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Genuine Moral Idealism in Terms of Mercy, Toleration and Regard for Human Conscience

*(An extract from "Quranic Foundation and Structure of Muslim Society")
His Eminence Muhammad Fazl-ur-Rahman Ansari Al-Qaderi*

(i) With Reference to War

In connection with the comparative evaluation of Islamic and Christian moral Idealism in terms of the ethics of war, we may take up the most difficult virtue, namely, magnanimity and forgiveness in respect of the enemy. As such, we may refer to the practical effects of the Christian teaching in that behalf and the parallel Qur'anic teaching, as recorded in history. Such a comparison will fix the merit of Islam's moral Idealism in the perspective of history, and will at the same time expose the baselessness of Christian propaganda against Islam.

Who have been more tolerant, more humane, more forgiving, more just and more chivalrous in history — the believers in the Bible or the believers in the Qur'an? Just one pair of events contrasting Christian and Muslim behaviour will suffice — the one relating to the conquest of Jerusalem by the Crusaders on July 15, 1099 A.C and later on its conquest by Ghazi Salah al-Din Al-Ayyubi (named Saladin in European history) in November 1187 A.C, wherein Christendom and Islamdom demonstrated their ethico-religious Idealism because both fought a holy war — a war in the name of religion; and for the Christians it was a war initiated by them right in their Holy Land where Christ had delivered his message of Mercy.

We will quote here only the reputed Christian authorities whose accounts are based on eye-witness reports and first-hand information.

Charles Mills says about the Crusaders and

the Crusade:

"They abandoned themselves to every grossness and libertinism. Neither public treasures nor private possessions were spared. Virgin modesty was no protection, conjugal virtue no safeguard ... Among the Crusaders, particularly distinguished for ferocity, were two thousand Normans or French. That they destroyed children at the breast and scattered their quivering limbs in the air ... that their crimes were enormous, is the general confession of the Latin writers ... The Christians dragged the corpses from the sepulchre and despoiled them of their dress and ornaments. They severed the heads from the trunks, and 15 hundred of them were exposed on pikes to the weeping Turks; and some were sent to the Caliph of Egypt in proof of victory. The dignity of age, the helplessness of youth and the beauty of weaker sex were disregarded by the Latin savages. Houses were no sanctuaries, and the sight of mosque added new virulence to cruelty the attendants and followers of the camp pillaged the houses of Antioch as soon as the gates had been thrown open; but the soldiers did not for a while suffer their rapacity to check their thirst for blood; when however, every species of habitation, from the market place to the meanest hovels, had been covered into a scene of slaughter, when the narrow streets and the spacious squares were all alike disfigured with human gore, and crowded with mangled carcasses, then the assassins turned robbers, and became as mercenary as they had been merciless ... They were soon reduced to their old resources of dog's flesh and human

carcasses. They broke open the tombs of the Musalmans; ripped up the bellies of the dead for gold, and then dressed and ate fragments of the flesh. Their cruelty could not be appeased by a bloodless conquest; extermination, not clemency, marked their victory... Such was the carnage in the mosque of Omar that the mutilated carcasses were hurried by the torrents of blood into the courts; severed arms and hands floated into the current that carried into contact with bodies to which they had not belonged. Ten thousand people were murdered in this sanctuary, It was not only the lacerated and headless trunks which shocked the sight, but the figures of the victors themselves reckoning with the blood of their slaughtered enemies. No place of refuge remained to the vanquished, so indiscriminately did the insatiable fanaticism of the conquerors disregard alike supplication and resistance. Some were slain, others were thrown from the tops of the churches and of the citadel ... It was resolved that no pity should be shown to the Musalmans... the subjected people were, therefore, dragged into the public places, and slain as victims; women with children at breast, girls and boys, all were slaughtered. The squares, the streets and even the uninhabited places of Jerusalem were stewed with dead bodies of men and women and the mangled limbs of children. No heart melted into compassion or expanded into benevolence."

Referring to the occasion when the Muslims, fighting under Saladin, recovered Palestine from the Crusaders and re-occupied Jerusalem, the same author observes:

In solemn procession the clergy, the queen, and her retinue of ladies followed. Saladin advanced to meet them and his heart melted with compassion, when they approached him in this attitude and with the air of suppliants. The softened warriors uttered some words of pity ... with courteous clemency he released

all the prisoners when the women requested, and loaded them with presents.

In the same context, Stanley Lane-Poole remarks:

"After that he (Saladin) commanded that to the dames and damsels whose lords were dead there should be handsomely distributed from his own treasure, to some more and to others less, according to their state, and he gave them so much that they gave praise to God and published abroad the kindness and honour which Saladin had done to them. Islam in its essence and as professed by such a man as Saladin is a religion of noble simplicity and austere self-sacrifice."

Edward Gibbon has the same tale to tell:

"Instead of a rigorous exaction of his debt he (Saladin) accepted a sum of thirty thousand byzants for the ransom of 7 thousand poor; two or three thousand more were dismissed by his gratuitous clemency... In his interview with the queen (Sybilla of Jerusalem) and her captive husband his words and even his tears suggested the kindest consolations ... Thus did the Saracens show the mercy to the fallen city. One recalls the savage conquest by the first crusaders in 1099, when Godfrey and Tancred rode through streets choked with the dead and (lying, when defenceless Moslems were tortured, burnt and shot down in cold blood on the towers and roof of the temple, when the blood of wanton massacre defiled the honour of Christendom and stained the scene where once the gospel of love and mercy had been preached. 'Blessed are the merciful, for they shall obtain mercy was a forgotten beatitude, when the Christians made shambles of the Holy City. Fortunate were the merciless, for they obtained mercy at the hands of the Moslem Sultan. If the taking of Jerusalem were the only fact known about Saladin, it was enough to prove him the most chivalrous and great-hearted conqueror of his own, and perhaps of any age."

Kabah Numa – A Satellite over Ka'bah

Syed Asim Ali Sabzwari

A satellite - just over Ka'bah indicate – to all the continents of the world – the exact location of Ka'bah, as polar star indicates North Pole, the sun has been ordained – by Allah – to serve as such a satellite twice a year on 28th May & 16th July.

“Turn, then, thy face in the direction of sacred mosque, wherever ye are, turn your faces in that direction.” (2:144)

It is the above quoted verse, by which the Holy Prophet ﷺ was commanded to turn his face, at the time of prayers, towards Masjid-e-Haram. The Muslim Ummah was instructed that wherever they may be, they should turn their faces, at the time of Salat, towards that direction.

All the mosques in the world face, according to this injunction, towards Makkah.

Prior to the revelation of this injunction – the Holy Prophet ﷺ faced al-Quds (Jerusalem) in the Salat. With conferment of Prophethood upon Hazrat Muhammad ﷺ the days of leadership of Bani Israel came to an end. The guidance of Muhammed ﷺ commenced.

Since He was not appointed a mere messenger to gather stray sheep of Bani Israel, and was appointed for the guidance of entire mankind; and since Prophethood which had been coming in the lineage of Hazrat Ishaque, had been resumed in the line of Hazrat Ismail, and since the Qibla of Hazrat Ibrahim & Hazrat Ismail – which had been changed for certain authority – by the lineage of Hazrat Ishaque, towards Jerusalem, circumstances warranted that the original Status of First Qibla – which was also the origin of the crust of the earth – and whereas First Masjid of Allah was – erected for mankind, be restored to its original status for all times to come.

Hazrat Muhammad ﷺ earnestly desired that the First Qibla, likewise, be restored to its original Status. The Holy Prophet ﷺ was so hopeful in this respect, that he so often turned his face towards sky in the hope of receiving favourable orders for Baitullah. Allah, having observed this plight of His beloved Prophet, made it His mode of address, while revealing this verse of the Holy Qur'an:

“We see the turning of thy face (for guidance) to the heavens, now shall we turn thee to a qibla that shall please thee”. (2: 144)

It was then ruled for all times to come, that.

“Turn, then, thy face in the direction of sacred mosque. Wherever ye are, turn your faces in that direction”. (2: 144)

The point which calls for specific attention is that the words “Wherever ye are” are so generic, that no part of the world is such which may be exempted from the generality and domain of it.

When the Muslim Ummah has been so directed, it goes without saying that it is their duty to find out the direction of Masjid-e-Haram, as far as may be feasible for them, from where they are.

The aim of this work is not to criticize the direction of any existing mosque. It is to appreciate and to highlight the magnificent arrangement which Allah the Almighty had already made prior to the passing of decree in the month of Rajab or Sha'ban, in the second year of Hijri era, so that if anybody may so wish that in the compliance of this direction he may so turn his face towards Ka'bah, as if he is seeing the Ka'bah with his own eyes, that, too, may be feasible.

This arrangement was made for accepting,

in advance, the prayer of Hazrat Ibrahim & Ismail at the time of raising the foundation of Ka'bah:

“وارنا مناسكنا” (and show us our ways of worship) (2: 128) appeared on the lips of Hazrat Ibrahim and Hazrat Ismail. This also substantiates that "Man" and Universe alike, are under the command of Allah the Almighty.

Let us now examine this matchless arrangement of Allah.

The man is not ignorant about a number of man-made satellites — Apart from moon — a satellite of earth — and the earth, which is a satellite of sun, Allah has made 'Polar Star' a Satellite to orbit around the North Pole of the earth, and has placed the earth and sun in such a position that the sun functions as a 'satellite' of Ka'bah, at two specific moments in a year.

The earth, while orbiting around the sun, assumes a posture of sublimity i.e., a little bowing measuring 23.5° degree. It is because of this bowing that some parts of the earth are always under the vertical rays of the sun. This zone, named as Torrid Zone ranges between $23\frac{1}{2}^{\circ}$ north of the Equator i.e. upto Tropic of Cancer and $23\frac{1}{2}^{\circ}$ south of Equator i.e. upto Tropic of Capricorn'. The sun rays are vertical on Tropic of Cancer, on 21 June, while these are vertical on Tropic of Capricorn on 22nd of December. On 21st of March and 22nd of September these are vertical on Equator.

It is through this drifting of sun towards north from Equator to Tropic of Cancer that it passes through latitude 21° degree North on 28th of May and again drifting back from 'Tropic of Cancer towards Tropic of Capricorn it again passes 21° north latitude on 16th of July. Since Ka'bah lies on 21° north latitude, the sun showers its vertical rays over Ka'bah first on 28th of May and then on 16th of July every year. Thus on both these dates, when it is exactly Mid-day at Minaret

Makkah at 12:18 P.M. on 28th of May, and at 12:27 P.M. on 16th of July, the sun showers' its rays over Ka'bah in such a way that on all the four walls of Ka'bah, it is sun, and consequently the shadow of Ka'bah vanishes away.

It was my good fortune that I myself could observe on 28th of May 1994 that at mid-day on all the four walls — and the curtains hanging against these walls — it was sun and the shadow of Ka'bah had vanished away. I had deputed three of my companions along with me to observe if there was sun on all the walls of Ka'bah and that, was no shadow of Ka'bah, then? They testified, and I also look a hurried round of Ka'bah. There was no shadow of Ka'bah then, and it was sun on all the four walls.

It was obvious that when sun is just vertical over Ka'bah, the clocks at different Countries of the world are striking different hours according to their zonal time. I have calculated the different zonal times of all countries of the world, which cover all the continents of the world.

If at the specified hour, we face the sun, we shall be facing Ka'bah, in the same way as we face the north pole while facing the polar star.

Let it be appreciated — and whatever praise we may offer to Almighty for this boon — that in these two specific moments, the sun is visible from all the continents of the world. It is visible from all parts of Asia, Europe, Africa, from 80% western portion of Australia.

While the sun is visible from all parts of Russia, Japan, China, Korea, Philippines, Malaysia, it is visible in Australia in Melbourne (South East Australia) and all the cities of Australia, lying west of Melbourne. In Canberra, the capital, the sun has set at 7:10 P.M. on 28th of May, just 8 minutes before the specified hour — which corresponds to 7:18 P.M. Zonal time in Australia, and sets at 7:19 P.M. on 16th July when the corresponding

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time on that date is 7:27 P.M.

Similarly, in North America it is rising at 4:17 A.M. on 28th May, at Boston, while the corresponding hour is 4:18 A.M. The disk of the sun is not yet out of horizon that the corresponding hour of 4:18 A.M. occurs. On 16th of July the sun rises here, at 4:25 A.M. and the corresponding hour is 4:27 A.M. On both these dates the disk of the sun, itself, is showing Ka'bah.

In South America, at Belem - in Brazil the sun rises at 6:06 A.M. on 28th May, while the corresponding hour is 6:18 A.M. On 16th July it rises at 6:14 A.M. and the corresponding hour is 6:27 A.M. Thus from all the cities of South America, situated towards east of Belem, including belo horizonte, BRASILLA, Sao Paulo etc. the sun is visible at 6:18 A.M. and 6:27 A.M. on these two dates.

It may be acknowledged that the calculations of sunrise and sun set, relied upon in this article, are according to the "praying time table, for the whole world" by Professor Dr. Husain Kamal Eldin of Civil Engineering Department of Riyadh University (K.S.A.). The information about the sun being vertical at Ka'bah on 28th May and 16th July was first given out by Mr. Ali

Muhammad Khan, Surveyor of Survey of Pakistan, Rawalpindi, in his publication "sahee simt-e-qibla [صحيح سمت قبله]" published in 1970.

I had earlier verified it with the help of Equinox dates, but got it confirmed, as stated earlier, by visual observation on 28th May 1994 at Ka'bah itself.

WHAT SHOULD MUSLIMS DO AT THIS MOMENT

On this occasion if we erect, in the open, an iron rod absolutely vertical than the shadow of this rod on the even surface of land would constitute the exact direction of Qibla from the city of this experiment. We may replace this iron rod with a plumb. We shall have to suspend a plumb, by tying it's thread or rope to some object 10 to 12 feet above the surface. We should take precaution that the point of the plumb should not touch the surface, but should remain a few millimeters above the surface, so that the thread of the plumb may not become loose. In this way the shadow of the thread or rope would be a pointer of the direction of Qibla.

This experiment can be done inside our residential houses, where we can mark the direction of Qibla for our daily prayers.

(Continued from page # 8)

proven to be the biggest stumbling block for the Jews and Christians in their conquest of the Muslim world and must therefore be eliminated at all cost. "(السلام عليكم) As-sa-laa-mu 'Alai-kum" as a greeting has bound all the Muslims with a bond of unity, and has expanded their feelings of brotherhood the difference of language and geographical nationality having no meaning at all in the case. That the Islamic brotherhood is real and meaningful every convert can testify. No other Religion or society has been able to

bind millions of people together so firmly. In this article, I have endeavoured to discuss some of the problems facing the Converts. If Converts have abused the Muslim hospitality or brotherhood, it is because of ignorance for purely personal gains. Far from trying to create a bridge between those fortunate enough to be born as Muslims and newcomers, it is a sincere effort to give a picture on the other side of the coin. Whatever our shortcomings, may Allah help us to become better Muslims. Aameen!

=====

Life and Religion

Accltmd M. Hienekamp

Do they want (a religion) other than the religion of Allah when everything in the heaven the earth has submitted to Him willingly or unwillingly and to Him they shall be returned (3:83).

To become a Muslim is a very simple matter as no complicated ceremonies, long services or sermons are required nor even baptism.

A short recitation of the Proclamation of Faith, preferably in the presence of other Muslims, is the only requirement.

"I stand witness to the fact that no one is worthy of worship but Allah. I also stand witness that Muhammad ﷺ is the true Prophet of Allah."

With this proclamation one becomes a Muslim, thus surrendering to the will of Allah and recognizing the Holy Prophet Muhammad ﷺ as the last and final Prophet of Allah.

Known as the "Kalimah", the expression of this belief differentiates a Muslim from a Kafir (unbeliever). This is the Cardinal Teaching of Islam, the cornerstone and most fundamental Belief. On this occasion, prayers are offered for the new Muslim, greetings are exchanged and all the previous sins are forgiven by Allah. The converts start a new chapter in life, according to the tenets of Islam.

Initial Problems

Admittedly, converts have entered into the fold of Islam by various means and for a variety of reasons. Some embraced Islam after careful study of the Holy Qur'an, Sunnah and Hadith, some after completing a course in comparative Religion, others merely because they were dissatisfied with their old religion and no doubt some

embraced Islam for purely personal reasons. Very few, however, became Muslims in order to travel through the Muslim countries at the expense of local Muslims, merely by insisting that other Muslims should help them.

Whatever the reasons, a greater or lesser love for Islam is present in every convert and only after a deeper study of the real teachings and the beauty of Islam a newcomer can become a better Muslim. Furthermore, some difficulties immediately face the converts and only with the help of other Muslims can these be overcome. What are those difficulties?

Embracing Islam in a non-Muslim society may mean social-suicide and boycott. Objections raised by the family and friends of the convert tend to make them more determined to carry on their new life, despite the hindrances put in their way. When I became a Muslim officially my family first discussed the matter, some were against the move, others like my dear sister took this calmly and prayed that Islam might give me more satisfaction and peace of mind. New customs and traditions and a brand-new religion has to be learnt in a very short span of time.

Hard to Digest

Islam, no matter how simple and beautiful, still remains hard to digest and observe. I feel, that every single convert should be given a copy of the Holy Qur'an and other necessary books immediately, rather than having to search ourselves for these books. Some may become Muslims without any or little knowledge of Islam and Islamic Teachings. Most converts are very eager and dynamic and wish to take the Muslim world by storm, and by doing so they are making mistakes.

Muslim Name

The selection of a proper name presents some problems indeed. Some names are very popular in one part of the Muslims world, others on the other hand less acceptable. Some converts insist on using their new name before or after their Christian name, whilst others keep their old names and only use the Muslim name when going to a Muslim country. Legal recognition of a new name is no problem. The most popular name by far is Muhammad or Ahmad as these offers no complications.

Prayers

The Muslim form of worship is – vastly different from any other religion. As there is no priesthood in Islam, prayers become a communal effort rather than a personal duty to Allah. Prayer in Christianity should be in secret, in Islam in congregation. Prayer is not such a bad thing that others may not see and emulate, And when every one does the same, where is the show part? The very simplicity of Namaz (Salaat) is indeed striking. It takes very little time and a little practice to learn the prayers, its movements and postures, easy steps have been suggested to converts in the first stages. The correct pronunciation of the Arabic text is essential and not very hard to master. Anybody with a little intelligence can learn this by heart.

Only recently did a Maulana take the trouble of teaching me the prayers from the very beginning and correct utterance of the Arabic and now I am able to pray much better. Recitations of the Holy Qur'an are very helpful and give a convert a deeper insight into the real meaning.

Arabic, I feel should become the national language of every single Muslim for obvious reasons. In the beginning I used to get up when everybody else was down, or vice-versa. Muslims are very helpful in correcting us, but this should not be done once the Minaret

prayers have actually started. As no special mode of dress is prescribed, this presents no problem.

Islamic Knowledge

The Holy Prophet ﷺ said "Seek knowledge even if you have to go to China". It is the duty of every single Muslim to seek knowledge, but more so of the new-comer to Islam. Where do we go and from whom can we get the best teachings? Most converts make it their duty to study Islam more closely and for this reason spend some time in a Muslim country to see for ourselves what the Muslims are really like and get proper guidance and advice.

Pakistan offers excellent opportunities for Islamic studies, if we know where to go. We look to the people of this country as our elder brothers and sisters to whom we turn for advice, guidance and help. Only with a better knowledge and understanding of our religion can we impart a deeper insight into the teachings of Islam. Missionary work might not be possible in every country, yet in a small way we might be able to help in this field.

Personal Example and Conduct

Strange as it may seem born Muslims often look to a Convert for an example and advice. We are supposed to be better Muslims, pray regularly 5 times a day without fail adding to this better knowledge of Islam. It should be the other way round as we look to the born Muslims and regulate our lives accordingly.

Stigma

A Convert will remain a Convert, no matter how long ago he or she embraced Islam. Once a person has become a Muslim, there, should be no question of being a Convert.

Islamic Brotherhood

The greatest gift Islam has given mankind is the simple brotherhood of Islam. This brotherhood has (Continued on page # 6)

Justice - Islamic Point of View

E. K. Ahmed Kutty

Justice is a virtue which is enjoined by all religions, ethical codes and moral disciplines. It occupies the pivotal position among the traits which help build a good man, a good family, a good society and a good world at large. Great moral strength and spiritual elevation are required for its cultivation in man.

justice is the law of nature, a law which is fundamental to the wonderful working of this gigantic universe. Anyone who ponders over and reflects about the universe will not fail to discover an astonishing order, system, harmony and perfection in its formation and working. The more you reflect about it, the greater your sense of wonder grow, and you will be convinced of the presence of an all comprehensive and perfect design, and the consequent inevitability of an all-pervading mastermind which controls everything. The Holy Qur'an says: *"He who created the seven heavens in layers: No want of proportion wilt thou see in the-creation of (God) Most Gracious. So turn thy vision again. Seest thou any flaw? Again turn thy vision two times: (thy) vision will come back to thee dull and discomfited in a state worn out"*. (67: 3, 4)

The more the modern science advances the more we understand about this perfect impeccable harmony and balance in the creation and working of this vast universe. Science is teaching us that this cosmos is no longer a disarranged, haphazard bundle of isolated, unorganized and mutually exclusive movements, activities, phenomena and events, as was understood till recently, but it is a well-knit and well-organized single whole with its constituents functioning in a wonderful harmony, unity and interdependence.

For example, if you go, and beat an innocent

man who has not done you any harm, it is injustice. Because, here, you have done an act which is contrary to the Nature's law of "cause and effect". You do no wrong, if you beat a man who beat you, because then, there is cause in it and your act of beating is the natural effect of your being beaten which is the cause of that effect. But if you beat a man without your being beaten by him, your act is an effect without a cause. So it is injustice.

From this simple illustration it will be understood that all that we call 'sin', 'wrong', 'fault', 'mistake', 'forbidden', 'abominable', 'undesirable' etc. is injustice. Because, in some way or other, such acts lead to transgressing the harmony of nature. In the Holy Qur'an, "Shirk" (Polytheism) is described to be "a gross injustice". The reason is simple: Shirk is an act which runs counter to the demands of nature and reason. Anybody who observes this vast universe can but notice the harmony of behaviour and unity of purpose in its various aspects and elements, and this points out not to many creators, but to one supreme creator only. So, to adore this one God, i.e. "TOWHEED", is in keeping with the demands of reason and nature, and so it is justice; to worship many gods i.e. "SHIRK", is against the demands of nature and reason, and so it is injustice.

From this point of view every sin or vice can be logically understood as injustice, for the reason that it runs contrary to the spirit of justice in Nature.

Islam is the religion of Nature in which God has created men. So it is no wonder that Islam gives prime importance to the virtue of justice in its code of morality. In Islam justice is considered to be a trait which earns for man the pleasure of God. "God loves those

who are just” is an oft-repeated statement in the Holy Qur’an.

We are commanded by God to do justice at all costs in all circumstances and situations. Allah says: *“O, ye who believe, be those who stand for God, witnesses with justice. Let the hatred for any people not induce you to do injustice (to them). Do justice; it is nearest to Piety. And fear God. Verily Allah knows well all that you do”*. (5:8)

We are expected to do justice without fear or favour. Any consideration, whatever it be, should not deter us from the path of justice. We should adhere to it, even if it may cause loss and suffering to our own selves, or our parents or kith and kin. We should not do injustice in order to appease a rich man, or even to help a poor man. God says:

“O, ye who believe, be those who stand in justice, witnesses for God, even if it is against (the interests of) your own selves, or (your) parents and kith and kin. If he is rich or poor (let it not turn you away from doing justice), for God is the most entitled to (care for them). So do not follow (your) passions, lest you should do injustice. If you deviate or turn away (from the path of justice), then, verily God knows well all that you do” (4:135)
Elsewhere the Holy Qur’an says: *“when you speak be just even if (it concerns your) relatives; fulfill the covenant of Allah ...”* (6:152)

These are a few among the many verses of the Holy Qur’an which enjoin us to be just in our words and deeds, in all plights and conditions.

Nearest to Piety

The virtue of justice does not take birth in the mind of man, of its own accord. But it is to be cultivated by conscious and constant training and disciplining of the mind. For this cultivation many other noble virtues like faith in God, faith in the Hereafter, patience, courage, intelligence, wisdom, balance of

mind etc. are required. Only that man can fearlessly and impartially practice the virtue of justice, who has firm faith in God and the Hereafter, and **believes that an omnipresent God is watching him every moment of his life**, and that he will be accounted for his words and deeds after his death. In the absence of such a firm conviction a man however good and noble he be, may sometimes succumb to the pressure of circumstances or of his own passions. That is why God says in the Qur’anic verse quoted above: *“Do justice; it is nearest to piety. And fear God....”*

A man who wants to be just needs for it a lot of courage, patience and fortitude. Because he will have to undergo many trials and tribulations, sufferings and hardships in the path of justice and to sacrifice many things dear to him. For this he has to fortify his heart with the above mentioned moral traits.

Some other virtues which are essential for the cultivation of justice are intelligence, reason, wisdom and detachment. It is these rational qualities which enable man to evaluate men, matters and events in their true perspective and judge their merits and demerits. Without such a rational assessment practicing justice would be impossible. Thus justice emanates from and gives birth to sublime moral character.

Referring to the spirit of justice inherent in the cosmos, Allah Almighty says: *“The sun and the moon (follow courses exactly) computed and the herbs and the trees – both bow in adoration. And the firmament has He raised high and He has set up the balance (of justice); in order ye may not transgress (due) balance. So establish weight with justice. And fall not short in the balance”*. (Qur’an 55: 5-9).

Human Life

If justice is the law of nature, human life cannot be outside the purview of this law, because man is a constituent of Nature.

God, the Creator and Sustainer of the worlds, is "just", and "He does not do injustice to any"; His creation, this tremendous universe and all that it contains, is ruled by the law of justice. So God expects from the noblest of his creations, human beings, to practice this virtue in their own lives. Hence the logical relevance of justice in human life.

As far as man is concerned, justice means, to see men, matters and events in their true light, evaluate them in their true perspective, and deal with them accordingly. In other words, it is to live upto the nature in conformity with its laws. That is why the Qur'an, in the verse quoted above, exhorts us *"not to transgress the balance, and establish weight with justice"*.

Thus to be just is to be in keeping with the balance and order inherent in nature. To act such a way that will tamper with this harmony of nature is injustice.

The Qur'anic injunctions regarding justice were not merely recited with reverence by early Muslims but they were fully translated into action. Annals of Islam abound with living examples of strict adherence to and implicit practice of justice.

Prophet Muhammad ﷺ is the justest man the world has ever witnessed. He never swerved from the path of justice and equity even under the grimmest of situations and hardest of pressures. During the period of the Treaty of Hudaibiyah he kept true to its terms even against the will of his own beloved disciples like 'Umar and 'Ali (RDA). Under the most trying situations which confronted him during the contract of the Treaty and afterwards, he did not flinch a jot from the path of justice. It was this unwavering steadfastness of the Prophet ﷺ which turned the apparently humiliating Treaty to be a clear victory for Islam and made its staunch critics like 'Umar (RDA) to repent.

Prophet ﷺ never deviated from justice out of fear or favour. A respectable woman belonging to Bani Makhzum, a clan of the Quraish, committed theft. The law of Islam demanded that her hands should be cut off as punishment for stealing. Fearing that the implementation of this punishment on her would be a disgrace to the whole Quraish tribe, they decided to make intercession for her to the Prophet ﷺ. For this purpose they sent to the Prophet ﷺ, Usamah bin Zaid, his beloved disciple. Usamah pleaded to Prophet ﷺ in her favour. This made the Prophet ﷺ so enraged that he sternly asked Usamah: "Are you interceding in the matter of God's law?" Then he went to the mosque, and addressing the Companions in a grave and warning tone he said: *"That which ruined the peoples before you was that, if the respectable among them stole they would leave him free, and if the weak among them stole they would punish him. By God, if Fatima, the daughter of Muhammad ﷺ had stolen, I would have cut off her hands"*.

The Companions also followed the footsteps of the Prophet ﷺ in this implicit observance of justice. The name of Caliph 'Umar (RDA) will ever remain in the history of world as an everlasting monument of unbending and fearless justice. His life, especially his tenure of Caliphate is full of the most luminous, and sometimes, extraordinary examples of strict observance of justice. In the matter of administration of justice and establishing the laws of God he feared none and nothing. When the son of 'Amr bin al-As, the famous hero of Islam, the conqueror of Egypt and the Governor there under the Caliph 'Umar (RDA), beat an Egyptian and the case was brought before 'Umar (RDA), he ordered the accused to be beaten in his father's presence by the complainant in retaliation. On that occasion, addressing 'Amr ibn al-'As, 'Umar (RDA) uttered these words which will ever echo the spirit of justice and human dignity: "When you have started to enslave

men whom their mothers have delivered as free?"

On another occasion, the governor of a province who was accused for some guilt which was proved, was punished by 'Umar (RDA) in a funny but exemplary manner. A flock of sheep and a stick were handed over to him and he was ordered to look after them!

A strict observance of justice in words and deeds makes man brave, confident and fearless and it fills his mind with peace, tranquility and sense of security. Is there anything to be feared by a man who deals only justly with everyone and everything and who does not do injustice to himself and others? How can he be diffident, timid, cowardly and restless?

Once the Persian emperor sent a messenger to Caliph 'Umar (RDA). He reached Medina and saw 'Umar (RDA), the mighty ruler of the mighty Islamic empire, sleeping peacefully under a tree in the hot desert, in the hot sun making a pillow of his own hands. Seeing this the Persian messenger expressed his reaction in these words: "O, 'Umar (RDA), you did justice. So you became fearless and slept peacefully!"

How precise a description of the mental state of a man who is ever alert in doing

justice and consequently, being afraid of nothing, enjoys sound sleep in the scorching sun of the burning desert!

'Umar bin Abdul Aziz, the Umayyad Caliph is another brilliant model for the just administrator that a Muslim ruler should be. His name is mentioned in the annals of Islam, along with that of 'Umar in piety and sense of justice.

One night he was doing some official work in the light of a candle. At this time his servant came there and began to talk some personal and family matters of the Caliph. Suddenly 'Umar bin Abdul Aziz put out the candle and bade the servant to talk in darkness. Explaining his queer act he said that the candle was from the Bait ul Mal (State Treasury) and that its light can be used only for works connected with the affairs of the State, and should not be used for personal matters. How sublime is this sense of justice expressed through an act which we may dub as foolish or idiosyncratic!

I have quoted these few events only by way of illustration. The pages of history of Islam contain hundreds of such reports which speak volumes for the unusual marvellous sense of justice inculcated by Islam in the minds of its followers.

UNITY

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

(Qur'an 3:103)

The Concept of Din, Millah and Ummah in the Holy Quran

Ghulam Haider Aasi

To the Muslim the Qur'an is the Word of God. It is the Speech of Allah (Kalam Allah), verbatim, as the Muslim believes it and receives it. The Qur'an as the Revelation from Allah embodies the Will of Allah for a Muslim. For a believer it is the Guidance par excellence. It contains norms and teaches the basic principles relating to each and every aspect of life. Therefore, it is on the basis of the Qur'anic directives that the Muslim should formulate his approach to the understanding of other religious traditions. So long as it is not clear what the Qur'anic approach to other religious traditions is, it would be impossible to suggest what Muslims' attitude should be to other religious communities. How a Muslim religionist should approach the history of religions and what a Muslim social scientist can contribute in this regard can only be formulated on the Qur'anic guidelines related to this subject.

A The Qur'anic Concept of "Religion" "No Scripture in the world teaches such a comparative religion as the Qur'an," wrote Stanton in his treatise, perhaps the first non-Muslim study of The Teaching of the Qur'an.

The Qur'an mainly employs three words for the term "religion" Din, Millah, and Ummah. Each of these terms in respect to the Qur'anic religious vocabulary is too comprehensive to be translated into a word or a phrase of English, because each one is replete with various shades of meanings etymologically as well as conceptually. However, in the light of the Qur'anic weltanschauung, the terms may generally be given the following meanings: Din is religion in the generic sense of the term; Millah is religious tradition; and Ummah is religio-moral, socio-political community.

As all three terms in their perfect senses

have been identified with Islam that is Islam is "the Din," "the last Millah" and "the most exemplary Ummah" – this identification has led to some confusion on the part of non-Muslim students of Islam and the history of religions. As this identification of Islam with the three terms used in their perfect religious sense was further identified with the religious tradition of the Prophet Ibrahim (Abraham), the Hanif (an absolute monotheist) and the prototypical Muslim, the case was further complicated. The Orientalist students of Islam understood this identification of Islam with al-Din (the only true religion), with "Millat Ibrahim Hanif" (the creed of Abraham, the prototypical Muslim and the absolute monotheist) and with Khayru Ummah or Ummah Wasat (the best religious community; the model median religious community) in the sense of traditional Christian exclusivism (i.e., there is no salvation outside the Church) and the traditional Jewish concept of "closeness" Thus, they tried to explain the whole phenomenon of the Qur'an and hence, of Islam, as an Arab syncretism of Judeo-Christian tradition.

1. The Use of the Term Din (Religion) in the Qur'an

The word Din, with all its construct forms, occurs ninety-five times in the Qur'an. Sixty-six times it is used in its Verbal noun form; twenty-six times in its possessive case with pronouns, denoting the sense of "his religion," "their religion," "your religion" and "my religion". Only three times is it used in its verbal form. Nowhere in the Qur'an is it used in its plural form as Adyan (religion).

Keeping in view all the verses of the Qur'an in which the term Din has been used, three basic senses seem to be inherent in it.

These three commonly accepted senses of Din are (a) religion; (b) judgement, retribution, or requital; and (c) custom, cult, or the law. However, the basic meaning of all three senses is the conception of obedience, servanthood, and dependence.

a. The Conception of Din (religion) as Obedience

The semantics of the term Din, as applied in the Qur'an, imply the sense of obedience, submission, service, and, hence, worship.

In one of the earliest Meccan Suras, the term Din is used in such a way that it is equivalent to submission, service, worship, and; hence, the following of a certain faith and observation of the precepts of that faith. The Qur'an tells the Prophet Muhammad ﷺ to address those who deny the truth as follows:

"Say: O you who deny the truth! I do not worship that which you worship and neither do you worship that which I worship ... Unto you, your moral law (Dinukum [لكم دينكم]— your religion) and unto me mine (Wa Lia Din [ولي دين] — for me my religion). (The Qur'an, CIX: 1-3, 6)

The Qur'an maintains that everything submits itself to God by virtue of its inherent nature, willingly or unwillingly. This is an allusion to the Qur'anic concept of reality is dual. There is the realm of nature and creation and the other realm of the Transcendent and the Creator. The two are completely different from each other. The Creator is Transcendent, Unique, Independent, Infinite, Sustainer and Master. All else is His creation and is dependent on Him.

The One Creator created everything with a set pattern and imbued everything with His Laws, Commands, and Guidance so that all function according to His Plan. While He endowed nature with the so-called "natural Law," He bestowed upon man reason and His Divine Will so that man can act

according to the moral law. This means that everything of nature obeys God's Law willy nilly, i.e., it is bound by its nature to obey and has no volition or choice to do otherwise. On the other hand, man was created with a volition, a choice, and a will in order to obey God willingly; that is, in order to have freedom to act or not to act according to God's Law.

b. Din al-Fitrah – Religio Naturalis

The Qur'an maintains that the Transcendent Creator, God, imbued man with the knowledge of His being the only Creator, and the Lord to Whom alone man stands as servant ('Abd). Man, by virtue of his innate nature, stands as 'Abd (servant, worshipper, slave) only to his Creator. This awareness of the Creator, the Lord and thus the Master, has been bestowed upon man in the form of man's inborn knowledge. Thus, every human soul, at the time of birth, is born as an 'Abd (servant or worshipper of God), and a "Muslim" (one who submits oneself to God), and a "Hanif" (one who turns away from all that is false and returns to God alone). This is Fitrat-Allah ("God's Religion") in which man is created.

Most of the Mufassirin [مفسرين] (Commentators on the Qur'an) have identified this Fitrat-Allah as Khalq-Allah (Creation of Allah) and Al-Din al-Qayyim (the ever-true, uncorruptible religion), with which God endowed every 'human soul, with man's inspired cognition of the One God and his inspired ability to discern between the true and the false.

Al-Tabari, alluding to this fact, reports from Ibn Zayd that Fitrat Allahallati Fatra al-nasa 'alayha [فطرة الله التي فطر الناس عليها] (the religion of Allah with which He created mankind) meant the profession and testimony of mankind in its recognition of God as its sole Master worthy of submission, worship, and obedience (yaqirruna bidhalik). To corroborate this fact Ibn Zayd recited and

referred to the Quran VII: 172-173

"And whenever thy Sustainer brings forth their offspring from the loins of the Children of Adam, He [thus] calls upon them to bear witness about themselves: 'Am I not your Sustainer?', ... to which they answer: 'Yea, indeed, we do bear witness thereto., [Of this We remind you,] lest you say on the Day of Resurrection, 'Verily, we were unaware of this'; or lest you say, 'Verily, it was but our forefathers who, in times gone by, began to ascribe divinity to other beings beside God; and we were but their late offspring: wilt Thou, then, destroy us for the doings of those inventors of falsehoods?' (7: 172-173)

It is evident from this verse that God created mankind in one religion, i.e., with the full knowledge and awareness of the fact that there is only One God to Whom they owe their fidelity and worship. It is an illustration of this fact that an authentic Hadith (Tradition, Saying or teaching of the Prophet Muhammad ﷺ from the Prophet has been commonly referred to in order to further explicate the proper meaning of Fitrah. The Prophet is reported to have said, "Every child is born in God's religion ('ala al-Fitrah). It is only his/her parents that later turn him/her into a Jew," a "Christian," or a "Magian."

From the preceding verse of the Qur'an, we learn that all mankind at its creation is endowed with the knowledge of Din al-Fitrah (God's religion) in addition to the common human faculties of reasoning and thinking. We also learn that there is a unity of the one true religion as Din al-Fitrah in which all mankind equally share by virtue of their humanity. This unity dissolves when man interacts with his environment.

So far as Din (the Religion) is concerned, the Qur'an maintains, that the Din (the Religion) has been one and the same throughout all human history. The advent of the prophets with the revelation from God meant neither

a break in "the Religion nor a change or replacement of it. Rather, every prophet emphasized the unity of the Religion." The essence of the revelations from God, the Qur'an asserts, remained the same: "And We never sent any apostle without having revealed to him that there is no deity save Me, [and that] therefore, you should worship Me [alone]'" (The Qur'an XXI:25)

2. The Use of the Term Ummah in the Qur'an

The word Ummah, with all of its forms, occurs sixty-four times in the Qur'an: fifty-one times in its singular form and thirteen times in its plural form (umam). Although different views about its etymological meaning have been proffered, the classical view — that the term Ummah is derived from the word Umm (mother) and thus denotes the unity of origin and the center - still remains the most reasonable view.

With the exception of three places (i.e., the Qur'an XI:128, XII:45, and XVI:120), Ummah or Umam denotes a group of people who form a religious/ moral/ social / political community, i.e., a religious community. Sometimes Ummah conveys the meaning of a nation, 'a people', 'a culture', or a civilization', but basic to all these groups of people is the idea of one binding religious-moral system of law and values.

Of the three exceptions referred to above, the third (the Qur'an XVI:120) is basically not an exception; rather, it stands for the assertion and the exemplification of the proper sense of the word - i.e., the Ummah par excellence.

In the other two verses (the Qur'an XI:8 and XII:45) the word Ummah is used to mean 'a time', or a 'period of time'. We know that the Qur'an explicitly asserts that for every Ummah a term or period of time has been decreed and, when the end of their term approaches, they can neither delay it by a single moment nor hasten it. They have to

suffer extinction at the end of the appointed term. Thus, *Ummah*, due to its fixed term, also connotes 'a time', or a 'period of time', or, in the modern sense of the word, 'an age'.

a. Ummah Wahidah (One Single Religious Community)

The Qur'an sometimes uses this phase exactly in the sense of *Din al-Fitrah*. As has been indicated, the Qur'an asserts that all mankind has been one single religious community: all mankind, by virtue of their humanity, share in the *Din al-Fitrah* (Kana al-nasu Ummah Wahidah [كان الناس أمة واحدة قف] (the Qur'an, II:213, X:19).

The Qur'an further asserts that, had God willed or wished to keep mankind bound by the unity of religion in its one form, He would have made all mankind a single religious community (*Ummah Wahidah*), but He willed otherwise. Therefore, mankind adopted different forms of the *Din al-Fitrah*, and began to differ. Then God sent human prophets, who always reminded their people (*Ummah*) of the true nature of the *Din al-Fitrah* and provided them with the true model form of it. Thus the prophets and the true believers also make one single religious community (*Ummah Wahidah*).

b. Every Ummah Receives Revelation from God

As mankind started differing their practice of the *Din al-Fitrah*, God endowed every people (*Ummah*) with a human messenger to remind them of their obligation to God and to warn them away from their deviation. The Qur'an says:

"And indeed within every community (*Ummah* — or at every period, to every people) We raised an apostle (Rasul — Messenger) [entrusted with this message]: Worship God, and shun the power of evil and among those [past generations] were people whom God graced with His

Guidance, just as there was among them [many a one] who inevitably fell prey to grievous error, go, then about the earth and behold what happened in the end to those who gave the lie to the truth." (The Qur'an, XVI:36, cf. XXXV:24).

The Qur'an claims; that to every *Ummah* there had been sent a messenger (Rasul), a warner (Nadhir), one after another. God took to task every *Ummah* that gave lie to the truth and brought forth another *Ummah* instead.

The advent of every new messenger or prophet, on the one hand, instituted a new *Ummah* and, on the other hand, also marked the end of the previous *Ummah*, thus abrogating the previous form of revelation and establishing the new form in its stead. If the followers of the earlier revelation and the previous prophet still adhered to their old and abrogated form of revelation, and did not accept and follow the new prophet and his new form of revelation, then the older *Ummah*, though now adhering to an obsolete form of revelation, became a *de jure Ummah*.

c. Ummahs of the Past

In all the thirteen verses in which the word *Ummah* or *Ummahs* is used with the exception of one verse where living creatures of the earth and the air are also called *Ummahs*, the sense of *Ummahs* gone by is denoted. With the advent of Hadrat Muhammad's prophethood, the Qur'an maintains that the phenomenon of prophecy came to an end. The legal and ritual revelations of the Qur'an were sealed with the pronouncement that:

"Today have I perfected your religious law (*Dinukum*): your religion for you and have bestowed upon you the full measure of My blessings, and willed that self-surrender unto Me (*al-Islam*) shall be your religion." (The Qur'an, V:3)

And the essential aspect of the Din al-Fitrah were sealed with the pronouncement of the lastly revealed ayah (verse) of the Qur'an that reads in translation as follows:

"And be conscious of the Din on which you shall be brought back unto God, where upon every human being shall be repaid in full for what he has earned and none shall be wronged," (The Qur'an, II:281).

By this pronouncement, the Islam of history, for which the Qur'an is the everlasting wellspring, was declared the final, concrete and universal form of Din al-Fitrah or al-Islam. Those who adhere to the message of the Qur'an and carry out its commandments and code of life are designated as the middle Ummah (Ummah Wasat).

3. The Use of Millah in the Qur'an

The term Millah (religious tradition), in all of its forms occurs in the Qur'an fifteen times: ten times in its verbal noun form, and five times with the possessive pronoun denoting the sense of our Millah, your Millah and 'their Millah'. It is interesting to note that, out of ten times, eight times it is related to Hadrat Ibrahim (i.e. Millat Ibrahim) and five times Hadrat Ibrahim is further qualified as Hanif. In eight out of these ten occurrences the idea is that only the Millat Ibrahim represents the true form of the Religion or Din al-Fitrah. Hadrat Muhammad ﷺ and his true followers (Ummah Muslimah) are thus the true followers of Millat Ibrahim. As Millat Ibrahim essentially represents the Din al-Fitrah, no

one but those devoid of sense and reason will refuse to follow Millat Ibrahim.

Although in its application, Millah is closest to Din than to Ummah when it refers to Hadrat Ibrahim, it is closer to Ummah than to Din when it refers to Millahs of different groups of peoples.

It is obvious from the foregoing analysis of the three terms used in the Qur'an for 'religion' that the Qur'an maintains that religion as the true religion is one and has been one and the same. The Qur'an calls it by the names of Din al-Fitrah, al-Islam, Din al-Qayyim, Din al-Haqq, and Millah Ibrahim Hanif. All historical religious traditions in their pristine forms had been, at some time and in some place, the concrete forms of the Din al-Fitrah, called Ummahs and Millahs by the Qur'an. With the passage of time, and due to man's forgetfulness and lapses, the pristine form of those Ummahs and Millahs became distorted. The body of revelation, i.e., Scriptures, bestowed upon those Ummahs and Millahs were either lost or continuously misinterpreted and distorted.

Finally, the revelation of the Qur'an brought the phenomenon of the series of revelations and prophecies to an end and preserved the verbatim revelation from God forever. It is in this respect that the Qur'an explains itself as the criterion to be used whenever it seems necessary to distinguish and determine the true from the false of the earlier Millahs and Ummahs.

ATTENTION TO OUR READERS

It is our earnest request to the readers and subscribers "THE MINARET Monthly International" to extend their help and co-operation for increasing its circulation, convincing friends for advertisement, sending goods articles and giving precious suggestions for the improvement of the magazine.

The Islamic Welfare State

M. Umar Chapra

Social Security and Equitable Distribution of Income and Wealth it is the duty of the Islamic state to ensure a respectable standard of living for every individual, who is unable to take care of his own needs and hence requires assistance. The Prophet ﷺ clearly declared that: *"He whom God has made an administrator over the affairs of Muslims but remains indifferent to their needs and their poverty, God will also be indifferent to his needs and poverty."* He also said that: *"He who leaves behind him dependents, they are our responsibility" and that "the ruler [state] is the supporter of him who has no supporter."* These and other similar *Hadiths* lay down the gist of Islamic teachings in the realm of social security.

'Umar (RDA), the second Caliph, explaining distributive justice in Islam, emphasized in one of his public addresses that everyone had an equal right in the wealth of the community, that none, not even he himself, enjoyed a greater right in it than anyone else, and that if he were to live longer, he would see to it that even a shepherd on Mount Sinai received his share from this wealth. . . .

The Islamic concept of justice in the distribution of income and wealth does not require equal reward for everyone irrespective of his contribution to society. Islam tolerates some inequalities of income because all men are not equal in their character, ability, and service to society (Qur'an 6: 165, 61: 71, and 43: 32) Therefore, distributive justice in the Islamic society, after (i) guaranteeing a humane standard of living to all members through proper training, suitable job, "just" wages, social security and financial assistance to the needy through the institution of *Zakat*, and (ii) intensifying the distribution of wealth through its system of dispersal of the estate

of a deceased person, allows such differentials in earning as are in keeping with the differences in the value of the contribution made or services rendered to society.

The Islamic stress on distributive justice is so emphatic that there have been some Muslims who have been led to believe in absolute equality of wealth. Abu-Dharr (RDA), a companion of the Prophet ﷺ, was of the opinion that it is unlawful for a Muslim to possess wealth beyond the essential needs of his family. However, most of the Prophet's companions did not agree with him in this extreme view and tried to prevail upon him to change his position.

The Wherewithal

To live up to all the above obligations, the Islamic state would naturally stand in need of adequate financial resources

One principle which is clearly recognized by all jurists is that the state has no right to acquire resources by confiscating property duly possessed by individuals or groups....

If the acquisition of resources through either confiscation or nationalization without just compensation is to be ruled out then the primary sources left would be the following in addition to the sale of relevant services.

- i. Zakat;
- ii. Income from natural resources;
- iii. Taxation; and
- iv. Borrowing.

i. Zakat

To enable Muslims to bring to fulfilment a society which is like a single nuclear family, where wealth is equitably distributed and where the essential needs of all deserving individuals are met primarily by mutual help with the planning and organizational

assistance of the state, Islam has instituted a powerful social security system giving it a religious sanctity which it enjoys nowhere else in the world. It is a part of the religious obligations of a Muslim to pay Zakat at a prescribed rate on his net worth or specified income flows to the Zakat fund. Of such great significance is the institution of Zakat in Islam that whenever the Qur'an speaks of the obligation to establish prayers it also simultaneously stresses the obligation of Muslims to pay Zakat. The Prophet ﷺ went so far as to declare that "whoever offers prayers but does not pay Zakat, his prayers are in vain."

There is a general consensus among jurists that collection and disbursement of Zakat is essentially the responsibility of the Islamic state. This was the practice during the days of the Prophet ﷺ and of the first two Caliphs, Abu Bakr (RDA) and 'Umar (RDA). Abu Bakr (RDA) even used coercion against those who refused to pay Zakat to the state....

However, even if the state collects Zakat, the proceeds are likely to be limited. Moreover, the expenditure heads for Zakat are clearly enumerated in the Qur'an. Even though some jurists have widened somewhat the coverage of the expression *fi Sabilillah* [فى سبيل الله] (in the way of Allah), it can hardly be made to include all expenditure heads of the Islamic state. Thus, if the Islamic state is to live up to its obligations it must have access to the resources beyond the Zakat collection. . . .

ii. Income from Natural Resources

It has already been established that natural resources have been provided by God for the welfare of all people. The monetary benefit derived from these resources should, therefore, permeate to all people and should not under any circumstances be allowed to be diverted solely to certain individuals or groups. The acceptance of this principle does not necessarily restrict the

management of these resources to the state alone. Whether the state or private enterprise should manage the exploitation of these resources should be determined by the criterion of efficiency. However, even if private enterprise is to manage and operate these resources the profit derived by it should not be more than what is justified by the services rendered and the efficiency attained.

In countries with abundant natural resources to contribute an adequate income to the state treasury to finance public expenditure (as is the case in some major oil-producing Muslim countries) there may be little need for additional sources of revenues. However, countries where income from this source is either not available, or if available, is not sufficient, the state would have to supplement its income by resorting to taxation and /or borrowing if necessary.

iii. Taxation

The right of the Islamic state to raise resources through taxes cannot be challenged provided that taxes are raised in a just manner and are within a certain "bearable" limit. This right is defended on the basis of the Prophetic saying that "in your wealth there are also obligations beyond the Zakat," and one of the fundamental principles of Islamic jurisprudence that "a small benefit may be sacrificed to attain a larger benefit and a smaller sacrifice may be imposed in order to avoid a larger sacrifice."

Most jurists have upheld the right of the state to tax. According to Marghinani, if the resources of the state are not sufficient, the state should collect funds from the people to serve the public interest because if the benefit accrues to the people it is their obligation to bear the cost. Abu Yusuf also supports the right of the ruler to increase or decrease taxes *depending on the ability of the people to bear the burden*. However, only a just tax system has been held to be in

harmony with the spirit of Islam. A tax system which is oppressive and too onerous as compared with the ability of the people to bear has been unanimously condemned. All rightly-guided caliphs, particularly 'Umar (RDA), 'Ali (RDA), and 'Umar ibn 'Abd al-'Aziz, are reported to have stressed that taxes should be collected with justice and kindness, that they should not be beyond the ability of the people to bear, and should not deprive the people of the basic necessities of life....

In view of the goals of social justice and equitable distribution of income a progressive tax system seems to be perfectly in harmony with the goals of Islam. It must, however, be emphasized that from the discussion of the jurists what is relevant from the point of view of modern times is the right of the Islamic state to tax with justice. It would not be proper to conclude that taxation should be strictly confined to the items mentioned by the jurists. Circumstances have changed, and there seems to be the need for devising a tax system which is in harmony with the goals of Islam and yields sufficient revenue to allow a modern Islamic state to discharge its functions as a welfare state.

iv. Borrowing

If total revenue from all the above sources (including sale of services) is not sufficient, the Islamic state would stand in need of borrowing. In this case because of the Islamic injunction against interest, the borrowing would need to be before of interest.

For certain sound income-yielding projects amenable to sale of services and distribution of dividends it may be possible to raise funds on the basis of profit-sharing. However, the scope for this is limited in the case of most public projects. In case profit-sharing is not possible or feasible, the Islamic state may have to borrow funds, and this would be possible only if the private sector of the

Muslim society is so highly inspired by the ideals of Islam that it is willing to forego the return. In modern acquisitive Muslim societies imbued perhaps more with hedonistic ideals of the economic man as conceived by Adam Smith rather than by the altruistic teachings of Islam, and with continuous erosion of the real value of savings because of the high rate of inflation, it may be expected that borrowing without any return may tend to be unproductive unless it is made compulsory.

"Richest" or "Ideal"

It may be contended here that all Islamic states may not have access to "adequate" resources to finance the functions discussed above and could not hence become "ideal." Here it is important to clarify that the "ideal" Islamic state should not be confused with the "richest" one. The ideal is to be construed in the light of general spiritual and material welfare attained for God's vicegerents within the framework of resources. Hence an Islamic state may be considered to have attained the position of "ideal" if it has at least (i) elevated the spiritual level of the Muslim society and minimized moral laxity and corruption; (ii) fulfilled its obligations for general economic welfare within the limits of its resources; and (iii) ensured distributive justice and has weeded out exploitation. Adequacy of resources is a relative term and is to be judged against attainable standards in the light of the stage of economic development.

Nature and Identity

The above discussion indicates that the Islamic state is essentially a welfare state and is duty-bound to play an important role in the economy for the fulfilment of the goals of the Shari'a in the economic field as briefly specified above. This welfare role is, however, to be played within the framework of individual freedom which Islam values greatly. The most important pillar of the

Islamic faith is the belief that man has been created by God and is subservient to none but Him (Qur'an 13:36) and that one of the primary objectives of the prophetic mission of Muhammad ﷺ is to release mankind from all burdens and chains enslaving it (7:157). This provides not only the essence of the Islamic charter for individual freedom from all bondage but also subjects man to the sovereignty of God in all aspects of life which essentially implies subordination of man to the moral law as specified in the Qur'an and the Sunnah.

Because man is born free, no one, not even the state, has the right to abrogate this freedom and to subject him to regimentation. It is to realize this norm of individual freedom that Islam has incorporated in its economic system the essential elements of free enterprise after conditioning it to its own norms and values. The institution of private property along with the market mechanism has been integrated into the Islamic system in such a manner that an "appropriate" part of the production and distribution of goods and services is left to individuals and voluntarily constituted groups enjoying freedom in their dealings and transactions. The profit motive has also been upheld as, besides being consistent with human nature, it provides the necessary incentive for efficiency in the use of resources which God has provided to mankind.

However, since social welfare has a place of absolute importance in Islam, individual freedom-though of considerable significance-does not enjoy a place independent of its social consequences. It is sacred only as long as it does not conflict with the larger social interest or the overall spiritual and material goals of Muslim society, or as long as the individual does not transgress the rights of others. Property can be owned privately but is to be considered a trust from God and is to be acquired and spent in accordance with the terms of the

trust. The profit motive has also been subjected to certain moral constraints so that it serves individual interest within a social context and does not lead to economic and social ills or violate the Islamic goals of social justice and equitable distribution of income and wealth.

Mixed Capitalism? Socialism?

All these various considerations make the Islamic state completely distinct from both the socialist and the capitalist systems. First of all, socialism, as conceived by Marx, is basically amoral and based on the concept of dialectical materialism; while capitalism, being a secular ideology is, at best, morally neutral. In contrast Islam lays emphasis on both the moral and the material aspects of life and erects the edifice of economic well-being on the foundation of moral values. The foundation being different, the super-structure is bound to be different too.

Moreover, Islam is also fully committed to human brotherhood with social and economic justice, to equitable distribution of income, and to individual freedom within the context of social welfare. Although both socialism and mixed capitalism also claim to pay allegiance to social justice, the concept of justice in socialism or mixed capitalism is not based on human brotherhood reinforced by inviolable spiritual criteria for social and economic justice. In fact, Marxist socialism under the influence of dialectics condones injustice done by one group to the other and even the annihilation of one group by the other. In *laissez faire* capitalism with its slogan of "Don't interfere, the world will take care of itself" there was no innate ideal of social justice to be attained through conscious state effort, while in mixed capitalism the roots of social justice lie in group pressures rather than in an intrinsic belief in human brotherhood.

Although capitalism also recognizes freedom of the individual there are no

spiritual constraints on this freedom. The constraints that do exist are determined primarily by the pressures of competition or the coercive power of the state, and secondarily by changing social norms without any spiritual sanctity. In the Islamic system, however, the individual is subject to inviolable spiritual values in all aspects of life, including the acquisition, spending and distribution of wealth. Islam normally recognizes, like capitalism, the freedom of enterprise with the institution of private property, the market system and the profit motive, but it differs from capitalism because, as already indicated, property in Islam is a trust from God and man as trustee and vicegerent of God is responsible to Him and subject to His guiding principles.

Although both socialism and capitalism recognize equitable distribution of income, in capitalism this recognition is again an outcome of group pressure while in socialism it is accompanied by negation of individual freedom. Islam achieves this equitable distribution within the framework of individual freedom but with spiritual and legal imperatives to safeguard public interest, moral constraints against unearned income, and social obligations to ensure a just distribution of income and wealth.

The Islamic welfare state is hence neither capitalist nor socialist. It is based on its own values and guided by its own goals. It has its own identity and bears no resemblance to any other form of state.

THE QUR'ANIC FOUNDATIONS AND STRUCTURE OF MUSLIM SOCIETY

By

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Umar bin Khayyam

Syed Ghousullah Husainie

The speed with which the scientific and technological developments are taking place call for sufficient and up-to-date knowledge of many subjects of Arts and Science. Today all positive and social sciences make use of mathematical ideas. No sphere of man's activity is untouched by Science. Living in the twentieth century is not possible unless one is intelligent enough to his environment and understands the scientific techniques, which in turn requires enough insight in mathematics and basic sciences. In order to develop a technical knowhow, there is felt a persistent need for popularizing such ideas. The evolution of such ideas is not a separate and isolated activity of human mind, rather it is the result of an impulse in the minds of men to mould their environment. We cannot help the feeling of indebtedness and gratitude to the great and powerful Muslim minds. Due to their hard and untiring labour great ideas owe their existence in every branch of basic sciences.

History witnesses the fact that the really great minds have always sprung from poor homes. Here we shall study the life and achievements of a great Muslim genius Abul Fath Umar bin Ibrahim al Khayyami, who, though born in an unknown family, made such great and handy contributions to mathematical ideas and astronomy that they wonder struck the world.

Biographical sketch – Umar bin Khayyam was born at Naishapur, Kharassan in 1043. Nothing is known about his father, but historians say that he was enthusiastic to see his son well educated. He therefore sent him to a school near his house for early education. At that time, he never imagined that this poor beginning will have a good grand end, and his son will turn out to be a famous mathematician and a great poet of

the world. He was the most glamorous personality of the eleventh century who became famous as a poet, astronomer and mathematician. The love and eagerness for intensive study of Science and Arts did not allow him to leave that country which was known as the cradle of wisdom and knowledge in those days. He remained there and taught mathematics and astronomy to hundreds of students who used to come to him for the sake of education from distant places. Khawaja Nizami of Samarkand who happened to be his well-known student writes, "I often used to hold conversations with my teacher Umar in the garden. One day he said to me 'my tomb shall be in a spot where the north wind may scatter roses over it'. Years after when I visited Naishapur I went to his resting place and it was just outside a garden and trees laden with fruits dropped their flowers on his tomb so that the stone was hidden under them. (Refer: Rubaiyat of Umar Khayyam by Fitzgerald). Moritz Cantor, the well-known mathematician of the West says that Umar can better claim to immortality as one of the greatest mathematicians of all time. The most remarkable piece of work done by Umar bin Khayyam as a court astronomer to Malik Shah was the **Calendar** about which Cantor says that the solar year proposed by him is more accurate than any other calendar proposed either before or after his time. The present Gregorian calendar has an error of one day in 3330 days, whereas Umar's calendar gives an error of one day in 5000 years. These figures will enable the readers to see the accuracy and precision maintained by Umar bin Khayyam in those days when such delicate and sophisticated, astronomical instruments were not available. Some historians write that Umar's calendar was known as Tarikh-i-Malik. His written work in the field of astronomy

presents him as a mathematical and astronomical genius not only of those days but also of the present century. Before he died at Naishapur he did a lot to widen the realm of mathematical ideas and chose the study of most difficult problems. It is also clear from his written work that he confined himself to the exploration and investigation of the essence of mathematics and then generalized the methods according to the situation. One can also find in his work that he concentrated his attention on the new methods and evolved new codes and from this he tried to determine the scope of their application in astronomy. In order to understand this, one should study his work in a systematic way. For this purpose, I would like to give a brief sketch of his contributions for the readers.

Umar bin Khayyam was an extra-ordinary mathematician of his time. He touched several branches of this subject in his writings. For example, one can find his work on Algebra, Geometry, Trigonometry, Astronomy and Astrophysics. He was indeed a versatile scholar. It is not within the scope of my paper to describe the important results of his writings in, each subject. I have therefore selected few topics of general interest in order to understand certain fields of investigation where Umar bin Khayyam appeared as a mathematician: -

- a) Euclid's Postulates.
- b) Binomial Theorem for positive integral indices.
- c) Theory of Numbers.
- d) Astronomy.

Euclid's Postulate, – In order to understand the type of work performed by Umar bin Kbayyam on this topic, it is necessary to know something about Euclid who was a Greek mathematician of antiquity. He taught mathematics and founded a school at Alexandria in the days of Ptolemy I, who

reigned from 306 to 283 B.C. Euclid's Elements is a compilation of all his learnings which he had accumulated since Pythagoras. It is in thirteen books and constitute the earliest systematic exposition of elementary geometry. Book I-IV and VI deal with plane geometry, V with proportions in general, VII-IX with properties of numbers. X with irrational quantities and XI-XIII with solid geometry. Euclid's elements were the common school text books for many generations. It is generally understood that geometry had its origin in Egypt. Geometry as we all know is a subject that deals with points, lines, angles, areas and volumes. Geometry turned to be a deductive science in ancient Arabia. The name of Euclid is worth mentioning because of his considerable contribution towards the postulational procedures in geometry. Euclid assumed a prominent position because he systematized and organized the fragments in terminology and provided proper structures for this subject. His greatness lies in his deductive approach to all the geometry known in those days which was often imitated up to the period of Umar bin Khayyam but never surpassed. Euclid selected five geometrical statements as the basis of his deductive treatment. These postulates involve a number of technical terms. Euclid's statements are not very much self-explanatory; it is a fact that in contrast with his explicitly exhibited set of postulates, his Elements contain no list of undefined terms of the subject.

The writings of Umar bin Khayyam show that these postulates and various other definitions of Euclid were thoroughly investigated by him in 1704-75. He writes that the Elements have a strange collection of statements such as "the whole is greater than the part". Umar says that Euclid is famous for his postulates and it is his fifth postulate which can rightly be termed as the corner stone on which his greatness as

mathematician rests. This idea of Umar bin Khayyam was a remarkable one because from this moment geometry had taken a new turn. As you know, sometimes we talk about the non-Euclidian geometry, and say that Karl Friedrich Guass (1777-1855) was the first mathematician to work on this branch of mathematics. Others say that Bolyai was the one who developed this subject and published his discoveries quite independently. But the fact is that the first phase of the development of the non-Euclidian geometry actually started with the pioneering work of Umar bin Khayyam. It was in this period when people started thinking of giving new answers to the questions like, what is geometry? What is the nature of postulate? etc. Naturally new answers to these questions lead to modern view of postulational system. The use of this method in algebra and analysis is a direct consequence of its application. For these successes it was Umar bin Khayyam who deserved the credit and recognition and then the efforts made by the founders of non-Euclidian geometry need applause.

Binomial Theorem, – Umar bin Khayyam's work on the formulation of the binomial theorem for the positive indices plays an important role in the induction methods of algebra. The triangle used by him for a definite expanded form of a binomial of any given positive index is known as Umar's Triangle. The knowledge of the sum of difference of the square or cube of two quantities were known to the people before Umar bin Khayyam, but a systematic way of writing the coefficients of the terms of the expanded form was not known to them. By the application of Umar bin Khayyam's triangle it becomes very easy. (Ref: Mathematics for Millions by Lancelot Hogben) Umar's Triangle has wide applications. The approximate values of various complicated expressions can be easily evaluated by its application. For

example the value of $(1.01)^{10}$ can be computed by Umar's method. Write it as $(1+0.01)^{10}$ and then write its expansion using Umar's triangle, and sum up the terms. The correct answer to seven places comes out to be equal to 1.1046221. This shows that Umar bin Khayyam was keen to get the results as accurate as possible in his computations.

Theory of Numbers, – We all know that Fermat's theorem is of basic importance in the theory of numbers which was established in Europe many years after Umar bin Khayyam. In order to understand this theorem one should possess sufficient knowledge of real, rational and irrational numbers and their properties. Umar bin Khayyam's work shows such problems. This indicates that he had sufficient knowledge of the number theory and was well versed in its applications to various problems of practical importance. He has also asserted the impossibility of finding two cubes whose sum should be a cube.

Astronomy, – Umar's main field of interest was astronomy. He was well known as an astronomer than as a poet in the Western society of educated people. He has done so much work in this field that still there exists a number of results and valuable information in his writings which is used for the preparation of the Nautical Almanacs. His remarkable achievement in astronomy was the calendar which has brought a tremendous reputation for him even in the present century. This calendar is more than enough to testify his proficiency and calibre because for such a master-piece work one should be competent enough to understand and handle the delicate astronomical instruments such as the Transit instruments, Micrometers, Alt-Azimuth instruments etc. One should also know the laws of Parallax, Magnitude of Moon, Sun and planets etc. The knowledge of the movements of various planets of the Solar system and the exact

time and duration of the lunar and solar eclipses was also known to him. Umar bin Khayyam did a lot for astronomical development throughout his life which is of tremendous value to us. It is therefore necessary to read the life sketch and work of such people who tried to understand the secrets of nature and benefited the mankind by their useful inventions and discoveries.

Umar bin Khayyam is an unforgettable name even in the field of poetry. In the opinion of some learned men Umar is like a Sufi and even something of a Saint. His work on quatrains is so rich with literature that it does not justify at this stage to write few lines on this aspect. I therefore conclude this paper in the words of two Rubiyats of Umar bin

Khayyam which were translated by Edward Fitzgerald.

“Ah but my computations, people say,

Have squared the Year to human compass,
eh?

If so, by striking from the Calendar

Unborn tomorrow and dead yesterday”.

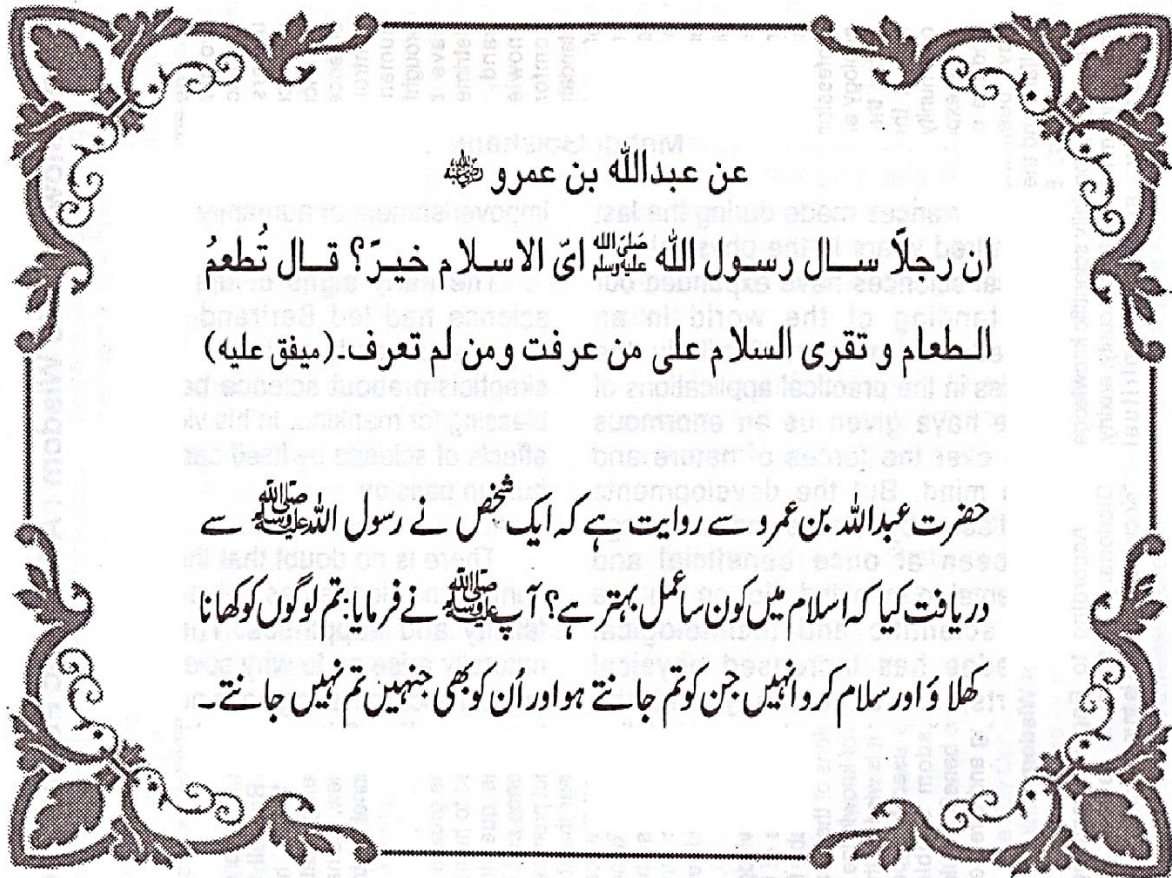
—————o—————

“Into this Universe, and why not knowing,

Nor whence, like Water willy-nilly flowing:

And out of it, as Wind along the Waste,

I know not whither, willy-nilly blowing”.



☆ ذراعت.... بہترین کسبِ حلال:

عزیزانِ محترم! کسبِ حلال کے ذرائع تو بے شمار ہیں، مگر سب سے بہتر کسب ”ذراعت“ ہے۔ کیونکہ اس میں ہاتھ کی کمائی اور محنت بھی زیادہ ہے اور یہ توکل کے بھی زیادہ قریب ہے کیونکہ کسان زمین میں ہل چلاتا ہے، بیج دیتا ہے، اور وقت پر پانی دیتا رہتا ہے اور پھر اللہ تعالیٰ پر اس و امید لگا کر بیٹھ جاتا ہے۔ چنانچہ حضرت آدم علیہ السلام نے اس پیشے کو اختیار فرمایا اور رسول اکرم ﷺ نے بھی اس پیشے کو پسند فرمایا اور اس کی ترغیب دلائی کیونکہ اس سے تمام انسانوں کیلئے رزق مہیا کیا جاتا ہے۔

حضرت انس رضی اللہ عنہ سے روایت ہے کہ رسول اکرم ﷺ نے ارشاد فرمایا: جو مسلمان بھی باغ لگاتا ہے جو ذراعت کا کام کرتا ہے اور اس کے باغ یا کھیتی سے کوئی پرندہ، کوئی جانور یا کوئی انسان کچھ کھا جاتا ہے تو یہ اس کے لئے صدقہ ہوتا ہے۔

☆ تجارت.... عمدہ کسبِ حلال:

دوسرے نمبر پر تجارت کا پیشہ ہے حضرت صالح علیہا السلام نے تجارت کو عمدہ اور نفیس پیشہ قرار دے کر اسے اپنایا اور ”احیاء العلوم“ میں مرقوم ہے کہ رسول اکرم ﷺ کا ارشاد پاک ہے کہ ”تجارت کیا کرو کیونکہ رزق کے دس حصوں میں سے نو حصے تجارت میں ہیں۔“

اسی طرح حضرت ابو سعید خدری رضی اللہ عنہ سے روایت ہے کہ حضور نبی کریم ﷺ نے فرمایا کہ: راست گو اور امانت دار تاجر، روزِ قیامت انبیاء، شہداء اور صدیقین کے ساتھ ہوگا..... (جامع ترمذی، سنن ابن ماجہ، سنن دارمی)

جس قوم میں عیش پرستی ہوتی ہے وہاں ضروریاتِ حد سے زائد ہو جاتی ہیں بلکہ یوں کہیں کہ خواہشاتِ ضروریات کا روپ دھار لیتی ہیں

اور انسان جب خواہشات کے پیچھے لگتا ہے تو گمراہ ہو جاتا ہے جب وسائل اور ضروریات میں توازن قائم نہ رہے اور ضروریات و مسائل سے زیادہ ہو جائیں تو انسان دوسروں سے قرض لیتا ہے اور قرض کے بوجھ کو اتارنے کیلئے وہ ناجائز ذرائع اختیار کرتا ہے جن میں سے ایک رشوت بھی ہے۔ اسلام میں رشوت دینے والے اور لینے والے دونوں کو جہنمی قرار دیا گیا ہے۔ مسلمان ہونے کی حیثیت سے ہمیں رزقِ حلال کے معاملے میں قدرے محتاط ہونا چاہیے۔

☆ سکونِ قلب اور حلالِ روزی:

سکونِ قلب کی دولت حاصل کرنے کے لئے ضروری ہے کہ ہماری روزی حلال و طیب ہو، حرام کی کمائی کھانے والے کو سکونِ قلبی نصیب نہیں ہو سکتا اور جو شخص اپنی اولاد کی حرام کے مال سے پرورش کرتا ہے اور پھر یہ تمنا بھی کرتا ہے کہ میرے اولاد نیک اور فرمانبردار ہو تو یہ تمنا فضول ہے، اس لئے کہ چراغ میں پانی ڈال کر اس سے روشنی کی امید رکھنا جہالت نہیں تو پھر اور کیا ہے، زمین میں ”جو“ کاشت کر کے ”گندم“ کی تمنا کرنا بالکل بے سود و فضول ہے۔

اگر ہم چاہتے ہیں کہ ہماری دنیا آباد ہو جائے اور ہماری اولاد نیک اور فرمانبردار ہو جائے تو تو اس کا واحد طریقہ یہ ہے کہ ہم خود بھی رزقِ حلال کما کر کھائیں اور اپنے اہل و عیال کی پرورش بھی حلال اور پاکیزہ مال سے کریں۔ حلالِ روزی سے دل کو راحت ملتی ہے، عبادات میں کیف و سرور آتا ہے، دنیا اور آخرت میں راحت و سکون ملتا ہے۔ اور سب سے بڑھ کر یہ کہ اللہ تعالیٰ اور اس کے پیارے رسول حضور سید عالم ﷺ کی رضا اور خوشنودی حاصل ہوتی ہے، جو کہ دین و دنیا میں باعثِ برکت و سعادت اور آخرت میں ذریعہٴ نجات ہے۔

دعاء ہے اللہ تبارک و تعالیٰ ہمیں رزقِ حلال کمانے اور کھانے پینے کی توفیق مرحمت فرمائے۔ آمین یا رب العالمین بجاہ سید الانبیاء والمرسلین

حضرت انس بن مالک ص فرماتے ہیں کہ رسول اکرم ﷺ نے ارشاد فرمایا کہ: جو شخص اپنے بوڑھے والدین کے لئے حلال روزی کما تا ہے اور دوڑ دھوپ میں رہتا ہے وہ اللہ کے راستہ میں ہے۔ اور جو آدمی اپنے چھوٹے بچوں کی پرورش کے لئے محنت و مشقت کرتا ہے وہ بھی اللہ کے راستے میں ہے اور جو آدمی اپنی ذات کے لئے محنت کرتا ہے تا کہ لوگوں کے سامنے ہاتھ نہ پھیلا نا پڑے اور لوگوں سے بے پرواہ ہو جائے تو وہ بھی اللہ تعالیٰ کے راستے میں ہے۔ (احیاء العلوم جلد 2 صفحہ 87)

☆ حرام مال سے اجتناب:

حضرات محترم! قرآن مجید میں جہاں متعدد آیات میں اللہ تعالیٰ نے ہمیں رزق حلال کمانے اور کھانے کی تاکید فرمائی ہے، وہاں متعدد آیات میں حرام مال اور باطل طریقے سے مال کھانے کی بھی بڑی سختی سے ممانعت فرمائی ہے، جس طرح حلال روزی حاصل کرنا فرض ہے، اسی طرح مال حرام سے بچنا بھی نہایت ضروری ہے۔ چنانچہ ایمان والوں کے لئے قرآن مجید میں ارشاد باری تعالیٰ ہے: اے ایمان والو! آپس میں ایک دوسرے کا مال ناحق طریقے سے نہ کھاؤ..... (سورۃ النساء: آیت 29)

یعنی کسی کا مال خیانت کے ذریعے، چوری و ڈکیتی یا سود یا رشوت کے ذریعے سے نہ کھاؤ، چنانچہ حضرت عبداللہ بن عمر ص فرماتے ہیں کہ رسول اکرم ﷺ نے رشوت لینے والے اور رشوت دینے والے دونوں پر لعنت فرمائی ہے..... (سنن ابوداؤد، مشکوٰۃ شریف)

☆ حرام روزی..... جہنم کا بندھن:

احادیث مبارکہ میں حرام روزی کھانے والے کے لیے بڑی سخت وعیدیں وارد ہوئی ہیں۔ چنانچہ حضرت ابو بکر صدیق رضی اللہ عنہ سے روایت ہے کہ رسول اکرم ﷺ نے ارشاد فرمایا کہ: ”وہ جسم

(اپنی سزا پائے بغیر) جنت میں داخل نہیں ہوگا، جس کی پرورش حرام غذا سے کی گئی ہو“..... (صحیح بخاری، الترغیب والترہیب، مشکوٰۃ)

حضرت عبداللہ بن عمر رضی اللہ عنہما فرماتے ہیں کہ جس شخص نے دس درہم کا کوئی کپڑا خریدا اور اس میں سے ایک درہم بھی حرام کا ہے تو اللہ تعالیٰ اس آدمی کی نماز قبول نہیں فرمائے گا جب تک کہ وہ کپڑا اس کے جسم پر رہے گا..... (الترغیب والترہیب، مجمع الزوائد، شعب الایمان)

حرام مال میں چوری کا مال، سود کا مال، رشوت کا مال، اسمگلنگ کا مال، اجرت زنا، اجرت قتل، انواء برائے تاوان کا مال، غصب شدہ مال، یتیم کا مال، کم ناپ تول سے حاصل شدہ مال وغیرہ شامل ہیں۔ اللہ تعالیٰ نے قرآن مجید میں کم تولنے والوں کیلئے ناراضگی کا اظہار یوں کیا ہے۔ ارشاد خداوندی ہے:

بہت بڑی خرابی ہے (ناپ تول میں) کمی کرنے والوں کیلئے، جب وہ لوگوں سے (اپنا حق) ناپ تول کر لیتے ہیں تو پورا پورا لیتے ہیں، اور جب لوگوں کو ناپ کر یا تول کر دیتے ہیں تو (ان کو) کمی کر کے دیتے ہیں کیا وہ اتنا خیال بھی نہیں رکھتے کہ انہیں (قبروں سے زندہ کر کے) اٹھایا جائے گا ایک بڑے دن کیلئے جس دن تمام لوگ (اپنے اعمال کی جواب دہی کیلئے) اپنے رب العالمین کے حضور کھڑے ہوں گے۔ (سورۃ المطففین: 1-6)

اسی طرح جو لوگ یتیموں کا مال ناحق طریقے سے کھاتے ہیں ان کے بارے میں ارشاد باری تعالیٰ ہے کہ وہ اپنے پیٹوں میں یتیم کا مال نہیں بلکہ سراسر آگ ڈالتے ہیں۔ چنانچہ ارشاد خداوندی ہے: بے شک جو لوگ یتیموں کا مال ظلم کے ساتھ کھاتے ہیں وہ اپنے پیٹوں میں آگ ہی بھر رہے ہیں اور عنقریب وہ بھڑکتی ہوئی آگ میں پہنچیں گے۔ (سورۃ النساء: 10)

رزقِ حلال کی عظمت و فضیلت:

حضرت انس بن مالک ص بیان کرتے ہیں کہ رسول اللہ ﷺ نے ارشاد فرمایا کہ: رزقِ حلال کا طلب کرنا ہر مسلمان (مرد و عورت) پر فرض ہے.... (الترغیب والترہیب)

ترجمان القرآن حضرت عبد اللہ بن عباس ث نے آنحضرت ﷺ سے عرض کی کہ: ”حضرت سعد بن ابی وقاص ص نے آنحضرت ﷺ سے عرض کی کہ یا رسول اللہ ﷺ! آپ دعا فرمائیں کہ اللہ تعالیٰ مجھے مستجاب الدعوات (یعنی جس کی دعائیں قبول ہوتی ہوں) بنادے، تو حضور اکرم ﷺ نے ارشاد فرمایا: لقمہ حلال اپنے لئے لازم کرلو (یعنی حلال روزی کھاتے رہو) تو خود بہ خود مستجاب الدعوات ہو جاؤ گے۔ پھر آپ ﷺ نے فرمایا:

قسم ہے اس ذات کی جس کے قبضہ قدرت میں محمد کی جان ہے! جو انسان اپنے پیٹ میں لقمہ حرام ڈالتا ہے تو اس کی وجہ سے اس کی چالیس دن کی عبادت قبول نہیں ہوتی، جو گوشت پوست حرام سے پلا ہو تو آگ ہی اس کی زیادہ حق دار ہے۔ (الترغیب والترہیب، طبرانی)

رزقِ حلال! اللہ تعالیٰ کی نعمتوں میں سے ایک عظیم نعمت ہے، کہ اس کی بدولت عبادات و اعمال میں مقبولیت پیدا ہوتی ہے اور رزقِ حلال کھانے والا مستجاب الدعوات بن جاتا ہے، بڑے ہی خوش نصیب ہیں، وہ افراد جنہیں رزقِ حلال ایسی عظیم نعمت میسر ہے۔

حضرت مقدم بن معد یکرب رضی اللہ عنہ سے روایت ہے کہ رسول اکرم ﷺ نے ارشاد فرمایا کہ: کسی شخص نے اس کھانے سے بہتر کوئی کھانا نہیں کھایا، جو اس نے اپنے ہاتھ سے کما کر کھایا ہو اور اللہ تعالیٰ کے نبی حضرت داؤد علیہ السلام اپنے ہاتھوں سے کما کر کھاتے تھے۔ (صحیح بخاری..... مشکوٰۃ المصابیح)

اس حدیث مبارکہ سے مقصود گداگری اور دوسروں کے آگے ہاتھ پھیلانے سے روکنا ہے اور اس بات کی بھی تعلیم دینی ہے کہ آدمی کو اپنے روزی خود کمائی چاہئے، کسی دوسرے شخص پر بار اور بوجھ بن کر زندگی نہیں گزارنی چاہئے، جیسا کہ ایک حدیث مبارکہ میں رسول اکرم ﷺ نے ارشاد فرمایا: اوپر والا ہاتھ نیچے والے ہاتھ سے بہتر ہوتا ہے، یعنی دینے والا ہاتھ، لینے والے ہاتھ سے بہتر ہوتا ہے۔

اسی طرح ایک اور حدیث مبارکہ میں حضور نبی ﷺ نے ارشاد فرمایا کہ: الکاسب حبیب اللہ یعنی حلال روزی کمانے والا، اللہ تعالیٰ کا دوست ہوتا ہے۔ دنیا کا کوئی کام محنت و مزدوری اور صنعت و حرفت کے بغیر نہیں چل سکتا۔ حضور اکرم ﷺ کے اس فرمان عالی شان نے معاشرے میں کسبِ حلال اور محنت و مزدوری کرنے والوں کی عظمت و شان میں چار چاند لگا دئے ہیں۔

حضرت ابو ہریرہ رضی اللہ عنہ بیان کرتے ہیں کہ رسول اللہ ﷺ نے ارشاد فرمایا کہ: جو شخص حلال روزی اس لئے حاصل کرتا ہے کہ وہ اپنے آپ کو سوال کرنے سے بچا سکے اور اپنے اہل و عیال کا خرچ اٹھا سکے اور اپنے پڑوسیوں کے ساتھ حسن سلوک سے پیش آ سکے، تو اللہ تعالیٰ قیامت کے دن اسے اس حال میں زندہ فرمائے گا کہ اس کا چہرہ چودھویں رات کے چاند کی طرح چمک دار اور روشن ہو گا۔ (احیاء العلوم / غنیۃ الطالبین)

حضرت عبد اللہ بن عمر رضی اللہ عنہما سے روایت ہے کہ رسول اکرم ﷺ نے ارشاد فرمایا کہ: ”چار چیزیں ایسی ہیں اگر وہ تمہیں حاصل ہو جائیں اور باقی دنیا کی کوئی چیز تمہیں حاصل نہ ہو تو کوئی افسوس کی بات نہیں ہے۔ وہ چار چیزیں یہ ہیں:

۱: امانت کی حفاظت ۲: بات کی سچائی ۳: حسن خلق ۴: رزقِ حلال۔ (الترغیب والترہیب، مجمع الزوائد، مسند امام احمد)

بات کا حکم فرمایا ہے جس کا اس نے اپنے رسولوں کو حکم دیا تھا۔ چنانچہ ارشاد فرمایا: اے رسولو! پاک چیزوں میں سے کھاؤ اور نیک عمل کرتے رہو۔ (سورۃ المؤمنون: ۵۱) پھر مومنین کو مخاطب کر کے فرمایا: اے ایمان والو! پاک چیزوں میں سے کھاؤ جو ہم نے تمہیں دی ہیں۔ (البقرہ: ۱۷۲) پھر آپ ﷺ نے ایک ایسے شخص کا ذکر فرمایا جو ایک طویل سفر طے کر کے آتا ہے اور بال بکھرے ہوئے اور غبار آلود ہیں وہ اپنے ہاتھوں کو آسمان کی طرف اٹھا کر پکارتا ہے: اے رب! اے رب! (یعنی دعائیں کرتا ہے) حالانکہ اس کا کھانا حرام ہے، اس کا پینا حرام ہے، اس کا لباس حرام ہے اور اسے حرام غذا کھائی گئی ہے تو بھلا ایسے شخص کی دعاء کیسے قبول ہو سکتی ہے؟ (صحیح مسلم، جامع ترمذی، مشکوٰۃ شریف)

اس ارشادِ گرامی سے معلوم ہوا کہ قبولیتِ دعا کے لئے رزقِ حلال ہونا ایک بنیادی شرط ہے۔ اس لئے کالمین امت نے فرمایا کہ اکلِ حلال (حلال روزی کھانا) اور صدقِ مقال (سچی بات کرنا) کا نام ہی ولایت ہے۔

کتاب و سنت میں رزقِ حلال اختیار کرنے اور پاکیزہ غذا کھانے پر بہت زیادہ زور دیا گیا ہے، کیونکہ اگر غذا حرام اور ناپاک ہوگی تو دل سیاہ ہو جاتا ہے اور اس میں قساوت اور ظلمت آ جاتی ہے۔ قبولِ ہدایت کی صلاحیت اور استعداد ختم ہو جاتی ہے، جذبات کا رخ شیطان اور شہوات کی طرف بدل جاتا ہے، اعمال خیر کی توفیق سلب ہو جاتی ہے، اسی طرح اگر غذا حلال اور پاکیزہ ہوگی تو دل میں ایک عجیب سا سکون اور کیف و سرور محسوس ہوتا ہے، اعمال خیر کی توفیق حاصل ہوتی ہے اولاد نیک اور فرمانبردار ہوتی ہے، صبر و شکر اور استغناء کے جذبات اس میں پیدا ہوتے ہیں، دل و دماغ میں پاکیزہ خیالات آتے ہیں اور انوارِ ربانی کی بارش برستی محسوس ہوتی ہے۔ کھانے کا اثر دل و دماغ، خیالات، عادات سب پر پڑتا ہے۔ حلال و طیب روزی سے خیالات

میں پاکیزگی، دل میں نورانیت و نرمی، عبادتوں میں خشوع و خضوع، آنکھوں میں تازگی، نماز میں لطف و لذت، دعاؤں میں قبولیت اور زبان میں تاثیر و غیرہ صرف حلال روزی سے ہی پیدا ہوتا ہے۔

☆ انبیاء کا کسبِ حلال:

رزقِ حلال کے لئے کسب کرنا سنتِ انبیاء کرام ہے۔ حضراتِ انبیاء کرام علیہم السلام نے حلال روزی کمانے کیلئے کوئی نہ کوئی کسب ضرور اختیار فرمایا ہے۔ مثلاً حضرت آدم علیہ السلام کھیتی باری کرتے تھے..... حضرت نوح علیہ السلام نجاری یعنی بڑھئی کا کام کرتے تھے..... حضرت صالح علیہ السلام اور حضرت ہود علیہ السلام تجارت کرتے تھے..... حضرت ادریس علیہ السلام کپڑے سی کر گزارا کرتے تھے..... حضرت ابراہیم علیہ السلام کھیتی باڑی کرتے تھے..... حضرت شعیب علیہ السلام جانوروں صوف اور ریشم وغیرہ سے اپنی روزی حاصل کرتے تھے..... حضرت موسیٰ علیہ السلام بکریاں چراتے تھے..... حضرت داؤد علیہ السلام زرہیں وغیرہ بنا کر گزر اوقات کرتے تھے..... حضرت سلیمان علیہ السلام (جو تمام روئے زمین کہ بادشاہ تھے، وہ بھی) درختوں کے پتوں کی چھال سے دستی پتکھے، بوریاں اور زنبیلیں وغیرہ تیار کر کے روزی حاصل کرتے تھے..... اور ہمارے آقا و مولا سید الانبیاء حضرت محمد مصطفیٰ ﷺ نے بھی تجارت کا پیشہ اختیار فرمایا ہے۔

انبیاء کرام علیہم السلام نے بہ حکمِ الہی کسبِ حلال کے لئے کوئی نہ کوئی ذریعہ اختیار فرمایا ہے اور ہمارے لئے بھی چونکہ کسبِ حلال کا حکم ہے، تو ہمارا کسبِ حلال کے لئے کوئی بھی حلال ذریعہ اختیار کرنا یہ حکم خداوندی کی تعمیل بھی ہے اور سنتِ انبیاء پر عمل بھی ہے، لہذا جو روزی ہم اپنی محنت اور جائز طریقے سے حاصل کریں گے۔ تو وہ روزی حلال بھی ہے اور پاکیزہ بھی ہے اور اس کا درجہ بھی عبادت میں ہی شمار ہوگا۔

اللہ تعالیٰ کے حکم کے مطابق جائز طریقے سے حلال روزی کا کمانا اور کھانا اسی طرح فرض ہے جس طرح دوسرے ارکان اسلام پر عمل کرنا فرض ہے۔ یعنی مسلمانوں پر نماز، روزہ اور زکوٰۃ وغیرہ کی طرح حلال روزی کا کمانا اور کھانا بھی فرض ہے۔ حضرت عبداللہ بن مسعود رضی اللہ عنہ بیان کرتے ہیں کہ رسول اللہ ﷺ نے ارشاد فرمایا کہ روزی کا حلال ذریعہ تلاش کرنا ایک فرض کے بعد دوسرا فرض ہے۔ (مشکوٰۃ شریف، شعب الایمان)

یعنی فرض باتوں کے بعد ایک اور فرض کسبِ حلال کی تلاش ہے، یعنی حلال کا لقمہ کھانے کے لئے حلال کی روزی کمانا ضروری ہے کیونکہ حلال کی کمائی ہوئی روزی سے ہی حلال کا لقمہ مل سکتا ہے۔

ایک حدیث مبارکہ میں رسول اللہ ﷺ فرماتے ہیں کہ ”جو شخص لگاتار حلال کی روزی کھاتا ہے اور حرام کے لقمہ کی آمیزش نہیں ہونے دیتا تو اللہ تبارک و تعالیٰ اس کے دل کو اپنے نور سے روشن کر دیتا ہے اور علم و حکمت کے چشمے اس کے دل سے جاری ہو جاتے ہیں۔۔۔۔ (کیمیائے سعادت / احیاء العلوم)

☆ رزقِ حلال اور اسلامی تعلیمات :

قرآن مجید کی متعدد آیات مبارکہ میں اللہ تبارک و تعالیٰ نے ہمیں حلال و طیب اور پاکیزہ روزی کھانے کا حکم دیا ہے۔ آج دنیا میں سائنس کی ترقی کا دور ہے۔ کھانے پینے کی صفائی اور پاکیزگی کا درس ہمیں اسلام اور پیغمبر اسلام حضرت محمد ﷺ نے دیا ہے، ہمارا چیلنج ہے کہ اس کی مثال پوری دنیا میں نہیں ملے گی۔ کیونکہ ترقی یافتہ اقوام کے نزدیک کھانے پینے کا یہی معیار ہے کہ وہ میل کچیل اور گندگی سے ظاہری طور پر پاک و صاف ہو، مگر اسلام نے اپنے ماننے والوں کو یہ تاکید و تلقین فرمائی ہے کہ تمہارا کھانا پینا نہ صرف ظاہری طور پر بھی پاک و صاف ہو بلکہ باطنی طور پر بھی وہ پاک و صاف اور طیب و حلال ہو۔ ناجائز ذرائع سے حاصل نہ کیا گیا ہو۔ اگر وہ مال سود، رشوت،

چوری و ڈکیتی، بلیک مارکیٹنگ اور اسمگلنگ اور دیگر غلط ذرائع (جنہیں اسلام نے ناجائز قرار دیا ہے) سے حاصل کیا گیا ہے تو وہ اسلام کی نظر میں پاکیزہ نہیں ہے بلکہ وہ مال ناجائز اور حرام ہے۔

ایک حدیث مبارکہ میں فرمانِ رسول ﷺ ہے کہ لوگوں پر ایک ایسا زمانہ بھی آئے گا، جبکہ آدمی یہ پروا نہیں کرے گا کہ وہ جو کچھ حاصل کر رہا ہے آیا کہ وہ حلال ہے یا حرام ہے۔۔۔۔ (صحیح بخاری، سنن نسائی)

سورۃ المؤمنون میں اللہ جل شانہ نے اپنے پیغمبروں اور رسولوں کے لئے بھی کسبِ حلال اور رزقِ حلال پسند فرماتے ہوئے حکم فرمایا: ”اے میرے رسولو! پاک چیزوں میں سے کھاؤ اور نیک عمل کرتے رہو، بے شک میں تمہارے سب کاموں کو خوب جانتا ہوں۔ (سورۃ المؤمنون: 51)

یہاں ایک بات قابل غور یہ ہے کہ اللہ تعالیٰ نے اس آیت مبارکہ میں پاکیزہ اور حلال روزی کھانے کا حکم پہلے فرمایا ہے اور نیک اعمال اور عبادات کا بعد میں حکم فرمایا، تو یوں سمجھ لیجئے کہ اعمال اس وقت ہی صالح اور مقبول ہو سکتے ہیں جب کہ لقمہ حلال پیٹ میں ہوگا اور عبادت بھی خلوص نیت سے اس وقت ہو سکے گی جب ہم حلال و طیب روزی کھائیں گے۔۔۔

رزقِ حلال کے ساتھ طیب (پاکیزہ) کی جو صفت لگائی گئی ہے اس کا مطلب یہ ہے کہ

- (1) روزی میں چیزیں بجائے خود پاکیزہ ہوں۔
- (2) اسلام نے انہیں جائز قرار دیا ہو۔
- (3) پھر وہ حلال طریقے سے حاصل کی گئی ہوں۔

چنانچہ حضرت ابوہریرہ رضی اللہ عنہ بیان کرتے ہیں کہ رسول اکرم ﷺ نے ارشاد فرمایا کہ: بے شک اللہ تعالیٰ نے ایمان والوں کو اسی

حصولِ رزقِ حلال عینِ عبادت ہے

ڈاکٹر سید محمد وقاص ہاشمی

رزق کا معنی و مفہوم:

میں پاکیزہ نہیں ہے بلکہ وہ مال ناجائز اور حرام ہے۔

اسلام یہ تاکید فرماتا ہے کہ تمہارا کھانا پینا نہ صرف ظاہری طور پر بھی پاک و صاف ہو بلکہ باطنی طور پر بھی وہ پاک و صاف اور طیب و حلال ہو۔

علامہ راغب اصفہانی لکھتے ہیں کہ ”رزق“ کا لغوی معنی ہے، ”عطا“، خواہ دنیاوی عطا ہو یا خروئی اور رزق کا معنی ”نصیب“ بھی ہے، جو غذا پیٹ میں جائے اس کہ رزق کہتے ہیں اور ”علم“ دینے کو بھی رزق کہتے ہیں.....

قرآن پاک میں حلال روزی کھانے کے بارے میں اللہ تبارک و تعالیٰ کا ارشاد گرامی ہے: اے لوگو! زمین کی ان چیزوں میں سے کھاؤ جو حلال اور طیب ہیں اور شیطان کے قدموں کی پیروی نہ کرو، بیشک وہ تمہارا کھلا ہوا دشمن ہے۔ (القرآن)

علامہ تفتازانی رزق کا اصلاحی معنی بیان کرتے ہوئے لکھتے ہیں کہ: رزق وہ ہے جس کو اللہ تعالیٰ جاندار تک پہنچائے اور وہ اس کو کھائے اور پیئے، خواہ وہ حلال ہو یا حرام۔ (بہ حوالہ: تفسیر تبیان القرآن: جلد 1 صفحہ 286)

رزق حلال کی اہمیت اور فلسفہ:

حصولِ رزقِ حلال عینِ عبادت ہے..... یعنی جب کسی کا کھانا، پینا اور پہننا اور سب کسبِ حلال سے ہو گا تو اس کا کھانا، پینا اور پہننا سب کچھ عبادت میں شمار ہو گا۔ قرآن پاک میں حلال روزی کھانے کے بارے میں اللہ تبارک و تعالیٰ کا ارشاد گرامی ہے: ”اے ایمان والو! ان پاک چیزوں میں سے کھاؤ جو ہم نے تمہیں دی ہیں اور اللہ کا شکر ادا کرتے رہو، اگر تم خاص اس کی عبادت کرتے ہو۔“ (سورۃ البقرہ: 172)

رزق..... صرف مال و دولت اور کھانے پینے کے سامان کی حد تک محدود نہیں ہے، بلکہ اللہ تعالیٰ کی طرف سے جو کچھ بھی انسان کو ملے، وہ سب رزق ہے اور کائنات کی ہر شے مثلاً مٹی، پانی، آگ، ہوا، روشنی، حرارت، دن و رات کا الٹ پھیر، موسموں کا تبدیل ہونا، صحت و سلامتی، کام کرنے کی طاقت و صلاحیت، علم و عرفاں، عقل و دماغ، عزم و ہمت، وسائل کار و غیرہ..... یہ سب ہمارے لئے سامانِ رزق ہیں۔

کسبِ حلال

ایک اور مقام پر ارشادِ باری تعالیٰ ہے: ”اے لوگو! زمین کی ان چیزوں میں سے کھاؤ جو حلال اور طیب ہیں اور شیطان کے قدموں کی پیروی نہ کرو، بیشک وہ تمہارا کھلا ہوا دشمن ہے۔“ (سورۃ البقرہ: آیت 168)

کسبِ حلال دو الفاظ سے مرکب ہے جس کے معنی ہیں حلال کمانا۔ اسلامی اصطلاح میں اس سے مراد مسلمان کا حلال اور جائز ذرائع اور معروف طریقے سے محنت و مشقت یا تجارت کے ذریعے روزی کمانا کسبِ حلال کہلاتا ہے۔ اگر مال و دولت ناجائز ذرائع مثلاً سود، رشوت، چوری و ڈکیتی، بلیک مارکیٹنگ اور اسمگلنگ اور دیگر غلط ذرائع (جنہیں اسلام نے ناجائز قرار دیا ہے) سے حاصل کیا گیا ہے تو وہ اسلام کی نظر

سورۃ المائدہ میں ارشادِ باری تعالیٰ ہے: ”(اے ایمان والو!) اور کھاؤ جو کچھ اللہ تعالیٰ نے تمہیں روزی عطا کی حلال و پاکیزہ، اور ڈرتے رہو اللہ سے، جس پر تمہیں ایمان ہے۔“ (سورۃ المائدہ: آیت 88)