

## *From the desk of Editor...*

*When we mention the religion of Islam, the first word that comes to mind is peace. The word Islam is derived from the infinitive 'sa-la'ma' which also is the root for the word salam, which means peace. Islam is a way of life that promotes peace, dignity, respect, tolerance, justice and mercy and all of these qualities are tempered with serenity (calmness) that comes from submission to God. Perhaps the greatest of these qualities is mercy.*

*Prophet Muhammad (ﷺ) was the embodiment of mercy, he showed compassion to all those around him, family, orphans, friends, strangers and even enemies. He also treated the environment and animals with respect and mercy. He taught his followers that because animals were part of God's creation they should be treated with dignity and due care.*

*Protecting the rights of animals is integral to the trust placed upon the human being as khalifah or vicegerent. As khalifah, the human being has a responsibility towards the whole of creation, including the entire ecosystem and all the flora and fauna on this planet. The traditions of Prophet Muhammad (ﷺ) remind us that humankind was put on this earth to be the custodian of God's creation. Treating animals with kindness and mercy is just one of the responsibilities embedded in that custodianship. Prophet Muhammad's (ﷺ) words and behavior make it clear that causing defenceless creatures pain and suffering is not only completely unacceptable, but we will also be answerable to God for such actions.*

*"If someone kills a sparrow for sport, the sparrow will cry out on the Day of Judgment, "O Lord! That person killed me in vain! He did not kill me for any useful purpose." [SunanNisai]*

*Islam regards animals as part of the Divine Plan. They are manifestations of God's Compassion and Mercy. Over and over again the Qur'an invites the human being to contemplate on cattle, birds and insects to appreciate the power of God. It says for instance, "Do they not look at the birds, held poised in the midst of (the air and) the sky? Nothing holds them up but (the power of) God. Verily in this are Signs for those who believe. (16:79)."*

*It is worth observing that there are a number of Chapters in the Qur'an that are named after animals — the cow, cattle, bees, ants, the spider. It was partly because of the Qur'anic perspective on animals that early Muslim jurists formulated rules and regulations designed to protect the welfare of horses and camels, mules and donkeys, even cats and birds. The overloading of mules was forbidden. If a cat was starved for a certain period of time, its owner could be punished. The target killing of birds was discouraged as a sport. Islam expects humankind to treat all animals (all living creatures - birds, sea creatures, and insects) with respect and dignity. Prophet Muhammad (ﷺ) continuously advised people to show kindness.*

*Teachings of Islam emphasizes that refraining from physical cruelty is not enough; abstaining from mental cruelty is equally important (Continued on page #. 25)*

# Spiritual Culture in Islam

His Eminence Shah Muhammad Abdul Aleem Siddiqui Al-Qaderi (R. A.)

(Continued from the last issue)

For the achievement of the same end has the institution of Zakat or Poor-rate, been made compulsory in Islam. Because if one is obliged to give away regularly a percentage of his annual savings, he will not get too fond of amassing wealth at the expense of neglecting his duties towards society.

The institution of Haj or pilgrimage to Mecca, which is the fifth pillar of Islam, is also to help us in subjugating the Nafs-al-Ammarah. This fact can be easily understood if we reflect on the strict discipline and sacrifice that its performance entails.' For, when the pilgrim severs himself from his home and all those near and dear to him, and, on arrival at Mecca, goes round and round the Kaaba, in performing the prescribed number of Tawaf, bare-headed, covered in a seamless unsown garb, and like a mad lover, absorbed in the contemplation of his beloved Lord, he demonstrates his advance from the common level of human life to a higher state of spiritual glory.

If these duties are performed in a true spirit and the prescribed manner, they will suffice for the spiritual training and progress. For, their consistent observance will serve to bring the Nafs-al-Ammarah under absolute control, and simultaneously tend to develop the Nafs-al-Lawwamah. This will result in the eschewing of all sins, and side by side impart peace to the soul for devoting itself completely and without any disturbance to the remembrance of God. This

condition, when it becomes permanent, is known by the name of the Nafs-al-Mutmainnah or the Tranquil Self. A reference to it is found in the verse of the Holy Quran which reads :—

“O thou Tranquil Self. Come back to thy Lord, well-pleased (thyself), and well-pleasing unto Him”. (Chapter LXXXIX, Verse 27- 28).

Having strengthened itself through the remembrance of God and having perceived its own reality through contemplation, the soul breaks the fetters of finitude and rushes towards its origin in a state of profound ecstasy, as the Sufi-poet Jalaluddin Rumi says:—

“He who had strayed from his Origin  
Seeks to be with it again”

The Holy Prophet (ﷺ) said: “Imbue yourselves with Divine Morals”, which, when explained, means: Allah is pure, hence you also should strive after purity: Allah is Perfect, hence you also should work for the elimination of your defects and short-comings and strive after perfection; Allah is the Embodiment of Truth, hence you also should imbue yourselves with truthfulness, Allah is just, hence you also should practice justice and eliminate the desire of oppressing anyone; so on and so forth. Hence when the vision of the soul is focused on its Origin (God), the human personality which is so to say, its mirror, or, in other words, a lamp for the spiritual light, begins to reflect the Divine Morals. Or,

you might say, that, as the soul has a special affinity with God, it realizes at this stage that it is itself mirror in which the Divine Attributes reflect themselves and that it is the repository of the Divine Morals.

Now let us pause and think. What is the manner in which the Divine Attributes manifest themselves? This leads us to the question: What is the universe in reality? A layman's answer would be that it is a combination of inorganic substances, plant life and living organisms. That is what appears. But in reality each and every component part of the universe is a manifestation of the Divine Attribute of Creation. As the art of a carpenter shows itself in the table or the chair that he makes and the skill of a painter is known by the picture he produces, so do the phenomenon of the universe manifest God's Attribute of Creation, both in their appearance and reality. Hence a study of all these Manifestations of the Divine Attributes unlocks the door through which we can witness the Attributes themselves.

Let us pause again and contemplate on the constitution of man. How strange are the conclusions that emerge before us! The bones provide a prototype of the world of inorganic matter; the hair present a resemblance to the plant life; the passions and desires and other similar traits display animality. Then, to pass from the whole to the parts: the blood, circulating in the veins and arteries and feeding the body, resembles the rivers and the canals that grace the earth; the eye with its pupil presents a pattern of the pearl in its shell; so on and so forth.

Thus, but without any attempt to conceive

a complete analogy, and that for obvious reasons we can say that as the seed of a plant is the repository of the chemical elements of its trunk, branches flowers and fruits, so the human personality may be said to be the "seed" in which we find the whole creation, a mirror in which the universe is reflected.

But then the human personality is itself rooted in the soul. Hence, if the body is a mirror for the universe, and the soul its "seed" and "mirror", then the soul becomes the repository of the Manifestations of the Divine Attributes, with its main abode in the heart, it was to this effect that, while addressing his son Imam Hasan, Caliph Ali said: "O my son! meditate on thy self; thy body is small, but it contains in it a vast world (i.e., thy being is a microcosm, a mirror for the whole creation)". And the Holy Prophet (ﷺ) observed: "There is a small piece of flesh in a human being which, if healthy, the whole body is healthy, but if unsound, the whole system is diseased; lo! that is the heart".

This heart has not, however, only a physical significance. It is also the seat of a special faculty, as the following verse of the Holy Qur'an indicates: "God . . . . . . . . . . gave you hearing and seeing and heart: what little thanks do ye return?" (XXXII :9) In this sense, according to Sir Muhammad Iqbal "the 'heart' is a kind of inner institution or insight which, in the beautiful words of Rumi, feeds on the rays of the sun and brings us into contact with aspects of Reality other than those open to sense-perception. It is, according to the Qur'an, something which 'sees', and its reports, if properly interpreted are never false. We must not, however,

regard it as a mysterious special faculty; it is rather a mode of dealing with Reality in which sensation in the physiological sense of the word, does not play any part. Yet the vista to experience thus opened to us is as real and concrete as any other experience. To describe it as psychic, mystical, or supernatural does not detract from its value as experience." Further he says: "To the primitive man all experience was supernatural. Prompted by the immediate necessities of life he was driven to interpret his experience, and out of this interpretation gradually emerged 'Nature' in our sense of the word. The total Reality, which enters our awareness and appears on interpretation as an empirical fact, has other ways of invading our consciousness and offers further opportunities of interpretation. The revealed mystic literature of mankind bears ample testimony to the fact that religious experience has been too enduring and dominant in the history of mankind to be rejected as mere illusion. There seems to be no reason, to accept the normal level of human experience as fact and reject its other levels as mystical and emotional. The facts of religious experience are facts among other facts of human experience and, in the capacity of yielding knowledge by interpretation, one fact is as good as another".

Now, to return to our argument. As stated earlier, the body reflects the forms of the material entities. Similarly their spiritual reality is reflected in the heart. Hence says Rumi: "Purify thy heart from the rust (of sins); then shalt thou perceive that Light (of Reality)".

It is quite obvious that if a mirror is dirty, it cannot reflect a true picture. How can,

therefore, the mirror of the heart reflect the reality of the Divine Attributes, if it is enveloped in the mist of sins and hidden under the clouds of worldly desires and mundane indulgences. Only when it has been cleansed and purified and focuses on the Reality, will be the light of the reality of Divine Attributes dawn on it and illumine the path leading to the knowledge of the Divine Self as such. The great prophet, Jesus Christ probably refers to this stage in the spiritual evolution when he says: "The vision of God is for the pure in heart". At this stage, the spiritual pilgrim finally attains consciousness of the truth enunciated by the Qur'an that God is "nearer to him than his jugular vein". (L: 16). This consciousness creates in him a profound yearning to experience the actual state of proximity and when this yearning reaches highest point, the realization automatically follows, and the Qur'anic truth is established, that: "The Evidences and Signs of God are in your own selves: will ye not then see? (LI: 21).

Deeper as the soul dives in the contemplation of that proximity and close contact, the more profoundly it realizes its native beauty, purity and luster, qualities, which were formerly concealed under the grossness of the body even as a jewel of the first water may be lying hidden under the mud. Rumi has tried to depict that indescribable experience in his verse:

By a halo of transcendental light am I surrounded,  
On all sides right, left, up and down.  
And Mansur Al-Hallaj, the famous Sufi martyr, sang out his ecstasy thus:  
Now stands no more between the Truth and me

Reasoned demonstration, or proof, or revelation:

Now, brightly blazing forth, Truth's luminary

Hath driven out of sight

Each flickering, lesser light,

He only knoweth God, whom God hath shown

Himself: shall the eternal

Be known of the diurnal?

Not in His handiwork may God be known:

Can endless time be spent into a chance event?

Of Him, through Him, and unto Him, a sign

Of truth, an attestation He grants through inspiration,

Of Him, through Him,

His own, a truth Divine,

A knowledge proved and sure

Hath made our hearts secure.

This I have proven, this I now declare,

This is my faith unbending,

And this my joy unending:

There is no god but God I no rivals share

His peerless majesty,

His claimed supremacy.

When men have been alone with God, and know,

This is their tongues' expression,

And this their hearts' confession:

This ecstasy of joy knits friend and foe

In common brotherhood,

Working to common good.

The water of the ocean is lifted up in the form of vapour by the magnetic force of the heat of the sun, is transformed into cloud, and falls down on the earth in the shape of rain. Some of it is absorbed by the earth, some getting mixed with dirt and dust remains mingled with the mud and mire, whilst some of it, in search of its origin, finds its way into the springs, flows

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in the waves of the rivers, and finally merges itself in the ocean its original source.

That is the reality and destiny of man. But beware! no analogy framed on the material objects can adequately convey the spiritual truths. Beware! on the precipice of the forgetfulness of this important fact, many have stumbled and conferred divinity on mortals. Hence the analogy just stated, as also the other analogies, should serve only to act as pointers. We should understand that **we cannot realize our destiny unless we rise above earth rootedness. Inanimateness and lifelessness, dependence and helplessness, self-indulgence and selfishness, which are the characteristics of the mineral, vegetable and animal worlds respectively, shall have to be left behind, and angelic traits cultivated instead.** And when that is done, the veils of ignorance and separation shall be automatically torn asunder and we shall find ourselves standing face to face with the Reality. The "I" and "we" shall vanish and the realization will dawn that it is He alone who existed in the past, who exists in the present, and who will exist in the future. "To God we belong, and unto Him is our return" (II : 156); in these simple words the Holy Quran relates the profound truth about human destiny, and a more lucid statement could not have been possible.

Hence, if we aspire for spiritual culture and wish to attain the pinnacle of spiritual perfection, the way for us is open. Just as a blind man entrusts himself to the care of a medical doctor for treatment and detail, we will, (Continued on page #. 25)

# Science and Human Nature

Prof: Muhammad Abdur Rahman Khan

Science both theoretical and practical, mathematical, physical or chemical has been confined mostly to the investigation of laws relating to inanimate matter, and its energy of motion or of chemical combination. Until quite recently little systematic attention was paid to the science of living matter, especially the science of human nature.

It is true that from time immemorial man realized the importance of medicine or the science of healing; but it dealt mostly with empirical methods of curing or preventing diseases. With the development of physiology, scientists learnt to depict man as a complicated community of cells, humours and nutrient fluids. Man as a complete being endowed with a material body, physical attributes, power of thinking, mental and spiritual activities, moral, aesthetic and social qualities, intuition and inspiration, is still a highly complicated and unsolved problem—almost a mystery.

The physical sciences are no doubt very important. They have engaged the attention of many of the greatest scientists of the world—men of genius, who have probed the universe and discovered the laws of matter and motion in the abstract. They are able to predict the movements of the heavenly bodies, know their dimensions and constitution, measure their masses and temperatures. Astronomers and physicists have estimated the entire amount of matter in the universe, counting to a fair degree of accuracy the total number of atoms and molecules of which the material world is

composed. Quite recently they learnt the secret of stellar radiation, and from what is happening in the interior of the stars have got control over atomic energy—a source of immense mechanical power, or menace to the entire human race.

But as regards the science of human nature it must be admitted that very little positive knowledge has as yet been obtained, partly because very few master-minds, have interested themselves in this subject and partly because adequate means of investigation have not been provided for, or planned or even contemplated. It is true that modern civilization is beginning to realize this defect and is making some attempts to remedy it; but unless this is done on an adequate scale and systematic basis, the degeneracy of man that has set in under the evil influence of what is dubbed as “industrial civilization” will continue to increase with accelerated speed and lead to disastrous results for the entire human race.

Hygiene, new methods of pathological treatment, more powerful drugs, more skilful surgery, have on the whole lengthened the average span of human life—not to speak of increase of weight, size and stature; but with all this apparent progress, nervous disorders, insanity and intellectual and moral deterioration (especially in the most advanced urban areas) have become dangerously more frequent. It is stated by an expert medical investigator attached to the stall of the Rockefeller Institute of Medical Research, New York, on the authority of C.W. Bears

(judging by figures for 1938) that one out of every 22 men in the State of New York has either been to a lunatic asylum or is still there. In the whole of the United States, the hospitals care for almost eight times more feeble-minded or lunatics than consumptives. Each year about 68 thousand new cases are admitted to insane asylums and similar institutions.

At this rate about one million children and young men who are now studying in schools and colleges may have to enter such asylums at one time or another — certainly a most gloomy picture to contemplate.

Worry, anxiety and uncertainty of settled life are no doubt the real causes of this state of affairs—an indirect result presumably of industrial civilization, that manufactures more things than are necessary and tries to sell them with profit to people who do not really require them—an era of mechanical life devoid of hope, faith or vision.

Absorbed in the study of material sciences, man does not even know what wonderful hidden powers he possesses and can employ them with profit to the world in general. Though physiology has progressed fairly rapidly, psychology is still a loose collection of isolated facts, awaiting integration. Irrefutable evidence is provided of clairvoyance and telepathy, of efficacy of prayer in curing dangerous diseases. We read of mysterious powers possessed by saintly persons living a life of asceticism and moral purity. A systematic study of these phenomena is sure to extend the boundaries of our knowledge concerning the nature of man and contribute to human peace and happiness.

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A few facts concerning man's mysterious powers may be mentioned in this connection. Sir J.J. Thomson has written in his 'Recollections and Reflections that while he was Master of Trinity College, Cambridge, after exhausting standard physical methods of exploration to locate sub-terranean water for the use of his garden, he agreed to the suggestion of his gardeners and sent for a water diviner. The man followed his usual method of walking in a state of mental abstraction with a small twig in his hand. When the spot at which he stopped was dug out sufficiently deep, water came up in good quantity to the agreeable surprise of all observers except perhaps the gardener and the diviner, and, it seems, also to the annoyance of some exponents of "orthodox" science.

The Society for Psychical Research was founded in London in 1882 under the presidency of Henry Sidgwick, Professor of Moral Philosophy at the University of Cambridge. In 1919 the International Institute of Metaphysics was established in Paris with the approval of the French Government and under the auspices of the great physiologist, Charles Richet, the discoverer of Anaphylaxis, and of Joseph Teissier, Professor of Medicine at the University of Lyons. The Institute published the *Revue Metaphysique*. Charles Richet called clairvoyance the sixth sense of man.

It is well known that thought can generate organic lesions and no nourishment is required even for prolonged thinking. Most of the great mystics have voluntarily endured physiological and mental sufferings, at least during an appreciable part of their life. Contemplation may be

accompanied by nervous phenomena similar to those of hysteria and clairvoyance. We have all read accounts of ecstasies, thought transmissions, visions of events occurring at a great distance, and even of levitation (i.e., rising of body above ground without any physical support); we read also of the efficacy of prayer, which is well described by a medical authority as “a mystical elevation, an absorption of consciousness in the contemplation of a principle both permeating and transcending the world.”

Authoritative literature on the so-called miraculous cures through prayer is increasing rapidly. Any physician, it is stated, can observe the effect of prayer on the patients brought to Lourdes at the healing spring in the Massavieille Grotto, (in the Pyrenees), and examine the records kept in its Medical Bureau. Several cases have been reported at the Medical Society of Bordeaux by professors of the Medical School of the University. The Commission on Medicine and Religion of the New York Academy of Medicine presided over by Dr. F. Peterson has sent to Lourdes one of its members to study this important subject. Patients are reported to have been cured almost instantaneously of various afflictions, such as peritoneal tuberculosis, ulcerous diseases of the skin, cancer, etc.

Often the patient feels an acute pain, then a sudden sensation of being cured-in a few seconds, a few minutes or at the most a few hours. Wounds are cicatrized (i.e., healed with scars) and pathological symptoms vanish. Sometimes functional disorders disappear before anatomical lesions are repaired. “The rate of healing

of the anatomical defects is remarkably more rapid than in case of regular methods of treatment, but the process follows the same sequences. The only condition to give rise to such phenomena is stated to be humble and fervent prayer. There is no need for the patient in himself to pray or even have religious faith.

Several well-known writers have described the performance of levitation. E.B. Havell at one time Principal, College of Arts, Calcutta, in his “Benares the Sacred City” published in 1905 describes one he saw in 1887 while presiding over the celebration of the Queen Victoria Jubilee at a remote village in Karnool. A Yogi, as a special favour, had consented to exhibit his power in public to honour the occasion. He placed himself behind a curtain and when it was drawn the Yogi was seen as if in a state of trance apparently poised in the air, several feet above the ground, cross-legged and absolutely motionless. He remained in this posture for some 15 minutes, when the curtain was again drawn in front of him. It is a pity it did not occur to anybody to examine him medically during his state of trance and immediately after his recovery.

Sir Monier Williams in his “Indian Wisdom” refers to a case recorded in the Asiatic Journal for March 1829, in which a Brahmin Created some excitement in Madras and exhibited himself before the Governor apparently poised in the air for 40 minutes. Havell adds that neither did this Brahmin, nor the Yogi who honoured the Queen Victoria Jubilee dispense with the curtain, which to ordinary intelligence gives the unfortunate aspect of conjuring to the performance.



The famous Moroccan globe-trotter, Ibn Battutah (1305-77) in his "Tuhfat-ul-Nuzzar (English version by H.A.R. Gibb) describes in much greater detail a similar performance at the court of Sultan Mohammad bin Tughlaq at Delhi. It is more sensational. The Yogi was seen to rise from the ground before the spectators and came down to the ground also before their eyes, after receiving gentle tapings from a wooden shoe sent up after him by an associate in the same mysterious manner (after beating it several times violently and bringing him down to the ground). In this performance there is no mention of any curtain being drawn to screen the performer from the spectators.

Cures of hundreds of collapse cases from snake bites by means of prayer or incantations are reported from various places even nowadays, with appropriate attestation by responsible persons. It would be too dogmatic to consider without systematic scientific investigation such cures as hallucinations or regard all the serpents whose bites have been cured as non-poisonous or devoid of poison through previous bites. No doubt such investigations require much patient scrutiny but they are worth the trouble taken or the expenses incurred. I can personally testify to a case of instantaneous recovery from pain resulting from scorpion sting. I myself was the victim once upon a time and disdainfully refused at first to submit to a 'mantaram' cure, knowing full well that the wonder worker was a young man of practically no education though courteous and obliging. Curiosity, however, induced me to agree to the incantation scheme; but I stubbornly made up my mind not to

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be cured. All the same the instant the formula was uttered the pain that had spread over parts of the body far away from the spot where the sting had actually occurred vanished though the uneasy sensation persisted at the actual spot for some appreciable time. From such an experience one would obviously conclude that the incantation somehow strengthens the nervous system to successfully resist the spreading of the pain due to poison. This is a subject clearly of systematic physiological and pathological research and may lead to interesting results.

We would do well to encourage scientists of established reputation to examine all such cases thoroughly and scientifically and try to understand their technique of Prayer and mystic trance which are believed to produce changes in the cerebral cortex or the glands of internal secretion of the person engaged in prayer or mystic meditation. Thought is known to be transmitted from one person to another through untraceable channels. It is certainly worth one's while to try and find out what these channels are. The old idea that certain 'spirits' good or bad are responsible for this transmission or, in fact, for all weird and inexplicable phenomena, can no longer be entertained. Some scientific explanation must be found.

An infinitesimal quantity of matter, from an appropriate part of the human body, might possibly be conceived as undergoing conversion through mystic contemplation into atomic energy and supplying the power required in levitation' or ultra-mechanical locomotion. Systematic research is bound to explain them or reject and disprove them

# Social Work Based on Religious Concepts in Islam

Dr. S. Mahmassani

One of the salient features in Islam is its social character. This character follows from the real meaning of religion, which by definition, regulates the relation of man with God, with himself, and with his fellow men. Religion, in this sense, cannot have a practical significance unless it meets squarely the moral and legal foundations of social life itself. Hence, Islam is not a purely theoretical religion confined to creed and acts of worship, but is also a moral code and a legal system, having a prominent social character.

This social character appears in three main principles of Islam, namely, limitation of individual rights by those of society and public interest, merger of rules of justice with those of morality and charity, and guarantee of social security and justice by the institution of Zakat and other legal provisions. The explanation and illustration of these three principles will be given very briefly here.

## **First Principle: Limitation of Individual Rights by those of Society and by Public Interest.**

It is undeniable that Islam asserted the existence of the fundamental rights of man, the chief of which are personal freedom, freedom of thought and belief, freedom of learning, and right of private ownership. Besides these liberties, Islam recognized and emphasized the principle of equality among all mankind, without any distinction of race, nationality, colour, family or creed. Piety alone is the basis of dignity in Islam.

But, on the other hand, Islam did not consider these individual rights as absolute and without limits. On the contrary, it viewed them from the social standpoint, and limited their exercise by the superior rights of society. The interests of men and their prosperity in this world and in the Hereafter being the *raison d'être* of all rights, this *raison d'être* cannot be fulfilled except by envisaging the public interest of all society.

This statement is evidenced and illustrated by the following examples and propositions:—

1. Islam is against pure individualism and isolationism. It proclaims the necessity of co-operation and brotherhood not only among Muslims but also among all mankind, in view of establishing a universal human brotherhood and a permanent world peace.
2. Islamic law protects a man in the exercise of his rights. This exercise if made in the ordinary manner cannot constitute a wrong even if it causes damages. Hence the general rule that “Legal permission is inconsistent with responsibility”. This is the equivalent of the Latin and English doctrine of *damnum sine injuria*.
3. Nevertheless, this principle is not absolute in Islamic law, and does not mean that a man can exercise his rights with the intent of causing a damage to others, nor that this exercise is allowed if the damage

caused by it is enormous. In such cases, Muslim jurists considered exercise of rights as abusive and prohibited it in consequence. This is known in jurisprudence as the doctrine of *abus des droits*, which, as a matter of fact, is a social limitation upon the extent of individual rights.

4. Islamic law asserts the freedom of ownership and imposes the respect of private property, This is based on the Qur'anic injunction: "Do not appropriate unjustly each other's property" (S iv, 29). It is also based on the two legal corollaries that "No person is permitted to take another's property without a legal consideration", and that "No person is permitted to deal with another's property Without his authorization".
5. However, this private property is subject to the superior rights of society. For this reason, Muslim jurists allowed the imposition of taxes to meet necessary public needs, and permitted the acquisition by the State of private property by compulsory dispossession for the public interest. They justified such encroachments on individual property by the general rule that "Private nuisance should be suffered in order to prevent public nuisance". Thus it is always the social character of Islam which prevails.
6. Islamic law admitted the freedom of contract. Nevertheless, the majority of jurists prohibited monopoly. Some of them upheld the right of the State to fix the prices of necessary commodities. It is narrated that the Prophet (ﷺ) has said: "Only the culpable monopolizes". "The importer is fortunate and the monopolizer is

damned".

7. Now, all these and other similar examples illustrate that Islam, while asserting individual human rights, restricts these rights by those of society and by the requirements of public interest.

This is the first demonstration of the social character of Islam. Another proof of this character is the following.

### **Second Principle: Merger of Rules of Justice with those of Morality and Charity.**

We read in the Holy Qur'an: "God enjoins justice and charity". (S xvi, 90). This sacred verse is very significant, because it reveals the fact that the rules of justice in Islam are connected with spiritual religious teachings and with the rules of ethics and morality.

It is true that many Western legal philosophers have studied divine law, natural law and moral law as bases of positive law. Nevertheless, there remains a clear distinction between rules of law proper and rules of religion and morality, and consequently the laws of the West retain the nature of civil legal systems.

On the other hand, Islamic jurisprudence has merged all these rules together, so that it came to have a wide definition, including rules of worship as well as rules of human dealings. Thus religion, ethics and law proper are studied in one science, called Al-Fikh, having the same sources and the same methods.

As a result of this feature of Islamic jurisprudence, religious rules had a deep and visible influence on legal rules. This is illustrated by the following examples:

1. Islamic law prohibits all fraud in transactions. A Prophet's tradition says: "He who deceives cannot be one of us". Hence, the law denounces misrepresentation and concealment of fact, and considers fraud as a ground for avoiding contracts. It prohibits also all fraudulent practices which impede free competition in commerce.
2. The law prohibits all practices of exploitation among men. It decrees the absolute prohibition of usury, and treats undue disproportion between mutual contractual obligations as a ground for avoiding contracts.
3. The law puts among rules of justice the duty of abstaining from injuring others. It sets as duties in transaction: sincerity, honesty, performance of contracts and fulfillment of trusts. The Holy Qur'an provides in this connection as follows:  
 ye who believe! Fulfill your contracts". (S v.1)  
 "And keep the covenant. Lo! of the covenant it will be asked". (S xxvi, 34).  
 "God commands you to restore deposits to their owners". (S iv. 58).
4. Islamic law recommends in claiming rights to exercise kindness, leniency and patience. The Holy Qur'an stresses this duty in connection with the treatment of a debtor. It says: "And if he is in straitened circumstance, then (let there be) postponement to (the time of ease)" (S ii. 280). In the same sense, a Prophet's saying reads: "God's mercy be on the man who is lenient whether in sale, purchase, payment or claim.
5. Among Islamic commandments is the distribution of charity and good deeds.

To illustrate that, the following Qur'anic verses may be cited:

"Those who believe and do good works are too best of created beings". (S. xcvi. 7).

"Wealth and children are the ornament of the worldly life. But the good deeds which endure are better in the Lord's sight for reward and better in respect of hope". (S. xviii. 46).

"To every one of you We have set out a law and a line of conduct. And if it had pleased God He would surely have made you all one nation, but He would test you by what He hath given to each. Emulate one another in good deeds. To God shall ye all return." (S. v. 48).

"Those who spend in ease and in adversity, those who control their wrath and are forgiving toward mankind; God loves the good." (S. iii. 134).

6. Islamic law recognizes the validity of charitable trusts, called *wakfs*. These involve a permanent settlement of property for the benefit of the poor or for other charitable objects. The validity of this institution is based on the Prophet's saying that "If a man dies his deeds cease except in three: a continuous charity, a useful science, or a righteous child praying for him."
7. Charitable *wakfs*, such as mosques, schools or other foundations are known in all Islamic countries. Besides recommending charitable and good deeds, Islamic law furthered the accomplishment of these deeds in many a legal provision.

For example, bequests are valid in Islamic law, subject to certain

conditions and limitations. Although bequests need the special capacity necessary for making benevolent acts in general, they may be made validly by a minor possessed of discrimination according to the Shafei school, or by an interdicted prodigal according to Hanafi equity (Istihsan).

All these examples demonstrate the intermixture of charity and justice and its effect in bringing forward the social character of Islam.

As a last proof of this character, we come to a third principle.

### **Third Principle: Guarantee of Social Security and Justice by the Institution of Zakat and other Legal Provisions.**

In the first place, the duty of maintenance in Islam is based on marriage and kinship. Its rules are detailed in books of jurisprudence and need not be expounded here. But the objective underlying this duty is to afford mutual assistance between the rich and the poor members of the same family, and thus to assure social security on a safe and solid basis.

Jurists admitted also that if an old man is poor and disabled and has no well-to-do descendants, ascendants, or other responsible relatives, the State is bound to maintain him out of public funds. This duty is the counterpart of the right of the State to take the estate of a man who dies without heirs.

Moreover, Islamic law decreed the duty of Zakat as one of the five pillars of Islam. All these pillars or duties are supported by the Koran, the tradition and the unanimous agreement of the jurists. In

this sense, a Prophet's saying lays down that: "Islam is based on five: the affirmation that there is no God but Allah and that Muhammad is His Servant and Messenger, the saying of prayer, payment of Zakat, fasting of Ramadan, and pilgrimage to the House (of Mecca)."

Zakat, originally almsgiving, was organized as a poor-rate tax. It is a financial charge imposed on Muslims and levied on certain kinds of property according to a fixed rate. Controversy among jurists arose as to details relating to persons liable, property assessable, rate, and ways of expenditure. These details cannot be discussed here. It will be sufficient to point out the fundamental principles of this tax, its main objectives, and its social importance:—

1. Zakat, being pecuniary in character according to the prevalent view is levied on the property of the rich who owns a minimum of 200 dirhams, even if he were a minor lunatic or idiot. This tax is not extinguished by death, but remains due by the deceased's estate.
2. Jurists agreed that the property assessable comprises certain kinds of money (gold and silver), animals (camels, cows and sheep), crops (wheat, barley dates and raisins), and other goods of merchandise. Controversy arose in connection with other kinds of property. But it is significant to point out that Zakat was levied on the produce of property or on property that was known in the old Arab state to be productive or capable of having this character.
3. The rate of Zakat was one-tenth or one-half of the tenth of the value of

crops according to whether irrigation is made with or without the help of tools. The rate for other property is around one-fourth of the tenth i.e., 2 ½ per cent of the aggregate.

4. The ways of expenditure of Zakat demonstrate the purposes of this tax. They are determined by a Qur'anic verse in the following terms: "The alms are only for the poor and the needy, and those who collect them, and those whose hearts are reconciled (to Islam), and to free the captives and the debtors, and for the cause of God, and (for) the wayfarers; a duty imposed by God." (S ix. 60).

This verse requires the distribution of alms into eight different shares to be spent for the following purposes: aid to the poor, the disabled needy, the debtors, and the wayfarers, redemption of captives and slaves, promotion of the cause of Islam, advancement of God's religion (army expenses), and payment of the salary of alms-collectors.

These purposes are mainly charitable and aim at the benefit of those persons who are poor or are in straitened circumstances. Thus, Zakat being a legal compulsory contribution imposed on the rich in the interest of the poor, constitutes a sort of a practical system for social security.

In fact, Zakat was enforced by the Islamic State as a public tax and used in its legal purposes, during the days of the Prophet (ﷺ) and the first two Caliphs Abu Bakr and Omar. But since the reign of the third Caliph Othman, its realization and distribution have been left to the religious zeal of every Muslim. However, this

relaxation in its enforcement did not change its original obligatory character as a poor-rate tax.

For these reasons, Zakat should be considered as a fair and just basis for a public system of social security, to be established and managed by the State itself. Naturally, the details of its application should be the object of some revision, in order to meet the difficulties arising from the emergence of new kinds of property and new social needs, in accordance with the legal principle that laws change with changes of time, place and social customs and circumstances.

If this is done, a special fund should be set up, in order to levy the tax of Zakat and to defray its proceeds for special purposes, in accordance with legal regulations and with exigencies of social justice. This proposal was the object of a serious discussion at the Conference of Social Studies of the Arab League in its meeting of Damascus, 1952.

Hence, Zakat, While constituting an essential act of devotion, is at the same time a legal duty to which private rights are attached. This is evidenced by the Qur'anic verse: "And in their wealth a right is recognized in favour of the suppliant and needy." (S. li. 19). Therefore, Zakat is not a pure voluntary charitable act. It is a right of the poor, and having a correlative to it a legal duty imposed on the rich. In Islam, it is incumbent on the State to enforce Zakat as a public charge and to defray its proceeds in its legal purposes.

Moreover, some Muslim jurists were lavish in their treatment of this problem of social justice. For instance, Ibn Hazm, in

his famous treatise Al-Muhalla (Vol. VI. No. 725), holds that it is the duty of the State, in case of deficiency of Zakat, to impose on the rich what would be sufficient to meet the needs of the poor. This view is just and agrees with modern trends of opinion and with the spirit of Islam, which puts public interest above private interest, and which orders in the same commandment the doing of justice and charity.

In support of all this, Ibn Hazm quotes the Qur’anic verse: “And so give to the kinsman his due, and to the needy and the wayfarer.” (S xxx. 38). He quotes also the Prophet’s saying: “Feed the hungry, visit the sick, and redeem the captive.” Finally he quotes, among others, the authority of the Caliph Ali Ibn Abi Talib, when he said. “God has imposed on the property of the rich what should be enough to satisfy the needs of the poor: hunger, nakedness and distress are due to the negligence of the rich, whom God will judge and punish on the Day of Judgment.”

Ibn Hazm did not stop at this point. He even maintained the extreme and dangerous view that the hungry man in order to preserve his life may kill the rich if he did not help him. This singular unwarranted view was not accepted by the majority of jurists, because the legal conditions of self-defence are lacking in this case. The hungry may be excused legally if he commits larceny in case of extreme necessity, but not if he commits murder.

Now, the conclusion to be deduced from our discussion is that Islamic law is a social legal system, which rests on the three following principles:—

1. Limitation of the individual's freedom and rights by public interest.
2. Foundation of rights and laws on justice and charity, and infiltration of religious and moral principles in legal provisions.
3. Establishment of social security on a practical compulsory system.

If the aggregate of these principles is compared with those of the various modern social systems, it will appear that Islam does not side particularly with any of these doctrines, although it recognizes many of their best principles.

The World at present, as is well known, is divided into two great camps, as regards social tendencies. One camp advocates chiefly fundamental freedom, even at the expense of inequality. The other proclaims social equality and justice, sacrificing, if needs be individual freedom and human dignity. As to Islam, it does not join any of these contesting camps and consequently cannot be called by any of the names commonly used to designate their different schools. In this contest, Islam takes a medium position. It recognizes individual freedom, but at the same time gives priority to public rather than private interest: and although it believes in social equality and justice, yet it acknowledges the principle of individual human rights.



# Philosophy of Religion

Dr. Basharat Ali

(Continued from the last issue)

If we do not find anything in our literature about culture, we are bound to turn towards the solution of this problem which suggests that we may distinguish level of causal explanation. Culture thus can be explained, at any given time, in terms of causal conditions immediately proceeding or those which may be traced back to the stages of development. According to the Quran it originated in the prophetic age of Adam and Nooh and ended by the advent of the holy Prophet Muhammad (ﷺ). This idealistic culture, called Islam by the Quran, came into being when Adam appeared and was fully integrated and developed by the Prophet of Islam (ﷺ). In either case, as shown by the Suras Anbya and Qisas, a causally sufficient explanation may be found, since each set of causes at one time is itself a product of an earlier set of causes. An explanation of culture in terms of the earliest set of causes which predate the beginning of culture itself is equivalent to the task of determining cultural origins, a task which, as we have seen, is one which cannot be approached in terms of precise dates. We can according to the Quran, and herein the logic of the analytical account of the past prophets is to be discovered, examine the culture with reference to kinds of causes known to be operative and consider how the effects of these eventuate in religious patterns. Thus the Quran totally repudiates the modern theories of the development of religion, more particularly the conflicting claims of anthropological theories. According to the Qur'anic verse 42:13, if the development

of religious culture of idealistic kind is to be causally accounted for the causes must be located in these three types of factors.

- I. Content of religious culture to be explained. This has been done by the Quran itself in the verse 42:13 and in other verses. It has been shown that the Higher Power is a part of religious culture. "Abiding therein; their chastisement shall not be lightened nor shall they be given respite" (2:162).
- II. Casual factors affecting the Higher Power in religion. The central feature as indicated by the Quran is monotheism. The task of explaining the existence of this system is two-fold:
  - (a) The causal sources out of which the system emerges must be described.
  - (b) The successive stages of emergence which occur through cultural evolution as done by the Quran in its analysis of each prophet from Adam to Jews; must be explained. The intellectual capacity of human beings can be developed in many a diverse direction. Its existence hardly predetermines that religion will develop. This is why the need of prophets and Divine guidance.
- III. **Causal factors in Religious needs.** The Quran has decided once for all that man cannot chalk out a moral code for himself and hence he is always in need of Divine guidance, which is provided in each age through prophets and this series was closed when the religion of Islam was



completed in the prophetic mission of Prophet Muhammad who is a mercy to all the nations of the world (21:107) and raised to settle differences of all nations (21:213). In contradistinction to other religions, Islam stresses that closely related to the need for personality integration and perfection, is the need for integration of society. This means to say that a complete explanation be provided for the existence of beliefs that such a Power i.e. God exists. This is the social Power in religion, so described variously by the Qur'an:

- a. Knows suggestion of mind (50:16)
- b. Knows the secret and yet more hidden the subconscious (20:7)
- c. Knows atom and less than that (10:61)
- d. knows secret thought (6:5)
- e. His knowledge covers heavens and earth (2:255).
- f. None can hide himself (4:108)
- g. Is fourth among every three (58:7) and host of others.

This type of belief is experiential if its origin is acknowledged to be experience, even though the basis of this experience for the belief happens to be in the subconscious most of the time. To the extent that religious beliefs are a crystallization of man's knowledge about his psychic life; the immediate explanation for the beliefs is that they are given by inward experience. They are not given in an obvious, direct way, as are beliefs from perceptual experience. Rather they represent an arduous differentiation, vague ideas and impulses which circulate largely in the unconscious side of life. In considering the causal factors both Imam Ghaazli in his *حقیقت روح* *عالم مثال* and Waliullah in his *عالم مثال انسانی*

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emphasize which produce experiential religious beliefs, the wider task of explanation is to trace the roots in causation responsible for the psychic experience in which religion has an empirical basis. The psychic life of human being as stated by the Qur'an under the term *ظلوماً جهولاً* is susceptible to great variety of differentiation, and the variability in religion is abundant, and hence the Quran says that man for his psychic balance should continuously engage himself in *فکر* and *ذکر*. When men consciously focus their intellectual abilities on the problem of what exists outside the span of human experience we have thinking which is clear cut. This is why the Quran says: "Then turn the eye again and again—thy look will return to thee confused while it is fatigued" (67:4). It is appropriate from the standpoint of scientific inquiry to ask why! from the standpoint of causal explanation for religious patterns, man bothers himself so extensively with events beyond his reach. It is possible for the philosopher, seeking to apply scientific discipline in so far as conditions permit, to ask himself what the most reasonable view is of the cosmos which can be taken on the basis of fragments of information disclosed within human experience. During the weighing of incomplete evidence, the speculative conclusion may be reached that God exists beyond human experience and that life exists beyond death. This is as I understand is the actual line of thinking of Ibn Rushd and Ibn Arabi. Without pursuing their line of argument, they have been condemned.

The modern thinkers on religious culture are of the opinion that constant efforts should be made for the revival and

rebuilding of culture from age to age. In this connection they stress innovation and diffusion. In the Islamic culture an innovation is contrary to the religious principles and have been declared as deteriorating the very core of Islamic culture. Among all thinkers of Islam, with great vision and critical insight, Wali Ullah has declared an innovation as a FITNA (فتنه) and FASAD (فساد) leading to TAHAWUN (تهاون) and UDWAN (عدوان) etc.

Islamic culture moved and according to the verse 9:33 has to move towards its evolution by progressive stages of differentiation of configurations from one pattern to another. The Qur'anic term HAFIZUN clearly indicates that Islamic culture will be saved from anomalies and destruction by focalizing its elements towards the culture base. Various parts of the cultural fabric tended to move towards consistency with each other. What we have stated above, is the important feature of Ibn Khaldun's philosophy of history, left unnoticed by the modern students. This strain toward consistency may stem from the axiological base of Islamic culture and Islamic history—the principle of Tawheed. More basically, the consistency resulted because the same set of values and beliefs express themselves in the various parts of the Islamic Social organization.

Imam Ghazali in his Ihya, Ibn Taymiyya in his Minhajal Sunna, Wali Ullah in his Hujjat and Qamer-ud-Din in his Nur-al-Karamatain rightly point out that the opposition of innovation is to be understood in this framework that the Muslims having developed workable religious system, were reluctant to permit

it to be tampered with the risk of detrimental innovations.

One of the cultural implications of the verse 9:33 is to be enunciated here. One of the peculiarities of cultural development of Islam is the tendency of religious needs to function in episodic manner, producing cultural cycles. Religious development does not progress uniformly. Rather man seems prone to 'forget lessons already learnt and to rediscover again and again essential truths of human existence;

"And Allah is the unseen in the heavens and the earth, and to Him the whole affair will be returned. So serve Him and put thy trust in Him. And thy Lord is not heedless of what you do (11:213)."

By the cross examination of the Kharajites, Mutazilites, Ikhwan, Deeni Illahi and host of other religious movements fully described by J. Wellhausen in his Die Politico Religiose Oppositions Partien, it is clear that their main idea was that Islam should disappear or diffuse ineffectually after their innovation. Such movements are a part of the cultural cycle, but they will be checked by a society, which will proceed to erect a new house based on God. This is a common feature of our cultural history. The names of Ashari (d.935) Al-Bakillani Al-Kalanisi, Hamadhani, Hawardi, Ghazali, Motaddid Alesani, Aurangzeb and Waliullah etc., will remain transparent in the history of the Islamic revivalism.

The Quran does not in the least agree with the findings of Spengler, Toynbee and Sorokin etc. The causes of weakening of Islam are not to be seen in

urbanism, capitalism, scientism or any analysis provided by the Western scholars but due to the fact that the Muslims forgot the Qur'anic warnings and the last message of the Prophet Muhammad (ﷺ) at Hijjatul-Vida:

“O People, manifest proof has indeed come to you from your Lord and we have sent down to you a clear light.

Then as for these who believe in Allah and hold fast by Him, He will admit them to His Mercy and Grace, and grant them to Himself on a right path (4:175-176) cf. 22-78; 3; 105).

Philosophy of religion in Islam as succinctly described above is an inquiry into the general subject of religion from the philosophical point of view i.e. an inquiry employing the accepted tools of critical analysis without a predisposition to defending or rejecting the claims of religion. The questions considered are:

- (a) Nature, function and value of religion.
- (b) The validity of the claims of religious

knowledge.

- (c) The relation of religion and ethics.
- (d) The character of idealistic religion of Islam.
- (e) Revealed and non-revealed religion.
- (f) The problems of human spirit or soul.
- (g) The destiny.
- (h) The relations of human to the Divine as to the freedom and responsibility of the individual and the character of the Divine purpose.
- (i) Evaluation of the claims of the Prophecy.
- (j) Mystic institutions, revelations and inspired utterances or Hadith.
- (k) The value of prayers.
- (l) Immortality.
- (m) Evaluation of institutional forms of expression.
- (n) Rites, missionary propaganda etc.
- (o) The meaning of human existence.
- (p) The Character of values.
- (q) The status in the world of reality.
- (r) God—His existence and character.
- (s) The nature of belief and faith.

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# Islam's Toleration and Liberalism

Late, Nur Ahmad M.A., B.L., ex-M.C.A.

THE great Bernard Shaw has very aptly said: "Islam is an open air religion." Professor Toynbee, the famous British historian, in his famous book: *Civilization on Trial*, after despairing of Western racialism and nationalism discerns a ray of hope in Islam. He says in the chapter on "Islam—the West, and the Future": "We can however discern certain principles of Islam, which, if brought to bear on the social life of the cosmopolitan proletariat, might have important and salutary effect on the great society in a near future."

Two conspicuous sources of danger—one psychological and the other material—in the present relations of this proletariat with the dominant element in our modern Western society are racial consciousness and alcohol and in the struggle with each of these evils, the Islamic spirit has a service to render, which might prove, if accepted, to be of high moral and social virtue. The extinction of race consciousness among Muslims is one of the outstanding achievements of Islam and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue. Then Mr. Toynbee briefly details the spirit of race consciousness in South Africa, India, U.S.A., and even in U.K. and remarks: "It is conceivable that the Spirit of Islam might be the timely reinforcement which would decide this issue of race-consciousness in favour of tolerance and peace. Muslim cities never created any ghettos for non-Muslims, Islam did not

allow forcible conversions. So Muslims with all their power and glory remained a minority in Spain and India after ruling therein for more than seven centuries. The Muslims and Muslim Turks ruled Eastern Europe and the Arabs ruled extensive empires for centuries but none interfered with the religious and cultural life of the non-Muslims anywhere."

Sir Alan Burne writing on colour prejudice testifies: "It has been stated in the matter of discrimination, Islam has a better record than Christianity, that it has destroyed race prejudices and national resentment, abolished caste, ignored colour and broke down all barriers between man and man. What is of more importance is that it broke down barriers of men and women of different races, the conquering Muslim mating with the woman of all nations and giving their daughters to black Muslims."

Michael the Elder, Jacobite Patriarch of Antioch writing in the latter half of the twelfth century could approve the decisions of his co-religionists and see the finger of God in the Arab conquests even after the Eastern Churches had experience of five centuries of Muslim rule. After recounting the persecutions of Heraclius he writes: This is why the God of vengeance, who alone is all-powerful and changes the empires of mortals, beholding the wickedness of the Romans, who throughout their dominions cruelly plundered our churches, our monasteries, condemned us without pity—brought from the religions of south, the sons of Ismail (Arab Muslims) to deliver us through them

from the oppression of the Romans. When the cities submitted to Arabs, they assigned to each denomination of Christians which they found it to be in possession of the forceful grasper. It was no slight advantage to be delivered from the cruelty of the Romans and their wickedness, their wrath and cruel zeal against us and to find ourselves at peace.” (vide Michael, Vol. II, page 412). When the Muslim army reached the valley of Jordan and Abu Obaidah pitched his tent at Fihl, the Christian inhabitants of the country wrote to the Arabs: “O Muslims, we prefer you to the Byzantines, though they are of our faith, because you keep faith with us, are more merciful to us, and refrain from doing us injustice and your rule over us is better than theirs, because they robbed us of our goods and homes.” (vide Azdi, page 474).

The people of Emesia closed the gates of their city against the army of Heraclius and told the Muslims that they preferred their Government and justice to the injustice and oppression of Greeks, their own coreligionists (vide Baladhuri, Page 137). It is a historical fact that in the provinces of the Byzantine Empire conquered by the Muslims, the Christians of all sects enjoyed perfect toleration which they never enjoyed elsewhere.

The extent and magnitude and largeness of this Islamic toleration, so striking in the annals of the Moslems may be judged well from the terms of liberty-charter granted to the non-Muslim citizens of the conquered cities as the one which Caliph Omar granted to the Patriarch of the City of Jerusalem. It was granted when the city was surrendered by the Caliph. The Charter runs as follows:—

“In the name of Allah the Beneficent, the Merciful : This is security which Omar, the servant of Allah, Commander of the Faithful, grants to the people of Arabia. He grants to all, whether sick or sound, security for their lives, their possessions, their churches, their crosses and for all that concern their religions. Their churches shall not be turned into dwelling-places nor destroyed, neither shall they nor their appurtenances be in any way diminished, nor the crosses of the inhabitants nor a right of their possession nor any constraint be put on them in the matter of their faith nor shall any one of them be harmed.” (Vide Tabari, page 2405).

The great Prophet (ﷺ) of Islam showed, during his life-time, the noblest examples of tolerance and magnanimity. When the Holy Prophet (ﷺ) entered Mecca, his birthplace, and home of his early years which he had to leave forced by persecution, inhuman oppression and threat to life and when the whole of Arabia lay prostrate at his feet and the city of Mecca, the stronghold of his opposition, was entirely at his mercy, did he (ﷺ) then show a spirit of revenge? Could he not if he so willed have cut off the heads of every one there—those implacable enemies of his who gave him no quarter, who held him up to ridicule, who forced him to leave his home to seek shelter elsewhere, who persecuted him with rancour and bitterness which was at once cruel, fierce, and heart-rending? But personal elements never entered into his actions. He rejected every token of personal homage and declined all vestiges of despotism. When the haughty chief of the Koraisite appeared before

him he asked,—

“What can you expect from me ? “Mercy, generous brother”—was the reply. “Be it so, you are free,” exclaimed the Prophet of Allah. Living under the security of life and property and unique toleration of religious thought, the Christian community enjoyed prosperity in the early days of Caliphate. Amir Muawiyah (661 to 680) employed them very largely in his service. The Christians frequently held high posts, as for example, in the reign of Al-Mutazid (892-902), a Christian named Umar bin Yosuf was the Governor of Anbar. Caliph Al-Mutawakkil entrusted the administration of the army to a Christian named Israel. In the reign of Muktar, a Christian was in charge of war office. Nasr bin Harun, a Christian, was the Prime Minister of Caliph Adud-al-Dawala (949 to 982) who reigned in Southern Persia. Had the Caliphs chosen any other course of action, they might have swept away Christianity as early as Ferdinand and Isabella drove Islam out of Spain or Louis the XIV made Protestantism penal in France or the Jews were kept out of England for 350 years. The very survival of Christianity in Asia to the present day is a strong proof of the generosity and too tolerant attitude of the Moslem governments towards non-Muslims.” (vide Finlay Vol. V, pages 29 and 30.)

The truth is that there can be no two opinions about the grand and magnificent spirit of toleration and large-heartedness shown by Muslim rulers and the Muslims throughout the world, and this toleration stands in sharp contrast against the intolerance and bigotry always practiced by the Christian nations. In Morgan, Vol.

II at pages 297-298, wailing of a Spanish Muslim who was expelled from Spain for his religion has been graphically narrated in which the great son of Islam has compared the tolerant spirit of Islam with the narrow bigotry and spirit of extreme intolerance of Christian kings of Spain in these words:

“Did our victorious Muslim ancestors ever once attempt to extirpate Christianity out of Spain when it was in their power? Did not they suffer your fore-fathers to enjoy the free use of their rites and religion at the same time when they were under Muslim rule in Spain? Is it not an absolute injunction of our holy Prophet (ﷺ) that whatever nation is conquered by the Muslims should be permitted to preserve their own pristine persuasion?

“If there have been some examples of forced conversions, they are so rare and scarce to deserve mentioning and only attempted by men who had not the fear of Allah and the Prophet (ﷺ) before their eyes and who, in so doing, have acted directly and diametrically contrary to the holy precepts and ordinances of Islam, which cannot with sacrilege be violated by anyone who would be held worthy of the honourable epithet of Muslim. You can never produce among us any blood-thirsty formal tribunal on account of different persuasions in points of faith that in any way approaches your execrable Inquisition. Our arms, it is true, are ever open to receive all who are voluntarily disposed to embrace our religion, but we are not allowed by the sacred Qur’an to tyrannies over consciences. Our proselytes have all possible encouragement and rights and as soon as professed Allah’s unity and His

Apostle's mission they become one of us without any reserve and distinction to taking wife our daughters and being employed in posts of trust, honour and profit."

I have reproduced above the feelings of a Muslim Moor who was driven out from Spain, his ancestral home in 1610 by the Christian king of Spain because he was suspected of practicing Muslim religious rites in secret, to show the very tolerant teaching of its practice in actual life by every Muslim and also to demonstrate how every Muslim of that time was inspired by the teaching of Qur'an and was tolerant to non-Muslims. Alas! this very tolerant spirit of Islam was made the cause of Muslims' final expulsion from Spain. The Arch-Bishop of Valencia, while recommending in 1602 C.E. the expulsion of the Muslims from Spain to the Spanish King Philip III, gave the ground of expulsion as follows: "That they (the Spanish Muslims) commanded nothing so much as that of liberty of conscience in all matters of religion, which the Turks and all Muslims suffer their subjects to enjoy" (vide Lae Morescoe, page 259). It is an irony of fate that the Christian Arch-Bishop of the seventh-century Europe considered the wonderful spirit of Islamic toleration and liberalism, free enjoyment of religious rites, as apostacy and treason and recommended the expulsion of the Muslims from Spain on these very grounds.

The world-renowned Sultan Muhammad the Second who conquered Constantinople was a very tolerant and enlightened Sultan. After the conquest of the city of Istanbul, he, though a pious

Muslim, declared himself as protector of the Greek Church and strictly prohibited the persecution of Christians for their religion. He granted a charter of liberty to the new Patriarch which secured to him, to his successors and the Bishop the enjoyment of all religious freedom, privileges, and exemption from payment of taxes. The religious toleration granted to the Greek Church and the protection of life and property of the Christians led the Christians under the Sultan's rule to prefer Muslim rule to that of any Christian power. It was to Turkey that the persecuted Spanish Jews fled for refuge and shelter in large numbers at the end of the fifteenth century. It was this wonderful and very liberal tolerance of Islam which led Macaris, the Patriarch of Antioch in the seventeenth century, after bitterly causing the atrocities of the Catholic Poles in Russia's orthodox Eastern Church to pray as follows: "God, perpetuate the Empire of the Turks forever and ever. For they take their impost and enter into no account of religion of their subjects whether they be Jews, Christians or Samaritans whereas these accursed Poles were not content with taxes and tithes from Christian brethren but oppress them for their religious creed" (vide Macrius, Vol.1, page 183).

The Muslim rulers not only followed Islamic toleration in true spirit but also put down any act of intolerance on the part of any Muslim with iron hand. In the reign of Caliph Al-Mu'tasim (833 to 842 C.E.) an Imam and Muadhhdhin destroyed a fire temple and built a mosque in its place. When a complaint was made to the Caliph he ordered the Imam and the Muadhhdhin to be flogged for destruction

of the fire temple (vide Chwolsohn, Vol I, page 287).

History records that even the most enthusiastic Muslim ruler who was very anxious in the propagation of the true faith of Islam and was a great champion for spreading the faith of Islam in Central Asia, in spite of his great love and zeal for his own religion-Islam, was true and faithful to the true Islamic principle of toleration and liberalism. One of the unique historic documents on Muslim toleration is the Charter of Uzbe Khan granted to the Metropolitan Peter in 1313 C.E. This historic charter runs as follows: "By the Will and Power, the Greatness and Mercy of the Most High Allah, Uzbek to all our princes, great and small 'Let no man insult the Metropolitan Church of which Peter is the Head or his servants or his Churchmen; let no man seize their property, goods or people, let no man meddle with the affairs of the Metropolitan Church since they are divine. Whoever shall meddle therein and transgress our edicts will be guilty before Allah and feel

His wrath and be punished to death by us" (vide Karamzin, Vol. I, pages 391-394).

The Holy Qur'an commands the highest pitch of tolerance. It commands – "And if any one of the idolaters seek thy protection (O Muhammad!) then protect him so that he may hear the words of Allah and afterwards convey him to his place of safety." (vide Qur'an; ix. 6). In this verse the Qur'an enjoins the Muslims the highest form of tolerance in the shape of protection to those who do not believe even in Allah. Thus Islam represents a revolution against racial and religious intolerance and stresses the ethnological unity and equality of all races—thus putting an end to the colour, race, and creed bars. It ordains one immovable standard of virtue and excellence having nothing to do with the colour of the skin, birthplace, family or genealogy. Fear of Allah, good deeds and selfless work for fellowmen has been laid down in Islam as the criterion of excellence of man on earth and in the heaven hereafter.

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(Continued from page #. 2)

*Even a bird's emotional distress should be treated seriously. One of Prophet Muhammad's (ﷺ) companions narrates, "We were on a journey and during the Prophet's absence, we saw a bird with its two chicks; we took them. The mother*

*bird was circling above us in the air, beating its wings in grief. When Prophet Muhammad (ﷺ) returned he said, "Who has hurt the feelings of this bird by taking its chicks? Return them to her." [Sahee Muslim] **Arif Mateen Ansari***

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(Continued from page #. 6)

if it pleases God, also achieve spiritual illumination and union with God, even as did Abu Bakr, Omar, Osman, Ali, Hasan, Husain, Junaid, Shibli, Attar, Abdul Oader Jilani, Jalaluddin Rumi, Moinuddin Ajmeri,

Abul Hasan Shazli, Bahauddin Naqshband, Mohiyddin ibn al-Arabi, Imam Al-Ghazzali, Sheikh Ahmed of Sirhind, Lady Fatima, Lady Rabia, and a great many others.



# Hazrat Abu Bakr As-Siddiq (RDA)

Professor Ahmad Ibrahim

Hazrat Abu Bakr As-Siddiq, (RDA) the first caliph of Islam, was born two years and some months after the birth of Muhammad (ﷺ). His birthplace was Makkah 'and he was the possessor of great wealth in his tribe, and a man of perfect generosity, courtesy and beneficence among them. He was one of the chiefs of the Quraish and one of their counselors and beloved among them and the wisest in the direction of their affairs.

He was given the task of settling the amount of blood-money and fines. Even before he became a Muslim, Hazrat Abu Bakr (RDA) was the most abstinent of men and we are told that he forbore from wine even in the time of ignorance.

He was among the earliest to believe in the Prophet (ﷺ) and according to the traditions he was the first to join the true faith. Ibn Ishak records that the Prophet (ﷺ) said I never called anyone to the true faith but there arose in him an aversion to it and an irresolution and deliberation, except Hazrat Abu Bakr (RDA) who delayed not from it when I spoke to him, and he did not hesitate therein. Al Bayhaki says, "and this was because he had been accustomed to hold the proofs of the prophetic mission of the Prophet, (ﷺ) and to hear traditions before his call, and when the Prophet (ﷺ) summoned him, then verily thought and deliberation had passed by for him and he at once embraced Islam".

Hazrat Abu Bakr (RDA) accompanied the Prophet (ﷺ) from the time he embraced Islam to the death of the Prophet (ﷺ) and never separated himself from him either

in journeying or residence at home, except when he had permission to depart on account of pilgrimage or war; and he was present with him in all his expeditions, and accompanied him in his migration and forsook his family and children with cheerfulness for the sake of God and his Prophet (ﷺ) He was the Companion of the Prophet (ﷺ) in the cave of Thaur, where they concealed themselves for three nights with the enemy prowling around in great numbers in search of them. On that occasion Hazrat Abu Bakr (RDA) said to the Prophet (ﷺ) "We are but two" and the Prophet (ﷺ) replied – "Nay, for God is with us". The incident is referred to in the Holy Qur'an thus "If you help not your leader, it is no matter; for Allah did indeed help him when the unbelievers drove him out, he had no more than one companion; they two were in the cave and he said to his companion "Have no fear; for God is with us" then Allah sent down His peace upon him and strengthened him with forces which you saw not and humbled to the depths the words of the unbelievers"\_(IX:40).

Hazrat Abu Bakr (RDA) was one of the bravest of the companions of the Prophet (ﷺ) in the defence of the Prophet (ﷺ) and the true faith. Al Bazza records that Ali (RDA) said "On the day of Badr we made for the Prophet (ﷺ) a shelter from the sun and we said "Who shall remain with the Prophet (ﷺ) lest any of the idolators fall upon him?"; then none of us approached except Hazrat Abu Bakr (RDA) who brandished a sword over the

head of the Prophet (ﷺ); no one attacked him but he attacked him likewise and he is therefore the bravest of men". It is recorded that Ali (RDA) also said "I saw the Prophet (ﷺ) assaulted by the Quraish, and one threatened him and another shook him violently and they said "Thou art he who make of gods, one God" and not one of us approached except Hazrat Abu Bakr (RDA) who struck one and threatened another and pushed-aside another and said "Woe unto you! will you slay one who says "My God is Allah". We are told from Ayesha, (RDA) that in the early days of Islam "when the Prophet (ﷺ) gathered the companions together there were thirty eight persons. Hazrat Abu Bakr (RDA) then entreated the Prophet (ﷺ) to declare himself openly but he said "O Abu Bakr we are only a few"; but Hazrat Abu Bakr (RDA) did not desist from importuning the Prophet, (ﷺ) until he declared himself. The Muslims were scattered round about the mosque each among his kindred when Hazrat Abu Bakr (RDA) arose before the people preaching and he was the first who summoned the people to Allah and to his Prophet (ﷺ); then the idolators fell upon him and upon the Muslims and beat them with heavy blows about the mosque".

No sacrifice was too great in the eyes of Hazrat Abu Bakr (RDA) for the sake of Islam. We are told that out of his considerable fortune, estimated at 40,000 dirhams, when he embraced Islam, he brought only five thousand, when he went to Medina and all of these he spent upon the manumission of slaves and in aid of Islam. According to a report from Ayesha, (RDA) he gave freedom to seven slaves all of whom had suffered persecution for

the sake of Allah. It is recorded in the traditions of Abu Daud and Tirmidhi that Umar ibn Al-Khattab (RDA) said "The Messenger of Allah commanded us to give alms and I said to myself today I will surpass Abu Bakr (RDA) if I am to surpass him on any day and I brought half of my property". Then the Prophet (ﷺ) said "What have you kept for your family?" I replied "The like unto that;" and Abu Bakr (RDA) came with all the property that he had and the Prophet (ﷺ) said "O Abu Bakr (RDA)! what have you kept for your family?" He replied "I have reserved for them Allah and His Prophet" (ﷺ); then I said "I shall never surpass him In anything". It is recorded that the Prophet (ﷺ) himself said "I have never been under obligation to anyone but I have requited him, save Abu Bakr (RDA), and verily he has put obligations upon me, which Allah will requite unto him on the day of resurrection and the wealth of none has availed me, as has availed me the wealth of Abu Bakr (RDA)".

The true sanctity of the life and property of Abu Bakr (RDA) lay in his conviction and belief that they belonged to the Holy Prophet (ﷺ) and not to him. When the Prophet (ﷺ) said, "Certainly, never did the fortune of any person benefit me as much as that of Abu Bakr (RDA)". Abu Bakr (RDA) said with tears in his eyes "O Prophet! (ﷺ) do my property and my life not belong to you?"

Especially characteristic of Abu Bakr (RDA) was his steadfast, unshakable faith in the Prophet (ﷺ) which gained him the name of "As-Siddiq". It is recorded that on the morning of the Isra and Meraj of the Prophet (ﷺ) the idolators went to Abu

Bakr (RDA) and said "What do you think of your companion, who pretends that he was borne by night to Jerusalem?" He replied "and did he say that?" They answered "yes"; then he said "Verily he has spoken the truth, and indeed I would testify to him in more than that, even to the announcement of his journey to Heaven, going in the morning and returning in the evening". Ibn Ishak records that it was on this occasion that he first became known as "As-Siddiq".

Ibn Kathir says that Abu Bakr (RDA) was the best read, that is the most learned of the companions (RDA) in the Holy Qur'an, in as much as the Prophet (ﷺ) gave him precedence on the companions (RDA), as Imam in public prayers by his words "the most learned of the people in the Holy Qur'an shall be their Imam".

He was one of the companions (RDA) of the Prophet (ﷺ) who knew the Holy Qur'an by heart. He was skilled in the traditionary law, so that when the companions (RDA) referred to him on several occasions he came out before them, with a relation of the sayings of the Prophet (ﷺ) which he recollected and brought forward when there was necessity for it, and which they knew not; and how could it be otherwise for he was constantly in the society of the Prophet (ﷺ) from the beginning of his mission till his death.

He was one of the most acute minded of the companions (RDA) and the most learned of them.

He was skilled in the genealogy of the Arabs, more especially of the Quraish and in the science of the interpretation of dreams.

He was also learned in the knowledge of God and one of the most God-fearing of men. Among the proofs which point to his being the wisest of the companions (RDA), is the tradition on the truce of Hudaibiyah when Omar (RDA) enquired of the Prophet (ﷺ) regarding the truce and said "why should we accept dishonor in our religion?" and the Prophet (ﷺ) answered him: then Omar (RDA) went to Abu Bakr (RDA) and enquired of him regarding that which he had asked of the Prophet (ﷺ) and Abu Bakr (RDA) answered him with the same answer as the Prophet's exactly.

Hazrat Abu Bakr (RDA) was of a gentle character. During the reading of the Qur'an he shed tears and, as is related by Ayesha, (RDA) when he received the news that he might accompany the Prophet (ﷺ) in his migration, he wept with joy. He was wise and sagacious and was able to understand the underlying significance of the Prophet (ﷺ) utterances and teachings.

We are told in the traditions that just before his last illness the Prophet (ﷺ) addressed the people and said "Allah the Holy and Most High, has given to one of his servants a choice between the world and the things which are His and that servant has chosen that which is with the Lord, God". on hearing these words, Abu Bakr (RDA) wept and said: "my ancestry male and female be your ransom". We wondered at his weeping because the Prophet (ﷺ) had spoken regarding a servant that had been given the choice, but it was the Prophet (ﷺ) himself who had been left to choose and Abu Bakr (RDA) was wiser than we were. Then the

Prophet (ﷺ) said “Abu Bakr (RDA) has been the most generous of men towards me, in his companionship and worldly goods, and were I to choose a friend besides my God, I would unreservedly choose Abu Bakr (RDA) but the brotherhood of Islam and its affection are sufficient for me.”

When Abu Bakr (RDA) heard the news of the death of the Prophet (ﷺ) he went to the Prophet’s (ﷺ) house and removing sheet which covered the face of the Holy Prophet (ﷺ) he kissed the forehead and with tears pouring down his cheeks he uttered these words “May the lives of my father and mother be sacrificed to you! Sacred was your life and sacred is your death! You have tasted of the death that has been desired by Allah for you! And now you will never die”, After finishing these words he covered the face of the Prophet (ﷺ) and came out.

At the mosque he found Umar (RDA) addressing the people thus: “The hypocrites say that the Prophet (ﷺ) has died. I swear by Allah he has not died, but has gone to Allah like Moses who had returned after an absence of 40 days in spite of the fact that the people said he was dead. In the same way our Prophet

(ﷺ) will return and cut the hands and feet of those who say that he has died”... When Abu Bakr (RDA) heard Umar (RDA) talking like this he stopped him and said “Keep silence and have control on yourself”. But as Umar (RDA) did not comply, Abu Bakr (RDA) turned to the people and addressed them thus: “O people! verily whosoever worships Muhammad (ﷺ) behold! Muhammad (ﷺ) is indeed dead. But whosoever worships Allah, behold! Allah is alive and will never die.” Then he recited the verse from the Holy Qur’an “And Muhammad (ﷺ) is no more than a Prophet; the Prophets have already passed away before him; if he dies or is killed, will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least; and Allah will reward the grateful”. The recitation of this verse startled the people, for they recollected this verse and it is recorded that Umar (RDA) stated when he heard that verse his feet began to shake and he could not remain standing on the ground but fell down, and that he was fully convinced that the Prophet (ﷺ) had died”.

(Courtesy: The Muslim Reader)



اگر ہم مغرب کی فکری غلامی اور تہذیبی تقلید سے آزاد ہونا چاہتے ہیں تو ہمیں اپنے نظام تعلیم و تربیت کو اس طرح مرتب کرنا پڑے گا کہ اس سے نئی نسل ایمان کے ہتھیار مسلح، وعدہ الہی پر یقین سے اس کا دل معمور اور عشق نبوی سے معمور ہو۔ جہاں حق کے ایسے داعی و مجاہد تیار ہوں جو مال و دولت، جادو و منصب کی حرص و طمع سے بالکل دور ہوں۔ اس طرح ہمارے تعلیمی نظام کا اصل مقصد مکمل ہوگا اور ایسی نسل تیار ہوگی جو نہ صرف عالم اسلام بلکہ پوری عالم انسانیت کی ضرورتوں اور تقاضوں کی تکمیل کا فریضہ انجام دے گی۔

کر امن و سکون کے ساحل سے ہم کنار کیا ہے۔ یہ صرف ایمان و یقین، وعدہ الہی و نصرت خداوندی پر یقین اور رسول اللہ ﷺ سے عشق و محبت کی کرشمہ سازی تھی، آج ہمیں وہ ایمان حاصل کرنے کیلئے کہیں دور جانے کی ضرورت نہیں ہے، بلکہ ضرورت اس کی ہے کہ ہم اپنے تعلیمی و تربیتی نظام میں مغرب کا ”قلادہ“ اپنی گردن سے اتار کر پھینک دیں۔ اور ہمیں اپنے اس تصور کا اعتراف کرنا پڑے گا کہ ہم نے وسائل و غایات، ذرائع و مقاصد نیز طبعی و اجتماعی علوم میں تفریق کئے بغیر مغرب کی غلامی کا طوق اپنے گلے میں ڈال لیا۔

## Al-Fath Al-Rabbani

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## عقیدہ توحید کی کارفرمائی

عقیدہ توحید ہی وہ حدِ فاضل ہے جو مسلمانوں کو دنیا کی دیگر اقوام سے اس طرح جدا کر دیتی ہے کہ دونوں معاشرت و معیشت، طرز زندگی، اغراض و مقاصد، افکار و نظریات میں زمین و آسمان کا فرق نظر آتا ہے۔ کیوں کہ مسلمان کا مقصد اور اس کا فرض منصبی ہی یہ ہے کہ وہ انسانوں کو انسانوں کی غلامی سے نکال کر خدائے واحد کی عبادت و پرستش اور دنیا کی تنگی سے اس کی وسعت اور مذاہب و ادیان کے ظلم و جور سے نکال کر اسلام کے عدل و انصاف میں داخل کرے اور خودکشی پر آمادہ انسانیت کا ہاتھ پکڑ کر مادیت و شہوانیت کے دلدل سے نکال کر اطاعت رب کے راستے پر ڈال دے کہ رحمتِ الہی خود انہیں اپنی آغوش میں لے لے اور ان کے اندر موجود حقیر و مادی لذتوں کو نکال کر عشقِ الہی کا شعلہ اس طرح بھڑکا دیا جائے اور ایمانی حلاوت و چاشنی سے اس طرح آشنا کر دیا جائے کہ راحت و آرام، عیش و عشرت کے سارے اسباب ہونے کے باوجود چین و سکون سے محرومی کا اصل راز انشاں ہو جائے۔

اس عقیدے کا تقاضا یہ ہے کہ افکار و نظریات، نصاب درس و نظام تعلیم میں ہا مقصد و سود مند تبدیلی، اسلامی اصول کے نفاذ کیلئے نہایت ٹھوس اور جرات مندانہ اقدام کیا جائے تاکہ اس نظام کے تحت ایک طرف نو نہالانِ اسلام، اسلامی اصول و اقدار کی عظمت و محبت سے سرشار ہوں تو دوسری طرف ان کے دلوں میں مادی فلسفوں، نسلی بنیادوں پر کمزوروں پر جبر و تشدد، لذت پرستی سے نفرت، ساتھ ہی فاجرانہ و فاسقانہ دعویٰ کی گندگی اور اس میں

مضر انسانی عظمت کی پامالی سے گھن آنے لگے، اب اگر کوئی فریب خوردہ یہ محسوس کرے کہ یہ رجعت پسندانہ دعوت ہے تو اس تہذیب کے پرستاروں کا حال زار دیکھ لے، عوام نہیں بلکہ وہاں کے مفکرین و محققین کی نظر کی کیا قیمت رکھتی ہے اسے پڑھ لے۔ اب جو بھی مغرب کی اس ڈوبی اور شکستہ کشتی پر سوار ہوگا۔ وہ ڈوب کر رہے گا لہذا ہم اپنے افکار و نظریات اور نظام تعلیم و تربیت میں مغرب کی اندھی تقلید سے آزاد ہو کر خود اسلامی تعلیمات کی روشنی میں اپنے پروگراموں اور منصوبوں کو مرتب کریں۔ ایمان ہی ہماری اساس اور بنیادی سرچشمہ طاقت و قوت ہے جس کی بدولت اللہ نے "کنتم خیر امة اخرجت للناس" کی نوید سنائی اور ہر وہ نظام تعلیم و تربیت جو غیر اسلامی بنیادوں پر قائم ہوگا وہ نہ کبھی سے محفوظ ہو سکتا ہے اور نہ حوادث و واقعات کے مقابلے کی تاب لاسکتا ہے۔

ایمان ہی مغرب سے مقابلے کی کلید ہے

اگر ہم اس خام خیالی میں مبتلا ہیں کہ مغرب سے مقابلہ کرنا اس کی تعلیم اور اس کے افکار و نظریات سے آراستہ ہوئے بغیر ناممکن ہے تو یہ محض فریب نفس و شیطان کے سوا کچھ نہیں ہے، بلکہ ایمان ہی مغرب سے مقابلے کی شاہ کلید ہے، ایمان ہی وہ زبردست ہتھیار ہے جس سے ہم نہ صرف زمانے کا رخ بدل سکتے ہیں بلکہ اس کی قیادت خائن و گناہگار ہاتھوں سے چھین کر ایسے معصوم و پاک باز ہاتھوں کے حوالے کر سکتے ہیں جس نے سخت ترین حالات اور تاریخ کے بدترین موڑ پر اس کی قیادت کی اور کشتی انسانیت کو سخت طوفانی موجوں کے تپھیروں سے نکال



# نئی نسل کو انقلابی ایمان کی ضرورت!

”ہمارا سب سے اولین فریضہ یہ ہے کہ ہم نئی نسل کی تربیت اس انداز سے کریں کہ ان کا سینہ عقیدہ توحید سے معمور، ان کا قلب نور ایمان سے منور، وہ عشق و محبت سے سرشار اور اپنے دین پر فخر سے بھرپور ہو۔“

مولانا سید محمد الحسنی

و نظریات پر جدید نسل کی تربیت اور ان کی خوابیدہ و پراسرار صلاحیتوں سے پورا فائدہ اٹھانا ایسا اہم اور نازک کام ہے جس کا پورا اہتمام و انتظام اور اس کو سب سے مقدم رکھنا ہمارا سب سے اہم فریضہ اور عظیم ذمہ داری ہے، قیامت کے دن اللہ کے سامنے اس کے بارے میں ہم سے سوال ہوگا۔

نظام تعلیم میں از سر نو غور و فکر کی ضرورت

اس سلسلے میں ہمارا سب سے اولین فریضہ یہ ہے کہ ہم نئی نسل کی تربیت اس انداز سے کریں کہ ان کا سینہ عقیدہ توحید سے معمور ان کا قلب ایمان سے منور، وہ عشق سے سرشار اور اپنے دین پر فخر سے بھرپور ہو۔ اور تعلیم کے ہر مرحلے میں (ابتدائی تعلیم سے لے کر مرحلہ تکمیل تک) یہی عنصر غالب رہے۔ چنانچہ نظام تعلیم میں معمولی تبدیلی یا صرف چند نظریاتی اسباق اور ہفتے یا مہینے میں صرف ایک مرتبہ کسی لیکچر سے کوئی خاطر خواہ فائدہ حاصل نہیں ہو سکتا ہے، بلکہ ضرورت اس بات کی ہے کہ ہم تعلیمی اور تربیتی نصاب میں نظر ثانی کر کے اس کو اس انداز سے مرتب کریں کہ اس میں یہ دینی عنصر نہ صرف غالب بلکہ تمام پہلوؤں اور شعبوں میں پوری طرح سرایت کئے ہوئے ہو، کیوں کہ ایمان کوئی مختصر اور صرف سادہ سا جملہ نہیں ہے بلکہ وہ مسلمان کا مقصد زندگی ہے۔

جدید نسل کے خیالات و نظریات کی ایک جھلک  
نئی نسل کہتی ہے کہ دین مذہب صرف فرسودہ خیالات کا مجموعہ اور ایک ایسا نظام زندگی ہے جو عصر حاضر کے تقاضوں کی تکمیل سے عاجز و بے بس بلکہ ناقابل عمل ہے، یہ تو ایک انفرادی مذہب ہے جس کا تہذیب و تمدن اور سوشل زندگی سے کوئی ربط ہے اور نہ ان معاملات میں اس کو مداخلت کا کوئی حق اور جواز ہے وہ تو اس دور عروج و ترقی میں بھی تہذیب و تمدن علم و فن، آرٹ و سائنس کا دشمن اور قدیم طرز زندگی کا داعی ہے۔

جدید نسل کی تربیت سے چشم پوشی ایک جرم عظیم  
اس قسم کے انکار و نظریات جدید تعلیم یافتہ نسل کا محور اور فکر و نظر بن چکے ہیں لیکن اس میں سرسرخ خطا و قصور ہمارا ہے کہ ہم نے اپنے فریضے کی انجام دہی میں کوتاہی کی نہ ہم نے اس کے ذہن و دماغ کو اسلامی سانچے میں ڈھالنے کی کوئی کوشش کی اور نہ ان کے دلوں میں ایمان و یقین اور دین و مذہب کی محبت و عظمت اور اس کی عقیدت کو پیوست کرنے کا کوئی معقول انتظام کیا، بلکہ ہم نے تو انہیں ایسا بے بس و لاچار بنا کر چھوڑا کہ وہ ہر طرف سے خطرات کا شکار اور دشمنان اسلام کے لقمہ تر بن گئے۔ اسلامی انکار