

From the Editor's Desk...

Allah has mentioned in Quran that the purpose of fasting is to make a person more pious. However, if one reflects upon the reasons behind fasting, there may come numerous other objectives as well.

1. Firstly, in Ramadan, all the Muslims pray extensively and cordially, therefore, it is quite natural that this month presents a chance for increasing the reward balance and seek forgiveness for the sins that a person has committed.
2. Secondly, the hunger and thirst in the month of Ramadan help a Muslim relate with the other people in the world who are unfortunate and don't have access to ample food and drinking water. When a Muslim keeps a fast, actually he or she empathizes with such people and feels the way they feel and the way go through the day with such limited provision.
3. Thirdly, when a Muslim goes through the day with limited energy, although it effects at a physical level, however, the real effect of it is seen on the attitude of a person making him or her more humble and patient. Therefore, during a fast, a Muslim is supposed to be at the best of his or her character in terms of patience and humility.

Muslims anxiously await the arrival of Ramadan so that they can get on with the process of praying and gaining blessings, mercy and forgiveness from Allah Almighty. The arrival of Ramadan brings a complete or at least a major change in the routine of a person, therefore, those who don't prepare beforehand, find it difficult to settle in and get used to with the Ramadan routine once its upon them. Therefore, the

objective of preparations is to make a person transit into the routine of Ramadan and waste not any of its precious moments.

The first thing that a Muslim must do Ramadan is having the right intentions. You must really intend to make the most out of this month only then will you be able to enjoy Ramadan and gain the blessings it offers.

Tasbeeh is a verbal praise of Allah Almighty which a Muslim does by either reading phrases or words of praise of Allah Almighty. In Ramadan, each moment gets sanctified, therefore, to get the maximum reward from the days of Ramadan besides prayer, a Muslim must do Tasbeeh as well.

The initial few fasts of Ramadan are quite hard on Muslims, as they suddenly get exposed to hunger and thirst and don't know how it is to spend a day on low energy. They don't know the foods that make them feel satiated for longer, they don't know the drinks that keep the thirst in control and they don't know how they should adjust their routine during fast. For this very reason, it is imperative that a Muslim keeps a few Nafli fasts before the Ramadan to know about the changes that are to come during the fast, so that when Ramadan comes, he or she is prepared for it.

Quran recitation brings blessings and reward from Allah Almighty, however, to read Quran, it is imperative that a Muslim has enough time. Therefore, to make the most out of Quran reading in Ramadan, it is imperative that a Muslim starts reading Quran before Ramadan.

Submission to Will of Allah

S.M.A. Ashraf

The main purpose of the revelation of the holy Quran on Prophet Hazrat Muhammad (ﷺ) was not to usher the believers into an era of prosperity and achievement hitherto unknown to the world but to inculcate in them a spirit of unreserved submission to the will of Allah.

The very word Muslim means one who submits (to the will of Allah). Since He is the One and the only Creator and Sustainer of all the worlds, His pleasure is to be sought at all cost and no sacrifice is to be regarded as too great for this purpose. This is clear from the following:-

“Among the believers are men who have been true to their Covenant with Allah, of them some have completed their vow to (the extreme), and some (still) wait: But they have never changed (their determination) in the least.” (Surah Al-Ahzab: Verse 23)

His pleasure can be obtained only through devotion to Him and following in the foot-steps of His Prophet (ﷺ) i.e. Hazrat Muhammad (ﷺ). The result of all this strife will be known in the Hereafter (يوم الآخرة or يوم الحساب), although good tidings come in this world also. Thus 'Tawhid,' 'Risalat' and 'Maad' or Aukherat' are firmly linked with each other. Only as a consequence the Ummah reaches the height of moral values, which in turn causes ascendance in the community of nations. The relationship between following the commandments of Allah and worldly

happiness is clear and undeniable.

“If only they had stood fast by the Law, the Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from every side. There is from among them a party on the right course but many of them follow a course that is evil.” (Surah Almaidah: Verse 66)

But worldly gains are never the goal of a believer, because once a person starts seeking anything other than God's pleasure, he strays away from the path of Islam.

Deep-rooted, firm and unflinching faith in the Oneness of Allah, the prophet-hood of Hazrat Muhammad (ﷺ) and accountability before Allah on the Day of Judgment are the *sine qua non* of the acceptability of all good deeds for reward in the Hereafter. The primary and all important reward will be the pleasure of the Creator. This will be evident from the following:

“God hath promised Believers, men and women, gardens under which rivers flow, to dwell therein, and beautiful mansions in gardens of ever-lasting bliss. But the greatest bliss is the Good Pleasure of God: That is the supreme felicity. (وَرِضْوَانٌ) (وَنَ الْاَهُ اَكْبُرُ) (Surah Al-Tawba: Verse: 72)

The secondary reward will be a life of eternal bliss. But, in this world also every good deed has a good reward and every bad deed has a bad reward, although it may not be apparent, because other

forces may be working in counter-direction. The principle that every action is followed by a reaction holds good in this case also. Just as force is defined in physics as a thing which moves or tends to move a mass. If the mass is big for the force applied or forces from other directions are also working on the mass, it will not move.

Generally speaking, good deeds are well known, that is why these are called. "Maroof" (Known) and carry their own reward. But their full reward on the Day of Judgment depends on Iman. Prayer, Fasting, Hajj and all that is considered to be 'Ibadat' is not acceptable without Iman, Indeed Iman is the fountainhead of all righteousness, as will be evident from the following: "Seest thou not how God sets forth a parable? A goodly world like a goodly tree whose root is firmly fixed, and its branches (reach) the heavens brings forth its fruit at all times by the leave of its Lord. So God sets forth parables for men, in order that they may receive admonition:"

[Here 'Goodly word' means the words that are recited to reaffirm 'Tauhid' and 'Risalat' The words in the text are Kalimatan Tayyebatan (كَلِمَةٌ طَيِّبَةٌ)]. (Surah Ibrahim: Verses 24 and 25)

The question arises why many societies who are void of Iman on 'Tauhid', 'Risalat' and 'Maad' have been able to evolve a just and equitable system? The phenomenon cannot be explained satisfactorily, because it relates to the complex causes of rise and fall of nations. One possible explanation, may be that human faculties have tremendous potential for training. Habits, good or bad, are cultivated till they

become second nature and a part of one's character.

If leaders of a society set up good traits by their own example and by constantly telling others why it is essential for them to acquire these traits, gradually public opinion is built up in their favour. In the beginning, it requires a lot of hard work and personal sacrifice on the part of those who wish their fellow men to acquire these qualities. Once a good quality becomes a part of the character of a society, it requires no effort by the members of the society to adhere to this and it is passed on from generation to generation.

If today we find some societies with high moral values or with a high sense of social justice, it is because they have been trained to give up short-term advantage and pleasure for the sake of achieving long-term goals. These long-term goals are as articles of faith with them and nobody questions the utility of these goals. Unfortunately, leaders who influence the thinking of the society in countries where Muslims are in majority, have failed to sacrifice personal gains or pleasures for the sake of Allah or even for the sake of giving an equitable and just social order to future generations.

The next question that arises is that if societies can acquire good or bad values, whether it is a Muslim society or a non-Muslim one, where lies the superiority of Islam? The advantage of the Muslim Ummah over others is that while others have to evolve their code of behaviour through experience and have to work hard for decades to get this code fully accepted by the society, the Muslim Ummah has a code of behaviour laid

down for it by Allah and His messenger and it will not have any difficulty in following this code once the Iman of its members starts motivating them. It is possible for believers to keep on practicing moral virtues at the cost of personal inconvenience and injury for all times to come, even if it brings no result during their lifetime, because they expect their reward in the Hereafter.

Another aspect of the matter which needs a close look is whether Muslims are even outwardly practicing their religion as vigorously as they were 1400 years ago. If one does not go by numbers, it would be apparent that only a small percentage of Muslims are observing the obligations laid down by Islam. In an average Mohallah hardly five per cent Muslims offer their prayers with jamaat i.e. congregation in the mosque, which, according to the most lenient view, is Sunnat-e-Muakkada. The same would be true more or less in respect of Fasting, Zakat and Haj. As far as obligations other than prayers, Fasting, Zakat and Haj are concerned, the percentage of those who are carrying out these obligations is negligible. Most of us are not even aware of these obligations For example, how many of us know that parking a car so as to block the exit of another car is a sin? How many of us know that speaking ill of even people having bad character in their absence, more often than not is Gheebat, which is regarded as a sin more grievous

than adultery. These things are part of Shariah and all the commentators on the 'fatwa' given by various Imams are unanimous in this.

Going to the question as to how one can improve the quality of his Iman and intensity of belief, one very important point to be noted is that one should seek the companionship of persons who have attained a high degree of piety (or 'taqwa'), not only in the observance of the outwardly manifestation of religion, but also in complete submission of their will to the Will of Allah. In the holy Qur'an there is an injunction to the effect that the Muslims should be with the truthful. Acquiring a high degree of piety is more important than reading the holy Qur'an in one's own language. The Arabs read the holy Qur'an in their own language, but it has not made them better Muslims as compared to Muslims of other countries.

Another point that needs to be emphasized is that a person's first obligation is to himself, then to his kith and kin, and then to others, if instead of lamenting upon the failings and miseries of the society, each one of us starts looking inward and preparing himself for the sacrifice which Islam wants from him, the society will automatically be reformed. Exhorting each other to pursue righteousness and to persevere (وَتَوَاصُوا بِالْحَقِّ وَتَوَاصُوا بِالصَّبْرِ) is no doubt obligatory upon all of us; but the first duty is towards ourselves.



Administrative System during Holy Prophet's (ﷺ) Time

M. W. Gazder

Pre-Islamic Political Institutions:

The Arab population was divided into two categories: the towns people and the desert dwellers. The natural facilities' available to these categories and their economic activities being different, there was much difference in their government organization.

Philip Hitti in his famous book "History of Arabs" says: "In an Assyrian inscription of the eighth century, King Sargon 11 (722-750 B.C.) had subdued the tribes of Thamud and Ibadid who inhabited the desert, who knew neither high nor low officials. Again Philip Hitti says: another Assyrian inscription about 2350 B.C. mentions that the Kingdom of Magan (Ma'an) in Arabia sent timber, stone and metals to the Sumerian King Gudea of Singralla."

In tracing the development of the Arab administrative system, we have to bear in mind the nomadic character of the Northern people on the one hand and the civilized nature and rich political experience of the Southerner (Banu Qahtan) on the other. This difference in the characteristics of the two peoples and the migration of the Southerners to the North after the collapse of the great dyke at Ma'rib, resulting in bloody sanguinary wars for the possession of the Oases and other fertile areas, embittered their relations so much that even the teaching of Islam could not make them forget the past.

Each clan or tribe had its own elderly man called 'ash Sheikh' as its ruler. Nobility in birth, seniority in age and other personal distinctions or accomplishments were the qualifications for rulership in a clan. The Arabs in general, and the Bedouins in particular, were thoroughly democratic in spirit. They would not submit to the arbitrary rule of the Sheikh. Hence he had to make his decision in committee of the elders of the clan or tribe. There was no elaborate machinery of the government, no officials, no officers.

There were very little litigations. Civil disputes were usually referred to a Qadi approved by both the parties. There were no permanent Qadis. In criminal matters, life for life and limb for limb was the recognized principle among the Arabs. A murderer within the tribe was handed over to the heirs of the murdered who could put him to death, or to set him free on receipt of blood money or give him liberty by granting a free pardon. If a murderer, who committed a murder within the clan itself, escaped, he was declared an outlaw. The structure of society being tribal, a tribe-less man had no locus standi, no protection, no safety. Losing affiliation to the tribe, he became an outcast and went outside the pale of law. As between clans or tribes, every clan or tribe (as a whole) was responsible for the conduct of its members.

Raiding the enemies camp or stealing

their property was hailed as an act of heroism. In the tribe itself there were not many thefts; for the tribal affinity a clan spirit (al-asabiyah) was so strong that improper behaviour, in the face of possible social ostracism, was rare. Cases of theft, if any were dealt with by the Chieftain and elders of the clan who forced the culprit to return the stolen property or to pay the price thereof. When, as in Mekkah, a society with large private properties came into being, severe punishment for theft was inflicted. According to Noldeke. "cutting the hand of a thief which was prevalent among the Persians, was introduced in Mekkah by al Wahid b. Mughairah. The City state of Mecca: it derived its wealth from the prodigious concourse of people who assembled there yearly as pilgrims from all parts of the world where Islam flourishes. Advantage was taken of this to hold a great fair for all kinds of merchandise. The possession of this temple, Kaaba, gave Mecca special sanctity and predominance over all the other cities of the Peninsula. While commerce gave it material prosperity, the Kaaba gave it influence and power over the whole of Arabia. The city was ruled or rather guided by a body of elders. The Senator Council of Elders was-called al-Mala. During the period prior to the birth of the Holy Prophet Muhammad (ﷺ), the government of Mecca was composed of the leading members of the house of Quasay, the Holy Prophet's (ﷺ) ancestor. The governing body consisted of ten senators who were styled sheriefs. The decemvirs occupied the first place in the state, their offices were hereditary in favour of the eldest member of each

family.

Their functions were: (1) The guardianship of the keys of the temple of the Kaaba, (2) the administration of the water supplied by the wells in Mecca and its neighbourhood, (3) the civil and criminal magistracy. (4) the control of foreign affairs. (5) the custody of the standard under which the nation marched against its enemies, (6) the administration of the poor tax derived from the alms of the nation and employed in providing food for the poor pilgrims, (7) the presidency of the national assembly, (8) the guardianship of the council chamber which office conferred upon its holders the right of invoking the assembly, (9) the administration of the public finances and (10) the guardianship of the divining arrows, by which the judgment of the gods and goddesses was obtained.

Mekkans levied a title on the merchandise that passed through it. There must have been a rudimentary system of archives in which the treaties of alliance and commerce could be preserved and an equivalent of an office to take charge of the collection of taxes from foreign traders. Caravans used to start from council Hall (Darul Nadwah) and report back to it.

Military: Every Arab was trained to be a soldier. In a tribal society with constant inter-tribal wars there was no place for the unwarlike man. More male children meant more power and influence to the father and the more numerous a tribe the more powerful it was. Elaborate instructions were given to the Arab Youth in swordmanship, archery and those of a lance. Well-to-do Arabs

essentially taught riding to their children. Before the advent of Islam there was only a small number of horses in Arabia. Only the very rich could afford to own horses.

The Arabs regarded war as a noble profession and a successful war paid them amply by way of booty in wealth, women and children. The Bedouins lived in tents and most of their wealth was movable when they went out on an expedition they carried their entire belongings and family with them. If they lost the battle, they had to lose their all.

Booty was divided equally among all the soldiers after giving the Sheikh his dues. A man who slew an enemy in the battle was entitled to all his countment in addition to his own share of the common booty. The Shaikh of a tribe was entitled to form items of booty.

All over Arabia there were strong fortresses. Ghumdan in al-Yeman was a twenty storeyed castle. The entire city of Petra was hewn out of solid rock and as such was unassailable. The weapons used by the pre-Islamic Arabs were swords, bows and arrows and lances, shields were used for protection and the rich wore coats of mail.

Physician and surgeons accompanied the army in its expeditions The Bedouin surgeon had a few very effective balms and was an expert in his art. He cut parts of the body with redhot weapons and was thus able to perform difficult operations without loss of blood. Martial songs in self glorification accompanied by drums and other primitive musical instruments provided the martial music. On the march the Arabs used to be very

careful for surprise attack and ambushes were very common.

Administrative System in Islam

The Qureishites in Mecca were greatly disturbed after thirteen years of intensive religious propaganda of Holy Prophet (ﷺ). It introduced not only a complete change, in the political situation but also had an equally important bearing on the social conditions. When the Holy Prophet (ﷺ) could not bear the inhuman persecution of his followers he allowed them to migrate from Mecca to Abyssinia in the first instance and subsequently to Madinah. Before migrating to Madinah, he entered into an agreement between the Muslim representatives from Madinah that they promised to profess Islam and undertake the responsibility of protecting Holy Prophet (ﷺ) from his enemies, particularly Qureish. When he secured permission from Allah through revelation, he migrated from Mecca to Madinah.

When the Holy Prophet (ﷺ) settled down at Madinah, it was ruled by two Kahtamite Tribes, namely, Auas and Khazraj who were constantly quarrelling among themselves. In the presence of the Holy Prophet (ﷺ) these reconciled with each other forgetting entirely their old feuds and were united together in the bond of Islam. Their old divisions were soon affected and the "Ansar", the helpers of Holy Prophet (ﷺ), became the common designation of all Madinites who had helped the Holy Prophet (ﷺ) in his cause. Those who, emigrated with him from Mecca received the title of 'Muhajireen' or the "emigrants" The Holy Prophet (ﷺ) in order to unite both

classes in closer bonds, established between them a brotherhood, which linked them together as children of the same parents, with the Holy Prophet (ﷺ) as their guardian.

Madinah and its suburbs being at this time inhabited by three distinct parities, the emigrants, the Helpers and the Jews, the Prophet (ﷺ) in order to weld them together into an orderly federation, granted a charter to the people clearly defining their rights and obligations. This charter represented the frame-work of the first Commonwealth organized by the Holy Prophet (ﷺ) and dwelt chiefly on freedom of conscience. It started thus: "In the name of the most Merciful and Compassionate God, this Charter is given by Holy Prophet Muhammad, (ﷺ) the Apostle of God, to all believers whether of Qureish or Madinah, and all individuals of whatever origin who have made common cause with them, who shall all constitute one nation: The following are some of the extracts from the charter: "The state of peace and war shall be common to all Muslims, no one among them shall have the right of concluding peace with, or declaring war against the enemies of his co-religionists. The Jews who attach themselves to our common-wealth, shall be protected from all insults and vexations; they shall, have an equal right with our own peoples to our assistance and good offices, the Jews of various branches who have their domicile in Madinah shall form with the Muslims one composite nation, practice their religion as freely as Muslims. The allies of the Jews shall enjoy the same security and freedom. The quality shall be pursued

and punished. The Jews shall join the Muslims in defending Madinah against all enemies. The interior of Madinah shall be a sacred place for all who accept this charter. All true Muslims shall hold in abhorrence every man guilty of crime, injustice, no one shall uphold the culpable, though he be his nearest kin. All future disputes arising among those who accept this charter, shall be referred, under God, to the Holy Prophet (ﷺ)."

Thus this charter put an end to the state of anarchy that prevailed among the Arabs. According to the above provision, the Holy Prophet (ﷺ) reserved for himself paramount judicial, legislative, military and executive powers. There was, however, a big difference between the Holy Prophet (ﷺ) and other rulers.

The Holy Prophet (ﷺ) had no material interests whatsoever. On the contrary, his politics was animated with loftiest moral idealism. Moreover, in the structure of the polity created by Holy Prophet (ﷺ) sovereignty vested in God, and the Holy Prophet (ﷺ) was merely His Viceroy who had to enforce the law of God on himself as much as he had to enforce it on others.

Characteristics of State

The Holy Prophet Muhammad (ﷺ) being the Prophet of God had to administer the affairs of the state in accordance with the injunctions contained in al-Qur'an. Although he was himself the means of revelation yet he maintained the sovereignty of God as he told his followers that whatever he received in the form of revelation, it was from God,

and he would not take any credit himself. Although he was the sole interpreter of the various revelations, he received from God. Yet he could not exempt his own person from its operation. He is the first to submit himself to these injunctions; hence the first resultant factor of such a state was equality before law for all the citizens of the state including the Holy Prophet (ﷺ) himself. It is a historical fact that he allowed several cases against his own person and thus gave a death blow to the theory of divine right of kings. However, according to the notions of Islamic Polity, equality did not mean that all persons are equal in all respects. The sole criterion for giving preference in matter of appointment was piety and the knowledge of the Shariah and the services rendered to the cause of Islam. It meant, in short affording of equal opportunities to all irrespective of caste, creed, race, colour, language or country.

The second characteristic of the Islamic state founded by the Holy Prophet (ﷺ) was fraternity in accordance with the famous verse of Al-Qur'an, "The believers are but a single brotherhood." The verse asserts that Muslims whatever their country, race, colour or language, are members of a single brotherhood. Among the believers white and black and rich and poor, master and servant, Arab and non-Arab stood together and enjoyed equal responsibilities in running the state. The flowering of Islamic fraternity reached its climax on the occasion of Hijra when the Holy Prophet (ﷺ) knitted the Muhajir with Ansar together in the brotherhood of Islam and they both lived under the same roof as brothers.

The third characteristic of this state was liberty which in its true perspective was for the first time presented by Islam to humanity. The greatest chart of individual liberty was embodied in that very Kalimah which every believer is required to pronounce while declaring his or her faith. The pronouncement of the Kalimah. "There is no God but one God" excludes all other authority but that of God. A Muslim was free as he was not required to obey any other authority but that of God. In other words, this meant that he was only free within the limits prescribed by the divine law. None can encroach upon the rights of others. He would feel free only within his or her own rights. Freedom of expression and liberty of conscience were the two corner-stones of Islamic polity. Even an ordinary citizen of the state could differ from the opinion of the Holy Prophet (ﷺ) himself and give his own opinion. But because slandering or abusing in the name of liberty was not allowed; none enjoyed the right to slander people to make fun of the authorities.

The fourth characteristic of the state was justice. Justice in an Islamic state should be impartial and no respecter of persons whether high or low, prince or peasant, white or black, Muslim or non-Muslim. The Holy Qur'an enjoins upon Muslims to decide a case on the basis of equity, justice and upright testimony. As such the entire Muslim Community was to be held responsible for the administration of Justice. In accordance with several verses contained in the Holy Qur'an in regard to impartial administration of justice, the Holy Prophet (ﷺ) decided cases and delivered impartial justice himself or appointed Qadis well-versed

in Shariah Law, God fearing and of irreproachable character and sterling piety.

The fifth characteristic feature of the Islamic state was that everyone from the Holy Prophet (ﷺ) down to an ordinary citizen felt responsible to God for every act of omission and commission. In public the people could not commit any offence for the fear of state officials, in private, they also abstained from committing any wrong as they were conscious of the presence of God Almighty. Thus the distinction between the public and the private life of a citizen in an Islamic state disappeared.

Judiciary: Although Qadis were appointed by the Holy Prophet (ﷺ) himself taking into consideration their knowledge in Shariah Law, character and piety, yet they were quite independent in delivering their judgment. The very fact that a Qadi could accept a suit against the very person of the Holy Prophet (ﷺ) and could try him in an open court, is an index of the independence of the judiciary in an Islamic state. Nor even the Holy Prophet (ﷺ) himself was exempted from personal appearance in the court. There are several instances in which the Holy Prophet (ﷺ) himself allowed several cases against his own person. The Qadis were required to apply the Qur'anic Law in the first instance, and secondly the traditions of the Holy Prophet (ﷺ) and in the absence of any guidance in both these sources they were required to exercise the right of their judgment. There were clear instructions given to Hazrat Muad b. Jabal when he was appointed the Qadi

of Yemen, the Holy Prophet (ﷺ) had allowed his companion the right of *ljtehad* during his own life-time.

Another feature of the Islamic State was centralization in matters of legislation. The very nature of the state, which was based on Qur'anic principles, demanded that there should be uniformity in legislation. It was the Holy Prophet (ﷺ) himself who legislated in connection with matters touching the religious aspects of life or the common problems of the state, for instance, foreign policy, taxation, justice and constitution.

The Holy Prophet's Secretariat:

Hazrat Ali and Hazrat Usman and in their absence Hazrat Ubayy b. Kaab and Hazrat Zaid b. Thabt recorded the revelation. Hazrat Zubair b. Awwan and Hazrat Juhaym b. al Sale kept record of properties collected by way of az Zakat and as—Sadaqah. Hazrat Hudhaifah b. al Yaman prepared estimates of revenue from the date palms. Hazrat Mughira b. Shubah, Hazrat Uqbah maintained records of the Tribes and their water and also kept a record of the Ansars, males and females. Hazrat Zaid b. Thabit used to draft letters addressed to kings, Chieftains. Sometimes Hazrat Abdullah b. al Arqam was employed to this work. Thus we see that even in the Holy Prophet's lifetime a secretariat in its rudimentary form had come into being.

The Wali: Al Madinah was the capital of the whole realm and the administration of the city and its neighbouring areas was under the direct control of the Holy Prophet (ﷺ). Arabia was divided into the provinces of al Madinah, Tayma, Al Janad, the region of Band Kindah

Mekkah, Najren, al Yeman, Hadarmout, Uman and al Behrein. Over each one of these provinces the Holy Prophet (ﷺ) appointed a Governor (alwali) who was enjoined to establish law and order and make arrangements for the administration of justice.

The Amil: Besides the Governors. the Holy Prophet (ﷺ) appointed collectors over each tribal area to collect the poor tax (Zakat) and voluntary alms (Sadaqat). The collectors were experts, trained by the Holy Prophet (ﷺ) in the rules relating to the levy of Zakat. All the officers appointed by the Holy Prophet were men of sterling character and integrity and there was no complaint against any of them from any source.

The Qadi: The Holy Prophet (ﷺ) himself acted as the Chief Qadi of the state with his seat at al Madinah. The judges of the provinces were either directly appointed by him, or the Governors were directed to appoint persons named by him. He appointed very eminent scholars, who were also men noted for their uprightness, to the posts of judges Hazrat Ali and Hazrat Muad b. Jabal were among them.

Sources of Revenue: During the days of the Holy Prophet (ﷺ) the Islamic State had five sources of revenue:

1. Poor-rate (Zakat) and voluntary alms by the Muslims (Sadaqat).
2. Tithe (al Ushr).
3. Capitation tax (al Jaizyah)
4. Land Tax (al Kharoj)
5. State Lands (al Fay).
6. Booty (al Ghanimah).

Al Zakat was an annual charge on

property which remained in the possession of a person for a whole year, when its value reached a certain limit, called the Nisab. Nisab differed with different kinds of property, the most important being 200 Dirhams or 251 tolas in the case of silver and twenty mithcal or 7 ½ tolas in the case of gold. The Nisab of cash was the same as that of silver or gold. In the case of merchandise of all kinds, the value was calculated on the basis of silver and the nisab was judged by the silver standard. In the case of ornaments, the nisab was that of silver of the ornament if made of silver, and that of gold if they were made of old. But jewels and the like would be excepted and only the weight of silver gold would be considered in determining the nisab. In the case of animals, the nisab was for camels, five, for bulls or cows thirty, for goats, forty. In the case of horses, no particular nisab is mentioned, but as Zakat in this case is judged by the price, the nisab must also be judged by the same standard. In the case of cereals, the nisab was five wasaq which according to two different calculations, comes to twenty six maunds and ten seers or eighteen maunds and ten seers, or eighteen maunds and thirty five and half seers, or nearly a ton in the first case and about two thirds of a ton in the second.

With the exception of animals, Zakat was levied at almost a uniform rate, being 2 ½ percent, of the accumulated wealth. In the case of animals, especially of camel and sheep, detailed rules were laid down, and animals of a particular age were taken as Zakat when the herd reached a specified number. In the case of camels, the rule laid down was: "one

goat for five camels, and after that one of each additional five or part of five upto 24. When the number reached twenty-five, a young she camel, one year old, sufficed-upto 34; for 35 to 45, the age was raised to two years: for 46 to 60, to three years: for 61 to 75, to four years. For 76 to 90, two young she camels of the age of two years were given as Zakat; for 91 to 124, two of the age of three years, and after that one she camel of the age of two years for every forty camels, or one of three years for every fifty camels, was to be added. In the case of goats and sheep, the Zakat was one goat or sheep for 40 to 120. In the case of cows, one year old calf for every thirty cows, and a two years old one for every forty is the rule laid down in a Hadith. According to imam Al Bukhari (BU. 24:25), horses are exempt from Zakat; the reason appears to be that they were needed in time of war. Later, scholars however consider horses to be taxable according to their value at the rate of 2 ½ p.c.. (H.1, p.173).

Sadaqat were the taxes which Muslims contributed to the State out of their own

free will. Some of them were compulsory i.e. Sadaqat of Idul Fitr and skins of sacrificial animals. They were deposited in the public treasury.

The case of 'Ushr' as already stated, is not technically Zakat; it is really land revenue fine state takes only one-tenth of the produce of agricultural land when it is grown with the aid of rain water or natural springs, and one twentieth when irrigated by wells or other artificial means in which labour is engaged by the owner of the land. Considering the high rates of land revenue of canal irrigation prevalent in this country, the agriculturist pays a very small sum in the form of 'Ushr' under the Muslim government. Jizya is neither a poll tax, nor a penal or religious tax. It is simply in lieu of military service. its appropriation, incidence and nature all make it abundantly clear that it is just a substitute for military service. landed, the very word Jizya connotes this.

The Jizya is leviable only on those who are males.

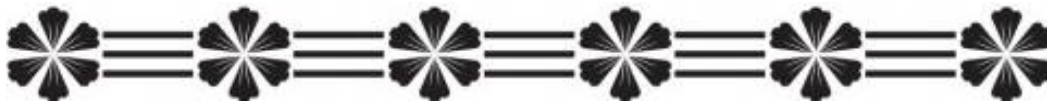
(Continued from page #. 25)

sayings of the Prophet Muhammad (ﷺ).

His saying is that one who opened the door of good deed for himself (i.e. he made an intention to do a good deed) Allah opened seventy doors to enable him to do that good deed. On the contrary, one who intended to do a sinful

deed, Allah opens seventy doors for his disgrace in such a way that he cannot know of it.

He died on Saturday the 27 Rajab, 297 A.H. His grave in Baghdad is visited by thousands of people of all ranks.



Ramadhan—The Month of Fasting

M. W. Gazdar

The root meaning of Ramadhan is “Excessiveness of heat” derived from Ramadhan. Muslims named this month according to the seasons in which they fall. It is the ninth month in the Muslim year, which consists of 354 days, being based upon lunar movement. That is why this month falls sometimes in summer and sometimes in winter. Holy Prophet (ﷺ) said: “Do not fast until you see the new moon and do not break fasting until you see again. “Jews, Christians and Hindus have a solar year, while Muslims follow a purely lunar calendar, consequently their month Ramadhan rotates gradually in all the seasons of the year.

Fasting, the third of the five pillars of Islam is of profound significance to Muslims all over the world. The Holy Qur’an says: “O ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you—that haply ye may ward off (evil).” (2:183). According to the writer in the Encyclopaedia of Britannica: “The Practice of fasting has been recognized well nigh universally in all the higher, revealed religions though the same stress is not laid on it in all, and the forms and motives vary. “Its modes and motives vary considerably according to climate, race, civilization and other circumstances but it would be unrecognized.” Moses fasting for forty days previous to the receipt of revelation (Exodus 24:18), and Jesus keeping fast for forty days before he was called upon to take the office of prophet-hood

(Mat.4:2) shows that the gift of revelation comes in fasting. According to St. Mathew, ‘Moreover when ye fast, be not as the hypocrites, of a sad countenance. . . But then, when thou fastest anoint thy head and wash thy face.’ (6:16-17).

The writer of Encyclopaedia of Religions and Ethics writes: “The early Christians observed Lent. i.e. six weeks (Sundays exempted), that is 36 days were devoted to fasting and penitence in commemoration of Jesus Christ in the wilderness (Vol: V, p. 769). That is why Crudax remarked in his Bible Concordance that fasting in all nations was resorted to in times of mourning, sorrow and afflictions is born out by facts. Among the Jews generally David is mentioned as fasting for seven days, during the illness of his infant son, and as sign of mourning, fasting is mentioned in I Samual 3:13 and elsewhere. Besides the Day of Atonement which was prescribed by the Mosaic Law as a day of fasting, the people being required to “afflict” their souls to cleanse them of their sins, various other facts come into vogue after the Exile “in sorrowful commemoration of the various sad events which had issued in the downfall of the kingdom of Judah.” It appears that the idea underlying this voluntary suffering in the form of a fast in times of sorrow and affliction seems to have been to propitiate angry and excite compassion in Him. Some fasted for the expiation of their sins; some as part of self immolation, which was regarded necessary for God realization; some as

a thanks giving if what they attempted, was achieved. The fast in these religions, like Jews, Christians and Hindus, is based on rites and rituals. The fast (Apas) in Hindu religion is allowed to take everything but should not eat cooked articles during fast. It was in Islam that the practice received a highly developed significance. It rejected the ideas of appeasing Divine wrath or exciting Divine compassion through voluntary suffering and introduced in its place regular and continuous fasting, irrespective of the condition of the individual or the nation, as a means like prayers to the development of the inner faculties of man. Though, the Holy Qur'an speaks of expiatory of compensatory fasts in certain cases of violation of the Divine Law, yet these are quite distinct from the obligatory fasting in the month of Ramadhan. Fasting is one of the five basic tenets of Islam. The Holy Prophet (ﷺ) said: "Islam is raised on five pillars: the witness that there is no god but Allah, the witness that Muhammad (peace be upon him) is His servant and His messenger, offering prayers, giving of Alms, fasting and performing the Pilgrimage." Fasting is a form of worship in Islam as such, it is exclusively for Allah. The Holy Prophet Muhammad (ﷺ) says: "All man's work belongs to him, but fasting belongs to Allah and He repay." During the period of fasting from dawn until sunset, one must abstain from food, drink and sexual intercourse. Smoking, chewing or swallowing anything, or taking medicine through the mouth or nose breaks the fast. The Holy Prophet Muhammad (ﷺ) has said: "Allah prefers the smell of the mouth of the who fasts, to the smell of

musk," and, "whoever breaks the fast for one day in Ramadhan, without any legitimate reason, cannot compensate for it by a period of fasting at another time during the year."

Islam gave a new and definite meaning to this religious institutions of fasting. Before Islam, the fasting meant the suffering or some privation in times of mourning and sorrow, in Islam it became an institution for the improvement of the moral and spiritual condition of man. Fasting in Islam does not only mean abstention from food but from every kind of evil. Most persons are of the opinion that if they miss their food for a day they are in danger of contracting some disease as a result of the lowered resisting powers of the body thus induced; therefore they say one must eat to keep up one's strength. They talk glibly about the need to keep up one's strength and generally speaking, they give the impression that the miss of a few meals is a step towards starving to death. Communist paper of Tashkent writes "those who fast cause danger to their health. They upset their eating and sleeping habits and contract disease of the intestines. If a man does not eat at the right times he becomes weak. Such people despise their health. As a consequence they lose their capacity of work. They fall ill quickly and some older people even go blind through fasting. Pregnant woman cause damage to their children."

But in the study of the body and its needs and of foods and their purpose, scientists have long since proved that food energy is not immediately utilized, some of this is stored in the body and

that this storage may be called upon to supply the body when needed. So no one need fear taking the fast of Ramadhan, no matter how weak, thin or emaciated he may be. Instead of being weakened by abstinence of food, it is common experience that there comes greater strength and energy. In fact abstention from food is only a step to make a man realise that if he can, in obedience to Divine injunctions, abstain from that which is otherwise lawful, how more necessary it is that he should abstain from the evil ways which are forbidden by God.

The organ of the Ministry of Culture of Uzbekistan Tashkent writes: "Religion prevents the Soviet Citizen from becoming sensible and active members of communist society. Communism and religion are enemies. Similarly, religion and science are enemies. In addition, the religion of Islam with its traditions and customs, is the enemy of Socialism and Science.

One of the traditions and custom of Islam is Ramadhan. This was already in existence before Islam, within the ancient Arabic roots. The lands of the ancient Arabs consisted of mountains and sandy plains. The summers were very hot and the temperature rose very high. Plants withered through the heat. Cattle remained without fodder. Human beings died of famine and illness. Rivers dried up. Therefore the ancient Arabs were forced for a definite period to give up food and drink. Thus fasting by day and living at night became the custom. The Arabs hoped to win their god's forgiveness by this through fasting, they asked their gods for rain and to grow

plants. In addition, it was impossible during the heat of the summer to do agricultural work. The Arabs carried out their work during night."

The above is a misleading statement which is made because of abysmal ignorance of the teachings of Islam. The Holy Qur'an says:

"Ramadhan is the month, in which we sent down the Qur'an, as a guide, to mankind, also clear (signs) for guidance and judgment, (between right and wrong). So everyone of you who is present (at his home), during that month should spend it in fasting. But if anyone is ill, or on a journey, the prescribed period (should be made up) by days later. God intends every facility for you; He does not want to put you to difficulties. He wants you to complete the prescribed period. And to glorify Him. In that He has guided you; And perchance you shall be grateful. (al- Qur'an II:23)

There is a moral discipline underlying fasting, for it is the training ground where man is taught the greatest moral lesson of life as self restraint and piety are among the gifts of fasting. It teaches man to refrain from acts which may displease Allah, and to develop a sense of responsibility towards his fellowmen. When fasting, man comes to appreciate the clemency and grace of his Lord, and he learns to realize the need of the poor and the miserable. The charity towards the needy on Eid-ul-Fitr, at the end of Ramadhan, is necessary and is done joyfully and gratefully. Shah Waliullah (d. 1762 A.C.) in his work known HUIJJATULLAH al—BALEGHAH (حجة الله البالغة) writes: "Since the excess of

animality hinders the emergence of the angelic aspects it was necessary that one should try to dominate one's animality. Since the excess of animality and the accumulation and abundance of its stratas have their origin in food, drink and indulgence in carnal pleasures, a fast accomplishes what abundant food cannot. Therefore, the method of dominating the animality is the diminishing of the causes (of the excess of animality). That is why there is unanimity among all those who desire the emergence of the angelic aspect in man about diminishing and reducing these (eating, drinking etc.). There is no difference in this prescription among the peoples of the world inspite the difference of their religions and the distance between their respective countries. Moreover the ultimate goal is that the animality of man should become submissive to man's angelic side, so that his animality acts according to the inspirations and dictates of his angelism, takes colour from its colour and his angelism prevents his animality from taking mean and lowly colours and getting object impressions—like a wax getting the impression of a seal. To attain this, there is no method other than this. The angelic side of man should select something according to its own exigencies and should inspire and suggest this to the animal side of man: and that the animality should submit to this inspiration not act obstinately or rebel against it. Angelism should continue again and again to inspire its exigencies to the animality, and the animality should continue to submit to these exigencies, so that it becomes accustomed to them and proficient in

them. The said exigencies which the angelism imposes and which the animality enforces willy-nilly, belong (1) either to the category of things which expand (delight) the angelic side and contract (depress) the animal one, such as the effort to resemble—so to say—world of god's super kingdom (malakut) and to regard (meditate) His super domination (Jabarut) which is an exclusive peculiarity of the angelism, the animality being away, far away, from it; or (2) to the giving up of things which are the exigencies of the animality, whereby it is delighted and wherefore it craves in its extravagance. It is this latter category which constitutes the fasting.

It is not correct that the fasting is the enemy of science. Fasting as a remedy is fully in harmony with the philosophy of the causes of disease. Avicenna, the celebrated Muslim physician of the eleventh century often prescribed three week's fasting for his patients. He regarded fasting as specific cure in syphilis and small pox. At the time of the French occupation, the Arabian hospitals of Egypt were reported to be securing radical cures of syphilis by fasting. Dr. Dewey writes: "Take away food from the sick man's stomach and you have begun to starve not the sick man but the disease." So the institution of fasting, achieves the almost impossible miracle, from a scientific point of view—of enforcing a primary scientific health measure under the spiritual observance.

Besides, the fasting of Ramadhan is the key to social emancipation. The person undergoing the fast is naturally inclined to spend most of his daytime in deep thinking and meditation. He is

consciously forced to realize the teeming millions who are without food and drink. It also enables us to feel the sorry state of those who suffer pangs of hunger throughout the twelve months of the year. Thus the social conscience of the fasting man is awakened, his love and compassion are moved for his miserable brethren.

According to Dr. Mirza, Ramadhan did not merge suddenly in Arabia, but developed slowly and in the second century of Hijra, took the form of a institution. Ramadhan arose out of the extremely primitive agricultural work of production elements of the ancient Arabs and out of their weakness in the face of the forces of nature. Islam reformed Ramadhan.

A resume of the speech of Mr. Habib Bourciba, President of the Republic of Tunisia, on Fasting during the month of Ramadhan, and a plea for extension of "classical" exemption from fasting under modern conditions is most surprising. The burden of his theme was: the fast diminishes the economic potential capacity of the Tunisian nation and, for that matter, of all the Muslim countries, it lessens the physical effort and is harmful to economic struggle for existence. He rebutted his critics by saying: "It has been said that he wished the civil servants would not to fast. I have never done such a thing."

It is disheartening to note that the head of a Muslim country made such a misleading statement.

There are two forces in man, the forces of good and the forces of evils. They fight for supremacy over man. If the

forces of good gain the upper hand, there is peace, harmony and happiness. But if the forces of evil gain the upper hand, there is discord and misery. Islam means peace. But so long as man is torn by internal conflict there can be no peace. This internal conflict can cease only when the forces of evil are suppressed and the forces of good are sublimated. Fasting is one of the methods by which this can be achieved, mere abstinence from food is not fasting; it is starvation. Fasting according to Islam, is abstinence from all that is evil. Fasting has a more physical value. The man who cannot face the hardship of life, who is not able to live, at times, without his usual comforts, cannot be said to be even physically fit for life on this earth. The moment such a man is involved in difficulty, as he must be every now and again, his strength is liable to give way. Fasting accustoms him to face the hardship of life, being in itself a practical lesson to that end and increases his powers of resistance.

There are even possible military advantages from the habits of fasting, for the soldier sometimes does not get food or drink and still he has to fight during the whole day and even late into the night.

One who has the habit of fasting the whole month of Ramadhan, gets naturally greater aptitude for social assistance. Its members, trained by such disciplines as fasting, represent the noblest character humanly possible. According to Dr. Rahat: "Fasting is practically the most powerful of all remedial measures. It enables one to get rid of toxins which may have

accumulated within the body; it purifies the blood stream and renovates the entire system. While purifying and cleansing the body, fasting, at the same time, adds to the actual vital strength of the body by removing toxic material which, through its poisoning effect, is weakening the nerves of the body and the cells of the various organs. Therefore, when one is fasting during the month of Ramadhan or otherwise, one must remember that these processes are taking place within the body during the fasting, giving a rejuvenating and revitalizing effect. It is therefore not correct to say, it lessens the physical effort and is harmful.

The glory of Ramadhan is enhanced by the fact that it was in this month that the first verses of the Holy Qur'an were

revealed to the Holy Prophet (ﷺ) on Mount Hira. Holy Qur'an says: "The month of Ramadhan is that in which the Qur'an was revealed, a guidance to men and clear proofs of guidance and the criterion." (2:185)

The night in which the first Message was received in Ramadhan is specified as one of the odd nights in the last third of Ramadhan viz. 21st to 29th. This night is called "Lailat-ul-Qadr" and is very holy for prayers and blessings. The Holy Qur'an says: "Verily We! We have sent it down on the night of power. And what shall make thee know that which the night of power is? The night of power is better than a thousand months. The angels and the spirit descend therein by the command of their Lord with His decrees for every affair, (xxx: 25).

THE QUR'ANIC FOUNDATIONS AND STRUCTURE OF MUSLIM SOCIETY'

By

Dr. Muhammed Fazl-ur-Rahman Ansari.

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

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Zakat

Dr. Muhammad Fazlur Rahman Al-Ansari Al-Qadri رحمة الله عليه

The World of today is torn between two great economic systems: The capitalistic and the Socialistic or communist. Both of the systems have their own advantages and disadvantages and have ultimately proved unsuccessful to solve the various economic problems of the human masses. Capitalism, on the one hand, provides an individual with complete liberty to earn and hoard wealth but it has ignored the economic interests of the common masses who are less fortunately placed in the society. As a result the society is divided into two distinct classes, the rich and the poor. The economic pattern of a capitalistic society is so fabricated that the rich continue to grow richer and the poor grow poorer until they are reduced to a state of mere serfdom. Communism, on the other hand, was born from the very womb of capitalism and was expected to eradicate the economic and social evils found in the capitalistic pattern. That it has been successful in the fulfillment of the purpose of its existence is still to be proved. But it is an established fact that communism has robbed the masses of what little liberty they enjoyed previously. If they had been the serfs of the rich under capitalism, they have become the slaves of the government under communism. The evil has thus been intensified still further.

The economic pattern of Islam is neither capitalistic nor socialistic; it wisely maintains balance between the two extremes. while Islam has imposed no restraint on private ownership and laid

no obstacles in the way of an individual's ambition to acquire more and more wealth through honest means, it has also devised ways to safeguard the social and economic interest of the common masses. The most effective of such means is the institution of Zakat.

Zakat is a religious tax which is to be paid apart from the government taxes. It is meant for social welfare and the eradication of extreme poverty. It has been rendered obligatory by the Holy Quran which says:

وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالنَّضْرَةَ لَا يَمْشُونَ فِي سَبِيلِ اللَّهِ فَسَوْفَ نَسُفُهُمْ
بِغَضَابٍ أَلِيمٍ

"And there are those who bury gold and silver and spend it not in the way of God; announce to them a most grievous penalty." (Al-Qur'an, 9:34)

When this verse was revealed to the Holy Prophet (ﷺ) Muslims were greatly worried. They thought that the verse had forbidden unto them the saving of their earnings for some future use. But Omar had the presence of mind to ask the Holy Prophet (ﷺ) what the verse actually meant and was informed that the verse had merely forbidden the hoarding of wealth with miserliness grudging to pay anything to relieve the poor: but the wealth which was earned through honest means and saved for some future use was purified after the payment of Zakat.

It may thus be seen that Zakat serves a double purpose: it mitigates the love of the rich for the worldly trash while it

prevents wealth from stagnation and keeps it in a state of healthy flow. It is responsible for a balanced economic growth of the Muslim society and the eradication of extreme poverty.

The Holy Prophet (ﷺ) has said:

“Deliver your charities because the time shall come when a person will walk about with his charity without finding one who would accept it. Somebody might tell him had he come a day earlier he might have accepted the charity but he needed it no longer.” (Bukhari)

The prophecy was fulfilled. Events were recorded during the caliphate of Omar which prove that the Muslim society in those days had attained such a degree of prosperity and contentment that it was not easy to find among it one who might accept Zakat.

The purposes on which the fund of Zakat should be spent are fixed by the Holy Quran itself and none has the right to spend it otherwise. That is why we see that the Bait-ul-Mal of the Muslim states always had a separate section for the fund of Zakat lest it should get mixed up with other taxes.

One of the purposes on which the fund of Zakat can be spent is ‘in the way of God’ (في سبيل الله) It includes the helping of the Mujahideen and the Hajjis. According to the scholars of Islamic Fiqh the term also includes the helping of the students in their acquisition of religious education.

An Appeal:

Small Muslim minorities are found in

various parts of the world amidst the oceans of large non-Muslim majorities. They lack the facility of imparting Islamic education to their children. The importation of scholars from the World of Islam presents numerous practical difficulties. As a result, they remain ignorant of Islamic teachings and are in great danger of being absorbed by other religious communities. It would be a great service to the cause of Islam to make provision for the Islamic Education of some of the intelligent and energetic youth living in those countries so that after the completion of their studies they might return to their respective countries and keep the torch of Islam burning them, With this view the World Federation of Islamic Missions established the Aleemiyah Institute of Islamic Studies which has been functioning since the last many years. The institute imparts religious education to students from various countries of Africa, South America, Europe and South-East Asia. The medium of Instruction is English and Arabic. The institute also bears the expenses of the boarding and lodging of the students.

It may be seen that the running of an institute like the Aleemiyah Institute of Islamic Studies is a tremendous task which we cannot shoulder alone. It is, therefore, quite natural to seek active support of our readers and sympathizers. We hope they will keep in mind the necessities of the institute while paying their Zakat. Donations other than Zakat are also welcome.

The Concept of Justice in Islam

Ghulam Muhammad

“Adl” (Justice) in Islam means: Justice to others as well as to oneself.

Adl is of two kinds: (1) social justice or legal justice. (2) personal justice. The concept of justice is different in different religions and ideologies of the world. A study of history reveals that the idea of fundamental human rights was unknown before the advent of Islam. Before the dawn of Islam, women, the weak and the poor had no place in the societies of the world. As for civilized nations, the basic rights of humanity in general were not honoured. For examples, the Jews divide human beings into two groups: (a) the children of the house of Israel (Jews) and (b) the Gentiles (non-Jews). They considered the Gentiles their natural slaves. All rights were reserved for them only while as non-Jews had no place in their social structure.

Similar ideas we find in Hinduism. According to Hindu doctrine the Brahman is the master of holiness and it is against the law—as laid down by Manu—for a Sudra, who is of a lower cast, to even come near the Brahman; if this happens he would be punished for doing so.

As for Islam, its basic teaching is that all humanity is one family, and according to a saying in the Traditions we are “The family of God”. According to Islam all human beings are equal as human beings. In this connection we read in the Holy Qur’an the following:

“O mankind, behold! We have created you male and female, and have made

you into nations and tribes that you may identify one another. Lo! The noblest of you in the sight of God —Allah—, is the best of you in conduct. Lo! Allah is Knower, Aware” (Sura 49; verse: 13)

An Islamic State ensures these fundamental rights to all whether they be black or white, Muslims or Christians or Buddhist etc. In his historical discourse, the Last Sermon, the Holy Prophet of Islam (ﷺ) said:

“No Arab is superior to any non-Arab, nor is any non-Arab superior to an Arab. The black is not superior to the white, nor is the white superior to the black. All are the children of Adam, and Adam was created out of clay”.

Non-Muslims, living in an Islamic State, are called “Zimmis”. The Zimmis basic rights are to be safeguarded by the State, and this is obligatory as long as they pay the “Jizya” (or compensation). According to the Islamic Law, no Muslim and no Muslim State has the right to act unjustly against even the worst enemies. Moreover, Islam has, for the first time laid down the law that in the Islamic social order everyone is under the law. No one is above the law, even if he be the head of the State. The Holy Qur’an says in this connection:

“And when you judge amongst the people (whether they be Muslims or non-Muslims), that ye judge with “adl”-Justice” (Surah 4; verse: 58)

A Muslim is not at all allowed to act wrongly with others, just as he would not

intentionally wrong himself. In the Islamic law he is not totally free in his "Personal Justice", for he can, for instance, not take his own life. In Islam social justice and personal justice are equally important. His body, thus has also got a right over him that he take good care of it, as it is a trust given to him by the Almighty and the steed with which he is to reach the Ultimate. That is why Islam emphasizes the importance of moderation in all walks of human life. In respect of social and personal justice the Holy Prophet (ﷺ) has explained in the following words:

"Your body has a right over you, your eye has a right over you, your wife has a right over you, and your visitor has a right over you".

Personal justice can be practiced socially, in the family and individually, e.g., one can be just to one's wife, children, relatives, neighbours, servants and friends etc.

The more pious one is, the nearer he is to Allah, for Allah loves the pious Muslim. The Holy Qur'an declares:

"O ye who believe! stand out firmly for God, as witnesses to fair dealing, and let not the hatred of others make you swerve to wrong and depart from justice. Be just: that is next to Piety and fear God. For God is well-acquainted with all that ye do". (Sura 5:verse: 8).

This verse explained the point made in the verse of Sura Hujurat:

"Surely, the most honourable of you in the sight of Allah is the most pious amongst you". (Sura 49; Verse:13)

Islam teaches us that the complete way of life is guided by the underlying principle of justice. A few examples are cited below:

Family Life:

"...but if ye fear that ye shall' not be able to deal justly (with them), then only one" (Sura 4; verse: 3)

Social Dealings

"Give measure and weight with (full) justice" (Sura 6; verse: 152)

Decisions (verdict)

"...and when ye judge between human beings (whether Muslims or non-Muslims), that ye judge with justice". (Surah 4; verse: 58)

Business receipts

"Let a scribe from amongst you write down faithfully as between the parties" (Sura 2; verse: 282).

Witnesses

"O ye who believe! stand out firmly for justice, as witnesses to God, even as against yourselves, or your parents, or your kin, ..." (Sura 4: verse: 135)

Speaking

"And when ye speak, speak justly". (Sura 6:152)

There are innumerable verses on the concept of justice in Islam in the Holy Qur'an, and these provide the guidelines for the Islamic social order as exemplified in the lifetime of the Holy Prophet Muhammad (ﷺ).

=====

Sheikh Junaid Al-Baghdadi

Izhar Hameed Siddiqui (Chisti-Saberi)

Sayyedatul Taifah Abul Qasim Junaid Bin Muhammad Az-Zuj-Jaj Al-Baghdadi, (May God be pleased with him).

His father was a trader of glass and therefore 'Zuj-jaj' and 'Qawareeri' became his titles. He is a famous Imam of Mysticism. Say-ye-da-tut-Taifah was an appellation of honour. His was very popular. His name is used even today as a maxim that a certain man was Junaid of his time. He was a great and noble divine and a Sheikh of high station and dignity. His 'Junaidia Mysticism' was prevalent for a long time.

He laid great stress on observance of discipline with Allah and said that to be negligent of Allah is more grievous than entrance into Hell.

From his maternal uncle, Hazrat Sirri Saqti, he benefitted and, therefore, he is taken as his 'Khalifa' (successor). He also gained much from Hazrat Muhammad bin 'Ali-Al-Qassab (and) Hazrat Makhdoom Ali Hajveri (Data Ganj Bakhsh) of Lahore wrote in his book. Kashful-Mahjoob, that one day some one enquired from Hazrat Sirri Saqti whether any disciple can attain a position higher than his Sheikh. He replied, "Yes the position of Junaid is higher than mine".

Once the Caliph of Baghdad called Hazrat Radeem as indisciplined. The latter replied how can he be indisciplined when he had passed half day in the company of Junaid and the person who had passed so much time in Junaid's company he could never be

indisciplined.

It is the saying of Hazrat Shaikh Abu Jafar Haddad that if wisdom had been a person, it would have the shape of Junaid.

It is reported that for 30 years it was his routine to offer his Morning (Fajr) prayers by the Wazoo (Ablution) of night 'Isha prayers. After Isha prayers, he did not go to sleep but passed the whole night in 'nafl' prayers and Praise of Allah.

One of his disciples was living in Basra. One day danger of sin occurred in his heart and his face became black. When he saw his face in the looking glass, he was very much ashamed and terrified. He did his best to remove that blackness but he failed. Because of shame, he began to live alone so that no one might see his face. When three days passed in this condition, that blackness began to fade little by little. In the meantime he received a letter from his Shaikh, Hazrat Junaid, who had exhorted him why he did not remain with discipline and honour in his service to Allah; for last several days he had to do the work of washerman so that the blackness of his face may go and whiteness might return.

It is reported that eight disciples of Hazrat Junaid were perfect devotees of Allah. One day all these unanimously requested their Shaikh that since martyrdom for the will of Allah was a unique blessing therefore, to get that, we all should go for Jihad. The Shaikh also agreed and they all reached Rome, where religious war was being fought

against Christians. When they reached in the battlefield a Christian fighter came from the enemy's rank and he fought the disciples of Hazrat Junaid who put them all to martyrdom by his hand. Hazrat Junaid related that he saw 9 carriages above him, suspended in the air. When any of his disciples fell martyr, his soul was kept on one carriage who flew away above in the sky. When only one carriage was left he thought that was for him. He began to fight. Then the same infidel came and said, "O Abul Kasim! that ninth carriage is for me you go back to Baghdad and lead the people, and teach me your belief". Hazrat Junaid taught him the faith and he embraced Islam. Then he drew the same sword which he had used on Hazrat Junaid's disciples and killed seven of his countrymen and then he himself fell martyr. Hazrat Junaid saw that the soul of that new Muslim was kept in the ninth carriage and taken up above in the sky.

Once a man brought about 500 dinars and presented them to Hazrat Junaid for distribution among his disciples. He asked that man whether he had any more wealth besides this. That man replied in the affirmative. He further asked whether he desired increase in that wealth. That man again replied in the affirmative. Then he returned those dinars to him and said that since he was more needy of them than ourselves Hazrat Junaid did not accept it.

He said that once he saw the Devil and he was roaming about in the market stark naked and was eating bread which he held in his hand. Hazrat Junaid asked him whether he was not ashamed of wandering naked amidst the people. The

Devil replied, "Abdul Kasim! Who has remained now on the surface of this earth from whom I should feel ashamed of. From whom I felt shame are now below the earth, and the earth has eaten them up". (Devil is ashamed of those only who are obedient to Allah).

Hazrat Junaid stated one day he went to Hazrat Sirri Saqti. He found a man lying senseless before him. He asked Hazrat Saqti what happened to that man. Hazrat Saqti replied that he heard a certain Ayat (verse) of the Quran and became senseless. Hazrat Junaid suggested the recitation of that Ayat again. When that Ayat was read, the man regained his senses. Hazrat Saqti enquired how did he know that method. Hazrat Junaid replied that it was the shirt of Prophet Joseph which was the cause of the blindness of Prophet Jacob. It was the same shirt when sent by Prophet Joseph to his father from Egypt which brought light back to the eyes of Prophet Jacob.

Hazrat Saqti appreciated his argument.

It is reported that when the time of the death of Hazrat Junaid came near, he bequeathed that all sayings about religious knowledge which are attributed to him should be buried with him in his grave. People curiously enquired the reason for that. He replied that he did not like that Allah may see him in this position that certain things were attributed to him in the world, specially when the sayings of the kind Prophet Muhammad (ﷺ) were in possession of people. He did not like that his sayings should have any place before the (Continued on page #. 13)

Muhammad Our Guide (ﷺ)

Muhammad Ali Khan

Guidance is a priority bestowed upon those, who, endeavouring to better their lot qualify in bettering the lot of others. Every Muslim is a guide unto the other in that he is supposed to convey to his fellow Muslim brethren that which he learns through others or of his own efforts. Guidance can only be given by those who received it.

The Holy Prophet (ﷺ) is the pinnacle of guidance. His guidance contains within itself the guide of a perfect, pious, and God-fearing man, who was chosen by God as His Beloved Messenger, and the recipient of a Divine Book - the Prescribed Code of Guidance for Muslims, nay, for all those who care to drink from its fountain of wisdom.

Now, one who guides another enjoys a certain degree of merit. Yet one who is chosen as a Guide (Messenger) to a nation enjoys a greater degree of merit, taking into consideration the number of people guided and the Divine Guidance received from God. But one who is chosen as a Guide to entire mankind, that is, the Guide of guides, enjoys a status unparalleled in the annals of the history of Mankind. He enjoys the status of a Universal Guide, one who graduates as the only human being to be awarded the Holy Qur'an. This is Muhammad (ﷺ) the Prophet of Islam.

History is a reflection of past events. The proof of the pudding lies in its eating. Has mankind benefitted from the Holy Prophet (ﷺ) as a Guide and the Holy Qur'an as the Universal Book of Guidance? Yes.

Search through the world, count out the Muslims and the answer is yours. Muslims are those who accept the Holy Prophet (ﷺ) as a Guide (Messenger) and acknowledge the Holy Qur'an as the Book of Guidance. Describing the Holy Prophet (ﷺ), Lamartine says: "As regards all standards by which human greatness may be measured we may well ask, is there any man greater than he." After reading the Holy Qur'an Goethe exclaimed: "if this is Islam, then every thinking man amongst us is, in fact, a Muslim."

The Prophet of Islam (ﷺ) is no more with us, but his teachings are still alive, as he left with us the Holy Qur'an. It will not be exaggerating to say that mankind is benefitting from the teachings of the Qur'an, as it has been translated into all the major languages of the world and man's progress today reflects the teachings contained in the Qur'an. Moreover we have a complete biography of the Holy Prophet's (ﷺ) life with us. This is not only an added incentive, but a privilege to all who profess faith in a World Religion and a Universal Scripture, i.e., Al-Islam.

Those who wish to seek guidance should study the life history of Prophet Muhammad (ﷺ) study his teachings and the Holy Scripture and reflect upon them. If he finds an iota of good in them, then he should be inspired by the same to keep on studying it so that he can find from it the necessary answers to his day-to-day problems.

Sufiism: The Uncovering of the Ninth Veil: Chapter concerning their Rules in Speech and Silence

(Continued from Last issue)

God hath commanded His servants to speak well, e.g. to acknowledge His lordship and to praise Him and to call mankind to His court. Speech is a great blessing conferred on Man by God, and thereby is Man distinguished from all other things. Some interpreters of the text, "We have honoured the sons of Adam" (Qur.xvii,72), explain it as meaning "by the gift of speech". Nevertheless, in speech there are also great evils, for the Apostle said: "The worst that I fear for my people is the tongue." In short, speech is like wine: it intoxicates the mind, and those who begin to have a taste for it cannot abstain from it. Accordingly, the Sufis, knowing that speech is harmful, never spoke except when it was necessary, i.e. they considered the beginning and end of their discourse; if the whole was for God's sake, they spoke; otherwise they kept silence, because they firmly believed that God knows our secret thoughts (cf. Qur.xlm,80). The Apostle said: "He who keeps silence is saved." In silence there are many advantages and spiritual favours (futuh), and in speech there are many evils. Some Shaykhs have preferred silence to speech, while others have set speech above silence. Among the former is Junayd, who said: "Expressions are wholly pretensions, and where realities are established pretensions are idle." Sometimes it is

excusable not to speak although one has the will to do so, i.e. fear becomes an excuse for not speaking in spite of one's having the will and the power to speak; and refusal to speak of God does not impair the essence of gnosis. But at no time is a man excused for mere pretension devoid of reality, which is the principle of hypocrites. Pretension without reality is hypocrisy, and reality without pretension is sincerity, because "he who is grounded in eloquence needs no tongue to communicate with his Lord". Expressions only serve to inform another than God, for God Himself requires no explanation of our circumstances, and others than God are not worth so much that we should occupy ourselves with them. This is corroborated by the saying of Junayd, "He who knows God is dumb," for in actual vision ('iyan) exposition (bayan) is a veil. It is related that Shibli rose up in Junayd's meeting place and cried aloud, "O my object of desire!" and pointed to God. Junayd said: "O Abu Bakr, if God is the object of your desire, why do you point to Him, who is independent of this? And if the object of your desire is another, God knows what you say: why do you speak falsely?" Shibli asked God to pardon him for having uttered those words.

Those who put speech above silence

argue that we are commanded by God to set forth our circumstances, for the pretension subsists in the reality, and vice versa. If a man continues for a thousand years to know God in his heart and soul, but has not confessed that he knows God, he is virtually an infidel unless his silence has been due to compulsion. God has bidden all believers give Him thanks and praise and rehearse His bounties, and He has promised to answer the prayers of those who invoke Him. One of the Shaykhs has said that whoever does not declare his spiritual state is without any spiritual state, since the state proclaims itself.

“The tongue of the state (lisan al-hal) is more eloquent than my tongue,

And my silence is the interpreter of my question.”

I have read in the Anecdotes that one day when Abu Bakr Shibli was walking in the Karkh quarter of Baghdad he heard an impostor saying: “Silence is better than speech.” Shibli replied: “Thy silence is better than thy speech, but my speech is better than my silence, because thy speech is vanity and thy silence is an idle jest, whereas my silence is modesty and my speech is knowledge.” I, ‘Ali b. ‘Uthman al-Jullabi, declare that there are two kinds of speech and two kinds of silence: speech is either real or unreal, and silence is either fruition or forgetfulness. If one speaks truth, his speech is better than his silence, but if one speaks falsehood, his silence is better than his speech. “He who speaks hits the mark or misses it, but he who is made to speak is preserved from transgression.” Thus Iblis said. “I am better than he” (Qur.xxxviii,77), but

Adam was made to say, O Lord, we have done wrong unto ourselves” (Qur.vii,22). The missionaries (da’iyan) of this sect are permitted or compelled to speak, and shame or helplessness strikes them dumb: “he whose silence is shame, his speech is life.” Their speech is the result of vision, and speech without vision appears to them despicable. They prefer silence to speech so long as they are with themselves, but when they are beside themselves their words are written on the hearts of men. Hence that spiritual director said: “He whose silence to God is gold, his speech to another than God is gilt.” The seeker of God, who is absorbed in servant-ship, must be silent, in order that the adept, who proclaims Lordship, may speak, and by his utterances may captivate the hearts of his disciples. The rule in speaking is not to speak unless bidden, and then only of the thing that is bidden; and the rule in silence is not to be ignorant or satisfied with ignorance or forgetful. The disciple must not interrupt the speech of spiritual directors, or let his personal judgment intrude therein, or use far-fetched expressions in answering them. He must never tell a lie, or speak ill of the absent, or offend any Muslim with that tongue which has made the profession of faith and acknowledged the unity of God. He must not address dervishes by their bare names or speak to them until they ask a question. It behoves the dervish, when he is silent, not to be silent in falsehood, and when he speaks, to speak only the truth. This principle has many derivatives and innumerable refinements, but I will not pursue the subject, lest my book should become too long.

APPEAL FOR DONATION

Dear Brother in Islam,

The World Federation of Islamic Missions is a non-political, socio-religious international missionary organization established in 1958 by Dr. Maulana Hafiz M. Fazlur Rahman Al-Ansari Al-Qaderi (رحمة الله عليه) and registered under Registration of Societies Act, 1860 vide Registration No. KAR. 792 of 1958-1959. The objective of the organization is to establish and maintain institutions for preparing Islamic missionaries, scholars and social workers, to conduct research on Islam and to propagate the true message of Islam.

Since its inception, it has promoted its activities in accordance with its aims and objectives and has established an Islamic Centre at Karachi as its Headquarters. Accordingly, the organization has developed institutions like Aleemiyah Institute of Islamic Studies, for training missionaries of Islam; Qaderiyah Library (with over 35000 books), Darul Hifz-wal-Tajweed, Darul Qur'an, Health Centres, Islamic Research and Publication Bureau-which has so far published over 60 books on Islam in English and Urdu.

Aleemiyah Institute of Islamic Studies (AIIS) is the prime project of the organization. The Institute aims at preparing such Muslim missionaries who are well-versed in Islamic learning and modern thought and who can ably propagate the message of Islam to the mankind, a crying need of the hour today. Besides Pakistan, the Institute has so far produced graduates belonging to different parts of the world, i.e. South Africa, Thailand, Trinidad, Mozambique, Indonesia, Malaysia, Guyana, Seychelles, Fiji Island, Mauritius etc; who are working effectively as missionaries of Islam in their respective countries. AIIS is the recognized degree College and is affiliated with the Karachi University.

Dr. Fazl-ur-Rahman Ansari Darul Hifz-wal-Tajweed has trained over 350 students who have completed their Hifz from this Institute and we expect about 20 students to complete Hifz this year. We also provide hostel facilities to the deserving students of Aleemiyah Institute of Islamic Studies as well as Darul Hifz-wal-Tajweed. In the recently established Darul Quran, more than 1,000 girls and boys have completed their Nazra Qur'an and also learnt basic Namaz method. Two male and two female teachers are taking classes separately for girls and boys. Dr. F.R Ansari Academy is our School project, which aims at imparting quality, education to children at the primary and secondary levels. We have about 200 students at the Academy up to class X.

In the field of social welfare, we are operating 5 Homeopathic dispensaries in different locations of Karachi city, providing free basic medical care facility.

For the last sixty one years, the World Federation of Islamic Missions has been striving to continue this noble task through help, co-operation and philanthropy of person like you. Let us further the cause and join hands to strengthen this noble task by co-operating personally and by donating generously.

A sum of Rs. 250 Lacs is needed for the normal organizational expenditure for the year 2019-20 out of which a sum of Rs. 220 Lacs is proposed to be met from Zakat and remaining sum is to be met from Donations etc, besides, we propose to construct Auditorium, Health Centre, Mess, Ladies Industrial Home etc. and two additional floors on existing building structure to accommodate new classes of Dr. F.R. Ansari Academy and Darul Hifz-wal-Tajweed. The estimated cost would be over Rs. 5 Crores.

We, therefore, take this opportunity to appeal to you for your generous donations and your assistance in the above educational and welfare projects.

Wassalam

Yours-in-Islam

Syed Ather Obaid Bukhari

General Secretary. WFIM

ہے۔ اللہ سبحانہ و تعالیٰ کا ارشاد مبارک ہے: **إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ** ہم نے اس (قرآن مجید) کو شب قدر میں اتارا۔ جناب ذوالفقار نقوی نے اس امر کو شعر کی صورت میں یوں بیان کیا ہے:

رات افضل ہو کیوں نہ راتوں پر
جس میں معجز نما کتاب آئے

لیلیۃ القدر کی تلاش: اور حدیث مبارکہ میں ہے: تحروا لیلیۃ القدر فی الوتر من العشاء الاواخر من رمضان۔ "رمضان کے آخری عشرہ کی طاق راتوں میں شب قدر تلاش کرو۔" (بخاری)

ماہ رمضان کے آخری عشرہ میں اعتکاف کرنے کی بنیادی وجہ آخری عشرے کی طاق راتوں میں لیلیۃ القدر کی قیمتی ساعتوں کو تلاش کرنا ہے۔

دعا لیلیۃ القدر: لیلیۃ القدر میں ایک ایسی ساعت ہے جس میں جو دعا مانگی جائے وہ قبول ہوتی ہے لہذا مسلمانوں کو چاہیے کہ لیلیۃ القدر میں ایسی جامع دعا مانگیں جو دونوں جہانوں میں فائدہ بخش ہو۔

عن عائشۃ رضی اللہ عنہا قالت : قلت : یا رسول اللہ أرأیت إن علمت أي لیلۃ القدر ما أقول فیہا؟ قال : " قولي : اللهم إنک عفو تحب العفو فاعف عني " .

حضرت عائشہ رضی اللہ عنہا فرماتی ہیں کہ میں نے عرض کیا اے اللہ کے رسول (ﷺ) اگر میں شب قدر کو پالوں، تو اس میں کیا دعا مانگوں۔ آپ ﷺ نے فرمایا۔ یہ دعا مانگو، اے اللہ! تو

معاف کرنے والا ہے اور معاف کرنے کو پسند کرتا ہے لہذا تو مجھے معاف فرمادے۔ (احمد، ابن ماجہ، ترمذی)

لہذا اس عظمت والی رات میں بکثرت یہ دعا مانگی چاہئے۔ اللهم انک عفو تحب العفو فاعف عني۔ "اے اللہ بے شک تو معاف کرنے والا ہے، معافی دینے کو پسند کرتا ہے پس تو مجھے معاف فرما۔"

انعام لیلیۃ القدر: اس رات کا سب سے بڑا انعام مغفرت کا وعدہ ہے جو حضور پر نور ﷺ نے اپنی امت سے فرمایا ہے:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ۔

حضرت ابو ہریرہ رضی اللہ عنہ سے روایت ہے، وہ نبی ﷺ سے بیان کرتے ہیں کہ آپ نے فرمایا: "جس نے ایمان کے ساتھ اور ثواب کی نیت سے رمضان کے روزے رکھے اس کے گزشتہ گناہ بخش دیے جاتے ہیں۔ اور جس نے ایمان کے ساتھ اور ثواب کی نیت سے شب قدر میں قیام کیا اس کے بھی پہلے گناہ معاف کر دیے جاتے ہیں۔"

آخر میں اللہ رب العزت سے دعا ہے کہ وہ ہمیں شب قدر کی سعادتوں سے بہرہ مند فرمائے، بار بار اور بے حساب فرمائے۔ بقول ذوالفقار نقوی

میرے حصے میں بھی ثواب آئے
ہے شب قدر، بے حساب آئے

عبادت ہے اک بے خودی سے عبارت

حرم کو سے مشک بو سے بسادیں

سبب سعادت:

شب قدر کی سعادت حضور اکرم ﷺ کی امت کے لئے خاص ہے تاکہ باوجود اپنی چھوٹی عمروں کے اس امت کے لوگ اجر و ثواب میں کسی بھی طور پر دوسری امتوں سے پیچھے نہ رہ جائیں۔

حضرت آدم علیہ السلام کی عمر مبارک 1000 سال تھی جس میں سے آپ نے 40 سال حضرت داؤد علیہ السلام کو دے دی تھی۔ یوں آپ نے 960 سال کی عمر مبارک پائی اور حضرت نوح علیہ السلام نے بھی ایک ہزار سال سے کچھ زیادہ عمر پائی۔ ان کی امتوں کی اوسط عمر بھی ہزار کے آس پاس تھی۔ اس اعتبار سے آج کے دور کے انسان کی اوسط عمر جو کہ 60 سے 70 برس کے درمیان ہے بہت کم بنتی ہے۔ ایسا شخص عبادت میں کہاں پچھلی امتوں کا مقابلہ کر سکتا تھا۔ لیکن اس ایک رات کی بدولت اگر کوئی شخص صرف 12 دفعہ یعنی بارہ سال تک اسے پالے گویا اس نے مکمل ایک ہزار سال عبادت میں گزارے۔ یوں یہ افراد ان پر بازی لے جاسکتے ہیں کہ یہ تمام عرصہ ان کا عبادت میں شمار ہوا جب کہ سابقہ امتوں کی زندگی کے ایک ہزار سالوں میں ان کا سونا، پینا کھانا اور زندگی کے دیگر معمولات بھی شامل تھے۔ گویا ان کی عبادت کا دورانیہ اس سے کم بنتا ہے۔

اس رات کے عطا کئے جانے کا ایک اہم سبب نبی اکرم

ﷺ کی اس امت پر شفقت اور غمخواری ہے۔ جیسا کہ

امام مالکؒ بیان کرتے ہیں:

إِنَّ رَسُولَ اللَّهِ ﷺ أَرَىٰ أَعْمَارَ النَّاسِ قَبْلَهُ. أَوْ مَا شَاءَ اللَّهُ مِنْ ذَلِكَ. فَكَانَتْ تَقَاصِرُ أَعْمَارَ أُمَّتِهِ أَنْ لَا يَبْنُلُوا مِنَ الْعَمَلِ. مِثْلَ الَّذِي يَبْلَعُ غَيْرُهُمْ فِي طُولِ الْعُمْرِ. فَأَعْطَاهُ اللَّهُ لَيْلَةَ الْقَدْرِ. خَيْرًا مِنْ أَلْفِ شَهْرٍ. جب رسول اکرم ﷺ کو سابقہ امتوں کے لوگوں کی عمریں دکھائیں گئیں یا ان (امتوں) میں سے جسے رب نے چاہا تو آپ ﷺ نے خیال کیا میری امت کے لوگ اپنی عمروں میں کمی کے باعث سابقہ امتوں کے برابر عمل نہ کر سکیں گے۔ (آپ ﷺ کے امت کی غمخواری کے باعث) آپ ﷺ کو لیلۃ القدر عطا فرمائی گئی جو کہ ہزار مہینوں سے افضل ہے۔ یعنی حضور اکرم ﷺ کے واسطے سے پوری امت کو

لیلۃ القدر کی عظیم سعادت عطا کی گئی۔ (موطا امام مالک) ہماری خوش نصیبی ہے کہ ہمیں اللہ رب العزت نے حضور اکرم ﷺ کا امتی بنایا جس امتی کے تمام امور خیر کے لئے حضور ﷺ گنبد بے درکھلا ہوا ہے پھر اس امتی کے کاموں میں کسی قسم کی رکاوٹ کیا آڑے آسکتی ہے (اگر بظاہر کوئی رکاوٹ نظر آرہی ہے تو اس میں بھی کوئی حکمت کار فرما ہے): بقول غالب اس کی امت میں ہوں میں، میرے رہیں کیوں کام بند واسطے جس شہ کے غالب! گنبد بے درکھلا

اس رات کے افضل ہونے کی ایک بنیادی وجہ قرآن مجید کا نزول

لیلۃ القدر

ابو عبد القدوس محمد یحییٰ

ہوئے دنوں اور مہکتی ہوئی راتوں سے بہتر ہے۔ آج کل اوسط عمر تقریباً 60 سال ہے۔ یوں یہ رات آج کے زمانے میں موجود زیادہ تر افراد کی پوری زندگیوں سے بھی کہیں زیادہ کا عرصہ اپنی آغوش میں پنہاں رکھتی ہیں۔ بقول میر انیس

حیراں ہے عقل دیکھ کے زلفِ سیاہ کو

آغوش میں لیے ہے شبِ قدر ماہ کو

اس پر مستزاد یہ ساعتیں بھی کچھ ایسی خاص ہیں کہ ان میں نیکیوں کی طرف میلان بڑھ جاتا ہے اور ان نیکیوں کے اجر میں کئی گنا اضافہ ہو جاتا ہے اور دعائیں و مناجات مقبول ہوتی ہیں۔ جس طرح بعض مقامات کو دوسرے مقامات پر فضیلت و فوقیت حاصل ہے۔ اگرچہ پوری زمین اللہ رب العزت کی ہے اور اس نے پوری ہی زمین کو مسلمانوں کے لئے سجدہ گاہ قرار دیا ہے، جہاں چاہے کوئی عبادت کرے لیکن کچھ مقامات تو خاص الخاص ہیں جیسا کہ مسجد الحرام اور مسجد نبوی وغیرہ کے مقامات ایسے خاص ہوتے ہیں کہ وہاں خود بخود اندرونی طور پر انسان میں نیکیوں کا میلان بڑھ جاتا ہے۔ دل کی بے آب و گیاہ بنجر زمین پر قیام و سجود میں کھل کے آنسوؤں کی برسات ہوتی ہے اور مومن پر ایک کیف، سوز اور بے خودی سی طاری ہو جاتی ہے۔ دل سے عبادت کرنے کا جی چاہتا ہے۔ اور اصل عبادت تو اسی بے خودی سے عبارت ہے بقول اختر شیرانی

فرد اور کائنات کے لئے یوں تو تمام شب و روز ماہ و سال بلکہ ہر گزرتا لمحہ بہت قیمتی ہے جس کی اہمیت اپنی جگہ مسلمہ ہے۔ انفرادی طور پر دیکھا جائے تو کسی کو علم نہیں کہ اس کی زندگی کی ساعتیں کتنی باقی ہیں۔ آنے والا لمحہ اسے میسر بھی آئے گا یا نہیں۔ اگر کائنات کی سطح پر دیکھیں تو دن رات (24 گھنٹے) اس کائنات کا ذرہ ذرہ گردش میں ہے۔ ہر لمحہ کچھ نہ کچھ ہوتا رہتا ہے اور رہے گا۔ کل یہ مہونی شان۔ ہر روز وہ ایک شان میں ہے۔ بقول شاعر:

رات دن گردش میں ہیں سات آسماں

ہو رہے گا کچھ نہ کچھ گھبرائیں کیا

تاہم کچھ ساعتیں زیادہ اہمیت اور فضیلت والی ہیں۔ وہ ہوتی تو کچھ ساعتیں ہیں لیکن ان کے اندر کئی دہائیاں چھپی ہوئی ہوتی ہیں۔ جیسا کہ قرآن مجید نے رمضان المبارک کی ایک رات کو شب قدر کا عنوان "ناسئل" دے کر ہزار مہینوں سے افضل قرار دیا۔ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ۔ "شب قدر ہزار مہینوں سے افضل ہے۔ انسان حیران ہوتا ہے کہ دیکھنے یا کہنے یا وقت گزارنے کے لئے تو وہ محض ایک سیاہ رات ہے۔ دوسری راتوں سے کسی بھی طرح مختلف نہیں لیکن قرآن اسے محض رات سے تعبیر نہیں کرتا بلکہ ہزار مہینوں سے افضل قرار دیتا۔ اگر حساب لگایا جائے تو یہ تراسی سال اور چار مہینے (83.4) بنتے ہیں۔ یعنی یہ رات 29 ہزار 5 سو تراسی چمکتے