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Islamic Political Economy and the Human Investment Revolution

A. N. M. Masudul Alam Chowdhury

Human investment is a term used to signify the formation of productive capacities in the individuals on whom the investment is made. This investment gives rise to a stream of future benefit to the individuals on whom it is made. These benefits may be purely monetary, or a combination of monetary and non-monetary returns. The most important type of human investment is expenditure in education. This expenditure could be undertaken by the individual on himself, or by the State on the individuals. In either case, the notion of education as a consumption-investment mix commodity is ever present. The consumption component comprises the 'psychic' returns to the individual and the State through education. The investment component comprises the purely monetary returns to the individual and the state through education.

Human investment revolution in the history of economic thought started with the works of T. W. Schultz. Schultz analyzed input-output series for the United States and linked his analysis with the theme of investment in human beings. He was the first economist to recognize the importance of school-time in the formation of human capital. His important contribution was to treat earnings foregone during the period of schooling as the opportunity cost of education.

Denison's pioneering work on the contribution of education to economic growth gave rise to an unceasing flow of

literature on the measurement of the residual. The residual may be defined as a technical progress parameter in the aggregate production function; the technical progress being essentially embodied in the labor input created through human capital investment. The residual is found to explain significant shifts in the production technology over time, economies of scale, etc.

Becker has used a neo-classical earnings capitalization approach to compute the ex—post rates of return to college education in the United States. Backer also analyzed human capital theory in the context of general and specific training offered by the employers to the employees.

These pioneering studies along with many others in the area of economics of education are devoted to the evaluation of only the purely economic returns from human capital investment. They do not satisfactorily inquire into the external benefits of education. The evaluation of the external benefits of education is, however, a very important issue for policy analysis. Weisbrod has made some attempt in this direction. Weisbrod's work, however, cannot, be claimed as path-breaking from theoretical and methodological points of view. To my opinion the human investment revolution that started with the works of T. W. Schultz cannot be called a total revolution in economic thought in the absence of a viable theory and methodology to evaluate the non monetary

benefits and value system conferred by the investment-consumption mix of educational good. It is only through such a new media of economic analysis and theory that the new 'human economics' can emerge. I am of the opinion that at this critical juncture, when some of the most notable minds are reaching for the discovery of a new 'human economics', the Islamic Political Economy has much to offer.

This note merely touches on the emerging possibility of a new economic order in the context of the Islamic Political Economy. I will thereby introduce the following issues of human capital investment theory in economic.

What forms will such concepts as the consumption-investment mix of educational good, the rate of return analysis, and the earnings capitalization theory, take in the Islamic Economic System ?

Let us begin by indentifying the **basic features of the Islamic educational philosophy**. The primary purpose of education in Islam is to imbue individuals and the society with the meaning and purpose of life and man's socio-economic position in this world through the doctrine of tauheed (Unity of God), risalah (prophethood), and akhira (Life Hereafter). The essential sources of knowledge in Islam are therefore, the Qur'an and the Sunnah (traditions of Prophet Muhammad (ﷺ)), the principles of which are to be applied to the needs of society at different ages, through the process of *Ijtihad* or seeking application of Islamic principles to new situations and *ijma* or consensus. *We can, therefore, say that the Islamic educational system is highly value-oriented.*

In such a value-oriented educations system, earnings will not prove to be a meaningful variable in an earnings capitalization approach, because earnings will grossly underestimate productivity. The earnings variable must therefore be replaced by another variable or a function that takes account of the pure economic as well as the imputed values of the non-monetary returns from education. A good 'variable' could be an 'atemporal' utility function transformed to an- inter-temporal utility function by converting the pure non-monetary returns of education into economic equivalents. A suitable mechanism for bringing about such a transformation must be, and indeed can be, developed in the context of the Islamic social system. One such method is developed in the author's doctoral dissertation at the University of Toronto, but is too elaborate to be included in this brief note.

When private benefits and costs are evaluated, the individual 'intertemporal' utility function is to be used. When social benefits and costs are evaluated, then the social welfare function is to be used. Because of the proposed change in the definition of the capitalized variable, the concept of the rate of return will also change. One alternative could be to define the rate of return as follows:

$$\left(\frac{1}{\text{marginal utility of consumption of a future individual}} - 1 \right)$$

In other words, the private rate of return could be defined as the marginal utility of consumption by a member of the next generation, less unity. The social rate of

discount in the above context may be defined as the excess over unity, of the ratio of the marginal utility, to an individual of his contemporary's consumption, to the marginal utility that the individual places upon a future individual's consumption. In a truly Islamic social system, education will become a pure public good. In such a state, the private and the social rates will be equal. In relation to education, consumption here means the external benefits derived from educational good.

These are some of the areas in which the

concepts of investment consumption mix in educational good, the rate of return analysis, and the earnings capitalization approach can be extended. Islamic political economy system being essentially a value-oriented and egalitarian system, removed from sheer abstraction, can provide new theoretical and empirical grounds for this inquiry. Economic theory as it stands today will undergo a truly genuine revolution only when this challenge is met and surmounted. The responsibility nevertheless lies on the Muslims.

(Continued from page # 7)

If the conclusion we arrive at is in the negative, and if we are able to show that faith in these verities alone is in harmony with the yearnings of man as man, the task of the philosophy of religion is

accomplished. And the highest philosophical inquiry does really lead to this conclusion. The modern world has not produced a greater philosophical genius than Kant.

(Continued from page # 20)

The reconstruction or Islamization of society will never be successful unless attention is given to this detrimental situation in our life today. We need to understand that religion is the very foundation of our social and cultural system and the only avenue of our reconstruction of deviant personality system.

One aspect of such religious pattern is always the permissive one of giving an opportunity for "acting out" symbolically the wishes and emotional tensions associated with the situation of strain. It provides opportunities for a permissive relaxation of some of the disciplines of everyday life.



What is Philosophy of Religion and How it is Possible

Dr. Hafiz Muhammad Fazl-ur-Rahman Ansari Al-Qadri (رحمة الله عليه)

The subject, "What is Philosophy of Religion and how it is Possible", involves two concepts. Philosophy and Religion.

Philosophy is one of the most misunderstood and misinterpreted terms, in common parlance, it has been sometimes used as a synonym for day-dreaming, pessimism, silence, etc. This is how the layman misunderstands and misinterprets philosophy.

Among the learned, philosophy is defined in so many different ways that we are perplexed to pick out the proper definition for the term. For instance, Professor Lipps will tell you that philosophy is the inquiry into the inner experience. He is confining the scope of philosophy to mental sciences alone. According to Doring, philosophy is the investigation of goods and values. For him, therefore, Ethics and Aesthetics constitute philosophy. Another tendency is to consider it the science of knowledge, thereby reducing it to Logic and Epistemology.

These definitions remind us of the blind men who examined different parts of an elephant and formed different notions about it. Paulsen, writing in the middle of the nineteenth century, professes to overcome this fault by calling philosophy the sum-total of scientific knowledge. His view is also misleading, as it deprives philosophy of the necessity of existing apart from the particular sciences.

Now I shall try to put, very briefly, the real

implications of philosophy. Philosophy, as the etymology of the term denotes, is love of wisdom. Love is rather a process than a result attained by a process. So, it is more correct to understand by the term "philosophy", the doctrine of wisdom: It includes the knowledge of the real purpose of life and actions directed to the attainment of that purpose. This shall be achieved by understanding the universe, its relation to man, man's ultimate destiny, and the life he should lead in conformity with this understanding.

Philosophy is, therefore, an attempt to understand life. It is a critical enquiry into the meaning of experience. It is an attempt to arrive at a comprehensive and systematic knowledge of the form and connection, the meaning and import, of all things. Ferrier has adequately defined philosophy as the pursuit of absolute truth, that is, of truth as it exists for all intelligences.

The next concept which forms part of my subject is Religion. Religion is one of those varieties, which have passed without being very much questioned. In every age and in every country everyone held some religion or the other.

Religions differ so widely from one another that it is very difficult to deduce unity out of the diversity. All the same we may use the process of abstraction and arrive at the common element in religion. It involves the admission of something supernatural. It is the human attitude towards the

supernatural which is for it the ultimate reality.

Man sometimes, nay, often, finds himself confronted with insurmountable difficulties. He has his yearnings after moral perfection, beauty and knowledge. But he finds the world corrupted and ugly, and its mysteries beyond his comprehension. There must be a Being who has the Power as well as the Will to rescue him in these difficulties. Hence the expression of religious yearning displayed through one religion or the other. It is a real fact.

The age-long permanence and the world-wide acceptance of religion are testifying to its sanctity and importance. Humanity could never dispense with it in the past. The religious conception of the Ultimate Reality always remained intact, and the vicissitudes of history and knowledge could not effect any serious disturbances in the religious convictions.

It may be asked whether religion would survive the present-day scientific advancement. As an answer to this question, I need only remind you that man is not mere intellect. He is a willing and feeling being. Feelings of humility and reverence and yearnings after perfection determine his attitude towards reality more immediately and profoundly than the concepts and formulae of science. So religion is an every-day fact from times immemorial, and for all time to come.

We have seen that philosophy and religion have their goal in ultimate reality. But they are the expressions of different consciousnesses. Necessarily their approach is different. Philosophy begins with intellectual apprehension and its main

object is to discover the nature of reality. That primarily includes the enquiry into the nature of human ideals. But the problem of religion is the quest as to how I can realize my ideals. While the one begins from doubt, the other is based on faith.

Now I come to the problem of the Philosophy of Religion. Philosophy and religion are not so different as to exclude all possibility of their meeting together. Religion exists because man is a willing being. Philosophy appeared because he is a knowing being. A philosopher cannot leave any one of the human consciousnesses without thoroughly inquiring into its nature and contents.

“Philosophy”, says the renowned philosopher, Professor S. Z. Hasan, “is not a matter of choice. You cannot help reflecting on the nature of the universe and your relation to it. What is it all? What am I? What is my function here? Whence I come and where do I go? A rational being cannot help putting these questions”.

Let me tell you that the reason for enquiring into such problems is the simple fact that they are the most vital problems. Would it then be possible for anyone to refrain from enquiring into that which has formed an inseparable part of his deepest self, namely, Religion. So philosophy of religion is not only possible but it is there before we seek it.

Sometimes it has been seriously questioned as to how religion, primarily a matter of faith, can be subjected to philosophic inquiry, which is primarily rationalistic. I find the basis of such a notion in the ignorance of the complete connotation of the terms “philosophy” and

“religion”.

Philosophy is, following the pre-Kantian method, misunderstood by being conceived as purely rationalistic, that is to say, where everything is examined by reason and its validity affirmed or denied by it. On the side of religion there is the misconception that it is a matter of pure faith, or to be more correct, a matter of blind faith. Neither is philosophy necessarily rationalistic nor is religion a matter of blind faith.

Kant, the greatest philosopher of the modern era, has established beyond the shadow of doubt that reason is not an omnipotent faculty. It has its limits. Hence the correct method of philosophy is not Rationalism but Criticism. This gives greater scope in philosophic investigation. Whatever could not be reduced to the categories of reason had to be rejected as false according to Rationalism. But Criticism enables us to accept those aspects of truth which are found to lie definitely beyond the scope of reason, if they are in perfect harmony with the results of other inquiries.

In the realm of religion we find that the growing tendency is to welcome reason within reasonable limits. When we thus understand the complete connotations of philosophy and religion, the one to be more than merely rationalistic and the other to be more than a faith, we will realize that the philosophic inquiry into religion is quite consistent with its spirit.

It is worthwhile at this stage of our discussion to understand the function of the philosophy of religion. Philosophy claims to inquire into the nature of the ultimate reality. It is not the business of philosophy

to deny reality itself. It is to discover its nature, and in that attempt follow the inquiry to the ultimate limit.

In philosophy of Religion, too, the same thing is done.

Religious concepts, I mean, the facts of religious consciousness, form the subject-matter of philosophic investigation. The object is not to deny them because the facts of religious consciousness are, like the facts of knowledge consciousness, real, existing facts. The object of the philosophy of religion is only to explain them.

In philosophy of religion, we deal with the concept of religion and attempt to show that it is what it really claims to be. Here we study the nature of the human attitude towards God, and its implications in order to find out the ground of the validity of religious faith and the possibility of the ideals of religion. Then we proceed to show that its implications are perfectly in harmony with the knowledge arrived at through other inquiries.

It is the duty of the philosophy of religion to remove any conflict, real or apparent, between religious doctrines and other established truths. Religion has its own view of reality quite in consonance with its aspirations. It, as I have pointed out at the very outset, necessarily involves certain fundamental concepts. The question before the philosopher of religion is: What is the ground of their validity? The results of rationalistic inquiry have rather distorted these concepts. Therefore the question arises: Do we really possess any such faculty which is competent to grasp these religious verities?

(Continued on page #. 4)

Diplomacy in Islam: Treaties and Agreements The Treaty of Hudaibiyah

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PART—4

Interpretation

A matter concerning 'interpretation' of the treaty arose when a Muslim woman escaped from Makkah and took refuge in Madina. She was Uthman's half-sister, Umm Kulthum, the daughter of his mother Arwa and of Uqba.

A revelation was received which forbade the return of a Muslim woman to the disbelievers of Makkah, and when Umm Kulthum's two full brothers came to Madina to take her back the Prophet (ﷺ) refused to extradite her. Since the Treaty made no specific mention of extradition of women, the Prophet (ﷺ) interpreted the terms of the treaty (with respect to extradition) as applicable to men alone.

Umm Kulthum remained in Madina. Her brothers returned empty-handed to Makkah and the Quraish decided not to pursue the matter any further, thus submitting to the interpretation of the Treaty made by the Prophet (ﷺ).

In the second matter concerning 'interpretation' the issue at stake was the entry-into-force of the treaty. And we have noted elsewhere that the Prophet wisely decided to submit to the unilateral interpretation made by Quraishi plenipotentiary, Suhail bin Amr.

Finally, we may note that the Prophet (ﷺ) interpreted the violation of the truce by the ally of the Quraish (Banu Bakr) as a termination of the treaty. The Quraish tried unsuccessfully to persuade him otherwise.

Treaty Omissions

Some analysts have pointed to the fact that the treaty was silent over the matter of the Quraishi confiscation of the properties left behind in Makkah by the Muslim migrants to Madina.

This act of economic aggression had led directly to fighting between the two sides, for the Quraish had added insult to injury by loading a caravan with confiscated goods and properties and sending it to Damascus under the very noses of the Muslim migrants in Madina. The attempt of the Prophet to intercept the caravan on its return trip from Damascus led directly to the battle of Badr. This indicated how strongly the Muslims felt over the matter. And, as a consequence, it was a matter of some moment that the treaty made no reference to the confiscated properties.

We should note, however, that the Treaty of Hudaibiyah was not a Peace Treaty which ended a war. It was, rather, a Truce Agreement which merely stopped the fighting for a specific period of time. And this explains why the Prophet (ﷺ) did not

insist at that time on a resolution of the matter. And, secondly, reparation for confiscated properties did not constitute a priority matter within the framework of the peace offensive which the Prophet had launched against the Quraish. Indeed insistence on reparation at that time would have hindered the peace offensive.

Fate of the Treaty

Two years after the conclusion of the Treaty the Banu Bakr, who were in alliance with the Quraish, attacked the Khuza'ah, who were in alliance with the Prophet. Some Khuza'ah men were killed. When the matter was reported to the Prophet (ﷺ) he took such a strong view of the violation of the truce that he considered the Treaty to be terminated.

The Quraish were so alarmed at this development that Abu Sufyan himself eventually travelled to Madina to try to salvage the Treaty. The Prophet, however, remained firm in respect of his interpretation of the implications of the violation of the truce and he refused to even discuss the matter with Abu Sufyan.

Within a very short period of Abu Sufyan's return to Makkah the Prophet (ﷺ) suddenly marched on the city and took it by surprise.

In his scrupulous observance of the terms of the treaty, as in the very serious view he took of the truce violation, the Prophet gave concrete existence to the principle *pacta sunt servanda*. Had he, on the other hand, condoned the violation of the truce, a most unhealthy precedent would have been established which would not only have exposed succeeding generations of Muslims to grave danger but would have

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dealt a serious blow to the principle *pacta sunt servanda* and thus to international peace and security.

Appendix

The Psychology of Diplomacy

A number of incidents took place at Hudaibiyah which revealed a significant psychological dimension to the Prophet's conduct of diplomacy.

After the Muslims had encamped at Hudaibiyah, a number of emissaries of the Quraish came to ascertain the Prophet's intentions and thus to assess the situation. After all the Quraish had already made an unsuccessful pre-emptive strike against the Muslims by sending Khalid bin Walid and a 200-strong cavalry to intercept them. This was a manifest violation of the sanctity of Dhul Qada (in which fighting was prohibited), and could possibly have invited a reprisal against Makkah.

Indeed, the Baiyah al-Ridwan or vow which the Prophet took from his followers (upon the news being received that Uthman had been killed) to fight the Quraish to death itself was primarily intended as a psychological gesture intended to impress upon the Quraish that the Muslims were prepared to fight.

Among the emissaries of the Quraish was the Bedouin Chief, Hulais ibn Alqama, who, we are told, was the Chief of the Black Troops then stationed in Makkah. As soon as Hulais was spotted, the Prophet (ﷺ), who had assessed his personality, immediately said:

“This is one of the devout people so send the sacrificial animals to meet him so that he can see them”.

Obviously the objective of the Prophet (ﷺ) was to allay the fears of the Quraish and to convince them that he had come in peace and with the pious intention of performing the pilgrimage. And when Hulais saw, the sacrificial animals he was convinced of this and did not bother to approach the Prophet (ﷺ) but turned back in reverence. Hulais returned to Makkah and informed the Quraish of the Prophet's pious intentions and warned that his compact with the Quraish did not involve the exclusion from Allah's house of one who had come to pay Him reverence. The Quraish could not ignore with impunity the pious sentiments of the Chief of the 'Black Troops'. And so this was a positive development for the Muslims.

Tor Andrae, in his otherwise well-written book, 'Muhammad: The Man and His Faith', finds fault with the Prophet (ﷺ) in the matter of Hulais since he "exploited the simple-hearted Bedouin's pious reverence for the sacred area." This is not only an uncharitable comment but represents a lack of understanding of the Prophet's 'peace offensive.'

Prior to Hulais the Quraish had sent Mikraj bin Hafs, and when the Prophet (ﷺ) saw him approaching he said: "This is a treacherous fellow". Again the comment was made on the basis of a prior psychological assessment of the personality and character of Mikraj.

Finally, when the Quraish sent Suhail bin Amr as their plenipotentiary, the Prophet (ﷺ) remarked: "The people want to make peace seeing that they have sent this man."

The kind of psychological analysis which the Prophet (ﷺ) made of the implications of the choice of Suhail as the plenipotentiary of the Quraish, which turned out to be absolutely correct, obviously gave an advantage to him at the start of the negotiations. And this is all the more extraordinary when we consider the fact that Suhail was a bitter and implacable enemy of the Prophet (ﷺ), not least of all because two of his sons had become Muslims and one was actually present in Hudaibiyah with the Prophet (ﷺ), (i.e. Abdullah bin Suhail). And yet the Prophet (ﷺ) did not allow this quite significant consideration to becloud his scientifically objective psychological analysis.

Again when Abu Jundal (Suhail's other son who had become a Muslim) appeared at Hudaibiyah and Suhail immediately demanded his extradition under the terms of the treaty which, he claimed, had entered-into-force, the Prophet's (ﷺ) decision to submit to Suhail's demand was made, in part, in the light of his psychological assessment of Suhail's likely response to a refusal of his demand.

It should be clear from these brief observations concerning events at Hudaibiyah and the Prophet's (ﷺ) conduct of diplomacy, that psychological analysis and personality assessment form an essential component of diplomacy in Islam.

[This monograph was prepared for the International Seerah Conference Organized by the Government of Pakistan and held in Islamabad in November 1985.]

The Religious Thought of Dr. Muhammad Fazlur Rahman Ansari (رحمه الله)

Justice Qadeeruddin Ahmed,
Former Chief Justice of the High Court of Sind & Baluchistan
(Part – 3)

The Basic Concepts and Philosophy of Islam

As mentioned above the first volume of the "Qur'anic Foundations and Structure of Muslim Society" deals with the basic concepts of Islam. It consists of a preface, introductory observations and two books. Book I contains 3 chapters about the Holy Prophet; one chapter on human problems; one chapter on science, philosophy and revelation as sources of human guidance, 5 chapters on manner of revelation, completeness uniqueness and style of the Holy Quran; 11 chapter on the scope and nature of Qur'anic guidance and two chapters as concluding observations. Book 2 contains 5 chapters on the critique and dynamics of morals and 3 chapters on the metaphysics of morals. On page xvii of the preface Dr. Ansari. says:

"the value-system which the Holy Qur'an has given establishes spirituality as the root, morality as the trunk, and all other aspects of life: economic, political etc., as off shoots of morality; whereby it ensures the emergence of integrated and progressive individual and integrated and progressive social order."

I have already dealt with some of the introductory observations in paragraphs Nos. 15, 16, 17, 20. The general concept of Islam is explained by the author at p. 117 as follows:-

"Man's highest merit-nay his basic function is the worship of the One True God, Allah (LI:56). Worship is to be undertaken by him not merely as a creature among creatures but as the Vicegerent of God as a fully – integrated being committed to a cosmic mission. Namely, he has to realize the principles of integration at its highest, because God's personality enshrines the Perfect Ideal of Integration, and man is His Vicegerent. As such, his worship should be dynamic, consequential and comprehensive in its nature; which means that it should not be confined only to the act of Prayer but also to: (i) the development of his personality in all dimensions; (2) the establishment of a godly society in which human beings can live a full and integrated life in love, justice and wisdom; and (3) the unraveling of the mysteries of Nature for establishing his status of Vicegerency and for comprehending the majesty and the glory of God.

It is in this perspective that the Holy Qur'an makes the pursuit of physical science- indeed, of all knowledge, the active struggle for the spiritual and moral emancipation of humanity, and the establishment of social, economic and political justice, acts of worship."

On page 119 - 124 the author explains that according to Islam man is endowed with ideal nature. That nature is to be developed by maintaining balance in it through

submission to the Divine Plan which is the universal law of cosmos itself. The source of that law is Tawhid or one God, therefore nature and human nature is inherently good and not evil. Since good is inherent in it, true achievement of man is made through positive fulfillment of his own nature and not merely by negative quest for salvation. There is thus, in Islam hope and not pessimism; Man's destiny is dynamic and not static. If true spiritual activity is aroused in man, it spreads to the pursuit of empirical knowledge and from there to the conquest of nature. Scientific quest thus becomes a part of the worship of God.

From pages 179 to 198 the author depicts a true Muslim as a socially integrated individual and spiritually "illuminated person." From pages 199 to 220 he depicts Muslim culture and civilization as conceived in terms of the realization of piety, truth, justice, love, beauty, wisdom, service to humanity and highest of all life with noblest activity.

From pages 325 to 393 the author deals with the metaphysics of morals. By this he means that the realization of moral ideal is an ethical problem but the solution of that problem involves metaphysics in as much as it requires four studies. First, examination of the nature, functions and purpose of man. Second, examination of nature, functions and purpose of the world. Third, examination of the existence and attributes of God. Fourth, examination of the bearing of those attributes on the working of the world and life of man. In the first two studies he has shown that the ideas of morality could not be convincingly supported if man and the world were not created with a purpose, and moral strength

could not be cultivated by man if no struggle was needed for it. Lastly no enthusiasm could be created for achieving the moral ideal if God did not take notice of it. All of this is provided for Muslims by the Holy Qur'an.

Comment on Volume I

The author has not expressly indicated the basis on which he has divided the subject matter into two volumes. In the preface he has merely stated that:—

"The basic purpose and function of this book is to state the Philosophy and the Code of life as given in the Qur'an."

A look at the contents of the two volumes however shows that the first volume contains a statement of philosophy and the second the code of life.

Dr. Ansari was a student of philosophy, therefore, he felt no difficulty in connecting in his own mind the philosophy of Islam with various parts of the Islamic code of life and did not feel the need of going into details of that connection. He has moreover used such words and expressions as "anthropomorphic," "theomorphic," "positive concept of fulfillment," "integralistic civilization," "dynamic manifestations of ethics — religious dimensions", "idealistic", "ideational", and ethico - metaphysical foundations" without realizing that "an average – educated person" for whose "easy comprehension" he has written the book will find it difficult to fully understand them. Even the central meaning of the word "philosophy" is not clearly known to persons of average education. I have therefore used with some inaccuracy the expressions, principles and concepts of Islam in order to indicate that the rules of

actual life are governed by them. The principles and concepts thus become the philosophy of Islam and the rules of conduct the code of practice.

Now, we may ask: how has the author succeeded in setting out the philosophy of Islam? In one sense he has succeeded completely, because the ultimate source of all Islamic principles and concepts is the Holy Qur'an and he has purported to derive all principles and concepts from it. But there is another sense in which his success may be judged. That is: how far is he influenced by the knowledge of Western philosophy and thought? The division of the subject matter, the categories made by him of thought, the technical terminology employed by him, the confidence with which he speaks of freedom, emancipation, dynamism and humanitarian considerations can be said to be some indication of that influence. But then, who can understand the Holy Qur'an without any previous education and any idea of what is considered good and bad in his own time? The classical doctors of Muslim theology understood the Holy Qur'an with the help of their knowledge and their own inclinations. Did they think of the future which lay thousands of years away from them? Yes, they did in the light of the "prediction" that the spiritual influence of the life of the Holy Prophet, his companions and their successors was bound to have. They reacted to it by becoming more categorical and rigid in order to guard the existing system against it. They were after all human beings and un-aware of the future intellectual, economic, financial, political, industrial, international and perhaps even

cosmic forces that could be let loose to tear the fabric of the society that was known to them.

The task of the classical doctors in their restricted field was different because they rightly studied in great minuteness the life of the Holy Prophet (ﷺ) as the Holy Qur'an "in action" and accepted with implicit faith the commentaries which were reported to them by reliable narrators as having been made by the Holy Prophet (ﷺ) himself. The researches made by them into the facts of his life were marvellous, but after that all that was left for them to do was to construct a system out of that knowledge. They have accomplished this task with amazing success. Dr. Ansari's real contribution on the other hand is that he has departed from that course and purported to study the Holy Qur'an independently and all by itself. His attempt is bound to be of rudimentary nature for two reasons. One of them is that his attempt is of primeval nature and the other is that the Holy Qur'an is a book for ever, and no man living in any given period of time and therefore, necessarily restricted by the knowledge and experience of his own age, can project his thought into all the possibilities of eternity. The Holy Qur'an must therefore be studied in every age with the help of new knowledge and new experiences. **Dr. Ansari is a pioneer in making this effort. There is stunning wisdom in the reported saying of Holy Prophet (ﷺ) that a mujaddid (revivalist) is born among Muslims in every century of their history.**

(To be continued)



Architecture in Islam

Afzalur Rehman

Like every other Islamic discipline architecture and its development was very much influenced and directed by the Qur'an and its philosophy of life. The spirit of Islamic faith was the unifying factor which kept together different designs of buildings and moulded them into a style representing the spirit of Unity in multiplicity a unique characteristic of Islamic architecture. It also reflects the remarkable sense of harmony and equilibrium between the different, and even opposite elements. This is because the keynote of the Islamic sciences, including architecture, is the interdependence and interrelation of all things in the universe. There is complete equilibrium in Islamic architectural designing, as well as in city planning, between the natural environment and the natural forces and elements, like water, air and light, which are essential to human life. In planning their buildings for residence, worship or business and the street within the town area and for other basic necessities of city life, Muslim architects made the maximum use of the natural factors available in the area. In hot areas, narrow streets were built to preserve the cool air of the night during the hot hours of the day. Where the temperatures were very high, wind towers were built to ventilate residential buildings and low basements were used during summer for spending the hot hours of noon and also for cisterns to keep water cool.

Thus Islamic civilization recommends the maximum use of existing natural factors in its architecture, which combines beauty

with efficiency, reflecting the effect of equilibrium with the environment. Under this principle, a Muslim architect would never use large glass windows in a hot environment, allowing the maximum amount of radiation through, and then use the maximum amount of external power to keep the building cool. Likewise the use of light in Muslim architectural designs and city planning is both a reminder of the Divine Presence, a source of joy and a means of natural lighting and source of heat. Thus Islamic architecture makes use of the traditional sciences and technologies in creating an atmosphere of peace and beauty in its buildings as well as towns and, at the same time, maintains equilibrium with the natural environment, thereby reflecting the innate harmony all balance between the sciences. In short, Islamic architecture reflects two basic principles: "to save as much energy as possible in any process and to use the most easily available form of power needing the least disturbance of the natural environment. For this purpose, maximum use is to be made of the sun to provide heating, of wind to ventilate houses or work mills and of water to provide power to industry, resulting in a high degree of efficiency and utility combined with beauty."

The Qur'an presents the ideal architectural style which offers the maximum comforts, joy and beauty to the residents and is in complete equilibrium with the natural environment, making the maximum use of the natural factors with the least possible waste. It is described in very simple words

in Surah Ale Imran, "But those who fear their Lord, for them are gardens underneath which rivers flow, wherein they are to dwell forever. A gift of welcome from their Lord." (3:198). And in Surah Al-Tawbah, we read, "Gardens underneath which rivers flow wherein they abide, and beautiful mansions in gardens of everlasting bliss." (9:72). And in Surah Al-Sajdah are these words, "For those who believe and do righteous deeds, are gardens, as hospitable homes." (32:19). In other words, their normal residence will be in gardens with all the usual facilities, comforts and peace of home but with the added pleasure and joy of a natural environment.

The Qur'an further mentions some of the additional facilities of these residential gardens in these words, "We shall soon admit (them) to gardens, with rivers flowing beneath, – their eternal home; and we shall admit them to shades, cool and ever deepening." (4:57). And in Surah Al-Ra'd, we read, "A similitude of the garden which is promised to the righteous! Beneath it rivers flow; everlasting is the enjoyment thereof and its shade (cool and temperate). "(13:35). This quality of their blissful residence is clearly described in this verse, "Reclining therein upon couches, they will find there neither (heat of) a sun nor (the moon's) bitter cold. the shade of the (garden trees) is close upon them and the clustered fruits thereof hang low." (76:13-14). And in Surah Al-Mursalat, we read, "As to the righteous, they shall be amidst (cool) shades and springs (of water). And they shall have fruits as they desire." (77:41-42).

These description of ideal buildings amidst a natural environment stimulated

architectural style in the earlier centuries of the Islamic Era and produced architectural wonders such as the Alhambra of Granada, the beautiful and massive Masjid of Cordova and Seville, Medinat al-Zehra near Cordova, the Dome of the Rock of Jerusalem, the Masjid of Istanbul, the Ibn Tulun Masjid of Cairo and the Taj Mahal of Agra. innumerable Masjid, palaces and castles in Spain, North Africa, India, Turkistan, Iran and other Muslim countries bear evidence of the grandeur and majesty of the architectural styles and modes which sprang from Qur'anic studies. The massive structural beauty and simplicity of these buildings, especially of Masjid, remind one of the Majesty and Greatness of the Creator. The words of Dr. John S. Badean, President of the American University of Cairo, truly bear witness to this fact when he remarks, "that the mosque of Ibn Tulun, with its dignity and simplicity, was the kind of place in which I could pray and worship and sense a nearness to God."

Islamic architecture left an eternal mark on the architectural styles and modes of other peoples, especially the Europeans, who borrowed a great deal from the Muslims. "Pisa, Genoa, Siena, Firenze and other Italian cities may have borrowed their similar architectural practices, such as using dark and light stone alternately, from Cairo, a city with which they had close trading relations during the Middle ages. It is known that the Crusaders, termed marauders by the Muslims, acquired ideas about fortification from the Saracens. Authorities on the history of architecture ascribe the invention of the pointed arch to the Muslim architects of Syria and Egypt. The ogee arch almost certainly and the "Tudor" arch possibly, (Continued on page 28)

Uswa as a Socio-Cultural System

Dr. M. Basharat Ali

Society, culture and personality inspite of documentationalization cannot run their course of life without patterning and imitation. Undoubtedly every individual in society in all walks of their life imitate someone if they find him equal to their social requirement and mental calibre. Having in view this fact, the French Sociologist Trade framed a law which is called the Law of Imitation. He was deceived by the common day to day expression and never analyzed the concept of imitation which is nothing but a delusion void of logos, monats, meaning and values. At the instance, imitation creates mental horizon which leads to nothing in the form of permanency of values except fads and foibles. The imitators are always in their procedure of imitation guided by fantasy phantasmagoria which always lead them to fads and foibles creating a vacuum in cognizance, knowledge and truth. The hollowness of imitation seals the minds of men and loses the reasoning on the basis of induction and deduction. Finally, imitation leads the men to understate the normative aspect of human life, belief and action. Such being the nature of Qur'anic reputation of law of imitation. One of the immediate reasons of the failure of Imitation as a societal, social and cultural law is the eradication of cognitive, evaluative, and connotative forces and hence imitation is void of documentation and social analysis and thus social legalistic procedure.

In contradistinction to the Law of imitation, the Qur'an maintaining the Germanic

nature of human social living, societal and cultural evaluation, lays emphasis that society, personality and culture are integrated and should be given dynamic orientation which is not possible without documentationalization of values and meanings with a further warning that they are to be preserved for each and every individual of the present and coming generations.

By virtue of this imperative, conditioning of society, personality and culture should be the energized value patterning and should keep on running, manipulating and transmitting. Even in modern times, the Law of imitation has got no permanency and it has gone to the limbo of darkness.

It is to be noted that the theory of Law of Imitation was the result of mechanical theory of Sociology. With the beginning of 20th century much criticism made the theory far more obscure paving the way for the development of theory of patterning. This inadequate concept was soon amended with reference to values. In the mid 20th century it was felt by action theory that simply patterning is not sufficient without reference to values, ideas, ideals and meanings. This new adumbration of theory patterning was the result of the action procedure in society more particularly in socio-cultural action by the eminent scholar Talcott Parson. Parson was inspired by the systematized school of Germans while he was a student at the Berlin University. The Qur'an has rejected imitation both as a tradition and social phenomena guiding the personal socio-

cultural behaviour of man in his usual day to day life (VS:43:22)

It is a universal fact that inspite of rational attitude, wide range intellectual capacity of men by nature rendered impossible to act and behave logically and meaningfully without following. This is not possible without some pattern which is full of knowledge, values and meanings. Long before the discovery of the modern theory of Value Orientation Pattern by the modern action theory of sociology and on one synchronicity by the operational school of philosophy – the outcome of the thinking mind of man, the Qur'an gave the law of patterning in all the totality and dimensionality of its utility in terms of values, meanings and ideals. Inspite of giving meaningful connotation to the theory of patterning through the emphasis of value orientation patterning, the scholars feel that their job has been completed. The modern theory has not been systematically systematized. Hence the modern theory lacks integralism and in this is axiomatically disoriented.

“Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the laterday, and remembers Allah much”. (33:21)

As Prophet Muhammad (ﷺ) is the Last Prophet and being Mercy to the world, the value orientation pattern or the beautiful conduct of life of the Holy Prophet Muhammad (ﷺ) provides the universal pattern for all mankind throughout the ages so long as human race survives on this globe. In generality referring to mankind, the above verse gives the connotation that mankind in one way or the other has to accept and follow the universal message
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as adumbrated by the Holy Prophet Muhammad (ﷺ). In this way the value orientation pattern of the Holy Prophet Muhammad (ﷺ) attained the meaning and value in sociological parlance– a universal achievement pattern. This can only be done by complying to the proviso or condition enunciated by the verse stating for him who hopes in Allah and the laterday and remembers Allah much (33:21), It means the value orientation patterning will have to be taken for evolution of life in all totality through Qur'anization whose primary condition is Eman and Amal, i.e., faith and action. Sociologically speaking, this point suggests comprehensive understanding with depth and level analysis because such understanding will be commensuration with the personality orientation, action behaviour and dimensionality of the Prophet Muhammad (ﷺ) who has been defined by the Qur'an as:

“Certainly Allah conferred a favour on the believers when he raised among them a Messenger from among themselves, reciting to them His messages and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error”. (3:164)

The above ayat refers to all spiritual sciences including symbolic, spiritual, and eschatological systems of knowledge, cognition and truth. Such knowledge will have to be acquired in all space-time dimension. Kitab refers to all mundane and supra mundane knowledge promulgated by the past nations. What is that knowledge, has clearly been explained and elaborated by the Qur'an in the stories of all the prophets. Their frame-work is dyadic relating to the material life and the spiritual

life with reference to social, cultural, and particular space-time condition of the relevant ages dominant in the times of different prophets. These points are graphic and analytical. They are universally particular. The idea of such condition is to give expression in terms of situational knowledge with reference to the particular condition giving exposition to the operational phenomena which is sure to recur in all the coming periodicities of the life of men, nations and societies. This segmentalized analysis and hitherto directed by the Prophet of each respective age, refer that their pattern of conduct and their pattern of direction and development were time-bound, space-bound and restricted to the specific portion of mankind. Noah was meant to direct Jews and Bani-Israael, Jesus was meant to direct the Christians who were called later on Christian. As such, their messages, directions, their culture, their value orientation pattern procedure of the development of personality, society and culture were again limited in scope, limited in space time situation and hence their pattern or beautiful conduct of life developed eventually and turned into historical phenomena after the lapse of requisite time and were unable to lead mankind in line with the Kitab and Hikmat. They were glorified and made known to the entire world through the Qur'anic revelation on the basis of their space time-bound messages with the background miracles.

In the light of the analysis above one can visualize that these messages and their messages were divinely delegated to play their role in partial segmentalized, disorganized, de-systematized and dis-integrated framework of reference. Such

being the nature of the prophecies of Noah and Jesus of the advent of the Holy Prophet Muhammad (ﷺ) and in him the Divine Message will be completed, eternal, perpetual in all polarities and dimensionalities of the space time. Hence, the messages of the Holy Prophet Muhammad (ﷺ) and his beautiful conduct of life are equally eternal, perpetual, dynamic, providing guidance in every forward march of human race and in every change, oscillation spiral, and vicissitude of time. Such being the nature of the case, the prophetic conduct of life is everlasting and the final source for the development of personality, society and culture. The messages and the prophetic guidance of all these prophets as shown above were incomplete and ideational. **All of them focalized their attention for the betterment of life after death.**

According to the Qur'an man has been born on this earth, will have to live on this globe and will have his resurrection on this earth. With this premise, it was indispensable to give a messenger who could with the final authority to integrate and supra-sensate reality into one composite whole. This means that he should be a messenger well-suited to direct human race in the direction of material and supra material life. He should be able to integrate the two simultaneous poles of life, i.e., sensate and ideational into cordially related whole, thus giving rise to intergalactic pattern of life what the modern sociologists call idealistic pattern combining sensatism and ideationalism in one togetherness. *Thus the Holy Prophet Muhammad (ﷺ) developed a systematically systematic integral culture*

directing the humanity to develop material culture, ideational culture uniting the mundane and the supra mundane spiritual and supra spiritual into one indivisible whole. In this framework of reference he guided the mankind to develop cultural behaviour, societal and social system.

The finality of the Prophet Muhammad (ﷺ) is determined by virtue of the finality of Hikmat which among many systems of knowledge clearly denotes the science and philosophy which are indispensable need of the development of human race. Adam was created to govern the nature and the forces of the nature as given fuller exposition in the initial sura Al-Baqrah. The superiority over all creations, i.e., earthly and celestial was determined by specific prerogative of subjugating nature categorically and atavistically. Consequently, to realize this end, Adam was given the perfect knowledge of method of subjugation of the thing world, as given expression by the Qur'an under the specific term. The corollary involved in this process is the definitive knowledge and cognizance through the denominator of naming the entire object of the heaven and the earth what the Qur'an calls *Ilm-ul Ashya* Adam was given the name of 'ashia' and with this endowment he directed the pedigree of the prophets to keep on the process of subjugating the nature in peacemeal. We are unable to get sufficient knowledge as to the starting of the prophets from Adam downright to Abraham. Only Abraham has been given expression entering into the contact of nature. His job was restricted to the extent of discovery of the meaning of objects and repudiating facts that nature is not to be taken as an object of worshipping and divination. By empirical analysis and

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constant observation he discovered that the things which are in a situation of decline and decay cannot be taken as something to be worshipped as deity. Herein his mission is completed. After Abraham none of the prophets took up the highly important task of the conquest of nature, had this work been done there would have been no necessity of sending prophets for directing the humanity that nature is subservient to man.

It is the Holy Prophet Muhammad (ﷺ) who directed the humanity that life is not completed without obtaining mastery over the nature. The cultures which came into existence from beginning upto the advent of Holy Prophet Muhammad (ﷺ) were not the culture at all. The specific nature of culture is integralism, i.e., correlation and concordance between material and spiritual worlds. Man cannot understand the real meaning of life without constant efforts to get mastery over material world. Abraham did highly important task by his discovery of the thing world being the value world paved the way for the Holy Prophet Muhammad (ﷺ) to direct humanity that a simple understanding of the value patterning of nature is not sufficient without getting mastery over nature and to utilize the nature for better living. Thus Prophet Muhammad (ﷺ) is to be credited for putting the humanity on the path of scientifically oriented activity.

It was not 16th or 17th century the age of beginning of science but rather the advent of the Holy Prophet Muhammad (ﷺ) is the period of modern scientific age. So equipped, the Muslims were directed to continue the task of conquering the nature but through their lethargy and deviant

pattern of life they submitted themselves to decadence, degeneration and atrophy allowing the western nations the task of conquering nature but unfortunately their disintegrated conquest of nature has put at stake the well-being and happiness of mankind. The western world has taken nature in its exteriority totally disregarding the interiority the realm of values and meanings. They have jeopardized the whole world creating hollows, dichotomies, conflict and dualism.

It is now the high time for the Muslims to come forward and direct the western world to take integrated view point of investigation and discovery of nature identifying that nature is a clear exposition of spiritual meaning referring to the oneness and glory of Almighty Allah. This content analysis will lead mankind to understand that every object of nature stands testimony to the Unity of Allah.

“And whoever is in the heavens and the earth makes obeisance to Allah only, willingly and unwillingly, and their shadows, too, at morn and eve. (13:15)

The verse 33:21 categorically states that the past knowledge, the symbiotic knowledge, the philosophico-scientific knowledge are meant for realizing the completion of social missionary, perfection of human personality and systematically systematizing the ever new knowledge in all its types, forms and content in order to discover the concordance and similarity between man and nature on one side and knowledge and the nature on the other. Like nature, all knowledge and cognizance should stand in Unity in establishing the Divine Truth and the expression of logic and meaningfulness of man, nature and

knowledge in relation to the Names and Attributes of Almighty Allah (see Rahman and Yasin).

The human personality in this way cannot be completed without discovery of nature and inner layer of the mind and variegated system of knowledge. It has finally been laid down once and for all that the Muslims cannot take any pattern other than the pattern of the Holy Prophet Muhammad (ﷺ). One of the causes of decline of the Muslims is the constant change in patterning as shown by Prophet Muhammad (ﷺ) and adopted patterning of western nations. This variegated pattern stand diametrically opposed to the pattern of life of the Holy Prophet Muhammad (ﷺ). In all circumstances of life in all happy or adverse conditions of life, the exclusive pattern of Holy Prophet Muhammad (ﷺ) is to be taken as binding. The verse 33:21 guides the Muslim nations that this law of patterning is the imperative law. Any omission in patterning in congruity and strict concordance with the pattern of Holy Prophet Muhammad (ﷺ) is tantamount to 'shirk' and 'kufr' so much so that the Muslims are not allowed to follow any other pattern even in a situation of crisis, war, or any other socio-cultural mishap anomalous and jaundized situation. The verse 33:21 was revealed at a time when the Muslims were few in number and threatened by the opposition and wars by the enemies like Badr.

One of the causes of conflict of values of decline and chaotic condition of our life is mummish inclination of west in language, ways of life and fads and foibles.

(Continued on page #. 4)

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The Closest Companion of the Prophet

Manzoor Ahmed

HAZRAT Abu Bakr Siddiq (R.A), the first caliph of the nascent state of Madina, was the lifelong associate, closest disciple and the most trustworthy companion of Holy Prophet (ﷺ). When ordained for Hijrat, the Holy Prophet (ﷺ) took Hazrat Abu Bakr in confidence and asked him to make necessary preparations for the journey to Yathrib (renamed Madina) and also to accompany him. Hence he earned the honorific title of 'Companion of the Cave'.

Personally Hazrat Abu Bakr was a man of unalloyed purity, remarkable simplicity and peerless affability. He was born and brought up in Makkah. He flourished as an honest businessman. In the pre-Islamic administrative set-up of Makkah he was as the chief magistrate, was a man of consequence and by virtue of this post he wielded much authority and enjoyed great respect in the society. He was also a genealogist par excellence. He happened to be a neighbour of the Holy Prophet (ﷺ).

When the Holy Prophet (ﷺ) launched the preaching of Islam, Hazrat Abu Bakr was the first free male adult to have embraced the new faith without the least hesitation and became one of the first four who accepted Islam. Since then he followed the Holy Prophet (ﷺ) resolutely and steadily through his life.

On spreading of Islam, the disgruntled pagans of Makkah inflicted all sorts of tyranny and oppression on the newly converted Muslims. He being an elite was not victimized so severely, but so many others were relentlessly persecuted;

among them down-trodden and helpless slaves were the main target who at the hands of their pagan masters were suffering unabated atrocities. He purchased the liberty of several such oppressed devotees including Hazrat Bilal, the renowned Muazzin of the grand masjid of the Holy Prophet (ﷺ). It was on his preaching that several prominent Companions embraced Islam; the majority of the Ashrah Mubasharah accepted Islam at his instance.

The hall-mark of his unswerving faith in the Holy Prophet (ﷺ) was manifested at the time of Meraj. When the news of this event was brought to him by some pagans, he simply ascertaining from them if the Holy Prophet(ﷺ) himself has said so, vouched it instantly without vacillation and earned the proud title of 'as-Siddiq' which became an integral part of his name.

In consequence of the safe arrival of the Holy Prophet (ﷺ) in Madinah, a series of wars ensued. He participated in all the battles. in the battle of Ohad he himself was wounded, even then he was one of those devotees who shielded the Holy Prophet (ﷺ). At the time of preparation of an expedition to Tabuk, when it was a hard time for Madinites, the devoted Muslims contributed towards sinews of war whatsoever they could but he set a unique instance by volunteering all whatever he possessed. When Haj was made obligatory, he was sent as Amir-i-Haj. On this occasion it was proclaimed that no pagan henceforth will enter the Kabah. This

proclamation vetoed all nefarious activities committed in the sacred house and purified it of all sorts of abominations.

In his last days when the Holy Prophet (ﷺ) being seriously ill and feeble found it impossible to lead the public prayers in the grand mosque of Madina, he deputed Hazrat Abu Bakr to lead the prayers in his place.

On the sad demise of the Holy Prophet (ﷺ) no one, even Hazrat Umar (R.A), believed that Holy Prophet Muhammad (ﷺ) had expired. As a result of which a sort of commotion spread there. It was he who appeased the people and made them believe that he has died. He addressed the deeply grieved and mournful gathering thus: 'O people the man who adored Muhammad (ﷺ) must know that he is dead, but if he adores Allah he must know that He liveth and He never dies.' He further quoted a verse (3:144) from the Holy Quran. 'Muhammad (ﷺ) is only a Prophet: many were the Prophets that passed away before him. If he dies or is martyred, will you then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah, but Allah will reward those who are grateful.'

After the death of the Holy Prophet (ﷺ) there naturally arose the question who to succeed him to continue his mission and administer the state affairs. He, by virtue of his very close association with the Holy Prophet (ﷺ), was unanimously elected through general consciousness of the people and installed as Caliph.

Receiving the oath of allegiance he in

unequivocal words declared the policy of his governance: 'O people; I have been made your Amir but I am not the best among you. If I do right, help me, if I err, correct me'. Further 'that truthfulness is a sort of trust and falsehood is defalcation,' he emphasized that 'the weak among you will be strong before me, I will get his right restored and the strong in my eyes is weak and I will get from him the other's dues and restore to the weak'. In the end of his address he emphatically uttered, 'Obey me till I obey Allah and His Prophet and if I disobey Allah and His Prophet I shall have no right to claim your obedience.' This was his manifesto and in implementing it he proved to be sincere, steadfast and sagacious.

After consolidating the state internally he focused towards external enemies to deter the imminent threat of aggression from the then two big powers, the Persians and the Byzantines. The wars, fought against these formidable enemies in Iraq and Syria, which ultimately expanded the Islamic State, were launched during his caliphate.

He led a very simple life and earned his livelihood through business but when he had to devote full time to run the state affairs, he for a certain period took a sort of stipend from the Bait-ul-Maal for his subsistence for which he willed to get it replenished. During his caliphate spread over only two years and three months he strictly followed the path set by the Holy Prophet (ﷺ). He discharged his responsibilities with honesty, integrity and sagacity till he breathed his last on 22nd of Jamadi-us-Sani 13th A.H.

The Qur'anic Purpose of Education and the Role of Educational Institutions

Miss Sadia Ansari

In the very beginning of the Holy Qur'an we read about the first human being Adam that God taught him all the names namely gave him knowledge of all things and after that ordered the angels to make obeisance to him as a mark of acknowledging the superiority of human beings over the angels. The point which emerges from this story is that human beings can attain superiority over the angels through true knowledge and this shows the supreme position that knowledge enjoys in Islamic Ideology.

As regards the purpose of education the following verses of the Holy Qur'an are explicit on this point:

"Verily in the creation of the heavens and the earth and in the alternation of night and day there are signs for people of understanding (namely) those who remember God standing and sitting and reclining on their sides and investigate the laws which govern the creation and working of the heavenly bodies and the earth. (When they do so they spontaneously affirm) Our Lord! Thou hast not created all this in vain. Glory be to Thee! Preserve us from the doom of Fire." (3: 190-191)

These verses show that the purpose of education in Islam is the realization of God through contemplation and a quest for knowledge in the physical and non-physical domains of the universe. The fact that Islam wants Muslims not only to cultivate the physical sciences but also to pursue

the human and social sciences is borne out by the above of following verses of the Holy Qur'an:

"In the earth there are signs for those who are steadfast in faith and wisdom and so also there are signs in the workings of the human ego in its individual and collective expression. Therefore Why do you not make observations?" (51 :20-21)

There is still another verse in the Holy Qur'an which has vital bearing on the problem of the purpose of education. It reads:

"...Only those servants of the Lord who possess and cultivate knowledge respect the majesty of God (and the majesty of His laws truly)..." (35: 28).

In this verse, knowledge is stated to be one of the qualities of God. The deeper and greater the knowledge which a person possesses the more near will he or she become to God.

An important point is to be noted here however. The Holy Qur'an has made a distinction, between conjectures and knowledge. Those who take the trouble of evaluating human knowledge find that much of what is considered to be knowledge today is nothing more than conjecture, while knowledge in order to be true knowledge must be saved from being based upon preconceived opinions, prejudices and half-baked theories. The only way to pursue true knowledge is to recognize the limits of human

understanding and observation and the necessity of pursuing research; in the light of the infallible truths revealed by God, the All-Knowing. It is only such knowledge which motivates life and peace. Otherwise, pursuit of knowledge independently of Divine Guidance produces only chaos and devilish tendencies. This truth is proved simply by the state of affairs which the modern western materialistic approach to knowledge has brought into being. The world has become more and more unsafe for humanity and although knowledge has advanced in the West.

The above-mentioned verses, taken together, show that the purpose of education in Islam is the intellectual, moral, physical, social, aesthetic and spiritual development of man, and the role which the educational institutions of the Islamic society should play is the achievement of this goal and not the production of literate beings which the educational systems of Western origin are doing. To put it in a

nutshell, the role of educational institutions in Islam is to endeavour to build the total human personality with the following factors as the basic constituents :

1. Giving the right direction to the human intellect and enabling it to progress under the light of Divine Guidance.
2. Imparting to the human personality the spirit and the content of Islamic Discipline.
3. Building up the human character – moral, social, aesthetic and spiritual

This is what we learn from the Qur'an and Hadith; and this is what we know from the history of Islam as it unfolded itself in the ages of its glory. This purpose can be achieved, however, only when the courses of study are designed and planned on the base set on Islamic principles, and the teachers embody the Islamic ideals in all aspects of their lives.



(Continued from page #. 26)

"O Prophet (Muhammad)! Verily, We have made lawful to you: your wives to whom you have paid their dowers, and those whom your right hand possess out of the prisoners of war whom Allah has assigned to you; and daughters of your paternal uncles and aunts who migrated (from Makkah) with you; and any believing woman who dedicates her soul to the Prophet (ﷺ) if the Prophet (ﷺ) wishes to wed her. This is only for you and not for the

Believers (at large). We know what We have appointed for them as to their wives and the captives whom their right hands possess in order that there should be no difficulty for you. And Allah is Most Forgiving Most Merciful". (33:50)

All of the types of marriages as demonstrated by the Prophet (ﷺ) show that Islam is complete, rational and practical. In short, it is the perfect religion for all mankind.



Wisdom behind the Prophet's Plural Marriages

Dr. Norlain Dindang Mababaya

Islam as the perfect religion is both rational and practical. The wisdom behind the Prophet's (ﷺ) plural marriages is to show all possible types of marriage in Islam. In line with polygamy, most enemies of Islam center their biased criticisms on the Prophet's (ﷺ) plural marriages, which exceeded more than four allowed in the Qur'an. They branded him as a "sexually obsessed man". If it were so, he would have married more in his early manhood, not after he had passed the age of fifty. The fact that he married Khadija bint Khuwailid and lived a monogamous life (for 27 years) disproves the above allegation. We have to correct such distorted notions and make it clear to the non-Muslims that Allah commands us to follow the Prophet (ﷺ) as he is the best example. (33:21)

The Prophet's (ﷺ) plural marriages are an exception to the Qur'anic injunction (4:3) to show all possible types of marriage in Islam, that is, it is permissible for a man to marry a woman who is older than him; for a poor and orphan man to marry a wealthy woman; for an employee to marry his employer; and for a bachelor to marry a widow. If Allah did not allow the Prophet (ﷺ) to marry other women, how could marriage in Islam be open to all other types to marriages? Had the Prophet (ﷺ) not married other women, Muslims who follow the Sunnah would find it difficult to enter into marriage with the limited examples from the Prophet's (ﷺ) marriage to Khadijah.

He demonstrated that in Islam it is allowed

for a man to marry a virgin woman, who is very much younger than him, as in the case of Lady Aisha. He may marry his friends' daughters in the way as the Prophet (ﷺ) married Aisha and Hafsa, the daughters of his closest friends – Abu Bakr and Umar in order to foster ties of relationship.

Likewise, it is allowed for a man to marry woman of low social class as in the case of Maria, who was given to the Prophet (ﷺ) as a present by the ruler of Egypt. The Prophet (ﷺ) elevated her status by marrying her, instead of making her his slave. His marriages to his captive: Juwairiyah Bint Al Harith and Safiyyah Bint Huyay bin Akhtab, not only show how Islam tolerates mix marriages based on social status; but also shows the high regard given to women. Instead of making them slaves, being his captives, he married them and gave them the highest status of women being among the "Mothers of Believers".

It further shows how the Prophet (ﷺ) freed women from the bondage of slavery. Aside from inter socio-cultural marriages, the Prophet (ﷺ) also demonstrated that Islam permits (men) inter religious marriage with the People of the Book by marrying Safiyyah bin Huyay bin Akhtab, a Jew and Maria, a Christian from Egypt. Both of them embraced Islam and became among the "Mothers of Believers". With his marriage to Sawdah bint Zama'a, a widower can opt to marry a middle-aged, kind, jolly, and widowed woman like Sawdah who can take care of his children.

The Prophet's (ﷺ) marriages to Hafsa

bint Umar bin Al-Khattab, Zainab bint Khuzaimah and Umm Salamah bint Abi Omaiyah, all widows, show that men should show sympathy and care for widows by marrying them. Had he not married Umm Salamah, a widow with many children, he would not have demonstrated his virtuous teachings on the care of the orphans. He showed kindness to them, treated them just like his real children.

The Prophet's (ﷺ) marriage to his cousin, Zainab bint Jahsh, who was divorced by his adopted son, Zaid, shows that in Islam, it is lawful for a man to marry his first degree cousin. It is also lawful for a man to marry a woman, divorced by his adopted son. In addition, Islam allows the practice of betrothal before entering into marriage as the Prophet (ﷺ) did prior to his marriage to Aisha.

It also permits marriage in absentia as in the case of his marriage to Umm Habibah or Ramlah, the daughter of Abu Sufyan, who was in Abyssinia. The Prophet (ﷺ) asked the King of Negus for Umm Habibah's hand for marriage, which the King granted. Islam also allows the case where a man marries a woman who presented herself for marriage as in the case of Maymunah, who voluntarily presented herself to the Prophet (ﷺ) and became one of his wives. Non-Muslims should know that Allah permitted all of the Prophet's (ﷺ) plural marriages. Allah only allows plural marriages for His messengers and not for the believers at large. The plural marriages of the Prophet (ﷺ) are for the guidance of the believers. They serve as guides on the do's and don'ts of marriages in Islam. All the types of

marriages that we derive from the Prophets (ﷺ) plural marriages are based on the following Qur'anic injunctions:

"This day are (all) things good and pure and made lawful unto you. The food of the People of the Book (the Jews and the Christians) is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time, when you give them their due dowers, and desire chastity, not lewdness, nor secret intrigues. If anyone rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good)" (5:5)

And (remember) when you (O Muhammad) did say to him (Zaid bin Harith - the freed slave of the Prophet) on whom by guiding him to Islam, and you (too) have done favour. 'Retain (in wedlock) your wife and fear Allah", But you did hide in your heart that which Allah was about to make manifest (that he will give her to you in marriage). You did fear the people but it is more fitting that you should fear Allah. Then, when Zaid had dissolved (his marriage) with her, with the necessary (formalities) (he divorced her). We joined her in marriage to you; in order that (in future) there may be no difficulty to the believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formalities) (their marriage) with them (they have divorced them). And Allah's command must be fulfilled". (33:37)
(Continued on page #. 24)

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Report on 51st Death Anniversary of Dr. Hafiz Muhammad Fazlur Rahman Ansari (رحمه الله)

Muhammad Abdul Aziz (English Lecturer AIFS)

The Aleemiyah Institute of Islamic Studies, an organ of the World Federation of Islamic Missions came alive with vibrant celebration in honour of Eid-Milad-un-Nabi on 21st October, 2023. In recognition of the immense significance of this most blessed and revered occasion and to anticipate in festivities, the AIFS colossal buildings and premises were adored, illuminated and aglowed with radiant lights, aromatic fragrance lending a picturesque charm to the surrounding.

The commemoration festivities featured the stream of activities held as under:

On the first day: Recitation of the Holy Quran competition.

The second day: Encomium (Na'at) competition.

The third day: Tri-Lingual Speech Competition and Thesis Writing Competition.

This auspicious event culminated in a grand finale which was orchestrated in central mosque where distinguished dignitaries and eminent scholars just to name a few, Dr. Umair Mehmood Siddiqui (a member of Islamic Ideological council), in general and patron in chief, the President of WFIM, Mustafa Fazil Ansari expressed his heartfelt reverence and highlighted the dynamic, manifolded celestial personality of the beloved Prophet Muhammad (ﷺ).

Eventually, the participants securing 1st, 2nd, 3rd positions were awarded cash prizes, shields and certificates.

No sooner, AIFS (WFIM) adhering to the precedence of "URS" rituals of the Ideological and spiritual father Dr. Hafiz Muhammad Fazlur Rahman Ansari (رحمه الله) and Annual Convocation were organized on 2nd December 2023.

The "URS" convocation activities which spanned over a week released following Extra-Curricular activities:

On the first day: Book Review

On the second day: Tri-lingual speech competition and Thesis writing competition.

On the Third day: Ansari Quiz, this fascinating program aimed at inculcating the knowledge about life, literary and missionary accomplishment of Dr. Hafiz Muhammad Fazlur Rahman Ansari (رحمه الله).

On the Fourth day: "Kuch Yaden Kuch Baten" This one-on-one heart touching, soul warming sensational session made standstill by the president with his mesmerizing diction recounting recollection of his compassionate father his individual, social, scholastic aspects of life besides his literary and missionary achievements.

On the Fifth day: Graduates Speech; Alumni owing to solemn gratitude to his almamater (AIS) and the founding father Dr. Hafiz Muhammad Fazlur Rahman Ansari (رحمه الله), expressed their bond and intimation and refreshed their allegiance to serve this prestigious parent institution.

A Sentimental Ceremonial Evening: The President WFIM laid the floral wreath on the shrine of founding cum spiritual father Dr Fazlur Rahman Ansari (RA).

Finally, the most awaited session began as the “Thirteen Graduates” were conferred degrees on achieving the milestone with unwavering struggle.

The President WFIM in his spellbinding address to the students and audience emphasized on acquiring and excelling in both traditional and contemporary subjects.

The program ended with the salutations on the Holy Prophet (ﷺ) and prays. May Allah bless this institution with exemplary progress in serving the noble cause.

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At the end, the Guests and the audience were served with traditional feast.

have a similar origin. Probably the tracery pattering of surfaces and conceivably even the bar-tracery in windows are Islamic in derivation. The mashrabiyyah or lattice of woodwork used to conceal the women's apartments of a house or as the screen in a mosque were copied in English metal grilles. It is said that all the domes of the European churches were copied from the Rock of Jerusalem. These are but a few examples 'of how Islamic architecture influenced the architectural styles of other people and other nations in the course of generations.

If modern Governments were to follow the Islamic pattern in their town planning, it would not only solve the environmental problem which is threatening town life everywhere but would also drastically reduce the tragic flight of population to big cities and help in building happy and peaceful communities, living in harmony with their immediate natural environment

with the minimum amount of external perturbation and the maximum amount of self-sufficiency.”

Among many other aspects of Islamic architecture, its identification with the environment is predominant. It is the influence of the Qur'an and the Islamic faith that a Muslim has always felt that his life on this earth is that of a traveler on a journey and that his permanent home is elsewhere. He has therefore tried to live in peace and harmony with his environment with the least disturbance of the latter, and his architectural designs and town planning fully reflect this philosophy of life. “He has lived in equilibrium with his environment because he has submitted himself to the universal laws which dominate all levels of existence and which are the meta-physical source of the laws governing the natural world. He has lived in peace and harmony with God and His Law and therefore with the natural environment which reflects on its own level the harmony and the equilibrium of the universal order.”

صاف ستھری سوسائٹی کا قیام ہے۔ دوسرا مقصد اعلیٰ علمی معیار کا حصول اور تحقیقی صلاحیتوں کی نمو، نقد و انتقاد اور جدت فکری کی صلاحیت سے بہرہ ور ہونا ہے۔ اسلامی نظامِ تعلیم کو بروئے کار لانے کے لئے نصابی کتب کی تیاری بھی ضروری ہے۔ شاگرد سے ایسا تعلق ہو، جو اس کی شخصیت و کردار پر اسلامی نقوش مرتب کر سکے۔ ایسا نہ ہو کہ علم صرف تلاشِ معاش اور تن آسانی کا ذریعہ بن جائے۔ معلم کا یہ فرض بنتا ہے کہ وہ اپنی تمام تر قوتیں اور صلاحیتیں اسلام کے احیاء کے لئے وقف کر دے اور اپنے ادارے میں اس مقصدِ عظیم کے لئے ایک فعال ستون بن کر کھڑا ہو جائے۔

عصر حاضر میں ملتِ اسلامیہ کے لئے سب سے بڑا چیلنج یہ ہے کہ وہ اپنی زندگی کی تعمیر اور تشکیل نورِ اسلام کے مطابق کرے۔ ظاہر ہے کہ اس جُہد و سعی کا اہم ترین محاذ نظامِ تعلیم کا میدان ہے اور اس میدان میں استاد کا رول ہی سب سے اہم ہے۔ وہ معاشی محرومیوں اور معاشرتی الجھنوں کے افلاس میں مبتلا ضرور ہے، مگر اس کو باوجود اپنے مَن میں ڈوب کر اپنا سراغ پانے کی کوشش کرے، اللہ سے سنبھلنے کی توفیق طلب کرے اور اپنے جلو میں برق و شرر کی خلش لے کر تعلیمی ماحول کو صبحِ نو سے ہمکنار کرنے میں بختِ جائے تو یقیناً فوز و فلاح اس کا مقدر ہوگی۔

کو ہدف بنا کر آگے بڑھنے پر مامور ہے۔ تعلیم ایک ایسا عمل ہے کہ جس کے ذریعے ایک قوم خود آگہی حاصل کرتی ہے اور تعلیم اس قوم کو تشکیل دینے والے افراد کے احساس و شعور کو نکھارنے کا مفید وسیلہ ہوتی ہے۔ تعلیم زندگی کے مقاصد و فرائض کا احساس پیدا کرتی ہے تعلیم ہی سے ایک قوم اپنے ثقافتی، مذہبی اور ذہنی ورثے کو آئندہ نسلوں تک منتقل کرتی رہتی ہے اور اسلامی تعلیم وہ ہے جو انسان کو ہدایتِ الہی کی روشنی میں ذہنی، جسمانی اور طبعی قوتوں کے ذریعے مادی کائنات میں اس طرح تصرف کے قابل بناتی ہے کہ روحانی اور اخلاقی اقدار کا فروغ، رضائے الہی کے حصول کا وسیلہ بنے اور بالآخر اخروی فوز و فلاح حاصل ہو جائے۔

معروف دانش ور خرم جاہ مراد کے خیال میں استاد کے لئے چار میدان ہیں، جہاں اسے اپنا مقام پہنچانا اور اپنا کام کرنا ہے، ایک اس کی اپنی ذات ہے، ایک اس کا اپنا علم ہے، ایک اس کا شاگرد ہے، ایک اس کی تعلیم کا عمل ہے، اس کا پہلا کام خود اپنی صورت گری ہے، ذات کی تشکیل ہے، اپنی خودی کی تعمیر ہے، اپنی صلاحیتوں کی نشوونما ہے۔ یہ اس وقت تک ممکن نہیں جب تک وہ اسے آپ کو ایک اہم مقصد کے لئے وقف نہ کرے۔ مقصد سے لگن بھی ہو اور عشق بھی اور یہ مقصد دینِ حق کو ادیانِ باطلہ پر غالب کرنا اور ایک

تعلیم کے ترکیبی عناصر بھی ہیں اور معلم کے کردار کی مختلف جہتیں بھی۔ حضور نبی کریم ﷺ نے اپنے عہدِ مسعود میں اور صحابہ کرام رضی اللہ عنہم نے خلافتِ راشدہ کے دور میں جو نظامِ تعلیم رائج کیا، اس کے خدوخال میں علم و عمل کی وحدت و یکجائی ہی ہے۔ معلم اور متعلم کے مابین گہری رفاقت بھی ہے، مفتِ تعلیم بھی ہے، یکساں نصاب بھی ہے۔ حریتِ فکر بھی ہے، بے خوف و خطر رائے کی آزادی بھی ہے، تعلیم و تربیت کے اس نظام میں ہر لحظہ اخلاقی حسنہ کی روح بھی کارفرما ہے، تعلیم پر کسی خاص گروہ کا اجارہ بھی نہیں اور معلم کے علاوہ مرتبت کا پورا لحاظ بھی موجود ہے۔ آپ ﷺ کی معلمانہ حکمتِ عملی میں تنظیم و تنسیق بھی ہے، مکالماتی انداز بھی ہے، انفرادی طور پر بھی تعلیم کا سلسلہ جاری ہے اور اجتماعی طور پر بھی خیر و بھلائی کی جانب راغب کرنے اور منکرات سے روکنے کا عمل ہو رہا ہے۔ نامساعد حالات میں صبر و مصابرت کی کیفیت موجود رہتی ہے، یاس و ناامیدی کا کوئی گزر نہیں بلکہ ہر ساعت رجائیت کا چلن ہے۔

ہم دیکھتے ہیں کہ اس تمام تر جدوجہد میں استاد کا مقام سب سے زیادہ اہم ہے، اس کی حیثیت مرکز و محور کی سی ہے، وہ صرف پیغام رساں نہیں۔ اس کا کام صرف یہ نہیں کہ وہ تلامذہ کو معلومات فراہم کرے بلکہ وہ تعلیم کے اصل مقصد

انسان اور ہر معاشرہ کا تزکیہ ہے۔ تزکیہ کا مفہوم کسی چیز کو صاف ستھرا بنانا، اس کو نشوونما دینا اور اس کو پروان چڑھانا ہے۔ نفس کے اندر جو غلط افکار و نظریات جڑ پکڑ گئے ہوں، ان کی جڑیں اکھاڑنا، عادات و اخلاق کی ناہمواریوں اور کمزوریوں کو دور کرنا اور نیکی کو بدی پر غالب کر کے ایک صالح معاشرے کی تشکیل کرنا ہے۔

قرآن کریم نے دوسرے مقام پر آپ ﷺ کو شاہد، مبشر، نذیر، داعی الی اللہ اور سراج منیر ایسے ناموں سے موسوم کیا۔ فرمایا ”اے نبی (ﷺ)! ہم نے تجھے بھیجا گواہ بنا کر اور بشارت دینے والا اور ڈرانے والا، اور اللہ کی اجازت سے اس کی طرف دعوت دینے والا اور روشن چراغ بنا کر۔ (الاحزاب: ۴۶)

آپ ﷺ جن وانس کے لئے رحمت کا پیام لے کر تشریف لائے۔ یہ دعوت بنی نوع انسان کے لئے رحمت ہے۔ قرآن نے کہا: ”الف لام را، اے محمد! یہ ایک کتاب ہے جس کو ہم نے تمہاری طرف نازل کیا، تاکہ لوگوں کو تارکیوں سے نکال کر روشنی میں لاؤ، ان کے رب کی توفیق سے، اس خدا کے راستہ پر جو زبردست اور اپنی ذات میں آپ محمود ہے۔ (ابراہیم: ۱)

ان آیات میں جو کچھ بیان ہوا ہے، یہ اسلامی نظام

وہ باتیں سکھاتا ہے جو تم نہیں جانتے۔“ (البقرة: ۱۵۱)

”درحقیقت اللہ نے اہل ایمان پر احسان عظیم فرمایا کہ ان کے درمیان خود انہی میں سے ایک ایسا پیغمبر اُٹھایا جو اس کی آیات انہیں سناتا ہے اور ان کی زندگیوں کو سنوارتا ہے اور ان کو کتاب و دانائی کی تعلیم دیتا ہے، حالانکہ اس سے پہلے یہی لوگ صریح گمراہی میں پڑے ہوئے تھے۔“ (آل عمران: ۶۴)

اس مضمون کو سورة الجمعة میں بیان کیا گیا ہے:

”وہی ہے جس نے امیوں کے اندر ایک رسول خود ان ہی میں سے اُٹھایا، جو انہیں اس کی آیات سناتا اور ان کی زندگی سنوارتا ہے اور ان کو کتاب و حکمت کی تعلیم دیتا ہے، حالانکہ وہ اس سے پہلے گھلی گمراہی میں تھے۔“ (الجمعة: ۲)

ان تمام تر آیات میں رسول اللہ ﷺ کی منصبی ذمہ داریاں گنوائی گئی ہیں، یعنی تلاوت آیات، تعلیم کتاب، تعلیم حکمت اور تزکیہ نفس۔ یہ چار اہم کردار بھی ہیں اور اپنا مضمون پیش کرنے کے لئے چار اہم اقدامات بھی۔ یعنی یہاں پر قاری، معلم، مربی اور مہرگی اور صاحب حکمت کے طور پر حضور ﷺ کو پیش کیا گیا ہے۔

تلاوت آیات، تعلیم کتاب اور تعلیم حکمت کا اصل مقصد تزکیہ نفس ہے یعنی افراد معاشرہ کو فکری اور عملی طور پر سنوارنا اور نکھارنا۔ انبیاء (علیہم السلام) کی جدوجہد کا اصل مقصد ہر

اس لئے مبعوث کیا گیا ہے کہ میں زندگی کے تمام تر شعبوں کو جاہ مستقیم پر گامزن کر دوں۔“ آپ ﷺ نے ایک طرف تو معلم کو مدارج اخلاق کا مخزن بتایا تاکہ وہ ضوفشاں ہو کر روشنی بکھیرے اور یہ کہہ کر کہ ”بے شک اہل علم انبیاء کے وارث ہیں اور انبیاء دینار و درہم وراثت میں نہیں چھوڑتے بلکہ ان کی وراثت علم ہے۔ اپنے پیروکاروں کو اس کا امین بناتے ہیں۔“ معلوم ہوا کہ وہ لوگوں سے کسی اجر کے طالب نہیں ہوتے، ان کا مشن طلب اور تحریر سے بالاتر ہوتا ہے۔

انبیاء کرام (علیہم السلام) جو دراصل اللہ کی طرف سے معلم بنا کر بھیجے گئے، ان کا رول ذیل کی آیات میں ملاحظہ فرمائیے، حضرت ابراہیم (علیہ السلام) اور حضرت اسمعیل (علیہ السلام) کے لیے دیواریں کھڑی کرتے ہوئے بارگاہ رب العزت میں دست بڑھا ہوتے ہیں! ”اے رب! ان لوگوں میں خود انہی کی قوم میں سے ایک رسول مبعوث فرما، جو ان کو تیری آیتیں سنائے اور ان کو کتاب و حکمت کی تعلیم دے اور ان کو تزکیہ کرے، تو بڑا مقتدر اور حکیم ہے۔“ (البقرة: ۱۲۹)

اللہ تعالیٰ نے باپ بیٹے کی یہ دُعا قبول فرمائی اور سورة البقرة میں ارشاد فرمایا: ”ہم نے تمہارے درمیان خود تم میں سے ایک رسول بھیجا جو تمہیں ہماری آیات سناتا ہے، تمہارا تزکیہ کرتا ہے اور تمہیں کتاب و حکمت کی تعلیم دیتا ہے اور تمہیں

اسلام میں معلم کا کردار

عتیق الرحمن صدیقی

علم دراصل روشنی اور جہالت اندھیرا ہے۔ اندھیروں میں ٹانک ٹوئیاں مارنے سے بات بنتی نہیں بلکہ بگڑ جاتی ہے جب تک کہ کوئی بندہ علم کی قندیل روشن نہ کرے۔ قرآن کریم میں ارشادِ ربّانی ہے: ”جو لوگ اللہ پر ایمان لاتے ہیں ان کا حامی و مددگار اللہ ہے اور وہ ان کو تاریکیوں سے نکال کر روشنی میں لاتا ہے اور جو لوگ کفر کی راہ اختیار کرتے ہیں، ان کے حامی و مددگار طاغوت ہیں اور وہ انہیں روشنیوں سے تاریکیوں کی طرف کھینچ لاتے ہیں۔“ (البقرہ: ۲۵۷)

تھے۔ آپ کی خلافت کا ذکر علم کے ساتھ ہوا۔ معلم حقیقی نے نام سکھا دئے۔ حضرت آدم ﷺ کو معلّمی کے منصب جلیلہ مہتممکن کر دیا گیا اور کہا گیا کہ ہدایت کا چلن عام کریں اور پھر اس سلسلے کا اختتام حضور نبی کریم ﷺ پر جس اولین وحی سے ہوا وہ بھی علم اور قلم سے متعلق ہے۔ ارشاد ہوا: ”پڑھو (اے نبی!) اپنے رب کے نام کے ساتھ جس نے پیدا کیا۔ جسے ہوئے خون کے لوٹھڑے سے انسان کی تخلیق کی، پڑھو اور تمہارا رب بڑا کریم ہے، جس نے قلم کے ذریعے علم سکھایا اور انسان کو وہ علم دیا، جو وہ جانتا تک نہ تھا۔ (العلق: ۵-۱)

اللہ تعالیٰ نے انبیاء کرام علیہم السلام اور بالخصوص نبی محترم حضرت محمد ﷺ کے ذریعے انسانوں کی تعلیم و تربیت کا اہتمام فرمایا اور تمام نبیوں اور رسولوں کو ایک نہایت احسن معیار کا کامل اور بہترین نمونہ بنایا۔ حقیقت میں ہر نبی انسانیت کا معلم تھا۔ انسان کی صلاح و فلاح اور نشو و ارتقاء کا ہر پہلو اس کے پیش نظر تھا۔ حضور نبی کریم ﷺ نے اپنے بارے میں فرمایا: ”انما بعثت معلماً۔ یعنی میں معلم بنا کر بھیجا گیا ہوں۔“ مکارم اخلاق کی تکمیل اور حسن اخلاق کا اتمام اپنی بعثت کا مقصد بتایا۔ آپ ﷺ نے فرمایا: ”مجھے

اللہ تعالیٰ نے اپنی کتاب کو نورِ مبین کے نام سے موسوم کیا۔ اس نور سے منور ہوئے بغیر یہ ممکن نہیں کہ اللہ کا نائب یعنی خلیفۃ اللہ اپنے منصب کے تقاضے پورے کر سکے۔ اس لئے ہر مسلمان مرد اور عورت پر یہ لازم قرار دیا گیا ہے کہ وہ علم حاصل کرے۔ طلب علم کے لئے سفر کو عبادت سے اور اس راہ میں موت کو شہادت سے اور علمی تحقیق میں بحث و کلام کو جہاد سے تعبیر کیا گیا۔ ہر لحظہ تدبیر، تفکر اور سوچ بوجھ سے کام لینے پر زور دیا گیا۔ کہا گیا ہے کہ مہد سے لحد تک طلب علم کی جستجو میں رہو۔ اولین انسان اور سلسلہ نبوت کے بانی حضرت آدم ﷺ