

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

### **To the Muslims!**

Minaret brings for its readers a message from Dr. Maulana Fazl - ur - Rahman Ansari Al - Qaderi (RA) that he gave for the Muslims of Trinidad (British West Indies) during his visit to the Island in 1950. Readers shall find the message as valid today as it was 70 years ago.

*Muslims are a nation, an ideological group, and a party. As a nation their sanction is Islam. As an ideological group their mission is the supremacy of Islam - God's Revealed Law on earth. As a party, their loyalty is centered in the person of their Supreme Leader and God's Last Messenger, the Holy Prophet Muhammad (ﷺ).*

*This sanction, this mission, and this loyalty are not only theological fundamentals, but facts of history. They have fed the stream of Islam since its very beginning.*

*But, like an individual, every social organism also is subject to the phenomena of decay and death, to the perversion of the moral vision, the loss of outlook, and the death of the spirit. Muslims are no exception to this rule.*

*Politically, intellectually and economically beaten we stand bewildered and aghast, feeling our way in the darkness of defeat; and not possessing a sufficiently sharp vision, we are being inescapably absorbed by un - Islamic and anti - Islamic ideals. We have almost lost the consciousness of our sacred mission; we feel shy of our great heritage; we look to the West to regenerate our decadent society; some of us go even so far as to assert without a blush that the Law of Islam is out of date and unsuited to the requirements of the modern age, thus indirectly supporting our enemies who say that Islam is a "spent*

*force", and innocently forgetting the historic role of Islam in giving to the world a civilization which was materially at least as brilliant as the western, and most unfortunately ignoring the truth that even today Islam alone is capable of creating and sustaining a morally healthy, socially sound and economically just civilization. The root cause of this attitude, however, is our moral - and intellectual defeatism which has brought about a rift between our moral and physical existence – a rift which is day by day becoming more and more acute. The situation is anomalous, even if not shameful.*

*Add to this heart - rendering fact the truth, which must be evident to every honest student of human social behaviour, that no nation of the world – and, least of all, Muslims – can thrive or survive on the basis of physical struggle alone. Beneath the surface of physical existence and at the foundations of national life, must exist an ethical idealism and spiritual fervour to impart a moral dynamism to the individual and the race, to feed the reservoirs of national energy, to sustain the nation in its onward march, and to defend the national moral against all disruptive forces.*

*Combined with these two facts is a third, namely, that between the inner foundations and the outer manifestation of a social organism there is a bond of unity – a bond in the sense that any change in the moral "within" will at once and invariably*

affect the physical “without” .

*For all those, therefore, who have an unsullied interest in the fortunes of the Muslim people the vital problem is the moral (religious) problem. If it is impossible to deny that the Muslim world is in the grip of a chaos, it must be equally impossible for every honest Muslim to shut his eyes to the moral canker which is eating into the vitals of the nation from within, and, more than that, it would be tragic to refrain from making a search for the healing balm – for that touchstone which can transform our base metal into gold and bring back to us our lost brilliance and glory as the foremost nation of the world.*

*Where is the touchstone to be found? An unbiased study of Muslim history reveals it in the example of our Holy Prophet (ﷺ), whose glorious life, comprehending as it does, in a most sublime way, the moral and practical, individual and social manifestations of humanity, is a living, concrete and shining illustration of Islam, and has ever been the mainspring of Muslim progress, the iron - framework of Muslim social ethos, and the inexhaustible reservoir of Islamic moral inspiration.*

*Indeed, we can act up to Islam in no better way than by following that Greatest Man to whom Islam was revealed. The Holy Qur'an emphasizes this truth in the clearest terms:*

*“Nay (O, Muhammad) (ﷺ), by the Sustainer; they will not become faithful until they make thee judge of that which is in dispute between them and find in their heart no demur about that which thou decidest, and submit (to it) with (full) submission”. (Surah Al - Nisa;65)*

*And again : “Verily, in the Apostle of God you have the best example for everyone who looks to God and the Day of Judgment”.*

*It is this true Islam exhibited in the life of the Holy Prophet (ﷺ), in which the differences of the Ummah and the possibilities of different interpretations are reduced to the minimum; and, more than that, it is this Islam which can act as the truest source of inspiration for bringing about our moral regeneration and is the surest bulwark against all anti - Islamic influence.*

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## ATTENTION TO OUR READERS

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

# View of Religious Quest

Dr. Hafiz Muhammad Fazl - ur - Rahman Al - Ansari Al - Oaderi (رحمة الله عليه)

## **Selflessness:**

The concept of Selflessness is thoroughly projected in the very term employed by the Holy Qur'an for him who accepts its guidance, i.e., 'Muslim', which means: 'the human being who: (a) accepts the ideal of total surrender to God; and (b) pursues that ideal actively'. He remains a formal Muslim so long as he does not cross from (a) to (b) (XLIX: 14). He starts on the road to be Muslim in the proper sense when he crosses into (b). He becomes a genuine Muslim only when he undertakes comprehensively the active pursuit of the ideal of total surrender to God, which, though it proceeds gradually, definitely implies the practical affirmation of Faith (Iman) through its translation into requisite Action (al - Amul al - salih), elevating him finally to the rank of the Mo'min (i.e., the Faithful, or, the Believer in the true sense) (XLIX: 15; Etc.).

It implies that the commitment of the 'genuine Muslim' is total, expressed thus in the Qur'anic Covenant of Faith: "Allah has purchased from the Believers their persons and their wealth. . . ." (IX: 111). This Covenant enshrines total selflessness for the Believer, which is basically not negative but positive inasmuch as it means, in the final analysis, 'affirmation of the self' in God - in Divine Pleasure.

Selflessness being thus a positive state in Islam, adherence to it even at the basic minimum establishes in the personality of its possessor humility, sweetness, gentleness, largeheartedness, active sympathy for all fellow - beings, simplicity in life, unstinted devotion to labour,

fortitude, sincerity and many other virtues.

From the point of view of Religious Quest, selflessness is the very starting point, being the very basis of Islamic life, subjectively considered.

Hence, the motto emerges: "Always so behave that not the pleasure of thine self but the 'Pleasure of God' is the motivating force for thine action".

## **Ultimate Goal of Religious Quest:**

Islam is opposed to the doctrine of the Descent of God in Man. It regards the belief in Incarnation as both irrational and blasphemous, irrational, because it projects the incarnation of the Infinite into the finite, and blasphemous because it involves an attack on the transcendent Majesty and Uniqueness of God. The theory of Incarnation finds its rationale actually in two related dogmas, namely, the dogma of 'original sin', which degrades humanity to the utmost, and the dogma of the physical reality being evil, which renders the human effort for spiritual evolution in the earthly environment illusory. Both of these dogmas are very damaging to the ideal of the spiritual and the moral progress of humanity. They only create despair and skepticism, except for the unverifiable hope in respect of the next life, and there also only for those who may develop faith in Irrationalism and compel themselves to believe in the mysteries of vicarious atonement, or of salvation through transmigration of souls, etc.

Rejecting the above - mentioned beliefs, the Holy Qur'an affirms the sinless birth of the human beings and the essential

goodness of the world. Going beyond that, it emphasizes the 'vicegerency of God' as the status of humanity, and invites human beings to undertake the pilgrimage of eternity in terms of dynamic movement towards God (V: 35; Etc.). Thus it lays down the doctrine of the 'Ascent of Man to God'.

The 'Ascent of Man to God' consists in a spiritual journey, or, the Religious Quest. We learn the following from the Holy Qur'an in respect of its progress and achievement.

The spiritually un - regenerate person stays in a state of spiritual inertia (VI: 122). When his heart is opened to the understanding and appreciation of the ideal of 'Surrender to God' (XXXIX: 22), and he undertakes the Religious Quest, he is revived spiritually (VI: 122) and his spiritual nearness to God increases (XCVI: 19); and as it increases, the harmony with the Divine Life increases; and as that harmony increases, God's Grace bestows upon him 'a Light with which he walks among human beings' (VI: 122). Then he continues his spiritual pilgrimage with the help of that Light, acquiring more and more holiness in terms of harmony between himself and God (LXXXIX: 28), maturing more and more in terms of the direct experience of Reality, and acquiring deeper and deeper Conviction about God (XV: 99). In this, the pursuer of Religious Quest attains the realization of God, on the one hand, and realizes himself in terms of the vicegerency of God, on the other; whereby he attains the fulfillment of the highest and the most ultimate yearning of his soul - which constitutes his essential personality - in the state of Beatitude and Felicity. That is the highest possible

achievement for the human personality, because of the realization in it of the ideals of all forms of human consciousness at their highest.

#### CERTAIN POINTS OF BASIC DISTINCTION BETWEEN MYSTICISM AND ISLAMIC RELIGIOUS QUEST [POPULARLY CALLED TASAWWUF IN MUSLIM HISTORY]

Lexicologically, the word 'mystical' has two shades of meaning, viz.: (1) 'relating to mystery'; 'mysterious'; 'sacredly obscure'; (2) 'involving a sacred or secret meaning hidden from the eyes of the ordinary person, only revealed to a spiritually - enlightened mind'. Similarly, the word 'mysticism' carries two shades of meaning, viz.: (1) 'fogginess and unreality of thought (with suggestion of mist)'; (2) 'the habit or tendency of religious thought and feeling of those who seek direct communion with God or the divine.

Refined mysticism, as it has emerged in the civilized religions, conforms to the second shade of meaning. And in this respect some superficial affinity might be discernible between Mysticism and the Islamic Religious Quest. But going deeper we find certain very basic differences which are of immense importance.

These differences exist in terms of: (1) philosophy; (2) technique; (3) function; (4) outlook; and (5) goal.

1. In terms of philosophy: Islam differs with all the systems of Mysticism, either largely or wholly, with regard to the teachings concerning God, the World, and Man; and it is self - evident that those differences cannot but influence the structure of the quest most vitally.

2. In terms of technique: All the schools of Mysticism employ as their instruments meditation, contemplation, recitation and asceticism; while Islam employs spiritual devotions to God, and spiritual contact with the Holy Prophet (ﷺ) and with the spiritual world as such - all that involving recitation of spiritual Truths as one of the instruments - intellectual grasp of the Value System of the Islamic Code of Guidance, study of Nature and History, practice of social morality, meditation, contemplation, and periodic seclusion or 'with - drawl' (I'tikaf). Again, the element of asceticism in Mysticism makes its quest possible for only a select few; while the Islamic principle of the practice of Religion in social life and its scheme of placing the basic elements of Religious Quest in the obligatory religious routine of a Muslim' makes it possible for every Muslim to undertake it in accordance with his capacity and the availability of opportunity.
3. In terms of function: The function of Mysticism is the annihilation of the animal self, the development of psychical powers and self - realization in terms of its specific philosophy. The function of Islamic Religious Quest is spiritual and moral integration and development of the 'self' through self - purification, ultimately for reforming the society.
4. In terms of outlook: In Mysticism, the outlook is pessimistic as regards earthly existence, and hence it is passive in relation to it. In the Islamic Religious Quest, the outlook is optimistic based on faith in the goodness of the Divine Plan under which everything exists and every

event occurs; and it is dynamic, because the world and worldly life, handled in accordance with the Divine Guidance, are viewed as means to the attainment of human destiny, – which outlook directs the life of the pursuer of Islamic Religious Quest to multi - dimensional and virile activity for interference in the process of history.

The glorious role of genuine Sufis in Muslim history bears historic testimony to this fact. Of all the sections of Muslim society, only they and their disciples have propagated Islam in the world; and it is they who have contributed most in respect of spiritual and moral fervor among Muslims. Also, their heroic struggles in the field of political reform form a very important chapter in the history of Islam.

5. In terms of goal: The goal of the mystic is personal salvation. The goal of the pursuer of Islamic Religious Quest - of the true Sufi - is personal fulfillment at three levels, viz., in his inner being, in human society, and finally in God. Thus, it becomes his vital obligation to undertake ceaseless struggle for transforming human society in terms of godliness.

Before closing this discussion, we may refer to the four terms which have become famous in respect of the 'Way of classical orthodox Sufi Teachers' - namely: al - Shariah, al - Tariqah, al - Ma'rifah and al - Haqiqah; and we may emphasize that all these terms are firmly grounded in the teachings of the Qur'an.

To begin with: They do not imply four different philosophies or ways of life, but only four stages in the life and experience of a genuine pursuer of Islam.

- a) The stage of al - Sharitzh relates to the acquisition of knowledge of the Islamic system of Beliefs and the code of Conduct relating to the Path of Islam; and it emerges in response to the primary question: 'What is Islam?' - or, in other words, 'What does Islam demand of a human being?'

The answer to the above question has emerged in the Qur'an in all its fullness; and it forms a major part of my book, the Qur'anic Foundation and Structure of Muslim Society.

- b) The stage of al - Tariqah refers to the method for pursuing Islam, i.e., for travelling on the 'Path of Islam' meaningfully and purposefully, rather than formalistically and ritualistically; and it emerges in response to the very vital question: 'How to be a Muslim?' - namely, 'What is the method of becoming, living and developing as a Muslim in the true sense?'

The Qur'an supplies the method which is enshrined in the verse: "he attains falah who subjects it (i.e., the soul) to tazkiyah" (XCI: 9). As such, it consists in the pursuit of tazkiyah - i.e., eradication of the positive and the negative evils that obstruct or keep in abeyance the development of human personality in the spiritual dimension, and consequently in the moral dimension, thereby ensuring healthy spiritual growth under the impact of Islam - which operates on the wheels of Zikr ('Remembrance of God') and Fikr ('Probe into the mysteries of Creation) (III: 190, 191), and which ends in the establishment of falah in one's personality (i.e., spiritual development in terms of the harmonious and comprehensive actualization of the latent capabilities that relate to the transcendental dimension of

the personality) (LXXXVII: 14). This method is employed in strict adherence to the 'Straight Path' projected in al - Shariah.

- c) The stage of al - Ma'rifah (or, 'the Realization', as opposed to the possession of 'formal knowledge') bears reference to the fruits of the strenuous labour (Jihad) undertaken in respect of al - Tariqah.

That stage consists in the progressive realization in one's Consciousness, through the 'Light from Allah' (XXXIX:22), of the Glory of God, the nature and status of the cosmos, and the true function and destiny of the human being (III:191), - in short, of the Truth of Islam and all that it stands for. In other words, it consists in achieving basirah spoken of in XII: 108; thereby rising to the most meritorious status, with reference to this world's life, of becoming the 'bearer of witness' of the Truth of Islam to humanity (II: 143).

- d) The stage of al - Haqiqah (or, 'the Reality') forms actually the highest level of al - Ma'rifah.

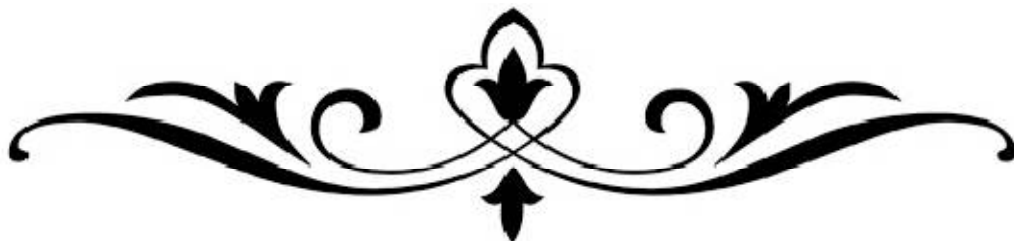
That stage is said to be attained when the Light that God establishes in His Devotee ('abd) (XXXIX: 22) illumines all the dimensions of his Consciousness to an extent that he lives and moves only under the impact of that Light (VI: 123) and not through his Desire (LXXXIX: 40). At that level of experience, his ego transcends, in terms of its approach to the reality of Existence, the phenomenological level of 'Diversity' and becomes focused in the realm of 'Unity', - 'Unity' being the haqiqah (reality) of Existence.

The above facts may be briefly stated in other words thus: The basic function of Islam is to transform the human

personality on the basis of Iman bi Allah (Faith in God). That transformation is, in the very nature of the case, an internal process. As regards al-Shari'ah, it is the Law relating to the 'Straight Path' of Islam. But that Path, like every path as such, is meant for undertaking a journey to a goal - the goal in its case being God (II: 156). Now, travelling voluntarily towards the goal, which Islam emphasizes, necessitates: (a) travelling with vigilance and personal enthusiasm and pleasure, which alone enables a person to face the hazards and hardships of journey with equanimity and steadfastness; and (b) proceeding in the journey meaningfully and consequentially. It is, however, in the very nature of formal Law, even though it may have divine sanction, that, in respect of transformation of personality, it can, by itself, bring about only superficial results, which do not endure under the strains and stresses of human life. Then, being externally imposed, it imparts the impression of being a 'burden' rather than a 'pleasure'. Also, the Instinctive Self - which, unless fixed in subjection to the Higher Self, acts normally as the dominating force in human life - always tries to evade the 'Law' in numerous ways. Hence, it is necessary that al - Shari'ah should be internalized. Namely, it should be assimilated in personal experience as best as possible in every individual case -

rather than remaining an imposition 'from outside'-, any meaningful transformation of personality being impossible in the latter case. Internalization, in its turn, demands the adoption of a method (al - Tariqah) and actual meaningful journey (suluk) in the realm of experience. Then, as the transformation proceeds, the appreciation of the Truths that Islam has taught begins to deepen in terms of personal realization (al-Ma'rifah) - realization with total Consciousness and not merely rationalistic appreciation through discursive thought, which can never provide unshakeable Iman (Faith), and realization not only in respect of the physical problems of human life but, more so - and that is important - in respect of the metaphysical problems, which are of the most basic importance in the Islamic scheme of Guidance. That realization brings the earnest Muslim progressively closer and closer to the understanding of the Reality (al - Haqiqah). That understanding attains in due course a standard level when a Muslim's Consciousness becomes fixed on Allah, the Really - Real.

Finally, it may be emphasized that a religion without Religious Quest is like a body without a soul; and, as a modern psychologist has remarked: "A man with a religion purely of the rational type would be in a worse position than the devils".



# Truth About Good And Evil

His Eminence Sayyedna Sheikh Abdul Qadir Jilani (رحمة الله عليه)

Though Good and Evil both exist on Earth and are manifest in the character and conduct of man, the verses of the Holy Qur'an ascribe good to God and attribute all factors of evil to Satan and the baser self of man. Hence all good ensues forth from God, but no evil comes from Him nor it can be associated with Him: it is a product of our own baser self. The Holy Qur'an says:

"The good which comes to you is from God and the evil which you suffer is only the product of your own self". (سورة)

Hence, I advise you to assume the path of virtue, the path of 'Tawhid' (Monotheism) and piety and avoid the path of vice, the path of 'Shirk' (Polytheism) and irreligiousness. Allah addresses His servants saying: "O, My servants! enter Heaven as the reward for your good deeds". Hallowed be He! how gracious of Him that He admits His servants into Heaven for their good deeds while every good ensues from Him and is sustained and inspired by Him!. The Holy Prophet (صلى الله عليه وسلم) once said that none would enter Heaven on account of his good deeds alone. His companions asked him: "Nor even you, O Messenger of God"? "Nor even I"! replied he, "Except in case God covers me with His Mercy".

I, therefore, advise you to pay due respect to the 'Shariah' (the Islamic Law) and abide by it. When you have fully moulded your actions in accordance with the framework of the 'Shariah' and pay full respect to it, then God shall take care to protect you from evil and its courses. He will

enlighten and inspire you enabling you to tread along the path of virtue, He will protect you from vice. He has said in the Holy Qur'an:

"Those who strive in Our cause, We shall surely show them the paths (leading to us)" (سورة). Hence did He protect Joseph (يوسف) from every evil and obscenity, as he was one of the most sincere servants of God. He further says in the Holy Qur'an:

"If you accept the faith and be thankful, there is no reason why God should punish you". (سورة)

It is, therefore evident that those who believe and are sincerely thankful to God are protected from calamities and misfortunes in this world as well as being saved from disgrace and punishment in the Hereafter. Hence, thankfulness to God effects an increase in His Blessings, as He has said:

"If ye be thankful, We shall increase unto You (Our Blessings)". (سورة)

O, Believer I When the light of your faith can extinguish the fire of the Hell, how can it fail in warding off calamities and misfortunes in this life? Yes, the faithful servants of God are sometimes afflicted with adverse circumstances, but they are not calamities, they are only trials meant for the further strengthening of their faith as well as the purification of their mind and soul of any unsteady concept or practice that might linger therein. These trials also serve the purpose of further enlightening them in matters of 'Tawhid' (Monotheism) Divinity (معرفة) and the Divine Secrets. It is



so because the human heart can be the permanent seat of one and only one, it does not hold two at 'one time. When this shrine within human personality is opened to other than God – the act will be known a Shirk which is the root of every evil. On the contrary, Tawhid (Monotheism) reserves the entire human personality to God alone: it cleanses the human heart of all filth and endows him with a deep sense 'of satisfaction. The stronger is one's belief in Monotheism the closer will his approach be to God and the more will he be conscious of the Person and Attributes of God. Hence, the Holy Prophet (ﷺ) has said: "I am more conscious of the Person of God than you and so, I fear Him more than you do." So it is an established fact that whoever is closer to God, is more afraid of His displeasure and subjects himself more to His Commands.

The closeness of God also results in rendering a servant assume more respectful attitude towards the Blessings of God and be sincerely thankful for them. He will never focus his attention on other than God as it is a grievous short - coming (betraying lack of trust in God). Hence, the wives of the Holy Prophet (ﷺ) and his companions were protected from all irreligiousness and obscenity as they were close to the Holy Prophet (ﷺ). How great can be the spiritual and moral accomplishment of those who are close to God!

#### **Patience and Submission:**

In order that you should be drunk in the love of your Lord, you should disassociate yourself from all creatures. Make your Lord the centre of all your aspirations and hopes; present to Him all your wants and needs, submit yourself absolutely to His  
MINARET

Will and commands and avoid the course which leads to 'Shirk' (Polytheism). Then shall your heart be filled with light which will expel every falsehood and enthrone God in the shrine of your heart. You will then guard your own faith against all intrusion; you will annihilate any force which goes against your faith and contradicts your belief. Even your own baser - self will be subdued to you so that it can not rise against you and you will be made to live in calm and absolute peace and satisfaction.

Then no speech shall please you except the Holy Qur'an; no vision will attract you except the vision of your Lord; nothing will subject you except the commands of your Lord; each of your action will be in accordance to His Will. When your will reach this state, God will Himself protect your faith; He will reveal to you the truth about 'Tawhid' and the absolute reality and you will remain unaffected by the instigations of Satan and your own baser - self. If it is willed by God that you should be a guide of humanity in general and that they should come to you to derive spiritual benefits and pay you respect, He will protect you from false pride, despite your popularity. God will grant you a mate who will be self sufficient and pleasing to look at; there will reach you no harm, neither from her nor from her kinsfolk; she will be agreeable to you and shall obey you; she will be free from deceit, envy, anger, dishonesty and insolence. If a son is born to you, he will be pious, honest and faithful, as the pious offspring and a pious wife is one of the choicest blessings of God. God says in the Holy Qur'an about Zakariyah: "And we bestowed on Zakariyah a pious wife". The righteous are advised by the Holy Qur'an to pray: "O

Lord! cool our eyes with our wives and children and help us to be in the foremost rank of the pious” Al - Furqan: 74). Hazrat Zakariyah, therefore, prayed: “O Lord ! make this my son Thy chosen one and beloved” (Maryam: 5). These are the prayers which will be responded in your favour too, as the benefit of the prayers reaches the deserving.

Over and above these blessings, you will also find your necessities of life without your being impatient for them. You would, keep yourself busy with fulfilling the commands of your Lord Who would pour down on you your provision in life. You will enjoy the bounty of your Lord and will also deserve merit by spending your wealth on the destitute, the needy and the deserving. The more you spend the more will be the flow of the bounties of your Lord.

Hence, be patient, submit to His Will and adopt humility that you deserve these blessings. You will be provided with every means of satisfaction; wrapped in the Mercy of Your Lord; the shadows of ignorance and falsehood shall be withdrawn from you; your heart will be filled with Divine Secrets and you will be inspired by God. God will address you in the heart saying: “Today have We granted

you an honourable position in Our presence and pour down on you Our choicest blessings.” Recall to your mind the story of Hazrat Yusuf, he was addressed by the Egyptian Emperor in almost the same words: though these words were uttered by the Emperor, they were really from God and inspired by him. Hazrat Yusuf was granted the state of Egypt together with spiritual blessings because of his piety, truthfulness and honesty. The Holy Qur’an says: “Thus did we grant Yusuf sway over the earth that he might take his abode wherever he wished to”. As regards his spiritual and moral attainments, the Holy Qur’an says: “We made Yusuf to stick to the right path that he avoids every sin and obscenity. Verily, he was one of Our most sincere servants”.

Hence, O truthful believer! when you are so addressed, you will also be granted the knowledge of Tawhid and the knowledge of the Person of God and His attributes. Both men and angels will come to congratulate you. Then you will be granted the power to bring into effect the non - existent under the direction of your Lord. You will enjoy unbounded esteem in this life and in the Hereafter you will be honoured by the Vision of your Lord.

## **Patience**

Endure with patience the harm of the creatures and neighbors, for there is much good in patience. All of you are commanded to show patience and are responsible for yourselves and your flock. The Prophet (Allah’s prayer and peace be on him) has said: “Each one of you is a shepherd and responsible for his flock.” Be patient with destiny until suffering transforms into bliss. Patience is the foundation of good. The angels were tested with afflictions and they endured them with patience, and the prophets were tested with afflictions and they endured them with patience. You are following in the footsteps of the people of Allah, so emulate their deeds and endure the afflictions with patience.

(Shaykh Abd Al Qadir Al Jilani (RA) in his book: Purification of the Mind (Jila' Al-Khatir)

# Auditing in Islamic Framework

Muhammad Akram Khan

## Introduction

The first audience of Prophet Muhammad (ﷺ) were the trading community of Makkah. The narrow and sterile valley of Makkah (Wadi ghayr dhi zara'), located on the famous "incense route", was the centre of bustling commercial activity. It was the junction of trading routes of the East, Africa and the Mediterranean.

The principal commodity of trade in Arabia was money itself. Makkah presented the sight of a humming foreign exchange centre where currencies of different origins, denominations, weights and measures were exchanged. Each shopkeeper kept a scale to weigh currencies and to arrive at their intrinsic as well as market values. Besides money, the Makkan people imported goods of wide variety and took them to other parts of the world. Usually caravans were formed in which people of all classes took part. Besides the opulent usurers and goldsmiths, men of humblest means could participate in these caravans with as paltry a sum as one dinar or some fraction of it. Different tribes formed their companies and contributed their capital in the caravans with their supervisors, escorts and guides. The most famous caravan to which we come across in the early days of Islam, was the caravan of Badr, headed by Abu Sufyan. We find a mention of this caravan in the Qur'an as well. The caravan had a total capital of 50,000 dinars, 30,000 of which were invested by the family of Said b. al - 'Aas, who was an Umayyad. Another 10,000 dinars were provided by other families of the Umayyad. Rest of the

capital was contributed by the people of small means, craftsmen and women.

Besides foreign exchange and trade the other principal business was banking. The uncle of the Prophet (ﷺ), 'Abbas b. 'Abd al - Muttalib was a famous banker who lent heavy sums on riba. The Prophet (ﷺ) declared his claims of riba as null and void in his sermon of the last Pilgrimage. Similarly, the Thaqifs of Tai'f were famous bankers.

Speculation in kind and currencies was another favourite activity of the Quraysh. They would hoard commodities, (ihtikar), buy off full caravan loads before its arrival in the market place, (talaqqi al rukban.) formulate oligarchic collusions to bid up prices (tanajush) and to earn exorbitant profits.

This is a bare summary of the actual picture of commercial activities of the people of pre - Islamic Arabia. Although there are accounts of mass illiteracy among the Arabs of those days but a sheer stretch of imagination would suggest that these activities could not have been possible except by having some concept of accounting and auditing. In large caravans, where thousands of people invested their capital, a detailed account must have been kept of the contributions. We learn of Abu Sufyan accounting for the profit of his caravan of Badr. Similarly it has been preserved in the annals of history that the merchants kept books of accounts besides scales for the weighment of currencies. Banking, credit exchange of currencies (sorf bil nasi'a) and speculation would not

have been possible without some sort of accountancy. Some primitive concept of auditing would also have been known for the accuracy of these accounts. There was an explicit system of trade on *mudaraba*, where the agent took *mal* of the capitalist and then rendered accounts to him. The Prophet (ﷺ), himself acted as *mudarib* of Khadija before his marriage with her. He took merchandise to Syria and on return accounted for the profit.

The Holy Prophet (ﷺ) benefited from the commercial background of his audience. He used commercial jargon and applied trade terms to make his point of view comprehensible to the Quraysh. For example, the Qur'an employs the concept of *hisab* in the Akhira. Both these terms were quite familiar to the ears of the Quraysh. The word *hisab* or 'reckoning' (root h.s.b.) and its derivatives occur 109 times in the Qur'an. The Qur'an has employed this term for accountability in the Akhira. There is a vivid description of this reckoning in the Qur'an. Every individual's written statement of account is preserved, which will be handed over to him on the day of reckoning.

Similarly, in the Islamic belief system Akhira occupies a pivotal role. The Akhira is an extension of this worldly life, where each individual would account for his deeds. Accountability in the Akhira implies certain essential conditions. First, the individual is accountable to the extent he has the discretion to decide and act. Actions beyond his reach would not be accounted for. Secondly, it implies a certain degree of authority over resources, since responsibility and authority go hand in hand. Thirdly, the individual has to act within the framework of the *Sharia* i.e. the

guidelines of Allah communicated through the Prophet (ﷺ). Fourthly, the freedom to act is within a given span of time, after which it would be terminated and the individual would have to account for his deeds.

In *mudaraba* or *musharaka* the active partner had a defined discretion over the resources of others. Within a specified period of time he enjoyed freedom of maneuverability. After the trading period he would have to lay accounts before the *sahib al - mal* or the *sharik*.

To the familiar concept of accountability, Islam introduced at least three main modifications:

First, it made documentation of credit transactions compulsory. This injunction led to transformation of verbal accounting into written books of account.

Secondly, it introduced a code of business ethics which regulated the prevalent business practices. The *fuqaha* later on evolved a detailed commercial law on the basis of these ethical considerations.

Thirdly, it introduced 'amr bil ma'ruf we nahi ion al - munkar (enjoining the proper and forbidding the improper) as a social imperative. Everybody in the society was required to adhere to this social norm.

These modifications provide us a basic framework for conducting business, keeping a record of its events and auditing these records. The role of auditor in an Islamic economy is to be regulated in the above described basic framework. His fundamental duty is to the society at large. He has to scrutinize books of accounts to report on the extent of adherence to the *Sharia* by the auditee organization. While

doing so, he would perform his primary role of 'amr bil ma'ruf wa nahi 'an al - munkar, which is binding on him as a citizen of a Muslim society. These considerations modify the traditional role of the auditor. The present day concept of auditing has evolved in the West along with its other institutions. It has imbibed the essential spirit of the Western civilization.

II. Concept of Auditing in Islam: Auditing is a service to management for reporting compliance of its policies, ascertaining accuracy of accounts, verification of assets and evaluation of its performance. An auditor satisfies himself about the valuation of assets and liabilities of the organization and vouchsafes its incomes and expenditure. The main objective is to safeguard against errors of omission and commission, frauds, embezzlements and inefficiency. He is also required to advise management on the financial discipline, effective and efficient use of resources by pointing out areas of wastages, idleness and un - remunerative overheads. On the face of it, auditing is a technique, cold and dry, dealing with accounting data and value - free figures.

In the capitalist framework auditing is a service to management. The auditors are required to watch interests of management of the organization. One of the primary functions of the auditor is to report on compliance of the policies laid down by the management. Besides compliance, the auditors also express their opinion on various policies per se to see if any of them have not injured the interests of the shareholders or the management. This is in consonance with what capitalism stands for. Capitalism proclaims a total freedom for the entrepreneur to engage in any

business or trade and adopt all such methods which may serve his selfish interest, so far as he does not encroach upon the freedom of any other individual.

Auditors in the capitalist framework are not guided by any religious code of ethics. They do not report on the moral adherence of the auditee organization nor are they concerned about any social externalities generated by an organization. The auditors adopt an impartial attitude about the policies, strategies, decisions and actions of an organization, insofar as these are not harmful to the interests of the management or shareholders. Auditing, thus, is an amoral art. Its normative content hardly goes beyond an advice on solvency, liquidity, profitability, capital structure, and re - organization of the various functions and hierarchies.

In an Islamic economy auditing is a normative art, which derives its inspiration from the moral code of the *Sharia*. Auditors in the Islamic economy provide a service to the management of the economy, as well as to other social groups such as customers, suppliers, financiers and the public at large. The auditor is basically answerable to the society. He has to watch wider interests of the society and to act as an overseer of the activities of the auditee organization. For example in the capitalist economy, the capital of a business is provided either by the owners or by financiers such as banks, insurance companies and finance houses on a pre - determined rate of interest. The auditors while scrutinizing accounts of an organization satisfy themselves that the accounts provide for the charge of interest on the business profits. Beyond that nothing is required insofar as the interests

of the financiers are concerned. But in a riba - free economy capital joins business as a partner and shares risk and profit in given ratios. Since the financier has to participate in the profit or loss of business after an operational spell is over, it is of vital importance that the profit or loss ascertained by the auditors of the organization depicts a picture which protects the interests of both the owners and the financiers. In a capitalist framework, as explained above, this is hardly important, since such a satisfaction is obtained by looking into the adequacy of interest charge. But in an Islamic framework if the auditors work in accordance with the policies of the management or equity - holders the results of the business operations may depict a figure which is both injudicious and partial from the point of view of financiers. It may suit only owners and management of the business. Therefore, in an Islamic economy the auditors would have to lay down auditing standards and practices which may serve the interests of both the owners and financiers.

III. Role of the Auditor in the Islamic Framework In the Islamic framework. The auditor would be required to perform the following role:

**(a) Determination of Profit and Loss:**

Determination of profit or loss is a subjective and value-laden area in a business organization. The ultimate figure of profit depends on a large number of such decisions as rates of depreciation on different assets, valuation policies of stocks, amortization of intangible assets, charging of deferred payments to current operational income, appointment of profits into reserves and dividends (etc.). In the

capitalist framework these questions are decided by the management and the auditors report compliance on them. But in the Islamic framework these policies will have to be standardized for different categories of trade and industry. Due care would be taken to arrive at a judicious and consistent figure of profit (or loss) so that interests of the financiers are also protected. In the absence of a fixed pre-determined rate of interest, the financiers may be left at the mercy of the management to declare a profit (or loss) in the manner they like. The prevalent standards of morality and integrity in Muslim countries suggest that the auditors would have to operate in an extended field and to verify an accurate and just figure of profit (or loss), which may not be a strict compliance of the management's policies.

If the Islamic framework does not provide for such a role of the auditors it would not acquire necessary confidence and support of the masses.

**(b) Managerial Efficiency:**

The auditors in the Islamic framework would report whether the management adopted prudent policies or not. They will have to lay down principles of efficient managerial policies. A business organization may use financiers' capital and then squander it by willful negligence. This would require auditors to probe into major decisions of purchase, sale, credit, production etc., to see whether the organization in their day-to-day decisions adhered to standards of efficient and effective management.

**(c) Adherence to the Sharia:**

In the Islamic economy, the motive of profit maximization is substituted with

maximization of the social good. Thus any business organization which generates social externalities, adds to environmental pollution depletes non - renewable resources or undertakes any operations considered illegal on the haram halal continuum. It would be objectionable from the Islamic point of view. The economic viability of such an organization is not a sufficient criterion for its continuance. The auditors in the Islamic framework would comment on this aspect as well. They would be required to testify that the organization did not indulge in any *haram* activity or did not undertake any socially harmful operation. The specific areas in which the auditor would report may be enumerated as follows:

(i) The auditor would report the extent of *bakhs* an organization exercised. *Bakhs* literally means to decrease, diminish; to reduce. But the Qur'an has used this term to indicate any voluntary effort to diminish or decrease the value of the product being sold. The Qur'an admonishes the people of the prophet Shu'ayb (A.S.) for *bakhs* since they caused a loss to the buyer by reducing the value of the merchandise. *Bakhs* would, therefore, include adulterations in food, changes in the specifications of the ingredients and raw material, or modifications in the production formulae that may result in decrease in the quality of the product.

(ii) The auditor would investigate into the extent of *tatfif* exercised by the auditee organization. *Tatfif* is a Qur'anic term which stands for causing damage to the other party in weights and measures. It suggests taking in an excess - measure and giving - out a short - measure. The auditor would see to the extent the

organization adhered to the *Sharia* injunction of lawful *mikyal wa'l mizan* (give a full a measure). He would check the accuracy of the weights and measures, and in case of packed material would testify to so far an extent as possible that these packages weigh and measure the quantity stated on them.

(iii) The auditor would investigate into the extent the organization kept to its 'uhud (contracts). Keeping of contracts has been emphasized in the Qur'an at a number of places. The auditor would look into various contractual commitments of the auditee organization towards customers, suppliers, debtors, creditors, and the state. His report would point out areas of neglect and non - fulfillment of obligations.

(iv) The auditor would check the extent of *ih tikar* (hoarding) practiced by an organization. Stocks may be held by an organization to bid up prices artificially. Thus smooth and uninterrupted working of the supply - demand flows may be disturbed and an artificial level of prices may prevail. The auditor would express his opinion on the extent of *ih tikar* an organization practiced.

(v) The auditor would point out areas of *khiyana* in the affairs of the organization. It does not include merely embezzlement or frauds but also falsification of accounts, bogus insurance claims, tax evasions, window - dressings, and misstatement of accounts.

(vi) Another area of auditor's investigation would be the extent of *israf* (extravagance) which an organization practised. *Israf* is a socially - determinate concept.

(vii) The auditor would also look into the extent of *tanajush* (collusion) which an

organization practised. The oligarchic collusions of business organizations may lead to a number of socio - economic distortions. The auditor would investigate into the various inter - firm agreements and would point out where the attempt of collusion led to socio - economic harm.

(viii) While auditing the accounts of financial institutions, the auditor would report on the extent of credit extended by these organizations for speculative purposes. He would also see to which extent these institutions tried to let *riba* enter through back - door.

He would try to unveil all such malpractices which the *Sharia* has banned in the bay' al - sarf (exchange of money for money).

#### **(c) Observance of 'adl**

One of the objectives of the *Sharia* is the establishment of 'adl (justice) in the society. Business organizations by their operations and various decisions, sometimes, add to the existing inequalities in the society. '

Auditors in the Islamic economy would be required to analyze impacts of organization decisions and peace agreements on the level of existing inequalities and would recommend necessary changes to reduce them.

This would mean development of socially desirable standards of equality. But only auditors cannot do such an exercise. These standards would be evolved by a social consensus and the auditors would watch an adherence to these standards.

#### **(e) Reporting on Ihsan:**

Socio - economic values of the Islamic

economy include *ihsan*. *Ihsan*, in turn, is a cluster of various values such as *amana* (honesty), *ithar* (sacrifice), *ta'awun* (cooperation), *sabr* (patience), *shukr* (thanks - giving), *tawakkul* (trust), *infaq* (spending) and *silah rahmi* (joining of kinship ties) etc. Business organizations undertake philanthropic and socio - cultural activities even in capitalist economies. In an Islamic economy, the adoption and promotion of *ihsan* is one of the requirements of the *Sharia*. Auditors in the Islamic framework would report on the extent an organization adhered to these concepts and propagated them over and above its principal operations. .

#### **(f) Changes in accounting practices:**

The expanded role of audit in the Islamic framework would require suitable changes in the accounting practices. The format of accounting statements and the information disclosed by them would have to conform to the changed audit requirements. The auditors would make suitable recommendations of this aspect as well.

#### **IV. Qualities of an Auditor:**

The auditor would have to play an extended role in the Islamic economy. He would be operating in the wider social orbit advising management on efficiency, helping state in *amr bil maruf wa nahi 'an al - munkar* and protecting the interests of the customers and suppliers. Such an expanded role can hardly be played by the extant mode and level of training of auditors. The auditors would require at least the following qualities:

(i) A Muslim auditor should be the follower of the *Sharia* in his personal life. He should be a man of high integrity and dependable



impartiality.

(ii) The auditor in Islamic framework would require a certain minimum knowledge of Islamic fiqh. He would have to learn injunctions of the *Sharia*, so far as these are applicable to *bay'* (business), *'uhud* (contracts), *riba*, *ijara* (leasing), *sufatij* (hundis), *hawala* (endorsement of bills), *kafala* (surety), *wakala* (representation), *mudaraba*, *musharaka* (partnership), *'ushr*, *kharaj*, *fay'* and *zakat* (etc). The rulings of the *fiqh* necessary for the training of the auditors would have to be compiled and introduced in their training courses.

(iii) Since the auditors in the Islamic economy would have to comment on implications of various policies of the organizations on inequality, inflation, unemployment etc., it would be imperative to impart them training in the dynamics of the economy. They should have a rigorous course in the Islamic economics. For this purpose suitable courses would have to be designed.

(iv) Of course, auditors would be basically groomed in accounting and auditing

techniques. Training in these disciplines would continue as at present, except that the format of accounts and the auditing standards to be applied would be reformulated.

It would be obvious from the role of auditors described above that they would be at a great disadvantage if the current practice of appointment and payment for the audit services remains a responsibility of the auditee organization. It would impair the impartiality of the auditors.

The above is a bare outline of the concept of auditing in the Islamic framework. It would require hard and strenuous work of many agencies over a long time. Development of auditing standards, socially desirable standards of morality, equality and ethics, codification of sound management practices and the compilation of the *Sharia* based training courses demand ceaseless efforts of motivated auditors.

(Courtesy: Hamdard Islamicus Vol. VIII, No. 4)

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(Continued from page #. 23)

quoted earlier is a Command an Order for creating a balanced society and establishing righteous rule, at all levels in the Human World. "Justice is the central virtue, and the avoidance of both excess and defect in conduct keeps the human world balanced as the heavenly world is kept balanced by mathematical order" (excerpt from commentary of Verse 9 Surah 55 by A. Yusuf Ali). Due to the very importance of above verse it's repeatedly

recited at the end of Sermon of Friday Prayers. The believers should realize that the above verse is not for reciting only but for practicing on it. If we follow this one verse sincerely our Human World would turn to be paradise.

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

# Mapping the world

Manzoor H. Kureshi

The small mountainous island of Sicily, Italian Sicilia, is located in the Mediterranean Sea, very close to Italy, separated from the mainland by the Strait of Messina of about 10 miles wide. It lies 100 miles north west of Tunisia (northern Africa).

Its strategic location at the centre of Mediterranean made it prone to conquest and it has been under the rule of many empires. In 965 AD, the Muslims conquered it and for more than one hundred years it remained under their sway. Muslim rulers transformed Sicily into not only one of Europe's most prosperous and advanced kingdoms, but also one extremely rich in the arts and culture, second only to Spanish Cordova.

In the 11th century AD, The Normans of Normandy conquered this tiny Island state. During 1101 - 1154, the Norman king, Roger II, was brought up here in a cosmopolitan and bilingual world of Greek and Muslim tutors present in this Island kingdom.

Roger - II was brought up by the Muslim tutors and secretaries and revealed an exotic strain in his nature. Roger - II on assuming the throne of Sicily developed ambition to conquer the world. Consequently, he in order to fulfill his aspiration, wanted to have a map of the known world made, where boundaries of his magnificent kingdom could be made known. The cartographer, he preferred for this grand project was a celebrated Muslim of Arab descent, the famous geographer of the era, popularly known as Al - Idrisi.

Al - Idris's name was Abu Abdullah Muhammad bin Muhammad bin Abdullah bin Al - Ali bin Amr Allah. He was also known as Al - Sharif Al - Idrisi because of his exalted lineage. In view of the fact that Al - Idrisi lived in the court of a Christian king as his trusted advisor, he was treated by the co - religionists as renegade and on that account he did not find any memorable position, especially in contemporary Arab history.

According to western historians, Al - Idrisi was born at Ceuta, a small Spanish port city enclave on the African shore of the Mediterranean, in the year AD 1100. He studied in the famous institutions of Cordova, a great seat of learning, and was hence known by the name of al - Kurtubi. He was also an intrepid traveler, who almost traversed extensively the entire North Africa, Muslim Spain, Christian Europe and other parts of the Islamic world.

It was perhaps his passion of wandering that took him to Palermo, Sicily and in turn to the court of his worthy patron King Roger II, who was impressed by his rich knowledge of scientific geography. However, the extremely rich travelogues of his journey across the continents could not be preserved.

Among all Arab geographers, Al - Idrisi is perhaps the best known to the Europeans. He, however, owes his fame mainly to a work of descriptive geography entitled "Kitab Nuzhat al - Mushtaq fi ikhtiraq al - Afaq". This famous book on geography also contains 70 maps. This magnum opus was completed by Al - Idrisi in the year AD

1154 on the wishes of King Roger II.

The maps (some of them in colour) which illustrate the text» and which are found in certain number of manuscripts, as well as in the Istanbul manuscript, are of special interest. There is, in general, one for each section of the seven climatic zones, plus planisphere in the introductory chapter. A contemporary Arab poet, Ibn Bashrun, has mentioned that al - Idrisi had also written for King William I, the immediate successor of Roger II, another geographical work entitled “Rawd al - uns wa - Nuzhat al - nafs” (Pleasure of Men and Delight of Soul).

Of this monumental discourse, which is stated to be bigger than “Kitab al Rujari”, however, no trace has been found except a manuscript available in Istanbul museum, which, according to a latest research, is a summary of al - Idrisi’s work that he had written for King William I.

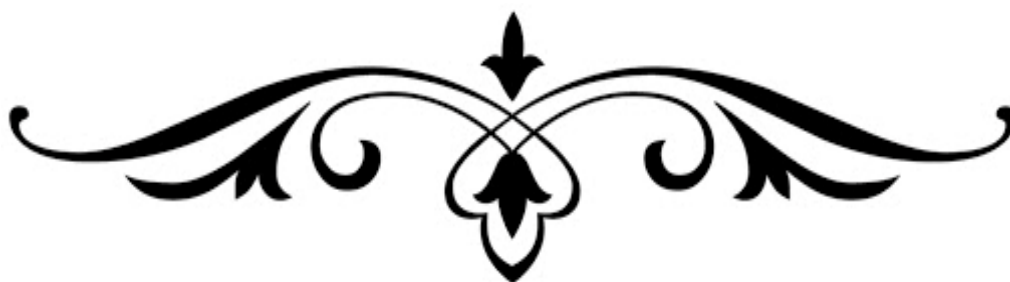
Interestingly, the post - Classical geographical writers, any more than their predecessors such as Al - Masudi (956), Al - Biruni (1048) and Al - Balkhi (934), are not readily classifiable. None of their works is purely geographical in any modern sense. Even those works of which the main concern is with topography and toponomy invariably contain a greater or

lesser quantity of biographical, historical or other information. On the other hand, the works, which are avowedly biographical, historical or to a lesser extent biography, will often contain geographical informations. Some writers continue the tradition of “*al - Masalik wa - alMamalik*” with little change in the method or in the material handled.

Similarly, Al - Idrisi himself was one of the well - known post - Classical Muslim geographical writers, and his writings also transmit the same traditional flavour of his learned predecessors.

Al - Idrisi is considered to be as a multi - talented Muslim geographer and cartographer and his proper place is among the first rate writers of scientific geography. What’s more, his travels were an indispensable and integral part of his geographic experiences.

He passed away in the city of his choice, Palermo, Sicily, in the year AC 1166 when in the neighbourhood Spain enlightened Muslim rule was at its zenith. It would be not out of place to mention here that Al - Idrisi’s selection as a court geographer to prepare a map of the world by a Christian king, clearly demonstrate the superior scientific knowledge possessed by the Muslims during that period.



# Teaching Canon (law) for Establishing Righteous Rule

Qamaruddin Sahto

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

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

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

followed by family or advanced society. It contains national as well as international laws. The Holy Qur'an is a complete code of life for physical as well as spiritual development of individual as well as society as a whole. A verse of God's command is produced below: -

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

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

## **God's Command in Canon (Law)**

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

## **Teaching Law**

The law given by God to the Prophet

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

- a) Reciting/Rehearsing Verses/Signs of Allah.
- b) Purifying the followers (Building moral character).
- c) Instructing in Scripture (Book) of Law.
- d) Instructing in Wisdom.
- e) Instructing in New Knowledge.

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

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

The Verse contains commands for:

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

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

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

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

(II) Judge with Justice.

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

(III) Stand firmly for Justice.

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

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

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

### **a) Excellent Teachings**

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

For further elaboration an extract from the commentary by A. Yusuf Ali is reproduced. "Islamic Justice is something higher than

the formal Justice of Roman Law or any other human law. It is even more penetrative than the subtler Justice in the speculations of the Greek Philosophers. It reaches out the innermost motives because, we are to act as in the presence of Allah to whom all things, acts and motives are Known”.

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

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

### **b) Doing of good**

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

### **c) Liberality to Kith and Kin**

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

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

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

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

Verse 90, Surah 16 (Continued on page 18)

# Umar bin Khayyam

Syed Ghousullah Husainie

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

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

**Biographical sketch** – Umar bin Khayyam was born at Naishapur, Kharassan in 1043. Nothing is known about his father, but historians say that he was enthusiastic to see his son well

educated. He therefore sent him to a school near his house for early education. At that time, he never imagined that this poor beginning will have a good grand end, and his son will turn out to be a famous mathematician and a great poet of the world. He was the most glamorous personality of the eleventh century who became famous as a poet, astronomer and mathematician. The love and eagerness for intensive study of Science and Arts did not allow him to leave that country which was known as the cradle of wisdom and knowledge in those days. He remained there and taught mathematics and astronomy to hundreds of students who used to come to him for the sake of education from distant places. Khawaja Nizami of Samarkand who happened to be his well known student writes, "I often used to hold conversations with my teacher Umar in the garden. One day he said to me 'my tomb shall be in a spot where the north wind may scatter roses over it'. Years after when I visited Naishapur I went to his resting place and it was just outside a garden and trees laden with fruits dropped their flowers on his tomb so that the stone was hidden under them. (Refer: Rubaiyat of Umar Khayyam by Fitzgerald). Moritz Cantor, the well known mathematician of the West says that Umar can better claim to immortality as one of the greatest mathematicians of all time. The most remarkable piece of work done by Umar bin Khayyam as a court astronomer to Malik Shah was the Calendar about which Cantor says that the solar year proposed by him is more accurate than any other calendar proposed

either before or after his time. The present Gregorian calendar has an error of one day in 3330 days, whereas Umar's calendar gives an error of one day in 5000 years. These figures will enable the readers to see the accuracy and precision maintained by Umar bin Khayyam in those days when such delicate and sophisticated, astronomical instruments were not available. Some historians write that Umar's calendar was known as Tarikh - i - Malik. His written work in the field of astronomy presents him as a mathematical and astronomical genius not only of those days but also of the present century. Before he died at Naishapur he did a lot to widen the realm of mathematical ideas and chose the study of most difficult problems. It is also clear from his written work that he confined himself to the exploration and investigation of the essence of mathematics and then generalized the methods according to the situation. One can also find in his work that he concentrated his attention on the new methods and evolved new codes and from this he tried to determine the scope of their application in astronomy. In order to understand this, one should study his work in a systematic way. For this purpose I would like to give a brief sketch of his contributions for the readers.

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

understand certain fields of investigation where Umar bin Khayyam appeared as a mathematician: -

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

Euclid's Postulate.- In order to understand the type of work performed by Umar bin Kbayyam on this topic, it is necessary to know something about Euclid who was a Greek mathematician of antiquity. He taught mathematics and founded a school at Alexandria in the days of Ptolemy I, who reigned from 306 to 283 B.C. Euclid's Elements is a compilation of all his learnings which he had accumulated since Pythagoras. It is in thirteen books and constitute the earliest systematic exposition of elementary geometry. Book I - IV and VI deal with plane geometry, V with proportions in general, VII - IX with properties of numbers. X with irrational quantities and XI - XIII with solid geometry. Euclid's elements were the common school text books for many generations. It is generally understood that geometry had its origin in Egypt. Geometry as we all know is a subject that deals with points, lines, angles, areas and volumes. Geometry turned to be a deductive science in ancient Arabia. The name of Euclid is worth mentioning because of his considerable contribution towards the postulational procedures in geometry. Euclid assumed a prominent position because he systematized and organized the fragments in terminology and provided proper structures for this subject. His greatness lies in his deductive approach to all the geometry known in those days



which was often imitated up to the period of Umar bin Khayyam but never surpassed. Euclid selected five geometrical statements as the basis of his deductive treatment. These postulates involve a number of technical terms. Euclid's statements are not very much self-explanatory; it is a fact that in contrast with his explicitly exhibited set of postulates, his Elements contain no list of undefined terms of the subject.

The writings of Umar bin Khayyam show that these postulates and various other definitions of Euclid were thoroughly investigated by him in 1704 - 75. He writes that the Elements have a strange collection of statements such as "the whole is greater than the part". Umar says that Euclid is famous for his postulates and it is his fifth postulate which can rightly be termed as the corner stone on which his greatness as mathematician rests. This idea of Umar bin Khayyam was a remarkable one because from this moment geometry had taken a new turn. As you know, sometimes we talk about the non-Euclidian geometry, and say that Karl Friedrich Gauss (1777 - 1855) was the first mathematician to work on this branch of mathematics. Others say that Bolyai was the one who developed this subject and published his discoveries quite independently. But the fact is that the first phase of the development of the non-Euclidian geometry actually started with the pioneering work of Umar bin Khayyam. It was in this period when people started thinking of giving new answers to the questions like, what is geometry? What is the nature of postulate? etc. Naturally new answers to these questions lead to modern view of postulational system. The use of this method in algebra and analysis is a

direct consequence of its application. For these successes it was Umar bin Khayyam who deserved the credit and recognition and then the efforts made by the founders of non-Euclidian geometry need applause.

**Binomial Theorem.**- Umar bin Khayyam's work on the formulation of the binomial theorem for the positive indices plays an important role in the induction methods of algebra. The triangle used by him for a definite expanded form of a binomial of any given positive index is known as Umar's Triangle. The knowledge of the sum of difference of the square or cube of two quantities were known to the people before Umar bin Khayyam, but a systematic way of writing the coefficients of the terms of the expanded form was not known to them. By the application of Umar bin Khayyam's triangle it becomes very easy. (Ref: Mathematics for Millions by Lancelot Hogben) Umar's Triangle has wide applications. The approximate values of various complicated expressions can be easily evaluated by its application. For example the value of  $(1.01)^{10}$  can be computed by Umar's method. Write it as  $(1+0.01)^{10}$  and then write its expansion using Umar's triangle, and sum up the terms. The correct answer to seven places comes out to be equal to 1.1046221. This shows that Umar bin Khayyam was keen to get the results as accurate as possible in his computations.

**Theory of Numbers.**-We all know that Fermat's theorem is of basic importance in the theory of numbers which was established in Europe many years after Umar bin Khayyam. In order to understand this theorem one should possess sufficient knowledge of real, rational and irrational

numbers and their properties. Umar bin Khayyam's work shows such problems. This indicates that he had sufficient knowledge of the number theory and was well versed in its applications to various problems of practical importance. He has also asserted the impossibility of finding two cubes whose sum should be a cube.

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

Khayyam did a lot for astronomical development throughout his life which is of tremendous value to us. It is therefore necessary to read the life sketch and work of such people who tried to understand the secrets of nature and benefited the mankind by their useful inventions and discoveries.

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

"Ah but my computations, people say,

Have squared the Year to human  
compass, eh?

If so, by striking from the Calendar

Unborn tomorrow and dead yesterday".

—————○—————  
"Into this Universe, and why not knowing,  
Nor whence, like Water willy - nilly flowing:  
And out of it, as Wind along the Waste,  
I know not whither, willy - nilly blowing".



# قصيده برده شريف

امام شرف الدين بوسيرى

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا اَبَدًا  
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

مُحَمَّدُ سَيِّدُ الْكَوْنَيْنِ وَ الثَّقَلَيْنِ  
وَ الْفَرِيقَيْنِ مِنْ عَرَبٍ وَ مِنْ عَجَمِ

هُوَ الْحَبِيبُ الَّذِى تُرْجَى شَفَاعَتُهُ  
لِكُلِّ هَوَلٍ مِّنَ الْاَهْوَالِ مُقْتَحِمِ

فَاِنَّ مِنْ جُودِكَ الدُّنْيَا وَ ضَرَّتْهَا  
وَ مِنْ عُلُومِكَ عِلْمَ اللُّوْحِ وَ الْقَلَمِ

يَا اَكْرَمَ الْخَلْقِ مَالِىْ مِنْ الْوُدْبِ  
سِوَاكَ عِنْدَ حُلُولِ الْحَادِثِ الْعَمَمِ

يَا رَبِّ بِالْمُصْطَفَى بَلَغْ مَقَاصِدَنَا  
وَ اغْفِرْ لَنَا مَا مَضَى يَا وَاَسِعَ الْكَرَمِ

حمد و ثنا کی جائے اور حضور اکرم ﷺ پر درود بھیجا جائے، یہی عمل دعا کے اختتام پر بھی کیا جائے، اسلئے کہ اللہ تعالیٰ درود شریف کو ہر حال میں قبول فرماتا ہے لہذا اس کی برکت سے دعا بھی قبول ہو جائے گی۔

عام طور پر انسان کا رویہ یہ ہے کہ وہ مشکل وقت میں تو اللہ کو پکارتا ہے اور اسی سے دعا مانگتا ہے لیکن خوشحالی کے زمانے میں اکثر اسے بھول جاتا ہے۔ حدیث میں اس بات کی ترغیب دی گئی ہے کہ ہر حال میں اللہ تعالیٰ سے دعا کی جائے۔ حضرت ابو ہریرہ رضی اللہ عنہ سے روایت ہے کہ رسول اللہ ﷺ نے فرمایا کہ:

بندہ کی دعا قبول کی جاتی ہے جب تک وہ گناہ کی دعا نہیں مانگتا یا رشتہ داری کو توڑنے کی اور جب تک جلدی نہیں کرتا۔ عرض کی گئی کہ اے اللہ کے رسول ﷺ جلدی سے کیا مراد ہے؟ فرمایا: وہ کہے کہ میں نے دعا مانگی اور میں نے آج تک نہیں دیکھا کہ قبول ہوئی ہو، پھر وہ

دعا سے تھک جاتا ہے اور اسے چھوڑ دیتا ہے۔

(صحیح مسلم)

ضرورت اس امر کی ہے کہ انسان اللہ تعالیٰ کی طرف پلٹے، اس کی جناب میں آہ و زاری کرے اور اس کے سامنے دستِ سوال دراز کرے کہ وہی بیکسوں، مجبوروں اور بے نواؤں کی سننے والا ہے۔ انبیاء کرام علیہ السلام سے بڑھکر نسلِ انسانی میں محترم اور مکرم کون ہو سکتا ہے؟ لیکن ہم دیکھتے ہیں کہ ہر نبی اللہ تعالیٰ کے سامنے انتہائی خشوع و خضوع کے ساتھ پیش ہوتا اور اپنی حاجت پیش کرتا ہے۔ حضرت عائشہ رضی اللہ عنہا کی روایت ہے رسول اللہ ﷺ جامع دعاؤں کو پسند فرماتے اور جو جامع نہ ہوتی اسے چھوڑ دیتے (سنن ابوداؤد)

اس ضمن میں ہمیں بھی قرآن و حدیث کی جامع و مسنون دعاؤں کا اہتمام کرنا چاہئے۔

## UNITY

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

(Qur’an 3:103)



تاشیر کو حضور اکرم ﷺ نے ان الفاظ میں بیان فرمایا کہ:

دعا تقدیر کو پھیرتی ہے اور نیکی عمر زیادہ کرتی ہے۔

(ترمذی)

حضرت عبداللہ بن عمر رضی اللہ عنہما سے روایت ہے کہ حضور اکرم ﷺ

نے ارشاد فرمایا کہ:

دعا نفع دیتی ہے اس چیز میں کہ اتری ہو یا نہ اتری ہو۔

اللہ کے بندو! اپنے اوپر دعا کو لازم کرلو۔ (مسند احمد)

دعا کی مقبولیت کیلئے رزقِ حلال پہلی شرط ہے، قرآن مجید

میں اللہ تعالیٰ نے جہاں تمام انبیاء کرام علیہ السلام کو عملِ صالح کی تلقین

فرمائی ہے، اسی آیت میں رزقِ حلال کھانے کا حکم بھی دیا

ہے، اللہ تعالیٰ کا ارشاد ہے کہ:

اے پیغمبرو! کھاؤ پاک چیزیں اور نیک عمل کرو، تم جو کچھ

کرتے ہو میں اسے خوب جانتا ہوں۔ (المومنون: ۵۱)

حضور اکرم ﷺ نے ایک شخص کا ذکر کرتے ہوئے

فرمایا کہ:

ایک شخص طویل سفر کرتا ہے، پراگندہ حال، غبار آلود، وہ

دونوں ہاتھ آسمان کی طرف پھیلا کر کہتا ہے: اے رب، اے رب مگر اسکا

کھانا حرام، اسکا پینا حرام، اسکا لباس حرام اور وہ حرام غذا سے نشوونما

پارہا ہے، بھلا ایسے شخص کی دعا کیونکر سنی جائے گی؟

دوسری اہم چیز خلوص نیت۔ دعا کرنے والے کو چاہئے کہ وہ

پورے خلوص اور اللہیت سے اللہ سے دعا مانگے اور اپنے دل و دماغ کو

ہر طرح کے کھوٹ سے پاک کر کے اللہ کے سامنے اپنا دامن دراز

کرے۔ اسی بات کا حکم قرآن مجید میں دیا گیا ہے:

اور پکارو اسی (اللہ) کو خالص اس کے فرمانبردار ہو کر۔

(الاعراف: ۲۹)

تیسری اہم بات یہ ہے کہ آدمی اللہ تعالیٰ کے سامنے مکمل طور

پر عاجزی سے پیش ہو۔ اسکے جسم کا رواں رواں اللہ تعالیٰ کے سامنے

انکساری کی تصویر بنا ہوا ہو۔ دل و دماغ بھی اللہ تعالیٰ کے سامنے بچھے

ہوئے ہوں اور جسم جھکا ہوا ہو۔ اللہ کے سامنے ہاتھ پھیلا کر دعا مانگنے

میں یہی فلسفہ کار فرما ہے کہ اے اللہ میں تیرے در پر سوالی بن کر آ گیا

ہوں۔

چوتھی اہم بات یہ ہے کہ دعا مانگنے والا اس یقین سے سرشار ہو

کہ اللہ تعالیٰ ہی دعا کا قبول فرمانے والا اور مراد کو پورا کرنے والا ہے۔

حضرت ابو ہریرہ رضی اللہ عنہ سے روایت ہے کہ رسول اللہ ﷺ نے

فرمایا:

اللہ تعالیٰ سے اس طرح دعا مانگو کہ تم اس کے قبول ہونے کا

یقین رکھتے ہو اور یہ بات یاد رکھو کہ اللہ تعالیٰ غافل دل کی دعا قبول نہیں

کرتا۔ (ترمذی)

دعا کی مقبولیت کے لئے نیک اعمال خصوصاً صدقہ و خیرات

بھی کافی حد تک مدد و معاون ہیں۔ اس لئے کہ جب کوئی آدمی نیکی کرتا

ہے تو وہ قرب الہی کی منازل طے کرتا ہے جس کے نتیجے میں اللہ تعالیٰ اس

کی دعا نسبتاً جلد قبول فرماتا ہے۔

حضرت ابوامامہ رضی اللہ عنہ سے روایت ہے کہ حضور اکرم

ﷺ سے پوچھا گیا کہ کون سی دعا اللہ تعالیٰ کی جناب میں سب

سے زیادہ سنی جاتی ہے؟ ارشاد فرمایا:

وہ جو رات کے آخری پہر میں (تہجد کے بعد) کی

جائے یا فرض نماز کے بعد کی جائے۔

ایک اور حدیث میں ہے کہ:

بندہ اللہ سے زیادہ قریب سجدے کی حالت میں ہوتا ہے۔

بعض علماء کا یہ کہنا ہے کہ دعا کے شروع میں اللہ تعالیٰ کی

اللہ تعالیٰ حیا دار اور سخی ہے، جب کوئی بندہ اپنے دونوں ہاتھ اسکے سامنے پھیلاتا ہے، تو خالی ہاتھ لوٹانے سے اسے شرم آتی ہے۔  
(ترمذی)

قرآن مجید میں دعا مانگنے کی ترغیب اور قبولیت کی نوید ان الفاظ میں دی گئی ہے:

اور فرماتا ہے تم سب کا پروردگار (کہ) دعا کرو مجھ سے میں تمہاری دعا قبول کروں گا۔ (غافر: ۶۰)  
ایک موقع پر فرمایا گیا:

اور (اے نبی ﷺ) اگر میرے بندے آپ ﷺ سے میرے متعلق دریافت کریں تو (اُن سے کہہ دیجئے کہ) میں تو (اُن سے) قریب ہوں قبول کرتا ہوں پکارنے والے کی دعا کو جب (بھی) وہ مجھے پکارتا ہے، تو انہیں چاہئے کہ میرا حکم مانیں اور مجھ پر ایمان لائیں تاکہ راہِ راست پالیں۔ (البقرہ: ۱۸۶)  
ایک اور موقع پر فرمایا گیا:

بھلا کون قبول کرتا ہے بیکس کی دعا جب وہ اس (اللہ) کو پکارتا ہے اور دور کر دیتا ہے تکلیف، اور بناتا ہے خلیفہ زمین پر؟ کیا اللہ کے ساتھ کوئی اور معبود ہے؟ تم لوگ کم ہی سوچتے ہو۔ (النمل: ۶۲)  
جب کوئی بندہ اللہ تعالیٰ سے دعا مانگتا ہے تو اللہ تعالیٰ کے نزدیک اس کی قدر بڑھ جاتی ہے اسلئے کہ دعا کرنا اللہ تعالیٰ کو بہت محبوب ہے۔ حضرت ابو ہریرہ رضی اللہ عنہ سے روایت ہے کہ رسول اللہ ﷺ نے ارشاد فرمایا:

اللہ کے نزدیک دعا سے زیادہ عزت والی کوئی چیز نہیں۔

(ترمذی)

حضرت عبداللہ بن مسعود رضی اللہ عنہ سے روایت ہے کہ رسول اللہ ﷺ نے فرمایا:

اللہ سے اس کا فضل مانگتے رہو، (کیونکہ) اللہ تعالیٰ اس بات کو پسند کرتا ہے کہ اس سے اس کا فضل مانگا جائے۔  
(ترمذی)

ایک اور حدیث کے الفاظ یہ ہیں کہ:  
اللہ کے نزدیک محبوب ترین دعا اس سے عافیت مانگنا ہے۔  
(ترمذی)

قرآن و حدیث کے متعین کردہ آداب کو ملحوظ خاطر رکھتے ہوئے اگر دعا مانگی جائے تو اللہ تعالیٰ اسے ضرور قبول فرماتا ہے۔ حضور اکرم ﷺ کی ایک حدیث مبارکہ سے یہ بات معلوم ہوتی ہے کہ اللہ تعالیٰ بندہ مومن کی دعا تین طریقوں میں سے ایک طریقہ ضرور قبول فرماتا ہے۔ ایک یہ کہ اس دعا کی برکت سے اس دعا کے نتیجہ میں اس کے نامہ اعمال میں اجر و ثواب لکھ دیا جائے۔ ایک روایت سے یہ بھی معلوم ہوتا ہے کہ قیامت کے روز جب بندہ مومن دنیا میں ناقبول ہونے والی دعا تین طریقوں میں سے ایک طریقہ سے ضرور قبول فرماتا ہے۔ ایک یہ کہ اس دعا کی برکت سے اس دعا کے نتیجہ میں اس کے نامہ اعمال میں اجر و ثواب لکھ دیا جائے۔ ایک روایت سے یہ بھی معلوم ہوتا ہے کہ قیامت کے روز جب بندہ مومن دنیا میں ناقبول ہونے والی دعاؤں کا اجر و ثواب دیکھے گا تو تمنا کرے گا کہ کاش اس کی کوئی دعا دنیا میں قبول نہ ہوئی ہوتی۔  
(مسند احمد)

حضرت سلمان فارسی رضی اللہ عنہ کی روایت میں دعا کی



## دعا کی اہمیت اور انسانی زندگی پر اس کے اثرات

مفتی عبدالجید ندیم

دش ہر طرح کے شک و شبہ سے بالاتر ہے۔ اس کا ارشاد ہے کہ: اللہ سے اس کے فضل کی دعا مانگتے رہو، یقیناً اللہ ہر چیز کا علم رکھتا ہے۔

(النساء: ۳۶)

خالق و مخلوق کا یہی تو بنیادی فرق ہے کہ اگر آپ کسی بھی شخص سے کچھ مانگیں تو ممکن ہے کہ وہ آپ کو ایک یا دو مرتبہ نواز دے، لیکن جب آپ اس سے بار بار مانگیں گے تو وہ ناخوش ہوگا اور عین ممکن ہے کہ اپنے در سے دھتکار دے، لیکن خالق کائنات سے آپ جتنی مرتبہ اور جتنا زیادہ مانگیں گے، وہ اتنا ہی خوش ہوگا۔ بلکہ یہاں معاملہ تو یہ ہے کہ اگر آپ نہ مانگیں تو ناراض ہوگا۔ اس بات کو حضور ﷺ نے یوں بیان فرمایا ہے کہ:

اللہ اس بندہ سے ناخوش ہوتا ہے جو اپنی حاجات اس سے نہیں مانگتا۔ (ترمذی)

اللہ تعالیٰ سے دعا مانگنا، اس کی رحمت کے دروازے کھل جانے کا سبب بنتا ہے۔ رسول اللہ ﷺ نے فرمایا کہ:

جسے اللہ دعا مانگنے کی توفیق دیتا ہے اس کے لئے رحمت کے دروازے کھل جاتے ہیں۔

نیز ارشاد فرمایا:

دعا مومن کا ہتھیار، دین کا ستون اور آسمان و زمین کی روشنی ہے۔

حضرت سلمان فارسی رضی اللہ عنہ سے روایت ہے کہ رسول اللہ ﷺ نے ارشاد فرمایا کہ:

دعا کے معنی پکارنے اور ندا دینے کے ہیں۔ اصطلاح شریعت میں دعا سے مراد کسی بندہ مومن کا اللہ تعالیٰ کو پکارنا اور مدد کی درخواست کرنا ہے۔ اس حقیقت سے کون انکار کر سکتا ہے کہ انسان زندگی کے تمام معاملات میں کمزور اور زندگی کے ہر مرحلے پر اللہ تعالیٰ کا محتاج ہے۔ اس کی یہی کمزوری اور احتیاج اسے اللہ رب العزت کی بارگاہ میں لاکھڑا کرتی ہے اور وہ اس کے سامنے اپنے ہاتھ پھیلاتا اور اس سے مدد کی درخواست کرتا ہے۔

دعا دراصل اللہ تعالیٰ اور بندے کے درمیان رابطہ کی سب سے حسین صورت ہے، جب کوئی بندہ سب سے منہ موڑ کر صرف اللہ کی طرف متوجہ ہوتا اور اس کی رحمت کو پکارتا ہے، تو اللہ تعالیٰ اس پر اپنی رحمت کی چادر تان لیتا ہے اور دنیا و آخرت میں اسے اپنی نعمتوں سے مالا مال فرمادیتا ہے۔

دعا کی اسی اہمیت کے پیش نظر حضور اکرم ﷺ نے فرمایا ہے کہ: ”دعا عبادت کا مغز ہے۔“ ایک دوسری حدیث کے الفاظ یہ ہیں: ”دعا عبادت ہے۔“ قرآن مجید کا آغاز بھی اللہ تعالیٰ کی حمد کے بعد دعا سے کیا گیا ہے، جو اس بات کی علامت ہے کہ بندہ اللہ تعالیٰ کی طرف سے ہدایت و نصرت کا سب سے زیادہ محتاج ہے، یہی وجہ ہے کہ حضور اکرم ﷺ نے سورۃ الفاتحہ کے بارے میں ارشاد فرمایا کہ:

سب سے افضل ذکر لا الہ الا اللہ اور سب سے افضل دعا اَلْحَمْدُ لِلّٰہِ ہے۔ (ترمذی)

قرآن مجید انسانوں کو تلقین کرتا ہے کہ وہ اللہ تعالیٰ سے مسلسل مانگتے رہیں، اسلئے کہ اس کے خزانے لامحدود اور اس کی داد