embracing Islam. It is also reported that at one stage he was on his way to join the Prophet (ﷺ) and declare his acceptance of, God's message, but some unbelievers pointed out to him that a number of his relatives were killed in the Battle of Badr, the first major military engagement between the Muslims and the unbelievers. He was in great grief and (Continued on page #. 18)

Sufiism:

The Uncovering of the Ninth Veil:

Chapter concerning their Rules in Marriage and Celibacy and matters connected therewith

(Continued from Last issue)

God hath said: "They (women) are a garment unto you and ye are a garment unto them" (Qur.ii,183). And the Apostle said: "Many, that ye may multiple; for I will vaunt you against all other nations on the Day of Resurrection, even in respect of the still-born." And he said also: "The women who bring the greatest blessing are they who cost least to maintain, whose faces are comeliest, and whose dowries are cheapest." Marriage is permitted to all men and women, and is obligatory on those who cannot abstain from what is unlawful, and is a Sunnah (i.e. sanctioned by the custom of the Apostle) for those who are able to support a family. Some of the Sufi Shaykhs hold marriage to be desirable as a means of quelling lust, and acquisition (of sustenance) to be desirable as a means of freeing the mind from anxiety. Others hold that the object of marriage is procreation; for, if the child dies before its father, it will intercede for him (before God), and if the father dies first the child will remain to pray for him. The Apostle said: "Women are married for four things: wealth, nobility, beauty, and religion. Do ye take one that is religious, for, after Islam, there is nothing that profits a man so much as a believing and obedient wife who gladdens him whenever he looks on her." And the Apostle said: "Satan is with the solitary," because Satan decks out lust and presents it to their minds. No companionship is equal in reverence and security to marriage, when

husband and wife are congenial and well-suited to each other, and no torment and anxiety is so great as an uncongenial wife. Therefore the dervish must, in the first place, consider what he is doing and picture in his mind the evils of celibacy and of marriage, in order that he may choose the state of which he can more easily overcome the evils. The evils of celibacy are two: (1) the neglect of an Apostolic custom, (2) the fostering of lust in the heart and the danger of falling into unlawful ways. The evils of marriage are also two: (1) the preoccupation of the mind with other than God, (2) the distraction of the body for the sake of sensual pleasure. The root of this matter lies in retirement and companionship. Marriage is proper for those who prefer to associate with mankind, and celibacy is an ornament to those who seek retirement from mankind. The Apostle said: "Go: the recluses (al-mufarridun) have preceded you." And Hasan of Basra says: "The lightly burdened shall be saved and the heavily laden shall perish." Ibrahim Khawwas relates the following story: "I went to a certain village to visit a reverend man who lived there. When I entered his house I saw that it was clean, like a saint's place of worship. In its two corners two niches (mihrab) had been made; the old man was seated in one of them, and in the other niche an old woman was sitting, clean and bright: both had become weak through much devotion. They showed great joy at my

coming, and I stayed with them for three days. When I was about to depart I asked the old man, 'What relation is this chaste woman to you?' He answered, 'She is my cousin and my wife.' I said, 'During these three days your intercourse with one another has been very like that of strangers.' 'Yes,' said he, 'it has been so for five and sixty years.' I asked him the cause of this. He replied: 'When we were young we fell in love, but her father would not give her to me, for he had discovered our fondness for each other. I bore this sorrow for a long while, but on her father's death my father, who was her uncle, gave me her hand. On the wedding-night she said to me: "You know what happiness God has bestowed upon us in bringing us together and taking all fear away from our hearts. Let us therefore tonight refrain from sensual passion and trample on our desires and worship God in thanksgiving for this happiness." I said, "It is well." Next night she bade me do the same. On the third night I said, "Now we have given thanks for two nights for your sake; tonight let us worship God for my sake." Five and sixty years have passed since then, and we have never touched one another, but spend all our lives in giving thanks for our happiness. Accordingly, when a dervish chooses companionship, it behooves him to provide his wife with lawful food and pay her dowry out of lawful property, and not indulge in sensual pleasure so long as any obligation towards God, or any part of His commandments, is unfulfilled. And when he performs his devotions and is about to go to bed, let him say, as in secret converse with God: "O Lord God, Thou hast mingled lust with Adam's clay in order that the world maybe populated, and Thou in Thy knowledge hast willed that I should have this intercourse. Cause it to be for the sake of

two things: firstly, to guard that which is unlawful by means of that which is lawful; and secondly, vouchsafe to me a child, saintly and acceptable, not one who will divert my thoughts from Thee." It is related that a son was born to Sahl b. 'Abdullah al-Tustari. Whenever the child asked his mother for food, she used to bid him ask God, and while he went to the niche (mihrah) and bowed himself in prayer, she used secretly to give him what he wanted, without letting him know that his mother had given it to him. Thus he grew accustomed to turn unto God. One day he came back from school when his mother was absent, and bowed himself in prayer. God caused the thing that he sought to appear before him. When his mother came in she asked, "Where did you get this?" He answered, "From the place whence it comes always."

The practice of an Apostolic rule of life must not lead the dervish to seek worldly wealth and unlawful gain or preoccupy his heart, for the dervish is ruined by the destruction of his heart, just as the rich man is ruined by the destruction of his house and furniture; but the rich man can repair his loss, while the dervish cannot. In our time it is impossible for anyone to have a suitable wife, whose wants are not excessive and whose demands are not unreasonable. Therefore many persons have adopted celibacy and observe the Apostolic Tradition: "The best of men in latter days will be those who are light of back," i.e. who have neither wife nor child. It is the unanimous opinion of the Shaykhs of this sect that the best and most excellent Sufis are the celibates, if their hearts are uncontaminated and if their natures are not inclined to sins and lusts. The vulgar, in gratifying their lusts, appeal to the Apostle's saying, that the three things he loved in the

world were scent, women, and prayer, and argue that since he loved women marriage must be more excellent than celibacy. I reply: "The Apostle also said that he had two trades, namely, poverty (faqr) and the spiritual combat (jihad): why, then, do ye shun these things? If he loved that (viz. marriage), this (viz. celibacy) was his trade. Your desires have a greater propensity to the former, but it is absurd, on that ground, to say that he loves what you desire. Anyone who follows his desires for fifty years and supposes that he is following the practice of the Apostle is in grave error." A woman was the cause of the first calamity that overtook Adam in Paradise, and also of the first quarrel that happened in this world, i.e. the quarrel of Abel and Cain. A woman was the cause of the punishment inflicted on the two angels (Harut and Marut); and down to the present day all mischiefs, worldly and religious have been caused by women. After God had preserved me for eleven years from the dangers of matrimony, it was my destiny to fall in love with the description of a woman whom I had never seen, and during a whole year my passion so absorbed me that my religion was near being ruined, until at last God in His bounty gave protection to my wretched heart and mercifully delivered me. In short, Sufi'ism was founded on celibacy; the introduction of marriage brought about a change. There is no flame of lust that cannot be extinguished by strenuous effort, because, whatever vice proceeds from yourself, you possess the instrument that will remove it: another is not necessary for that purpose. Now the removal of lust maybe effected by two things, one of which involves self-constraint (takalluf), while the other lies outside the sphere of human action and mortification. The former is hunger, the latter is an agitating fear or a true love, which is

collected by the dispersion of (sensual) thoughts: a love which extends its empire over the different parts of the body and divests all the senses of their sensual quality. Ahmad Hammadi of Sarakhs, who went to Transoxania and lived there, was a venerable man. On being asked whether he desired to marry, he answered: "No, because I am either absent from myself or present with myself: when I am absent, I have no consciousness of the two worlds; and when I am present, I keep my lower soul in such wise that when it gets a loaf of bread it thinks that it has got a thousand houris. It is a great thing to occupy the mind: let it be anxious about whatsoever you will." Others, again, recommend that neither state (marriage or celibacy) should be regarded with predilection, in order that we may see what the decree of Divine providence will bring to light: if celibacy be our lot, we should strive to be chaste, and if marriage be our destiny, we should comply with the custom of the Apostle and strive to clear our hearts (of worldly anxieties). When God ordains celibacy unto a man, his celibacy should be like that of Joseph, who, although he was able to satisfy his desire for Zulaykha, turned away from her and busied himself with subduing his passion and considering the vices of his lower soul at the moment when Zulaykha was alone with him. And if God ordains marriage unto a man, his marriage should be like that of Abraham, who by reason of his absolute confidence in God put aside all care for his wife; and when Sarah became jealous he took Hagar and brought her to a barren valley and committed her to the care of God. Accordingly, a man is not ruined by marriage or by celibacy, but the mischief consists in asserting one's will and in yielding to one's desires. The married man ought to observe (Continued on page #. 28)

The Meat: Lawful and Unlawful in Islam

For a meat to be lawful for Muslims, the following five pre-conditions must be satisfied :-

1. The animal should be Halal (lawful) one according to Shari'ah. Dog, cat, monkey or the meat of any such Ha:am (unlawful) animal can be lawful for a Muslim only in case of extreme urgency where a person is threatened with starvation and his life has to be saved. We read in the Qur'an: "Allah has forbidden you what dies of itself, and blood, and the flesh of swine, and that over which any other name than that of Allah has been invoked. But whoever is driven by necessity, without willful disobedience not transgressing due limits, then he is guiltless. Surely Allah is forgiving, merciful". (2:173)
2. The animal should be properly slaughtered and not dipped in boiling water or killed by electric shocks. Any method adopted other than slaughter will not be lawful.
3. The name of Allah should be recited while slaughtering the animal. This recitation may be done by a Muslim or by a Jew or Christian in his own language. The Holy Qur'an describes that slaughter is unlawful if the name of Allah has not been recited.
4. For meat to be lawful, it is not simple enough that the animal has been slaughtered by "People of the Book". It is very essential that the act of slaughter should be performed according to their prescribed religious rites and practices. For instance, if a Muslim kills a chicken by twisting his neck, it would be a carcass, or harem (unlawful). If the

same method of killing is adopted by a Jew or Christian then how such a chicken can become Halal (lawful)? Slaughtering consists of cutting the jugular veins in the neck; so that all the blood is drained out. The spinal cord must not be cut. Why not? Because the nerve fibres to the heart may be damaged during the process, causing cardiac arrest and hence stagnation of the blood in the blood vessels of the animal. Since blood is also forbidden in Islam. it is incumbent to see to it that the blood is completely drained from the animal during slaughtering. This meat is then called halal or lawful. Like other Islamic teachings dietary restrictions in Islam relate to material well-being, even as they are spiritually significant.

5. The animals should be in lawful possession of the person who owns it and flee from any apparent or hidden impurities. Similarly it should not be slaughtered on an idol or grave etc.

The Islamic manner of slaughtering an animal is to slit its throat, saying "Bismillah" (In the name of Allah), thus recognizing that this is taken only by Allah's permission to meet the lawful need, of food and allowing all the blood to drain out. The meat sold commercially in U. S. A. and European countries etc., is not lawful (halal) for Muslims, since when animals are slaughtered there "Bismiilah" is not said over them, in most cases and the methods of slaughter are also called into question. The Holy Qur'an states:-

"This day are (all) good things made lawful for you. The food of those who have

received the Scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (Lawful for you) when ye give them their marriage portions and live with them in honour, not in fornication, nor taking them as secret concubines. Whose denieth the faith, his work is vain and he will be among the losers in the Hereafter (V:5)

Now, what does the Glorious Qur'an mean by the food of the Ahl-al-Kitab (People of the Book) which Allah has made lawful for Muslims? Does it mean by it the food which Allah had made lawful for the Ahl-al-Kitab in their Scripture (i.e. revelations from Allah) and according to their Prophets ? Or does it mean everything which the Ahl-al-Kitab eat even though Allah had forbidden it for them ? it is well-known that in every one of the revealed religions, Allah has forbidden certain classes of food and other good things are allowed while bad things are forbidden.

It is also well-known that in every community, some of its people opposed their prophets and infringed the limits which the Prophets had prescribed for them, so they would eat some of the food forbidden to them.

Therefore, does the Qur'anic verse intend by "the food of those who have received the Scripture" the food of the Ahl-al-Kitab which Allah had made lawful for Muslims, the food" of the Ahl-at-Kitab which is halal to them in accordance with their Book and the teachings of their prophets? Or does it mean every kind of food that they actually eat, regardless of whether it is lawful or unlawful for them?

Surely the above passage from the Qur'an

does not give a blanket approval to consume whatever is available in the food markets and confectionaries of the Christian West as is contended by some modern scholars. It should be emphasized, however, that the law of Allah is higher than the simplistic conclusion of such absurd interpretations. The true meaning then, of these two parts of the Qur'anic verse referred to above, which suits the glory of Allah's Law may be summarized as follows:-

1. All food which Allah made lawful for Jews and Christians in their respective Scriptures is lawful for Muslims.
2. All food which Allah made lawful for Muslims in the Qur'an is lawful for Jews and Christians.

If this the true meaning and interpretation of the Qur'anic verse, we should then again be justified in posing the question whether the meat of animals, as they are slaughtered commercially today in Western countries, whether such meat, was originally lawful for Jews and Christians so that it might also be regarded as lawful for Muslim ? This is the point which has raised all this controversy. However, those who regard it unlawful do so, because when animals are slaughtered here "Bismillah" (بِسْمِ اللّٰهِ) is not said over them and the methods of slaughter are also called into question. Besides this, there are other differences. There are instances when even maitah مَيْتَةٌ (carrion) has been served because the system of slaughter is based on stunning and many of the animals actually die before reaching the blade. The Ulama are agreed that the food of the "People of the Book" which Allah made lawful for Muslims is their food which Allah had made lawful for them in their Scripture and through their Prophets and modern scholars need not say more about it

because the matter is plain and clear.

Finally, there are some people who say, "It is permissible to eat it (i.e. non-Zabihah meat) after saying Bismillah at the time of eating". We have however, never heard that saying "Bismillah" on food which is unlawful turns it into lawful food. What we are sure of is that the Prophet (ﷺ) used to say "Bismillah" when he commenced eating any food or drinking liquids, thereby, blessing them and making them useful with the grace of Bismillah. Furthermore, he advised Muslim to do the same but he never told them that what was unlawful could be lawful by saying Bismillah over it. The advocates of Bismillah formula are in fact not aware of the background, intent and purpose of a Hadith in Bukhari which has been mentioned on the authority of several narrators including Hazrat Aisha who said: "O Messenger of Allah". There are some neo Muslims who are not well-conversant with Islamic injunctions. We are not certain whether or not they recite Bismillah at the time of slaughtering animals. The Messenger of Allah replied: Eat their food (meat etc) and say Bismillah at the time of eating". It is obvious that this relates to the slaughter of new-Muslims and not the slaughter of Kuffar (Jews and Christian). And Allah knows best.

It would be worthwhile and advisable to consider and reflect on the implications of the following ahadith:

a) An-Nu'man bin Bashir reported that the Messenger of Allah (ﷺ) said: "What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not recognize. He who guards against doubtful things keeps his religion and

honour blameless. But he who falls into doubtful things, falls into what is unlawful just as a shepherd who pastures his animals round a preserve will soon pasture them into it. BUKHARI and MUSLIM).

- b) Abu Huraira reported Allah's Messenger as saying that Allah is good and accepts only what is good, and He has given the same command to the believers as He has given to the messengers, saying, "O messengers, eat of what is good and act righteously," (XXIII : 51) and also, "You who believe, eat of the good things which We have provided for you". (II : 172) Then he mentioned a man who makes long journey in a disheveled and dusty state, who stretches out his hands to heaven saying, "My Lord, my Lord". When his food, drink and clothing are of an unlawful nature and he is nourished by what is unlawful, and asked how such a one could be given an answer. (MUSLIM)
- c) The Holy Prophet (ﷺ) is also reported to have said: "Flesh which has grown out of What is unlawful will not enter Paradise, but hell is more fitting for all flesh which has grown out of what is unlawful". (AHMAD, DARIMI & BAIHAQI)

There can be no gainsaying the fact that the effect of food and drink upon the body and temperament is wonderful. The physicians therefore, prescribe special diet for patients, so that indiscriminate diet may not injure the body. The Almighty Allah knows our constitution perfectly well and He knows how to keep it best in health. As soundness of mind depends on soundness of body, therefore, food and drink may be said to be one of the principal causes which lead a

man to vice and virtues. The Almighty Allah and His Messenger, therefore, prescribed such food for men as are conducive to them from a temporal and religious point of view. This also is the reason why lawful food, unlawfully acquired, has been made unlawful, as it greatly affects the moral tendency of a man.

It may be pertinent to mention here that at present Argentina and Brazil and etc., are exporting a lot of frozen meat to Arab countries including Saudi Arabia. This meat is not quite lawful for the Muslim as the animals are not slaughtered according to the way prescribed by the Shari'ah. The exporting firms very cunningly put the Halal mark on their products which in reality is not the case. There are no Muslim butchers or supervisors attached to these firms and as such their statement cannot be relied upon. It is very important that the Islamic Organizations should probe into the matter urgently to ensure that the Muslim masses in Arab countries are not fed on this type of meat as according to Hadith of the blessed Prophet the prayers of a person nourished on unlawful food are not heard or accepted. This is a grave issue and should be taken in right earnestness by the Muslim governments.

The summary of this somewhat heated discussion and probing is as follows:-

a) No food of the "People of the Book" is lawful for a Muslim except that which is lawful for the "People of the Book" themselves, according to the directions of their scripture and their prophets. And consequently, when the "People of the Book" prepared an animal for food, it would not be lawful for a Muslim unless they slaughtered it, according to the direction in their Scripture.

b) Halal meat is available in many western countries through the efforts of dedicated Islamic workers and it is easy for anyone keen on getting it to be able to procure it. And, now, when the correct Islamic decision on the matter is made known, there would be no excuse for any Muslim to eat unlawful meat. And it should be known that the body which is nourished on unlawful food will be consigned to Hell as mentioned in the Hadith.

c) Although, on the surface of it the Halal Zabiha meat may appear a little expensive in USA and other European countries as compared to the meat of animals slaughtered automatically by a machine, it is worth purchasing because it is far more hygienic as the blood of the animal is completely drained out by slitting its throat. Furthermore, the eating of meat which is sold in the market is not lawful for a Muslim on account of the fact that except for kosher (kosher literally meaning in Hebrew clean and pure) meat, the conditions set-forth earlier are not fulfilled. The machine slaughter procedure in the West is not compatible with the strict Islamic standards and as such the Muslims at present cannot ordinarily get supplies of genuine halal meat in the open market despite claims from certain quarters. The Holy Qur'an is very explicit on this point when it says:- "For-bidden unto you (for food) are carrion and blood and swine-flesh. and that which hath been dedicated unto any other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and which has been killed by (the goring of) horns, and the devoured of wild beasts...." (5 : 3)

Thus in the light of principles of Islamic jurisprudence, it is conclusively, and decisively proved that chickens and animals slaughtered by electric current or any other motive power are forbidden and unlawful for Muslims. While Allah may forgive our past lapses for not taking Halal meat due to ignorance or its non-availability at certain places, but now we will be great sinners in the sight of Allah if we do not switch over to Halal meat fish, Kosher meat and green pulses which are within our easy reach. The price of Zabihah meat in non-Muslim countries will come down once all Muslims

there start consuming it, because of the economics of large scale production.

This is all we can say, if in our effort to find the truth and bring it out, we have said something which is correct then it is from Allah and to Him is due all praise and gratitude, and if we have made a mistake we ask Him for pardon and forgiveness. Finally, may peace and blessings be showered on Muhammad, the Seal of the Prophets, the best of Allah and on his family, his companions and those who follow his teachings.

(Continued from page #. 23)

the following rules. He should not leave any act of devotion undone, or let any "state" be lost or any "time" be wasted. He should be kind to his wife and should provide her with lawful expenses, and he should not pay court to tyrants and governors with the object of meeting her expenses. He should behave thus, in order that, if a child is born, it maybe such as it ought to be. A well-known story is told of Ahmad b. Harb of Nishapur, that one day, when he was sitting with the chiefs and nobles of Nishapur who had come to offer their respects to him, his son entered the room, drunk, playing a guitar, and singing, and passed by insolently without heeding them. Ahmad, perceiving that they were put out of countenance, said: "What is the matter?" They replied: "We are ashamed that this lad should pass by you in such a state." Ahmad said: "He is

excusable. One night my wife and I partook of some food that was brought to us from a neighbour's house. That same night this son was begotten, and we fell asleep and let our devotions go. Next morning we inquired of our neighbour as to the source of the food that he had sent to us, and we found that it came from a wedding feast in the house of a government official." The following rules should be observed by the celibate. He must not see what is improper to see or think what is improper to think, and he must quench the flames of lust by hunger and guard his heart from this world and from preoccupation with phenomena, and he must not call the desire of his lower soul "knowledge" or "inspiration", and he must not make the wiles (bu 'l-'ajabi) of Satan a pretext (for sin). If he acts thus he will be approved in Sufi'ism.

OUR PRAYER

Note:—The sacred Ayaat from the Holy Qur'an and Ahadith have been printed for Tabligh and for increase of your religious knowledge. It is your duty to ensure their sanctity. Therefore, the pages on which these are printed should be disposed off in proper Islamic manner. EDITOR.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“Our Lord! not for naught
Hast Thou created (all) this!
Glory to Thee! Give us*
Salvation from the Penalty
Of the Fire.

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ
فَقِنَا عَذَابَ النَّارِ ۝

“Our Lord! any whom Thou
Dost admit to the Fire,
Truly Thou coverest with shame,
And never will wrong-doers
Find any helpers!

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ
أَخْرَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۝

“Our Lord! we have heard
The call of one calling
(Us) to Faith, ‘Believe ye
In the Lord’, and we
Have believed. Our Lord!
Forgive us our sins,
Blotout from us
Our iniquities, and take
To Thyself our souls
In the company of the righteous”

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ
أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا
ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا
مَعَ الْأَبْرَارِ ۝

S. III (—,191,192,193)
(Translation A. Yusuf Ali)

It is the thought of salvation that connects all these glories with man. Otherwise man would be a miserable, contemptible creature in these beauties and wonders of Nature. With his high destiny of Salvation he can be lifted even higher than these glories! The Fire is a symbol of penalty. We pray for salvation from the penalty.

میں بھی ضرور دیتا ہے اور آخرت میں تو "قتل عمد" کے مجرم کو جہنم رسید کیا جائے گا۔ یہ اللہ رب العزت کا نظام ہے کہ قاتل سزا سے نہیں بچ سکتا۔ اللہ تعالیٰ نے انسان کے دل پر ایک ایسا داروغہ بٹھا دیا ہے جو معاشرے میں بڑی اور دین کے خلاف سرگرمیوں اور حرکتوں پر اسے ہر لمحے ٹوکتا، روکتا اور ملامت کرتا رہتا ہے، یعنی ضمیر۔ اس فطری انسانی وصف کی وجہ سے گناہ گار انسان ہر لمحے بے سکونی کی زندگی گزارتا ہے۔ اس کی شیطانی حرکتوں سے اس کا پورا خاندان، اس کے اہل و عیال بھی مختلف النوع امراض، حادثات، ذہنی خلفشار، پریشانیوں اور مختلف مصائب میں گرفتار رہتے ہیں۔ اللہ تبارک و تعالیٰ کی یہ سنت ہے کہ وہ نافرمانوں، خالسون اور شقی القلب افراد کو ایک دوسرے سے مقابلے میں کبیر کر دیا کہ وہ پہنچتا رہتا ہے۔ یہ اس کا خود کار نظام ہے۔ قاتل لاکھ چھپتا پھرے، اسے نہ کہیں پناہ ملتی ہے اور نہ روحانی سکون، اسے اپنے اس گناہ کرنے اور بیہانک جرم کی سزا مل کر رہتی ہے۔ ہر انسان کی یہ خواہش اور آرزو ہوتی ہے کہ وہ دنیا میں امن و سلامتی اور سکون سے زندگی گزارے۔ اس کی زندگی دکھوں، پریشانیوں، مصائب اور تکلیفوں سے خالی ہو۔ اس مقصد کے لیے صرف اسلام ہی انسانی فطرت کے عین مطابق معاشرے میں ان کے حقوق مقرر کرتا ہے اور انسان کو دنیا میں زندگی گزارنے کے بالکل صحیح قاعدے، طریقے، ضابطے اور اصول بتاتا ہے۔ مسلمانوں کی ان برائیوں میں بڑھتی ہوئی رغبت نے انہیں قرآنی تعلیمات سے غافل کر دیا ہے، جس کی وجہ سے مسلمان اللہ اور اس کے رسول ﷺ کے احکام سے بے بہرہ ہوتے جا رہے ہیں۔ ان برائیوں پر کنٹرول کرنے اور مسلمانوں کو اسلامی تعلیمات سے آگہی کے لیے یہ انتہائی ضروری امر ہے کہ حکومت اور علماء کے مشترکہ تعاون سے اس چیلنج کو قبول کیا جائے، ورنہ صورت حال بد سے بدتر ہوتی چلی جائے گی۔

ساتھ کیا ہے، وہی اس کے ساتھ کیا جائے، جان کے بدلے جان، یعنی مقتول کے بدلے میں قاتل اور صرف قاتل ہی کی جان لی جائے، قطع نظر اس سے کہ قاتل کون ہے اور مقتول کون۔

ایک اور جگہ قتل کے ارتکاب پر اس بھیانک جرم کی سزا اور قصاص کا حکم فرمایا گیا ہے، ارشاد ہوا: کسی مومن کا یہ کام نہیں ہے کہ دوسرے مومن کو قتل کرے، اللہ یہ کہ اس سے چوک ہو جائے اور جو شخص کسی مومن کو قتل سے قتل کر دے، تو اس کا کفارہ یہ ہے کہ ایک مومن کو غلامی سے آزاد کرے اور مقتول کے وارثوں کو خوش بہادے، اللہ یہ کہ وہ خوش بہا معاف کر دیں، لیکن اگر وہ مسلمان مقتول کسی ایسی قوم سے تھا، جس سے تمہاری دشمنی ہو، تو اس کا کفارہ ایک مومن غلام آزاد کرنا ہے اور اگر وہ کسی ایسی غیر مسلم قوم کا فرد تھا، جس سے تمہارا معاہدہ ہو تو اس کے وارثوں کو خوش بہادیا جائے گا اور ایک مومن غلام کو آزاد کرنا ہوگا۔ پھر جو غلام نہ پائے وہ پے در پے دو مہینے کے روزے رکھے، یہ اس گناہ پر اللہ سے توبہ کرنے کا طریقہ ہے اور اللہ عظیم و باخبر ہے۔" (سورۃ النساء: 92)"

رہا وہ شخص جو کسی مومن کو جان بوجھ کر قتل کرے، تو اس کی سزا جہنم ہے، جس میں وہ ہمیشہ رہے گا۔" (سورۃ النساء: 93)

ان آیات کریمہ سے کئی باتیں معلوم ہوتی ہیں۔ اسلامی قانون تزیارات میں قتل تک کا معاملہ قابلِ راضی نامہ ہے۔ مقتول کے وارثوں کو یہ حق پہنچتا ہے کہ وہ اگر چاہیں تو خطا کار قاتل کو معاف کر دیں اور اس صورت میں عدالت کے لیے جائز نہیں کہ قاتل کی جان لینے پر ہی اصرار کرے۔ البتہ جیسا کہ ان آیات کریمہ میں ارشاد ہوا ہے، معافی کی صورت میں قاتل کو "خون بہا" ادا کرنا ہوگا۔

اسلام میں قتل گناہ عظیم ہے۔ ہر مسلمان کو اس سے بچنا اور اپنی اولادوں کو بچانا چاہیے۔ خالق کائنات اس ظالمانہ اور حرام عمل کی سزا دنیا

(سنن نسائی، کتاب تحریم الذم)

● ”روز قیامت سب سے پہلے لوگوں کے باہمی معاملات میں خون کا حساب ہوگا۔“ (صحیح بخاری)

ایک موقع پر آپ ﷺ نے خانہ کعبہ کو مخاطب کر کے ارشاد فرمایا: ”اے کعبہ اللہ، تو کس قدر پاکیزہ ہے اور تیری خوش بو کس قدر عمدہ ہے اور تو کتنے اونچے مقام والا ہے اور تیری عظمت و حرمت کس قدر زیادہ ہے، (اس کے باوجود) قسم ہے اس ذات کی جس کے قبضے میں میری (محمدؐ) کی جان ہے، مومن کے مال اور خون کی حرمت اللہ تعالیٰ کے نزدیک تیرے اس مقام و حرمت سے کہیں زیادہ ہے۔“ (ابن ماجہ)

قتل کی دو عمومی صورتیں ہوتی ہیں: (1) عمد آیا (2) خطا۔ ان دونوں صورتوں میں قاتل کے ساتھ کیا سلوک ہوگا، اس بارے میں فرمان الہی ہے: ”اے لوگو جو ایمان لائے ہو، تمہارے لیے قتل کے مقدموں میں ”قصاص“ کا حکم لکھا گیا ہے۔ آزاد آدمی نے قتل کیا ہو تو اس آزاد ہی سے بدلہ لیا جائے گا، غلام قاتل ہو تو وہ غلام ہی قتل کیا جائے اور عورت اس جرم کی مرتکب ہو تو اس عورت ہی سے ”قصاص“ لیا جائے۔ ہاں اگر کسی قاتل کے ساتھ اس کا بھائی کچھ نرمی کرنے کے لیے تیار ہو تو معروف طریقے کے مطابق ”خون بہا“ کا تفسیر ہونا چاہیے اور قاتل کو لازم ہے کہ راستی کے ساتھ خون بہا ادا کرے۔ یہ تمہارے رب کی طرف سے تخفیف اور رحمت ہے، اس پر بھی جو زیادتی کرے، اس کے لیے دردناک سزا ہے۔ عقل و خرد رکھنے والو، تمہارے لیے قصاص میں زندگی ہے، امید ہے کہ تم اس قانون کی خلاف ورزی سے پرہیز کرو گے۔“ (البقرہ: 178-179)

”قصاص“ یعنی خون کا بدلہ، یہ کہ آدمی کے ساتھ وہی کیا جائے، جو اس نے دوسرے آدمی کے ساتھ کیا، مگر اس کا مطلب یہ نہیں کہ قاتل نے جس طرح سے مقتول کو قتل کیا ہو، اسی طریقے سے اسے قتل کیا جائے، بلکہ مطلب صرف یہ ہے کہ جان لینے کا جو فعل اس نے مقتول کے

مسلم معاشرے میں امن و سلامتی ممکن نہیں، جب تک مسلمان اسلامی تعلیمات سے کما حقہ واقف نہیں ہو جاتے۔ یہ میدان بڑا وسیع ہے اور علمائے کرام کو اس پر خصوصی توجہ دینا چاہیے۔ قائد اعظم نے اپنے ایک خطاب میں مسلمانوں سے فرمایا: ”قرآن مسلمانوں کے لیے ایک ایسا عمومی ضابطہ ہے، جس میں مذہبی، عمرانی، شہری، تجارتی، نوجوانی، عدالتی اور جرائم اور ان کی تعزیرات سمیت تمام پہلو شامل ہیں۔ یہ مسلمانوں کی زندگی کے ہر عمل یعنی مذہبی رسوم سے لے کر روزمرہ کے معاملات و مسائل تک، روح کی فلاح و نجات سے لے کر جسم کی صحت اور تن درستی تک، انتہائی مصالح اور اجتماعی حقوق سے لے کر انفرادی حقوق تک، اخلاقیات سے لے کر جرائم تک اور دنیوی سزا سے لے کر اخروی عذاب تک، جملہ معاملات میں لقم و ضبط پیدا کرتا ہے۔ اسلام صرف روحانی، معاملات اور عقائد و رسوم تک محدود نہیں ہے، یہ ایک مکمل ضابطہ ہے، جو پورے مسلم معاشرے کو زندگی کے جملہ پہلوؤں سمیت جو خواہ انفرادی ہوں یا اجتماعی، منظم اور منضبط کرتا ہے۔“

(پیغام رمضان المبارک، 11 ستمبر 1945ء)

اسلام اپنے پیروؤں سے یہ چاہتا ہے کہ وہ قتل کے مجرموں کو مع شہادتوں کے عدل و انصاف کے لیے عدالتوں کے سپرد کریں۔ کسی بھی شخص کو یہ اختیار حاصل نہیں ہے کہ وہ قاتل کو از خود سزا دے۔ اس طرح تو معاشرے کا پورا لقم و نسق بگڑ جاتا ہے اور تہذیب و تمدن کو فروغ ملتا ہے۔

مسلمانوں کا خون، اللہ تعالیٰ کے نزدیک پوری دنیا سے زیادہ اہم ہے۔ اس ضمن میں نبی اکرم ﷺ کے ارشادات ملاحظہ ہوں:

● ”اگر زمین و آسمان کے تمام باہمی ایک ”مومن“ کے قتل میں شریک ہو جائیں، تو اللہ تعالیٰ لازماً ان سب کو جہنم میں اوندھے منہ پھینک دے گا۔“ (ترمذی)

● ”انسان سے نماز کا حساب سب سے پہلے ہوگا اور لوگوں کے باہمی معاملات میں سب سے پہلے ”خون“ کا فیصلہ ہوگا۔“

اسلام میں قتل کی سزا اور قصاص و دیت کا فلسفہ

تحریر: عبدالقیوم لطفی

اسلام نے ایک بے گناہ انسان کے قتل کو پوری انسانیت کے قتل کے مترادف قرار دیا ہے "قصاص" کا حقیقی مقصد اسلامی معاشرے سے بد امنی کا خاتمہ اور عدل کا قیام ہے

پاکستان کی آبادی پچانوے فی صد مسلمانوں پر مشتمل ہے۔ قرآن کریم تمام بنی نوع انسان کے لیے نظام حیات ہے۔ مسلمانوں کے لیے تو یہ خصوصاً سرچشمہ ہدایت ہے، یہ معاشرتی زندگی میں قدم قدم پر رہبری کرتا ہے۔ بھلائی کے کام کرنے اور برائیوں سے بچنے کی تاکید کرتا ہے۔ قرآنی احکامات پر عمل کرنے میں مسلمانوں کی دنیوی فلاح اور آخری نجات ہے۔ پھر کیا سبب ہے کہ مسلمانوں میں برائیاں زیادہ فروغ پاری ہیں، جن کی وجہ سے پورا معاشرہ بے سکونی کی حالت میں ہے۔ اس کا مختصر ترین جواب تو یہی ہے کہ مسلمانوں نے قرآن کا مطالعہ اور اس کے احکامات پر عمل کرنا چھوڑ دیا ہے۔ اسلامی احکامات سے ناواقفیت نے پوری مسلم قوم کو ہر طرح سے تباہ و برباد کر ڈالا ہے۔ یہ فعل اسی کا نتیجہ ہے کہ انسانوں کے درمیان نفرتیں اور کدورتیں اتنی بڑھ جاتی ہیں کہ غم و غصے، غیظ و غضب اور جوش انسان کو اندھا کر کے اس کو درندگی پر ابھارتا ہے۔ جرائم کے خاتمے اور ان کے سبب بابت کے لیے قوانین اور عدالتیں موجود ہیں، لیکن پھر بھی جرائم میں کمی نہیں آتی۔ بات پھر وہیں آ کر ٹھہرتی ہے کہ مسلمانوں نے قرآن کی تعلیمات اور احکامات پر عمل چھوڑ دیا ہے، جس سے وہ بے خوف ہوتے جا رہے ہیں، یہی جہالت انہیں جرائم کرنے میں مددگار ثابت ہو رہی ہے۔ اس لیے مسلمانوں کی تعمیر و ترقی اور

ارشاد باری تعالیٰ ہے: "اور جو شخص کسی مومن کو جان بوجھ کر قتل کر دے، تو اس کی سزا جہنم ہے، جس میں وہ ہمیشہ رہے گا، اُس پر اللہ کا غضب اور لعنت ہے اور اللہ نے اس کے لیے زبردست عذاب تیار کر رکھا ہے۔" (سورۃ النساء: 93)

اس ہولناک اور بھیانک جرم کی عینگی کے پیش نظر نبی اکرم ﷺ نے ارشاد فرمایا: "ایک مسلمان کے قتل کے مقابلے میں پوری دنیا کا تباہ و برباد ہو جانا اللہ تعالیٰ کے نزدیک زیادہ معمولی بات ہے۔" (ترمذی/نسائی)

اسلام ہر صورت میں بہ ہر حال اس بھیانک جرم کی سخت سزا مقرر کرتا ہے۔ اس وجہ سے اہل ایمان کو اللہ تبارک و تعالیٰ اور نبی اکرم ﷺ نے بارہا اس عظیم گناہ سے بچنے کی سخت تنبیہ فرمائی ہے۔ فرمایا رب العالمین نے جو کائنات کے ذرے ذرے پر قدرت رکھتا ہے: "اور کسی جان کو جسے اللہ نے حرام ٹھہرایا ہے، ہلاک نہ کرو، مگر حق کے ساتھ۔" (سورۃ الانعام دوسرۃ الاسراء) اور یہ بھی ارشاد باری تعالیٰ ہے: "جس نے کسی انسان کو جان کے بدلے یا زمین میں فساد پھیلانے کے سوا کسی اور وجہ سے قتل کیا، تو اس نے گو یا تمام انسانوں کو قتل کر دیا۔" (سورۃ المائدہ: 32)