



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. Ethics in Islam.....2 | 6. The Rights of Poor in the Qur'an.....18 |
| 2. Islam as the Paradigm for Global Responsibility.....4 | 7. Islam's Overriding Stress on Human Welfare.....20 |
| 3. First Women Martyr of Islam.....11 | 8. Faith Based Education.....23 |
| 4. Path to Peaceful Coexistence.....12 | 9. Peaceful Islam and its Business Doctrine.....25 |
| 5. Quaid's Role in Long Unremitting Struggle for Pakistan....14 | 10. شانِ نبی (ﷺ)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)

Ethics in Islam

Nikhat Sattar

With Western countries at the top of those considered most ethical, it is tempting to generalize and claim that the best political and economic practices prevail in places that are affluent, secure and free from conflict. A state in constant war, suffering from extreme poverty, dictatorship and lack of social and economic development will obviously curtail ethical values in the public domain, and may begin to erode them even in the home.

The principles of ethics are often discussed with respect to gains and benefits to society at large. What is good or bad is supposedly determined by the rule of the majority, with little attention given to the principles of morality. Islamic ethics differ from the Western concept as these are derived from God, directly from the Quran, and from the practices of the Holy Prophet (ﷺ). It is therefore a set of beliefs and actions that is divine and transcends the limitations of time, place and tradition.

Unlike the commonly held belief that man is evil by nature, Islam holds that man is born with a morally good nature that responds to faith and ethical values. Over time, it may get corrupted due to temptations and man's inability to exercise control over his desires. According to Islam, there is universal equality among mankind, with the single exception of moral goodness and strength of character or taqwa.

For man's conduct to be ethical as per Islam, there are two conditions which must be fulfilled: his intention must be good and his action must be according to what God has instructed. If either is corrupt, his behaviour is unlikely to meet ethical standards. For example, if a wrong deed was done with good intentions that ultimately produced a good outcome, it cannot be termed ethical. If the intentions were wrong to begin with, and the

outcome was accidentally good, there is no question of ethical behaviour. Good intentions and good deeds must go hand in hand.

There are three very important and interrelated ways in which ethical principles in Islam differ from those that are understood and practised in the West. The first is the concept of individual freedom and independence. In Islam, one's freedom ends where another's physical and moral space begins. Indeed, alongside freedom of expression and liberty for individuals, society also has moral rights. Thus, how one individual behaves morally must be guided by how that behaviour impinges upon and influences the behaviour of those around him.

The Quran is replete with clear messages about ethics.

Secondly, Islamic teachings expand outwards with the family as the unit of society, not the individual. Islam believes in collectivism, not individualism. There is, therefore, no concept of being responsible for the self alone.

And thirdly, ethical principles, by virtue of their divine source, are not determined by the vote of the majority. If the majority in a society votes that speculation on the stock market is ethical, Islamic ethics will not accept this decision.

Corruption and bribery may very well be the order of the day, and so could the

consumption of drugs, and they may be declared legal. But they could never be morally right in Islam. Obviously, this also points to the fact that what may be the law in a country may not be necessarily ethical.

The Quran is replete with clear messages pertaining to ethics (akhlaq), the standards of behaviour that God expects mankind to adopt because He has sent him to this world as His vicegerent. These cover all aspects of truthfulness, honesty, kindness, integrity (that includes being consistent in word and deed), meeting commitments and sincerity. The best example of ethics is in the life of the Prophet (ﷺ) himself. When Hazrat Aisha was once asked about the personality of her husband, she had replied: "he was a reflection of the Quran itself".

Islamic ethics is a code of conduct that calls for mankind to undertake a continuous process of self-purification, in thought,

feelings and emotions (*tazkya nafs*); in social interactions through intentions and deeds that benefit other human beings as well as other creations of God; in using the resources that God has given him in a wise manner; and in bringing him closer to the ideal as described by the Prophet (ﷺ): "the best amongst you are those who are the owners of the best morality."

Why is the Muslim world, then, among the most corrupt and depraved, demonstrating all the sins that the Quran has warned against? The answer lies perhaps in its collective failure to use intellect and reasoning, learn from mistakes, ponder over the message of the Quran and abstain from living in the fantasies of past glory.

The writer is a freelance contributor with an interest in religion.

(Curtesy Dawn, May 23rd, 2014)

THE QUR'ANIC FOUNDATIONS AND STRUCTURE OF MUSLIM SOCIETY

By

Dr. Muhammed Fazl-ur-Rahman Ansari.

B.Th., M.A., Ph.D.

Vol: I: Principles Relating to the Foundations of Muslim Society

Vol II: Code Relating to the Structure of Muslim Society

THIRD EDITION

(Just published)

Price: US \$ 20/=

Pak. Rs. 2000/=

Now available at:—

World Federation of Islamic Missions,
Islamic Centre Block-‘B’ North Naizmabad,
Karachi-74700, Phone: 021-36644 156

Islam as the Paradigm for Global Responsibility

Dr. Bilal Sambur

Mehmel Akif Ersoy, Comise Cagniani,
Yaidrium, Bursa, Turkey

People all over the world face various problems today. However, these problems are not limited to any particular ethnic group or country because people from other countries also experience the consequences and effects of these problems as well. In other words, today's problems are global problems rather than local ones. We can link drug trafficking and addiction to the rise in violence worldwide, and this has become a major problem, along with the globalization of western imperialism, moral and sexual degeneration and the rampant destruction of our environment, creating an ecological crisis. Thus all of these can be seen as examples of global problems. As a result of the globalization of these problems, many people have felt the need for the formation of a paradigm that would assume some sort of global responsibility. Arising out of this need, Kung, who is a Catholic theologian, has tried to develop ideas for global responsibility within a Western-Christian framework.

The humankind is experiencing a great crisis today. More than half of the world population now suffers from a profound division between the First and Third Worlds, which is made manifest by the poverty in Asia, Africa, Latin and South America, competition for arms, poor health and educational facilities, the rise of global violence, the domination of the West over the rest of the world, and the violations of human rights. The nature of these problems is not only regional, but global in scale. Every global problem has its own long and distinctive history. Many of these problems have not appeared overnight. These should be seen as

a culmination of many events over an extended period of time. We could list different reasons as the source of these problems. For example, some scholars would argue that the phenomenon of colonialism and imperialism should be seen as a pernicious source for these problems, while others state that rapid and merciless process of globalization is responsible for these problems, while others state that rapid and merciless process of globalization is responsible for these problems. Although ideas vary and are different concerning our understanding of these modern problems, we do all share a common global fear, which is the possible annihilation of humankind and our tiny planet. As Tillich, a Protestant theologian observes, "...the foundations of the earth do shake" and the "earth is split into pieces." In the midst of this current global nightmare, we need to question the processes of dehumanization, decivilization, and demoralization, which we are presently experiencing in all phases of our cultural and social life, in order that we may become more responsible when facing these global problems. One of the required questions should be, "What must be done?" This question must be asked in order to explore our own responsibilities concerning this matter. When I reflect upon this question Islam appears to be the indispensable reference point in my mind. So, in this paper I would like to share my reflections with you as to why Islam should be taken as a point of reference or paradigm as well as a globally responsible action in response to these problems.

When I reflect upon Islam as the authentic paradigm for global responsibility three original qualities, which directly relate to Islam, come to mind. First of all, Islam is a social phenomenon. Today, religion is perceived of as an individual affair, rather than a social phenomenon. Sociologists refer to this phenomenon as the privatization of religion. The following definition by Whitehead, a British philosopher, describes this modern perception of religion as follows, "Religion is what the individual does with his own solitariness." Islam should be seen as more than a religion in this modern sense of religion. Islam has been involved in the social concerns of a broad community of believers more than any other religion since its inception, even upto the present day. Cantwell Smith draws attention to the social essence of Islam by arguing that Islam started and flourished as a social movement, while Christianity did not start as a social religion, but as a way to achieve individual salvation. Today some Christian movements, as The Social Gospel, have attempted to understand Christianity in social terms, which could bring Christianity closer to the social position of Islam.

Secondly, Islam is a civilizational phenomenon. if we desire to investigate the relationship between Islam and civilization we can easily see that Islam has always emphasized man's relationship with God, by giving reference to human values, such as human rights, freedom, tolerance, pluralism, egalitarianism, justice, social institutions, economic systems, artistic creativity and scientific investigation. We cannot find such an intrinsic relationship that exists between religion and civilization as in Islam, when we look at other faith traditions. For example, Emil Brunner, a Christian theologian, points

out that if anyone were to search for a relationship between Christianity and civilization in the New Testament, he would be disappointed, because the New Testament speaks about man's relationship with Jesus and God, as a very personal and inner mystery, without giving reference to any civilizational dimensions of human life. One of the best descriptions of Islam is its comprehensive way of life, which refers to all dimensions of civilizations, rather than a mere personal or mysterious relationship with God. As *Izutsu*, a Japanese Islamist, comments, "God in the Koranic *Weltanschauung* does not subsist in His glorious self-sufficing solitude and stand aloof from mankind, as does the God of Greek philosophy, but deeply involves himself in human affairs." Thirdly, Islam is a universal phenomenon. Being universal is the greatest desire for all religions. Although other religions struggle to be universal, in most cases they only show that universality is not a consistent quality in their history. For example, Hamilton argues that Judaism developed from a tribal religion to a national religion, which could never become universal; and Christianity started as a heretical sect of Judaism, then became an international religion. Zoroastrianism presented a universal monotheism in the beginning but later it turned into a national religion in the form of Parsism. In contrast to these religions, Islam has been universal from its beginning, up until today, because it presents a universal faith, practice, and spirituality, which find their expression in the forms of *Iman*, *Islam*, *'Adl* and *Ihsan*. Islam addresses all humanity, without making any gender, religious and national discrimination.

The idea of the dignity of man has been undermined and weakened in the contemporary world. Islam, as the universal,

social, and civilizational system, begins with the mission and responsibility of man in the world. Islam considers man as a representative of God (khalifah) in the world, because he accepted God's Divine trust (*Amanah*) and His Divine responsibility (*taklif*), when God asked him to do so. Thus, man's responsibility is his response to God's question. As the Qur'an says, "We did indeed offer the Trust to the Heavens, the Earth, and the Mountains, but they refused to undertake it being afraid thereof: but man undertook it." (33:72) Man's acceptance of the Divine trust shows his ethical, rational, and intellectual power and courage for being responsible as God's representative. As a result of these qualities, God made him His vicegerent in the world, although the angels objected to this decision. So we find that this privileged position of man elevates him to a central role and position in the world and gives him sovereignty over the world for which he is responsible to God. Thus, the global responsibility of man, as God's vicegerent, is to establish, develop, and maintain a human civilization in the world, which is based upon such universal values as monotheism, egalitarianism, justice, brotherhood and sisterhood. However, in a broader context, the responsibility of man involves a total response of the whole man to the whole reality. God describes the qualities of man's responsibility in the world and his accountability to God as follows: "(They are) those who, if We establish them in the land establish regular prayer and give regular charity, enjoin the right and forbid wrong: With God rests the end (and decisions) of (all) affairs." (22:41) The Qur'an seeks such civilized and responsible human society in the world, when it states: "Let there arise out of you a band of people inviting to all that is good,

enjoining what is right and forbidding what is wrong: They are the ones to attain facility." (3:104) "You are the best of people, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in God." (3:110) Thus, if man fails in his responsibility, of becoming a good human being, then his life would turn into a state of barbarity (*jahiliyyah*). To prevent this from happening (*jahiliyyah*) and in order to protect civilization, Islam has established the principle of *al-amr bi'l ma'ruf wa al nahy 'an al-munkar* ('to command good and prevent evil'). Al-Faruqi comments that this global responsibility of man is "the basis of man's humanity, its meaning and content. Hence, Man's acceptance of its burden puts him on a higher level than the rest of creation, indeed, even higher than the angels, for only he is capable of it, and it constitutes his cosmic significance."

The global responsibility of practicing *amr bi'l ma'ruf and nahy 'an al-munkar* (امر بالمعروف و نهى عن المنكر) is fundamental as a founding principle of Islam, and accordingly leads to a better civilized society. This principle raises an important question: in that when we practice this principle what should our criterion be concerning what is good, and what is evil. Kung answers this question by claiming that, what is good, is humanly good, and what is evil, is humanly evil, because man is the measure of everything (the Humanum). This represents a humanistic view, which locates man above everything, including God. Kung's humanistic position appears in the Declaration of a Global Ethic, which was written by him and adopted by the Chicago Parliament of the World's Religions in 1993, because the idea of God is entirely excluded from this document." Although I agree with Kung about the importance of what constitutes being human, I disagree with him

about the idolization of man. Furthermore, I do not take the question of God and man as a matter of either/or but as a matter of both/and. As a Muslim, I believe that man is the measure of everything if God is the measure of man. The Qur'an declares that God put everything in the world for the service of man if he uses them for the sake of God: *"Do ye not see that God has subjected to your (use) all things in the heavens and on earth, and has made His bounties flow to you in exceeding measure, (both) seen and unseen?"* (31:20) (14:33) Thus, this passage reflects a theo-humanist stand, which is totally different from the one-sidedness represented in anthropocentrism and humanism. Theo-humanism includes two sides, because it neither excludes God from human affairs nor excludes man from the world of God.

The concept of responsibility is intrinsically related to the concept of accountability in Islam. Although Kung emphasizes the importance of responsibility in the modern world, he ignores the significance of the idea of accountability. Responsibility is profoundly linked to accountability while accountability is linked to issues of justice, equality, and brotherhood in the Islamic world view. The absence of accountability is linked to issues of justice, equality, and brotherhood in the Islamic world view. The absence of accountability can produce imperialism, oppression, and inequality. The intrinsic relationship between responsibility and accountability raises two very important questions: 'For whom do I accept responsibility?' The answer to this question could vary according to our position in life. For example, as a man, I have responsibility for women and children in society, to protect them against being sexually or violently

assaulted, exploited, and oppressed, and to work for the development of their positions and roles in all walks of life, such as social, educational, legal and economical rights. As a Muslim, my responsibility in reference to other religions, ideologies, and views is to try and understand, tolerate, and to maintain positive sense of cooperation with them. As a Turk, my responsibility in reference to other nations and cultures is to respect them, but reject any sort of nationalism or racism among them, while endeavouring to develop a culture of peace. As a human being, my responsibility towards all humanity is to be aware of the many complex global human problems that exist, such as poverty, illiteracy, health related problems, random acts of violence, and contribute to work towards the elimination of any of these problems, first, in a local context and then on a global scale. Perhaps the most comprehensive answer to this question would be that we all are invariably responsible for humankind, the world, and all living things in it. The second question asks, 'Before who do I have accountability?' The answer to this question lies in the tradition of the Prophet (ﷺ), in which he defines *ihsan*: *"It is to worship Allah as though you are seeing Him, and while you see Him not yet truly He sees you."*

Man is ultimately accountable to God for how he manages all of life's affairs. For this reason, humankind is commanded to worship, only God and to place everything before Him. The principle of unity (tawhid) requires man to reject any form of pseudo-deity, past, present or future. Tawhid not only represents the unity of God, but also represents the unity of mankind, as well as the unity of life in general. There should not be any division or conflict between the branches of human life, such as in the areas of the economy, religion, science,

ethics, art and philosophy. All of these different areas of human life should be united and complement each other. Kung ignores unity between the different branches of human experience and prefers to maintain division between them. He particularly chooses to divorce ethics from religion, because to him religion does not necessarily constitute the only foundation for ethics and morality, maintaining rather than they could survive without it. By claiming, "why not ethics without religion", he implies that religious people could supposedly accept the moral and responsible life-styles of non-religious groups such as, humanists, atheists and sexually deviated people. According to the *tawhidic* paradigm, Islam and morality cannot be separated from each other. Morality does not depend on an illusionary non-religious consciousness but rather on a deep God-centred consciousness. Thus, Islam is the source, dimension, and motivation for morality, since to be moral is to be Islamic and reflects the very essence of what it means to be a Muslim. Islam does not only reflect what is to be moral, but also provides a solid foundation for it. Because of this intrinsic relationship between Islam and morality, the idea of their being a separation of religion from morality could only be described an ethical vandalism, nothing more.

Commanding good and preventing evil is an ethical imperative, not only for men, but also for women. Without the common effort of both men and women, the realization of this responsibility is impossible. It is very interesting that the Qur'an first places great emphasis on *kafir* ('people who hide or deny the Truth') and *munaḥiq* ('hypocrites'), men and women who enjoy doing evil and prevent good from occurring in society. (9:67) Then it points out that, *mu'minin*, men and women

are together commanded to do good and prevent evil from taking root. The first group denies its responsibility and becomes a destroyer of the society, while the second group actualizes its obligation and becomes the restorer of its community. The positive, constructive and creative cooperation between men and women is necessary if the implementation of the Islamic doctrine of human responsibility is to take place. Although men and women are encouraged to practise the commanding of good and prevention of evil, they are not allowed to use or abuse this principle as a tool for oppression, violence, and totalitarianism. *Mu'tazili* ideology abused this principle and in its place established a systematic policy of oppression and torture over their fellow Muslims, which was called *minha*. Hence, to practice commanding good and preventing evil does not mean a restriction of freedom, the cancellation of human rights, or imposing certain rules and practices on other members of society. Instead, it means the elimination of all obstacles and difficulties in front of human freedom and rights, and the creation of facilities and options where people can develop and grow themselves in a constructive and positive way. The principle of commanding good and preventing evil brings about two basic responsibilities: first, as men and women, we are responsible to work together for the sake of God, and second, commanding good and preventing evil is a goal, which should create an environment in which people can develop themselves freely.

The principle of commanding good and preventing evil rejects the attitude of fatalism in the lives of people, because evil disasters, such as poverty, oppression, discrimination and violence, are not ultimate destiny of

humankind and people always have a certain amount of freedom to change the afflicted states they find themselves in. Man has the responsibility to change his individual and social conditions. As the Qur'an says, "*God will never change the Grace which He hath bestowed on a people until they change what is in their (own) souls*". (8:53) In the light of this Qur'anic principle, God's decision about changing the conditions of the world is entirely up to man's responsible action. The Qur'anic theo-humanism, not only excludes fatalism in human life, but also any idea of saviourism. Waiting for a saviour, like a Messiah or the second coming of Jesus (A.S.), is an illusion if people expect them to come and bring justice to the world. Our society and planet could be a better place if all people would become aware of their responsibilities and spend all their efforts toward this actualization, which is the real *Ijtihad*, Islam also rejects turning the other cheek attitude, but commands people to change themselves, individually and socially.

Although commanding good and preventing evil is the global responsibility of all humans, its applications must fit into a particular context, since every situation has its own peculiarities. But one might ask, 'How should I apply this principle in my own particular situation?' This then is a challenging question for every Muslim today. Although I do not deny the importance of the context, I would not wish to use it as an excuse or justification and propagating particular frames of reference, such as abortion, sexual deviations, cohabitation outside marriage, validation of adultery and so on. Kung says 'yes' to all these areas of concern, and justifies it under the name of contextualism. There should be some universal values, such as justice, egalitarianism, tolerance, moral

integrity, freedom, and pluralism, which could guide us in the face of very real modern problems like, poverty, human rights violations, struggles for independence and freedom, environmental problems, human corruption, sexual relations, and so on. Thus, a more integrative approach should be nourished and developed between the principles, which would help to define our responsibilities in the given context in which we find ourselves. In other words, global values should aid us in formulating rules for life that are flexible, so that they can be applied to particular contexts.

Modern conditions and circumstances in which humans find themselves are becoming more and more complex. Kung proposes a simple principle to live by in this complex world, which he calls the Golden Rule. He hopes this very simple principle will be used to govern human relationships. The Golden Rule, upon which he builds his ideas states, "Do unto others as you would have them do unto you." And it must be said that this principle could be useful to some extent in inter-personal relationships, but it proves less effective in social and global relationships. The essence of this rule is highly individualistic, not socialistic. If one person decides what is good and what is bad for others according to his or her own conscience, this approach proves to be totally subjective and relativistic. There is no guarantee that just because something is deemed good for us, it will necessarily prove to be good for others as well, for "what is one man's meat could be another man's poison." Thus, if we wish to make responsible commitments to others we need to construct a framework of meaning that underpins our behaviours. Kung does not provide such a framework of meaning for his Golden Rule, because he

supposes that this principle is easily applicable to individual relationships. However, Islam does provide a universal framework of meaning for relationship between men and with God. This framework is not based on the individual, but rather the authority of God. The Islamic outlook gives direction and purpose to human life, which basically entails worshipping only God, and to arrange individual, social, and global ordering according to His objective principles and commands, and to act on the sake of God (fi sabil-Allah). The following Qur'anic prayer to this ultimate direction and purpose: "Say: *'Truly my prayer and my service of sacrifice, my life and my death are (all) for Allah, the Cherisher of the Worlds.'*" (6:162)

In short, Islam represents a universal message that proclaims the universal

paradigm of *tawhid* and man's global responsibility as guardian of this planet. It is a message that calls men and women to come together and to command good and prevent evil from taking root in the world. It is a message that invites all humankind to show gratitude toward God's gracious bounty in the world, to use the world's resources wisely and distribute them justly and equally. In a world, where increasingly the gap between the rich and poor nations widens, and the globalization of imperialism, oppression, violence and destruction runs rampant, Islam represents "timeless values such as, justice, freedom, pluralism, peace, unity, fraternity and appears in the world, as the authentic paradigm for global responsibility.

(Courtesy: Hamdard Islamicus)

(Continued from page #. 11)

Hazrat Yasir (R.A.) and his family were poor, and Hazrat Summayah (R.A.) was held in bondage by Banu Makhzum. The idolaters used every method of torture imaginable on these innocent believers.

Though Hazrat Yasir (R.A.) and Hazrat Summayah (R.A.) were physically weak, their faith was unshakable—a quality they passed on to their son. The disbelievers would force them to wear iron armour, lay them on the burning sand, burn their backs with fire, and dunk them in water—these cruel punishments became part of their daily suffering.

When Hazrat Summayah (R.A.) was martyred, Hazrat Ammar (R.A.) was devastated by his mother's tragic death. He rushed to the Prophet (ﷺ) and cried, "O Messenger of Allah! This is the height of cruelty!"

The Prophet (ﷺ) consoled him and prayed, "O Allah! Protect the family of Yasir from Hellfire."

Hazrat Ammar (R.A.) could never forget the martyrdom of his mother. Her pain and sacrifice remain a source of deep sorrow and reflection whenever Islamic history is recalled. The Prophet (ﷺ) himself remembered the cruelty of Abu Jahl and the suffering of Hazrat Summayah (R.A.).

Years later, during the Battle of Badr (2 A.H.), when Abu Jahl was killed and sent to Hell, the Holy Prophet (ﷺ) called Hazrat Ammar bin Yasir (R.A.) and said: "Allah has taken revenge for your mother."

Hazrat Summayah (R.A.) was martyred several years before the Prophet's (ﷺ) migration to Madinah. For this reason, historians unanimously recognize her as the first martyr in the history of Islam.

First Women Martyr of Islam

Abbu Labib Shazli

Hazrat Summayah (R.A.) was one of the greatest Companions (Sahabat) of the Holy Prophet Muhammad (ﷺ), who endured extreme cruelty for the sake of Islam. Despite being old and physically weak, she bore tremendous hardships but never ceased to declare the words of truth and righteousness.

She was among the first seven people in Makkah to embrace Islam: Hazrat Khadija (R.A.), Hazrat Abu Bakr (R.A.), Hazrat Bilal (R.A.), Hazrat Khabbab (R.A.), Hazrat Suhail (R.A.), Hazrat Ammar bin Yasir (R.A.)—her son—Hazrat Summayah (R.A.) herself, and her husband Hazrat Yasir (R.A.). These noble individuals not only accepted the Holy Prophet's (ﷺ) divine call with sincere hearts but also proved the strength of their belief through their actions.

At a time when the Arab tribes were blindly following the ways of ignorance, unable to distinguish between right and wrong, and unwilling to abandon their entrenched customs and beliefs, the acceptance of Islam by this family was a direct challenge to the disbelievers of Makkah. Yet, this small but steadfast family—Hazrat Yasir (R.A.), Hazrat Ammar (R.A.), and Hazrat Summayah (R.A.)—held firmly to the banner of Tawheed (the Oneness of Allah).

The idolaters inflicted various forms of torment upon the early believers. Hazrat Summayah (R.A.), despite being a dignified and elderly woman, was not spared. Along with her husband and son, she was brutally persecuted. They made her wear an iron armour and forced her to stand under the scorching sun so that the metal would heat up and burn her fragile body, all in an attempt to

silence her words of truth. However, the love of the Holy Prophet (ﷺ) had penetrated their hearts so deeply that they refused to return to shirk (polytheism).

Whenever the Prophet (ﷺ) saw them being tortured by Banu Mughira bin Abdullah bin Makhzum during the burning afternoons of Makkah, he would console them by saying: "O family of Yasir, be patient! Allah has promised you Paradise."

Their days were spent enduring these painful trials. One night, Abu Jahl approached Hazrat Summayah (R.A.) in anger and shouted, "O old woman! Have you gone mad? You have led your husband and son away from our religion, and now you yourself have left it too!"

Overcome with rage, he struck Hazrat Summayah (R.A.) with a spear with such force that she could not bear it. She was martyred on the spot, becoming the first woman martyr in Islam.

Her full name was Summayah bint Khabbat. It is believed that this blessed family—Hazrat Yasir (R.A.), Hazrat Summayah (R.A.), Hazrat Ammar (R.A.), and Hazrat Abdullah (R.A.)—witnessed much of the Prophet's (ﷺ) early life and were profoundly influenced by his character. That is why, when he received Prophethood, they did not hesitate to accept his divine call. Instead, they responded wholeheartedly, declaring, "Labaik" (Here I am, ready to obey).

Those were turbulent times for believers. Anyone who accepted Islam became a target of harsh persecution at the hands of the Quraysh. Even their own relatives did not spare them. (Continued on page #. 10)

Path to Peaceful Coexistence

Muhammad Ali Musofer

The phenomenon of dealing with diversity through education has received increased attention throughout the world particularly in countries where diversity was realized as a part of society.

It has been observed that education can play an important role in bringing peace by making space for differences. For instance, countries like South Africa, Ireland, etc., where conflict arose due to differences, education played its role to create harmony and peace in society.

In Pakistan, diversity is a basic fabric of society in terms of varied ethnicities, cultures, languages, faiths, interpretations of the faiths and so on. It is something, which cannot be overlooked easily. Ignoring or suppressing such a reality has sometimes created challenges in the form of conflict and unrest.

It is therefore imperative to first realize and recognize the diverse cultures, languages, ethnicities, religions, faith and/or different interpretations of our society. Then we need to take steps at multiple levels to transform the society's diversity into strength by owning, respecting and celebrating the differences among the communities. Multidimensional measures are required to transform the practices in education at multiple levels such as policy, textbooks, school management and classroom teaching, learning and so on.

According to Kabeer (1994), policies play an important role in determining the dynamics of power and distribution of roles and resources among the different people in educational institutions. Therefore, the education policy needs to be sensitive towards diversity of all forms such as culture, ethnicity, religion, and region and so on and so forth.

Pakistan's education policy (2010) aims to promote national cohesion by respecting

each other's faith, religion and culture. However, it is not clear how this objective would be translated into practice. It also lacks guidelines for the educational institutions about how to implement it at the grassroots level.

It is observed that most school heads and teachers are not even aware of the existence of the educational policy. Hence, they cannot be expected to have a know-how of creating harmony in society. Therefore, the policies should provide clear pathways for the schools on dealing with diverse students in a multicultural society. Furthermore, the implementation of the policy must be ensured by conveying the same to the schools through textbooks, policy documentation and other sources.

In our educational institutions, particularly in schools, textbooks are viewed as the major source of knowledge for the teachers and students. However, Ashraf (2009) argues that in Pakistan the textbooks are not balanced. Rather they are dominantly one-sided in terms of gender and culture education. Most illustrations and text in the books are focused on the prominent areas leaving the 'different' out. For example, our textbooks highlight the four cultures of the four provinces of Pakistan. In reality, there are many sub-cultures within the provinces that are neither clearly mentioned by the teachers nor given space in the textbooks. There are places like Azad Kashmir, and Gilgit-Baltistan, which are seldom discussed in the textbooks. Similarly, only a few languages are highlighted in the

social studies textbooks but there are multiple languages spoken in the country.

This kind of an approach proves useless in informing the children about the rich and diverse cultures of their country. Our textbooks need to be revised in order to provide a balanced and sensitive education to our children. In this regard, the authors of social science textbooks must be oriented about the cultural and anthropological approaches.

The teaching/learning process is also important in shaping the concepts. But the teachers here come to class with their own baggage of perceptions about a culture that has been carried on from their own schooling. Literature has highlighted that teacher expect a different behaviour from students coming from different backgrounds. It has been observed that the teachers label students and treat them differently based on their background, ethnicity or faith.

Many teachers also believe that they should stick with the material in textbooks only. Hence, they do not make an effort in teaching about cultures other than what is given in the textbooks. Such kind of teaching approaches towards diversity also influences the negative attitude of students towards their fellow students. Consequently, the graduating students do not accept and appreciate the differences in their practical lives.

Teachers in general and social science teachers in particular need to learn about the

background of students. Teaching a class of students with diverse backgrounds is not an easy task but these days almost all classrooms in Pakistan are full of students from different cultural backgrounds. Therefore, teacher education institutions must include a component on teaching children with diverse backgrounds.

The overall environment and practices are also very important for dealing with students from diverse backgrounds in the school. Schools need to develop such cultures, which are sensitive towards the diverse needs of their students. It is observed that admission policies at some educational institutes are discriminative towards students belonging to some particular religion, culture and / or ethnicity. Similarly, some of the students also face difficulty in gaining marks, if their religions, cultural and/or ethnicity or other related element is known by the examiner or paper checker. The school leadership needs to be sensitive towards such issues in order to treat all students equally.

Pakistan is a country with diverse cultures. The citizens of this country should learn how to accept, tolerate and celebrate the differences. rather than reject each other. Therefore, we need an education system capable of nurturing mature citizens who can coexist peacefully. The educational institutions here should have the capacity to positively influence society rather than get influenced by the stereotypes and prejudices existing in it.



Quaid's Role in Long Unremitting Struggle for Pakistan

Ghulam Hussain Qamar Baloch

If there is some truth in Carlyle's remark that "the history of the World is but the biography of great men", then there is no gainsaying the fact that the history of Pakistan Movement is but the history of the Quaid-i-Azam's achievements.

Born in Karachi in 1876 (25th December,) Muhammad Ali Jinnah had his early education at Sind Madrasa. He left for England in 1891. When he returned home in 1896, five years later, the Quaid started practice as a Barrister in Bombay. After passing through some difficult years of his career he established a leading position for himself at the Bar. His active participation in Indian politics began in 1906, when he attended the Calcutta session of Congress. His first speech, significantly enough, which was about a matter that concerned the Muslims was "Waqf-al-Aulad". From 1913 onwards he also was a member of the Muslim League. Before this, he was elected to the Central Legislative Council from Bombay in 1909. He actively worked for Hindu-Muslim Unity, and Lucknow Pact (1916) was reached because of his efforts. Later when he realized the machinations of Congress. Hindu proselytism and their militant attitude towards the Muslims, after the Nagpur session in 1928, he was convinced to leave the Congress for good. From that time till the creation of Pakistan, the Quaid worked exclusively and ceaselessly for the Muslims of India to lead the Muslim League. His subsequent stand on the Hindu-Muslim issue can be illustrated by the following extract from an article of Beverley Nichols published in Dawn on 21st

September, 1948.

Looking me straight in the eye, he (Jinnah) continued, "There is nothing in life that links us together. We are different beings."

"It is your duty to quote it. Our names, our clothes. our food — they are all different; our economic life, our educational ideas, our treatment of women — we challenge each other at every point of the compass."

The Gandhi-Dominated Congress:

It was during the Khilafat Movement that Gandhi came to play a dominant role in Indian politics in order to avail himself of the chance of winning over the Muslims he invoked Satyagrah to enforce the Muslim demands. By admitting that the Khilafat question was a vital one for Indian Muslims, he apparently conceded the Muslim claim that they formed a separate nation. All the same, when Jinnah in 1937 suggested a coalition ministry of the Congress and the Muslim League. Gandhi rejected Jinnah's proposal in the name of Indian nationalism. Congress demanded as a precondition to coalition a dissolution of the Muslim League as well as its claim to form a separate political entity.

During the Congress rule in the Ministries (1937-39) the authoritarian nature of the Congress made a rapprochement with the Muslim League impossible.

Later. in 1942, the Hindu leaders invited the Muslim League to join hands with the Congress after Gandhi's arrest, following the Congress decision to launch the 'quit India' movement. This time it was Jinnah's turn to

reject the proposal. At the Muslim League Working Committees meeting" of 16 August, 1942 he convinced the Muslim League members of the danger involved. He had the prudence and foresight to see through the share that the Congress had laid for the Muslim League with the purpose to involve the latter in a trouble similar to its own. The severe setback that the Congress suffered as a result of Gandhi's arrest proved the validity of Jinnah's decision. Had the Muslim League joined the 'Quit India' movement, it would have suffered a much severer setback.

The British Attitude:

The official British view on the separate electorate may be summed up by the following statement:-

The Hindu's acquiescence (to the separate electorate) is embodied in the Lucknow Pact of 1916. Much as we regret the necessity, the present system must be maintained until conditions alter ... But we can see no reason to set up communal representation for Muhammadans in any province where they form a majority of the voters. Report on Indian Constitutional Reforms, (London: His Majesty's Stationery office, 1918) pp. 185-188.

Jinnah was certain that he would never have British support with regard to the Muslim demand for Pakistan. Lord Wavell supported the Congress concept of 'Akhand Bharat' but could not influence Jinnah, who through his perspicacity and political acumen convinced the Viceroy as to the no feasibility of an agreement between the Hindus and the Muslims. The Labour Government of Mr. Attlee, after considering Lord Wavell's recommendations sent Lord Mountbatten as Viceroy to India. The Muslim League under Jinnah's leader-ship had captured all the

Muslim seats in the central Assembly and most of the seats in the Provincial Assemblies in the elections of 1945-46. the elections constituted in principle, a referendum on the question of Pakistan as a result of which Lord Mountbatten was forced to yield to the demand for Pakistan.

Communal Antagonism:

Although Jinnah had diligently tried to work a compromise between the Hindus and the Muslim and was also responsible for the Lucknow Pact (1916), the alliance between the two communities had completely broken down by the middle of 1922. The non-cooperation movement had failed and the Khilafat issue vanished. When Turkey deposed the last Turkish Khalifa Sultan Abdul Majid. Hindu proselytism and their militant attitude towards the Muslims convinced Jinnah of the necessity to leave the Congress (1928).

A Charismatic Leader:

It is a matter of stark fact that so many aspects of the Quaid's personality including his firmness of purpose, foresight, realism, negotiating skill and democratic outlook as well as, his regards for constitutionalism made him apply his superb reasoning and argument to various problems.

As far as his incorruptibility is concerned, Mr. G. Allana records that in 1946, Jinnah personally warned him against bribing any of the voters during the elections to Sind Legislative Assembly. The winning of the 35 seats in the Assembly was crucial to the Muslim cause, The words of the Quaid bear witness to the strength of his character: "I prefer defeat to winning election by adopting dishonest methods". All the 35 seats were won by the Muslim League candidates.

Jinnah had the vision to apprehend and judge and this is why Muslims were willing to endure tribulations and material losses, to cling together in their struggle for freedom. He was one of those rare personalities who have the staple qualities and incomparable skill to create their own situations and to lead the course of history in the direction they wished.

Quaid's firmness of the purpose:

How decisive was the role played by Jinnah in the creation of Pakistan? Scholars and persons belonging to different schools of thought, have debated and are articulating about Jinnah's motivations and role to gain a clearer perspective on the events which led to the partition of the subcontinent into the two nations of India and Pakistan. Almost all those, who write on the subject, characterize Jinnah as an acme and incalculable and the man of clear vision, realism, foresightedness and the firmness of purpose.

Man of decision:

He exerted himself and due to his personal control during the years in which he led the Muslim League, Jinnah dominated his followers so much that all the main decisions by the Muslim League were the result of his direction.

Realistic leadership:

Jinnah was the efficient advocate of the causes which his followers had freely agreed upon. It was because of his exerted, forceful, but realistic leadership. His leadership was always conditioned and shaped by the attitudes and interests of many diverse Muslim individuals and groups who were united in following him. It should also be kept in mind that the majority of the Muslim League Leaders were feudal. Their feudal behaviour was slightly submerged during Jinnah's

leadership, because he was not a feudalist.

There is no denying the fact that he was born in a family which belonged to a commercial class that has to keep accounts of every penny. A discipline, in ledger and book keeping, was part of his upbringing. Even by profession, he was a practicing lawyer, who had to maintain accounts of his charity taxation purposes. Further, he belonged to that generation of this sub-continent's leadership, which by conviction believed in parliamentary democracy. He thoroughly believed in democracy and constitutionalism.

Freedom Pioneer:

The Quaid was one of the greatest pioneers of freedom in the world. He said in his Presidential speech at the 1940 Session of the All-India Muslim League: "The intelligentsia, in all countries in the world, have been the pioneers for freedom".

In a statement published in "Manchester Guardian" in 1939, the Quaid said: We want freedom and liberty, but the question is whose freedom and liberty? Muslim India wants to be free and enjoy to the fullest extent and develop its own political, economic, social and cultural institutions according to its own requirements and not to be dominated and crushed while wishing Hindu India well and giving it fullest scope to do likewise.

In his Presidential Address on the Annual Session of the All India Muslim League, 1940, the Quaid said: We stand unequivocally for the freedom of India. But it must be freedom for all India and not freedom of one section, or worse still, of the Congress caucus and slavery of Musalamans and other minorities.

Self-Reliant Leader:

The Quaid, in his Eid message to Muslim

India, 1941, said: "Let us pray to God that he may give us strength to prove ourselves worthy of this resolve and fulfill it.

In his address to the session of the Bengal Provincial Muslim League on 15th February, 1941, Jinnah said: We cannot look to the British Government or to anyone else for justice and fairplay. We must stand on our own legs and rely on our own strength if we are to achieve anything in the world. You may depend upon none except your own inherent strength This is your only safeguard and the best safeguard. Depend on yourselves.

In his speech at Muslim University Union on 2nd November, 1941, he said: As far as Muslim India is concerned, we have forged our Charter and, that is Pakistan. And for this Charter of ours; we want to make it clear, we will sacrifice anything and everything.

Also in his speech at the University Stadium Lahore on 30th October, 1947, the Quaid said: We are in the midst of unparalleled difficulties and untold sufferings: we have been through dark days of apprehension and anguish, but I can say with confidence that with courage and self-reliance and by the Grace of God we shall emerge triumphant.

Further in his speech at opening ceremony of Bengal Oil Mills, the Quaid said: we do not

want merely to keep these unfortunate people alive as s drag on society - we want them to live as self-respecting, self-relying and useful members of society.

Conclusion:

British imperialism and Congress chauvinism prevented the Muslim leaders to launch an all-out campaign to rally all the Muslims on one platform. Jinnah alone was successful in arousing real political consciousness among his people. He also had to thwart the manoeuvres of the quisling Muslims who had their patrons in the enemies of Muslim freedom. Achieving his goal in the face of so many obstacles proved beyond doubt that Jinnah was a strategist par excellence.

The importance of keeping alive the memory of great heroes cannot be denied. This is especially true of the newly independent states who derive inspiration by looking up to their great leaders. Quaid-e-Azam's role and personality in the making of Pakistan is an object of admiration for such a scholars as Hudson, who in the Great Divide calls him an important and enigmatic figure. Pakistanis too have to realize and sufficiently comprehend the decisive role that the Quaid played in the long, unremitting struggle for Pakistan.



JUST PRINTED AND AVAILABLE

WOMEN AND THEIR STATUS IN ISLAM

By: Maulana Shah Muhammad Abdul Aleem Siddiqui Al-Qadri (R.A.).

Price: Pak. Rs. 60/=

Published by **World Federation of Islamic Missions, Karachi.**

Please Contact: **ISLAMIC CENTRE,**

Block – B, North Nazimabad, Karachi – 74700. (PAKISTAN)

PHONE: 021-36644156

The Rights of Poor in the Qur'an

The mercifulness of believers may also be observed in their approach to orphans. The noblest of attitudes that must be shown to orphans, who need the care and interest of others because they have lost their parents, is made explicit in the Qur'an.

One of the exemplary attitudes believers meticulously adopt is "to do good" to orphans and "never to treat them harshly".

In societies in which the values of the Qur'an are not observed, no system has been devised to protect the rights of orphans or to secure their future. Protection, such as it is, depends upon the conscience of the people. For this reason, some ill-intentioned individuals may try to benefit from the lack of experience and ignorance of these children. Indeed, having no one to protect their rights, orphans can readily become subject to abusive treatment at the hands of those who have taken it upon themselves to care for them. Such people may expect orphans to feel gratitude because they have taken them under their wing or they may reproachfully remind them of the kindnesses they have done to them. On the other hand, subjecting them to a different kind of treatment, they may oppress these children in both the physical and the spiritual sense. Nevertheless, Allah prohibits subjecting orphans to harsh treatment and condemns those who mistreat them:

"Have you seen him who denies the religion? He is the one who harshly rebuffs the orphan and does not urge the feeding of the poor. So woe to those who do prayer, and are forgetful of their prayer, those who show off and deny help to others". (Surat al-Ma'un: 1-7.)

Contrary to such offensive treatment, Qur'anic morality demands tolerant and compassionate treatment of orphans as expressed in the verse, *"(be good to) orphans and the very poor. And speak good words to people"*. (Surat al-Baqara: 83) Believers meticulously observe this command. Their conscience and understanding of humanity entail the protection of orphans who need help and care, and the meeting of all their spiritual and material needs. Believers never oppress orphans, expect them to appreciate their kindness or strive to obtain any material or spiritual benefits from them. On the contrary, they protect their rights and adopt the best possible attitude. Their strong sense of what is right, their profound fear of Allah and their compassion account for this meticulousness.

Improving the situation in life of orphans and bringing them up as decent individuals:

They will ask you about the property of orphans. Say, "Managing it in their best interests is best". If you mix your property with theirs, they are your brothers... (Surat al-Baqara: 220)

As is implied in the above verse, Allah advises believers to bring orphans up as decent individuals. Believers show keenness to take this responsibility upon themselves and do their best to educate them in the best way possible.

However, the most important responsibility of a person who takes a child under his protection is to instill in him the noble values of the Qur'an and to make him regard Allah with due appreciation. That is because these are the most important issues that guide the

individual to truth and salvation. A child develops moral sense in the light of the knowledge he acquires in his early years and is accordingly prepared for his eternal life in the hereafter. For this reason, this is the most important issue to which a believer pays attention while an orphan under his care is being educated. He does his utmost to ensure that he or she has superior values as a believer. No doubt, this is only made possible by his living by the values of the Qur'an himself. Abiding by Islamic ethics ensures that orphans grow up into decent, intelligent, hard-working individuals.

Allah issues a stern warning to those who misappropriate the wealth of orphans:

People who consume the property of orphans wrongfully consume nothing in their bellies except fire. They will roast in a Searing Blaze. (Surat an-Nisa': 10)

In compliance with the above verse, believers who assume the responsibility for an orphan do not spend that orphan's personal wealth for their own needs or expect anything in return. On the contrary, giving them priority over all others, they protect the rights and wealth of such orphans as are entrusted to them by Allah.

Being meticulous about protecting the wealth of an orphan entrusted to one's care is something peculiar to those who are sincere in their faith, who have a high standard of morality and who grasp the understanding of mercy described in the Qur'an, especially since a guardian is granted the authority to

spend the wealth of an orphan. Not spending a penny for one's own personal needs out of a property entrusted to one—despite having the authority to spend from it is truly a matter of conscience. In the Qur'an, Allah advises the wealthy guardian to behave decently in this matter. If the guardian in question is poor, then he is allowed to spend within the due limits specified in the Qur'an. Allah warns that, "devouring" the wealth of the orphan is a grave sin.

Give orphans their property, and do not substitute bad things for good. Do not assimilate their property into your own. Doing that is a serious crime. (Surat an-Nisa': 2)

Fearing Allah and His grievous punishment in the hereafter, believers carefully conserve the wealth of orphans until, they reach intellectual maturity. When orphans grow old and mature enough to exercise rational and healthy judgement, believers hand over their property to them. The conditions of this are specified in the Qur'an as follows:

Keep a close check on orphans until they reach a marriageable age, then if you perceive that they have sound judgement hand over their property to them. Do not consume it extravagantly and precipitately before they come of age. Those who are wealthy should abstain from it altogether. Those who are poor should use it sensibly and correctly. When you hand over their property to them ensure that there are witnesses on their behalf. Allah suffices as a Reckoner. (Surat an-Nisa: 6)



Islam's Overriding Stress on Human Welfare

Dr. Muhammad Al-Ghazali

The foremost principle of humanism provided in the teachings of the Prophet of Islam (ﷺ) is that it combines the good of this world and the hereafter. A Muslim strives in this life to achieve the success and felicity of this world in such a way that it leads to the eventual salvation and everlasting bliss of the hereafter.

The Prophet Muhammad (ﷺ) not only presented the perfect example of humanitarianism in his own ideal conflict, but also provided the posterity with an adequate, all-embracing and viable philosophy and practical pattern of humanism. The principle and pragmatic modes and mores of this humanism were elaborated and explained by him in his acts, utterances and approvals that form part of the whole corpus of Hadith literature. The vast material of guidance, wisdom and instruction that had been so meticulously collected, sifted, critically examined and carefully scrutinized by the scholars of Hadith across centuries, supplies the rich resource and authentic criteria for the normal, spiritual and cultural dimensions of this humanism.

It was this philosophy (Hikmah) and practical pattern (Sunnah) which always served as the touchstone for measuring the degree of one's commitment to Islam and for scrutinizing the moral value and cultural worth of all individual and social constants and variables in the Muslim society in all ages, environments and climes. The Sunnah of the Prophet (ﷺ) therefore has been and shall always continue to be the grand norm of the Muslim society. Individuals, groups, institutions, customs, conventions, values and mores, fads and fashions shall always be liable to evaluation and judgement in relation to this grand norm.

And it is this authentic grand norm which has

protected the identity of the Ummah throughout centuries and in the face of all alien invasions. And, In'sha Allah, the Sunnah of the Prophet (ﷺ) shall always provide the Ummah with the Divinely-approved authentic guidance to preserve its distinct personality, its moral values and spiritual standards amidst all attempts and efforts to distort and disorient the pristine purity of the universal dispensation and the sublime cultural mission of Islam.

Foremost principle:

A Muslim is taught by the Prophet (ﷺ) to pray five times for the success and salvation in this terrestrial home as well as his subsequent celestial abode.

This first principle of Islamic humanism has been succinctly elaborated throughout the Holy Quran and clearly reiterated in the oral and practical Sunnah of the Prophet (ﷺ). All precepts, injunctions, moral teachings and spiritual instructions of Islam seek to improve the lot of its followers here and enhance the prospects of their eternal bliss hereafter.

The beauty of Islam is that it has prescribed the modes of prayer and manners of worship in such a way that when these are performed in true spirit they bring tremendous material gains alongside the obvious spiritual benefits. The five times daily prayers in congregation bring tremendous social advantages that are filled with unlimited prospects of material

amelioration of the community of believers. The fasting though apparently a purely spiritual exercise in self-discipline engenders an acute consciousness of the plight of the destitute and the deprived in addition to other benefits.

The annual event of Hajj is essentially an endeavour of the believers to renew and revitalize their spiritual communion and primordial covenant with their Lord. But the obvious benefits of this unique feature of Islamic spiritual life for cementing the social solidarity and improving mutual cooperation among the believers in worldly matter is self-evident. The social and economic fruits of Zakah are too well-known to require any elaboration.

In the same way, the exclusively material and mundane business of a Muslim's life is also regulated in such a manner that it brings in its wake a host of spiritual blessings and moral benefits in the life of the individual and the community alike. Take for example the case of marriage and matrimony.

It is an institution that is universally recognized as an integral component of all human cultures. But Islam has organized it in such a way that it reinforces the moral fibre of the society as a whole and greatly contributes to the preservation and transmission of the perennial moral values of Islam both vertical and horizontally. It vertically transmits the values, manners, etiquettes, customs, conventions, modes and mores across the generations through upbringing of the children on the pattern of Islamic life.

At the same time, through the sacred institution of matrimony a social nucleus is formed in the shape of a Muslim family. Both the spouses - termed by the Holy Quran as each other's mates, supporters and advisers

(Awliya) vigorously interact in a common solemn undertaking to contribute their share of social solidarity and dissemination of the values of Islam horizontally across the whole trajectory of society and its various institutions.

These participants in the joint matrimonial undertaking not only pledge themselves to a definite set of mutually shared ideals and obligations, but also actually perform them. In this fashion, they, together with their offspring, supply the society with the basic brick in the social structure. The more this brick of matrimonial union is strengthened, the more the Islamic social organism is ipso facto cemented and solidified. That is why the Prophet (ﷺ) regarded marriage as synonymous with completing one's religion'. And this is why the Holy Qur'an declared that entering a legitimate wedlock meant fortifying (Ihsan) oneself against all possibilities of moral perversion and social deviance.

Second principle:

The second principle of typical Islamic humanism taught by the Prophet (ﷺ) is that human nature is essentially good. There is no stigma of any prenatal essential sin to mar the pristine purity and essential innocence of human soul. But at the same time, Islam does not demand human-beings to live as angels. The beauty of Islam lies in the fact that it takes human nature as it is. It gives due allowance to human weaknesses, lapses, errors and blunders.

These weaknesses and failings are granted as part of natural human condition simply because man has been created by Allah with a dual capacity. He has been endowed with both a higher angelic disposition and a lower animalistic temperament. He is called upon to maintain a harmonious balance between the

two inherent forces of matter and spirit that are simultaneously operative within his being.

Islam, therefore, does not look down upon animalistic dimension of the human self simply because Allah has created his anthropos in this way. And it is in fact in this dualistic disposition of man combining the two poles of angel and animal within the unity of a human being - that his greatness lies. For when he subdues his physical urges and augments his moral aspirations in the pursuit of a sublime spiritual ideal - that is Taqwa i.e. identifying with the Will of his Creator - he indeed attains the very high status of Ihsan. He then becomes the real embodiment of Divine vicegerency which is the real *raison d'être* of his creation. He is equipped with the necessary potential within his dual self as well as afforded all the requisite resources of this world so that he is able to realize this supreme objective of life.

Demands of nature:

This is why all the teachings of Islam are congruent with the demands of healthy human nature. Nothing has been prescribed in Islam nor laid down by the Prophet (ﷺ), who is the first and the last example of Islam's

perfection in human scales, which would offend human nature in any way. In fact, the preservation of the physical health and the satisfaction of all legitimate demands of the flesh and body are an obligation in Islam. The significance of divergence between Islam and all other creeds and cults of the past and present is precisely this emphasis on protecting and promoting Fitrah i.e. human nature.

The Prophet (ﷺ) expressly forbade celibacy and monasticism. He disapproved continuous and un-interrupted fasting. He declined to allow some of his companion to pray all night without sleeping a wink. What is more, the Prophet (ﷺ) himself led a full and eventful life. He married himself and strongly urged his followers to do so. He engaged himself in trade and a variety of material business. He lived as a full and active participant in a socially vibrant community that he himself created and promoted at Madinah. In short, the Prophet (ﷺ) did not sever his link with this world simply, because according to his teachings this world has been created for the service of man, while man has been raised as a Khalifah to serve his Master and Lord.

UNITY

"And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an) and be not divided among yourselves..."

(Qur'an 3:103)

Faith Based Education

Muhammad Ali Musofer

Generally, faith-based communities have been conscious in educating their young generation in their faith, values and practices. Like many other communities, the Muslims also have a long and diverse tradition of educating their children in their faith and values.

Today, rapid changes in human knowledge and society have posed critical questions about various aspects of religious education such as its scope, approach and relevancy. Keeping the emerging challenges in view, a serious reflection is needed on the practices of religious education in order to forward educative responses.

Historically, in Muslim societies diverse traditions and practices of religious education can be traced. For the Muslims, the Holy Quran and the teachings of the Prophet (peace be upon him) have been the major impetus for acquiring knowledge and for intellectual discourse. It was because of this motivation that Muslim societies started striving for education in the formative period and created a comparatively encompassing education system by balancing between faith and the world.

This process of encompassing education reached its climax in the 9th 10th century, when Muslim societies excelled in different fields of knowledge by nurturing highly dynamic individuals such as Al-Kindi, Al-Farabi, Ibn Sina and many more. These personalities were not only well-educated in their faith but were also authorities in philosophy, science and social issues. During this period, Muslim societies established some highly vibrant learning centers like the Bayt-ul-Hikma in Baghdad, Jami Al Azhar in Cairo and institutions in Cordoba.

However, in the later centuries a decline was

observed in the intellectual and social aspects of Muslim societies. The education system continued through madressahs and other institutions without a sharp dichotomy between religious and secular education. Yet such a dichotomy was observed in the colonial period, particularly with the Muslims of the subcontinent. It was then that the notion of scientific education was introduced with a secular outlook.

As a result, the gap between the concept of religious and secular education started widening. Today, as a legacy, it is evident in our country that schools, colleges and universities are considered responsible for secular education and on the other hand madressahs and other religious institutions are viewed as responsible for religious education.

Scholars are agreed that an encompassing and inclusive kind of religious education leads toward broader perspectives and a harmonious society. On the other hand, a stiff and exclusive approach towards religious education leads to rigid perspectives and conflict.

A number of scholars believe that meaningful religious education is significant for different reasons. Firstly, religious education is viewed as helpful in the process of meaning-making for a human being. This process helps a person to connect himself/herself with the Creator, their fellow human beings and with the environment. Secondly, identity crisis has

become one of the major challenges of modern society. In this regard faith-based education is seen as helpful in developing self as well a communal identity.

Thirdly, a moderate religious education helps people to develop a positive attitude towards others and the environment created by God. Finally, the ethical principles of faith help followers to choose and decide in their personal as well as social life. Hence, religious education is viewed as fruitful in terms of meaning-making, living a purposeful life, identity development and for ethical guidance.

On the other hand, faith-based education has been critiqued for different reasons. First, some have viewed it as a cause of division in society. It has been criticized for increasing the gap between different communities that leads towards disharmony and intolerance in society.

Second, according to some educators religious education is difficult to define and set educational goals. It is, therefore, complex to assess the outcome of such education. Third, faith-based education is considered incompatible with modern scientific development. Therefore, its relevancy has been questioned by many scholars.

Furthermore, the teaching-learning approach of religious education is criticized for promoting rote learning which does not help students develop in various areas of life. Finally, the curriculum of religious education is considered less capable to address contemporary issues.

Keeping the challenges and demands of the times in view, serious steps need to be taken by educators and scholars to move towards balanced and encompassing religious education.

First of all, serious reflection is needed in determining the scope and purpose of religious education. Today, we are living in a global, diverse society. Therefore, the scope and purpose of religious education should have the potential to enable followers to maintain their identity as well as to be able to live harmoniously with diverse people.

Secondly, the curriculum needs to be designed in such a way that it can address different aspects of faith. Along with the theological aspect, the cultural and social aspects need to be incorporated in the curriculum in order to address different dimensions of human life.

Finally, there is a need to reflect on the teaching approaches of the institutions which provide religious education. Memorization should not be the only focus. Rather, understanding, application, analysis and evaluative approaches should be encouraged during the teaching-learning process by incorporating a variety of teaching methods.

In short, religious education has serious implications for society. Therefore, rigorous studies are needed on different aspects of religious education such as curriculum, teaching approaches and assessment etc. to make it more relevant and meaningful for individuals as well as for society.



Peaceful Islam and its Business Doctrine

Muhammad Ali Musofer

In Islam business is governed by the rules of shar'iah (شريعه), the path by which all Muslims should follow. The shar'iah is the divine law that establishes the standards of justice and human conduct, as well as what is permitted and prohibited in action. The shar'iah is based on the Quran, Sunnah and interpretations by Islamic scholars. Islam also specifies the way business organizations should be operated and managed.

World events and media portrayal of Islam over the last few decades has projected negative images, which are based on a total misunderstanding of Islam and the principles it encompasses.

Islam through many eyes is seen as a homogenous view of the world. In addition, many elements of the media have stereotyped Islam as an extreme religion. This situation has not been assisted by the lack of published academic and intellectual thoughts by Muslim academics themselves, which could assist in providing to the public domain more balanced views about what the principles of Islam stand for in society.

The focus of most published works on Islamic economics and business has been in the domains of finance, which leads most to the conclusion that Islam has little to contribute in the theories of economics and business.

The first and most comprehensive model of Islamic economy in modern times was published by Dr. M. Umer Chapra in the early 1990's. His hypothesis was that existing economic models of capitalism, Marxism, socialism and the welfare state have failed to provide full employment, remove poverty, fulfill needs and minimize inequalities of income distribution. Both the market and centrally planned models have been weak in providing overall wellbeing, where problems of family disintegration, conflict and tensions,

crime, alcoholism, drug addiction and mental illness have indicated a lack of happiness and contentment in the life of individuals.

With these failings, an alternative system needs to be considered which could optimize human wellbeing. An Islamic view may have potential to solve common economic problems due to the overall humanitarian goal of achieving the wellbeing of all members of society. An Islamic model of economy has never been implemented in any world economy, only versions of political Islam, laced with tribal customs.

The message of Islam derives its principles from the Holy Quran, which is believed to be the direct word of Allah. The Hadiths are documents made up of words of Holy Prophet ﷺ and lessons taken from the life of Prophet Muhammad (ﷺ), written down by a number of apostles, which put the knowledge from the Quran in context in which they were revealed, and assist in developing a general and universal significance for the information sourced within the Quran. The Islamic faith claims that the Quran was revealed to the Prophet Muhammad ﷺ, who was born into a trading family and brought up by Abu Talib, who was a trader. Society in the Prophet's time was almost totally dependent on trade as a means to earn a living and unlike any other religion, the Qur'an is heavily written in the metaphor of business and trade. Within many parts of the Qur'an life is paralleled to a

business venture, where one earns profits to gain entry into heaven – profits meaning faith and good deeds and those that accept Allah's guidance as a bargain to save them from punishment on judgment day.

Islam urges individuals to strive their utmost to earn large monetary rewards and spiritual profits, while at the same time being inspired to be successful and honest. This is part of the concept of "deen (دين)", which makes material and spiritual pursuits inseparable, where one's whole life is concerned with the needs of human being here on earth and to secure a comfortable life in the Hereafter. Consequently, Islam does not prohibit worldly success, in fact the Quran states that Allah has provided opportunities for humankind to obtain success and it is certainly the responsibility of the individual to do so. However, involvement in business should also carry with it benevolent intentions for others while seeking success for oneself.

Islam espouses a market economy with freedom of the individual to operate a business with minimal outside interference. "He who brings goods to the market is blessed with bounty, he who withholds them is cursed." (Ibn Majah & Al Hakim).

A market mechanism is urged with free-flowing knowledge without exploitation by middlemen;

"Do not chase after those who are going to the market before they reach the place." (Al-Bukhari & Muslim).

Islam also prohibits price manipulation;

"Anyone who withholds goods until the price rises is a sinner." (Muslim).

Thus Islam espouses that free trade is a major factor in the enhancement of living

standards of the general community, subject to some constraints on business in the interests of the wider community.

Central to Islam and human existence, which relates to all activities is Tawhid (توحيد) "...a man's commitment to Allah, the focus of all his reverence and gratitude, the only source of value. What Allah desires for man becomes value for him, the end of all human endeavor."

Tawhid is the Islamic way of life, the fundamental of all Islamic civilization, which is a process, means and end together. Tawhid is both the essence of the individual and the society. Tawhid is acceptance of one creator and His divine guidance of humanity. Tawhid implies both the mission and morality of humankind in both social and spiritual contexts.

Mankind's responsibilities under Tawhid fall into two categories, **fard'ain** which is an individual's obligation to perform one's religious duties and **fard kifayah**, which is an obligation for man to serve the entire community, through services to each other, necessary for the community to live safely and comfortably. Thus the obligation to improve the Muslim Ummah (community) falls under fard kifayah, where undertaking business is the principle method of improving the economy and community;

"Be involved in business as nine out of ten sources of income lie in business" (Ihya)

The principles of Tawhid

The building blocks of Tawhid are the concepts of al-iman (ایمان), al-ilm (علم) and al-amal (عمل). Al-iman is the belief in the existence of one God and Creator, with a commitment to His teachings and revelations, revealed through the Quran, and Prophets, through the Hadīths and Sunnah, i.e., What

the Prophet Muhammad ﷺ said, did, agreed or disagreed to. Faith in Allah must be reflected in daily behavior, influenced by our moral system formed and contained within us. It is our inner self;

“Faith is not expectations and not outward ornamentations, but implanted in the heart and realized through actions.” (Ibn Najjar & Dailami).

Imaan is deepened by ilm, which is the responsibility of all Muslims to seek in order to fulfill and perform amal. Knowledge (spiritual, wisdom and scientific) is the foundation of all acts of al-amal which would be futile and unproductive without the search for further knowledge to enhance the wellbeing of society. Islam places great importance on scientific discovery, knowledge and wisdom to develop civilization. Al-iman and al-ilm manifested through al-amal is the basis of the advancement of civilization for the benefit of mankind and the Ummah (Muslim community), in particular. This is undertaken under the principle of ad-din (relating humans to Allah through spiritual acts), which is referred to as ibadah.

In Islam devotion of a faithful, pious and knowledgeable person is manifested in efforts and acts adhering to the philosophy of Tawhid. In addition he uses reason and experience and adherence to the teachings of the Quran and Prophets is a person of Taqwa. He or she is fulfilling the purpose on Earth to perform ibada to God, through obedience (اطاعت), which conforms to his or her true and essential nature (فطرت) of humanity. This relates a person to God through everything an individual does, including spiritual duties, thoughts, actions, and deeds to other people.

As humans operate in a social environment, Islam prescribes a number of forms of

business organization, through which obligations can be fulfilled. A mushharakah (organization) can take a number of forms. Such business organizations are founded and operated on the principle of al-ta’awun (mutual assistance and cooperation) among members of a society for both their mutual benefit and that of a society as a whole.

Islamic business is governed by the rules of shar’iah (شرعية), the path by which all Muslims should follow. The shar’iah is the divine law that establishes the standards of justice and human conduct, as well as what is permitted and prohibited in action. The shar’iah is based on the Quran, Sunnah and interpretations by Islamic scholars. Some Muslim scholars have stated that these standards are beyond human and are a goal or path of guidance, where others see these utopian ideals as mandatory for advancement of the community.

Central to the shar’iah are the concepts of Halal (حلال) and Tayyab (طيب), which govern all the economic activities of man in wealth production and consumption of wealth, where certain means of gaining a livelihood are declared unlawful. Halal means lawful or permitted for Muslims, a concept that is much wider than just issues of food, concerning as to whether things are undertaken according to the shar’iah. Tayyab is a much wider concept meaning good, clean, wholesome, and ethical in the Islamic concept. In nutrition, Tayyab is much wider than halal, as food must also be clean, safe, nutritious, healthy and balanced. Tayyab would also mean that agriculture must be undertaken within sustainable practices, and in business all things must be undertaken with good intentions.

In Islam, the individual’s vision, mission and objectives in business is to achieve both

success in this world and the hereafter. This is falah (فلاح) means success. Islam puts very little restriction upon the scale of worldly success, except specifying, it must be reasonable, provides the comforts of worldly life, with consideration to the poor and suffering, and within the balance of worldly and spiritual life. Human success must also serve the legitimate needs of the ummah. Allah equipped humans with the faculties of understanding right and wrong, so they may obtain a bright destiny. Humans have a free choice in what they choose. Opposition and straying from true nature (fitrah: فطره) will bring discord to the individual where negative attributes will distort his or her true nature, which could lead him into doing evil deeds.

The individual has his al-iman and al-ilm to keep him from this path of self-destruction (al-fasad), which would manifest itself through nepotism, favoritism, envy, greed, corruption, injustice and ignorance. This in Islam is the influence of satan, manifested in many different ways to mankind to lure one away from God's chosen path. Humans can become unfocused through ignorance and lack of knowledge.

Achieving al-falah means that a human has lived up to God's trust placed upon him or her, through performing ibadah, while obeying all the laws of the shar'iah. This is where mankind can overcome their general weaknesses in the service of Allah through righteous deeds (amal), in the obligation of fard kifayah (فرض كفايه). A human has reached the state of amanah, fulfilling the trust God has put in him or her.

Islam also specifies the way organizations should be operated and managed. An organization must base all its work on al-amal and ibadah with the overall management

objective of achieving al-falah for the organization as a whole and complete society.

This is based upon a foundation of al iman and al-ilm, within a civilization based upon a tawhid philosophy, so that employees have the opportunity to achieve taqwa and avoid straying towards the state of al-fasad. Central to achieving this are the concepts of shura (participation in decision making and community learning) and adab (justice and rights).

Shura is total organizational community participation in decision making to ensure an organization gets the best views. It is creative, to develop employees understanding of decisions made, to achieve better implementation of decisions and strengthen the Islamic fraternity. Shura can also be seen as an organizational control mechanism to prevent management and individuals within the organization from straying down the path of ignorance, greed and oppression, so that the organization can continue to serve its members and the wider community and thus sustain itself. Shura creates a positive learning environment within an organization, similar to the concepts of learning organization proposed by the management guru Peter Senge in the 1990s. The Quran states that the concept of shura is mandatory upon an organization.

An organization should build its foundations upon the basic principles of human rights in its administration based on the concept of adab. Adab is based on the existence and recognition of Allah and recognition of his commands and laws (shar'iah). Within an organizational context, adab persuades a person to do good and avoid evil (al-fasad), in accordance with the nature of man (fitrah) and nature of his action (al-amal).

Adab comprises four major responsibilities,

1. Responsibility to Allah,
2. Responsibility to oneself,
3. Responsibility to society and other human beings, and
4. Responsibility to the universe and other creatures.

Over the last few decades Western management ideas and ethics have moved closer to Islamic principles and ethics. Stephen Covey, a devout practicing member of The Church of Latter-Day Saints, preaches personal evangelistically development, fulfilment and spirituality within the context of the organization.

There are similarities with Peter Drucker, Dale Carnegie, David Allen, and Peter Senge in the approach. Dale Carnegie's work is also on the rise again in popularity and consequently, corporations are taking notice of the importance of employee personal growth within the corporate environment.

Western management scientists have taken the initiative on similar principles that were laid down in the Quran and Hadiths, more than 1500 years ago.

Islam somehow lost the intellectual initiative and needs to regain its place and dignity in the world.

There are three main reasons for the need to develop this ethical framework to bring Muslims back to Islam;

Firstly, is the nature of man himself: Man has both the potential to rise to great spiritual heights or to disintegrate into total immorality. Man's ability to act rightly or wrongly is a matter of moral choice. Under the Islamic viewpoint, man's purpose on earth to carry out ibadah (relates man to Allah through

spiritual acts) and follow God's will with total devotion, according to his natural disposition (fitrah); where everything fits into the divine pattern under the laws of Allah. Submission to the laws of Allah brings harmony to man, however man was created with many weaknesses, forgetfulness, greed for material comforts and power, is capable of oppressiveness and ignorance, is rash and impatient, stringy and miserably, ungrateful, quarrelsome, ruthless, and full of self-interest, which can easily lead him astray.

Secondly is the unethical society we live in today: General society has become amoral and lapsed in faith, believing that truth and reality is based on what can be touched, smelled, seen, heard and tasted. This has led to a society that has become materialistic and less spiritual. This absence of spirituality is leading business into immoral activities such as stealing, lying, fraud and deceit, making people believe that they cannot succeed without pursuing the same practices.

Finally and most importantly, the underdevelopment of Islamic societies: Approximately 80% of the World's Muslims live in poverty, as cultural minorities in other countries, with high incidences of unemployment and low productivity. Countries with majority Muslim populations, are declining in their knowledge generation, research, innovation and educational standards, have a generally a lower life expectancy, higher illiteracy rates, lower GDP per capita rates with the majority of people living in fragile and non-arable lands, poorer infrastructure and water supplies and a larger number of dependents than the non-Islamic World. Islamic GDP as a percentage of total World GDP is estimated to be only 45% of what it should be, in order to be on par with the rest of the world.

ہیں، سورہ احزاب میں رسول اللہ ﷺ کو یا ایہا النبی کہہ کر مخاطب کیا ہے اور سورہ مائدہ میں یا ایہا الرسول فرمایا ہے۔ اللہ نے کسی نبی کے بارے میں ایسا رویہ نہیں اپنایا۔ تاریخ گواہ ہے کہ اللہ تعالیٰ نے اپنے نبی کی شان میں گستاخی کرنے والوں کو معاف نہیں کیا۔ ابوالہب ہو، اُس کے بیٹے ہوں، ولید بن مغیرہ ہو یا کوئی اور۔

اللہ رب العزت کے سامنے حضور ﷺ کا کیا مرتبہ ہے اور کیا مقام ہے کہ رب کائنات رسول اکرم ﷺ کی زندگی کی قسم کھا رہا ہے۔ یہ اعزاز ہے نبی کریم ﷺ کا کہ اُن کا اللہ اُن کو رسول بنا کر بھیجے والا اُن کی زندگی کی قسم کھا رہا ہے۔ سورہ حجر کی ۷۷ ویں آیت میں اللہ تعالیٰ نبی کریم ﷺ سے خطاب کرتے ہوئے، آپ ﷺ کی قسم کھاتا ہے، ”تیری زندگی کی قسم۔“ سوچنے کا مقام ہے کہ اللہ تعالیٰ جس کی زندگی کی قسم کھا رہا ہے، اُس کے شرف کی کوئی حد ہے، اُس کی عظمت کی کوئی انتہا ہے۔

قسم اسی کی کھائی جاتی ہے جو عزیز ترین ہو جس کی قسم کھانے والے کے نزدیک قدر و منزلت ہو، اللہ تعالیٰ نے کسی نبی کی قسم نہیں کھائی۔ اگر کھائی ہے تو رسول اللہ ﷺ کی کھائی ہے اور آپ ﷺ کے حوالے سے کئے کی بھی قسم کھائی ہے۔ سورہ بلد میں اللہ تعالیٰ فرماتا ہے، ”میں اس شہر کی قسم کھاتا ہوں جس میں تم رہتے ہو۔“ آپ ﷺ کے میں پیدا ہوئے اور ہجرت سے پہلے تک کے ہی میں رہتے تھے۔ اللہ تعالیٰ نے آپ ﷺ کی جان کی قسم کھائی اور پھر آپ ﷺ کے مولد مسکن کی قسم کھائی۔ یہ بہت بڑے اعزاز کی بات ہے، ایسا اعزاز روئے زمین پر اللہ نے کسی رسول و نبی کو عطا نہیں کیا۔

حضور نبی کریم ﷺ کی یہ بھی ایک شان ہے کہ آپ ﷺ کی امت کو رب کائنات نے امت و سط قرار دیا جو تمام امتوں پر

گواہ ہوگی اور آپ ﷺ گواہ مطلق ہوں گے۔

آپ ﷺ وہ آخری اور واحد رسول ہیں جن کو جو ذمہ داری اللہ کی جانب سے سونپی گئی تھی، وہ آپ ﷺ نے پوری کر دی اور اللہ نے آپ ﷺ کو جس مشن پر مامور کیا تھا، وہ مشن پورا ہو گیا اور حجتہ الوداع کے موقع پر آپ ﷺ نے ایک لاکھ سے زیادہ صحابہ کرامؓ سے اس پر گواہی لے لی اور اللہ کو شاہد بنالیا، اللہ نے اپنے دین کو غالب کر دیا۔

اللہ کا وعدہ سچا ہے، اُس نے اپنا وعدہ سچا کر دکھایا، اُس نے اپنے نبی ﷺ کے نام کو بلند کر دیا۔ زمین اور آسمانوں میں، دیکھیے آج ہر روز پانچ وقت اللہ کے نام کے بعد مؤذن رسول اللہ ﷺ کا نام پکارتا ہے۔ آپ ﷺ کا نام مشرق و مغرب اور شمال و جنوب میں ہر جگہ بلند ہو رہا ہے، یہ صرف آپ ﷺ کی شان ہے اور اللہ کی شان عطا ہے کہ اُس نے اپنے محبوب نبی کریم ﷺ کو محمود و خلائق بنا دیا ہے۔

آپ ﷺ کی وہ ہستی ہے کہ اللہ اور اُس کے فرشتے آپ ﷺ پر درود و سلام بھیجتے ہیں۔

آپ ﷺ کو معراج عطا کی، کسی اور نبی کو یہ اعزاز نصیب نہیں ہوا، آپ ﷺ رحمۃ للعالمین ہیں، یہ بھی صرف حضور ﷺ کا مقام عظمت ہے۔ یہ تو ایک مختصر بیان ہے، اللہ نے تو اپنے آخری نبی پر انعام و اکرام کی انتہا کر دی۔ اللہ تعالیٰ کا یہ فرمان کتنا سچ ہے۔

”تجھے تیرا رب بہت جلد انعام دے گا اور تو راضی ہو جائے گا۔“ اسی سورہ ضحیٰ میں آپ ﷺ کو خوش خبری دی گئی تھی، ”یقیناً تیرے لیے انجام آغاز سے بہتر ہوگا۔“



اسرار و رموز تا قیامت کھلتے رہیں گے، یہ نبی اکرم ﷺ کا فرمان ہے۔

یہ آپ ﷺ کی عظمت ہے، مقامِ رفعت ہے کہ اللہ تعالیٰ نے آپ ﷺ پر نبوت کا سلسلہ ختم کر دیا، نہ اب کوئی رسول آئے گا اور نہ کوئی شریعت آئے گی۔ دین کی تکمیل آپ ﷺ کے ذریعے کرادی گئی اور حجۃ الوداع کے موقع پر یہ خوشخبری سنادی گئی کہ ”الیوم اکملت لکم دینکم“ درحقیقت اللہ تعالیٰ کا یہ فرمان وہ مہر ہے جو رسالت کے ختم ہونے پر ثبوت کی گئی ہے۔

یہ ہر شخص کو پتہ ہے جو نبی کریم ﷺ سے محبت کرتا ہے، آپ ﷺ کی سیرت پاک سے واقف ہے کہ آپ ﷺ کے شانوں کے درمیان مہر نبوت تھی اور مہر جب لگتی ہے جب مضمون ختم ہو رہا ہوتا ہے۔ کیوں کہ نبوت کا سلسلہ ختم ہو رہا تھا، اسی لئے اللہ نے اپنے نبی ﷺ کے شانوں کے درمیان مہر نبوت ثبت کر دی۔ آپ ﷺ آخری نبی ہیں، قرآن آخری کتاب ہدایت ہے جو قیامت تک بنی نوع انسان کو روشنی دکھاتی رہے گی، ہدایت دیتی رہے گی، بہ شرط کہ وہ اللہ کی نشانیوں کو دیکھے اُن پر غور کرے اور اُن کی حکمت جاننے کی کوشش کرے۔

رسول اکرم ﷺ اللہ تعالیٰ کے انتہائی محبوب نبی ہیں۔ ایسے نبی ہیں کہ اللہ تعالیٰ اپنے بندوں کو اپنے نبی سے گفتگو کرنے اُن ﷺ کے ساتھ اٹھنے بیٹھنے کے آداب سکھاتا ہے کہ کہیں ان سے نبی ﷺ کی شان میں کوئی گستاخی نہ ہو جائے۔ اللہ کو یہ بات گوارا نہیں ہے کہ لوگ اُس کے نبی ﷺ سے اس طرح مخاطب ہوں جس طرح وہ عام زندگیوں میں عام لوگوں سے ہوا کرتے ہیں۔ یہ وہ نبی ﷺ ہیں جن پر اللہ تعالیٰ خود درود و سلام بھیجتا ہے اور اس کے فرشتے بھی درود و سلام بھیجتے ہیں، جب رب کائنات اپنے نبی ﷺ کا ذکر خود محبت سے اور ادب کو ملحوظ رکھتے ہوئے کرتا ہے تو وہ یہ کس طرح

برداشت کر سکتا ہے کہ اہل ایمان ادب و شائستگی کے دامن کو چھوڑ بیٹھیں۔

جیسا میں نے پہلے کئی بار عرض کیا ہے کہ اللہ تعالیٰ نے پورے قرآن میں حضور نبی کریم ﷺ کو ”یا محمد“ ﷺ کہہ کر نہیں پکارا ہے بلکہ یا ایہا النبی اور یا ایہا الرسول کہہ کر مخاطب کیا ہے۔ اس لیے مسلمانوں کو اس بات کا خیال رکھنا چاہیے کہ وہ حضور ﷺ کا ذکر بھی بڑے ادب و احترام سے کریں۔ سورہ حجرات میں اُس ادب و تعظیم اور احترام و تکریم کا تفصیلی بیان ہے جو ہر مسلمان سے اللہ تعالیٰ کو مطلوب ہے۔

اے ایمان والو! اپنی آوازیں نبی کی آواز سے بلند نہ کرو جیسے آپس میں ایک دوسرے کے ساتھ کرتے ہو، کہیں ایسا نہ ہو کہ تمہارے اعمال ضائع ہو جائیں اور تمہیں خبر بھی نہ ہو۔

اللہ تعالیٰ اپنے محبوب نبی ﷺ کا مقام، عظمت اور مرتبہ مسلمانوں کے ذہن نشین کرانا چاہتا ہے، تاکہ وہ مقام نبوت سے گرا ہوا لہجہ اختیار نہ کریں۔ نبی کریم ﷺ کو اللہ تعالیٰ بتا رہا ہے کہ ”جو لوگ آپ ﷺ کو حجروں کے پیچھے سے پکارتے ہیں اُن میں سے اکثر بے عقل ہیں۔“ اللہ تعالیٰ نے ناپسندیدگی کا یہ اظہار قبیلہ بنو تمیم کے اُن اعرابیوں کے بارے میں فرمایا ہے جنہوں نے ایک روز دوپہر کے وقت جو نبی کریم ﷺ کے آرام کا وقت تھا، حجرے کے پچھواڑے کھڑے ہو کر ”یا محمد، یا محمد“ کی آوازیں لگائی تھیں، تاکہ آپ ﷺ باہر تشریف لے آئیں۔ غور کا مقام ہے کہ اللہ تعالیٰ نے پورے قرآن میں خود حضور نبی کریم ﷺ کو ”یا محمد“ ﷺ کہہ کر مخاطب نہیں کیا ہے، پھر وہ اپنے بندوں کے اس اندازِ مخاطب کو کس طرح برداشت کرے گا جب کہ اللہ تعالیٰ نے سورہ احزاب اور سورہ مائدہ میں نبی کریم ﷺ کو مخاطب کرنے کے آداب سکھا دیے

شان نبی ﷺ

تحریر: سلیم یزدانی

پاک ہے وہ اللہ جو اپنے بندے کو رات ہی رات میں مسجد حرام سے مسجد اقصیٰ تک لے گیا۔ (القرآن الحکیم)

فضل و کرم کی انتہا کر دی۔

جناب آمنہ اور جناب عبداللہ کے فرزند کا مقام تو دیکھیے کہ اللہ کی بارگاہ میں اس طرح حاضر ہیں کہ فاصلے مٹ گئے۔ یہ اعزاز اللہ نے اپنے کسی بندے کو نہیں بخشا۔ مقام قاب قوسین پر جلوہ افروز کر دیا۔ کتاب ہستی کا ایک ایک ورق آپ ﷺ کے سامنے کھل گیا، مکان و لامکان کے رموز آپ ﷺ پر منکشف کر دیے گئے۔ اپنے محبوب بندے، اپنے نبی ﷺ، اپنے رسول کو بعض نشانیاں دکھائیں۔ آپ ﷺ کو معراج پر لے جانے کا مقصد ہی یہ بتایا کہ آپ ﷺ کو اپنی بعض نشانیاں دکھانی تھیں۔ پلک جھپکتے آپ ﷺ کو کعبہ شرف سے بیت المقدس اور وہاں سے کبکشاؤں سے خلاؤں سے گزار کے اپنی بارگاہ میں شرف باریابی بخشا۔ کل یہ ناممکن نظر آتا تھا، آج امکانات کی سرحدوں پر نظر آ رہا ہے کہ یہ ممکن ہے، ملٹی اسپید آف لائٹ کی تھیوری پر انسان کی عقل دوڑ رہی ہے پھر ہر نور کی رفتار الگ ہے، لیزر نور ہے، اُس کی رفتار کچھ اور ہے، ایکس رے کی رفتار کچھ اور ہے۔ اللہ کا نور، جہاں سفر کا میڈیم ہو، اُس کا اندازہ انسانی امکانات اور وژن سے بہت دور ہے، ابھی تو انسان اُن انوار دنیاوی سے پوری طرح واقف نہیں ہے جس تک غور و فکر نے اُس کو پہنچا دیا ہے، پھر وہ اللہ اور اُس کے نبی ﷺ کے نور کا ادراک کس طرح کر سکتا ہے۔ اب جو knowledge کا explosion ہو رہا ہے، اس سے قرآن فہمی کے امکان میں اضافہ ہوا۔ جیسے جیسے علم اور knowledge ارتقا کی منزلیں طے کرے گا، قرآن کے اعجاز کھلتے جائیں گے۔ قرآن کا علم ساری کائنات پر حاوی ہے، اُس کے

یہ نبی کریم ﷺ کی شان ہے کہ اللہ تعالیٰ نے نہ کوئی آپ ﷺ جیسا پیدا کیا ہے اور نہ تا قیامت پیدا ہوگا۔ حضرت جابر بن عبداللہ ؓ کا بیان ہے کہ رسول اللہ ﷺ نے فرمایا کہ تمام جہانوں، انبیاء اور رسولوں پر میری اطاعت اللہ تعالیٰ نے فرض کر دی ہے۔

إِنَّ اللَّهَ اخْتَارَ فِي عَلَى جَمِيعِ الْعَالَمِينَ
مِنَ النَّبِيِّينَ وَالْمُرْسَلِينَ۔

یہ مقام کسی اور نبی کو اللہ تعالیٰ نے عطا نہیں کیا۔ صرف آپ ﷺ امام الانبیاء ہیں۔ آپ نے سفر معراج میں بیت المقدس میں تمام انبیاء کو نماز پڑھائی اور آپ ﷺ نے نبیوں کی جماعت کی امامت فرمائی۔ اس جماعت میں آپ ﷺ کی امامت میں وہ تمام نبی موجود تھے جو روزِ اوّل سے حضور ﷺ کے زمانے تک مبعوث ہوئے تھے۔

نبی کریم ﷺ تمام انبیاء میں افضل ہیں، سورہ بقرہ کی آیت ۲۵۳ میں اللہ تعالیٰ نے فرمایا کہ ”یہ رسول ہیں جن میں سے ہم نے بعض کو بعض پر فضیلت دی ہے۔“ اور اسی قسم کی بات سورہ بنی اسرائیل کی آیت ۵۵ میں کہی گئی ہے، ”ہم نے بعض پیغمبروں کو بعض پر برتری اور فضیلت دی ہے۔“

نبی کریم ﷺ کی تو شان ہی کچھ اور ہے، اللہ تعالیٰ نے آپ ﷺ پر انعام و اکرام کی جو بارش کی اُس کی مثال تاریخ رسالت میں نہیں ملتی۔ رب کائنات نے اپنے محبوب نبی ﷺ کو وہ کچھ عطا کیا جو کسی اور نبی کو اور رسول کو نہیں دیا۔ آپ ﷺ پر اپنے