

## **From the Editor's Desk...**

*Before one sets out to seek knowledge we must bear in mind there are etiquettes for seeking knowledge. If we don't follow these etiquettes education will merely impart information and not knowledge. For valuable knowledge we keep in mind the following guidelines:*

**Pure intention** – Before the commencement of an act one must ensure that an analysis of one's intention is undertaken. The conclusion of this analysis should be that one is performing this action to gain the pleasure of Allah Almighty and not for show. If the latter is the case, then one needs to rectify one's intention in order to gain beneficial knowledge.

**Act upon the knowledge one gains** – It is important that one acts upon what they know; only then is the knowledge that one has attained beneficial. By not acting upon what one knows, disrespect is being shown to the knowledge that has been obtained.

**Bear in mind Allah is Watching** – It is important that one always keeps this in mind as only then will one think twice before committing a wrong deed. By continuously remembering Allah, a person will always make Du'aa and obtain closeness to Allah.

**Utilise Time to the Best of One's Ability** – Knowledge does not come with ease. Therefore, it is vital that one uses one's time well. When given the opportunity to obtain knowledge, one should not reject it as one does not know when they shall taste death. One must understand the struggle our pious

*Predecessors went through to gain 'ilm and so one must not take for granted that which is so easily accessible today.*

**To be very cautious** – When beginning to attain knowledge one should not spend too much time arguing with others on topics and getting oneself confused. Rather one should spend maximum amount of time trying to fully understand individual topics in order to become fully competent in these topics.

**Studying a variety of books** – When one is confident in quite a few fields then one should study a variety of books on one topic to increase ones knowledge in a variety of ways on that particular topic.

**Good company** – Pious company and friends should be kept so that one can attain their good qualities. It is also good to keep company with those who have a great zeal for knowledge instead of those who do not. This is so that one can never be put off wanting to learn more. The 'Ulama state, that in order to gain good habits and to acquire beneficial knowledge, it is vital to stay in the presence of good and pious people. If one is not able to be in the company of the pious, then one should read the books written by these pious people.

**Respect and have good conduct with the teacher** – One should ensure that respect is always shown towards the teacher. One cannot gain all knowledge from books without the guidance of a good teacher!

**Arif Mateen Ansari**

# In Remembrance of The Apostle of Light

Maulana Dr. Fazl-ur-Rahman Al-Ansari Al-Qaderi.

The month of Rabi-ul-Awwal has come—the month which forms the most memorable landmark in the history of mankind in as much as it witnessed the birth of the Bearer of Abiding Truth and the Repository of the Light of Divine Guidance, God’s Last Prophet and Islam’s Final Messenger, Muhammad (ﷺ).

This sacred month comes every year and goes. Every year it reminds us of the birth of the Sun of Righteousness and Virtue which shone from the valley of Faran fourteen centuries ago and which has lent it the halo of sanctity and bestowed upon it the mark of distinction. Every year it revives for us the august memories of the noble and the ennobling life of the Most Perfect Man whose advent raised the progeny of Adam to the highest pinnacle of honour and glory..... Every year it recalls to our mind’s eye the great and glorious struggle waged heroically and successfully in the desert of Arabia by the Final and Absolute Leader of mankind—a struggle for the banishment of Darkness and the establishment of Light, a struggle for the elimination of vice in all its forms and the promotion of virtue in all its facets, a struggle for the cure of every disease of mankind and the creation healthy existence in all the spheres of life; social, political, moral and spiritual a struggle which was waged in that Spring of Human History to form the nucleus and the model for entire humanity and for all time to come.

This memorable month comes every year, but do we who claim to be the followers of him who came in this month not to speak of human beings in general, for all of whom he

came as much as for us do we, do all of us, or at least most of us even understand the real significance of this month? And, of course, deriving the requisite inspiration and making that inspiration the bed-rock for building up a life of virtue and goodness, in personal as well as social spheres, are matters only of advanced stage of religious consciousness.

Ceremonial observances have a meaning quite a deep meaning in the domain of Group Dynamics. Properly organized and intelligently executed, they are helpful in an appreciable measure in keeping the torch of faith burning and in bringing inspiration to the multitude. But if they are soulless, partially or wholly, or meager, they are bound to fail in serving their true purpose and in achieving their real goal. Unfortunately this has gradually become the state of affairs in Muslim society in this behalf.

Behind the ceremonial observance, however, is the spirit, which is basic in its importance and which so long as it remains alive, keeps the flame of hope in the ideological progress of a group burning. Very unfortunately, this spirit too appears to be departing from us.

Thus we are gradually becoming a people without ideals, although Islam made us the richest ideological group on earth. We profess to believe in Islam, but the entire sweep of our action, personal as well as collective and the latter more prominently—betrays our hypocrisy in this regard.

We are decaying. We are degenerating. And the world around us is degenerating too. There is social degeneration. There is moral

degeneration. There is spiritual degeneration. And there is overall degeneration.

The entire Muslim world is in the grip of catastrophes galore. And the world in general is moving towards an apparently cataclysmic end.

Frustration is writ large on all fronts and calamities from all sides are staring humanity in the face. A state of despondency is the natural result. But a true Muslim should not feel despondent. He possesses the Healing Balm in the ideology of Islam and he possesses the Alchemy in the life-inspiration

of the Holy Prophet—an Alchemy which transformed the base metal of humanity into gold before and which can still do the same. The only thing needed is that we should retrace our steps, re-affirm our loyalty to God and to our Absolute Leader, the Holy Prophet (ﷺ), and re-discover Islam in our practical lives both individually and collectively.

This is the Light of Truth towards which this month of the birth of the Apostle of Light invites us. May Allah, the Light of the Heavens and the Earth, enable us to acquire it. Ameen!

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AND  
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By'

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# Philosophy of Religion

Dr. Basharat Ali

(Continued from the last issue)

“So they returned with favour from Allah and (His) grace; no evil touched them, and they followed the pleasure of Allah. And Allah is the Lord of mighty grace. (3: 174)

In factually generalizing about beliefs concerning God the philosophy of religion and theology in full conformity with the Qur’an, distinguishes between two kinds of components—those which are not exposable to empirical test and those which pertain to observable matters. From the very term “Amil” with its derivatives, as long as the power remains potential rather than actual, the most which can be accomplished from the stand-point of empirical study is to note that people do believe in the existence of such a Higher Power.

The characteristic feature of Islamic philosophy, the vital evidence and document of which is to be found in its two specialties — Kalam and theology, is that rationalism and empiricism are united into one composite whole. Such a unity is not contrary to the methodology of the Qur’an. The separation of rationalists and empiricists in the modern philosophy of religion, according to Purnell Handy Benson, is artificial. Since eclectics draw upon both types of analysis in their explanation of religion, the philosophy of religion in Islam is primarily guided by the genius and the very nature of the idealistic integracism of Islam, and hence it stands in opposition to the philosophies propounded by Hegel, Comte, Robertson Smith, Durkheim, Feurbach, W. M. James, John Dewey and Lcuba etc. Similarly, the altruistic ideas, propagated by the modern thinkers like

Wieman and Sorokin are not new indeed. The idea that God is love at least is not new to the Muslims. It is rejected by the Qur’an. Love in exclusivity with those of other attributes. carries no meaning. The Christian altruism with specific emphasis on love, to the total negation of its constituent element—the attribute of “Rahman” is not only juxtaposition but an oppositorum and dichotomy:

“Say: Call on Allah or call on the Beneficent (al-Rehman) by whatever (name) you call on Him. He has the best names.” (17:110).

As pointed out by Ibn Hazm and Shahristani, the prominent Christian scholars of comparative religion do not recognize ‘Allah to be Rahman, because it means that Allah shows mercy to His creatures without their having done anything to deserve it. While the Christian doctrine of atonement is based on the belief that Allah cannot show mercy without receiving some satisfaction. This satisfaction was provided by Jesus, by sacrificing his life at the cross.

Sorokin’s contemporaries overlooked the deeper significance of his pioneer studies in altruism, but from the point of view of Islam, Sorokin’s altruism is based on the ideational Christian cultural mentality and hence the same dichotomy and contradictions are exhibited in it.

“Nevertheless”, writes Mahmud Muhtar Katireioglo in his Introduction to the Wisdom of the Qur’an, that the attempt has been made to define the nature of God by quoting the attributes enunciated in the Qur’an, of

which three principal categories are distinguished:

1. The principal attribute: Nafsia-being,
2. Essential attributes: Zaliya-authority, eternity, plenitude, originality, unity.
3. Constant attributes: Subutiya—life, wisdom, hearing, sight, will. speech, creation.

These thirteen attributes express the essence of the person or hypostasis, of the Divine. “Muhammadan theology”, says the author referred to alone distinguishes,

1. Za’at or the Divine hypostasis, the source of all existence.
2. The Sifat, or attributes, that flow from the creative entity.
3. The act of differentiation which emanates from Divinity (op. cit. XXXII). So far it is quite true but neither the theologian nor the philosophy of religion has to say anything about the structural dependence and axiological framework of these attributes. According to the Qur’anic verse 17:110, quoted below, I am persuaded to infer that all attributes are the derivatives from the major attributes of Ahad and Rahman and Raheem.

“Praise be to Allah, the Lord of the worlds, the Beneficent, the Merciful, Master of the day of Requit. Thee do we serve and Thee do we beseech for help. Guide us on the right path, the path of those upon whom Thou hast bestowed favours, not those upon whom Wrath is brought down nor those who go astray”.

The problems of the nature of religion and God in terms of social system are not contrary to the philosophy of religion. The achievement of future opportunities is provided by the Qur’an itself in its suru Al-Asr, for systematic inquiry, by the individuals

in their own life.

In contradistinction to the theologies and philosophies of religions of the world for having credited space-time causality, selectivity, ever newness, individuality and continuity as the integral part of religion, the Muslim theologians and philosophers have taken full cognizance of them in conformity with the Qur’anic outlook. The above-mentioned systems of motivation, according to Al-Asr, operating in religion are designated as spiritual.

### III.

The theology and dependent on it the philosophy of religion in Islam approaches the problems of religion in terms of totality and methodologically in terms of paradigm i.e. how, what, when and why etc. Essential in the reconstruction is the role of durable convictions and beliefs of the individual, society and culture about the effectiveness of the principles of Tauheed, finality of the Prophet Muhammad (ﷺ) and the Qur’an, the last source of guidance in human multipolaric conduct of life. The major process for religion is the functioning of Tauheed and Risalat in the integration of personality, institution, society and culture. The effects of these components, as I can visualize are: —

1. Individual strength.
2. Social unity.

Waliullah of Delhi, the last philosopher of religion, in his Hujjat-ullah-il-Baligah, rightly enunciates that God is not merely an Authority upon whom we depend: He is a force upon which our strength relies.

“If Allah helps you, there is none that can overcome you: and if He forsakes you, who is there that can help you after Him? And in Allah should the believers put their trust.” (3:

160).

The man who has obeyed his God, and who, for this reason feels or believes that God is with him, approaches the world with confidence and with feeling of an increased energy. Likewise social action, for instance, the daily congregational prayers, does not confine itself to demanding sacrifices (2:154-155) privations (3:199; 9: 24) and efforts from us (9:88). According to the Qur'an the collective force (3:102) is not entirely outside of us: it does not act upon us wholly from without; but rather since society cannot exist except in and through individual consciousness this force called by the Qur'an Noor or Light must also penetrate us; it thus becomes an integral part of our being and by that very fact this is elevated and magnified. That is why the Prophet Muhammad (ﷺ) and the Qur'an are called light.

“A Messenger who recites to you the clear messages of Allah, so that he may bring forth those who believe from darkness into light (65:11).

“I, Allah, am the Seer. A Book which We have revealed to thee that thou mayest bring forth men, by their Lord's permission, from darkness into light. to the way of the Mighty, the Praised One.”

If the verses are to be interpreted in the modern scientific language. we may conclude that the psychic energy engendered in the individual by the socio-moral and psycho-spiritual power of ideals, aids in understanding the dynamic force of Unity and firm belief in God. It will be recalled from the Qur'anic verses 50:16; 2; 115; 4; 108; 58; 7 and host of others like Muhiuddin Ibn Arabi, Hallaj, Abdul Qadir Jilani and other notable mystics of Islam were totally justified in defining God as the union of the Ideal and

the Actual. In this experience, it is the ideal which has the dynamic power to produce change. This is actually what is meant by the Qur'anic verse: “...Surely Allah changes not the condition of a people until they change their own condition. And when Allah intends evil to a people, there is no averting it, and besides Him they have no protector” (13: 11). What is intended by the Qur'an in the verse 4: 163—My prayer and my sacrifice and my life and my death are surely for Allah—is to relate man's life to its ultimate source and regain the consciousness that in God he lives, moves and has his being. The Qur'anic terms *ادعوا* and *ذكر الله كثيرا* (33:21) are meant to show that the “Higher Power” functions to produce a healthy personality of Momin, depending upon opportunities for its development. As long as dynamic ideals and impulses are ignored in the unconscious, they come into conflict with other ideas and impulses, which are present in consciousness. Among the series of polarities, one between man's spiritual and selfish urges is fundamental.

“He indeed is successful who purifies himself and remembers the name of his Lord, then prays (87:14-15).” The logic and the philosophy involved in the verses above is that when persons have come to depend upon an external authority for guidance they try to think out and follow life's purposes by their own ingenuity.

Thee do we serve and thee do beseech for help. Guide us on the right path. (Al-Fatihah)

The analysis so far made by the Muslim theology and Muslim philosophy of religion as shown by M. Wittmann in his *Unters Cheirlung Von Wesenheit und Dasein in Der Arubischen Philosophie* about God is in no way different from that of Al-Qur'an. God is a dynamic power in personality. Analysis of the

power of religion discloses a motivational system whose development and expression are of benefit to human beings. The consistency of Muslim philosophy of-religion. theology and mysticism was never identified by the western scholars. In approaching the question of who or what God is, the Qur'an vehemently condemns in selecting any object, natural or supernatural; and these who believe in this object as god are called by the Qur'an as Kafiroun and Mushrikoon. Thus the Qur'an says:

“Say: O disbelievers, I serve not that which you serve, nor do you serve Him Whom I serve, nor shall I serve that which ye serve, nor do you serve Him Whom I serve. For you is your recompense and for me my recompense.”

The Qur'an declares the real fact about the idea of God.

“Say: He, Allah, is one. Allah is He on Whom all depend. He begets not nor is He begotten and none is like Him.”

With this axiological theory it was not possible for the Qur'an to recognize the misrepresented and abrogated idea by the people of the Book about God.

The western scholars of Muslim philosophy of religion and theology usually charge that there is variability in theological beliefs of the Muslims. For the facility of our English-knowing public we refer to Tritton, to the exclusion of the German authorities, who stress this variability. As a matter of fact there was no difference about the person and attributes of God, simply the difference being in the methods of approach. Tritton was misled by the methodology: otherwise all agree among other things in the Oneness of God. The methods of approach are two:

1. One type of conclusion provides the members of each particular sect like Kharijites and Mutazilites etc. with the reality of God. This type also describes how they conceptualize God and how they adjust to Him in their pattern of religious activities. (To be continued)

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# A Glimpse: Men and Matters

## Attracted to Islam by Melody of Qur'an Majeed

Dr. Mohammad Hamidullah

I have known a Frenchman, Gilles Guilbert, who by taste, nature and profession, was a musician. He used to assert often and everywhere to our amusement that the true and only criterion of a civilization and culture of a people is the level of its love for music:

Somehow, he heard one day a Muslim Qari reciting the Holy Qur'an, and Guilbert was at once enchanted. It was music to him, and so powerful that wherever he went he wanted to hear the Holy Qur'an recited. And he was so much more impressed when he was told that it was not a poem but a prose. He began meditating: Poems in any and every language are melodious, and could be measured and scanned but prose nowhere. Why an exception in Arabic? Then he learned Arabic Script, and began reading the Holy Qur'an itself. He bought a pocket size copy of the sacred text, and carried it always with him. He began even learning by heart smaller Surahs. At last, he decided to jump, and became Abdullah Guilbert.

I met him for the first time in Istanbul (Turkey), some twenty years ago, and there he explained to me in his theory or discovery, viz, poems can be scanned and measured with mathematical precision in any language, but not prose works, be that a classical or modern language. The only exception is Arabic; and in Arabic, only the Holy Qur'an. So the Holy Qur'an cannot be of human origin, surely it is the revealed word of God Himself for, its verses can be scanned like the syllables of a poetical hemistich, so much so that even if a single letter of a verse of the Holy Qur'an is omitted, it can be detected

immediately on hearing it."

I was impressed, but not being a musician myself, I was not much interested. One day he came to see me in the University very nervous, agitated, perplexed and trembling. He told me: Surely our Muslim ancestors have somehow lost some passages of the Holy Qur'an; Then he explained: In the Surah 110 (Iza ja'a) they read and write: "Afwaajaa Fasabbih. and that is, musically speaking, impossible; My humble knowledge of Tajweed (psalmody of the Holy Qur'an) came to my help, and I said: No, that is not the only right way of reading; one may also pronounce: Afwaajan fasabbih. This sound of letter N in "afwaajan" may then be pounced in full as "Afwaian" Instead of "Afwaaja". This may then be followed by the second word, "Fasabbih".

Thereupon, he recovered as if from a trance, and said Oh, if, that is so, then it is all right, Nothing lacks and I renew my faith; but to Abdullah Guilbert, it was the music, nothing else, not even the grammar. He loved Turks very much. So when in Paris, he used to go on Fridays to the Turkish Masjid. One day a Turkish friend came to see me and told me that "Abdullah Bey is very ill". I did not know that. So at once I went along with him to the home of the sister of Abdullah, where he was being treated. Alas! it was too late, he was in agony and had lost all senses. One or two days afterwards, he breathed his last. May God pour on him His blessing and mercy.

As to different aspects of the Holy Qur'an, such as its script and its psalmody, I seek to



remind the readers that the Arabic script was developed primarily for the exact pronunciation of the Holy Qur'an and art of

Tajweed only to beautify the psalmody of the Holy Qur'an.

Courtesy "The Muslim World"

نعت شریف  
مصطفیٰ ﷺ کون ہے ، مجتبیٰ کون ہے  
جلوۂ نور رب علی کون ہے  
اپنے رب کا وہ پیارا بتا کون ہے  
کون ہے خاتم الانبیاء ﷺ کون ہے  
انبیاء میں حبیب ﷺ خد اکون ہے  
بزم محشر کا نقشہ بنا ہے عجب  
دامن مصطفیٰ ہی سے لپٹے ہیں سب  
سامنے سے بھلا بھیڑ ہتی ہے کب  
جمع ہیں پیش محبوب رب سب کے سب  
سب سمجھتے ہیں، حاجت روا کون ہے  
دور تھے بھید سے فہم وادراک سے  
لاکے دے دی خبر ہفت افلاک سے  
راز ہیں منکشف شاہ لولاک ﷺ سے  
فیض پہنچا رضا احمد پاک سے  
ورنہ تم کیا سمجھتے ، خدا کون ہے  
﴿علیحضرت امام احمد رضا خاں بریلوی﴾

# Islam: The Future Ideology of Mankind

Khurshid Ahmad

There can hardly be any two opinions about the crises of our age. Humanity is being haunted by the specter of a great catastrophe. Ominous shadows of war are hovering over its head. Bitter feuds and bloody convulsions have torn the very fibre of society; people have been uprooted, ruined, mutilated and annihilated by devastating wars coming in rapid succession. The World has become a huge hunting ground, an arena for competing barbarisms. The leaders as well as their followers all are at their wits' end, groping about in the dark. They stand bewildered and aghast, in the midst of doubt and confusion:

“Wandering between two  
worlds, one dead  
The other powerless to be born,  
With nowhere yet to rest  
their head.”

Almost all the great modern philosophers of history are agreed that night has set over the eastern world and her satellites. They are unanimous in viewing our times as the end of the western civilization. Oswald Spengler, Nikolai Danilevsky, Arnold J. Toynbee, P.A. - Sorokin, Walter Schouber, N. Berdyaev, A. Kroeber, F.S.C. Northrop, Albert Schweitzer, J.J. Saunders, Lewis Mumford, Fulton J. Sheen, all explicitly describe our times as the period of one of the greatest transitions from one civilization or cultural super-system to a different one. The old system is gradually but surely dying, giving place to the new. No one believes in the survival value of the Modern Civilization which has spelled disaster on an unprecedented scale. The following remarks of Lewis Mumford, who is the author of the great epics: Techniques and Civilization and

the Condition of Man, are very significant:

“Today every human being is living through an apoclypse of violence. Now, for the first time in human history there is no spot on earth where the innocent man may find refuge....something else has been disclosed to our unwary eyes: the rottenness of our civilization itself. If our civilization should perish, this will come about because it was not good enough to survive.”

The discontent, frustration and the unrest of the modern mind very clearly reflects itself in the works of T.S. Eliot, the great poet. He says:—

All our knowledge brings us  
nearer to our ignorance,

All our ignorance brings us  
nearer to death,

But nearness to death not  
nearer to God.

Where is the life we have  
lost in living?

Where is the wisdom we have  
lost in knowledge?

Where is the knowledge we  
have lost in information?

The cycle of heaven in  
twenty centuries,

Brings us farther from God  
and nearer to Death.

The civilization which the West had reared on the -foundations of Godlessness and Anti-religion has, it has now been revealed, only feet of clay. Its once mighty edifice is now

crumbling down. But, what about the future?

A study of the history of civilizations and philosophy of history reveals that ethical renaissance and religious revival alone have arrested the decay of a civilization. Dying cultures have survived only through a religious transformation. Ethical movements alone have saved tottering cultures. The emergence of the Buddhist reverence for life, of the Stoic ethical upsurge in Greece, of the religious renaissance in the early Rome, the rise of Islam, the contemporary pacifism, the M.R.A., the Christian Socialism and a host of similar ethical movements of the dying western civilization are a few instances in point. This is the verdict of all great philosophers of history.

P.A. Sorokin epitomizes the modern philosophical thought as follows:—

Spengler contends that the last 'civilization' phase of a high culture is marked by an emergence and growth of the 'second religiosity' which serves as a passage to the emergence of a new high culture and its new 'spring-phase'. Toynbee states that in the last phase of civilization there emerges the 'universal church' and a new religion which ushers in a new civilization dominated by the new religion in its period of childhood or growth. My study of the succession of the super systems during some thirty-five centuries of the Creto-Minoan, the Creto – Myeenaceam the Greco-Roman, the Western European and the Hindu cultures has shown likewise that in all observed cases, after the decline of the Sensate Super-system (i.e., secular materialistic, amoral and purely this worldly —K.A.) a new ideational (religious) super-system becomes dominant." (Social Philosophies in An Age of Revolution).

Spengler's "second religiosity," Toynbee's "Universal Church" ushering in a new religious phase of new civilization, Berdyaev's new medieval culture succeeding the declined "Humanistic secular", Schoubert's "New Messianic prototype" —all these concepts are similar. Kroeber also states that often ....after science and philosophy had seen their active course, religion once more becomes important." (Configuration of Culture Growth, p. B03).

Thus, on this point all the theories seem to be in essential agreement as to a new ideational Religious super-system supplanting the declined Sensate or "disintegrating" phase of a dying civilization. (See: *ibid.*)

The author concludes that: "Notwithstanding the difference in the details and interpretations, almost all the writers considered agree on the revival of ethical movements in the last phase of the declining super-system of civilization."

This is a fundamental historical truth. When, in the light of this principle, we view the contemporary world, we come to the conclusion that religion alone can give the world a new civilization. Nearly all the philosophers of history prophesy that the coming civilization will be Religiously Ideational (Demilovesky, Spengler, Toynbee, Schoubert, Berdyaev and Sorokin), or Integral as a harmonious synthesis of the Aesthetic-Theoretic (Northrop) or the Voluntaristically-Ethical and Rational (Schweitzer), or purely Religious and Theistic (Fulton J. Sheen). In short, the coming civilization is going to be basically different from that which has been dominant over the world during the last six centuries. It is also interesting to know that: "All the writers agree that with the end of the dominant old and the

emergence of the dominant new culture, a shift is taking place from the geographical centre and from the nation or nations that were the old super-system locale to a new nation or nations. Since Western Europe is the centre of the dying cultural super-system, the new civilization must emerge elsewhere.” (Social Philosophies in an Age of Revolution’ p. 298).

They are a pointer to the future. If the clouds of destruction are to dissipate, if the sorrows of man are to be lightened, if the curse of war is to be lifted, if civilization is to survive, the light of religion must dawn and it must be realized that fear of God and reverence for moral values are the only weapons which can arrest the downward march of humanity and that Divine Revelation alone can offer the bridle that can control our passions and the light that can guide our steps.

And wherefrom can we have that light excepting the Holy Qur’an and the Sunnah of the Prophet (ﷺ)? Islam is a complete code of life, a moral order, a social scheme, a polity and a cultural force. In its Scheme of life, nothing is lacking, nothing is superfluous. Its efficiency as a culture-producing factor is

beyond any shadow of doubt. The pages of history bear testimony to the fact that it gave a new face to civilization and a golden era to history. Its principles are as modern as the tomorrow morn and they can, even today, herald a new era in the life of humanity.

The current of history is moving towards this system of life—a system which humanity is ceaselessly searching for. The Materialistic civilization has chained man down to unnatural ways of life and has sapped his soul. Islam can give man a new lease of life. It gives the message of truth and justice which penetrates the heart. It can liberate man from the iron-shackles of false gods. It can bring a revolution in the hearts and souls of human beings. It can usher in an era of peace and prosperity.

It can blend power with virtue and combine strength with justice. It can fill the dried bones of humanity with flesh and blood. It can turn clay into soul and make the dead live again. But remember, this needs sincere effort and honest endeavour. Efforts and sacrifice on our part can herald a new era for mankind. Should we not strive for the noble goal?

## ATTENTION TO OUR READERS

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# Budgeting and Taxation in the Time of Holy Prophet (ﷺ)

Dr. M. Hamidullah

Of all the religious books of yore, to my knowledge the Qur'an is the only one which has laid down precise instructions as to the policy of the state regarding the expenditure of its income. In pre-Islamic days the income of the state was considered to be the private property of the head of the state (or the chief of the tribe), but the Prophet declared that the proceeds from: akah (i.e. income coming from pockets of the Muslim nationals of the state is forbidden (haram) for him (the Prophet), for his family and for the members not only of his clan of the Banu-Hashim, but even of the allied and cousin-clan of the Banu al-Mullalib. This proud tradition of Islam, whenever acted upon, eliminated corruption and brought peace and prosperity to all who lived in a Muslim State. The institutions of the time of the Holy Prophet (ﷺ) have so far received but only meager attention on the part of scholars, and it will take many generations of savants to fill this lacuna. Fortunately the data is not lacking ; only it is dispersed, and has to be picked up from a vast amount of literature and then put together to make the picture complete. An attempt is being made here to give a brief account of the system of taxation and budgeting in the time of the Holy Prophet (ﷺ).

## Background

Before doing so, it may be useful to recall the conditions in the pre-Islamic Arabia. Leaving aside the pre-Athens and pre-Rome civilizations in Arabia, in the states of Ma'in and Saba'—the latter of the Queen Bilqis' fame—on which our knowledge is scanty and uncertain and which relate to Yaman, which is rather far removed from the Hijaz, I would refer

to Mecca and Madinah only in this connection.

## Mecca

The earliest inhabitants of the region of Mecca were of the 'Amaliqah (and it is a branch of this same tribe which was living in Palestine at the time of the Exodus, when the Jews, emigrating from Egypt, attempted to expel them and appropriate the land).

According to the history Manaih al-Karm (cited in Mirat al-Haramayn, I, 69), these pre-historic Amalecites used to levy a tithe on those merchants who entered Mecca with their goods. When, about two thousand years before Christ, in the time of the Prophet Ismail a confederacy was established in the city-state of Mecca, under two cousin clans of Jurhum and Qatura, our sources (Ibn-Hisham, p. 72 ; Azraqi, p. 47; Aghani, XIII, 108) report that the people entering from the northern route paid the tithe to the Jurhumite chief ; and those entering from the southern route paid the same to the Qaturite chief. Coming nearer to historical times, when Qusayy (ancestor of the Holy Prophet (ﷺ) in the fifth degree) wrested power from the tribe of Khuza'ah, and the Qurayshites got hegemony in the city, we come across another institution for income. Qusayy is the contemporary of the first Byzantine Emperor (4th century of the Christian era). When he saw that his clan was not sufficiently numerous, and feared that his coup d'etat might not be recognized by the general Arabs, who used to throng in Mecca for the pilgrimage instituted by the Prophet Abraham, he suggested to his clansmen to donate for a fund which he would use for

feasting the pilgrims and providing transport to the poor and destitute ones having no means of their own to return home. This contribution was called rafadah, and became an annual tax (cf. Ibn-Hisham, p. 83; Tabari, p. 1099, Ibn-Sa'd, 1/1, p. 41; Yaqut; Makkah etc.). There were some other sources of municipal income also. For instance, the offerings for the temple of the Kabah or for the several idols in the city venerated by the local people as well as by the foreign pilgrims, were preserved (under the name of Amwal Mulzajarali), and were certainly used in emergencies, such as the defence of the city against foreign attack, etc. The tips paid to the officer in charge of the holy well of Zamzam (for drinking its water) and to the one in charge of the holy arrows consulted as oracles, went apparently to the private coffers of these officers or "Ministers" of the Mecca oligarchy. (For the offerings to the Kabah see Ibn 'Abd Rabbih, Al' Iqd, ed. Bulaq, II, 45-46, among others.)

### **Madinah**

In pre-Islamic Madinah, there was anarchy, Arabs and Jews constantly fighting with each other and never evolving central authority. Yet, among the Jews of the Banu al-Nadir, at least, we come across central finance. In his biography of the Prophet (ﷺ), Sha'mi reports that the Nadirmes had a treasury (kanz), to which they all contributed for emergency requirements; that when they migrated to Khaybar, which place was later occupied by the Prophet (ﷺ), he asked them the surrender of this treasury and when the officer in charge was proved to have told a lie in his assertion that the treasury was exhausted, because it was later found concealed in a secret place, he was punished, and the treasury was confiscated.

This is enough to give us an idea of the conditions prevailing in the more advanced

centres of human conglomerations in Arabia before Islam.

### **Early Islam**

As we all know, when Islam was first preached it was not the religion of the state, but had, on the contrary, to struggle against very heavy odds for its very existence. The number of its adherents no doubt increased steadily and gradually, yet for the first thirteen years of its life, this small community had no liberty even to live, much less to organize itself. The teachings of Islam being based from the beginning on high levels of morality, it was natural that the Prophet (ﷺ) exhorted his disciples always to give charity. We have unmistakable proof of it in the Qur'an, where the so-called Meccan chapters also speak of such terms as zakat purification, (growth; therefore giving away a part of the growth to purify it), sadaqah (charity, truthfulness; therefore charity as a sign of true believer), haqq (right; therefore if charity is the right of the poor, it is the duty of the well-to-do), nafaqalz (expenditure, particularly in the path of God) all signifying practically the same thing—a sort of almsgiving. I have not yet found proof of these contributions of the first Muslims having been collected and disbursed by the central authority. Probably each Muslim spent according to his means and at his own will, whenever there was a worthy cause or a deserving case. Naturally there was no fixed rate either at that time. It is perhaps noteworthy that in one of these early chapters of the Qur'an, there is an exhortation to Muslims, saying that the former religious communities, Jews and Christians, too, were enjoined by God to spend their money in charitable causes.

### **After the Hijrah**

The conditions changed fundamentally when

the Holy Prophet (ﷺ) and the persecuted Muslims left Mecca and settled in Madinah. A state was established there, a small city-state though; the Muslims had now all the liberty they needed to live as they liked, without fear or persecution. The Qur'an (iv. 4) calls money the very means of existence, a support sine qua non, of humanity. No wonder if the Qur'an repeats the expression scores of times—an expression in which the services of prayer and the payment of the surplus-property tax have been conjugated and placed at the same level, and consequently imply the welding of the spiritual and the temporal into one greater and completer whole.

The state established in Madinah was not the continuation of something already existing, a mere change of dynasty; it was, on the other hand, an evolution from tribalism to a superior order of society, a city-state first, and a vaster state later. Naturally everything had to be created anew, from top to bottom, because the persons at the helm of affairs, the Prophet and his immediate collaborators, had inherited neither any traditions of government nor any administrative institutions.

As far as the financial aspect of the administration is concerned, we see a gradual evolution, beginning with persuasion and recommendation and culminating into obligations and duties enforced with all the power that society could command. In the very first sermon which the Prophet (ﷺ) delivered in his arrival in Madinah, he said: "In order to save you from hell, you have to spend, even a part of a date-fruit" (Ibn-Hisham, P. 340). One of his earliest acts was to rehabilitate the displaced persons, the refugees coming from Mecca without any means of livelihood. The arrangement was simple but efficacious: he ascertained the number of the refugee families, and then convoked a general meeting

of the well-to-do-Muslim inhabitants of Madinah, and told them that each head of the family should take one Meccan family. This fraternization was based on the condition that members of the two families would jointly work, jointly earn, and jointly share, even inheriting each other's property to the exclusion of other blood-relations. This was an emergency order, with, of course, the possibility of separation at option.

Next we come across an organized system of the distribution of charities; the Prophet (ﷺ) himself received the contributions, and then distributed them among the most needy. As has already been mentioned, he and his near relatives were not to benefit from this charity, which was declared religiously forbidden (haram) to them, eliminating all possibilities of temptations to abuse public confidence.

The third stage was to make charity a state duty, a real tax. Its exact date may not be determined, yet it cannot be later than the year 8 of hijrah. For we possess a document, a treaty between the Prophet (ﷺ) and the newly converted tribe of Aslam, in which not only the expression "establishing services of prayer and paying zakah tax" has been accorded from the duty of leaving their homes and migrating to the territory of the Islamic State (cf. al-Warha'iq al-Siyasiyah, No. 165). We know that on the conquest of Mecca in the year 8 H., the obligation of the emigration of the Arab tribes from their home and hearth to the Islamic territory was abandoned.

It seems that during this period the zakah tax was brought to the Prophet, who had made no arrangement to send officials to collect it. This came in the fourth and the last stage, when tax-collectors were posted all over the country, and detailed instructions were given them as to the rate and tariffs of various taxes.

## Nature of Zakah and Sadaqah

From the brief sketch given above, it will be apparent that the Prophet did not change the terms (zakah, haqq and sadaqah) yet there was a marked evolution in their sense. In Mecca they meant a charity, an almsgiving; in Madinah they implied nothing less than a fixed duty, even as prayer and fasting. The term nafaqah or infaq was retained in the original Meccan sense even in Madinah, and it meant voluntary charity, at the option and according to the means of the individuals; it entailed certainly a divine reward in hereafter-life if acted upon, yet it did not entail a sanction, a punishment (neither in this world nor in the Hereafter) if disregarded. This is important to bear in mind in order to better grasp the nature of taxation in Islam. For all practical purposes, Zakah, haqq and sadaqah may be taken as synonymous terms, meaning a government tax with the double sanction, spiritual and temporal, even as is the entire life of a Muslim in which both these aspects are welded together to create an equilibrium in man with his complex nature. The most one can say is, that these terms applied to contributions coming from the Muslims; income from non-Muslims was not included in zakah; it could be kharaj, ghanimah, etc.

The zakah and the sadaqah of the time of the Prophet (ﷺ) included not only tax on cash, but also the land revenue and the tax on domesticated animals (sheep, goats, camels and cows) ; it included further the tax on beehives, on mines (particularly of gold and silver, and apparently also of iron), on treasure troves, and the like. Without going into all the details and making exhaustive research here, it may be said that the zakah and sadaqah comprised in fact the entire state income of the time of the Holy Prophet (ﷺ) in so far as it was collected from the Muslim subjects. There is

no reason to believe that the items taxed and the rates charged were meant to be unchangeable even with the exigencies of times and circumstances. Classical Muslim scholars have clearly recognized that. The Caliph Umar is reported to have lowered the existing rate of import duty on consumer-goods coming to Madinah from ten to only five per cent (abu-'Ubayd, 1660).

## Tariffs of Taxes

The Qur'an is silent as to the rates to be charged on different taxable articles belonging to the Muslims. This silence may be taken as an indication to the elasticity of the Muslim law on the subject. The Arabia of fourteen hundred years ago did not provide much, owing to the barren nature of the Soil. There was some agricultural land; it was subjected to a tithe ('ushr) at every harvest if the land of an individual produced more than a certain minimum which was tax-free. There were date groves, vineyards, fields of wheat and barley and so on, including gardens of fruit trees. Taxes on such items were paid in kind, and not in cash. Then there were domesticated animals; roughly, they paid one per cent, every year, provided they were fed on general pastures, and provided also that the number of animals belonging to an individual surpassed the tax free minimum. In the case of currency, gold and silver the rate was two-and-a-half per cent every year. It is to be noted that this tax was not levied on income, but on the savings; if a certain amount was saved and remained unspent during a whole year, the owner was in duty bound to pay the necessary tax to the central government or its agents. Commerce was also included in the same category; the tax was paid on the stocks. Here debts were taken into consideration, and proportionately the amount was deducted from the savings and the stocks; the rest was taxable. The



exploitation of mines was also subjected to the tithe, and already in the time of the Prophet (ﷺ) this item of income was well known.

Besides these there were other sources of income, such as import duty on foreigners. International trade was not unknown in Madinah at this epoch, and the Nabatean traders used to bring to that place wheat, oil, olives, etc. There was also a sort of scutage tax on those who did not render military service. Another source of income were the agreements which had been made between the Prophet and different localities.

### **Expenditure**

The Qur'an (ix. 60) had laid down very precise orders as to the expenditure of the state income, which is not left at the tender mercy of the head of the state. It says:

"The sadaqat (i.e. taxes coming from Muslims) are intended nothing otherwise than for the Muslim poor (fuqara'), the poor among the resident aliens (masakin), for functionaries of the tax administration, for winning the hearts, for liberating the slaves and the prisoners of war, for aiding those heavily indebted, in the path of God, and for the way farer this is an obligation from God and God is knowing wise."

A very brief explanation may not be out of place. The fuqara' or the Muslim poor do not call for any elaborate discussion here. The very high authority of the Caliph 'Umar is there to support the view that the term masakin meant the poor among the non-Muslim inhabitants of the Islamic State. The Semitic philology also confirms it; for instance in the famous code of Hammurabi we come across the term mushkino which there means a resident alien, very much akin to the dhimmis of the later Muslim law. The root "s-k-n" means residing, inhabiting, i.e. in a foreign country. The functionaries, whose salaries are

charged on the income, are not only those engaged for the collection, but also accounting, auditing and disbursing. Seeing the items of expenditure, it means practically the entire administration of the time of the Prophet (ﷺ). Baladhuri, in his Ansab, refers to the fact, that the Caliph 'Umar once requested the governor of Syria to send some Greek experts to Madinah to put right the government accounts.

These were certainly non-Muslims; and of course had to be paid for the service. For "those whose hearts are to be won," the following quotation may be of interest: As to "those whose hearts are to be won," they are of four kinds. Firstly, there are those, whose hearts are won in order to make them come to the aid of the Muslims. Secondly, there are those whose hearts are won for making them abstain from doing harm to Muslims. Thirdly, there are those whose hearts are won for (their) embracing Islam. Fourthly, there are those whose winning of heart persuades their peoples and their clans (equally) to embrace Islam. So it is permissible that each and every one belonging to these kinds should be the recipient of this item of Zakah be he a Muslim or a polytheist." (abu-Ya'la-Farra': al-Ahkam al-Sultaniyah, p. 116). We may call it in modern terms the secret service. That the government had to provide regularly in its annual budget for the liberation of slaves and subjects of the Islamic State (both Muslims and non-Muslims) taken prisoner by the enemy in a war, is too eloquent to require explanation. Slavery in Islam is for the benefit of the slave, not for his exploitation by the capitalist. A slave originally came from the prisoners of war who had lost all their belonging, home, family and all else; as slaves in an Islamic State they got a home and means of livelihood. Not only is it the duty of

the Muslim State to gradually buy the slaves and free them, but a slave can also at his will get freed if he is willing to earn and pay off his value to his master, who is not entitled to refuse this (on the authority of the Qur'an: xxiv. 33) if the court is satisfied that the slave has been sufficiently civilized and would cause no harm to the state if he is freed. The item "heavily indebted" is wide enough; mere loans could be given him. The interest-free lending under government supervision would eradicate usury from the country (even as meeting all requirements of the people), just as the other item eradicates slavery from the Islamic society. The "path of God" is also a comprehensible term; from equipping the national army down to grants-in aid to students, all could be included therein. The last item, "Wayfarer," may be aided not only by free boarding and lodging, but, also by improving touristic conditions: hotels restaurants, means of transport, security of roads and the like.

If we visualize the condition of Arabia in the time of the Holy Prophet (ﷺ), it is not difficult to see that the above-mentioned items practically exhausted all the needs and requirements of the budding state and nascent community of Islam; they went much beyond what was known in the neighbouring "civilized" countries of Byzantium and Iran. In fact the Prophet (ﷺ) established a Welfare State. If we look to its spirit, there is not the least difficulty in concluding that the Islamic law of finance has great elasticity for further expansion to meeting the requirements of any age and any civilization.

### **Budgets of the time of the Prophet (ﷺ)**

The Islamic State, founded and run by the Holy Prophet (ﷺ), was a growing and over-expanding organism. It began in the first year of the hijrah with only a few streets of the small

city of Madinah. But a few years later when he breathed his last, the whole of Arabia and parts of southern Palestine and 'Iraq were under his jurisdiction. This meant almost a million square miles. This was the achievement of ten years only, that is to say, about 274 square miles were on an average added DAILY to the Islamic State. Naturally therefore the income of the state varied from year to year, even from day to day. It is not possible to give exact figures for the entire country for any year; only stray figures can be given:

The income from Bahrayn (not the island of this name, but modern al-Hasa' district, opposite the island of Bahrayn) was eighty thousand Dirhams (Yaqut, Mu'jam al-Buldan, Bahrayn).

The region of Khaybar had agreed to divide its agricultural products in a 50 : 50 ratio. This brought twenty thousand wasq (apparently of dates and wheat) to the Muslim government every, year, (Ibn abi-Shaybah, cited in the foot note of Abu-'Ubayd's Amwal, 1437).

The localities in Palestine (of Jarba' and Adhruh) had each engaged to pay annually one hundred Dinars (Ibn Sa'd, etc.).

The port of Aylah, on the gulf of 'Aqabah, paid three hundred Dinars every year (Ibn Sa'd; Maqrizi; imla', I, 468).

The region of Najrank in Yaman, paid two thousand garments every year, each garment valuing one ounce of gold (al-Kharaj of abu-Yusuf, p. 41, among others). There was weaving industry in this locality which was inhabited by the Christians.

The port of Maqna, on the gulf of 'Aqabah, paid one-fourth of its date harvest, one-fourth of fishery catches, and one-fourth of the spinings of the women-folk (Ibn-Sa'd, II/I, p.

48, etc.). But the actual income is not mentioned. The same is true of Fadak, and Wadi al-Qura', where the farmers had to deliver harvest, yet I have not come across the actual amounts paid.

There were other vaster and richer regions, and their incomes could be gained from what we have cited above.

As to the expenditure side, I shall refer to one case, that of the Jewish tribe of the Banu 'Urayd. In a document quoted by Ibn-Sa'd Daybuli and others, the Prophet (ﷺ) had granted them "ten wasq wheat, and ten wasq barley at every harvest; and fifty wasq of date fruits every year."—(A wasq is equivalent to a camel's load or sixty sa' and the sa, contained about eight pounds of grain. Cf. Amwal of abu-'Ubayd, 1587, 1590).

### Later Epochs

This was but an attempt to glean material from a vast literature, and it is not possible to exhaust it so easily. If other scholars also bring into relief the results of their studies in this field gradually one may have fuller data to reconstruct the whole picture.

We possess greater details regarding later epochs, especially the Abbasid Caliphate, for which even the budget notes for the whole empire have been published; for instance, by Von Kremer in several of his German writings. These refer only to income, yet they are interesting in the sense that we know nothing about contemporary Europe the empire of

Charlemagne, for instance who is said to have exchanged embassies with Harun al-Rashid. A comparative study of these later budgets explodes particularly one myth that the financial break-down in the time of the Caliph 'Umar ibn-'Abd al-'Aziz, due to his reforms and abolition of many taxes. In fact, the income of the province of 'Iraq is sufficient testimony to the contrary:

Income of Iraq in the time of

'Umar	120 million Dirhams.
ibn Ziyad,	100 million Dirhams.
al-Hajjaj b. Yusuf,	18 million Dirhams.
'Umar b. Abd al- Aziz,	120 million Dirhams.
ibn-Hubayrah	100 million Dirhams.
Yusuf b. Umar.	60 to 70 million Dirhams.

And we know how short was the duration of Umar ibn Abd al- Aziz's reign. If his just rule could have been prolonged to some more time, he could have restored, and even surpassed, old records.

Von Kremer himself quotes these figures for Iraq, but, strangely, gives at the same time this self-contradictory opinion: "However there is no doubt that this bigoted Caliph Umar II undermined the finances by his stupid orders" (Culture geschichte, I, 262). Should one say: A liar has no memory.

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# The Prophet Muhammad ﷺ as a Teacher (Muallim)

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Teaching is considered to be the mother of all professions. The teacher has remained a symbol of reverence and esteem in almost all the nations. Today teaching has become a proper discipline to be studied. Anyone who pursues a degree in education is taught various methods and techniques of teaching. Educationists used the term pedagogy for the art of teaching.

In the perspective of the art of teaching when we study the life of the Prophet ﷺ we are surprisingly exposed to some of the most effective ways of teaching the world has ever known. The Prophet ﷺ has called himself 'Muallim'. The Arabic term 'Muallim' means 'teacher'. Hazrat Abdullah Bin Amr رضی اللہ عنہ narrated that the Prophet ﷺ said:

إنما بعثت معلماً.

'Verily I have been sent as a teacher.'

(*Sunan Ibn Majah*)

In the present article we discuss a few ways of teaching from the Seerah (life) of the Prophet ﷺ.

## Using metaphor

*Oxford Advanced Learner's Dictionary* defines metaphor as 'a word or phrase used to describe somebody/something else, in a

way that is different from its normal use, in order to show that the two things have the same qualities and to make the description more powerful'. We find various examples in Hadith where the Prophet ﷺ has taught different things to his companions by using metaphor. For example:

### Hadith:

مثل علم لا ينتفع به كمثل كنز لا ينفق منه في سبيل الله.

'Knowledge from which no benefit is derived is like a treasure from which nothing is spent in the Way of Allah.' (*Mishkat-ul-Masabih*)

### Hadith:

تعلموا القرآن فاقراءوه فإن مثل القرآن لمن تعلم فقرأ وقام به كمثل جراب محشو مسكا تفوح ريحه على كل مكان ومثل من تعلمه فرقد وهو في جوفه كمثل جراب أوكئ على مسك.

'Learn and recite the Qur'an, for to one who learns, recites and uses it in prayer at night it is like a bag filled with musk whose fragrance diffuses itself everywhere; and he who learns it and goes to sleep having it within him is like a bag with musk tied up in it.' (*Mishkat-ul-Masabih*)

### Hadith:

اليدين العليا خير من اليدين السفلي واليد العليا هي المنفقة واليد السفلى هي السائلة.

'The upper hand is better than the lower one, the upper being the one which bestows and the lower the one which begs.' (Mishkat-ul-Masabih)

#### Hadith:

كن في الدنيا كأنك غريب أو عابر سبيل.

'Be in the world as though you were a stranger or one who is passing through.' (Mishkat-ul-Masabih)

### 1. Explaining the things logically and giving somebody a chance of self-reflection

#### Hadith:

عن أبي أمامة رضي الله عنه أن فتى شابا أتى النبي صلى الله عليه وسلم فقال يا رسول الله انذن لي بالزنا فأقبل القوم عليه فزجروه وقالوا مه مه فقال ادنه فدنا منه قريبا فقال اجلس فجلس فقال أتحبه لأمك؟ قال لا والله جعلني الله فداك قال ولا الناس يحبونه لأمهاتهم قال أفتحبه لابنتك؟ قال لا والله يا رسول الله جعلني الله فداك قال ولا الناس يحبونه لأخواتهم قال أفتحبه لعمتك؟ قال لا والله جعلني الله فداك قال ولا الناس يحبونه لعماتهم قال أفتحبه لخالتيك؟ قال لا والله جعلني الله فداك قال ولا الناس يحبونه لخالاتهم قال فوضع يده عليه وقال اللهم اغفر ذنبه وطهر قلبه وحصن فرجه قال فلم يكن بعد ذلك الفتى يلتفت إلى شيء.

Hazrat Abu Umamah رضي الله عنه narrated that a young man came to the Prophet صلى الله عليه وسلم and said, 'O Messenger of Allah! Give me permission to commit Zina (unlawful sex).' The people surrounded him and rebuked him, saying, 'Stop! Stop!' But the Prophet صلى الله عليه وسلم said, 'Come close.' The young man came to him, and he said, 'Sit down' so he sat down. The Prophet صلى الله عليه وسلم said, 'Would you like it (unlawful sex) for your mother?' He said, 'No, by Allah, may I be ransomed for you.' The Prophet صلى الله عليه وسلم said, 'Neither do the people like it for their mothers.' The Prophet صلى الله عليه وسلم said, 'Would you like it for your

daughter?' He said, 'No, by Allah, may I be ransomed for you.' The Prophet صلى الله عليه وسلم said, 'Neither do the people like it for their daughters.' The Prophet صلى الله عليه وسلم said, 'Would you like it for your sister?' He said, 'No, by Allah, may I be ransomed for you.' The Prophet صلى الله عليه وسلم said, 'Neither do the people like it for their sisters.' The Prophet صلى الله عليه وسلم said, 'Would you like it for your paternal aunt?' He said, 'No, by Allah, O Allah's Messenger! May I be ransomed for you.' The Prophet صلى الله عليه وسلم said, 'Neither do the people like it for their paternal aunts.' The Prophet صلى الله عليه وسلم said, 'Would you like it for your maternal aunt?' He said, 'No, by Allah, O Allah's Messenger! May I be ransomed for you.' The Prophet صلى الله عليه وسلم said, 'Neither do the people like it for their maternal aunts.' Then the Prophet صلى الله عليه وسلم put his hand on him and said, 'O Allah, forgive his sin, purify his heart and guard his chastity.' After that the young man never paid attention to anything of that nature. (Tafseer Ibn Kathir; Musnad Ahmad)

### 2. Using body language and illustrating with gestures

#### Hadith:

عن أبي بكر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ألا أنبئكم بأكبر الكبائر؟ قلنا بلى يا رسول الله قال الإشراف بالله وعقوق الوالدين وكان متكئا فجلس فقال ألا وقول الزور وشهادة الزور.

Hazrat Abd-ur-Rahman Bin Abi Bakrah رضي الله عنه narrated that his father said: The Prophet صلى الله عليه وسلم said, 'Should I inform you about the greatest of the great sins?' We said, 'Yes, O Allah's Messenger!' He said, 'To join others in worship with Allah and to be undutiful to one's parents.' He was reclining, then he sat up and said, 'And I warn you against false testimony and false speech.' (Sahih Muslim)

### Hadith:

عن أبي موسى الأشعري رضي الله عنه قال قال رسول الله صلى الله عليه وسلم المؤمن للمؤمن كالبنيان يشد بعضه بعضاً وشبك بين أصابعه.

Hazrat Abu Musa Ashari رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, 'A believer is for a believer as a structure, each supporting the other.' *The Prophet interlaced his fingers while saying this. (Sahih Muslim)*

### 3. Using humour based on truth

#### Hadith:

عن أنس بن مالك رضي الله عنه أن رجلاً استحمل رسول الله صلى الله عليه وسلم فقال إني حاملك على ولد ناقة فقال يا رسول الله ما أصنع بولد الناقة؟ فقال صلى الله عليه وسلم وهل تلد الإبل إلا النوق؟

Hazrat Anas Bin Malik رضي الله عنه narrated that a person requested the Prophet صلى الله عليه وسلم that he be given a conveyance. The Prophet صلى الله عليه وسلم replied, 'The baby of a camel shall be given to you.' The person said, 'What shall I do with the baby of a camel O Messenger of Allah?' (I want one for a conveyance). The Prophet صلى الله عليه وسلم replied, 'Isn't every camel the baby of a camel?' (*Shama'il Tirmidhi*)

#### Hadith:

عن أبي هريرة رضي الله عنه قال قالوا يا رسول الله إنك تداعبنا قال إني لا أقول إلا حقا.

Hazrat Abu Hurairah رضي الله عنه narrated that

the companions of the Prophet صلى الله عليه وسلم asked, 'O Messenger of Allah, you joke with us (sometimes).' The Prophet صلى الله عليه وسلم replied, 'Yes, I do not say but the truth.' (*Shama'il Tirmidhi*)

### Conclusion:

We mentioned above a few examples of how the Messenger of Allah صلى الله عليه وسلم taught his students (companions عنهم رضي الله عنهم). For those who are in the profession of teaching there is much to study and learn from the Seerah of the Prophet صلى الله عليه وسلم. In fact, the world has never seen the students like the students of the Prophet صلى الله عليه وسلم. The degree of love, obedience and respect which they had for their teacher, the Prophet صلى الله عليه وسلم, is truly incomparable.

Finally, the Seerah of the Prophet صلى الله عليه وسلم is a complete code of life and the gateway to success in this world and the world hereafter. The Almighty Allah says in the Holy Qur'an:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ  
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

'There has certainly been for you in the Messenger of Allah (صلى الله عليه وسلم) an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.' (*Surah Al-Ahzab 33:21*)

وما توفيقى إلا بالله العلي العظيم

# Inspiring Message of the Prophet (ﷺ) for a Progressive Society

S.M. Zafar

The Holy Prophet (ﷺ) is the first citizen of the Muslim social order, and it is through the evolution of his personality that we comprehend the vigour, strength and greatness of the order itself. He is its founder and law giver. He pruned and reformed it bit by bit, completing the message during his own lifetime. With that was ushered in a new and unprecedented epoch in the human history. The Prophet (ﷺ) is, therefore, the human norm combining the Divine Message on which the social order was established and also its complete implementation (through personal example) testifying that it was not a Utopia.

It is, no doubt, a matter of pride and satisfaction that the life and personality of Prophet Mohammad (ﷺ) is known, and that the Muslim social order was established in full gaze of history.

## **Social Order**

The Prophet Mohammad (ﷺ) lived within the framework of his social order, gives a singular distinction to his Message. The deeds and personality of the Prophet (ﷺ) permeates the Muslim society and has become a part of the social order. Thus the individuals belonging to a Muslim social order are expected to receive the imprints of his personality and conversely that the totality of the Muslim society must reflect and be not different than the personality and the character of the Prophet (ﷺ) himself.

It is perhaps pertinent to mention here that Islam for the first time in history has put forward before man the ideal of an organized

good social order. Before Islam, religion had generally stressed individual goodness aiming thereby at creating good individuals. It belonged to Islam to show up palpably and force-fully that a good individual could not be created in a vacuum and that all attempts and emphasis on exclusively individual improvements tended to produce extremists and failures in the society.

In the Muslim social order, an individual is expected to improve himself not for his personal sake only, but because he is thereby to contribute in the total goodness and improvement of the society. Every Muslim is a part of the social order and as the Holy Prophet (ﷺ), by living within the social order, cultivated the social order itself, so is a Muslim expected to tend and invigorate it.

This one aspect that an individual does not exist per se and that he is understood only in a social contact, explains why in Islam sometimes personal and individual qualities of competence and merit have been preferred over the qualities of piety. I do not intend to minimize the requirement and emphasis on piety in Islam which, no doubt, is the only standard for a Muslim to distinguish one from the other, in contradistinction to the false standards of colour, wealth of pedigree. But what I intend to indicate and emphasize is that the Message of Prophet Mohammad (ﷺ) is for a dynamic society which protects its members from poverty, hunger and ignorance and leads them towards prosperity, progress and well being.

By himself living a full and successful life within a social order, which also improved, with the evolution of his personality, the Holy Prophet (ﷺ) gave an unambiguous message that Islam underlines the affirmation of a social and material advancement provided by this world rather than an escape from it. If God merely expected a simple innocent piety from man. Man's creation was obviously superfluous because this was being adequately performed by the angels as Quran tells us.

Islam has, therefore, recognized such individual merits, which if harnessed in the interest of the society, can yield a collective benefit to it. To some, it might appear a worldly pursuit, but that is prima facie only. A worldly quality when used to advance well being of the social order is as much recognized in Islam as piety or other good qualities. Is this not what is meant by saying that Islam recognizes no lines of division between the sacred and the secular, between the spiritual and the temporal, between the religious and the profane? Islam knows full well that without the so-called temporal and material conditions, the 'moral and spiritual cannot fully unfold themselves, and even if some individuals might have spiritual ascendancy by escaping the world, Islam is not interested in those few. It expects the total society to move forward.

We have it in an authentic Hadith that once the Holy Prophet (ﷺ) went outside Madina to wage a campaign against the attacking enemy. It was the month of Ramadan. The Muslims had to set up their camps which entailed quite hard work. In the late afternoon, some people, who had kept the fast, got exhausted and gave up the work for Jihad. Others were not fasting (seeing that the Jihad was on). At this the Holy Prophet

(ﷺ) smiled gently and said. "Today those who are not fasting have far out-distanced those who are fasting"

A host or other illustrations from the life and teachings of the Holy Prophet (ﷺ) could be provided having the very same import as the Hadith quoted above. The Holy Prophet (ﷺ), therefore, drew logical conclusion from this positive spirit of Islam when he proclaimed, "There is no Rahbaniyat (Hermitage) in Islam". It was right along this line of thinking that our political thinkers reached the definite conclusion very early in Islam that the qualities required of a man charged with public office should, above all, be positive qualities which can help the Muslim community. The actions of our Khulifa-i-Rashideen are also clear pointers in this direction. Hazrat Umar, on his death bed where he lay fatally wounded, appointed a committee of six men to choose a successor after him. He did not include his son, the illustrious Abdullah Ibn Umar among those six, saying "Abdullah is a very pious man and spends his nights praying Tahajjad prayers he cannot, therefore, be entrusted with a public office." Our political thinkers unanimously quote the Qur'anic Verse (4.58): "Allah commands you to repose your trust in those who are competent for such trusts." The idea is clear that Islam does not lay any less emphasis on qualities of intellect and competence.

### **Vital question**

Imam Ahmad Ibn Hanbal, founder of one of the four principles of the Muslim jurisprudence, was once asked as to who was more competent to lead a military expedition: a strong and dissolute person or a righteous weakling? Imam Ahmad replied, "In the case of the dissolute, but strong person, his strength will be at the service of



the Muslims, while he alone will suffer the consequences of his wantonness, but a righteous weakling on the other hand, enjoys the results of his righteousness himself while the Muslims shall suffer from the consequences of his weakness.”

It is also widely known that the Holy Prophet (ﷺ), in order to further his mission, invited and sought the support of the influential people. The Holy Qur’an itself makes reference to this fact in one of the earliest Surahs. From the very beginning, therefore, Islam had realized the importance and value of acquiring worldly means and pressing them into service for enabling man to realize higher values. This is the reason why the Qur’an usually terms the worldly goods as Khair (Goodness) and insists on its acquisition.

### **Intellect**

The condemnation of al-dunya which occurs in the Holy Qur’an frequently does not mean the condemnation of the material wealth as such. It means to get so totally absorbed in the zest to acquire wealth by fair or foul means that one may be prepared to sacrifice all higher values for the sake of amassing of wealth only. The Holy Qur’an tells us, for example, “They know only the exterior of life but the other side of life they know not.”

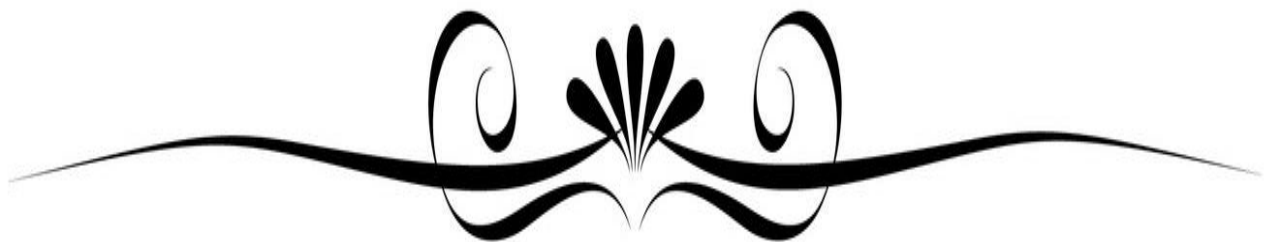
(30: 7).

It is such people as these whom the Qur’an reproaches as being simply like animals and other lower forms of life since they never aspire towards higher values. To sum up then the clear cut Message of Prophet Muhammad (ﷺ) is to establish a good, healthy and progressive social order. Acquisition of knowledge and skill which would provide facilities and convenience to the Muslim society is also an Islamic virtue. The students in engineering colleges, medical schools and other universities, imbibing knowledge should know that if they use these talents in the name of God for the well being of their society, they would be recognized by the Muslim social order. So should it be known to the soldiers, the businessmen and others.

May I conclude by quoting two sayings, one of the Holy Prophet (ﷺ) and another of Hazrat Ali?

“The first thing created by God was the intellect.” The Prophet (ﷺ).

“God did not distribute to His servants anything more to be esteemed than intelligence.” Hazrat Ali.



# Our Debt to The Prophet (ﷺ)

Muhammad at-Ghazali

Mankind has no justification for its existence on earth except if it lives in accordance with the will of Allah. The only valid source of knowing the will of Allah is indeed the Prophet (ﷺ). Man cannot hope for felicity here and salvation hereafter without an authentic and reliable knowledge of the Divinely approved way of living. This knowledge is now exclusively available from the historically established source of Prophet Muhammad (ﷺ).

Allah has revealed His writ to the Prophet (ﷺ) and also conveyed to him through revelation the ways of enacting it in a space-time context. Hence, there is no way out of the "indebtedness" of humanity and there is no other means of justifying its existence in this world except through emulating the existential pattern of the last Prophet (ﷺ). Moreover, Allah has made His own obedience contingent upon following the Prophet (ﷺ).

If this is the importance of the Prophet's model in the practical scheme of Islam then we should seriously reflect upon the actual state of our attachment to the Summit of the Prophet (ﷺ). If living this life on the pattern of the Prophet is the sine qua non for obeying Allah and meriting His approval, then mere occasional eruption of emotional fervour and festivity in this regard would not be sufficient. If it is a life-long commitment of a Muslim to engage himself throughout his life in an endless struggle to orient his individual and social life to the Prophet's ideal pattern, then obviously a periodic or annual celebration of the birth of the Prophet (ﷺ) is not enough to achieve this purpose.

A great saint of India Maulana Fazl-i-Rahman Ganj Muradabadi had something brilliant to say in this regard. When asked whether he celebrated Eid Milad al-Nabi, he answered: "I celebrate this every moment, for I recite: La Ilaha Illa-Allah Muhammad Rasul Allah: and thus I endlessly remind myself of the greatest event of human history." He further explained: "How could the Prophet become a Prophet and Messenger if he were not born!" Hence reciting the article of faith is not only an endless celebration in the life of a Muslim, or of the emergence of the Prophet (ﷺ) on the stage of history, it is also a constant declaration of the commitment of our life: that we undertake to obey Allah and serve Him alone on the pattern of His best servant Muhammad (ﷺ).

Therefore, without in any way underestimating the popular emotional expression of festivity on the occasion of the Prophet's annual birth anniversary, we should not lose sight of the perennial importance of our deepest commitment to the Prophet (ﷺ). These periodic popular expressions should serve to re-invigorate in our lives the seriousness of our vocation as Muslims. We should also bear in mind that Allah does not accept anything merely for show-off, "to be seen of men". He accepts only those, deeds that are purely for His sake and in accordance with His commands, if these are performed on the Prophet's pattern.

In fact, if we genuinely occupy ourselves in obeying Allah and following the Sunnah of His Prophet (ﷺ), then we would hardly find time to engage ourselves in many of these exterior semblances. Not only do we need to

practically fashion life on the Prophetic pattern, we are equally in need of educating ourselves about this greatest fountainhead of knowledge, wisdom and light namely the Sunnah of the Prophet (ﷺ).

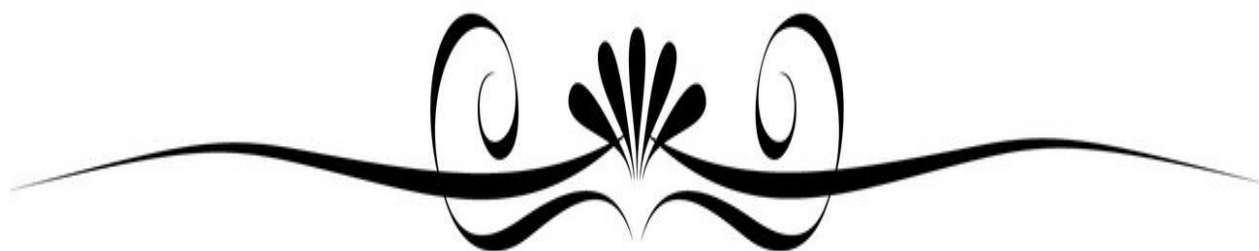
When we look back at the golden period of early Islamic history which is doubtlessly the best era of human career, we find that among the companions of the Prophet (ﷺ) the overriding concern of their lives consisted in two fundamental aims: knowledge of the Sunnah and practice in accordance with that knowledge. The history of Islam is replete with scores of examples of the companions and their successors (tabi'in) who travelled to the farthest corners of the world to learn a single Hadith of the Prophet (ﷺ).

No less conspicuous was their craving to implement these edicts and promulgate these precepts in their lives. It was through their sincere and untiring efforts that this invaluable treasure of knowledge and wisdom was preserved and transmitted to the subsequent generations. And there is no doubt that these companions are the only role-models available to us for adopting a proper attitude to the Prophet (ﷺ). For their love, devotion and attachment to the Prophet (ﷺ) was unexcelled and unsurpassed.

Looking at these shining examples of the Prophet's companions who were the direct

disciples of the Prophet (ﷺ), we can easily understand that we have the following obligations to the Prophet (ﷺ). Whatever else that we do should be done to reinforce them and enable us to perform these supreme obligations:

1. To follow the Prophet's ideal pattern in our daily individual and collective lives. No area of human endeavour should fall outside the scope of this fundamental commitment of every Muslim. Because without this we cannot merit the approval of Allah.
2. To place the Prophet (ﷺ) at the highest level of respect and veneration. For without this we cannot truly build that mindset in which we can wholeheartedly follow the Prophet's Sunnah, and inculcate its values in our lives.
3. To love the Prophet (ﷺ) more than one's own self, one's ancestors, descendants and all the other dearest things and people. With love everything becomes easy to do in the way of that love. All kinds of troubles, hardships and excuses are rendered meaningless if we really kindle in our hearts and souls a deep-seated and lasting love for the Prophet (ﷺ). It is through this love that we could qualify for the highest kind of love (ishq-i-haqiqi) which indeed is the ultimate destination in the spiritual voyage of man.



# Sufiism: The Uncovering of the Tenth Veil: Qabd and Bast, and the difference between them.

Qabd (contraction) and bast (expansion) are two involuntary states which cannot be induced by any human act or banished by any human exertion. God hath said: "God contracts and expands" (Qur.ii,246). Qabd denotes the contraction of the heart in the state of being veiled (hijab), and bast denotes the expansion of the heart in the state of revelation (kashf). Both states proceed from God without effort on the part of Man. The qabd of gnostics is like the fear of novices, and the bast of gnostics is like the hope of novices. This is the sense in which the Sufis use the terms qabd and bast. Some Shaykhs hold that qabd is superior in degree to bast, for two reasons: (1) it is mentioned before bast in the Quran, (2) qabd involves dissolution and oppression, whereas bast involves nutrition and favour: it is undoubtedly better to dissolve one's humanity and oppress one's lower soul than to foster and favour them, since they are the greatest veil (between Man and God). Others, again, hold that bast is superior to qabd. The fact, they say that qabd is mentioned before bast in the Quran shows the superiority of bast, for the Arabs are accustomed to mention in the first place that which is inferior in merit, e.g. God hath said: "There is one of them who injures his own soul, and one who keeps the middle way, and one who outstrips the others in good works by the permission of God" (Qur.xxxv,29). Moreover, they argue that in bast there is joy and in qabd grief; gnostics

feel joy only in union with the object of knowledge, and grief only in separation from the object of desire, therefore rest in the abode of union is better than rest in the abode of separation. My Shaykh used to say that both qabd and bast are the result of one spiritual influence, which descends from God on Man, and either fills the heart with joy and subdues the lower soul or subdues the heart and fills the lower soul with joy; in the latter case contraction (qabd) of the heart is expansion (bast) of the lower soul, and in the former case expansion of the heart is contraction of the lower soul. He who interprets this matter otherwise is wasting his breath. Hence Bayazid said: "The contraction of hearts consists in the expansion of souls, and the expansion of hearts in the contraction of souls." The contracted soul is guarded from injury, and the expanded heart is restrained from falling into defect, because jealousy is the rule in love, and contraction is a sign of God's jealousy; and it is necessary that lovers should reproach one another, and expansion is a sign of mutual reproach. It is a well-known tradition that John wept ever since he was born, while Jesus smiled ever since he was born, because John was in contraction and Jesus in expansion. When they met John used to say, "O Jesus, hast thou no fear of being cut off (from God)?" and Jesus used to say, "O John, hast thou no hope of God's mercy? Neither thy tears nor my smiles will change the eternal decree of God."

تقدیر امم کیا ہے کوئی کہہ نہیں سکتا  
 مومن کی فراست ہو تو کافی ہے اشارا  
 ایمان کی توانائی فرد میں اور قوم میں، دونوں میں خود  
 احتسابی کی صفت پیدا کرتی ہے۔ ہم اس صفت سے ایک طویل  
 عرصے سے عالمگیر سطح پر محروم ہیں اور اس محرومی نے ہمیں اس توانائی  
 سے بھی محروم کر دیا ہے جسے اقبال نے مومن کی فراست کی اصطلاح  
 سے تعبیر کیا ہے۔ اس کے باوجود عالمی سطح پر امن و انصاف کے قیام  
 کے لئے ہمارا ملی کردار کلیدی اہمیت رکھتا ہے۔ جب تک وہ کردار ادا  
 کرنے کے قابل نہیں ہوں گے، عالمگیر سطح پر امن و انصاف قائم نہیں  
 ہو سکتا اور اپنی اس بے بسی کے لئے ہم اللہ کے حضور جوابدہ بھی ہوں  
 گے اور اس کردار کی ادائیگی کی راہ جذبہ حب رسول ﷺ سے ہی  
 منور ہو سکتی ہے کیونکہ حضور ﷺ کی ذات ہی حاصل حیات و  
 کائنات ہے۔

ہو نہ یہ پھول تو بلبل کا ترنم بھی نہ ہو  
 چمن دہر میں کلیوں کا تبسم بھی نہ ہو  
 نہ یہ ساقی ہو تو پھرے بھی نہ ہو خم بھی نہ ہو  
 بزم توحید بھی دنیا میں نہ ہو تم بھی نہ ہو  
 خیمہ افلاک کا استادہ اسی نام سے ہے  
 بزم ہستی تپش آمادہ اسی نام سے ہے۔  
 (موتمر عالم اسلامی کے "سیرت سمینار" میں پیش کیا گیا)

اشیاء ہو فساد کا موجب قرار دیا گیا ہے۔ فرعون کو مفسد کہا گیا ہے اور  
 فساد کی شدت کو انسانی بد اعمالیوں کا نتیجہ بتایا گیا ہے۔ تاریخ قوموں کا  
 حافظہ اور واقعات کی ریاضی ہے۔ تاریخ اپنے آپ کو دہرائی رہتی ہے  
 اور اس طرح ہم پر یہ حقیقت واضح ہوتی رہتی ہے کہ اللہ کا قانون بدلا  
 نہیں کرتا۔ حیات و کائنات کا نظام ہو یا انسانی معاشرے پر جو  
 مختلف اجزا پر مشتمل ہے۔ ان میں تقسیم نہیں ہے۔ ہم نے عملاً اسے  
 منقسم کر دیا ہے۔ عبادات الگ، معاملات زندگی الگ اور ہم بھول  
 جاتے ہیں اس ارشاد قرآنی کو کہ ایک سے زائد لہ ہوں گے تو فساد تو  
 ہوگا۔ ہمارے ہادی برحق ﷺ نے خطبہ حجۃ الوداع میں ہم اہل  
 ایمان پر یہ ذمہ داری ڈالی تھی کہ جو وہاں موجود تھے وہ اس پیغام کو ان  
 لوگوں تک پہنچائیں جو وہاں موجود نہیں تھے۔ یہ ایک عالمگیر ذمہ داری  
 تھی۔ اسی کے ساتھ قرآن پاک نے ہم پر اجتماعی طور  
 پر "خیر امت" اور "امت وسط" ہونے کی ذمہ داری بھی ڈالی ہے۔  
 قرآن پاک کی سورہ الانفال میں یہ ارشاد بھی ہے کہ "حق کی منکر  
 قوتیں ایک دوسرے کا ساتھ دیتی ہیں، تم اگر ایسا نہ کرو گے تو بڑا فساد  
 برپا ہو جائے گا۔" علامہ اقبال نے امت مسلمہ کو یہی ذمہ داری یاد  
 دلائی ہے جب انہوں نے کہا ہے۔

دنیا کو ہے پھر معرکہ روح و بدن پیش  
 تہذیب نے پھر اپنے درندوں کو ابھارا  
 اللہ کو پامردی مومن پہ بھروسہ  
 اہلیس کو یورپ کی مشینوں کا سہارا



تعبصت کو مسلسل ابھارتی رہتی ہے۔ جبر کے ذریعے لوگوں کو وقتی طور پر خاموش رکھا جاسکتا ہے لیکن جبر کی خاموشی پھر بغاوت کا طوفان بن کر نمایاں ہوتی ہے۔ انسانی زندگی کی سب سے بڑی حقیقت یہ ہے کہ وہ فانی نہیں ہے۔ انسانی وجود کو، انسانی ذات کو موت کے بعد بھی باقی رہنا ہے۔ انسان کے لئے آنے والی زندگی ناگزیر ہے اور اس آنے والی دائمی زندگی میں کامیابی یا ناکامیابی کی بنیاد اس دنیا میں ایمانی شعور کے تحت اختیاری اعمال ہوں گے۔ آخرت پر ایمان انسان میں خود احتسابی کی صفت پیدا کرتا ہے۔ انسانی معاشرت کے تعمیری اور تخریبی دونوں پہلوئوں، علاقوں یا ملکوں تک محدود نہیں رہتے۔ گزشتہ چودہ سو برسوں میں عالمگیر سطح پر جتنی بھی مثبت تبدیلیاں ہوئی ہیں۔ انسانی حقوق کا جتنا شعور بیدار ہوا ہے، قوموں کو اعلیٰ انسانی اقدار کے مطابق اپنا نظام مرتب کرنے پر راغب کرنے کے لئے بین الاقوامی تنظیموں کے قیام کی جو کوششیں بھی ہوئی ہیں، ان ساری کوششوں کا حقیقی محور اور مرکز رسول اکرم ﷺ کا دور سعادت آثار ہی ہے۔ حقیقت یہ ہے کہ توحید پر ایمان سازی نسل انسانی کے لئے خیر و فلاح کی راہیں کشادہ کرتا ہے۔

یہ پہلا سبق تھا کتاب ہدیٰ کا کہ ہے ساری مخلوق کنبہ خدا کا لیکن نسل انسانی کی وحدت اور اس کی فلاح اور خیر کی راہ میں رکاوٹیں بھی مسلسل آتی رہتی ہیں اور حق و باطل اور خیر و شر کے درمیان یہ آویزش انسانی معاشرے کی امتیازی صفت ہے چنانچہ امن و انصاف کی فضا کو فتنہ و فساد پیدا کرنے والی طاقتیں برابر مکر کرتی رہتی ہیں اور طرفہ تماشایہ کہ فساد پھیلانے والے بھی دعویٰ یہی کرتے ہیں کہ وہ اصلاح کرنے والے ہیں۔ فتنہ و فساد کی صورتیں مختلف ہوتی ہیں۔ قرآن پاک میں فتنہ پردازی کو انسانی قتل سے بھی زیادہ بڑا گناہ قرار دیا گیا ہے۔ قرآن پاک میں ایسی معیشت کو بھی جس میں نجس

بیج کو کھلی فضا ملے تو وہ پوری طرح پھلتا پھولتا ہے۔ اس پر کوئی دباؤ آجائے یا وہ کسی پتھر کے نیچے آجائے تو نشوونما سے محروم ہو جاتا ہے۔ سرکارِ دو عالم ﷺ نے اس اولین اسلامی معاشرے سے انسانی جذبات، مفادات، خواہشات اور تعبصت کے سارے پتھر سمیٹ لئے تھے چنانچہ انسانی معاشرت کا وہ باغ ایسا لہلہایا، ایسے پھل پھول لایا کہ انسانی تاریخ میں اس کی کوئی دوسری مثال نہیں ملتی۔ اس اعتبار سے دیکھئے تو سیرت سرکارِ دو عالم ﷺ کی مثال واقعی بے مثال ہے۔ حضور ﷺ سب سے زیادہ با اختیار تھے اور سب سے زیادہ قانون کے پابند تھے۔ حضور ﷺ کے تصرف میں ہر شے آسکتی تھی لیکن حضور ﷺ نے سب سے زیادہ سادہ زندگی بسر فرمائی۔ حضور ﷺ کا ہر فرمان قانون تھا اور حضور ﷺ نے سب سے زیادہ خود احتسابی کی زندگی بسر فرمائی۔ اس اعتبار سے اسلامی معاشرے کی خصوصیات بڑی منفرد ہیں۔ اسلامی معاشرے میں تکریم کا واحد معیار شخصی کردار ہے۔ اسلامی معاشرے میں دشمن قوم کے افراد سے بھی انصاف کیا جائے گا اور غلطی اور جرم کرنے والا سب سے پہلے خود ہی اپنے جرم کا اعتراف کرے گا۔ اسلامی نظام میں انسانوں کی انسانوں پر حکومت کا کوئی تصور نہیں بلکہ معاشرتی زندگی میں معاملات اور اشیاء کا انتظام ہے اور انتظام کرنے والا ہر وقت ہر شخص کے سامنے اپنے اعمال اور طرز انتظام کے لئے جوابدہ رہے گا اور ایسے نظام کی راہ کی سب سے بڑی رکاوٹ خود انسان کی اپنی خواہشات نفسانی بن جاتی ہیں۔ سورہ فرقان میں ارشاد ہے ”تم نے اس شخص کو بھی دیکھا جس نے اپنی خواہشات نفسانی کو اپنا الٰہ بنا لیا ہے! اب ایسے شخص کو تم بھی راہ راست پر کیسے لاسکتے ہو“ یہی خواہشات نفسانی معاشرتی امن و انصاف کی راہ میں سب سے بڑی رکاوٹ پیدا کرتی ہیں۔ معاشرتی زندگی میں انصاف سے محرومی سے فتنہ و فساد پیدا ہوتا ہے اور فتنہ و فساد کی کیفیت لوگوں کے جذبات اور

# سیرت طیبہ اور عالمی امن و انصاف

تحریر: پروفیسر حسنین کاظمی

انسان کی انفرادی اور سماجی زندگی دونوں اللہ تعالیٰ کے قانون کی گرفت میں ہیں۔ کائنات کے نظام میں اللہ کی حاکمیت براہ راست ہے لیکن ارادے اور اختیار کی صفت کی وجہ سے انسانی زندگی پر اللہ کی حاکمیت کا نفاذ انسانی ایمان و اعمال کے وسیلے سے ہوتا ہے۔ کائنات کا نظام حیرت انگیز نظم و ضبط کے تحت چل رہا ہے۔ وہاں کسی نوعیت کا کوئی فساد ممکن ہی نہیں کیونکہ فساد شرک سے پیدا ہوتا ہے اور کائنات میں شرک ممکن ہی نہیں۔ سورہ الانبیاء میں ارشاد ہوا ہے: ”زمین اور آسمانوں میں ایک سے زائد الٰہ ہوتے تو فساد برپا ہو جاتا۔“ فساد شرک سے پیدا ہوتا ہے۔ شرک ناقابل معافی گناہ اسی لئے ہے کہ اس سے احترام آدمیت کی نفی ہو جاتی ہے۔ انسان کے مشرکانہ افکار و اعمال سے اللہ کی ذات پر کوئی اثر نہیں پڑتا۔ ساری دنیا کے انسان بھی اگر مشرک ہو جائیں تو اللہ اپنی ذات میں آپ محمود ہے۔ شرک سے انسانی فکر میں اور انسانی عمل میں اور اس طرح انسانی معاشرے میں فساد پیدا ہو جاتا ہے اور جہاں فساد ہوتا ہے وہاں امن و انصاف برقرار نہیں رہ سکتا۔ انسانی معاشرے میں خیر و فلاح کے لئے اور ہمہ جہت ارتقا کے لئے امن و انصاف قائم رہنا ضروری ہے۔ حریت، مساوات، اخوت، امانت، دیانت، صداقت اور عدالت۔ یہ صفات جنہیں ہم اخلاقی قدریں کہتے ہیں، یہ قدریں درحقیقت وہ قوانین قدرت ہیں جن کے نفاذ سے انسانی معاشرے میں امن و امان کی ضمانت مہیا ہو جاتی ہے۔ جس فرد میں جس حد تک یہ صفات زندہ و بیدار اور متحرک ہوں گی، وہ فرد اسی نسبت سے خیر و فلاح قائم کرنے کا باعث ہوگا اور جس معاشرے میں ایسے صالح اعمال والے انسانوں کی کثرت ہوگی وہ معاشرہ امن کا اور انصاف کا گہوارہ بن جائے گا۔

مولانا ظفر علی خاں کا نعتیہ شعر ہے:

دل جس سے زندہ ہے وہ تمنا تم ہی تو ہو  
ہم جس میں بس رہے ہیں وہ دنیا تم ہی تو ہو

اور جذبہ عشق رسول ﷺ کا اصل تقاضا یہی ہے کہ وہ یہ کیفیت ہمارے فکر و عمل کا پوری طرح احاطہ کر لے۔ یہ بات ایمان کی ہے اور ایمان کا ثبوت اعمال صالح کی صورت ہی میں فراہم کیا جاسکتا ہے۔ سیرت پاک ﷺ کے سلسلے میں یہ حقیقت بھی ہمارا جزو ایمان ہونی چاہئے کہ دور رسالت ﷺ تاریخ کا حصہ نہیں ہے بلکہ ساری نسل انسانی کے لئے قیامت تک ہدایت جا رہی ہے۔

ہمارے رسول کریم ﷺ نے اسلام کو ایک مکمل معاشرتی نظام بنا کر نسل انسانی کو عطا فرمایا ہے اور انسانی تاریخ کا حقیقی انقلاب وہی دور سعادت آثار ہے۔ رسول کریم ﷺ کے وسیلے ہی سے انسانیت کو دنیا کے ساتھ ساتھ حیات اور کائنات کی وسعتوں کا شعور اور نسل انسانی کو عالمگیر مساوات کا پیغام ملا۔ انسان انفرادی طور پر جس طرح مختلف مرحلوں سے گزر کر باشعور ہونے کی منزل تک پہنچتا ہے، نسل انسانی بھی مجموعی طور پر انہی مرحلوں سے گزری ہے۔ ختم نبوت کا اعلان پوری نسل انسانی کے باشعور ہونے کا اعلان بھی ہے اسی لئے ہمارے حضور ﷺ نے خطبہ جنتہ الوداع میں ساری نسل انسانی کو مخاطب فرمایا۔ اس طرح پوری نسل انسانی کے لئے اللہ کی ہدایت حرفاً حرفاً محفوظ ہو گئی اور اس کے مطابق پوری معاشرتی زندگی بسر کرنے کا ایک مکمل عملی نمونہ سامنے آ گیا۔ Ideal کو معاشرتی زندگی کی حقیقت بنا کر پیش کر دیا گیا۔ زندگی عملی نمونے میں ڈھل گئی۔ انسان پر یہ حقیقت واضح ہو گئی کہ کائنات کا نظام اور