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Holy Prophet Muhammad (ﷺ)

The Inaugurator of the Science of Sociology

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

It is a common assertion that Comte was the first thinker who founded modern sociology. But this point of view is not corroborated by the facts of the history of social thought. The European historians now openly admit their inferential mistake. Toynbee and Sorokin, the most modern authorities in historicism and social philosophy, on the one hand, and the orientalist with *Ibn Khaldun* as their field of enquiry, on the other, admit that about more than six hundred years before Comte, it was *Ibn Khaldun* who discovered some of the laws, principles and procedures of modern sociology and propounded some of the theories, which stand valid even today, for instance, the theories of space-time causality, linear trend and micro — and macro-sociological approaches. Among the specialities and disciplines, the sociology of knowledge, religion, education, etc., are notable. The one discovered by *Ibn Khaldun*, namely, the sociology of eschatology or metaphysics, is still unknown to the modern sociologists.

Social thoughts are the common legacy of mankind. Their history is traceable since 400 B.C. But these thoughts were never systematized in terms of knowledge-system. The first comprehensive scientific approach to the science of sociology was presented in the Qur'an which the Holy Prophet Muhammad (ﷺ) delivered to humanity under the Divine Revelation, and inspired by the sociological thought patterns of the Qur'an, the Muslim thinkers took initiative to formulate them into a definitive system of knowledge in full corroboration with other systems of knowledge, like humanities, physical sciences and the sciences called by German thinkers as

Geistes Wissenschaften or spiritual sciences. Under these circumstances, it was not possible to isolate sociology from philosophy or theology. *Kindi*, *Farabi*, *Ibn Maskawaih* and a host of others are the predecessors of *Ibn Khaldun*. He was, however, the person who systematized and synthesized this useful science, giving it the shape of a system of knowledge.

The process of systematization and synthetization involves four things:

1. Depth and level approach;
2. Axiological existential base and the social determination of thoughts;
3. Scientific procedure, i.e., empiricism, critical vision and thought;
4. Unitary and totalitarian concept of life.

In the first category, the Qur'anic terms *Tafakkaroona*, *Yash'uroona*, *Tanzuroona* and *Ta'qiloon* lead us where the constant reference of each thing created, seen or unseen, is full of meanings. Their objectification is constantly referred to by the Qur'an under the term "Sabbaha" with its derivatives. The object of man's superiority over all created things is determined by an axiom referring to this fact that he was created to worship God. One of the sources of realization of this end is the constant struggle to subjugate Nature and to be always absorbed in the pursuit of knowledge: empirical, supra-empirical, spiritual, etc. These form the basis of the meaning system of society, institutions and culture. If the very terms *Yash'uroona* and *Tanzuroona*, etc., lead to the depth and level approach to the problem, they and the very exclusive terms *Sam'a*, *Basar* and *Fu'ad*, lead us to the inference that they definitely

refer to the empirical scientific methodology with its interdependent constituents of induction, deduction, experience, experimentalism, analysis, etc. In the all-embracing term of *Tawheed*, the very idea of the totality and unity of life is covered. *Tawheed* is the basis, or more accurately, the source of all the value-systems. It is logico-meaningfully and casually related to the Attributes of God, which are ninety-nine in number. These attributes are to be designated as different types of values, or conglomerated into one composite whole — the principle of *Tawheed* which forms the major premise of Islamic culture and social order, both horizontally and vertically, on the one hand, and, on the other, personality, culture and nature, in one way or the other, one or more of them being demonstrated in the attitude, behaviour and action of both the persons and institutions.

Within the framework of these attributes, it is possible to determine human typology. The constituent elements necessarily found in every human type are the attributes of '*Aleem*, *Baseer*, and *Raheem*. With these attributes, all possible human associations and reciprocities are possible. The entire process, in its minutest detail, requires sufficient amount of cognizance, and hence there is no escape from knowledge and experience. Those who fail to utilize these ingredients in the formations of their personality traits, are condemned as simply ignorant and cruel. The acutest form of this sort of deviancy has been condemned in terms of sealing of the mind, hearing and seeing, the definitive form of the decay of the person.

In the modern age, it is said that culture is the result of the meaningful orientation and combination of the systems of religion and truth, knowledge and philosophy, etc. The Qur'an believes in the system of knowledge

in its philosophical and simple frame work of references, except in terms of sociological and axiological orientations. Thus the Qur'anic theory of knowledge, as analyzed in 'the story of Adam, is the theory of the sociology of knowledge — a sociological discipline which came into being very recently. Adam was born in a social atmosphere and hence the endowed knowledge re-originates and develops in its right societal and socio-cultural surroundings. Knowledge thus developed, fruitfully acts and reacts on society and gives momentum for the further expansion of society and the resultant culture in a right direction. The social determinants of knowledge in their elementals, and composite whole are meaningful. Thus knowledge dislocated from its central theme is no knowledge at all.

Religion which forms one of the systems of culture is neither dichotomous, nor a simple spiritual entity — looking at the life as profane or negating the empirical and sensate realities. It is the totality of life, bending towards unity, harmony and solidarity. The Qur'an constantly points that everything refers to unity and harmony.

With the point of view of structural analysis and functionalism, it is demanded that culture must necessarily have four ingredients, without which the origination and the configurational growth of a culture is an impossibility. These four ingredients are:

1. The System of Meanings;
2. The System of Agency;
3. The System of Vehicle;
4. The System of Value Orientation Pattern.

These thoughts are fully in conformity with the Qur'anic sociological postulates and axioms. The Qur'an is the first to formulate them and will remain the **first** in expounding

them under the framework of meanings. As names and attributes of God are ultimately combined into one category, viz., the Principle of Tawheed, likewise, the meanings are united into that category, as fully enunciated in the chapter of *Al-Ikhlās*. This chapter, in its dimension, is most important from the point of view of axiomatic and axiological sociology. The system of meaning is contained in the Names and Attributes of God, and on them alone, the society, personality and culture are to be evolved, and on them alone they are to be institutionalized.

It is the incumbent duty of the social and political organizations to take persistent care for the preservation and transformation of values. Transformation involves the processes of constant provision for the individuals and groups of each subsequent generation to internalize them.

The system of Agency rests on Prophethood and the failure to act upon it is simply condemned as Kufr. The inevitable corollary from such failure will lead to the personal and social disorganization.

The Qur'an thus forms the source Book for the origination and development of social thought and sociology in Islam.

Inspired by this source, the philosophers, the theologians, and the jurists, etc. developed, in their respective fields, the social philosophy, the sociology of religion and the sociology of law, etc. It was *Ibn Khaldun*, however, who, on the basis of Qur'an, systematized and developed the science of Sociology as such, which is the first and the last. Last because he, with his idealistic cultural mentality of Islam, laid down the foundation of the integrated idealistic sociology which will remain unique and unprecedented for ages to come. As

regards modern Sociology, it is, owing to the inherent cultural mentality of the West, either sensate or ideational, and the predominant element of sensation in modern Sociology has actually created an ugly situation in the life of mankind.

The Qur'anic sociology, developed as an interdependent science of different fields of scholarship by the different Muslim thinkers and given an exclusive shape by *Ibn Khaldun* later on, did not make further progress until it was revived by *Shah Wali Ullah* of Delhi. He added new disciplines to it. The pathological and the therapeutic portions of his famous book: *Hujjat-ullahil-Balighah* form his most significant contributions. In terms of its typological orientations, it was developed along two different but mutually reciprocal axiological lines as delineated by the Qur'an in chapter 3, verse 6, in terms of *Muhkamat* and *Mutashabihat*, namely, the permanent and the flexible — the latter meant to meet the securing changes of the space-time dimensions, while remaining necessarily relevant in its axiological base to the non-flexible one, i.e., the *Mukhamat*. This mutual reciprocity has its own casual relativity and axiological meaning, referring to both the depth and level meanings involved in them. These problems are related to the Qur'anic micro-macro — and etiological sociologies, which cannot be discussed in detail here.

This cursory account of the Qur'anic sociology is simply meant to invite the best inquisitive minds both in the East and the West to pay their due attention to a field which has been neglected awfully and to acknowledge the truth that it was no other than the Holy Prophet Muhammad (ﷺ) who inaugurated the first comprehensive scientific approach to the problems of Sociology.

Sufi Saints and Culture

Prof. Khwaja Masud

In order to understand the prevalence and popularity of the sufistic thought in our country, we look into the history of Pakistan.

Historically, Pakistan has been one of the greatest confluence of cultural strands, a laboratory of racial inter-mixing, of cross fertilization of religious ideas, of co-existences of languages and dialects. Our country represents a fascinating coalescence of cultures, culminating in a distinct Pakistani culture, vibrant, regenerative, adaptive and innovative. It is a vivid and dynamic example of unity in diversity. Its survival and continuity for more than 3,000 years of recorded history (possibly 2,000 years of pre-history) makes it one of the oldest and most plural society of the world. Its characteristics are continuity (not-with- standing change) assimilation (not precluding conflicts) and synthesis (not overlooking thesis and anti-thesis). Continuity is the result of the triumph of assimilation and synthesis. A peculiar combination of geographical factors interacting with historical forces have marked out Pakistan as a distinct socio-political entity.

In the dim twilight of history the migration of primordial hordes of ethnic groups from western, central and south central parts of Asia that descended wave upon wave into the Indus valley provided the first pattern of inter-ethnic mixture in the generous Indus valley that became one of the biggest crucible of races and cultures in human history.

It is not surprising that the composite culture in Pakistan originated in an environment of reconciliation rather than refutation, co-operation rather than confrontation, co-existence rather than mutual annihilation.

Minaret

The Sufi-saints of the Indus valley played a glorious role in the evolution of the composite culture of Pakistan with love as the axial principle of life – love of God and love of mankind as the means of the mystic vision and unitive state.

The central concept of Islam brotherhood of man, justice as the governing principle of social ethics, charity towards the have-nots, rejection of orthodox priesthood, emphasis on REHMAN (the Beneficent) and RAHIM (the Merciful) as attributes of God – from the bedrock of the teachings of the Sufi saints. These Sufi saints became popular heroes as charismatic focus of charity, fraternization of different communities, upholders of the rights of the down trodden and dissenters against the tyranny of feudal aristocracy and dogmatized intolerant priests. Their Khanqahs provided refuge to the wretched of the earth and the disinherited.

Baba Fariduddin Masud Ganj Shakar (1175-1265) advised his followers not to make friends with rulers and aristocrats despite the great reverence with which Sultan Balban held him. Baba Farid is the first Punjabi poet of Sufiism. Shah Abdul Latif, Bulleh Shah, Shah Hussain, Rehman Baba are loved and revered by the common people of all the provinces because their poetry is steeped in love, compassion and tolerance. The Sufi saints lived what they preached. Nothing was more repugnant to them than hypocrisy and false religiosity.

When the Sufi saint, Mansoor Al Hallaj, who was tortured and executed in 922, uttered the phrase “Analhaq” (I am the truth)? some of the narrow – minded and close-hearted orthodox elements of the Baghdad society could not comprehend him and condemned

him as a heretic, Louis Massignon, arguably the greatest authority on Hallaj wrote: "Hallaj tried to reconcile dogma and Greek philosophy with the rules of mystical experimentation".

Massignon's assessment of Hallaj underscores the originality and richness of sufistic thought from the seventh to the ninth century in a society where several cultural traditions and currents of thought, originating in ethno-cultural groups converged. Philosophy was capable of unraveling a mystical experience, just as Sufism could open itself to philosophy. Such interchanges of ideas could occur in cosmopolitan cities such as Baghdad, Basra, Makkah (during pilgrimage) and Cairo.

Sufis of the formative period succeeded in remaining solidly rooted in the intellectual terrain of their time, all the time edging towards existential monism (wahdat al-wajud), in the words of the great mystic philosopher, Ibn Arabi (d, 1240). Ibn Arabi was born in Spain. He built a close system of mystical philosophy in his "Futuh al-Makkiyya" and "Fusus al-Hikam" in which he wrote about the idea of wahdat al-wajud, the unity of Being, according to which God and creation can be understood as two aspects of one reality. Thus the central Islamic idea of God's unity has been expanded into a pantheistic weltanschauung. The terminology of Ibn Arabi greatly influenced the poets who interpreted his system in the simplified short sentences, Hama ost (everything is He).

It is the characteristic of the situation in 16th century India that the protest against the widespread theory of Hama ost (everything is He) was launched by Ahmed Sirhindi (1624) who said "Hama az ost", i.e. he admits the possibility of Unity of Vision, wahdat ash shuhud. It means that in moments of highest bliss, the mystic eye witnesses Unity of Vision, but there is no essential union between the Creator and the creature.

The central thesis is not Hama ost (everything is He), but Hama az ost (everything is from Him). This is the fundamental difference between the theory of wahdat al-wajud and wahdat ash-shahud, the former stresses the immanence of God, whereas the latter stresses the transcendence of God.

As Iqbal puts it: Iman (faith) is not merely a passive belief in one or more proposition of a certain kind; it is a living assurance born of a rare experience.

In the history of religious experience in Islam, he goes on to say, which according to the Prophet (ﷺ) consists in the creation of divine attributes in man, "this experience has found expression in such phrases — "I am the truth" (Hallaj); "I am the speaking Qur'an" (Hazrat Ali); "Glory to me" (Bayazid Bustani).

"In the higher Sufism of Islam, says Iqbal unitive experience is not the finite ego effacing its own identity by some sort of the absorption into the infinite Ego; it is rather the infinite passing into the loving embrace of the finite."

(Continued from page #. 15)

unmanly. Employ yourself in hard work, accustom it to sticking to what is noble, for it

will carry all that you will load it with. Do not spare your rod, as it would then go to sleep and throw away its load.

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Islam and the Nature of its Polity

Dr. Muhammad Aziz Ahmad

Among human experiences, the theory and practice of political power has been a very fascinating phenomenon. That which we call political theory today is essentially Western, or to put it more appropriately, European; those which we style political systems are mainly Western, Anglo-American and European. But mankind has been living elsewhere as well; the people there too have their own experience with the theory and practice of politics.

It is now being realized in the West that the science of politics as a discipline has been working in a limited sector of man's experience with politics – the modern complex, primarily Western States. Thus out of the many thousands of experiments with politics which have occurred in history and exist today, political science derives its generalizations from the study of a relatively small number", say Almond and Cole-Man in their book, the Politics of the Developing Areas.

Ethical Ideal

The Muslim community which has had a long and chequered career in the annals of human history developed its own political theory and structure, which have been least studied, misrepresented, rather ignored in the West. Muslim experiences with the theory and practice of political power had their origin in the Islamic Deen – a code of Divine guidance in all spheres of human activity. Political institutions as developed under the dictate of Deen assumed the greatest importance in the organization of worldly and other-worldly affairs.

Religious beliefs and social environments, it is maintained now, influences the working of political systems, yet they are not

considered parts of it. While the modern Western polity separates the church from the state and politics from religion, the Islamic polity derives its very existence from Deen. In spite of the fact that political structure assumes a dominating character in the philosophy and activity of life, both individual and communal, political theory and institutions could never have a distinct and separate existence in Islam; they were part and parcel of one invisible whole. However, the West has started lamenting the non-religious basis of their society. One of the greatest truths spoken in this regard in modern times is the candid profession of a noted political scientist, David. E. Apter, who says in his book, the "Politics of Modernization", "having lost its religious basis, our society is in danger of becoming a system of organized plunder in which meaning derives only from personal gain, orderlines becomes mere containment of anarchy, and the concept of humanness has no wider distinction than an individual's functional value".

Every organized life is marked by the existence of certain laws, institutions which are to a large extent dependent upon an ethical basis. Islam also set forth an ethical ideal to guide its polity. Islamic life was to be lived according to Islamic laws and institutions, which, in pursuance of the ethical ideal are creative of a social order and political organization. The end of the Islamic political organization was the spiritual expansion of mankind and the ethical ideal of Islam—"enjoin good and forbid wrong", as enunciated in the Qur'an – gradually unified individuals and groups into a well-knit people called the Millat. The Holy Qur'an emphasized the human conduct thus

– “For those who do good in this world is good and “certainly the abode of the hereafter is better”.

Peace and good relations as the watch-words of organized life can exist only when the Islamic ideal of the unity of mankind is realized through the operation of a system of law and order emanating from the revealed word of God. Love of humanity implies that glory lies not in the mere possession of power, but in the attainment of a noble ideal through the use of legitimate power. A rational faith is therefore needed in a Divinely ordained organization to promote the cause of a virtuous life. The spiritual basis of Islamic polity is piety or righteousness, which consists in acting according to the law of Islam.

The main object of polity in Islam is the attainment of a virtuous conduct on the part of the individual. The best among you is one who is most virtuous declared the Holy Qur'an and "The most venerable is one, who fears Allah most," stressed the last Prophet. Formation of a good conduct and virtuous character follows an adherence to the Divine Commandants. Guidance is necessary in every sphere of human life and the "true guidance is the guidance of Allah". An individual can seek the Divine guidance by acting according to the Will of Allah as manifested in the law of Islam. Higher development and fuller realization are ensured to the believing individual through the operation and adherence to the Divine Law. The concept of law, thus, assumes an important position in the polity of Islam and the political organization of Islam is distinguished by the supremacy of law or the rule of Divine Law as Ibn Taimiya would put it.

As a corollary to the principle of the supremacy of the Divine Law, the

government in Islam was bound to be representative in character. The Qur'an proclaimed that the individual human being was the representative of Allah on the earth, which was the highest favour that could be shown to man by the Almighty. This representative character of man carried with it a measure of responsibility. It was left to the individual in his individual and corporate capacity to form a representative government.

Sharia

In view of the Quranic injunction "Obey Allah, obey the Prophet and Ulul-Amr"? Mawardi thought that it was incumbent on Muslim society to found a political organization. The early Khilafat so established was indeed Niabat or deputyship of the Messenger of the *Sharia*. According to Ibn Khaldun, the function of Khilafat was to enforce the Sharia and thereby to arrange the affairs of this world. In fact, the representative government in Islam originated from the Divine Law; the execution of the Law was its main function and on it depended the security and stability of the government. "The Qur'an considered it consultative procedure, whereby the rule was to be aided by the few competent counsellors in determining the policy of the government and in the execution of administrative responsibilities. The ruler in Islam was considered a representative of the Messenger of Allah and as such it meant a representative government. Under such a system of government, political authority was to be exercised as a trust; the ruler was the trustee of the subjects and responsible to Allah for their welfare. Islam thus stood for a representative government, a rule of law, a regime of responsibility, an order of trust and a government by consultation. (Courtesy: DAWN, 13.7.1973)

Importance of Hadith

Dr. Rauf Parekh

Hadith explains and elaborates the Holy Qur'an. It provides us with the background against which certain verses of the Holy Qur'an were revealed and are to be interpreted. Such verses are in quite a large number. At times it becomes very difficult, even impossible, to understand a Qur'anic verse in its true context unless the relevant Ahadith are consulted. One can easily misinterpret the Holy Qur'an and be misled in the absence of certain Ahadith.

Professor Annemarie Schimmel beautifully explains her contention that the most common offence or insult inflicted on a Muslim, by non-Muslims, arises from their inability to understand the high regard that Muslims have for the Holy Prophet Muhammad (ﷺ).

And, as Constance Cadwick has pointed out, no one who does not take into account the love Muslims have in their heart for their Prophet can understand the power of Islam. This love has translated itself in many ways. Preservation, compilation and explanation of Prophet's sayings and deeds or recording his life is but one expression of that love. Many Muslim scholars devoted their whole life for the purpose and the result was a precious collection of authentic Hadith literature.

This treasure, an invaluable record of sayings and practices of Prophet Muhammad (ﷺ), having been rendered into a great many languages, has been a reliable and enormous source of knowledge about life and teachings of the Prophet of Islam. For about one and a half millennium it has proved to be a source of inspiration for the world and remains so even today.

The Arabic word 'Hadith' literally means: to tell; to give some news. A connotation of the word 'Hadith' is 'new', i.e., as opposed to 'old'. This serves as an indication that the traditions of the Prophet (ﷺ) are to be separate and distinguished from the scripture of Islam. But as a terminology of

Islamic literature "Hadith" implies three things:

The sayings of Prophet Muhammad (ﷺ): A narration of what he said, i.e., someone narrates that he or she heard the Prophet say a certain thing. This, in the terms of Hadith literature, is known as "*Hadith-e-Qaul*"

His deeds: An account of what he did, i.e. someone states that he or she saw the Prophet (ﷺ) do a certain thing.

His tacit approval (of his companions' conduct in his presence) any of the Prophets companions did in his presence a certain thing and the Prophet (ﷺ) did not prohibit it, which amounted to his approval because it is one of the duties of a Prophet (ﷺ) to forbid evil. This is known as '*taqree*'.

The importance of Hadith is to be realized in the light of the Holy Qur'an wherein Allah commands Muslims, on a number of occasions, to follow the Prophet (ﷺ). For instance: "O ye who believe! Obey Allah, and obey the messenger." (IV-59) "Whoso obeyeth the messenger obeyeth Allah," (IV, 80) "Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the last Day, and remembereth Allah much." (XXXIII-21) "Your comrade erreth not, nor is deceived; Nor doth he speak of (his own) desire. It is naught save an inspiration that is inspired" (LIII, 2-4). "And whatsoever the messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it) (LIX, 7).

The practices of the Prophet (ﷺ) as Dr. Hamidullah has written, were not private conduct merely but a detailed interpretation and application of his teachings. Allah Almighty's last messenger (ﷺ) practiced what he preached and the manner or method of his practices is known as 'Sunnah.' Preserved in Hadith literature, Sunnah provides us with the necessary details of the application of the Holy Qur'an injunctions.

Hadith and Sunnah are the second source of Islamic beliefs, laws and practices. Since the Holy Qur'an does not give the full details of each and every injunction, Hadith is the source from which Muslims draw these details and the precise manner in which these are to be practiced. Without Hadith, even the simple act of offering two rakats of Salat (prayers) is impossible as in the Holy Qur'an nowhere has it been mentioned exactly how to offer the Salat though it emphasizes offering the Salat several hundred times.

As the Holy Qur'an says, Prophet Muhammad (ﷺ) is an excellent role model and following in his footsteps can lead to success in the life hereafter. In him we find examples to emulate whether we are father or husband, teacher or trader, leader or warrior. Be in matters of state or personal life, Prophet Muhammad's (ﷺ) life and sayings have glittering instances of perfect conduct and practical lessons on highest moral and ethical values that can guide us even today. And, it is the Hadith literature that explains at length the Prophet's life and his message.

In any other religion we do not find anything similar or equivalent to Hadith since Hadith is quite separate and distinct from the scripture of Islam — the Holy Qur'an. The scriptures of many religions consist of, along with what is believed to be revealed or

inspired, sayings and teachings of the founder or pioneer of the religion. In some cases, blended with the beliefs and teachings are the biographical details of the pioneer and the commentaries on his teachings.

For example, Tripitaka or the Buddhist scriptures, committed to writing several centuries after the death of Gautama Buddha, consist of Buddha's teachings as well as commentary on these teachings. Similarly, Avesta, the Sacred Book of Zoroastrianism, contains information about life and thoughts of Zoroastra along with Gathas or Hymns. Even Pentateuch, or Torah, and Gospels have some biographical segments alongside what is supposed to be the actual revelation sent down by God.

No other religion can offer any example where the sayings and deeds of the Prophet (ﷺ) (though Muslims believe that a Prophet is responsible for conveying the message only and Allah is the 'founder' of all revealed religions) are preserved and codified separately and, more importantly, as meticulously as Hadith of the Prophet of Islam Muhammad (ﷺ), have been preserved, distinguishing them from the scripture in quite an impressive manner.

After the Prophet's bodily death, Hadith and Sunnah have served as a guiding light for Muslims. Aside from the lack of details about the manner in which Islamic teachings are to be carried out, without Hadith there would be a chasm of fourteen centuries between the Holy Prophet (ﷺ) and us. And, as a scholar wrote even the very existence of the Holy Prophet (ﷺ) would become a myth because it is the personality and the character of the Prophet of Islam that gives the credibility not only to all Islamic beliefs and worships but the Holy Qur'an itself. As a result, the integrity and genuiness of the Holy Qur'an would become debatable and

the whole body of Islamic dogmas and practices would become liable for questioning and doubt.

Therefore, for a Muslim, accepting only the Holy Qur'an as the basic source of Islamic beliefs and injunction and not abiding by Hadith amounts to repudiating Islam. Let there be no doubt that without Hadith Islam is incomplete. In fact, Hadith has made

Islam survive in its original and actual form with its practical applications and in its true spirit. And it is perhaps, one of the reasons why some quarters that have anti-Islamic approach have tried to dismantle this base, questioning the reliability and authenticity of Hadith Literature.

(Courtesy: Dawn)

Food for thought

The Islamic Society begins inside you

As the Prophet (ﷺ) had predicted, the Muslims are suffering from *wahn* – too much love for the life of this world and too much fear of death. Another prediction he made has come true: the good people are now called bad and the bad ones are called the good leaders. For example, men fighting in the way of Allah for Truth are labelled terrorists; mujahideen are called renegades or revolutionaries; and sincerity to the teachings of Islam is called fanaticism of fundamentalism.

Meanwhile, our so-called leaders politicize and negotiate away Muslims' dignity and safety and the world praises them for their "good work" We must remember, though, that those who say white is black and good is evil are only trying to mislead the faithful.

They appoint for Allah rivals to mislead (others) from His path. Say, gratify (yourselves) for a while, your return is to the fire. [Holy Qur'an Ibrahim, 14:30]

Rather than complaining about others, we should be looking to ourselves and working to improve ourselves in all areas of our life. Muslims are ordered to do their best, so we must do that as a form of worshipping Almighty Allah. So next time you begin to complain about something, think about working hard to improve yourself. A good place to start first might be in your very next salah. *Make a strong effort to line up straight and close together so there are no gaps for shaitan to get between one Muslim and another.*

We must construct a society made up of individuals who base everything on faith in and commitment to Islam. Our success in this world and the next depends on our unity of spirit and action—"the believers are friends and protectors of one another."

Hazrat Ghaus-ul-Azam and The Silsila-I-Qadaria

S.W. Zaman

Affectionately styled as Hazrat Ghaus-ul-Azam (the highest in the hierarchy of saints). Hazrat Sheikh Muhiuddin Abdul Qadir Gilani is the founder of the Qadaria order of Islamic sufism. He is revered for his piety, erudition, love for truth and as the symbol of spiritual eminence. The Sheikh was born in 470 A.H. or according to some in 471 A.H. in village Gilan situated in the suburb of Tibristan in northern Iran, his date of demise is differently recorded as 8th to 17th Rabi-us-Sani, 561 A.H., but according to Dara Sheikoh the consensus is on 9th Rabi-us-Sani. This was a time of spiritual crisis. In setting right, the prevailing conditions and rehabilitating the glory of Faith, the reverend saint of Gilan and the mystic order he founded, did yeoman's service.

This was especially so, in so far as conditions then prevailing in the Sub-Continent. The order with its preaching of simple truths based on the teachings of the Qur'an won the hearts of the people and became the most popular way of life with the multitudes throughout the Islamic world. Its precepts such as to hold fast the Book of Allah, to model our lives upon the Uswah-i-Hasna of the Apostle (ﷺ), to eat only what is lawful, to refrain from hurting others even though they hurt you, to avoid forbidden things, to fulfill obligations without delay, etc. were in essence similar to those enjoined by Tasawwuf to its votaries, in general.

Definite Code

The order was given a definite code of working by Hazrat Abdul Qadir Jilani. Among his personal qualities, gentleness, truthfulness and humility of spirit were the most prominent. A number of Karamat are attributed to him even from his childhood

days. Coming of parents distinguished for religiosity and goodness his line of descent is traced back to Hazrat Imam Hasan (R.A.) on the father's side and Imam Hussain (R.A.) on that of the mother both of them sons of Hazrat Ali (R.A.) and Lady Fatimah (R.A.). The Holy Qur'an was the first book, he was introduced to, in his early career which he learnt by heart. Then followed the courses on humanities, jurisprudence (Fiqh), Hadith literature and other branches of Islamic learning. After gaining introduction to theology and jurisprudence at his village home, he went to Baghdad at the age of 18 years for completing his education. He spent the major part of his life at Baghdad and lies buried in a grand mausoleum frequented by thousands of his votaries from all over the world. At that time Baghdad was the centre of learning for the whole of the Middle East and the countries around. In Baghdad, under the guidance of Sheikh Hammad, Qazi Abu Saeed Mobarak Makhzumi and Sheikh Abu Yaqub Hamadani, all leading divines of the region, he mastered the arts and gained initiation into sufism. He was in his teens only when he showed signs of becoming a great sufi, shunning worldly desires and preferring to live a retired life in voluntary poverty devoting his time, to meditation and recitation of the Holy Qur'an in complete submission to the will of Allah.

Spirit and Charity

In recognition of his attainments, his spiritual master, Sheikh Abu Said Mubarak, head of the Muslim School of Hambalite Law, made him his Khalifa. Soon after he received the Khirka (the dress of the sufi), he was chosen to head the enlarged school of Mubarak al Makhzumi, here he delivered lectures' and

at the Khanqah specially built for him, he regularly preached his sermons to his “students and disciples who thronged there from all sides. Imbibing his missionary spirit, the disciples of the Shaikh spread out to all parts of the world enabling Islam to reach even the farthest lands of China, Malaysia, Indonesia and the Far East Asia where even now thousands of Muslims owe allegiance to the Qadaria order. MAHBUB-E-SUBHANI (the beloved of God) is yet another title lovingly bestowed on him. The Shaikh's preaching and sermons have come down to us according to Encyclopedia of Islam, in eight books prominent among them being 'Futuh الفتوح', Al-Ghayur الغيور, Ghniyat Al Talibeen غنية الطالبين, Al-Fath Al-Rabbani الفتح الرباني. Some of the themes and keynotes of his sermon, are given below:

Be humble and treat yourself as such.

When the heart gets sound and recognizes God it renounces all others. You! strengthen your faith, you will pass through the domain of MARIFAT (enlightenment).

Do not feed yourself to the full. Those who abide by the Law of Sharia achieve enlightenment.

It is the absence of the self that distinguishes the 'Sufi from the Faqir. Do not beg unless you are starving. When compelled to beg, do not accept more than you need.

Let no thought of the morrow enter your mind: else you will incur ever-lasting perdition.

One who is not troubled, bears no virtue. Trials are supports from God.

Be good natured and uncomplaining and thank God for your poverty.

Do not flatter the rich for giving nor blame them for withholding.

Take what is voluntarily offered; it is the daily bread which God sends to you, do not refuse God's gift.

The Qadaria order founded some nine centuries ago, occupies a position of eminence in the four-principal orders of sufism. It has a creditable history of service in the spread of Islam and the upholding the tenets of the faith even in the darkest phases of our ethical life. This most tolerant and charitable of the Sunni order of Derveshes has FAQR as the hallmark of spiritual perfection.

The Message of this noble saint of Baghdad was brought to the Indo-Pakistan Sub-Continent by Shah Nematullah Qadri of Deccan (died 1430 A.D.). But the divine who established this order in the real sense is reported to be Hazrat Makhdoom Muhammed Gilani Halbi a scion of the founder, who crossing the border settled in Uch. This was at a time when the influence of Chishtia and Suhrawardia orders was on the wane. Stepping into a sort of spiritual vacuum, the Qadariah order considerably met the need of the times to up-hold the teachings of Islam and the traditions of the Holy Prophet (ﷺ) in the expanding Muslim empire. With a number of devout holy men this school of mysticism gained immense popularity both with the masses and the rulers. This fraternity has a definite organization centered in the personality of the Pir (Shaikh) who enjoys absolute position of authority in spiritual matters. He regulates the functions of the members and is the vehicle for passing on the divine knowledge of the order to the Mureeds or disciples. The abode of the Pir is the headquarters of the fraternity which is also known as Khanqah or monastery. The members are enjoined to certain practices in the meditation of the Divine Being, the most important being. 'ZIKR JAHAR', This

consists in recitation every day of SURA IKHLAS eleven times followed by praying with raised hands for the soul of the founder. Practice by rosary beads for recitation of ZIKR is recommended and a set procedure is laid down for the purpose wherein the devotees perform 'Muraqaba'. These practices aim at affecting union of devotee's soul with the Almighty and in the process differ in superficial details with the practices followed by other order of sufism but they are the same in essentials and ideals subscribed to by sufis of all shades of thought.

Outstanding saints of the order in the Sub-Continent are many, notably Hazrat Makhdoom Abdul Qadir Sani (died 1533 A.D.), his grandson Hazrat Syed Hamid popularly known as Hafid Ganj, Bakhsh. One of his sons Shaikh Moosa Pak Shaheed attained equal spiritual eminence. He lies buried in pak Darwaza Multan. Hamid one of his Khalifas, Shaikh Dawood Kirmani Shergarhi was a gifted Qadri divine. He lies buried in Shergarh in Sahiwal District. On his death in 1574 Shaikh Abu Ma'alee Qadri succeeded him. His tomb in Lahore is visited by devotees in large numbers. So also the mausoleum of Hazrat Mian Mir Qadri, Lahore. Shaikh Abdul Qadir Muhaddis Dehlavi is another erudite and scholar saint of the order. Among the members of the ruling families, Prince Dara Shikoh took personal interest in the order and called himself Qadri. He also built a beautiful mausoleum at Lahore on the grave of Hazrat Mian Mir. Lahore has the distinction of being the last resting place of Hazrat Maulana Ahmad AH. The most recent exponent of the Qadriyah order of mysticism throughout the world, was Hazrat Moulana Shah Muhammed Abdul Aleem-al-Siddiqui al-Qadri (R. A.), followed by his Chief Successor Hazrat Maulana Dr. Muhammed Fazl-ur-Rahman Al-Ansari Al-

Qadri (R.A.), the Founder President of the World Federation of Islamic Missions and Muhammed Jafer, al-Aleemi al-Qadri, the Editor of the Minaret.

Popularity

Dr. G.M.D. Sufi in his history book entitled "Kashmir" records the popularity of the Order in Kashmir and the efforts that spread Islam there through Muslim divines. One such was Hazrat Shah Fariduddin Qadri of Baghdad who came to Kashmir via Sind. From Sind he travelled to Agra and then to Delhi. He was 75 years old when he reached Kashmir on a mission of preaching Islam along with four companions. He was successful in converting the Rajput ruler of the Valley to Islam. Emulating his example, a large number of his relations and subjects joined the faith which in contrast to Hinduism is a leveling religion with a message for equality. And the Qadri Silsila along with other schools of mysticism still continues to spread the light of Islam all over the world. The Aleemiyah Institute of Islamic Studies founded-by a Qadri divine is one such institution engaged in the cause of propagation of Islam the world-over. It was established at Karachi in 1958 by the late Maulana Dr. Hafiz Muhammad Fazlur Rahnman Al-Ansari Al-Qadri, himself steeped in the learning of both the East and the West in memory of the world-roving missionary of Indo-Pakistan Sub Continent. Hazrat Allama Shah Muhammad Abdul Aleem Al-Siddiqui Al-Qadri Al-Madni. Institutions like Halqa-i-Aleemiyah Qadriyah are serving to meet the challenges to the faith in the modern way and propagating Islam in regions requiring the divine message. The guidelines as spelled out in Shaikh Jilani's monumental work, Al-Fath -Al-Rabbani are available in English translations by Maulana S.A.H. Bokhari. Given below are some excerpts:

On Faith

My boy! If you strengthen your faith, you will pass through the domain of Marifat (enlightenment) to the forest of knowledge and will finally reach the desert of extinction. You will separate yourself from your own self and the creatures, and you will be granted an existence quite independent of all the other creatures, as it would depend solely on God. Then shall your grief come to an end. God will be your protector and guide; the angels would surround you, the spirit will greet you and pull you into His closeness.

On Truth

The Truth calls to God while falsehood calls to Satan. Listen to me, God will take pity on you; follow me so that I may conduct you to the door of God. The truth and falsehood differ from each other, and every believer who sees in the light of God recognizes either of them separately. O people of Iraq, you claim to possess keen understanding though you cannot distinguish between the truthful and the liar. If you give me a lie you will suffer its consequences, not I.

On Remembrance

Remember Him so that He may remember you: remember Him so that He may reduce the burden of your sins and cleans you. You will then become obedient shorn of every vestige of disobedience. God will remember you amidst the gathering of the angels. You will be reluctant of the society of men and the remembrance of God will not leave enough time with you to beg of Him. God will become your ultimate aim and then shall God hand over the keys of His treasures to your heart. One who loves God wholeheartedly, finds no space in his heart for anyone also.

On Repentance

When a believer repents of his sins and determines to avoid them busies himself in prayers, day and night and eats out of his lawful earning, he progresses in virtue and becomes the watchful (Muhtat). His earnings then decrease because of his cautiousness against the unlawful and at this stage he becomes incorrupt (Mowzza). He further progresses and becomes ascetic (Zahid) progressing still further, he becomes the enlightened (A'rif) and at this stage his heart clings to God. Of all of his requirements he remains in the service of his Lord and negotiates with Him as the creatures have been driven out of his heart to give way to the Lord whom he need and adores.

On Seeking

Seek from your Lord, a Physician who would cure the ailments of your heart, who would give you medicine. Seek from Him a guide who would hold your hand and show you the path. Seek the company of those who are close to Allah and who stick to the threshold of Allah and stamp it with their kisses.

On Knowledge

My boy! Had you the fruit of knowledge and the blessings thereof you should not have resorted to the doors of the kings. The scholar has no feet to go to the door of the creatures. The ascetic has no hands to receive favours from the people. The love of God has no eyes which can see others than God. Try to get enlightenment which can be had by abandoning all for God's sake and agreeing with His Will, Knowledge and Power.

On Self

My boy! Stick to the first row, as it is the row of the brave men, abandon the last row as it is the row of the (Continued on page #. 6)

Islam's Toleration and Liberalism

Late, Nur Ahmad M.A., B.L., ex-M.C.A.

THE great Bernard Shaw has very aptly said: "Islam is an open air religion." Professor Toynbee, the famous British historian, in his famous book: *Civilization on Trial*, after despairing of Western racialism and nationalism discerns a ray of hope in Islam. He says in the chapter on "Islam—the West, and the Future": "We can however discern certain principles of Islam, which, if brought to bear on the social life of the cosmopolitan proletariat, might have important and salutary effect on the great society in a near future."

Two conspicuous sources of danger—one psychological and the other material—in the present relations of this proletariat with the dominant element in our modern Western society are racial consciousness and alcohol and in the struggle with each of these evils, the Islamic spirit has a service to render, which might prove, if accepted, to be of high moral and social virtue. The extinction of race consciousness among Muslims is one of the outstanding achievements of Islam and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue. Then Mr. Toynbee briefly details the spirit of race consciousness in South Africa, India, U.S.A., and even in U.K. and remarks: "It is conceivable that the Spirit of Islam might be the timely reinforcement which would decide this issue of race-consciousness in favour of tolerance and peace. Muslim cities never created any ghettos for non-Muslims, Islam did not allow forcible conversions. So Muslims with all their power and glory remained a minority in Spain and India after ruling therein for more than seven centuries. The Muslims and Muslim Turks ruled Eastern Europe and the

Arabs ruled extensive empires for centuries but none interfered with the religious and cultural life of the non-Muslims any-where."

Sir Alan Burne writing on colour prejudice testifies: "It has been stated in the matter of discrimination, Islam has a better record than Christianity, that it has destroyed race prejudices and national resentment, abolished caste, ignored colour and broke down all barriers between man and man. What is of more importance is that it broke down barriers of men and women of different races, the conquering Muslim mating with the woman of all nations and giving their daughters to black Muslims."

Michael the Elder, Jacobite Patriarch of Antioch writing in the latter half of the twelfth century could approve the decisions of his co-religionists and see the finger of God in the Arab conquests even after the Eastern Churches had experience of five centuries of Muslim rule. After recounting the persecutions of Heraclius he writes: This is why the God of vengeance, who alone is all-powerful and changes the empires of mortals, beholding the wickedness of the Romans, who throughout their dominions cruelly plundered our churches, our monasteries, condemned us without pity—brought from the religions of south, the sons of Ismail (Arab Muslims) to deliver us through them from the oppression of the Romans. When the cities submitted to Arabs, they assigned to each denomination of Christians which they found it to be in possession of the forceful grasper. It was no slight advantage to be delivered from the cruelty of the Romans and their wickedness, their wrath and cruel zeal against us and to find ourselves at peace." (vide Michael, Vol. II, page 412). When the Muslim army

reached the valley of Jordan and Abu Obaidah pitched his tent at Fihl, the Christian inhabitants of the country wrote to the Arabs: "O Muslims, we prefer you to the Byzantines, though they are of our faith, because you keep faith with us, are more merciful to us, and refrain from doing us injustice and your rule over us is better than theirs, because they robbed us of our goods and homes." (vide Azdi, page 474).

The people of Emes closed the gates of their city against the army of Heraclius and told the Muslims that they preferred their Government and justice to the injustice and oppression of Greeks, their own coreligionists (vide Baladhuri, Page 137). it is a historical fact that in the provinces of the Byzantine Empire conquered by the Muslims, the Christians of all sects enjoyed perfect toleration which they never enjoyed elsewhere.

The extent and magnitude and largeness of this Islamic toleration, so striking in the annals of the Moslems may be judged well from the terms of liberty-charter granted to the non-Muslim citizens of the conquered cities as the one which Caliph Omar granted to the Patriarch of the City of Jerusalem. It was granted when the city was surrendered to the Caliph. The Charter runs as follows: —

"In the name of Allah, the Beneficent, the Merciful: This is security which Omar, the servant of Allah, Commander of the Faithful, grants to the people of Arabia. He grants to all, whether sick or sound, security for their lives, their possessions, their churches, their crosses and for all that concern their religions. Their churches shall not be turned into dwelling-places nor destroyed, neither shall they nor their appurtenances be in any way diminished, nor the crosses of the inhabitants nor a right of their possession nor any constraint be put on them in the

matter of their faith nor shall any one of them be harmed." (Vide Tabari, page 2405).

The great Prophet of Islam showed, during his life-time, the noblest examples of tolerance and magnanimity. When the Holy Prophet entered Mecca, his birthplace, and home of his early years which he had to leave forced by persecution, inhuman oppression and threat to life and when the whole of Arabia lay prostrate at his feet and the city of Mecca, the stronghold of his opposition, was entirely at his mercy, did he then show a spirit of revenge? Could he not if he so willed have cut off the heads of every one there—those implacable enemies of his who gave him no quarter, who held him up to ridicule, who forced him to leave his home to seek shelter elsewhere, who persecuted him with rancour and bitterness which was at once cruel, fierce, and heart-rending? But personal elements never entered into his actions. He rejected every token of personal homage and declined all vestiges of despotism. When the haughty chief of the Koraishite appeared before him he asked, — "What can you expect from me?" "Mercy, generous brother"—was the reply. "Be it so, you are free," exclaimed the Prophet of Allah. Living under the security of life and property and unique toleration of religious thought, the Christian community enjoyed prosperity in the early days of Caliphate. Amir Muawiyah (661 to 680) employed them very largely in his service. The Christians frequently held high posts, as for example, in the reign of Al-Mutazid (892-902), a Christian named Umar bin Yosuf was the Governor of Anbar. Caliph Al-Mutawakkil entrusted the administration of the army to a Christian named Israel. In the reign of Muktar, a Christian was in charge of war office. Nasr bin Harun, a Christian, was the Prime Minister of Caliph Adud-al-Dawala (949 to 982) who reigned in Southern Persia. Had the Caliphs chosen

any other course of action, they might have swept away Christianity as early as Ferdinand and Isabella drove Islam out of Spain or Louis the XIV made Protestantism penal in France or the Jews were kept out of England for 350 years. The very survival of Christianity in Asia to the present day is a strong proof of the generosity and too tolerant attitude of the Moslem governments towards non-Muslims." (vide Finlay Vol. V, pages 29 and 30.)

The truth is that there can be no two opinions about the grand and magnificent spirit of toleration and large-heartedness shown by Muslim rulers and the Muslims throughout the world, and this toleration stands in sharp contrast against the intolerance and bigotry always practiced by the Christian nations. In Morgan, Vol. II at pages 297-298, wailing of a Spanish Muslim who was expelled from Spain for his religion has been graphically narrated in which the great son of Islam has compared the tolerant spirit of Islam with the narrow bigotry and spirit of extreme intolerance of Christian kings of Spain in these words:

"Did our victorious Muslim ancestors ever once attempt to extirpate Christianity out of Spain when it was in their power? Did not they suffer your forefathers to enjoy the free use of their rites and religion at the same time when they were under Muslim rule in Spain? Is it not an absolute injunction of our holy Prophet t (ﷺ) that whatever nation is conquered by the Muslims should be permitted to preserve their own pristine persuasion?

"If there have been some examples of forced conversions, they are so rare and scarce to deserve mentioning and only attempted by men who had not the fear of Allah and the Prophet before their eyes and who, in so doing, have acted directly and diametrically contrary to the holy precepts

and ordinances of Islam, which cannot with sacrilege be violated by anyone who would be held worthy of the honourable epithet of Muslim. You can never produce among us any blood-thirsty formal tribunal on account of different persuasions in points of faith that in any way approaches your execrable Inquisition. Our arms, it is true, are ever open to receive all who are voluntarily disposed to embrace our religion, but we are not allowed by the sacred Qur'an to tyrannise over consciences. Our proselytes have all possible encouragement and rights and as soon as professed Allah's unity and His Apostle's mission they become one of us without any reserve and distinction to taking wife our daughters and being employed in posts of trust, honour and profit."

I have reproduced above the feelings of a Muslim Moor who was driven out from Spain, his ancestral home in 1610 by the Christian king of Spain because he was suspected of practicing Muslim religious rites in secret, to show the very tolerant teaching of its practice in actual life by every Muslim and also to demonstrate how every Muslim of that time was inspired by the teaching of Qur'an and was tolerant to non-Muslims. Alas! this very tolerant spirit of Islam was made the cause of Muslims' final expulsion from Spain. The Arch-Bishop of Valencia, while recommending in 1602 C.E. the expulsion of the Muslims from Spain to the Spanish King Philip III, gave the ground of expulsion as follows: "That they (the Spanish Muslims) commanded nothing so much as that of liberty of conscience in all matters of religion, which the Turks and all Muslims suffer their subjects to enjoy" (vide Lae Morescoe, page 259). It is an irony of fate that the Christian Arch-Bishop of the seventh-century Europe considered the wonderful spirit of Islamic toleration and liberalism, free enjoyment of religious rites,

as apostasy and treason and recommended the expulsion of the Muslims from Spain on these very grounds.

The world-renowned Sultan Muhammad the Second who conquered Constantinople was a very tolerant and enlightened Sultan. After the conquest of the city of Istanbul, he, though a pious Muslim, declared himself as protector of the Greek Church and strictly prohibited the persecution of Christians for their religion. He granted a charter of liberty to the new Patriarch which secured to him, to his successors and the Bishop the enjoyment of all religious freedom, privileges, and exemption from payment of taxes. The religious toleration granted to the Greek Church and the protection of life and property of the Christians led the Christians under the Sultan's rule to prefer Muslim rule to that of any Christian power. It was to Turkey that the persecuted Spanish Jews fled for refuge and shelter in large numbers at the end of the fifteenth century. It was this wonderful and very liberal tolerance of Islam which led Macarius, the Patriarch of Antioch in the seventeenth century, after bitterly causing the atrocities of the Catholic Poles in Russia's orthodox Eastern Church to pray as follows: "God, perpetuate the Empire of the Turks for ever and ever. For they take their impost and enter into no account of religion of their subjects whether they be Jews, Christians or Samaritans whereas these accursed Pope were not content with taxes and tithes from Christian brethren but oppress them for their religious creed" (vide Macarius, Vol.1, page 183).

The Muslim rulers not only followed Islamic toleration in true spirit but also put down any act of intolerance on the part of any Muslim with iron hand. In the reign of Caliph Al-Mu'tasim (833 to 842 C.E.) an Imam and Muadhhdhin destroyed a fire temple and built a mosque in its place. When a complaint

was made to the Caliph he ordered the Imam and the Muadhhdhin to be flogged for destruction of the fire temple (vide Chwolsohn, Vol I, page 287).

History records that even the most enthusiastic Muslim ruler who was very anxious in the propagation of the true faith of Islam and was a great champion for spreading the faith of Islam in Central Asia; in spite of his great love and zeal for his own religion-Islam, was true and faithful to the true Islamic principle of toleration and liberalism. One of the unique historic documents on Muslim toleration is the Charter of Uzbe Khan granted to the Metropolitan Peter in 1313 C.E. This historic charter runs as follows: "By the Will and Power, the Greatness and Mercy of the Most High Allah, Uzbek to all our princes, great and small 'Let no man insult the Metropolitan Church of which Peter is the Head or his servants or his Churchmen; let no man seize their property, goods or people, let no man meddle with the affairs of the Metropolitan Church since they are divine. Whoever shall meddle therein and transgress our edicts will be guilty before Allah and feel His wrath and be punished to death by us" (vide Karamzin, Vol. I, pages 391-394).

The Holy Qur'an commands the highest pitch of tolerance. It commands— "And if any one of the idolators seek thy protection (O Muhammad!) then protect him so that he may hear the words of Allah and afterwards convey him to his place of safety." (vide Qur'an; ix. 6). In this verse the Qur'an enjoins the Muslims the highest form of tolerance in the shape of protection to those who do not believe even in Allah. Thus Islam represents a revolution against racial and religious intolerance and stresses the ethnological unity and equality of all races— thus putting (Continued on page #. 21)

Prayers And Response

Hazrat Syed Sheikh Abdul Qadir Jilani (R.A.)

The prayers of a believer are not always responded, and even the non-acceptance of some prayers is a blessing rooted in Divine Wisdom. The Human knowledge is imperfect while God is Omniscient; He knows best what is good for his servant and what is not. The Holy Qur'an says that sometimes an individual might take something as good for himself and he might pray to God for it, but it might really be harmful for him; yet other times he might consider something as harmful for him and he might pray to God to avoid it. God knows better what is good for us and what is not and he decides according to what is ultimately good.

Sometimes the prayers are not readily responded also because the Divine Wisdom finds it healthy for a servant to remain in suspense, between fear and hope. Certainty sometimes has an adverse effect on the charm and value of the blessings of God. Faith thrives best between the two states of hope and fear. Similarly the stages of Ma'rifah (معرفة) and Haqiqah (حقیقه) also require the compound of hope and fear to flourish. A believer remains imperfect in his spiritual attainment without a mixed state of fear and hope, even as a bird which cannot fly without its two wings.

One of the characteristics of a believer is that he concentrates all his hope and fear in Allah and derives satisfaction from none except Him. If all of his prayers are accepted he would concentrate his hope in the prayer, and that would deviate his attention from God, which goes in contrast with his faith in Tawhid (توحيد). Hence, there are two distinct reasons why every prayer of a believer is not accepted firstly, that he might not fall a victim to false pride and instead of observing

a respectful attitude, adopt the attitude of negligence and insolence; secondly, that he might not cultivate the habit of praying out of formality or out of timely whims instead of praying as a token of obedience and submission, disfiguring thereby what was a matter of love and respect into a matter of mere formality. This is also a form of lighter Shirk (الشرك الخفی) which is only next in its evil to the Evident Shirk (الشرك الجلی).

When a believer prays to God purely because it has been enjoined on him to pray, such prayer would result for him in closeness to God, and it will earn him His Pleasure. Even as the observance of the commandments and preaching of the faith earn an individual the closeness to God, so does the prayer in connection thereof, hence one might be sure of the acceptance of such prayers.

It, however, does not mean that one should not pray for one's personal needs. A believer has no refuge except in God. And God has commanded the believers to pray to Him for all their needs. He says: "Pray to Me and I shall respond to your prayer". He also says: "— (O Muhammad !) when My servants ask thee about Me, (tell them) I am near. I respond to the prayer of one who prays to Me. Hence, let them seek a response from Me and believe in Me, that they find the right path."

The Prosperous and the Miserable

Men might be divided into two categories: the prosperous and the miserable. An individual might belong to either of these groups, but to which to ever group he belongs, he shall always be in a state of trial. If he happens to be rich, God would see if he adopts the attitude of a grateful servant

or that of a haughty and proud being. If he proves haughty and ingrateful God punishes him by plunging him headlong into the vortex of calamities. But if he is grateful to God and knows for certain that God who has granted him prosperity is also capable of taking it back from him, he never lets false pride and haughtiness enter into his mind.

If a rich person is haughty and ingrateful, it means he has not understood the ever-changing nature of the World, and that as a general rule, everything undergoes a continuous series of change. It is only God who always remains the same. Ignoring this eternal principle if he assumes false pride and begins to look down at the poor and destitute and subjects them to non-human treatment, he would surely invoke upon himself the wrath of God.

It is a Divine principle that misery and prosperity alternate each other and that gratefulness causes an increase in the already existing blessings. The Holy Prophet (ﷺ) has said: "— Prosperity is similar to a wild beast: tame it with gratitude to God and glorifying him." The real gratitude is expressed through taking care not to cause harm to any being, avoiding prodigality, observing the limits fixed by God in spending his wealth, paying the rights of other as enjoined by God, paying of Zakat and charities in general, being kind to the needy and a support to the oppressed. These acts of gratitude will result in the increase of prosperity and one who observes them will be in the company of the 'Truthful' and the 'Saints' in the Heaven, and

will live honourably both in this world and the Hereafter. On the contrary when he becomes ingrateful, he will be the object of disgrace and infamy in both the worlds.

Yet Calamities in individual life are not the outcome of sinfulness and ingratitude alone, they also result from causes other than these. Sometimes they are inflicted to serve as atonement for sins committed and at other times they come as trials from God through which God tests the patience, trust and faith of his beloved servants. Through these trials, He strengthens their faith and increases their merit. These chosen servants of God are the prophets, the Truthful ones (صديقين) and the Saints (اولياء). They possess a faith far superior to that of common Muslims, and through trials they are made to acquire more and more enlightenment with respect to Divine Secrets, thus they achieve more and more closeness with God.

A sign of such trial is that one who is tried bears the trial patiently, without complaining to people the hardships he suffers. He derives satisfaction from praying to God and presents all his necessities and complaints to Him alone. Hence those who are caught into adverse circumstances should bear their trials patiently without making any complaint, and concentrate their trust in God alone with complete faith. Those who are blessed with prosperity should adopt the attitude of gratitude and avoid the attitude which results in disgrace both in this world and the Hereafter.

(Continued from page # 19)

an end to the colour, race, and creed bars. It ordains one immovable standard of virtue and excellence having nothing to do with the colour of the skin, birthplace, family or

genealogy. Fear of Allah, good deeds and selfless work for fellowmen has been laid down in Islam as the criterion of excellence of man on earth and in the heaven hereafter.

Takaful and Modern Islamic Global Market

Dr. Rukhsar Ahmed

According to the Islamic law, public welfare and social security are fundamental obligations of the Islamic state. The vast financial resources that a social security system requires will come from the government revenue, including Zakat.

This charitable contribution ranges between 2.5 percent and 10 percent of a person's or organization's yearly income.

Zakat illustrates that any approach to Islamic insurance must not only acknowledge the importance of economic growth but of social justice as well. Insurance products that do not do both will not appeal to the Islamic market.

More than a billion Muslims live around the world, comprising 20 percent of the world's total population. They are the majority in forty-five countries; comprising 40.7 percent of the population in Africa and 20.2 percent of the population in Asia. About ten million Muslims live in North America and in Europe. It is also one of the world's fastest growing religions.

Islamic law, or Shari'ah, is derived from the holy book of Muslims, the Qur'an, and from Sunnah, the Prophet Muhammad's (ﷺ) sayings, practices and living habits. Shari'ah classifies all human activities into five categories: (1) commanded; (2) recommended; (3) indifferent; (4) reprehended and (5) prohibited.

Commanded activities include honouring business contracts, paying Zakat (charitable contributions to society) and respecting parents.

Recommended activities include helping

neighbours and strangers in need. indifferent activities are those conducted by legal businesses and personal activities that do not harm others.

These three categories fall under the broader classification of normally acceptable, or halal, behaviour. Halal business practices include computer programming and manufacturing, energy production, telecommunications, chemical manufacturing, textiles, transportation, Agricultural development and international trade.

Reprehended activities include unrestrained selfishness that leads to exploitation, abuse and hoarding of wealth.

Prohibited activities include the manufacture or marketing of alcohol, gambling products, interest-based financial products, pork and pornography.

Reprehended and prohibited categories fall under the broader classification of normally unacceptable, or haram activities.

Shari'ah provides the legal guidelines of political and economic systems for Islamic society. Business managers that ignore these standards do so at their own risk. Western companies that have tried to introduce gambling casinos or alcohol-serving bars into Muslim countries, for example, have encountered strong opposition and in some cases their temporary establishments have been set on fire.

To appreciate Takaful (Islamic insurance), therefore, it is necessary to understand Islamic tenets about interest and insurance.

The Interest:

From a historical perspective, the Bible states that taking interest on a loan is wrong. In ancient societies most loans existed to help people survive hard times rather than to invest.

Interest was seen as unjust because it meant charging continuously for money that could only be spent once.

During the Protestant Reformation, Calvin argued that the poor should still be given loans without interest but that otherwise it was acceptable to charge interest on a loan as long as the rate was reasonable and the security was not excessive.

He dismissed the Biblical strictures against interest because they were designed for a society much different from the mercantile one in which he lived. The Christian issue moved from the ethics of interest to the ethics of the rate of interest.

Such changes in religious views on interest, however, are not universally accepted. In Islam, Interest (riba) is prohibited; Muslims can neither receive nor give interest. Numerous Qur'anic verses indicate that Islam permits trade but forbids usury or riba.

Islamic religious scholars argue that riba leads to a manipulative, strained relationship between people; exacts another's property without counter-value; distracts and often prevents people from taking part in active professions for social well-being; and enables the rich to exploit those in financial need.

Insurance:

The Islamic insurance market is huge and relatively unexplored by Western insurance providers.

According to some reports, the deposit assets held by Islamic banks increased from

nearly \$5 billion in 1985 to over \$60 billion in 1994 and continue to grow.

As a result of a higher literacy rate, rising income levels, and the desire of devout Muslims to live their lives according to Islamic law, there seems to be a growing demand to buy halal insurance products.

This provides an opportunity – and a challenge — for domestic and foreign insurance companies to introduce new insurance products that are allowed under Shari'ah.

Islamic scholars are divided into two groups regarding insurance: the conservatives and the modernists.

The conservatives assert that insurance of any kind is haram because: (1) it is an implicit wagering contract; (2) it is a contract based on uncertainties and prone to exploitation; (3) it is an attempt to supersede the Will of God; (4) most insurance business is based upon riba, which is haram; and (5) the values exchanged between the insurance company and the insured are not equal.

The modernists, on the other hand, proclaim that any insurance not based on riba is halal.

They contend that insurance is neither gambling nor wagering because in gambling, one creates a risk when none exists. Through insurance, the insured tries to eliminate the adverse economic consequences by eliminating the already existing risk.

Shari'ah opposes uncertainties that lead to disputes based on exploitation, fraud, ignorance and coercion. But the insured knows exactly how much he or she is willing to pay for buying economic security; and the insurance company has reduced uncertainty through actuarial calculations of

probability.

In addition, the modernists argue, insurance has the noble purpose of reducing or eliminating the adverse psychological and economic circumstances that are caused by certain anxiety; it creates peace of mind.

The modernists also argue that accepting the will of God does not prevent one from avoiding perils and preventing accidents. The purchase of insurance is an intelligent measure for the reparation of losses in the event of an accident or calamity.

While it is true that non-Islamic insurance companies invest part of their funds in interest-bearing bonds and mortgages, interest alone is not a requisite for an insurance programme.

Funds can be gainfully used through alternate interest-free channels such as common stocks, real estate investment trusts, equity mutual funds and partnerships.

Interest-free banking systems have already demonstrated that financial institutions can operate successfully by opening profit and loss-sharing accounts through equity investments.

Takaful (Islamic Insurance) as An Alternative Solution:

Most Muslims adhere to the modernist view. They believe that insurance can be carried out in accordance with Shari'ah.

While some conservatives continue to avoid insurance products in any form, the impressive range of Islamic insurance products and providers shows that the Islamic insurance market has a bright future.

After the first successful Islamic insurance company was started in Sudan in 1979, the idea of Islamic insurance has gained much ground. Currently, there are Shari'ah-

compliant insurance companies in Malaysia, Indonesia, Saudi Arabia, Tunisia, Luxembourg, Sudan and Bahrain.

As this global trend continues, the insurance world will witness a change in the design and marketing of insurance products in order to comply with Islamic law.

Whether insurance is organized by the private or public sector, or by quasiautonomous public corporations, it will have to abide by Shari'ah in all transactions.

There is no place for *riba*, but that does not mean socially responsible, profit-sharing forms of Islamic insurance are not possible. In fact, insurance products that adhere to Islamic law are diversification opportunities for conventional Western companies. The primary model of private Islamic insurance is called *Takaful*, which is similar to Western reciprocal insurance exchanges.

Takaful companies engage in two types of business: family *Takaful* business (life insurance) and general *Takaful* business (non-life insurance).

Family *Takaful* business includes life insurance, accident insurance, health and disability insurance, mortgage life insurance and endowment insurance for college education.

Life insurance policy maturity periods range from only ten to forty years. General *Takaful* business are contracts of joint guarantee to provide property and liability coverage's, including fire, auto accidents, personal accidents, public liability, fidelity losses, machinery break-downs, bonding, sprinkler leakage, workers compensation and marine insurance.

Shari'ah dictates that *Takaful* should be conducted through partnership financing (*mudaraba*) in which the *Takaful* operator, the entrepreneur and the participants (policy

holders or investors) share profits or losses according to a prearranged ratio.

The contract between the operator and participants specifies how the profit or losses will be shared. The generally accepted ratio is 70/30 between the participants and the operator for a family business and 50/50 for the general business.

All Takaful installments paid by participants are deposited into two separate accounts: the participant's account (PA) and the participants special account (PSA). PA is investment account (a substantial portion of the installment is deposited into this account for savings and investment).

The balance of the installments is credited into a PSA or tabarru account that pays the covered losses. The proportions of installments credited to the two different accounts are determined by an actuary.

These practices are enforced by a Shari'ah supervisory council in most Islamic countries. The council can refuse or deny a business registration if an applicant fails to comply.

Takaful Industry:

Takaful products are available from companies such as Takaful Nasional Sdn Bhd and Syarikat Takaful Malaysia Bhd in Malaysia, Syarkat Takaful Singapura (Agencies) Pte Ltd in Singapore, and Qatar Islamic Insurance Company in Qatar.

Islamic insurers can also obtain reinsurance from Asean Retakaful international Ltd (ARIL) through the first Shari'ah – compliant offshore investment producer, Takaful Lil-istithmar.

The Islamic world represents a vast, untapped market for Western businesses. Cultural differences, however, can make it difficult for Western interests to adapt to this market, especially when faced with Islamic beliefs, such as restrictions on insurance transactions, that run counter to Western systems. As global tension and trade continues to grow, successful global partners must understand each other's beliefs and leverage that understanding for commercial exchanges and fruitful business relationships.

(Courtesy: Business Recorder)

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An Islamic Renaissance

Prof. Mohammad Rafi

The Islamic Renaissance is a relatively new social phenomenon which is of immense importance to the future of the Muslim civilization, and which presumably has some serious implications for the whole world.

The great intellectual and cultural movements of the West like the Renaissance, the Protestant Reformation, the Enlightenment of the Eighteenth Century and the Romantic Movement of the Nineteenth Century could not have been possible without Europe's contact with Islamic thought. Today, the Muslims of the world need a revival of true Islamic values ordained in the Quran.

Even though some Muslim scholars do not like the idea of associating the term 'Renaissance' with Islam, yet it has been an exciting theme of discussion at various Islamic fora during the last three decades. The term is generally used in the sense of a general awakening that has been taking place among the Muslims since the middle of the nineteenth century under the influence of some fresh thinking and activism. It is a process of modernization of the Muslim world with an Islamic orientation to design the scheme of modernization by conforming to Islamic norms. Even though a heavy emphasis on intellectual, political, economic and technological development is common in both, the European Renaissance and the Islamic Renaissance, the two are significantly different in their orientations.

There are three undercurrents that together constitute the mainstream of the Islamic Revivalist movement: reformism, intellectualism and activism apparently the three undercurrents maintain their separate

identity, but because of the commonality of goals, they reinforce and strengthen one another. The term reformism refers to forces involved in the reform of the Muslim society through the improvement of the performance of the social institutions such as the family, Masjid, school etc. The term activism refers to political awakening, seeking transformation of the existing Muslim societies into truly Islamic societies. An intellectual movement, seeking promotion of Islamic thought and Islamic outlook of life through advancement of knowledge in all modern fields of physical and social sciences is called Islamic intellectualism or Islamization of knowledge. This should not be confused with the religious oligarchy's total stress on rituals alone.

After five centuries of sleep and gloom and repression, the dawn of light and learning of life and joy came to Europe in the 14th, 15th and 16th Centuries. The European Renaissance's love of the human, the natural and the sensual; its individualism, self-expression and self-assertion, its religious skepticism and free-thinking, its love of power and pelf, fame and earthly glory, discovery and exploration was clearly against the Christian norms of the Middle Ages which were characterized by its stress on poverty, chastity and obedience. For the last thousand years or so the clergy has not permitted freedom of thought and belief. It appears that we are still living in the European Medieval Age where the common man had no right to think and express freely. The conventional Friday sermon that no one understands is an example of the retrogressive Muslim society.

In order to understand the true meaning of

the Islamic revivalist movement, we need to examine it in its true historical perspective. Historically the reform movement was started by imam Al-Ghazali (1058-1111) when he found that Muslim scholarship, swayed by the ideas and thoughts of the early Greek philosophers had caused too much confusion in matters of faith and ideology, he suggested the course of Sufism as a damage control strategy. Later on *Ibn-e-Khaldun* tried to clear the intellectual mess by presenting the basic principles and percepts of Islamic philosophy in a clear and simple way. Ghazali's mystical approach initially worked well and it became an important institution in spreading the message of Islam in many Asian countries, but over a period of four centuries, the system became corrupted and a source of many new problems.

In India, Sheikh Ahmed Sarhindi (1563-1624) known as the Mujaddid of the Second Millennium assumed the big responsibility of bringing spiritual, intellectual and social reform at a time when Islamic civilization was being absorbed in the Hindu culture through the deliberate attempts of Akbar and his misguided advisors. He also tried to put Sufism on the right path. Shah Waliullah (1703-1763) felt the need to bring the Muslims closer to the teachings of the Quran, the book of guidance in Arabic which very few Indians understood. He translated the Quran into Persian and had to face the wrath of many ignorant Muslims for this, even Persian was understood by a very few Muslims, ultimately Shah Waliullah's son Shah Abdul Qadir translated the Quran into Urdu.

In 1453, Constantinople fell to the Muslim forces and the Eastern Roman Empire known as the Byzantine Empire came to a final end. The Christian west, leaving Muslims to enjoy their land and victory,

turned out to sea. In 1492 Columbus discovered America and in 1498, Vasco-da-Gama reached India by a new sea route. The European explorers found large reservoirs of silver and gold in the American continent. They colonized many countries in American, Asian and African continents and made huge profits by trading in goods. Gradually Muslims lost almost all sea trade to the Europeans and were subjugated and subdued in many parts of the world. The Turkish forces gave a tough resistance to the advancement of the Europeans in the Muslim lands but circumstances were not in their favour.

The lack of an intellectual base was the main hurdle in any kind of industrialization. By the mid eighteenth century the Islamic civilization was in a state of intellectual confusion, political chaos and economic stagnation. It appeared as if the Islamic civilization had come closer to extinction. However, it did not happen. In the mid nineteenth century some noble souls came forward to rescue the sinking ship. The Sanusi Movement in North Africa, the Mahdi Movement in Sudan and the Midhat Pasha's Reform movements in Turkey facilitated the process of awakening among the Muslims. The Educationist-reformist Movement led by Sir Syed Ahmed Khan in India and the Reformist-Activist Movement of Jamaluddin Afghani had a very significant impact on the process and became the facilitators of the Islamic movements of the 20th Century.

Mohammad Rashid Ridha, Shaikh Muhammad Abdu and several others aspired to make a change in the Muslim thinking through their efforts to eradicate perversion (Jahiliya).

The time has come for the Muslims to realize the importance of the true Quranic teachings which stress education, knowledge, research and a scientific

approach to problems. Briffault in his book 'The Making of Humanity' says "The light from which civilization was once more rekindled did not arise from any embers of greco-Roman culture smoldering amid the ruins of Europe, nor from the living death on the Bosphorus (Byzantine Empire). It did not come from the Northern but from the Southern invaders of the Empire, from the Saracens... it was under the influence of the Arabian and Moorish revival of culture, and not in the 15th Century, that the real Renaissance took place. Spain, not Italy, was the cradle of the rebirth of Europe!

The fundamental values practiced in the West such as the dignity of man, rationality, equality, justice, humanism, liberalism, civility etc. are definitely closer to the Islamic values than to medieval Christianity. Muslims have to reassert Islam's stress on the respect for human life and justice to one and all without any racial or religious prejudice. Today, more than ever we need a true 'reconstruction of religious thought in

Islam.' All the democratic, moral, social, economic and human ideals are already enshrined in the Quran and have been practically shown by the Nabi (ﷺ). Muslims have to realize that there is no compulsion in religion (9:99) and they have to do justice even to people they do not like (5:8).

The main objective of the much-needed Islamic Renaissance should focus on the analysis of all relevant facts and factors, in the broader context of modernization of the contemporary Muslim world. Moreover, the purpose of this effort must be a proper assessment and subsequent balanced approach in all matters. There is definitely a shortage of new energy and fresh ideas in most of the existing Islamic movements. However, these movements are keeping Muslims alive to their spiritual, moral and social responsibilities and they are a deterrent to anti-Islamic forces trying desperately to secularize the existing Muslim societies in the name of modernization.

Al-Fath Al-Rabbani

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کی سرحدوں کی حفاظت کرنا مسلمانوں کی ذمہ داری ہے اور ذمیوں کی جان و مال کا تحفظ بھی اسلامی ریاست کے ذمہ ہے۔
شخصی معاملات

ذمیوں کے شخصی معاملات انکے (Personal Law) شخصی قانون کے مطابق طے کئے جائیں گے۔ اسلامی قانون ان پر نافذ نہ کیا جائیگا۔ خلفائے راشدین کے دور میں ایسا ہی ہوتا رہا ہے۔

اہل ذمہ کا دفاع

اہل ذمہ کا دفاع کرنا اسلامی ریاست کی ذمہ داری ہے یہاں تک کہ اگر ان کے دفاع کیلئے جنگ کی ضرورت پڑے تو بھی گریز نہ کیا جائیگا۔ اور اگر ذمی دشمن کی قید میں چلا جائے تو فدیہ دے کر چھڑایا جائیگا۔
روزگار اور معاش کا ذمہ

اگر کوئی ذمی اپنی روزی کمانے سے عاجز ہے تو یہ حکومت پر لازم ہے کہ اس کا وظیفہ بیت المال سے مقرر کرے۔ حضرت عمر رضی اللہ تعالیٰ عنہ نے ایک بوڑھے ذمی کو بھیک مانگتے ہوئے دیکھا تو پکار اٹھے ہم نے تمہارے ساتھ اچھا نہیں کیا۔ جب تم جوان تھے اور کماتے تھے تو ہم نے تم سے جزیہ لیا اور اب جب تم کمانے کے قابل نہیں رہے ہو تو تم کو تمہاری حالت پر چھوڑ دیا، ایسا نہیں ہو سکتا ہے، چنانچہ آپ نے بیت المال سے اس کا وظیفہ مقرر کر دیا۔

عقد ذمہ کی پابندی

مسلم ریاست ذمیوں سے کئے گئے معاہدے کی ہمیشہ پابندی کرے گی، اسلامی حکومت معاہدہ توڑنے کی مجاز نہیں ہے، جبکہ ذمیوں کو اختیار حاصل ہے چاہیں تو ذمہ برقرار رکھیں چاہیں توڑ دیں۔

”عقد ذمہ ہمارے حق میں لازم ہے، یعنی ایک مرتبہ ذمی بنالینے کے بعد ہم اس ذمہ کو کسی حال میں بھی توڑ نہیں سکتے لیکن ان کے لئے یہ لازم نہیں ہے۔“

وہ غیر مسلم اقلیتیں جو اسلامی نظام کے نام سے خائف ہیں وہ ان حقوق و مراعات کا مطالعہ کریں، جن کا اسلامی ریاست صرف وعدہ ہی نہیں کرتی بلکہ ان کے تحفظ کی ضمانت دیتی ہے۔ تاریخ اس بات کی شاہد ہے کہ خلفائے راشدین اور بعد کی حقیقی اسلامی حکومتوں نے اہل ذمہ کے حقوق کا کس قدر لحاظ رکھا ہے۔ تاریخ کا مشہور واقعہ ہے کہ ولید بن عبدالملک اموی نے دمشق کے کلیسا یوحنا کو زبردستی عیسائیوں سے چھین کر مسجد میں شامل کر لیا تھا، جب حضرت عمر بن عبدالعزیز رضی اللہ تعالیٰ عنہ نے مسند خلاف سنبھالی، تو عیسائیوں نے ان سے اس ظلم کی شکایت کی، انہوں نے عامل کو لکھا کہ مسجد کا جتنا حصہ مگر جا کی زمین پر تعمیر کیا گیا ہے اسے مہندم کر کے عیسائیوں کے حوالے کر دو۔

مقرر کی جائیگی۔

”لیس فی اموال اهل الذمة الا العفو“

زمیوں کے عام حقوق

(معابدین + مفتوحین)

جان کی حفاظت

اہل ذمہ کی جان اسی طرح محفوظ ہے جس طرح مسلمان کی۔ اگر کوئی مسلمان کسی ذمی کو قتل کر دے تو اس کے بدلے میں مسلمان کو قتل کیا جائیگا۔ حضرت عمر رضی اللہ تعالیٰ عنہ کے زمانہ میں قبیلہ بحر بن وائل کے ایک شخص نے حیرہ کے ایک ذمی کو قتل کر دیا تھا۔ اس پر آپ ﷺ کے حکم سے قاتل کو مقتول کے ورثاء کے سپرد کر دیا تھا اور انہوں نے اسے قتل کر دیا۔ نبی کریم ﷺ نے فرمایا ”جس کسی نے ذمی کو قتل کیا، جس کیلئے اللہ اور اس کے رسول ﷺ کی طرف سے ذمہ لیا گیا تھا، اس نے اللہ اور اس کے رسول ﷺ کے ذمہ کو توڑ دیا، ایسا شخص جنت کی خوشبو بھی نہیں سونگھ سکے گا حالانکہ جنت کی خوشبو چالیس برس کی دوری سے سونگھی جاسکتی ہے۔“

مال کی حفاظت

جس طرح ذمی کی جان محفوظ ہے اسی طرح اس کا مال بھی محفوظ ہے، مال کی حفاظت کی ذمہ داری بھی حکومت پر ہے۔

فوجداری قانون

فوجداری قانون میں ذمی اور مسلمان برابر ہیں

ذمی کا مال مسلمان چرالے یا مسلمان کا مال ذمی چرالے دونوں صورتوں میں سارق کا ہاتھ کاٹا جائیگا۔ البتہ شراب اور سور کے معاملے میں ذمی مستثنیٰ ہیں۔

دیوانی قانون

دیوانی قانون میں بھی مسلمان اور ذمی یکساں ہیں۔ اہل ذمہ اپنے مخصوص علاقوں میں شراب کا کاروبار کر سکتے ہیں بشرطیکہ مسلمان اس سے متاثر نہ ہوں۔ بصورت دیگر اسلامی حکومت ضروری اقدامات کر سکتی ہے تاکہ مسلمان علاقے متاثر نہ ہوں۔

مذہبی آزادی

اہل ذمہ اپنے مذہبی فرائض و مراسم ادا کرنے میں بالکل آزاد ہیں۔ ان کی عبادت گاہوں اور خادمین کو کسی قسم کا نقصان پہنچانا حرام و ناجائز ہے۔

تحفظ عزت

ذمی کو زبان یا ہاتھ سے تکلیف پہنچانا یا اس کو گالی دینا، مارنا، پیٹنا یا اس کی غیبت کرنا اسی طرح ناجائز ہے جس طرح مسلمان کے حق میں۔

جزیہ و خراج کی تحصیل میں رعایات

حضرت عمر رضی اللہ تعالیٰ عنہ کا ارشاد ہے کہ جزیہ و خراج کے معاملے میں ذمیوں پر تشدد کرنا ممنوع ہے ان کے ساتھ نرمی برتی جائے، ان پر ایسا بار نہ ڈالا جائے جس کو وہ اٹھانہ سکیں۔

فوجی خدمات سے استثناء

ذمی فوجی خدمت سے مستثنیٰ ہیں، اسلامی ریاست

المقدس کو جو صلح نامہ لکھ کر دیا تھا اس کے الفاظ یہ ہیں :
 ”ان کو امان دی، ان کی جان و مال اور ان کے
 کلیسوں اور صلیبوں اور ان کے تندرستوں اور بیماروں
 کیلئے۔ یہ امان ایلیا کی ساری ملت کیلئے ہے عہد کیا جاتا ہے
 کہ ان کے کلیسوں کو مسلمانوں کا مسکن نہ بنایا جائیگا نہ ہی
 ان کو منہدم کیا جائیگا۔ نہ ان کے احاطوں اور عمارتوں میں
 کوئی کمی کی جائیگی نہ ان کی صلیبوں اور ان کے اموال میں
 سے کسی چیز کو نقصان پہنچایا جائیگا، ان پر دین کے معاملہ
 میں کوئی جبر نہ کیا جائیگا اور نہ ان میں سے کسی کو جبر پہنچایا
 جائیگا۔“

معاهدین کے حقوق

”نبی کریم ﷺ نے ارشاد فرمایا معاهدین کے
 متعلق، خبردار جو کسی معاہدہ پر ظلم کرے گا یا اس کے حقوق
 میں کمی کرے گا یا اس کی طاقت سے زیادہ اس پر بار ڈالے
 گا یا اس سے کوئی چیز اس کی مرضی کے خلاف وصول
 کرے گا اس کے خلاف قیامت کے دن میں خود مستفیض
 ہوں گا۔“

نبی کریم ﷺ اور خلفائے راشدین کے ان
 معاہدوں سے جو معاهدین سے کئے گئے تھے، یہ کلیہ مستحب
 ہوتا ہے کہ معاہدہ قوموں کے ساتھ صلح نامہ میں جو شرائط
 طے ہو جائیں ان میں سے کسی قسم کی کمی یا زیادتی کرنا ہرگز
 جائز نہیں ہے۔

اس اصول کو سمجھنے کے بعد اسلامی حکومت اپنی
 غیر مسلم رعایا کو وہ تمام تر رعایتیں دے سکتی ہے جو کسی بھی

لحاظ سے خدا کی حاکمیت اور اسلامی شریعت کے کسی بھی
 اصول سے ٹکراتی نہ ہوں۔
مفتوحین کے حقوق

مفتوح اہل ذمہ وہ غیر مسلم ہیں جو اسلامی فوج
 سے لڑتے ہوئے مغلوب ہو جائیں، انہوں نے اسلام کے
 خلاف جنگ کی ہو اور اس کی شمشیر سے شکست کھا کر
 اسلامی ریاست کی اطاعت پر مجبور ہوئے ہوں۔

فقہائے اسلام نے مفتوحین کے احکام تفصیل
 کے ساتھ تحریر کئے ہیں۔
زمین اور اخراج

مفتوح اہل ذمہ اپنی زمینوں کے مالک تو نہیں
 رہیں گے البتہ ان کو بے دخل بھی نہیں کیا جائیگا، ان کے
 قبضہ کی نوعیت موروثی ہوگی، یعنی قبضہ نسل در نسل ان
 کے درمیان تقسیم ہوگا۔ حکومت ان زمینوں سے اپنے
 حقوق مالکانہ ایک مناسب شرح سے خراج کی صورت میں
 وصول کریگی۔

جزیہ

ذمیوں سے ان کے جان و مال کی حفاظت کیلئے
 جو ٹیکس لیا جاتا ہے اس کو جزیہ کہتے ہیں۔

(۱) جزیہ صرف ان لوگوں سے وصول کیا جائیگا جو
 فوجی خدمت کے قابل ہوں۔ عورتیں، بچے،
 بوڑھے، معذور، عبادت گاہوں کے خادمین اس
 سے مستثنیٰ ہیں۔

(۲) جزیہ کی مقدار ان کی مالی حالت کے لحاظ سے

اسلامی ریاست میں غیر مسلم رعایا کے حقوق

تحریر: محمد بشیر گل

اور ان کے مذہبی نشانات (صلیب وغیرہ) سب کیلئے، جس حالت پر وہ اب تک ہیں اسی پر رہیں گے، ان کے حقوق میں سے کوئی حق اور نشانات میں سے کوئی نشان نہ بدل جائیگا، ان کے کسی راہب کو اس کی رہبانیت سے اور کسی خادم کو کلیسا کی خدمت سے نہ ہٹایا جائے گا۔ خواہ اس کے ہاتھ کے نیچے جو کچھ ہو وہ تھوڑا ہو یا زیادہ، ان پر عہد جاہلیت کے کسی خون یا عہد کی کوئی ذمہ داری نہیں ہے۔ ان کو فوجی خدمت کیلئے مجبور نہ کیا جائیگا اور ان کی زمین کو کوئی لشکر پامال نہ کریگا۔ اگر کوئی شخص ان کے خلاف کسی حق کا دعویٰ کریگا تو فریقین کے درمیان انصاف کیا جائیگا۔ اہل نجران نہ ظالم بن سکیں گے نہ مظلوم۔ مگر جو کوئی سود کھائے گا تو اس کی ذمہ داری سے میں بری ہوں۔ ان میں سے کسی شخص کو دوسرے کے جرم میں نہ پکڑا جائیگا۔ اس صحیفہ میں جو کچھ ہے اس کے لئے اللہ کی ضمانت اور محمد ﷺ کا ذمہ ہے۔ ہمیشہ کے واسطے جب تک کہ اللہ کا حکم آئے اور جب تک کہ وہ خیر خواہ رہیں اور ان حقوق کو ادا کرتے رہیں جو اس معاہدے کی رو سے ان پر عائد ہوتے ہیں۔“

(۲) بیت المقدس والوں سے معاہدہ

حضرت عمر رضی اللہ تعالیٰ عنہ نے اہل بیت

اسلامی ریاست میں موجود غیر مسلم رعایا کو اہل ذمہ یا ذمی کہا جاتا ہے۔ اسلامی قانون کے ماہرین نے اہل ذمہ کی دو قسمیں بیان کی ہیں۔

(۱) معاہد اہل ذمہ (۲) مفتوح اہل ذمہ
معاہد اہل ذمہ سے مراد وہ لوگ ہیں جو اسلامی فوج سے جنگ کیلئے بغیر ان کے رعب و دبدبے اور سیاسی برتری سے مرعوب ہو کر اپنے مصالح اور فوائد کو پیش نظر رکھتے ہوئے اسلامی حکومت سے معاہدہ کر کے اس کی رعایا بن جائیں۔

ایسے بہت سے معاہدے ہمیں نبی کریم ﷺ اور خلفائے راشدین کے ادوار میں ملتے ہیں ان میں سے صرف دو کو بطور نمونہ پیش کیا جاتا ہے۔

(۱) نجران کے عیسائیوں سے معاہدہ
اہل نجران کی درخواست پر نبی کریم ﷺ نے جو صلح نامہ انہیں دیا تھا اس میں خراج کی رقم مقرر کرنے کے بعد لکھا ہے:

”نجران کے عیسائیوں اور ان کے ہمسائیوں کیلئے اللہ کی پناہ اور اللہ کے رسول ﷺ کا ذمہ ہے، ان کے جانوں کیلئے، ان کے مذہب، ان کی زمین، ان کے اموال، ان کے حاضر و غائب، ان کے اونٹوں، ان کے قاصدوں