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Arabs as Pioneers of Modern Commerce

Muhammad Rahmatullah

From time immemorial, the Arabs are considered to be the undisputed masters of commercial enterprise. Their ships as well as their caravans, loaded with all sorts of merchandise, had always reached the distant parts of the then civilized world. The famous Arabian Nights is a glaring proof of it, where we find stories full of commercial enterprises and voyages to the distant lands.

A critical study and analysis of the pre-Islamic era of the Arabs will reveal to us a fact that they imported balm, spices, myrrh, and other articles from Western India and exported them to Egypt, Palestine, and Europe. They had several colonies in the East as well as in the West. In the words of Professor A.M.A. Shushtry (Outlines of Islamic Culture Lahore, 1966). p. 132, the chief sea port and centre of trade was Arabia Felix, the modern Aden. Arabia Felix is about 400 miles in length and 150 miles in breadth, is a well-watered fertile region and yields tropical and subtropical fruits, in particular coffee, dates, gums, spices and wheat.

In those days there were four main high routes, viz.:

- (1) Through modern Afghanistan to Balkh and Central Asia.
- (2) To Caspian Sea and Russia.
- (3) To the Black Sea ports and the Balkan Peninsula.
- (4) Via Persian Gulf to the Euphrates and then to the interior of Asia Minor and Syria.

In the second century B.C. the trade with

Ceylon was wholly in the hands of the Arabs. At the beginning of the seventh century C.E. the trade with China through Ceylon received a great impetus, so that in the middle of the eighth century, C.E., the Arab traders could be seen in great numbers in Canton, while from the tenth to fifteenth century until the arrival of the Portuguese, they were the undisputed masters of trade with the East (T.W. Arnold, Preachings of Islam (Lahore, 1956), pp. 263-4).

Pre-Islamic Commerce

Before the advent of the Holy Prophet of Islam (ﷺ) the Arabs obtained from the adjoining States surety of safe conduct, and capitulations, permitting the free passage of their caravans through specific routes to specified places known as the "guarantee of the Caesar and the Khusrau". They also concluded agreements with the Negus of Abyssinia with the powerful Sheikhs of Najd, with the Yemen. Ghassan and the ruler of Hira (S.A.Q. Hussaini, The Arab Administration (Lahore, 1961), p. 10).

The commercial organization of the City-State of Mecca was elaborate. The Meccan did not believe in hoarding money. As the income of the Arabian traders swelled, he invested it in further enterprises. Partnership was in vogue and the sleeping partner was allowed to have half of the profit. So, anybody could invest any small amount in trade. The organization of the caravan and the arrival and departure of foreign caravans were matters of public interest. The whole population was associated with them. En route, the

Meccan caravans remained in continual communication with the metropolis through information received from Bedouins of such journeys. The caravans of Mecca were of enormous size, sometimes the number of camels rising to 2,500 and the men 300 (Encyclopaedia of Islam, under Mecca).

After the advent of Islam with the expansion of territorial boundaries, the Arabs now became more and more the trading nation in the East. Their supremacy lasted till the Crusades and the Renaissance of Europe. "In this period which lasted till the Crusades", in the words of Professor A.M.A. Shushtery, "their economic conditions forced them to risk the sea and find new avenues of wealth, which they thought they may obtain in the East". (Shushtery, op. cit., p. 134).

During the Days of the Holy Prophet (ﷺ)

During the days of the Holy Prophet (ﷺ) of Islam we also find the Arabs busy in commercial enterprises. Even the Holy Prophet (ﷺ) of Islam, before the Call, was a merchant himself. He personally led the trade caravans towards Syria, where he got much profit. The historians have reasons to believe that Mecca, even in the days of the Holy Prophet (ﷺ) of Islam was a centre of Trade and commerce, even the rich ladies like Hadrat Khadijah were busy in foreign commercial enterprises. Same is the case with Hindah, the wife of Abu Sufyan, who had her business transactions with the Kalbi tribe of Syria. Before the battle of Badr, we also find caravans under Abu Sufyan, who carried about 50,000 gold dinars with 2,500 camels and a large number of men.

In those days Meccan traders imported Indian and Chinese products through

Yemen, Syrian and Egyptian goods and Persian merchandise from Mesopotamia, such as silk, cotton, and linen goods, arms, cereals, oil, etc. They exported these articles of merchandise to these countries, viz. skin, leather, currants, ingots of gold and silver, perfumes, aromatics, gems, drugs, etc. (Ibid, p. 135).

Commerce in the Qur'an

It will not be, here, out of place, to mention that in the Holy Qur'an we also find several verses where stress is laid on commercial enterprises, as:

Your Lord causes the ship to sail in the sea, so that you may seek wealth through Him. When distress comes upon you in the ocean, you call upon Him, but when you are safe on the land you turn away from the Lord. (17: 66-67)

At another place in the Holy Qur'an, we find that:

The Quraish are protected during their journey in the winter and the summer. So let them serve their Lord of this house Who feeds them against hunger and gives them security against enemies. (106: 1-4)

During The Time of the Pious Calips

After the death of the Holy Prophet (ﷺ) of Islam during the period of Hadrat 'Umar, the idea of connecting the Mediterranean with the Red Sea was given some practical shape to ensure quick transport of grain from Egypt to the Hejaz. During the days of the Pious Caliphs, Medina, Kufah, Basrah, Fustat, Damascus, Mosul and Baghdad became the main centers of trade and commerce.

During the Umayyad Rule

During the days of the Umayyads for the

smooth functioning of the commercial enterprises, Mu'awiyah established the postal system. It was later developed by 'Abdul Malik, who also adopted the Arabic dinar and Arabic as the official language of the Caliphate.

During the whole period of the Umayyad rule the Arabs were the masters of the Mediterranean, the Red Seas and the Indian Ocean, where they also established colonies of their own. The Arabs had their commercial relations, in those days, with Spain, China, Sind, and other islands of the Indian Ocean.

In their hey-day many industries were set up. The textile industries kept large numbers of workers well occupied. The manufacture of cloth, carpets (al-Basat), curtain (al-Sitr), long strips (an-Nakhkh), prayer-rugs (al-Musallah), quilts, pillows, various sorts of cushions, etc., gave employment to many. The perfume industry was especially paying under the Umayyads. Jewelers and manufacturers of valuable vessels and costly cloth of silk and of gold and silver embroidery made heaps of money. Strip-building, drug, and arms manufacturing industries employed a very large number of workers (Hussaini, op. cit.. p.74)

Commerce during the 'Abbasids

The 'Abbasid Caliphs paid special attention towards commerce. They developed and constructed new trade routes. They constructed, for the betterment of the traders, wells and rest-houses and provided other facilities to safeguard the life and property of the traders. During their rule, trade with foreign countries developed rapidly. The foundation of Baghdad was very beneficial to the traders as it was situated at the meeting place of the main

trade routes. Same was the case with Damascus. During the early period of the 'Abbasids, Basrah was a trade centre of great importance. It was an industrial city. That is why Ameer Ali is of the opinion that *"the peace and security with which the caravans traversed the Empire, the perfect safety of the roads. the cisterns and tanks and reservoirs and rest-houses which existed everywhere along the routes — all helped the rapid development of commerce and trade, art and manufactures"*.

Main Trade Routes

During this golden period of the 'Abbasids, we find many roads linking one commercial centre with the other. The main roads were:

- (1) Front Baghdad to Cyrenaica.
- (2) From Baghdad to Syria.
- (3) From Baghdad to China via Hulwan, Hamadhan, Rayy, Naysahr, Merv, Bukhara, Samarkand, and then to the frontier of China.
- (4) From Mery to Farghanah.
- (5) Front Naysabur to Shiraz.
- (6) From Baghdad to Mecca.
- (7) The Roman Highway. It was on the western side of Arabia. Starting from Damascus, this road passed through Petra (Tabuk-al-Ula), Medina, Mecca, Ta'if, Khawlan and reached San'a.
- (8) The Fastest-Atlantic Highway. This road was covering Alexandria, Qairawun, then proceeding along the coast to As-Susul-Adna on the Atlantic Ocean. This was the greatest highroad linking Spain with the East. The difference between Qairewan and As-Susul-Adna is 2150 miles.

Trade Relations

On the eastern coast of Africa, the Arabs had reached in the beginning of the tenth century to the country of Sofala, known for its gold. In Europe the Arabs' trade mission had reached up to the Volga and Bulgar. In 787 H. the Arabs reached the southern part of China and had captured even Canton, and had their trade missions in Korea. Sulaiman, an Arab writer, who lived in 853 C.E., mentions the use of tea which was brought from China. In the beginning of the second century A.H. Arab ships kept a regular traffic with Malabar and Ceylon. Debal in Sindh became the chief port for the Indian trade. On the Malabar Coast small Muslim colonies were founded by the Arabs. By the big waterways of Mesopotamia the Persian Gulf was linked with Baghdad. This means that navigation of the Indian Ocean became the instrument of world trade (Arnold, **Legacy of Islam** (O.U.P., 1965) p. 99). In Europe the Arabs had also their commercial relations with the Empire of the Khazar, by the Caspian Sea and the mouth of the Volga (Ibid, p. 101). On the Byzantine frontier, the town of Trebizond was, in the tenth century, an important emporium for the Islamic-Greek trade (Ibid, p. 103).

Arab Commerce Syndicate

During the days of the 'Abbasids a responsible syndicate was established form among the merchants themselves to supervise commercial transactions and repress frauds. The syndicate was either a corporation of merchants or composed of the representatives from among their body. It was always presided over by one of their most influential and respected members who was called "Ar-Rais-ul-Tujjar". The syndics of the corporation were called

Amins. Not only did each centre of commerce possess its corporation of merchants, but most cities of importance had their town councils composed of the notables of the place and sometimes the nominees of the governor or sovereign and presided over by an elected Sadr (Ameer Ali, *A Short History of the Saracens*, p. 420).

Industrial Development

The Arabs during the Caliphate of the 'Abbasids had developed their industries to the high watermarks of perfection that their products were unparalleled in the then world. Among the 'Abbasids the Caliphate of Mustasim is of great importance. In his days we find the development of the industrial enterprises were established at Basrah. Paper manufacturing was also started. Persia was noted for her gold and embroidery work. The centre of high class fabrics was Kufah. Khuzistan produced the superfine cloth. Tire chemical researches at the laboratory of Jundeshapur led to the development of sugar-refining industry.

In the later period of the 'Abbasids Merv was the centre of textile and silk industries. Herat was known for carpet, sword-blades, and other weapons; Balkh and Badakhshan for their precious stones; Fez for fabricated silk, gold thread and caps. This is why the eminent scholar of the East, Ameer Ali, is of the opinion:

"The beautiful brocade of Tostar, the rich carpets of Korah and the silk and satins of Srrs were in heavy demand all over the world. The other provinces were equally famous for their splendid manufactures. Susangrid contained a royal factory of gold embroidery of damask, camel-hair fabrics and carpets. It also produced embroidered curtains made of spun silk (Kazz) for the

Sultan, and raw silk, camel and goat-hair materials. Here were manufactured splendid cloaks of Shiraz. The wealthy cities of Khorasan were active in the production of brocade, carpets, rugs, hangings, coverings for cushions, and woolen fabrics of all kinds. In short, every city in the Islamic Empire had its own particular manufacture in metal, glass, wool, silk, or linen. Syria was famous for its manufacture of glass, and as early as the second century A.H. parti-coloured and enameled glass was produced.” (Ibid. pp. 424-5).

Exports And Imports

During the ‘Abbasid Caliphate. gold dust, ivory, ostrich feathers, etc., were exported from Africa. Fustat and Alexandria were the places through which the merchandise of the East passed to the West. The other commodities of export were agricultural produce, glass, hardware, silk, textiles, perfumes. rose-water, saffron syrup, oil, etc. The Russian goods such as wax. fur. honey. etc. were exchanged for silk. cotton and linen, whereas the Arabs exported silk, camphor, cinnamon, wood, coconuts, musk and Indian and Eastern commodities to Iran, Iraq, Egypt and the Mediterranean ports. The system of modern commercial representation was also common in those days. The other commodities to import were sables, miniver, ermines. the fur of foxes, goats, arrows, high fur caps, fish glue, fish teeth, castoreum, amber, prepared horses hides. honey. Hazel nuts, falcons, swords, armour, maple wood. and small and big cattle.

Technical Commercial Terms of The Arabs

The Arab commerce influenced a greater

part of the world by all means. This is why Hitti is of the opinion that the “Arab money was in use in the Christian kingdom of the North which for nearly 400 years had no coinage other than the Arabian”. Same is the case with the European languages where we find the various commercial and technical terms of the Arabs. In the product of textile industry a number of names, now commonly in use, show which textile were originally imported from Arab countries as:

- a) Muslin (from Mosul).
- b) Damask (from Damascus). Today it indicates fabrics of various materials.
- c) Baldachin (originally a stuff made in Baghdad).
- d) Orange (in Persian it is called Narang and in Arabic Naranj, and is adopted through Spanish Narunja).
- e) Lemon (in Arabic and Persian it is called Idmun, in Italian Limone, and in Spanish and French Limon).

On the other hand, the names of the precious stones (Lapis Lazuli) and of musical instruments (Lute and Guitar) go back direct to the commercial influence of the Arabs over Europe.

The above is a bird’s-eye view showing how much has been contributed by the Arabs to develop trade, commerce, sea-faring and the manufacture of certain important commodities which we still use, at a time when the entire European world was shrouded in the darkness of the Middle Ages and the whole of Christendom was lulled to inaction by the ecclesiasts of the time. In other words, we can say that the burden of civilizing the entire world during the Middle Ages fell on the shoulders of the Arabs.

Hazrat Abu Bakr (RDA) An Exemplary Ruler

Prof Ziauddin Ahmad

THE greatness and towering personality of Hazrat Abu Bakr Siddique (RDA) who accepted the responsibility of the Caliphate (Khilafat) after the demise of Prophet Muhammad (ﷺ) in 11 A.H or 632 A.D. is beyond question. At the very outset he propounded the principles of government and administration by telling the people: "Help me, if I am right. Set me right, if I am in the wrong". In other words he emphasized that all power was practically vested in the people themselves.

If a ruler administered that power in the best interest of the people it was the duty of the people to render him help. But if, however, he worked against the good of the people, he forfeited his claim to the latter's loyalty and support. He also advised that the main function of all government was the preservation of law and order and safe-guarding the rights of citizens.

"The weak among you shall be strong in my eyes till I have vindicated his just rights, and the strong among you shall be weak in my eyes till I have made him fulfill the obligations due from him". And he concluded with these memorable words: "Obey me as long as I obey Allah and His Prophet (ﷺ). In case I disobey Allah and His Prophet (ﷺ), I have no right to obedience from you".

Each word of this thought-provoking address is replete with wisdom and may serve as a beacon light to our Muslim rulers and heads of states. It is, therefore, imperative for the rulers not to transgress

the limits laid down by the Holy Qur'an and Sunnah.

Hazrat Abu Bakr (RDA) introduces the democratic system of taking counsel and arriving at decisions by the majority of votes. The procedure followed was that first of all, reference was made to the Holy Qur'an for guidance. In case, no explicit ruling bearing on that issue was found, reference was next made to Sunnah. Failing that, too, recourse was finally made to Counsel (Ijma) to which all the prominent companions were invited. The matter was thoroughly discussed and the line of action favoured by the majority of those present was ultimately adopted.

Hazrat Abu Bakr Siddiq (RDA) always played the role of the servant of the people, therefore he emphasized the subordination of the ruler to the will of the people. He regarded himself as a member of the society. There were no privileges attached to that exalted position.

Hazrat Abu Bakr (RDA) introduced some very useful reforms for the guidance of the army in its behaviour, towards the enemy:

- 1) No old man, no child, no woman shall be slain.
- 2) No hermit shall be molested nor his place of worship damaged.
- 3) Corpses of the fallen shall not be mutilated or disfigured.
- 4) No fruit-bearing tree shall be cut down, no crops burned, no habitation devastated.

- 5) Treaty obligations with other faiths shall under all circumstances be honoured and fulfilled.
- 6) Those who surrender shall be entitled to all rights and privilege of a Muslim subject.

Hazrat Abu Bakr (RDA) did immense service by collecting all the scattered pieces of the Holy Qur'an in book form. The arrangement was really done during the Holy Prophet's (ﷺ) life time. All the manuscripts which the Holy Prophet (ﷺ) dictated to the scribes from time to time as the verses were revealed and inserted in proper place. Whenever a verse or a chapter was revealed, a double process was employed to preserve it. There were scribes always at hand who committed it to writing; there were also those who committed to memory.

These verses and Surahs were written down on various available materials- on vellum or parchments, wide thin bones, ribs, leafless palm trees, thin wide and wider stones and woods of the saddle. When in the battle of Yamama, a number of Muslims who had learned the Holy Quran by heart lost their lives, it became imperative to arrange it in book form. He entrusted this work to Zaid ibn Thabit to collect all the material and put them in one volume on paper after verifying each verse with two witnesses. This finalized copy of the Holy Qur'an was given to Hazrat Hafsa (RDA) to preserve it as she was Hafiz and well-versed in Qur'anic literature and fully conversant with reading and writing.

The death of the Holy Prophet (ﷺ) foreboded a dangerous and doubtful career for Islam. There was conflagration (secession and apostasy movement) in

some parts of Arabia. It was the vast bulk of the people who had only joined the fold (Islam) when the Prophet of Islam passed away, but they could not go in the inner spirit of the faith, the transformation was not well-grounded without proper education, training and communication with the learned companions. They were not fully aware of the teachings of the Qur'an and Sunnah, therefore they challenged the authority of Islam. There were a good number of people who were neither apostates nor confederates among the rebels, though owing to pressure of the rebels, they could not openly side with the Central Government.

Islam, however, stood for welding these numerous disjointed and discordant fragments into one harmonious whole. Islam wanted to build up the edifice or a nation (Ummah), strong and solid. This, the new converts could not understand. They could not appreciate the value of central public treasury for purposes of nation building. Hazrat Abu Bakr (RDA) was adamant and resolute on this point. National unity and national solidarity was his foremost concern, and the refusal to pay taxes was bound to dismantle the whole fabric to pieces.

Hemmed in by difficulties and hurdles yet he stood undaunted and surmounted all obstacles and suppressed the revolt and exterminated the insurrection, root and branch.

Hazrat Abu Bakr (RDA) was an embodiment of simplicity. He retained the same simplicity of life, the same simple dress, the same simple house, the same simple food as caliph. To him no work, however humble, was beneath his dignity. He did his own work just as before.

Immersed in Divine love, worldly power and pelf had not the least charm for him. His piety and devotion, his sublimity of morals, his iron determination, his unflagging perseverance and above all his unshakable faith were the many qualities that have won him a place in Islam only second to that of the Prophet Muhammad (ﷺ).

He was a profound scholar and an eloquent speaker. He was bold and patient, wise and far-sighted. In critical situations he was cool-headed and faced the problems with firm resolution. He was pious and devout. He was famous for charity and munificence. For the sake of Islam and for his devotion to the Prophet (ﷺ), he gave away all his wealth on the eve of the expedition to Tabuk.

His generosity knew no bounds. He helped the poor and needy. Whatever came he distributed among those who deserved. Man and woman, the slave and the freeman, the young and the old, all got equitable shares in the distribution. He was brave and indomitable. At the most critical junctures, he stood by the side of the Prophet, such as on the occasion of Hijrat, and the battles of Badr, Uhud and Hunain. For a great part of night he prayed to Allah, while in the day time he would fast. His selfless dedication and devotion to the cause of Islam and the welfare of human beings was exemplary. After remarkable rule of two years, three months and ten days he joined the band of immortals on 21 Jamadi-us Thani, 13 A.H. and was buried in Madinah near the Holy Prophet's (ﷺ) mausoleum.

THE QUR'ANIC FOUNDATIONS
AND
STRUCTURE OF MUSLIM SOCIETY'

By

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Quaid e Azam a Well-wisher of Muslim World

Hamid Ali Aleemi

Quaid e Azam was no doubt a true genius, statesman, lawyer, politician and a well-wisher of the Muslim world. He was born December 25, 1876, in Karachi, Pakistan and on September 11, 1948, Quaid e Azam died in Karachi.

On August 14, 1947, our independent state of Pakistan came to be. It was Jinnah, who had envisioned this great state. Today, Quaid e Azam is credited with having changed the destiny of Muslims in the Indian subcontinent. He contributed more than any other man to Pakistan's survival. His dream for Pakistan was based on the principles of social justice, brotherhood and equality, which he aimed to achieve under his motto of "Faith, Unity, and Discipline".

In his several lectures and speeches, he emphasized on the various things, some of them belong to government of Pakistan while some to the people. Now the time has come, that everyone should realize his/her duties for the well being of the State.

Wish to Pakistani:

In one of his lectures, delivered in Manto Park, he wished people of Pakistan in these words: "Mussalmans are a nation according to any definition of nation. We wish our people to develop to the fullest spiritual, cultural, economic, social and political life in a way that we think best and in consonance with our own ideals and according to the genius of our people".

Are we ready to do this....?

On August, 31, 1947, with deep distress and heavy heart, he said: "I am speaking to you under deep distress and with a heavy

heart. We have, undoubtedly, achieved Pakistan and that too without bloody war and practically peacefully by moral and intellectual force and with the power of pen which is no less mighty than the sword and so our righteous cause has triumphed.

Are we now going to besmear and tarnish this greatest achievement for which there is no parallel in the whole history of the world by resorting to frenzy, savagery and butchery? And, will this lead us anywhere? Pakistan is now a fact accomplished and it can never be undone, besides, it was the only just, honorable and practical solution of the most complex constitutional problem of this great sub-continent.

..... Let us now plan to build and reconstruct and regenerate our great nation and our sovereign State of Pakistan which, you know, is not only the biggest Muslim State in the world but the fifth biggest sovereign State in the world. Now is the time, chance and opportunity for every Mussalman to make his or her fullest and best contribution and make the greatest sacrifice and work ceaselessly and selflessly in the service of our nation and make Pakistan one of the greatest nations of the world. It is in your hands; we have undoubtedly talents; Pakistan is blessed with enormous resources and potentialities; Providence has endowed us with all the wealth of nature and now it lies with man to make best of it".

Let every one of us think as how many of us are doing our duties according to our Quaid's wish or are now ready to do them with full devotion...!, because according to the Quran (Al-Qiyamah 75, Verse: 14)

every human being has complete sight over his/her condition.

Duty of a Government:

On August, 11, 1947, he made some observations with regard to duties of the government and said: "The first observation that I would like to make is this:

1. You will no doubt agree with me that the first duty of a government is to maintain law and order, so that the life, property and religious beliefs of its subjects are fully protected by the State.
2. The second thing that occurs to me is this: One of the biggest curses from which India is suffering -I do not say that other countries are free from it, but, I think our condition is much worse- is bribery and corruption. That really is a poison. We must put that down with an iron hand and I hope that you will take adequate measures as soon as it is possible for this Assembly to do so".

As regard to the first duty, this is an open secret that the people of Pakistan have been waiting for this to be performed seriously by the government(s), since the creation of Pakistan.

As for as the Second duty is concerned, so the government(s) of Pakistan has totally failed to put these poisons down in any field or even minimized their effects on Pakistani Society. Bribery level is so high that even single file or document is inaccessible without it. Corruption is so freely enjoying almost in all the departments of the country except few that it has become a sign and symbol of them. Corruption is being done even in corruption. Therefore, O you! Who have

eyes and hearts take heed!

Support Palestine:

He was with Palestine and always supported it at every forum and platform of the world, on October 12, 1945, at Quetta he said: "Every man and woman of the Muslim world will die before Jewry seizes Jerusalem. I hope the Jews will not succeed in their nefarious designs and I wish Britain and America should keep their hand off and then I will see how the Jews conquer Jerusalem. The Jews, over half a million, have already been accommodated in Jerusalem against the wishes of the people. May I know which other country has accommodated them? If domination and exploitation are carried now, there will be no peace and end of wars".

Our present government of Pakistan should take firm and strong step against the brutal Jews and their allies and present before the people of Palestine the true message of Quaid e Azam and Pakistani people.

On March 10, 1944 he said: "If President Roosevelt, under the pressure of the powerful world Jewry, commits the blunder of forcing the British Government to do injustice to the Arabs in Palestine, it will set the whole Muslim world ablaze from one end to another. Grave wrongs had already been done to the Arabs. If the Jewish immigration is allowed to continue, I have no doubt that not only the Muslim League will revolt but the whole Muslim world will revolt."

Key to Success:

On Feb, 14, 1948 he said: "I can assure you there is nothing greater in this world than (Continued on page #. 16)

Lessons to Learn from the Doom That Overtook Sodom and Gomorrah

Hajee Aboo Baker M. Kalla

Sometime Ago The Natal "Daily News" of Durban carried an article devoted to the cities of Sodom and Gomorrah, which cities, readers will remember as the wicked cities of former days destroyed by God for the evil ways of its inhabitants.

The Natal "Daily News" article described the city of Sodom, now called Dullsville by Israel, as a bleak place of salt upon which the Bible quotes that "God had rained brimstone of fire for its destruction." Its wickedness was like the wickedness of today: the "Natal Daily News" article described the city of Sodom as the "swingingest wicked city in the world" of those days.

In this article I wish to draw the attention of my readers about what the Qur'an has to say about Sodom and Gomorrah; about Abraham and Lot (Lut), about Lot's wife and the Angels Gabriel and Michael who came as God's Messengers and who destroyed the cities of Sodom and Gomorrah as God commanded them. The Qur'an records the incident thus:

We also sent Lot: he said to his people: "Do ye commit lewdness such as no people in creation ever committed before you? (Qur'an 7:80).

"For ye practice your lusts on men in preference to women: ye are indeed a people transgressing beyond bounds" (Qur'an 7:81).

"When Our Messengers (Gabriel and Michael) came to Abraham with the grim news, they said: "We are indeed going to destroy the people of this township: for truly they are addicted to crime." (Qur'an 29:31).

He (Abraham) said: "But there is Lut (Lot) there." They said: "Well do we know who is there: we will certainly save him and his following, - except his wife: she is of those who lag behind!" (Qur'an 29:32).

All this happened because of Sodomy and homosexuality – the evil ways practiced by Lot's people in the cities of Sodom and Gomorrah near the place which is called the Dead Sea in the country which is Israel today.

There are no men now living, no matter what their age, who can look back upon a time in their lives so degraded and debased, so dark with evil and sin as the present.

In every country of the world, and particularly of the Western world, the cities and towns have fallen into a wickedness which in ancient times called down upon mankind the wrath and anger of God and all His Angels.

This evil spreads like a vicious pestilence through all human kind. The freedom which all men have valued in years gone by has now been abandoned to the filthiest practices, of sex and sexual perversion, of homosexuality displayed on the stage and in the cinema, from the churches marrying men to men and marrying women with women.

Today homosexuality and Lesbianism

exhibits the dirtiest in books, newspapers, magazines and pictures. In some countries window displays in the cities invite passers by to partake of sexual perversions. In the printed word and photograph, pornography is now accepted as a social interest that is supposed to have 'educational' value.

There are whole streets in the cities of the world given over to traffic in women and wine and drugs. Young girls are ravished by their fathers and mothers are ravaged sexually by their sons. Women, 5 000 of them every year, disappear from their home cities in Europe, drugged and senseless, and are carried for the use of sexual monsters in the brothels of the pleasure resorts of Europe and the glamour Islands of the world, where monied men enjoy their lives sexually to their heart's content.

Most appalling stories, lurid in their nudity and violence fill the newspapers with titillating invitation to all who read. Tokyo in Japan, one time the city of sin, has been replaced by London in England in that wickedness; London which is supposed to be the centre of Christian civilisation teems with homosexual depravities and lesbian enormities, soiling society with filth and evil.

To quote only one recent example of homosexuality, the newspaper the "Telegraph" in its issue of 6th October, 1973 reports:

NOTTINGHAM — A new R80 000 club has a licence which says that only homosexuals will be admitted. The name of the club is La Chic.

Stockbroker John Greenway, aged 36, one of the businessmen behind the venture said: "We will not have any problems keeping 'straight' people out."

The chairman of the licensing bench who insisted on the homosexual-only clause, said: "There is a need for a social centre for these people."

But Mr John Apsey, a Nottingham ratepayer, said: "*This is an absolute disgrace to our city. It's bad enough that homosexuality has been given the green light by the law. And now they've got to have special places where they flaunt their objectionable antics.*"

I just can't imagine what is happening to Britain. We seem to be getting lower and lower."

And Johannesburg's Newspaper, the "Star", in its Star Bureau recently reported from London as follows ;

London — One male in 25 in Britain today is homosexual. This figure is a "probable estimate" contained in a new British Medical Association booklet on homosexuality.

"The writer, Dr F.E. Kenyon, puts the figure for female homosexuals much lower – one in 45 – but says that taken together the two groups represent a "sizeable minority" of the population."

The whole world is thus descending into a vast abyss of poison, in addiction to the most vicious mind-changing drugs, in street violence and open sex on streets and open homosexuality and lesbianism.

Jesus Christ Called Homosexual

No man today could, ten years ago, conceive the possibility of a time arriving when one of the greatest messengers of God, namely Jesus Christ, regarded as the saviour of the whole Christian world, could ever be pilloried, ridiculed, soiled and besmirched as a homosexual as yesterday

by the new generation of wicked men, many of them young and many of them supposed to be educated at well-known universities.

This is what the “Sunday Tribune” of Durban reported in one of its issues:

“A question asked in a sermon last Sunday has sent a shock wave through the Anglican community.

“It was asked by the outspoken Anglican Missionary, Father Henry Frieslaar. Father Frieslaar’s answer to his own question was a firm “NO”! . . . He admits he used the word “MOFFIE”, a derogatory Afrikaans slang term for a homosexual, best translated in English as a “poofa”.

“Father Frieslaar said quite clearly that Jesus was not and could not have been a “moffie”. His courage in going willingly to the cross and the pain he suffered for salvation of mankind were something no “moffie” could have endured.

“He (father frieslaar) put it to his congregation that in certain irreligious modern circles the theory that jesus was a homosexual was quite widely held, as he never had a wife . . .”

Centuries ago, the Almighty God sent Jesus Christ as a messenger to recall all men from their wicked ways to the love and beauty of God. Six centuries later, the Almighty God sent the greatest messenger, the Holy one, the Holy Prophet (ﷺ), in the person of Muhammad, to teach all men how to live in purity and truth and mend their evil ways.

Mankind has abandoned and cast away the glory of the Teachings of Jesus Christ and Muhammad and has become lost with its wicked ways in the present time.

For make no mistake, the Almighty God will

visit upon all men their just deserts; he will mete out His punishment upon all wicked men and women for their evil ways in dreadful wrath and anger. It will not be the first time that Allah has punished man’s wickedness and his evil ways. I have referred to the cities of Sodom and Gomorrah that had become steeped in evil excesses of a kind that angered God - the Lord of all.

Did he not shower upon these two cities the flame of fire and the crush of brimstone to destroy the wicked people for their acts of the sin of Homosexuality? The Qur’an records:

“And We rained down on them a shower of brimstone: Then see what was the end of those who indulged in sin and crime!” (Qur’an 7-84).

The story of Lot and Lot’s wife should be made known to every school child as a lesson that God rewards goodness and punishes evil. Lot’s wife, remember, fleeing from the fire and brimstone, dared so little as to look back as though she longed for the wickedness that she had known in the cities of Sodom and Gomorrah. The Qur’an records:

“But We saved him (Lot) and his family except his wife: she was of those who lagged behind”. (Qur’an 7-83).

Allama Yusuf Ali in his commentary No. 3454 of the Qur’an writes: “She was not loyal to her husband Lot. Tradition says that she belonged to the wicked people, and was not prepared to leave them. She had no faith in the mission of her husband or of the angels who had come as his (Lot’s) guests.”

The world is in the process of destroying itself, as God’s anger reaches out to it in

fury, the retribution must come for mankind's wickedness and evil deeds. The Cataclysm may come today, tomorrow, or the next day, no one can tell. But there is no doubt that it is inevitable, it must come, and it will come as a consequence of man's own doings. The Dead Sea should serve as a permanent reminder of the doom that awaits those who flout God's laws, as the Qur'an warns:

“. . . and we have left thereof an evident sign for any people who care to understand.” (Qur'an 29-35).

Allama Yusuf Ali's commentary No. 3457 of the Qur'an records: "The whole tract of the east side of the Dead Sea (where the cities were situated) is covered with sulphurous salts and is deadly to animal and plant life. The Dead Sea itself is called in Arabic the Bahr Lut (the Sea of Lot). It is a scene of utter desolation, that should stand as a Symbol of the Destruction that awaits SIN".

Today a like doom awaits mankind from which it cannot escape, except by falling on its knees and prostrating before the Almighty God in screaming penitence for its unspeakable abominations and perversions.

"Aids" Disease and 'Sodoms' and 'Gomorrah's' of Today

While I have outlined the fate of Sodom and Gomorrah for their unnatural sexual practices between males, the modern alarm of a sort of punishment for this practice has been the discovery of a disease called "AIDS" that almost defies a cure. I quote a few extracts from the article "AIDS - is there a cure?" from the PLAIN TRUTH issue of September, 1983:

NO DISEASE has shaken up and frightened the homosexual community like

this one! No disease in modern years has proven so elusive for medical sleuths.

Virtually overnight a lethal fast-acting degenerative disease has leaped into the medical headlines. "AIDS" – Acquired Immune Deficiency Syndrome – is devastating America's homosexual population and threatening to spread by way of bisexuals into heterosexual society. Nearly three quarters of AIDS cases are occurring among homosexuals and bisexuals.

AIDS annihilates the body's immune system, leaving the victim prey to a multitude of infectious agents. Although drugs may limit such opportunistic infections, the victim's severely weakened immunity leaves them vulnerable to one illness after another. Victims of AIDS often die of Kaposi's sarcoma, a type of skin cancer.

Sodom – The Untold Story

The societies of Sodom and Gomorrah were destroyed for far more than their craven sexual morality.

Sodom and Gomorrah were prosperous cities. Their citizens were building, buying and selling - good economic indicators (Luke 17:28-30). Because of the availability of materialism and pleasures, and continuing prosperity, the inhabitants of these cities blinded themselves to grave social sicknesses.

In these two boom towns and other nearby cities, the number of individuals having knowledge of and respect for the true God and His laws was almost nil. There were not even 10 men of good character in the city (or plain) of Sodom (Gen. 18:32).

Apparently only Lot, a nephew of Abraham

– the father of the Israelites, Jews and Arabs - was deeply grieved by the social values and practices of Sodom.

An Example for Today

The societies of Sodom and Gomorrah did not start out as immorally as they ended. They became that way through the increasing acceptance of values and attitudes that did not discriminate between

good and evil. It is not exaggerating to say that many cities today are well on the way to becoming new Sodoms and Gomorrah!

The fate of Sodom and Gomorrah should be a warning to all. The events that shattered those cities more than 3,850 years ago, Scripture warns us, are “set forth for an example, suffering the vengeance of eternal fire” (Jude 7).

Continued from page 11)

your own conscience, so when you appear before God you can say that you performed your duty with the highest sense of integrity, honesty, loyalty and faithfulness”.

(Courtesy, “The Jinnah Anthology”, compiled and edited by Liaquat H. Merchant) May Allah! Have mercy upon us all.

Al-Fath Al-Rabbani

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Islam Does Not Condone Abuse of Women

Dr. Jamal Badawi

Injustice to women cuts across religious boundaries and is not inherent in the teachings of the Muslims' Holy Book, the Qur'an.

Diverse cultural practices among followers of major world religions may not necessarily reflect the authentic teachings of these religions.

A UN report concluded that no single country in the world (including the United States) gave women rights equal to those accorded to men. This cuts across religious and non-religious societies worldwide. It also shows that injustice to women was and is a universal practice. Islam, based on its two primary revelatory sources, the Qur'an (Koran) and the Prophet's (ﷺ) teachings, came to combat this practice and not to condone it.

In attempting to understand the extent to which a major religion such as Christianity or Islam requires or condones a certain practice, serious errors in interpretation must be avoided. It does not require much skill to quote any scripture in a highly selective manner to make virtually any argument. The text of one or a few verses of the Qur'an concerning women must be understood in the context of its general message, its attitude towards women and its explanation as given by Prophet Muhammad (ﷺ). In words and actions Sunnah. This article is an attempt to provide the context that may help answer the question: Does Islamic law condone "abuse" of women or "violence" against them? It is divided into four major aspects of woman's position in Islam.

I. **The spiritual aspect**

The Qur'an clearly states that men and women are of the same spiritual and human nature. Both are recipients of the "divine breath" that dignified them and made them trustees of Allah (SWT) on earth. Woman is not blamed for the "fall of man." Pregnancy and childbirth are given as reasons to love and appreciate women and not as punishment for "eating from the forbidden tree." Both men and women have comparable duties and responsibilities and both face consequences of their moral decisions and actions. Nowhere does the Qur'an say that "men are superior to women," unless the original Qur'anic text is poorly translated into English, as some translators do. The Qur'an clearly indicates that the sole basis for superiority is piety and righteousness, not gender, race, colour or wealth.

II. **THE ECONOMIC ASPECT**

Islamic law safeguards woman's rights before and after marriage. In fact, woman is given greater financial security than man. She is entitled to the full amount of the marital gift. She has the right to keep all present and future properties and income for her own security. Meanwhile, she is entitled to full financial support before,

during and after marriage regardless of the extent of her personal wealth. Additional entitlements include support during the “waiting period” in case of divorce, and child support. Such guaranteed support in all stages of her life constitutes additional financial advantages over man, partly balanced by a lesser share of inheritance for her.

III. THE SOCIAL ASPECT

a. First: As a Daughter:

The Qur'an rebukes the male-bias attitude among some parents. It enjoins the duty to support and show kindness and justice to daughters. Education of girls is not only a right but a duty, of all Muslims, male and female.

b. Second: As a Wife:

Islam's view of marriage is expressed in the following verse of the Qur'an (30: 21):

"Among (Allah's) signs is this, that He created for you mates from among yourselves, that you may dwell in tranquillity with them, and He has put love and mercy between your (hearts). Verily in that are signs for those who reflect."

A girl is entitled to accept or reject marriage proposals. Forced marriage without mutual consent is invalid according to Prophet Muhammad's (ﷺ) teachings.

The norm of marriage in Islam is monogamy however, like several peoples and religions including many biblical Prophets (A.S.), Islam allowed the then-existing polygamy (polygyny)

but regulated and restricted it. It is neither required nor encouraged. The spirit of law is to deal with individual and collective contingencies (e.g. imbalances created by wars) and to provide a moral, practical and humane solution for widows, and orphans. This may explain why the verse regulating polygamy was revealed after the Battle of Uhud, in which dozens of Muslims were killed leaving behind widows and orphans in need of support. All parties involved in a polygamous marriage have options. A woman cannot be forced to be a second wife. The first wife who does not accept a polygamous situation is entitled to seek divorce.

The husband's responsibility for maintenance, protection and overall headship of the family, in the spirit of consultation and kindness, is the meaning of the Qur'anic term *Qawwamun*. This term is often mistranslated as “having authority over women.” Likewise, Allah (SWT) endowed males and females with different but equally important and complementary qualities, physiological and otherwise. This leads to some different but complementary roles and duties within the family. This is what the Qur'an refers to in the term *Faddala*, often mistranslated "because Allah (SWT) has made the, one superior to the other." Such differentiation is strictly in roles, not in status or honour.

Family Disputes:

In the event of a family dispute, the Qur'an exhorts the husband to treat his wife kindly

and not to overlook her positive aspects, if the problem relates to the wife's behaviour, her husband may exhort her and appeal for reason. In most cases, this measure is likely to be sufficient. In cases where the problem continues, the husband may express his displeasure in another peaceful manner, by sleeping in a separate bedroom from hers. There are cases, however, where a wife persists in deliberate mistreatment of her husband and disregard for her marital obligations. Instead of divorce, the husband may resort to another measure that may save the marriage, at least in some cases. Such a measure is more accurately described as a gentle tap on the body, but never on the face, making it more of a symbolic measure than a punitive one. Islamic law made it clear that even when such an extreme and exceptional measure is resorted to as the lesser of the two evils (the other being divorce), it is subject to explicit restrictions. It must not be severe so as to cause any bodily harm, or even leave a mark on the body. Contemporary American laws do not consider a gentle slap that leaves no mark on the body as physical abuse. This is the same definition given by Muslim jurists more than 1,400 years ago. Even such an extreme and supposedly rare measure was clearly tested by the Prophet (ﷺ). In several sayings he discouraged its use, light as it may be. "Never beat God's handmaidens (women)," said the prophet (ﷺ) who exemplified this nobility in his own marital life.

It follows that when this issue is related to its proper context, it has nothing to do with sanctioning "abuse" or "domestic violence" which is, unfortunately, quite rampant in the United States. For example, every 10 seconds a woman is beaten and every day

four women are killed by their partners, making domestic violence the cause of about one-third of the murders of women in the United States. In any case, Muslims who disregard the teachings of their faith and commit excesses are to be condemned, but so should all other transgressors regardless of their faith claims.

The erroneous claim that excesses committed by some Muslims can be traced to a single verse in the 114 chapters of the Qur'an is no more true than claiming that the rampant violence against women in the United States can be traced to the Bible.

In Genesis 3, woman is blamed, for the fall of man. Pregnancy and childbirth are viewed as punishment for, eating from the "forbidden tree." 1 Timothy 2 states that it was woman who "was deceived and became a transgressor." Speaking up in churches by women is described as a 'shameful' act in 1 Corinthians 14. Similar statements about women are found in Leviticus 12 and 15, Ephesians 5 and 1 Corinthians chapters 11 and 14. Is it correct or fair to trace the rampant violence against women to such biblical texts, or are 'cruelty and abuse individual characteristics that require no justification from the Bible or the Qur'an?

Echoing the Qur'anic exhortation of kind treatment of women, Prophet Muhammad (ﷺ) put it clearly, the best of you are the best (in treatment) of their families and I am the best of you (in treating) any family". This is the example to follow by any faithful believer who goes beyond paying lip service to his faith.

Divorce and Custody:

Forms of marriage dissolution include

mutual agreement between husband and wife, husband's initiative, wife's initiative (if stipulated in her marital contract), court decision on wife's initiative (for a cause), and wife's initiative without a "cause" provided that she returns the marital gift to her husband (Khul', divestiture).

I Custody of children after divorce according to Islamic law, is the right of mothers until the child is about 7 years old, at which time the child may choose either parent to live with. A guiding principle, however, is the child's welfare and the right of both parents to have access to their children.

Third: As a Mother:

The Qur'an enjoins kindness to parents, especially mothers. Muslims are taught that "Paradise is at the feet of mothers."

Fourth: As a Sister in Faith (generally):

The Prophet (ﷺ) enjoined kindness, care and respect of women in general as sisters of men.

Fifth: Issue of Modesty and Social interaction:

There exists today a big gap between the ideal (Islamic law), and the real (cultural practices). Extremism, in one direction or the other, is alien to the spirit of Islamic law and may reflect common cultural practices. Muslims believe in a divinely based guideline for modesty and virtue in dress and behaviour of both males and females. Female seclusion in some cultures is alien to the Prophet's (ﷺ) practice. Excessively strict interpretations by some scholars in some minority conservative cultures reflect the influence of these conservative cultures

and not a generally accepted understanding of the great majority of Islamic scholars worldwide.

IV. THE LEGAL POLITICAL ASPECT:

Men and women are equal before the law and courts of law. Variations in the number of witnesses, male and female, in courts appears in the Qur'an only in the context of financial contracts. The purpose is to ascertain the accuracy of testimony in a given setting where women may not be exposed to, or experienced in commercial matters. The judge may, however, use discretion to ascertain justice regardless of the sex of the witnesses.

The general rule in public life is, the participation and collaboration of every males and females in public affairs. There is ample historical evidence of Muslim women's participation in political elections giving input in public issues and lawmaking, administration, scholarship and teaching, and even in the battlefield when necessary. This is the model to follow, not the deviant behaviour on the part of some.

Conclusion

We all live in a very volatile age where irrational ethnic, racial and religious hatred is exploding everywhere, leading to untold human tragedies. The last thing that America or the world needs is the promotion of erroneous information and stereotypes about other fellow human beings, indeed, correction of stereotypes and fighting against "prejudice and bigotry should be the order of the day.

The Modern Lifestyle

Sayyed Hossein Nasr

The impact of the modern world upon young Muslims, whether they happen to live within the Islamic world or have come to the West to study, comes most of all through what can be called the modern lifestyle. Much more than modern philosophies and theologies or ideologies, the modern lifestyle, which needless to say, reflects a particular philosophy on its own level, affects Muslim youth directly and immediately with an impact which can be seen in almost all major urban centres of the Islamic world as well as among many Muslims studying or living in the West. This infatuation of the young with the modern lifestyle, which has its origin more in America than Europe, is in fact not limited to the Islamic world. Rather, it is a worldwide phenomenon and reflects the attraction of many youth, on whatever continent they happen to be living today, for what appears to be complete individualistic freedom from tradition and principles which have been handed down over numerous generations.

Today, one sees an intense attraction among the young throughout the world for so-called pop music whether it be rock, heavy metal or other forms and for the wearing of such typically modern dress as blue jeans which reflect the idea of freedom from constraint and of mobility and of the individual declaration of independence from social norms. There is also the attraction for fast cars and forms of entertainment which involve speed and daring as seen in western-made movies and other forms of mass entertainment. Most of the youth are travelling fast without knowing where to go. This fascination or even memorization with

the everyday modern lifestyle emanating from the West, which is worldwide, is shared by large numbers of young Muslims, especially those bombarded by television and other forms of mass media transmitting the cultural values of the modern or so-called post-modern world of course, one of the most important characteristics of the new lifestyle is rebellion against what youth consider to be tradition, as customs and habit are all that has been transmitted to them from older generations. This has created what is called the generation gap which has not existed until now in this way in the Islamic world.

To this must be added the fact that to an even greater extent, many children are brought up in a home in which one of the parents is absent and the other parent, not being able to fulfill the authority of both parents, often-times relinquished that responsibility which parents had in traditional families to transmit ethical values and provide a structure for the life of the youth. Therefore, many young people have to make up their own life as they go along.

The discovery of the body and instantaneous bodily gratification has another aspect which is in general much more whole-some although not without its own problems, and that is the emphasis upon physical training and sports. Of course, sports have existed in all cultures in one form or another, but today its commercialization and overemphasis have brought its significance out of proportion and made it into almost a substitute for certain types of religious activity. The sports

champion along with heroes of pop art and especially pop music, constitutes the new cultural hero in a society given to the worship of the body and the senses.

One of the basic features of the modern lifestyle is, of course, the impact of the mass media. One cannot overemphasize the significance of the role of the media upon the creation of the worldview of the youth and, in fact, almost everyone else in modern society today.

The modern lifestyle is also characterized to a large extent by an earnest search for meaning. It is the loss of the meaning of life for many of the young that leads them either down the road of immediate sensual gratification through sexuality or the use of drugs and in some cases to violence and crime or to the quest for new philosophies, cultures and even religions. This phenomenon of the search for the rediscovery of the meaning of life has had both a positive and a negative aspect. Its positive aspect is that many spiritually sensitive and intellectually alert young people in the West have become, for the first time, open to the spiritual message of other cultures and religions and there is much more receptivity to other spiritual worlds among them.

As for its negative aspect, it is that much of this openness turns to shallow emulation. of often-times inauthentic forms of Eastern religions and cultures to the detriment of what still remain of the once authentic Christian and Jewish traditions in the West and also the sudden appearance upon the scene of what are called new religions. If the modern world marks opposition to tradition and religion as traditionally understood, these new forces represent in

many instances the setting-up of a counter-tradition and counter-religion and the dissolution of the traditional worldview. Therefore, in a sense, they go hand in hand with the nihilism, relativism and deconstructionalism which can be seen in so many fields, especially in the philosophical and literary domains.

A young Muslim cannot understand the modern world and cannot continue to live as a Muslim in the modern world without understanding, in depth, only the various aspects of the modern life-style in its ever-changing kaleidoscopic nature, but also the impact that this lifestyle has, often unconsciously, upon Muslims who may not be fully prepared to respond to the challenges which it poses for themselves as individuals and most of all for them as Muslims who have dedicated themselves to Allah and have surrendered themselves to the Divine Will. Needless to say, it is this Will which has the last say because Allah's Will is always triumphant. But in our contemporary world the very presence of this lifestyle poses a challenge of the utmost importance, complementing the philosophical, scientific and theological challenges of modernism, and, in fact, presents a more powerful current against which Muslim youth, whether they are in the Islamic world or studying in the West, must learn to swim and presents challenges for which Muslims of different ages, whether parents or the younger generation, must learn to provide authentic Islamic answers, which can only be found in al-Qur'an al-Hakeem and the Sunnah (customary behaviour) of the Prophet Muhammad (ﷺ) and of the Khulafa who followed the right way (RDA).

(Courtesy: Al-Furqan)

Blessed Companionship

Dr. M. H. Durrani

“O Lord! Thou art the Best Companion.”

Last words of the Holy Prophet (ﷺ)
(*Bukhari*)

Human language is such that we can express no ideas of spiritual life or our relation to God except by making use of metaphors and analogies. This fact does not make spiritual idea less rational or less real. But it makes it necessary for us to mark carefully how far analogies we are using fit the spiritual realities they are intended to cover. If we apply them beyond that limit they become misleading and dangerous.

The Companionship we mean here is harmony of Character, which can only be obtained through the process of spiritual growth. The first step in this direction is 'faith'. It means that the idea which should hold supreme in the mind and heart of a man is that: God alone is his Master, seeking His pleasure is the aim of all his endeavours; and His commands alone constitute the law of his life. Secondly, that man should not only acknowledge God as his Lord and sovereign but should actually submit before Him and fashion his entire life in "Obedience" to the Lord. Thirdly, man should not only avoid the evil but should use all his powers to wipe it off the face of the earth. A man who reaches this stage, attains the highest pinnacle of spirituality and is nearest to God.

Personal closeness, thus, to God depends on harmony of Character. It does not

require that man shall attain to God's metaphysical perfections. But how is such spiritual Companionship between God and man to become possible? It is not enough that it shows us a beautiful ideal, if we can not find any way really to attain it. To an earnest mind such a vision of the ideal, without any prospect of getting it realized, is not just a sweet dream it is something infinitely worse.

In the words of Hazrat Ali, "He who knows himself, knows his God"-- Any concept therefore which we are to form of our relations between God and man, must be based upon what we know of the nature of man's inner life. We are familiar with it in the relations between husband and wife, parents and children, friend and friend. True companionship which we can intelligently associate with human souls has four easily discoverable characteristics – mutual understanding, mutual confidence, mutual openness and mutual love.

If we attempt to form ideas which in no sense have their root in what we know from experience, such ideas if this name is still to be used will be so bloodless and indefinite as to possess no value at all for us. It is certainly, important that, in making experience the basis of our thoughts, we should not narrow that basis by excluding any aspect of what truly belongs to our world of experience. But any attempt to detach ourselves from this solid ground of facts, and to build up thoughts of a less finite material, can only result in breaking

of the connection between thought and reality, as in the origin of our thoughts, so also in their result, they will be detached from and therefore produce, no effects in the world of reality.

We do not forget that God is not an individual being, separately and external to others, as men are. He is “ever near” (34:50) and the source of our existence, in whose presence we live and move, and have nearness. Companionship between man and God therefore is of a much deeper and closer kind than the Companionship that is possible between two individual souls. But this does not alter the fact that, if we are to form real intelligent ideas of companionship with God to which man’s souls may aspire, we must think of it along the line suggested by what we know from experience about personal spiritual companionship. This is the highest and truest form of companionship of which we know human souls to be capable, and our thoughts of God must follow the fundamental law of all knowledge and proceed from the known to the unknown.

How to achieve:

“Obedience to the rules of Shariat laid down by the Qur’an and Hadis will lead to a thirst for knowledge of the Divine Being. To seek that knowledge is called *Ma’arifat*. That will lead to divine love. One who does not know a thing, is not expected to love that thing. Similarly, one who does not know God and His wonderful works in nature and His unbounded mercy and gifts, is not expected to love God. This divine knowledge leads to Divine Love, and Divine Love in its turn leads to Divine

Vision, and Divine Vision leads to Divine Companionship, the highest spiritual goal. He who is not in search of Divine knowledge will not get the blessing of Divine Vision. There is difference in the intensity of obedience to *Shariat* rules of divine knowledge and Divine love in different individuals. That is why there will be difference in intensity of pleasure in Divine Vision. The greater the love, the clearer the vision and the greater the pleasure; The greater the falling back, the remoter the vision and the greater the remorse. Ultimate object of human life is meeting with Allah. The Qur’an supports the view. It say: “O men! you must strive to attain to your Lord a hard striving until you meet Him”. (84:6). We leave those who hope not for meeting with Us in their inordinacy, blindly wandering on(1011 Q). This meeting will take place only in Paradise when the soul will be highly developed. It is for this reason that the Saint Rabiya prayed: O Lord, if I worship Thee, to avoid the Fine, make it lawful for me. If I worship thee to meet Thee, grant it to me. The more a soul is bright and shining, the more it will have the Blessed Company, but there will be none who can have a greater rank than the Prophet Muhammad (ﷺ) for the Blessed Companionship as hereached the highest summit of moral and spiritual greatness. For this reason the Qur'an reserved for him the highest rank.” (Mishkat-ul-Masabih) Book IV, page 183).

Such personal companionship with God is alone worthy of the name of salvation, as we shall now try to see. There are perhaps those who would be inclined at one to turn away from this preposition with the objection that what is referred to is

only one out of several possible views of salvation; they have another view; and they think that, if this is not better, at least one may be as good as the other. But is there then no criterion by which it is to decide which one of such conflicting views we are to accept as the true one.

We come back again to the basis we find in universal human experience and in the laws of that inward nature which we all have in common. In the actual fact of human life we have the only reliable touchstone by which to test the value and correctness of our ideas. Taking our stand on this common ground, it is hardly possible for us to accept as true and satisfactory any conception of salvation which does not satisfy the following two conditions. It must be capable in the first place, of drawing out all the latent powers of the human soul and developing them to their highest capacity. And in the second place, it must be fitted to satisfy to the full extent a human soul thus developed. What does not possess the two characteristics we cannot regard as setting before us the true end of human's life.

The human soul is like a very elastic vessel. In many cases we find it totally unexpanded, capable of holding only very little and therefore easily filled. There are people who would try to persuade us that the "Primitive happiness" of such unopened souls should not be disturbed by the introduction of new light and the awakening of new aspirations. They say, "Leave them alone; they are quite happy and content as they are. 'Every one must admit that where there is discontent we have not reached the ideal yet, there is

discontent which is a step nearer to the ideal than a contentment which ignores the difference between shrunked soul and an expanded soul. The true way to the end of man's life must combine the two characteristics. It must be able to develop the human soul to the full extent and to satisfy the developed soul fully. If salvation means any thing real to us it must signify highest end of man's life. But then nothing can give us an adequate idea of salvation, which does not set before us the full realization of the best possibilities of the human soul.

We are, in our experience, familiar with several forces which have the power of drawing out some of the potentialities of man's nature. Fear may under other certain circumstances act as a valuable propelling power, making both children and grown up persons move in the right direction, or at least turn away from a wrong position. Ambition, when awakened in a man calls into play many faculties which were dormant due to lethargy. But in all parts of the world there is, no power which can so restrain men from what they might otherwise be tempted into, and so constrain men to do what involves self-sacrifice, suffering or danger, as love. It makes no difference what the views and customs of the people in question are, love experienced and reciprocated has this supreme power equally in the midst of any conditions and forms of human life. It is able to control and guide a boy at school even when one of the hardest forces for a boy to resist brought into operation against him and he is teased about "mothers apron strings". And it is the same kind of hero where there is nothing in the outward circumstances to

make heroism easy or attractive. When one thus looks for the deepest springs in men's lives, and thinks of what is the only key that fits the door to the inner most sanctuary proof of the truth of Hadiths statement, that man is created in the likeness of God, And one feels quite sure that the way of salvation, the true way leading to the goal of man's life, where the meaning of that life is realized, must have as its fundamental characteristic such love as tends to open up and draw out all there is in this strange little world of man's soul.

We know also from experience several things which possess in some measure the power of filling man's soul. There are those who feel quite filled if they have all that is required to meet their bodily wants. But these are unexpanded souls, for man has in him many other needs and capacities besides those connected with the body. Knowledge of the true kind, knowledge intelligently sought and assimilated, fills a large soul-measure. Influence, whose horizon embraces the welfare of others as well as the individual itself, may possess a still greater filling power. But it is a matter of universal experience that neither these nor any other earthly possessions or conditions can fill man's soul so that it is really and permanently full. There are many things which may make even the most learned men feel and which have made such men feel the insufficiency of knowledge, to give them all that their life requires. Even the richest man is frequently made to realize how little his millions avail to supply the pressing needs of his life. But we know one factor in human life which, wherever it operates, shows its power to produce

such life-fullness, that, we can not doubt that here alone is found, within the limitations of human life, a type of that fullness which must characterize the end man's life is intended to reach. That factor is love, love such as we have seen it as the root of what goes to constitute personal companionship. A home where such love dwells and rules impresses every guest with a fullness for which the wealth and learning of another home can never be any substitute. A life may be successful—as the ordinary idea of success is—and comfortable and honourable without this life, without that personal companionship which it makes possible. But a lonely person many time feels poor and shrunken even in the midst of knowledge and influence, most so in its best moments. It is only in a life of such personal companionship, as has been described above, with those whom we love and by whom we are loved, that we come to know how rich and full human life can be.

It is therefore not merely because it is the teaching of Islam, but because all that our experience teaches us of the nature of man's soul points in the same direction, that we affirm that nothing but personal companionship which God is worthy of the name of salvation.

But how is such companionship between man and God to become possible? It is not enough that it shows us a beautiful ideal, if we can not find any way really to attain it. To an earnest mind such a vision of the ideal without any prospects of getting it realized, is not a sweet dream, it is something infinitely worse.

Great outward differences in life may make it difficult for two persons to come into such close contact as necessary in order that they may know each other well enough to be able really to love and trust each other. But where-ever these difficulties are overcome or because of the natural relation of the two persons, do not exist, the two persons may be in a most real sense, companion, though they are very different even opposed in real (outward) circumstances in position, wealth or knowledge. We know it is possible for two men to be friend, in a real and not a mere rhetorical sense, though one is rich and the other is poor. Personal companionship is a question of harmony of character not of outward but of inward, characteristics of life. It depends, if we may say, on something contrary to the genesis and nature of man itself. The greatest service rendered by Iqbal to the poetry and the philosophy is to be identified in his attempt to establish objectivity to the two systems referred to above, by means of value. This is why Iqbal never deviated from laws and Principles laid down for the development of poetry. He never deviated from the prosody and rhetoric. He revolted from the baseless, ideal-less and deviancy patterned poetry of his time.

He stressed that poetry should be according to *Usol-i-Shari* and idealistically oriented and value patterned. His criticism on the modern poetry, clearly demonstrates that the Millat needs no poetry but the creative systems of knowledge—philosophy and science and systems of knowledge directly connected with the existence and growth of Islamic beliefs, actions and socio-cultural

systems, persuaded like Windelband, Iqbal was persuaded to substitute Hegelian absolute idealism into Panlogism. It led to panlogistic relativity and a mystic sense to Windelband and a prophetic sense to wholeness to Iqbal. It was not the note of pessimism alone, which directed Iqbal to reject Schopenhauer but, he was awfully disgusted with him because of his negation of self. Equally on this account Iqbal had to reject Kierkegaard, Jasper Heidegger etc.

The Germanic influence, may also be seen in the concepts of Supermann and ego etc. Iqbal started his study of philosophy in an-age of crisis. At the first instance, philosophy was at war with religion and science. Iqbal was placed in a precarious situation. At the first instance, he attempted to bring concordance between the Western and Islamic thought.

The instrument for acquiring concordance between the two thoughts, according to Iqbal was the German thought. In the unity and totality of life on the one hand and in movement in life, in order to achieve the predetermined goal or ideal of life through constant struggle or *Jihad*, both German thinkers and Iqbal agreed in toto. The only difference is to be discovered in method of approach automatically. The German had to see thing with the perspecturism of Christianity and Iqbal audaciously advocated the Islamic viewpoint. In this way two philosophical viewpoints emerged – one ideationally oriented idealism of the German thinkers and idealistically integrated idealism by Iqbal.

The Professor of Philosophy who asserted that Iqbal had to add nothing in the philosophy, was misguided by his scanty knowledge of Muslim philosophy and total unawareness of German thought. Because of his inability to read and write in German, he had to study German thought through the via-media of English. The significant movement in Iqbal's thought is to be seen in reasoning between ideational and idealistic cognition, knowledge and truth. He united common sense lore and religion. As advocated by him in the preface of his lectures, he gave rise to the concept of new Ilm-i-Kalam integrating science and philosophy on the one hand and through adumbration of new movement of idealistic orientation inviting the attention of thinkers and scholars to rebuild the classical Muslim thought with the western thought on the other.

The topical, analysis and the Clarion Call for research are the two methods used by Iqbal for the achievement of desired integration.

These two are the specific features of his thought orientation, which finds expression both in his poetry and lectures. Thus he says: "Thus creativity and constant research has been declared as the componential elements for achieving integration in *Eman*, in *Amal* and in socio-cultural systems. Mo'min as such is born

as a *Muhaqiq* (محقق) and in the persistency of these ideals he can achieve the configurational growth and personality development. The creativity and research form the generic structure of the socio-cultural system of Islam. The Milat can originate and organize only in knowledge and faith. They are the sources of its identity and continuity. These ideals among other things, need the instrument of government regeneration.

At the end, we would like to add few sentences in relation to the sociocultural philosophy of Iqbal.

1. The intuition, reason and sensory experiences are needed for the up keep and discovery of major systems of Islam.
2. Tawheed, Qur'an and Sunnah are to be objectified and should be made the pattern of life.
3. With super systems of Tawheed, Qur'an and Sunnah, faith, cognition, knowledge and truth should grow.
4. Philosophy, science, law, ethics, religion from the 'peripheral systems of culture in correlation with the systems of knowledge of the *Qur'an* Ahadith, *Seerat*, *fiqh*, theology, history and the spiritual and eschological sciences.



The Teacher

Imam Al-Ghazzali (R.A.)
(Translated by Dr. N. A. Faris)

Man occupies four states in relation to knowledge similar to the four states he occupies in relation to money. One state is that of the acquisitiveness of the financial lord in which case he would be seeking; another is that of possession which would eliminate the necessity of asking for help; another is that of spending his money on himself, in which case he would be indulging in the luxuries it affords: and finally there is the state of spending his money on others, in which case he would be a generous philanthropist. The last state is the noblest.

So also is it with regard to knowledge. First, there is the state of seeking knowledge in which man is acquisitive; another is that of having knowledge in which state he would not need to inquire of others; a third state is that of reflection wherein he would contemplate and enjoy his achievement; and last, there is the state of teaching wherein he imparts his knowledge to others. This last state is (also) the noblest.

“Thus he who has knowledge and shall do and teach the same shall be called great in the kingdom of heaven.” In this state the teacher is like the sun, which being itself luminous, sheds light; or like the musk which being itself fragrant, makes other objects fragrant. On the other hand he who possesses knowledge but does not practice it is like a notebook, which itself being intelligent, nevertheless serves as a medium of transmission for knowledge that its pages contain; or like the whetstone, which itself being blunt, shapes the razor: or like the needle, which while it remains naked, serves in making clothing for others; or like the wick of a lamp which burns itself out in giving light for others. A poet said:

“A glowing wick is he

Who gives his light and dies”.

Whoever takes up teaching for a profession takes upon himself a great mission and a grave responsibility. He should, therefore, observe its proprieties and fulfill its duties.



منقبت خلیفہ اول امام الاتقیاء سیدنا صدیق اکبر ﷺ

از مولانا حسن رضا خان بریلوی رحمۃ اللہ علیہ

بیاں ہو کس زباں سے مرتبہ صدیق اکبر ﷺ کا
 الہی رحم فرما خادم صدیق اکبر ﷺ ہوں
 رسل اور انبیاء الطیبین کے بعد جو افضل ہو عالم سے
 گدا صدیق اکبر ﷺ کا خدا سے فضل پاتا ہے
 نبی کا اور خدا کا مدح گو صدیق اکبر ﷺ ہے
 ضیا میں مہر عالمتاب کا یوں نام کب ہوتا
 ضعیفی میں یہ قوت ہے ضعیفوں کو قوی کر دیں
 خدا اکرام فرماتا ہے اتقا کہہ کے قرآن میں
 صفا وہ کچھ ملی خاک سر کوئے پیمبر سے
 ہوئے فاروق و عثمان و علیؓ جب داخل بیعت
 مقام خواب راحت چین سے آرام کرنے کو
 علی ہیں اس کے دشمن اور وہ دشمن علی کا ہے
 لٹایا راہ حق میں گھر کئی بار اس محبت سے

ہے یار غار محبوب خدا صدیق اکبر ﷺ کا
 تری رحمت کے صدقے واسطہ صدیق اکبر ﷺ کا
 یہ عالم میں ہے کس کا مرتبہ صدیق اکبر ﷺ کا
 خدا کے فضل سے میں ہوں گدا صدیق اکبر ﷺ کا
 نبی صدیق اکبر کا خدا صدیق اکبر ﷺ کا
 نہ ہوتا نام گر وجہ ضیا صدیق اکبر ﷺ کا
 سہارا لیں ضعیف و اقویا صدیق اکبر ﷺ کا
 کریں پھر کیوں نہ اکرام اتقیاء صدیق اکبر ﷺ کا
 مصفا آئینہ ہے نقش پا صدیق اکبر ﷺ کا
 بنا فخر سلاسل سلسلہ صدیق اکبر ﷺ کا
 بنا پہلوئے محبوب خدا صدیق اکبر ﷺ کا
 جو دشمن عقل کا دشمن ہوا صدیق اکبر ﷺ کا
 کہ لٹ لٹ کر حسن گھر بن گیا صدیق اکبر ﷺ کا

(ذوق نعت، ص ۵۴، ۵۵، مطبوعہ مدینہ پبلیکیشنز لاہور)

عبداللہ بن عباس ؓ نے رسالت مآب ﷺ کی زبانی بیان کیا ہے کہ بارگاہِ نبوی میں ایک دن جبریل دری کی طرح ایک کپڑا اپنے سینے پر ڈالے ہوئے آئے جس پر سرورِ عالم ﷺ نے فرمایا جبریل یہ کیا حالت ہے تو انہوں نے عرض کیا کہ اللہ تعالیٰ نے حکم دیا ہے تمام فرشتے اسی طرح کا لباس پہن لیں جیسے صدیق اکبر ؓ پہنے ہوئے ہیں۔

ابوداؤد و ترمذی نے بحوالہ فاروقی اعظم ؓ لکھا ہے کہ رسول اکرم ﷺ نے ہمیں راوی الہی میں مال لانے کا حکم دیا۔ چنانچہ میں اپنے دل میں یہ خیال کر کے کہ آج صدیق اکبر ؓ سے سبقت لے جاؤں گا، اپنی نصف دولت لا کر بارگاہِ نبوی ﷺ میں پیش کی۔ سرورِ عالم ﷺ نے فرمایا: عمر! اپنے اہل کے لئے کتنا چھوڑ آئے ہو؟ میں نے عرض کیا اتنا ہی انکے لئے رکھ دیا ہے۔ اور ابو بکر ؓ اپنی پوری دولت لے آئے، جن سے رسول اکرم ﷺ نے دریا فنت فرمایا اپنے اہل و عیال کے لئے کتنا رکھ آئے ہو؟ تو انہوں نے کہا انکے لئے اللہ اور سرورِ عالم ﷺ بہت کافی ہیں۔ یہ دیکھ کر میں نے کہا ابو بکر صدیق ؓ سے میں ہرگز سبقت نہیں لے جا سکتا۔ (ترمذی کا بیان ہے کہ یہ حدیث حسن و صحیح ہے)

ابو نعیم نے اپنی کتاب حلیہ بحوالہ حسن بصری لکھا ہے کہ ایک مرتبہ حضرت صدیق اکبر ؓ اپنا کچھ مال

بارگاہِ نبوت میں لائے اور اسکی قیمت کم کر کے بتائی اور کہا یا رسول اللہ! یہ میرا نذرانہ ہے اور میرا مقصود صرف رضائے الہی ہے۔ اور حضرت فاروقی اعظم ؓ نے نذرانہ پیش کر کے اسکی اصل قیمت بتائی اور کہا کہ یا رسول اللہ! میرا مقصود صرف رضائے الہی ہے۔ اس پر سرورِ عالم ﷺ نے فرمایا تم دونوں کے پیش کردہ میں اتنا ہی فرق ہے جتنا کہ تم دونوں کے الفاظ میں۔ ترمذی نے ابو ہریرہ ؓ کی زبانی بیان کیا ہے کہ رسول اللہ ﷺ نے فرمایا مجھ پر جس نے احسان کیا اسکے احسان کا بدلہ دے دیا گیا البتہ ابو بکر کی احسان مندیاں مجھ پر اتنی زیادہ ہیں جن کا بدلہ روزِ محشر خود اللہ تعالیٰ ان کو دے گا اور سب سے زیادہ مجھے ابو بکر کے مال و دولت نے نفع پہنچایا ہے۔

بزار نے بحوالہ ابو بکر ؓ تحریر کیا ہے کہ میں اپنے والد بزرگوار قافہ کے ہمراہ بارگاہِ نبوی میں حاضر ہوا تو ارشادِ عالی ہوا تم نے اپنے ضعیف والد کو کیوں تکلیف دی، میں خود آجاتا۔ اس پر عرض کیا آپ کی تشریف آوری کی بہ نسبت انکا آنا ہی ٹھیک ہے۔ اس پر ارشادِ عالی ہوا۔ تمہارے احسانات ہمیں بخوبی یاد ہیں۔ ابن عساکر نے ابن عباس ؓ کی زبانی لکھا ہے کہ رسول اکرم ﷺ نے ارشاد فرمایا ابو بکر کے مجھ پر بے انتہا احسانات ہیں سب سے زیادہ یہ کہ مال و جان سے میری غم خواری کی۔

(بشکر یہ مجلہ المنظر کراچی)

حضرت صدیق اکبر ﷺ کا بارگاہ رسالت میں مالی ایثار

علامہ جلال الدین سیوطیؒ

آپ (حضرت ابو بکر صدیق ﷺ) تمام صحابہ میں سب سے زیادہ سخی تھے جیسا کہ اللہ تعالیٰ نے سورۃ اللیل میں فرمایا ”یہ وہ پرہیزگار ہے جو اپنا مال (اسلام کیلئے) اس غرض سے دیتا ہے تاکہ پاکیزہ ہو جائے۔“ ابن جوزیؒ نے لکھا ہے کہ تمام علماء کا متفقہ فیصلہ ہے کہ سورۃ اللیل کی ۲۱ تا ۲۷ آیات حضرت ابو بکر صدیقؓ کی شان میں نازل ہوئی ہیں۔

احمدؒ نے حضرت ابو ہریرہؓ کی زبانی لکھا ہے کہ رسول اللہ ﷺ نے فرمایا: ابو بکر کے مال نے مجھے جتنا نفع دیا، اتنا کسی کی دولت سے حاصل نہ ہوا۔ اس پر حضرت صدیق اکبر ﷺ نے روتے ہوئے کہا: یا رسول اللہ میں اور میرا تمام مال آپ ہی کا ہے۔ ابو یعلیٰؒ نے حضرت عائشہؓ کی زبانی بھی اسی طرح کی حدیث روایت کی ہے۔ ابن کثیر نے حضرت علیؓ، حضرت ابن عباسؓ، حضرت انسؓ، حضرت جابرؓ اور حضرت ابو سعید خدریؓ کی زبانی بھی اسی طرح کی حدیث تحریر فرمائی ہے۔ خطیب نے سعید بن مسیبؓ کے ذریعہ یہ اضافہ کیا ہے کہ رسول اکرم ﷺ جس طرح اپنا مال خرچ کرتے اسی طرح حضرت ابو بکر صدیق ﷺ کا مال خرچ کیا کرتے تھے۔ ابن عساکر نے حضرت عائشہ اور عروہ بن زبیرؓ کی زبانی لکھا ہے، حضرت ابو بکر صدیق ﷺ کے پاس بوقت اسلام آوری چالیس ہزار

دینار تھے لیکن جب آپ نے رسول اکرم ﷺ کے ساتھ ہجرت کی تو اس وقت پانچ ہزار درہم سے زیادہ باقی نہ تھے، آپ ﷺ نے تمام دولت مسلمان غلاموں کے آزاد کروانے اور اسلام کی مدد میں خرچ کی، ابن عساکر نے لکھا ہے کہ حضرت ابو بکر ﷺ نے سات غلام ایسے آزاد کرائے جن کے آقا ان کو صرف اسلام لانے کی وجہ سے درونا کسزائیں دیتے تھے، ابن شاپین نے السنۃ میں بغوی نے اپنی تفسیر میں اور ابن عساکر نے ابن عمرؓ کی زبانی تحریر کیا ہے کہ میں بارگاہ رسالت میں حاضر تھا اور صدیق اکبر ﷺ ایک ایسا لبادہ جس کے کناروں کو اٹھا کر سینہ پر کانٹوں سے اٹکا لیا تھا، پہنے ہوئے تھے اتنے میں جبریل آئے اور کہا یا رسول! آج ابو بکر ﷺ سینے پر کانٹوں کا لبادہ کیوں اٹکائے ہوئے ہیں؟ ارشاد گرامی ہوا: انہوں نے اپنی تمام دولت مجھ پر خرچ کر دی ہے، تو جبریل نے عرض کیا اللہ تعالیٰ نے ان کو سلام کہا ہے اور دریا فت کیا ہے کہ ابو بکر! تم اس غربت کی حالت میں ہم سے خوش ہو یا ناراض؟ اس پر صدیق اکبر ﷺ نے کہا، میں اپنے پروردگار سے کس طرح ناراض ہو سکتا ہوں میں تو اس سے راضی ہوں، بہت خوش ہوں اور بہت مسرور ہوں۔ اس قسم کی اکثر احادیث مروی ہیں کہ صدیق اکبر ﷺ نے اپنا پورا مال دسر مایا اسلام کی راہ میں پیش کر دیا۔