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# The Personality of The Prophet Muhammad (ﷺ)

Dr. Muhammad Fazl-ur-Rahman Ansari Al-Qadri (R.A.)

(A Speech delivered to students of the Aleemiyah Institute on 26<sup>th</sup> May, 1971).

I have chosen the personality of the Holy Prophet Saiyidna Muhammad-ur-Rasoolullah (ﷺ) as the topic of the day as it has been given in the Holy Qur'an and in the Genuine Hadith. But before I embark on this subject, I consider it necessary to clarify certain important points which emerge in connection with the Philosophy of Religion. In that connection I would like to take up the different types of Ideologies that have been prevalent in the history of mankind: Islam is one of them. I believe that during the course of history, Muslims have been influenced by different types of Ideologies which existed before the advent of the Holy Prophet (ﷺ) and the impact of those ideologies was due to the fact that vast multitudes of human beings came into the fold of Islam from the followers of those ideologies. Christians entered the fold of Islam in large numbers, Jews and the magians and Zoroastrians, Hindus and the Buddhists in the same manner. Although Islam was able to influence all these ideologies arid all these views and philosophies of life, the Muslim community was also influenced by them. It was not influenced by them in any quest for reforms of the Islamic way of life, it was, so to say, a haphazard process which took place because of the influx of the members of these communities into the fold of Islam in large numbers and they carried with them their fundamental concepts and those concepts, even after they had accepted Islam, remained in their sub-conscious minds and influenced their thought and indirectly influenced the thought of the

Muslim community.

When we classify the different types of ideologies in the history of mankind we can divide them fundamentally into the following categories and classes. Let us first consider the ideology in which the emphasis is on the social aspect of life. They might teach certain things which are primarily mystical; they might teach certain things which are metaphysical but the emphasis actually is on the social aspect of life. In this category we find the typical religion is called Confucianism. In Confucianism the primary emphasis is on the social aspect of life and not so much on the metaphysics or the mystical aspect of life.

Then the second type of ideology is that wherein the emphasis is on Legalism. Legalism in itself is a sort of philosophy in which they have to obey the law in itself in its external form and which is sufficient to earn virtue. That is the point of view represented by Judaism.

The third category is that where the emphasis is on the moral aspect of life. Here, although there might be certain metaphysical teachings and so on, but the moral aspect of life and its implications, are of primary emphasis. This typical ideology or religion is represented by Christianity.

In the fourth type, the emphasis is on the metaphysical aspect of human problems, reflected in the thoughts of Plato, reformer and thinker.

The other type where the emphasis is on the mystical dimensions of life or the mystical aspect of life is represented by Hinduism. Buddhism and Jainism — all the three emanating from India.

The last category lays emphasis on the principle of Unity or Tauheed or a unified view of life, taking all aspects of life into consideration and emphasizing harmony; blending them into a harmonious whole, and in this connection the only type that we find in human history is that which was given by the Holy Prophet Muhammad (ﷺ) called Islam.

These are the different types of ideologies on record in human history. Before proceeding further, we may refer to our earlier discussion on the ideology of Confucianism centering on social aspect of life which has commonality with the later day communism. Under the banner of Confucianism, one finds the idea of God and although they are not confirmed atheist as such but in its logical development the ideology of conception has assumed the form of Communism with emphasis on atheism following Karl Marx who asserts there are only two forces in any human society – hunger and sex whose bearing is on the social life of mankind, and the economic factor is the most important factor and the economic-political creed is the ideology which is needed by mankind to solve its problems.

Now keep in mind all these different types. They are different inspite of the fact that one may find similarities related to the domain of metaphysics here and there and elsewhere you may find certain moral teachings or an emphasis on a sort of moral view of life or moral code of life and

such concepts may be common but a particular ideology is actually classified on the basis of the primary emphasis establishing its inherent base, and in this the different human ideologies that are possible.

Our primary concern currently is the evaluation of the personality of the Holy Prophet Muhammad (ﷺ) and in that connection, as a preliminary discourse, I want to emphasize an extremely important point that the estimation of personality of the Holy Prophet Muhammad (ﷺ) in the writings of Muslim scholars, especially the Muslim Scholars of the 10th century and this century, one finds tremendous amount of confusion.

This confusion was not there before. It has come up now. This confusion; in connection with the evaluation of the personality of the Holy Prophet Muhammad (ﷺ) has been according to my research and findings due to the impact of these different types of ideologies. Consider the emphasis related to these ideologies, then see the same emphasis present in the founder of these ideologies. For instance, if Plato laid the emphasis in metaphysics on his archetypal world and the world of ideas and so on and so forth, he was himself basically a philosopher, a theoretician, and thus could not bring about any practical reform in Greek society. He remained in his metaphysical realm. If Confucius laid emphasis on the social aspect of life he tried to bring about a social reform and his emphasis was on this reform alone and for the stability of healthy existence of the family as the unit of the social order in which he is absolutely correct, but the emphasis which he has given is overlaid to the detriment of other factors which he

could not conceive as a thinker.

Christianity as an ideology laid emphasis, in a particular manner on the moral aspect of life, and in the teachings which are given today in the name of Christianity, these moral teachings appear to be unnatural and irrational; they are exaggerations. For instance, the Sermon on the Mount is a sort of exaggeration and it is idealistic where the nature of human beings has been cast aside. But will find the same idealistic moralism in the life of Jesus Christ as depicted by Christianity. You will not find him interested in metaphysics; you will not find him interested in family life; you will not find him talking about what should be the constitution of a state and what should be the economic order. You will always find him talking about censoring fallacies of the scribes and condemning literalism of the law and emphasizing the inner spirit of human moral action. And you will find him as an embodiment of these teachings and there he stands as the embodiment and consequently the evaluation of his personality will be and is dependent on that outlook which he has given.

Similarly in the Jewish history, literalism and externalism and formalism are always there. For instance, first story about Jews in the Holy Qur'an is in Surah Al-Baqarah where they have made different demands on Moses. They are not concerned so much about the spirit of godliness and the cultivation of the transcendental aspect of the human personality whereby a person acquires nearness to God and enrichment of soul, real sweetness of life and ecstasy they were concerned only with legalistic hairsplitting. I mean to say, immediately there comes after a story of slaughtering

the cow and there again they started the same hair splitting and so on and so forth.

They went on asking questions. This is the literalism or externalism devoid of spirit, devoid of the spiritual and moral connotation or the development of the inner personality or of the development of the transcendental dimensions of the human personality which you will find there and if you read the writings of the Jews you will find that they have painted Moses (A.S.) in the same fashion. They have gone to the extent of painting even God in the same fashion.

The God of the Jews is the anthropomorphic God and can come down from heaven and have a combat with Jacob (A.S.) who was his prophet and Messenger. One finds there a sort of dry literalism and this they call religion. And they have painted the personality of Moses (A.S.) also in the same fashion. So far as their estimation of Moses (A.S.) is concerned it is that they accepted him as their leader but as the Holy Qur'an bears witness, they did not regard him as the source of salvation or the means of their salvation and whenever they thought it fit they could insult him. For instance, the Holy Qur'an has said that they said to Moses (A.S.): (Ref: SurahV:27). "You and your God go and fight; we are sitting here we are not going with you." For the followers of a Prophet (ﷺ) to speak in this insulting manner to their Prophet and their leader was highly disrespectful but that was their spirit and this is how Judaism has emphasized in every aspect the legalism that there is a certain law so long as the letter of the law or the form of law is followed they believed they were saved. Thus the personalities which enshrine

those ideologies as the teachers of those ideologies in the histories of those nations where those ideologies held sway, those personalities have been painted in accordance with the type of those ideologies by their followers. Thus a big tragedy happened in the Muslim world towards the end of 19<sup>th</sup> century and during the 20<sup>th</sup> century. This is the period of stalemate in the Muslim world. This is the period of political slavery and the consequent intellectual confusion in the Muslim world and in this stage of intellectual confusion and in the darkness of defeat, Muslims were trying to find their way to kindle their light; each thinker separately tried to illumine the path of this community with his own light and they have tried to paint the life of the Holy Prophet Muhammad (ﷺ) in different manner and to evaluate him differently. For instance, there is a school of thought in the Muslim world which regards the Holy Prophet Muhammad (ﷺ) only as a divine postman, as a divinely appointed postman whose sole function was to bring to humanity the message which was sent to them by God through him. He is nothing more beyond that. نعوذ بالله, He is considered by them as an earring individual. He can commit errors and all Prophets can commit errors according to this school of thought. They are not sinless in that sense in which the ijma-ul-Ummah has accented them to be in which Imam Abu Hanifa, or Imam Shafa'i or Imam Malik or Imam Ibn Hambal, or Imam Fakhruddin Razi, or Imam Al-Ghazzali, or Shah Waliullah all these great eminent thinkers of Islam have regarded the Holy Prophet (ﷺ) and all prophets of God as perfect human being, as absolutely sinless and faultless. Such movements have emerged in the Muslim world wherein the

Holy Prophet (ﷺ) has been placed as a social thinker only and nothing beyond. Movements have been there where the Holy Prophet (ﷺ) has been assessed to be only a mystical thinker and nothing beyond. Thus different views are found today in connection with the personality of Holy Prophet Muhammad (ﷺ).

This has necessitated that everyone who wants to be a student of Islam should have a proper idea of the personality and place of the Holy Prophet Muhammad (ﷺ); his place in human history, his relationship with God, and his relationship with those who became his followers, all these aspects have got to be evaluated in correct perspective. Learning the Shari'ah of Islam or learning the Hadith as Hadith or learning the Qur'an according to commentaries is absolutely meaningless and it carries a person absolutely nowhere because the starting point is the personality of the Holy Prophet Muhammad (ﷺ). Islam started with his personality and his person lived among the Arabs and the Arabs knew him before they came to know through him about God. His personality is the basic issue in Islam. If there is an A'lim, a theologian, or a Muslim missionary who knows many things about Islamic history, who about Fiqh or the entire Hadith and the entire Qur'an and he does not know who the Holy Prophet Muhammad (ﷺ) actually is and what he is, then he is from among those who are still blind and consequently my focus is on this primary problem. Of course, I will take up another problem after I have finished my lectures on the personality of the Holy Prophet Muhammad (ﷺ) and his place in the cosmos and his place in human history, I intend give another series of lectures on the genesis

and development of his message in order to understand his message truly. His message is being given today by our Ulema in all parts of the world and the Ulema have totally failed. Does the fault lie with Islam or does the fault lie with the Ulema? If the fault lies with Islam then everything is finished, and if the fault does not lie with Islam then the fault lies with the exponents of Islam. Their exposition is wrong and on this point we have got to concentrate. There is another very important problem and that is the genesis and development of the message of the Holy Prophet Muhammad (ﷺ) as given in the record of human history and in the pages of the Holy Qur'an. There are two problems. The first problem is theoretical and the other problem is practical. The first problem is what Islam is and what Islam teaches. The second problem is practical. How to be a Muslim? This is a practical problem. A person may know many things. He may carry note books with him like the theologians of the Jews about whom the Holy Qur'an says: Ref: (S. LX : 5). So carrying load or books of even remembering these books is absolutely meaningless in Islam unless a person knows how to be a Muslim. In that connection the estimation of the personality of the Holy Prophet Muhammad (ﷺ) is most important. In this regard, let us start from the revelation of the Holy Qur'an wherein the Holy Prophet Muhammad (ﷺ) has been mentioned with emphasis? Which is that first verse in the Holy Qur'an? The Holy Qur'an is a book which has been given to us in this particular form, in which it exist, by the Holy Prophet Muhammad (ﷺ) himself with an arrangement and consequently this arrangement is according to the divine order and the divine command

is not haphazard. The projection of the personality of the Holy Prophet Muhammad (ﷺ) has been undertaken by the Holy Qur'an at various places and the first important verse relating to this aspect is verse relating to covenant of the Prophets. (Ref: S. III: 81). Here the word **مَا** stands for 'what'? And this word also means 'when' in Arabic. But the emphasis of Qur'an always is this: whenever Allah uses this word the emphasis to—'remember that event and obtain guidance from that event'. That is emphasis of this word in the Holy Qur'an. In the simple Arabic language, of course, its meaning is 'when' but the emphasis 'remember that event which is now being mentioned and obtain guidance from this event as it is being mentioned:

Allah established the covenant with His Prophets. Now imagine that it is time of the dawn of creation and at the dawn of creation even before humanity had started its life on this planet Allah divides His Prophets and Messengers into two categories. In one category He places all other prophets except the Holy Prophet Muhammad (ﷺ) and He places the Holy Prophet Muhammad (ﷺ) alone in the other category. That is the first important point and that is a very important point that Allah distinguishes in him and places him (ﷺ) another category distinctly right at the dawn of creation. He invites all other Prophet Muhammad (ﷺ) and He takes this covenant from them and the covenant is taken not about His Unity or Tauhid. The covenant is taken and it is mentioned in this form-they have been sent down to the earth and they have established their mission and they have performed their work, a particular Messenger of God will come verifying what you would have

preached before him, you would have taught before him, then Allah places an obligation excepting the Holy Prophet Muhammad (ﷺ) and on all these Prophets He places obligation. It is your duty to believe in him and to assist him in his mission.

Those who say or those who think—and there are many among our theologians who are unfortunately so defective in their vision—the Holy Prophet Muhammad (ﷺ) was one of the Prophets of God, one Prophet among many Prophets this verse is most significant and extremely important to understand. Here it appears very clearly that the Holy Prophet Muhammad (ﷺ) is the real Messenger of God before whom this entire class of Messengers came. It is he who is the central figure. He is not just one among many.

Allah says it is your duty—that you believe in him and you help him in his mission and that you become the helpers in his mission. Now, how did this thing take place in the human history? Of course, they believed in him outright when they were informed by Allah they said اقرنا but the other part was و لتتصرنه that you help him in his mission, you will be his assistants in his mission. This role was given to these Prophets to be him (ﷺ) assistants in his mission. They were not his equals in any sense of the word. They were called Prophets and he has been called Prophet. They were and he has been called رسول but only the similarity is there in nomenclature and not in status. And of course, we know from the Holy Qur'an that all Prophets of God, all Messengers of God have not been of equal status and the Holy Qur'an has laid it down clearly (Ref. II: 261). 'These Messengers of Ours We have given excellence to some of

them over others'. So this excellence or درجات had been given by God and the status of all Prophets is not the same and here in this verse it has been mentioned that the status of the Holy Prophet Muhammad (ﷺ) is the most basic and he enjoys the most basic place in the entire history of the divine guidance and the divine messengers which have been sent by the Almighty God. Now these two things which were mentioned by the Almighty God to them and they were commanded — the obligation of believing in him was actually two fold — to believe in his personality and to project that Iman' they had in him. This is borne out by history that every Prophet of God who was coming — of course, unfortunately, we now have very few of those divine messages authentic in this world. We know from the Holy Qur'an that divine message came to every community of the world. Every one of these Messengers had to believe in the Holy Prophet Muhammad (ﷺ) and he had to project that belief of his. And his projection of his 'Iman' has taken this form which you find for instance, which is in the Bible or you find the prophecies in the literature of the Zoroastrians and you find the prophecies in the literature of the Hindus and the Budhists, where they prophesized the appearance of the greatest of all the teachers who was to come, give and convey the divine message in its perfect form. Because they were Prophets it gives us two pointers. For the follower the fact is, one, just to believe. But even the follower has got to project his Iman' to others just as we have been told in the Holy Qur'an: Teach what you believe, don't remain dumb and don't keep it to yourselves. The same thing you will find in connection with these Prophets that they had to believe in

the Holy Prophet Muhammad (ﷺ) and everyone had to proclaim that at such and such time and in such and such age and in such and such country the Prophet for whom Allah has started this divine mission and whose assistants every Prophet is, he will come. This is the first part of the obligation of believing in him and to project that 'Iman' which is there in him. Then assist him in his mission. In this connection also it has two factors. The first factor is assisting him in his mission by paving the way for his mission. Religion has been revealed by God in an evolutionary process just as human education proceeds here in an evolutionary process from the Nursery to Primary, to lower secondary, to higher secondary— religion has also been sent down by God to different communities on the basis of the principle of evolution, stage by stage to higher and higher levels mankind has been invited. Here, in one aspect of this verse you will assist him in his mission; you are his assistants in his mission. Their entire work was the work of assisting him in his mission. They paved the way for it so that when he came he could give the message at the highest level — at the highest stage on the evolutionary pattern. That is one factor. The other factor is the second advent of Jesus Christ. The second advent of Jesus Christ is a part of this covenant. Jesus Christ is the last Prophet before the Holy Prophet Mohammad (ﷺ). He is the last of the series and his life is peculiar as compared with the lives of other Prophets. It is said about Noah that he had opportunity of preaching for thousand years. Jesus Christ had the opportunity of preaching his mission, according to Christian history, was only for 2½ or only 2 years or 3 years, nothing more. All other Prophets of God

were born of father and mother, he was born of Virgin Mary; however, the people might try to twist, the verses of the Holy Qur'an are clear in connection with his virgin birth. He has a peculiar constitution, a peculiar type of personality – you will find that even in this case. (Ref. S. III: 49) The Prophets mentioned in the Holy Qur'an are of different types. Syedna Ibrahim (A.S.) his ancestor was not given the status of that type which Syedna Isa (A.S.) was given. Such as reviving the dead, putting life into something which was lifeless, you see, so on and so forth. These gifts are of a different type than you find in the cases of Syedna Ibrahim (A.S.). Syedna Mosa (A.S.) or Syedna Nooh (A.S.). Issa (A.S.) personality had two aspects, first is the assistance he was to provide in the mission of the Holy Prophet Muhammad (ﷺ). One aspect was that all those Prophets came to pave the way for his mission and that was assistance in his mission indirectly. But the direct assistance in his mission was also conceived in His scheme; in the divine scheme – and it is because of that we find that Jesus Christ was not born of a human father. He was born through a process of self-fertilization, I mean to say, that a human baby is formed when the sperm fertilizes the ovum. Now if any woman has got both the ovum and the sperm, of course she has the ovum, and the sperm is also there and that sperm is also born in her own constitution and then there is contact between the sperm and the ovum, the zygote will be formed and the embryo will be formed and the baby will be born. Some such process was there. This process was adopted by Allah because, I mean to say, this is what it appears to us, because Allah wanted to give to Jesus Christ a very long lease of physical life on



this earth.

So it appears, the divine scheme was that even in the direct fashion there should be an assistance rendered to the mission of the Holy Prophet Muhammad (ﷺ) and that assistance should be rendered in this fashion that the last of the series before the Holy Prophet Muhammad (ﷺ) should be selected as representative of all those who have passed before him since the time of Adam (A.S.). As their representative he should come before the Prophet Muhammad (ﷺ) because the Holy Prophet Muhammad (ﷺ) is the last of the Prophets, but he should stay over that period and he should come to assist the Holy Prophets mission at a particular time in the human history and when you find today that the decline and the defeat of the Muslim world, the different types of weaknesses from which the Muslim world is suffering now and its incapacity to face the different challenges which are there, all this is due to the mechanization of those nations, all this is due directly to the work of those nations who call themselves Christians. This is also one of the factors which guides us to this conclusion. So because this thing has taken place through them and now the Holy Prophet Muhammad's (ﷺ) mission is virtually eclipsed by the forces of darkness and this is very clear that these leaders whom the Muslim community is throwing up in different parts of the world, our most eminent leaders, are proving to be absolute failures. They can't meet those challenges. What is going to happen? Either this mission is wiped off from the surface of the earth or it is revived. As it stands, our Ulema and our leaders, the most enlightened, the best among them have proved to be absolutely incapable since the

time of Jamaluddin Afghani when the decline of the Muslim world started. Syed Jamaluddin Afghani and those who came after him, everyone of them has failed. It is a sort of landslide for the community going down and down spiritually and morally, intellectually and economically and in every manner. So this (Ref. S. III: 49) as a matter of fact explains the virgin birth of Jesus and explains the second advent of Jesus. The objection which the Qadianis raise against it why Jesus when he is such a great Prophet, should come as the Khalifa of the Holy Prophet Muhammad (ﷺ), that they argue is an insult to Jesus. Please note that all Prophets of God were his Khalifa, that is their status. But they are his Ansars. They are his assistants. And this status was given to them by God Almighty at the dawn of creation. He has been given this place in the cosmos that in the entire creation he is the central figure. He is the personality who is the highest after God in this entire creation and therefore everyone is below him. Even all these Prophets of God are below him, they are only his assistants.

Then Allah, after mentioning that, asks all those other Prophets do you affirm your pledge? (Ref. S. III : 81) and give your pledge? (Ref. S. III: 81). They-said we affirm. He said then bear witness *قال فاتشهدوا وانا معكم من الشاهدين* and I am one of the witnesses with you. Imagine the uniqueness of the Holy Prophet (ﷺ), Allah (SWT) is revealing in this verse.

This emphasis (Ref. S. III: 81) why it been revealed in this way? I mean to say, for the Prophets of God. Who are so enlightened, so illumined and so godly that they cannot have any doubt about their message and just a hint from God is enough for them.

Why this emphasis is given by God? This emphasis was being given by God not for the sake of those Prophets but for the sake of humanity. This emphasis was given by Allah because Allah wanted to mention this fact to all mankind that all mankind should understand that in His entire creation, the personality of the Holy Prophet Muhammad (ﷺ) is the 'Centre' of all creation and primeval basis and stands at the pinnacle. He is not just a human being among human beings, he is not just a virtuous man among virtuous men, he is not just prophet among the Prophets, he is not just a Messenger among the messengers, he is the Prophet and he is the Messenger and he is a Man and he is a Perfect Man; the man par excellence about whom Allah has mentioned. This is the first verse of the Holy Qur'an. Here we learn about the personality of the Holy Prophet Muhammad

(ﷺ) Allah has given him excellence, has given him superiority, has given him leadership of all His Prophets and His Messengers, and remember according to Islamic theology, the highest human being among the mankind are the Prophets and the followers of the Prophet Muhammad (ﷺ) those who have been called by the title of Sahabah رضى الله عنهم and صدیقین. Those are the people who stand at the highest and they are the people who stand at the top, they are the highest category among the human beings and here in this verse the Holy Prophet Muhammad (ﷺ) personality has been emphasized as the central personality – the magnet around which all these Prophets of God are in a state of obedience and are in a state of being his assistants. I will finish today's lecture at this point.

## Al-Fath Al-Rabbani

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# Authenticity of Hadith and Importance of Sunnah

M. Adam M. Makda

## Definition

The word Sunnah literally means a path or a way of practice. The Prophet (ﷺ) used the word in the latter sense when he said, "Whoever introduces a good practice (sunnah) he is rewarded for it and he shares the rewards of whoever practices it until the Day of Resurrection; and whoever introduces an evil practice he will bear the burden of its sin and the sin of whoever practices it until the Day of Resurrection". In Islamic terminology it means: the deeds and sayings of Prophet Muhammad (ﷺ) and his acceptance or approval of practices by his illustrious companions (RDA).

## The Key to the Qur'an

Muslim jurists have unanimously accepted the fact that the Sunnah is the key to the understanding of the Teachings of the Holy Qur'an and guidance to the implementation of the principles and laws enunciated in the Holy Qur'an.

The Holy Qur'an is the fountain-head of the Islamic Faith embracing basically every aspect of Islam as a practical Code of Life. Basic principles and laws on devotional acts, social behaviour, etiquette and general conduct in human relations are given. The Sunnah serves as a commentary and practical illustration of all these Qur'anic principles of action and devotional requirements. The Sunnah is the Islamic Shari'a implemented and expounded in detail for the guidance of the Ummah, the followers of Muhammad (ﷺ).

The Sunnah is indispensable as a guide in fulfilling the requirements of the Divine

Commandments. As such it is imperative and essential for Muslims to follow whatever have been transmitted to us authentically about the Prophet's (ﷺ) deeds and directives the purpose of which were guidance towards the implementation of the Islamic Shari'a as revealed in the Holy Qur'an and conveyed to him by Divine Inspiration. It is a religious obligation to follow the Sunnah that has reached us through undoubted authentic sources.

## Evidence of the Obligation of following the Sunnah

### 1. The Holy Qur'an:—

- a) "And obey Allah and obey the Messenger and be cautious ..." (5:92).
- b) "Whoever obeys the Messenger he indeed obeys Allah ..." (4:80).
- c) "But no by the Lord! they believe not until they make thee (O Muhammad) a judge of what is in dispute between them..." (4:65).
- d) "And whatever the Messenger gives you accept it, and whatever he forbids you abstain (therefrom)" (59:7).
- e) "And We have revealed to you (O Muhammad) the Reminder (the Qur'an) that thou mayest make clear to men that which has been revealed to them, and haply they may reflect." (16:44).
- f) "He (Allah) it is Who sent His Messenger with guidance And the Religion of Truth that He may cause it to prevail over all religions..." (9:33).
- g) "We have sent among you a Messenger from among you, who

recites to you our Messages and purifies you and teaches you the Book and the wisdom and teaches you that which you did not know.” (2:151).

- h) “And we sent no Messenger but that he should be obeyed by Allah’s command.” (4:64).
- i) “Keep up prayer and Pay the, poor-rate and obey Allah and His Messenger.” (58:13).
- j) “O you who believes, obey Allah and obey the Messenger and make not your deeds in vain.” (47:33).

## 2. Hadith:—

The Prophet Muhammad (ﷺ) said:—

- a) “Indeed, I have been given the Book and the like of it with it” (Abu Dawood).
- b) “It is an obligation on you to follow my Sunnah and the Sunnah of the guided and righteous Khulafa, hold fast to it (the Sunnah) and adhere strictly to it.” (Abu Dawood).

## 3. The Practice of the Prophet’s (ﷺ) Companions:—

They adhered strictly to the Sunnah to the letter and the spirit. Whenever they could not find any clue to a prevailing problem in the Holy Qur’an they referred to the Sunnah for guidance.

## 4. Indispensable to the Shari’a (the Legal Code of Islamic Way of Life):—

Obligatory Laws in the Holy Qur’an are brief. The principle, purpose and basic requirements are given without details as to their exact implementation. The Sunnah follows up with the necessary explanation, practical demonstration and clarification required to implement these Divine. Laws and Injunctions. For instance, the Holy Qur’an states

categorically: “Establish regular prayers and pay the poor-due (Zakah)”. The principle of regular prayers and the payment of Zakah are enunciated but the actual details of their practical application are not given. The Sunnah provides the necessary details. As for the prescribed prayers the Sunnah gives all the details as to the posture, number of raka’ats, exact times, prescribed recitations and the method. Similarly, Zakah is explained in detail in the Sunnah which is not found in the Holy Qur’an.

It is therefore obvious that the Sunnah is an indispensable counter-part of the Islamic Faith. The Divine Will and Message contained in the Holy Qur’an cannot be understood precisely and in its exact context without the Sunnah. Both the Holy Qur’an and the Sunnah together constitute the Islamic System of Religion as a practical way of life. Islamic Jurisprudence is also based on both of them, i.e. Islamic Laws are deduced from both the Holy Qur’an and the Sunnah.

Imam Abdullah bin Muhammad bin Idris Ash-Shafi’ (150-204 A.H.) deserves most credit for establishing the Sunnah as a basis of Islam second in importance only to the Holy Qur’an. His famous argument for the high status of the Sunnah was to quote the Qur’anic phrase “The Book and the Wisdom” arguing that the Prophetic Tradition is a type of Divine inspiration, for while the Book refers to the Holy Qur’an, the Wisdom is explained as being the Sunnah. The Holy Qur’an says that Allah taught the Prophet (ﷺ) the Book and the Wisdom thus the Sunnah is not merely a record of what the Prophet (ﷺ) said and did but is a record of his words and deeds which were subject to Divine guidance.

# Tolerance is Bedrock of Islam

Prof. Khwaja Masud

The Qur'anic emphasis on tolerance and religious freedom is abundantly clear from the following verses:

- (i) There shall be no compulsion in religion (لَا إِكْرَاهَ فِي الدِّينِ) (2:256)
- (ii) Then, let him who will, believe; and let him who will, disbelieve. (18:29)
- (iii) Say, O unbelievers, I serve not what you serve. I am not going to worship what you do, nor will you worship Him whom I worship. To you, your religion, and to me, my religion (لَكُمْ دِينُكُمْ وَلِيَ دِينِ) (109:6)
- (iv) Warn mankind, for thou art but a warner. Thou hast no authority to compel anyone (88:22,23)
- (v) Say, O men, the truth has come to you from your Lord. Whosoever is guided, is guided to his gain. And whosoever goes astray, it is only to his loss. I am not a guardian over you (in this respect) (10:108)
- (vi) And revile not those deities whom the unbelievers call upon and worship (6:109)
- (vii) There has been a guide sent to every people.
- (viii) We do not differentiate among any one of the Lord's messengers.

It is quite evident that the Qur'an clearly states that the ultimate choice of belief is the concern of the individual, and no one has the right to interfere in it. The concept of tolerance is carried to the extent that it clearly defines the limits of the ministry of the Holy Prophet (ﷺ). It has been made abundantly clear that it is the individual who bears the ultimate responsibility for his beliefs and convictions. The principle of tolerance is

exalted to the highest pinnacle when it is enjoined upon the believers to show deference to the deities of the unbelievers. This tolerant injunction in respect of the deities of the unbelievers is supplemented by an injunction of positive reverence so far as the prophets of other faiths are concerned.

It is crystal clear from the above Qur'anic verses that religious freedom is the bedrock of Islam.

So far as the Holy Prophet (ﷺ) himself is concerned, he showed utmost tolerance to those who differed with him on matters of religion. A delegation of Christians who came from Najran had an extensive discussion in the mosque with the Holy Prophet (ﷺ). The Prophet (ﷺ) gave firm assurances that the Christian institutions of Najran would be protected and preserved. During the course of their meeting, the Christians expressed their desire for an interlude so that they might pray. The Prophet (ﷺ) invited them to hold the service right in his mosque, one of the holiest places of Islam.

When the Holy Prophet (ﷺ) migrated from Makkah to Madina, a constitution was drawn. It went by the name of Mithaq-i-Madina in history. It was a unique achievement. For the first time in history the rights and obligations of the subjects and the sovereign were, reduced to writing. The constitution was drafted with the consent of all the parties concerned.

According to Mithaq-i-Madina, both Muslims and non-Muslims enjoyed complete freedom of religion. All the elements constituting the body politics were assured of religious, legal

and judicial freedom. One of the clauses stated: "For Muslims their religion and for Jews their religion."

The first article of the Mithaq states: "This is a prescript (kitab) of Muhammad the Prophet (ﷺ) to operate among the مومنين (the faithful believers) and مسلمين (those submissive to God) from among the Quraish and the people of Yathrib and those who may be under them and join them, and take part in war in their company.

The second article states: Verily they constitute one ummah (ummah wahida) as distinct from all the people (of the world).

It is quite clear from the second article that everyone, Muslims and non-Muslims, constituted the ummah, enjoying equal religious and legal rights.

Madina started with a city-state and within ten years, it became the capital of a vast state whose area was no less than three million square kilometers. In ten years less than 240 men were killed including 70 killed at Uhud. Thus the Prophet (ﷺ), set an example of avoiding unnecessary bloodshed. He epitomized tolerance, goodwill, compassion and peace in a world sunk in frequent fratricidal wars, hatred, violence and fanaticism.

In Makkah, the Prophet's (ﷺ) most bitter enemy was Abu Jahal, who was killed during the battle of Badr. His son, Ikramah, another bitter enemy of Islam, fled towards the coast with the intention of crossing over to Abyssinia after the conquest of Makkah. His wife approached the Holy Prophet (ﷺ) and asked if Ikramah could return to the Makkah while still professing his idolatrous beliefs, The Holy Prophet (ﷺ) replied that faith was a matter of conscience and

conscience was free.

Ikramah came back and went to see the Prophet (ﷺ) who once again gave him the assurance that he would come to no harm because of his beliefs. Ikramah was so deeply moved by the Holy Prophet's (ﷺ) magnanimity and his sincerity in upholding religious freedom that he embraced Islam. The Holy Prophet (ﷺ) asked him if there was anything he wished for. Ikramah replied that he could wish for no greater bounty that God had already bestowed upon him in opening his heart to the acceptance of Islam.

Indeed, the Holy Prophet (ﷺ) was رحمة للعالمين (blessing for the whole world).

Can we, the Muslims of Pakistan, follow the example of tolerance set by our Prophet (ﷺ) and transform our country into a haven of religious peace and sectarian tranquility?

Islam means not only submission to the will of God, but also peace and harmony. Above all, Islam means tolerance and goodwill. It is a unified perception of the diversity of cultural and social horizons and of the infinite variety of individual situations.

Islam, by its very nature, is an indissoluble link between absolute values and the virtues of change, between the fundamental certainties of revelation and the creative doubt which gives rise to scientific reflection, It means constantly having recourse to the universal, so as to apprehend the specific more comprehensively; it means always going back to the sacred in order to gain a better understanding of the secular.

Islam is not a closed system: it is open at one end to the infinite diversity of mankind, and, at the other end to the infinite greatness of the Divine.

# Need for an Islamic Paradigm

Dr. Sohail Mahmood

Islam among other things lays great emphasis on acquisition of knowledge. Allah values the seekers of ilm (Knowledge) and Prophet Muhammad (ﷺ) commanded it as incumbent on every Muslim. The Holy Qur'an challenges us to think and ponder over the marvels of Creation.

Muslims were once pioneers in acquisition and dissemination of learning. Now they are essentially the consumers not producers of knowledge. During the Middle Ages, the Islamic civilization cast tremendous influence on the world events. Today, we are simply followers of the West, as far as scientific knowledge is concerned. There are few, if any, centres of excellence in the Islamic world. Muslims have fallen behind in nearly all branches of scientific knowledge. The question is why? More aptly the question is what can be done about it? How can we reverse the trend? Where do we begin and how?

Clearly, something must be done to bring to an end our predicament. It is surprising that we are lagging behind despite the great emphasis on knowledge acquisition in our faith. It seems odd in a society that prides itself and lays emphasis on learning and scholarship. We have failed to produce quality research in the modern sciences, including the social sciences.

The Western paradigm dictates our very thought pattern. So powerful is this paradigm that we have become its slaves. No wonder, our development and progress is measured in terms of western values. For all practical purposes, the West has

abandoned religion and expects us to do the same. Only by following in the footsteps of the West can we progress. This is what we are told and for the most part have been erroneously led to believe. The fault is ours not theirs. The enemy is within us.

However, whatever the situation, despair is un-Islamic. Islam is the ultimate Truth. Our faith commands struggle. There is need for a serious re-evaluation of the western paradigm of knowledge. We have no choice but to try our best to reverse it. Muslims must become masters of their own destiny. We can do it, if we try. One needs to be mindful of the fact that we really do not have much of a choice in the matter. It is now a question of our very survival as a civilization, we must get our act together. Otherwise, we shall be extinguished as a civilization. Such is the power of the western globalization.

The West has virtually abandoned God. Cross materialism is the creed of western civilization and science their new faith. There is no authentic scripture for guidance. We are told that religion and politics do not go together. The state must remain separate from religion. There is that proverbial wall between the two. The two shall not mix. Such is the dictate of the Western wisdom. In Islam, religion and politics are the two sides of the same coin. The two cannot and should not be separated. One is simply not possible without the other.

The establishment of an Islamic state is a religious imperative. It is our duty to struggle for its constitution. Islam is a

complete deen — a way of life that encompasses everything. The Islamic deen is not complete without the supremacy of the Shari'ah which itself needs the state for its promulgation. Islam is the very foundation of our vision. The necessity of establishing the state as such is imperative.

The establishment of a model political pattern is a must for our survival. It is the centerpiece of our philosophy and the main impulse of our collective existence. It is incumbent on our rulers to implement Islam in its totality and not compartmentalize it. The Islamic state facilitates religious practice and provides conducive environment for it. It is supposed to establish an equitable order on the following lines:

- Establishment of justice, in its wider meaning. Justice is the most cardinal feature of the faith. This is the most important characteristic of the Islamic state. It is responsible for providing justice to all regardless of income, gender, nationality or any other status. In fact the state is required to pay the expenses of court proceedings for all those people who cannot afford it. The wider meaning of justice would duly incorporate social justice in its modern sense. Thus the basic needs of everyone shall be met by the state. An Islamic state is essentially a social welfare state.
- Rule of law. No one is above the law. Every one remains in its ambit. Everyone, including the ruler, is accountable. The basic framework of rules pertaining to the governance of the state and society can be consolidated in a constitution for use in a particular time span. This document

can give the basics of the political system and the rights of the people. All institutions of the state must adhere to these constitutional principles. It is the basic law that we all live by. These are to be derived from the Holy Qur'an, Sunnah and previous practices. However, ijihad (new interpretations or even meaning arrived through collective intellectual exertion) contemporary ijma (consensus) should be perfectly acceptable.

- An equitable distribution of wealth. No skewed income distribution is permissible. This is in the tradition of the Prophet Muhammad (ﷺ) and the Khulafa-i-Rashidin, the early Muslim caliphs. Therefore it is obligatory, Enforcement' of the Shari'ah in its totality.
- Simple living and austerity. It is in tune with the Islamic system that we live simply and within our means. The Prophet Muhammad (ﷺ) also forbade living beyond means. What is true for an individual is also true for a nation.
- Direct democracy: The participation of the people in the ordinary affairs of the government was established by Prophet Muhammad (ﷺ) and the Khulafa-i-Rashidin. The Companions used to gather in the mosque to deliberate on community affairs — a practice of direct democracy. The Prophet (ﷺ) used to listen to his Companions and believed in consultation with them. Everyone was welcome to participate in these meetings. This was direct democracy in practice. The principle of Shura is basic to the Islamic way of living. The Holy Qur'an commands such consultation in



- carrying out the national affairs.
- Fairness and integrity: Fair play and honesty is incumbent in all our affairs in Islam, huqooq al-ibad (rights of others or public dealings) are more important than even huqooq Allah (right of God. For example, obligatory prayers and fasting). Corruption, dishonesty cheating had to be punished severely by the state.
- Security for all regardless of faith. The Islamic state protects all religious minorities, from possible harm by others. The rights of the Ahl-i-Kitab (People of the Book, Jews and Christians) are clearly spelled out, especially those of worship. This included tolerance of other religions and by implication viewpoints.

It is important to understand that the Holy Qur'an does not contain per se a model of a political system. It contains universal principles that need to be operationalized in concrete historic situations. In this respect, the role of Muslim social scientists and the Ulema is of much importance. We have to construct a system which meets our contemporary needs. The sad fact is that Muslims have failed to agree on the need for an Islamic constitution.

The fact remains that the constitution itself is one thing and constitutionalism another. Constitutionalism is the faith in the utility of the constitution itself. The people must hold it as sacred and must be convinced of its great significance in running their affairs. We do not have it in the Muslim world as it should be. That is no surprise given the absence of agreement on the enactment of an Islamic constitution in the first place.

This brings us back to the place of scholarship in Muslim society. We must first acknowledge the failure of Muslim intelligentsia to grapple with the problem. An illusory approach will no longer suffice. A workable or practical blueprint can be evolved if given sufficient attention. We owe it to our new generation to arrive at a consensus on this matter. Above all we must all stand together to wage a joint struggle for the supremacy of Islam. Allah disapproves of activity that leads to tafriq (discord) in the ranks of the Muslims. In unity lies our strength. The faith makes it incumbent upon us to work towards a united Ummah. We should remember that Allah only helps those who help themselves.

(Courtesy: DAWN)

(Continued from page #..27)

made into most of the European languages. In Chaucer's time (1340- 1400) these Alexander legends were known to every "wight that hath discretion".

Alexandria was a focus of Christian and Jewish learning for some centuries. The Christians also made Alexander a saint. The Jews carried the Alexander cycle into East. Our Persian poet Jami (A.H. 535-599, A.D.

1141-1203) worked it up into his epic the "Iskandar-Nama". He is careful to show the historical or semi-historical and the ethical parts separately. The one relates to action or exploits (Iqbal) and the other to wisdom (Khirad). He had the advantage of the Qur'an story before him. That story mentions three historical episodes incidentally, but draws our attention to matters of the weightiest spiritual significance, and that is the chief thing to note in the story.

# Prophet Muhammad (ﷺ) Multilateral Agreement for Peaceful Co-existence

Hafiz Dr. Muhammad Adil

The pact known as Meesaaq-i-Madina is a multilateral agreement in the name of the Holy Prophet Muhammad (ﷺ). It was drawn up in the first year of Hijra. It is highly regarded as a historical document of the first order which played a noble part in normalizing relations and conditions obtaining then in and around Madina. It is also freely acknowledged that the principles and the provisions of the Agreement are germane to ensuring peaceful co-existence of heterogeneous elements of a society in any part of the world.

Besides, the Agreement embellishes further the prophetic figure of the Holy Prophet (ﷺ) as a Peacemaker and establishes his bonafide for the first time in the eyes of the non-believers. The Agreement thus marks a great step forward for the Faith on one hand and a wholesome change in the approach of the erstwhile diehards towards it on the other. The Agreement indicates very clearly the end of the beginning made in Makkah.

The Agreement contains fifty-three clauses. The underlying idea running through all of them is to foster unity amongst the believers and amity towards all; to treat different parties to the Agreement – the believers, the non-believers and the Jews — at par in the matter of their responsibilities relating to peace and war while acknowledging that the believers are a separate entity as distinct from others; to ensure freedom of faith but emphasizing all

the same, the excellence of Islam and its teachings; to extol, Islamic virtues and to ensure social justice; to protect the law abiding and to punish the lawless to create a sense of collective responsibility for upholding the righteous, and providing for the needy and the helpless and to effectively deal with miscreants and mischief mongers, aggressors and oppressors; to streamline procedures for peace and war; and to agree upon Allah and the Holy Prophet as the final authority for arbitration and adjudication.

We give below a gist of the provisions of the clauses together with a translation of the text of some of the important ones:

The Preamble of the Agreement describes it as a Kitaab, contract from Muhammad-un-Nabi (ﷺ) (Muhammad the Prophet) between the believers from the Quraish of Makkah and those from Yasrib (the old name for Madina) and all those who may join them as their followers and take part in Jihad (Religious war) along with them.

Clause 1. declares that “the believers are One community (Ummat-i-wahida) distinct from the rest of the people.”

Clause 2 — 10 pertain to the believers belonging to the Quraish of Makkah (Muhajirs) and those belonging to Banu (house of) 'Auf. al-Haris, Saa'idah, Jusham, an-Najjaar, Umer bin A'uf an-Nabeet and Aus, permitting each of them to settle according to their respective custom, cases relating to ransom for the slain and those taken as prisoners emphasizing the need in

each case for a just and a righteous behaviour.

Clause 11 contains a very humane provision to the effect that “in no case the believers shall leave an indigent believer or a believer burdened with a large family and thus unable to meet his obligations without necessary help and assistance to enable him to discharge his obligations concerning ransom.”

Clause 12 lays down that non-believers shall conclude an agreement or enter into an understanding with a client, charge or subordinate of another believer without the latter's permission.

Clause 13 requires God fearing believers to be ever ready to take action against any person who may be found guilty of aggression, subversion or seduction. The believers shall all raise their hands together in striking down such a person, no matter if he may happen to be a son of one of them

Clause 14 forbids a believer from slaying another believer at the instance of or for the sake of a non-believer nor to support a non-believer against a believer.

Clause 15 provides that even if the humblest of believers were to promise relief or protection to someone, it shall become binding on the whole community of the believers; it is so because the believers are like brothers to each other.

Clause 16 enjoins wholesome moral and social discipline upon the believers in favour of their antagonists. It requires that such of the Jews as may undertake to abide by the terms of the Agreement, shall not be discriminated against in the matter of help or protection.

Clause 17 lays down that the believers

shall jointly negotiate and or conclude a peace treaty on terms fair to all and which shall be equally applicable to all. It forbids a believer to conclude a separate peace, leaving behind the other believers.

Clause 18 requires joint action for defense in case of an attack.

Clause 19 concedes the right to claim Qisaas (requital, reprisal) for loss of life or limb suffered in the service of Allah.

Clause 20 extols piety, ‘faith and righteousness. It declares in plain words that God fearing believers are the best amongst the people and are on the most righteous and straight path.

It will be observed that the clause 11 to 20 seek to streamline the social, moral and spiritual conduct of the believers and to instill in them the spirit of brotherhood and of a unified approach and action.

Clause 21 forbids a Polytheist from affording protection to life and property of a member of the tribe of Quraish, and from creating any obstacle in the way of a believer in this connection.

Clause 22 requires a joint action in case a believer is wrongfully slain.

Clause 23 makes it the burden duty of a believer who agrees to abide by the terms of the Agreement and who has pledged his faith in Allah and the Day of Judgement, to refrain from helping and protecting a miscreant. A person who acts otherwise is forewarned that he shall earn the wrath of and damnation by Allah on the Day of Judgement. There would be no means of saving him from his terrible affliction.

Clause 24 reminds the believers of their duty to turn to Allah and His Prophet in

case of a difference or a dispute arising between them.

Clause 25 to 42 concern the Jews and extend to them such provisions of the Agreement as relevant in their case. They are given the freedom of faith and the right to decide cases of ransom according to their custom. They are made responsible, as long as they fight along with the believers, for their share of the expenses of war. The tribes of the Jews specifically mentioned (vide clauses 26-36) as parties to the Agreement are those belonging to Banu (house of) 'Auf, an-Najjaar al-Haris, Saa'idah, Jusham, Aus, Sa'laba, Jufna, being a branch of Sa'lba, shutarbah, the subordinate associates of Sa'lba and branches of other tribes of the Jews.

Clause 37 forbids the Jews from going to war without the permission of Muhammad (ﷺ).

(It is the most significant clause. This part of the Agreement takes away the initiative for starting hostilities from unsafe hands and entrusts it to the safest possible hands; namely those of the Holy Prophet (ﷺ). It also goes to acknowledge the fact that such authority is due to the Holy Prophet (ﷺ) and can be exercised by him in his own right).

Clause 38 clears the way for claiming compensation for bodily injuries and expressly confines the responsibility for any act of bloodshed to the person concerned and his family excepting of course the one who has been the victim of the act of aggression.

Clause 39 concerns the respective responsibility to meet their own expenses.

Clause 40 requires united action after mutual consultations to safeguard common

interests against an aggressor who declares war on those who are parties to the Agreement, namely, the Jews and the believers. They shall act in a trust-worthy and not in a treacherous manner.

Clause, 41 lays down that no one shall be held responsible for the acts of omission and commission of his ally provided the oppressed shall be helped in all circumstances.

Clause 42 makes the Jews responsible for their share of the expenses of war as long as they fight side by side with the believers (and not otherwise).

Clause 43 guarantees the sanctity of the place of Medina against any aggression on the part of the signatories of the Agreement.

Clause 44 extends equal treatment, rights and obligations under the Agreement in respect of those who may seek protection.

Clause 45 forbids giving any protection to a woman without the permission of her family.

Clause 46 provides that in case a new problem or dispute arises which it may be feared may lead to bloodshed amongst the parties to the Agreement, the matter shall be put before Allah and His Prophet (ﷺ). It makes it clear that Allah is pleased to see the Agreement being acted upon with utmost care and sincerity.

Clause 47 forbids all help to the Quraish and their ally.

Clause 48 makes joint action for help and support incumbent on parties to the Agreement. (the Jews, non-believers and the believers) in the case of an attack on Yasrib.

Clause 49 enjoins the parties (the attackers and the defenders) to respond to the call for peace and to accept an invitation to participate in it and to be a party to it.

Clause 50 fixes responsibility for assault and defense against the one who may be fighting face to face.

Clause 51 extends all the provisions of Agreement to the Jews and Aus and those affiliated to Aus.

Clause 52 contains an overriding condition that none of the provisions of the Agreement shall be misconstrued to favour an aggressor or an oppressor. One who goes out to fight and one who keeps to his house shall be equally entitled to security, exception being made in respect of the aggressor or the oppressor.

Clause 53 assures help from Allah and Muhammad-ur-Rasoolullah (ﷺ) (the Messenger of Allah) to such of them as are honest and steadfast in their pledge and promise.

It will be noted that the Agreement was between Muslims (Muhajirs and Ansars), and non-Muslims, the Jewish and the Idolatrous member of the different tribes found in and around Medina. They had been fighting against each other in all matters because they never had someone to contain them and consolidate their common interest. Having been ruined morally and materially they (other than the Muslims) longed for peace, and therefore, jumped at the offer made to them by the Holy Prophet (ﷺ). They were wise enough to believe that the Holy Prophet (ﷺ) alone could help them and welcomed him as a saviour. The Agreement was acceptable to them on this count also that under it each

and every one of the signatory tribe and its factions friends and sympathizer tribe could keep to its own set of beliefs, faith and custom. It did not go beyond the common interest and did not tread on their tender toes by interfering in or cutting across their rights or privileges.

The immediate impact of the Agreement was that it welded the believers into one distinct community and also brought peace to the different tribes who were, for historical, ethnical or even personal reasons at loggerheads with each other. By one gesture of kindness they were persuaded to sink their ancestral jealousies and differences. More importantly they were made to realize what was in their common interest and who could be their common leader.

It was the peerless personality of the Holy Prophet (ﷺ) which had opened their eyes, softened their hearts and broadened their minds to realize the prophetic love and concern for their general good.

The Agreement was extended from time to time to cover all the neighbouring tribes who wanted to avail themselves of it. The Holy Prophet (ﷺ) undertook a number of journeys to different places to get the Agreement ratified by such of the tribes as were not the original signatories.

Summing up, we may say that the Agreement put an end to a chaos and confusion and created an atmosphere conducive to moral and material progress, provided a legal and a moral basis to settle disputes and stop bloodshed and banned war. It also put an end to conspiracies and fifth-column activities for subversions and curbed the unlimited powers of the tribal chiefs and took the decision making power

from out of their hands. It put the tribes on the road to civilization and strengthened the hands of the aggrieved to take action against wanton aggression and remorseless perversion. It is the first written Constitution of the world provided by the universal personality of the Holy Prophet Muhammad (ﷺ) to cement different tribes, professing different creeds, colours and races.

We cannot but hold our breath in admiration for the Holy Prophet (ﷺ): how he did put his finger on the hard core of the distressing malady and how adroitly he treated it by awakening the sense of unity in adversity and a commonly agreed procedure for promoting the good and apprehending evil.

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THE QUR'ANIC FOUNDATIONS  
AND  
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# Who was Zul-Qarnain

Allama Abdullah Yousuf Ali

What is the meaning of the name or title Zulqarnain -- "Lord of the two Qarns" "Qarn" may mean: (1) a horn in the literal sense, as in the case of a ram or bull; (2) a horn in a metaphorical sense, as in English, the horn of a crescent, or by a further metaphor, the horn of a kingdom or territory, two portions at opposite ends; (3) by another metaphor, a summit, a lock of hair, typifying strength a crest such as Eastern kings wear on their diadems; (4) referring to time, an Epoch, an Age, a Generation. Meaning (1) is inapplicable to a man or a great King: The other three meanings may be applicable, as implying: (2) Lord of East and West, Lord of wide territory or of two kingdoms; (3) Lord of two crests on his diadem, typifying two kingdoms, or a rank superior to that of an ordinary king; (4) Lord of more than one epoch; one whose power and influence extend far beyond his lifetime.

If we accept the popular identification of Zulqarnain with Alexander, all the three latter designations would be applicable to him, as he was Lord of the West and the East, Lord of the Greek States united for the first time and of the widely-extended Persian Dominion which included all Western Asia, Egypt, Central Asia, Afghanistan, and the Punjab (at least portions). He is represented on his coins with two horns on his head: he considered himself a son of Jupiter Ammon (who had the two horns of a ram), with a divine mission. He revolutionized the history of Europe, Asia, and Africa (Egypt), and his influence lasted for many generations after his death at the young age of 33. He lived

from B.C. 356 to 323, but his name was one to conjure" with for many centuries after him. It was not only on account of his political power, but his cultural influences. Through his conquests Greek art gave the impulse to Gandhara art in Central Asia and North-West India. The city of Alexandria which he founded in Egypt became the cultural centre, not only for Greece and Rome, but for Judaism and Christianity, and retained its supremacy till the sixth century of the Christian era. Justinian closed its schools of philosophy in 529. Its philosophic and scientific schools spread their influence over even a wider area than the Mediterranean basin.

Now the generality of the world of Islam have accepted Alexander the Great as the one meant by the epithet Zulqarnain. But some of our Ulema have raised doubts about it and made other suggestions. One is that it was not the Macedonian Alexander the Great, but an earlier pre-historic king contemporary with Abraham; because, they say, Zulqarnain was a man of faith (18:88-98), while Alexander the Great was a Pagan and believed in Grecian gods. Identification with a supposed pre-historic king, about whom nothing is known, is no identification at all. On the other hand, all that is known about Alexander the Great shows that he was a man of lofty ideals. He died over three centuries before the time of Jesus, but that does not mean that he was not a man of faith, for God revealed Himself to men of all nations in all ages. Alexander was a disciple of the philosopher Aristotle, noted for his pursuit of sound truth in all

departments of thought. Socrates spoke of the Grecian gods, and so did Aristotle and Plato; but it would be wrong to call them idolaters or men without Faith. In the Ethiopic traditional stories of Alexander the Great, he is represented as a great prophet.

Another suggestion made is that Zulqarnain was an ancient king of Persia. A king of Persia is referred to as a Ram with two horns in the Book of Daniel (8:3) in the Old Testament. But in the same Book, the Ram with two horns was smitten, cast down to the ground, and stamped upon by a he-goat with one horn (8:7,8). There is nothing in our literature to suggest that Zulqarnain came to any such ignominious end. Nor is the Book of Daniel an authority worth consideration. Its authenticity is very doubtful. There is no question that it is a patch-work, as parts of it are in the Aramaic (or Chaldee) language and parts in Hebrew, and there are in it a number of Greek words. The Septuagint version contained large editions. "Daniel" — whoever the writer or writers were — refers to historical Persian kings. If it is argued that it was some old pre-historic Persian king who built the Iron Gates (Al-Quran 18:96) to keep out the Gog and Magog tribes (18:94), this is no identification at all. There is no unanimity about the identity of the Iron Wall, or the Gog and Magog tribes.

Another suggestion made is that it was some old pre-historic Himyarite king from Yeme, about whom nothing else is known. This, again, is no identification at all.

The question of Yajuj and Majuj (Gog and Magog) and the iron barrier build to keep them out is of some interest. It is practically agreed that they were the wild tribes of

Central Asia which have made inroads on the settled kingdoms and Empires at various stages of the world's history. The Chinese Empire suffered from their incursions and built the Great Wall of China to keep out the Manchus and Mongols. The Persian Empire suffered from them at various times and at various points. Their incursions into Europe on large hordes caused migrations and displacements of population on an enormous scale, and eventually broke up the Roman Empire. These tribes were known vaguely to the Greeks and Romans as "Scythians".

If we could locate the iron barrier or iron gates referred to in the Holy Qur'an (18:96) We should have a closer idea of the tribes whom the barrier was meant to keep out. It is obvious that the great wall of China is out of question. Begun in the third century B.C and continued later, it covers the enormous length of 1500 miles, and goes up the hills and down the valleys, with towers 40 feet high at intervals of 200 yards. Its average height is 20 to 30 feet. It is built of stone and earth. There is no particular point in it which can be identified with the iron barriers in the text. No one has suggested that Zulqarnain was a Chinese Emperor, and none of the great Conquerors of Western Asia can be credited with the building of the Chinese Wall.

The barrier in the text must have been more in the nature of iron gates than an iron wall. Two iron gates geographically far apart, have been suggested in the alternative. Sometimes they have been mixed up by writers not strong in geography. Both of them have local associations with the name of Alexander the Great. Both are near a town Derbend, and have borne the name of Babul-hadid



(Arabic for iron Gate)

The best known in modern times is at the town and seaport of Derbend in the middle of the western coast of the Caspian Sea. It is now in the Soviet territory, in the district of Daghestan. Before the Southern expansion of Russia in 1813 it belonged to Persia. A spur of Mount Caucasus comes up north, close to the sea. The wall in question is 50 miles long, with an average height of 29 feet. As Azerbaijan (in Persia) is not far from this place? Some writers have mixed up the Derbend Iron Gate with Azerbaijan, and some with the Caucasian town of Kharz (Kars), which is to the south of the Caucasus. There are local traditions here, and in the Astrakhan region, at the mouth of the river Volga, higher up the Caspian, connecting this Caucasian iron gate with the name of Alexander, but there are good reasons why we should reject this as the site of the iron gate in the Qur'anic story. (1) This does not correspond exactly to the description in (18:96) "the space between the two steep mountain sides; the gap is between the mountain and the sea. (2) Alexander the Great (assuming that Zulqarnain is Alexander), is not known to have crossed the Caucasus. (3) There is an Iron Gate which corresponds exactly to the description, in a locality which we know Alexander to have visited. (4) In the early days, when Muslims spread to all parts of the world, local legends were started by ignorant people connecting the places they knew with places referred to in the Qur'an.

We now come to the Iron Gate which corresponds exactly to the Qur'anic description, and has the best claim to be connected with Alexander's story. It is near another Derbend in Central Asia, Hissar District, about 150 miles southeast of

Bukhara. A very narrow defile, with overhanging rocks, occurs on the main route between Turkestan and India; latitude 38 N; longitude 67E. It is now called in Turki Buzghol-Khana (Goat-house), but was formerly known as the Iron Gate (Arabic, Bab-al-Hadid); Persian, Dar-i-Ahani; Chinese, T'ie-men-kuan). There is no iron gate there now, but there was one in the seventh century, when the Chinese traveler Hiouen Tsiang saw it on his journey to India. He saw two folding gates cased with iron and hung with bells. Nearby is a lake named Iskandar Kul, connecting the locality with Alexander the Great. We know from history that Alexander, after his conquest of Persia and before his journey to India, visited Sogdlana (Bukhara) and Maracanda (Samarkand). We also know from Muqaddasi, the Arab traveler and geographer, who wrote about A.H. 375 (A.D. 985-6) that the Abbasi Khalifa Wathiq (842-846 A.D) sent out a mission to Central Asia to report on this Iron Gate. They found the defile 150 yards wide: on two jambs made with bricks of iron welded together with molten lead, were hung two huge gates, which were kept closed. Nothing could correspond more exactly with the description in (18:95, 96).

If, then, the Barrier in (18:95-98) refers to the Iron Gate near Bukhara, we are able to proceed to a consideration of the Gog-Magog People with some confidence. They were the Mongol tribes on the other side of the Barrier, while the industrious men who do not understand Zul-Qarnain's language were the Turks, with their agglutinative language, so different from the languages then spoken in Western Asia. The Barrier served its purpose for the time being. But the warning that the time must come when

it must crumble to dust has also come true. It has crumbled to dust. Long since, the Mongols pushed through on their westward journey, pushing the Turks before them, and the Turks became a European power and have still a footing in Europe. We need not bother about the legends of the Gog and Magog people. They were reputed to be giants, and two tiny hills in the flat Cambridge shire are derisively called the Gog—Magog hills. Similarly the statues of Gog and Magog in the Guildhall in London only reminds us how legends are apt to grow and get transported to strange places. In the Alexander legends of medieval Europe, Gog and Magog are said to have come with 400,000 men to the help of Porus whom Alexander defeated and to have fled after that defeat. They fled to the mountains, and Alexander built a wall with brass gates to prevent their interruption's.

Personally, I have not the least doubt that Zulqarnain is meant to be Alexander the Great, the historic Alexander, and not the legendary Alexander. I have studied the details of Alexander's extraordinary personality in Greek historians as well as in modern writers, and have since visited most of the localities connected with his brief but brilliant career. Few readers of Qur'anic literature have had the same privilege of studying the details of his career. It is one of the wonders of the Qur'an, that, spoken through an Ummi's mouth, it should contain so many incidental details which are absolutely true. The more our knowledge increases, the more we feel this. There are little touches which need not have been mentioned. They come in incidentally like the incidental remarks of a person full of knowledge, who does not intend to put forward those points but

whose fullness of knowledge brings them in inevitably.

One such point occurs in the mention of Alexander's westward journey (18:86). He saw the sun set in a piece of murky water which is described as a "Spring". Most commentators have understood the spring to be the sea, and the murky water to be its dark-blue water. Nizami, in his "Romance of Alexander", takes Alexander right west along North Africa to Andalusia and the Atlantic ocean. There is no historic proof that Alexander ever reached the Atlantic. But he was of course familiar with the deep-blue waters of the Mediterranean. The Mediterranean interpretation may pass if we had not a closer explanation. Alexander's first exploits were when he was a mere boy. In the reign of his father Philip. The region of Illyricum was due west of Macedonia, and Macedonia's first expansion was in that direction. The town of Lychnis was annexed to Macedonia and thus the western frontier of Macedonia was secured. The northern frontier towards the Danube had already been secured, and the lesson he subsequently gave to Thebes secured him against attack from the Greek states to the south, and prepared the way for his great march east against the Persian Empire. To the West of the town of Lychnis is a lake 170 square miles in area, fed by underground springs that issue through limestone rocks and give out murky water. Both town and lake are now called Ochrida, about 50 miles West of Monastir. The water is so dark that the river which forms the outlet of the lake to the north is called the Black Drin. Looking at the sunset from the town, the observer would see the sun set in a pool of murky water (18:86). It was a question before the

boy Alexander — the dreamy, impulsive, fearless rider — whether he would put the barbarous Illyricans to the sword or show them mercy. He showed true discrimination and statesmanship.

He punished the guilty but showed kindness to the innocent, and thus consolidated his power in the West. This I construe to be the meaning of (18:86,87); otherwise these verses do not seem to be perfectly clear.

Another point may be noted. The three episodes mentioned are the journey to the West, the journey to the East, and the journey to the Iron Gate. The journey to the West I have just explained. The journey to the East was to the Persian Empire. Here he found a people who lived in the open and wore little clothing. This might apply to people who live in an inland place in the latitude of Persepolis or Multan. He left them alone as they were (18:91). He was not warring against populations: he was warring against the proud but effete Persian Empire. He left them as they were, with their local institutions, and under their local chiefs. In feeling he treated them as his own, not as aliens. In something, he himself adopted their ways. His followers misunderstood him. But God understood, for He approves of all things that lead to Unity among mankind.

The direction of the third journey is not mentioned. The commentators suggest the north, but they might with better reason have suggested the south, as Alexander visited Egypt. But the visit to the Iron Gate was to the East — a continuation of his journey to East. That is why the direction is not mentioned again. Here his mission was different. He had to protect a peaceful

industrious population, whom perhaps the Persian Empire had failed to protect, against turbulent and restless invaders. He helped them to protect themselves, but warned them that all human precautions, though good and necessary, are vain without God's help.

Each of the episodes mentioned is historical. But the pomp and glitter of military conquest are not mentioned. On the contrary spiritual motives are revealed and commended. We need not know or team any history or geography or science or psychology or ethics to understand them. But the more real knowledge we have, the more completely shall we understand them and the lessons to be drawn from them. The earthly journeys are treated as mere symbols to show us the evolution of a great and noble soul which achieved so much in a short earthly life.

His career was so extraordinary that it impressed his contemporaries as a world event, as it undoubtedly was — one of the greatest world-events in history. Legends began to grow up round his name. In many cases the legends overlaid the history. Today the world is thrilled by Sir Aurel Stein's identification of Aornos, a very small geographical detail in a great career full of lessons, in political, ethical, and religious wisdom. But the generations immediately following Alexander's period wrote and transmitted all sorts of wonderful legends that passed current in East and West. The philosopher Kallisthenes had been with Alexander in Asia. Under his name was produced a Greek book in Alexandria some time before the second century of the Christian era. It was translated into Latin in the third century. Translations were subsequently (Continued on page #. 17)

لا ریب یہ وسیلہ ہے جنت میں ایک مقام  
 صرف ایک بندگانِ خدا میں سے پائے گا  
 میرا خیال ہے کہ میرا نام آئے گا  
 جس نے میرے لئے یہ وسیلہ طلب کیا  
 اس کے لئے جواز شفاعت کا ہو گیا  
 سینے ازاں بغور دعا کیجئے اے دوست  
 یہ نیک کام آپ سدا کیجئے اے دوست

شخص میرے لئے وسیلہ (یعنی جنت میں وہ مقام) طلب کرے گا اس  
 شخص کے حق میں میری شفاعت جائز ہوگی۔  
 کہئے زبان سے آپ موذن سے جو نہیں  
 بعد ازاں درود بھی مجھ پر سدا پڑھیں  
 جس نے پڑھا درود فقط مجھ پر ایک بار  
 دس رحمتیں کرے گا خداوند کریم  
 پھر مانگئے خدا سے وسیلہ مرے نام

## نَعْتِ رَسُولٍ مَقْبُولٍ ﷺ

﴿اختر شیرانی﴾

اگر اے نسیم سحر ترا ہو گزر دیارِ حجاز میں  
 مری چشمِ تر کا سلام کہنا حضورِ بندہ نواز میں

تمہیں حدِ عقل نہ پا سکی فقط حال اتنا بتا سکی!  
 کہ تم ایک جلوہ راز تھے جو نہاں ہے رنگِ حجاز میں

نہ جہاں میں راحتِ جاں ملی نہ متاعِ امن و امان ملی  
 جو دوائے دردِ نہاں ملی تو ملی بہشتِ حجاز میں

عجب اک سرور سا چھا گیا مری روح و دل میں سا گیا  
 ترا نام ناز سے آ گیا مرے لب پہ جب بھی نماز میں

کروں نذرِ نعمتِ جاں فزا میں کہاں سے اخترِ بے نوا!  
 کہ سوائے نالہ دل نہیں مرے دل کے غمزدہ ساز میں

یہ شکستہ اور ٹوٹے پھوٹے الفاظ میں اسوہ حسنہ کو جاننے اور اس پر عمل کرنے کی اہمیت اور اس کے ثمرات کی معمولی جھلک ہے ورنہ درحقیقت آقائے دو جہاں ﷺ کے اسوہ حسنہ پر عمل کرنے والا بھی لافانی اور لائزوال ہو جاتا ہے اور اس بات کا حقیقی دمخبر اندازہ تو آخرت میں ہوگا جب انسان سے دنیا کی کٹافیتیں اور زنگ صاف ہو جائے گا اور اس کے حواس کئی گنا تریا دہ تو ہی ہو جائیں گے۔

آخر میں اپنے والد محترم مولانا حافظ محمد رمضان صاحب کی جانب سے تحریر کی گئی تعلیمات حدیث میں سے ایک حدیث اور اس کا منظوم مفہوم پیش کر رہا ہوں جس میں اذان سننے، اس کا جواب دینے اور اس کے بعد حضور ﷺ پر درود سلام پڑھنے اور آپ کے لئے وسیلہ (جنت میں ایک مقام) طلب کرنے والوں کو شفاعت کا حقدار ٹھہرایا گیا ہے۔

اذا سمعتم المؤذن فقولوا مثل ما يقول ثم صلوا علىٰ  
فانه من صلى علىٰ صلى الله بغيره عشر اثم سلوا الى الوسيلة  
فانها منزلة في الجنة لا ينبغي الا لعباد من عباد الله وارجوا ان  
اكون انا هو ومن سأل لي الوسيلة حلت عليه الشفاعة.

جب تم مؤذن کو سنو جو وہ کہہ رہا اس کے مثل کہو، پھر مجھ پر درود بھیجو، پس جو مجھ پر ایک دفعہ درود بھیجتا ہے اللہ رب العزت اس پر دس بار رحمتیں نازل فرماتا ہے، پھر میرے لئے وسیلہ طلب کرو، پس وہ جنت میں ایک مقام ہے اللہ رب العزت کے بندوں میں سے صرف ایک بندے کو ملے گا، مجھے امید ہے کہ وہ شخص میں ہی ہوں گا، اور جو

باد جو آپ کا کردار اور اخلاق ایسا کہ نہ صرف یہ کہ روزمرہ زندگی کے تمام امور اپنے ہاتھوں سے خود انجام دیتے بلکہ دوسروں کے کام بھی کر دیتے، مالک ایسے کہ دونوں جہانوں کے خزانے آپ کے پاس لیکن اس کے باوجود ہمیں آپ کے گھر چولہا نہ چلتا، جرنیل ایسے کہ معمولی سی غیر مسلح فوج کے ساتھ ہزاروں کے کفار کے لشکر کو شکست دے دی اور صلح پسند ایسے کہ سینکڑوں جاٹار پروانوں کی موجودگی میں کفار کی شرائط پر صلح کر لی، عادل ایسے کہ فرمایا کہ اگر میری بیٹی فاطمہ بھی اس کی جگہ چوری کرتی تو اس کا ہاتھ بھی کاٹ دیا جاتا، بہادر ایسے کہ تمہا ہزاروں کے مقابلے میں اور ہات قدم ایسے تمام مشرکین مکہ کی دشمنی و سخت ایذا میں آپ کو حق کی تبلیغ سے نہ روک سکی، رحم دل ایسے کہ چڑیا کی بھی اپنے بچوں سے دوری کی تکلیف دیکھی نہ گئی معاف کرنے والے ایسے کہ اپنے عزیز ترین چچا کا جگر چبانے والی ہندہ کو بھی معاف کر دیا، خیر خواہ ایسے کہ اپنی ذات کے دشمنوں کو بھی جہنم سے آزادی دلانے میں اپنی جان مشقت میں ڈال دی (فَلَعَلَّكَ بَاجِعٌ نَّفْسَكَ عَلَىٰ آثَادِهِمْ اِنَّ لَمْ يُؤْمِنُوا بِهٰذَا الْحَدِيثِ اَسَفًا الكہف ۶) فصیح اللسان اور بلیغ کلام ایسے کہ آپ کے کسی قول کی تشریح میں جلدوں کی جلدیں لکھ دی جائیں اور پھر بھی تشنگی باقی رہے اور بات کرنے کا انداز ایسا دلنشین اور دھیمہ کہ الفاظ تک گئے جاسکتے ہوں اور لاکھوں کے مجمع میں ہر شخص یہ سمجھے گویا اسی سے مخاطب ہیں، معلم ایسے کہ جنھوں نے آپ سے کمزور حفظ کی شکایت کی وہی سب سے زیادہ روایتیں کرنے والے بن گئے۔



جامعیت (Comprehensiveness)، عملیت (Practicality) ہمیشہ ہمیشہ کے لئے انسان کے لئے ترقی کا دامن کھلا رکھیں گے۔ آج بھی چودہ سو برس سے زائد گزر جانے کے باوجود زمانے کے ہزاروں نشیب و فراز، تغیر و تبدل، دلوں کے مزاج، خطوں کی آب و ہوا، تہذیبوں اور ثقافتوں کے تنوع اور اختلاف، زبانوں کی تفریق، اہلیتوں و صلاحیتوں میں انفرادیت کے باوجود جب بھی کوئی تعلیم یافتہ فرد خواہ اس کا تعلق سائنس و فلسفہ، تعلیم و نفسیات، فلکیات و جغرافیہ، طب و علم تشریح الابدان، الغرض کسی بھی شعبہ کا انتہائی ماہر اور قابل ترین فرد جب تعصب اور مفادات کے دائرے سے باہر آ کر آپ ﷺ کے اسوہ حسنہ کی طرف دیکھے گا تو وہ ضرور پکار اٹھے گا بقول جرمن شاعر اور پروفیسر جیمس ہوگ (James Hogg) ”ہر زمانے میں اصلاح معاشرہ (Society) کا سب سے بہتر طریقہ یہی ہے کہ اسلام کی تعلیمات کو رائج کیا جائے“ یا جیسا کہ برنارڈ شا (Bernard Shaw) اپنی کتاب (Genius of Islam) میں لکھتا ہے:

Muhammad was a saviour of Humanity, the Mercy for all men and an exemplar in every age.

”محمد ﷺ انسانیت کے نجات دہندہ، تمام لوگوں کے لئے باعث رحمت و برکت اور تمام زمانوں کے لئے مثالی شخصیت ہیں۔“  
ایسا کیوں نہ ہو جب کہ خود آپ سربراہ مملکت ہونے کے

قرطبی میں سورہ حشر کی اس آیت وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا (الحشر: ۷) پس جو چیز تمہیں پیش کر دیں وہ لے لو اور جس سے منع کریں (اس سے) باز رہو۔ کی تفسیر میں بیان کیا گیا ہے کہ امام شافعی رضی اللہ تعالیٰ عنہ فرماتے تھے مجھ سے جو سوال کرو میں اس کا قرآن مجید سے جواب دوں گا پھر سوال پوچھے جانے پر آپ اس آیت کی تلاوت فرما کر مسئلہ کا حل حدیث مبارکہ سے پیش کر دیتے۔

جب ہم آپ کی حیات طیبہ کا مطالعہ کرتے ہیں تو ہمیں آپ ﷺ کی حیات مبارکہ میں رعایا سے حکمران تک، گدا سے بادشاہ تک، سپاہی سے کمانڈر انچیف تک، غریب سے امیر تک، عورت سے مرد تک، بچے سے بوڑھے تک، غلام سے آقا تک، عربی سے عجمی تک، دیہاتی سے شہری تک، چھوٹے سے بڑے تک سب ہی کے لئے آپ کی حیات طیبہ مکمل نمونہ نظر آتی ہے کہ ہر شخص اپنی جگہ یہ سمجھتا ہے کہ حضور ﷺ زندگی کا یہاں نہ میرے لئے ہی تراشا گیا ہے۔ آپ کی حیات طیبہ سب کی ضرورتوں کو کفایت کرتی ہے۔ سب کے لئے سازگار رہے اور اپنا رہنما بنانے پر سب کو زندگی کی منزل مقصود تک پہنچاتی ہے۔ بحیثیت قانون ساز، حج (منصف)، کمانڈر ان چیف، معلم، مصلح معاشرہ غرض انسانی زندگی کے ہر پہلو سے نبی پاک ﷺ کے احکامات اور آپ ﷺ کا اسوہ کمال کی انتہائی بلندیوں پر ہے۔ اور اس میں ایسی لچک (Flexibility) و وسعت (Scope)

دشہ دین کا ایک بہت بڑا اور اہم حصہ ہیں۔ تعمیر سیرت کا ایک انتہائی موثر ذریعہ ہیں لیکن دین صرف انہی تک محدود نہیں ہے۔ بلکہ تمام معاشرت، تمدن، سیاست اور ثقافت کا ڈھانچہ اس دین سے قائم ہے اگر وہ ڈھانچہ قائم نہ ہو تو یہ عبادات محض رسمی کاروائی (Formality) کہلائیں گی۔ مثلاً نماز بے حیائی اور برائی سے روکتی ہے اب انسان اگر ایک طرف نماز بھی پابندی سے ادا کرتا ہے اور دوسری طرف بے حیائی اور برے کاموں سے باز نہیں آ رہا تو یہ لمحہ فکر یہ ہے اسی بات کو اگر یوں کہا جائے کہ ”رہ گئی رسم اذناں روح بلالی نہ رہی“ تو بے جا نہ ہوگا۔

ہماری زندگی لازماً مکمل طور پر آپ ﷺ کے احکامات کے تابع ہو کیونکہ ایک مسلمان کا ایمان اس وقت تک کامل نہیں ہوتا جب تک وہ ہر رشتے اور تعلق سے بڑھ کر آپ سے محبت نہ کرے۔ جیسا کہ حدیث مبارکہ میں آیا ہے:

فَوَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أُنْكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَ النَّاسِ أَجْمَعِينَ

قسم اس ذات کی جس کے قبضہ قدرت میں میری جان ہے تم میں سے کوئی شخص کامل مؤمن نہیں ہو سکتا ہے جب تک میں اس کے والد، بیٹے اور تمام لوگوں سے زیادہ محبوب تر نہ ہو جاؤں۔ اس حدیث کے منظوم مفہوم کو والد محترم مولانا محمد رمضان صاحب نے اس طرح بیان کیا ہے:

ایمان معتبر نہیں محبوب گرنہیں

ترجیح اگر رسول ﷺ کو ہر ایک پر نہیں ہے بعد میں رسول کے والد ہو یا ولد کچھ بھی نہیں رسول (ﷺ) جو محبوب تر نہیں جب حدیث مبارکہ سے یہ بات متحقق ہو گئی کہ ایک مسلمان کا ایمان اس وقت تک کامل نہیں ہوتا جب تک وہ تمام موجودات (افراد و اشیاء) سے بڑھ کر آپ ﷺ سے محبت نہ کرے تو اس امر یعنی محبت کا لازمی تقاضا اور نتیجہ یہی ہے کہ ہم ہر رشتے میں اپنی پسند کو نبی کی پسند کے تابع کر دیں۔ بقول والد محترم

اے صاحبان عقل جو ہیں آپ ہوشمند کیجئے وہی پسند نبی (ﷺ) کو جو ہو پسند جو کچھ نبی (ﷺ) نے کر دیا اچھا ہی ہے کام زیبا نہیں غلام کو اس میں ذرا کلام اب نبی اکرم ﷺ کی پسند و ناپسند، محبوب و مذموم، مرغوب و مکروہ ہمیں کس طرح معلوم ہوگا اس کے لئے حیات طیبہ (ﷺ) کا مطالعہ کرنا پڑے گا اس مطالعہ سے جو ہمیں علم حاصل ہوگا وہ موجب خیر و برکت اور اس پر عمل کرنا دنیا میں ذریعہ ترقی اور آخرت میں باعث نجات اور اس کا پھیلا نا کارثواب الغرض یہ علم و عمل نہ صرف یہ کہ آج اس جہاں میں بلکہ کل بروز قیامت بھی کام آئے گا۔ بقول والد محترم

پڑھینے حیات طیبہ اور سیکھنے عمل کام آئے گا یہ علم و عمل آج اور کل سیرت طیبہ و احادیث مبارکہ کی اہمیت کے حوالے سے تفسیر



## اسوہ حسنہ (Excellent Pattern)

ابو عبدالقدوس محمد یحییٰ (لیکچرر علیہ السلام ڈگری کالج)

ماہ ربیع الاول کی بارہ تاریخ کو ہم بہت دھوم دھام اور شایان شان طریقے سے اپنے پیارے آقا علیہ الصلوٰۃ والسلام کا جشن ولادت مناتے ہیں۔ اس دن ہم مختلف انداز اور طریقوں سے اپنے آقا علیہ الصلوٰۃ والسلام سے اپنی محبت کا اظہار کرتے ہیں۔ لیکن کیا یہ اظہار صرف ظاہری مقال اور اس ایک دن تک محدود کر کے ہم اپنے فرض کی مکمل ادائیگی کر رہے ہیں۔ جس طرح مغربی اقوام پورے سال میں ایک دن مخصوص کر کے فادر ڈے، مدر ڈے اور دیگر مختلف ایام (Days) مناتی ہے یا اس محبت کا ہمہ جہت اثر ہماری زندگی کے ہر شعبے میں بھی نظر آنا چاہیے۔ یوں تو کوئی بھی مسلمان ایک لحظہ بھی آپ کی یاد کو دل سے نکال نہیں سکتا ہے اور نہ ہی اس بات کا تصور کر سکتا ہے اور اگر نکالتا ہے تو یہ اس کی انتہائی بدبختی اور بد قسمتی ہوگی۔ لیکن مقام تاسف ہے کہ تمام تر اظہار عشق و محبت کے دعووں کے باوجود ہمیں اپنی زندگیوں میں اس محبت کا اثر نظر نہیں آ رہا۔ اگر ہم اپنے معاشرے اور ارد گرد پر غور کریں تو آج ہمارے نوجوان طبقہ کے لئے بالخصوص اور پورے معاشرے کے لئے بالعموم ہیر وز اور اینڈیل کھلاڑی، اداکار، فنکار، گلوکار، اور دوسرے شعبہ ہاں ہیں۔ جن کے متعلق وہ جانتا چاہتے ہیں کہ ان کے روز و شب کیسے گزرتے ہیں۔ ان کی عادات و اطوار، پسندیدہ لباس، رنگ، طعام، شروبات سے واقفیت حاصل کرنا چاہتے ہیں۔ الغرض ان کے متعلق تفصیلی معلومات حاصل کرنے اور ان کی نقالی میں خوشی محسوس کرتے ہیں۔ جب کہ

انہیں یہی جستجو، اٹھناک، وقت اور توجہ حضور اکرم ﷺ کی سیرت طیبہ کو جاننے اور اس پر عمل کرنے کے لئے صرف کرنا چاہئے کیونکہ قرآن کریم نے آپ ﷺ کے اسوہ حسنہ (Excellent Pattern) کو ہمارے لئے بہترین نمونہ قرار دیا ہے۔ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ (الاحزاب ۲۱:۲۳) ”بے شک تمہاری راہنمائی کے لئے اللہ کے رسول (کی زندگی) میں بہترین نمونہ ہے۔“

قرآن زندہ اور برحق کتاب ہے۔ اب یہ کتاب جو ہمیں حکم دے رہی ہے ہماری بقا ترقی اور کامیابی کا راز اس کی کامل اتباع و اطاعت میں ہے۔ جب ہم صورتاً و سیرتاً آپ ﷺ کے اسوہ حسنہ (Excellent Pattern) کی پیروی کریں گے۔ اپنے کردار کو آپ ﷺ کی تعلیمات کے سانچے میں ڈھالیں گے۔ جن باتوں پر آپ نے عمل کیا اور جو احکامات آپ ﷺ نے اس امت کو دیئے ان احکامات کو جاننے اور ان پر عمل کرنے کی سعی کریں گے۔ تو ہماری دنیا بھی بقعہ نور بن جائے گی جب کہ آخرت تو ہوگی ہی نورانی، جہاں بلا کسی غم و پریشانی، ملے گی حیات جاودانی، ابدی جوانی اور نعمتوں کی فراوانی (انشاء اللہ العزیز)۔

دین اسلام ایک مکمل ضابطہ حیات ہے اور آپ ﷺ نے ہر لحاظ سے کامل و اکمل نمونہ پیش فرمایا لیکن ہم نے بد قسمتی سے دین اسلام کو چند مخصوص عبادتوں تک محدود کر لیا ہے۔ یہ عبادت بلا شک