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Rahmatul-lil-'Alamin

Mustafa F. Ansari

Allah (swt) created the glorious personality of the Holy Prophet (ﷺ) as a mercy for all, thus establishing his universal prophethood. The Holy Qur'an states that: *"And We have not sent you except as a Mercy to all the worlds."* (21:107). The Holy Prophet (ﷺ) said that *'Allah did not send me to reproach (and curse) people but as a mercy to them and as one calling them to the truth.'* (Muslim).

Allah (swt) unveiled his design and revealed the code of life for the entire humanity to follow, through His Beloved Messenger and Prophet Muhammad (ﷺ) to enable his followers to be eligible for Allah's blessings and thus His mercy. The Holy Prophet (ﷺ) set the pattern and demonstrated the practicability of living a life in consonance with the Qur'anic injunctions. The Qur'an states that: *"Verily, in the Messenger of God, you have an excellent model"* (33:21). He is the medium of all the blessings of Allah (swt) for the entire humanity. The humanity became aware of Islam through him and thus he is the basic personality in Islam and Iman. The best pattern of human behaviour is contained in the life of the Holy Prophet (ﷺ). Finding the pleasure of Allah (swt), therefore requires one to follow, with intense love, the path charted by the Holy Prophet Muhammad (ﷺ) who came as the last and final Messenger and Prophet of Allah (swt) and provided guidance complete in all respects in the form of Deen-e-Islam.

The pursuit of one's destiny demands a clear conceptual understanding of Allah's ordained mission to be accomplished by the human beings designated by Allah as His vicegerent (2:30). Deeper understanding of the modalities and its intricacies would ensure better accomplishment. The divine requirement as contained in the revealed word is to follow the Holy Prophet (ﷺ). The modality is apparently clear but the intricacies need deeper thought which is the command

of the Almighty (أفلا يتدبرون - do you not think).

The Holy Prophet (ﷺ), who came, as a mercy to the entire mankind, was endowed with penultimate qualities to serve as a model of the most perfect being and thus an object of emulation for the entire humanity. And again it is stated in the Qur'an that: *"Verily you are the standard par excellence"* (68:4)

History bears testimony to the fact that the Holy Prophet (ﷺ) came at a time when almost the entire world had forsaken the path of piety, righteousness, truth and the gloom of ignorance had completely overshadowed all moral values. The advent of the Holy Prophet (ﷺ) came at a time when the degradation of all ethical and moral values had touched the lowest ebb in the desert heartland of Arabia. The charisma and love of his holy personality so impacted these native, ignorant, ruthless, heartless pagans that they turned into civilized, caring and decent individuals of model ethical discipline. It was the impact of his forceful, lovable personality that within a century of emergence of Islam, the Muslim empire stretched from the Atlantic Ocean in the West to central Asia in the East.

Allah (swt) categorically states in the Holy Qur'an: If one wants Allah to love him, one should follow and obey the Holy Prophet (ﷺ) and one would then be blessed with the love of Allah (3:31).

The human beings are not robotic animations but with complex intellect and free will. Their intellectual capacity is imbued with deep seated emotions which qualify them to develop affinities, establish relationships and accept certain parameters for acting in a certain way in their worldly life. Love implies obedience and submission. Obedience of command of a benefactor – the Rahmatul-lil-'Alamin or those following in his footsteps without any feeling for the person being followed would only be an empty jargon. Love

is the force which motivates us and compels us to action. Devotee's devotion to the compliance of a command in letter and spirit requires establishment of a deep-seated association which culminates into love and affection for the personality of the role model (ﷺ). It is the consequence of human intellect's comprehension and appreciation of Allah's (swt) mercy and blessing in the shape and form of the Holy Prophet (ﷺ) on the humanity at large.

It is this deep-seated love in the hearts of M'umineen for the refulgent personality of the Rahmatul-lil-'Alamin (ﷺ) which moves them to ecstasy and drives them to tears laden with wondrous thoughts and sentiments for the beloved Prophet of Allah – the Merciful. Holy Prophet (ﷺ) is reported to have said that: "None of you can have faith unless I become dearer to him than his father and his son and all mankind" (Bukhari). Allah (swt) says in the Qur'an that: "*The Prophet is closer to the Believers than their own souls.*" (33:6)

Love is the predominant manifestation of true faith – the Iman. On another occasion, the Holy Prophet (ﷺ) is quoted as saying: 'He who has no love has no faith, he who has no love has no faith, and he who has no love has no faith'.

In surah Taubah, it is stated that: "*Say, if it be that your father, your sons, your brothers, your mates or your kindred; the wealth you have gained, the commerce in which you fear a decline; or the dwellings in which you delight – are dearer to you than Allah or His Apostle or the striving in His cause, than wait until Allah brings about his Decision and Allah guides not the rebellious.*" (9:24)

(Continued from page #. 8)

know the orientalist activities in all the fields of Islam. If deem fit one of the European languages English or German should be taught in order that the student may have direct approach to the writing of these scholars who in most of the cases distorted

The above verse clearly illustrates that absolutely nothing can take precedence over a M'umins' love for Allah (swt) and the Holy Prophet (ﷺ). The Companions of the Holy Prophet (ﷺ) in their salutations addressed him (ﷺ) with expressions conveying the highest degree of reverence, love and devotion. The fondness and love with which the true believer follows in the footsteps of the Holy Prophet (ﷺ) establishes the extent of his allegiance to Islam and acquisition of Allah's favour. One finds it as a binding principle in Salat when one greets the Holy Prophet (ﷺ) in Attahiyyat by saluting him (ﷺ) and reaffirming a dynamic, vibrant relationship with the Holy Prophet (ﷺ) when one recites (السلام عليك ايها النبي) 'Assalamu Alaika A'iyuhan Nabiu...' and thereafter the Durood-e-Ibrahimi.

To emulate the Holy Prophet (ﷺ), one cannot afford to miss any moment of one's life without the fond memory of his (ﷺ) deeds – the Sunnah – which represents his (ﷺ) active worldly life. It thus follows that a Muslim's life has to be necessarily entrenched in the love and thoughts of the life of the Holy Prophet (ﷺ) at all times without which a Muslims' Iman or faith does not attain completion and thus the ultimate objective of achieving moral and spiritual benefits would remain obscure. Since his worldly life is the perfect example for humanity, the transformation or molding of individual personality towards perfection follows as a consequence of one's whole hearted adoption of the practical modalities in this worldly sphere of activity concurrently with intellectual, emotional and spiritual commitment.

the truth of Islam.

The undersigned is of the view that all the above stated points have been intended to be included in the body of the recommendations and the desired effect will be produced to enable the Muslims to keep pace with the latest trends in all the variegated fields of knowledge.

The Sunnah of The Prophet (ﷺ)

(An appreciation of its significance in the cognitive order of Islam)

Muhammad Al-Ghazali

Since its dawn, human civilization had been identified in a significant sense, with the endless process of knowing. By an inner compulsion of his inquisitive nature, man had been posing unlimited questions about himself and his environment and restlessly sought answer to these questions. It is this distinctive quality inherent in man to raise and answer questions of all sort, that has insured continuous and uninterrupted progress, expansion, diversification and sophistication in knowledge - the mainstay of culture and civilization.

To answer different kinds and categories of questions man had been employing his vast potential of instinctive, intuitional, sensory and intellectual cognition and understanding to seek the best solution to the problems that encountered him during the course of his multi-faceted civilization journey. As pointed out above, this privilege of man to know, discover, understand and innovate things, is rooted in the natural constitution of macrocosmic man and ingrained in his archetypal disposition. This distinctive prerogative of man has been fully acknowledged and granted by Islam – the Universal religion of mankind.

Pursuit of Knowledge:

Statements abound in the Qur'an and the Sunnah that emphasize the need of man to employ his faculties of observation, intuitions, imagination and intellection to the maximum possible degree so as to understand the wonderful world of the nature within and the nature without. There is no bar in Islam to knowledge and its fruitful utilization, which has been regarded a great Divine bounty and blessing. Those who are commended in the Qur'an they are men of knowledge, wisdom and piety who bring their knowledge to fruition by actualizing the objectives of their creation in history. Those whom the Qur'an condemns, they are condemned for their

ignorance and adamant refusal to perceive the cardinal truth, namely tauhid and its concomitant course of action, namely Islam. But the question arises whether each kind of knowledge is conducive to every category of answer, or there should be some classification and hierarchical categorization in knowledge. Obviously every category or level of knowledge is not appropriate or useful as means of acquiring an understanding of all dimensions or levels of reality. A mathematician cannot do the job of a physician, nor a chemist can perform the function of a zoologist. A grammarian cannot be expected to deal with the problems dealt with by a historian.

If this life is taken seriously and not merely explained away as an accident or pastime then there are a number of inevitable questions that pose themselves to man. These are cardinal questions relating to the ultimate meaning of life. What is the origin and the destiny of man? Whence did he come? Where will he disappear after this earthly tenure of his existence is terminated? Is there any higher purpose and ultimate end of life? If so, what is that purpose? Who is really competent to assign a paramount purpose to life? How is man to come out of the empirical confinements of his present existential career?

Islamic Explanation:

The answer of Islam to these questions is clear and emphatic: While man has been granted by Allah the ability to know and explain a lot of things pertaining to the immediacies of life, there are certain questions of momentous significance for the worldly career of man, that cannot be answered within the limits of his own sense perception and intelligence. Hence these can only be answered by recourse to the transcendental guidance communicated by

Allah to his Prophet (ﷺ). The value of recognizing and following the terms of this guidance, is that man is enabled to assign a clear meaning and definite purpose to life. For it is in terms of this prophetic guidance alone that man can explain and order the entirety of his existential career, within the unity of a purposeful and coherent world-view. Without failing back on the prophetic guidance, neither any meaningful orientation can be provided to the enterprise of creation, nor can harmony permeate the rhythm of life.

The guidance provided by the Prophet (ﷺ) consists in the revelation transmitted to him by Allah (in the Qur'an) and in its authentic interpretation through his oral, practical and tacit Sunnah.

All cardinal questions relating to the holistic explanation of the whole or understanding the meaning of the higher realm of meta cosmic reality, can only be answered by an inevitable recourse to the highest and the most authentic source of knowledge, i.e., revelation communicated by Allah to the Prophet (ﷺ).

Ultimate Axioms:

Now the Qur'an and the Sunnah are not concerned with answering primary questions pertaining to the immediacies of life. They are concerned with spelling out ultimate axioms relating to transcendental infinities of our being. They provide a world-view within the intellectual process of the mind finds unlimited scope to function and to give a meaning and definite purpose to life. Because such fundamental questions as '**who created man and why**'? are indeed pertinent questions. And on their answers depends our knowledge of the whole objective of man's life and his ultimate destiny. But these questions cannot be addressed by any kind of empirical science. For such issues, by definition, do not constitute an area of scientific inquiry. This is so because science only provides us with a reductionist mode of inquiry. In this mode, the object of investigation has to be reduced to the smallest portion of the reality which can lend

itself to sensory experiment, measurement and calculation.

Therefore, all cardinal questions relating to the holistic explanation of the whole or understanding the meaning of the higher realm of meta-cosmic reality, can only be answered by an inevitable recourse to the highest and the most authentic source of knowledge, i.e., Revelation communicated by Allah to the Prophet (ﷺ). The Revelation embodies the infallible writ of God which spells out the ultimate answers about life. Its authenticity is essentially determined by the testimony of the Prophet (ﷺ). The bearer of the testimony to the absolute truth of the Revelation, namely, the Prophet (ﷺ) of Islam, has stood the scrutinizing, test of history. For it is he alone who is singled out in the entire known history of mankind as someone who has earned a universal acknowledgement for being 'the honest and the truthful par excellence' by his friends and foes alike. He is not somebody whose life might be concealed under the thick veils of pre-historical or antiquity. On the contrary, his entire life had been exposed to the searchlight of history. And an entire generation of meticulous biographers have exhausted their intellectual potential in investigating into every facet and dimension of his eventful life. The result of this ruthless and highly critical research of historians into every major or minor report containing any evidence bearing on any significant or trivial aspect of his public or private life, is that not even the slightest inconsistency with universal norms of ethics could be found in his entire career.

But a supplementary question still seems to persist through the above discussion: Why at all should an enlightened man in this age of scientific advancement, submit to the revealed guidance provided by the Prophet (ﷺ) and emulate his example in life? Or, in other words, why should man acknowledge a source of knowledge beyond his own perceptive scope on the authority of the Prophet (ﷺ)? Is it rational to believe in the unseen on the evidence of the Prophet (ﷺ)?

Critical Assessment:

If we make a critical assessment of all those things that we admit as facts, we will not fail to appreciate the axiomatic reality of life that out of our total fund of knowledge a large and significant part is acquired on the basis of nothing but information coming from an authentic source. None has had a voyage into the galaxy to believe that the stars exist. None of us has witnessed his own birth from his mother's womb to affirm the legitimacy of his ancestry. How many individuals have seen their own hearts before accepting the fact that a heart does beat in their bosom? How many of us have ever been to Macau, Liechtenstein, or San Marino to believe in the existence of these independent states within the global community? None of us have seen-perfect beauty. Yet we all believe in its existence. All our aesthetic yearnings to pursue objects of beauty for stem this belief. For mankind from their genesis have lived with the conviction that 'beauty is possible'. When we regard anything as beautiful, we do so only relatively. Our perceptions of beauty are subjective and meaningful only in relation to the perfect beauty, the existence of which is only a matter of 'belief in the unseen' for us.

If there is anybody who insists that he will not accept any of the above things as authentic

fact, unless it is 'empirically proved by the criteria of sense perception', then he cannot possibly know anything. Nay such a person will soon end up in a lunatic's asylum. Even a genuine scientist in the pursuit of pure scientific investigation has to fall back on his intuitions; but in much greater degree he has to rely on the findings of numerous other scientists before he can proceed one single step further with his own empirical enquiry. To that extent, a scientist too has no option but to resort to belief in the un-seen.

Humanity has, therefore, no escape from 'belief in the unseen' in acquiring knowledge about so many vital needs of daily life. And many of our important attitudes in life, inevitably rely on such knowledge. It is a great misunderstanding credulously carried by many people of our times that all knowledge is to be validated only when it is acquired from empirical sources. In point of fact, only very meager amount of our knowledge is derived from the sources of empirical enquiry. Therefore, in matters of religious belief too, the sole valid basis of knowledge, can only be an authentic source of information. This source is no other than the Prophet (ﷺ) who was provided access to the 'knowledge of religious truths by Allah.

(Courtesy: Da'wah Highlights)

(Continued from page #. 8)

or trades (however humble) pursued by them or their ancestors. The Muslim society has never been divided into castes like the Hindu society or into classes like the modern capitalistic society. Racial discrimination and class distinctions are alien to the Muslim mind which believes in the equality and brotherhood of man.

Thus the Holy Prophet (ﷺ) has tried to preclude the possibility of a clash of interests between the employers and the employees by making both conscientious about their work and sympathetic to each other.

If the workers and their employers act upon

these golden principles, there will be sympathetic understanding between them and each class will act in perfect collaboration with the other for the common good of the society. There will be no industrial unrest or class struggle in our country. Our progress and prosperity and salvation lie in following the example of the Holy Prophet (ﷺ) and the Qur'anic injunctions in all sincerity. No doubt, we have in the Holy Book sound principles for the solution of all our economic problems and we have in the biography of the Holy Prophet (ﷺ) an ever-shining beacon of light for our guidance. Why need we run after other isms?

Acquisition of Knowledge in Modern Times

Hafiz Prof. Dr. Muhammad Adil

A favourite inscription over the collegiate portals in Muslim Spain reads: "The world is supported by four things only: the learning of the wise, the justice of the great, the prayers by the righteous and the valour of the brave." It is significant that Muslim learning entered the Western Thought at many a point. Muslim Spain wrote one of the brightest chapters in the intellectual history of Medieval Europe. Between the middle of the eighth and the beginning of the thirteenth centuries the Muslims were the main bearers of the torch of culture and civilization throughout the world, the medium through which ancient science and philosophy were recovered, supplemented and transmitted to make possible the renaissance of Western Europe. Similarly in modern times through Muslim Spain the soil of France was fertilized for the reception of the seed of the Revolution, overthrowing the lordship of man (Monarchy) and establishing the paramountcy of the Lord of the Lords. Soon the Muslims were given to lethargy and centrifugal tendencies, so much so that they became the most abnormal subjugated creatures on the surface of the earth. The very name of Muslims was sufficient to discard it. (الحمد لله) (thanks to Al-mighty Allah) that a sense of re-awakening has taken place and more than forty Muslim States have attained their political independence in one form or the other. If they want to survive and supervise/manage the affairs of the Muslim world they must adopt a policy of integration in the matter of learning and education which frames the sum total of our personality and can also offer a united front to the non-Muslim challenge of today. Attempts are on the way to harmonize and integrate the curriculum of the Muslim educational system, keeping the proper pace between intellectualism and belief system of Islam. In the past the Muslims could not keep themselves "breast with the latest trends of modern technology, therefore, they are the

neglected force – not to be reckoned with anywhere – the scale of the balancing power lies on the other side.

Now we are looking forward to know the how and why of things to come. Nothing has been created in vain. Nature has got an envious way of working seemingly aimlessly and to no purpose but at the right moment something happens and all the disconnected and remote things fly together forming a significant design.

Long ago in Pakistan the Recommendations of the Second World Conference on Muslim Education (International Seminar) on Islamic Concepts and curricula under the auspices of King Abdul Aziz University and Quaid-i-Azam University, sponsored by the Ministry of Education, Government of Pakistan, 15th—20th March 1980 have been pursued by the undersigned with great interest and consequent pleasure. It is laudable to note that efforts are now underway to Islamize the entire curricula in all its depths, level and meaning and in all micro and the macro forms.

Classification

Before the classification of knowledge into Revealed and Human, we would like to know the definition of knowledge itself which means comprehension and investigation of the object known but ultimately it is the quality whereby the ignorant are made wise. No doubt the full-fledged integrated personality whose education is based on the knowledge of belief system and acquired system can resolve the difficulties of the Muslim Ummah Education. Describing the savant (Ulama), Qur'an Majeed says: "Of those who serve God, only the savants fear Him" (35:25) Thus the fear of Allah dispels all other types of false fears of personality, self or otherwise. If we feel the fear of the Omnipresent, we cannot deviate from the ideal pattern of Islam. This

goal can be achieved only through real education based on the happy blending of the classified knowledge the Revealed knowledge and the Human knowledge.

The redesigning of the curricula on the axiological base of Islamization seems to be quite practical provided it is acted upon, The Islamic spin it should be inculcated from the primary level upon the University education as embodied in the Recommendations under reference through the subjects taught.

The setting of the curricula planning units in the institutions of science and technology should be of far-reaching consequence to help Islamize the science and technology education as envisaged.

Among the other General Recommendations at page 15, No. 2, seems to be vital importance ~ the training Ph.D. holders in those disciplines of study which may give them the requisite competence in both the Islamic and modern traditions of learning for possible revival of Islamic thought.

The Education Conference has recommended the thorough going of Islamization of the curricula on all levels from primary stage upto the higher stage. At the first instance, the dichotomization is contrary to the very spirit of Islam. The classification maintained as Deeni and dunyavee system of knowledge is just to differentiate the frame work of reference of the content of knowledge but no where those two systems were segmentalized as two different systems because of their unity in objectivity and ideal. This dichotomization is to be solved. With the unified meaning level the knowledge as such is to be redefined.

The claim of Islamization will attain no meaning without achieving integration. All systems of knowledge mostly the Western are to be re-estimated, reevaluated and re-compared with the similar systems of Islamic knowledge. For example, if we keep on teaching politics, sociology, humanity, and physical sciences only enunciating the

Western views our student will not achieve mental emancipation in a situation when they have not evaluated with the content, form and meaning of the similar system of knowledge produced under Islamic culture.

At the post-graduate level the students should be guided to conduct research instead of studying five or six papers as desired by the courses of teaching in our universities.

To know what have been done by the western scholars, more particularly in relation to Islamic studies it is indispensable that all the work produced by the Western Scholars in German, French, Italian and English should be studied minutely and then they are to be compared with the original material pointing out the blunders and distortions carried out by these scholars, consciously or unconsciously in order to rectify their mistakes substituting the real fact from the original. If the Western thought is allowed to run its course as usual and in synchronicity the Islamization process kept on, the result will not be fruitful. The youth of today are dominated by the supremacy of the Western thought and culture and hence the two different ways run their course in parallel, automatically the real truth in relation to Islam will be diminished and the supremacy of Western thought will dominate.

On all level of education, the study of the Qur'an is to be made compulsory. From the beginning the teaching of the Qur'an and the seerat should be necessary part of education. At the higher level the student should be capable to understand Qur'an Majeed in right perspective as desired by the Qur'an— following the Qur'anic methodology of tadabbur, taffakur and Ta'qiloon, etc. In social sciences, in general there is no use of teaching Western thinkers and Western laws principles without particular reference of Islamic social thinking and social laws. It is indispensable contrary wise, to the sociology of the West, Islamic Sociology must be studied in parallel. In Islamic studies the students should (Continued on page #. 3)

Crime and Punishment in Islam

Muhammad Salim Rojvithee

May peace and blessings of Allah be upon Muhammad (ﷺ), the greatest Messenger and the last of all the Prophets. He was honoured with the Holy Qur'an, the complete and last word in Divine Revelations, and the harbinger of peace, justice, affection for the mankind.

It came down to us as a report from Hadrat Ayesha, may Allah be pleased with her, saying, "*First come in the verses speaking of rewards and damnation; and when the hearts were made soft and receptive, ready to melt into tears, then followed the injunctions (orders and laws). Otherwise, had drink (wine) been forbidden on the very first day, who would have cared to listen to it?*"

Al-Qur'an was revealed piece-meal in a period of twenty-three years. The early parts of it, which called people to the fold of Islam, dealt with the Existence of Allah as the Reality, the Life after death, love, fear, and sacrifice. When Faith was rooted deep in the hearts of the Muslims, Qur'an called them to Jihad; and when Muslims had established their own state verses relating to statesmanship and administrative principles were revealed; and when they were free from wars, religious and penal laws were given.

In the Days of Ignorance, there was no sanctity of life. People in Arabia used to kill their babies either because they were poor or the babies were female. A single murder case could easily cause wars involving scores of tribes and a great number of mortalities. Since the most precious of the things on earth is human life, Almighty God has declared its sanctity in Surah Bani Israil:—

"Kill not your children for fear of want, We shall provide sustenance for them as well as for you. Verily, the killing of them is a great sin. Nor come nigh unto adultery, for it is a shameful deed and an evil opening the road to other evils. Nor take life which God has

made sacred, except for just cause. And if anyone is slain wrongfully, We have given his heir right to demand Qasas or to forgive, but let him not exceed bounds in the matter of taking life for he is helped" (17:31-33).

These verses were revealed to the Prophet (ﷺ), may peace be upon-him, during his stay in Mecca.

The Jews would always fight among themselves and were used to unfair dealings. Allah, therefore, ordained in Surah Maida: "*We ordained therein for them, life for life, eye for eye, nose for nose, ear for ear, tooth for tooth and wounds equal for equal.*" This verse, in its context referred to the Jews of Medina. The universal application is enjoined in Surah Baqara: "*O ye who believe, the law of equality is prescribed to you in cases of murder.*" (2:178).

The Qur'an has also ordained about unintentional killing. It is desirable on the part of the kith and kin of the deceased to forgive or to accept blood-money. It is also desirable that believing slaves be set free as compensation. However, no compensation accrues to a combatant killed in war. And if the killer is unable to pay blood-money, two consecutive months of fasting in repentance is incumbent on him. This was revealed in the sixth year of Hijra.

At the conquest of Mecca, in the eighth year of Hijra, the Noble Prophet (ﷺ), proclaimed security of life. He declared that all claims to blood coming down from the Days of Ignorance lay trodden under his feet. And he fixed 400 dinars as blood-money for unintentional murder of the townsmen.

Property is most dear to man after life. The Arabs used to amputate hands of the thieves as punishment. Islam allowed this practice to continue. In the eighth year of Hijra, a woman of Makhzim tribe, belonging to a respectable family, committed theft. Usamah bin Zaid was

asked to intercede for her. Thereupon, the Noble Prophet (ﷺ) called an assembly of the faithful and emphatically denounced all unjust practices. He said: "This is why former communities came to be destroyed; they sentenced the lowly people and connived at the offences of the high-placed persons. I swear by Allah, I would cut off the hand of my own daughter Fatimah if she happened to commit a theft." With these words, properties are given security, and sanctity of Law of God is emphasized; and more so, equality of all men is established.

Another common evil to which man easily succumbs is adultery. The law for illicitly sexual intercourse was promulgated in the ninth year of Hijra in Surah Nur; a hundred stripes were fixed for adultery. However, the Traditions show that a hundred-strip punishment was ordained for fornication and stoning to death was the sentence for adultery.

The incident that marked this injunction is most remarkable. Abu Hurairah, may Allah be pleased with him reported that a man (from the tribe Aslam) waited on the Prophet (ﷺ), and confessed four times that he had committed Zina (adultery). The Noble Prophet (ﷺ), turned his face from him every time, but when the man went in front of him and repeated his confession, the Prophet (ﷺ) inquired if he had committed the Zina physically and not metaphorically. Thereupon he asked, "What do you intend by this saying?" The man said, "I wish that you make me pure." The Prophet ordered him to be stoned to death.

The total prohibition of alcoholic drinks was made step by step because the Arabs were too much addicted to it. The Madinites drank wine more than those in Mecca, and it was a source of inspiration for their poets. In Surah Baqara, verse 219, Qur'an points out that the evils of gambling and wine are greater than their benefit. This encouraged people to continue to drink, as it was not a total ban, in Surah Nisa, verse 43, Qur'an forbids praying while one is intoxicated. Hence, people drank off the prayer hours. To prove its own evils,

wine drove many a good people into violence and rowdyism. So came from Almighty God a verdict in Surah Maida putting wine, gambling, idolatry and divination by arrows (a kind of superstition) in the same category, asking the believers to abstain from them. The Prophet (ﷺ), had it at once proclaimed in the streets of Medina.

According to reports in the Traditions punishment for drinking wine was sometimes beating with hands, sticks or shoes, sometimes forty stripes (in the time of Hazrat Omar, (may Allah bless him) and sometimes the accused was not punished if he repented.

In all the Muslims countries today, there is a lot of hue and cry for the promulgation of Islamic Law and the implementation particularly of criminal acts. People usually forget that punishment for crimes is meant for criminals who are in minority only. Besides, it is not the aim of Islam to go on punishing people but it aims at making people aware of the moral obligations and to purify their hearts. Islam is not a collection of laws that can often be violated. It lays great emphasis on moral obligations which once take roots in the heart can never be violated. Amr bin Shuaib, may Allah be pleased with him, reported the Noble Prophet (ﷺ), saying, "Pardon one another the ordained crimes that are among you. What reaches me about an ordained crime becomes enforceable." If a true believer committed a crime he would repent like the man who confessed his Zina to the Prophet and asked for purification. Further in that same Hadith, the Holy Prophet (ﷺ) heard two of his companions condemning the man who was stoned to death and passed bad remarks on him. When he passed by the carcass of a donkey he asked those two companions to get down to eat that, and they could not. He said, "what you just now gained from the honour of your brother is more heinous than to devour it. By the One in whose hand lies my life, he is certainly now in the rivers of the Paradise being immersed therein." (Continued on page #. 13)

The Night of Bara'at

One night the Prophet (ﷺ) was weeping profusely when Hadrat Aishah (RDA) came up and found him praying to Allah in a very plaintive manner, with copious tears, to forgive his Ummah. Relating this incident, Hadrat Aishah (RDA) said that when the Prophet (ﷺ) had finished the prayer, he said, 'O Aishah, do you know what night is this?' She replied, "Who else except Allah and His messenger knows this?" The Prophet (ﷺ) said, "This is the fifteenth night of Sh'aban. Whoever worships Allah this night, his prayer is accepted forthwith in the Divine even if it have the magnitude of a mountain."

Although there has been no specific revelation regarding this night, still most exegetists and eminent scholars have argued thus about this verse of the Surah Dukhan (Smoke) in the light of the traditions:

[حَم] *Ha, Mim. By the Scripture that maketh plain. Lo! We revealed it on a blessed night - Lo! We are ever warning — Whereupon every wise command from Our Presence. Lo! We are ever sending — A Mercy from thy Lord. Lo! He is the Hearer, the Knower. (44: 1-6)*

These verses of this Surah mention the propitiousness and importance of a particular night. But there is difference of opinion as to which this night is. Some say it is The Night of Glory (Night of Qadr) and others consider it to the Night of Bara'at (Salvation). The preponderance is in favour of the latter. It is established from the Qur'an and Hadith that the Qur'an was revealed in 23 years. Hence whether the one night or the other is meant, it clearly shows that the entire Qur'an was certainly revealed on one night. If this is the Night of Salvation, then it might be asked what is meant by the blessed night because it is definitely established that the Qur'an descended on the Night of Glory? In fact, according to a tradition, all the events of the year are set down on the Shab-e-Bara'at, which includes the transmission of the Qur'an. Hence it was written this night that the

Qur'an would be revealed on the Night of Glory.

If, on the other hand we take it to mean the Night of Salvation, what do these words of the verse mean that. "This Night all matters are decided, and orders issue from Our Presence"? Because according to the Qur'an and Tradition, all the happenings and orders are decided on the other Night, whereas their taking place on the Night of Glory is not provable by Traditions. Hence the majority of scholars take these verses to refer to the Shab-e-Bara'at. Another line of argument is that on this Night the Qur'an was sent down from the Preserved Tablet to the world's sky, whereas it started descending through revelation to the Prophet (ﷺ) on the Night of Glory.

The blessings and virtues of this Night are abundantly mentioned in the traditions. The Prophet (ﷺ) said, "The Ramadan is Allah's month while the Sh'aban is mine." How can we estimate the blessings and excellences of a month which the Prophet (ﷺ) called his? Hadrat Aishah (RDA) and Hadrat Umme Salma (RDA) say: "Only the Sh'aban is the month besides the Ramadan in which the Prophet (ﷺ) kept most fasts and worshipped most. But he did not make it obligatory for the Ummah to do so, lest these fasts should become compulsory."

The night between the 14th and 15th Sh'aban is called the Shab-e-Bara'at but the incorrect word Shabra'at general currency. The Baraat means Salvation or absolution. Since this hallowed night Allah forgives the errors of men and rids them of the punishment in hell, this is a night of pardon, mercy, beneficence and benediction. The traditions state: "Maintain prayer at night and fast during the day." The prescription of a night for prayer shows that it has a special sanctity. Evidently, the special alighting of Rahman (the Beneficent) and His attention can alone invest it with a special propitiousness and virtue. As to why this is so

and what is the reason therefor, is unnecessary and futile for Allah holds absolute power. His distinction is that when He resolves something, He just says Be and it becomes. Hence He invested this Night with the excellences and virtues it has. As a logical consequence of that, worship in it has been endowed with similar sanctity. Some specific matters are specified for it, for instance special attention to men, descending of angels, decrees about death and life, etc. Hence the exegetists give precedence to it only next to the Night of Glory.

Hadrat Abu Bakr (RDA) relates from the Prophet (ﷺ): *“Rise up on the 15th of the Sh’aban because it is certainly an auspicious night on which Allah’s mercy appears upon the world’s sky proclaiming: Is there any buyer of this commodity so that he should extend his skirt and have it full? One who sheds tears of repentance and acquires pearls of mercy therefor? Is there anyone ill who wishes riddance from illness and should get well seeks prosperity and should be blessed with ample livelihood and conferred blessing upon?”*

Hadrat Aishah (RDA) says that one night she woke up and did not find the Prophet (ﷺ) in his bed. I went out in search of him and found him in the graveyard named Baqi. (He said the angel Gibra’iel (AS) had come to him and said: *“Today is the middle of the night of Sh’aban; go and pray for the forgiveness of the dead.”* The incident has been reported by Tirmizi and Nisai. It is also added to Gibraiel’s statement that this night more pardons are made than the hair of the goats of Bani Kalb — a famous tribe which had innumerable head of cattle — goats and sheep. Evidently the number of hair on the body of these was past enumeration. This shows the extent to which Divine mercy descends upon men.

There are however some unfortunate ones who would remain deprived of mercy this night. As Imam Ahmad has reported through Hadrat Umar (RDA): *“The Prophet (ﷺ) said: **Allah turns to all His creatures on the***

middle of this Night and forgives all except the Associationists, sorcerers, the arrogant, the vindictive, drunkards, usurers, those disobedient to their parents and indifferent to their close relatives until they repent.” This means that those who encroach upon the rights of their fellow men, would be driven off from Allah’s Court this night. Thus this tradition is the heart and soul of this Night and carries this great message that the discharge of obligations towards others is the source of salvation hereafter and prosperity and well-being in this world. Martyrdom is a great boon but this too does not absolve one of the discharge of obligations towards men. So long as full individual and collective attention is not paid to these, the dream of establishing a truly Islamic society can never be fulfilled.

There is a section of men which has unfortunately made this Night the occasion of certain practices. They just prepare sweet stuff and distribute it to the needy and neighbours which meant sheer waste of money. Another section observes religious practices like fasting and saying prayers but pays no heed to human obligations although this is a night of censorship. We should take stock of what we have done during the outgoing year and see how many human obligations we have failed to discharge; how many times our limbs have moved for the service of our parents and teachers; how we have been insolent to our elders or disobeyed them; how far we have been committing excesses in domestic relations: how far have we refrained from hoarding, black-marketing, smuggling, adulteration, and bribery, all so vicious and heinous chimes, in order to meet the basic needs of our countrymen? Have we kept in view the Tradition that Allah does not protect a place where even a single person has gone to sleep without meals? Have we remembered this saying of Hadrat Umar (RDA) that even if a dog dies hungry on the shores of the Tigris and Euphrates, what answer shall I give to the Almighty?

If our hearts are not absolutely black, we

would admit with shame that we are all involved in one vice or another and those who are guilty of them would never be forgiven. But this Night has brought a message of hope for all sinners. The door of repentance has not been closed. We can still perform good deeds and wash off the stain of wrong-doing from our faces. We can bow before Allah, the Merciful and Beneficent and seek forgiveness for our past sins and keep busy discharging our obligations towards others. We should renew the pledge to mould our lives according to the Qur'an and Traditions.

The Shabe-Bara'at commences with its blissful effects as soon as the sun sets and whatever is to befall a person is entered on the Preserved Tablet. Hence it is necessary for every Muslim that he should maintain worship throughout the Night from the setting of the sun. He should recite the Qur'an, the

Duruds, remember Allah, offer super-numeraries and imagine that when the eternal Scribe writes what is destined for him, he should be engaged in worship. Hadrat Ali (RDA) has reported thus from the Prophet (ﷺ) about this Night:

Keep awake the whole night when this Night comes. Offer prayers, keep fasts, for Allah alights on the lower sky after sunset and proclaims: *"is there anyone seeking forgiveness so that We provide him with livelihood? Is anyone involved in trouble whom We should grant security? This announcement continues till the time of true dawn"*. (Ibn Maja)

There is report by Hadrat Abu Huraira (RDA) that when a person's lips move in the remembrance of Allah, He says, *"I am with you."*

(Continued from page #. 10)

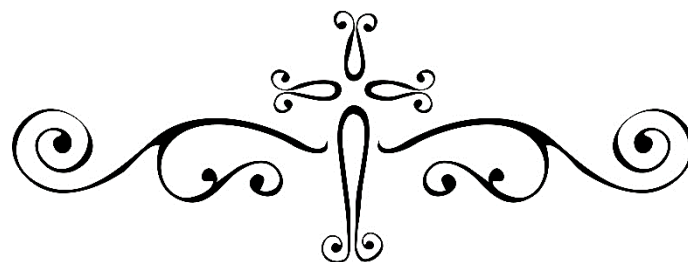
Indeed, by mere constitutionalizing Islamic Law does not make one's heart purer at all. But if people's hearts are clean Islamic Law will prevail finally. That will be an inviolable Law which is enforced from the internal to the external and not vice versa. A true believer is never to meet failure though he be a criminal if only he repents on his crime. Allah is the-most Merciful, Oft-Forgiving.

From the above one can conclude that Islam is all for leniency and forgiveness. But once a crime has been proved the convict must be punished in accordance with the Qur'an and the Sunnah. The attitude of Hazrat Abu Bakr, may Allah be pleased with him, towards those who wanted concessions in regard to the limits laid down by God and His Prophet (ﷺ),

illustrates the point fully.

The fact is that the ills of the whole humanity can only be cured by what the Creator has prescribed as remedy. In mutual dealings individuals should be tolerant and considerate, but when an offence has been committed against society like murder, rape or theft the culprit must be punished. Of course, in a case when theft has been committed by an individual whom society failed to provide the necessities of life, responsibility for crime rests equally on both society and the culprit.

The Muslim states must change over to the Islamic Law, lest the rulers lose their right to demand obedience from their respective peoples.



Fasting on a Journey

In Surah-i-Baqarah where fasting has been enjoined upon the believers as an obligatory duty. permission has, also, been given to the sick and travelers to leave off the fasts, but they are commanded to make up for it by fasting for an equal number of days when they are relieved from their respective disabilities. It has also been made clear that the concession has been provided solely for the sake of the bondsmen' ease and convenience. The relevant verse of the Surah reads:

“And whosoever of you is present (in the month of Ramadhan), let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desireth not hardship for you”. (II :185)

It is obvious from the above that the allowance has been made for the comfort of the bondsmen and with the object of saving them. from hardship and suffering. The practice of the sacred Prophet (ﷺ) being a standard of perfection for the Ummah, he, sometimes, kept the fast on a journey, and sometimes, omitted them so that his followers could choose whatever course they preferred according to their circumstances.

“Hazrat Aayesha (RDA) narrates that Hamza bin 'Amr Aslami, who used to fast much and often, once asked the Apostle of Allah, “Should I keep the fasts on a journey? ”The Prophet (ﷺ) replied. “You may keep (fast) if you like and you may not if you don't.” (Bukhari & Muslim)

It is related by Hazrat Abdullah bin Abbas (RDA) that as the Apostle of Allah left Madinah for Makkah, he kept the fasts regularly on the journey till he reached the place called Usfan. (From there onwards he stopped fasting), (and in order to bring it into the knowledge of everyone), he asked for water, then took the water in his hand and raised it high (so that everyone could see it). (He, then, drank the water). After it, the

Prophet (ﷺ) did not keep fast until he reached Makkah, and all this took place in the month of Ramadhan. On this very basis, Hazrat Ibn-i-Abbas (RDA) used to say: *“The Apostle of Allah kept fasts, on a journey as well as he did not. So (it is permissible) that whoever wants, he can keep fast on a journey, and whoever does not want, he can omit it”.* (Bukhari & Muslim)

The journey mentioned in the above tradition was the one leading to the Victory of Makkah. The Prophet (ﷺ) had undertaken it in Ramadhan, 8 A.H. During it. he fasted in the beginning. but when on reaching Usfan, which was the name of a stream and from where it was only two days journey to Makkah, it was felt that fighting was imminent, the Prophet (ﷺ) decided not to keep the fasts.

Another Tradition referring to the same incident has. also been quoted in Sahih Muslim, on the authority of Hazrat Jabir (RDA). In it. it is said that some people continued to fast even after the Prophet (ﷺ) had openly omitted it and drank water for everyone to see. When it was brought to his knowledge, he remarked: ‘The people are sinners and wrong-doers (for they have acted against the wishes and judgment of the Prophet (ﷺ). though unwittingly. after it had been made plain to them.

It is related by Hazrat Anas (RDA) that we were accompanying the Apostle of Allah on a journey (in which) some of us were keeping the fasts and some of us were not. One day, when it was very hot. We got down to make the halt. So, those of us who were fasting (were so tired and exhausted that they) took to their beds (immediately) and did not move while those who were not fasting, got up, pitched the tents for everyone and gave water to the camels. The Prophet (ﷺ), then observed: *“Today, non-fasting people won the reward (i.e., they earned a greater reward).”* (Bukhari & Muslim)

Making amends for not observing an obligatory fast

Hazrat Muazah Adviya (RDA) narrated that she enquired from Hazrat Aayesha (RDA): 'How is it that while fasts are kept to make up for not having fasted in Ramadhan on account of the period of mensuration, prayers are not offered to make up for prayers missed (during those days)? "This is the command of Allah and the Apostle. That is all," replied Hazrat Aayesha (RDA). "When we had our menses in the lifetime of the Prophet (ﷺ) (and could neither fast nor say Namaz), we were ordered to keep the fasts after Ramadhan on account of not having fasted then but we were not ordered to make up for the missed prayers". (Sahih Muslim)

Expiation for anything done without a cogent reason that makes a fast void

Hazrat Abu Hurairah (RDA) relates that "once while we were sitting in the company of the Apostle of Allah, a man came and said, 'O Apostle of Allah; I have been ruined (meaning I have done something that has ruined me). 'What has happened'? asked the Prophet (ﷺ). The man replied, 'I have copulated with my wife in the state of fasting.' (In another version it is mentioned that it took place in the month of Ramadhan). The Prophet (ﷺ) enquired; 'Have you or is there in your possession a slave whom you can set free in expiation of the folly?', 'No', replied the man. "Then, said the Prophet (ﷺ), 'Can you manage to do fasting for two months consecutively?', 'it is also beyond my endurance, came the reply. The Prophet (ﷺ) said, Then wait, (Allah may produce a solution to your difficulty).

Hazrat Abu Hurairah (RDA) goes on to relate that) "the Prophet (ﷺ) remained seated over there and we, too, were still present that a very large bag of dates arrived for him. The Prophet (ﷺ), (thereupon) called out, Where is the person who had come to enquire about the matter? 'I am here. 'the man replied. The Prophet (ﷺ) said to him. 'Take this bag and give it away in charity on your behalf. 'The man then asked. O Apostle

of Allah: Should I give the dates in charity to such people who may be more needy than me? By Allah: Between the rocky tableland on the two sides of Madinah (i.e., in the whole of the town) no family is poorer than mine. Upon it, the Prophet (ﷺ) laughed so much (against his habit) that the teeth at both corners of his lips could be seen. (Customarily, the Prophet (ﷺ) only smiled when he felt happy or amused). He said: All right. Give these dates to the members of your family to eat'. (Bukhari & Muslim)

It shows that if a person who is fasting in Ramadhan does a thing like that, in gratification of his sexual urge, its atonement is that he set free a slave and if he could not do so, observe sixty consecutive fasts, and if he could not even do that, feed sixty poor and needy persons. There is general agreement among legist-doctors on this point, but it is disputable whether the penalty applies only to sexual intercourse or it will have to be paid by those, also, who deliberately eat or drink during a fast. and thus render it void.

According to Imam Shafa'ee and Imam Ahmad bin Hambal (R.A.) this form of atonement is called for only in the event of a sexual intercourse because the incident mentioned in the above Tradition is solely of copulation, but Imam Abu Hanifa, Imam Malik, Sutyah Sbori, Abdullah bin Mubarak and others like them-hold that the explanation is basically for violating the sanctity of the fast of Ramadhan. The atonement, as such will be binding on him, also who voids his fast by eating or drinking intentionally.

A curious part of the incident is that the sacred Prophet (ﷺ) allowed the Companion concerned to make use for himself and his family the bag of dates he had given to him for distributing to the poor in expiation of his sin when he submitted that his family was the poorest in Madinah. The legists are of the view that it did not mean that amends had been made in that manner. The Prophet (ﷺ) had permitted him, at that time to spend the dates on his family owing to his extreme poverty, but the atonement remained due on

him. The legal position, also, is that if a person who cannot, for the time being, set free a slave or fast for sixty consecutive days or feed sixty persons for deliberately nullifying the fast of Ramadhan, the atonement will remain due on him and he should have the intention of carrying it out and feeding sixty persons whenever he could afford it. Imam Zuhri and some other legist-doctors, again believe that while the correct legal position is the same, the Prophet (ﷺ) treated the Companion's case as an exception, and thus the atonement was fulfilled.

By what things a fast is not impaired or nullified

It is related on the authority of Hazrat Abu Hurairah (RDA) that, whoever forgot and was fasting and ate or drank anything (his fast was not nullified by it), (and he should), therefore complete the fast for it was from Allah that he was fed or offered the drink. (Bukhari & Muslim)

It is related by Hazrat Abu Sa'eed Khudri (RDA) that the Apostle of Allah said: "A fast is not made void by three things bleeding by means of a horn, vomiting and pollution in sleep". (Tirmidhi)

"Hazrat Abu Huraira (RDA) narrates that, (once) a man came to the Apostle of Allah and enquired about lying with his wife and embracing her in the state of fasting (i.e. whether it was allowed). The Prophet (ﷺ) told him that it was allowed. (But) when another man came and asked the same question, he did not permit to him. The man whom the Prophet (ﷺ) had told that it was permissible was advanced in years while the other whom the Prophet (ﷺ) had forbidden was young." (Abu Dawood)

The reason for the difference in the replies to the two questions is self-evident. Since there was a strong likelihood of a young man being overcome with sexual desire and making his fast void, the Prophet (ﷺ) did not permit it to the young questioner while as an old man was comparatively safe from such a thing, he told the aged questioner that he could do so.

It is related by Hazrat Anas (RDA) that a person came to the Apostle of Allah and asked: "There is some trouble in my eye. Can I apply collyrium to it while fasting? Yes you can. replied the Prophet (ﷺ)". (Tirmidhi)

It shows that the fast is not affected by applying collyrium or any other medicine to the eyes.

Hazrat Aamir bin Rabee'ah (RDA) narrates that, on innumerable occasions have I seen the Apostle of Allah using Miswak in the state of tasting. (Tirmidhi & Abu Dawood)

It is related in the authority of some Companions that they saw at 'Araj that Apostle of Allah was fasting and pouring water over his head owing to the intensity of the heat or thirst. (Mowatta Abu Daood).

Hazrat Jabir bin Abdullah (RDA) related to us, saying that Hazrat Umar bin Al-Khattab (RDA) had told him that once while fasting he was strongly seized with desire and kissed my wife. Thereafter, I went to the Apostle of Allah and said to him: 'O Apostle of Allah; I have committed a grave mistake today. I have kissed while keeping fast.' The Prophet (ﷺ) said: 'Tell me, if you take water in your mouth and rinse it, (will it spoil your fast)?

'No, it will not'? I replied. Then, observed the Prophet (ﷺ) what harm can be caused (by mere kissing)? (Abu Dawood)

From it we not only learn that kissing alone does not make a fast void or impair it but also the general rule that what really nullifies the fast is eating, drinking or coition and just as the mere putting of a thing to eat or drink in the mouth which, as one would say, is a prelude to eating or drinking does not detract from the value of a fast in the same way a fast is not spoiled or nullified by acts like kissing and embracing which are only the preliminaries of sexual copulation. However, if a man fears that he might not be able to control his emotions, it will be advisable for him to abstain from such things while fasting.

(Courtesy. The News International)

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Economic Aspects of The Holy Prophet's (ﷺ) Life

Prof. Muhammad Ibrahim

The Holy Prophet's (ﷺ) life is unique in many respects. It is the life-history of the best and noblest man ever born and the greatest and fast of God's Messengers. As a historical record, it is most authentic and reliable, being the biography of a personage who stands in the limelight of history and whose devoted followers preserved each and every word and deed of their Master with extreme care and utmost integrity. It is like an open book that has as many chapters as the phases of life itself. Highly eventful and variegated a life as it is, it can serve as a source of guidance to every person whatever be his calling or position in life and whatever the circumstances he is placed in. With its perfection, authenticity and comprehensiveness the Holy Prophet's (ﷺ) life is a beacon of light for universal and perpetual guidance of mankind.

Modeled on the Qur'an in all its aspects and minutest details, it is a perennial fountainhead of knowledge and wisdom which we can draw upon for the solution of all our problems — religious, moral, social, political and economic.

Let us study the economic aspect of the Holy Prophet's life in search of light to see our economic problems in their true perspective and to find their sound and satisfactory solutions.

A posthumous child, a born orphan, Muhammad (ﷺ) did not inherit any property worth the name. His father Abdullah, a noble handsome youth, died at Medina on his way back from a mercantile venture to Syria. He was hardly eighteen or nineteen at the time of his death and as such he could not possibly have made any fortune or built up a home. According to some traditions, Abdullah's son got live camels, two or three she-camels and a few sheep as an inheritance from his father, but these traditions have not stood the searching scrutiny of religious scholars. Even

if these are taken to be true, the legacy is too small to defray the expenses of a child's maintenance in a family for any considerable period.

Muhammad (ﷺ) was brought up by his grandfather, Abdul-Muttalib. He was hardly nine years old when even this venerable guardian passed away and he was left to the care of his uncle, Abu Talib.

Three periods in the Economic Life of the Holy Prophet (ﷺ).

The economic life of the Holy Prophet (ﷺ) can be divided into three periods:

- (i) from the age of ten to the age of twenty-five (i.e. from the year he came under the protective care of Abu Talib to the year of his marriage with Khadijah);
- (ii) from the age of twenty-six to the age of fifty-three (i.e. from the year of his marriage with Khadijah to the year of the migration);
- (iii) from the age of fifty-four to the age of sixty-three (i.e. from the year of the migration to the end of his life).

When Muhammad (ﷺ) was attached to the house of Abu Talib, he brought with him no inherited property. His uncle was extremely devoted to him, but he was not a man of substance. He had a large family to support and no regular means of income. Consequently the Family would often find it difficult to keep the wolf from the door. Having no capital of his own Abu Talib worked as an agent to other merchants, selling their goods in distant markets of Syria in return for a previously settled remuneration or a fixed percentage of the profit.

Living under the roof of Abu Talib, the young sensitive Muhammad (ﷺ) felt concerned about the straitened circumstances of his uncle's family and thought he must do something to share the economic burden of his uncle. Accordingly, he began to tend

sheep — a profession which every prophet followed at some stage of his life. It may be difficult to determine the relationship between prophethood and this simple primitive profession, but the historical fact that every prophet acted as a shepherd at some time in his life cannot be denied. In the case of Muhammad (ﷺ) it may be said that he followed this profession in his early youth because he was destined to be a Prophet or because it was the only job that was easily available to a young boy of twelve or thirteen in the Meccan society in those days.

Later on, Muhammad (ﷺ) began to lend a helping hand to his uncle in his trade and we are told that he accompanied him on one of his trade journeys to Syria. Having gained an experience of trade by working with his uncle, he began to undertake trade journeys independently for well-to-do merchants. It was a common practice with the merchants of Mecca who could not themselves bear the hardships of long and arduous travels, to employ sturdy honest young men with business talents to undertake trade missions on their behalf, selling their goods in the markets of Syria in the north and to those of Yemen in the south. Particularly they would prefer a Quraishite for this position because the Quraish on account of their being the custodians of the Ka'bah had a commanding influence over other tribes and enjoyed security and protection throughout the peninsula.

This fact has been referred to in the Surah "Quraish" in the Holy Qur'an. Now we find that the Holy Prophet (ﷺ) was earning his livelihood through trade — a profession which he recommended to his followers as being the best and most gainful. He worked either as an employee or as an agent of another merchant selling his goods for remuneration already fixed or on the principle of Mudarabah getting a previously settled percentage of profit or on the principle of partnership sharing both the profit and loss of the business in proportion to the shares in the capital. Sometimes he did a small business of

his own selling his goods in Mecca on the occasion of the Hajj and other fairs which were held in that holy city.

This young trader of Mecca was now in his early twenties, but, unlike most merchants of the city, he led a simple, sober and pious life, was known all around for his truthfulness and honesty and was held in esteem for his noble character and lineage. It was during this period of his life that he was introduced to Khadijah, a forty-year-old wealthy widow of Mecca, who deputed him on a trade journey to Syria where he disposed of her goods and earned large profits. Both she and her servant Maisarah who accompanied him on the journey were so deeply impressed by his uprightness and integrity that she not only paid him more than his due but also sent him proposal for marriage which he accepted after due consultation with his uncle.

At the time of his marriage with Khadijah, he was now twenty-five years of age and had been in trade for the last six or seven years, but it appears that at the end of this period he had no savings. Perhaps he could not save much, but if at all he managed to save anything he would quietly spend it in charity to relieve the suffering of the poor. That he married at the advanced age of twenty-five while the average young men of Quraish got married at the age of fifteen or sixteen, indicates his poor financial condition. In this connection one should also note the traditional Nikah sermon that was delivered on the occasion of the ceremony of his marriage with Khadijah. It was delivered by none other than his uncle Abu Talib who admired the graceful manners, high moral qualities and the noble ancestry of his nephew but frankly admitted that he totally lacked wealth.

His marriage with Khadijah marks a turning point in his economic life. He now shifted to his wife's house where he lived a happy comfortable life. In spite of the unbounded devotion of his wife who was a wealthy merchant lady he did not become a mere

dependent on her but continued to follow his economic pursuits as usual. During the early part of this period of his life he undertook three trade journeys for his wife and other merchants for the purposes and on the terms described above. One of these was to Yemen; the second to Nafud in Najd and the third to Najran. During this period we also find him doing an independent business of his own, buying and selling goods in the local market, particularly in the Hajj season and on the occasion of fairs which were held in the neighbouring cities. During the ten years that followed his marriage, he was free from economic worries. This fact is referred to in Surah "al-duha." in the verse "وَوَجَدَكَ عَائِلًا فَأَغْنَى".

Now he could spare more time for social and humanitarian activities and could take part in the social and administrative life of the city. The way in which he settled the dispute about the setting of the Hajr Aswad (the Black Stone) in its place when the Ka'bah was reconstructed after having been seriously damaged by a flood, speaks volumes for his sagacity and the spirit of conciliation which he always preached to the quarrelsome people around him. He was foremost among those who would show hospitality to travelers and who would help the orphans and the widows, the poor and the needy.

This period of prosperity was not to last long. About five years before he received his Prophetic Mission, his interest in the economic activities of life began to decline. Indeed, he had never been engrossed in them. Now he did not bother much about trade. He would do only a little business during the Hajj season to make his both ends meet. He would spend most of his time in contemplation and prayers or working for the moral uplift of his people. Two years before he received his first Revelation, it appears as if he had lost all interest in the world and its affairs. He would take himself to a mountain cave (Ghar-i-Hira) in the vicinity of Mecca and would spend whole weeks or fortnights in worship and meditation.

At the age of forty a tremendous responsibility was laid on the shoulders of this reserve and peace-loving trader, known among his acquaintances by the enviable titles of al-Sadiq (the truthful) and al-Amin (the trustworthy). As mentioned above, he had already been spending a considerable portion of his time in spiritual contemplation and in doing charitable deeds directed towards relieving the suffering of the poor and the needy. Now he had a Mandate from the Lord — a mandate which He bestows upon a selected servant according to His own dispensation. He was now to act as God's messenger, conveying His message to his people and bringing them to His path. One cannot conceive of a heavier responsibility that could be devolved upon a son of Adam, but how admirably this illustrious son of his acquitted himself of this sacred charge is quite well known to those who have read his biography.

As he was working day and night for the fulfillment of the supreme mission vouchsafed to him he could not spare time for the pursuit of his economic activities; and for his maintenance, he mostly depended on the little business that his devoted servant Zaid would do on his behalf in the Hajj season, or he might have been helped by his prosperous wife. It was not possible for him to undertake any business not only because of his preoccupation with his great mission but also because of the stiff opposition from the Quraish. For three years Banu Hashim, a scion of the Quraish to which the Holy Prophet (ﷺ) belonged, were completely ostracized and made to live like outcasts in a suburb of Mecca - a step taken by the Quraish to deter the Holy Prophet (ﷺ) from the pursuit of his mission. When this social boycott was ended through the conciliatory efforts of Suhail, the economic prospects of the Prophet's family and his clan looked quite bleak.

At last when he decided to migrate from Mecca, he did not possess any wealth or property or assets of any kind. He did not

even have money to bear the expenses of the journey. His devoted wife had died three years before and had left a house — the same house in which the husband and wife had lived for the last twenty-five years. It was left in the custody of his daughter, Zainab, and her husband 'Amir bin As' who had not yet embraced Islam.

At this critical juncture, however, the five thousand dirhams that his selfless friend Abu Bakr (may God be pleased with him!) had preserved in a niche in the wall of his house stood them in good stead. Abu Bakr took the money with him to Medina. It was with a portion of this money that the land for the Prophet's Mosque was purchased, and the rest of it was utilized in the rehabilitation of the refugees.

In Medina, the Holy Prophet (ﷺ) led an extremely busy life. Soon after his arrival, he set about the Herculean task of establishing an Islamic State and had to work for it in different capacities. He was not only a civil administrator but also a military commander and a dispenser of justice. He also had his onerous duties as a Prophet to perform, to convey God's message to the people, and to bring about their social, moral and spiritual regeneration. Now he was left with absolutely no time to earn his own living.

If the Islamic State at Medina had a regular revenue, it might have been possible to fix a reasonable allowance for his maintenance as the Head of the State. The Bait-ul-Mal had been established but it had as yet no regular income and as such it could not bear the burden of granting subsidies or allowances to any functionary of the State. The Prophet (ﷺ) and his family consequently had to live a life of poverty and privation. Sometimes they had to go without food and sometimes had to subsist on a very meagre meal. For days together there was no fire in their hearth. Like their Master, the majority of Companions were also facing similar economic hardships.

In 7 A.H., Khaibar was conquered and Fadak capitulated without any fighting. A land

settlement was made with people of these territories. The cultivators of the soil were retained on the land but they agreed to surrender half the produce as Kharaj or land-tax. To receive half the produce, Kharaj Muqasamah as it was called, was a common practice among the tribes of Arabia; indeed it was a common practice all the world over in those days.

With the revenue from Kliaibar and Fadak, the financial resources of the Islamic State were improved and the Bait-ul-Mal (Public Treasury) now had a sizable income. Now the Holy Prophet (ﷺ) earmarked the income from Fadak for feeding the guests; the income from the lands of Banu Nadir for the maintenance of Ashab-i-Suffah; and the income from the lands of Banu Quraizah for his own family.

From the year 7 A.H., the Holy Prophet (ﷺ) was the head of the State—a State that was gradually becoming a power to reckon with. Before his death, Mecca, Ta'if, Yemen, and the whole of vast territory from Hadramawt to Ailah came under the sway of the Islamic State of Medina. The Bait-ul-Mal was enriched by the large income from Zakat paid by the tribes who had embraced Islam and from Kharaj paid by the people who had accepted to live as Dhimmis under the protection of the Islamic State. More than once it happened that the small cabin housing the Bait-ul-Mal was stuffed to the roof with dirhams and dinars. Sometimes heaps of gold and metal coins lay all over the courtyard of the Mosque.

In spite of this great improvement in the financial resources of the State, its Head who had all along led a life of hardship and privation did not appropriate anything for himself from this large wealth collected in the Bait-ul-Mal. The historian cannot quote a single event or incident which might show that he ever thought of spending even the smallest part of it on himself or his family. There was absolutely no change in his economic life or the standard of his living. He

still lived like a poor man. He never had a desire for the luxuries and comforts of life. He resided in a simple dwelling, wore simple dress, ate simple food. He did not have a man-servant; perhaps he did not like to have one because he did his work himself. He did not accede to the request of his dearest daughter Fatimah for a maid-servant. She had made that request because she could not do all the household work single handed and wanted assistance particularly for grinding flour. He turned down the suggestion of 'Ayishah for building for himself a house at Mecca. He scrupulously abstained from appropriating anything from the public treasury except in the form of a subsistence allowance in return for service to the State which did not leave him time for earning his livelihood. Not only that, he also exhorted his descendants not to accept Zakat; he rather declared that Zakat given to his descendants would not be acceptable to God. Two days before his death, he asked if there was any money in the house. He was told that there were seven dinars. He ordered these to be given away in charity. Then there were his arms. He bequeathed these to the Muslims. He would not like to meet his Lord while there were any worldly riches in his possession. Lest his descendants appropriate the lands and orchards from which his family was allowed to benefit for their maintenance, he declared in conformity with the true prophetic tradition: "We prophets neither inherit nor leave anything to heirs. Whatever is left by us goes into charity." This is the brief story of the economic life of the Holy Prophet (ﷺ).

Let us now note what according to Holy Prophet (ﷺ) should be the relations between the buyer and the seller, the employer and the employee and what are the foul practices and gross acts of economic injustice that he has prohibited.

From the study of his biography, some points stand out prominently:

1. Throughout his whole life he never acquired a property which could yield an

income. He neither lived on charity nor on any kind of presents offered to him; nor did he accept any gift of agricultural land or non-agricultural land which could be a source of income. Except in the closing years of his life when he had to act as the Head of the nascent Islamic State, he earned his own living.

2. He, however, did not hate wealth. He had around him wealthy merchants who had lawfully acquired their wealth and who would heap the whole of it at his feet just for the asking; but for him the acquisition of wealth was not the goal of his life as it has never been the goal of the life of wise and brave persons. He had dedicated himself under Divine Guidance for a sublime Mission for which he was prepared to make every possible sacrifice.
3. In his early youth he tended sheep for his uncle Abu Talib for a few years, but he subsequently took to trade which remained the main occupation of his life. He worked for other merchants either as an agent selling their goods for fixed remuneration or on commission; sometimes he traded in partnership (a form of business in which two or more partners share the profit and loss in a business enterprise in the ratio of their capital investment), or on the principle of Mudarabah (a form of business dealings in which one business man acts as an agent to another selling his goods in return for a previously settled remuneration or percentage in the profit; but he will not share the loss with his principal because he has made no capital investment).
4. Hence all these three forms of commercial dealings (ujrah, shirakah, and mudarabah) are lawful in Islam, and these are the only forms of business dealings permissible to a Muslim.
5. It is these forms of business dealings or capital investment on which can be raised the structure of interest-free economy of the Islamic State and its interest-less

banking system. This has been demonstrated by a number of Muslim jurists and economists in elucidating treatises written by them on the subject.

6. The Holy Quran prohibited interest which was prevalent all over the world in those days and is still the basis of the modern capitalistic society and its banking system. This prohibition tantamount to striking at the root of the pernicious thought that capital is capable of increase of its own accord just by the passage of time without the application of human labour. Indeed, all monetary gains made from transactions not involving any risk of loss and profit entailing any human labour is unlawful according to the Holy Prophet (ﷺ). Interest earned on a loaned capital or a bank deposit or an income from a property mortgaged or money gains from bets and races or prize bonds falls under this category. This prohibition is the fundamental economic reform introduced by Islam. Unless interest is abolished in all its forms, the true Islamic socio-economic order will remain a dream. That interest has been condemned in the strongest possible terms in the Qur'an and that to those who refuse to give up this obnoxious practice have been issued the sternest warning by God, is enough to indicate the enormity of this evil. In his Sermon on Hajjat-ul-Wida, the Holy Prophet (ﷺ) declared general amnesty to the debtors exempting them from the payment of interest and in some cases exhorted his followers even to forego the loaned capitals to the poor debtors.

7. As regards the relations between the employers and the employees, the Holy Prophet (ﷺ) urged upon the former the imperative necessity of showing utmost consideration for their employees and to scrupulously abstain from doing them any hardship, injustice or cruelty. The following sayings of the Prophet (ﷺ) who was full of the milk of human kindness show his deep concern for the workers:

(i) Pay the worker before the sweat on his

brow dries up.

- (ii) Accursed be the employer who does not pay the employee his due.
- (iii) Do not order anyone to do a task that you find too hard for yourself.
- (iv) Help the worker in his work, show him every kindness and do not put too heavy a burden on him.
- (v) Treat your servant like yourself and give due consideration to his health and honour.
- (vi) Remember you are an employer and he is your-employee. It is not difficult for God to interchange your positions.
- (vii) Recognize the rights of the poor. They are working for you.
- (viii) God will never forgive an employer who has not paid an employee his wages.

On the other hand, he impressed upon the mind of the worker the value and dignity of labour, and exhorted him to be honest and hard-working:

- (i) Blessings of God be on the person who earns his living by the sweat of his brow.
- (ii) It is the sign of a Mu'min that his forehead should be wet with sweat even at the time of his death.

Earning one's living with the sweat of one's brow is not a curse inflicted upon the sons of Adam as a penalty for their progenitor's sin. A person earning his living in this way is blessed by God. Earning made by hard honest labour is the most lawful earning according to the Shari'ah. A person supporting himself and his family by his lawful earnings is like the one engaged in doing deeds of charity. According to the Holy Prophet (ﷺ) the conduct of the one is as meritorious in the sight of God as that of the other. The Muslim society is a society based on the value and dignity of labour. It has always looked askance at the shirkers on the one hand, and on the idle rich on the other. Good Muslims have always taken pride on the handicrafts (Continued on page #. 6)

Uqbah Ibn Aamir (R.D.A.)

After a long and exhausting journey, the Prophet (ﷺ), is at last on the outskirts of Yathrib. The good people of the city go out to meet him. Many crowd the narrow streets. Some stand on rooftops chanting (لا إله إلا الله) La ilaha ilAllah and (الله أكبر) Allahu Akbar in sheer joy at meeting the Prophet of Mercy and his loyal companion, Abu Bakr as-Siddiq. The small girls of the city come out gaily beating their daffs and singing the words of welcome;

As the procession of the blessed Prophet (ﷺ) wended its way, all around there were joyful hearts, tears of ecstasy, smiles of sheer happiness.

For away from these scenes of jubilation and delight was a young man named Uqbah ibn Aamir al-Juhani. He had gone out to the bawadi, the open expanses of desert, to graze his flocks of sheep and goats on the sparse vegetation.

The happiness which engulfed Yathrib, henceforth to be known as the radiant city of the Prophet, soon spread to the near and distant of the land. The good news of the Prophet's arrival finally reached Uqbah as he tended his flocks far away in the inhospitable desert. His response to the news was immediate as he himself relates: "The Prophet (ﷺ), came to Madinah while I was tending my sheep. When I heard the news of his coming, I set out to meet him without delay.

There were twelve of us who had accepted Islam but we lived far from the city tending our sheep and goats in the open country. We came to the conclusion that it would be good for us if we went to the Prophet daily, so that he could instruct us in our religion and recite for us whatever revelation he had received from on high. I told the others:

'Take turns to go to the Messenger of God, peace be on him. Anyone going may leave his sheep with me because I am too worried

and concerned about my own flock to leave them in the care of someone else.'

Each day, one after another of my friends went to the Prophet (ﷺ), leaving his sheep for me to look after. When each returned, I learnt from him what he had heard and benefitted from what he had understood. Before long, however, I returned to my senses and said to myself:

'Woe to you! Is it because of a flock of sheep that you remain thin and wretched and lose the opportunity to be in the company of the Prophet (ﷺ) and to speak directly to him without an intermediary': *"With this, I left my flock, went to Madinah and stayed in the masjid close to the Messenger of God, may God bless him and grant him peace."*

Uqbah had no reason to regret having taken this fateful decision. Within a decade, he had become one of the outstanding scholars among the companions of the Prophet (ﷺ), a competent and beautiful reciter of the Quran, a military commander and later on one of the eminent Muslim governors as Islam spread east and west with astonishing rapidity. He could never have imagined as he left his flock to follow the teachings of the noble Prophet (ﷺ), that he would have been among the vanguard of the Muslim forces that liberated fertile Damascus – then known as the "mother of the universe" and that he would have a house for himself among its verdant gardens. He could never have imagined that he would be one of the commanders who liberated Egypt, then known as the emerald of the world", and that he would be one of its governors.

The fateful decision however was taken. Alone, without possessions. Or relatives, Uqbah came to Madinah from the hawadi. He stayed with others like him on the Suffah or elevated part of the Prophet's Mosque, near his house.

The Suffah was like a reception point where

people like Uqbah would go because they wanted to be close to the Prophet. They were known as the “Ashab as-Suffah” and the Prophet (ﷺ) once described them as the “guests of Islam”.

Because they had no income, the Prophet always shared his food with them and encouraged others to be generous to these “guests”.

The Prophet tried to bring about a change in attitudes among those who had accepted Islam, a change from obsession with acquiring worldly possessions to an attitude of devotion to knowledge. His simple example proved them with motivation and a powerful incentive to acquire knowledge.

On other occasions, the Ashab as-Suffah would ask questions of the Prophet (ﷺ) in order to understand their religion better. Once, Uqbah said, he asked the Prophet (ﷺ), “*What is salvation?*” and he replied: “*Control your tongue, make your house spacious for guests and spurn your mistakes.*”

Two objectives occupied Uqbah’s attention throughout his life; the search for knowledge and jihad in the path of God. He applied his energies totally to these objectives.

In the field of learning, he drank deeply from the fountain of knowledge that was the Messenger of God, peace be on him. Uqbah became a distinguished muqri (reciter of the Quran), a muhaddith (recorder and narrator of the sayings of the Prophet); a faqih (jurist); a faradi (expert on the Islamic laws of inheritance); an adib (literateur); a fasih (orator) and a sha’ir (poet).

One day Umar ibn al-Khattab invited him and

said:

“*Recite for me something from the Book of God, O Uqbah.*” “*At your command, O Amir al-Muminin,*” said Uqbah and began reciting. Umar wept till his beard was wet.

Uqbah left a copy of the Quran written in his own hand. It is said that this copy of the Qur’an existed until quite recently in Egypt in the well-known mosque named after Uqbah ibn Aamir himself.

In the field of Jihad, it is sufficient to know that Uqbah fought beside the Prophet (ﷺ), at the Battle of Uhud and in all the military engagements thereafter. He was also one of the valiant and daring group of shock troopers who were tested to their maximum during the battle for Damascus.

Uqbah was one of the commanders of the Muslim forces that liberated Egypt. For three years he was the Muslim governor of Egypt after which he received orders from the Caliph Muawiyah to mount a naval expedition to the island of Rhodes in the Mediterranean Sea.

Uqbah was in Egypt when he became fatally ill. He gathered his children and gave them his final advise. He said: “*My children, guard against three things: Don’t accept my saying attributed to the Prophet (ﷺ), except from a reliable authority. Do not incur debts or take up a loan even if you are in the position of an imam. Don’t compose poetry for your hearts might be distracted thereby from the Quran.*”

Uqbah ibn Aamir al-Juhani, the qari, the alim, the ghazi, died in Cairo and was buried at the foot of the Muqattam hills.



The Cultural Parameters of Ummah

Abdul Waheed

During recent years one has often heard the question: What is Islamic Culture? This question arises in the minds of those alone who try to find out the external "form" of Islamic Culture, while they ought to trace its internal "spirit", for it is not in the "form" but in the 'spirit' that Islamic Culture primarily manifests itself, though undoubtedly the 'form' in the World of Islam has always tended to assume harmony with the "spirit."

The cultural value of a religion can be judged from its influence on the mutual relations of mankind and on the affairs of daily life; from its effect on the moral life of a community and its regulation of social relations; from its success in civilizing the life of a nation and organization of international relations; from the success it attains in cultivating the mind of man and in ennobling his personal character, judged according to this criterion, of all the social and religious systems of the World Islam alone has succeeded in evolving a distinctive culture" because it did not contend itself with defining the relations between man and the Unseen but boldly stepped into the sphere of practical life and its everyday problems of bread and sexual relations of politics and trade and finance, and thus removed the barriers between Caesars and God's domains." Says the Book of Islam:

It is no righteousness that you turn your faces to the East or the West, but righteousness is this that one should believe in Allah and the Last Day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflict; these are they who are true, and these are

they who guard (against evil). (2:177)

The true Spirit of Islam is manifested in the fact that it recognizes no caste or priesthood, no monopoly of Divine knowledge or sanctity, no intermediary between man and his Creator. Islam treats all men and women equally as human beings. No distinction of colour or birth, nationality or occupation is admitted by it. The only criterion of respectability in the social system propounded by Islam is the personal character of a man.

Islam imparts a wonderful coherence and unity to the community that professes it sincerely. Who can deny that the institution of congregational prayer inculcates a strong spirit of brotherhood among the followers of Islam and equips them with all the qualities that are indispensable for national solidarity and defense? No one can gainsay the fact that "the Psychological effect of thus fusing the minds of the worshippers in a common adoration and expression of loyalty is certainly stupendous." Indeed, Islam was the first Religion to introduce "the tremendous power of public prayer as a unification culture." One can well realize that "the power of Islam is due to a large measure to the obedience of the Faithful to this inviolable rule of the five prayers."

The annual Pilgrimage to Makkah incumbent upon every believing man and woman once in a life-time brings together Muslims from all parts of the world once every year. Thereby the memory of the birth and rise and expansion of Islam is kept alive among all Muslim peoples of the earth. This institution, according to a Christian historian of Islam, "carries the Muslim back to the cradle of his faith, the childhood of his Prophet; it reminds him of the old faith and the new, of the overthrow of the idols, and the establishment of the worship of the one God; and most of all, it bids him remember that all his brother

Muslims are worshipping towards the same sacred spot, that he is one of a great company of believers, united by one faith, filled with the same hope reverencing the same things, worshipping the same God."

The Spirit of Islamic Culture again manifests itself in the form of compulsory and voluntary contributions which every follower of Islam is bound to make towards the help and assistance of his less fortunate brethren.

The Spirit of Islamic Culture manifests itself in the emancipation of women and slaves. For the former Islam has a highly respectable place in its social system. It gives them rights and privileges which no other social or religious system allows them. It maintains the individuality of a woman as distinct from her male relatives. Islam has abolished the abominable practice of treating woman as chattel. It gives her the right to inherit, acquire and possess property. Above all Islam gives her the right to be known by her own personal name as Khadija and Aisha, Fatima and Zainab, instead of Miss Jones and Mrs. James.

To the slave Islam has given life and honour. it allows no obstacle to stand in the way of his emancipation. Islam has, in actual practice, often raised slaves to the thrones of their masters. The Spirit of Islamic Culture works so as to bring the master and the slave on a common level in the household wherein they live and move.

Islam emancipated mankind by obviating the possibility of the accumulation of wealth in private hands as such accumulation proves harmful to the majority. It abolished interest, the greatest of the factors that produce fabulous fortunes. It introduced the Law of Inheritance whereby no estate, large or small, can remain intact after the death of its owner. It disallows exorbitant profits in trade and industry. It prohibits all speculation and immoral traffic. It enforces compulsory charity whereby no member of society can be left without food or other necessities of life."

Thus, on the one hand, the accumulation of enormous wealth in private possession is rendered impossible and, on the other, the needs of the poor are satisfied. There is, consequently, no class war in Islam.

It was Islam, again, that gave rise to the "spirit of objective research and quantitative accuracy." This spirit is manifested in all the scientific activities of the followers of Islam whose minuteness and perseverance stand in contrast with "the speculative methods of the ancients." it was due to the intellectual influence of Islam that its followers laid the foundations of those methods of experimental research which in conjunction with mathematical analysis gave birth to modern science.

The Religion of Islam thus gave the world the gift of science of which modern Europe is so proud. In the scientific methods which the followers of Islam introduced thus lay the future of the world; the germ whence, after a maturation of centuries, was to burst forth the titanic force of modern Science. In the words of Briffault again, Science is the most momentous contribution of Arab civilization to the modern world. Indeed, it would be difficult to exaggerate the part played by Islam in the intellectual awakening of Mankind.

Islamic Culture has also manifested itself in a uniformity of architectural peculiarities met with in all parts of the Muslim World. The first influence of the Spirit of Islam on the form of Muslim architecture is that it is devoid of the characteristic mystery of the Hindu temple which has to "enshrine the wonder working image of a deity". The architectural creations of the followers of Islam have no mysterious elements in them. Everything there is open and exposed. Everywhere in the World of Islam the same openness of space, the same grandeur of construction, the same beauty of design, the same harmony of colour and material. are met with. The Architecture of the Muslim world in fact faithfully reflects the mind of a true Muslim.

In the realm of politics, the Spirit of Islamic

Culture imparts to the State a flexible constitution based on solid foundations. It limits taxation and makes all men equal in the domain of law. The sovereign power in the Islamic state is placed under the control of the Shari'at. The Spirit of Islamic Culture imparts to Islamic Law a tendency to allow human action the widest limits consonant with public peace. It encourages every practical activity and censures all those who burden others with their maintenance. It requires every man to keep himself by the produce of his own labour, and does not despise any sort of genuine work whereby man may make himself independent of others.

The Spirit of Islamic Culture imparts to man the right to personal safety and freedom which is the birth-right of every man. He cannot dispose of his personal liberty even at his own pleasure. That is why Islamic Law does not recognize a spontaneous admission of slavery and that is also why it forbids suicide.

In the sphere of international relations Islam inculcates the idea of universal brotherhood of man as against the geographical distribution of Mankind into separate and mutually antagonistic nationalities. It grants respect and self-determination to the subject races of the world, and makes the observation of international conventions obligatory. That is why the followers of Islam have always enjoyed the confidence of their non-Muslim subjects.

The ideal of peace in the international sphere springs from the recognition of a common Humanity, a conception which was first presented to Mankind in its most perfect and practicable form by Islam which regulates the behaviour of one group towards another in such words as follows:

Let not the hatred of a people incite you not to act equitably; do act equitably, (for) that is nearer to piety. (5: 3)

The Religion of Islam is not confined to geographical environment. It far transcends

the national limitations based on geographical or linguistic boundaries. The Spirit of Islamic Culture strives to evolve universality — a universal empire of Mankind in which every part is harmonious with the others, each nation in tune with its neighbours.

The Spirit of Islamic Culture further manifests itself with greater beauty and resplendence when it regulates the war-time conduct of the followers of Islam so as to minimize the loss of life and property, honour and prestige. The moral calibre of a true Muslim, his fair-mindedness, his uprightness in business affairs, his honest dealings with others in trade and commerce, his deep interest in the welfare of the human and geographical environment in which he is placed, everything attracts towards him all those who come in contact with him.

Recorded history reveals that wherever the followers of Islam have gone wonderful changes have occurred in the nature of the land, in its productive powers and its physical features; in the character of the natives, in their manners and customs.

To sum up, Islam is not a religion in the ordinary sense of the word. It is much more than a religion in the sense in which one can speak of Christianity or Hinduism as religions. Islam is a rule of life. It combines within itself the grandest and the most prominent features in all ethnic and catholic religions compatible with the reason and moral intuition of man. It is not merely a system of positive moral rules, based on a true conception of human progress. But 'it is also the establishment of certain principles, the enforcement of certain dispositions, the cultivation of a certain temper of mind, which the conscience is to apply to the ever-varying exigencies of time and place. Islam is not a creed only it is a life to be lived in the present. It is a religion of right doing right thinking and right speaking," founded on Divine Law, universal charity and the quality of man in the sight of the Lord.

Scott, the reputed author of The History of the

Moorish Empire in Spain, says:

“We may well consider with admiration the rapid progress and enduring effects of this extraordinary religion which everywhere brought order, wealth and happiness in its trail... which fastened the graceful arches of our cathedrals, which placed its seal upon the earth in the measurement of a degree, and inscribed character in living light amidst the glittering, its constellations of the heaven; which has left its traces in the most familiar terms of the languages of Europe.”

This, in a nutshell, is the true Spirit of Islamic Culture to realize which should be the pious aim of our lives.

That no system of human society which can survive for a very long time if it is based only on physical force and economic resources is a fact known to every student of History. The study of the rise and fall of nations shows that a social system based on moral ideas, not materialistic notions, can survive.

The scientific achievements of the last century have given in the hands of a frail minded creature the forces of Nature which he is more inclined to use for the destruction of his own race than to make its lot happier and safer on the earth. The scientists of the Western World have created more means of destruction than safety. The efforts of the scientific researchers in the West have been diverted towards evolving engines of warfare more than of human welfare.

The past history of Islam has proved beyond all doubt that the teachings of that Great Religion have been successful in producing equilibrium between the different strata of human society. The Religion of the Arabian Prophet has been successful in abolishing the privileged classes and exploiting agencies in human society and if the heart of suffering humanity can have any sustaining hope of emancipation it is by turning to the Divine Revelations contained in the Book of the same Religion.

THE QUR'ANIC FOUNDATIONS
AND
STRUCTURE OF MUSLIM SOCIETY'

By

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خشیت الہی اور خوف خدا پیدا نہ ہو تو اس کا واضح مطلب ہے کہ روزے کے اصل مقصد سے محروم ہیں۔ اگر کوئی روزے رکھ کر ہی جھوٹ، لوٹ کھسوٹ، قتل و غارت گری، ملاوٹ، ذخیرہ اندوزی، بد نظری اور بد عنوانی (Corruption) میں ملوث ہے تو اس کو بھوک اور پیاس کے سوا کچھ حاصل نہ ہو گا۔ جیسا کہ آپ نے فرمایا ہے۔

(صحیح البخاری، کتاب الصوم، باب من لم یدع قول الزور والعمل بہ فی الصوم، ج 3، حدیث 1903 (تحقیق محمد زبیر بن ناصر)، مطبوعہ: دار طوق النجاة، 1422ھ)

ترجمہ: حضرت ابو ہریرہ سے مروی ہے کہ رسول اللہ ﷺ نے فرمایا: جو جھوٹ بولنا اور اس پر عمل کرنا ترک نہیں کرتا تو اللہ تعالیٰ کو کوئی ضرورت نہیں کہ وہ اپنے کھانے پینے کو چھوڑ دے۔

الغرض روزے کا بنیادی مقصد اللہ تعالیٰ کی رضا اور خوشنودی کے حصول میں ہے اور یہ تقویٰ اور پاکبازی کی نعمت سے ملتا ہے۔ لہذا رب تعالیٰ نے اپنے بندوں کو حکم فرمایا کہ روزہ رکھو تا کہ اس کی برکت سے متقی اور پرہیزگار بن جاؤ۔ یہی مقصدِ صیام ہے۔

ترجمہ: تب میں نے اہوا کے دریا پر روزہ کی منادی کرائی تاکہ ہم اپنے خدا کے حضور اس سے اپنے اور اپنے بال بچوں اور اپنے مال کے لیے سیدھی راہ طلب کرنے کو فروتن بنیں۔ کیونکہ میں نے شرکے باعث بادشاہ سے سپاہیوں کے جھتے اور سواروں کے لیے درخواست نہ کی تھی تاکہ وہ راہ میں دشمن کے مقابلے میں ہماری مدد کریں کیونکہ ہم نے بادشاہ سے کہا تھا کہ ہمارے خدا کا ہاتھ بھلائی کے لیے ان سب کے ساتھ ہے جو اس کے طالب ہیں اور اس کا زور اور قہر ان سب کے خلاف ہے جو اسے ترک کرتے ہیں سو تم نے روزہ رکھ کر اس بات کے لیے اپنے خدا سے منت کی ہے اور اسے ہماری سنی۔ (کتاب مقدس، ازراہ، باب 8، آیت 21-23 مطبوعہ: بائبل سوسائٹی، لاہور 1993)

مذکورہ بالا کتاب مقدس کی تمام آیات سے ثابت ہوتا ہے کہ گذشتہ امتوں پر بھی روزے کا حکم تھا اور اہل کتاب روزہ رکھا کرتے تھے۔ الغرض روزے کا مقصد اطاعت الہی اور خوشنودی رہنے اور اللہ تعالیٰ کی تعلیمات و ہدایات پر عمل پیرا ہو کر ہی تقویٰ و پرہیزگاری کے زیور سے آراستہ و پیراستہ ہو یا جاسکتا ہے۔ اگر



(کتاب مقدس، یسعیاہ، باب 8، آیت 5-6 مطبوع: بائبل
سوسائٹی، لاہور 1993)

5 Speak unto all the people of the land,
and to the priests, saying, When ye fasted
and mourned in the fifth and seventh
month, even those seventy years, did ye
at all fast unto me, even to me?
(zechariah:7:5,kjv)11

ترجمہ: کہ ملت کے سب لوگوں اور کاہنوں سے کہہ کہ جب تم
نے پانچویں اور ساتویں مہینے میں ستر برس تک روزہ رکھا اور ماتم کیا
تو کیا کبھی میرے لیے خاص میرے لیے روزہ رکھا تھا؟

(کتاب مقدس، زکریا، باب 7 آیت 5 مطبوع: بائبل
سوسائٹی، لاہور 1993)

21 Then I proclaimed a fast there, at the
river of Ahava, that we might afflict
ourselves before our God, to seek of him
a right way for us, and for our little ones,
and for all our substance 22 For I was
ashamed to require of the king a band of
soldiers and horsemen to help us against
the enemy in the way: because we had
spoken unto the king, saying, The hand of
our God is upon all them for good that
seek him; but his power and his wrath is
against all them that forsake him.23 So
we fasted and besought our God for this:
and he was intreated of us. (ezra:8:21-
23,kjv)

جب وہ خداوند کی عبادت کر رہے تھے، روزے رکھ رہے تھے تو
روح القدس نے کہا میرے لئے برنباس اور ساؤل کو اس کام کے
واسطے مخصوص کر دو جس کے واسطے میں نے ان کو بلا یا تب انہوں
نے روزہ رکھ کر اور دعا کر کے ان پر ہاتھ رکھ کر انہیں رخصت
کیا۔

(کتاب مقدس، اعمال، باب 13، آیت 2-3، مطبوع: بائبل
سوسائٹی، لاہور 1993)

5 Is it such a fast that I have chosen? a
day for a manto afflict his soul? is it to
bow down his head as abulrush, and to
spread sackcloth and ashes under him?
wilt thou call this a fast, and an
acceptable day to the Lord?6 is not this
the fast that I have chosen? to loose the
bands of wickedness, to undo the heavy
burdens, and to let the oppressed go free,
and that ye break every yoke?
(isaiah:58:5-6,kjv)

ترجمہ: کیا یہ وہ روزہ ہے جو مجھ کو پسند ہے؟ ایسا دن کہ اس میں
آدی اپنی جان کو دکھ دے اور اپنے سر کو جھاؤ کی طرح جھکائے اور
اپنے اپنے نیچے ٹاٹ اور راکھ بچھائے؟ کیا تو اس کو روزہ اور ایسا دن
کہے گا جو خداوند کا مقبول ہو؟ کیا وہ روزہ جو میں چاہتا ہوں یہ نہیں
کہ ظلم کی زنجیریں توڑیں اور جوئے کے بندھن کھولیں اور
مظلوموں کو آزاد کریں بلکہ ہر ایک جوئے کو توڑ ڈالیں۔

Elm hill press.)

ترجمہ: اور جب تم روزہ رکھو تو ریاکاروں کی طرح اپنی صورت اداس نہ بناؤ کیونکہ وہ اپنا منہ بگاڑتے ہیں تاکہ لوگ ان کو روزہ دار جانیں۔ میں تم سے سچ کہتا ہوں کہ وہ اپنا اجر پاچکے۔ بلکہ جب تو روزہ رکھے تو اپنے سر میں تیل ڈال اور منہ دھونا کہ آدی نہیں بلکہ تیرا باپ جو پوشیدگی میں ہے تجھے روزہ دار جانے۔ اس صورت میں تیرا باپ جو پوشیدگی میں دیکھتا ہے تجھے بدلہ دے گا۔ (کتاب مقدس، باب 6، آیت 16-18 مطبوعہ: بائبل سوسائٹی، لاہور

(1993

37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. (Luke: 2:37, kjv)

ترجمہ: وہ چوراسی برس سے بیوہ تھی اور ہیکل سے جدا نہ ہوتی تھی بلکہ رات دن روزوں اور دعاؤں کے ساتھ ساتھ عبادت کیا کرتی تھی۔ (کتاب مقدس، لوقا، باب 2، آیت 37 مطبوعہ: بائبل

سوسائٹی، لاہور 1993)

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. 3 And when they had fasted and prayed, and laid their hands on them, they sent them away (the acts of the apostles: 13:2-3, kjv)

یقیناً روزہ انتہائی سخت محنت اور مجاہدہ کا تقاضہ کرتا ہے۔ اپنی خواہشات نفسانی کو قابو میں رکھنا ایک دشوار گزار مرحلہ ہوتا ہے لیکن رب تعالیٰ نے مومنین کی دلجوئی اور حوصلہ افزائی کے طور پر فرمایا کہ یہ روزے جو تم پر فرض قرار دیے گئے ہیں تو وہ تم سے پہلے لوگوں پر بھی فرض قرار دیے گئے تھے تاکہ جب گزشتہ لوگوں نے عمل کیا ہے تو اس عمل کی سختی میں تھوڑی کمی واقع ہو جاتی ہے اور انسان باہمت اور حوصلے کا مظاہرہ کرتا ہے۔ کہ گزشتہ قوموں نے اس حکم پر عمل پیرا ہو کر اجر و ثواب پایا۔

اللہ تعالیٰ نے گزشتہ قوموں پر بھی روزے فرض کیے تھے۔ اس کا مدعا اور منشا پر ہیز گاری اور پاکبازی کی نعمت سے سرفراز کرنا تھا۔ اگر ہم الہامی مذہب (Revealed Religion) میں عیسائیت اور یہودیت کی مقدس کتاب (Holy Bible) کا مطالعہ کریں تو ہمیں اس مقدس کتاب میں بھی روزے کا حکم ملتا ہے۔

16 Moreover when ye fast, be not, as the hypocrites, a sad countenance: for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, They have their reward. 17 But thou, when thou fastest, anoint thine head, and wash thy face; 18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. (Matthew, 6:16-18, kjv, printed in united states of America. 1984, 1977 by

مقصدِ صیام

محمد شاہد خان - استاد جامعہ علمیہ اسلامیہ

باطن کا تزکیہ کیا جائے اور تقویٰ، پرہیز گاری اور للہیت پیدا کی جائے۔ اس پورے مہینے میں مشقت و ریاضت کروائی جاتی ہے کہ جب اللہ کے بندے نے اللہ کے حکم پر حلال کو ترک کر دیا تو وہی اللہ کا بندہ اللہ کے حکم پر عمل کرتے ہوئے حرام کو بھی ترک کر دے گا۔ لہذا مہینے بھر کی انتھک محنت اور جہد مسلسل پھر اگلے گیارہ مہینوں میں کار فرما رہی ہے۔ اس طرح تخلیق کا مقصد حاصل ہو جاتا ہے کہ اللہ تعالیٰ نے اپنے پاک کلام میں ارشاد فرمایا:

ترجمہ: "اور نہیں پیدا فرمایا ہم نے جن و انس مگر اس لیے کہ وہ میری عبادت کریں"۔ (سورۃ الذاریات: 56)

روزے کے ذریعے سے انسان رب تعالیٰ کے حضور سر تسلیم خم کر دیتا ہے کہ تیرے حکم پر حلال پر عمل کرتا ہوں اور تیرے حکم پر حرام کو ترک کرتا ہوں۔ اس تابعداری اور فرمانبرداری سے بندہ اللہ کا بندہ بن جاتا ہے۔ اللہ تعالیٰ نے روزے کی فرضیت کے بارے میں ارشاد فرمایا:

ترجمہ "اے ایمان والوں فرض کیے گئے ہیں تم پر روزے جیسے فرض کیے گئے تھے ان لوگوں پر جو تم سے پہلے تھے کہ کہیں تم پرہیز گار بن جاؤ"۔ (سورۃ البقرۃ: 183)

اللہ تعالیٰ نے اس بے مثال کائنات کو تخلیق فرمایا اور انسان کو اپنا خلیفہ و نائب بنا کر اس شاہ کار دنیا میں مبعوث فرمایا اور انسانی زندگی کے لیے ضابطہ حیات مقرر کیا کہ جس پر عمل پیرا ہو کر انسانیت نجات (Salvation) حاصل کرتی ہے اور وہ خوشی و اطمینان سے زندگی بسر کرتے ہیں۔ اس مسلمان اور فرحت بخش زندگی کے لیے احکامات نازل فرمائے تاکہ ان کے ذریعے سے اپنے خالق و مالک اور رازق کا عرفان حاصل کر سکیں اور اللہ تعالیٰ کی تمام تعلیمات اور ارشادات کا اصل الاصول مدعا حصول تقویٰ ہے۔ نماز کا اصل مقصد خشیت الہی کا حصول ہے۔ زکوٰۃ کا مقصد مال خرچ کر کے قرب الہی حاصل کرنا ہے۔ روزے کا مقصد و نشا تقویٰ و پرہیز گاری کی نعمت سے مستفیض ہونے کے ہیں۔ روزے کے ذریعے اور وسیلے سے انسانی نفس کا تزکیہ و تصفیہ ہوتا ہے۔ خواہشات نفسانی پر قابو پایا جاتا ہے۔ اخلاق رذیلہ قبیحہ سے بچنے کی قوت و طاقت پیدا ہوتی ہے اور یہ صلاحیت سخت محنت، ریاضت اور مجاہدے کے بعد حاصل ہوتی ہے۔ اللہ تعالیٰ نے رمضان المبارک کے پورے مہینے میں روزے فرض قرار دیے ہیں تاکہ اس پورے مہینے میں سخت محنت و مشقت سے روزے رکھ کر اپنے