



THE MINARET

An International monthly Devoted to Islamic Progress
Organ of
WORLD FEDERATION OF ISLAMIC MISSIONS, KARACHI.

Published in Memory of
Maulana Shah Abdul Aleem Siddiqui Al-Qaderi (R.A.)
and

Maulana Dr. Muhammad Fazl-Ur-Rahman Al-Ansari Al-Qaderi (R.A.)

ANNUAL SUBSCRIPTION RATES BY AIR MAIL (INCLUDING POSTAGE)

1. Per Copy Rs.50.00
(Pakistani)
2. Inland Rs. 500.00
(Pakistani)
3. Asia, Africa, Europe
4. U.K. 20.00 US\$
5. USA, Canada, New Zealand
& West Indies 30.00 US \$

The "MINARET" Editorial Board

Chief Editor:

Mustafa Fazil Ansari

Advisory Board:

Abu Faheem Anwarullah
Maulana Abid Ali

Editor:

Arif Mateen Ansari

Special Correspondents

Australia

Muhammad Alamghir

Botswana

Muhammad Musaddaq

Cape Town

Rizwan Mathew

Durban

M.A.Khan

Fiji

Fazal Khan

Guyana (S.America)

Siddiq Ahmed Nasir

Holland

Abdul Aleem Joemman

Indonesia

Haji Abdul Hai

Japan

A.R. Siddiqi

Johannesburg

Jaffer Ismail

London

Shahida Adam

Shahid Ansari

Malaysia

Abdullah Ahmed

Malawi

Maulana Allah Yar Qaderi

Mauritius

Ahmed B. Keeno

Mozambique

Abdul Rashid Ismail

Philippines

Dr. Alonto

Portugal

Muhammad Iqbal Ibrahim

Irvine, California

Hafiz Munir Ahmed

Singapore

Abu Bakr Maidin

Sri Lanka

Shahidullah Kausar

Suriname (South America)

Shaikh Ali Mustafa

Trinidad and Tobago

Dr. Waffie Muhammad

U.S.A.

Khalil Hussain

Venezuela (South America)

H.R. Azizuddin

IN THIS ISSUE

- | | |
|---|---|
| 1. Concept of Human Equality in Islam.....2 | 5. Islam: A message to our time.....18 |
| 2. Qur'anic Definition of Faith.....5 | 6. Democracy & Justice in Islam.....24 |
| 3. Moral Lessons from the Tragedy of Karbala....9 | 7. Sayyedna Farooq-i-Azam (رضی اللہ عنہ).....27 |
| 4. Balanced Economy of Islam.....14 | 8. بابا فرید الدین گنج شکر.....32 |

"THE MINARET" may not necessarily agree with the opinions of the writers

1. Approved for Schools, Collages and Educational Institutes vide Circular No. (DE / F. Pub / 11-A - (3082-3390) 72, Directorate of Education, Karachi Region, dated 8-5-1972
2. Approved as Research Journal by the "Board of Advance Studies & Research" (BASR) University of Karachi, dated 28-03-2014

Website: www.wfim.org.pk

Published by World Federation Of Islamic Mission, Abdul Aleem Siddiqui, and Islamic Centre Road, Islamic Centre, B, Block, North Nazimabad, Karachi-74700 Pakistan. Phones 36677943, 36644156
Fax: (009-21) 6627021 Email: wfim2016@gmail.com

Printed at M/s. Abrar Sons, Hydri Manzil, Bohra Pir, Karachi. (0333-2110769)

Concept of Human Equality in Islam

Dr. Syed Abdul Bari

Islamic system of life stands on the foundation of equality and dignity of man. Islam broke, into pieces the citadels of oligarchy, feudalism, slavery, racialism, casteism and ethnicism. It is perhaps the inbuilt weakness of man to entertain self-exaltation, egotism and snobbishness to establish his superiority over his fellow beings. The factors which prove to be fuel for the furnace of selfishness are racial superiority, economic affluence, political power, etc. Humanity has been suffering since long at the hands of this false conceit and vanity. A man looks down upon his fellow beings on the ground of a few worldly privileges he enjoys. Islam does not allow fragmentation of mankind on the ground of blood and lineage. Prophet Muhammad (ﷺ) laid down the universal charter of equality of human race in his last historic address at Makkah, "O Quraish! God has suppressed among you the pride of nobility and arrogance of the time of ignorance. All men are descended from Adam and Adam was built up from clay."

Gustar von Grunebaum rightly points out:

Muhammad (ﷺ) attacked the traditional foundation of Arab hierarchy by deprecating noble ancestry as of no avail in the eyes of Lord, by stressing the equality of all believers with in the fold of new faith. (Medieval Islam, Chicago, University Press, 1971, page 199)

Islam wiped out all the traces of blood superiority which was the biggest obstacle on the path of equality. Qur'an proclaims:

"O People, heed your Lord who created you from a single life and then created from it its mate. Then He scattered from them

countless men and women" (Al- Qur'an - 4:1)

"O People, we have created you from male and female and made you peoples and nations in order to know one another. Verily the best among you in the sight of Allah are those who heed Him." (Al-Qur'an -49:13)

"People were no other than a single community but, they fell to differing (Al-Qur'an - 10:19)

Islam gives no credence to differences of colours and tongues of human race. It gives equal status to the people living in different parts of the world and speaking different languages and having different colours and countenance. Allah ordains in Quran: *"Among His signs is the Creation of the heaven and the earth and the differences in your tongues and colouring"* (Al-Qur'an - 30:22)

Islam introduces the concept of Khilafat and bestows upon man the honour of being vicegerent of God. There is no barrier at all between God and man either temporal or spiritual. There is no place in Islam for priesthood or kingship which belittles a man. Man has been proclaimed the best of all the creation of God i.e. *Ashraful Makhluqat*. Islam prepares a man through numerous physical and spiritual activities to be capable of bearing the responsibility of Khalifah and to do good on the earth and to prove beneficial to mankind as well as human civilization. It explores all the dimensions of human personality to build up and gives a touch of collective singularity and comprehensive plurality having placed every man on equal footing.

Islam perceives a man as a complete existence endowed with material and

spiritual qualities which are inseparable. A man has numerous faculties of head and heart to excel among his equals. He does not need crutches of blood, race or lineage and ancestry to establish his superiority. He can compete with others by performing noble deeds. Oppression and tyranny springs up from a false feeling of superiority. Islam requires a man, whatever caste or clan to prove worthy of vicegerency of God upon the earth. The Qur'an declares: *"It is He who hath made you inheritors of the earth. He hath raised you in ranks, some above others that He may try you in the gifts He hath given you, for thy Lord is quick in punishment. Yet He is indeed oft-forgiving most merciful."* (Al-Qur'an - 6: 165)

"He it is that has made you inheritors in the earth so he who disbelieves his disbelief be on his own self" (Al- Qur'an -35:39)

"Or who listens to the distressed when he calls on Him and who relieves his suffering and makes (mankind) inheritors of the earth." (AL-Qur'an - 26:62).

Thus the whole human race has been rewarded with the title of vicegerency. The only division between man and man is there in respect of belief in God. Those who are believers are superior to those who disbelieve in their creator. The Qur'an declares:

"The blind and the seeing are not alike."

"Say, Are those equal, those who know and those who do not know. It is those who are endued with understanding that receive admonition." (Al-Qur'an - 39:9)

Say not equal are things that are bad and things that are good even though the abundance of bad may dazzle thee. So fear Allah; O ye that understand." (Al-Qur'an 3:100)

Islam does not believe in artificial equality. True equality can be struck only with belief in God, the Creator. In Islam law and religion

are inseparable whatever rights and privileges have been awarded to man cannot be taken away by any sort of human legislation. These cannot be subject to review or suspension as we see in different parts of the world that state legislature is empowered to curtail the human rights including civil liberties and the right of equality. It is a sad spectacle that in spite of all the bandobast in favour of human rights in various Western countries ethnic inequality has been posing as the biggest challenge as a section of people are subjected to worst humiliation.

Islam succeeded in solving the problem of inequality at its initial stages and removed tribal disparities, slavery and sex discriminations. This could be done with the help of the concept of Sovereignty of God. This article of faith purified the hearts of the Arabs and non-Arabs and integrated them in spite of differences in colour, language and culture. This revolutionary faith changed the whole scenario of Arab and the adjoining countries. The line of pedigree carried no weight and piety replaced it. Traditions related to the Prophet of Islam so narrate that he admonished people taking pride in their tribe and pedigree. Islam brought about a sea change in the attitude of people. They began to look upon the world as one large family. A tradition narrates: "God hath caused to depart from you the vain glory and presumption of the ignorants and their pride in their forefathers. You are all from Adam and Adam was created from dust. Let man cease to boast of their forefathers or else they shall be more despicable than dung in the sight of God. Your lineage is of no account. The pride you take in your forefathers transgresses the teachings of Lord. No man is superior to another save in the faith and fear of God." (Islam and the Race question, Abdul Azeez Abdul Qadir, UNESCO. Paris, 1970, page 34)

Marshall G.S. Hodgson duly appreciates this fact in his book *The Venture of Islam*: "The Shari'ah law could recognize no hereditary social class structure, for all Muslims must be on the same footing before God, the only legitimate distinction being a person's degree of piety" (University of Chicago Press, 1974, page 320)

There is no concept of chosen people in Islam. Islam disallows priestly hierarchy. Islam does not permit the existence of intermediaries between God and man. The Qur'an commands every person in his own person to obey God.

Mrs. Parveen Shaukat Ali rightly points out that the history of the Muslim civilization provides numerous instances that when this principle of equality was not put into practice, men used to resent and protest. (IOS New Delhi 1993 page 126)

Islam broke into pieces the mountain of Vanity deep rooted in the minds of the people of Arabia. Prophet of Islam considered Salman of Persia, Bilal of Abyssinia and Suhayb of Greece among his great companions.

H.A.R. Gibb says: "The social teachings of Muhammad (ﷺ) was basically the brotherhood of all members of the new Islamic community. Their equality in intrinsic personal worth in spite of differences of temporal status, function and wealth and all the mutual relationships and duties following from these principles deepened by stated in terms of inward loyalty and outward

obligation to God" (*Studies in civilization of Islam*, p. 5)

Islam obliterated the black tradition of slavery from the world. This institution denigrated human beings in almost all parts of the world. Islam, according to Mrs. Parveen Shaukat Ali, laid down certain moral and legal principles which would make its eventual disappearance almost certain. The Qur'an listed freeing slaves among the spiritually most rewarding actions. That is why it became a general tendency to free slaves and it was regarded an important moral and religious duty. Gradually this institution disappeared from the world.

H.R. Gibbs pays glorious tribute to the shining record of Islam regarding racial equality. He writes: "No other society has such a record of success in uniting in an equality of status, of opportunity and of endeavour, so many and so various of mankind. The great Muslim communities of Africa, India and Indonesia, perhaps also the small Muslim communities in China and the still smaller community in Japan show that Islam has still the power to reconcile apparently irreconcilable elements of race and tradition" (*Whither Islam?* London, Victor Gollanez. 1932, page 37)

Thus we may conclude that Islamic concept of equality has proved its capability to strike balance and establish equality among the people of the world living in different parts of the world and having different colours, lineages, languages and cultures.

(Continued from page # 17)

like a double-edged sword. It cuts the roots of accumulated wealth which is poisonous and curbs unnecessary spending which breeds danger within it. Extravagance and luxury are strictly forbidden in Islam. Islam has set the rules of income and expenditure side by side.

It has put everything under check and balance. Neither do the poor fade away there, nor can the rich swell much. These are the principles of the balanced economy of Islam which "aims at a world that is morally clean, socially just, economically productive and aesthetically symmetrical."

Qur'anic Definition of Faith

Sami Saeed

As man delves into his own self and contemplates on the universe, he is irresistibly drawn towards certain basic realizations which point to the reality of God. The universe is a vast mechanism of infinite complexity. Man has limited vision and potentialities. There are many areas of life and dimensions of the universe which defy his understanding. Man cannot comprehend the universe in its entirety, much less control it.

Islam as a creed is woven around a set of beliefs, concepts and principles. Foremost among these are unity of God (Tauheed), finality of prophethood (Nabuwwat) and life after death (Akhirat). The tenets of faith are not figments of imagination supported by supernatural sanctions but emanate from deeper levels of human thought and experience.

This is how the Qur'an interprets the basic articles of faith (Iman). Human awareness springs from a sense of being which is inherent in man and his contemplation of the physical universe. The Qur'an dwells on the reality of human consciousness generated by an interaction between the inner self of man and the outer world of nature. Sura Zariyat states:

"On earth, and in yourselves, there are signs for firm believers. Can you not see?" (51:20)

Basic realizations:

As man delves into his own self and contemplates on the universe, he is irresistibly drawn towards four basic realizations which point to the reality of God. First, the universe is a vast mechanism of infinite complexity. Man has a limited vision and potentialities. There are many areas of life and dimensions of the universe which defy his understanding. Man cannot comprehend the universe in its entirety, much less control it. Sura Yunus states:

"The unbelievers ask: Why has been no sign given him by his Lord? Say: Allah alone has knowledge of what is hidden... It is He who guides you by land and sea. You embark and as you set sail, rejoicing in a favourable wind, a raging tempest overtakes you... You pray to Allah with all fervour: Deliver us from this peril and we will be truly thankful. Yet when He has delivered you, you commit evil in the land and act unjustly. Men, it is your own souls that you are corrupting." (10:20-23)

Second, beneath the complex exterior of the universe lies a design, a pattern, a system. The Qur'an dilates on the impeccable order of the universe as a sign of Divine Being who presides over it. This is described as Hikmat. Says Sura Yasin:

"The sun hastens to its resting place; its course laid for it by the Mighty One, the All-Knowing, We have ordained phases for the moon, which daily wanes and in the end appears like a bent and withered twig. The sun is not allowed to overtake the moon, nor does the night outpace the day. Each in its own orbit runs" (30:40-43)

Cosmic Design:

Third, the universe provides for man and cater to his purposes and requirements. This fact is epitomized by the Qur'anic term Rabobiyyat as Sura Kahf states: *"We spread out the earth and set upon it immovable mountains. We brought forth in it*

all kinds of delectable plants. A lesson and an admonition to penitent men. We send down blessed water from the sky with which We bring forth gardens and the harvest grain and tall palm trees laden with clusters of dates, a sustenance for men..." (50:7-11).

Fourth, the universe holds out many benefits to man which are not accidental but form part of the cosmic design. This aspect of universal experience is embodied in the Qur'anic term Na'mat. The mercy of God Who has made the universe as the abode of man is not only unlimited but also continuous. The boundless mercy and munificence of God is symbolized by the term Rahman while its continuity and timelessness, by Rahim. These attributes of God echo throughout the Qur'an.

The awareness generated by human contemplation of the universe underpins the reality as God. Deep down the recesses of human psyche lies the evidence of a reality higher than man himself. The objective universe offers many hints and clues for the existence of a mighty power. Sura Ikhlas demonstrates the uncompromising monotheism of Islam. It is a sublime paean to the unity of God: *"Say: He is Allah, the One! Allah, the eternally Besought of all! He begetteth not nor was begotten. And there is none comparable unto Him"* (112:1-4)

Sura Nur highlights by a vivid image of the omniscience of God: *"Allah is the Light of the heavens and the earth, the similitude of His Light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star... whose oil would almost glow forth (of itself) though no fire touched it. And Allah speaketh to mankind in allegories, for Allah is Knower of all things". (24-:35).*

The concept of prophethood flows from the concept of God with irresistible logic. God, who is the Creator and Sustainer of man, enjoins upon him a certain way of life. Sura Iqraa states: *"Read: And thy Lord is the Most Bounteous, Who teacheth by the pen, teacheth man that which he knew not"* (96:2-5)

Principles of Life:

The values and principle of life which God has framed for the guidance of man are communicated through revelation. The Prophets are the messengers of God and teachers among men. They convey by word and deed the infallible message of God. The message of God was conveyed to man gradually. Islam marked the perfection of divine communication and its apostle Mohammad (ﷺ) embodied the finality of prophethood.

Although five fundamental beliefs of Islam are rooted in the introspective reaches of human personality and the many-splendoured reality of the physical universe, there are many queries and questions which agitate the mind and require a satisfactory answer. The prophets disabused the minds of men of erratic beliefs and mistaken notions.

History bears proof of many societies which were so sunk in abysmal ignorance and superstition as to disallow any opportunities of contemplation. The Prophets admonished such people to the right path and exposed their misconceptions. Sura A'raf stipulates:

"Those who follow the Prophet who can neither read nor write... he will enjoin on them that which is right and forbid them that which is wrong... Then those who believe in

him, and honour him, and help him, and follow the light which is sent down with him: they are the successful” (7:157)

Mission of Prophets:

The Prophets drew the attention of ignorant and confused men to the reality of God and enlightened them with the divine message. They were not day-dreamers but men of action who braved with courage and steadfastness the opposition of the uninformed. They were dynamic persons who changed the destiny of man by conviction and consistency. They were not closeted away from the ordeal and the challenge that their environment posed. The prophets brought despairing men a message of hope and infused them with a noble purpose.

How would the prophets be recognized? The Qur'an states that the first man on earth was a prophet, therefore, he needed no proof of himself. Thereafter, every prophet foretold the signs of his successor. Jesus told his people that he was the messenger of God as proclaimed to them by Moses. The Bible contained many hints and references about the advent of Muhammad (ﷺ). The chapter captioned "Matthew" in the New Testament contains many statements about the prophet who would follow Jesus. Prophecy reached its perfection and came to fulfillment in Muhammad (ﷺ).

The Qur'an guarantees the triumph of good represented by the Prophet over evil embodied in ignorant persons whom he confronts with the divine message. The prophets overcame by faith in God and personal resilience the storm of opposition raised by vested interests they sought to

abolish. Those who persisted in evil despite the warning and admonition of the apostles were exterminated from the face of the earth by natural calamity. The Qur'an is unambiguous on this point:

“Those that oppose Allah and His Apostle shall be brought low as have been before them. We have sent down clear revelations. A shameful punishment awaits the unbelievers” (58:14)

Akhirat (Hereafter) is another cardinal concept of Islam. It has a rationale in human experience. Man has limitless desires and aspirations. His soul craves for the infinite. He has a natural urge to transcend the confines of time and space and rise above the transitoriness of life. The belief in Akhirat fulfils human promptings for an eternal life; it provides a point of certainty in the shifting sands of change. Sura Hadid focuses on the human quest for the eternal:

“Know that the life of this world is only play, and idle talk, and pageantry... as the likeness of vegetation after rain, whereof the growth is pleasing to the husband-man, but afterward it drieth up and thou seest it turning yellow, then it becometh straw” (57:29).

Secondly, human beings live as communities. Social life entails a system of rights and responsibilities. No society exists in a perfect form. Exploitation of man by man is a fact of life. The short span of life and human ways of doing things prelude the possibility of dispensing perfect justice. How can a person responsible for massacre be punished in this life? These facts provide a rational basis for belief in the Hereafter. The Al-Qiyamah is variously described by the Qur'an as the day of judgment, the day of reckoning, the day of sorting out: *“(And) to! those who believe and do good works are*

the best of created beings. Their reward is with their Lord...” (98:7).

Accountability:

The concept of accountability embodied in the Hereafter also has another basis. If God has offered men certain benefits and privileges, why should man not be accountable for his deeds? Sura Naba recounts the gardens of luxurious growth given to man and draws attention to the day of sorting out:

“Did We not spread the earth like a bed and raise the mountains like pillars?... We built above you seven mighty heavens and placed in them a shining lamp. We sent

down abundant water from the clouds, bringing forth grain and varied plants and gardens thick with foliage. Fixed is the Day of Judgment. On that day, the Trumpet shall be sounded and you shall come in multitudes. The gates of heaven shall swing open and the mountains shall pass away like vapour” (78:3-12).

The Qur’an makes a cogent and convincing statement that the articles of Islamic faith are rooted in human observation and experience. It demonstrates in clear and lucid terms that the roots of religious faith lie in the basic awareness of man and the realities of human experience.

Obituary



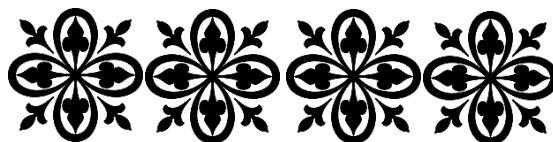
It is with deep sorrow that we announce the passing of **Mr. Mehmood Shaikh**, Director, *World Federation of Islamic Missions (WFIM)*, Karachi. He departed from this world on **23rd June 2025**, at the age of **93**.

Mr. Shaikh was a dedicated member of the **Board of Directors of WFIM** for over **40 years**, offering his unwavering support to the mission’s cause.

He was also associated with **Souvenir Tobacco Company** for nearly **60 years**, where he most recently held the position of **Director Finance**.

His decades of service, integrity, and commitment will always be remembered.

May Allah (SWT) grant him the highest place in Jannah and bless his soul with eternal peace. Ameen.



Moral Lessons from the Tragedy of Karbala

Wali Kamal Khan

No historical martyrdom of the world presents so numerable moral lessons, ethical virtues and golden deeds for mankind as the pathetic tragedy of Imam Husain at Karbala.

Out of the “three martyrdoms” as told by some of the historians, the death of Husain tops the list — a historic martyrdom about which, the famous historian, Gibbon, says:

“In the distant age and climate the tragic scene of the death of Husain will awaken the sympathy of the coldest reader.”

He further says, “Husain’s death was the most pitiable one that human imagination can conjecture.”

The Tragedy of Karbala, as admitted unanimously by all the historians, is no ordinary event of history. It is a tragedy which stands out unparalleled in the annals of the world for the depth of its pathos as well as the intense stone – heartedness of the “vile perpetrators of the horrible outrage on any unoffending and innocent member of the Family of the Holy Prophet (ﷺ), nay the whole of the surviving members of his illustrious family.”

It is a pathetic, heart - rending event which carries in its bosom not one, but a thousand and one moral lessons for those who have eyes to see. It is an event which records the brave and undying deeds of those who lost their valuable lives in the sacred cause of righteousness and humanity and thus gave it an eternal lease of life.

This is why Moinuddin Chisti has well said:

حقاً کہ بنائے لا الہ است حسین

Minaret

By God, I can say that Husain is foundation of “There is no God but Allah.”

The Tragedy of Karbala, in short, is an event which possesses cultural and educative values. Great religious, spiritual, historical, economical, political and philosophical values are attached to it; yet due to the shortness of time and space, I leave them apart and would discuss with its moral and ethical values only. The moral values mentioned below are not all in all. There are a few among those, which if compiled together, form a voluminous book. I shall hint upon them and you shall, I hope, fill the gaps by your own imagination and historic information.

(1) **Patience** — Patience, as you know, is a moral virtue. It is of great help in our daily life.

Husain proved himself the true Ideal of Patience. He saw the pitiable death of his followers, comrades and relatives: saw the sorrowful martyrdom of his brother Abbas, heart - rending death of six months’ poor child Asghar by name, the miserable, condition of the ladies of the family. He bore the heat and scorching sunshine of the sandy deserts of the too-hot country of Arabia. He lived for three days without water, saw the relatives dying before his eyes, witnessed the heavy and huge military forces of Yazid, and yet he bore all these silently and patiently as he knew well that patience is the armour and conquest of the godly.

(2) **Obedience** — to God, to Religion, to

the Lord, to Truth – Obedience is another moral virtue that has been taught to us by the Great Imam Husain remained faithful to the orders of the Holy Prophet (ﷺ).

- (3) **Loyalty to God, to Faith** — Faith must be followed with Loyalty to God; otherwise it is a body without soul. Husain displayed this virtue well in the battlefield of Karbala.

As God has said, (ان الله مع الصابرين) No doubt, God is with those who bear patience, he, therefore, being loyal to God, carried the order successfully.

- (4) **Minority and Majority** — Minority, if on the right path should never fear by majority, is another lesson that has been taught by Husain on the battlefield of Karbala.
- (5) **Expulsion of Physical Fear** — Fear is the heroic lesson that we get from the Tragedy of Karbala. Husain never feared the worldly powers. He saw them face to face. He feared God only and no one else.
- (6) **Courage** — Courage is a moral virtue. It is of great importance in our worldly life. The Great Imam, through his own actions has taught us to be brave and courageous at the time of troubles and calamities just as he himself did on the battlefield of Karbala before the cavalries of Yazid.
- (7) **Bravery** — Bravery, as we all know is undoubtedly a moral virtue. It is a virtue that has been counted as one of the fundamental elements of a perfect man.

Imam Husain proved this practically.

He was brave at every time, on every occasion and at every spot. He taught us that absence of bravery in one self means the black spot of cowardice on one's character – a thing too ugly for one who calls himself a "man."

There was no force and fear on the mind of Husain, the Faithful. He was face to face with the thousands of his enemies and yet he showed no fear, but was as firm as ever.

- (8) **Righteousness** — "Hunger and thirst for righteousness" is the ethical teaching that has been taught by the Great Spiritual leader Imam Husain, practically on the battlefield of Karbala. He was hungry and thirsty for righteousness with the result that he gave up his own life for the cause of Righteousness.

"Live and die for Righteousness" is, therefore, the lesson we get from his golden deeds.

- (9) **Humbleness** — Humbleness is the everlasting garment of the godly. It is a virtue and a precious jewel in human nature.

He was the ideal of humbleness. He agreed to leave Arabia for India whereupon the ruler of the time, Yazid, would be at perfect liberty to do what he liked.

The humble request of the Great Imam bore no fruit. It, however, laid an example to follow him in the godly virtue of humbleness.

- (10) **Humility** is also a golden virtue. The character of Husain possessed the jewel of Humility also. He plainly told the comrades to leave him if they liked

or hesitated to sacrifice their lives to the cause of Islam.

- (11) **Peace** — “Blessed are those who are peacemaker”. Peace is the keynote of Islam, the religion of Peace. Peace is the meaning and significance of Islam, the religion of the universe, the religion of humanity and righteousness.

This was the lesson taught by Husain. He, himself, lived peacefully throughout his lifetime. After the death of Moavyia and the accession of Yazid on the throne, he kept on leading a peaceful life of retirement caring little, as he did, for worldly kingdom or leadership.

- (12) **“Follow Your Ideal”** — Husain followed his Ideal of Faith and as such, due to the beastly character of Yazid, he disagreed with him.

Better it is to sacrifice than to give up your ideal just as Husain, himself did for the sacred cause of Islam on the plain of Karbala.

- (13) **Duty** — Duty is the “morning star” of mankind, the lesson that we get from the practical life of the hero of Karbala who, being the true and the faithful Imam of the Holy Prophet (ﷺ) abided by the teachings of Muhammad (ﷺ). As Muhammad (ﷺ) had said to be Faithful to God, the Almighty, to be loyal to religion, to be patient and forebearing as “Patience is half Faith,” and to guide the Muslims on the right path being their true Imam, he, therefore, having the deep sense of duty, acted and abided by the orders of Islam.

- (14) **Spiritual power** is more powerful than material one. Better it is to create spiritual power than to bend towards

material one as done by Husain.

It was due to his spirituality and power of his holy, pious, innocent and sinless spirit that he, though being an old man of 56 years fought with 30,000 soldiers alone with the result that single – handed he put 156 men to death.

- (15) **Determination** — Do, if you have determined to do a work. Will-power as told by Psychologists, is the most important thing that plays an important part on human actions, nay it is the key – root of human character.

Husain presented before us the perfect example of “Iron Determination.” He determined to be on the path of truth and did it. His determination was absolutely invincible.

- (16) Be sincere and faithful to your God, your Ideal, and your comrades as Husain was, as sincerity is the key of all the treasures.

- (17) **Be Humane** — Serve human beings as Husain did. Humanitarian activities are the best. Husain in order to serve human beings on the path of righteousness, gave up his own life.

- (18) **Courtesy and Generosity** — Courtesy should be the habit of a gentleman and generosity the ornament of the godly. The Karbala’s martyr, the Great Husain, was courteous and generous. The incident in the course of journey will go to show and teach us Husain’s courtesy and generosity to a party of the enemy under the command of Hurr which met him in that barren, sandy and isolated forest. The men and the horses of the

party fell extremely thirsty. On seeing their pitiable plight, Husain the Great, ordered his followers to give them all the water they had in reserve and the later drank to their fill.

Meanwhile, another horseman who had stayed behind from his party arrived feeling very thirsty. Husain had then no water except that which he had reserved for performing "Wazu" (ablutions). The generous Imam ordered it to be given to the man. And when he saw, he was unable to drink it himself; the Great and Blessed Imam helped him in drinking it, thereby showing to the world at large how overflowing with the milk of human kindness he was and how the laws of humanity and righteousness required such noble treatment even to a foe.

What a fine character Husain had and what a noble example of generosity, courtesy, humanity and kindness has Husain, the Imam, presented before us!

- (19) Peace-making attitude is the best. Be Peacemakers as, "Blessed are the peacemakers for they shall be the children of God." Husain was a peace-maker who tried, though unsuccessful, his utmost to get rid of the ruler, Yazid, with a view to remain peaceful throughout his life.
- (20) **Love** — Love of God should remain supreme on the mind and heart of one who is godly. It was the love of God that remained supreme over Husain's heart and his comrades with the result that he never cared for the secular authority and Imperialistic powers of Yazid for the cause of God the Almighty.

(21) Never follow an adulterer and a usurper like Yazid. Be honest and follow one who has moral and Divine virtues like the Great Imam of Karbala.

(22) Avoidance of Quarrel should be "the guiding star" of every man's life as Husain did at Karbala. He liked to avoid quarrel with Yazid's army as did his elder brother, Hasan with Moaviya. But sorry, the savage army of Yazid attacked him first with the result that he was forced to defend himself and the members of the Holy Prophet (ﷺ).

(23) Nobility of Character lasts forever. The character of Husain was idealistic, perfect, gentle and noble in its nature with the result that it lasts up till now and we remember him to this day as well.

On the other hand, Yazid has no position, no respect and no regard in the eyes of a Muslim.

It was the nobility of Husain's character that he "got the upper hand over Yazid. The late Maulana Muhammad Ali Johar has well said:

قتل حسین اصل میں مرگ یزید ہے
اسلام زندہ ہوتا ہے ہر کربلا کے بعد

Meaning thereby that the murder of Husain is in reality the destruction of Yazid. Possess, therefore, the nobility of Character and the loftiness of manners, and you shall get the eternal life, peace, joy and eternity — Nobility of character lasts forever!

(24) Walk on the Path of Truth, sincerity and righteousness as it directly goes to the garden of the paradise of eternal life, peace and joy.

- (25) Never be a slave of passions as was Yazid: but be a master of your beastly passions as did Husain.

As Yazid was a slave of passions, history rebuked and condemned him. But as Husain over-captured the passions, he, is now, therefore, respected, praised, honoured celebrated and considered as one of the greatest Imams of the world.

Be a follower of Husain and try to imitate his golden virtues.

- (26) **Have a will to die** — “Die before you die” was the saying of the Holy Prophet (ﷺ). Husain carried this order successfully.

When he at first smelled the land of Karbala he himself said, “Karbala the land of calamities and misfortunes.” This shows he knew his death. But as, due to the saying of the Holy Prophet (ﷺ) was ready to die before his death, he, therefore, liked to suffer inconceivable tortures and cruelties.

- (27) **Love of Truth, Honest, Liberty and Fidelity** — are the four moral lessons necessary for a superman. Create it and you shall see Light. Husain loved truth, honesty, liberty and fidelity. In other words, he liked the liberty and freedom. Liberty of thought, liberty of opinion, liberty of religion and the liberty of action.

Husain imparted a new life to the love of truth and honesty, of liberty and fidelity. History does not record any parallel to the Tragedy of Karbala where a small band of the comrades devoted to love and truth against and under extreme sufferings of heat and thirst vied with

one another in laying down their lives to save that of their chief.

- (28) Submit yourself to the love of God. Submission to the Almighty is a moral virtue. Be a follower of Husain who submitted himself to the love and service of God.

- (29) Love for all the creatures of God is necessary and essential for one who wants to be godly. Husain also loved every creature of God: the horse, the man, the woman, the child, the friend, the foe, the relative, the enemy and all without exception.

- (30) **Conduct with the Relatives** — Husain plainly told us by his own examples the methods according to which we should behave with our relatives, friends, comrades and followers. The noble behaviour of Abbas, the conduct of Husain, the magnanimity of the ladies of the family and the illustrious behaviour of one member of the family with another records the practical examples and lofty lessons of ethical teachings, moral virtues and practical lectures on morality.

There is a vast lesson of human morality where the pearls of ethical precepts are innumerable. To get it out is our task work, go through it and you shall get it. The illustrious family of Husain is an Ideal family of love, friendship, unity, cooperation, sincerity of love, healthy understanding of one another, and the harmonious life of humanity and mankind.

It is, in short, a historical family of the most illustrious Ideal, as regards the loftiness of human character, greatness of moral virtues and holiness of divine attributes.

Balanced Economy of Islam

A. K. Abdul Mannan

We are passing through the days of great conflicts of different ideologies. This is apparent in every field. When we look to the politics of today we find our world divided into two blocs—Anglo—American and Soviet. Each has got its own ideology. So is the case with economic thought and practice of our time. Main among them are Capitalism and Socialism. Each of them follows a different course. Their advocates claim their completeness and success. But the truth is otherwise. None has been able to solve the manifold economic problems of ours. The hopes of their advocates are going to be shattered into pieces. What is the cause thereof? How should we solve the problem? Is it that both of them go to the extreme and bring their failure? Yes, it is so and the salvation lies in a balanced economy. Now, what is that balanced economy?

Islam delved deep into the problem. Its economy is a balanced one. Its doctrine is sublime and glorious. It has solved many problems of humanity and has passed through the phases of trial and test. The economy which Islam advocates does neither jeopardize the sources of income of the individual nor is thereby one section enslaved by the other. Communism or Socialism destroys the family and crushes the individual liberty. The sources of the individual income are jeopardized there. Individual enthusiasm and enterprise are wiped out. Man is turned into a complete machine. His case is more discouraging under Capitalism. There, one section is enslaved by the other. The Capitalists concentrate wealth. The other section is

deprived and put under the shackles of poverty. So are the two ideologies. This is why one of the great leaders of our time sounded a caution against them. It is Mr. Churchill who says, "Capitalism is unequal sharing of blessings. Socialism is the unequal sharing of the misery. Let us have a system which ensures the greatest good of the greatest number." This is what Islam advocates.

The Muslims are called in the Qur'an the "Nation of the Middle Path" that chooses the "Golden Mean." They have their own way. They are not to cast their lot with any of the conflicting ideologies. In the field of economy they have got their distinctive mode of life. Islam has synthesized both the ideologies without the evils of either. It steers clear the difficulties of both and combines the good points of either. Its principles of economic organization and reorientation of human problems can stand the test of any time and place. Addressed to humanity at large as they are, they offer the best solution.

Like Communism, Islam aims at establishing a universal brotherhood based on equality and justice. But there is difference between the two. Islam, unlike Communism, does not take recourse to brutal force in effecting the revolution and bringing worldwide fraternity, equality, peace and justice. Islam brings revolution first within the heart and soul of man. For the social justice, it rouses the voluntary desire and fellow-feeling within the heart of man. Its most effective mundane weapon is the system of finance. Tinged with the religious

colour as it is, it can become the most successful leveler. The system of taxation, which Islam advocates, is free from many defects of the man-devised taxes. There is no alloy of ill-will and vindictiveness. Where the modern taxes fail there it is crowned with success. The spiritual character which adorns the finance in Islam makes it admissible to every nook and corner of the idle wealth of the nation. Distribution of wealth becomes easy. Poverty can be exterminated without difficulties. The latter is another aim of Islam. Here again we find a parallel between Islam and Communism. But, again, the methods of realization are poles apart, though the end is the same. Communism proposes to attain the end by the dictatorship of the proletariat. Thus it exalts the interest of one class and summarily eliminates that of the other. Islam wants to remove social barriers, no doubt, but it does not recognize brutal force as a weapon. It whips the idle wealth into action through its taxation. It is the vital force against hoarding and the most effective weapon in action. Hoarding and profiteering are the enemies of Islam and they find no place there. No process of exploitation can stand before the mighty force of Islamic finance.

Communism recognizes no private property. But it is different with Islam. Here private property finds a sanction and is tolerated with the tinge of moderation. It cannot become harmful there. For Islam encourages the institution of private property with some refining institution of taxation. The healthy doses of Zakat and Sadaqat cure private property of all its evils.

In fact, the institution of private property cannot be kept aside from human society. It is based on the very nature of human

beings. Men are gifted by the Creator with a variety of talents. Differences in the social status of men are inevitable. Rich and poor must be present there. But without any restriction there would be an ever-widening gap between the two. Islam does not ignore the phenomenon. It admits of private property, but its accumulation in the hands of the few is effectively checked. Besides taxation, Islam drives a moral and spiritual bias against wealth into the heart of every Muslim. To bring a perfect balance in the society, Islam withdraws its sanction from private property when it is not maintained with the performance of obligations. And when they are performed and strictly followed, private property becomes a boon for the society instead of evils. It is pre-eminently established that Zakat, the corner-stone of Islamic finance, purges private property of all its evils for the society. So, Islam sanctions private property so long as it does no harm in the society. It curbs wealth as tyrannical. Or, to speak in the terms of Ruskin, Islam abhors "Wealth Reflective" and sanctions "Wealth Radiant." The first results in hoarding and the second radiates and flows to the places where it is needed most.

Private property is both good and bad. Islam takes it to be good so far as it promotes efficiency and enterprise. It is bad from the point of view of Capitalism and exploitation. So private property should be retained as well as abolished. How can this be done? This can be done by conceiving it to be mine and not mine in the same breath. Though it is contradictory, Islam has solved it by giving the concept of private property two different groundings. In the first place it gives the grounding of facts and actuality. In the second place, that of reason and ideality. So

it takes property to be mine as in reality it is my own possession. Consequently I, cannot but take interest in it. But rationally and ideally it does not belong to me. I am only a trustee and the property belongs to God. The Qur'an declares it clearly that all that is within the Earth and the Heaven belongs to Him. So I should not have any objection to use it as it is desired by God Almighty.

Again, private property and social welfare are vitally interrelated. Only the two should be maintained in a perfect state of harmony. The individual who is engaged in an independent economic activity finds a great incentive in every increase in his income. This encourages him to improve his efficiency and invest more and more. With increasing investments there will be more employment on the one side and the increase of national wealth on the other. With the increasing returns a man becomes more subject to Zakat and other taxation, and more wealth evaporates from his purse for the social relief so as to increase the efficiency of many in society. Thus, private enterprise is not a taboo under Islamic economic system. It is only when it assumes a dangerous role and stands as a handicap against livelihood of others that Islam disfavours it completely. Private property together with the increased efficiency and enterprise, which it results in, on the one hand, and no opportunity for exploitation on the other, caters for a balanced economy in the Islamic society. Increase in the individual wealth means increased obligations to society. When there is lack of the observance of those obligations and duties, Islam draws a line there and then and any transgression of this limit comes under the Qur'anic prohibitions. Islam condemns profiteering proclivities and

unsocial accumulation of wealth. Profiteering indeed has become a great curse for our national life. The black-marketers are amassing much wealth through evil means. Had the society been alert of the principles of Islam, there could have been lesser and lesser exploitations and lesser evils of private wealth.

The Islamic economy applied to its fullest sense becomes a golden mean between Capitalism and Communism. Surplus Wealth is the seed-bed of troubles in society. It brings with it the inevitable differences in it as in Capitalism, which result in the exploitation and conflicts between the two sections. But Islam, in its attitude towards the right of private property, eschews the excess and atrocities of both Capitalism and Communism and thus brings a balance between the classes. Islam does not allow the impoverishment of the many due to the tyranny of the few as is found under Capitalism. On the other hand, it does never recognize the violent expropriation of the property-owners as is ordained in the gospel of Marx. Under Capitalism, as is maintained by Laski, some live by owning and others live by obeying. One class of people have what they like and the others like what they have. This is nothing but inhuman and repugnant to the very spirit of Islam. Property is considered by Islam as a trust from Allah. Thus it cuts away all the grounds from under the feet of the Capitalists. The honest application of the principles, which Islam propagates, can dispel 'all the evils which Capitalism brings. Private property under Islam is a boon and not a danger for the society.

The fact that the danger of private property cannot overcome the society, organized under the principles of Islamic economy,

becomes more evident the deeper we go into it. Islam imposes its limitation not only on the acquisition of excessive wealth but it also restricts the freedom of spending and consumption. There is no absolute freedom of spending, as one enjoys under Capitalism and Communism. The method of spending one's wealth, under Islam, caters for the elimination of various evils of private property. To curb unnecessary spending by an individual, Islam strictly prohibits extravagance and luxury. Extravagance in various forms such as drinking, dancing, gambling, womanizing, which go deep into the very vitals of the society, finds no sanction in Islam.

For the distribution of wealth and bringing equilibrium, the law of inheritance in Islam goes a long way. The bad effect of private property is minimized, because accumulation of wealth in the hands of a few is impossible. The law of inheritance provides shares to all the inheritors whether immediate or distant. This can help the increase of the purchasing power of the masses. They can buy more goods and necessities of life and thus increase the demand. A stimulus is given to production and the ultimate benefit for the masses is gained.

Again, the vicious institution of usury and interest is strictly prohibited under Islam. Usury eats into the very vitals of society. It increases the wealth of a few at the cost of many and strikes at the very root of social stability. The Muslims look upon the usurer with indignation and despise. A true Muslim will not even accept an invitation from him. A usurer is certainly a curse for the society. Usury and interest increase individual wealth and multiply the dangers of private property. In its absence private property

becomes harmless, when the obligations imposed by Islam upon the rich, are perfectly carried out. Abolition of interest in Islam is praiseworthy. But that does not hamper the progress of modern economy and banking. Instead of interest Islam has provided us with the principles of shirakat or co-sharing, which is more effective and reasonable.

Our contention will remain incomplete if we do not mention something about Zakat specifically. This is the greatest weapon, ever devised, to curb the evils of private property. The institution of Zakat and Sadaqa helps for the best circulation of wealth in society. This institution, incumbent upon the rich helps the society from sliding away into the blazing furnace of social tyranny and savagery. It taps wealth in static hoard and proceeds for the amelioration of the condition of the poor. Islam does not rely on the laissez-faire theory of the West. Instead, it takes active part for the amelioration of the condition of the poor. Zakat and Sadaqat prescribed by Islam tap the accumulated wealth of the rich. Zakat goes deep into the society to root out all the evils of poverty. Besides this obligatory and voluntary taxation, Islam imparts to its followers a fellow-feeling which is high and noble. As all Muslims are brothers in the Islamic society, one must not die of starvation while others have anything to support. If the taxes, voluntary and compulsory, are not sufficient, help should be extended to the neighbours by way of Qarz-i-Hasana. For it is made clear that the rich shall be accountable to God for not looking into the distress of the poor and the have-nots. This religious colour does not fade away in the society of the Muslims. Islamic economy is (Continued on page # 4)

Islam: A message to our time

Dr. Ralph Austin (Durham University)

If ever there was a time in the recorded history of mankind which needed a message of direction and guidance, it is surely the time in which we are all living today. It is perhaps no exaggeration to say that our time is unique in the annals of human history, in that modern man has, for the first time in his experience, lost all sense of the Divine, all awareness of a reality which at once transcends and pervades him, and all receptivity to that power and truth which at once enables and abases him.

W B Yeats, that visionary poet of the first half of this century, saw the real state of things only too well when he said, "... the centre cannot hold... the worst are full of passionate intensity, while the best lack all conviction". All around us, despite the increasing subtlety and sophistication of technological achievement, we see the tissues and fabric of both society and the individual coming apart and disintegrating in an ever-increasing spiral of downward trend to moral and spiritual deterioration.

Stark Realities:

Modern man, in desperate straits, but deluded by a false optimism into thinking that he can save himself, badly needs a message, an unambiguous call which can rouse him once and for all from his self-obsessed stupor and awake him to the stark realities of his human situation. What is required is a message which will demonstrate clearly to a spiritually foundering and drowning humanity the proper role and function of man.

Islam is and has always been that message.

It is now that the message, by its very finality most is specifically appropriate to the age in which we live. Providentially provided with all the spiritual and mundane structures, it is suitable for a global humanity. It always has been the message which the world has always needed, in that, as the Qur'an teaches, it has been the Message of God to man in all ages and to all peoples from the beginning of time, the community of the Prophet Muhammad (ﷺ) being merely its final expression.

The message of Islam, and especially its final exposition in the Qur'an focuses the clear light of Divine truth upon the human dilemma in such a way as to include within its sacred scope all areas and dimensions of man's experience, leaving no corner of life neglected.

The Message of Truth:

The message of Islam is a message of truth and reality, an absolute truth and an infinite reality; an absolute truth of which all human truths and identities are but dim and fleeting glimmerings, and an infinite reality of which all measurable nature, with all its complexities, is but a partial and passing image. This Truth and this Reality to the proclamation and affirmation of which the Qur'an is dedicated, is God; He Who at once both utterly transcends and intimately pervades all possible truths and realities, including the human. Before God's truth all other truths are entirely relative, and before God's Reality all other realities are inexorably finite. Whether man recognizes the truth and accepts the reality or not, man's truth and reality can never escape or elude the implications of God's Truth and Reality.

This is all dominant and over-riding message of the Qur'an which permeates and suffuses all the rest of its teachings and expressions in every sphere. Because this Divine truth and reality is the primordial source and ultimate end of all things, from which all proceeds and in which all things are resolved. Without recognition of this essential and cardinal message of Divine truth, all meaning and purpose inexorably dissolve, and man drifts inescapably, with all he has gained, with all his aspirations and hopes, towards the abyss of nothingness.

Growing Awareness:

It is perhaps a growing awareness of this void of nonentity which now gnaws at the heart of modern man and makes him so anxious and confused. This is why, in conjunction with this principal message, Islam attaches so much importance to conscious awareness and intelligent recognition of Divine truth. "Remember God often, that you may prosper", is the theme which runs like thread through the pages of the Qur'an and which indicates that most fundamental of human acts, that of recognition, assent, affirmation and its constant reiteration in the act of remembrance. This means that man must constantly remember his primordial assent to the Divine question, "Am I not your Lord?" This God, concerned only to execute His revealed commands.

Re-affirmation:

Thus within the context of the community of believers and its constant reaffirmation of the unity of Divine truth, a unique sense of human unity is experienced, giving man legitimate access to and relationship with both heaven and earth and a link to the life of God by primordial covenant.

The message of unity to modern man is, therefore, that the only global human unity which can succeed in transcending the lesser and divisive unities of race, colour, politics and wealth, is unity of a humanity which shares a common vision of that which is beyond and yet within man.

Islam sees man as a rather special creation, being of nature and of the spirit, an agent of God and the transmitter of His word on the one hand, and a representative of passive and receptive creation on the other. As the former, he is the Khalifah or vicegerent of God, and as the latter he is utterly the '*abd*' or servant and slave of God.

As servant and slave of God, man is utterly and inescapably dependent upon God for all that he needs, indeed for his very existence. He shares with the rest of created beings in its symbolic and reflective nature, in all the created things have significance only insofar as they manifest God's infinite possibilities and reflect, by their total helplessness, His superb power and self-sufficiency.

Modern Secularism:

Modern secular man has sinned against both aspects of his true nature in that he has forgotten his servanthood since it is only by recovering an awareness of this aspect of servanthood by an act of repentance and re-affirmation of reality that modern man can save himself from the fearful consequences of his own insolent self-assertion and so rediscover his true nature and function in the scheme of things.

Man has to realize that all the complexities of his science and all the sophistication of his technology can in no way alter the fact of his contingency and ultimate dependency upon both earth and heaven. There is no

way in which man may escape the inexorable implications of his servanthood, and if he continues to deny it, all the powers of spirit and nature will work together to compel his re-submission.

The very word Islam, meaning submission to God, is indicative of the crucial importance of this part of its message to mankind in our time. It calls man to realize again this essential aspect of his whole nature, to learn again obedience and humility before Him Whose Divine Reality, as the Qur'an says, "utterly overwhelms His servants."

There are, in the first chapter of the Qur'an, two verses which sum up the Islamic message of servanthood: They are: Praise belongs to Allah, the Lord of the worlds, and, Thee only do we worship and Thee only do we beg for help. Here we have the two most basic attitudes of servanthood, praise and awe, or gratitude and humility. This again relates to what has been said above regarding the two aspects of God. Before the wrathful, all excluding face of God the servant feels fear and awe, constant and dreadfully aware of his insignificance and nothingness before the overwhelming Significance and Being of God. Before the creative and infinitely generous face, however, the servant gives heart-felt thanks and unstinting praise to Him from Whom all blessings flow, Whose goodness and beauty are everywhere manifest in the teeming life of the natural world.

Basic Attitudes:

Without these two basic attitudes and the humility which underlies them, there is no servanthood, only indifference and insolence. Throughout its pages, the Qur'an summons mortal man to study past generations of humankind and to draw the

inevitable conclusions as to the price of arrogance. For the true servant, *iman* or faith means complete and unconditional trust in God's goodness and power to save, and total acceptance of the implications of one's contingent status, while *kufr* or infidelity means to try and conceal one's helplessness and others, to take the gifts of God for granted and to demean His majesty.

The Message of Vicegerency:

In many ways man's natural servanthood before God is safest and easiest of the two aspects of his human nature in that it is largely passive and childlike. It is rather the aspect of *khilafah* or vicegerency which is at once the most glorious and the most dangerous, since both its abuse and neglect lead to fearful consequences, it being an aspect of action, decision and responsibility.

The Qur'an tells us that God offered the trusteeship of the universe to various parts of created being, and that they all refused it except man. The Qur'an goes on to say "... and man was ever insolent and ignorant." In accepting the task and function of vicegerency, man elected to share with God as His appointed agent in the power to act and determine freely, to measure and control, to will and take action vis-a-vis creation. Behind man, the Khalifah, however, there always stands the devil who constantly whispers into his ear the seductive suggesting, "You shall be as gods".

Modern man with his world-plundering science and technology has forgotten that he is an agent, a trustee, and has made the fatal error of usurping and insolently assuming a false and monstrous divinity of his own.

The message, then, of vicegerency is at one and the same time a warning of mortal

danger and a promise of high spiritual fulfilment. All men are natural servants and all are potentially trustees, but it is given to a relatively few men of high courage and clear consciousness to realize fully the noble and ennobling function of the *Khilafah*. The two Qur'anic phrases which best sum up the true sense of trusteeship are, "In the Name of the God, the Compassionate, the Merciful", and, "... by the permission of God". Man as trustee, when acting and commanding in the world of creation, must always be fully conscious that he acts and commands in the name of God and by His leave. No free decision or action on the part of a human being is valid unless it be prefaced by God's name which is the source of all identity and ego-consciousness. This is why Muslims so often use the formula *bismillah* before beginning anything, and why, in the prayer rite, each movement is performed to the words, "God is Greatest".

For man as vicegerent, *iman* means being true to one's trust and keeping faith with God's trust and always acting in His Name. Kufr in this case is the denial of one's agency and, the arrogation of false divinity.

A Trust:

The message of vicegerency is message of awesome responsibility and lofty awareness, a call to work with God and to transmit His will to all creation, a summons to share in His knowledge and wisdom. It means to look upon the universe as a trust.

Above all, to be truly man, Islam teaches us that the vicegerent must never lose sight of his servanthood. It is significant also that the two poles of human, the masculine and the feminine, while sharing mutually in their common humanity under God, nevertheless

each manifests more of one aspect of the human role than the other. Men and women have the same destiny. Difference between men and women is the difference in social roles which stem from sexual differences in physical constitution and related aptitudes.

The Message of Finality:

By its message of finality, Islam reminds us in our time that our time is like no other time which man has experienced; it reminds us that our time is a final time, a last time, that ours is a last chance, a final chance before the coming of the hour, the time of reckoning, the moment of resolution. Islam teaches that it is the last religion ordained by God for mankind, that its holy word is God's last word, and that its prophet Muhammad (ﷺ) is the final messenger whom God sent to man and the world. This message of finality, however, is also a message of unique opportunity in that Islam sums up in its message all that has gone before it and includes in its finality all the blessings of primordial and first things. Islam presents man with the opportunity, by sincere faith, to reap the fruits of ages of spiritual achievement, as also to enjoy the primordial simplicity of the first covenant of Abraham.

Perennial Privilege:

As in every other aspect of its message, Islam summons us to remember, to remember our beginnings, our first and perennial privilege and predicament, and to remember also our present desperate plight. The message of finality is calling to account and a challenge to our sincerity to fulfil our true function as human beings, a plea to look back down the age of man's consciousness and to learn the terrible lessons of our eternal failure to remember our pledge.

Islam is offering to mankind in this last age a clear and unequivocal assessment of the human condition and the conditions necessary for our salvation, for our salvation in the Hereafter and for our restitution to full human dignity and potentiality in this world.

The message of Islam to our time does not, however, come down to us from on high as pure word or abstract principle and ideal, but on the lips and through the life of His appointed Messenger (ﷺ). God was not content, in His wisdom, to present to our imperfect souls some impossible unearthly counsel of perfection which would prove beyond our human capacity to realize. Instead, in bringing His word to us through the mouth of one who fully shared in our humanity. He used the person and life of Muhammad (ﷺ) as a demonstration, as an interpretation of His will as lived and fulfilled in the flesh of man.

The Manifestation:

For Islam and for all Muslims, Muhammad (ﷺ), the apostle of God, holds a very special place as the living manifestation of the message, the human norm, the best possible example of how each man and all men might best realize and fulfil the true role of man in the universe. In the bearer of the message all aspects of the human function are illuminated and coordinated, from the simplest and most basic human activities to the most sublime flights of spirituality. In this way, the Messenger (ﷺ), becomes, in relation to the Message, a supreme gift of God to man, by providing the model of what man can achieve in relation to God, and this not for one particular people in particular place at a particular time, but for all men at all times.

The wholeness and completeness of his

example is fully unfolded in the life of Muhammad (ﷺ), Apostle of God.

In the two phases of his mission as Messenger, Muhammad (ﷺ) exemplifies the norm for humankind both as servant and vicegerent, firstly at Makkah and then at Madina.

At Makkah, Muhammad (ﷺ) is primarily the receptive servant, passive medium of the revealed Word of God, obedient exponent of God's Will for men. Here he is the persecuted, shunned and neglected man, humble and patient before the Divine testing of his worth. At Makkah he is poor, despised and without any of the visible power he was later to hold, preaching the message of urgent repentance to lowly servants like himself. In this phase of his mission he demonstrates to succeeding generations of believer, the way or perfect service.

At Madinah, on the other hand, the Messenger of God unfolds to us the other face of man in relation to God and the world. It was in Madinah that he undertook the task of man as trustee and agent and became the executor and interpreter of the Divine Law, not now for man, the isolated individual, but for man in society, the collectivity in the world. Thus Muhammad (ﷺ) assumed the role of ruler and judge, commander and general, displaying all his skills in welding the factions of his new society into the community of believers, which was itself to serve as a model for all later generations of Muslims.

Thus in the life and person of the Messenger (ﷺ) are brought and united all aspects of the human condition and all phases of human experience. Thus for Islam and Muslims the message for our time is

indissolubly linked to the Messenger (ﷺ), in blessing and loving whom we bless and love our own true humanity, and in emulating whom we may realize our true potential in this world and the next.

There are some deeds whose rewards continue to reach a man even after his death, and is a means of his redemption and elevation of his grade in Paradise; such

deeds are: knowledge which he imparts to others; a mosque which he builds; books which leaves to inherit; righteous offsprings which he leaves behind; a house for homeless people which he builds; an act of charity which he has done out of his wealth. (Hadith-i-Nabvi)

(Courtesy: Da'wah Highlights)

(Continued from page #. 26)

to pleasures than to their opposites and are ruptured by extravagance and ostentation than to decorate at a moderate scale. As a people we are living beyond our means. We believe in enviable palatial buildings, using imported cars, flashy Honda Accords and Mercedes, holding lavish wedding ceremonies and other such functions.

Islam teaches us self-control and lays emphasis on simple and frugal living free from all ostentation and sense of pride. Learned scholar Mohammad Asad has admirably summed up the Islamic concept of life as a well-balanced harmonious totality, which cannot be bifurcated into the physical and the spiritual.

The trouble is that the new trend of material advancement has completely taken hold of the modern mind. The higher values of mind and spirit have been discarded by the people. Consequently we have been demoralized.

The goal of our practical activities should have been the creation and maintenance of such social conditions as might be helpful for the development of moral stamina in man. Let us ask ourselves: Do our individual life plans make a universal humane, well-society in which art and science, truthfulness and beauty, religion and security enrich mankind? Do our public life plans make for the fulfillment and renewal of the human person, so that they will bear fruit in a life abundant; ever more significant, ever more valuable, ever more deeply experienced and widely shared? All these questions suggest that we should build balanced personal abilities that will be capable of drawing upon immense stores of energy, knowledge and wealth without being demoralized by them. These are as important requisites of democracy in Islam as are justice and equality.

=====



Democracy & Justice in Islam

Muhammad Asghar Qureshi

Islam is the most democratic religion of the world, placing all human beings on an equal footing, irrespective of caste or creed. Consequently, the constitution envisaged by this religion must be essentially democratic. Islamic democracy, however, differs from the Western type of democracy on several important points as under:-

According to Islam, the real sovereign is Allah, and His chosen deputies, known as caliphs or vicegerents, administer countries on His behalf and in His name. They are not independent rulers, as Heads of non-Muslim countries think they are. The Holy Qur'an repeatedly says that everything from the heavens to the earth belongs to God and there is none to share His power.

"And Allah's is the Kingdom of the heavens and the earth, and to Allah is the eventual coming" (XXIV: 42).

"Command is only Allah's: He has commanded that ye shall not serve but Him" (XII-40). ‘

"O Allah! Owner of Sovereignty! Thou givest sovereignty to whomsoever Thou pleasest and takes away sovereignty from whomsoever Thou pleasest and Thou exaltest whom, Thou pleasest and Thou abases whom Thou pleasest." (III:26).

Equality of mankind is one of the golden principles of Islam. The only difference between man and man lies in merit and conduct, as the Qur'an says:

"O mankind! Lo We have created you male and female and have made you nations and tribes that ye may know one another. Lo! The noblest of you in the sight of Allah is the

Minaret

best in conduct. Lo! Allah is the Knower and Aware" (XLIX: 13).

Consequently, the criterion of fitness in an Islamic state is merit and worth, not birth or so-called noble family. Unlike other religions Islam does not recognize any privileged group or class for special favours.

The head of an Islamic state is required to have at least the following merits (i) learning (ii) justice (iii) good conduct; (iv) physical and mental fitness.

The head of an Islamic state must invariably be a Muslim. The reason is that Islam is a complete code of life which covers all sorts of temporal and spiritual activities. A non-Muslim is not expected to do justice in those matters which are religious and spiritual. This is nothing unusual as in several countries a similar condition is imposed on heads of states. For example, in England it is essential that the sovereign must be a Christian, Protestant and a member of the Anglican Church.

The head of an Islamic state is required to consult the responsible people in all important matters and all his actions must be in accordance with the Qur'an and the Sunnah. He must be strictly honest and upright and lead an exemplary life worthy of respect and obedience. There is no obedience for him who disobeys God.

Democracy ordinarily means government of a country by the majority of its population. But in Islamic democracy it is government of an Islamic country by the majority of its pious and God fearing Muslim population. The Quaid-e-Azam was perfectly right when

he said in the course of his speech at Aligarh University on 6th March 1940: "I was told that I was guilty of disservice to Islam because Islam believes in democracy. So far as I have understood Islam, it does not advocate a democracy which would allow the majority of non-Muslims to decide the fate of Muslims. We cannot accept a system of government in which the non-Muslims merely by numerical majority would rule and dominate us."

An Islamic state has a constitution of its own. It is the Qur'an and the Sunnah. It is comprehensive and incorporates all the good points of the constitutions framed according to the laws of God. It is universal in spirit and liberal in outlook, based on equity and justice.

The well-known Christian author of Egypt, late Jurji Zaidan, discussing the constitution of an Islamic state said "The type of the government of the Righteous Caliphs unified all the three existing systems of administration. It was Republican as the Caliphs were elected from among the Muslims without any restriction; it was parliamentary as the Caliphs were elected by the majority of the Muslims of the state, and it was Monarchical as Caliphs after their elections to their office were competent enough to do what they intended to do. The author vide his book "History of Islamic Civilizations", however, adds that Caliph's decisions were subject to the condition that they did not violate the principles of Islam mentioned in the Qur'an and Hadith. He also categorically states that the form of government in those days was better than other forms of governments prevailing in different countries of the world.

An Islamic state is essentially a welfare

state whose chief function is to serve mankind in general without any distinction of caste, creed or colour. Its first and foremost duty is to provide the necessities of life to all subjects living there, so that they have shelter, food and clothing. It aims at raising the standard of living and improving human character. An Islamic state, as a welfare state, guarantees social, economic and political justice to all its people and ensures fundamental rights for all them without any exception. It provides equality of status, quality before law, freedom of expression and liberty of conscience for all citizens without discrimination. Defining the Islamic state. Dr. Zaki Ali says: "The perfect Islamic state is republican in regime, divinely sanctioned in its law, inclusive in its citizenship, democratic in its society, religiously inspired in its constitution, supra national in its sovereignty, temporal in its government and universal in its ideal."

In Islam after obedience to Allah and His Prophet Muhammad (ﷺ) who is a perfect model for us for all walks of life, service to humanity gets first priority. A man is in distress. He needs help. A Muslim's first duty is to help this man irrespective of his colour, creed or nationality. Islam also lays great emphasis on tolerance. It never encourages its followers to overdo their action and to force their views on others. The Qur'an has asked us in a clear language that we must not overstep our jurisdiction to force our ideas upon the minds of those who differ with us: For you is your religion and for me is mine" (Al-Qur'an CIX. 51).

The caliphs and kings of Islam in various capitals of the world had several non-Muslims in their courts and service, but

seldom do we come across a Caliph having coerced a non-Muslim to renounce his faith and to accept Islam. A prominent Hindu historian, Ishwari Parshad in his history books, writes; "The Arab administration in India was mild and humane and the temples of the Hindus were not molested. An informal survey of Muslim rule in India reveals that it was not only tolerant but also beneficent. Muslims ruled India for seven hundred years, but India and, particularly, its Capital, Delhi, remained a city of Hindus and not of Muslim.

The Prophet of Islam (ﷺ) issued a Medina Charter known as Magna Carta of Islam about fifteen centuries ago granting fundamental rights to the whole of mankind without any distinction of religion, creed, caste, colour, language etc.

The Charter proclaimed the principle of civic equality, the rule of law, freedom of worship and religious tolerance. This Charter will remain a beacon of light for all the countries of the world for all times.

Devotion to the Lord of the universe and service to His creatures are two basic principles of Islam. Consequently the head of an Islamic state must see that the people living there discharge their responsibilities towards God on the one hand and perform their duties towards their fellow beings on the other. He is answerable to the Almighty for the welfare of his people. His main duty is to preserve peace—and tranquility in the country and adopt appropriate measures to make his people happy and prosperous.

If he neglects his duty either towards the Creator or towards the people under his charge, he is sure to incur the Divine wrath in this world and Hereafter. In no case should the head of an Islamic state allow

Minaret

himself to be influenced by personal or family considerations in the administration of the country. He must be impartial in his judgement and accord equal treatment to all the people, rich and poor, high and low. Economic security and welfare of the people is his special responsibility.

In the Muslim society, there is no exploitation of one class by another. Islam discourages amassing of wealth. If few have in abundance, none should go hungry. Islam favours trade but faithful are enjoined not to indulge in any unfair practices. It is the foremost duty of an Islamic democratic state to create such an egalitarian society in which there is no distinction between high and low and all live a blissful and meaningful life. And if any surplus is left over with any one, that should be utilized, in the service of virtue, righteousness, public welfare and in rendering assistance to persons who have been unable to secure their due share adequate to their needs. That should be done as a moral strategy.

Islam prescribes a middle course between the course of denying the fulfillment of legitimate needs and enjoyment of God's bounty and wasteful preoccupation with material things. The high standard that is set for the Muslims is described in the following verses of Qur'an.

"Eat and drink: but waste not by excess, for God loveth not wasters." (VII : 31)

"Thus We have made you a people justly balanced (of the middle Path) so that you could be a witness (an example to people) & (just as) the Prophet (ﷺ) is to you" (The Qur'an II : 143).

The truth is that we are instinctively more inclined (Continued on page #. 23)

Sayyedna Farooq-i-Azam (رضى الله عنه): The Second Caliph of Islam

The Second Caliph of Islam, Hazrat Umar bin Khattab (رضى الله عنه) stands unique among the eminent and noble Companions for whom the Holy Prophet (ﷺ) prayed to Allah the Almighty that He might bestow strength to his mission with Umar's embracing the new faith. And undoubtedly when Umar joined the movement, a new era dawned in Islamic history. Upto that time only forty or fifty persons had joined its ranks. The famous valiant of Arabia, Hazrat Amir Hamza (رضى الله عنه) had also embraced the new faith, but still the Muslims could not openly perform their religious functions and offer prayers in the Ka'aba. With Umar's acceptance of Islam, things changed completely. He openly announced his faith, entered the Ka'aba and performed his Salat there in congregation with other Muslims.

Umar's conversion took place in the fifth year of Nubuwwat when he was in his twentieth year. When the Holy Prophet (ﷺ) raised the voice of Islam and started his apostolic mission, the men of Quraish became very indignant and subjected the new converts to all kinds of harassment, persecution and torture. Umar also became infuriated so much so that he turned against such members of his tribe as had accepted Islam. There was a slave girl named Labinah in his house who had embraced Islam. This enraged Umar to such an extent that he used to beat her mercilessly, and when he got exhausted thrashing her, he would say, 'Well, let me recoup my breath, and I will start beating you again'. Not only that he used to thrash any and every Muslim on whom he could lay hands. But such was

the spell of Islam that whoever embraced it would never forego come what may. In spite of all the hardships inflicted, Umar could not make a single person abjure it.

Among other Quraish chieftains who bitterly opposed the new creed and had become blood-thirsty enemies of the Holy Prophet (ﷺ) Abu Jahl was also in the fore-front. He put a reward on the Holy Prophet's (ﷺ) head and announced that whosoever killed him would be offered a hundred camels. Having failed in all his frenzied endeavours, Umar resolved to put an end to the Prophet himself, the fountain-head of Islam, and get the reward. He took his sword and made for the Prophet (ﷺ). He was unaware that his own sister, her husband, and another respectable member of the family, Naim bin Abdullah, had also embraced the new faith.

By chance Naim bin Abdullah met him on the way. Seeing Umar in such a hell of fury, he asked: Whither my friend? Umar said he was going to put an end to Muhammad (ﷺ). Naim spoke out 'Well, look to your family first. Even your sister and her husband have embraced the new faith'. This changed the direction of his steps. He immediately went to his sister's place. She was reciting the Holy Qur'an at that time. When she heard his footsteps, she hid the leaves of the Holy Qur'an. But Umar had heard her reciting. He asked her as to what the voice was. She replied. Nothing. He said: No, I understand, both of you have turned heretics. Saying this, he fell upon his brother-in-law, and when his sister tried to rescue him, he started thrashing her too so much so that

she began to bleed. While thus bleeding, she said: Well, do what you will, Islam will never go out of our hearts now. These words had a deep effect upon Umar. He looked towards his sister. She was bleeding. Umar was all the more effected by this and said: 'Recite to me what both of you were reading'. Fatimah brought out the fragmentary parchments which she had hidden and told him that he was unclean and therefore could not touch this sacred writing. As time had come of the acceptance of the Prophet's (ﷺ) prayer about him, Umar performed the ablution as instructed by his sister and took the pages which related to Surah Taha: "All things in heavens or on earth sing the praises of Allah and He is All-Powerful, All-Wise", until he reached the verse. "Believe in Allah and His Apostle". These words spontaneously moved his lips and he uttered: 'Verily, I testify that there is no god but Allah and that Muhammad (ﷺ) is His Messenger'.

This was the time when the Holy Prophet (ﷺ) stayed at the residence of his Companion Arqam situated at the foot of Mount Safa. Umar came there and knocked at the door. As he had come sword, in hand, and no one was aware of the significant incident that had just occurred, all the Companions felt perturbed. But Hazrat Amir Hamza (RDA) spoke out 'Let him come in, if he has come with friendly intentions, well and good, otherwise his head would be severed with his own sword'. When Umar stepped in, the Prophet (ﷺ) himself moved forward and catching hold of him asked. Umar: what motive leads you to come here?' The Prophet's (ﷺ) dignified and commanding voice over-awed him and he replied with utmost 'humility 'To embrace

Islam'. The Holy Prophet (ﷺ) impulsively exclaimed 'Allah-u-Akbar (God is Great) and the Companions also simultaneously shouted the same as if in a chorus so loud that the hills of Makkah reverberated long and wide.

Soon after embracing Islam, Hazrat Umar (RDA) proposed that from that day Allah's worship would be performed openly in Allah's House. And so it happened. On this, the Holy Prophet (ﷺ) bestowed upon Hazrat Umar (RDA) the title of Farooq as he had brought out to the open the distinction between truth and falsehood. With his acceptance, the new faith also got new impetus and more and more people started entering the Islamic fold.

Hazrat Abu Bakr Siddiq and Hazrat Farooq (RDA) are admittedly the most revered and distinguished among the Companions of the Holy Prophet (ﷺ). When Hazrat Abu Bakr Siddiq (RDA) nominated Hazrat Umar (RDA) as his successor in consultation with other Companions, he (Abu Bakr) said if Allah asked him as to whom had he entrusted the Ummat, he would say that he had handed it over to the best of His creature.

Hazrat Umar Farooq (RDA) was indeed a rare combination of so many merits and virtues and sagacity and sound opinion that the Holy Prophet (ﷺ) said about him: Had there been a Prophet after me, it would have been Umar bin Khattab.

Hazrat Umar's opinion was always very sound. Whatever he said generally came to pass and many of his opinions became religious commandments and stand to this day. When suggestions for calling to prayer were under consideration, different devices were proposed. Some suggested blowing of

horns, others of trumpets but Hazrat Umar (RDA) said: Why not appoint a person to make the call? The Holy Prophet (ﷺ) immediately ordered Hazrat Bilal (RDA) to call the Adhan. This was the first day when the mode of giving the call to prayers was established. And in fact there could be no other mode more effective and suitable.

When difference of opinion arose about the treatment to be accorded to the prisoners of Badr, the revelation descended exactly according to Umar's opinion.

The Prophet's (ﷺ) wives did not observe purdah (seclusion). Hazrat Umar (RDA) often remonstrated against it but the Prophet (ﷺ) awaited the Divine Command in this respect. At length the Qur'anic verses known as 'Ayet-Hijab' came down which asked the consorts of the Prophet (ﷺ) to observe Purdah.

When Abdullah bin Ubayy the arch hypocrite died, the Holy Prophet (ﷺ), out of sheer gentleness, wanted to say prayers over his funeral. Hazrat Umar (RDA) strongly objected saying 'why should you go to the extent of saying prayers over the dead body of a hypocrite?' Just then the following verse was revealed: "Do not say prayers over any of them": which affirmed Umar's opinion.

It was because of Hazrat Umar's judgment and persistence that the Holy Qur'an came to be compiled. We must not forget that both Hazrat Abu Bakr and Zaid bin Thabit (RDA) had at first seriously opposed the proposal being reluctant to do what the Holy Prophet (ﷺ) had not done.

Hazrat Umar's (RDA) achievements in all fields, particularly in conquests,

administrative arrangements and propagation of Islam, rank very high both in quality and quantity. Although a great conqueror, administrator, reformer and a jurist, Hazrat Umar (RDA) was an embodiment of humility and simplicity. On the one hand, he is found dispatching armies to Iraq and Syria and dealing with the majestic ambassadors of the Roman and Iranian Empires, and on the other, he is seen wearing a shirt with dozens of patches, putting on a tattered turban and worn out shoes, carrying a water skin on his shoulders to supply water to the widows or lying in a nap on the rough and dusty floor of the mosque. On his way from Makkah to Madina, he would spread a sheet below some tree and lie down in its shade for rest. According to Ibn Saad his daily domestic expenses amounted to two dirhams.

One day, a Magian slave named Abu Lulu came to Hazrat Umar (RDA) and complained that his master, Mughirah bin Shubah, compelled him to pay a heavy toll and requested the Caliph to get it reduced. After knowing that he was carpenter, painter and blacksmith by vocation and the toll was 2 dirhams daily. Hazrat Umar (RDA) said the toll was not much for these professions. Abu Lulu got very much disgruntled at this. Next day, when Hazrat Umar (RDA) was leading the morning prayer. Abu Lulu came from behind and stabbed him with a dagger six times. He could not survive these deadly blows and closed his eyes eternally three days later. He was buried by the side of Hazrat Abu Bakr Siddiq (RDA) in the sacred mausoleum of the Holy Prophet (ﷺ). May Allah shower His blessings upon them all.

The total period of Hazrat Umar's Caliphate was 10 years, 6 months and 4 days, but it was a golden era of the Islamic history.

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 is 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.

آپ کے ملفوظات شریف میں سے یہ ہے۔ چار چیزوں کے بارے میں سات سو مشائخ سے سوال کیا گیا۔ سب نے ایک ہی جواب دیا۔

1۔ گناہوں کو چھوڑ دینے والا ہی سب سے زیادہ عقل مند ہے۔
2۔ عقل مند آدمی وہ ہے جو کسی چیز پر غور نہیں کرتا۔ 3۔ قناعت کرنے والا ہی سب سے زیادہ مالدار اور غنی ہے اور 4۔ قناعت کو چھوڑنے والا ہی سب سے زیادہ محتاج اور غریب ہوتا ہے۔

آپؐ کے کئی خلفا تھے جن میں سے آپؐ کے بھائی حضرت شیخ نجیب الدین متوکل اور حضرت شیخ نظام الحق والدین محمد بدایونی معروف بہ خواجہ نظام الدین اولیاء رحمۃ اللہ تعالیٰ قابل ذکر ہیں۔

سے کم مدت تین دن اور زیادہ سے زیادہ ایک سال ہوتی ہے) اور تین دن تک کچھ نہ کھایا، تیسرے روز افطار کے وقت ایک آدمی چند روٹیاں دے گیا۔ آپؐ نے اسے نبی امداد سمجھا، لیکن مرشد کے حکم پر دوبارہ تین دن تک روزہ رکھا۔ شام کو کچھ کھانا میسر نہ آیا۔ یہاں تک کہ رات ہو گئی، بھوک کی وجہ سے بیتابی ہوئی اور آپؐ نے ہاتھ بڑھا کر زمین سے کچھ سنگریزے اٹھا کر منہ میں رکھ لیے تو وہ شکر ہو گئے، تین بار کے بعد جب دوبارہ سنگریزے اٹھائے تو وہ بھی شکر بن گئے۔ پس اس سے آپؐ سمجھ گئے کہ یہ کرم خداوندی ہے۔ آپؐ اپنے مرشد کے حضور حاضر ہوئے تو انہوں نے فرمایا۔ ”اچھا کیا جو پتھروں سے افطار کیا۔ وہ غیب سے آئے تھے۔ اب جاؤ ہمیشہ شکر کی طرح شیریں رہو گے۔“

وفات: جس رات آپؐ کا وصال ہوا اس رات آپؐ پر تین مرتبہ غشی طاری ہوئی اور آپؐ نے ہر بار نماز عشاء دہرائی۔ اس کے بعد ”یاحی یا قیوم“ کا ورد کرتے ہوئے آپؐ کی روح قفس عنصری سے پرواز کر گئی۔ سن وفات میں اختلاف ہے۔ تاہم شیخ عبدالحق محدث دہلویؒ نے ”اخبار الاخیار“ میں ۵ محرم الحرام ۶۶۵ھ وفات کا سال لکھا ہے۔ اللہ تعالیٰ ہمیں اپنے پیارے بندوں کے نقش قدم پر تادم حیات چلنے کی توفیق عطا فرمائے اور ہمیں ان بزرگوں کی محبت بھری تعلیمات کو دنیا میں عام کرنے کی سعادت بخشے۔ آمین!

دوسرا واقعہ کچھ یوں ہے کہ کچھ سوداگر شکر لے کر جا رہے تھے۔ آپؐ نے ان سے شکر مانگی، تو وہ بولے۔ آپؐ کو غلط فہمی ہوئی۔ ہمارے پاس شکر نہیں نمک ہے۔ آپؐ نے فرمایا۔ ”نمک ہی ہوگا“ سوداگروں نے اپنی منزل پر پہنچ کر جب مال دیکھا تو وہ واقعی نمک تھا۔ وہ دوڑ کر حضرت کی خدمت میں حاضر ہوئے اور عرض کی کہ بے شک ہم سے غلطی ہوئی۔ آپؐ ہمیں معاف کر دیں اور دعا فرمائیں کہ وہ نمک دوبارہ شکر ہو جائے۔ آپؐ نے فرمایا۔ ”شکر ہو جائے گا۔“ چنانچہ وہ پھر شکر ہو گیا۔ (اخبار الاخیار ص ۱۴۴-۱۴۶)

بابا فرید الدین گنج شکرؒ

(609ھ---668ھ)

حامد علی علیہ

مسلمان دن بھر میں تقریباً 48 مرتبہ اللہ تعالیٰ کے حضور نماز میں بصورت سورت فاتحہ یہ دعا کرتا ہے کہ ”اے پروردگار! مجھے اپنے انعام یافتہ بندوں کے راستے پر چلا“ یہ انعام یافتہ بندے قرآن کریم کے مطابق حضرات انبیائے کرام علیہم السلام، پھر صدیقین پھر شہداء اور پھر صالحین ہیں۔ پس جو مسلمان اللہ تعالیٰ اور اس کے رسول ﷺ کی فرماں برداری کرے تو وہ ان انعام یافتہ بندوں کے ساتھ ہوگا۔ (سورہ نساء: ۶۹) اور یہی وہ مبارک ہستیاں ہیں کہ اللہ تعالیٰ نے جن کی محبت کو مخلوق کے دلوں میں ڈال دیا ہے۔ (سورہ مریم: ۹۶) اور یہی وہ نفوس قدسیہ ہیں کہ جنہیں نہ اپنے ماضی کا کوئی غم ہے اور نہ مستقبل کا کوئی خوف (سورہ یونس: ۶۲) اب چاہے آسمان کے فرشتے ہوں یا زمین کی کوئی مخلوق سب ان سے محبت کرنے والے ہیں۔ ان کی زندگی، ایمان اور پرہیزگاری یعنی عمل صالح سے تعبیر ہوتی ہے۔ لہذا ہمیں چاہیے کہ ان کے طریقے کو اپنائیں، تاکہ دونوں جہان میں فلاح پائیں۔

ہیں۔ آپؒ برصغیر میں سلسلہ عالیہ چشتیہ کے عظیم صوفی بزرگ اور بے مثال شاعر گزرے ہیں۔ آپ کا مزار پرانوار، پاک پتن، پاکستان میں ہے۔ ولادت باسعادت ۶۰۹ ہجری میں ملتان کے ایک قصبہ کھوتوال میں ہوئی۔ ابتدائی تعلیم کے بعد آپ نے عربی، فارسی، قرآن، سنت، تفسیر، اصول، معانی، فلسفہ، منطق، ریاضی اور ہیئت وغیرہ علوم کی تعلیم حاصل کی۔ اس سلسلے میں بلخ، بخارا، بیت المقدس، مکہ مکرمہ، مدینہ منورہ، غزنی، بغداد، بدخشاں اور قندھار کا سفر طے کیا اور وہاں کے علماء و مشائخ سے کسب فیض ہوئے۔ حضرت بابا فریدؒ خلق خدا سے بہت زیادہ محبت کیا کرتے اور ان کے دکھ درد میں کام آتے تھے۔ آپ کی سیرت و کردار سے متاثر ہو کر بہت سے لوگوں کو دولت ایمان نصیب ہوئی۔

آپ کو ”گنج شکر“ کہنے کے بارے میں مختلف اقوال ہیں۔ تاہم شیخ عبدالحق محدث دہلویؒ نے اس سلسلے میں ”اخبار الاخیار“ میں دو واقعات نقل کیے ہیں۔ ایک یہ کہ آپ نے اپنے پیرومرشد خواجہ قطب الدین بختیار کاکیؒ کے حکم پر طے کا روزہ رکھنا شروع کیا۔ (اس میں افطار صرف پانی سے کیا جاتا ہے، کم