

The Qur'an as the Only Authentic Revealed Book in the World

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Absolute authenticity in respect of the purity of its text forms the Holy Qur'an's distinctive claim—a claim in which it stands unique among all the sacred books of the world: those based on the concept of Divine Revelation and others that are not. Among the former, the Jewish and Christian scriptures stand out most prominently.

As to the Jewish sacred books, from where Christianity derives its base, the reformed Judaism of today has forsaken completely the age-old claim, which is the very foundation of the Jewish faith, namely, the claim relating to their status as divinely revealed books, as also their authenticity as records of the teachings of Jewish Prophets. According to the Jewish Encyclopaedia, the emphasis on divine origin has given way to the admission of “the human origin of the Holy Scriptures,” with all their holiness and infallibility shattered, so much so that “the ancient view of a literal dictation by God must be surrendered.” Also, “the prophet and the sacred writer were under the influence of the Divine Spirit while revealing by word or pen...(but) the human element in them was not extinguished, and consequently, in regard to their statements, their knowledge, and the form of their communication, they could only have acted as children of their age” (vol. vi, pp. 608-609).

This ugly situation has emerged for Judaism basically because the Message of God preached and taught by the Jewish

Prophets (God bless them all!) was lost, in respect of its original purity, by the Jewish people long ago under the strains and stresses of historical circumstances. What remained was an adulterated and corrupted form of religious teaching and incorrect history, and on that Judaism has been fed ever since. As a result, we find today Jewish scholarship between the devil and the deep sea in respect of the authenticity of the Jewish religion. While “the ancients regarded the whole mass of the national religious writings as equally holy,” the moderns have denied completely God's authorship of any Jewish sacred book. “That the real authority of the Bible is intrinsic rather than prescriptive”, says Joseph (Judaism as Creed and Life), “becomes clear as soon as we think of the circumstances in which the Scriptural canon was formed. The decision by which certain books were included in the Bible and others excluded, was a purely human decision. The great teachers sat in judgment upon the claims of various works, and decided upon those claims by the light of reason – in other words, by the internal merits of the works themselves. Nor was the decision always easy. The fate of some books, like Ecclesiastes, and Canticles, and Esther, was, we learn trembling in the balance even as late as the third century of the present era....The Bible, being the work of godly men, necessarily contains both a Divine and a human element. But since everything human is imperfect, we must not expect to find an absolutely perfect

representation of Divine truth even in God's Book..... Some of the Biblical stories are clearly legends...The Pentateuch is the work not of one hand but of many hands. ...Similar views prevail among scholars with regards to other books of the Bible" (pp 18, 20, 22, 23, 24). Modern scholarship, which has given birth to reformed Judaism, supports the above views of Joseph unanimously. For instance: with respect to the infallibility of the Jewish scripture and its authenticity as the Word of God, Valentine's One Volume Jewish Encyclopaedia tells us: "Jewish tradition....does not hesitate to admit later elaboration and revision of certain books in the Bible....As an unimpeachable source of history and chronology the Bible is often disappointing, exhibiting statements and data which seem either vague or contradictory, or else fail to agree with what is known of contemporary oriental history and chronology." (pp. 93, 95).

As to the Christian version: "With the advance in the technique of textual criticism during the course of the last generation, with a more searching analysis of the matter of the text, and with the use of the comparative method in evaluating the tradition embodied in the narrative, it has become even more patently evident that orthodox opinion in regard to the authenticity of the Bible can't be maintained." One has only to go through the findings of the official representatives of Christianity, as recorded in the Encyclopaedia Biblica, to discover the impeachment of the authenticity of the Old and the New Testaments by the Christendom of today. In the words of one of the best Biblical apologists, who wrote

for the Encyclopaedia of Religion and Ethics (vol. vii, p. 263): "It is now a commonplace of Biblical learning that God has been at no pains to prevent errors of history and knowledge and defects in the text and its transmission from finding an entrance into the sacred pages of His Written Word" Rev. Bosworth Smith, who seems to be more frank, is more rational in his confession. Comparing the confirmed claim of the Qur'an to absolute authenticity with the baseless orthodox Christian claim concerning the Bible, he says: "The Bible in particular makes no such claim...The Bible is the work of a large number of poets, prophets, statesmen, and lawgivers, extending over a vast period of time, and incorporates with itself other and earlier, and often conflicting documents." (Mohammad and Mohammadanism, p.19).

It may be observed here in passing that it is not only the so-called 'revealed' religions but also the "unrevealed" ones that suffer from inauthenticity with regard to their sacred texts. Although our present discussion does not directly relate to unrevealed religions owing to their different basis, we may with advantage refer to one such major religion, namely, Buddhism, to reveal the situation on that side. To quote just, one authority: "The truth is that the oldest stratum of the existing scriptures (of Buddhism) can only be reached by uncertain inference and conjecture... I confess that I do not know what the 'original gospel' of Buddhism was....Buddhism is a body of traditions in which few names stand out; and in which fewer dates are precisely known. It is indeed most exasperating when we try to apply our current ideas of historical criticism."

To revert to the scriptures which claim to be revealed, the following verdict of an English scholar is final: "The truth of the message is intimately connected with the authenticity of the record, and a critical theory which assails the one assails the other"

With this verdict — and the principle on which it is based is incontrovertible — Judaism and Christianity, both are ruled out; while the absolute authenticity of the Qur'an proves the genuineness of its Message, and here the judgment emerges in all its grandeur that if Divine Revelation alone is the true and valid basis for Religion, then the Holy Qur'an alone gives us the true Religion – the Religion revealed by the Creator and Sovereign of the universe and man.

The Process of Preservation And Propagation

The arrangements instituted by the Holy Prophet (ﷺ) were perfect not only in respect of the communication of Qur'anic revelations but also concerning their preservation.

In this connection, it should be noted that although paper and parchment were not available in abundance, all important literary work was preserved through writing on parchment or on paper. The concept of writing on parchment or paper has been clearly projected in the Qur'an itself when it says: If We (i.e., God) had sent unto the (O Muhammad!) a book (or, a writing) on paper (or parchment), so that they could touch it with their hands...(vi:7).

Supplies of paper, and even of parchment, being very limited, the initial writing of the

revelations was very naturally executed by using other writing materials of those days, e.g., flat bones, chiseled stems of palm-leaves and wooden or stone tablets. But once this initial work had been executed, the writing of the revelations, in accordance with their arrangement dictated to, the Scribes by the Holy Prophet, on proper pieces of paper or parchment, which were seemingly in the form of the leaves of a book, was undertaken without fail. The evidence in this respect is explicit. For instance, al-Hakim has recorded the testimony of no less an authority than Zaid ibn Thabit, under the heading of "Compilation of the Qur'an during the time of God's Messenger", thus: He said: "We (the Scribes) used to compile the Qur'an from the (records of revelations made on) ruqa (i.e., pieces of paper or of parchment)," (Al-Mustadrak, vol. ii, p.611).

In this way grew up quite a good number of copies of the Holy Qur'an under the direct instruction and supervision of the Holy Prophet (ﷺ). Then, the copies compiled by the Scribes were handed over to other Companions, as we have already noted, so that they copied them out in order to possess their own copies for reading as well as memorization. The copies compiled by the Scribes as well-as the others continued to grow in content with the progress in revelation until they were declared to be complete by the Holy Prophet (ﷺ), who proclaimed in clear terms: "I am leaving in your midst a thing which (in terms of its importance) is such that you will never fall into error so long as you hold to it firmly; and it is the Book of God (i.e., the Qur'an-)", (Abu Da'ud: Sunan, vol. i,p. 264).

When we attend to the problem of the number of copies of the Qur'an that existed during the Holy Prophet's time and look into the statements contained in Bukhari's Sahih (vol. m, p. 143), Muslim's Sahih (vol. vii, p.243), (vol. ii, p. 252), Tahdhib at-Tahdhib (vol. vii, p. 243), Isti'ab vol. ii, p. 565) Usud al-Ghabah (vol. ii, p. 286), Ibn Sa'ad's Tabaqat (vol. ii, p. 112), etc., we become sure of the existence of at least fifteen copies. Then, when, we consider the number of the Scribes appointed by the Holy Prophet (ﷺ), the number of copies goes further up. Again; when we consider the total situation in the Muslim community of the Holy Prophet's (ﷺ) time with reference to widespread activity of recitation and memorization, we are compelled to consider the number of copies as still higher.

After the demise of the Holy Prophet (ﷺ), the number of copies multiplied by leaps and bounds under the compulsion of the law of demand and supply, so much so that before the commencement of the caliphate of Uthman, thousand, upon thousands of copies had come into existence. Ibn Hazm bears testimony to it thus: "When the Prophet passed away, Islam had already spread in the whole (Arabian) peninsula from the Red Sea to the (southern) coast of Yemen and from the Persian Gulf to Euphrates. There were innumerable townships and villages inside the peninsula where all the inhabitants had declared allegiance to Islam and had constructed the mosques. There was no town, village, or quarter, where the Qur'an was not recited at the mosques during prayers. Children and male and female adults, all, learnt it, and it was also copied out in writing. After

the Prophet's period, Abu Bakr (RDA) ruled as Caliph for 2 ½ years.....the recitation grew more and more. There was no town where the copies of the Qur'an were not available. After that, Omar (RDA) became the Caliph and conquered the length and breadth of Persia and the whole of Syria and Egypt. In those countries also there was no inhabited place where mosque were not built and new copies of the Qur'an were not made. The leaders of congregational prayers recited it, and the children all over the east and the west (of the Islamic empire) learnt it. This period lasted for ten years and some months. When Omar (RDA) died, at least one hundred-thousand copies of the Qur'an must have been in existence" (Kitab al-Fasl, vol. ii, p. 78).

Since then up to this day, the number of copies that have gone into circulation is beyond all possibility of counting. But the text of the Holy Qur'an has not suffered even the slightest deviation and variation. Truly had it been proclaimed by God at the time of its revelation: "We have, without doubt, sent down the Message (i.e., the Qur'an), and We are assuredly the guardian thereof," (xv:9).

It is necessary to observe here that the Qur'an was propagated by the Holy Prophet (ﷺ) not only in written form but also orally, he being not merely the deliverer of the Divine Message but also its Teacher par excellence (xii:-2); and the Muslims were asked by him not only to read the holy book but also to memorize it. In this way a double process of preserving the purity of the text of the Holy Qur'an came to exist, and a perfect system of teaching it originated with the Holy Prophet (ﷺ) himself.

Thus we find Bukhari reporting about Abdullah ibn Mas'ud that he said: "I learnt directly from the mouth of God's Messenger about 79 chapters." (Sahih, vol. ii, p. 141). The same Companion also reported, according to Muslim's Sahih (vol. I, p. 121), that: "God's Messenger asked me to recite the Qur'an before him. Thereupon I enquired: Should I recite to you while it has been revealed to you? He replied: 'I like to hear it recited by others'. So I recited the chapter al-Nisa?'

Thus were the Companions trained by the Holy Prophet (ﷺ) as licensed teachers of the Qur'an for the masses and they performed this function, under appointment from him, with utmost diligence. Just by way of examples: Miftah al-Sa'adah (vol. I, p. 349) reports: "Abu 'Aliyah said: I recited the Qur'an to Omar four times"; and, according to Dhahabi's Tabaqat al-Qurra' (p. 606): "When Abu Darda would finish his morning prayer, he would set his students in batches of ten. Once he counted them, and they were more than sixteen hundred."

The system of teaching that developed had the memorization of the Qur'an as its vital part, and a continuous chain of licensed and authorized teachers grew, and had continued to grow from generation to generation, not only to propagate the text of the Qur'an but also to preserve its purity, in which connection a whole science has developed; and the uniform oral as well as written transmission down the centuries through successive generations of Qur'anic teachers belonging to diverse races and countries, has crowned the Holy Qur'an with the merit of tawatur to a degree of glory where even the slightest possibility of

doubt in respect of the purity of its text is totally eliminated.

That is the only reason why even those hostile western scholars, for whom the highest virtue is to revile Islam on the flimsiest grounds, had to bow their heads in humility when confronted with the problem of the authenticity of the Qur'an and had to grudgingly admit the purity of its text — scholars, such as: Palmer (The Qur'an-English Translation; Introduction, p. LIX); Wherry (Commentary on the Kurarr, 1, p. 349); Snouck Hurgronje (Mohammedanism, p. 18); William Muir (Life of Mohammad, Introduction, p. xxm); Philip K. Hitti (History of the Arabs, p. 123); and Torrey (Jewish Foundation of Islam, p. 2). To quote just the last reference: "The Koran was his (i.e., Muhammad's) own creation; and it lies before us practically unchanged from the form which he himself gave it." Had the blinding fire of antagonism to Islam not burned in the heart of Torrey in the manner it did; he could have spoken at least in the tone of Bosworth Smith, who said: "In the Koran we have, beyond all reasonable doubt, the exact words of Mohammad without subtraction and without addition" (Mohammad and Mohammedanism, p. 22). And it is not only Bosworth Smith who says so, but many others. For instance, F.F. Arbuthnot has confessed that: "...complete text of the Koran...has remained the same, without any change or alteration by enthusiasts, translators, or interpolators, up to the present time. It is to be regretted that the same cannot be said of all the books of the Old and New Testaments."

(*The Construction of the Bible and the Koran*, p.5).

True Role of Masajid

Prof. Mohammad Rafi

The masjid as a place of congregation should provide regular opportunities for Muslims to acquire knowledge. It also should serve as a platform for constant interaction through which society as a whole can benefit. In the Masjid-i-Nabwi the Prophet (ﷺ) himself started a small school where he, with his companions, gave lectures on the Qur'an and general ethical principles. Consequently, in the later period we come to know about scholars in small villages. These schools were attached to masjids.

The deen of Islam is a unique way of life and a distinctive social order. All activities, private and public, are assumed to be organized within the framework of moral principles and values revealed in the Qur'an and manifested, in the life of the Prophet (ﷺ). This system of principles and values is uniform and universal. However, its efficacy very much depends on the efficiency of goal-oriented institutes. The masjid is one of the basic Islamic institutions that is assumed to play a major role in the promotion of truth, justice, knowledge and goodness in society.

A Platform:

The masjid as a place of congregation should provide regular opportunities for Muslims to acquire knowledge. It also should serve as platform for constant interaction through which society as a whole can benefit. In the Masjid-I-Nabwi the Prophet (ﷺ) himself started a small school where he, with his companions, gave lectures on the Qur'an and general ethical principles. Consequently, in the later period we come to know about scholars in small villages. These schools were attached to masjids. This was the case not only in Arabia and Iraq, but also in all other provinces that came under the banner of

Islam.

From its earliest days, Islam lent the masjid for higher education unlike our modern masjids where only rituals are allowed. In it there is shelter for the travelers, medicine for the sick, justice for the offended and learned discussions for the educated. Lectures were delivered on various topics. The audience formed a compact circle round the lecturer (Halqa). No respectable person was debarred. The lecturers prepared their lectures carefully as they had to face an array of intelligent questions and criticism.

Imam Ghazali lectured at Nizamiyah University for four years emphasizing the necessity of stimulating the normal consciousness of the students. The Madrasahs were really collegiate masjids spread over the entire Muslim world. The most famous were founded by Salahuddin and Nuruddin Ayyubi in Apollo, Hamah and Balabaak. During the Mamluk period, the number of such institutions multiplied. The curriculum included all branches of knowledge and the standard was very high. in Muslim Spain, Al-Hakam had established 27 free schools in the capital. He also set up the University of Cordoba in the masjid of Abdur Rehman III. It preceded both Al-Azhar of Cairo and Nizamiyah of Baghdad

and attracted a large number of students from all over the world. The Qur'an tells the Nabi 'As for those who divide their Deen and break up into sects, you have no part with them' (6.159).

The term masjid literally means a place where one prostrates. The Qur'an talks about masjids built on the foundations of piety (9, 108). Those who build such masjids establish Allah's laws and share his gifts with everyone. They strive for unity among Muslims and reject injustice and tyranny.

Sectarianism:

The Qur'an also refers to the other type of masjid that is built on the foundation of sectarianism and is built on the foundation of sectarianism and is used for exploitation. The Nabi (ﷺ) himself brought down such a masjid (Masjid-i-Zarrar). Such masjids give birth to other masajids build as a reaction and hence the hatred and animosity continues unabated. As Muslims we must remember that the masjid is a place where the injunctions of Allah are propagated and practiced. **The 'Kaaba' has been mentioned in this context (48:27) not as structure of concrete, but as a pivotal point of Allah's system.**

Today we are ignorant of the problems and sufferings of our neighbours because of lack of social interaction and careless attitude. The masjid is the only place in the neighbourhood or 'Mohalla' where people of the locality assemble in small numbers daily and in big numbers on Fridays. The 'Namazis' are in the habit of leaving the masjid as soon as possible after the rituals, little bothering to inquire about each other's welfare which is a basic Islamic value. When the people deliberately keep

themselves ignorant of social problems, how can they strive to solve them, or at least be a part of the system, which would resolve these problems.

A Golden Opportunity:

There are two important persons in each masjid. The Imam, who is chosen for moral excellence and knowledge of the Qur'an and leads the prayers and usually teaches Qur'an to the children of the locality, and the 'Muazzin' who calls the faithful to prayers. In this context the masjid can play a very important role. Islam has provided a golden opportunity to the Muslims to remain united, sort out their problems, extend the social bond of cooperation and brotherhood through masjids. We do not need community and welfare centers and homes for the destitute if the institution of masjid is properly utilized.

Religious obligations in other religions are fulfilled through ritualistic worship, which is totally detached from the practical aspects of life. However, in Islam, the masjid, as central institution, presents a unique platform for the establishment of the system of 'salah'. It is a kind of a central control room which assures that the 'Deen' of 'Islam' is practically and effectively implemented in society. The masjid is not a temple of worship. The system of 'Salah' delivers the Muslims from the age-old custom of confined rituals and self-created worship. All the Nabis brought this system. The misguided people and their vested interests led them to the wrong paths of ambitions and desires (19:58). Consequently they were divided into groups and sects totally disintegrating human relationships and values. The present position of the mosques in our

society represents the gradual decline of its true purpose.

The mosque can be the centre for helping the poor and needy. Such a use of the mosque would make the welfare centers redundant and enhance the importance of mosques in society. This was the practice in the early era of Islam and must now be revived. The wayfarers or travelers usually have to face many problems in a new city and environment. The administrators of mosques should see to it that their difficulties are removed and if need be, they should be provided accommodation in the mosque till such time they can make other arrangements.

Social Functions:

Marriages are still held in some mosques; but it is a dwindling practice. People would have to come out of the influence of wrong customs and traditions and make it a point to assemble in mosques for marriages. We do not consider social customs to have any

connection with Islam, we make such things dependent on our personal convenience and liking or on prevalent cultural standards or on the exigencies of the day. When marriages can be held in mosques why not other social functions; but then the mosques would have to be opened up to the people not simply as place of worship but as a centre of fulfilling and understanding the social needs.

The role of the mosque needs a thorough study and redefinition. It can definitely play an important role in the welfare of Islamic society. Perhaps a conference can bring out more depth about the true nature of mosques in a Islamic society today. The masjid can regain its rightful place in Muslim communities all over the world if Muslim scholars and Muslim masses work together to improve their functioning by freeing them from the undue influence of sectarian elements.

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Sunnah as a Source of Fiqh

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INTRODUCTION

Sunnah is the second source of Fiqh. The word conveys three different meanings: in language, in law (fiqh), and in jurisprudence (usul al-fiqh). In its original sense Sunnah is a behavioural concept. Literally it means a normative way of acting, conduct, practice, usage, rule, course, institution and behaviour. It denotes a way or manner of acting that has been instituted and pursued by people in the past and it has become the way or the manner that is being pursued by after them. This is the primary signification of this word.

I. THE CONCEPT OF SUNNAH

Sunnah, as a technical term, applies primarily to the way of life of the Prophet (ﷺ) in so far as it is an example for his followers. The word Sunnah both in its singular and plural forms has been used in the Qur'an a number of times and in these usages it generally refers to the behaviour characteristic of the previous communities. The following Qur'anic verses illustrate the point in question:

"Such has been Allah's way (Sunnah) with those who passed away aforetime and never wilt thou find any change in Allah's way." (33:62)

"They do not believe in it, although the way of life (Sunnah) of those of older times has already passed." (15:13)

"Many ways of life (Sunan) have passed away before your time; so travel in the earth and see what was the end of the

Minaret

deniers." (3:137)

The term Sunnah was used by Arabs even before the advent of the Prophet Muhammad (ﷺ) in the sense of model conduct.

The way of life – a meaning which the word Sunnah literally denotes – may be good or bad, as the following tradition signifies:

He who introduces a good practice, he will have its reward and the reward of him who acts upon it till the day of resurrection and he who introduces an evil practice, its burden will be upon him as well as the burden of the one who acts upon it till the day of resurrection. (Sahih Muslim)

In Fiqh, however, the word Sunnah conveys the meaning of recommendation and it is understandable that the word Sunnah stands for a way that is followed in religion.

The Sunnah means an act which has been practiced by the Prophet (ﷺ) regularly, though sometimes he neglected it without any excuse. It is also said that the term Sunnah when used in the context of acts of devotion signifies a supererogatory act (nafilah).

In Fiqh, Sunnah is also used as an antonym of Bid'ah (innovation in religion).

In the parlance of the jurists, the term Sunnah is applied to that which is not obligatory. It is also applied to that which is the opposite of Bid'ah (innovation) and hence goes the saying: "So and so belong to the people of Sunnah."

When it is said that “so and so is on the Sunnah” it means that he behaves in the manner the Prophet (ﷺ) behaved. When it is said that “so and so is on the Bid’ah, it means that he behaves in a way which is opposed to the behaviour of the Prophet (ﷺ). In both these cases the behaviour and the practice of the Prophet (ﷺ) is the point of reference. To follow the prescriptions of the Qur’an in the manner they were followed by the Prophet (ﷺ) is also called Sunnah although in the actual sense it is acting upon the injunction of the Qur’an. To act in a manner deviant from the Prophet’s (ﷺ) practice is Bid’ah.

Our concern with the literal and legal meanings of Sunnah, however, is of secondary importance in this study which is focused on the definition of Sunnah in jurisprudence (usul al-fiqh), i.e. Sunnah as a source of Fiqh.

II. SUNNAH AS A SOURCE OF FIQH

Technically speaking, Sunnah as one of the sources of Fiqh, is what issues forth from the Prophet (ﷺ) other than the Qur’an, whether it be his word, or his deed, or his tacit approval of an act, be it an act of omission or of commission. (Al-Taftazani).

The Sunnah, in the parlance of legal theorists, means the saying of the Prophet (ﷺ) other than the revelation, i.e. the Qur’an, though his command may be in writing; and his deeds, though it may be by allusion; and his tacit approval, and that which the Prophet (ﷺ) thought of doing but which he could not, for example he thought of penalizing those who did not attend congregational prayers in the mosque, but did not do so. (Ibn al-Najjar)

It may be pointed out that the term Sunnah also applies to the way, behavior and practice of the Companions, whether they refer to any text of the Qur’an, or tradition, or the opinion on which they were agreed. For instance, they compiled the Qur’an during the caliphate of Abu Bakr and Uthman (RDA), but they had no clear text in the Qur’an or the Sunnah for this. They did it on their own out of consideration for public interest. The application of the term Sunnah in its absolute sense to the practice of the Companions is supported by the following tradition:

“Adhere to my Sunnah (conduct or practice) and the Sunnah of the rightly-guided caliphs (successors) after me; stick doggedly to it.” (Abu Dawud, Sunan)

It may be noted that according to the Hanafis, the term Sunnah applies both to the Sunnah of the Prophet (ﷺ) and to the Sunnah of the Companions. But the Shafi’is take it to mean exclusively the Sunnah of the Prophet (ﷺ).

III. SUNNAH: PROPHET’S (ﷺ) WORD? DEED? AND TACIT APPROVAL

The aforesaid definition indicate that the word, deed, and tacit approval of the Prophet (ﷺ) constitute the Sunnah which is unanimously considered to be a source of Fiqh. We may now explain the ingredients, namely the Sunnah by words (qawliyyah), the Sunnah by deed (fi’liyyah), and the Sunnah by tacit approval (taqirriyyah). Let us now consider each of these three:

The Sunnah by Words (al-Sunnah al-Qawliyyah)

Sunnah qawliyyah signifies the sayings and words uttered by the Prophet (ﷺ) aimed at

giving the rules of law and pronouncing or explaining the commands of the Shari'ah. The Sunnah in this sense is called Hadith (tradition), such as the following Ahadith (traditions):

“Deeds are judged by intentions.” (Bukhari)

“Acquisition of knowledge is obligatory on every Muslim.” (Ibn Majah)

The Sunnah by Deed (al-Sunnah al-Fi'liyyah)

Sunnah fi'liyyah refers to the actions of the Prophet (ﷺ), such as his mode for the observance of prayers, fasting, performance of the hajj, and the judgements given by him in various cases, like his decisions on the basis of one witness and oath of the plaintiff, and similar others. His actions are exemplary as the following verse shows:

“You have indeed in the Messenger of Allah a beautiful pattern (of conduct) for him who looks forward to Allah and the Last Day, and remembers Allah much.” (33:21)

The Prophet (ﷺ) was the paragon of good morals and the highest model of virtue for the Muslims in all fields of life. The term Sunnah itself refers to his model conduct. We find some traditions which exhort the Muslims to copy the acts of the Prophet (ﷺ).

Malik b. al-Huwayrith reported the Prophet (ﷺ) as saying: “Pray as you have seen me pray.” (Bukhari)

O people, learn the rites of your pilgrimage, for I do not know whether I may not perform the hajj after this year of mine. (Al-Nasai)

Sunnah by Tacit Approval (al-Sunnah al-Taqririyyah)

The Sunnah by tacit approval means that the Prophet's silence and his not rejecting a statement made before him, or during his lifetime although he was informed of it, or his silence and not rejecting an act done before him or during his lifetime although he was informed of it, that indicates the permissibility of that act or the validity of that statement.

Sometimes the Prophet's (ﷺ) tacit approval is manifested by other signs such as praising Allah, and cheerfulness appearing from his face (istibshar) as his approval is confirmed by such signs. An example of his tacit approval by his cheerfulness is illustrated in the following Hadith:

Al-Mudliji, an expert in tracking (qa'if), pointed out that Usamah was the son of Zayd by examining the feet of both Usamah and Zayd who were lying under a cover while their feet were uncovered. Ummul Mu'mineen Hazrat A'ishah (RDA) reported that the Prophet (ﷺ) came to her and the delight was apparent from his facial expressions and he remarked “A'ishah, have you not heard what al-Mudliji said about Zayd and Usamah while he examined their feet?” He said :

“The feet of one person resemble those of the other person.” (Kitab al-Manaqib)

An example of Prophets (ﷺ) tacit approval by praising Allah is illustrated by the following instance:

Mu'az b. Jabal was questioned by the Prophet (ﷺ) about the procedure of giving decisions in the cases brought to him. When he answered that he would do it on

the basis of the Qur'an, the Sunnah, and personal opinion and judgement, the Prophet (ﷺ) praised God for enabling him to come up with a correct answer. (Tirmizi)

This approval is more pronounced than the Prophet's (ﷺ) silence.

In this kind of Sunnah the abandonment of certain acts by the Prophet (ﷺ) in certain circumstances is also included. Had the commission of those acts been legal, the Prophet (ﷺ) would not have abandoned them. They are, for instance, abandonment of pronouncing Adhan (call to prayer) and Iqamah before Eid and funeral prayers, loudly articulating the intention of prayer. The Prophet's (ﷺ) abandonment of these acts indicates prohibition and disapproval, and presumptive evidence (qara'in) determines its legal value.

SUNNAH and HADITH

Generally speaking, Sunnah and Hadith are identical. But the scholars of Hadith tend to identify a Hadith with the sayings of the Prophet (ﷺ), and Sunnah with his conduct. (Mulla Jiwan)

'In fact Hadith is the narration of the sayings, doing and tacit approvals of the Prophet (ﷺ) while Sunnah is the rule of law conveyed through the Hadith. Hadith is a vehicle which conveys the Sunnah of the Prophet (ﷺ). Hence one Hadith may contain many Sunnahs. Here Sunnah means rule of law, practice or model conduct of the Prophet (ﷺ) which is contained in Hadith.

(Courtesy. Islamic Studies)

(Continued from page #. 16)

The first university was established in 1158 AC in Bologna under a charter from King Fredrick I. Since the kings were subservient to the church, some scholars believe that the consent from the latter had been obtained. Later on, the universities of Valencia (1212 AC), Salamanca (1230 AC) and Mersia (1254 AC) were established in Spain. Other universities which were established were: Toulous (1234 AC) and Orleans (1306 AC) in France, and Padua (1212 AC), Naples (1224 AC) and Rome (1244 AC) in Italy. In England Balliol (1266 AC) and Peter House (1284 AC) also got their own universities.

University of Lisbona (1390 AC) was established in Portugal. More universities were established in Europe thereafter. In

several of these universities, Arabic language was one of the medium of instruction. According to Dr. Irving, the education council in 1312 AC introduced Arabic as a subject in the universities of Oxford, Salamanca, Paris and Vienna on behalf of the Pope.

With the translation of the Muslim's scientific works into European languages and the establishment of colleges and universities outside the four walls of the church, a beam of knowledge radiated throughout Europe. Consequently, an ignorant Europe came out of the darkness the papal system had plunged it into during the 5th century AC. This is what we know today as the European Renaissance.

Muslim and the Renaissance

Dr. Hafizur Rahman Siddiqi

After centuries of inaction in Greece and elsewhere Muslim scholars resumed scientific activities in the eight century CE and maintained the same, with enthusiasm, for as long as five centuries. Their inscribed works, estimated to number 1.5 million, still survive in libraries and museums in more than 104 countries. These contributions are known to us largely because of the work carried out by western writers.

In recent years a prestigious and multi-volume book has been published in the US, called 'A Dictionary of Science Biography', the book has information about some 4,200 eminent scientists, out of whom many belong to Muslim Spain. Their field of research were astrology, physics, mathematics, chemistry, medicine and geography.

Not-only in Spain, but throughout the Muslim world, scholars enthusiastically pursued scientific activities back then. Prominent among the scholars were Ibn Sina (Avicenna), Jabir Ibn al Hytham, Khwarzami, Razi, Ibn Nafis and Al-Idrisi.

Their eminence is widely acknowledged in the West. That is why Jabir and Ibn al Haytham's names are included in the list of the world's top 11 chemists and physicists which are inscribed over the main gates of the chemistry and physics departments of the Massachusetts Institute of Technology.

it was the general practice of Muslim scholars to pen down their findings and then to distribute the same among their students without any discrimination. In an effort to take advantage of their generosity, many Europeans went to Spain and learnt

sciences from them. Having thus been imbued with a desire to study science, the Europeans furthered scientific work in the countries of their origin.

First of all-the monks and the church-fathers of Spain turned towards these sciences. According to a comprehensive account by Dr.T.B. Irving (alias Hajj Ta'lim Ali Abu Nasr) In 'How Arab Learning Reached Europe (Al-Momin, July 1982, Nairobi, Kenya), Rabbi bin Zayed, a bishop, learnt astrology and wrote a book in Arabic in the middle of the-tenth century. Similarly, Bishop Otto of Vich acquired proficiency in mathematics with the help of Muslim scholars in the second half of the century.

Later on, a number of people from the European monastic order studied the sciences developed by Muslims. Thereafter, Christians living outside Spain were attracted towards the acquisition of knowledge developed by Muslims.

John of Lorraine was the first monk who came to Cordoba in 953 AC. He was sent by Otto the Great for the very purpose of acquiring Muslim knowledge. He stayed there for three years and returned home after having benefited from Cordoban knowledge in astrology and astrophysics.

In the same century there came another monk—Jerbart of Aurillac — who learnt mathematics, particularly Arabic numerology which had been introduced into Spain through the work of Al-Khwarzami. Until then, the Latin numerals (I,II,III,IV,V.....,X,.....,C) were in vogue.

Latin numerals could be used for denoting numbers only. It was not possible to indicate addition, subtraction, multiplication and division using this system. Later, the introduction of Arabic numerals led to astounding progress in mathematics. Arabic and Latin numerals, when compared, may be likened to a comparison between hand-written numbers and those generated by computers.

After Jerbert, Pedro Alfonso went to Spain and studied medicine and astrophysics. He wrote a book on astrophysics and also prepared a map with the help of books written by Muslim geographers. Later on, he was appointed a physician to King Henry I. He also introduced Muslim medicine into England.

As interest in the work carried out by Muslim scientists grew and their importance became manifest, the people of Europe thought of translating their papers and books into their own languages. It was through the translation of those books that they could make progress in the sciences.

Since it was not possible for every Tom, Dick and Harry to learn Arabic or to go to Spain to master the sciences, translation bureaus were established at several places. One translation bureau was established in Toledo and one in Seville among other places.

According to Dr. Irving, the translation bureau in Toledo was established in 1135 AC, with the assistance of King Raymond I. It was a grand operation, led by a big team of linguists. In this bureau Arabic works on contemporary sciences – dealing with issues in astrophysics, mathematics, physics, chemistry, astronomy and medicine – were translated into Latin,

Spanish, Greek and Castilian, Gerard of Cremona, Adelard of Bath, Michael Scot, Herman the German, Peter de Regio, Peter Gallego, Egidio de Thebaldis and Judah Bin Moses are a few of the noteworthy translators who were part of this initiative.

Among these, Gerard of Cremona (died 1187 AD) excelled over others. He is stated to have to his credit 71 books, which he translated. According to another statement – by Dr. S.V.M. Tirmizi in “University of Salerno as a Link Between Muslims and western Renaissance” – his translated works totaled as astounding 92. Gerard translated the works of many renowned authors, not sticking to a particular field of study. He translated books on various topics, including: Zakaria Razi’s Al-Mansuri, as Liber Al-Mansuri, Al-Havi, as Liber of Continents, Avicenna’s Al-Qanoon, as the Canon of medicine; Al-Kindi’s book as Gradibus medicinarum chirurgia; Al-Wafeed's book, as Liber Abenguefiti medicinarum simplicium et ciborum; and, Ibn ai Haytham’s book Al-Manazir, as Optical thesaurus.

Translators Michael Scot (died 1235 AC) and Adelard of Bath (died 1150 AC) also earned great fame. Michael Scot translated Averroes’s commentary on Aristotle, whereas Adelard translated Euclid’s highly reputed Greek work ‘The Element’ into Latin. He used the Arabic text by Al-Hajjaj, since the original work had been lost. Likewise, the text of Ptolemy’s Al-Magesti which Gerard of Cremona had used was in Arabic, since its original Greek copy had been destroyed.

Celebrated writer W. Kaunzner, in his paper entitled ‘On the Islamic influence upon Occidental Mathematics’, says that

another important translation bureau was that of a famous scholar – King Alfonso the Tenth. Established in 1252 AC in Seville, Spain, this bureau proved very useful despite its smallness. There were a lot of Jews there.

They were keenly interested in translating the Muslims discoveries and findings into Greek and Hebrew so that the same may be disseminated among their co-religionists in Europe, enlightening them. The Jews lived comfortably under various Muslim regimes and were quite influenced by the academic progress made by their Muslim compatriots.

Spain was the only peaceful abode for Jews throughout Europe. Dr. Jacob Minkin, a famous Jewish writer and intellectual, writes: “Muslim Spain was the only land of peace and free for us (the Jews) in our thousand year period of destruction”.

Christian lords brought destruction and death upon Jews wherever they went at the time of the Crusades. During this entire period, the Jews found safety only in areas held by Muslims.

Not only were their lives and property safe, but they were free to develop their culture. Consequently, the Jews developed their culture so remarkably that the period turned into a golden one. The world had not witnessed such passion for learning among the kings and their subjects alike, since the passing away of the Greek period.

Alfonso the Tenth had employed Jewish translators as they knew Arabic quite well. They translated Arabic books and the Christian translators translated the same into Latin or other languages. The Jewish translators could also translate into

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European languages directly. Abraham of Toledo, Isacc bin Sid, Samuel Levi, Abu al-Affiyah and Judah bin Moses were some of the prominent Jews who translated books.

The third bureau of translation was established in a school in the coastal city of Salerno. The school was first established in 600 AC, but the bureau was also housed in it during the 11th and 12th century. Here, books on medicine were generally translated. Later on this school was turned into a medical school so that the translated books could be utilized by students there.

According to Dr. S.V.M. Tirmizi, the translated work by Muslim scholars which were prescribed for study included: Avicenna's book of the laws of medicine, Qasim zahravi's Al-Tasrif, Zakaria Razi's Al-Havi, Averroes's Kulliyat and Ibn-i-Zohr's Toiseer (or Taiysir). Some of the distinguished translators working in this school were Constantinus Africanus, Stephen of Pisa, Pedro Alfonso, Moses Farachi and Adelard of Bath.

Translation of the works by Muslim scholars and scientists was undertaken at both the institutional and individual level. And such activities went on in Portugal and Italy as well. This grand initiative lasted for three centuries (10th to 13th century), which is indeed a historical rarity. This underlines both the bulk and importance of the work done by Muslims.

After notable books had been translated, colleges and universities started emerging in quick succession, despite a ban on dissemination of knowledge outside the pale of the church. The universities of Muslim Spain represented a strong incentive in this regard.

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Thoughts on the Causes of the Economic Misery of Muslims

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

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

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

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

Islam as an Ideology

"Islam", according to the Holy Quran, "is Minaret

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

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

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

Thus, in our usual discussions of the economic problems we seem to have failed to realize that unless those discourses have any practical bearing on the economic life of the Millat-e-Islamiah they are not only futile but may also be finally harmful, because, on the one hand, they are evasive, and on the other, they betray

confusion of thought and diffidence for all practical purpose as to the workability of the economic system of Islam today. This diffidence is all the more evident among those who have the craze for modernity and who, consequently, want to interpret the Islamic ideology in terms of modern ideologies like Communism and Capitalism.

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

Confusion of Islam with other ideologies

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

Unlike other religions, the function of Islam is to guide the man-made ideologies and not to beg at their door for charity. This is because while other religions are purely salvation-faiths, Islam is a positive and comprehensive Code of Life giving definite guidance on every human problem. To take the case of Economics only: Islam has a very definite stand in this regard, and the Holy Quran and the Prophetic Traditions are rich with economic teachings: and we have not to go far to realize the importance which Islam attaches to the economic problems of man than to refer to the second

chapter of the Holy Quran where *kasb* (production) and *infaq* (consumption) have been mentioned in relation to the Wisdom (al-Hikmah) about which it has been proclaimed there: ".....(Allah) giveth Wisdom unto whom He will: and he unto whom Wisdom is given, he truly hath received abundant good" (II: 269). Indeed, the question of proper adjustment of economic relations in human society is so important from the Islamic point of view that any effort at mal-adjustment is called *takzib-e-deen* (denial of religion) in the Qur'anic terminology as is evident from the following short chapter: "Hast thou observed him who believeth religion? That is he who repelleth the orphan and urgeth not the feeding of the needy. Ah, woe unto the worshippers who are heedless of their prayers -- who would be seen (at worship) yet refuse small kindnesses!" (107: 1-8).

Islam has, therefore, an economic system of its own — a system positively different from other economic systems of the world. This problem of being different is a vast problem and cannot be taken up here in any detail. Only a passing reference to a couple of basic concepts is alone possible. Thus, for instance: (1) Islam does not view economics as an isolated fact but as a part and parcel of total human life which it views in its totality; and consequently it looks at economies in the context of moral values; (2) according to Islam, wants are limited and economic resources are infinite, while according to the so-called modern progressive ideologies, wants are unlimited and the economic resources are limited; (3) from the point of view of the un-Islamic economic orders, every individual is a unit by himself and has no intrinsic obligation

towards other human beings in so far as his personal earnings and wealth is concerned while from the Islamic viewpoint humanity is a unity and those who are economically ill-off have a right — not only moral but also legal right — to share the wealth of those who have either enough or surplus.

The tragedy of the old school

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

Being essentially a state-function the economic system of Islam is thus paralyzed in these states whose rulers have very peculiar notions of the practice of the Shari'ah. Without realizing that the moral, economic and political systems of Islam are interlinked and dependent upon each other, they proceed with their haphazard enforcement of the Shari'ah and take pride in it. For instance, they seem to hardly understand that, from the moral point view,

no Islamic state can justifiably punish a thief with the cutting of the hands unless it has ascertained that all assessable Zakat has not only been realized but also equitably distributed.

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

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

The Islamic economic system also is revolutionary and it can be handled and worked only by those who have a revolutionary outlook and not by the reactionaries who can hardly ever imagine the predominance of an ideology which cuts across their reactionary sentiments and to whom, consequently, the question of the economic philosophy and the economic system of Islam presents itself only in the sense of ideology as a 'form'. Little wonder, their adherence to Islam itself is, in the final analysis, purely 'formal'. Consequently, they shall have to be taught afresh the question: “Can the Revealed Guidance be brought with indubitable certainty to bear upon the economic problems of their people?”

Failure to apply Islamic guidance to changing patterns

Our fourth drawback, which has been in a great measure responsible for the economic miseries of the Muslim world and for her tragic economic backwardness today, consists in our failure to work out and apply, during the later periods of our history, the guidance of Islam to the changing patterns of the economic culture of human society. This

being a vital problem, a brief historical discussion is necessary to guide us as regards the present and the future.

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

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

Feudalism is not much different as an economic order from Agrarianism except in

one respect, namely, that the discipline under the leadership of the feudal lord given to the agrarian mode of production provides the incentive to grow more, on the one hand, and to undertake the responsibility that no one should be left provisionless, on the other. The study of feudalism provides sufficient evidence to the effect that every individual had the basic economic security of at least the essential wants of life and none was allowed to die of starvation.

To that extent feudalism had a positive redeeming feature, and, consequently, so long as feudalism had not to face moral degeneration as a result of historical compulsion, nothing could be apparently discerned wrong. From the Islamic point of view however, the feudal order suffered from a vital defect inasmuch as the adjustment of economic relations under it was sought not through the distribution of the means of production amongst those suffering from economic disadjustment but through the distribution of production itself, — and this was the defect which Islam sought to remedy.

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

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

The war of American Independence led to a gigantic development of Mechanized Industrial Capitalism, according to which productive labour is a saleable commodity and hence wealth, provided it can find a market.

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

The fact is that mechanized industrial capitalism tends constantly towards the

decrease in the number of the purchasers of productive labour and increase in the number of its sellers, and, consequently, the problem of the adjustment of economic relations can be solved only if somehow the enhancement of the numbers of the purchasers of productive labour could be conceived without obligation.

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

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

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

The responsibility for the havoc which Communism caused on the strength of its

superficial merits lies squarely at the door of the Muslims who, inspite of being the possessors of Divine Guidance, not only failed to lead the world aright but have themselves become embroiled in the vices thus engendered.

The appalling disadjustment in the present- day Muslim society

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

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

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

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

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

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

If we consider the political platform as a means of public reform and well-being, we shall have to come to similar conclusion, because undesirable leadership with its

vested interests can raise so much party-funds and employ them as an investment that proper leadership suffering from the disadjustment of economic relations can never stand the contest.

Towards the future

All this reveals a tragic state of affairs and demands an urgent and immediate action. But, in what does such an action consist? First and foremost we should forsake the habit of applying the alien conception of religion to Islam. Islam stands for complete guidance and covers the human life in its totality. Consequently, we should learn to accept and apply its guidance in each and every sphere of our activity. As regards our economic affairs, they form a vital part of our existence and should not be deprived of the light of revealed guidance. Islam's economic philosophy as well as its economic system should, therefore, be worked out in detail in the light of the demands of modern human problems. In doing so, however, we should bear in mind

two very important facts; (1) Our approach should not be merely scholastic but practical; -- we should take into consideration the practical life-situations as they exist today in the world in general as well as in the Muslim world. (2) We should not be led away by the catch-phrases of modern ideologies. They are all man-made and positively imperfect and unbalanced. It would, therefore, be the height of folly to measure the revealed guidance with their tape and to interpret it to suit the whims and fancies of those who are themselves misguided.

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

(Continued from page #. 24)

"The aims are only for the poor and the needy, and for those employed in connection therewith, and for those whose hearts are to be reconciled, and for the

(freeing of) slaves, and for those in debt, and for the cause of Allah, and for the wayfarer – an ordinance from Allah. And Allah is All-Knowing, Wise." (9:60).



Zakat: A Fundamental Requisite of Religion

Ibn-ul-Qayyim Jawzi

Of the five fundamentals of Islam, Zakat occupies the second position (after the testimony of faith), the first being prayer. This word is derived from the verb 'zaka', which means: 'It (a plant) grew. 'The second derivative of this word carries the sense of purification, e.g, 'Qad aflaha man zakkaha (he is indeed successful who purifies himself)'.

Spending the wealth for the sake of Allah purifies the heart of man of the love of material wealth. The man who spends offers that as a humble gift before the Lord and thus affirms the truth that nothing is dearer to him in life than the love of Allah, and that he is fully prepared to sacrifice everything for His sake.

There is no burden of obligation on one who receive Zakat, but a sense of thankfulness and gratitude on the part of the giver, since he has been enabled by the recipient to discharge his obligation that he owes to Allah and society.

Zakat is paid on surplus of wealth that is left over after the passage of a year. It is thus a payment on the accumulated wealth. Leaving aside animals and agriculture yield, Zakat is paid at almost a uniform rate of two and a half per cent.

The minimum standard of surplus wealth over which Zakat is charged is known as 'Nisab'. It differs with different kinds of property, the most important being nearly 21 OZ in cash of silver and 3 OZ in case of gold. The Nisab of cash is the same as that of gold and silver. Twenty percent of buried

treasure, i. e wealth that does not imply exertion of effort in collecting it; as for agriculture crops that require labour to gain, Zakat would be 10 per cent and it is known as 'Ushur' (tenth). If the land is irrigated by artificial methods, one-twentieth part of the yield is to be paid as Zakat. Should the land producing the yield be in need of constant labour and catering, then the owner is bound to pay one-fortieth of the product. There is no Zakat on less than five camels, but if the person pays it out of his own sweet will that would be a voluntary act of charity. Upon five camels the Zakat is one goat, provided they subsist upon pasture throughout the year, because Zakat is due only upon such camel who live on pasture and not upon those, which are fed in the house with fodder. One goat is due upon any number of camels from five to nine, and two goats on any number from ten to fourteen. There on any number from fourteen to nineteen and four upon any number from twenty to twenty-four and upon any number of camels from twenty-five to thirty-five, the Zakat is a Bint-al-Makhaz', that is, a camel's yearling colt.

No Zakat is due upon fewer than forty goats and upon forty goats that feed for the greater part of the year upon pasture, there is due, at the expiration of the year, Zakat of one goat. One goat is due on thirty cows. As for horses, no Zakat is due on them in the light of the Holy Prophets guidance.

The objects and persons on whom Zakat is to be spent are included in the following verse: (Continued on page #. 23)

Hijab (Veil) and Muslim Women

Ms. Naheed Mustafa

“My body is my own business”

Naheed Mustafa graduated from the University of Toronto in 1992 with an honours degree in political and history. She is currently studying journalism at Ryerson Polytechnic University.

Multicultural Voices

A Canadian-born Muslim woman has taken to wearing the traditional hijab scarf. It tends to make people see her as either a terrorist or a symbol of oppressed womanhood, but she finds the experience liberating.

I often wonder whether people see me as a radical, fundamentalist Muslim terrorist packing an AK-47 assault rifle inside my jean jacket. Or maybe they see me as the poster girl for oppressed womanhood everywhere. I'm not sure which it is.

I get the whole gamut of strange looks, stares, and covert glances. You see, I wear the hijab, a scarf that covers my head, neck, and throat. I do this because I am a Muslim woman who believes her body is her own private concern.

Young Muslim women are reclaiming the hijab, reinterpreting it in light of its original purpose — to give back to women ultimate control of their own bodies.

The Qur'an teaches us that men and women are equal, that individuals should not be judged according to gender, beauty, wealth or privilege. The only thing that makes one person better than another is her or his character.

Nonetheless, people have a difficult time relating to me. After all, I'm young, Canadian born and raised, university

Minaret

educated — why would I do this to myself, they ask.

Strangers speak to me in loud, slow English and often appear to be playing charades. They politely inquire how I like living in Canada and whether or not the cold bothers me. If I'm in the right mood, it can be very amusing.

But, why would I, a woman with all the advantages of a North American upbringing, suddenly, at 21, want to cover myself so that with the hijab and the other clothes I choose to wear, only my face and hands show?

Because it gives me freedom

Women are taught from early childhood that their worth is proportional to their attractiveness. We feel compelled to pursue abstract notions of beauty, half realizing that such a pursuit is futile.

When women reject this form of oppression, they face ridicule and contempt. Whether it's women who refuse to wear makeup or to shave their legs, or to expose their bodies, society, both men and women, have trouble dealing with them.

In the Western world, the hijab has come to symbolize either forced silence or radical, unconscionable militancy. Actually, it's neither. It is simply a woman's assertion that judgment of her physical person is to play no role whatsoever in social

interaction.

Wearing the hijab has given me freedom from constant attention to my physical self. Because my appearance is not subjected to public scrutiny, my beauty, or perhaps lack of it, has been removed from the realm of what can legitimately be discussed.

No one knows whether my hair looks as if I just stepped out of a salon, whether or not I can pinch an inch, or even if I have unsightly stretch marks. And because no one knows, no one cares.

Feeling that one has to meet the impossible male standards of beauty is tiring and often humiliating. I should know, I spent my entire teen-age years trying to do

it. It was a borderline bulimic and spent a lot of money I didn't have on potions and lotions in hopes of becoming the next Cindy Crawford.

The definition of beauty is ever-changing, waifish is good, waifish is bad, athletic is good – sorry, athletic is bad.

Women are not going to achieve equality with the right to bear their breasts in public, as some people would like to have you believe. That would only make us party to our own objectification. True equality will be had only when women don't need to display themselves to get attention and won't need to defend their decision to keep their bodies to themselves.



Obituary



Mr. Muhammad Qayyum Ashrafi, Cashier World Federation of Islamic Missions Karachi, passed-away on Tuesday, 18th January 2022 at his home situated in North Karachi due to Cardiac Pain.

He was associated with WFIM as Cashier for more than 20 years.

He was retired Associate Professor from Technical and Commercial Education Department, Govt. of Sindh. He left 5 sons and 6 daughters behind him.

May Allah bless his soul. Ameen!



خدا کا شکر ہے کہ زندگی میں آج پھر ہمیں یہ شب نصیب ہو رہی ہے، کتنے بھائی ایسے ہیں جو گزشتہ سال اس شب میں ہمارے ساتھ تھے لیکن آج وہ اس دنیا میں موجود نہیں اور کیا پتہ آئندہ سال ہم رہیں یا نہ رہیں، لہذا ہمیں اس کو غنیمت جاننا چاہئے۔ تو آئیے عزم کریں کہ شرعی پروگرام کے مطابق ہم اس رات کو گزاریں اپنا آرام قربان کریں گے، اپنے اور دوسرے مسلمان بھائیوں کے لئے دعائیں کریں گے اللہ توفیق دے کہ دنیا و آخرت کی رسوائی سے ہم محفوظ رہیں، آمین!

صدقہ و خیرات کرنا، پندرہویں تاریخ کا روزہ رکھنا، اپنے گھروں کو صاف ستھرا کرنا، یہ سب نیک اعمال ہیں، ذہن کو پاکیزہ کرتے اور روح کو جلا بخشتے ہیں یہ سب نیکیاں صرف مردوں کے لئے ہی نہیں بلکہ عورتوں کے لئے بھی ہیں، ہاں ان میں سے ان کاموں کی عورتوں کے لئے اجازت نہیں جن کو شریعت نے منع کر دیا ہے، مثلاً عوتیں اس رات بھی مسجد نہ جائیں اپنے گھروں ہی میں عبادت کریں، قبرستان جانے کی اجازت نہیں، ہاں اگر پردے کا معقول انتظام ہو تو دین سیکھنے کی نیت سے علماء کی تقریر سننے جاسکتی ہیں

THE QUR'ANIC FOUNDATIONS
AND
STRUCTURE OF MUSLIM SOCIETY'

By

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

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کفن والا بازار میں بے خبر پھر رہا ہے۔ اس رات کئی قبریں کھدیں اور قبر والا اپنے عیش و سرور میں مست ہے، اس رات کئی آدمی ملک و حکومت چاہتے ہیں، حالانکہ ان کی تباہی و بربادی کا فیصلہ ہو چکا ہوتا ہے۔ اس رات کئی مکان بن گئے اور مکان والے کی موت قریب آگئی۔

غرضیکہ شب برات ماضی کے حساب اور مستقبل کے فیصلوں کی رات ہے، ہر مسلمان کو اس رات کے آنے سے قبل ہی کوتاہیوں اور بد اعمالیوں سے تائب ہو جانا چاہئے تاکہ اس کے مستقبل کے لیے فیصلہ اچھا ہو سکے، لیکن مسلمانوں کی یہ بڑی بد نصیبی ہے کہ انہوں نے شب برات کو ایک تہوار سمجھ لیا ہے اور اس کو منانے کا سب سے بڑا ذریعہ آتھبازی کو قرار دیا ہے، جس کا شب برات سے دور کا تعلق بھی نہیں ہے۔ اسلام نے ایسی احمقانہ حرکتوں کو سختی سے منع فرمایا اور کوئی بھی سمجھدار آدمی اپنے پیسے میں آگ لگانے کو اچھا عمل نہیں سمجھ سکتا، مسلمانوں کے پاکیزہ معاشرہ کو گندہ کرنے کیلئے بہت سی دوسری سازشوں کی طرح ایک سازش یہ بھی کی گئی کہ ان میں آتھبازی کا شوق پیدا کیا گیا اور ظلم یہ کہ اس بیہودگی کو ایک نہایت ہی مقدس دن، شب برات کا ایک جزو قرار دے دیا گیا۔ غالباً ۳۲ھ کی یہ بات ہے، جب آتش پرستوں نے مسلمان بن کر، مسلمانوں میں آتش بازی کا رواج ڈالا، اور جب سادہ لوح مسلمان اپنے پیسے میں آگ لگا کر اپنا مالی و جانی نقصان کرنے لگے تو یہ آتش پرست تو مرتد ہو گئے اور مسلمانوں میں یہ مرض چھوڑ گئے۔ افسوس کہ مسلمان اس سازش کا آج تک شکار ہے۔ معاشی شعبے کی بد حالی کے اس دور میں بھی

مسلمانوں کا لاکھوں روپیہ نذر آتش ہو جاتا ہے۔ ضرورت اس بات کی ہے کہ قوم کو اس جانی و مالی نقصان اور احمقانہ حرکت سے بچانے کے لئے اجتماعی اور انفرادی مساعی کی جائیں۔ والدین اپنے بچوں کو آتھبازی کے لیے ہرگز پیسے نہ دیں اور حکومت آتھبازی چلانے، بنانے اور بیچنے پر مکمل پابندی لگائے اور خلاف ورزی کرنے والوں کو سخت سزا دے۔ تاکہ یہ لعنت ہمیشہ کے لئے ہمارے ملک سے ختم ہو جائے، اور شب برات کا تقدس پامال کرنے والے، اس گناہ سے محفوظ ہو جائیں۔

شب برات منانے کا شرعی طریقہ یہ ہے کہ شعبان کی چودہ تاریخ کو فوت شدگان کی فاتحہ دلائی جائے کہ یہ باعث برکت عمل ہے۔ کیونکہ ایصال ثواب سے گناہگار مردوں کا بھلا ہوتا ہے اور نیک مردوں کا روحانی فیض زندوں کو نصیب ہوتا ہے کہ وہ اپنے عقیدت مندوں، ایصال ثواب کرنے والوں کی طرف توجہ فرماتے ہیں، پندرہویں رات عبادت میں صرف کی جائے یہ مانگنے کی رات ہے، رونے کی رات ہے، حساب و کتاب کی رات ہے، اس ایک رات کی آرام کی قربانی، دنیا و آخرت کی فلاح کا ذریعہ ہے، اس مقدس شب کے فضائل جاننے کے لئے مساجد میں جلسوں، علماء کی تقاریر کا احترام کرنا، اس رات کے تقدس کو ظاہر کرنے کے لئے مسجدوں کو سجانا، ان پر روشنی کرنا، اجتماعی طور پر تلاوت قرآن کرنا، نوافل پڑھنا، اپنے اور دوسرے مسلمانوں کے لئے دعائیں کرنا، نماز فجر سے قبل قبرستان جانا، فاتحہ پڑھنا، قبروں پر پھول ڈالنا، لوگوں کی سہولت کے لئے قبرستان میں روشنی کرنا،

پیاری نہیں، جو وہ گناہوں پر نادم ہو کر، اللہ تعالیٰ سے معافی مانگنے کے لیے نکالتا ہے۔

حضرت ابو ہریرہ رضی اللہ تعالیٰ عنہ سے روایت ہے نبی کریم علیہ السلام نے فرمایا

”جب بندے کے ہونٹ اللہ تعالیٰ کی یاد میں ہلتے ہیں، تو اللہ تعالیٰ بندے پر نظر کرم کرتے ہوئے فرماتا ہے ’میں اپنے بندے کے ساتھ ہوں‘“

بہر حال اگر ہم اس شب برات پر اپنی بدکرداری سے تائب ہو کر دربار الہی میں حاضر ہو جائیں تو یہ صرف انفرادی مفاد کا ذریعہ نہ ہوگا بلکہ اجتماعی طور پر بھی اس سے ہمارا پورا معاشرہ صاف ستھرا ہو جائے گا۔ اور اگر ہم اس معاشرے کو گناہوں کی آلودگی سے پاک و صاف کرنے میں کامیاب ہو گئے تو ہمیں روحانی قوت ملے گی، روحانی ارتقاء نصیب ہوگا اور خدا ہمارا معاون و مددگار بنے گا، جس سے ہماری تمام الجھنیں خود بخود ختم ہو سکتی ہیں، علاوہ ازیں پھر ہمارے اعمال خدا کے دربار میں اس طرح پیش ہوں گے کہ ان میں موجود ہماری بدکرداری محو ہو چکی ہوگی، اور ہمارے مستقبل کا فیصلہ خدا ہم سے ناراض ہو کر نہیں بلکہ خوش ہو کر اس طرح کریگا جیسے وہ اپنے نیک بندوں کا کرتا ہے۔ کیونکہ یہ شب خدا کے دربار میں بندوں کے اعمال نامے پیش ہونے اور ان کے مطابق مستقبل کے فیصلے، متعلقہ فرشتوں کو سپرد کئے جانے کی بھی شب ہے، جیسا کہ حضرت اسامہ رضی اللہ تعالیٰ عنہ نے بیان کیا کہ:

نبی کریم علیہ السلام نے فرمایا ’ماہ رجب اور رمضان کے درمیانی مہینے شعبان سے

لوگ غفلت برتتے ہیں، حالانکہ اس ماہ میں بندوں کو ان کی نیکیوں کا ثواب زیادہ دیا جاتا ہے، اور ان کے اعمال بارگاہ الہی میں پیش کئے جاتے ہیں، مجھے زیادہ پسند یہ بات ہے، کہ جب میرے اعمال بارگاہ الہی میں پیش ہو رہے ہوں تو میں روزہ دار ہوں۔“

ایک موقع پر حضور ﷺ نے فرمایا

”کیا تمہیں معلوم ہے کہ شعبان کی اس پندرہویں شب کو کیا ہوتا ہے؟ صحابہ نے عرض کیا، یا رسول اللہ ﷺ آپ فرمائیں، کیا ہوتا ہے۔ آپ نے فرمایا اس رات میں وہ ب لکھ دیئے جلتے ہیں جو آئندہ سال میں پیدا ہونے والے ہیں، اور جتنے مرنے والے ہیں وہ بھی اس رات میں لکھ دیئے جلتے ہیں۔ اور اسی میں سب بندوں کے اعمال پورے سال کے اٹھائے جلتے ہیں، اور اسی رات میں پورے سال کا رزق اترتا ہے،

حضرت عکرمہ رضی اللہ تعالیٰ عنہ کا قول ہے کہ ”نصف شعبان کی رات میں آئندہ سال کے امور کا انتظام کیا جاتا ہے، یہاں تک کہ بعض زندوں کو مردوں میں لکھ دیا جاتا ہے، پھر ان میں نہ زیادتی کی جاتی ہے نہ کمی۔“

حضرت سیدنا غوث اعظم رحمۃ اللہ علیہ فرماتے ہیں کہ شعبان کی پندرہویں شب کو بہت سے لوگ سفر کے لئے نکلتے ہیں اور ان کا نام زندوں کی فہرست سے خارج کر دیا جاتا ہے اور بہت سے لوگ شادی کرتے ہیں مگر ان کا نام، مردوں کی فہرست میں شامل کر دیا جاتا ہے۔ آپ نے مزید فرمایا، اس رات کئی کفن دھل گئے اور

خوشخبری دی ہے، یہ شعبان کی پندرہویں شب ہے، اس میں اللہ تعالیٰ قبیلہ بنو کلب کی بکریوں کے بالوں کے برابر بھی گناہ کرنے والے بندوں کو جہنم کی آگ سے آزاد کر دیتا ہے۔

اس مبارک شب میں دربار الہی میں حاضری صرف ظاہری نہ ہو، اس طرح کی صرف مسجدوں کو روشن کر لیا جائے، نوافل کی ادائیگی اور علماء کی تقریریں سننے کے اجتماع ہوں، اور بس نہیں بلکہ اس تمام اہتمام کے ساتھ، تزکیہ قلب، تہذیب عمل کا عزم کیا جائے کہ ہر سو خور، اس شب کے آغاز سے پہلے ہی سو خوری سے توبہ کر لے، ہر رشوت خور، رشوت خوری سے، زانی زنا سے، شرابی، شراب سے، چیزوں میں ملاوٹ کرنے والا، ملاوٹ سے، والدین اور دیگر اعضاء و احباب کا حق مارنے والا حق تلفی سے، ہر بد عمل، اپنی بد عملی سے توبہ کرے، دل کو حسد، کینہ اور بغض سے صاف کرے، پھر چودہ شعبان کا سورج غروب ہوتے ہی ندا آئے،

”ہے کوئی مغفرت چاہنے والا کہ میں اس کو بخش دوں“

تو بندہ عرض کرے مولا میں حاضر ہوں، اپنے ظاہری و باطنی گناہوں سے توبہ کر کے آیا ہوں، شرمندہ آیا ہوں، پشیمان آیا ہوں مولیٰ! میرے گناہ معاف کر دے، ہمیشہ کے لئے برائیوں سے بچالے، اپنا بنالے، یہ ہوا انداز کہ بندے کا یہ انداز مالک کو بہت پسند آتا ہے، معافی ملتی ہے، چھٹکارا ملتا ہے، نبی کریم علیہ السلام فرماتے ہیں۔

اللہ تعالیٰ کو گناہ گار بندے کی اس آواز سے کوئی آواز

موقع ہے کہ ہم اپنی حالت پر غور کریں، کیا وجہ کہ ہمیں مالی و معاشی فراخی نصیب نہیں، سیاسی و معاشرتی، عزت و وقار سے ہم محروم ہیں جسمانی و دماغی قوت ہمارے پاس نہیں، ہماری عزت و آبرو کو تحفظ نہیں، ہماری عورتوں کی عصمت کو ہمہ وقت خطرہ لاحق ہے کیا ہوا ہمیں ہر ایک کی زبان پر بے چینی اضطراب اور پریشانی کا شکوہ ہے، ہمارے چہروں پر ہوائیاں ہی اڑتی رہتی ہیں، ہم نے کلب تو آباد کر لئے، ہماری مسجدیں ویران ہیں، یہ سب کیا ہے؟ معلوم ہوتا ہے ضرور ہمارا اظہار عبدیت کا احساس مٹ گیا ہے، ہمیں ماضی میں مغفرت چاہنے کے لیے پکارا گیا، رزق مانگنے کی دعوت دی گئی، صحت و تندرستی مانگنے کے لیے پکارا گیا، لیکن ہم نے پروا نہ کی، ہم سوتے ہی رہے ہم عیاشی کرتے رہے، خدائے رحیم و کریم نے ہم پر بڑا کرم کیا، زندگی میں ایک مرتبہ پھر موقع نصیب ہوا ہے، شب برات آئی ہے پھر پکارا جا رہا ہے، دعوت دی جا رہی ہے، لہذا آج بھی ہم اس شب برات کو غنیمت جان کر، اس کا استقبال کریں، اپنی نیندیں قربان کریں تو گناہ چاہے کتنے ہی ہوں ہم لاچار و مجبور بے سہارا و پشیمان بندوں کی طرح اپنے معبود حقیقی کے دربار میں حاضر ہوں، روئیں خوب روئیں، مانگیں خوب مانگیں، اپنے گناہوں کی کثرت کا احساس مٹا کر، اس کی رحمت کا سہارا لے کر مانگیں، تو ملے گا، یقیناً ملے گا۔ اس کے خزانے میں کمی نہیں، اس کو اپنے بندوں کی پشیمانی پسند ہے، اس کے یہاں بندوں کے آنسوؤں کی بہت قدر ہے، دیکھئے نبی کریم علیہ الصلوٰۃ والسلام خوشخبری سناتے ہیں۔

”مجھے جبریل (علیہ السلام) نے یہ

کرنے والا بندہ کہ اسے رزق دوں، ہے کوئی
بیماری سے نجات مانگنے والا بندہ، کہ میں اسے
صحت و عافیت دوں، یہ ندائیں، صبح صادق طلوع
ہونے تک جاری رہتی ہیں۔

پس معبود حقیقی کی اس دعوت کو جو بندے قبول کر کے اظہار
عبدیت میں مصروف ہو جاتے ہیں، اپنی نیند اور آرام قربان کر کے اس
موقع سے فائدہ اٹھاتے ہیں، یقیناً ان پر رحمت باری کا نزول ہونے لگتا
ہے، لیکن اگر اعتراف عبدیت کے دعوے دار، اس قدر لاپرواہ اور ست
ہو جائیں کہ وہ اپنے رب کی طرف سے ملنے والی دعوت کی پروا کئے بغیر،
اس شب کو حسب معمول سو کر عیش و عشرت میں گزار دیں، یا اس عظمت
کو سینما بنی اور آتش بازی سے پامال کرنے کے مرتکب ہوں، تو وہ
بڑے مجرم ہیں، وہ خدا کے غضب کا شکار ہوں گے، کبھی انہیں سیلاب
و طوفان کے ذریعے برباد کیا جاتا ہے، کبھی ان کی زمین خنجر ہو جاتی ہے،
کبھی زلزلوں سے ان کی آبادیوں کو اجاڑ دیا جاتا ہے، اور وہ عسرت
و تنگدستی میں مبتلا ہونے لگتے ہیں، یہاں تک کہ ان کی عادات و اطوار بھی
تبدیل ہونے لگتے ہیں، وہ انسانی اقدار کو اپنانے کے بجائے جانوروں
جیسی خصلتوں کو پسند کرنے لگتے ہیں، غرضیکہ کہ وہ اپنی شرافت و عظمت،
وقار، چین و سکون سب سے محروم ہو جاتے ہیں، وہ اس قدر پریشان
و حیران ہوتے ہیں کہ اپنی بربادی کے اسباب تلاش کرنا چاہتے ہیں لیکن
نہیں کر پاتے وہ بربادی کے جال سے نکلنا چاہتے ہیں لیکن نہیں نکل
پاتے، حالانکہ یہ سب کچھ ان کے ساتھ اس لئے ہو رہا ہے کہ انہوں نے
عبدیت کا دعویٰ کیا، لیکن اظہار عبدیت کی طرف توجہ نہ کی، آج

معاف کر دے، نبی کریم علیہ الصلوٰۃ والسلام فرماتے ہیں:-
یہ شعبان کی پندرھویں شب ہے، اس رات اللہ تعالیٰ
آسمان دنیا پر نزول فرماتا ہے اور تمام گناہگاروں کو سوائے مشرک
اور کینہ پرور کے بخش دیتا ہے۔

اسی لئے حضرت ابو موسیٰ اشعری رضی اللہ تعالیٰ عنہ فرماتے ہیں کہ شب
قدر کے بعد اس رات کا مرتبہ تمام راتوں سے افضل ہے کیونکہ یہ
رات گناہوں سے تائب ہونے اور نجات کی رات ہے مغفرت
و بخشش کی رات ہے، اپنی نیکیوں اور برائیوں کا حساب لگانے کی
رات ہے۔

شعبان کی پندرھویں شب جسے شب برأت کہا جاتا ہے،
یعنی گناہوں اور جہنم کی آگ سے چھٹکارے کی رات ہے، یہ رات
اسلئے آتی ہے کہ اعتراف عبدیت کی دعوت دے اور جو بندے اس
دعوت کو قبول کریں یہ رات اظہار عبدیت میں گزاریں اور یقینہ
زندگی حق عبدیت ادا کرنے کا عزم کریں، تو خدا اپنے وعدے کے
مطابق دنیا و آخرت کی زندگی میں ان کا معاون و مددگار
ہو جاتا ہے،

حضرت علی رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا کہ:

شعبان کی پندرھویں شب میں عبادت کرو اور صبح کو
روزہ رکھو، اللہ تعالیٰ اس رات سورج غروب
ہوتے ہوتے ہی آسمان دنیا پر نزول فرماتا ہے،
اور بندوں کو اس طرح مخاطب کرتا ہے، ہے کوئی
گناہوں کی مغفرت چاہنے والا کہ میں اس کے
گناہوں کو معاف کر دوں، ہے کوئی رزق طلب

شب برأت

مولانا سید سعادت علی قادری

”البتہ تحقیق تمہارے لئے رسول کی زندگی میں

بہترین نمونہ ہے“

یعنی انسان اپنے شرف کی بقا اور خالق کا قرب حاصل کرنے کے لئے رسول ﷺ کے بتائے ہوئے طریقہ کو اپنانے کا عزم کرنے پر مجبور ہے اور اس عزم کی تکمیل ہی ذریعہ فلاح و نجات ہے،

عہد عبدیت کے بعد اظہار عبدیت بھی ضروری ہے جو انسان زندگی کے ہر شعبے اور ہر لمحہ میں کر سکتا ہے، کاروبار و معاملات کرتے ہوئے سچائی، دیانت اور ایمان داری کا خیال رکھنے والا بھی اظہار عبدیت کرتا ہے، والدین اہل و عیال، پڑوسیوں اور دوست و احباب کے حقوق کا احساس کرنے والا اظہار عبدیت کرتا ہے، حکومت و سیاست کے میدان میں وطن اور قوم کی فلاح و بہبود اور عوام کے نظریات و جذبات کے تحفظ کو پیش نظر رکھنے والا بھی اظہار عبدیت کرتا ہے، اسی طرح عبادت کے مخصوص طریقوں، نماز، روزہ، حج، زکوٰۃ کی پابندی کرنے والا بھی اظہار عبدیت کرتا ہے، لیکن نبی کریم علیہ الصلوٰۃ والسلام کے صدقہ میں امت مسلمہ کو کچھ ایسے اوقات بھی عطا فرمائے گئے جو اظہار عبدیت کے لئے مخصوص ہیں، جن میں بندوں کی ان کوتاہیوں کو معاف کر دیا جاتا ہے جو ان سے ماضی میں بندگی ظاہر کرنے میں ہوئیں اور ان اوقات میں بندوں کو یہ موقع دیا جاتا ہے کہ عزم نو کے ساتھ اظہار عبدیت کا آغاز کریں، انہی اوقات میں سے شعبان المعظم کی پندرہویں شب ہے جو ہر سال اسی لئے آتی ہے کہ اللہ کے بندے اس شب رور و کراچی کو تابیوں پر تادم و شرمندہ ہوں اور ان کا خالق ان کے بے شمار گناہوں

Minaret

”شب برأت اظہار عبدیت کی رات ہے“

”عبادت کرنے والوں کا خدا والی و مددگار ہوتا ہے“

بلاشبہ انسان اشرف المخلوقات ہے، لیکن اس بلند مقام کے حصول و بقا کا ذریعہ صرف اور صرف اس کی عبدیت، بندگی ہے کیونکہ یہی اس کا مقصد پیدائش ہے، ارشاد باری تعالیٰ ہے۔

”اور ہم نے جن و انس کو نہیں پیدا کیا مگر صرف عبادت کیلئے“

پس جو انسان، اس مقصد کو سامنے رکھتا، اس کا اظہار اور اعتراف کرتا ہے، وہ اشرف و اعلیٰ بھی ہوتا ہے، اور خالق حقیقی کا ایسا محبوب و مقرب، کہ دنیا و آخرت کے تمام مراحل سے گزرنے میں اس کو اپنے خالق کا اپنے مالک کا خصوصی تعاون نصیب ہو جاتا ہے“ فرمایا گیا:-

”ہم اس دنیا کی زندگی میں بھی اور آخرت میں بھی

تمہارے مددگار ہوں گے“

اعتراف عبدیت کا ذریعہ تو وہ کلمہ طیبہ ہے جس کو زبان سے ادا کرنے والا مسلمان کہلاتا ہے اور وہ ان دو جملوں کی ادائیگی کے ساتھ ہی، اس بات کا عہد کر لیتا ہے کہ وہ زندگی کے کسی شعبہ میں اپنے خالق کے سوا کسی کی حاکمیت کو تسلیم نہیں کرے گا اور اس کا کوئی قول و عمل حاکم حقیقی کی مرضی کے خلاف نہ ہوگا، کیونکہ وہ صرف اسی کا بندہ ہے اور تقاضائے عبدیت یہ ہے کہ اس عہد کو پورا کیا جائے، نیز وہ یہ عہد کرتا ہے کہ زندگی کا ہر حصہ وہ اس طریقہ پر گزارے گا جو اس کو معلم کامل، نبی مکرم ﷺ نے سکھایا، کیونکہ صرف وہی ایسے عبد کامل ہیں جن کی زندگی ہر شخص اور ہر عہد کے لئے نمونہ ہے، فرمایا گیا:

March 2022