

# Religion and The Process of Globalization

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## **Introduction**

The concept of globalization is not new. In the contemporary era, the term globalization' is mostly used to describe the global nature of capital and the advent of single global economy. "Four forces have been major engines of globalization: religion, technology, economy, and empire (Mazrui, 1998:1)" The cycle of globalization reached its apex in 1991, when the Soviet Union, the last contender for world hegemony, collapsed and the United States emerged as a global unipolar actor. Unipolarity, a singularity in the modern world system, has enabled Washington to use all engines of globalization favourably, and enjoy a monopoly on the use of legitimate violence that it did not have after the Second World War. According to Bob Woodward (2002). by spreading "death and violence to the four corners of the Earth" the United States is destabilizing the international system.

The import of religion in the process of globalization depends on how the phenomenon of globalization is understood. Religions have always been the first global phenomenon for humanity. The concept of Tawhid (the unity of God) enables mankind to see beyond the tribe, the city and the nation and focus on the unity of humanity. The current cycle of globalization has its discontents (Stiglitz, 2002; sacks, 2003). There is a growing tension between North and South in global terms in the articulation of religious priorities. A great majority of the world's believers, both Christian and Muslim, reside in the global South. The liberals of the global North, both secular and religious, are increasingly disturbed when the principles of

Enlightenment are called into question.

The essay covers: A glance at religion and the process of globalization; the challenges of globalization to the Muslim world; and the future of religion and globalization.

## **A Glance at Religion and the Process of Globalization**

Religion is an essential part of man, and a basic component of human culture and civilization. Religion and the process of globalization have close relationship having a past, present and the future, In the past, globalization meant an on-going convergence of values when people from different religious backgrounds came in contact. Globalization today is more close to centralization. The concept of centralization sees the world as one, but clearly guided by the values of the powerful West. The rest of the world, and diversity of cultures, seems to be marginalized. The future of globalization probably lies in the recognition of 'The Dignity of Difference' and avoiding the thrust of 'Clash of Civilization' (Sacks, 2003).

A glance at religion and the process of globalization may show that religion and other engines of globalization – technology, economy, and empire – often reinforced each other in the process of globalization. Christianity started its process of globalization with the conversion of Roman emperor Constantine in 313. The event helped to make Christianity as the dominant religion of Europe, and later spread Christianity in many other societies.

Technology assisted in the voyages of exploration. Vasco de Gama and

Christopher Columbus opened up a whole new chapter in the history of globalization. The migration of the Pilgrim Fathers to America was in response to religious and economic imperatives. It was in September 1620 that the Pilgrims set sail from Plymouth, England in a ship named the 'Mayflower'. Those aboard the ship were conscious of the fact that they were acting in the presence of God". Belief in America's 'manifest destiny' and being a 'Chosen People' clearly indicate the role of religion in the present phase of the process of globalization. It may be recalled that President of America, George W. Bush concluded his inaugural address in January 2001 by implicitly accepting that America was part of God's project for mankind, indeed, the primary part of it.

Considerable historical literature is at hand to mark the role of Islam in the process of globalization. During the period from the seventh to the seventeenth century, Islam brought all the major civilizations of the Old World into contact with one another and within a single overreaching civilization. The Islamic civilization became a global civilization because of its ability to receive and absorb culture in the light of Islamic principles. The scholars, saints, and mystic continuously stabilized the core and substance of Islamic civilization. The process continues right to this day, and in spite of all the vicissitudes.

The exponent advance in western technology and a gradual hold of colonialism and neo-colonialism by the capitalist countries over larger and larger portions of the globe, has eclipsed the benign role of Islam in the process of globalization. The global resurgence of religion, including that of Islam, has a ray of

hope for a positive role of religion in the globalization process.

Islamic resurgence is primarily a religious and ethical movement. It stands for re-affirmation of the integration of the spiritual and the material dimensions of life. In contrast, roughly since the Enlightenment, mainstream western thought has been based upon the explicit or assumed dichotomy between spirit and matter. The contemporary onslaught against the role of Islam in global affairs possibly stems from the ideological designs of the capitalist countries.

The role of religion especially of Islam, in the process of globalization has to be seen in the light of the fact that contemporary world is becoming multi-religious. In the United States there are nearly six million Muslims. Due to labour migration, foreign students, war refugees, and asylum seekers there are reportedly twenty million Muslims in western and Central Europe today. It is obvious that both in the United States and Europe, realistic policies are warranted. Islam has a positive role in the process of globalization, and hostility against Islam and Muslims has to be stopped. Murad Hofmann, a former German Ambassador and convert to Islam, has shed light on the role of Islam in the globalizing age (Hofmann, 2000).

### **The Challenges of Globalization to the Muslim World**

The discontents of the current cycle of globalization have been expressed by a number of scholars. J. Stiglitz, a winner of Nobel prize for economics in 2001, mentioned that the World Bank encouraged private sector to deal with the developing countries. The examples of contracts with Indonesia and Pakistan were cited, and it

was stated that U.S. government put pressure on the governments of Indonesia and Pakistan to fulfill the unfair contracts. According to J. Stiglitz there is "in fact a long history of 'unfair, contracts' which western governments have used their muscle to enforce." (Stiglitz, 2002: 71).

Johnathan Sacks in his study also narrated the discontents of contemporary phase of globalization. He pleaded for the need of harmony and peace among world religions. He stated that "the concept of globalization is not new" and the process of globalization "goes back almost to the dawn of civilization." (2003: 26-31). Religion has held a central place in the phenomenon of globalization.

The challenge of globalization to the Muslim world is not confined only to the economic aspects. Mahathir Mohamad, the former Prime Minister of Malaysia, in his "Globalization and the New Realities" discussed the challenges to the Muslim world in great details. He traced the history of the present phase of globalization and suggested potent measures to offset the negative effects of globalization. The selected speeches of Mahathir Mohamad rightly provide the realities of the phenomenon of globalization.

In the words of Mahathir Mohamad (2002: 19): "Muslims and Muslim countries are faced with a tremendous and frightening challenge. Globalisation in the form that it takes now is threat against us and our religion. We should not vent our anger and frustration by mounting futile isolated violence. Instead, we should plan and execute the development of our 'Ummah' so as to be empowered by information technology and be capable of handling the challenges of the information age."

What Mahathir said in 2002 has been proved through events since that time. It is reasonably clear in the first years of the twenty-first century that the stage has been set for the disintegration of Muslim societies through different techniques. Tendencies to social cohesion, integration and cultural homogenization of Muslim societies are now being displaced by counter-tendencies toward social fragmentation and polarisation, inequality, urban crisis, and above all political fragmentation. The current events in the Muslim world testify to these assertions.

The challenges posed by contemporary globalization to social institutions are visible in Muslim countries. Globalization affects the state. The current global-political superstructure hinders Muslim majority states to implement policies according to the needs of the citizens. The decline in the role of family with regard to social control is on the increase. The crisis in educational system has encouraged the rise in social gap between rich and poor classes in society.

Religion has the potential to strengthen state, family, and school and help ensure cohesion and improved social order in societies.

### **The Future of Religion and Globalization**

The global resurgence of religion testifies that religion has a lasting role in the process of globalization. However, it is unfortunate that Islam has been targeted as an enemy of world peace. The present phase of globalization shows that western powers are influenced by the 'Clash of Civilizations' thesis put forth by Samuel P. Huntington.

Huntington says: "The underlying problems of the West are not Islamic

fundamentalism. It is Islam, a different civilizations whose people are convinced of the superiority of their culture and are obsessed with the inferiority of their power. The problem of Islam is not the CIA or the U.S. Department of Defence. It is the West, a different civilization whose people are convinced of the universality of their culture and believe that their superior, if declining, power imposes on them the obligation to extend that culture throughout the world. These are the basic ingredients that fuel conflict between Islam and the West.” (Huntington, 1996: 217-218).

Huntington's thesis has been subjected to critique by a number of serious scholars. They consider that peace of the world is in jeopardy if global conflict is continued to be fueled through such provocative theses. Scholarly approach calls for measures to promote serious dialogue between. religions and civilizations. This approach demands that anIslamization of Muslims society is not opposed by the West. Besides, the current process of globalization has to desist the temptation of McDonalization and cultural Americanization of the Muslim world.

The contemporary political scenario, however, suggests that western states are not in a mood to find solutions to the basic causes of conflict between Islam and the West. Clearly, very little has changed since the Rushdie affair and the publication of infamous cartoons in the Danish newspaper. 'Jyllands-Posten in autumn 2005. It is on record that in October 2005 ambassadors from 11 Muslim countries requested a meeting with the Danish Prime Minister, asking him to distance himself from the cartoons in Jyllands-Posten. The Prime Minister refused the request on the grounds of freedom of the press.

‘In the age of information technology it may be hard to hide the real reasons for the refusal by the Prime Minister.’

Presently, the urgency of the inter-faith dialogue can hardly be denied. In this context, King Abdullah of Saudi Arabia held the first conference in Makkah al-Mukarramah in June 2008. It was followed by a second conference in Madrid during 16-18 July, 2008. The third conference was held in New York during 13-14 November 2008. Mr. George W. Bush participated in the New York conference. The efforts of King Abdullah are laudable.

However the future of Islam in the contemporary process of globalization can hardly be secure when persons like Mr. Bush with a gory record of killing innocent Muslims are asked to contribute towards inter-faith dialogue.

Amnesty International in a recent report mentioned that during the last five years there were 87135 casualties in Iraq, 112,000 in Afghanistan, and 11800 in Pakistan. The death of these innocent citizens was traced to western forces and their allies.

The facts just reported crystalize that whereas West favours the resurgence of other religions, it has reservations against the resurgence of Islam. The West has to grasp the positive role of Islam in the contemporary phase of globalization. It is time to allow religions, including Islam, to play a role in promoting world peace. A social-scientific discourse that is capable of taking aspirations of all religions into account is likely to secure the future of religion in the process of globalization.

The future of Islam and the West lies in peaceful coexistence and not in the clash of civilizations. (Hunter, 1998).

## Conclusion

Religion is a dynamic force in the process of globalization. In the present phase of globalization, religion and especially Islam, is not seen in a favourable light by the powerful West. It is the need of the hour to re-establish the genuine role of religion in the process of globalization.

Muslim world and the West have majority of citizens who believe in two great religions Islam and Christianity. These two religions have to strive towards peace in the world.

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- (i) Obedience to the commands of the general when commands have been given after careful considerations is obligatory on all Muslims.
- (ii) That the consequences of disobedience are not confined to those who disobey but may involve the whole body of Muslims. The Holy Qur'an says in chapter VIII verse 25: "And take care of a calamity which does not fall upon these amongst you exclusively who do wrong."
- The Holy Prophet (ﷺ) said, "The Muslims are like one single structure each of whose parts supports the other".
- (iii) "That even a pending defeat may be turned to advantage and calamity warded off by courage, skill and a cool headed manoeuvre".
- (iv) "That God listens to the prayers of both the believers and unbelievers, and that

each gets what he desires. In other words God is **Impartial**. In the Battle of Uhud, the unbelievers wished revenge (not victory) and they had it according to their desire. The Muslim wished for victory and martyrdom but "more for the second than for the first and they had both in the proportion they asked for. The Jews wished and prayed for "safety first" and they had it also".

- (v) That the connection between an act and its consequences is necessary.
- (vi) That in all Wars the final result always remains in the hands of God.

We must nevertheless bear in mind that the defeat of the Muslims at Uhud was not a defeat in the true sense of the Word. Allah wanted to examine their faith in HIM and in this, the Holy Prophet (ﷺ) remarkably proved himself successful. In spite of all troubles and dangers he stood firm in his mission.

# Marriage without Witnesses

*TanziurRahman*

There is a difference of opinion among the schools of fiqh on the validity of a marriage contracted in the absence of witnesses. The Hanafis, the Shafis and the Hanbalis consider the presence of witnesses as an essential condition of a valid marriage. Imam Malik, however, is of the view that the presence of witnesses, at the time of Nikah, is not an essential condition of its validity provided the marriage is duly publicised. According to the Imami Shia, the presence or absence of witnesses in a marriage is quite immaterial.

## **Al-Marghinani**

A famous Hanafi jurist, Burhan-al-Din al-Marghinani (d. 593 A.H.), in his most authentic book "Al-Hidayah" has stated on the subject that "marriage between two Muslims cannot be contracted, except in the presence of two witnesses, both of whom should be free, sane, adult, Muslim men or one Muslim man and two Muslim women adil (i.e. of an established integrity of character) or ghair-adil (i.e. without such an established integrity of character), or even if both of them have suffered punishment for slander. The author has further observed "know that evidence is an essential condition in the matter of (i.e. for the validity of) Nikah, owing to the saying of the Holy Prophet (ﷺ), "there is no Nikah without witnesses." This (saying of the Holy Prophet [ﷺ]) is an argument against (the opinion) of Malik who considers the condition to be notoriety without witnesses. (Kitab at-Nikah, p. 5)

## **Qadi Khan**

Similarly, Fakhr-al-Din, Qadi of Damascus,

commonly known as Qaqi Khan (d. 592 A.H.), has in his book Fatawa Qadi Khan states:

"Among the conditions of the validity of the Nikah is the evidence, according to us (the Hanafis). Malik, however, says that the (only) condition is notoriety and thus (even) if a woman is married in the presence of witnesses, and there is a condition that the contract of marriage will be kept secret, the condition is illegal; or if she is married without witnesses, but there is a condition that the contract of marriage will be kept secret, the condition is (equally) illegal; if, on the other hand, she is married without witnesses, and there is a condition that the marriage would be given publicity, it is lawful. (Kitab al-Nikah, p. 155).

## **Al-Kasani**

Another great Hanafi jurist, Ala al-Din al-Kasani (d. 585 A.H.), in his famous book Bade-i at-Sanai, holding the presence of witnesses to be the condition of the valid constitution of Nikah, has stated that the marriage is not constituted in the presence of lunatics and children. "The evidence being one of the conditions of the 'Aqd' whose constituents are proposal and acceptance, there is no existence of the constituent without acceptance and as these do not exist. In reality, one constituent of Nikah without acceptance, in the same way, there is no existence, in law of the Nikah without evidence."

The above extracts from the authentic books of eminent Hanafi jurists reveal that, according to Hanafi school of fiqh, the presence of witnesses, at the time of

Nikah, is a condition of the validity of the two constituents. i.e; proposal and acceptance of the Nikah. In their opinion, the presence and audience of the witnesses at the time of Nikah, contrary to other contracts, is not for the proof but for the validity of the contract itself. It is with this view that the Hanafis, Shafi's and Hanbalis consider the presence and hearing of witnesses at the time of Nikah to be the essential condition for the validity of the marriage. Imam Malik, on the other hand, does not consider the presence of witnesses, at the time of the proposal and acceptance of the Nikah, to be a condition for its validity. According to him, it is the notoriety which is essential. That is, if the marriage is performed in the absence of witnesses but its announcement is made or it is publicized, it is quite valid.

#### **Imam Malik's view**

Imam Malik's view is based on two Ahadith. According to the first, the Holy Prophet (ﷺ) has prohibited from contracting Nikah in secret and that he said "announce the marriage no matter if it is by mean of a tambourine. Imam Malik construed the first Hadith in the sense that as the Holy Prophet (ﷺ) has prohibited from secret marriage. he has commanded its publicity. Malik's interpretation of the above Hadith is based on a rule of logic that act which is forbidden has itself a direction to do a thing contrary to that act. Imam Malik therefore, considers the publicity of marriage an essential condition of the validity of marriage and has adopted the beating of drum as a means to it. In fact, Imam Malik wishes to distinguish marriage from adultery, because adultery is secret.

#### **Hanafis Argument**

Hanafis rely on the following two Ahadith: (1) "There is no Nikah without witnesses" and that (2) "Adulterous is the woman who gives herself in marriage without evidence." Thus, according to them, if evidence were not a condition of the validity of Nikah, the woman, who contracts marriage without witnesses, could not have been described as adulterous. It is, however, correct that the purpose of evidence is to save it from being mixed up with adultery. So far as the announcement is concerned, the presence of witnesses at the time of marriage fulfils this object too, and it can only be the true interpretation of the traditions of the Holy Prophet (ﷺ) which have been relied upon by Imam Malik. The factum of the presence of witnesses in a marriage will not make the marriage a secret one.

The next pertinent question is the requisite number of witnesses for marriage. The Holy Qur'an lays down a rule while it says: *"You who believe, when you deal with each other, in transactions involving future obligations, in a fixed period of time, reduce them to writing. And get two witnesses, out of your own men, and if there are not two men, then a man and two women such as you choose, for witnesses, so that if one of them errs, the other can remind her."* (2:282)

This verse has been admittedly revealed in connection with the financial transactions and commitments or contracts, completion or performance whereof has been postponed to a fixed (future) date. However, the Muslim Jurists, in general, have derived the requisite of the number of witnesses in marriage from this verse. Imam Shafii, further, insists on the evidence of males only.

It is, thus, clear that according to Hanafi

school of fiqh, the presence of two male or one male and two female witnesses at the time of marriage and their hearing of the proposal and acceptance is essential. It is also necessary that both the witnesses be present at the same time and personally hear the proposal and acceptance. If the witnesses heard only the proposal or the acceptance or one witness heard the proposal and the other the acceptance, the marriage shall not be deemed to have been duly constituted.

A great Hanafi mujtahid of his time, Shams al-Aimma Shams al-Din al-Sarakhsi (d. 483 A.H.), in his famous book. *At-Mabsut* (vol. V, page 35), quoting Muhammad al-Shaybani, states; "If a man married a woman without witnesses or married a woman without witnesses or married in presence of one witness and thereafter he completed the requirement of evidence, the marriage shall not be valid because the condition of evidence is linked with the time of marriage itself. Since there were no witnesses at the time of proposal and acceptance, the marriage would be wrong and the evidence which is brought on a wrong marriage, thereafter, amounts to an acknowledgment of a wrong contract and as the acknowledgment of a wrong contract does not make it a valid contract (*Aqd Sahih*), the wrong marriage cannot be made into *Sahih*.

It is, however, a universal view of all the Sunni schools of fiqh that a marriage which is performed in the absence of witnesses or in the presence of one witness is only wrong and not *batili*. i.e. irregular and not void. The Shia view, however, is that such a marriage is valid (*Sahih*).

In the case, *Bagh Ali Vs. Anisa* reported in *Pakistan Legal Decisions 1968*, Lahore

1216, the question was whether a marriage having been performed in the presence of one witness and the *Nikah-khwan*, (one who performs the marriage ceremony) fulfills the condition of the minimum number of witnesses or not? The lower appellate court held "that the respondent had not produced two witnesses of the *Nikah* required by law." The High Court, in the second appeal, however, observed: "We have only *Nikah-khwan* and one other witness. This is not a sufficient proof of the alleged marriage, especially when the deposition of the said two witnesses have been found to be unreliable." Although His lordship doubted the reliability of the deposition of the witnesses and the appeal seems to have been dismissed on the ground, it would not be improper to say that the required number of witnesses was complete in this case, because the *Nikah-Khawan* too, was a witness to the marriage, and the observation of the lower court in the first appeal, "moreover the respondent has not produced two witnesses of the *Nikah* required by law in such cases" appears to be misconceived.

Another question relates to the competency of witnesses. There is a consensus of opinion that a witness must be free, sane, major and Muslim. Except that according to Imam Abu Hanifah and Qadi Abu Yusuf in cases where the woman belongs to the people of the Book (i.e. Jews or Christians) the witnesses may be non-Muslims. The views of Imam Muhammad al-Shaybani and Zufar al-Shafii and Ahmad bin Hanbal, however, is that in all cases the witnesses to a marriage must be Muslims, irrespective of whether the couple is Muslim or the woman belongs to the people of the Book.



The difference of opinion has, perhaps, emerged out of the interpretation of the word your men, occurring in the above quoted verse, limits the word “your men” to Muslims only, because according to them, in this verse the Muslims have been addressed, while Imams Abu Hanifah and Abu Yusuf put a wider interpretation to it and try to apply the rule to a situation in which the woman to be given in marriage is a non-Muslim and the witnesses to such marriage may be non-Muslims, who will naturally be the people from the woman’s side.

Lastly, about the question of the integrity of a witness to marriage, Imam Abu Hanifa does not deem it to be necessary whereas

Imam Shafi regard it as essential. Imam Abu Hanifah makes a fine distinction between a witness who happens to be present at the Nikah ceremony and a witness who gives evidence before a court. He means to say that the qualification of a witness, whether he is just or not, becomes relevant on when he appears before a court to give evidence. Therefore, if a witness suffers from integrity at the time of marriage there is no impediment to his legal capability for bearing the evidence and the Nikah will be deemed to be validly performed, but he is found to be wanting in integrity at the time of giving evidence in the court his evidence will be rejected.

*(Courtesy: Muslimnews int. 1969)*

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There is correlation between selfhood and knowledge, among other things, in relation to this fact that both are dynamic; one more fact is to be noted that like nature, selfhood and knowledge and through-going sociality and morality form their bases. The moral is a social growth and is an abstract expression of communal wisdom. Thus the terms Ummat and Millat, among other things, are value-patterned and endowed with spiritual meaning referred to by the Qur’an as ‘Khaire Katlzeer’. The knowledge systems find enlargement and reinforcement from the study of the self. While referring to the fact that the Human mind revolts against polytheism, the Qur’an

demands the critical study of Anfus in conjunction with nature and their correlating parts, the knowledge. If we translate action into their ultimate elements, they appear as contact between the self and dynamic order—the Anfus and Afaq. Reactions issue from the dynamic order, not only from the physical things, and we know from numberless experiences, how exacting this dynamic order has proved to be. Here we have the law of consequence, ruling with complete authority; and this forms the groundwork or what in human relations is justice—Adl. Nature in its entirety is the domain of the spiritual, moral and social order.



# The Battle of Uhud

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The Quraysh could not forget the crushing defeat inflicted on them in the battle of Badr. Some of their leaders like Abu Jahl and Otba had been killed in the fight. The cry in Mecca was “Revenge yourselves on Muhammad, on him who has killed your sons, your brothers, your fathers and your friends; on him who has looted your caravan and stopped your commerce”. So they began to equip themselves for war against the Muslims. They even invited the Bedouin Arabs to join them against the enemy.

The Muslim population in Medina was growing steadily and the Prophet (ﷺ) began organising a sort of government for the people. He made pacts with the Jews and did not delay in systematizing everything. This rise of Medina was a cause of great concern for the Quraysh, because they saw that it was a growing political and commercial challenge to them. The last, but not the least, cause which led to the battle of Uhud was the rise of Banu Hashim under the leadership of the Prophet (ﷺ). Hence, the conflict between the two branches of the Quraysh—the Hashimites and the Umayyads became inevitable.

The Quraysh were ready for war with 3,000 soldiers, 200 horses, and 3,000 camels and enough arms and armour. But was the Prophet (ﷺ) aware of these preparations? The answer to that is no, and he would never have known about it if his uncle Abbas had not sent the news to him

through a trusted messenger. He met the Prophet (ﷺ) at Quba near Madina. The Prophet (ﷺ) had the news confirmed by his own men. The Aus and the Khazraj and all the people of Medina were terribly afraid of this invasion. Even the Holy Prophet (ﷺ) was taken aback by the seriousness of the news which he received. One would expect only one thousand or two thousand soldiers but there were 3,000 coming against him with all ferocity and vengeance. And their ferocious women-folk headed by Hinda, wife of Abu Sufyan were accompanying their pagan males. “Surely this was not going to be a battle but a butchery”.

On the eve of the battle i.e. on Friday, 10th day of Shawwal – 25th January 625, the inhabitants of Medina woke up in great fear, for the Meccans had already reached Uhud, three or four miles north-east of Medina. The Prophet (ﷺ) called the Jews and the Muslims together for consultation. The question before them was: how were they going to meet the enemy?

The Prophet (ﷺ) was of the opinion that they should fortify Medina, so that when the Quraysh attacked they might be in a position to repel them. Abdullah bin Ubay agreed with this opinion and so did all the leaders of the Jews, Muhajirs and Ansars. But this was not in the interest of the younger and more enthusiastic citizens. They were ready to go forth and smite the enemies. Since the majority were against

being besieged, the Prophet (ﷺ) made up his mind to follow the majority.

On the eve of the battle the Muslims began to march with 1,000 strong, but on the morning of the battle i.e. on Saturday, 26th January 625, the Holy Prophet (ﷺ) was left with only 700 men to face 3,000 Meccans because Abdullah bin Ubbay with his 300 followers deserted him on the pretext that the Holy Prophet (ﷺ) had not followed his advice and was obeying mere boys.

On reaching Uhud, the Holy Prophet (ﷺ) chose his positions so that the mount of Uhud was at his back. After arranging his men in battle order, he picked out fifty archers and placed them on the mountain pass with the following orders:

*“Guard our rear for we fear that they might attack us from that side; and remain in your position and do not move therefrom. Even if you see us defeating the enemy and entering his camp, do not depart from your positions. And if you see us being killed do not come to our help to defend us. And it is for you to shoot their horses, for the horses cannot win against arrows”.*

The Meccans also arranged their army in order.

So the two armies were then ready to fight, the Meccans shouting for revenge on account of their defeat at Badr and the Muslims calling on God for help to win or gain Paradise.

At the outset the Muslims were gaining victory after victory, but being flushed with victory they neglected their duties and fell to plunder the camps of the enemy. The fifty archers whom the Holy Prophet (ﷺ) had posted on the pass saw the field clear before their eyes and their brethren

engaged in gathering the booty left behind by the enemies. They were tempted to leave their positions and join in the taking of the booty. Abdullah bin Zubair, their leader, tried his best to keep them in their positions but only a dozen remained and the others went off after the booty. They were thus blinded by victory and completely or totally disregarded or forgot the Holy Prophet's (ﷺ) strict orders not to leave their positions. It was about that moment when Ibn Kamia, the hero of the Quraysh, threw stones at the Holy Prophet (ﷺ) and broke one of his front teeth causing him to fall to the ground and a rumour was spread that the Holy Prophet (ﷺ) was killed. But, in fact, he was only stunned. Khalid bin Walid saw his opportunity and went round the other side of the hill and attacked the dozen archers from behind. Messages concerning the weakness created in the Muslim positions reached Abu Sufyan and Ikramah and at once all the forces of the Quraysh attacked and defeated the Muslim forces. Now, we should examine the causes of the defeat of the Muslims—The military skill and tactics of Khalid bin Walid, the unexpected sandstorm and the negligence of duty by the soldiers constituted the main factors for the defeat of the Muslims at the right moment when the later left the most strategic position in the battle field. Moreover, the Muslims could not distinguish fellow Muslims from their enemies on account of the strong wind that was blowing.

Knowing the causes is not enough We should also know the lessons we have learnt from our defeat in the battle of Uhud. So that we won't repeat the same mistakes in the future. (Continued on page # 6)

## Virtuous Woman of Islam

### Hazrat Fatimah رضي الله عنها Bint Rasoolullah ﷺ

Hazrat Fatimah (RDA) was the fourth and the youngest daughter of the Holy Prophet Muhammad (ﷺ) from his first wife Hazrat Khadeejah (RDA).

She was born five years before the Apostleship of the Holy Prophet Muhammad (ﷺ) (Tabaqaat).

Hazrat Fatimah (RDA) was an intelligent, sober and solitude loving girl from her early childhood. She always remained with her mother and seldom stepped out of the house.

- Contentment and submission to the Will of Allah were traits very prominent in her nature.
- Her beauty, hero piety, her sobriety and kind and loving disposition, her generosity, her acumen, her quick perception and last, but not the least, her resemblance in gait and appearance with the Holy Prophet Muhammad (ﷺ) won for her many respectable epithets such as Zohrah, Batool, Taahirah, Zakiyah, Raaziyah, Maraziyah and Leader of the Women in Paradise etc. (Isaabah).

In the tenth year of the Apostleship of the Holy Prophet (ﷺ), her mother, Hazrat Khadeejah, (RDA) died. That event made Fatimah (RDA) too sad. For her consolation and companionship, the Holy Prophet (ﷺ) married Hazrat Sawdah (RDA) who did not let Fatimah (RDA) be aloof to absorb herself in thoughts of her deceased mother.

One day the Holy Prophet Muhammad (ﷺ) was offering prayer in Baitullah. The Infidels thought of paying some mischief against him. One 'Uqbah Bin Abi Mu'eet hastily brought rotten guts of the camel and threw them round the neck of the Holy Prophet Muhammad (ﷺ) while he was in prostration. Someone broke that news to Hazrat Fatima (RDA). She ran, at once, to Baitullah and removed the guts from the neck of her father. She was weeping while wiping the filth from his body with the sheet of cloth she was covering herself with.

#### Emigration To Madinah

In the thirteenth year of Apostle-ship, the Holy Prophet Muhammad (ﷺ) emigrated to Madinah. From there he deputed Hazrat Zaid Bin Haarisah, Hazrat Abu Raafi and Abdullah Bin Areeqat (RDA) to fetch the members of his household from Makkah. Besides others Hazrat Fatimah, Hazrat Sawdah, Hazrat Umm Aiman, Hazrat Umm Kulsoom and Hazrat Usaamah Bin Zaid (RDA) arrived in Madinah.

Hazrat Fatimah (RDA) had by now attained puberty. The Holy Prophet Muhammad (ﷺ) married her to his cousin Hazrat 'Ali (RDA). At the time of marriage Hazrat Fatimah (RDA) was fifteen years of age whereas Hazrat 'Ali (RDA) was twenty one years old. Once Hazrat Fatimah (RDA) fell ill. The Holy Prophet Muhammad (ﷺ) along with an elderly Companion named 'Imraan Bin Hiseen (RDA) went to see her. Arriving at the door of her house he asked permission to enter. Hazrat Fatimah (RDA) called him in. The Holy Prophet Muhammad (ﷺ) told

her daughter of the presence of Hazrat 'Imraan Bin Hisseen. She replied "O father! I have a cloak and no other cloth to cover me with." The Holy Prophet Muhammad (ﷺ) threw his mantle sheet to her saying: 'My daughter! cover yourself with it.' Then the Holy Prophet Muhammad (ﷺ) and Hazrat 'Imraan entered the house and asked how she was feeling. Hazrat Fatimah (RDA) replied: "O dear father: I am restless with pain and weak with hunger because there is nothing in the house to eat."

The Holy Prophet Muhammad (ﷺ) said:

"O my daughter! Keep patience; I am also hungry for the last three days. Allah would have bestowed me with whatever I had prayed to Him for but I preferred Hereafter to this world."

Then the Holy Prophet Muhammad (ﷺ) patted her back and said:

"O my darling child! Do not lose heart on account of the miseries of the world. You are the head of the women in Paradise."

One day Hazrat 'Ali (RDA) rose very early in the morning. He saw that her wife Hazrat Fatimah (RDA) was praying. She had been praying for the whole night. On his return from the mosque Hazrat 'Ali (RDA) saw her working on the grindstone. Hazrat 'Ali (RDA) said:

"O daughter of the Prophet! Do not toil so much, take rest for a while lest you fall more sick." She replied: "The worship of Allah and obedience for you are the best remedy: I would be too fortunate if I died on any of these counts."

Once an old man of the tribe of Banu Sulaim accepted Islam. 'The Holy Prophet

Muhammad (ﷺ) gave him some instructions and asked him if he had anything of value with him. He replied, "By Allah! Among the three thousand persons of Banu Sulaim tribe I am the poorest." The Holy Prophet Muhammad (ﷺ) looked towards his Companions (RDA) and said:

"Who, amongst you, will help this poor man" Hazrat Sa'ad Bin 'Ubaadah (RDA) rose up and said: "O Prophet (ﷺ) of Allah! I have a idromedary which I am willing to give him." The Holy Prophet Muhammad (ﷺ) said again:

"Who, amongst you, will cover his head." Hazrat 'Ali (RDA) stood up and placed his own turban on the head of that old man.

Then the Holy Prophet Muhammad (ﷺ) said:

"Who will make arrangement for his food?"

Hazrat Salmaan Farsi (RDA) took the old man's hand in his own and brought him at the door of the house of Hazrat Fatimah (RDA) and requested her to arrange food for the old man. With tears in her eyes, she said: "O Salmaan! By Allah we are without food for three days. Both of my children are sleeping hungry but I will not let that man go empty handed. Please take this mantle sheet of mine to Sham'oon, the Jew and tell him to keep this sheet of Fatimah Bint Muhammad (ﷺ) and in lieu of that tell him to give some corn to the old man." Hazrat Salmaan (RDA) took the old Arab to the Jew and stated to him all that was required. The Jew was struck with wonder. He cried: "O Salmaan! By Allah these are the people about whom Tauraat (the Old Testament) has reported. Bear witness that I put my faith in the father of Fatimah." After that he gave some corn to Hazrat Salmaan and

returned the mantle sheet to Hazrat Fatimah (RDA) who ground the corn and prepared loaves from it. Then she handed over the loaves to Hazrat Salmaan (RDA). Hazrat Salmaan (RDA) requested Hazrat Fatimah (RDA) to keep some of the loaves for her children but she replied, "Whatever is given in the way of Allah is not permissible for my children."

A few days before the demise of the Holy Prophet Muhammad (ﷺ) Hazrat Fatimah (RDA) came to see her ailing father, who was staying with his wife Hazrat 'Aayesha (RDA). The Holy Prophet Muhammad (ﷺ) called Hazrat Fatimah (RDA) near him and spoke softly in her ear. Hazrat Fatimah (RDA) started weeping. The Holy Prophet Muhammad (ﷺ) said something again in her ear which made her smile. A little later Hazrat 'Aayesha (RDA) asked her about the mystery of her weeping and smiling but Hazrat Fatimah (RDA) evaded it saying what her father (ﷺ) wanted to conceal she would not divulge.

After the Holy Prophet Muhammad (ﷺ) passed away, one day Hazrat 'Aayesha (RDA) or as some say Hazrat Umm Salmah (RDA) asked Hazrat Fatimah (RDA) to narrate what the Holy Prophet Muhammad (ﷺ) said in her ears which made her first to weep and then smile. Hazrat Fatimah (RDA) replied that he told her that he was shortly leaving the world.

That made her weep and when he said that she would be the first among the people of the House to meet him in the Heaven and that she would be the head of the women in Paradise it made her smile.

The death of the Holy Prophet Muhammad (ﷺ) put Hazrat Fatimah (RDA) in utter despondency. She died of a broken heart on Ramazaan 3, 11 A.H. at the age of 29 years (Al Iste'aab), only six months after the passing away of the Holy Prophet Muhammad (ﷺ). Hazrat Asmaa' Bint 'Umair (RDA) performed funeral ceremonies with the help of Hazrat 'Ali (RDA). Hazrat Abbas (RDA) led the Prayers and Hazrat 'Ali, Hazrat 'Abbas and Hazrat Fazal Bin 'Abbas (RDA) lowered the body of Hazrat Fatimah (RDA) into the grave in Daar-i-'Aqeel in the pitchblack night according to her own will in order to avoid the chances of her being exposed to the looks of the strangers (Naa-Mahram).

Hazrat Fatimah (RDA) had six children namely Hasan, Husain, Muhsin, Umm Kulsoom, Ruqaiyah and Zainab (RDA).

Hazrat Muhsin and Hazrat Ruqaiyah died in childhood. The remaining four adorned the history of Islam with their valiant deeds.

The line of progeny of the Holy Prophet Muhammad (ﷺ) proceeded through the children of his daughter, Fatimah (RDA).



# The Message of Universality and Sociability

*Dr. Basharat Ali*

(An exponent of Islamic Sociology)

“And We have not sent thee but as a mercy unto nations”,

According to Sura Nahl the self does or think manifestations through its nature as recognizing what is other than itself. According to the Sura Ale-Imran on the one hand and the very term ‘Amran’, suggests that each person has associates within this realm of knowledge. If we study the Sura Nahl, it will give us an idea that self is at work, creating for itself, under cosmic influence, the world it apprehends; we see it as power to bring into being a social world of experiences. Whatever that comes to us from the dynamic order takes on meaning in so far as we fixate some form of response. Man, if rightly guided can see nature in accordance to the teachings of the Qur’an (Amran, verse 190) ‘Surely we give the thing world unity in variety and duration (cf. Yasin). It is wrong to say, as maintained by some of the thinkers of the West, that the human self attributes to the object the characteristic of his own. According to the Qur’an, man and nature are value patterned both uphold unity. Equally, the Qur’an rejects the modern theory of Panpsychic causality. It is not self alone which projects unity in the “thing” world. They are created meaningfully to testify the unity which forms the psychological involvement of man.

The distinction between the real in the phenomenal sense and the ontologically real is the deepest line of cleavage known to human intelligence. This is the point

which led the Mushrikeen to go astray. To be aware of anything, stresses the Qur’an, is to sustain a social relation to it. The Prophet, on the basis of revelation, guided humanity—that the man, so long as he lives, continues to discover his own nature in the social environment (cf. Ale-Imran. Ahzab and Hujarat). Each new acquaintance is in a real sense a fresh objectification of the man’s personality. According to the Sura Rad and Nahl our social nature may seek higher levels also.

Whatever the self does is conditioned by the cosmic order. The self, therefore, leaves from its world something not only of its own nature, but also of the nature of the Cosmic Power. On the warrant of this experience, the religious consciousness may find what it takes to be the working of the All-Wise and All-Good expression of Divine Being (Rahman). By such projection the self realizes itself in its world (Rad. ruku 1). The influence of nature on man is just like a social circuit. All projection of the self (Nahl) into an objective world (Amran) sets up a counter movement back upon the self. What is called communion with nature is a social act. It is the Qur’an which calls this union as genuine, otherwise the modern philosophy will find mind and phenomenal nature standing to one another in terms of polemics. The Sura Nahl in correlating man and nature on the one hand and the unity and universality of mankind on the other stresses that any social relation is reciprocal. The Sura Amran in general and more specifically the terms ‘Ummah and

Millat refer that there should be some form of meaningful activity toward the other, and some sort of equally meaningful response from that other before the social, cultural and spiritual life takes on significance and vitalistic meaningfulness.

In apprehending the physical, social, psychological and cultural world, we give them value. And all the values of life, according to Suras Nahl, Rad and others are objective. Existence is a general notion, but the value is always particular and has a reference to the human psychic and spiritual order. It is they which appropriate the object. According to the Nahl it is to be realized that the thing and the self must exist in togetherness. Both thing and self, according to the Sura Nahl are value oriented and value patterned (cf. 3:190). If the idea of value is relegated to the background, the cogent relationship between the self and the objective world becomes less evident. It is, according to the Qur'an, not possible to isolate the idea of existence from that of value. 'Prima facie' evidence is that the 'thing world' is the 'self world', and the expression of its social nature. The Sura Al-Mulk directs us to look about in our ordinary work-a-day world, we may see how the human element in the 'thing' world gives them depth and level meanings. There, meanings again, are couched in symbols and hence it is the Qur'an which has given origination to the Sociology of Symbols (Ayat). These symbols can be put to use for the better understanding of the phenomenal world of nature and psyche. as they are correlated and overlapping. It is the Qur'an that has diverted man to take nature into his social world as values. The Sura Rad (vs. 11) stresses that through the study of sense perception man will be capable to indicate the basis of social self-hood. The self interprets cosmic control into an objective

world of values (cf. Yasin and Rahman) and it is thus essentially social in that its essential existential activity initiated through social contact, consists in creating and appreciating a world that is other than itself.

It is stressed again and again by the Qur'an that to have a world the self must be in social contact with the cosmic power. The Qur'an emphasises on knowledge and while naming and attributing Almighty Allah as "*Aleem*" and "*Khabeer*", it is intended to show that every increment of knowledge, every new experience enlarges the scope of man's selfhood. A man's look is outward. His interests are in the world around him and largely in the future. Even when he turns his thought inward and becomes reflective, he continues the process of externalization. He makes his aspirations, longings and ideals ai1d purposes his objects. They become to that extent his environing world. The self is extravert. The object whether in the form of a person or a thing or an ideal, must always be existential.

The Sura Amran and the terms 'Millat' and 'Ummah' and their interpretation by Ahadith are sufficient to show that sociality is decidedly dynamic. It may vary in scope and dimensionality. In relation to human fellows, the self is always alert and active all the way through. Sociality is dynamic, because life is dynamic and moving. In spite of these facts it is never segregated from unity. This in itself is a great proof of Divine Unity. The existential link of sociality is emotion and fellow-feeling. All our emotional life issues from a social situation. The most effective way of losing the higher values of social life is to assume a passive attitude towards it. And, conversely, if we enjoy in full measure our social, cultural and spiritual privileges, we must have a



part in their creation and maintenance.

The situation which is related to the space-time dimensions, has definite bearing to life; socio-cultural systems and the belief and action systems of Islam. Man had always been thinking about them, but he had no knowledge of their socio-cultural and practical bearings. Thus, all the thinking about them was abstract and entirely abstruse. He has philosophized a lot, but could not determine their value in the evolution, and meaningful, configurational growth of man, his personality, society and culture. Situations are multiple and multivariant. They change constantly, moment to moment, in all their spatiotemporal periodicities; in their framework of reference of past, present and future. Situations in all their variety and spatiotemporal changes originate through events and occurrences. The greatest contribution made by the Holy Prophet (ﷺ) is the concept of situation as the integral part of space-time causality. Mankind was blessed by logico-meaningfulness of time through the revelation of Sura Asr. If the Qur'an had not been revealed in its entirety except the revelation of Sura Asr, it would have been sufficient to establish the truth of Islam and its Messenger. The Sura in its categorical orientation gives us an idea of situation in its operational procedure. The Sura leads man to visualize the situations and to mould day to day life in congenity with their requirements, maintaining the meanings assigned by the Sura. In the broader framework, the Sura suggests to understand life situations along with variant, immoderate situations. The idea behind situations is the best accumulation of predetermined meanings stored in the value-system of the Divine Book. A person's life situation is the pattern orientation, the sum total of all the factors

Minaret

to which he must adjust at a given time.

Islam is the religion of affirmation, and the Prophet Muhammad (ﷺ) is the Messenger of Joy and Mercy. Islam teaches to enjoy in full measure our socio-cultural privileges. If man's self is active socially, the accompanying emotions may be intense and at the same time unobtrusive. They pour themselves into the activities, make the task more absorbing and sustain the devotion to the cause, What is the cause?— the establishment of Tauheed and the prevalence of Islam over other cultures. Thus the socio-cultural life of energetic struggle and achievement is made rich and glorious by the awakened emotions for the expansion and preservation of Islam. The men of non-Islamic cultures, not learned in the secret of joyousness in achievement often err by cultivating the emotions themselves in detachment from the great inspirations and ideals of socio-cultural and spiritual enterprises envisaged by the Qur'an and Sunnah. According to the Qur'an and elucidated by Hadith and Sunnah, a social life is an associational and co-operative life with the members of the 'Millat' for the attainment of the common objective, which, as stated above is nothing but the establishment of Tauheed. The reciprocity of socio-cultural life here becomes instrumental toward the realization of ends that are beyond the powers of the individual. The 'Ummah', in co-operating according to the laws and principles of Qur'an, organizes and directs the interests and energies of its members toward socio-cultural ends. The members must zealously compete with one another in contributing to the attainment of this goal. The example of this fact is to be found in the life of the four Caliphs and Ashab. In the absence of a dominant socio-cultural ideal and well organized co-

operation, the derisive effect of individual striving for personal advancement leads to crisis, confusion and chaos. This is the actual situation today.

According to Suras Baqara and Amran cooperation in the accomplishment of a worthy purpose, determined by the Qur'an, is the highest expression of sociality, culturality and spirituality. It includes everyday linking of home and community, home and mosque, a larger connection of the entire Millat and in a very real sense, the relations of a human being to the source of life (Al Hacleedruku 2—Light and Life given by the Prophet).

Sura Rad in its verse 11 lays stress that personal minds can arise only through social interaction“ The Ummah therefore is genetically prior to Personality; Social Unities, being integration of particular minds. The social unity in Islam has been achieved by the continuance of Salat, within the premises of the mosque, the highly inter-disciplinary institution. The above verse lays stress on the dynamic character of self-hood, tuned with consciousness, cognizance and connection. The individual minds should, according to the Sura, function collectively, the outcome of that functioning as indicating common interests of purposes.

The expressions Rahmat-ul-lil-Alameen, i.e., the Mercy of the World or Nations and Khatimun-Nabiyeen, the Seal of the Prophets or last of the series of the Prophets which were never used in relations to prophets coming from Adam to the last prophet. It is stated that Nuh (Noah) was the second Adam, who revived the divinely revealed religion of Islam after the Deluge, was never addressed as Mercy or last prophet. The Holy Prophet Abraham, from whom the newer form of

religion of Islam and its major premise the radical monotheism—the Tawheed Kamil—has been traced, neither he nor the Qur'an Calls him either mercy or last prophet. On the contrary, he prayed for the advent of the Holy Prophet, who was destined to give rise and propagate the highly complete form of Islam on the foundation of the highly systematic orientation of all the integrated systems of Knowledge with super-system—the values and meanings as their axiological existential base referred to by the Qur'an in the verses 2:129, 151 and 3:163. The components of these systems of knowledge are Kitab, Ayat, Hikmat and ilmulghaib (unknown knowledge). The above ingredients which form the basis of the Dinul Qiyam, the divinely inspired systems of culture, beliefs and actions, all grounded in systems of knowledge, documentalized (Kitab) symbolic-cum-predictive (Ayat) philosophic-scientifically oriented (Hikmat) and ever expanding, dynamic and evolutionary from time to time, space to space throughout entire future from the fountainhead of all knowledge—the God.

Thus with the advent of the Holy Prophet (ﷺ) the new era, variously named as the scientific age, renaissance, industrialism and age of reason, etc., was ushered in. It is wrong to say that the new age began with the industrial revolution or the Renaissance. All these movements came in the 18th century, as fallaciously with the rise of the Holy Prophet Muhammad (ﷺ). Thus Islam emerged as a scientifico-philosophical movement, guided by the institutionalized framework, dynamic and evolutionary process. The Muslims were guided by this scientifico-philosophical movement, entirely institutionalized, from the 4th century Hijra, transmitting this legacy to the west, leaving

it to boast pedantically to claim itself as the founder of the age of scientism and continued research into the realities of life and nature. Leaving room for the west, and transmitting their own legacy of knowledge, cognition and truth, the Muslims went into the subterranean world of lethargy, atrophy and decay, The contribution of Islam for the awakening and rise of a new age of scientism, though denied by the modern western scholars and orientlists, but previously the scholars of the west like Le Bon, Briffault, Irwin and a host of others openly admitted the immense contribution of the Muslims. Some of them have to admit that the modern age of science would not have come into being if Islam would not have come into being and becoming science, scientific attitude, scientific spirit and scientific research methods, some of the scholars admit are the greatest endowments and contribution of Islam, transmitted to and received by the West.

Not only in the cultural history of mankind of the past and the present, no culture Divinely or man-made can claim the idealistic integralism and totality like Islam. It is the only system which covers the multi-dimensional and multi-variant requirements of human life in its two polarities—the Sensate and Supra-sensate or Din and Dunya. The approach in these two polarities is systematic, methodically integral, scientific and axiological. In contrast to Islam the other cultures divinely inspired and man-made like the religious culture of the Ahlikitab and the sensate culture of the mushrikeen (polytheists) are dichotomous, contradictory, conflicting, arbitrary and one-sided and hence they are unsuited to guide humanity in all multi-dimensional facets and multivariant aspects of life for all time to come.

The nature of universality and through-going sociability of Islam as a total culture for all mankind throughout eternal future as made clear reiteratedly in the verses 9:33, 48:28, 61 :9 is to be seen in its demands of prevalence of Islam over other cultures, whatever their types may be. Secondly, all cultures which existed in the past or exist now were and are space-time bound. According to Sura Asr Islam as a total way of life is supra-tempocentric and supra-spatial; it is the universal system for the entire mankind for all times of today and tomorrow (30:30). It is based on the Unity of Divine Being (Ikhlas), Unity of mankind (2 :213), Unity of the ideal typed nations (2:143), Unity and finality of prophet-hood (Hadeed), totality and Unity of Kitab (Furqan) and finally the Unity, totality and integralism of all knowledge systems of sensate and supra-sensate kinds (Hikmat). According to Sura Alaq the above components of the cultural, action and faith systems of Islam entirely rest on scientifico-philosophically based systems of knowledge as referred to the above Kitab, the Ayat and the un-known knowledge systems, to be discovered and identified continuously by each generation of mankind. These systems form one entity and one totality. No religion, no socio-cultural system can come into being nor attain configurational growth with value orientation systems and value pattern systems. The value orientation system is the laws, principles, values, norms and meaning of the Qur'an, and the Name and Attributes of Allah, conglomerated into one categorical Einheit, i.e., the whole or unity—the Tawheed (16:51) etc. All variant patterns of life are unified into one all-embracing, categorical whole—the beautiful conduct of life of the Holy Prophet (ﷺ) (33:21).

(Continued on page # 10)

# The Pleasure of Learning

Dr. Ibrahim B. Syed

*There are many people in this world who have played themselves to death, or eaten and drunk themselves to death. Nobody ever died because of thinking or learning. People who avoid learning, or abandon it, find no joy in life, find that life is drained dry. No learner has ever run short of subjects to explore. The pleasures of learning lead to happiness.*

The rise of Muslims to the zenith of civilization in a period of four decades was based on Islam's emphasis on learning. This is obvious when one takes a look at the Qur'an and the traditions of Prophet Muhammad (ﷺ) which are filled with references to learning, education, observation, and the use of reason. The very first verse of the Qur'an revealed to the Prophet of Al Islam on the night of 27th of Ramadan in 611 AD reads:

*"Read: In the name of thy Lord who created man from a clot. Read: And thy Lord is the Most Generous Who taught by the pen, taught man that which he knew not." (Qur'an, 96:1-5)*

*"And they shall say had we but listened or used reason, we would not be among the inmates of the burning fire." (Qur'an, 67:10)*

*"Are those who have knowledge and those who have no knowledge alike? Only the men of understanding are mindful." (Qur'an, 39:9)*

And the Qur'an exhorts the Muslims to do scientific research:

*"And whoso bringeth the truth and believeth therein such are the dutiful." (Qur'an, 39:33)*

Every Muslim man's and every Muslim woman's prayer should be:

*"My Lord! Enrich me with knowledge..." (Qur'an, 20:114)*

The pursuit of knowledge and the use of reason, based on sense observation is made obligatory on every Muslim, man and woman.

The following traditions of the Prophet (s) supplement the foregoing teachings of the Qur'an in the following way:

1. Seek knowledge "even though it be in China."
2. "The acquisition of knowledge is compulsory for every Muslim, whether male or female."
3. "The ink of the scholar is more sacred than the blood of the martyr."
4. "Seek knowledge from the cradle to the grave."
5. "Allah has revealed to me, 'Whoever walks in the pursuit of knowledge I facilitate for him the way to heaven.'"
6. "The best form of worship is the pursuit of knowledge."
7. "Scholars should endeavor to spread knowledge and provide education to people who have been deprived of it. For, where knowledge is hidden it disappears."
8. Someone asked the Prophet (ﷺ): "Who is the biggest scholar?" He replied: "He who is constantly trying to learn from others, for a scholar is ever hungry for more knowledge."
9. "Seek for knowledge and wisdom, or whatever the vessel from which it flows, you will never be the loser."
10. "Thinking deep for one hour (with

sincerity) is better than 70 years of (mechanical) worship."

11. "Worship, without knowledge, has no goodness in it and knowledge without understanding has no goodness in it. And the recitation of the Qur'an, which is riot thoughtful has no goodness in it."
12. "To listen to the words of the learned and to instill unto others the lessons of science is better than religious exercises."
13. "Acquire knowledge: it enables its possessor to distinguish right from the wrong, it lights the way to heaven; it is Our friend in the desert, our society in solitude, our companion when friendless- it guides us to happiness; it sustains us in misery; it is an Ornament among friends and an armor against enemies."

The Islamic Empire for more than 1,000 years remained the most advanced and civilized nation in the world. This is because Islam stressed the importance and respect of learning, forbade destruction, and developed in Muslims the respect for authority, discipline, and tolerance for other religions. The teachings of Qur'an and Sunnah drove many Muslims to their accomplishments in science and medicine.

By the tenth century their zeal and enthusiasms for learning resulted in all essential Greek medical and scientific writings being translated into Arabic in Damascus, Cairo, and Baghdad. Arabic became the international language of learning and diplomacy. The center of scientific knowledge and activity shifted eastward, and Baghdad emerged as the capital of the scientific world. The Muslims

became scientific innovators with originality and productivity.

For example Islamic medicine is one of the most famous and best known facets of Islamic civilization, and in which the Muslims most excelled. The Muslims were the great torchbearers of international scientific research. Some of the best and most eloquent praises of science ever written came from the pens of Muslim scientists who considered their work to be acts of worship. The same motives led to the establishment of Al-Azhar (800 AD) the first university in the world. They hit the "source ball of knowledge" over the fence to Europe. In the words of Campbell, "The European medical system is Arabian not only in origin but also in its structure. The Arabs are the intellectual forbearers of the Europeans."

One of the secrets of success in any profession is to be the most learned or best-informed person in his/her own profession. Learning is a pleasure. It is not, then one should cultivate the enjoyment associated with learning. Although the pleasure of learning is universal, there are many dull incurious people in the world. There are several reasons for this. Some people are made dull by bad teaching, isolation and following a routine life-style. For some people it is the pressure of hard work and poverty. For those who are rich, their ephemeral and trivial delights come in the way of the pleasures of learning. The human mind can survive not only poverty but also even wealth with luck, determination and guidance.

Take the example of Archimedes. When he discovered the principle of specific gravity by observing his own displacement of water in a bath tub, he leaped out with

great joy, and shouted, "Eureka, Eureka!" ("I have found it. I have found it!"). He was overwhelmed with joy and ran naked. All children possess the same instinct which prompted his outburst, and the rapture of its gratification.

Learning is a natural pleasure. This pleasure is inborn and instinctive. The pleasure of learning is one of the essential pleasures of the human race. Without learning, survival itself is threatened.

The process of learning starts right after birth. It is true that babies who can barely talk investigate problems with all the zeal and excitement of explorers, make discoveries with the passion and absorption of dedicated scientists. At the end of each successful investigation, one can see on the tiny face an expression of innocent and pure heartfelt pleasure. The process of physical growth stops when a boy or girl reaches puberty that is with the onset of menarche in the girls and with the change in the voice and growth of moustache and beard in boys. After puberty it is impossible to increase the height both in boys and girls. It is only possible to increase their widths by fattening. On the other hand the mental faculties grow from birth until death. At some point in our lifetime, the physical body becomes sick or ill and gradually dies; even the emotions become duller. But the mind continues to live, and even grows more lively and active, enjoys itself more, works and plays with more expansion and delight. I have seen grandparents obtaining B. A., M. A and Ph. D. degrees at the ages of 70, 80 or 90. There are many examples in the history of Art, Music and Science, of both men and women who significantly contributed and lead mentally productive

lives at their ripe old ages. Learning extends our lives into new dimensions. It is cumulative. Instead of diminishing in time, like health and strength, its dividends go on increasing, provided one continues to learn throughout life and integrate the thoughts and make learning harmonious. One should make it a point to learn at least one new information each day. Now one can learn even during sleep. This is accomplished with headphones attached to the ears and repeats playing of phonographs or taped cassettes. This method of sleep-learning is found most useful in linguistics- to learn new languages.

The pleasure of learning is not confined to learning from textbooks, which are too often tedious. But it does include learning from book magazines (periodicals), newspapers, and movies. T. V., radio and traveler when you stand in a big library in front of thousands of books do not think they are lumps of lifeless paper, but minds alive on the shelves. Each has its own voice, which is as inaudible as the radiobroadcast waves falling directly on our ears. Just as one switches on the radio to hear. So does one just need to open a book to hear the voice far distant in time and space? One can hear the voice speaking, mind to mind, and heart to heart. Reading of books gives you two different delights. One is the pleasure of understanding the unknown and the unexpected. The other pleasure is of deepening one's knowledge of a specified field.

As pointed out earlier there is great emphasis on learning and seeking knowledge in Islam. The Prophet Mohammad (ﷺ) ordered Muslims to be

active in their search for learning, crossing oceans and continents if necessary. Learning also means learning to practice one's own professional skills-that of a surgeon, musician or craftsman. Otherwise one can at least develop the ability to appreciate an art. Crafts and hobbies lead you into fresh fields of enjoyment and give you relaxation and activity without tension. You should know that tension is the prime cause of heart attacks, ulcers, hypertension, and most of the human diseases. Travel is an important part of the pleasures of learning. There are many examples of best-informed people who never read books and newspapers, but acquired excellent knowledge through traveling. One should travel with an open mind, all alert eye and a wish to understand other people and other places.

Everybody knows "Knowledge is Power" but now I can say "Knowledge is Wealth". For the more learned you are, the more money you can earn. It is fitting here to tell you the story of Diogenes, the great Greek philosopher who lived during the time of Alexander the Great. Diogenes was a very learned man and he shunned both power and wealth. Hence he was called a cynic. He was known to have wandered searching for an honest man carrying a lantern during day and night. He gave up everything he possessed, except a coconut shell for drinking water. One day he saw a man drinking water forming a cup with his hand. After seeing this Diogenes threw away his last possession the coconut shell. The name of Diogenes spread throughout

Greece. Alexander the Great heard about Diogenes and one day decided to see him. Mounted on horseback, Alexander the Great went to Diogenes who was sitting on the ground. Alexander said ' Oh Diogenes, I have heard a great deal about you and your life. I am very much impressed by your life and it is my earnest desire to help you in whatever way I can. Please let me know your desires so that I can fulfil them". To which Diogenes replied "Your Excellency my only request is that you get aside and allow the sun's rays to fall on my body". Alexander the Great was deeply moved by Diogenes's reply and said "If I were not Alexander the Great. I would be Diogenes." Now the point I want to make here is that Diogenes never went to Alexander the Great, but that Alexander the Great came to Diogenes for he was such a learned philosopher.

There are many people in this world who have played themselves to death, or eaten and drunk themselves to death. Nobody ever died because of thinking or learning. People who avoid learning, or abandon it, find no joy in life, find that life is drained dry. No learner has ever run short of subjects to explore. The pleasures of learning lead to happiness. One can live longest and best and most rewardingly by attaining and preserving the happiness of learning. Learning is everyone's birthright. Everyone – young or old, rich or poor, male or female, has access to learning. Exercise your birthright. Remember what you have learned cannot be stolen by others.



# Some Economic Functions of the Islamic State

Ghazy Bin Subh-O-Mujahid

The Islamic Economic System is a distinct economic system, in that it has its own basic principles. To ensure the implementation of any principle an enforcing authority is very essential. Under the Islamic system, the State is entrusted with the duty of seeing that the economy functions according to the desired principles. The Islamic economy is hence, basically a directed economy, and in no way can it be considered as being based on principles of *laissez-faire*. The word "*laissez-faire*" is foreign to the Islamic economy, for it implies economic disparity, exploitation, unjust distribution of wealth and haphazard production. It can be compared to lawlessness in the economy, and Islam does not like lawlessness. The essence of an Islamic society is order and justice.

The Islamic State is hence not outside the economy – it is an integral part of it. It has to guide and regulate the economy and also carry on certain types of production. It is, besides having other duties, responsible for effecting a just distribution of wealth as laid down by the Holy Qur'an, and for fulfilling all the basic necessities of life of every citizen. The purpose of this article is to analyze the scope of State action vis-à-vis the economy in an Islamic society.

## Economic Functions

The important economic functions of the Islamic State may, at the very outset, be enumerated as follows: —

- a. Defence, and maintenance of law and order.
- b. Implementation of the moral code of Islam.
- c. Currency issue and banking.

- d. Collection of taxes.
- e. Economic planning.
- f. Price control and regulation of monopolies.
- g. Providing economic and social overheads.
- h. Ensuring the proper distribution of wealth.
- i. Fulfilling the basic necessities of life of all citizens.

The most important function of the State is to defend the country from external dangers, and maintain internal law and order. This is a general function of every state (even of a police state), but also has an important bearing on the economy. No economy can function properly without law and order, and in the absence of a peaceful atmosphere. Hence, the maintenance of law and order is of great significance for economic life. Closely allied to this function is that of ensuring the implementation of the moral code of Islam. The State must prevent cheating and fraudulent practices in the economy. In this connection particular reference may be made to a watch that must be kept on honesty in weights and measures, for the Holy Qur'an makes specific mention of dealings involving them, and condemns those who

"When they measure out to others or weigh out for them, they are deficient" (LXXXIII: 3).

The Islamic State, like any other state, has also the function of issuing currency and keeping a vigilant check on the monetary system. Since Islam provides for a nationalized banking structure, the State is also entrusted with the task of maintaining the banking system. The duty of collecting



taxes, particularly zakat, is also an important function of the State. Development planning, price control and regulation of monopolies also form an important part of the State's functions. The State has to set priorities and production targets, fix prices and keep an effective check against monopolies. The provision of economic overheads, such as power, irrigation and transport, is also the responsibility of the Islamic State.

### **Just Distribution of Wealth**

An important responsibility of the Islamic State is to ensure that the distribution of wealth takes place strictly in accordance with Qur'anic principles. Economic justice is a fundamental aim of Islam, and can be achieved only if distribution of wealth takes place according to Islamic principles. Islam is the sworn enemy of exploitation, and the State must therefore endeavour to eliminate all forms of economic oppression. There can be no two opinions regarding the principle that Islam recognizes labour as the only rightful claimant of the national product:

"And that Man shall have nothing but what he strives for" (Holy Qur'an, LIII : 39).

"They shall have (their) portion of what they have earned, and Allah is swift in reckoning" (Ibid, II: 202).

The State is therefore duty bound to fix reasonable minimum wages and ensure a timely and just payment of wages to the workers.

### **Basic Necessities of Life**

finally, we come to the most controversial functions of the Islamic State—that of providing the basic necessities of life of all citizens. This is the function on the dispute over which revolves the crucial controversy

whether Islam and Socialism are in any way similar or not. Those who believe Socialism as similar with Islam in this respect strengthen their case by drawing attention towards this function of the Islamic State. It may be noted that Allama Iqbal recognized the importance and implications of this duty of the Islamic State, for in 1937 he wrote in a letter to Ghulam-us-Saiyadain:

" . . . and as far as Socialism is concerned, Islam is itself a form of Socialism from which Muslim society has till now failed to derive much benefit."

The fact that admitting the fulfillment of basic necessities as a function of the Islamic State, makes Islam resemble the much-maligned demon of Socialism, should not however make us strike out this function from the list of duties entrusted to the Islamic State. The provision of basic necessities is definitely a duty of the Islamic State and the fact has to be admitted whatever may be its consequences or implications.

That the function of providing all the basic necessities of life of every citizen is a duty of the Islamic State is evident from various Qur'anic injunctions. Islam aims at making for Man this life comfortable, and the Hereafter peaceful. It wants to save Man from the clutches of the devil and guide him to the right path. This essentially involves the elimination of poverty; for poverty and hunger, the Holy Prophet (ﷺ) said, could even lead Man to disbelief (ktfr). The Holy Qur'an attributes the spreading of poverty to the devil, and hence it becomes a duty of every Muslim to strive for the elimination of poverty:

"The devil threatens you with poverty and enjoins you to be niggardly. . . ." (II: 268).

Moreover, Allah has promised sustenance for all, and the Qur'an points Allah as the one Who gives freedom from hunger and want:

"Who feeds them against hunger and gives them security against fear" (CIV :4).

The Will of Allah is hence that everyone be provided with basic necessities of life, and there is no doubt that the Islamic State's primary duty is to carry out the Will of Allah. Furthermore, Islam also considers Man to be the most elevated of the creatures, commanding respect and having dignity. It cannot therefore possibly allow any individual to suffer from starvation, go unclothed or remain shelter less.

The very recognition of the dignity of Mankind makes it imperative for the State to see to the fulfillment of the basic necessities of life of every citizen, so that no Man may have to live under sub-human conditions.

### **Scope of Nationalization**

Thus, the Islamic State has various economic functions. For the performance of any function, authority and resources are required. Just as a police force is required to maintain law and order, a machinery is also essential for the performance of every other duty. Legislation is the weapon for implementing the moral code. What is necessary to enable the State to perform its function of fulfilling the basic necessities of all citizens, is the right to command productive resources. And this is what Islam does allow the State to exercise. This brings to the fore the question of nationalization, and its place in an Islamic economy.

Islam allows nationalization of public utilities, but it also allows the State a wider scope if it is necessary for the performance of its functions. If the basic necessities of

all citizens can be fulfilled without the intervention of the State, well and good. Then there would be no justification for pushing nationalization beyond public utilities and key industries. But if the basic necessities are not fulfilled, wider nationalization is not only permissible but becomes a duty of the State. The property and lives of the individuals are to be put at the disposal of the State if need arises. The Holy Qur'an is not silent on this issue.

"Surely Allah has bought the believers' persons and their property for this, that they shall have the garden...." (IX:111).

Thus the believers must be ready to give up their lives and property in lieu of the 'garden'. In the narrower sense 'garden' means Paradise, and hence implies salvation in the life Hereafter. But looked at in a broader sense, 'garden' has a wider meaning. This becomes plain from the description of the 'garden' given in *Surah Tahah*:

"So we said: O Adam! this is an enemy to (you) and to (your) wife; therefore let him not drive you both forth from the garden so that (you should) be unhappy.

Surely it is for (you) that (you shall) not be hungry therein nor bare of clothing, And that (you shall) not be thirsty therein nor (shall you) feel the heat of the sun" (XX: 117-119).

Thus the 'garden' implies a condition where there is no thirst or hunger, nor the need for clothing nor of shelter from the hazards of climate. For the establishment of such a condition too, the property and lives of the individuals may be taken away. Thus, the State has the right to use the weapon of nationalization if such use is necessary for the performance of its legitimate functions, particularly that of fulfilling the basic necessities of all citizens.

## دل میں ہو یاد تری گوشہ تنہائی ہو

(حضرت مولانا حسن رضا بریلوی)

دل میں ہو یاد تری گوشہ تنہائی ہو  
پھر تو خلوت میں عجب انجمن آرائی ہو  
آستانے پہ ترے سر ہو اجل آئی ہو  
اور اے جان جہاں تو بھی تماشائی ہو  
اس کی قسمت پہ فدا تخت شہی کی راحت  
خاک طیبہ پہ جیسے چین کی نیند آئی ہو  
آج جو عیب کسی پر نہیں کھلنے دیتے  
کب وہ چاہیں گے میری حشر میں رسوائی ہو  
جھلک دیکھنے کی تاب نہیں عالم کو  
وہ اگر جلوہ کریں کون تماشائی ہو  
یہی منظور تھا قدرت کو کہ سایہ نہ بنے  
ایسے یکتا کے لیے ایسی ہی یکتائی ہو  
بند جب خواب اجل سے ہوں حسن کی آنکھیں  
اُس کی نظروں میں ترا جلوۂ زیبائی ہو

ایسا کیوں نہ ہو جب کہ خود آپ سربراہ مملکت ہونے کے باوجود آپ کا کردار اور اخلاق ایسا کہ نہ صرف یہ کہ روزمرہ زندگی کے تمام امور اپنے ہاتھوں سے خود انجام دیتے بلکہ دوسروں کے کام بھی کر دیتے، مالک ایسے کہ دونوں جہانوں کے خزانے آپ کے پاس لیکن اس کے باوجود مہینوں آپ کے گھر چولہانہ جلتا، جرنیل ایسے کہ معمولی سی غیر مسلح فوج کے ساتھ ہزاروں کے کفار کے لشکر کو شکست دے دی اور صلح پسند ایسے کہ سینکڑوں جاٹار پروانوں کی موجودگی میں کفار کی شرائط پر صلح کر لی، عادل ایسے کہ فرمایا کہ اگر میری بیٹی فاطمہ بھی اس کی جگہ چوری کرتی تو اس کا ہاتھ بھی کاٹ دیا جاتا، بہادر ایسے کہ تنہا ہزاروں کے مقابلے میں اور ثابت قدم ایسے تمام مشرکین مکہ کی دشمنی و سخت ایذا میں آپ کو حق کی تبلیغ سے نہ روک سکی، رحم دل ایسے کہ چڑیا کی بھی اپنے بچوں سے دوری کی تکلیف دیکھی نہ گئی معاف کرنے والے ایسے کہ اپنے عزیز ترین چچا کا جگر چبانے والی ہندہ کو بھی معاف کر دیا، خیر خواہ ایسے کہ اپنی ذات کے دشمنوں کو بھی جہنم سے آزادی دلانے میں اپنی جان مشقت میں ڈال دی (فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَىٰ اثَارِهِمْ إِنَّ لَّهُمْ يُؤْمِنُونَ بِهَذَا الْحَدِيثِ أَسَفًا الکہف ۶)، فصیح اللسان اور بلیغ کلام ایسے کہ آپ کے ایک قول کی تشریح میں جلدوں کی جلدیں لکھ دی جائیں اور پھر بھی تشنگی باقی رہے اور بات کرنے کا انداز ایسا دلنشین اور دھیمہ کہ الفاظ تک گئے جاسکتے ہوں اور لاکھوں کے مجمع میں ہر شخص یہ سمجھے گویا اسی سے مخاطب ہیں، معلم

ایسے کہ جنھوں نے آپ سے کمزور حفظ کی شکایت کی وہی سب سے زیادہ روایتیں کرنے والے بن گئے۔ یہ شکستہ اور ٹوٹے پھوٹے الفاظ میں اسوہ حسنہ کو جاننے اور اس پر عمل کرنے کی اہمیت اور اس کے ثمرات کی معمولی جھلک ہے ورنہ درحقیقت آقائے دو جہاں ﷺ کے اسوہ حسنہ پر عمل کرنے والا بھی لازوال ہو جاتا ہے، جس کا حقیقی و صحیح اندازہ تو آخرت میں ہو گا جب انسان سے دنیا کی کثافتیں اور زنگ صاف ہو جائے گا اور اس کے حواس کئی گنا زیادہ قوی ہو جائیں گے۔ آخر میں ایک حدیث کا منظوم مفہوم پیش کر رہا ہوں جسے میرے والد صاحب نے تحریر کیا ہے۔

کہنے زبان سے آپ موزن سے جو سنیں  
بعد ازاں درود بھی مجھ پر سدا پڑھیں  
جس نے پڑھا درود فقط مجھ پر ایک بار  
دس رحمتیں کرے گا خداوند کردگار  
پھر مانگئے خدا سے وسیلہ مرے نام  
لا ریب یہ وسیلہ ہے جنت میں ایک مقام  
صرف ایک بندگانِ خدا میں سے پائے گا  
میرا خیال ہے کہ میرا نام آئے گا  
جس نے میرے لئے یہ وسیلہ طلب کیا  
اس کے لئے جواز شفاعت کا ہو گیا  
سنئے اذان بغور دعا کیجئے اے دوست  
یہ نیک کام آپ سدا کیجئے اے دوست

سیرت طیبہ و احادیث مبارکہ کی اہمیت کے حوالے سے تفسیر قرطبی میں سورہ حشر کی اس آیت وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا (الحشر: ۷) پس جو چیز تمہیں پیغمبر دیں وہ لے لو اور جس سے منع کریں (اس سے) باز رہو۔ کی تفسیر میں بیان کیا گیا ہے کہ امام شافعی رضی اللہ تعالیٰ عنہ فرماتے تھے مجھ سے جو سوال کرو میں اس کا قرآن مجید سے جواب دوں گا پھر سوال پوچھے جانے پر آپ اس آیت کی تلاوت فرما کر مسئلہ کا حل حدیث مبارکہ سے پیش کر دیتے۔ جب ہم آپ کی حیات طیبہ کا مطالعہ کرتے ہیں تو ہمیں آپ ﷺ کی حیات مبارکہ میں رعایا سے حکمران تک، گدا سے بادشاہ تک، سپاہی سے کمانڈر انچیف تک، غریب سے امیر تک، عورت سے مرد تک، بچے سے بوڑھے تک، غلام سے آقا تک، عربی سے عجمی تک، دیہاتی سے شہری تک، چھوٹے سے بڑے تک سب ہی کے لئے آپ کی حیات طیبہ مکمل نمونہ نظر آتی ہے گویا کہ ہر شخص اپنی جگہ یہ سمجھتا ہے کہ حضور ﷺ زندگی کا پیمانہ میرے لئے ہی تراشا گیا ہے۔ آپ کی حیات طیبہ سب کی ضرورتوں کو کفایت کرتی ہے۔ سب کے لئے سازگار رہے اور اپنا رہنما بنانے پر سب کو زندگی کی منزل مقصود تک پہنچاتی ہے۔ بحیثیت قانون ساز، جج (منصف)، کمانڈر ان چیف، معلم، مصلح معاشرہ غرض انسانی زندگی کے ہر پہلو سے نبی پاک ﷺ کے احکامات اور آپ ﷺ کا اسوہ کمال کی انتہائی بلندیوں پر ہے۔ اور اس میں ایسی کچک

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

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

"محمد ﷺ انسانیت کے نجات دہندہ ، تمام لوگوں کے لئے باعث رحمت و برکت اور تمام زمانوں کے لئے مثالی شخصیت ہیں۔"

دین اسلام کو چند مخصوص عبادتوں تک محدود کر لیا ہے۔ یہ عبادات بلا شک و شبہ دین کا ایک بہت بڑا اور اہم حصہ ہیں۔ تعمیر سیرت کا ایک انتہائی موثر ذریعہ ہیں لیکن دین صرف انہی تک محدود نہیں ہے۔ بلکہ تمام معاشرت، تمدن، سیاست اور ثقافت کا ڈھانچہ اس دین سے قائم ہے اگر وہ ڈھانچہ قائم نہ ہو تو یہ عبادات محض رسمی کاروائی (Formality) کہلائیں گی۔ مثلاً نماز بے حیائی اور برائی سے روکتی ہے اب انسان اگر ایک طرف نماز بھی پابندی سے ادا کرتا ہے اور دوسری طرف بے حیائی اور برے کاموں سے باز نہیں آ رہا تو یہ لمحہ فکریہ ہے اسی بات کو اگریوں کہا جائے کہ "رہ گئی رسم اذال روح بلالی نہ رہی" تو بے جا نہ ہو گا۔

ہماری زندگی لازماً مکمل طور پر آپ ﷺ کے احکامات کے تابع ہو کیونکہ ایک مسلمان کا ایمان اس وقت تک کامل نہیں ہو تا جب تک وہ ہر رشتے اور تعلق سے بڑھ کر آپ سے محبت نہ کرے۔ جیسا کہ حدیث مبارکہ میں آیا ہے: **فَوَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنَ الْوَالِدِ وَالْوَلَدِ وَوَلَدِ هَوَ النَّاسِ أَجْمَعِينَ**۔

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

ایمان معتبر نہیں محبوب گر نہیں  
ترجیح اگر رسول ﷺ کو ہر ایک پر نہیں  
ہے بعد میں رسول کے والد ہو یا ولد  
کچھ بھی نہیں رسول ﷺ جو محبوب تر نہیں  
اس حدیث مبارکہ کی رو سے یہ بات ثابت ہو گئی کہ ایک مسلمان کا ایمان اس وقت تک کامل نہیں ہو تا جب تک وہ تمام موجودات (افراد و اشیاء) سے بڑھ کر آپ ﷺ سے محبت نہ کرے تو اس امر یعنی محبت کا لازمی تقاضا اور نتیجہ یہی ہے کہ ہم ہر شے میں اپنی پسند کو نبی کی پسند کے تابع کر دیں۔ بقول والد محترم  
اے صاحبان عقل جو ہیں آپ ہوشمند  
کیجئے وہی پسند نبی (ﷺ) کو جو ہو پسند  
جو کچھ نبی (ﷺ) نے کر دیا اچھا وہی ہے کام  
زیبا نہیں غلام کو اس میں ذرا کلام  
اب نبی اکرم ﷺ کی پسند و ناپسند، محبوب و مذموم، مرغوب و مکروہ ہمیں کس طرح معلوم ہو گا اس کے لئے حیات طیبہ (ﷺ) کا مطالعہ کرنا پڑے گا۔ اس مطالعہ سے جو ہمیں علم حاصل ہو گا وہ موجب خیر و برکت اور اس پر عمل کرنا دنیا میں ذریعہ ترقی اور آخرت میں باعث نجات اور اس کا پھیلا نا کار ثواب الغرض یہ علم و عمل نہ صرف یہ کہ آج اس جہاں میں بلکہ کل بروز قیامت بھی کام آئے گا۔ بقول والد محترم  
پڑھیے حیات طیبہ اور کیجئے عمل  
کام آئے گا یہ علم و عمل آج اور کل

## اسوہ حسنہ (Excellent Pattern)

ابو عبد القدوس محمد یحییٰ

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

ان کے متعلق تفصیلی معلومات حاصل کرنے اور ان کی نقالی میں خوشی محسوس کرتے ہیں۔ جب کہ انہیں یہی جستجو، انہماک، وقت اور توجہ حضور اکرم ﷺ کی سیرت طیبہ کو جاننے اور اس پر عمل کرنے کے لئے صرف کرنا چاہئے کیونکہ قرآن کریم نے آپ ﷺ کے اسوہ حسنہ (Excellent Pattern) کو ہمارے لئے بہترین نمونہ قرار دیا ہے۔ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ (الاحزاب: ۲۱: ۳۳) "بے شک تمہاری راہنمائی کے لئے اللہ کے رسول (کی زندگی) میں بہترین نمونہ ہے۔"

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

دین اسلام ایک مکمل ضابطہ حیات ہے اور آپ ﷺ نے ہر لحاظ سے کامل و اکمل نمونہ پیش فرمایا لیکن ہم نے بد قسمتی سے