

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

Modern history has made a clear separation between church and state since the time of Romans. In the name of "Democracy" and various "World Orders" many laws and regulations regarding society have been instituted only to cause misery and despair for the people. The laws found in the religious books of these societies were discarded to make the law makers dominate over their own people and society and at times to reach their specific goals.

The law-makers tried their utmost that the laws should be for the benefit of mankind. What happened, however, is that these man-made laws failed to fulfill the needs of their societies. Agreements between the countries were broken, devastating wars broke out at various periods. Governments could not satisfy their own people resulting in turmoils that we see all around.

But when we study Islamic fundamentals, we find that it is the only scheme that combines all aspects of life into a complete and perfect system. The Islamic system includes not only religious duties and worships but also the rules and regulations for the conduct of daily life, family life, social, national and even international life.

We know that man is a social creature who interacts with individuals, groups and other societies. Sometimes it may happen that differences arise and problems among people develop. All problems cropping among the individuals and societies need organizations and solutions so that human Society does not exist in a state of confusion, conflict and problems.

Allah, the All Wise, sent messengers and the apostles with Divine Books and messages to organize the human society and solve its problems. He sent these prophets to acquaint the society with the Creator and to worship Him alone as He ought to be worshipped so that the people could live in happiness and benevolence.

For this Allah, the All Wise left no rock unturned when revealing His final word to mankind. The religion of Islam is more than just a religion. It contains all the needs of society in every aspect of life. Religion and politics has no division in Islam. Islam is a complete social system which includes laws and regulations for all levels of human activity.

It is clear through proofs and certainties that Muhammad (ﷺ) is the last of Prophets and his message is complete and finalizes all previous heavenly messages. The Holy Quran was revealed to Prophet Muhammad (ﷺ) and is the main source for the built up of Islamic social system. It is the Holy Quran that directs Muslims on how to organize the society by explaining family orders, social relations, economic activities, judicial systems, politics and also the law and order. It does not discriminate in its teachings but it teaches to all humanity.

These Islamic systems were explained to us by the Holy Prophet (ﷺ) through his actions and traditions (Sannah). Muslims can live a happy and peaceful life by obeying the Holy Qur'an and Snnah in this world and gain the reward in the Hereafter: (Continued on page #. 7)

# Sayyedna Ghaus-al-Azam Shaikh Abdul Qadir Jilani رحمة الله عليه The supreme saint

Hazrat Shaikh Abdul Qadir Jilani (RA) the Ghaus par excellence and who is revered all over the Muslim world for the signal services he rendered to Islam which won him the appellation of Muhiyuddin or the rejuvenator of the Faith. His memory is fresh despite the passage of several centuries because of the abiding nature of the service he rendered in preaching Islam and restoring its spirit in a period when the intensity of belief seemed to be flagging and the darkness of false ideas, deviancy and falling away from the practices of Islam was spreading far and wide with increasing force. He not only restored the pristine glory of Islam and its practice but invigorated it with his keen ardour for and boundless devotion to it. In particular the work he did in propagating and strengthening Islam in Iraq is unforgettable and it is principally through his efforts that Iraq is to this day one of the predominantly Muslim lands.

Looked at in the backdrop of the great disorder and anarchy prevailing in all spheres of life in the Muslim world during the 5th and 6th centuries of the Hijra, the great Ghaus's services appear all the more tremendous. It was a time when dark winds of tyranny and persecution, iniquity and corruption blew with utmost force from one end of the Muslim world to the other. Debauchery, depravity, drinking and other social evils had reached an extreme limit. Let alone the higher classes, always lost in luxury and frivolity, even the religious

scholars suffered from a craze for high status, and hankered after power and pelf, placing worldly pursuits above matters of faith. In fact they placed religion at a respectable distance as a matter of little or no worth.

It was in this pestilential atmosphere that this illustrious votary of Islam appeared the scene. He was born in Jilan or Gilan in the sacred month of Ramadan in 471 A.H. He combined in himself the two Sayyid lines of Imam Hasan and Imam Hussain, the grandsons of the Prophet (ﷺ), thus inheriting the sterling moral and spiritual qualities of both. Even as a boy he showed remarkable signs of spirituality and devoutness. It appeared as if Providence Himself was looking after him and compassing his spiritual discipline so that when he came out of the house to play like other boys he would hear a mysterious voice calling him towards itself. Naturally this would make him afraid but gradually he became used to it. So strong was the influence of these calls that he abjured all idea of play which meant waste of time and energy. His life should be a fruitful and meaningful one. So enveloped was he in a spiritual atmosphere that he used to see angels flying around him and when he reached the seminary where he studied, these angels would be heard saying: Make way for this saint. He made a strong resolve to do so at the age of 18. When he was still in his hometown where there were but little or no facilities of acquiring

knowledge. So he decided to go to Baghdad, a great centre of culture and learning. The mother was loath to part with him but seeing his eagerness to learn and become an accomplished religious scholar, she allowed him to go, with plenty of motherly exhortations and a stream of tears. On the way the famous incident of the dacoits took place. In order to meet his expenses during the journey and board and lodging in the city, the mother gave him some gold coins which were sewn inside his waistcoat so that these should remain safe, there being often dangers of looting during the travels in those times. The caravan with which he was travelling was waylaid and looted on the way. The robbers came to Abdul Qadir and asked if he possessed anything. He said yes, he had so many gold mohurs in the undergarment. The robbers believed it for they thought no one could come out with such a statement exposing him to loss. However they asked him to show these gold coins, which he did. The dacoits were simply amazed to see this demonstration of truth and were so impressed by his truthfulness and holy air that they gave up their pernicious practice. This established his integrity even before he reached Baghdad and prepared the way for this future prestige, veracity and sacredness. The incident shows the literal following of the mother's advice as a dutiful son and the upbuild of a strong character and exalted personality.

On reaching Baghdad, he first of all courted the company of such an eminent personage as Shaikh Abu Muslim known for his remarkable accomplishments and profound mystic prodigies. The teacher was known far and wide for his

extraordinary accomplishments. He found a very receptive student in Hazrat Abdul Qadir رحمة الله عليه and gave him the best training he could. He traversed the whole mystic path usually among the saints and divines of the time but before that he was given through schooling in the religious sciences by another teacher, Qadi Abu Saeed Al-Mubarak Al-Khazrami, a renowned jurist. He thus got such a thorough grounding in the sciences of Exegesis, Traditions, Jurisprudence and humanities that he had hardly his equal in all these specialized lines.

The Shaikh was master in annotating the Traditions and deciphering points of jurisprudence. A matter which could not be explained by veteran scholars would be explained by him in no time. An accomplished scholar like Imam Muwaffaqud-din bin Qadiad said about him. He is a unique expert both in Hal (Mystic trance) and Qal (Formal exposition). No one need consult anyone else when the Shaikh happened to be there.

Shaikh Abdul Qadir (RA) completed his education in 497 A.H. After that he spent a quarter of a century in acquiring mastery over *Tasawwuf* (mysticism) and *Triqat* (Esoteric Knowledge). He carried his spiritual discipline to such an extraordinary extent that it surpasses imagination. The saint wandered about in wildernesses and out of the way places like jungles and deserts, some time going without food for 40 days in continuum. He plunged himself in numerous severe trials like living upon mere stray vegetations and weeds, and taking no Water. He would go out in deserts, resort to lamentation, and stretch himself on a bed of thorns so that his whole body would be soaked in blood.

At last the hour of his assigned life-task came. On the 16th Shawwal 521 A.H. the Shaikh dreamt that the Prophet (ﷺ) came to him and said: "Rise up and guide people to the right path". He replied: "O Apostle of Allah, I am an 'Ajami (Persian); how can I speak in the presence of Arabs and match them in eloquence?" Upon' this the Prophet (ﷺ) put his saliva into his mouth and repeated his earlier words: "O Abdul Qadir, go and call people to the right path".

By the blessing of Allah and His Prophet (ﷺ), he began his early preachings at the school of his teacher and preceptor, Shaikh Al-Makhzoomi, known as the Bab-i-Lazij. His sermons were so eloquent and charming that he soon became very popular and the number of his listeners increased by leaps and bounds. It swelled so much that the place became inadequate, for large audiences and men began to sit outside to listen to him. The place had therefore to be extended by enclosing more ground from the adjoining area. Even then the place proved inadequate for the gathering went on mounting. The result was that another more capacious and suitable site was found in the place where congregations were held. Sometime the number of people touched extraordinary heights, verging on a lac or so. For full forty years the venerable Shaikh continued to preach exercising profound influence on the listeners.

One has to imagine the surpassing eloquence and moving effect of the Shaikh's preachings because people would listen to him for hours on end with rapt attention.

The preachings of the Shaikh had a very salutary effect upon all those who heard

him. They would repent of their bad doings and give up their malpractices. Such heinous activities as stealing dacoity, incontinence, drinking, debauchery etc, would be given up to lead a virtuous life according to the behests of the Shari'at.

The one great object of the Shaikh was that he should reform men and bring about a renaissance in the Ummah. He exhorted men to live a virtuous life He not only bade common folk to adopt the right course but lashed at even these high placed. He severely criticized the nobles and grandees for their misconduct and erratic practices. He castigated them mercilessly, even the kings and princes. He denounced high-handedness tyranny, persecution, injustice and covetousness, drawing attention to matters of high moment. He denounced mere formal worship unaccompanied by moral improvement and righteous conduct.

It was the far-reaching effect of his fervent speech and sincere preaching that wrought a change in the mind of the people. Had this not been so and no appreciable effect had been produced on the people, he could not have earned the appellation of Muhiyuddin or the Reviver of Faith. It was a change he brought about in the rank and life of men. That is why his memory keeps alive to this day and he is remembered by votaries of Islam in almost all countries of the world although reputations generally remain local and seldom across the frontiers. This was particularly so in old times when the means of communication were very limited unlike the mass media of modern times when a voice can instantly reach from pole to pole and clime to dime. This very thing speaks eloquently by the immense influence exercised by Shaikh Abdul Qadir (RA).

The Shaikh was an ideal person in every way. He possessed an excellent character. He was kind, magnanimous, genial, courteous, humble, possessing all that we can expect in a dignified man of high character. He was in the real sense of the word a hurr or free person and an embodiment of Faqr; austere in all his acts. If anybody presented anything to him, he would accept it and spend all the amount realized on the poor and needy. His actions were all for the good and welfare of others. He would not accept the offerings of those in high position. Once the Caliph Mustansar Billah paid a visit to him and presented ten bags of gold coins. He said he did not need them. But when the Caliph pressed for their acceptance he caught hold of one bag in one hand and the other in other hand and pressed them. Blood oozed out of them, upon which he said: O Abul Muzaffar, are you not ashamed that you suck the blood of the poor, take their responsibility upon yourself and then come to me? Hearing this the Caliph fell into a swoon.

The Shaikh was remarkable for his prodigious exploits. There was no man comparable to him in his day in the performance of such extraordinary acts. Some of them are well known and on the tip of every tongue such as the episode of an old woman. Similar is the story of three persons who asked for the fulfillment of a prayer each related in a poem in Persian by the poet Ghalib.

Another incident is that of the coming of a furious flood in Baghdad. The water of the river overleapt its banks and spread in all parts of the city. The people were alarmed and came running to the Shaikh, beseeching him to do something to make it

subside and avert the calamity. He took up his wand and reaching the river's bank, planted the wand there and said: "Stop thou O flood". As soon as he said this, the flood stopped swelling and the river began to flow within its banks.

Once when the Shaikh was delivering a sermon in the school, and thousands of men were listening, a big dark cloud arose and torrential downpour of rain commenced. The people were greatly upset and began to run about for shelter. The Shaikh raised his face towards the sky and said: "O Allah, I gather your people here and you disperse them". The rain immediately ceased and people sat down as before.

There have been few saints of such remarkable calibre as Shaikh Abdul Qadir (RA). Even before he came into existence, there were predictions by eminent divines about a person who would be the Qutb of his time and the Ghaus of his day. He was one of those exceptional prodigies whom even his contemporaries acknowledged as an extraordinary luminary and predicted that he would be a person of worldwide fame. He would one day proclaim that this foot of mine is on the necks of all saints and the divines of his age would bend low their necks under his feet.

'It is said about him that he would be one of those few saints who continue to exercise influence even after their death. Shaikh Abdul Qadir (RA) is one of them.

Shaikh Hammad (RA) remarked that he had seen two banners over the head of Shaikh Abdul Qadir (RA) which were his from the lowest of the lowest to the highest of the highest. On the supreme firmament he was addressed as one of the Siddiqin.

He is the chief of the saints. The Shaikh attached equal importance to Shari'at and Tariqat considering them equally essential to each other. He was the doyen of all spiritual preceptors and is reputed as a helper of men. Born in a period of decline in all respects, when darkness prevailed on all sides, he came as a beacon and spread light all around. He in fact saved a boat that was fast sinking. His Khulafa and disciples spread all over the world and extended his mission. Thus Islamic values were revived

and given a new lease of life, ensuring their continuance for ages to come.

The Shaikh wrote a number of books of high merit. When he was 91 years old, he departed from this world leaving a permanent mark on the world of Islam. He destroyed the movement of the Batiniya sect. He died on 11th Rabi-us-Sani, 561 A.H.

(Courtesy: Quranul Huda)

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“And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor due, and they obey Allah and His messenger. As for these Allah will have mercy on them. Lo: Allah is mighty, Wise.” (9:71)

It becomes clear that Islam provides a system that organizes the political, social, judicial and ritual procedures of life. It also overcomes oppression, poverty, ignorance, infidelity and corruption. The Islamic system is a collection of laws, orders and

instructions which organize the life of people and society.

Man-made laws and systems are different from the Divine system which were sent with the prophet and messengers. The man-made systems are to mislead the people and turn them from Divine Systems. The result of following the man-made laws are the spread of poverty, corruption, infidelity, fear and oppression, wars and enmity among the nations, the domination of colonialists over the oppressed and downtrodden and problems from which mankind is suffering today.

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representative government demanded by the Egyptian liberals.

According to this way of thought, parliamentary life as outlined by modern conditions was a European product transferred to the East by modern European civilization. Yet this system was well known to the Easterners, there was no need to borrow it from the Westerners or to accept it unwillingly in the manner of student being forced to learn a difficult

lesson by his teacher. As was stated before, the West's ambitions were greatly responsible for frustrating the East's advance in this direction and this was clear in the East's attempts to adopt a constitutional system. The East accepted the European product because it already believed in freedom and consultative bodies. The credit for these qualities goes to the Arab culture which flourished after the advent of Islam. Even in the pre-Islamic period these qualities were not considered strange.

# Economic Aspects of The Holy Prophet's (ﷺ) Life

Prof. Muhammad Ibrahim

The Holy Prophet's (ﷺ) life is unique in many respects. It is the life-history of the best and noblest man ever born and the greatest and last of God's Messengers. As a historical record, it is most authentic and reliable, being the biography of a personage who stands in the limelight of history and whose devoted followers preserved each and every word and deed of their Master with extreme care and utmost integrity. It is like an open book that has as many chapters as the phases of life itself. Highly eventful and variegated a life as it is, it can serve as a source of guidance to every person whatever be his calling or position in life and whatever the circumstances he is placed in. With its perfection, authenticity and comprehensiveness the Holy Prophet's (ﷺ) life is a beacon of light for universal and perpetual guidance of mankind.

Modeled on the Qur'an in all its aspects and minutest details, it is a perennial fountainhead of knowledge and wisdom which we can draw upon for the solution of all our problems — religious, moral, social, political and economic.

Let us study the economic aspect of the Holy Prophet's life in search of light to see our economic problems in their true perspective and to find their sound and satisfactory solutions.

A posthumous child, a born orphan, Muhammad (ﷺ) did not inherit any property worth the name. His father Abdullah, a noble handsome youth, died at Medina on his way back from a mercantile

venture to Syria. He was hardly eighteen or nineteen at the time of his death and as such he could not possibly have made any fortune or built up a home. According to some traditions, Abdullah's son got live camels, two or three she-camels and a few sheep as an inheritance from his father, but these traditions have not stood the searching scrutiny of religious scholars. Even if these are taken to be true, the legacy is too small to defray the expenses of a child's maintenance in a family for any considerable period.

Muhammad (ﷺ) was brought up by his grand-father, Abdul-Muttalib. He was hardly nine years old when even this venerable guardian passed away and he was left to the care of his uncle, Abu Talib.

Three periods in the Economic Life of the Holy Prophet (ﷺ).

The economic life of the Holy Prophet (ﷺ) can be divided into three periods:

- (i) from the age of ten to the age of twenty-five (i.e. from the year he came under the protective care of Abu Talib to the year of his marriage with Khadijah);
- (ii) from the age of twenty-six to the age of fifty-three (i.e. from the year of his marriage with Khadijah to the year of the migration);
- (iii) from the age of fifty-four to the age of sixty-three (i.e. from the year of the migration to the end of his life).

When Muhammad (ﷺ) was attached to the house of Abu Talib, he brought with him no

inherited property. His uncle was extremely devoted to him, but he was not a man of substance. He had a large family to support and no regular means of income. Consequently the Family would often find it difficult to keep the wolf from the door. Having no capital of his own Abu Talib worked as an agent to other merchants, selling their goods in distant markets of Syria in return for a previously settled remuneration or a fixed percentage of the profit.

Living under the roof of Abu Talib, the young sensitive Muhammad (ﷺ) felt concerned about the straitened circumstances of his uncle's family and thought he must do something to share the economic burden of his uncle. Accordingly, he began to tend sheep — a profession which every prophet followed at some state of his life. It may be difficult to determine the relationship between prophethood and this simple primitive profession, but the historical fact that every prophet acted as a shepherd at some time in his life cannot be denied. In the case of Muhammad (ﷺ) it may be said that he followed this profession in his early youth because he was destined to be a Prophet or because it was the only job that was easily available to a young boy of twelve or thirteen in the Meccan society in those days.

Later on, Muhammad (ﷺ) began to lend a helping hand to his uncle in his trade and we are told that he accompanied him on one of his trade journeys to Syria. Having gained an experience of trade by working with his uncle, he began to undertake trade journeys independently for well-to-do merchants. It was a common practice with the merchants of Mecca who could not

themselves bear the hardships of long and arduous travels, to employ sturdy honest young men with business talents to undertake trade missions on their behalf, selling their goods in the markets of Syria in the north and to those of Yemen in the south. Particularly they would prefer a Quraishite for this position because the Quraish on account of their being the custodians of the Ka'bah had a commanding influence over other tribes and enjoyed security and protection throughout the peninsula.

This fact has been referred to in the Surah "Quraish" in the Holy Qur'an. Now we find that the Holy Prophet (ﷺ) was earning his livelihood through trade — a profession which he recommended to his followers as being the best and most gainful. He worked either as an employee or as an agent of another merchant selling his goods for remuneration already fixed or on the principle of Mudarabah getting a previously settled percentage of profit or on the principle of partnership sharing both the profit and loss of the business in proportion to the shares in the capital. Sometimes he did a small business of his own selling his goods in Mecca on the occasion of the Hajj and other fairs which were held in that holy city.

This young trader of Mecca was now in his early twenties, but, unlike most merchants of the city, he led a simple, sober and pious life, was known all around for his truthfulness and honesty and was held in esteem for his noble character and lineage. It was during this period of his life that he was introduced to Khadijah, a forty-year-old wealthy widow of Mecca, who deputed him on a trade journey to Syria where he disposed of her goods and earned large

profits. Both she and her servant Maisarah who accompanied him on the journey were so deeply impressed by his uprightness and integrity that she not only paid him more than his due but also sent him proposal for marriage which he accepted after due consultation with his uncle.

At the time of his marriage with Khadijah, he was now twenty-five years of age and had been in trade for the last six or seven years, but it appears that at the end of this period he had no savings. Perhaps he could not save much, but if at all he managed to save anything he would quietly spend it in charity to relieve the suffering of the poor. That he married at the advanced age of twenty-five while the average young men of Quraish got married at the age of fifteen or sixteen, indicates his poor financial condition. In this connection one should also note the traditional Nikah sermon that was delivered on the occasion of the ceremony of his marriage with Khadijah. It was delivered by none other than his uncle Abu Talib who admired the graceful manners, high moral qualities and the noble ancestry of his nephew but frankly admitted that he totally lacked wealth.

His marriage with Khadijah marks a turning point in his economic life. He now shifted to his wife's house where he lived a happy comfortable life. In spite of the unbounded devotion of his wife who was a wealthy merchant lady he did not become a mere dependent on her but continued to follow his economic pursuits as usual. During the early part of this period of his life he undertook three trade journeys for his wife and other merchants for the purposes and on the terms described above. One of these was to Yemen; the second to Nafud

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in Najd and the third to Najran. During this period we also find him doing an independent business of his own, buying and selling goods in the local market, particularly in the Hajj season and on the occasion of fairs which were held in the neighbouring cities. During the ten years that followed his marriage, he was free from economic worries. This fact is referred to in Surah "al-duha." in the verse "وَهَكَأَيُّهَا الْاُدْحَا" <sup>وَهَكَأَيُّهَا الْاُدْحَا</sup>. Now he could spare more time for social and humanitarian activities and could take part in the social and administrative life of the city. The way in which he settled the dispute about the setting of the Hajr Aswad (the Black Stone) in its place when the Ka'bah was reconstructed after having been seriously damaged by a flood, speaks volumes for his sagacity and the spirit of conciliation which he always preached to the quarrelsome people around him. He was foremost among those who would show hospitality to travelers and who would help the orphans and the widows, the poor and the needy.

This period of prosperity was not to last long. About five years before he received his Prophetic Mission, his interest in the economic activities of life began to decline. Indeed, he had never been engrossed in them. Now he did not bother much about trade. He would do only a little business during the Hajj season to make his both ends meet. He would spend most of his time in contemplation and prayers or working for the moral uplift of his people. Two years before he received his first Revelation, it appears as if he had lost all interest in the world and its affairs. He would take himself to a mountain cave (Ghar-i-Hira) in the vicinity of Mecca and would spend whole weeks or fortnights in

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worship and meditation.

At the age of forty a tremendous responsibility was laid on the shoulders of this reserve and peace-loving trader, known among his acquaintances by the enviable titles of al-Sadiq (the truthful) and al-Amin (the trustworthy). As mentioned above, he had already been spending a considerable portion of his time in spiritual contemplation and in doing charitable deeds directed towards relieving the suffering of the poor and the needy. Now he had a Mandate from the Lord — a mandate which He bestows upon a selected servant according to His own dispensation. He was now to act as God's messenger, conveying His message to his people and bringing them to His path. One cannot conceive of a heavier responsibility that could be devolved upon a son of Adam, but how admirably this illustrious son of his acquitted himself of this sacred charge is well known to those who have read his biography.

As he was working day and night for the fulfillment of the supreme mission vouchsafed to him he could not spare time for the pursuit of his economic activities; and for his maintenance, he mostly depended on the little business that his devoted servant Zaid would do on his behalf in the Hajj season, or he might have been helped by his prosperous wife. It was not possible for him to undertake any business not only because of his preoccupation with his great mission but also because of the stiff opposition from the Quraish. For three years Banu Hashim [a scion of the Quraish to which the Holy Prophet (ﷺ) belonged] were completely ostracized and made to live like outcasts in a suburb of Mecca - a step taken by the

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Quraish to deter the Holy Prophet (ﷺ) from the pursuit of his mission. When this social boycott was ended through the conciliatory efforts of Suhail, the economic prospects of the Prophet's family and his clan looked quite bleak.

At last when he decided to migrate from Mecca, he did not possess any wealth or property or assets of any kind. He did not even have money to bear the expenses of the journey. His devoted wife had died three years before and had left a house — the same house in which the husband and wife had lived for the last twenty-five years. It was left in the custody of his daughter, Zainab, and her husband 'Amir bin As' who had not yet embraced Islam.

At this critical juncture, however, the five thousand dirhams that his selfless friend Abu Bakr (may God be pleased with him!) had preserved in a niche in the wall of his house stood them in good stead. Abu Bakr took the money with him to Medina. It was with a portion of this money that the land for the Prophet's mosque was purchased, and the rest of it was utilized in the rehabilitation of the refugees.

In Medina, the Holy Prophet (ﷺ) led an extremely busy life. Soon after his arrival, he set about the Herculean task of establishing an Islamic State and had to work for it in different capacities. He was not only a civil administrator but also a military commander and a dispenser of justice. He also had his onerous duties as a Prophet to perform, to convey God's message to the people, and to bring about their social, moral and spiritual regeneration. Now he was left with absolutely no time to earn his own living.

If the Islamic State at Medina had a regular

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revenue, it might have been possible to fix a reasonable allowance for his maintenance as the Head of the State. The Bait-ul-Mal had been established but it had as yet no regular income and as such it could not bear the burden of granting subsidies or allowances to any functionary of the State. The Prophet (ﷺ) and his family consequently had to live a life of poverty and privation. Sometimes they had to go without food and sometimes had to subsist on a very meagre meal. For days together there was no fire in their hearth. Like their Master, the majority of Companions were also facing similar economic hardships.

In 7 A.H., Khaibar was conquered and Fadak capitulated without any fighting. A land settlement was made with people of these territories. The cultivators of the soil were retained on the land but they agreed to surrender half the produce as Kiharaj or land-tax. To receive half the produce, Kharaj Muqasamah as it was called, was a common practice among the tribes of Arabia; indeed it was a common practice all the world over in those days.

With the revenue from Khaibar and Fadak, the financial resources of the Islamic State were improved and the Bait-ul-Mal (Public Treasury) now had a sizable income. Now the Holy Prophet (ﷺ) earmarked the income from Fadak for feeding the guests; the income from the lands of Banu Nadir for the maintenance of Ashab-i-Suffah; and the income from the lands of Banu Quraizah for his own family.

From the year 7 A.H., the Holy Prophet (ﷺ) was the head of the State – a State that was gradually becoming a power to reckon with. Before his death, Mecca, Ta'if,

Yemen, and the whole of vast territory from Hadramawt to Ailed came under the sway of the Islamic State of Medina. The Bait-ul-Mal was enriched by the large income from Zakat paid by the tribes who had embraced Islam and from Kharaj paid by the people who had accepted to live as Dhimmis under the protection of the Islamic State. More than once it happened that the small cabin housing the Bait-ul-Mal was stuffed to the roof with dirhams and dinars. Sometimes heaps of gold and metal coins lay all over the courtyard of the Mosque.

In spite of this great improvement in the financial resources of the State, its Head who had all along led a life of hardship and privation did not appropriate anything for himself from this

large wealth collected in the Bait-ul-Mal. The historian cannot quote a single event or incidence which might show that he ever thought of spending even the smallest part of it on himself or his family. There was absolutely no change in his economic life or the standard of his living. He still lived like a poor man. He never had a desire for the luxuries and comforts of life. He resided in a simple dwelling, wore simple dress, ate simple food. He did not have a man-servant; perhaps he did not like to have one because he did his work himself. He did not accede to the request of his dearest daughter Fatimah for a maid-servant. She had made that request because she could not do all the household work single handed and wanted assistance particularly for grinding flour. He turned down the suggestion of 'Ayishah for building for himself a house at Mecca. He scrupulously abstained from appropriating anything from the public treasury except in the form of a subsistence allowance in return for service

to the State which did not leave him time for earning his livelihood. Not only that, he also exhorted his descendants not to accept Zakat; he rather declared that Zakat given to his descendants would not be acceptable to God. Two days before his death, he asked if there was any money in the house. He was told that there were seven dinars. He ordered these to be given away in charity. Then there were his arms. He bequeathed these to the Muslims. He would not like to meet his Lord while there were any worldly riches in his possession. Lest his descendants appropriate the lands and orchards from which his family was allowed to benefit for their maintenance, he declared in conformity with the true prophetic tradition: "We prophets neither inherit nor leave anything to heirs. Whatever is left by us goes into charity." This is the brief story of the economic life of the Holy Prophet (ﷺ).

Let us now note what according to Holy Prophet (ﷺ) should be the relations between the buyer and the seller, the employer and the employee and what are the foul practices and gross acts of economic injustice that he has prohibited.

From the study of his biography, some points stand out prominently:

1. Throughout his whole life he never acquired a property which could yield an income. He neither lived on charity nor on any kind of presents offered to him; nor did he accept any gift of agricultural land or non-agricultural land which could be a source of income. Except in the closing years of his life when he had to act as the Head of the nascent Islamic State, he earned his own living.
2. He, however, did not hate wealth. He had around him wealthy merchants who had lawfully acquired their wealth and who would heap the whole of it at his feet just for the asking; but for him the acquisition of wealth was not the goal of his life as it has never been the goal of the life of wise and brave persons. He had dedicated himself under Divine Guidance for a sublime Mission for which he was prepared to make every possible sacrifice.
3. In his early youth he tended sheep for his uncle Abu Talib for a few years, but he subsequently took to trade which remained the main occupation of his life. He worked for other merchants either as an agent selling their goods for fixed remuneration or on commission; sometimes he traded in partnership (a form of business in which two or more partners share the profit and loss in a business enterprise in the ratio of their capital investment), or on the principle of Mudarabah (a form of business dealings in which one business man acts as an agent to another selling his goods in return for a previously settled remuneration or percentage in the profit; but he will not share the loss with his principal because he has made no capital investment).
4. Hence all these three forms of commercial dealings (ujrah, shirakah, and mudarabah) are lawful in Islam, and these are the only forms of business dealings permissible to a Muslim.
5. It is these forms of business dealings or capital investment on which can be raised the structure of interest-free economy of the Islamic State and its

interest-less banking system. This has been demonstrated by a number of Muslim jurists and economists in elucidating treatises written by them on the subject.

6. The Holy Quran prohibited interest which was prevalent all over the world in those days and is still the basis of the modern capitalistic society and its banking system. This prohibition tantamount to striking at the root of the pernicious thought that capital is capable of increase of its own accord just by the passage of time without the application of human labour. Indeed, all monetary gains made from transactions not involving any risk of loss and profit entailing any human labour is unlawful according to the Holy Prophet (ﷺ). Interest earned on a loaned capital or a bank deposit or an income from a property mortgaged or money gains from bets and races or prize bonds falls under this category. This prohibition is the fundamental economic reform introduced by Islam. Unless interest is abolished in all its forms, the true Islamic socio-economic order will remain a dream. That interest has been condemned in the strongest possible terms in the Qur'an and that to those who refuse to give up this obnoxious practice have been issued the sternest warning by God, is enough to indicate the enormity of this evil. In his Sermon on Hajjat-ul-Wida, the Holy Prophet (ﷺ) declared general amnesty to the debtors exempting them from the payment of interest and in some cases exhorted his followers even to forego the loaned capitals to the poor debtors.
7. As regards the relations between the

employers and the employees, the Holy Prophet (ﷺ) urged upon the former the imperative necessity of showing utmost consideration for their employees and to scrupulously abstain from doing them any hardship, injustice or cruelty. The following sayings of the Prophet (ﷺ) who was full of the milk of human kindness show his deep concern for the workers:

- (i) Pay the worker before the sweat on his brow dries up.
- (ii) Accursed be the employer who does not pay the employee his due.
- (iii) Do not order anyone to do a task that you find too hard for yourself.
- (iv) Help the worker in his work, show him every kindness and do not put too heavy a burden on him.
- (v) Treat your servant like yourself and give due consideration to his health and honour.
- (vi) Remember you are an employer and he is your-employee. It is not difficult for God to interchange your positions.
- (vii) Recognize the rights of the poor. They are working for you.
- (viii) God will never forgive an employer who has not paid an employee his wages.

On the other hand, he impressed upon the mind of the worker the value and dignity of labour, and exhorted him to be honest and hard-working:

- (i) Blessings of God be on the person who earns his living by the sweat of his brow.
- (ii) It is the sign of a Mu'min that his forehead should be wet with sweat even at the time of his death.

Earning one's living with the sweat of one's brow is not a curse inflicted upon the sons

of Adam as a penalty for their progenitor's sin. A person earning his living in this way is blessed by God. Earning made by hard honest labour is the most lawful earning according to the Shari'ah. A person supporting himself and his family by his lawful earnings is like the one engaged in doing deeds of charity. According to the Holy Prophet (ﷺ) the conduct of the one is as meritorious in the sight of God as that of the other. The Muslim society is a society based on the value and dignity of labour. It has always looked askance at the shirkers on the one hand, and on the idle rich on the other. Good Muslims have always taken pride on the handicrafts or trades (however humble) pursued by them or their ancestors. The Muslim society has never been divided into castes like the Hindu society or into classes like the modern capitalistic society. Racial discrimination and class distinctions are alien to the Muslim mind which believes in the equality and brotherhood of man.

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(Continued from page #.18)

the few aspects of that message presented here as follows:

Man is free and possessed of nobility, and the only criterion for status and distinction is Taqwa (and not race, class, colour, wealth etc.). Then the universe around him is real and he is the potential master thereof. His mastery however can be established only through the unceasing pursuit and cultivation of knowledge in all fields.

But the physical is not the whole of reality. Hence man should pursue a balanced and harmonious development of 'all dimensions of his personality. To this end his religion must be a comprehensive way of life in

Thus the Holy Prophet (ﷺ) has tried to preclude the possibility of a clash of interests between the employers and the employees by making both conscientious about their work and sympathetic to each other.

If the workers and their employers act upon these golden principles, there will be sympathetic understanding between them and each class will act in perfect collaboration with the other for the common good of the society. There will be no industrial unrest or class struggle in our country. Our progress and prosperity and salvation lie in following the example of the Holy Prophet (ﷺ) and the Qur'anic injunctions in all sincerity. No doubt, we have in the Holy Book sound principles for the solution of all our economic problems and we have in the biography of the Holy Prophet (ﷺ) an ever-shining beacon of light for our guidance. Why need we run after other isms?

which becoming a good human being is basic. As such his outlook must be Integralistic as opposed to both the Ideational and the Sensate. Finally man's mission is establishing all that is good and eradicating all that is evil, which mission should be pursued as a Jihad - a constant spiritual, moral and intellectual (and if needs be physical also) struggle.

My fellow youth ! The Holy Prophet (ﷺ) presented a revolutionary and dynamic message to us. The methodology of following it is preserved for us in the Qur'an and the Sunnah. The Ideal of renewed and revived glory is beckoning us onwards. Shall we yet hesitate to take the first step ?

# The Message for The Youth In The Life of The Holy Prophet (ﷺ)

Siddiq Ahmad Nasir

The perfect diamond I From every angle of vision it sparkles. But the life of the Greatest of all Humanity ----- not only does it sparkle from every point of view, but it also illuminates (vide al-Qur'an 33:46). So brilliant is this illumination in all aspects that at times we are apt to become so engrossed thereby that we tend to ignore many aspects of his life. At the very outset, however, we must be very clear that his life was comprehensive, the veritable "Qur'an in Action" as narrated by Lady Ayesha (R.A.).<sup>2</sup> Words are thus incapable of truly and exhaustively describing that life because it relates to a personality that is, beyond doubt, the richest, the most profound and the most perfect in the annals of human history. Thus it is, that his life has been held up by the Qur'an as the comprehensive model in every walk of life for the whole of mankind:

"Indeed in the Messenger of Allah You have a good and beautiful model."(33:21).

Turning to the youth today, we seem to have become detached from our moorings and to have lost our bearings, with the result that we are drifting hopelessly on the sea of life being tossed hither and thither by every new wave and fashion. Is it not high time that we locate the fixed star by which to guide the ship of our individual and collective destinies, i.e. the life of the Holy Prophet (ﷺ)?

From his life the first message we gain is that man is free. Never again does man have to accept willingly any forms of

unnatural bondage, whether to false deities, to superstitions, to self-appointed overlords or otherwise. As the Qur'an testifies.

"And he (the Holy Prophet ﷺ) removes from them their burden, and the shackles which were upon them." (7:157).

After making man free the Messenger of Allah practically demonstrated that man qua man is endowed with nobility as the Qur'an bears testimony:

"And We (Allah) have conferred honour and nobility on the progeny of Adam." (17:70).

More than this his life showed and taught us that this free and noble man is not to be subdivided in status on narrow lines of race, class, colour or otherwise. He taught us that "the Arab is not superior to the non-Arab, nor the non-Arab to the Arab." In fact the only criterion for status which he laid down is Taqwa (usually translated as "fear of God", but meaning "awareness of and performance of one's duty to Allah and to one's fellow men.") (vide al-Qur'an 49:13)

Now as we look about us we find an external physical world. Some tell us that this world is a mere illusion, while others say that it is evil and should be shunned as far as possible. Yet others try to convince us that it is the only reality and anything beyond it is mere fantasy. It is to the Messenger of Allah that we are indebted for providing us with a coherent and comprehensive view that the physical world

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is real and is constituted with purpose, plan and design (vide al-Qur'an 44:38-39). As such the world is not evil. However it is not self-existent but derives its reality from the Self-Existent Supreme Being (vide al-Qur'an 112:2).

But even more than this the Holy Prophet (ﷺ) taught us that the whole universe has been subjected to us:

“Do you not see that Allah has subjected to you all that is in the heavens and on the earth?” (al-Qur'an 31:2). i.e. we are the potential masters thereof. But the Benefactor of Mankind did not leave this potentiality as a mere nebulous ideal. He encouraged and exhorted us to “seek knowledge from the cradle to the grave,” to ponder and reflect and research on the physical phenomena, declaring that “all knowledge and wisdom is the lost property of the believer.”

Numerous are the verses of the Qur'an and legion of the Ahadith in this regard. Suffice it however to quote just one Hadith:

“The merit or superiority of the one who pursues and cultivates knowledge over the one who is engaged in devotional acts is like my merit or superiority over the least of you (or as he said).”

O Youth! The Holy Prophet (ﷺ) encouraged us to realize our potential through the unceasing pursuit and cultivation of knowledge. Shall we yet continue to slumber in lethargy and inertia while the world passes us by?

But the physical is not the whole of reality. It was the Messenger of Allah who taught and demonstrated that man is constituted of various dimensions (physical, intellectual, moral, aesthetic and spiritual)

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and that any life which emphasizes some of these while ignoring others militates against the basic principles of balance and integration which are the sine qua non for healthy development. It is for this reason that the Way of Life which he personified is wholly positive and emphasizes as basic values Falah (actualization of latent forces and potentialities) and Fauz (success and achievement), in contradistinction to the negative ways of life which emphasize 'deliverance from evil'.

As a direct consequence of the above, he taught us that his teachings constitute the Deen (the comprehensive way of life) vide al-Qur'an 5:3. This message is sorely needed today when religion has degenerated into mere cults which strike one as being just meaningless appendages to the rest of life. In this context the message of the Holy Prophet (ﷺ) is the beacon light of hope for us today that life is not polarized into those sections which concern religion and those which do not. On the contrary he taught us that the very prosecution of affairs of life (thought, feeling and action) in accordance with the Ideal Human Nature is Ibadah (translated as 'worship' for want of a better word) vide al-Qur'an 30: 30.

This concept of Ibadah presented by the Messenger of Allah clearly indicates that none can be classed as religious, who lack the basic moral qualities of humanity (e.g. honesty, sincerity, integrity, consideration for others and so on). Did not he clearly say.

“Verily I have been sent to bring to perfection the noble characteristics of morality?”

And numerous are the Ahadith in which he

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taught us that the best person is the one who fulfils this or that moral obligation (e.g. being good to the creation of Allah and to one's family etc.) and that the person who suffers from this or that moral aberration is not a follower of his or is not a believer (e.g. showing disrespect, disparaging, backbiting, lying, deceit and so on). So the message of the Holy Prophet (ﷺ) to modern man is that no one can be religious unless he is first of all a good human being.

As such it was he who for the first time in the history of human thought, showed in a coherent fashion that to have total regard for this physical world, with complete disregard for the next world (sensate-outlook) is as short-sighted an approach as to have total regard for the next world with complete disregard for this physical world; (the ideational outlook). Over and above these two approaches, the Messenger of Allah presented to man the revolutionary concept of an integralistic outlook one in which a balance has to be attained between this world and the next. This outlook is presented in the following Hadith.

“Work for your world (i.e. your share therein) as if you were going to live forever, and work for your Hereafter as if you were going to die tomorrow.” (vide also al-Qur'an 2:201). This integration and balance is the only solution to the twin menace of dichotomy and polarization presently plaguing modern human culture.

The message of the Holy Prophet (ﷺ) was not confined to mere individual development. Nay, it transcended this and envisages the development of the social order. As such he established the mission for every one of his followers that he should

strive for establishing all that is good and for eradicating all that is evil (not 'good' and 'evil' in a mere ethical vacuum but in the sense of that which promotes or retards the human march to progress and development in all the different dimensions of being). vide al-Qui-'an 3:110.

One unfortunate aspect of modern life is that we fritter away our lives and dissipate our energies fruitlessly. We have no aim before us. Do we not realize that he who doesn't know where he is going will never reach a destination? The Messenger of Allah gave us an aim, he provided us with a mission. In addition he showed us how to go about carrying out this mission. Even a mere superficial examination of his life is enough to prove that he spent every moment productively with planning and grace in the conscious direction of attaining his mission. He even prayed against incompetence and idleness. And in the Qur'an we read the command given to him.

“And when you finish (your immediate task) (still) exert yourself to the utmost.” (94:7)

From this we derive the clear message that we should engage in a constant spiritual, moral and intellectual struggle (and if needs be physical as well) for the fulfillment of our mission of individual and social progress and development, and that we should never sit back on our laurels but should engage in the unceasing Jihad (Struggle) for attaining greater and greater heights.

Since the life of the Messenger of Allah is a comprehensive model for all mankind, the message therein for the youth and for modern man in general cannot be exhausted in a few pages. However we may sum up (Continued on page #. 15)

# Tazkiyah and Islamic Leadership

Extract from Qur'anic Foundations & Structure of Muslim Society by late Dr. Hafiz Muhammad Fazlur Rahman Ansari (R.A.)

The foundations of Islamic Society are basically ethico-religious. Hence, anyone who honestly comes forward to lead the Muslims to the goal prescribed for them in the Holy Qur'an should possess a personality refulgent in its spiritual, moral and intellectual dimensions. This is the verdict of the Qur'an, and this is the verdict of Islamic History.

But how can such a personality be built up? By mere emotionalism? By mere mysticism? By mere intellectualism? By mere ritualism? By mere formal puritanism? By mere externalism? By mere ritualistic missionaryism? By mere political agitationism in the name of Islam? No. A thousand times. No!

The only alchemy which can transform the human personality into 'pure gold' is the alchemy of the rigorous discipline of *tazkiyah*, with its rigours enhanced in the measure of the height of achievement desired. This is what has been taught and demonstrated by the Holy Prophet (ﷺ) and this is what has been practiced throughout Islamic History by those who had truly grasped the dynamics of leadership in Islam and were consequently able to achieve historic success. One such personality was Saiyyid Abd el-Qader Al-Jilani of Baghdad, the *Ghaus al-A'zam* (Grand Master) of the Qaderiyyah Spiritual Discipline, who built up, with the-spiritual dynamism of his personality and without any political power, the forces that crushed the masses of the Crusaders' barbaric hordes entrenched in Palestine at that time,

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on the other.

The Holy Prophet (ﷺ) was born as *Messenger of God*, having been ordained by Allah as such at the dawn of Creation (III:81). Hence, he needed no spiritual exercise for earning that office. But we find him withdrawing from the life of the world to the Cave of Hira, in the stark solitude of wilderness, for fifteen years before he proclaimed his divine mission. Then, throughout his ministry, his exercise in the transcendental dimension with its spending of nights in prayers and the days in fasting and prayers both, in the midst of handling the multifarious duties relating to the most glorious and comprehensive revolution in human history; with its majestic austerity enshrining extreme selflessness; with its flowering in the moral domain at the highest level and with the flood of multi-dimensional blessings for humanity surging from his august personality – that exercise is the most conspicuous trait of his character. *In that he established the Sunnah for every future Islamic Leader.*

There were in history many of his followers who realized the obligations of this *Sunnah*, in opposition to other leaders whose personal limitations kept them away. One of the glorious products of this *Sunnah* was the great *Saiyyid Abd el-Qader al-Jilani*, to whom we have referred. It is recorded in history that, in imitation of the Holy Prophet's exercise of retreat to Hira, he was accustomed to retreat to the forest every evening during the course of his formal education, and after the completion

of that education withdrew to the wilderness and stayed there in solitude for many years in total devotion to God, finally acquiring through an extremely rigorous discipline that high level of *tazkiyah* which not only elevated him to great eminence in godliness but enabled him to change the course of history.

The history of Islam is studded with host of other spiritual luminaries, commonly called *Sufis*, on whom the rigorous discipline of *tazkiyah* bestowed greatness in their achievements for the cause of humanity. Among them was Khwaja Mu'in al-Din of Sanjar (later of Ajmer) who alone with his spiritual dynamism and without any army or political thrust, pitched the banner of Islam in the heart of an inimical and alien population, changing the course of history in the South-Asian Sub-Continent permanently. Among them was Sheykh al-Islam Abdullah al-Ansari of Herat who fought with his spiritual armour alone against the corruption of the tyrants and brought them down to their knees with masculine grace. Among them were the *Sufis* of the Naqshbandia Order who, under the most adverse circumstances when the prestige of the Muslim was at its lowest ebb, conquered, without any means and purely through the power of their spiritual personalities, the hearts of the haughty enemies of Islam who had destroyed the political power of the Muslims under Halaku Khan, defeating at the same time the Buddhist and the Christian religious forces that were fully entrenched in the field. And, among them were a host of others who,

through their *Tazkiyah* and in contradistinction to those Muslims religious leaders who were devoid of *tazkiyah*, acquired the glorious distinction of becoming the sole pioneers in respect of the most difficult task of converting vast and widespread human communities to Islam.

Alas, the Islamic leaders of today have turned their backs on *tazkiyah*, with the result that they cannot benefit even the Muslims, not to speak of humanity at large. And the world of Islam presents a scene of unspeakable mass destruction of Islamic values, with the forces of the new-fangled secular 'isms' pouncing upon the Muslim communities like vultures.

The world of Islam will have to revive the pursuit of comprehensive *tazkiyah* in accordance with the norms and principles laid down in the Qur'an and the *Sunnah*, in order that genuine Islamic leadership of the Muhammadan Pattern emerges on a high level and in a large measure and acts fruitfully for the fulfillment of the mission of Islam.

As matters stand in respect of the Muslim religious leadership of the present day, neither those who are popularly known as *Sufis* nor those who have become anti-*Tasawwuf*, and neither the political agitators among the '*Ulema* nor the professional preachers and writers among them, seem to possess any chances of achieving success in defeating the forces of evil that sway the world.



# Imposing Democracy by Force

Abbas Mahmoud Al-Akkad

The public diplomacy of the West is planning to introduce Western Style democracy in the Middle Eastern countries predominantly the Muslims. Very sound idea indeed. But the promoters of this idea should know that Islam's political philosophy is inherently democratic. All the relevant teachings of the Holy Qur'an and the Holy Prophet (ﷺ) advise Muslims to engage in the widest possible consultation in choosing their rulers. In fact Islam is the first religion that laid down a "Democratic" framework of governance.

The present article by (late) Abbas Mahmoud Al-Akkad, an Egyptian scholar tends to confirm that West itself has benefited from the sublime lessons contained in the Holy Qur'an.

The Holy Qur'an outlawed despotism and condemned the tyrants and their ways. It directed the Prophet (ﷺ) and his successors to depend upon consultation. The Qur'an says: "And consult them in (important) matters", (3: 159), and "And whose affairs are decided by council among themselves". (42:38)

The Qur'an ruled that equality must be the guiding factor while administering justice among the people regardless of class distinctions. By reading the Qur'an, a Muslim feels an urge to seek counsel through inspiration derived from the Holy Book rather than by clear order. A Muslim should refrain from oppression and despotism while in power. From the point of view of a Muslim, the first step taken by the Creator in the process of the creation of humanity was, according to present day

terminology, a constitutional action which was based on conviction rather than coercion. The Qur'an says: "And when thy Lord said to the angels, I am going to place a ruler in the earth, they said: Wilt Thou place in it such as make mischief in it and shed blood? And we celebrate Thy praise and extol Thy holiness". He said: "Surely I know what you know not. And He taught Adam all the names, then presented them to the angels: He said: Tell Me the names of those if you are right.

They said: Glory be to Thee; we have no knowledge but that which Thou has taught us. Surely Thou are the Knowing, the wise. He said: O Adam, inform them of their names. So when he informed them of their names, He said: Did I not say to you that I know what is unseen in the heavens and the earth? And I know what, you manifest and what you hide". (21:30-32)

Regency on the earth was instituted through conviction and not coercion, the promised viceroy would not have been worthy of this confidence of the Creator unless the viceroy gained superiority over others by acquiring learning unknown to them.

It is the inspiration gained through the Holy Book and the knowledge of reality which give Believer the feeling of seeking counsel and avoiding despotic ways. It is the inspiration and the urge to search for more knowledge which is more forceful convincing than clear and open orders.

It should be clear that constitutional rule was known by the ancient Arabs and is

deep-rooted in the Islamic statecraft. It is the principle which preceded the development of peoples into groups by many centuries, but it was not adopted by human societies until after one thousand years or more of the revelation of the Muhammadan mission. The ideal of consultation could be achieved only when there is someone who has a right and has to demand it or to be reminded of it, by someone else. It could also be achieved when there is someone who ignores the right and has to be directed to respect it. The owner of the right here is "the people" who get a realization of it and later feel a need for it. The people later acquire means to translate the principle into practical life. The completion of such a procedure was not so easy and required a number of generations to materialize. When the rights are restored to a certain group of people, consultation and counsel become the rule by which the rulers and the ruled abide. Among nations this rule takes a normal course and is decided by need rather than selection and appreciation.

When these stages in the development of the idea were completed the government with advisory body, or the constitutional government became known as European system which was later to be copied by the East. It was not foreign to the Easterners and needed no special pleading or preaching.

It is also true that Europe knew the parliamentary system in its primitive form many centuries before Christ. In Rome there was the Senate; in Athens, Sparta and some of the Greek provinces there was similar assemblies. Later, other types of assemblies resembling modern representative councils were established.

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They were nearer to the democratic system in which the classes take part.

This system was something peculiar in these countries. It was not supposed to be rational nor did seek to serve the human rights. The Latin people and the Greeks did not follow this system because they admitted man's rights of freedom or because they tried to apply rationalism to the affairs of all cities and people. They adopted it because it suited the policy they followed in dealing with the chiefs and others who vied against each other to seize power. When popular governments developed in Athens in the days of Pericles the right of representation was allowed to everybody who reached thirty years of age. The right was exercisable in various constituencies. But this development did not represent a human belief worthy of adoption by everybody. It was simply a local arrangement aiming at combating the tyrants who contested with the democratic leaders on the basis of the influence of their tribes or partisanships. This proved useful when any one of the leaders decided to seek the cooperation of the masses by making them share administration. In the same way, a leader could have sought the help of the Persians just to seize power from the tribes and other partisans.

As far as faith and morals are concerned, Arab civilization preceded the West in adopting a system of government based on consultation. But in the field of practical administrative systems evolved by constitutional governments, the West has gone ahead of Arab civilization.

Constitutional government could not have been established in the near and Middle

East so easily had it not been based on the people's and the rulers belief in its merits. The Western nations wasted their early efforts in forcing their despots to surrender their claim for Divine Right and the right of heavenly sovereignty. The Europeans were obliged to cover only half of the distance which was the longest and the hardest part of it in the course of deciding about the principle, while the Arabs, the rulers and the ruled, knew it already one thousand years before the establishment of modern parliamentary life. This principle provides for seeking counsel, unfettered loyalty to the ruler, the dedication of government energies to the services of the citizens and the agreement of the leaders on different issues.

The despot, either in the East or in the West, did not like anybody to share rule with him, neither did he accept advice voluntarily. But the difference was great between a ruler who could completely ignore the basis of the parliamentary government and another who could not do so or dare to announce publically his dislike of the system without being accused of violating the religion and disobeying Allah. It could be said also that the difference was great between one ruler who disregarded parliamentary government while believing in Divine Right and the Heavenly Authority exercised by him and another who was afraid of such a disregard lest he would, by announcing his disregard, by violating Divine Right and the Heavenly Authority.

The Sultans and Eastern princes opposed constitutional government on ephemeral excuses and not on sound grounds. Most of these excuses related to the European policies and foreign relations which worked to hinder the establishment of the

parliamentary system in the East and which helped the Sultans and princes to express their opposition to the idea. The Ottoman Sultans believed in seeking counsel— the title "Mushir" or "adviser" was supposed to be the highest in the country. This was because the Sultan did not have the courage to be the highest in the country. This was because the Sultan did not have the courage to tell his nation frankly that he wanted to rule in a despotic way. But he stood in the way of establishing the parliamentary system in his country because some sections of his people belonged to different races and had different religion and languages and collaborated with the European countries against him. The Sultan's view was that such people would never be loyal to the state if they were given the chance to hold responsible posts which would enable them to know the secrets of the state's internal and external policies.

When the British colonizers occupied Egypt at the end of 19<sup>th</sup> century they found there a representative government with a past experience spread over the era of Muhammad Ali the Great. It was natural for them to dismiss the parliamentary government, because they could not control the Egyptian administration totally while there was another force pulling against them which was represented by the parliament. When the Egyptians asked for a constitution they demanded independence too. The representative government was synonymous to the national government, included in the programme of all Egyptian parties. It was clear that foreign colonialism was responsible for the absence of (Continued on page #. 7)

# Foreign Policy of Prophet Muhammad (ﷺ)

Mohammad Musaddiq

The peace being established by the Treaty of Hudaibiyah and by the statements with the surrounding tribes of Madinah, it was the best time to convey the message of Islam to the remote corner of the world.

For this purpose the Holy Prophet (ﷺ) one day assembled his companions and addressed them with these words:

“O people! God has sent me as the mercy and a messenger for the entire humanity. Do not create differences among yourselves like the apostles of Christ etc. Go and deliver the message of truth on my behalf”.

The apostles were sent by the Holy Prophet (ﷺ) to the Caesar of Rome, the Emperor of Ajam (Persia), the Ruler of Egypt and the chiefs of Arabia inviting them to embrace Islam.

The names of the epistles and of the Rulers are as follows:

1. Hazrat Dihyah Kalbi: Caesar of Rome.
2. Hazrat Abdullah bin Abi Hadhafah Sahmi: Khusraw Parwiz King of Persia (Iran).
3. Hazrat Hatib bin Abi Balta'ah: Ruler of Egypt.
4. Hazrat Amr bin Umayyah: The Negus, Ruler of Abyssina.
5. Hazrat Salit bin Umar Alzd Shams: The Chief of Yamamah.
6. Hazrat Shuja bin Wahbai-Asadi: Harith Ghassani, Chief of the border area of Syria.

1. The letter of the Holy Prophet (ﷺ) was delivered to Heraclius the Caesar of Rome

by Hazrat Dihyah Kalbi (R.A.) at Jerusalem. Heraclius issued order to find out an Arab and bring him to the court. It so happened that Abu Safyan with other Arab traders was in Ghazzah on business tour. The Emperor's man brought him to the court.

The Caesar held a Darbar with a great magnificence then he turned to the Arabs and said: “who among you is related to the claimant of Prophethood?” Abu Sufyan replied: “I am his relative”. Then the following conversation took place between them:

Caesar — “What is the status of the family of the claimant of the prophethood?”

Abu Sufyan — “It is a noble family”.

Caesar—“Has anyone else in this family ever claimed prophethood”?

Abu Sufyan — “No. never”.

Caesar — “Has there been any king in the family”?

Abu Sufyan — “No”!

Caesar —“Whether those who have embraced Islam are weak or influential ones”?

Abu Sufyan — They are weak persons’.

Caesar — “Is the number of his followers increasing or decreasing”?

Abu Sufyan — “It is the increasing day by day”.

Caesar —“Have you any experience of his ever telling a lie”?

Abu Sufyan — “No, never !”

Caesar —“Does he ever violate his pledges”?

Abu Sufyan — “Till now he has not done so. It remains to be seen if he keeps the terms of the treaty recently signed.”

Caesar —“Have you ever waged war against him ?”

Abu Sufyan — “Yes, we have”.

Caesar —“How did it end”?

Abu Sufyan — “Sometimes we were victorious while at other time he won”.

Caesar ---“What does he preach”?

Abu Sufyan — “He preaches: worship one God, do not associate partner with God, offer prayer, observe piety, speak the truth and show kindness to your fellow-beings”.

After the dialogue Caesar spoke to the Arab traders through an interpreter: “You say that he belongs to a noble family. The Prophets do belong to noble families. You have said that no one in his family ever claimed prophethood. If it were so I would have thought that he was under the influence of his family vanity. You admit that there had been no king in his family. If it were so I would have thought that he had an ambition of becoming “king”. You admit that he never tells a lie. How a person who himself does not lie can attribute lies to God. You say that his followers were from among the weak. The followers of all the Prophets have been so, you admit that his religion is gaining strength day by day. This happens with all the true religions. You admit that he never practices fraud. No Prophet does so. You say that he preaches his follower to say prayer, observe piety

and virtue and show kindness to your fellow-beings. If it is true then his authority will extend to the place of my foothold. I knew that a Prophet was born, but I never thought that he would appear in Arabia. If I could go there I would have myself washed his feet.”

Then he ordered the Prophet’s (ﷺ) letter to be read.

**The text was:**

In the name of Allah, the Beneficent, the Merciful from Muhammad (ﷺ) who is a humble servant and Prophet (ﷺ) of Allah to Heraclius, who is the mighty man of Rome. Peace be on him who is guided. I now invite you to the religion of Islam. Embrace Islam and you will be in peace, and Allah would doubly reward you. In case you do not accept (Islam).the sins of your subjects will be on you. In the letter the Holy Prophet (ﷺ) quoted the following verse of the Holy Quran:

“O people of the scripture. Come to an agreement between us and you: that we shall worship none but Allah, And that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside Allah. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him)” (3:64).

When the letter of the Holy Prophet (ﷺ) was read, all the countries become all the more enraged. At this the Caesar asked the Arabs to leave the court. Though the light of Islam had entered his heart, it was extinguished, because of the darkness of avarice for the throne and the crown.

2. The other letter of the Holy Prophet (ﷺ) was delivered to Khusraw Parwiz the

Emperor of Persia (Iran) by Hazrat “Abdullah bin Hudhafah Shami, the text of the letter as follow:

“In the name of Allah, the Beneficent, the Merciful. This letter is from the Holy Prophet Muhammad (ﷺ) to Khusraw (Emperor of Iran) Peace be on him who is guided, believes in Allah and his Prophet (ﷺ) and bear witness that Allah is one and that He has sent me as the Prophet (ﷺ) for the whole world to warn every living man to fear Allah. If you embrace Islam you will be in peace; otherwise the sins of the subjects will fall on you.”

The practices of the Ajam during those days that the letters, addressed to the king, they used to write the name of the Emperor on the top of the letters. In the sacred letter of the Prophet of Allah, the name of Allah was first and it was followed by Muhammad (ﷺ) in accordance with the Arab practice. Khusraw regarded the letter as a slight to himself and said: “Being my slave he writes to me thus”. Then he tore off the letter of the Holy Prophet (ﷺ). Because of doing so after a short period of time the great empire was shattered to pieces.

The details of the incident are as follow:

On receiving the epistle of the Holy Prophet (ﷺ), Khusraw Parwiz sent a farman to the Governor of Yaman, named Badhan directing him to send someone to Hijaz to capture the Holy Prophet Muhammad (ﷺ) and bring to his court. Badhan sent two men to do so. They came to the Holy Prophet Muhammad (ﷺ) and told him that the Emperor of Iran would want to see him in his court. if he is not going to obey the order of the Emperor, then he will destroy the Holy Prophet Muhammad (ﷺ) and his

country. The Holy Prophet (ﷺ) replied: “go back and tell him that the rule of Islam shall extend to the capital of Khusraw”. After their returning to Yaman they came to know that Khusraw was murdered by his own son (Shiruyah).

3. The next letter of the Holy Prophet (ﷺ) was delivered to the ruler of Egypt by Hazrat Hatib bin Adi Balta’ah. The reply of the Holy Prophet's (ﷺ) letter was received by him from the ruler of Egypt are as follow:

“To Muhammad (ﷺ) bin Abdullah from Muqawqis the chief of the Copts. After greetings: I have read your letter and understood what is there in and what you have invited me to. I know that a Prophet was to appear but I thought he would born in Syria. I have shown regard to your messenger. I am sending two girls who are much respected by the Copts and some pieces of cloth and a mule for your riding.

He did not however embrace Islam. Of those two girls Hazrat Mariyah Qibtyah (R.A.) was admitted into the sacred house of the Holy Prophet (ﷺ). The other was Sirin who came into the possession of Hazrat Hassan (R.A.) The mule was called “Duldul”. The Holy Prophet (ﷺ) roded that mule in the Battled of “Hunayan”. -

4. The other letter of the Holy Prophet (ﷺ) was delivered to the Negus, the ruler of Abyssina by Hazrat Amr bin Umayyah, and reply was received as thus:

“I bear witness that you are the true and final Prophet of Allah”. Hazrat Ja’fer Tyyar who had migrated to Abyssina was still there. The Nagus embraced Islam at his hand. Ibn Ishaq has narrated that Nagus sent his son with sixty courties to pay homage the to the Holy Prophet (ﷺ) on his

belief. But the ship sank and it could not reach Madinah.

5. The other letter of the Holy (ﷺ) was addressed to the chief of Yamamah and taken to him by Hazrat Sa'it bin Umar bin Abd Shams, and the reply was received by the Holy Prophet (ﷺ) as thus:

“What you say is very good. I am prepared to follow you if I am allowed to share in the authority”.

Islam had not come to satisfy an ambition for the territories. The Prophet (ﷺ) said: “Even if it be a small slice of land I shall not give it to him”.

6. The last letter of the Holy Prophet Muhammad (ﷺ) was addressed to the Harith Ghassani, the chief at Syrian border territories and the ruler of the Arabs, became angry on reading the letter of the Holy Prophet (ﷺ). He ordered his Army to be ready. In retaliation for this, the Muslims apprehended an attack from him at any time. The battle of “Mutah”, “Tabuk” and some other Holy wars were the result of it.

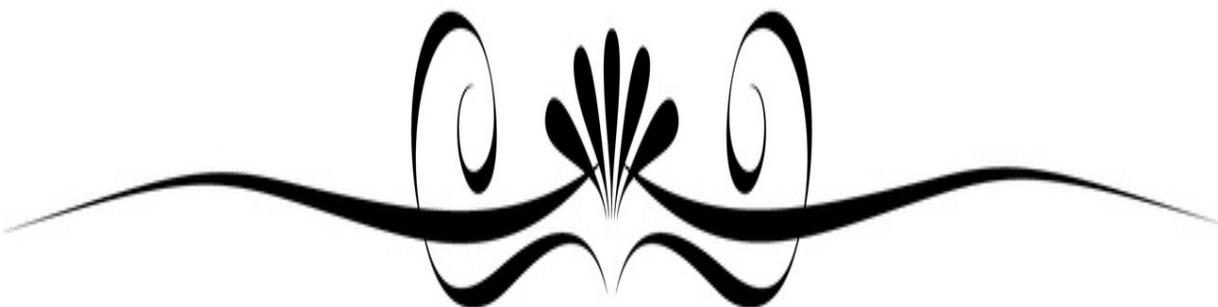
The treaty of Hdaybiyah has been called a

victory by Allah; it was not the victory of bodies but that of hearts. Islam wanted peace for its propagation and this secured through this treaty. Although the enemies of Islam considered it their own victory, but later on by the conquest of Makkah it was proven as a victory of the Muslims. Because at the time of the conquest of Makkah Hazrat Khalid bin Walid accepted Islam and was able to conquer Syria from Caesar while Amr bin al-As became the conqueror of Egypt.

In the light of the above mentioned facts in conclusion I must say that our Holy Prophet (ﷺ) was the real founder of Modern Islamic politics and International relations.

In last I humbly pray to Almighty Allah to give us the capacity and strength to follow the footsteps of the Holy Prophet (ﷺ) in order to convey the message of Islam to the remotest corner of the world for which we have been chosen by Almighty Allah:

“Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency; and ye believe in Allah” (3:110).



تھا اور ان بیہ یوں کی حیثیت کنیزوں اور باندیوں سے زیادہ نہ تھی، اور پھر جب ان کا خاوند مر جاتا تو اس کی بیہ اوں سے یہ توقع کی جاتی تھی کہ وہ اس کے ساتھ جل مرے۔

**THE HERO AS PROPHET** تھامس کارلائل  
(Pub. 1841)

اگر کسی انسان کی پوری زندگی دیانت داری سے تعبیر کی جاسکتی ہے تو وہ محمد ﷺ ہیں۔ وہ جو محمد ﷺ کو ظالم، لالچی، اقتدار پسند قرار دیتے ہیں، میں ان سے شدید اختلاف کرتا ہوں جب دنیا جہان کی نعمتیں اور دولت آپ ﷺ کے قدموں میں تھی، تب بھی آپ ﷺ نے ان کی طرف آنکھ اٹھا کر نہ دیکھا۔ اپنی ضرورت کے لیے بھی جو لیتے وہ بہت معمولی اور حقیر ہوتا، حالانکہ اس زمانے میں (اور اب بھی) حکمران ریاست کے تمام ذرائع اپنی ذات پر صرف کر دیتے ہیں...

ان عیسائی دینداروں اور عالموں کا خدا، محمد ﷺ کے خدا سے کتنا مختلف ہے!

محمد ﷺ نے انسانوں کو بتایا کہ حبشی اور کالے بھی انسان ہوتے ہیں۔ ان کی اپنی جائیں اور رو صیں ہوتی ہیں۔

اس کے برعکس عیسائی دینداروں اور کلیسیا کے عمیداروں نے حبشی غلاموں کو بتایا تھا:

”تمہیں جان لینا چاہیے کہ تمہارے جسم بھی تمہارے اپنے نہیں، بلکہ تمہاری جانوں اور روحوں کے مالک بھی وہی ہیں جنہیں خدا نے تمہارا آقا بنایا ہے۔“

اور پھر اسلام اور محمد ﷺ پر گھٹیا اعتراض کرنے والے بہت کچھ جان بوجھ کر بھلا دیتے ہیں..... ڈاکٹر میکلیئر ہمیں بتاتا ہے:

”پروشیا میں سلاف تو ہم پرستی اس حد تک گہری ہو چکی تھی کہ ہر شخص کو تین شادیاں کرنے کا حق حاصل

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## **WOMEN AND THEIR STATUS IN ISLAM**

*By: Maulana Shah Muhammad Abdul Aleem Siddiqui Al-Qadri (R.A.).*

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ہے، اسے صرف اور صرف مساوات محمدی کے نظریے کے ذریعے ہی پورا کیا جاسکتا ہے۔

**گمین**  
THE DECLINE AND FALL OF THE  
ROMAN EMPIRE (Pub. 1776-88)

ساتویں صدی کے عیسائیوں کو دیکھیے تو وہ کفر کی رسوم اپنا چکے تھے۔ وحدت، تثلیث میں تبدیل ہو چکی تھی۔ عیسائیوں نے کمال کر دکھایا کہ اپنی اپنی جگہ تین مقدس وجود تخلیق کر لیے۔ یسوع جو انسان تھا اسے خدا کے بیٹے کا روپ عطا دیا۔ عیسائی مذہب کے مختلف فرقوں نے اس عقیدے کو اپنے اپنے انداز میں اپنایا اور ہر کوئی یہ دعویٰ کرنے لگا کہ سچا اور صحیح عقیدہ اس کے فرقے کا ہے۔ یوں عیسائیوں کے یہاں خدا کا تصور دھندلا تا گیا اور مبہم بنا گیا۔

محمد ﷺ نے خدا کا جو تصور اور عقیدہ دیا، اس میں کسی طرح کا ابہام نہیں۔ یہ روشن اور منور ہے اور محمد ﷺ پر نازل ہونے والا قرآن پاک..... اللہ کی وحدانیت کا شاندار ثبوت بن گیا۔

مکہ کے پیغمبر ﷺ نے بتوں، انسانوں، ستاروں، سیاروں کی پرستش کو ٹھکرا دیا۔ آپ ﷺ نے عقلیت پر مبنی اصول سامنے رکھا کہ جو طلوع ہوتا ہے وہ غروب بھی ہوتا ہے اور جو زندہ ہوتا ہے وہ ایک دن مرنا بھی ہے اور جو گمراہی پھیلاتا ہے وہ ایک دن تباہ ہوگا۔

جس سادگی اور عقلی انداز فکر سے محمد ﷺ نے خدا کی وحدانیت کا عقیدہ اور ثبوت پیش کیا ہے، پوری دنیا

میں اس کی مثال نہیں ملتی۔

عرب کے پیغمبر ﷺ نے بتایا کہ خدا وہ ہے جو لوگوں کے دلوں میں چھپے بھید بھی جانتا ہے۔ ماضی، حال اور مستقبل کا علم صرف اللہ کو ہے۔

دنیا کا بڑے سے بڑا اور دنیا کے سب دانشور بھی مل کر محمد ﷺ کے پیش کردہ عقیدہ وحدانیت کی اکملیت پر حرف نہیں رکھ سکتا۔

ایک لمحہ بھی جب اس عقیدت پر غور کرے گا تو اس کے وزن اور صداقت کو محسوس کیے بغیر نہ رہ سکے گا۔ محمد ﷺ کے طرز بیان کی مثال نہیں ملتی۔

**ای بلائیڈن**  
CHRISTIANITY, ISLAM AND  
THE NEGRO RACE (Pub. 1969)

ولیم پین، پادری جارج وائٹ فیلڈ، صدر ایڈورڈز۔ یہ سب لوگ کئی اہم کتابوں کے مصنف تھے اور ان کی شہرت عالمگیر ہے۔ مسیحی دینیات کی دنیا میں انہیں ممتاز ترین مقام حاصل ہے۔ یہ سب کیسے انسان تھے؟ یہ سب غلامی کے حامی تھے اور سینکڑوں غلام ان کی ملکیت تھے۔ حبشی ان کے نزدیک انسان تھے ہی نہیں، بلکہ وہ انہیں، شیطان کی اولاد سمجھتے ہوئے ان سے نفرت کرتے اور ان پر ہر ظلم ردا رکھنا جائز سمجھتے تھے۔

کتنی صدیوں نے ظلم و ستم کا بازار دیکھا۔ صرف اس لیے کہ یہ 'دیندار' 'نیک طینت' سفید فام اس نظریے پر یقین رکھتے تھے کہ خدا نے انہیں یہ حق دیا ہے کہ وہ افریقہ کے حبشیوں کو اپنا غلام بنا سکتے ہیں۔

جبکہ محمد ﷺ کے پیروکاروں نے ان کی زندگی ہی میں ان کی تعلیمات کو سو فیصد اپنالیا۔ آج صدیاں گزر جانے کے باوجود بھی عالم اسلام کی اکثریت ان تعلیمات اور اخلاقیات پر کاربند ہے تو یہ محمد ﷺ کا زندہ اور پابندہ معجزہ ہے۔

محمد ﷺ کی تعلیمات کی قوت جو دراصل اسلام کی قوت ہے، یہ ہے کہ اس نے انسانوں کو دینداری سے زندگی بسر کرنا سکھایا۔ محمد ﷺ کی تعلیمات کی تاثیر تو اپنی جگہ۔ آپ ﷺ نے انہیں اس قدر سادہ بنا دیا کہ عام آدمی کے لیے انہیں اپنانے میں کسی قسم کی پیچیدگی پیدا نہیں ہوتی۔ اس کے برعکس دوسرے مذاہب کی تعلیمات اور اعمال اتنے الجھے ہوئے اور پیچیدہ ہیں کہ عام آدمی کی ذہنی گرفت ہی میں نہیں آتے۔ انشاء اللہ ایک ایسا حکم ہے جو صدیوں سے اسلامی دنیا میں سنا جا رہا ہے۔ اگر اللہ نے چاہا یعنی انسان کے ہر کام اور فعل، جدوجہد اور کوشش کو محمد ﷺ نے رضائے الہی کا پابند کر دیا۔ یوں مسلمانوں میں خدائے واحد کے تصور کے حوالے سے ایسی مساوات نے جنم لیا جس کی نظیر دنیا کا کوئی مذہب اور فلسفہ پیش نہیں کر سکتا۔

**آرنلڈ ٹوائسن بی (1948) CIVILIZATION ON TRIAL**  
محمد ﷺ نے اسلام کے ذریعے انسانوں میں رنگ اور نسل اور طبقاتی امتیاز کا یکسر خاتمہ کر دیا۔ کسی مذہب نے اس سے بڑی کامیابی حاصل نہیں کی جو محمد ﷺ کے مذہب کو نصیب ہوئی۔ آج کی دنیا جس ضرورت کے لیے رورہی،

فقید المثال مذہب ہی رہنا تھے۔ وہ ایک ایسے دین کے بانی تھے جو بردباری، مساوات اور انصاف کی بنیادوں پر کھڑا ہے۔

**ڈبلیو ڈبلیو کیش THE EXPANSION OF ISLAM**  
(Pub. 1928)

عیسائیوں کو یہ تلخ حقیقت قبول کر لینی چاہیے کہ اسلامی اخلاق مسیحی اخلاقیات سے بدرجما بہتر اور قابل عمل ہے۔ پادری کین اسحاق ٹیلر نے اس کا تفصیلی موازنہ اور خاکہ پیش کیا ہے۔

ایسا کس طرح ممکن ہو سکا؟ صرف اس لیے کہ محمد ﷺ جو تعلیمات اور اخلاقیات دنیا میں لے کر آئے تھے اور جنہیں دنیا پر نافذ کرنا چاہیے تھے، وہ خود ان تعلیمات اور اخلاقیات کا بے عیب پیکر تھے۔ وہ خود ان پر عمل کرتے تھے اور اپنے صحابوں کو اس پر عمل کرنے کی اس طرح تلقین کی کہ وہ بھی اس اخلاقیات میں رنگے گئے۔

اسلام نے عورتوں کو پہلی بار انسانی حقوق دیے اور انہیں طلاق کا حق دیا۔ جسم فروشی کے لیے کڑی سزا مقرر کی، شراب حرام اور جو ا کھیلنا گناہ قرار پائے۔ شراب، طوائفیت اور جو۔ تین ایسے بد اعمال ہیں جن کا مسیحی عالموں نے جواز تلاش کیا اور مسیح کی تعلیم سے انحراف کر کے انہیں روزمرہ کی زندگی میں شامل کر دیا۔ بنیادی فرق وہی تھا کہ مسیح اپنے حواریوں اور پیروکاروں کو سو فیصد اپنی تعلیمات پر کاربند نہ کر سکے مسیح کو یہ کامیابی اپنی زندگی میں تو کیا بعد میں بھی حاصل نہ ہوئی،

کرے گا۔ کوئی بھی نہیں!

محمد ﷺ نے مساوات کا جو عملی تصور اسلام کے ذریعے بنی نوع انسان کو پیش کیا یہی وہ تصور ہے جو اسلام کا سب سے طاقتور عنصر ہے۔ یہ اسلام ہے جو اپنے معاشرے کے ہر فرد کو وقار اور آزادی، احترام اور عزت کا مقام دیتا ہے اور یہ وہ عمل ہے جس کی مثال دوسرے مذاہب کے معاشرے پیش کرنے سے قاصر رہے ہیں۔

**WHY I AM NOT A CHRISTIAN?** برٹریڈرسل  
(Pub. 1961)

مذاہب عالم میں عیسائیت کو اس ضمن میں طرہ امتیاز حاصل ہے کہ یہ سزا دینے کے لیے ہر وقت تیار رہتی ہے۔ بدھ مت ایک ایسا مذہب ہے جس میں سزا کا تصور ہی نہیں۔ محمد ﷺ کا دین توازن پر کھڑا ہے۔ دور رسالت میں یہودیوں اور عیسائیوں کے ساتھ منصفانہ سلوک ہوتا رہا۔ دور خلافت میں عیسائیوں اور یہودیوں کے ساتھ منصفانہ سلوک کی یہی روایت جاری رہی، جب کہ عیسائیوں نے ہمیشہ یہودیوں اور مسلمانوں پر مظالم ڈھائے۔ روسی شہنشاہیت کے عیسائی ہوتے ہی یہودیوں کے خلاف مذہبی تحریک چلا دی گئی۔ مسلمانوں کے خلاف لڑی جانے والی عیسائیوں کی مقدس جنگیں مسلمانوں کے خلاف نفرت کا اظہار تھیں۔ عیسائیت اور اس کے علمبرداروں نے ہمیشہ اسلام اور حضرت محمد ﷺ کے خلاف باطل پروپیگنڈہ جاری رکھا ہے۔ جب کہ تاریخ ہمیں یہ بتاتی ہے کہ محمد ﷺ ایک عظیم انسان اور

ہم دیکھتے ہیں کہ ۶۳۷ء میں خلیفہ ثانی عمرؓ کے زمانے میں یروشلم پر مسلمانوں کا قبضہ ہوا۔ یروشلم میں کسی گھر یا مکان کو نقصان نہیں پہنچا۔ میدان کارزار کے سوا یروشلم کے اندر خون کا ایک قطرہ بھی نہیں بہایا گیا۔

**HISTORY OF THE ARABS,** فلیپ کے حتی  
(Pub. 1937)

محمد ﷺ نے انسانوں کو بتایا کہ کوئی حکمران نہیں سوائے خدا کی ذات کے اور انسان خدا کا دنیا میں نائب ہے۔ محمد ﷺ کے دور حکومت میں دین کے احکام اور قرآن کے ارشادات کے ساتھ جو تعلق ملتا ہے، اس کی توقع ہر مسلمان حکمران سے کی جاتی ہے اور تعلیمات محمدی ﷺ کا یہی جوہر ہے۔

**ISLAM** (Pub. 1903) لین پول

جان براؤن، جو اپنے حبشی غلام کی آزادی کے لیے حبشی جان دے سکتا تھا، اگر اسے یہ معلوم ہوتا کہ اس کی بیٹی اس کے غلام سے شادی کرنے کا ارادہ رکھتی ہے تو وہ اپنی بیٹی کو اپنے ہاتھوں سے قتل کر دیتا۔

یہ محمد ﷺ تھے جنہوں نے رنگ اور نسل کا خاتمہ کر دیا اور حبشی بھی عربوں کے داماد بننے لگے۔ یہ محمد ﷺ تھے جنہوں نے حبشیوں کو مقرب بنایا، انہیں خدمت اور حتیٰ کہ حکمران کی حیثیت سے بھی قبول کرنے پر بنی نوع انسان کو آمادہ کر لیا۔

ہم میں سے کون ہے جو عیسائی ہوتے ہوئے بھی ایک حبشی عیسائی کو اپنا مقرب، رشتے دار یا حکمران بنانا پسند

## ایک عالم ہے ثنا خواں آپ ﷺ کا

فیضیاب ہو کر اعلیٰ ترین مناصب حاصل کیے۔ محمد ﷺ کا ارشاد ہے :

”تمہارے غلام تمہارے بھائی ہیں۔ جس نے ایک غلام آزاد کیا اس پر دوزخ کی آگ حرام ہو گئی۔ اپنے غلاموں کو وہی کھلاؤ جو تم خود کھاتے ہو۔ انہیں اپنے جیسا لباس پہناؤ۔ ان کی طاقت سے زیادہ کبھی ان سے کام نہ لو۔“

ایک موقع پر جب کسی نے بلال رضی اللہ عنہ کو ”جشن کا چھ“ کہہ کر پکارا تو محمد ﷺ نے اس شخص کو مخاطب کر کے کہا:

”تم میں ابھی دور جاہلیت کی خوب پائی جاتی ہے۔“

جو کچھ محمد ﷺ نے کر دکھایا، اسے سامنے رکھیں تو ہم ان کی عظیم ترین شخصیت کو خراج عقیدت پیش کرنے پر مجبور ہو جاتے ہیں۔ قرآن کی تعلیمات سامنے رکھ لیجئے یا وہ خوبیاں جو سارے عالم میں مسلمہ سبھی جاتی ہیں، محمد ﷺ کی زندگی قرآنی تعلیمات اور مسلمہ آفاقی سچائیوں کا جیتا جاگتا نمونہ تھی اور آپ ﷺ نے کبھی اپنی گفتار اور اعمال کے ذریعے ان حدود سے تجاوز نہیں کیا۔

بی سکتھ  
MOHAMMAD AND MOHAMMAD  
ANISM (Pub. 1874)

کسی مذہبی رہنما اور مذہب کی حقیقت کا اندازہ اس کے نام لیولوں اور پیروکاروں کے اعمال سے لگایا جاتا ہے۔

MINARET

مغرب کے دانشوروں نے رحمۃ للعالمین کے بارے میں ایک عرصے تک سخت معاندانہ رویہ اختیار کیے رکھا مگر بالآخر آج وہ بھی اعتراف حقیقت پر مجبور ہو گئے ہیں ان کی حقیقت بیانیوں کا نچوڑ پیش کیا جا رہا ہے

ای ڈر منگھم  
THE LIFE OF MOHAMMET  
(Pub. 1930)

عرب بنیادی طور پر انارکسٹ اور انتشار پسند تھے۔ محمد ﷺ نے یہ زبردست معجزہ کر دکھایا کہ انہیں متحد کر دیا۔ بلاشک و شبہ دنیا میں کوئی ایسا مذہبی رہنما نہیں ہوا جسے محمد ﷺ جیسے سچے اور وفادار پیروکار ملے ہوں۔

اس سے کون انکار کر سکتا ہے کہ محمد ﷺ کی تعلیمات نے عربوں کی زندگی بدل کر رکھ دی۔ اس سے پہلے طبقہ انات کو کبھی وہ احترام حاصل نہیں ہوا تھا جو محمد ﷺ کی تعلیمات کے نتیجے میں ملا۔ جسم فروشی، عارضی شادیاں اور آزادانہ محبت ممنوع قرار دے دیے۔ لونڈیاں اور کنیزیں جنہیں اس سے پہلے محض اپنے آقاؤں کی دل بھسکی کا سامان سمجھا جاتا تھا، وہ حقوق و مراعات سے نوازی گئیں۔ غلامی کا ادارہ بوجہ اس دور میں باقی رہا لیکن غلام کو آزاد کرنے والے کو سب سے بڑا نیکوکار قرار دیا گیا۔ غلاموں کے ساتھ برابری کا سلوک روا رکھا جانے لگا اور غلاموں نے دین اسلام کی تعلیمات سے