



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.)

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. Prophet's Vision of Society.....2 | 6. Islamic Social System—A Philosophical Exposition.....15 |
| 2. The Imaginal World ('Alam al-mithal) in the Philosophy
of Shah Wali Allah al Dihlawi.....5 | 7. Islam is the Only Way Out.....17 |
| 3. Honesty and Truthfulness of The Prophet (ﷺ).....9 | 8. Business Ethics in Islam.....19 |
| 4. The Inner Aspects of the Battles of the Prophet (ﷺ).....11 | 9. The Balfour Declaration.....22 |
| 5. Muhammad (ﷺ) The Final Prophet.....14 | 10. مصنع ترقى عبرت النبي ﷺ كروشنی میں.....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)

Prophet's Vision of Society

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

It was his first and the last pilgrimage. He stood engulfed by a sea of the faithful. More than a hundred thousand years were clocked to what he was going to utter. The message came sharp and loud and clear: *"The sanctity of human life, honour and property is as inviolable as is the city of Makkah, and the holy month of Hajj. None is to be held responsible for the crime committed by the other. Don't after me, revert to infidelity by slitting the throats of one another."*

The first-ever declaration, couched in most piercing words, equating the sanctity of human life, honour and property with that of the holiest of the holy in Islam, laid down for the first time in the history of mankind, the foundation stone of a just, human, judicious and virtuous society, an Islamic society. The Prophet of Islam had in unequivocal words enunciated that the killer of an innocent soul, was throwing himself out of the fold of Islam by committing an act of infidelity. A society could claim to be Islamic only when it preserves the sanctity of human life, honour and property, otherwise not.

Any venture which may expose the life, honour and property of the members of society to the ravages of armed conflicts and thereby disturb its internal peace and security or let the difference of opinion or conflict of interest develop into blood feuds whether among individuals, groups or sections is very strongly condemned by the holy Prophet (ﷺ). He declared: *"Whosoever commits armed aggression against us does not belong to us."* The words are unambiguous. The message is unmistakably clear and unambiguous. The Founder of Islam refuses to accept the claim of an aggressor standing in arms against Muslim community.

Islamic society is raised strictly upon moral principles which if contravened threaten the

very justification of its existence. The mutual relationships of the individuals and the groups within an Islamic society have to be guided and channeled by moral considerations. They have to be conducted with perfect confidence that one would get his due and would not be deceived, beguiled or cheated. The Prophet (ﷺ) attached so much importance to this peculiarity of the Islamic society that he asserted *"Whoever defrauds us does not belong to us"* meaning thereby that a swindler, a cheat, by playing fraud on a member of the society severs his relationship with the Muslim community though he may still claim to be a part of it.

Generation gap poses some serious problems to the basic texture of a society. The older ones, the more advanced in age who had been breathing in a different atmosphere and whose mores and habits, modes of thinking and patterns of behaviours had been conditioned and framed by certain circumstances obtaining at a particular time, may not find themselves very comfortable to and in perfect agreement with the new, the upcoming generation.

On the other hand, the new generation, despite being in total conformity with their elders with regard to ultimate objectives of life and immutable religious and moral values may find itself, due to irresistible natural social and political forces of change and adjustment, at logger heads with the older generation. This may cause, a swelling cleavage of interests, a widening gap of behavioural patterns and an ever – increasing schism between the two integral parts of society.

This development if not checked at the opportune time may virtually let loose the forces of social disintegration. The situation if allowed to worsen is bound to develop in colossal mutual disrespect, veiled hatred,

intolerance and an altogether effacement, from society, of the sentiments of love, compassion and mercy.

The Prophet (ﷺ), seems to have been very alive to the devastative prospects and ravages of the extreme forms of generation gap. He declared in most forceful words: ***“Those who are not filled with compassion for our younger ones, and also those who do not pay respect to our elders, do not belong to us.”*** Be he an elder or a younger one, he is debarred by the Prophet (ﷺ), from being qualified as a Muslim, as a believer, by his indulgence in the counter productive and nefarious activity of destabilizing the Islamic society.

The corner-stone of an Islamic society is mutual love and consideration for each other. The significance of these two, as the force cementing the components of an Islamic society, is highlighted by the Prophet (ﷺ) in these words: *“None of you could claim to be a believer unless he desires the same for his Muslim brother that which he would have desired for himself, had he been in the same situation as his Muslim brother is.”* The conditionally attached to a person's claim of being acceptable as a believer in the eyes of the Founder of Islam, is his unconditional love and consideration for other members of the Islamic society.

Man's earliest social contact after birth begins with his mother, father and other blood relations. He has no choice whatsoever in selecting his blood relatives. They are divinely ordained and man has to respect and honour this choice for the rest of his life. These relationships form the genesis of family. A morally healthy family is the nucleus of a morally oriented society. The Prophet (ﷺ) has immaculately elaborated the mutual rights duties and responsibilities of the parents, children and other family members and relatives.

The parents are promised the reward of Paradise for proper care, moral upbringing

and purposeful education, especially of the female children. Conversely, the children have been told in plain words to note that the most grievous sin after Shirk (Belief in more than one god) is recalcitrance of parents. They are required to maintain the attitude of love, respect and kindness towards their parents, especially when they become old, frail and infirm in mind and body. The Prophet (ﷺ), when asked as to which one of the two, the father or the mother, was more entitled to one's care and consideration, replied “the mother, the mother, the mother, and then your father.”

Regarding other relatives the Prophet (ﷺ) has instructed to preserve genealogical details of the family to enable one to be in the full know about the nature and extent of relationship. He stressed to fulfill one's moral, social and financial responsibilities towards the relatives to the extent that he is under moral compulsion to carry out these obligations even if they are not reciprocated by his relatives. Describing the resultant blessings and benedictions of maintaining cordial relations with the relatives he exhorted *“Whoever loves to enjoy long life coupled with an increase in prosperity he should maintain and nurture good relations with his relatives.”*

Neighbours play an important role in the daily life of man. They have an intimate relationship with each other's private and public life. They share each other's sorrows and happy moments. They cannot be side-tracked or ignored. An ideal society has to nurture sincerity, sense of proportion, propriety and balance among the neighbours to maintain and develop an atmosphere of love, fellow feeling, friendliness and understanding.

The Prophet (ﷺ) recognized the crucial role of the institution of neighbourhood in the establishment, preservation and continuity of a healthy society. Thrice he swore that a man cannot be said to be a believer unless his neighbour feels secure from him. He

also declared that a person who had filled his belly while his neighbour had to sleep hungry could not claim to be a believer. A person who professes to believe in Allah and the Day of Judgement had to be, according to the Messenger of Allah, generous and respectful towards his neighbours.

He said that one had to be very mindful about the fulfillment of one's duties towards the neighbours as the archangel Gabriel did so much stress the rights of the neighbours that he thought perhaps the neighbour was going to be allotted a share in one's inheritance. Moreover the Prophet (ﷺ) made it crystal clear that a person to qualify as a neighbour need not be a Muslim. He may be relative, a Muslim, a non-Muslim, even a stranger who keeps regular company only for a short while. The Prophet (ﷺ) so emphasized the importance of maintaining considerate and sympathetic relations with the neighbours as to instruct that one must direct his children not to throw the skins and remnants of the fruits in such a way that they are noticed by the poorer neighbours' children who may feel depressed by a sense of deprivation and

inferiority complex.

Living among others, especially when some of them may not hold identical views or follow different social customs and practices, is always difficult and poses serious problems. It needs much of patience, profound sense of proportion, love for humanity and a deep regard for others' view and sensitivities coupled with a strong commitment to truth. Nevertheless, not infrequently the sentiments may take the better of reason, the tempers may be frayed, the nerves may become strained resulting in a severance of relations and bad blood among the individuals, family members or groups.

The greatest humanitarian service under these circumstances would be to remove misunderstandings, eliminate causes of friction, eradicate roots of tension and strive to heal up the wounds inflicted. The Prophet (ﷺ) enunciated: *"That which has precedence over, and is more preferable to fasting, praying and aims – giving is the removal of enmity between the parties and restoration of mutually good relations."*

(Continued from page #.14)

"No Prophet will come after me."

It is a point for great consideration that in the time of different apostles, the Almighty had given the news of apostles, and continued

the range of prophethood, but with Muhammad (ﷺ), against the previous style, He has announced the finality of Prophethood.

(Continued from page #.16)

(Amal) go together. The tenets of faith are neither doctrines nor mere dogmas but they are social facts to be realized as the original basis of the social system and the action system. The most genetic model of any socio-cultural phenomenon is the

meaningful interaction of not less than ten individuals. For the development of the socio—cultural systems, according to the modern concept, two or more interaction individuals are required. Whereas the Qur'an hints at ten.



The Imaginal World ('*Alam al-mithal*) in the Philosophy of Shah Wali Allah al Dihlawi

Fuad. S. Naeem

Whenever a thorough and systematic history of Islamic philosophy as well of the intellectual sciences (*al-ulum al-aqliyyah*) in the Indo-Pakistani subcontinent will be written, Qutb al-Din Ahmed Ibn Abdul Rahim better known as Shah Wali Allah al-Dihlawi (1703 - 1762) will undoubtedly stand as the best known intellectual figure from the Indian heritage of Islamic philosophy. He is also perhaps the only Indian Muslim intellectual figure, along with Shaykh Ahmad Sirhindi (D. 1624), well known in the West. Even then, he is known in the West and among modernized Muslims primarily as a religious "reformer" and socio-political figure and not as a hakim, philosopher and Sufi, which he principally was. It is difficult to describe in a few words the great significance of Shah Wali Allah for the South Asian Islamic tradition in all its facets in the transmitted religious sciences as well as theology, philosophy and *sufism*. It might suffice to say that almost every important religious and intellectual school or figure of the Indo-Pakistani Subcontinent that came after him was significantly influenced by him, he was also one of the very few Indian Muslims whose influence spread to the rest of the Muslim world, including the Arab world and the Ottoman world.

The fact that Shah Wali Allah was primarily a metaphysician and mystic is born out amply by his written output. Among his more metaphysical and philosophical works, most of which also treat the subject of this study, the imaginal world, are:

1. *Al-Khayr al-Kathir* (Abundant Blessings): a metaphysical treatise in Arabic of ten chapters dealing with such questions as the nature and reality of Being, the Names of God, the relationship between man and God, knowledge of God, the nature and characteristics of prophecy and sanctity.

2. *Sata'at* (Radiance): a short but very important treatise in Persian which outlines the gradation of Being in Shah Wali Allah's metaphysics.

3. *Lamahat* (Lightning Flashes): A small treatise in Arabic which is Shah Wali Allah's best-known work on philosophy. It extensively deals with the question of Being (*wujud*). It also addresses various other philosophical and cosmological questions such as the creation of the world, the nature of the cosmos, the angels, and the prophets.

4. *Tafhimat-i-Ilahiyyah* (Divine Instructions): one of Shah Wali Allah's most important metaphysical and philosophical work. It consists of articles and letters written in both Arabic and Persian at different times dealing with many important metaphysical and philosophical questions. It contains Shah Wali Allah's celebrated reconciliation of an issue that had created great controversy in the Indian Subcontinent, that of opposition between *wahdat al-wajud* (Unity of Being) of the school of Ibn al-Arabi and *wahdat al-shuhud* (Unity of Consciousness) of Shaykh Ahmad Sirhindi.

5. *Hujjat Allah al-Balighah* (The Conclusive Argument from God): this is often called the magnum opus of Shah Wali Allah and certainly deserves the title as far as the integration of the transmitted (*naqli*) sciences with the intellectual (*aqli*) sciences is concerned.

Many of the above-mentioned works as well as a few other exist in English translation. Unfortunately, these translations mostly made in the Indo-Pakistani Subcontinent, are not always up to scholarly standards and even if the philosophical understanding of the translator is sound, as in the case of G.N. Jalbani, the main translator of Wali Allah's works into English, the precise

rendering of a philosophical work of the calibre of Shah' Wali Allah's work requires deep understanding of both Islamic and Western philosophy as deep knowledge of philosophical terminology in both the original language, Arabic or Persian and English.

Shah Wali Allah's many works bear the mark of his wide knowledge and depending on the capacity from which he was speaking and the nature of the audience, he elaborates his philosophical and doctrinal ideas differently. In certain of his works, he writes as a metaphysician in the line of Mulla Sadra and the school of Ibn al-Arabi; at other times he writes as a Sufi or a theologian or a *muhaddith* (scholar of Hadith). Hence, his treatment of the *Alam al-mithal* is also undertaken from different angles and points of view in different works. In addition, he treats almost every aspect of the Islamic tradition, both of the transmitted sciences (*al-ulum al-naqliyyah*) and the intellectual sciences, (*al-ulum al-aqliyyah*) and within the latter he deals extensively with everything from ontology to cosmology to angelology to eschatology.

The idea of the *Alam al-mithal* has a long and rich history in Islam before Shah Wali Allah whose treatment of this world is the object of this study. Its origin lies in the Qur'an and especially in the Hadith, as Shah Wali Allah demonstrates, but was alluded to in its developed form by Abu Hamid al-Ghazzali (d.1111) and fully elaborated for the first time and given the title of *Alam al-mithal* by Shaykh al-Ishraq Shihab al-Din Yahya ibn Habash al-Suharwardi (d. 587/1191). Suharwardi discussed the imaginal world only in terms of the microcosm. Muhyi al-Din Ibn al-Arabi (d. 1240) fully expanded and elaborated on the doctrine of the imaginal world, speaking of both a microcosmic and macrocosmic imaginal world. Sadr al-Din al-Shirazi better known as Mulla Sadra (d.1050/1640) further developed this theme and also fully applied the doctrine of the imaginal world to Islamic

eschatology. Shah Wali Allah was the inheritor both of Ibn al-Arabi and Mulla Sadra and integrated the philosophy of the latter into Sunni context. Shah Wali Allah's exposition of the *Alam al-mithal* is, therefore, indebted especially to both these figures.

The Imaginal World in the Metaphysics of Shah Wali Allah

Shah Wali Allah's teachings on the doctrine of the imaginal world (*Alam al-mithal*) are scattered throughout his works. As mentioned, it plays a significant role in many branches of Shah Wali Allah's teachings, especially his metaphysics. In all these domains it serves as the faculty and realm through which the corporeal and incorporeal, the material and the spiritual are joined and in contact with one another. For these pairs are opposite and without an intermediary, remain opposed to one another. In lieu of this, the *Alam al-mithal* serves as an isthmus (*barzakh*) between the two. As Shah Wali Allah writes: "The *Alam al-mithal* is an intermediate space (*barzakh*) between the empirical and divine world. "Shah Wali Allah's whole vision of the nature of existence is permeated with the idea of the imaginal world, for the two topics that all his writings are based upon are God and man, and therefore, the relation between the two. In both God's movement towards man and man's return to God, the *Alam al-mithal* has an important role to play as both a means of manifestation and a means for the final becoming of man.

The *alam al-mithal*, then, is a world, where spiritual realities assume bodily form before they are manifested on, or descend to earth. The *Alam al-mithal*, has an eminent role to play in the cycle of manifestation. It is the very power by which the spiritual and incorporeal is able to be determined and manifested as the material and the corporeal. And it is the link between the supraformal worlds and the worlds of form. In Shah Wali Allah's cosmology following

peripatetic lines, the macrocosm is called the Universal soul (*al-nafs al-kulliyah*).

Furthermore, complementing this vision of the creative imagination of the Universal soul (*nafs kulliyah*) is its direct connection with the Divine Throne. It is the Divine Throne where all that will be manifested in the phenomenal world is first determined and after that, descends to the *nafs kulliyah* and is shaped in an imaginal form, and then is manifested phenomenally in the world. In this way, Shah Wali Allah, being a religious scholar and theologian as well, preserves the fundamental Islamic vision of everything proceeding from and depending upon God at all times as well as the hierarchy of Being that accompanies this vision. He also says, "the *Alam-at-mithal* is an extensive plane in which all the Attributes of God, mentioned in the Holy Books, assume an exemplary representation (*tamaththul*)". This elegantly summarizes all about the function of the *Alam at-mithal*. The Names and Attributes of God, being relations between the world and God, are what bring the world into being.

This brings out two important elements of the imaginal realm in Shah Wali Allah. One, it describes the nature of the *alam at-mithal* which is not material yet shapes and colours exist in it. Two, it is the place from where destiny is figured before it arrives at the level of the macrocosm and microcosm. Shah Wali Allah further clarifies the nature of the *Alam at-mithal* in a passage from *Hujjat Allahal-Balighah* where he attempts to give a broad definition of the imaginal world that would be intelligible even to the theologians and religious scholars: "Be informed that many traditions of the Prophet indicates that a non-elemental world exists in which abstract meanings are represented by quasi-bodily forms corresponding to them in quality." He also states of its nature that "the World of Prefiguration (*Alam al-mithal*) is made of a material of extreme refinement....

As far as the role of the *Alam al-mithal* in the Divine decreeing of the destiny is

concerned, it has been alluded to in the idea that all that is made manifest in the corporeal world first manifests itself in the imaginal world. Shah Wali Allah has a very elaborate and complex doctrine concerning the Decrees of God and human destiny which is closely tied to his extensive angelology, for it is the angel who are directly involved in the manifesting of the destinies of human individuals and communities. There is a mutual interplay between God and man passing through the angels and the imaginal realm in the sense that prayer, good intentions and actions, rise up to God from man, while grace (*tawfiq*), blessings, help, or wrath, punishment, and affliction descends from God to man. In this constant interaction the traffic is not one-way, so to speak, and Shah Wali Allah greatly elaborate this mystery of Divine grace and human endeavour, which combine to shape the destiny of man.

Much more can be said about the role that the imaginal world plays in the metaphysics of Shah Wali Allah and especially in the relation between God and man, including the role it plays in the lives of prophets, in Divine theophanies (*tajalliyat*) on earth, in visions, dreams, and miracles, in the world of the angels and its relations with that of man.

Eschatology

The eschatology of Shah Wali Allah is one of the crowning achievements of his work. In it, he is able to completely synthesize the Qur'anic doctrines of the life after death and the final becoming of man with the traditional philosophy and theosophy (*hikmah*). His eschatological teachings are some of the richest and most elaborate on the subject in the annals of Islamic literature. Their richness comes from the fact that they incorporate the whole of the Qur'anic and Prophetic teachings on the life hereafter with the doctrines developed in the long Islamic intellectual tradition, which includes theoretical Sufism (*irfan*), philosophy,

theosophy (hikmah), and kalam.

The *Alam al-mithal* has a very important role to play in Wall Allah's eschatology. As the *barzakh* between the Divine and the human, between the earthly and the celestial, the imaginal world has a prominent place, as mentioned, in both the descent of man from God to the world, and his ascent from the world to God. If the metaphysical doctrine of Shah Wali Allah mainly concerned the descent, his eschatological writings are mainly concerned with the ascent and return of man to his Origin.

Shah Wali Allah beautifully summarize the cyclical doctrine of man. Man is in his origin a pure intellect and then descends to the imaginal world, from whence he comes to this lower world. After a short stay here, he ascends again to the imaginal world and then ascends further to the intelligible world and is once again who he was in the beginning, a pure intellect. In both his descent and his ascent, man passes through the imaginal realm. It is to the second of these — the return of man to his Origin -- that Shah Wali Allah turns right.

Shah Wali Allah states that there are three stages after man's death: one, the stage of the grave; two, the Day of Gathering (*Hashr*); three, Paradise. Shah Wali Allah expounds in detail the first two stages, but refuse to say anything substantial about the third stage, stating that it is better to remain silent about its mysteries. So his doctrines

mainly concern the first two stages, both of which are found in the descriptions of the afterlife in the Qur'an and Hadith, and both are situated in the *Alam al-mithal* according to Shah Wali Allah. It might be asked why the third stage does not mention Hell, usually thought of as the counterpart of Paradise. The answer to this, Shah Wali Allah gives, by saying that, contrary to popular belief, Hell as well as the Gates of Paradise, are located on the level of *Hashr*, and he also states that there will come a time when every last person will be taken out of Hell and brought into paradise.

No discussion of Shah Wali Allah's exposition of the imaginal world in his writings would be complete without mentioning his integration of theosophical, Sufi, and philosophical terms, including the idea of the imaginal world, into the corpus of the religious sciences. Shah Wali Allah was a renowned *Muhaddis*, as well as trained in Tafsir, Fiqh, and other religious sciences. He was also very well-versed in Kalam. In almost every topic he discusses, the notion of *Alam al-mithal* is present in the discussion. The reason for this is that this intermediary world is what connects the Divine to the human and therefore, religion, which descends from Divine to the human, and through man ascends to the Divine, cannot be explained without recourse to the intermediary world. Whenever the Divine descends or man ascends, the *Alam al-mithal* must be passed through.

(Continued from page # 13)

from the "enemy within" and requires continuous monitoring.

It is significant that the Holy Prophet (ﷺ) proceeded first with the purification of souls of men, and the eradication of evils of the

world followed thereafter. This indicates that the reform of other cannot be achieved unless one thoroughly reforms oneself, and that an external spiritual and moral revolution has to be proceeded by an internal one.



Honesty and Truthfulness of The Prophet (ﷺ)

Ibn Ishaque

Undoubtedly, no one can be more truthful and honest than the Messengers of God. Muhammad (ﷺ) proved by his living example that he was the most truthful and honest person of his age. Everyone was impressed by his honesty and truthfulness. He was a poor orphan, who had started trading with his uncle, but in a very short time, owing to his honest and fair dealings with all people, he became well-known and respected. He was known as Al-Sadiq (the Truthful) and Al-Amin (the Faithful). Every Makkah, rich or poor called him by these names. When the dispute arose among the various tribes of Makkah, as to who should lay the Black Stone in its proper place in the Ka'bah, they decided that the one who entered the Ka'bah first next morning would place it. Muhammad (ﷺ) was the first to enter the Ka'bah that morning and when the people saw him they were all very happy that Al-Amin and Al-Sadiq had come and would be the one to lay the Black Stone in its proper position.

Yet when Muhammad (ﷺ) was raised to Prophethood, the unbelievers of Makkah rejected him. They abused him, called him mad, bewitched, etc. but never called him a liar. Once the chiefs of the Quraish were sitting and talking about him; Nadhar bin Hatith, the most experienced of them all, said, "O Quraish! You have not been able to find any plan to meet the calamity that has fallen upon you. Muhammad (ﷺ) grew up from childhood in your presence. He was the most liked, honest and faithful among you. Now when he has grown to maturity and has presented these things to you, you say, he is a magician, a soothsayer, a poet, a mad man. By Allah! I have heard his Message, he is none of these things. A new calamity has fallen upon you. "Abu Jahl, his severest enemy often said, 'Muhammad (ﷺ), I do not say you are a liar, but what you

say I do not think is right."

Who could know Muhammad (ﷺ) more than his wife, Khadijah, who married him because of his high character. Khadijah was a merchant woman of dignity and wealth. She used to hire men to carry her merchandise outside the country on a profit-sharing basis. Now, when she heard about Muhammad's (ﷺ) truthfulness, trustworthiness and honourable character, she sent for him and proposed that he should take her goods to Syria and trade with them, while she would pay him more than she paid others. When he brought Khadijah the result of his trading, he (ﷺ) sold it and it amounted to double the worth of the original goods. Khadijah was a determined, noble and intelligent woman.

Khadijah consoled him after the first Revelation, "*I take refuge in God from that, O Abul Qasim (Muhammad (ﷺ) was called by that name after the birth of his first son Qasim). God would not treat you thus since He knows your truthfulness, your great trustworthiness, your line character and your kindness.*"

When he gathered together all the Quraish near the Mount of Safa and asked them, "O Quraish! If I say that an army is advancing on you from behind the mountains, will you believe me?" All said in one voice, 'Yes; because we have never heard you tell a lie.' All the people of Makkah, without any exception swore to his truthfulness and honesty, for he had lived an unblemished and extremely pious life among them for forty years. The Holy Qur'an refers to this in these words, "*Say! if God had so willed, I should not have rehearsed it to you, nor would He have made it known to you. A whole time before this have I tarried amongst you: Will you not then understand?*" (10: 16).

He had lived his whole life in purity and virtue among them and this was acknowledged even by his most staunch enemies. They knew that he was the most honest and truthful person among them. The Holy Qur'an therefore appealed to them to look at his life and try to understand. How could he tell lies against God, when he did not tell lies against human beings! When the Kaiser of Rome received a letter from the Holy Prophet (ﷺ) inviting him and his followers to Islam, he called the Arab traders who were then visiting his country. He asked Abu Sufyan, their leader, *"Did you ever find Muhammad (ﷺ) telling a lie before his claim to Prophethood?"* He replied that he had not. Then the Kaiser said, *"I asked you if he had ever told a lie and you replied that he had not. I am sure, if he had spoken unjustly against God, he would not have abstained from speaking falsely against human-beings."* The Kaiser then questioned him about the Prophet's general behaviour and conduct with people. Abu Sufyan replied *"Muhammad (ﷺ) is nobly born; is honest and truthful, and has never broken a pledge. He enjoins his followers to worship none but One God and to pray to Him alone. He preaches kindness, piety and tolerance towards all and his followers are on the increase."*

Muhammad (ﷺ) practiced honesty in his life and preached honesty and truthfulness to others. Abu Said Al-Khudri reported God's Messenger as saying, *"Let not respect for men prevent any of you from speaking the Truth when he knows it."* Abu Rahman bin Abu Qurad reported God "Messenger as saying; *"If anyone is pleased to love God and His Messenger, or rather to have God and His Messenger love him, he should speak the truth when he tells anything, fulfil*

his trust when he is put in a position of trust and be a good neighbour." (Mishkat).

Thomas Carlyle speaks of Muhammad's (ﷺ) truthfulness: "But, from an early age, he had been regarded as a thoughtful man. His companions named him Al-Amin, the truthful. A man of truth and fidelity; true in what he did and what he spoke and thought. They noted that he always spoke in earnest. Throughout his life we find him to have been regarded as an altogether solid, brotherly, genuine man. And he goes on to say that Providence had un-speakably honoured him by revealing the Holy Qur'an saving him from death and darkness; that he therefore was bound to make known the same to all creatures. This is what was meant by Muhammad (ﷺ) is the Prophet of God; this too is not without its true meaning."

His spotless character and honest living won admiration from all, including his enemies. And he encouraged people to be truthful for it ultimately leads to success. *"Among the believers are men who have been true to their covenant with God: Of them, some have completed their vow (to the extreme), and some (still) wait; but they never changed (their determination) in the least. That God may reward these men of Truth for their Truth, punish the hypocrites."* (33:23-24). And in Surah Al-Saifat we read *"Nay, he has come with the very Truth and he confirms (the message of) the Messengers (before him)."* (37:37). Again in Sural Al-Zumar are the words, *"And he who brings the Truth and he who confirms (and supports) it, such are the men who do right. They shall have all that they wish for, in the presence of their Lord; such is the reward of those who do good."* (39:33-34).



The Inner Aspects of the Battles of the Prophet (ﷺ)

Hazrat Shahidullah Faridi
Translated by: Mohammad Akmal Saifie

The process of “internal struggle” can be conceived through the example of the military expeditions of the Holy Prophet (ﷺ) which took place after the ‘Hijrat’. Each encounter place took under peculiar situations, and no two expeditions can be classified as similar.

We find that the physical experiences of the Muslims during these wars reflected their spiritual aspirations and strength at the time. Thus these expeditions were a type of a ‘Suluk’ (spiritual journey) as in the war experiences and lessons emerging therefrom for the Muslims Forces, parallels are available for the successive stages in the ‘Suluk’, the path of piety.

“Hijrat” is, in essence, an expression of ‘Tawbah’ (Repentance). Those who participated in it turned towards Allah, followed the Holy Prophet (ﷺ) and in this way turned away from their former world and its material attractions. Similarly, when man steps into the ‘Suluk’ he takes a ‘Bai’at’ (vow of allegiance to stand up for Allah) and this is an act of repentance concerning his activities prior to taking the ‘Bai’at’, and a resolve to overpower the ‘Nafs’ (the evil force) within him in future. Initially, the ‘Salik’ (traveler) is overawed by the ‘Nafs’ and the task of overpowering it appears a formidable one and at this stage he is unable to appreciate the might or potential force of the ‘Ruh’ due his in-experience.

The first expedition following the ‘Hijrat’ was the “Battle of Badr”—Muslims (spiritual force) versus the polytheists (evil force). Since this was the first encounter, some of the Companions of the Holy Prophet (ﷺ) were not only doubtful of success but were actually afraid of the enormous odds. But what actually happened was that Allah gave them special help and courage, and contrary to their expectations they won this

encounter. This is precisely what happens in the ‘Suluk’. The ‘Salik’ learns that the enemy (evil force of the ‘Nafs’) is not really that powerful and recognizes the reality and power of God’s help. He understand the meaning of “God’s help” and also learns that the initial ‘break-through’ against the ‘Nafs’ was made only with special aid from Allah. As a result, he suddenly finds courage, heretofore unknown to him, and now has a different view of the might of the ‘Nafs’. He is not afraid anymore? The ‘Nafs’ is an “aggressor” by nature, and its aggression against the ‘Ruh’ increases in proportion to the increase in strength of the ‘Ruh’ (upto a certain stage). So after the first ‘set-back’, the ‘Nafs’ becomes wary of the might of the ‘Ruh’ and resolves to fight harder in the next encounter. This situation has a parallel in the experiences of ‘Uhud’, the Muslims entered this conflict with a high moral and were confident that God’s help will come again, and were not awed by the enemy’s strength this time. But, during the battle as victory appeared to be in sight some of the Muslims left their battle positions and rushed to seize the booty. They did so in direct contravention of the command of the Holy Prophet (ﷺ) which was that under no circumstances the ‘Archers at the Pass’ were to leave their positions. This move, of disobedience, therefore created a disaster providing an immediate upper hand to the enemy. Had it not been for God’s help, the Muslims would surely have been completely routed. God mercifully saved them; but not without the lesson that if your motives are going to be selfish (booty), then God’s help cannot be expected. His help is for ‘Jehad’.

A similar situation is also experienced by the ‘Salik’, when he comes to desire the acquiring of spiritual powers for himself. He wants to acquire ‘Kashf’ (revelation of the

hidden), 'Ilqa' (premonition), 'Ukam' (inspiration). In other words, he wants to go directly after the 'booty' and tends to stray from the main objective. These are actually "selfish" motives emanating from the 'Nafs'. There is no room for 'selfish' motives in the 'Jihad' against the 'Nafs', otherwise the 'Salik' is doomed to failure because God's help will not be forthcoming.

In the ensuing stages, as the 'Ruh' develops and gains "combative" experience and strength, the 'Nafs' upon realizing that the 'Ruh' is a very formidable force and cannot be overpowered, tends to panic in frustration and goes in for a final, "all-out" attack. A parallel of this type of a situation may be viewed from experiences of the 'Battle of the Ditch'.

The enemy attacked the Muslims with its full might and fury, and this encounter represented 'finality', in a sense. The Muslims simply "held on" to their positions and were not prepared to be impressed by the enemy's strength, or simply refused to recognize the odds. This was of course done on Allah's direction and represented 'Istiqamat' (steadfastness). The enemy eventually gave up!

'Istiqamat' in 'Suluk' is not only a powerful weapon against the 'Nafs', it is also the most useful one. This is a much recommended approach and the 'Salik' is "Shielded" by "Fear of God" 'Taqwa' (protecting oneself from God's displeasure) and these qualities help to ward off attacks of the 'Nafs'. Having 'Istiqamat' or adopting it, it is indicative of a 'conclusive' stage in the 'Suluk', just as the "Battle of the Ditch" represented a sort of a finality, in the sense that there were no further attacks from the Meccans side of any speakable magnitude on the Muslims after, that war. This, however, does not mean that the 'Ruh' is free from any further mischief from the 'Nafs'. Because the triumph of the 'Ruh' is gradual, or that spiritual development takes place stage by stage.

A typical feature of the 'Suluk' is that before

the goal has been reached, Allah shows a "glimpse" of the destination to the 'Salik' and there is great wisdom in this. Following the "conclusive" triumph at open conflicts (Battle of the Ditch) the Holy Prophet (ﷺ) was shown a dream in which he was granted permission to perform 'Umra'. The Holy Prophet (ﷺ) made full preparations, and accompanied by his companions, proceeded to perform this pilgrimage. But this 'Umra' could not be performed. And, some of his companions raised concern and pointed to the sanction of his dream. The Holy Prophet (ﷺ) replied that, "the sanction was granted by Allah, "but" it was not advised that the 'Umra' would be performed this year". Thus, the lesson which emerged from this incident was that of "Sabr" (Patience).

Similarly, test of patience is a necessary condition of the 'Suluk'. The 'Salik' tends to get impatient, and laments about not being rewarded despite his undertaking the rigours of 'Mujahida'. But, the Salik has to understand that there is an appointed time for everything and events are completely controlled by God. It is entirely His Will. The timing of the "awards" should not be pleaded. The sensible approach is to persevere patiently.

The 'Nafs' now employs a new type of tactic—covert and deceptive! This is a Stage in the 'Suluk' where both the 'Nafs' and the 'Ruh' operate within their respective spheres and none has any power over the other. But the 'Nafs' being a habitual "mischief-monger" resorts to guide into deception. Experiences connected with the 'Treaty of Hudaibiya' bear a parallel. The enemy violated the rules, and deceptively attempted to penetrate the Muslim strength. So God ordered that the idols in the Kaa'ba should be smashed. With God's help, this is precisely what was achieved at the conquest of Mecca, leaving the enemy absolutely powerless.

Deep in the heart of man there are 'idols'

those of "selfishness" and "egotism" – impossible to reach without God's help. But when help comes from God and these hidden 'idols' are crushed, a stage of spiritual height has surely been reached. It is at this point in the 'Suluk' that the 'Nafs' has been overpowered by the 'Ruh', and becomes a "Muslim", as if it were, just like the conversion of the remaining Meccans following the breaking of the idols by the Holy Prophet (ﷺ). Instead of opposition to the 'Ruh', the 'Nafs' actually becomes cooperative.

Even after the highest stage of 'Suluk' has been reached, the mischief of the 'Nafs' does not completely cease. There is periodical interference; now through its other traits, which are comparatively minor but about which the 'Salik' was heretofore been unaware. An example of this is in the experience of the Muslims in the 'Battle of Hunain'; The Muslims were 'too sure' of victory on the basis of their enormous strength as compared to the enemy. But what actually happened was, that simply on account of a natural factor, lack of visibility (light), they fell into disarray and at one stage had actually fled from the battle scene. Had it not been for the help of God and the Holy Prophet (ﷺ) who stood his ground, practically alone, facing the enemy, this battle would have been a catastrophe. The result was not only victory, but collection of booty of unprecedented proportions.

Having achieved domination over his 'Nafs', the 'Salik' tends to feel proud and may fall prey to yet another deceptive tactic of the 'Nafs'. He tends to ascribe his success to himself. It is, therefore, dangerous to forget the fact that it is God who bestows everything and the 'Salik' should remember that he owes into Him alone.

The achievement of 'spiritual heights' provides such delightful "ecstasies" of worship that one is tempted to busy himself in this in solitude, and to avoid any

involvement in the spiritual development or correction of others. This approach and attitude is, however, not permitted. The Qur'anic injunction specifically stresses his responsibility towards others, "save themselves and others from the fire". Those who engage themselves in solitary worship at this high stage, in effect become victims of deception.

Experiences connected with the 'Expedition of Tabuk' bear examples of the foregoing point. In that encounter against the Christians and the Jews, the Holy Prophet (ﷺ) had greatly stressed physical participation particularly for the people of Madina. This stress is included in the Qur'an (Sura 'Taubah'). Yet, there were some who did not respond to this call, and put forth excuses for staying behind such as, that it was necessary for some men to stay in Medina as 'rear-guards' and that the heat would be too severe! Although some of their excuses appeared to be intelligent, their staying behind was really due to cowardice. Even God severely reprimanded these people and through the Qur'anic ordinances we find that only some were excused; while the rest were not excused.

It is incumbent upon one who has reached 'spiritual heights' not to ignore the right that others in the community have over him, and to keep before him the command of Allah and act accordingly.

The incident of Tabuk highlighted the point about the 'Hypocrites' who were outwardly with the Muslims from the beginning to the end, stayed among the Muslims, but covertly they were upto mischief against the believers. The 'Nafs' also operates in a similar fashion. Its hypocritical traits can be dangerous as it tends to disguise an act as 'good' which in reality is not 'good'. Inflicting physical and mental cruelty on others i.e. persecution, to obtain one's rights or to correct them are examples of such deception of the 'Nafs'. This is an ever-present danger (Continued on page #. 8)

Muhammad ﷺ

The Final Prophet

Abdul Hakim

Now-A-Days, amongst some Muslims the question of “Finality of Prophethood” is the burning question, which often causes a severe contentiousness and animosity. But instead of quarrel and disputes if we address this question to the Holy Qur’an, with a considerable scrutinization and muse for a while over its decision, the question can easily be solved that Muhammad (ﷺ) is the last Prophet, and no other prophet will come after him.

The commencement of the revelation and the Prophethood begin from Adam, and this range continues till we come to the time of Noah (عليه السلام); now we should put a question to the Holy Qur’an about its continuation, and we will get the reply in the affirmative in the following Verse, Part 27 Chapter LVII, section 4: “and certainly we sent Noah and Abraham (عليهما السلام) and We gave to their offspring the prophecy and the Book.”

Which obviously enunciates that the Prophethood would continue in the offspring; of Noah and Abraham, and also it proves that Abraham’s children are the only suitable persons for Prophethood of which the practical proof is this, that the Almighty has divided Abraham’s children into two sections, the first section is Ishaq’s (A.S.) children, among whom the range of prophethood has remained for a long time, and therefrom have come many Prophets (A.S.) which has ended upon Jesus; and the second section is the children of Ismail (A.S.), in which no prophet has come. save the Holy Prophet Muhammad (ﷺ).

Now we turn our attention towards Moses (A.S.) from where through the Qur’an. we will find, that after Moses, the continuation of Prophethood range would continue. about which the verse relates thus; part I, section 11, “and most surely we gave Moses the

Book and We sent down apostles after him.”

From this Verse it is clear that after Moses (A.S.) the range of prophethood continues, and also there appears a promise of some prophets, as the word *Ar-Rasul* connotes.

After this, the time of Jesus (A.S.) comes and we put the same question to the Qur’an, and the Al-mighty clearly replies in Verse, part 28, section I, to chapter LXI:

“Stately I am the apostle of Allah to you, verifying that which is before me of the Torah and giving the good news of an apostle who will come after me, his name being Ahmed.”

Before this in the Qur’an, the news of the coming of the Apostle (A.S.) has been revealed with the word *Rasul* in plural form, but here the style of reply has absolutely been changed, here the reply has been given by Jesus in singular form and also he has designated the name and this style vividly shows that the Almighty has finished the Prophethood upon Ahmed and by changing the general style of continuation of prophet’s (A.S.) range, the Al-mighty informs of the coming of a particular man, whose name has been designated, too.

Now in the time of Muhammad (ﷺ), we again raise this question to the Qur’an and Muhammad (ﷺ) this range will continue or will end. We get the reply from the Qur’an through the following Verse, Part 22, section 5, Surah Al-Ahzab:

“Muhammad is not the father of any of you men, but he is Allah’s apostle and the seal of Prophets.”

And the Holy Prophet (ﷺ) himself instead of giving the news of any apostle, says thus:

(Continued on page #. 4)

Islamic Social System

A Philosophical Exposition

Dr. M. Basharat Ali

The three components are basically involved in the formation and development of the socio-cultural systems of Islam, so much so that one cannot even conceive of the evolution and development of personality without making them available. It is to be noted that the Qur'an, the Sunnah and Tauheed (The Oneness of Allah) are not merely tenets of faith but they are the three-dimensional socio-cultural realities. Analytically, we can study each dimension separately. Thus, for the steady growth, expansion and meaningful existence two reciprocal operational processes are needed. A continuous study of the Qur'an and Sunnah (the traditions of the Holy Prophet Muhammad (ﷺ), on whom be peace and blessings) on the one hand and, in synchronicity with it, a study of the socio-cultural and personal systems on the other.

The 'Deen' is the basis of the science of culture in Islam. It is factually and coherently related with sociology. In spite of their mutual reciprocity, Islam and sociology represent two differentiated universal phenomena. And again, the structure of the cultural system is different from that of the social system; cultural system is the content, whereas social system is the form. Form and content, in contrast with the modern theories of socio-cultural systems, according to the Qur'an, are cemented with one meaning. Thus, the 'Deen' including the 'Sharia' – the total cultural content – is the configuration of family, state, politics, economics, religion, literature, law, science, philosophy and ethics. One or many parts of the cultural dynamic agency go together to make the medium of their existence. The social system is the form organized and determined by religious laws and ethical value which are imperative involvements. It is to be noted that the social system is the

agent or contributor and continuator, but not the creator of the cultural system. The social system in Islam is divided into two correlated parts – the Ummah (The groups and communities) and the Millat (The greater society or the total aggregate of communities or groups) which are linked with cultural systems, particularly with those of values and meanings. They are not created by the social system. As agencies of cultural system two types of social systems have been referred to by the Qur'an:

1. The continuation of the special kind of cultural value. According to the Qur'an religion, belief and faith rank predominately high.
2. All kinds of cultural values, such as family and states. The values are again divided into two parts — (a) the basis or (a) the basic or fundamental of established meaning (Muhkam) and, they are corelated.

The "Mutashabeh" are to be interpreted and correlated with the "Muhkam", i.e., the values unchangeable and permanent.

In nature the cultural system differs from the social system. The cultural system is a value system, whereas the social system is an interaction system. The social system in its organization is mainly determined by legal, religious and ethical aspects of human society and their relevant value systems, whereas the cultural systems and, for that matter, the cultural processes have their own determinants. The 'Deen' (i.e., the culture) is not only a super-organic but also a super-psychological and super-social system. It has its own genesis and hence the Qur'anic demand of "امنوا aminu" i.e., believe and act accordingly. The sura Al-Baqarah is the fountainhead of not only the

socio-cultural dynamics, but also for its orientation in the following correlated domains of culturological discourses;

- (1) The life of culture.
- (2) The nature and type of culture as propounded by Muslim 'Ahle Kitab' (Christians and Jews) and 'Mushrikeen' (Polytheists).
- (3) The structure of the culture — the ideal vs the ideologies and utopias.
- (4) The cultural laws.

The basic point of the socio-cultural system of Islam is adherence to belief and action. The inseparability of the three system dimensions from each other, is to be noted. The understanding and the systematic cognition of socio-cultural phenomenon, according to the Qur'an, requires cognition and synthetic analysis of all the three meaning—dimensions and their interrelationship with one another. Thus "TADABBUR" (to meditate on; to ponder upon; to seek to understand), "TAFAKKUR" (Cogitation), and "TAHQEEQ" (Research) form part of the study of the socio-cultural dynamics.

"Do they not reflect on the Qur'an or are there locks on their hearts?" (Qur'an 47:24).

All actions in Islam are social. In this category all those human actions, whether individual or collective, are included which have as main values other individuals as living and conscious beings. Thus "aminu" and "amal-e-Salih" (righteous action) to form one social action.

A lot of research has been done on socio — cultural systems in concordance with their correlated systems of belief and action by western scholars. Much is under way. Quite opposed to the modern theories, the Qur'an is specifically unique, because all the formulations in relation to socio-cultural systems, based as they are on action and belief, are idealistically integrated. The exponent of the functional school — Talcott

Persons, for instance, in his "Social Systems", promulgates that a unit act is independent of the total action system. This means that action, however in unit, can be separated from that of the social system and the social action system. It is wrong to bifurcate actions into two categories — voluntary and purposeful. The Qur'an postulates all actions to be purposeful. The motivation for action, however voluntary, is neither free from purpose nor is it arbitrary. Actions always take place under a social milieu, guided and motivated by the belief system; they are multi-meaningful. This means, in all actions purpose, means and end, norms and volition are involved. An act without cognizance and involvement of ego is no act. For, in an "Amal-e-Salih" not only cognizance and bare-consciousness but faith and social consciousness are indispensable.

The unit act is never separate from other concomitant units which follow in a serial order in association with one another. Even in the unconscious act the element of social consciousness and cultural milieu are necessarily involved. Though man never acts guided by his peripheral reasoning, yet he is unconsciously and automatically guided by his inner layer of cognizance and egoistic reason. A man free from these essential involvements cannot act. As behaviour goes with ideal and meanings, so does every unit act go idealistically determined by social environment and the cultural milieu. If it is not guided by these essentialities, it will be judged as pathological and anti-social. Thus the unit act will demonstrate nothing but the totality of the observable unit acts.

It has been stated above that the socio-cultural systems cannot attain concrete reality and value orientation pattern without action system. They are in need of perceptions and a solid background which can be made available only when they are all related to the belief systems. Thus faith (Iman) and action. (Continued on page # 4)

Islam is the Only Way Out

Omar Dawood Kalinge (Uganda)

The mark of every great teaching is that it is relevant to all societies at all times. This is because the ideals it offers, which are ever inescapable for human beings in their endeavour to improve their lot, have everlasting validity.

This does not, however, mean that man has always recognized the worth of those ideals, or having recognized it have pursued them with unfaltering devotion. Man, in general, is short-sighted, impatient, and inclined to take the easy course, even if it should be a probable dead-end. These qualities make man forgo higher ideals for more immediate ends and accessible gains. It is only when his pursuits end in utter disillusionment and despair that he or she shows any readiness to question the validity of his or her priorities and preferences and to turn again to these higher ideals.

The revival of Islam in the present day world is the product of such a disillusionment with the ideologies that have been around since the last few decades and the kind of international order they have known those ideals all along their history, and perhaps more intimately than any other people.

Islam, to them, is the best channel for the pursuit of those ideals. A common Muslim, however sketchy his/her knowledge of the Qur'an and other Islamic texts may be, has confidence that her/his faith has the best answers to offer on every social and political question. It is this confidence that lies at the roots of the power of Islam as a revolutionary divine ideology. It is this confidence that is behind the stupendous rapidity with which Islamic movements are capable of spreading.

The Muslims' confidence that their faith is capable of not only providing viable solutions to the problems of a modern state but also competent to envision and develop

a new international order, is neither extravagant nor illusory. It is derived from their knowledge of some of the best-known principles of Islam which seem so essential and inescapable for our world which, unified as it has by modern trade, transport, communications, and the universal fear of nuclear war, global warming and AIDS, stands in greater need of adopting them now than any time in the past.

The well-known principles are: The Unity of God (Tawheed) which means that the Creator, Sovereign and Law-giver of all making is one; the unity and brotherhood of mankind, which means the essential equality of men; the duty to observe justice and righteousness, even with respect to enemies; the duty of nations to observe all treaties and conventions; their duty to co-operate for achieving fair ends and the duty to abstain from co-operating towards unjust and unfair ends; and the duty of nations to take a joint action against aggressors.

More than 1400 years ago when the Prophet Muhammed (ﷺ) came with the message of Islam, the people of Arabia lived in a wretched state. They were divided in mutually warring tribes, each with its own gods and idols whose support it invoked in conflicts with other tribes. Justice and equality before the law had no meaning; all that mattered was one's allegiance to the tribe. The value of an individual's life depended, to a large extent, on the power of the tribe to which he or she belonged, as well as his or her position in the tribe. In the Arabia of those days one's rights in general were in proportion to one's might.

The state of international relations today is far worse off than that of the relations between the tribes of pre-Islamic Arabia. In the 20th Century, not justice, but the relative power of nations is what decides the kind of relations that prevail between weak and

powerful nations. The message of Islam is even more relevant to the global *jahiliyyah* (ignorance) of today than it was to the pre-Islamic peoples.

The modern world, with nationalism — the modern version of tribal chauvinism as the basis of political organization, given its evil history and dangerous potentialities, — stands in need of a new, just, Islamic Order. Neither Western Liberalism and Capitalism or Marxist Totalitarianism have been successful in offering any acceptable alternative to the world. Indeed, the day Communism died, Capitalism collapsed into a coma, a state from which it will never recover, despite wishful hopes by its imperialistic proponents and their stooges.

No other religion has made justice so central to piety and religiosity as Islam. By emphasizing justice, Islam deprives power of its oppressive and exploitative consequences. For power without the reigns

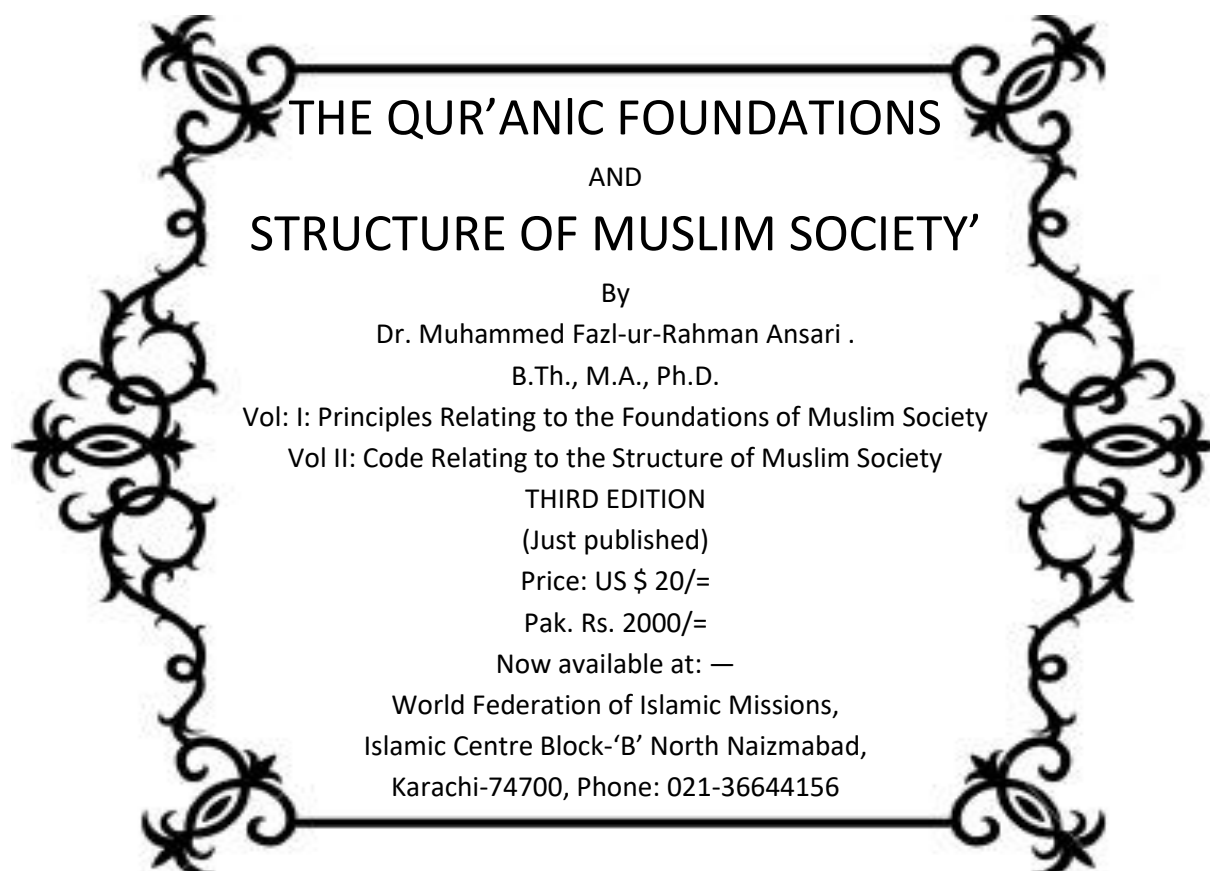
of justice is oppressive, exploitative, disintegrative and destructive. Injustice divides human beings into the classes of the oppressed weak and the oppressive strong.

It is on the basis of such principles that Muslims believe that their faith offers the best solution to not only their problems but also a way out, the only way out for all humanity out of this predicament. The Holy Qur'an affirms this confidence:

"When the righteous are asked: 'What has your Lord revealed?' They will reply: 'That which is best'" (Al-Qur'an 16:30).

Our hope is one: that mankind would do what it must: Listen, Obey and Act upon the guidance of Allah as preserved in the Qur'an (the Criterion), and as lived by the mercy of the worlds Muhammad (ﷺ), the last of Prophets.

(Courtesy: Iqra)



Business Ethics in Islam

Dr. Muzammil Siddiqi

Prophet Muhammad (ﷺ) was an ideal human being. He was the best teacher, preacher, and guide; the best statesman, lawgiver, judge, diplomat, negotiator of treaties, and military commander; the best family man, a good husband, a kind father, a good neighbor, and friend of his people. He was also a very honest and successful businessman.

As Muslims, we have to adhere to ethical standards, not only in business but also in all aspects of life. Both business and ethics are interrelated. There is a reference to this point in the Qur'an: "For you in the Messenger of Allah is a fine example to follow" (Al-Ahzab 33:21).

It is worthy stressing here that when Muslims stick to ethics in their daily lives, they will become good examples to emulate. Perhaps this will help rectify some aspects of the distorted image about Islam. Thus they will to some extent become worthy ambassadors of their religion.

Prophet Muhammad (ﷺ) was an ideal human being. He was the best teacher, preacher, and guide; the best statesman, lawgiver, judge, diplomat, negotiator of treaties, and military commander; the best family man, a good husband, a kind father, a good neighbor, and friend of his people. He was also a very honest and successful businessman.

The Prophet (ﷺ) was chosen by God to be His last Prophet (ﷺ) at the age of 40. Before that he was very much involved in business. He was born in Makkah, visited by caravans from Syria in the north and Yemen in the south. The Prophet (ﷺ) would join these caravans and that is how he (ﷺ) traveled to Syria, Yemen, Bahrain, and many other places in Arabia. Some historians have also suggested that he probably traveled to Iraq and Ethiopia.

From his early age, he (ﷺ) was involved in commerce. He (ﷺ) had a good reputation as a hardworking, truthful businessman. It was due to this reputation that Khadijah (RA), a wealthy businesswoman, hired him to work

for her business. Many people in Makkah had asked for her hand and worked for her, but they either cheated her or she was not satisfied with their work. Finally, she found Muhammad (ﷺ) (he was not a prophet at that time) and she asked him to work for her. He (ﷺ) made several business trips. She was impressed with his work as well as his impressive personality, they later got married.

After marrying Khadijah, the Prophet (ﷺ) took several business trips throughout parts of Arabia. Ancient Arabia used to have commercial fairs in almost all major towns and regions. It is probable that the Prophet (ﷺ) visited some of these commercial fairs. After becoming a prophet, his business activities decreased, although he would occasionally participate in business transactions. His vast business experience helped him in dealing with people with great care. He (ﷺ) often used to mention the names of people and tribes whom he met in his journeys. People were often amazed of his knowledge of people and their regions.

The Prophet (ﷺ) emphasized that honesty and kind dealings with customers are the secrets of success in business. He said, "The truthful and honest merchant is associated with the Prophets, the upright and the martyrs" (Al-Tirmidhi).

"God shows mercy to a person who is kindly when he sells, when he buys and when he makes a claim" (Al-Bukhari).

The Prophet gave many teachings on business and economic issues, he covered almost every aspect of business and economics. Here are only a few major principles of fair business dealings

according to Islam.

1. No fraud or deceit, the Prophet (ﷺ) is reported to have said, "When a sale is held, say, *"There's no cheating"* (Al Bukhari).
2. Sellers must avoid making too many oaths when selling merchandise. The Prophet (ﷺ) is reported to have said, *"Be careful of excessive oaths in a sale. Though it finds markets, it reduces abundance"* (Muslim).
3. Mutual consent is necessary. The Prophet (ﷺ) is reported to have said, *"The sale is complete when the two parties involved depart with mutual consent"* (Al-Bukhari).
4. Be strict in regard to weights and measures. The Prophet (ﷺ) is reported to have said, *"When people cheat in weight and measures, their provision is cut off from them"* (Al-Muwatta). He told the owners of measures and weights, *"You have been entrusted with affairs over which some nations before you were destroyed"* (Al-Tirmidhi).
5. The Prophet (ﷺ) forbade monopolies. *"Whoever monopolizes is a sinner"* (Abu Dawud).
6. Free enterprise, the price of the commodities should not be fixed unless there is a situation of crisis or extreme necessity.
7. Hoarding merchandise in order to increase the prices is forbidden.
8. Transaction of haram items, such as intoxicants, are forbidden.

The Prophet's (ﷺ) general advice to all people was, *"What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not recognize. He who guards against the doubtful things keep his religion and his honor blameless, but he who falls into doubtful things falls into what is*

unlawful, just as a shepherd who pastures his flocks round a sanctuary will soon pasture them in it. Every king has a sanctuary, and God's sanctuary is the things he had declared unlawful" (Al Bukhari).

The Role of Business Ethics Today

Business people and their enterprise require to be reminded about their role and responsibilities. The following issues need special attention in the present scenario.

1. Globalization should mean that all people are considered to comprise one family. All human beings should be treated with respect, equality, and fairness. Exploitation of one group by another should stop. There should not be any division among people because of their race, color, nationality, gender, or faith.
2. The resources of the Earth are not only for us, we share this biosphere with other species, and so we take care not to waste or destroy them.
3. We should use the Earth's resources with great care and should remember that we have a duty to leave this world in a better condition for the posterity.
4. Human beings are one family, although we have our differences. Diversity is natural and beautiful. We should try to understand other people's religions and cultures and we should be sensitive to their feelings and emotions.
5. The universal golden rule states, *"Like for others what you like for yourself."* We should try to empower others and work to eradicate poverty, hunger, illiteracy, disease, and unsanitary conditions in order to live in peace and tranquility.
6. Businesses should promote ethical standards in their enterprise, People involved in business should always be honest, truthful, and fulfil all promises and commitments. We must eliminate

fraud and cut-throat competition.

7. We should also promote more political freedom, open debates, participatory democracies.
8. We must encourage and support an educational system that promotes

openness, dialogue and that which guards against fanaticism. Our educational system should not teach every view in the absolutist terms. Our children should be taught about the multitude of perspectives and one should be open to other points of view.

A Message

His Eminence Dr. Muhammad Fazlur Rahman Ansari, Al-Qaderi, رحمه الله عليه
M.A., Ph. D. (R.A) at a multiracial function organized in his honour by
the Pretoria Islamic Society (South Africa) in 1971, gave the following
personal message to the Muslims:-

"If you love Allah, love all human beings. All creation is Allah's family.
He who insults Allah's family, insults Allah and he who honours Allah's
family honours Allah.

Deal with every human being first and foremost as a human being. Let
not any other consideration come between this. Because before being a
Muslim, a Christian or a Hindu, every one of you is a human being first
and foremost and this is what Islam emphasizes. That these are rights
of every human being as a human being and those rights are inviolable
and if you cannot stand by those, then you are not true to your own self
as a human being. You are insulting your own Humanity.

Appreciate good wherever it is found even in your enemy and hate evil
but not the evil-doer.

The Islamic principles are based on one concept, namely, good-will for
all and ill-will for none."

The Balfour Declaration

*A lasting peace for Europe can only be attained
if the Mohammedan question is taken seriously.*

On 2 November 1917, Arthur James Balfour wrote to Lord Rothschild conveying His Majesty's government's 'declaration of sympathy with Jewish Zionist aspirations' and 'the establishment in Palestine of a national home for the Jewish people' without any prejudice to 'the civil and religious rights of existing non-Jewish communities in Palestine'. British statesmen were ambivalent as to their ultimate intentions, but the letter, the so-called Balfour Declaration turned out to be the proverbial camel of the Arabs leading eventually to the establishment of the Zionist state to the exclusion of its native Palestinian population. Its final borders remain as yet undefined.

In obliging the Zionist lobby in Britain, the then British colonial politicians were also concerned about the 'Great Islamic Revival now that Turkey ceases to be the power on which the hopes of the Muslim world were placed.' The word 'Islamic fundamentalism' had not then been invented.

Dr. S. R. Sonyel, historian and writer has been reading some of the historical papers released recently.

Most, if not all, the upheavals in the Middle East today, can be laid at the doorstep of British colonial politicians who paraded in the ephemeral political scene of the Great War (1914-18), and who disappeared with a twinkle of the eye, but not the conflagration they irresponsibly caused and left to posterity. The Middle East, the Islamic World, nay, the whole international community, are still suffering from the ravages of the catastrophe they have caused by espousing the cause of Zionism at the expense of the human rights of the overwhelming Muslim majority of Palestine (over three million), who have been uprooted and expelled en masse from their

homeland, if not exterminated, and condemned to exist in misery, deprivation, and humiliation.

One of the protagonists of British 'statesmanship' of the period was Arthur James Balfour, foreign secretary at the time, who has been described by some of those who knew him as a man 'with a heart of stone', and with 'innate cynicism'. Yet, he was firmly convinced that the Jews were 'the most gifted race produced by mankind since the Greeks: exiled, scattered and persecuted'; and that 'Christendom owed them an immeasurable debt'. As Lord Vansittart wrote later, Balfour cared for one thing only - Zionism. In fact, on one of his tours to the United States, Balfour was reported to have announced: 'I am a Zionist'.

For Balfour, as for Lloyd George, the British prime minister who was nicknamed by some as 'the goat', and other British politicians such as General Smuts of South Africa, the bible was a living and literal reality; and according to Zionist leader Chaim Weizmann, England believed that she had no business in Palestine except as part of a plan for the creation of the 'Jewish homeland'. Many Jewish leaders also influenced the British politicians through their network of influence and association extending to, and including, the British cabinet secretariat and the ministries of war and foreign affairs.

Yet the British are accused of double-dealing, for they had, through Sir Henry McMahon, their high commissioner in Egypt, come to an agreement with Sherif Hussein of Makkah in 1916 whereby the latter undertook to expel the Ottoman Turks from Arabia in return for British recognition of Arab independence which would include Palestine; although McMahon and the British politicians at the time denied this.

Most probably the British negotiators with Sherif Hussein vaguely and verbally did offer Palestine to the Hashemite Arabs in order to lure them to joint forces with the Western powers to fight against the Ottoman Caliphate; but this was only a ruse, and the Arabs should have paid attention to British General Allenby's statement, following the entry of the British troops into Jerusalem, that 'only now have the Crusades ended'. The British general was, of course, surmising because the neo-Crusaders, then allied to those of Zionism, carried on. Nevertheless, Sherif Hussein was one of the first to congratulate the British on their capture of Jerusalem.

The Balfour Declaration of 2 November 1918 was the upshot of the British policy of 'divide and rule' in the Middle East at a time when nationalism and Pan-Islamism were becoming rampant in the area, and Britain realized that her direct colonial rule was doomed. The implantation of a Jewish 'state' in the heart of Islam under the guise of a 'homeland' seemed to the colonial and imperial powers as the only effective means of dividing the Muslim world and of preventing the revival of the Ottoman Caliphate, or the resurgence of Islam. A 41-page memorandum was drawn up on 25 March 1917, at Jeddah, by the British Army captain, N.N.E. Bray. It was titled: 'A note on the Mohammedan Question – Its bearing on events in India and Arabia. The future of the Great Islamic Revival now that Turkey ceases to be the power on which the hopes of the Muslim World were placed'. It reveals most glaringly the British intentions towards Islam. Let us peruse some of the most interesting passages in this memorandum.

Captain Bray believed that the Pan-Islamic Movement was spread over the whole Muslim world. 'We must watch and study it in Persia, Afghanistan, Turkestan, Java, and Arabia as well as within the (British) Empire', he advised, and went on to state that most adherents of this movement lacked at the time a definite policy; but the chief danger

lay in the future, as the movement might become 'a very powerful weapon for our enemies in the event of another great war'. The author of the memorandum believed that suppressive measures could not eradicate it, as its hold was too great to be ever eliminated. To show hostility to the movement, on the other hand, would be playing into the hands of 'our opponents'. It would gather fresh momentum in countries outside India as the active and propelling force lay in territories 'beyond our control'.

Captain Bray was so alarmed by the spread of this movement that he went on to make the following suggestions to the British Government; 'It is imperative for us to control as many as possible of the Mohammedan peoples, and by a policy of help, and a few needed concessions, to those of them who are our own subjects, prevent the possibility of their seeking support elsewhere'. He believed that thousands of Muslims were working for Islamic independence. The movement was visibly developing — slowly but surely, and its symptoms were: discontent with the existing status, readiness to take offence, religious sensitiveness, decreasing friendliness towards the British, etc.

The author then pointed out that the Pan-Islamic Movement was not incoherent. It had bound together the vast majority of the educated men and an increasing number of the masses; and would do so increasingly. Until recently the Arabs were indifferent to their lot, and the Indians contented under British rule; but a desire for independence had been created in the various individual Muslim countries. Neither repression, as in Morocco, nor 'leniency', as in India, could dispel the new spirit of nationalism. Although at the time the movement had no general objective, there were signs that this would come; and an 'obvious danger' to the (British) Empire would ensue. Agitation and propaganda were intense in all Muslim countries, as shown by the reports received daily from every quarter, from Kashgar to

Morocco, from Delhi to Makkah. 'A lasting peace for Europe can only be attained if the Mohammedan question is taken seriously in hand', warned Captain Bray.

While in Syria, Captain Bray had received information that Russia was secretly encouraging Pan-Islamism and was fostering trouble over her borders. Russia had the greater facilities than Britain for influencing Afghanistan, Persia, and Chinese Turkestan, and should be carefully watched, he warned. As for future policy, Bray pointed out that the policy of the Government of India was not to create a powerful Muslim state; but to safeguard India by 'dividing up' the movement.

In forwarding this memorandum to General Sir Reginald Wingate, the British high commissioner in Cairo, Lieutenant-Colonel C. E. Wilson, on 29 March 1917 made the following observations: ' . . . I agree with Captain Bray's statement that Pan-Islamization is by no means dead, and I personally believe that issues of first importance to us as an Empire, with our millions of Muslim subjects, depend upon how the Mohammedan question is handled now and in the near future.' But developments towards the Balfour Declaration of a Jewish 'home' in Palestine could not be stalled.

Of those involved in these developments the most prominent activist was Chaim Weizmann, who had moved from Manchester to London to work for the ministry of munitions. According to Lloyd George, the Declaration was given to Weizmann as a reward for the important work he had done in producing acetone for the war effort. Of course, Lloyd George failed to mention also the fact that the Allies wished to make use of the Jews in their war effort, and to inflict the Islamic heartland with a festering sore.

The first conference in London which led to the Balfour Declaration took place in February 1917, at which pro-Zionists such

as Sir Mark Sykes and A. Samuel were present, together with the leading Zionists and two members of the Rothschild family. The meeting decided against a condominium or the internationalization of Palestine in favour of a British protectorate. In June and July, the Zionist leaders in London drafted, for consideration by the British Cabinet, the text of a letter of support to be issued by the British Government, committing itself to the reconstitution of Palestine as a 'Jewish state'. Some Jewish leaders, however, thought that this was too ambitious and warned: 'If we ask for too much, we shall get nothing'.

Meanwhile the Zionists were doing their utmost to nip in the bud a pro-Islamic movement urging Britain and her Allies to sign a separate peace treaty with the Ottoman Caliphate, leaving Palestine under Turkish/Muslim administration. We learn from a booklet published in London in August 1917 by the Central Islamic Society, under the title Muslim interest in Palestine, that on 9 June 1917 a lecture was delivered by Marmaduke Pickthall on this subject, at Caxton Hall in London, which was held under the auspices of the Society and was attended by many Muslim representatives. The booklet emphasized that, as there had been a great deal of talk lately of creating a Jewish state in Palestine under the suzerainty of a Christian Power, Muslims had come to the meeting to express their sense of resentment at those proposals.

M. H. Ispahani, the President of the Society was in the chair, Sheikh Mushir Hosain Kidwai of India (author of *The Sword of Islam*) and honorary secretary of the Society, opened the meeting as follows: 'Mr. Marmaduke Pickthall is a well-known publicist and accomplished author of several books, some of them dealing with the East, including Palestine. He has travelled a good deal and has visited and seen with his own eyes the sacred Places in Palestine. He is the son of the late Reverend Charles Pickthall, Rector of Chillesford, in

Suffolk.

'Why was he entrusted with this lecture? Before I answer that, let me tell you that Islam is universal. Over 13 centuries ago Islam effectually demolished those boundaries of race, country, colour and class which divided man from man. There is no distinction in Islam between an Arab and Turk, a negro and a white man, an Abyssinian' slave and a Hedjaz Quraish, a denizen of the East and of the West. All the Muslim people form one nation . . . Mr. Pickthall believes in one Universal God; he respects all the prophets: Abraham, Moses, Jesus, Muhammad (ﷺ) . . . his sympathies are not confined to the people of his own race, country or colour. Which other religion except Islam can claim a man with such beliefs and sympathies? . . .

'The question of Palestine has two aspects: (1) political, and (2) religious. From a political point of view the offensive towards Palestine was one of the greatest blunders of the war: a great blunder than the effort to seize Constantinople (Istanbul) for Russia and to court a serious and dangerous ignorance which seems to prevail in this country as regards Muslim interests in Palestine. People of this country, even responsible Ministers and public men, are ignorant of almost all affairs concerning Islam and Muslims, but that ignorance very often endangers the interests of the British Empire as it does in the present case.

'The Gaza offensive of the Allies was called by the British press a holy war, a crusade. The Times called it 'a new Crusade', another paper, "the eighth crusade". One said that it was "the last Crusade" to drive away "the infidels" from the Holy Land. How ignorant they are to call us "infidels" when we do no worship any saints or saviours as the majority of the Christians do. Our places of worship are free from images, idols and statues. We have not adopted the pagan Trinitarian belief, and do not worship a man-god as Christians do.

'The other day, General Smuts — the same General Smuts who ill-treated the civilized and highly cultured Indians in South Africa, who very recently talked of the "Black peril" and expressed his pious opinion that "black men" have no souls — said with a view to raise religious fanaticism in Russia that one of the objects of the war was to liberate the Christian populations from Muslim rule. Mr. Balfour who, unfortunately, is a philosopher and not a historian, also mentioned about Muslim civilization being foreign to Europe, and therefore deserving of expulsion from that celestial continent. General Smuts is now an imperialist, so he ought to know that in the British Empire itself there are more non-Christians, more Muslims . . . than Christians, and that British rule is so much Christian that in India itself thousands of pounds paid by non-Christian tax-payers are spent annually in the upkeep of purely Christian churches and in the high salaries of Christian priests, while not a brass farthing is spent on either Hindu or Muslim places of worship from the taxes which they pay. Christian rule is more alien to Hindus and Muslims than Muslims rule to Christians. Anybody even with the most elementary knowledge of history knows that Muslim rule has been far longer in Europe than Christian rule in India, Tunis, Tripoli, etc. It can be of no service to the British Empire to introduce in this terrible war religious questions in any form or shape under any pretence or excuse . . . Nor can it be a service to the cause of future peace and brotherliness to leave behind unending and bitter religious feuds after the war by replacing Muslim rule of the Holy Land by either Jewish or Christian.

Marmaduke Pickthall began his address by pointing out that Palestine was a Holy Land for three religions — Judaism, Christianity, and Islam. Yet in talking of the future destination of that country only two of these religions were mentioned in England — Judaism and Christianity. Yet Muslims had been the rulers of that country — with the

exception of the period when the Crusaders had succeeded in occupying it — for some 13 centuries. The native population of the country consisted of Muslims, Jews and Christians, each and all enjoying 'perfect liberty of conscience', having, and having always had, their own churches, monasteries, shrines and synagogues. Would that have been case if Palestine had been ruled for 13 hundred years by Christians or Jews? All history 'goes to prove that it would not'.

When Palestine was conquered by the Muslims in the 7th century (C.E.), the population, so claimed Pikhall, was all Christian; there were no Jews there. Jews were jealously excluded from the Holy Places. A large Christian population remained after the Muslim conquest, and remained until that day. 'But how comes it there are native Jews today in Palestine?' he asked, and replied that, at different periods, Jews had fled for refuge to the Muslim Empire from the persecutions they had endured in Christian Europe. 'This is all due to Muslim toleration . . .'

Marmaduke then continued as follows: 'I should regard it as a world-disaster if Palestine should be taken from the Muslim government. Must even that sacred ground be exploited by the profiteers? Muslims have preserved Jerusalem as a Holy City, Palestine as a holy country with all the reverence. Would modern Christians and Jews have done the like? No Christian power could have kept order at ' the Holy Places so impartially and calmly as the Muslim Power has done . . . Among the Christian churches at Jerusalem there is jealousy and even murderous hate, which has become inextricably mixed with European politics. If you want to have a new and terrible storm-centre for the world, hand over Palestine to any Christian Power. . . '

'The Turks have covered up the shame of Christendom . . . Zionist Jews hate the Christians and Muslims; their supremacy

would mean oppression for the other elements of the population. Their avowed intention is to get possession of the *Haram-esh-Sherif* — including the Dome of the Rock — the so-called Mosque of Omar, and the Mosque El Aksa which is the second Holy Place of Islam — because it was the site of their Temple . . . Under Turkish government full self-government has been allowed to all tribes and communities so long as they behave themselves . . . Christian missionaries are in general the enemies of Islam . . . yet they, more perhaps than any other sort of people, have been generously treated by the Muslim Government . . . if Palestine were to be taken from the Muslim Empire, I fancy we should see a striking change in the demeanour (of even Hashemite Arabs who sided with the Allies).

'Palestine is holier to the Muslims than it is either to the Jews or Christians. All those memories of the old prophets which are sacred either to the Jews or Christians are also holy to the Muslims. But to the Muslims the memories of Islam and Muhammad (ﷺ) are also holy, although they are not holy either to the Jews or the Christians. Muslims believe that the ascension of the Holy Prophet took place from the sacred soil of Jerusalem. They believe that Christ will come again to Palestine to re-guide his mistaken people and permanently establish the glory of Islam.

'They Holy Qur'an calls Jerusalem Bait-ul-Harem and even Masjid-ul-Haram (the Sacred Mosque). Muslim Arabs and Turks, Indians and Egyptians, all those who have any faith in them, will unitedly claim Palestine to remain always under Muslim rule. So if the Zionistic ambitions of our Jewish brothers must be realized; if they have suffered for the last 2,000 years, as Lord Rothschild has said, with that one ambition — suffered, never, you mind, at the hands of the Muslims but always by the hands of Christians in every country, England, France, Spain and Russia, even

during the war — then those ambitions can only be realized by the cooperation and under the suzerainty of Muslims.

'If we compare the treatment meted out to even British citizens from India in the British colonies and that of Jewish emigrants, even from hostile empires and with Zionistic ambitions in Palestine, we can see how tolerant the Muslim Khalifa has always been to the Jews . . . It will be grossest and very dangerous ingratitude for themselves on the part of the Jews to try to wreck the empire of the Khalifa. Jews can gain much more advantage by allowing Palestine) to remain a safe refuge for themselves.

Even a Zionist state cannot be safe if surrounded by such hostile neighbours who belong to a fighting race, and who profess a virile and vigorous faith . . .

While Muslims in Britain were thus expressing their resentment at the possibility of transforming Palestine into a Jewish 'home', on 19 June 1917, Lord Rothschild and Weizmann went to see Balfour and put to him that the time had come for some kind of public statement from the British Government. Balfour asked for a draft acceptable to the Zionist organization. The document was submitted on 18 July. It mentioned, not a 'Jewish state', but a 'national home', and proposed that the British government should discuss with the Zionist organization ways and means of achieving this object. The Rothschild draft was submitted to the War Cabinet for the first time in early August 1917, but its discussion was postponed. They then prepared a new memorandum, after seeing Balfour, for the next Cabinet meeting on 4 October. This time the pro-Zionist forces (except Smuts) were present in full force. They included Lloyd George, Balfour and Milner. Edwin Montagu of the India Office made a long speech opposing it. He was supported by Lord Curzon, former Viceroy of India. Balfour announced that the German government was making great

efforts to woo the Zionists, who had the backing of the majority of the Jews. The American attitude, he added, was extremely favourable. The Cabinet, however, decided to consult President Wilson of America.

At the next meeting of the War Cabinet on 25 October again no final decision was taken, because Curzon announced that he was about to submit a memorandum on the question. The Zionists and the Foreign Office regarded this as mere obstruction. Curzon argued that Palestine would not do as a 'national home' for the Jews. He was all in favour of increased Jewish immigration from Eastern Europe and giving the Jews the same civil and religious rights as the other inhabitants. But this was not what the Zionists wanted. At the next Cabinet meeting on 31 October Curzon gave in.

Leopold Amery, a Jewish politician and the assistant secretary to the War Cabinet, had been commissioned earlier by Balfour to prepare a draft for a declaration which would take into account both the aims of the Zionists and, to a certain extent, the objections of their critics. This accounts for the absence of any reference to a 'Jewish state' in the Balfour Declaration. The Zionist leaders themselves had made it known that, the argument that the Jews wanted a state was 'wholly fallacious', and that it was not, in fact, part of the Zionist programme.

The Amery draft was circulated to various Jewish personalities, and the chief rabbi gave an assurance that the proposed declaration would be approved by the overwhelming majority of the Jews. At the decisive Cabinet meeting of 31 October 1917, Balfour left open the question whether the 'national home' would take the form of a British or an American protectorate, or whether there would be some other arrangement. At the end of the debate, he was authorized to write to Lord Rothschild the following letter, with the request to bring it to the knowledge of the Zionist Federation.

The news of the Declaration was published

in the British press on 8 November 1917, appearing side by side with reports from Petrograd about the Bolshevik Revolution. The newspapers took it for granted that this event would pave the way for a 'Jewish state': the Daily Express carried a headline: 'A state for the Jews': The Times and Morning Post chose 'Palestine for the Jews': The Observer wrote that there could not have been, at that juncture, a stroke of statesmanship more just and more wise'. The Jewish community was jubilant, and the enthusiasm of the American and Russian Jewry was expressed in many resolutions. The French and the Italians, however, did not react favourably to the Balfour Declaration, and although America supported it, the Bolshevik government in Petrograd showed little enthusiasm to it. Both Lenin and Trotsky declared later that it was an imperialist intrigue, part of an overall network of anti-Soviet schemes, arranged to strengthen British imperialist interests against the world revolution. Needless to say, the Muslim World was taken aback.

This vague Declaration had no legal basis at all; it was simply political tinkering, and could be interpreted in different ways. It has been argued that there never was any intention to establish a 'Jewish state', and after 1918, influential circles within the British government gradually dissociated themselves from the original concept. But

Forbes Adams, the Foreign Office expert on Palestine, claimed that the intention of the British Government was to create a state in Palestine, which was expected to take many years to achieve, and to turn it into a 'Jewish state'. Lloyd George, however, wrote that the War Cabinet did not intend to set up a 'Jewish state' immediately, but that it was hoped that Palestine would become a 'Jewish common-wealth' after the Jews had responded to the opportunity given to them and become a majority of the inhabitants.

Finally, it should be pointed out that, in 1917 the war was not going very well for the Allies, who needed all the help they could get. Sir Ronald Graham, head of the Eastern Department of the Foreign Office, wrote, in a memorandum dated 24 October 1917, that the Zionists might be thrown into the arms of the Germans unless an assurance of sympathy was given to them: 'The moment this assurance is granted, the Zionist Jews are prepared to start an active pro-Allied propaganda throughout the world', he declared. Moreover, British politicians were convinced that the aims of Zionism were not incompatible with British interests in the Near East, otherwise it is doubtful whether they would have hatched this ominous Declaration.

(Courtesy — Impact International 13-26 November 1987)

Al-Fath Al-Rabbani

(An English Translation of 62 Sermons)

Delivered by

Hazrat Ghaus ul Azam

Sayyedna Shaikh Abdul Qadir Jilani (رحمه الله)

Price: Rs. 480/-

Published by World Federation of Islamic Missions, Karachi.

Please contact:

Islamic Centre, Block-B, North Nazimabad, Karachi-74700.

Phone: 0092-21-36644156

سلام



صبا بسوئے مدینہ کن ازیں دعا گو سلام بر خواں
 بہ گربہ شاہ مدینہ گردد بصد تضرع پیام بر خواں
 اے صبا، مدینہ کی طرف جا اور اس عاجز دعا گو کی طرف سے سلام پیش کر، حضور پر نور شاہ مدینہ کے روضہ اقدس کا طواف
 کر اور عاجزی کے ساتھ میرا پیغام پہنچا دے۔

بہ باب رحمت گہے گذر کن، بہ باب جبرئیل گہے جہیں سا
 سلام ربی علی نبی، گہے بہ باب السلام بر خواں
 اے صبا، کبھی باب رحمت کی طرف جا اور کبھی باب جبرئیل پر پیشانی جھکا دے اور میرے رب کا سلام بنی کریم ﷺ
 پر کبھی باب السلام پر حاضر ہو کر پہنچا دے۔

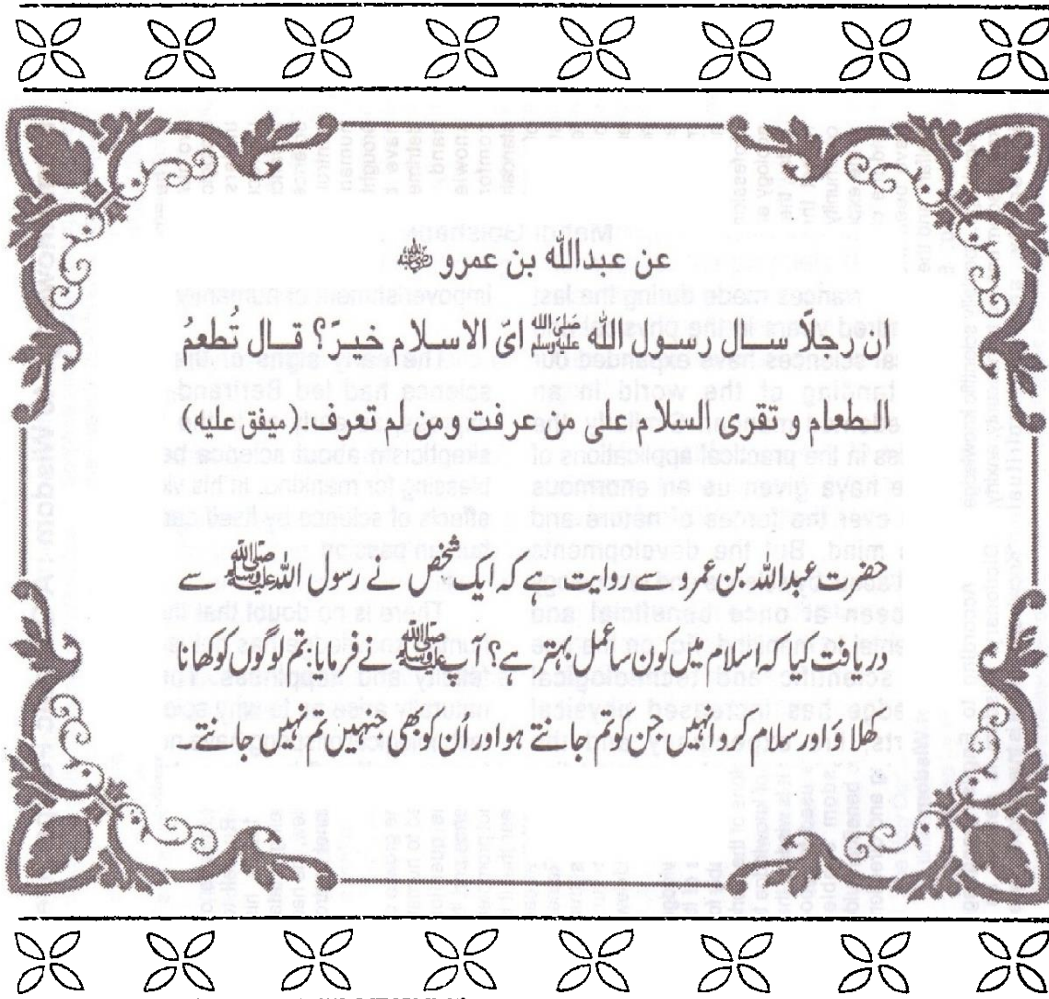
بشوزمن صورت مثالی نماز بگذار اندر آنجا
 بالحن خوش سورہ محمد تمام اندر قیام بر خواں
 اے صبا، میری طرف سے صورت مثالی اختیار کرو اور اس پاک مقام پر جا کر نماز پڑھ اور حالت قیام میں خوش الحانی کے
 ساتھ سورہ محمد (ﷺ) کی تلاوت کر۔

بالحن داؤد ہمنوا شو، بہ نالہ و درد آشنا شو
 بہ بزم پیغمبر ایں غزل راز عبد عاجز نظام پر خواں
 اے صبا، لحن داؤدی اختیار کر اور نالہ و درد سے ہم آشنا ہو۔ پھر حضور رحمت عالم ﷺ کی بزم مبارک میں اس عاجز بندے
 نظام الدین کی جانب سے یہ غزل بطور ہدیہ عقیدت پیش کر۔

حضرت نظام الدین محبوب الہی رحمۃ اللہ علیہ

کہ حضرت عثمانؓ کی خلافت کے آخری زمانے میں جبکہ بہت سے صحابہ موجود تھے عربوں نے ہوائی پکی ایجاد کی حضرت علیؓ کے ایک شعر کا مفہوم ہے کہ انسان کی قدر اس کے علم و ہنر سے ہے۔ بنو امیہ کے دور میں بھی صنعتی ترقی ہوئی بنو عباس کے دور میں زیادہ صنعتی ترقی ہوئی اندلس کے مسلمانوں نے صنعتی کارنامے انجام دیئے۔ مسلمانوں نے دور بین، خرد بین ایجاد کی۔ سکندریہ کے مسلمانوں نے آتشیں انجن اور آبی گھڑیاں ایجاد کیں۔ عباس ابن فرناس نے ہوا میں لڑنے والی مشینیں اور آلات و ہتھیار ایجاد کئے اور میکا کی طریق کار میں بہت سے اضافے کئے۔ آج مسلمان ممالک کو چاہئے کہ صنعتی ترقی کے ذریعے اپنے معدنی وسائل خود نکالیں اور انہیں استعمال کرنے کا گر سیکھ لیں اور اپنی معیشت کو مستحکم کریں۔

نے ایک طبیب کو مریض کا پیٹ شق کر کے پانی نکالنے کا حکم دیا۔ اسی طرح جراحی (سرجری) کی حوصلہ افزائی ہوئی۔ مسلمانوں نے بہت سے سرجری کے آلات ایجاد کئے اور بہت سے کامیاب آپریشن کئے۔ القاسم الزاہروی نے بالخصوص بہت سے آلات سرجری ایجاد کئے جو آج بھی مستعمل ہیں۔ حضرت ابو بکر صدیقؓ کے دور میں دستکاری کو فروغ ہوا۔ آپؓ کے دور میں وظائف اس لئے نہیں دیئے جاتے تھے تاکہ لوگوں میں ذاتی محنت و مزدوری کے بل پر دستکاری کے مشاغل بڑھتے رہیں۔ حضرت عمرؓ کے دور میں مسلمانوں نے علم حساب میں ترقی کی۔ حضرت امیر معاویہؓ نے حضرت عثمانؓ کے دور خلافت میں پانچ سو بحری جہازوں کا بیڑا تیار کیا جس نے رومی بیڑے کو شکست دی۔ عہد نبوی ﷺ کے نظام تمدن میں مذکور ہے



ارشاد فرمایا جس نے عربی کمان اور اس کا ترکش بنایا تو اللہ تعالیٰ فقر کو چالیس سال تک اس دور فرما دیتے ہیں (ابن عساکر باستادہ بحوالہ فضائل جہاد) اس روایت میں حضور اکرم ﷺ نے عربی کمانوں کی تعریف فرمائی کیونکہ وہ عمدہ ہوتی ہیں۔ اس حدیث کے مطابق عمدہ اسلحہ زیادہ سے زیادہ بنانے کی کوشش کی جائے گی تو سائنس و ٹیکنالوجی و صنعتی ترقی ہوگی۔ نئی نئی صنعتیں و ایجادات وجود میں آئیں گی۔ مکمل روزگار اور ہر مسلم کو باعزت روزگار کی فراہمی اسلامی ریاست کا مطمح نظر ہے۔ اسلامی ریاست کی ایک ذمہ داری کفالت کی منزل ہے جو معاشی ترقی کے بغیر ممکن نہیں۔ یہی وجہ ہے کہ اسلام کم پیداواری اور غیر پیداواری سرگرمیوں کی حوصلہ شکنی کرتا ہے اور پیداوار بڑھانے کی ترغیب دیتا ہے۔ پیداوار بڑھانے سے غربت کے خاتمے میں مدد ملتی ہے۔ پیداوار بڑھانے کا محرک نئے ذرائع قوت کی دریافت اور صنعتی ایجادات کا باعث بنا ہے۔ زراعت اور معدنیات سے فائدہ اٹھانے کیلئے حضور اکرم ﷺ نے فرمایا زمین کی پوشیدہ نعمتوں میں رزق تلاش کرو (کنز العمال)

حضور اکرم ﷺ نے فرمایا سمندر میں زمین اس طرح ہے جیسے زمین میں ایک اصطلیل ہو (احیاء العلوم الدین) امام غزالیؒ لکھتے ہیں تم نے زمین کے اور جو کچھ اس کے اندر ہے اس کے عجائب کا مشاہدہ کیا اس سمندر کے عجائب میں غور کرو اس میں حیوانات اور جو اہر کے حوالے سے عجائب ہیں وہ زمین پر مشاہدہ کئے جانے والے عجائب سے دو گنا ہیں جس طرح سمندر کی وسعت زمین کی وسعت سے کہیں زیادہ ہے۔ جدید

سائنس کے انکشافات روز بروز اس حقیقت کو واضح کر رہے ہیں کہ سمندر اور اس کی تہہ میں جس قدر معدنی اور نباتاتی ذخائر ہیں اور نعمتیں پوشیدہ ہیں اتنی خشکی میں بھی موجود نہیں ہیں۔ اسلام چاہتا ہے کہ مسلمان معاشی و مالی لحاظ سے بھی مضبوط ہوں پیداوار میں اضافہ ہو، مسلمان خود کفیل ہوں۔

عربوں نے زرعی پیداوار بڑھانے کیلئے آب رسانی کے طرح طرح کے آلات ایجاد کئے اس خاطر رہٹ یعنی وہ چرخ جس کے ذریعے کنوئیں سے پانی نکالتے ہیں ایجاد کیا۔ سکندریہ کے مسلمانوں نے آتشیں انجن ایجاد کیا۔ کتاب عہد نبوی کے نظام تمدن میں مذکور ہے کہ حضرت تمیم داریؒ جب ملک شام سے مدینہ منورہ آئے اپنے ساتھ کئی چراغ تیل اور قلیتہ بھی لائے۔ پس انہوں نے اپنے غلام کو حکم دیا کہ مسجد نبوی ﷺ میں چراغ روشن کرے پس اس نے رسی سے قندیل لٹکا کی اس میں پانی چھڑکا اور پھر بتی ڈالی گئی جب حضور اکرم ﷺ تشریف لائے تو مسجد کو بہت روشن دیکھا تو حضرت تمیم داریؒ کو دعادی کہ اسلام کو تم نے روشن کر دیا۔ اللہ تعالیٰ تم کو بھی دنیا اور آخرت میں روشن کرے۔ حضور اکرم ﷺ نے کئی موقعوں پر جب دوا کو بے اثر محسوس کیا تو جراحی کا مشورہ دیا۔ جوزیؒ نے اس سلسلہ کی دو احادیث اپنی کتاب طب نبوی ﷺ میں شامل کی ہیں۔ پہلی حدیث جو حضرت علیؒ سے مروی ہے اس میں بتایا گیا ہے کہ حضور اکرم ﷺ ایک شخص کی عیادت کو گئے۔ مریض کی پشت پر درم تھا جس میں مواد پڑ گیا تھا حضور اکرم ﷺ نے فرمایا اس کی جراحی کر دو۔ الجوزی نے جو دوسری حدیث بیان کی ہے وہ حضرت ابو ہریرہؓ سے منسوب ہے جس کے مطابق حضور اکرم ﷺ

صنعتی ترقی

سیرت النبی ﷺ کی روشنی میں

تحریر: ظفر اقبال اعوان

کے اپنے اپنے شعبہ ہائے تخصیص تھے۔ پروفیسر غلام عابد خان عہد نبوی ﷺ کے نظام تعلیم کے بارے میں لکھتے ہیں عہد نبوی میں جنگی حالات کے پیش نظر اسلحہ سازی کی تہ بیت بھی دی جاتی تھی۔ حضور اکرم ﷺ نے جنگی ہتھیار بنانے کے کارخانے لگوانے کیلئے ماہرین کو یمن بھیجا۔ کتاب عہد نبوی کے نظام تمدن میں مذکور ہے کہ غزوہ خیبر میں جو لوگ قیدی بن کر آئے ان میں تیس لوہار تھے جن سے مسلمانوں نے صنعت سیکھی خوب کاری گری حاصل کی (جس سے اسلامی ریاست کی مضبوطی میں اضافہ ہوا) کتاب حضور اکرم ﷺ کا نظام جاسوسی میں ذکر ہے کہ حضور اکرم ﷺ نے آلات حرب کی اقسام کو بہتر بنانے کے اقدامات کئے۔ اس میں کوئی شک نہیں کہ چیزوں کو بہتر بنانا نئی ٹیکنالوجی اور ایجادات کا باعث ہوتا ہے مثلاً انگلستان میں اعلیٰ ملل جو ہندوستان کے ملل پر بازی لے گیا اس کی وجہ کرومپن کا ایجاد کردہ مشین چرغہ تھا۔ اعلیٰ ملل کا حصول ایجاد کا باعث بنا۔ غزوہ طائف کے موقع پر حضور اکرم ﷺ نے دو نئے آلات حرب استعمال فرمائے جو بعض روایات کے مطابق حضرت سلمان فارسیؓ نے خود اپنے ہاتھ سے بنائے تھے ان میں ایک منجنیق تھی جسے اس زمانے کی توپ کہنا چاہیے اور دو دبا بے تھے جنہیں اس زمانے کا ٹینک کہا جاسکتا ہے۔ یعنی جدید ہتھیار بنائے گئے اور استعمال کئے گئے جس سے صنعتی امور میں جدت پسندی کی حوصلہ افزائی ہوئی۔ مسلمانوں میں ایجاد کا شوق پیدا ہوا۔ حضرت انس بن مالکؓ فرماتے ہیں کہ حضور اکرم ﷺ نے

موجودہ دور صنعتی دور ہے جن اقوام کو صنعتی قوت حاصل ہے وہ دنیا کے اقتدار پر قابض ہیں مسلمانوں کو اس بات کی اشد ضرورت ہے کہ وہ صنعتی قوت حاصل کریں۔ حضور اکرم ﷺ نے صنعتی کام میں دلچسپی لینے کے فضائل بیان فرمائے ہیں۔ حضور اکرم ﷺ کا ارشاد ہے جو کھانا انسان اپنے ہاتھوں سے کما کر کھائے اس سے بہتر کوئی کھانا نہیں ہے اور اللہ تعالیٰ کے نبی حضرت داؤد علیہ السلام اپنے ہاتھوں کی کمائی سے کھاتے تھے (اللہ کے نبی حضرت داؤد علیہ السلام زرہ بناتے تھے)۔

حضور اکرم ﷺ کا ارشاد ہے اللہ تعالیٰ اس شخص پر رحم کرے جو کسی صنعت میں عمدگی پیدا کرے۔ صحاح ستہ میں عہد نبوی کے نظام تعلیم کی پوری تفصیل موجود ہے احادیث کے مطالعہ سے معلوم ہوتا ہے کہ حضور اکرم ﷺ نے تعلیم کے کئی درجے بنائے تھے۔ تعلیم السنہ یعنی مختلف زبانوں کی تعلیم، تعلیم عسکری یعنی جنگی تعلیم، تعلیم التجار، تعلیم الصنعت و حرفت اور زرع تعلیم۔ مندرجہ بالا تعلیمات کا علیحدہ علیحدہ نصاب مقرر تھا البتہ کچھ امور ان سب میں مشترک تھے جیسے خطاطی یعنی لکھائی پڑھائی، حساب اور مذہبی امور کی تعلیم، اس کے علاوہ امتیازی امور پر پیشہ و شعبہ میں جداگانہ حیثیت رکھتے تھے۔ حدیث اور اس وقت کے ادب کے اصطلاح میں اسے سنت قائمہ (اپیشلا زیشن) کہتے تھے گویا سنت قائمہ عسکری سنت قائمہ تجارتی، سنت قائمہ صنعتی اور سنت قائمہ زرع سب