



THE MINARET

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IN THIS ISSUE

- | | |
|---|---|
| 1. Id-ul-Adha.....2 | 6. The Role of Religion in Practical Life.....18 |
| 2. Quranic Concept of Philosophy of History and its Sociological Implications.....5 | 7. Teaching Canon (Law).....22 |
| 3. Thoughts, After Thoughts.....9 | 8. Is The Revival of The Caliphate Possible?.....25 |
| 4. Missionary Activities in Islam – 2.....11 | 9. Code of Dress for Muslim Women in Islam.....28 |
| 5. Substitute Pilgrimage – The Prophet's (ﷺ) Guidance.....15 | 10. اسلام کا فلسفہ قرآنی 32 |

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Id-ul-Adha

Dr. Muhammad Fazlur Rahman Ansari (R.A.)

The 'Id-ul-Adha', which is a major religious festival of Muslims and a spiritual institution meant to be observed with a perfect spiritual attitude, and is celebrated in all parts of the world where Islam claims a following. It comes every year and passes away. But, owing to lack of proper Islamic education and training and the dearth of facilities for the same, only a few of us perhaps clearly recognize and practically realize its proper significance as a spiritual celebration. Many of us regard it merely a day of merry-making and social visits and reunions, which, among the "ultra-modern" as well as the "ultra-ignorant people, sometimes assume forms outright condemnable from the Islamic point of view, "Amorous display in the cinema hall," "ball-room dancing" and "cocktail parties" cannot form, by any stretch of imagination, even the remotest relation with either the letter or the spirit of Islam. Yet these evils exist in our midst and are, very unfortunately, raked up year after year "in honour of "Id". Fortunately, they have so far remained confined to a microscopic minority. Their existence, nevertheless, casts a definite slur on the fair name of Islam and demands a masculine effort on the part of Islamic fraternity to uproot them. Perhaps legislation alone can fully succeed in eliminating these evils. If, therefore, the governments of Muslim countries take up the issue and out of regard for justice to Islam, promulgate laws banning on the days of Islamic festivals, all such public practices as are immoral from the Islamic point of view, they will lay the entire Islamic fraternity under a deep debt of gratitude.

Animal Sacrifice External Symbol of Internal Dedication

Id-ul-Adha means the "Festival Sacrifice"

and is so named because of the sacrifice of animals by the Muslims on that day. But is this animal sacrifice, an end-in-itself or a means to an end?

Sacrifice, in the non-Islamic religions, is peculiar and propitiatory. What is its conception in Islam? These and similar questions are natural to the understanding of the true significance of 'Id-ul-Adha'.

To begin with, animal sacrifice in Islam is not an end-in-itself but only a means. It is the objectification of a subjective ideal. It is the external symbol of an internal dedication. As an institution commemorative of Abraham's sacrifice, its function is not propitiatory but creative — creative of avenue through which Divine Light enters to strengthen us in the ideal of sacrifice. The Holy Prophet Abraham Alaihi-salaam (May God bless him) virtually sacrificed his beloved son Ismael to seek the Pleasure of God, and his act forms a landmark in the history of religion. We commemorate that great act on the day of 'Id-ul-Adha' and we affiliate ourselves spiritually with it by performing animal sacrifice.

Now, what does this spiritual affiliation signify? It signifies dedication to the ideal, sacrifice in life and the renewal of that dedication year after year.

The Holy Qur'an is very explicit on this point when it says:

"The sacrificial animals We have made for you are among the Symbols from God: in them is much good for you: So pronounce the Name of God over them as they line up (for sacrifice): when they are drawn on their sides (after slaughter), eat' ye thereof, and feed such as (beg not but) receive gifts with gratitude, and such as beg with due

humility: thus have We made animals subject to you, that ye may be grateful.

“It is not their meat nor their blood that reaches God: it is your piety that reaches Him.” (XXII: 36, 37).

Sacrifice: The Vital Element in Piety

Thus the end of animal-sacrifice in Islam is the attainment of Piety, and the Islamic ideal of sacrifice form a part of piety.

In fact, piety, in neither of its three manifestations, viz., devotional, individual and social, is attainable without the element of sacrifice.

In its devotional manifestation, piety means the effacement of the will of the devotee and its complete surrender to the Will of God, which, on the face of it, is a process of total sacrifice, a sacrifice creative of perennial happiness and eternal felicity. The Holy Qur’an speaks of this life attitude in these words:

“Say (O Muhammad): Truly my prayer and my sacrifice, my life and my death, are (all) for God, the Cherisher of the Worlds: no partner hath He: This I am taught, and I am the first of those who bow to His Will (lit. Muslims)”. (VI: 162, 163).

As regards the manifestation of piety in the development of the individual, the only process which can ensure it is the disciplined growth of personality which, in its turn, is not possible without the sacrifice of one’s lower passions and desires, viz., the animal - self, at the altar of higher values as the Holy Qur’an says:- .

“Then, for such as had transgressed the bounds of discipline ordained by God and had preferred (and given themselves up) to (the vanities and lusts of) the life of this world, the Abode will be Hell- Fire; and for such as had entertained the fear of standing before their Lord’s (tribunal) and had restrained the self from (the way of)

lower Desires, their Abode will be Bliss.” (IXXIX 37: 41).

In its social manifestation, piety expresses itself in the sacrifice of the goods of the world for the good of others. Thus, while drawing a distinction between formal piety and real piety the Holy Qur’an says:

“It is not righteousness that ye turn your faces towards East and West (in mere formal observance of religious rites) but it is righteousness to believe in God and the Last Day, and the Angels, and the Book, (of God), and (all) the Messengers (of God); to spend of your substance, out of love of Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfill the contracts you have made, and to be firm and patient in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth; such are the Pious”. (II: 177).

Elsewhere we are told:

“By no means shall ye attain righteousness unless ye give (freely) of what ye love.”(III:92).

And again:

“Muslims are they who impose sacrifice on themselves even though it causes them hardship”

Thus, sacrifice forms the key-note of piety in Islamic life and it is but to meet that animal-sacrifice should occupy a place in Islamic symbolism and should be repeated year after year.

The transformation of symbolism into a living impulse of actual life is, however, a matter of vital import it is easy to kill the sacrificial animal and to feel happy over the performance of a religious rite. But it is difficult, tremendously difficult, to kill the animal within, — to kill the bestiality that

breeds low passions and desires and spoils and corrupts the personality.

Cupidity: The cause of Human Misery

The spirit of sacrifice regulates the desires and disciplines the self, while cupidity is the root—cause of most evils. *Molorem est cupiditas* — said a Roman sage; and it is perfectly true. Much of the strife and most of the scandals are traceable to cupidity, - to inordinate desire, avarice and covetousness. This is true of human behaviour on the individual as well as national and international level. Humanity has to find a way out of her miseries if it is to regain health in any measure. And the

way lies in the cultivation of the spirit of sacrifice and the eschewing of cupidity, as the Holy Qur'an says: "*And those who guard themselves against cupidity attain (true) success*".

Muslims celebrate the coming Id-ul-Adha all over the world and perform animal-sacrifice on a large scale. If only they do so with the realization of the implications of sacrifice and thus achieve the spiritual advancement involved, whatever the actual measure of achievement, they will have rendered a great service not only to their own selves but to the cause of humanity in general.

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THE QUR'ANIC FOUNDATIONS AND STRUCTURE OF MUSLIM SOCIETY

By

Dr. Muhammed Fazl-ur-Rahman Ansari.

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

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Quranic Concept of Philosophy of History and its Sociological Implications

Dr. M. Basharat Ali

In modern times philosophy of history came into prominence through the exertions of Jean Bodin (1530-96). In his work on historical interpretation, "*A Method for Early Understanding History*", Bodin presented one of the first attempts at a philosophy of history, a line of investigation cultivated earlier by Ibn Khaldun and later by Vico, Voltaire, Turgot, Herder, Condorcet, Hegel, Comte—the last being the alleged founder of sociology—and Buckle, etc. Having recognized that the first formulator of philosophy of history was Ibn Khaldun, the European scholars never cared to trace the original sources of such formulation by Ibn Khaldun. He had no previous source to fall back upon except the Holy Qur'an, which, for the first time in human experience, declared history and nature as the two unavoidable sources of human knowledge.

As an important source of knowledge, history is not simple historiography but the composite whole of historiography and history and hence the Qur'anic philosophy of history is nearer to modern historicism—a discipline recently introduced by Ernst Troeltsch. The Qur'anic philosophy of history, as pointed out by Shah Waliullah of Delhi in his work *Ta'weel-ul-Ahadith*, is based on the causal relativity of meanings and unity and continuity of the historical processes. In sharp contrast of the static conceptions of the prevailing Christian historiography the Qur'an lays emphasis on the idea that man should grasp the depth and level meanings of historical phenomena, with their resultant *Zeitgeisten* and *Weltanschauungen*. The Qur'an in its Sura Al-'Asr points out the possibilities of human understanding of the fundamental

conceptions that the historical periodicities, rhythms and pauses are the stages of civilization in a constant process of change. In this way the Qur'an totally rejects the idea of linear trends of thought which dominated the Western scholarship upto the advent of the 20th century. From this very Sura it is very clear to conclude the cooperation found between the human psyche and environmental factors in the stages of historical development. H.E. Barnes, in his article on Ancient and Medieval Social Philosophy, rightly concludes that: "All in all, Khaldun, rather than Vico, has the best claim to the honour of having founded the philosophy of history, and his view of the factors involved in the historical process was sounder and more modern than that of the Italian of three centuries later".

The stages of history depend on how they are interpreted, and this automatically follows the dominant trends of philosophical thought. Among the important philosophies of history the following may be mentioned:—

- (1) The cyclic theory of history.
- (2) The humanistic and deistic view of history.
- (3) The evolutionary theory of history.
- (4) The economic theory of history.
- (5) The pessimistic theory of history.
- (6) The moral view of history.

The Qur'an contrarywise to these theories aims at a larger synthesis, which would include material and spiritual factors. There is a partial agreement of the Qur'an with Comte, the so-called founder of sociology, in relation to intellectual development along the theological lines, but except polytheism

and monotheism, the Qur'an does not recognize fetishism. In spite of recognition of polytheism, however, the Qur'an lays emphasis on psychological and scientific grounds on the fact that such a way of life is value-deviated and contrary to the testimonies of human nature and physical nature (See 16 :1-21 and 51:60).

Prof. Barnes, in his appraisal, neglected one of the most important features of Ibn Khaldun's philosophy of history which, has been derived by him directly from the Qur'an. In conformity with the Qur'anic pattern of thought, the entire philosophy of history has been analyzed by him from a sociological point of view. He never took for granted that the philosophy of history is not an end-in-itself and that the researches in this field cannot be done in segregation with other interdependent fields. As a premise to his philosophy of history Ibn Khaldun distinguishes three disciplines of sociology distinct in their epistemological aspects, derived by him from the Qur'an:—

- (1) Pure or critical sociology called by Ferdinand Tonnies as Reine or Theoretische Soziologie.
- (2) Applied sociology, or, according to Tonnies, Angewandte Soziologie.
- (3) Empirical (or Empirische) Sociology.

The application of these pure concepts to the analysis and explanation of concrete historical societies (KULTUREN) and to historical processes of social evolution forms, according to Tonnies in the present time and Ibn Khaldun and Imam Waliullah previously, the field of applied sociology. Here the original meaning of sociology as scientific philosophy of history has been conceived by Ibn Khaldun and Imam Waliullah and later on by Lorenz Stein and Tonnies etc.

The temporal sequence which has been mentioned by the Qur'an in its Sura Al-'Asr and which has been fully utilized by Ibn

Khaldun and Waliullah, has come today into lime-light through the modern exponents of historicism and sociologists like Vierpandt, Hans Freyer and Wilhelm Dilthey. There are typical forms of temporal processes which do repeat themselves independently of a distinct place and a distinct time. Thus the temporal sequence referred to by the Qur'an and fully enunciated by Waliullah in his Ta'weel-ul-Ahadith, is unique historical sequence. In conformity with the Qur'an, however, both the Muslim thinkers assume that irreversibility is not historical but evolutionary. Consequently, in view of the above thinkers a view-point later adopted by Freyer—the most abstract categories of sociology must be historicized. Ibn Khaldun and Waliullah's standpoint is fully expressed in their conception of sociology as a historical phenomenon originating out of the feeling of the situation. At least such an inference a student can derive from Waliullah's Ta'weel. Historical events, changes and periodicities according to the Qur'an are not only AYAT (2.-231, 3:112. 4.-140, 7:26, 18.-17, 28:87, 31:34, 40:4, 35, 56) but AYYAMUL-LAH (45:14) and hence all of them produce new phase of sociocultural and psycho-spiritual thought:—

"All those in the heavens and the earth ask of Him. Every moment He is in State (of glory)". (55:29).

And again the Qur'an says:—

"If a wound has afflicted you, a wound like it has also afflicted the (disbelieving) people. And We bring these days to men by turns, that Allah may bring to light those who believe and take witnesses from among you. And Allah loves not the wrongdoers" (3 :139).

The philosophy of history of the Qur'an, as worked out by Muslim philosophers, involves four distinct problems:—

- (1) The history of the abandonment of the

reason and final descent into irrationalism.

- (2) A recall to the right use of reason or empiricism and phenomenology for ever-new discovery of God and meanings of life by each generation of man from space to space and time to time.
- (3) A study of the impact of the physical, social, humanistic and historical sciences on religion—a term applied by the Qur'an to denote value-orientated idealistic material and non-material culture of Islam.
- (4) The value of new approach to Islam from man to nature and eschatology or hereafter.

The study of the Qur'anic philosophy of history is most indispensable in our Age of Crisis because philosophy, sociology and science have reached a point of irrationalism where there is an utter contempt of universals, and where, as Hermann Rauschnig says: "*There is nothing to protect man from feeling himself a creature of creation, natura naturata; he is bludgeoned into the limbo of gloomy reality without any place to set his feet.*"

The initial condition for the realization of these ends according to our integralist scholar of Islamology, Imam Waliullah, is the understanding of the spirit of the times and the great traditions. The Qur'an in its Sura Al-'Asr states, for the first time in human experience, that certainly man is beset with a crucial problem of understanding the ZEITGEIST, or, Spirit of the Times, varying with the times and overflowing into all the disciplines of the human mind. From the analytical expositions of the Suras Yunus, Ibrahim, Qisas and Anbiya etc., it is clear that the spirit of one age is not clearly demarcated from that of another, for history is not rigid in its division. The fringes of one age touch those of another and sometimes, as

indicated by the Sura Yunus, is woven through a succeeding age. The philosophy of history of the Qur'an as propounded further by the Muslim philosophers invites the attention of man to study these various ZEITGEISTEN. The Muslims have been thus persuaded to study necessarily the historicism or philosophy of history with a view to acquire fuller understanding of the causes of the rise and fall of nations.

What is intended by the Qur'an is to show that there is rarely any spiritual recuperation from the loss of these great and tremendous realities,— spiritual recuperation being more difficult than physical recuperation. Instead of working towards an ideal of "Unity", each Spirit of the Age changes its ideal in variegated forms of Rationalism, Romanticism, Scientism, Temporalism, etc., and this changing of ideal is the basis of the modern philosophy of history and is allegedly called progress. Islam, according to verse 9:38, is outside the Zeitgeist because of its major premise of Tawheed. Some modernist Muslims regard Islam by a particular Zeitgeist an obscurantist. This is, however, nothing but rejection of truth which is perpetual and ever-existential.

"Say: O people, the Truth has indeed come to you from your Lord; so whoever goes aright, goes aright only for the good of his own soul; and whoever errs, errs only against it. And I am not a custodian over you".

"And follow what is revealed to thee and be patient till Allah gives judgment, and He is the Best of the judges". (10:108-109).

I have succinctly given the basic tenets of the Islamic philosophy of history, which are in need of research and elaboration by our scholars to criss-cross the modern meticulous forces of the systems of knowledge and culture.

What Karl Max wrote in his thesis on Feurbach is worth recording: "philosophers

invent theories of the world; we must change it.” By this he affirmed the Qur’anic view point that thinking has some relation to action. Modern philosophy has failed to equip the man of scholarship for handling

the philosophical and historical problems of the world except in abstract isolation. There need not be a change of truth, for that would be denial of the reality of truth. but there can be change of emphasis.

Food for thought

The Islamic Society begins inside you

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

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

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

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

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



Thoughts, After Thoughts

Sheikh Gamal Mann'a

Muslims traditionally get the opportunity during the month of Rabi'ul Awal to commemorate the birth of the Prophet Muhammad (ﷺ). They deliver many speeches, they recall the lessons from the life of the beloved Prophet (ﷺ) and some go even further to do many other things in the way of celebration. If the aim is to remind ourselves of the values which the Prophet (ﷺ) held, if the aim is to emulate his character and his conduct, if the purpose is to inculcate in the minds and hearts of our children, the love, the respect, the allegiance, the gratitude we owe to the Prophet (ﷺ) it is fine, provided, the method, the manner and the way in which expressions are given through our celebrations are confined within the boundaries of the Sharia'. However, I am saying this not to either approve or disapprove of the celebrations as such. I wish only to invite you to concentrate on two main aspects. Firstly to study the life of the Prophet (ﷺ) mainly his personality and secondly his message.

As far as his life and his personality are concerned, we should reflect upon it, and our reflection will re-confirm and reinforce a fact confirmed by the history of other Prophets. That fact is — when Allah Subhanahu Wa Ta'ala decides to choose someone, he will rear him under His own protection as the Qur'an says in the case of Syedna Musa (A.S.). 'You will be brought up before my eyes', which means, under My direct care and also as it says in the case of our Prophet (ﷺ) 'Patience for the decisions on Allah, for you are before our eyes — you are under our direct care.' Thus when Allah Subhanahu Wa Ta'ala decides to choose someone he will bring him up in his own way regardless whether at the time in

which he came there is for him protection or not. I would again remind you of Syedna Musa (A.S.), after his mother delivered him, the Qur'an says that she was assured not to worry, and not to be afraid of the waves as those waves never ceased to celebrate His name'. What happened? Musa (A.S.) was picked up by his enemies, and the enemies of God, and he was reared and brought up by those who were his sworn enemies.

Let us take another example and look at what happened to Syedna Yusuf (A.S.). He was dragged from the bosom of his father and thrown into adverse circumstances, into a well, and then into the darkness of a prison. He was confronted with temptation, and was surrounded by extremely unfortunate circumstances, he emerged from all these trials and tribulations with a radiant face, he was honoured — his head held high in dignity and was put in a position of high authority and he helped others by his wisdom.

This Divine care is quite apparent and the life of our own Prophet (ﷺ) is the perfect example of it. All of us know, that he lost his father before he was born, then he lost his mother and for a brief period shared the affection of his grandfather, when he too died. This is enough to shatter any human. But Allah's love and protection surrounded him and increased him in strength and stature.

As Musa (A.S.) was thrown into the water, our Prophet (ﷺ) was thrown into the sea of life. A course full of contrary circumstances and adversity. He had to struggle from the very early age but he demonstrated in later life to be the most kind and the most generous personality that history has ever recorded.

The Qur'an records a part of his childhood and youth in the chapter called Surah-ad-Duha. It relates what had happened to him before Prophethood was conferred upon him. Orphaned, wandering for guidance, needy, and beseeching help, Allah Subhanahu Wa Ta'ala gave him shelter, provided him with guidance, imbued him with knowledge and then assigned to him the message for us: 'Recall the misfortune to you in the past, try to avert it from happening in the life of others, endeavour to help to avoid it in their lives.'

Since you were an orphan, be kind to the orphans; as you were wandering, questioning and enquiring, welcome and receive any person who asks; as you were needy in various ways needing guidance or wordily help. God helped you in every way: thus proclaim, spread, and share what has been given to you'.

This is a great lesson for every one of us. Who is there amongst us who does not feel at one time or the other, that he is alone, deserted, let down, and is fearful and anxious. At one time or another in our life we have had this experience. If we remember the assurance given by Allah Subha Wa Ta'ala to his Prophet (ﷺ) and if we seek assurance for ourselves, Allah Subhanahe — We Ta'ala is ready to grant that assurance. Does he not say, 'I am nearer to you than your jugular vein.' Does He not say, 'If you make supplication to me

I will accept your supplication.' Does He not remind us of the many experiences of our lives — 'who rescues you when you are in danger of sinking in the sea?' Who answers the supplication of the oppressed and the distressed? Except Allah Subhanahu Wa Ta'ala no one can help us. When we are lonely, when we feel a total stranger in a crowd when we feel we are down, we have to appeal to Allah Subhanahu Wa Ta'ala — this is the message.

Islam is unique in its origin, it is unique in its compatibility with the present time and for all times to come. It was the needed religion when it was revealed, and it is still and only working formula for today and will be for tomorrow. All we have to do is to look to the Prophet (ﷺ) and seek guidance from his life. Al-Ilm — knowledge, Al-Ibadah — worship, these were the two vehicles on which he based all his teachings. Al-Ilm is vast, knowing about halal and haram comes first. Any knowledge which brings you near to God is required, but the concept of 'Ibadah is much wider, when Allah Subhanahu Wa Ta'ala says, 'We created man and Jinn only to worship Us', it does not mean that we were created to remain in the mosque 24 hours of the day; it means that whatever we do has to be done in His way or the way approved by Him. These are two instruments or weapons with which we can pursue the message of Muhammad (ﷺ).

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Missionary Activities in Islam – 2

Muhammad Aman Hobhom

Formerly Imam of the Berlin Mosque, Germany

(Continued from previous issue)

4. WHO SHOULD UNDERTAKE MISSIONARY WORK:

Every true Muslim, who is imbued with the spirit of Islam will wherever he may be preach and teach the religion of which his heart is full. Due to these individual missionary efforts Islam has been spread in a number of parts of the world, which Muslim armies have never entered as conquerors. Indonesia, Malaya and Central Africa may be mentioned in this connection. How forceful, how convincing and thus how successful these individual missionary efforts of laymen, of traders, sailors and others must have been is borne out by the fact that millions of non-Muslims eventually entered the fold of Islam through their private missionary initiative. It is worth while mentioning here that still this missionary spirit of particular African Muslim traders is unbroken, and, as reports show, Islam is still on its onward march in Africa due to these brothers of ours.

All these private and individual Missionary activities have been extremely fruitful. If compared to the results of full-fledged missions, it becomes apparent that private missionary enterprises leave regular missions far behind. And still, it is wrong to conclude from this that it will be no loss whatsoever if regular, organized missionary work is abandoned completely, resting contented with occasional individual efforts, however frequent and widespread these may be.

In the long run well-"planned and well-organized missions are bound to be as successful as lay missionary work. Most probably the success of regular missions will be greater than these if they are

properly maintained. So far they are lagging behind because the field which they have chosen is a considerably more difficult one—most of the regular missions have been established in countries in which Christianity has a firm hold for centuries together—and secondly because they are not as well planned, organized and supported as they ought to be.

The most ideal solution would be if Muslim Governments were to shoulder the responsibility of establishing and maintaining missions abroad. Unfortunately they have apparently no inclination to do so. Instead of every Muslim diplomatic mission being a cultural mission at the same time, one can witness quite frequently that Muslim diplomatic representatives feel some-what ashamed of their own religion and culture. Here and there it has become essential that outgoing Muslim diplomats have fully acquired Western style and Western manners, whereas their foremost qualification should be to be good Muslims abiding by the laws of Islam firmly rooted in their own culture so that they may serve as true representatives of their respective nations, their culture and religion, instead of lending support to Muslim Missions, embassies of Muslim countries more than once created problems for missionaries by arranging receptions at the occasion of which, for instance, alcohol was served very liberally. Just think of the number of American, British, German, and other cultural centres and reading rooms in the various cities of the Muslim world. Remember, how Christian missionary activities were supported by the British when they were still the rulers of undivided India. Consider

how nation-conscious those foreigners are who visit Muslim countries how they maintain their traditions, customs and manners and how their governments actively encourage them to do so. Our Muslim Governments have yet to learn this lesson. They have yet to overcome an inferiority complex which century of foreign rule have made them develop. Until and unless this complex is overcome, the Muslim public should entertain no hopes as to the solution of the missionary problem on governmental level.

However sad it may be, the conditions prevailing at present in the Muslim world render it unavoidable that, if at all regular Muslim Missions are to be established, they have to be established and maintained by private individuals. This is a tremendous drawback the more so as very often these individuals cannot even depend on help and support from their government in minor matters, as for instance in the case of obtaining foreign exchange for remittance to their missions abroad.

Still, by the Grace of God there are a number of men all over the Muslim world to whom the cause of Islam is so near and dear that courageously they struggle against these and other heavy odds, There are men, who, on their own accord or in close co-operate I with others, form a body to facilitate missionary work abroad and at home. God may reward them for their noble intentions and for the sacrifices they undergo. May He bless them with success! Ameen!

All these efforts are highly appreciable as long as they are genuine and sincere and aim at nothing else but to propagate the pure and pristine teachings of Islam. And yet, there are ill few observations to be made.

The establishment and maintenance of a

regular mission is a very great responsibility. Such a venture should only be started after sufficient funds have been collected or are sure to be received in due course so that the mission established may be of some duration.

It should be borne in mind that it haphazard establishment of a mission, insufficient support or the appointment of an unsuitable person in charge of the same, will do more harm to Islam than good. A missionary, who has to incur debts because the financial supplies from his central association have somehow become insufficient to cover the mission's expenses, will never be in the position to impress his non-Muslim environment. The same is the case when the mission is housed in inadequate quarters, barely furnished and of untidy appearance. Unless a missionary society is willing and capable of allowing their missions and missionaries to maintain a certain standard, no missions should be founded, at least not in the West. A Muslim Mission is the show-room of the Muslim World. Very often non-Muslims take it to be the show-room of Islam even. Let this show-room be well-equipped and of an attractive exterior worthy of the cause of which it is a representation. The lack of formalities among Muslims does not mean that among others, too, no importance is attached to forms and outward appearance.

5. MISSIONARY ACTIVITIES MUST BE WELL PREPARED AND ORGANIZED:

It is self-understood that prior to the opening of a mission and the sending out of missionaries certain arrangements have to be made to safeguard a smooth running of the mission and to ensure as great a success as is humanly possible.

The acceptance of Islam by those whom the missionary approaches i.e., the achievement of the goal of every

missionary work, lies in the hands of God Almighty. It is unnecessary to repeat here that everything depends upon the will of God. Every good Muslim knows that in Him alone he should put his trust. But nevertheless we have "to tie our came". Unshakable confidence in the Almighty does not divorce us from the duty of preplanning and making far-sighted arrangements and dispositions.

Once a missionary society has collected, or ensured the income of, sufficient financial means, it is, among other considerations, confronted with the problem of selecting the proper persons, who are to serve as missionaries abroad. Only men of sterling character, of high morals, with a quickly working mind, who can easily adapt themselves to changed conditions of life and climate should be chosen. Actually the best from among us are just good enough to be appointed missionaries. A fundamental condition should be their righteousness, sincerity, honesty and willingness to work hard. Of utmost importance is that their fear of God is developed to a high degree.

They must be given an extensive religious training. It is advisable that they should have affair knowledge of Arabic, and it is essential that they master the language of the country of their future activities.

One, who has been a missionary himself for a number of years, like myself knows that in addition here to an all-round knowledge of the mentality, the history, the customs, manners and habits, the social structure, religious, home and family life of the nation to which a missionary is to be sent, is as essential as a thorough and deep knowledge of his own religion.

Missionary work, according to my opinion, is a science with many branches in which psychology, even law and economics have to be included.

I mentioned somewhere in the beginning of my article that the rendering of social services is an important factor of missionary work. This means, that in this domain, too, a missionary must receive some training. He will furthermore have to write articles for the local press or deliver radio-talks. For this purpose he should have some knowledge of journalism. He may have to contact various authorities, he may have to attend functions, receptions and social gatherings. This necessitates that he is somewhat social and of good manners and tact. His mind has to be extremely productive and alert, for he has to be constantly "on the watch where and how to extend his missionary work, where and how to start. He should never be plump nor boring.

Courage is another quality which he must possess, for: is he not required more than anyone else "to bid the right and forbid the wrong?" just like Prophet Moses, on whom be peace, he must not shirk even "to go to Pharaoh and tell him not to exceed the limits".

Over and above all, however, he must be possessed by an unshakable belief in God, which shines forth from him like the rays of the sun and fill with life whatsoever he speaks and does.

In short missionary work is not a 'job' like that of a cobbler, a mason, a clerk or a professor, if the primary aim of a missionary is to earn his livelihood or to travel to foreign countries for the sake of pleasure or for the sake of obtaining a foreign degree he has misunderstood the real nature of his work. Missionary work is a "mission", and a highly eminent one, too. It requires extensive studies and the waging of a great struggle against heavy odds and against one's own lower self. All this as to be brought home to the missionary-designate, and therefore I feel that missionary societies should not be careless about a

thorough training of the staff of their missions. You simply cannot send any one who beyond a certain enthusiasm and a craving for missionary work, possesses little knowledge only of what he is to face and do abroad. Missionary colleges or training centres have to be established in which for sufficiently long period an extensive missionary knowledge is imparted to the students.

I am fully aware that there are many obstacles in the way of achieving all this. But obstacles are there to be overcome. The better a missionary is trained the easier can he surmount the difficulties facing him far away from his own country where, besides God, there may be no one to help him. And believe me; he will have to face difficulties of which he may not even dream. When, however his society at home is well organized, when he not only enjoys the lip-sympathies but the whole-hearted support of the full society, he can rest

assured that the burden on his shoulders has become considerably lighter. And, let me ask you: Why should he not enjoy the whole-hearted support of many. Is it not that? if we Muslims really believe in God, if we are fully convinced of our religion to be the most perfect code of life, the solution of all the problems of humanity, the only panacea for all the ills from which mankind is suffering-it is the duty of all of us Muslims to spread this message of God? Not all of us can have the good fortune of going into foreign land with the message of God in our hearts and on our lips. But all of us can help those who are engaged in the noble task of disseminating the Word of God, nay all of us must help the soldiers of Islam on solitary outposts. Once we Muslims have perceived this our duty and act up to it, a new chapter will be opened in the glorious history of Islam.

(Concluded)

Al-Fath Al-Rabbani

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Substitute Pilgrimage

The Prophet's (ﷺ) Guidance

Adil Salahi

People often ask about offering the pilgrimage on behalf of someone else, usually a deceased parent or relative some also ask about offering it on behalf of a parent who is alive but cannot afford to do the pilgrimage.

The first thing to say with regard to doing the pilgrimage on behalf of someone else is that it is acceptable, provided that certain conditions are observed. Such substitute pilgrimage may be undertaken on behalf of a person who has died without offering this major duty of Islam, or on behalf of someone who cannot physically undertake the journey because of illness or some other disability or impediment. Not only so, but it is particularly important that the children or heirs of a deceased person who did not do the pilgrimage despite meeting the condition of ability should arrange for a substitute pilgrimage on that person's behalf as soon as possible. This may be done by one of them or they may hire someone else for the purpose, paying all that person's expenses.

A woman asked the Prophet (ﷺ) about her father's case, who could not sit properly on the camel back. He told her to offer the pilgrimage on her father's behalf.

Another man asked him about his own father who died without doing the pilgrimage. The Prophet (ﷺ) asked his questioner whether he would repay his father's creditors if he had left some outstanding debts. When the man answered in the affirmative, the Prophet (ﷺ) said to him: *"A debt owed to God has an even stronger claim to be settled."* On the basis of this Hadith, scholars agree that a woman may offer the pilgrimage on

behalf of a man and vice versa. On the other hand, the person who is doing a substitute pilgrimage need not be a relative of the one on whose behalf he is doing it.

The most important condition is that the person who is doing a substitute pilgrimage should have already fulfilled his personal obligation of doing the pilgrimage on his or her own behalf. It is not permissible for someone who has not fulfilled this religious duty to undertake it on someone else behalf. When the Prophet (ﷺ) went on his journey of pilgrimage, he heard someone declaring his intention to do the pilgrimage on behalf of Shibrimah. The Prophet (ﷺ) asked him who Shibrimah was. *"A brother of mine,"* was the man's answer. The Prophet (ﷺ) asked him whether he had done his own pilgrimage. When the man said that he had not, the Prophet (ﷺ) told him: *"Then do the pilgrimage on your own behalf first, then do it on behalf of Shibrimah."* On the basis of this Hadith, scholars agree that if a man doing the pilgrimage for the first time intends his pilgrimage on behalf of anyone other than himself, his pilgrimage is deemed to be his own, in fulfillment of his own religious duty.

This condition must be observed by many expatriates who, out of a sense of dutifulness, wish to offer the pilgrimage on behalf of their deceased parents. They cannot do so, unless they have done their own pilgrimage first. On the other hand, expatriates are often keen to do a substitute pilgrimage on behalf of a living relative back home. It is important to realize that the pilgrimage is an individual duty that becomes due when a person fulfils the condition of ability. Thus, if those people who live back home fulfill this condition,

then they must do it themselves. Their relatives working in the Kingdom cannot just try to spare them the journey by doing the pilgrimage on their behalf. On the other hand, if those people back home do not fulfill the ability condition, the pilgrimage duty does not apply to them. If it is a son or a daughter who wish to do the pilgrimage on behalf of their parents, they should know that it is much better gesture of dutifulness to their parents to arrange for them to do the pilgrimage themselves, by paying their expenses. If they cannot afford that, then they need not do so.

A substitute pilgrimage is offered in the same way we offer our own pilgrimage. The only difference is that at the time of declaration of our intention to do the pilgrimage we make it clear that we are offering the pilgrimage on behalf of the person it is dedicated for. Moreover, whatever applies to pilgrimage in this respect also applies to the Umrah.

We should always remember that doing the pilgrimage on behalf of a deceased person is the greatest gift that can be offered to that person, because the reward of a pilgrimage undertaken with sincerity and careful attention to duty is forgiveness of past sins and admittance into heaven. A question has been raised by some about a pilgrim who might have wronged other people: How are the people whom he has wronged, to receive justice if God forgives that pilgrim any injustice he has done to them?

The Prophet (ﷺ) has taught us that God forgives anything which is owed to Him by His servants, if He pleases. Therefore, if someone has done many mistakes or sins, which fall within his direct relationship with God, then he sincerely repents having done them and firmly resolves not to allow himself to make such mistakes or do such sins again, then God will forgive him. This

applies mainly to duties and prohibitions. Thus, if someone fails to do his duty of fasting, prayer, etc. or indulges in what God has forbidden, such as drinking or gambling, such sins are forgiven as a result of proper repentance that include a resolve not to repeat the same disobedience of God. A pilgrimage undertaken in complete devotion to God also ensures forgiveness of past sins. Such forgiveness can also be guaranteed if one fasts properly in Ramazan or if he does any of the things the Prophet (ﷺ) has described as a means of achieving God's forgiveness.

There are, however, other forbidden matters which human beings may do, but these fall in the area of relations between people. Such matters include theft, defamation, false accusations, back-biting, perjury, defaulting on debt repayment, oppression and in justice generally. When a person is guilty of any of these, he is deemed to have committed an offence against God Who has forbidden such actions and an offence against the person at the receiving end of such an action. God may forgive him the first part if he repents and does any of the actions ensuring forgiveness of sins. But the portion which relates to the rights of other people has a different treatment. God does not forgive these unless the offender pays back to the aggrieved party what is owed to him, whether material or abstract. The wronged person should also forgive the offender before he is able to obtain forgiveness from God.

This is the general rule. However, it may happen that a person who has done such wrongs cannot pay back the people he had wronged or give them satisfaction. This may be the case because he does not have the means to make amends, or he does not know for certain the person or persons he has wronged, or he cannot trace them or

because he will inevitably expose himself to great trouble if he admits his guilt to them, or for any other reason. In such cases, he should pay hard to God to grant him forgiveness. If God answers his prayers and wishes to forgive him, He will take it upon Himself to satisfy the wronged person. On the Day of Judgment. He will call the one who is wronged and ask him to forgive the offender. If he does, then God

rewards him generously for forgoing his rights. If he says that he does not want to forgive him, then God will increase the reward He grants him for his good actions until he willingly forgives his offender. In this way, God takes it upon Himself to satisfy the offended party and ensure forgiveness for the offender as a result of his sincere repentance.

Prophet Muhammad's (ﷺ) Sermon at Sufaa

O YE CHILDREN OF QUREISH — do ye take me to be true or false? If ye consider me to be true, will you harken to what I shall say? The Caravan of our life will one day surely depart hence. Beware ye of the time when death shall attack, for neither turn will leave you, whether it be your relations or belongings. If there be any bliss remaining with you, it is the good what ye have done in your life. When ye think, think only of Him (Allah), when you bow, bow only before Him, trust Him alone, fear Him alone and serve Him alone.

No one lives outside of Him, none can be compared with Him. The wise and the foolish are both speechless be before Him. The sun and the moon are motionless in His Presence — Mighty Kings are submissive before His Exalted Majesty — the righteous and the pious are abashed in His Presence, neither the hermit nor the orthodox has any power in His Kingdom, neither the ascetic nor the mystic has a voice in His Court.

God alone is worthy of praise,
His Name is worthy of repetition,
His Thought is worthy of contemplation,
His Command is worthy of obedience and
His Majesty is worthy of service.

The Role of Religion in Practical Life

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Religion may be defined as given by Oxford dictionary: —

“Human recognition of super-human controlling power and especially of a personal God entitled to obedience, effect of such recognition on conduct and mental attitude”.

A. The Process of the development of religious attitude and its implications.

Religious attitude varies with age and continues to change and develop throughout the life. In early days of life, children usually accept and follow the religious concepts of their elders. On the onset of adolescence, they develop a critical attitude. The adolescent makes an approach to religious problems with a view to seeking intellectual and emotional satisfaction. Often this attitude of critical approach ends in indifference or challenge to religious ideals. The hostility gradually dies out. The adult once again seeks and discovers values of life which he finds indispensable to lead a harmonious life.

An important point may here be pointed out. Moral knowledge alone is not adequate to produce moral behaviour. Moral knowledge and moral behaviour are different and distinct aspects of life. Indeed moral knowledge is like a contributing factor to make one of good morals. Training in desirable habits is a matter of vital importance. A child of acceptable habits usually develops desirable ideals. The value of early training cannot be over-rated.

Certain aspect of development process has to be taken into account: —

(a) During adolescence, an attitude of criticism towards religion usually

appears to be dominant feature of intellectual, life; but it does not imply that a real rejection is aimed at.

- (b) Cheating in school-days is frequent; unsuitable curriculum is one of the most potent causes for the waywardness of the young children. Such youthful pranks have nothing to do with the religious attitude .
- (c) The close of adolescence is marked by the fact that the past career is reviewed and planning for future career seems so urgent.
- (d) Usually religious institutions fail to provide a philosophy of life that the adult craves to have.
- (e) Religion has an emotional value Some aspects of the values may be mentioned: —
 - (i) It serves as the catharsis of guilt, prayer is most conducive to reduction of tension.
 - (ii) It gives a feeling of security, and serves as a source of mental health.
 - (iii) The main object of religion is to contribute to a sound philosophy of life.

B. The role of religion in the development of cultural texture: —

There is the distinctive features of man and that places him at a level different from the animal world.

Primarily man attempts to modify his environment and transmits the heritage to the next generation. He is able thus to perpetuate and advance the technique of facilities of life. Language plays an important role in enriching the heritage of the community. The sum-total of his achievements is called the culture of the

society. Every culture bears an element of emotional touch, and the society is proud of the culture.

Culture symbolizes a system of coherent ideals which reflects the past experience and present ambitions of the society. Culture is an expression consisting of the following ingredients: —

- (a) It represents a system of beliefs—in other words it attempts to answer the problem how to live the life in this world.
- (b) Every culture has its own expressive forms which reflects inner feelings.
- (c) It provides certain moral standards which regulate human relations.

In short, culture implies that an important function of human life is to profit by experience and transmit it to the next generation. It means that human experience from generation to generations are evaluated pragmatically. Although various functions and problems of daily life are mainly utilitarian, still we have to bear in mind that 'utility' alone cannot be total objective of our efforts. There is a side-issue of our practical life which we call "the moral tone" of the activity. The practical way of achieving our objectives together with the moral tone that accompanies it, expresses the cultural level of the society.

Thus we may say that the totality of the coherent, systematic representation of social experiences is called the Culture of the society; whereas individual discreet activities do not necessarily represent the cultural construct of the society.

In short culture is "a way of life". It is the pre-arranged design of the pattern of life that the child inherits. The habits and the institutions that serve to satisfy social needs become part and parcel of the pattern of life for the future generation.

Individual and his Cultural environment

No individual is expected to be a mirror-image of the cultural pattern; there is a wide range of variability within the cultural mould. At the same time, it is the culture that shapes one's personality. Culture offers him the solution preserved by the Society. The stored-up solutions are readily available; an individual may avail of it in the light of his learnings. The main function of culture is to provide efficient and intelligent means to face the basic needs that confront the problems of life.

Value of Culture and Life

In spite of the fact that cultural equipment provides necessary requisites to make life smooth and happy, still frustration cannot be avoided. Very often we fail to achieve our objectives; and this is a minor aspect of frustration. There are frustrations which 'we can neither foresee nor control. Calamities and catastrophes occur every now and then in each clime and country. Such situations in life pose a sanguine problem; and this problem can be solved by a well-defined attitude to meet all odds with equanimity. Such an attitude can be learnt only through religion. Thus religious outlook on life is a vital part, of cultural asset.

C. The Prospect of Religious outlook on Life

To a great extent one's mental health is determined by the proportionate use of his mental, emotional and spiritual capacities of life. Here we are mainly concerned with the spiritual aspect of life. Principles of mental-hygienic life and the ways of spiritual life complement each other in solving the problems of life. Religion to be a source of mental health has to be in accord with intelligent thinking and rational approach to the problems of life.

Moral values and high ideals are necessary

factors for the development of a health personality and religion can contribute a deal in this respect. The purpose of religion is -to provide "a unifying philosophy of life".

D, Religion--Its Meaning and Function in Life

1. The word religion implies knowledge of religious dogmas as well as it contains an element of belief. Knowledge is an intellectual feature whereas belief is the core of emotional life. Critical events of life put one's temperament to test and it is one's belief that enables him to face such situations with equanimity.

2. Religion a necessary factor of Personality

Proper development of personality depends on a process of continuous growth in intellectual and emotional expansion. It encompasses an alert and active response to all events of life. The prime purpose of religion seems to strive for an ideal personality and to aspire for emotional stability.

A healthy attitude of fortitude to face unexpected calamities can be had by a firm faith in divine wisdom.

3. Religion gives a feeling of Security

At every stage of life, we need a feeling of security. In the early days of life, the sense of security is provided by the benevolent patronage of parents. In adult life, when one finds himself in a situation that is likely to disturb the emotional poise, conviction in the benign grace of the Almighty can alone save us from a severe emotional shock.

4. Religion demands a positive attitude towards life

Religious attitude demands that we should not only ask for blessings rather should strive to seek and unearth the blessings of God: Indeed efforts should be supported by prayers.

5. Service of Society is main function of religion

Psychologically a healthy personality signifies that the pursuits of his occupations are oriented to be sociocentric rather than egocentric. Real happiness is achieved not by seeking pleasures and amusements; real happiness can be experienced by rendering services to society. By nature, man is oriented to seek social activities, at a higher stage of mental development, service to the society becomes the most respectable activity of life.

6. Religion pursues to achieve an all-round development of Personality:

Religion has to serve as a positive factor of life. Religious life does not imply an attitude of repulse for joy of life. Narrow and rigid conception of life is a life without soul. True religion implies all-round perfection of the personality. Physical, mental, emotional and spiritual needs, each of them have a share in contributing a healthy outlook of life. True religion serves to provide a balance for the satisfaction of all needs; lack of balance is often the cause of disruption.

Development of the Self together with the spirit of social service leads to the glory of Self-realization.

7. Religion abhors Escapism

Religion should not be used as an escape from the toils of a practical life. To be a fatalist is negation in the belief of Omnipotence of God. To use religion as a static dogma is in reality a sign of distorted notion of God. One must have faith in God as well as faith in himself.

Religion is a source of constant courage. Failure and disappointments in certain fields of life do not signify that the purpose of life is lost once for all. The purpose of life is linked with belief in God. Every individual has an undefined end in life, and the

destiny of man is to face the future with the help of God. Religious attitude demands that the uncertainties of future are surrendered to the Will of God.

8. Religion as a directive principle of life.

An accomplished bearing of a personality signifies that one is endowed with immense self-control, directs this energies to social welfare, is adored with emotional stability and perfect serenity prevails over his temperament. Such an attitude can be had by an unflinching faith in Divine Wisdom and Divine Planning of the Universe. Belief in Life after Death gives us strength fortitude and inspires us with immense self-confidence.

Religion has to be interpreted as a realistic approach to problems of life – and life is a continuity that does not end with Death.

9. Prayer gives us satisfaction.

In spite of frustration and calamities prayer serves to solace our broken hearts; prayer alone gives us a satisfaction that can atone for all miseries and sorrows or life.

10. Prayer is real achievement

Prayer not only is source of satisfaction; but it gives us a new life — enkindles the Bliss of Hope—inspires us with a life of Happy Future. Prayer is a source of real achievement. Prayer is its own reward. it makes our life sublime and serene.

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Teaching Canon (Law) for Establishing Righteous Rule

Qamaruddin Sahto

Man is required to follow Canon (Divine Law) or some code developed by the society for his security and salvation. The Prophets received laws directly from God.

According to Bible it was in approximately 1300 BC that Moses received a list of ten laws directly from God. These laws were known as the Ten Commandments and were transcribed as part of the Book of Moses, which later became part of the Bible. Many of the Ten Commandments continue in the form of modern laws such as "thou shalt not kill" (modern society severely punishes the crime of murder), "thou shalt not commit adultery" (modern society allows a divorce on this ground) and "thou shalt not steal" (modern society punishes theft as a crime). The Bible Chapter that contains the Ten Commandments (Exodus) follows the recitation of the Commandments with a complete set of legal rules, which are based on the "eye for an eye, tooth for a tooth" legal philosophy of Hammurabi's Code.

From time-to-time God has sent His Prophets with guidance in the form of Revelations, Messages, Scriptures. The last is the Holy Qur'an. We believe in all religious scripture and make no difference of their message (in essentials). This is evident from verse (II-286). The fact however, is that the most authentic religious scripture which is without addition and alteration and is available in the world today, is the Holy Qur'an. The Qur'an contains the fundamental principles, the essentials of all religions along with laws followed by family or advanced society. It contains national as well as international laws. The Holy Qur'an is a complete code

of life for physical as well as spiritual development of individual as well as society as a whole. A verse of God's command is produced below:-

"God commands justice, the doing of good liberality to kith and kin and forbids all shameful deeds and injustice and rebellion. He instructs you that you may receive admonition" (16:90)

The above command is so simple that even a man in the street can understand and would like it to be implemented in letter and spirit. There is no distinction of caste, creed or colour. And the command is universal and is beneficial for the whole of mankind.

God's Command in Canon (Law)

Verse 90, Surah 16 is a basic Command-Canon by our Dear Lord the Cherisher and Sustainer of the Worlds (Verse 2 Surah Al Fatiha). Who is the Lord and Cherisher of Mankind, the King (Ruler) of Mankind, the God (Judge) of Mankind (Surah 114). Canon is divine law. We reproduce here a definition of Canon as given in Larouse Illustrator (Int: Dictionary McGraw Hill Book Company) Canon a Church law any general Principle or body of Principles books of the Bible regarded by Christians as Holy Writ.

Teaching Law

The law given by God to the Prophet Muhammad (ﷺ) was taught by him to his followers on the pattern of education mentioned in Verse 151 Surah 2 which contains :-

- a) Reciting/Rehearsing Verses/Signs of Allah.
- b) Purifying the followers (Building moral character).

- c) Instructing in Scripture (Book) of Law.
- d) Instructing in Wisdom.
- e) Instructing in New Knowledge.

The above pattern of education is not man-made but is a natural and integrated system which aims at developing all the potentialities of a person simultaneously. In such case the teaching of Law has comprehensive impact on the personality of a person and society as a whole.

Verse 90, Surah 16 quoted earlier gives Basic Law. We will attempt to elaborate the matter further.

The Verse contains commands for:

- a) Doing justice (for establishing righteous rule at all levels)
- b) Doing of good (Kindness)
- c) Liberality to Kith and Kin
- d) Forbiddance of shameful deeds.
- e) Forbiddance of injustice
- f) Forbiddance of rebellion.

(a) In the first instance we will study a few verses for "Doing Justice"

(I) Be Just: That is next to Piety.

God commands, "O Ye who believe! Stand out firmly for Allah, as witness to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from Justice. Be Just: That is next to Piety and fear Allah for Allah is Well-Acquainted with all that you do" (5: 8)

(II) Judge with Justice.

Allah doth command you to render back your trust to those to whom they are due, and when you judge between man and man That ye Judge with Justice: verily how excellent is the teaching which He giveth you. For Allah is He who heareth and seeth all things. (4: 58)

(III) Stand firmly for Justice.

"O ye who believe! Stand out firmly for Justice, as witness to Allah, even against

yourselves or your parents or your kin and whatever it be (against rich or poor, for Allah can best protect both, follow not the lusts (of your hearts), lest ye swerve and if you distort (justice) or decline to do justice, Verily Allah is Well-Acquainted with all that ye do" (4: 135)

(IV) (a) Giving measure and weight with justice. (b) Speak Justly.

God Commands, "And come not nigh to Orphan's property except to improve it, until he attains the age of full strength; give measure and weight with (full) justice, no burden do we place on any soul but that which it can bear, Whenever you speak, speak justly, even if a near relative is concerned, and fulfill the covenant of Allah: Thus doth He command you, That ye may remember.

a) Excellent Teachings

Can there be better teachings for doing justice than those given by God? God himself says "Verily how excellent is the teaching which He giveth you, for Allah is He who heareth and seeth all things. (4: 58).

For further elaboration an extract from the commentary by A. Yusuf Ali is reproduced. "Islamic Justice is something higher than the formal Justice of Roman Law or any other human law. It is even more penetrative than the subtler Justice in the speculations of the Greek Philosophers. It reaches out the innermost motives because, we are to act as in the presence of Allah to whom all things, acts and motives are Known".

Next we will study (b) doing of good and "C" liberality to Kith and Kin which God has commanded along with doing Justice". To elaborate the matter we reproduce extract from the commentary by A. Abdullah Yusuf Ali.

"Justice is a comprehensive term and may

include all the virtues of cold philosophy. But religion asks for something warmer and more human, the doing of good deeds even where perhaps they are not strictly demanded by justice, such as returning good for ill or oblige those who in worldly language “have no claim” on you and of course a fulfilling claims of those who whose claims are recognized in social life. “Similarly the opposites are to be avoided in everything that is recognized as shameful and everything that is really unjust, and any inward rebellion against Allah's Law or our own conscience in its most sensitive form.”

b) Doing of good

“Thy Lord hath decreed that ye worship none but Him and that Ye be kind to parents. Whether one or both of them attain old age in Thy life, say not to them a word of contempt, but address them in terms of honor (17: 23) And out of kindness lower to them the wing of humility and say “My Lord! Bestow on them Thy Mercy even as they cherished me in childhood (17: 24)

c) Liberality to Kith and Kin

God also commands rendering right to kindred and those in want God says, “And render to the kindred their due rights as (also) to those in want and to the wayfarer, but squander not (your wealth in the manner of spend thrift” (17: 26)

The worship of Allah is linked with Kindness to parents, those in want, those who are far from their homes though they may be total strangers to us. It is not mere verbal kindness; They have certain rights which must be fulfilled.

The Divine Laws are indeed perfect and absolute. Islamic approach is therefore just, natural and humane as also perfectly balanced and social. It is also a fact the law

or code of conduct may be good, but it can show good results only when it is put into practice. The Holy Prophet (ﷺ) and the spiritual teachers first practiced themselves and then preached. Practicing is a scientific way of teachings. In this regard an extract from article under caption “Islamic Concept of Social Justice” by Muhammad Asghar Qureshi published in the monthly Muslim World is reproduced. “The Holy Prophet (ﷺ) was not only just but he strove to bridge the gap between poor and rich, high and low. He visualized a society where there should not be any exploitation by one section over the other. What Islam aims at, is balanced life representing the equilibrium of social forces.”

The righteous rule in the society can only be established when the teachings of Law given by God to the Holy Prophet Muhammad (ﷺ) are followed in letter and spirit.

Verse 90, Surah 16 quoted earlier is a Command an Order for creating a balanced society and establishing righteous rule, at all levels in the Human World. “Justice is the central virtue, and the avoidance of both excess and defect in conduct keeps the human world balanced as the heavenly world is kept balanced by mathematical order” (excerpt from commentary of Verse 9 Surah 55 by A. Yusuf Ali). Due to very importance of above verse it's repeatedly recited at the end of Sermon of Friday Prayers. The believers should realize that the above verse is not for reciting only but for practicing on it. If we follow this one verse sincerely our Human World would turn to be paradise.

The task of teaching Law age wise/stage-wise is challenging. Let us start implementing it, paving the way for a righteous society as ordained by God.

Is The Revival of The Caliphate Possible?

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A speech delivered, by Ghazi Mustapha Kemal, October 1927, says: “.... The dignity of the Caliphate can have no other importance for us than that of an historical memory” The Great National Assembly of Turkey, meeting in the year 1924, in a session lasting nearly five hours, passed three resolutions, one of which was the most revolutionary ever taken in the history of Islam since the passing away of Holy Prophet Muhammed (ﷺ) It read: “The Caliph is hereby declared deposed and the dignity (i.e, the Caliphate) abolished”.

Muslims all over the world were distressed and vexed over the abolition, notably the Muslims of the Indo-Pak Sub-Continent, who later rejected the claims of King Husain of the Hashimite Kingdom (now the Hashimite Kingdom of Jordan). Egypt not only sided with the Muslims of the Sub-Continent on the 'issue but also decided to convene an Islamic congress at Cairo, to which representatives of the whole of the Muslim world were invited to decide as to upon whose shoulders the responsibilities of the Islamic Caliphate be placed. In a meeting presided over by the Shaykh-ul-Islam of Egypt, a number of fundamental points were mooted. The Caliphate was defined as 'a general headship (ri'asah) in matters of religion in this world whose objective function was to watch over the interest of the Muslim Ummah. The Imam was also to be regarded as the Defender of the Faith, the precepts of which he applied and administered on the basis of the Islamic jurisprudence (Shari'ah). It was also declared that the Caliphate of King Abdul Majid was not legal and that the allegiance to him was no longer binding on the Muslims. The Turks had already withdrawn their recognition of his sovereignty and had

declared their National Assembly as the sovereign body, reducing Amir Abdul Majid to the position of a purely spiritual Caliph.

After many evasions and disagreements, a Congress was held in Cairo on May 13, 1925 under the presidentship of the Rector of the Al-Azhar University. Muslim delegates came from thirteen countries, while Turkey, Persia, Afghanistan, the Nejd and the Muslims in Russia abstained to be represented. The Egyptian Government did not play a helpful role and Congress was not duly supported by the Sunni Muslim section due to the very fact that the Sunni countries and their governments had differed from one another in policy matters and administrative systems. It was their common belief that the Caliph did not carry sufficient authority to defend the frontiers of Islam.

In order to enliven the conference, its final communique said that the Islamic Caliphate based on the fundamentals of the Shari'ah is a probability and that this Congress makes an appeal to all the Muslims in the world and exhorted to the question of the Caliphate which stands as the soul and the manifestation of Islam, as also to work together for the establishment of the Caliphate.

The plenary session of this Congress took place on May 19, 1925. The following extracts from its minutes reflect the despondent atmosphere that prevailed:—

“Is it now possible for a Caliphate of this character (mentioned above) to exist? As has been stated above, the Caliphate, in accordance with the Islamic Law, in the true sense of the term, only existed in Primitive Islam, when Muslims were of one mind and when Countries had been united by Islam

into a single bloc, obeying the same orders and subjected to the same organization. Now, however, this Union has been dissolved." The countries and peoples of Islam have been divorced from one another in government, administration and policy; and many of their inhabitants have been possessed by the Nationalistic agitation which prevents one group from accepting the leadership of another, not to speak of submitting to being governed by it and permitting it to interfere in its public affairs. In these circumstances, it is difficult for the Caliphate as defined above, to be realized.

Thus ended the first Islamic Congress on the question of the Caliphate without ever meeting again to find a satisfactory solution to the problem.

We are now in the year 1979, and once again the question of the Caliphate rises in the minds of the Muslim Ummah. The vision still persists and so does the glory; but, on the practical side, we end up with the same answer more or less.

in fact, the issue is even more complicated now with so much disaffection and sectarian bias in Muslim community, none willing to compromise, regardless of their number having no effect on the overall situation. With the recent developments in Iran and Islamic progress in the Sunni world, there is much to be witnessed. The question that "often vexes many a mind is: Can Islam face the challenge of the modern world and can our religious scholars command the situation. This depends on the calibre of the pious and practical Muslims and their ability to understand that they are here to advise and guide according to the Holy Qur'an and the Sunnah but not to get involved in conflicting matters. This appears just logical when we consider the vast gap that exists between religious and secular knowledge.

As far as we the common Muslims are

concerned, it is our duty. to strive and support all that which is in the true interest of Islam. But we should also bear in mind that it was the issue of the 'Caliphate' which caused unforgettable cracks in Islamic Society, bringing in its wake division and sub-division. dis-affection and sectarian brawls. Fortunately. today, we have been spared the sectarian holocaust of yesterday. No doubt differences do linger more or less in our society and what is essential is that we keep our ranks from becoming vulnerable to our implacable adversaries. The lessons of history are ever clear but hard to assimilate; and hence the repetition of events. Our Holy Prophet Muhammed (ﷺ) foresaw and forewarned Muslims in his most historic Farewell Sermon thus: "I have left amongst you (Muslims) a plain Command, the Book of God and Manifest Ordinances of which if ye take fast hold, ye shall never go astray".

No doubt the spirit of Islam and the Islamic concept of the universal brother hood of men are unique. This is so because of our unflinching belief in One God, One Book and the one and the Last Messenger of Allah, Muhammed (ﷺ). The Caliphate therefore, carries no importance for us today.

Many Muslims are either shy or just refuse to acknowledge hard facts and realities. Nationalism today is even more strong than it was before; and if it is coupled with Sectarianism, it would be next to impossible for a Caliph to exercise any religious influence over 800 million Muslims the World over under different types of governments. And it would be naive to persuade the far-flung Muslim countries to give up their sovereignty for the sake of a Centralized System of Islamic Administration, under a Controversial Caliph. So the institution of a weak Caliphate may attract another Helaku Khan even though he might not succeed as in the

case of his predecessor.

Let us all concede that what is imperatively needed in this space-age is cooperation in all fields of human endeavour. We owe to posterity a strong and solid legacy in the form of Islam, both in letter and spirit, as well as in practice. It is time that we stop

deceiving ourselves with the notion of glorifying about the palmy days of Islamic Science and Civilization in Baghdad which has long been outmoded. We might not become Masters, but must needs be the first among the equals. May Allah the Almighty help us! Ameen!

Duties Towards Neighbours

Maulana Dr. Fazl-ur-Rehman al-Ansari

Duties towards neighbours have formed an important section of human moral code in all the moral systems of the world, and the same position of pre-eminence they enjoy in Islam also. Islam has however given a richer connotation to the word 'neighbour'. It has first of all classified the category of neighbours into two sections, in which there is an inherent principle of preference, namely: (1) the neighbour who is related in any way –through family ties or through religion or through comparative nearness in the matter of his residence; (2) the neighbor with whom there are no family ties or religious affinity or he is comparatively farther as regards his residence. The principle of preference here is that if a person is capable of helping only one of the two sections he should give preference to the members of the first section over the members of the second section. Besides this classification, the concept of the neighbour includes, in Islamic ideology, also those who might be one's companions in journey, in education or in service and those who might be partners in one's business.

When we study the Holy Qur'an we find that wherever the Holy Book has exhorted the Muslims to do good to their parents and relatives, it has also appealed there and then to do good to the neighbours of different categories also. For instance, we find the following commandment at different places with slight variation of language: "God commands you to do goods to your parents, to your relatives, to the orphans, to the destitutes, to the neighbours who are related to you in some way, to the neighbours who are unrelated, and to your companions."

Side by side with the Holy Qur'an the Hadith literature is rich and full in appeals for doing good to the neighbours and for abstaining from doing injury to them. For instance, the Holy Prophet (ﷺ) says: "He who believes in God and in the Last Day, let him honour his neighbour," and "Let him not harm his neighbour in any way." Again "He is not a Believer from whose mischief his neighbour is not safe."

Code of Dress for Muslim Women in Islam

Islamophobia is on the rise in most European countries and politicians of these countries are responsible in failing to tackle the problems of discrimination, hostility and isolation facing almost all of the continent's 15 million Muslims.

Tension between Muslims and Europeans were triggered by 9/11 and has been aggravated after the Madrid railway tragedy.

The recent French law banning the Islamic head scarf and other 'conspicuous' religious symbols that had brought to the surface the uncomfortable issue of the role of Muslim minorities in European societies.

A similar debate on head scarf is being conducted in Germany, Belgium, and the Netherland.

Notable is the painfully missing from European's discard on Islam was any recognition that Muslim immigrants are an integral part of Europe and Islam is part of Europe's historical heritage.

Islam is a way of life. It embraces all spheres of human activities. It has not left any aspect of a man's day-to-day life untouched and unguided. The use of dress is one of the distinguishing traits and characteristics of human being which no other living species is endowed with. Qur'an Majeed which is the word of Allah, has provided a comprehensive code of dress for Muslim men and women both. In this article, however, we would deal with the dress to be worn by Muslim women as enjoined by Qur'an and elaborated by Sunnah of the Holy Prophet (ﷺ). The following verses of Holy Qur'an may first be understood:

"And tell the believing women to lower their gaze and guard their sexual parts, and not to display their adornment, except that which remains (necessarily) apparent thereof, and to draw their covering over their bosoms, and not to expose their adornment except to their husbands or their fathers or the fathers of their husbands or their brothers or the sons of their husbands or their brothers or their brothers sons, or the sons of their sisters or their female (servants) or (their slaves) whom their right hands possess, or their male attendants devoid of sexual desire, or the small boys

who are not aware of the secrets of the female body, and they should not stamp their feet, so that their adornment which they hide may become known. And O believers, turn you all to Allah, so that you may succeed." (24:31).

The above verse contains, among other things, two main injunctions;

(1) That a Muslim woman should not display her beauty or ornaments what may ordinarily appear of it.

(2) That she should draw a veil over her bosoms and not display her beauty. In the first injunction, among other things, the parts of the body, which are exempted from uncovering, are the face and hands. A Muslim woman is allowed to uncover her face and hands during pilgrimage and even during the prayers, while the rest of the body should remain covered. The Holy Prophet (ﷺ) says:

"If the woman reaches the age of puberty, no (part of her body) should be seen but this (and he pointed to his face and hands)." (Abu Daud)

The second injunction stipulate that the head-cover should be so drawn as to cover not only the hairs but also the neck in the

way that extends to the bosom.

Besides, it will be consistent with the intent of the Qur'anic verse cited above (24:31) that the dress of a Muslim woman must be loose enough so as not to be suggestive of the shape of her body. A woman's body is, naturally, appealing. Its forms, curves, and eminences must therefore, remain concealed from strange persons.

Moreover, the dress of a Muslim woman should be thick enough so as not to show the colour of her skin or reveal the shape and beauty of the body. The Holy Prophet (ﷺ) said:

“In later (generation) of my Ummah there will be women who will be dressed but naked. On top of their heads (what looks) like camel hump. Curse them for they are truly cursed.” (Bukhari)

The dress of a Muslim woman should be such as not to attract men's attention to her beauty. How could a woman's beauty be concealed if her dress is designed in such a way that it attracts other men's eyes to her? That is why Qur'an, while addressing the wives of the Holy Prophet (ﷺ), provides guidance for other Muslim women in these words;

“And do not display your charms like the displaying (of charms) in the former (days of) ignorance” (33:33)

To sum up, the whole body of a Muslim woman must remain covered except her hands and face. Her dress should be so tailored as to conceal her entire body. It should be quite loose and designed in such a way that it does not attract the eyes of men towards her.

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Late Night Prayer

“The best prayer after the obligatory prayers is that during the depths of the night” [Muslim]

There are many aspects that make the late-night prayer special. First and foremost, it is a prayer. The best action or matter is prayer,

Second, al-Haitami points out that, in general, the prayer performed in the late-night is more virtuous than the voluntary prayers during the day because it is further from ostentation and being done for show. In other Words, the intention behind the late-night prayers should be a pure one. Furthermore, it is easy to have the fear of Allah and concentrate on the prayer in the late-night prayer as there are fewer disturbances at the time.

Thirdly, it makes the person realize his real purpose and goal in this life. He is getting up in the middle of the night and forsaking his sleep because he realizes that his goal is not the pleasure or relaxation of this world. Instead, he has a much greater purpose and goal in life. For that reason, he is getting up to pray when the rest of mankind are either sleeping or committing sins under the cover of night.

HAZRAT USMAN GHANI رضي الله عنه

Written by:
Dr. Saleem Ullah Jundran

Hazrat Usman Ben Affan Is the Jameh'-ul-Quran
Amidst the pioneer believers He embraced Iman
He never touched liquor or wine He was, indeed modesty-mine.
He was the Holy Prophet's faithful comrade, His caliphate spanned over more than decade.
His generosity was matchless, His charity was priceless,
His chastity was spotless. He was well known for his piety
As staunch worshipper of Allah Almighty, Zun-Naurain was his title,
Ahsan-uz-Zaujain was his epithet, Zul-Hijratin was his credit.
Islamic victory over the vast territory, In his tenure, saw the history.
The threshold of violent cruelties, Fell upon this magnificent personality in siege.
He was ruthlessly attacked upon When he was reciting the holy Quran.
Even then, the permission for disruption or bloodshed, At any cost, he did not let!
Contented and calm, he submitted to the Will of Creator, Islam will remember him ever Ummah' s peace ambassador.
The Holy Prophet Sall-Allah-o-alaih-i-wa aalihee wa sallum
Had given him good news of paradise. Angels showed regard for his bashfulness
Under the skies. Razi Allah-o- Ta'ala anho

قربانی کی کھالوں سے بھی ان غریب و نادار لوگوں کی مدد ہوتی ہے جو کہ ان کے گھر میں خوشیاں لانے کا سامان مہیا کرتی ہے۔ قربانی کی کھالوں سے دینی اداروں کی بھی اعانت ہو جاتی ہے جو کہ مسلمانوں میں دینی تعلیم اور شعور کے ابلاغ کا اہم ترین ذریعہ ہیں۔

ذوالحجہ کا مہینہ ہر سال اپنے جلو میں یہ پیغام لے کر آتا ہے کہ دنیا میں وہی قومیں کامیابی و کامرانی سے سرشار ہتی ہیں جن میں جذبہ قربانی زندہ ہوتا ہے۔ جذبہ قربانی، جانی و مالی دونوں لازم و ملزوم ہیں اور عید قربان پر جانوروں کی قربانی ہر سال مسلمانوں کو نیا جذبہ، حوصلہ، ہمت اور ولولہ عطا کرتی ہیں۔

زندہ قومیں ہمیشہ اپنے محسنین اور اکابرین کو یاد رکھا کرتی ہیں اور ان کی یاد میں انکے اطوار کو اپناتی اور انکے ارشادات پر عمل پیرا ہتی ہیں چنانچہ قربانی کے ذریعہ حضرت ابراہیم علیہ السلام کا اپنے فرزند حضرت اسماعیل علیہ السلام کو اللہ کی راہ میں قربان کرنے کی یاد منانے کا پہلو پوشیدہ نہیں بلکہ قربانی کے ذریعے اکابر، اسلاف و محسنین کی یاد منانے کا درس ملتا ہے۔

گوشت تقسیم کرتا ہے، جس سے غریبوں کی ضروریات کا احساس اور ان پر احسان کرنے کا جذبہ بیدار ہوتا ہے۔

اسلام کے فلسفہ قربانی کا خاص پہلو بندوں کو ہر وقت اپنی جان و مال اپنے رب کی بارگاہ میں قربان کرنے کی تعلیم دیتا ہے۔

اللہ تعالیٰ نے انسان کو تمام مخلوق پر سبقت اور اپنی پیدا کی ہوئی اشیاء پر جو تصرف و اختیار بخشا ہے اس کے اعتراف میں تقاضا یہ ہے کہ اللہ تعالیٰ کے دیئے ہوئے اس مال و زر میں سے اسی کی راہ میں خرچ کیا جائے، اسی طرح اللہ تعالیٰ نے اپنے پیدا کئے ہوئے جانوروں پر انسان کو جو تصرف اور اختیار عطا فرمایا اور ان جانوروں کو انسانوں کیلئے مسخر کیا اس کا تقاضا ہے کہ ان جانوروں کی اللہ تعالیٰ کی رضا و خوشنودی حاصل کرنے کی خاطر اس کی بارگاہ میں قربانی پیش کرے۔

قربانی کا معاشی اور معاشرتی پہلو بھی نہایت اہم ہے کہ وہ لوگ جو سال بھر غربت و افلاس کے سبب گوشت کا صرف نام ہی سنتے ہیں اور کھانا تو درکنار انہیں چکھنا بھی نصیب نہیں ہوتا، قربانی کے سبب انہیں بھی گوشت حاصل ہو جاتا ہے جبکہ

کسی ایک شعارِ اسلام کو چھوڑ دینا، جملہ احکامِ اسلام کی بیخ کنی کے مترادف ہے۔

اسلام کا فلسفہ قربانی

اقبال احمد اختر القادری

خلوص نیت کا نہ صرف درس دیتا ہے بلکہ اس پر عمل پیرا ہونے کی سختی سے تاکید کرتا ہے۔

قربانی بندوں میں شکر الہی کا جذبہ پیدا کرتی ہے۔ ہر انسان اپنے جوہر عقل، جس نے اسے دوسری مخلوق پر فوقیت و برتری دی اور اشرف ہونے کا شرف بخشا، اس کی رہنمائی سے اتنا تو یقیناً غور کر سکتا ہے کہ جو جانور گائے، اونٹ و بیل وغیرہ قربانی میں ذبح کرتا ہے وہ اپنی جسامت، جسمانی قوت اور قوتِ مدافعت میں انسان سے کہیں زیادہ قوی ہوتے ہیں مگر پھر بھی انسان اس پر حاوی ہو جاتا ہے۔ یہ انسان کیلئے ایک مخصوص نعمت الہی ہے کہ وہ کمزور ہوتے ہوئے بھی اپنی تدبیر کی بدولت طاقتور جانوروں پر حاوی ہو جاتا ہے۔ قربانی کے ذریعہ شکر کا درس ملتا ہے اور یہ تعلیم دی جاتی ہے کہ جو لوگ اللہ تعالیٰ کا شکر ادا کرتے ہیں اللہ تعالیٰ انہیں اُن سے زیادہ طاقتور پر گرفت اور برتری عطا فرماتا ہے۔

قربانی کے ذریعہ ایثار و احسان کا جذبہ بھی پیدا ہوتا ہے۔ عام دنوں میں انسان اپنی ضروریات کو پورا کرنے میں مشغول رہتا ہے مگر قربانی میں وہ اپنی ضروریات کے علاوہ غریب و نادار و مفلس کو تلاش کرتا ہے اور اُن میں قربانی کا

10 ذی الحجہ کو سنتِ ابراہیم کی پیروی کرتے ہوئے اللہ کی راہ میں جانور قربان کرنا ایک اسلامی عبادت ہے، ہر وہ مسلمان جو مالی اعتبار سے قربانی کرنے کی طاقت رکھتا ہو، اس پر قربانی واجب ہے۔

اسلام کا فلسفہ قربانی فقط جانور قربان کر دینے کا نام نہیں بلکہ اس میں بے شمار حکمتیں ہیں۔ قربانی اگرچہ قرب الہی کا اہم ترین ذریعہ ہے لیکن یہ شخصیت اور اس کی فکر کی اصلاح کا ذریعہ بھی ہے۔ کسی انسان کی شخصیت کا تعین کرنے کیلئے اس کے افکار کا مطالعہ کیا جاتا ہے اور افکار کے ادنیٰ و اعلیٰ ہونے میں نیت کا اہم دخل ہے۔ قربانی جیسے اہم عمل میں بھی نیت کا بڑا دخل ہے اگر خلوص نیت نہ ہو تو یہ قربانی بے کار ہے۔ رب کا قرب حاصل کرنے کیلئے ضروری ہے کہ انسان کے اعمال ریاکاری سے پاک ہوں، فقط رضائے الہی ہی کی نیت ہو، ورنہ یہ قربانی، قربانی نہیں، یہ عبادت نہیں۔

ارشادِ باری تعالیٰ ہے کہ اللہ تعالیٰ تک ان قربانیوں کا گوشت اور خون ہرگز نہیں پہنچتا ہے بلکہ اس تک تو تمہارا تقویٰ پہنچتا ہے۔ (الحج: ۳۷) معلوم یہ ہوا کہ قربانی میں خلوص نیت لازم ہے۔ اسلام اپنے ماننے والوں کو قربانی کے ذریعے