

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

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An extract from Qur'anic Foundation and Structure of Muslim Society

(i)

With Reference To War

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

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

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

Charles Mills says about the Crusaders and the Crusade:

“They abandoned themselves to every grossness and libertinism. Neither public treasures nor private possessions were spared. Virgin modesty was no protection, conjugal virtue no safeguard. Among the Crusaders, particularly distinguished for ferocity, were two thousand Normans or French. That they destroyed children at the breast and scattered their quivering limbs in the air... that their crimes were enormous, is the general confession of the Latin writers... The Christians dragged the corpses from the sepulcher and despoiled them of their dress and ornaments. They severed the heads from the trunks, and 15 hundred of them were exposed on pikes to the weeping Turks; and some were sent to the Caliph of Egypt in proof of victory. The dignity of age, the helplessness of youth and the beauty of weaker sex were disregarded by the Latin savages. Houses were no sanctuaries, and the sight of mosque added new virulence to cruelty the attendants and followers of the camp pillaged the houses of Antioch as soon as the gates had been thrown open; but the soldiers did not for a while suffer their rapacity to check their thirst for blood;

when however, every species of habitation, from the market place to the meanest hovels, had been covered into a scene of slaughter, when the narrow streets and the spacious squares were all alike disfigured with human gore, and crowded with mangled carcasses, then the assassins turned robbers, and became as mercenary as they had been merciless. They were soon reduced to their old resources of dog's flesh and human carcasses. They broke open the tombs of the Musalmans; ripped up the bellies of the dead for gold, and then dressed and ate fragments of the flesh... Their cruelty could not be appeased by a bloodless conquest; extermination, not clemency, marked their victory... Such was the carnage in the mosque of Omar that the mutilated carcasses were hurried by the torrents of blood into the courts; severed arms and hands floated into the current that carried into contact with bodies to which they had not belonged. Ten thousand people were murdered in this sanctuary. It was not only the lacerated and headless trunks which shocked the sight, but the figures of the victors themselves reckoning with the blood of their slaughtered enemies. No place of refuge remained to the vanquished, so indiscriminately did the insatiable fanaticism of the conquerors disregard alike supplication and resistance. Some were slain, others were thrown from the tops of the churches and of the citadel... It was resolved that no pity should be shown to the Musalmans... the subjected people were, therefore, dragged into the public places, and slain as victims; women with children at breast, girls and boys, all were slaughtered. The squares, the streets and even the uninhabited places of Jerusalem were strewed with dead bodies of men and women and the mangled limbs

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of children. No heart melted into compassion or expanded into benevolence.”

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

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

In the same context, Stanley Lane – Poole remarks:

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

Edward Gibbon has the same tale to tell:

“Instead of a rigorous exaction of his debt he (Saladin) accepted a sum of thirty thousand byzants for the ransom of 7 thousand poor; two or three thousand more were dismissed by his gratuitous clemency... In his interview with the queen (Sybilla of Jerusalem) and her captive

husband his words and even his tears suggested the kindest consolations... Thus did the Saracens show the mercy to the fallen city. One recalls the savage conquest by the first crusaders in 1099, when Godfrey and Tancred rode through streets choked with the dead and dying, when defenceless Moslems were tortured, burnt and shot down in cold blood on the towers and roof of the temple, when the blood of wanton massacre defiled the honour of Christendom and stained the scene where

once the gospel of love and mercy had been preached. 'Blessed are the merciful, for they shall obtain mercy' was a forgotten beatitude, when the Christians made shambles of the Holy City. Fortunate were the merciless, for they obtained mercy at the hands of the Moslem Sultan. If the taking of Jerusalem were the only fact known about Saladin, it was enough to prove him the most chivalrous and great-hearted conqueror of his own, and perhaps of any age."

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for God is infinite, all knowing (11:114, 115). O, you who have attained to faith? (Muslims) If you ever abandon your faith, God will in time bring forth in your stead people whom He loves and who love Him humble towards the believers, stern against disbelievers; those who strive hard in God's cause and fear not reproach from any critic. Such is God's bounty which He gives to anyone He wishes. God is boundless, and all-knowing (V:54). There shall be no compulsion to religion. Distinct has now become the right way from the way of error; hence, he who rejects the powers of evil and believes in God has indeed taken hold of a firmest support which shall never give way; for God is all-hearing, all-knowing (II:256). Do not argue with the people of the Book unless it is in the politest manner; except for those of them who do wrong and say: "we believe in what has been sent down to us and what has been sent down to you. Our God and your God is one and the same, and it is unto Him that we all surrender ourselves, (XXIX:46).

It is not reasonable for the Christians to desecrate the Holy Qur'an, which treats the

Christian faith so honourably and eloquently. Appropriately, the Christians should honour the Prophet of Islam (ﷺ) as much as their Prophet is honoured by the Muslims. They should realize that their destiny is bound up with the Muslim majority of Pakistan, whose faith does not permit them to tolerate slightest disrespect to the Holy Prophet (ﷺ). On the other hand, it is a fact that the poor Christians, particularly in our rural areas, are not treated well. Of course, this is largely due to the Hindu caste system, which, unfortunately, still continues to have a hold on our rural society. No doubt, this attitude is totally repugnant to the teachings of Islam. How can we aim at propagating Islam's message of universal brotherhood of man, when we cannot treat our Christian citizens equitably. However, the underlying cause of this problem is not religious but economic. It is the poor, notwithstanding their religion, who are suffering in Pakistan. This problem will continue to prevail unless we reconstruct our society on the egalitarian principles of Islam.

(Courtesy: The Nation, 24th May 1998)

The Faded Glories of Muslim Rule in Spain

Abdellatif Charafi

For the tragedy of Andalusia not to be repeated we must not start addressing our children:

“Once upon a time there was a place called Palestine... Once upon a time there was a place called Bosnia...”.

We need a true Renaissance that will lead us to the Eternal and Universal Islam. An Islam that is the constant appeal for resisting all oppression because it excludes any submission other than to the will of God and holds man responsible for the accomplishment of the divine order on earth, which principles are:

- in the economic field: God alone possesses,
- in the political field: God alone commands,
- in the cultural field: God alone knows.

It is for us to respond to this eternally living call: without imitating the West... and without imitating the past.

The glories of Muslim Spain have fascinated generations of people... so... by describing the trajectory of Islam in Andalusia, the objective is to reintroduce in our life the affirmation of absolute and universal values of Islam without which our society will inevitably disintegrate.

Five hundred years have elapsed since Islam was ousted from Spain. The event was celebrated in grandeur during Expo. 92 in Seville. They have tried to make us believe that Spain was formed by over seven centuries of continuous struggle against Islam. But was the defeat of the Muslims on the 2nd January 1492 liberation for the Spaniards? Was the reign of the Muslims a colonization of the Iberian Peninsula? I quote from De Lacey's O'Loary, in "Islam at the Crossroads":

“History makes it clear however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths

that historians have ever repeated.”

It took the Prophet Muhammad (ﷺ) twenty-two years (from 610 to 632) and nineteen expeditions to get Arabia to accept Islam. It took the Muslims less than three years (from 711 to 714) and one battle (at Guadalate, near Cadix) to spread [Islam] throughout the whole of Spain. Why?

In Arabia, apart from small Jewish and Christian communities, Islam had to fight against a "world without law" (Jahylia) to make monotheism prevail. Pre-Islamic Arabia was predominantly polytheist. Pre-Islamic Spain was Christian, with important Jewish communities. This difference not only explains the speed of the expansion, but also its type. The Prophet Muhammad (ﷺ) never claimed to create a new religion: “Say: I am no bringer of a new-tangled doctrine among the Messengers...” (XLVI: 9); And ‘Nothing is said to thee that was not said to the messengers before thee...’ (XLI, 43); He came to remind the people of the primordial Religion: “Say ye: We believe in

God, and the revelation given to us, and to Abraham, Ismael, Isaac, Jacob, and the tribes, and that given to Moses and Jesus, and that given to all the Prophets from their Lord: We make no difference between one and another of them: and we bow to God (in Islam)." (2, 136). Prophet Muhammad (ﷺ) was sent by God to confirm the previous messages, to purify them from historical alterations to which they were subjected and to complete them. The Quran says: "if thou were in doubt as to what we have revealed unto thee, then ask those who have been reading the Book from before thee." (10: 94)

The Muslim community was then opened, without distinction to all those who believe in the unity and transcendence of God. In the Iberian Peninsula there was a civil war between those Christians who accepted the "Trinity" and the divinity of Jesus (A.S.), and those seeing Jesus not as God but as a Prophet inspired by God. If we add to that the persecution which was inflicted upon the population by the Byzantine, (followers of the Trinity dogma), one undoubtedly comes to the conclusion that the expansion of Islam was not a military conquest, but a liberation.

In fact, what penetrated into Europe in the 8th century were not the Arabs, but Islam. After the Christians defeated the Muslims the new rulers began a ruthless campaign of rapidly obliterating any traces of Islam. Queen Isabella issued decrees of mass conversion of Muslims to Christianity.

Mosques were destroyed or converted into churches, Islamic prayers were forbidden, and anyone suspected of secretly practicing Islam was prosecuted. The government even set up border stations outside Muslim

strongholds like Grenada where any traveler, passing through was forced to drink alcohol and eat pork. The situation continued until the 20th century when the socialists came into power and allowed some religious freedom. It was then that about fifty 'Christian' families suddenly pronounced that they were in fact Muslims. It is beautiful to think of these people who were outwardly Christians, but who secretly passed down and kept alive the knowledge that they were Muslims for hundreds of years. This is in direct and sad contrasts to the majority of the Muslims today that are publicly Muslims but whose practice and thought is that of the non-believers.

Life in Muslim-ruled Andalusia

The problem of the meaning of life and its goal in Andalusia at the time of its Islamic apogee directed each act of day-to-day life, as well as scientific and technical research. The spiritual giants like the Muslims Ibn Rushd (Averroes) and Ibn Arabi, or the Jew Maimonides, are some of the men who put across most brilliantly the message of Andalusia. This spirit lay behind all the scientific and technical progress of those golden centuries, which did not set science apart from wisdom and faith, and nothing can express it better than these same people in their writings:

"Our philosophy would serve for nothing if it were not able to link these three things which I have tried to get in my "Harmony of science and religion". A Science founded on experience and logic, to discover reasons.

A Wisdom, which reflects on the purpose of every scientific research so that it serves to make our life more beautiful. A Revelation, that of our Qur'an, and it is only through Revelation that we know the final purposes

of our life and our history.”

Averroes (Ibn Rushd)

“God is unity, the unity of love, of the lover and the beloved. Every love is a wish for union. Every love consciously or unconsciously is a love for God. Bear witness to this presence of God within yourself, of God’s creation, which never ceases. The act is exterior manifestation of faith.

Islam recognizes all the Prophets as messengers of God. Learn to discover in each man the seed of a desire for God, even if his belief is still dim and sometime idolatrous. Help to lead him towards the fullest Light.”

Ibn Arabi

"If for Ibn Rushd the Holy Book is not our Torah but the Qur'an, we both agree about the contributions of reason and of revelation. There are two manifestations of one same divine truth. There is only a contradiction when one is faithful to a literal reading of the scriptures, forgetting about their eternal meaning.”

Read what Ibn Rushd said when asked by a student in regards to what is the best society:

Student: But then, which is the best society?

Ibn Rushd: That where every woman, every child and every man is given the means of developing the possibilities God has given to each of them.

Student: Which power will establish it?

Ibn Rushd: It will not be a theocracy, like that of the Christians of Europe, a power of religious accomplices of tyrants: God, says

the Qur'an 'has breathed in man His spirit'. Let us make Him live in every man.

Student: What are the conditions of such a society?

Ibn Rushd: A society will be free and pleasing to God, when none acts either out of fear of the Prince or of Hell, nor the wish of a reward from a Courtesan or of Paradise, and when no-one says: This is mine.

What a meaning life had for them!

The following is a small list of some of the spiritual giants that Islam in Andalusia gave birth to:

- Ibn Massara from Cordoba (883-931)
- Ibn Hazm from Cordoba (994-1064)
- Ibn Gabirol (Aviceborn, 1020-1064)
- Ibn Bajja (Avempace, 1090-1139)
- Ibn Thofail from Cadiz (1100-1185)
- Ibn Rushd (Averroes, 1126-1198)
- Rabbi Mosheh bin Maymon (Maimonide, 1135-1204)
- Ibn Arabi from Murci (1165-1241)

They stand as memories to a glorious past when Islam was preached and practiced; a time when the beautiful example of the Muslims won them fame and respect throughout the world; a time when these peace – loving people would rise simply because injustice was being practiced and would fight in the name of God with a strength that led handfults of believers to victory over armies of non-believers.

Scientific and technical achievement: When talking about the scientific development in Andalusia, one cannot separate it from neither the contribution of the other great civilizations, nor from the wisdom and faith that inspired the efforts of all researchers in Andalusia, science is One because the

world is One, the world is One because God is One. This principle of Tawhid commanded all aspects of scientific research in Andalusia as well as in other parts of the Islamic world, at its period of apogee. The following are some of the results of such a philosophy of life:

The first attempt to fly was made in Cordoba by Abu Abbas Al Fernass!

Abul Qasim Al Zahrawi, born near Cordoba in 936, was one of the greatest surgeons of all times. His encyclopedia of surgery was used as a standard reference work in the subject in all universities of Europe for over five hundred years. Al Zarqalli, who was born at Cordoba, devised the astrolabe an instrument that is used to measure the distance of the stars above the horizon. The astrolabe made it possible to determine one's position in space and the hours of the day, to navigate and to call the faithful to prayer at the given time. Al Idrissi, born at Ceuta in 1099, and studied at Cordoba, drew maps for the King Roger II of Sicily in which he used methods of projection to pass from the spherical shape of the earth to the plan sphere that were very similar to those used by Mercator four centuries later. The agricultural and irrigation methods of the Muslims of Spain were revealed by the great Italian engineer Juanello Turriano, who came to Andalusia to study the hydraulic and agricultural techniques of 11th century Muslim Spain to solve his problems of the 18th century in Italy.

The great mosque of Cordoba

Cordoba deserves its title of the "bride of the cities" and the jewel of the 10th century. its showpiece is a magnificent mosque, which is the most famous building of Spain alter the Alhambra palace In Grenada. Built

in 785 by Abder Rahman I, It has been enlarged by his successors 832-848, then in 912, and mainly in 961, by Al Hakam II, with its splendid Mihrab. Al Mansour, in 987, doubled the prayer hall, which contained then 600 columns. By 1239 it had been already violated, when Cordoba fell to Ferdinand III of Castile, by inserting chapels, and more when, in 1523. a cathedral was built in the heart of the mosque.

It is said that the king told them, after they finished [their violations]: "The thing you have built here could have been built anywhere. But the thing you have destroyed can never be replaced"!! As we can see it today, despite the opposition of the Spanish government to a UNESCO project to move the cathedral, as it is without omitting the least detail, as was moved the temple of Abu Simbel in Egypt, the mosque of Cordoba still reflects the image of the Muslims at its best.

Without delay we get into the prayer hall. The practical problem faced by the architect of the Cordoba mosque for the construction of a huge room for a big community was the same one encountered in Damascus: to raise the roof of the oratory to a height proportionate to the extent of the building, so one does not become depressed as one does in squashed buildings (like how we feel when we get into an underground parking). The antique columns, or the building – spoils which were available, were insufficient. It was therefore necessary to supplement them, and the example of Damascus suggested arcades on two levels. But the model of Cordoba has a very surprising feature: The lower and upper arcades are no longer part of a wall, but are reduced to their pillars and arches without

any intermediate masonry. The upper arches, which support the roof, rest on the same pillars as the lower arches. Such a concept without precedent in the history of architecture and unique to the Cordoba mosque is a real defiance to the weight and inertia of stones.

Let us say, to give a better picture of the image evoked by this architecture that the curves of both series of arches soar like palm-fronds from the same trunk or pillar, which, for its own part rests upon a relatively slender column, with no feeling, even so, of being too heavy for it, since the arches with their many coloured, and fan-shaped wedgestones have such expansive strength that they dispel any suggestion of weight.

The secret of this illusion — although it is no illusion in fact, but the expression in static terms of a reality, which goes beyond the material plane — is that not all the arches have the same outline. The lower ones are drawn out beyond the shape of a pure semicircle, whereas the upper ones are more open and purely semicircular. Many archaeologists have suggested that the composition of the arcs used by the architect of Cordoba has been inspired from the Roman aqueduct in Merida. But there is a fundamental difference: the Roman architect had respected the logic of the gravity, a building's support must be proportionate to the weight, thus the upper arcs must be lighter than the supporting elements. For the Cordovan architect and, more generally for all Islamic architecture — this rule does not work. Why? To answer this question we have to move from the technical considerations, to the symbolic expression of space in the Muslim prayer, which was the most important factor

preoccupying the “Master” of Cordoba.

The matter is not to achieve an architectural exploit, although it is one, but to create a space of a new type. It is that space itself seems to be breathing and to expand outwards from an omnipresent center. The limits of space play no role at all; the walls of the prayer hall disappear beyond a forest of arcades. Their sheer repetition — there were 900 of them in the original mosque gives an impression of endless extension. Space is qualified here not by its boundaries but by the movement of the arcades, if one may describe as movement this expansion, which is both powerful and immobile. This is a logical art, objectively static but never anthropomorphic.

It is to Al Hakam II that we owe the marvelous mihrab, the masterpiece of Cordovan art, as well as the various copulas, which stand before it, including their substructures, which consist of interlacing arcades. The niche of this mihrab, which is very deep, is surrounded in its upper part by an arch, that is like an apparition and a source of light, of which the very curve seems to dilate, like a chest breathing in the air of infinity. According to the highest Muslim spirituality, beauty is one of the "signs" which evokes the divine presence. The inscription above the symphony of colors, in Kufi script, proclaims the oneness of God.

Who killed Islam in Andalusia

The first European Renaissance did not begin in Italy in the fifth century, but at the university of Cordoba in the XIII century Spain. This profound truth of our common history becomes clear when we know how to listen to the music of the stones of Cordoba, although we cannot contemplate

it in its Original beauty. One wonders! Why can't the Muslims retain anything worthwhile? Their lands are being snatched away, their dignity and pride have been destroyed, and their faith is continuously mocked. Their response to all this is either to retaliate with feeble rhetoric or to take arms against their own brothers and sisters.

When Abu Abdullah, the last king of Grenada, looked at the Alhambra for the last time, tears came into his eyes. At this, his aged mother Aisha said: "Abu Abdullah! Cry like a woman for a kingdom you could not defend as a man." But our history should play a more inspiring and guiding function than just crying about the past and the lost paradise.

In his 'Muqaddima' Ibn Khaldoun condemns the methods of education practiced by some of the fuqahas of Andalusia who, he says, instead of helping the student to "understand the content of the book on which he is working", they force him to "learn it by heart", and what happened to those spiritual giants mentioned before is just another dimension of the same thing. Ibn Massara was forced to exile; Ibn Hazm was evicted from Majorca; Al Ghazali's books were burned; the universal library of Al Hakram 11 was thrown into the river; Ibn Thofail and Ibn Rushd were expelled; Ibn Arabi evicted. All these acts were not performed by Christians, but by fellow Muslims!

These are but signs of the closure of the door of "Ijtihad" (independent judgment), and that is in my opinion the cause of the Islamic decline, not only in Andalusia, but throughout the Muslim Ummah.

Conclusion

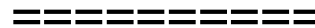
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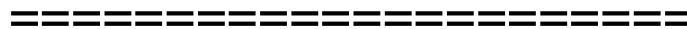
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only by way of illustration. The pages of history of Islam contain hundreds of such reports which speak volumes for the

unusual marvelous sense of justice inculcated by Islam in the minds of its followers.



Justice – Islamic Point of View

E. K. Ahmed

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

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

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

functioning in a wonderful harmony, unity and interdependence.

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

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

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

justice in Nature.

Islam is the religion of Nature in which God has created men. So it is no wonder that Islam gives prime importance to the virtue of justice in its code of morality. In Islam justice is considered to be a trait which earns for man the pleasure of God. "God loves those who are just is an oft-repeated statement in the Holy Qur'an.

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

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

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

These are a few among the many verses of the Holy Qur'an which enjoin us to be just in

our words and deeds, in all plights and conditions.

Nearest to Piety

The virtue of justice does not take birth in the mind of man, of its own accord. But it is to be cultivated by conscious and constant training and disciplining of the mind. For this cultivation many other noble virtues like faith in God, faith in the Hereafter, patience, courage, intelligence, wisdom, balance of mind etc. are required. Only that man can fearlessly and impartially practice the virtue of justice, who has firm faith in God and the Hereafter, and believes that an omnipresent God is watching him every moment of his life, and that he will be accounted for his words and deeds after his death. In the absence of such a firm conviction a man however good and noble he be, may sometimes succumb to the pressure of circumstances or of his own passions. That is why God says in the Qur'anic verse quoted above: "Do justice; it is nearest to piety. And fear God"

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

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

gives birth to sublime moral character.

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

Human Life

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

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

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

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

The Qur’anic injunctions regarding justice were not merely recited with reverence by early Muslims but they were fully translated

into action. Annals of Islam abound with living examples of strict adherence to and implicit practice of justice.

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

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

among them stole they would punish him. By God, if Fatima, the daughter of Muhammad (ﷺ) had stolen, I would have cut off her hands”.

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

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

A strict observance of justice in words and deeds makes man brave, confident and fearless and it fills his mind with peace, tranquility and sense of security. Is there anything to be feared by a man who deals

only justly with everyone and everything and who does not do injustice to himself and others? How can he be diffident, timid, cowardly and restless?

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

How precise a description of the mental state of a man who is ever alert in doing justice and consequently, being afraid of nothing, enjoys sound sleep in the scorching sun of the burning desert!

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

One night he was doing some official work in the light of a candle. At this time his servant came there and began to talk some personal and family matters of the Caliph. Suddenly 'Umar ibn 'Abdul 'Azeez put out the candle and bade the servant to talk in darkness. Explaining his queer act he said that the candle was from the Baitul-Mal (State Treasury) and that its light can be used only for works connected with the affairs of the State, and should not be used for personal matters. How sublime is this sense of justice expressed through an act which we may dub as foolish or idiosyncratic! I have quoted these few events (Continued on page #. 10)

The Place of Truth in Islam

Inamul Haq Nadeem

In all periods of our era the significance of truth has always been of great importance: no one can deny the reality of truth and its importance in creating a good moral society. We have endeavoured to give a better account of the concept of truth in Islam in the light of the Qur'an and the Sunnah. In this connection we have also tried to trace its historical background.

Allah Almighty says in the Holy Qur'an "Those who bear (give) not false witness, they are also servants of Allah and when they pass by any nonsense they pass on with dignity without joining it" (73 : Al-Furqan)

This verse clearly shows that Allah has mentioned the qualities of His servants. He also qualified one quality that "His servants will never give any false testimony and will not show any sort of interest in nonsensical and groundless talks: This is because they ought to know whether this kind of conversation is wholly based on falsehood and they are, by nature, compelled to dislike and hate falsehood. Those who support lies are, therefore, not the servants of Allah but the servants of satan.

The Holy Prophet. Muhammad (ﷺ) asked the companions "shall I tell you what the greatest sins are? He repeated this question thrice and each time his companions replied certainly, O Prophet of Allah (ﷺ)". Then he proceeded to tell them that they are (i) to set up partners with Allah and (ii) to disobey one's parents". The Holy Prophet (ﷺ) was still reclining and immediately sat up and continued "be careful and said, save yourselves from

telling any lies as well as from giving false testimony". He repeated this again and again until we companions said in our hearts that we wish he should not repeat it anymore" (Bukhari).

Alas' the name of a Muslim could once be a guarantee for truth, sincerity, honesty and genuineness. Every nation of the world has some distinct character of its own. But unfortunately most of our Muslims brethren are badly lacking in the basic truthfulness of character. Our national dignity has been greatly lowered down due to the absence of our distinctive national character. Indeed where there is no truth and sincerity there is no true human nature. It is just like the falsifying of demand of Nature because natural demand is that man should love truth and sincerity and his actions should testify truthfulness. As much as we think about the reality and the moral value of truth, we find that it is equally important that we should be very clear in our minds about the need and importance of truth. If every individual of our society begins to be truthful and enforces this quality as a true testimony in our society then we would be able to observe that no one would use unlawfully, the wealth or property of others. Oppression, plunderous activities human slaughter, causing disturbances and confrontations and all other forms of crimes will surely be eliminated in this world and instead. a healthy society will be created. Only then can we have the fragrance of safety and peace blowing in our society.

If a society turns to be the market of falsehood then accusations become the order of the day. There will then obviously

be a lack of protection of our honour and property. Thus we will be deprived of respectable, peaceful and contented lives. This is the reason why the Holy Prophet (ﷺ) first of all established honesty and truthfulness in the first Islamic society that set an example for the Ummah. Since his childhood the Holy Prophet (ﷺ) was known to be truthful and trustworthy. It is also an established fact that it is impossible to establish a good and healthy society, without first establishing truthfulness and honesty in the character of the individuals. If truthfulness prevails in the members of the community, then the community can claim and prove that they are the best nation of the world.

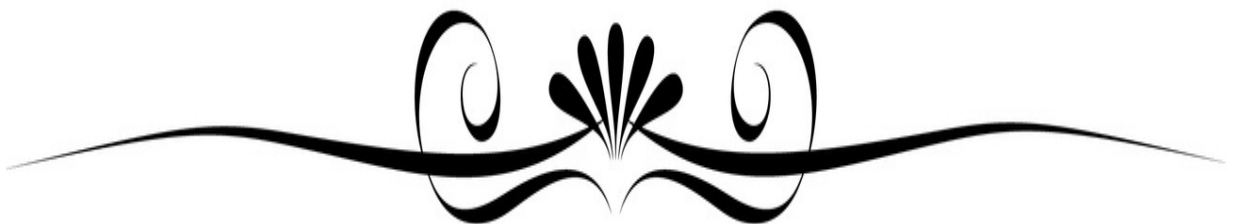
Hazrat Abdullah Ibn Masud (R.A) reported that the Holy Prophet (ﷺ) has said that to be truthful is obligatory, because truth guides towards goodness and piety and goodness guide towards paradise: When man becomes used to telling the truth and spends his life in searching for truth, his name would be written in the presence of Allah as sincere friend". He warned that "you must avoid telling lies because lies lead to evil and evil leads to hell: when a man becomes used to telling lies and spends his life for the sake of lies, his name would be written in the presence of Allah as a great liar" (Bukhari).

In the light of this Hadith. it is clear that a

happy ending and the entrance to paradise are the direct result of truthfulness: and, the ending in Hell is the direct result of lies and falsehood. The Qur'an and the Hadith are emphatic that telling lies is a quality of hypocrites. With quality they manage to create dissension in the society. History has recorded that hypocrisy and lies of certain groups of people have done great harm to Islam and Muslims on several occasions Many such groups of people still exist even today. They seek to corrupt the Muslim world through their mischievous activities. They are in fact trying to revert to the old days by perpetrating the practice of their fore-fathers which we, unfortunately, seem to be over-looking.

Contrary to this. honesty and truthfulness are distinguishing characteristics in the personality of a Muslim. Even today the true and sincere Muslim firmly-grasps the reins of truth and will never abandon this at any cost, not even when personal shortcomings become apparent in the process. In reality those of us who deliberately defy Islam are worse than the hypocrites, some of whom only act out of ignorance: whereas the former, although having a complete understanding of the truth, willfully go against religion, the latter's case may be termed as sheer lack of insight.

May Allah give us the power of truthfulness and save us from telling lies. Ameen:



The Muslim Woman – Her Role in Society

Maryam Jameelah Begum

Those convinced of the superiority of modern values regard the social position of the Muslim woman as inferior on the basis of Islamic teachings concerning: (1) guardianship in marriage; (2) polygamy; (3) divorce; (4) purdah or the strict segregation of the sexes. Hence a growing “reformist” movement is afoot in all Muslim countries to condemn what has been the foundation of Muslim society since its inception as “un-Islamic” and enforce laws in conformity to those prevailing in non-Muslim lands. The purpose of this essay is to demonstrate on the basis of simple common sense the inherent superiority of those Islamic teachings pertaining to women and why to tamper with them is mischief making of the first magnitude.

Much pity is wasted by the exponent of modern feminism on the poor Muslim girl who does not have the opportunity of selecting her own spouse but must accept the husband her parents or other near relations choose for her. She is invariably depicted as tyrannized by a domineering father and as worthy of no personal rights at all. Simultaneously the practice of courtship prevailing in Europe and America where adolescents and youth choose their own companions of the opposite sex without interference by their elders is held up as the ideal. This overly sentimental and romantic conception of “love” is relentlessly propagated by radio, press and the cinema. The fact is that adolescents and youth rarely possess the mental maturity to select their life-companions on criteria other than physical attraction. The girl is often surprised to find her husband a very

different sort of person after marriage than what she had expected during their courtship. When they “fall in love” few stop to ponder that the prerequisites of successful marriage life have no relevance whatsoever to witty “small - talk,” “skilful” “social” dancing, smart, fashionable clothes or the slenderest figures. Parents know better. They will do what their irresponsible offspring would hardly think of carefully and dispassionately investigate the kind of person the spouse to be really is; his family back – ground, his character and his ability to provide adequate support. Very mundane and unromantic indeed, but infinitely more important for the future happiness of the wife.

No Islamic institution has been more unfairly maligned than polygamy. Polygamy is cited as irrefutable proof of the degradation of Muslim womanhood and interpreted as sheer sensual license. At best our modernist reformers depreciate it as appropriate only for “backward” societies and should not be tolerated except under the most exceptional and abnormal circumstances. There is nothing in our Holy Quran or Sunnah to justify any condemnation of polygamy as an evil in itself. We must understand that the apologetic interpretation by our modernists is entirely the result of mental slavery to the values of Western civilization. The horror with which the Western world regards polygamy is due to an exaggerated individualism which dominates modern society to the extent that adultery is regarded as far less abominable. Islam leaves it to the individual conscience to

decide whether or not to marry additional wives. It is not for any external, secular authority to interfere into such a private affair. If a man is of good character, he will be kind and loving to all his wives; if he is otherwise, he cannot do justice even to one.

The Islamic laws pertaining to divorce have been almost as harshly condemned as polygamy. The permission granted by our Shariah for a man to divorce his wife in private is cited as another proof of woman's inferior status in the Muslim world. "Talaq" or unilateral repudiation is an unendurable evil, they insist, because it allows a man to divorce his wife arbitrarily for the most trivial flimsy reasons. Therefore "talaq" should be a punishable crime and only that divorce on such drastic grounds as adultery or incurable insanity should be recognized as valid by the Court. Now supposing a husband and wife found themselves of hopelessly incompatible temperaments and miserable in each other's company. While our Shariah provides a decent, honorable and dignified way for them to part in peace, our modernist reformers insist that such an unhappy couple be compelled by law to remain in wedlock. And because no secular law can compel a man and woman to love each other if they don't, if they cannot find gratification together, they will have to seek it elsewhere. The only alternative is to persuade the court through lies and slander to grant them a divorce and create public scandal, thus both ending as moral wrecks. Because a man who would divorce his wife without good reason must necessarily be of bad character, the woman is infinitely better off free to marry again. Yet our modernist reformers strive to enact legislation to compel him to keep her and abuse her more than ever.

Purdah or the strict segregation of the sexes has been under no less heavy fire from our modern-educated elite who are insisting upon the abolition of the veil as "un-Islamic," co-educational schools, female franchise, the utmost encouragement for women to seek employment outside the home and their full participation in public life. The acme of the "emancipation of women" is conceived by state – sponsored parades of unveiled girls in uniform marching through the streets of the capital waving banners and shouting nationalistic slogans, ladies casting their ballots at election-time, public "beauty" contests where the semi-nude candidates are examined by the judges much as prize cattle at a fair or women dressed like men fighting in the army or working on a factory assembly line. In modern Western civilization a woman is entitled to honor and respect only to the extent to which she succeeds in performing the functions of a man while at the same time exhibiting her maximum beauty and charm to the public. The result is that the role of the two sexes in contemporary society is thoroughly confused. Islamic teachings cannot tolerate such perverted cultural values. In Islam the role of the women is not the ballot box but maintenance of home and family. Her success as a person is judged according to her fidelity to her husband and the rearing of worthy children. A Muslim woman is expected to live in privacy. Purdah is the indispensable means to this end. While men are the actors on the stage of history, the function of the woman is to be their helpers concealed from public gaze behind the scenes – a less exciting and more humble role, perhaps, but no less essential for the preservation of our way of life.

Christianity in the Qur'an

K.M. Azam

I remember how during my college days in the fifties, there used to be a complete social harmony amongst students of various denominations and how readily we accepted each other's leaderships in various fields of college life. I vividly recollect my Christian friend, Musheer Alam's militant views against western political and cultural imperialism, very much in the tradition of Jamaluddin Afghani's Christian disciple, Adib Ishaq, who played a noteworthy role in Egypt's struggle against the British. In view of the prevailing situation, it would indeed be a great pity if we Pakistanis fall prey to communal hatred so blatantly instigated by the West.

Islam is the only religion which promises salvation to the followers of other religions, singling out in this regard the Jews, the Christians and the Sabians. The Qur'an says that those who believe in God and the Day of Reckoning and do good deeds shall have their reward with their Sustainer and no fear need they have, nor need they grieve (II:62, 112; V:69).

Again, Islam is the only religion which accord the highest honour to the personage of another creed. The Qur'an devotes the highest station amongst the women of the universe to Mary (III:42). The Qur'an tells us that the only religion in the sight of God is Islam, that is self surrender to the Will of Allah (III:19, 67; IV:125). Anyone who desires something other than Islam as a religion will never have it accepted from him, while in the Hereafter he will be among the losers (III:85).

About Mary, the Qur'an reveals that her

Lord accepted her in a handsome manner and caused her to grow like a lovely plant, and told Zachariah to take care of her. Every time Zachariah entered the shrine, he found she had already been supplied with food. He said "Mary, how can this be meant for you?" She said: "It comes from God, for He provides to whomever He wishes without any reckoning" (III:37). The angels said: "Mary, God sends you glad tidings of a Word from Him, whose name will be Christ Jesus, son of Mary, of great honour in this world and the Hereafter and one of the those drawn near to God and he shall speak to men from his cradle and as a grown man, he shall be of the righteous" (III:45, 46). Mary said:- "My Lord, how can I have a son when no man has ever touched me?" He said, "Thus it is, God creates what He wills. Whenever He decides upon a matter, He merely tells it; Be! and it is". (III:47). Mary guarded her chastity, and We breathed into her of Our spirit and caused her, together with her son, to become a symbol of our grace unto all people (XXI:91). We gave Jesus, the son of Mary, all evidence of the Truth and strengthened him with the Holy Spirit (11:87).

(O Mary!) God will impart to your son revelation, wisdom, the Torah and the Gospel, (III:48) and will make him as apostle unto the children of Israel, and he will tell them. "I have brought you a sign from your Lord, I will create something in the shape of bird out of clay and breathe into it so will become a bird with God's permission. I shall heal the blind and the leper and bring the dead back to life with God's permission. I shall let you know what

you may eat and what you store up in your houses. That will serve as a sign for you if you are true believers" (III:-49). "And I have come to confirm the truth of whatever there still remains of the Torah and to make lawful unto you some of things which were forbidden to you. I have brought you a sign from your Lord: so heed God and obey me (III:50). God is both my Lord and your Lord, so worship Him: This is a straight road" (III:51). When Jesus sensed disbelief among them, he said: "Who will be my supporters in the cause of God?" The disciples said: "We are God's supporters. We believe in God and take note that we are Muslims" (III:52).

(O Prophet!) say: "Oh, people of the Book! Come unto that tenant which we and you hold in common; that we shall worship none but God and that we shall not ascribe divinity in aught beside Him, aid that we shall not take human beings for our Lords beside God" (III:64).

Oh, followers of the Gospel! Do not overstep the bounds of truth in your religious beliefs and do not ascribe to God anything but the truth. The Christ Jesus, son of Mary, was merely God's messenger and His Word which he cast into Mary, and a Spirit proceeding from Him. Believe them, in God and His apostles and do not say that God is a Trinity. Desist from this assertion for your own good. God is but one God: utterly remote is He in His glory, from having a son; unto Him belongs all that is in the heaven and all that is one earth; and none is as worthy of trust as God (IV:171). Those who say that God is Christ, the son of Mary, have uttered a monstrous thing. Christ himself said: "Children of Israel, worship God alone Who is my Lord as well as your Lord." God will ban the garden for

anyone who associates anything with Him: fire shall be his abode and wrong doers will have no supporters (V:72; X:68; XIX:88-92). The Christ son of Mary, was but an apostle; other apostles had passed away before him; and his mother was one who never deviated from the truth and they both ate food like other mortals (V:75). But, although Qur'an denies divinity to Christ Jesus, it nevertheless indicates that the personality of Jesus was overwhelmed with God's Spirit (11:87,252). Moreover, Prophet Muhammad (ﷺ) had said that "every child when his mother gives birth Satan strikes him but it was not the case with Mary and her son (Jesus Christ)." (*Muslim, Kitab ul Qadr*)

Among the people of the Book, they are some who are upright, who recite God's verses through the small hours of the night as they bow down on their knees. They believe in God and the Last Day and enjoin the doing of what is right and forbid the doing of what is wrong, and vie with one another in doing good works; and these are among the righteous. And whatever good they do they shall never be denied the reward thereof; for, God has full knowledge of those who are conscious of Him (III:113, 114,115).

It is not conceivable that a human being unto whom God had granted revelation, sound judgement and Prophet-hood, should thereafter had said unto people: "Worship me besides God" (III:79). (Followers of the Qur'an) Lo! it is you who are prepared to love them but they will not love you, although you believe in all their Books. Yet whenever they meet you, they say. "We believe while when they go off by themselves, they gnaw the fingers in rage over you (III:119), if good fortune corners to you, it grieves them; and if evil befalls you,

they rejoice in it. But if you are patient in adversity and conscious of God, their guile cannot harm you at all; for verily, God encompasses all that they do (II:120). Neither their wealth nor their children will help out those who disbelieve in God in any way; it is they who are destined for the fire therein to abide forever (III:116). Let, then, the followers of the Gospel judge in accordance with what God has revealed therein; for they who do not judge in the light of what God has sent down in it are truly perverse (V:47). If the followers of the Bible would but attain to true faith and God consciousness. We should indeed efface their previous bad deeds and would bring them into gardens of bliss and if they would but truly observe the Torah and the Gospel and all the revelation that has been sent down to them by their Lord, they would indeed partake of all the blessings of heaven and earth. Some of them do pursue a right course but most of them act badly in anything they do (V:65, 66).

Those whom We have given the Book recognize it just as they recognize their own children. Nevertheless a group of them hide the Truth even though they know it. Truth comes from your Lord, so do not be a doubter (II: 146, 147). To you O Prophet (ﷺ), We have sent down the Book with the truth, confirming the truth of whatever there still remains of earlier revelations and determining what is true therein. Judge, then, between the followers of earlier revelation in accordance with what has been bestowed upon you and do not follow their errant views, for saking the truth that has come down to you. To everyone of you, We have appointed a code of law and an open road. And if God had so willed, He

could surely have made you all one single community; but He willed otherwise in order to test you by means of what He has vouchsafed to you. Vie then, with one another in doing good works so He may test you by means of what he has given you. To God is your return and He will notify you concerning anything you had been disagreeing about (V:48).

You will find the most hostile people towards those who believe (in the Qur'an) are the Jews and those who associate others with God; while you will find the most affectionate of them towards those who believe, are those who say; "We are Christians, "That is because some of them are priests and monks and they are not given to arrogance. When they listen to what has been sent down to the Holy Messenger (ﷺ), you will see their eyes well up with tears because of the Truth they recognize. They say: "Our Lord, we believe so enroll us among the witnesses. Why should we not believe in God and nay Truth that has come down to us? We yearn for our Lord to count us among the righteous (V:82, 83, 84). And for this belief of theirs. God will reward them with gardens through which rivers flow, therein to abide forever; for such is the requital of doers of good; whereas those who disbelieve and reject our signs, will become the inmates of the blazing fire (V:85, 86). Who is more in the wrong then someone who prevents God's name from being mentioned in His places of worship and strives for their ruin? Such persons should not even enter them except in fear of God; they will suffer disgrace in this world as well as grievous torment in the Hereafter. The east and west are God's wherever you may turn, there will be God's countenance, (Continued on page #. 4)

The Principle of The Military Strategy of Prophet Muhammad (ﷺ)

Inamul Haque

People fight for three reasons, for the sake of an ideal or honour, for the reasons that their nature is so ingrained as warriors and thirdly for money, thus known as mercenaries. It goes without saying that the persons falling in the last category are third rate so far as fighting spirit is concerned. Prophet Muhammad (ﷺ) gave the ideal of Islam to his people as he realized, whether divinely or otherwise, that no military can fight the force of a new ideal. So he ingrained the ideal of Islam in his followers so deeply and as a dynamic faith that their spirit and determination was simply unconquerable as witnessed in the earlier Islamic period to which I shall be referring as occasion arises. For the spread of his message in the initial stages to his own people, Prophet Muhammad (ﷺ) (Peace be upon Him) had to encounter three battles known as Badar, Ohad and the battle of trenches Al-Ahzab. In all these battles he commanded himself and fought also at times shoulder to shoulder with the Mujahidin.

He would come from his base at the battle field from where he viewed and commanded the battle, to the front lines to encourage those fighting, which fired their spirit to fight more relentlessly. He was a General not by command but by example. He dug the trenches by his own hands even when he was hungry during the battle of Al-Ahzab. He, as such, evinced that as a general, one should have the talents of a general and the training of a soldier. He knew it well that it is such example and

conduct, which incites the highest spirit to fight in the ordinary soldiers and which goes to ensure victory in the end. Prophet Muhammad (ﷺ) was a perfect General in this regard and an army under his command could never be defeated.

The message of Islam was not a message confined only to Arabs but it was for the entire humanity. The Prophet had thus realized in the very beginning of his mission. That, as a matter of fact, the message of Islam cannot last long or survive unless he or his followers come to clash with the two super powers of that age, the Iranian and the Roman Empires. The one inhabited on one side of Arabia and the Roman Empire on the other side in such a way that the House of Islam was sandwiched on both sides. Each of the two powers, if allowed to exist, had sufficient power and historical glory to over – power the Arabs in matters of moment. History bears ample testimony to the fact that the Arabs were mortally afraid of both these powers and could never think of coming to blow with any one of them and far less to conquer them both. The Prophet (ﷺ) of Islam had, as such, planned for the conquest of both these Empires in the very beginning as he knew that unless the task is accomplished, the ideal of Islam shall die in its infancy. He has, as such, installed this in the very mind of his followers and in the minds of those who mattered with him and who had the qualities of leadership.

We find that even after the death of Prophet

Muhammad (ﷺ) his successor Caliphs, particularly among them Umar, the Great, realized the above military strategy of Prophet Muhammad (ﷺ) to conquer both the Iranian and Roman Empires so that the message of humanity would spread far and wide. They followed the strategy with the same vigour and -faith and were successful in accomplishing it. In fact much more conquest was done and continued to be done in the latter periods also. One of the essential features of all such conquests, as a matter of principle and military policy which was scrupulously adhered from the age of Holy Prophet (ﷺ), was the care taken in the appointment of the generals in the armies. Since it was fully realized that an army is as brave as its generals. Only such persons were given commands of the armies. who were known to be brave and wise. The appointment of generals was never motivated due to political reasons. This was one of the fundamental reasons of the stupendous conquests and the Martial Honour, which was achieved by the Muslims in early history.

What further strikes us as a unique characteristics of the Holy Wars was the spirit and dynamic faith which was instilled by Prophet (ﷺ) of Islam and his followers. Every single Muslim was ready to fight and considered it the highest honour and the fulfillment of the most sacred mission of ones life that he be a martyr or Shahid (شہید) in such wars. This is a singular Credit which goes to Prophet Muhammad (ﷺ) as a General and that no General in History, upto the present day, has attained such perfection as a General.

“In a religious war the question of loss is not material but in a National War it is very

much material” was the reply of a Retd. Brigadier of Pakistan Army, Muhammad Siddiq Khan, to a ‘question’ put by the author while discussing the fighting spirit of the Mujahedin of Islam during the earlier Islamic periods while comparing them with the fighting spirit of other nations and particularly of the British, when they fought single handed with Nazi Germany for one year in the beginning of the Second World War. The answer was quite intelligent but still in my heart the quest was not satisfied. The real answer was to come while reading a book “Secret and Stories of the War“, published by the Readers Digest Association Ltd. In one of its Chapters captioned ‘What they call bravery’ at page 273 Volume I, one Lt. Colonel Dollard Menard, who was engaged to lead a dangerous expedition in the enemy lines with a battalion of about 600 soldiers described that “How men derived courage to fight during War”. He said, “You see, I knew and every man in the battalion knew that a lot of us were going to get killed or hurt. But I did not honestly think that I was going to get killed and I do not believe a single man in any of those boats thought he was going to get it. That is why I say first element of what they call bravery is a sort of optimism or egoism. That is the thing that brings you upto the action itself, sort of pays your fare to the battlefield”. When I read this, it was revealed very clearly that in Islam what gives courage to fight is an entirely different motive. Thanks to Prophet Muhammad (ﷺ) the greatest Honour even to this day for a Muslim is to attain the status and honour of a Shahid. A real Muslim Mujahid gladly seeks to die as a matter of faith and that is what gives courage to the Muslims in war. It is more than 1,400 years that the Message of Islam

was given, the spirit of Jihad and to die as Shahid was imbued by Prophet Muhammad (ﷺ), that it still continues to inspire the Muslim all over. It is this greatness and perfection as a General of Prophet Muhammad (ﷺ) which no general in the entire history of the world has come to achieve so far and perhaps shall not even achieve in future history.

For an ideology to succeed in this world there ought always be two aspects, the one relates to its success in peace time and the other perhaps more important as to its success in war time. I firmly believe that only Islamic Ideology can claim to be successful both in time of war and peace. It is a different thing that, at the moment in the modern age, no sincere attempt has been made to establish an ideal Islamic state but that it can be achieved even in the modern age as the principles of Socio economic policy of Islam, are unique and progressive and a suitable Social structure can be evolved on such principles in the modern age as well. I cannot for this reason find any excuse for those who call themselves to be Muslim and to talk of Socialism and Communism and far less to believe any such Ism. It cannot be denied that Muslim intelligentsia consists of a number of such persons who think that Islam is a thing of past and socialism is the order of the day. I think it betrays their lack of depth and understanding. At times I wonder why one should talk of Communism. To me it appears to be at best a fraudulent ideology. We know that communist philosophy in its pristine form wanted to evolve a classless as well as a 'stateless' society. The communist manifesto also solemnly avowed to evolve classless society without any 'state'. It must be so because the

communist philosophers were convinced that bureaucracy is equally bad, perhaps worst than the capitalists. So the question is that it is now more than half century that communist revolution was achieved in Russia but it has not been able to evolve a stateless society. Neither China nor any other state has been able to evolve a stateless society according to the philosophy of Communism. Communism has seen the best of its days. It has actually achieved its heyday, yet it has not been able to evolve a stateless society. Quite to the contrary state is the only thing in the Communist countries which is the strongest thing. All freedom and liberty of speech, of writing and of conscience is crushed only because the state is so powerful. But the question is why talk of such an ideology which has not even been achieved practically as envisioned by its protagonists and far less to think to follow it particularly in a country like ours, who came into being with the avowed object of creating an Islamic Social Order. The answer lies in the phrase "Nothing succeeds like success". The communist states somehow due to their great leadership has been able to plan their economy in a big way and achieved economic progress comparatively in a shorter period when compared to the traditional Western Democracies. So one is just impressed by the communist revolution and the economic achievement, although I do believe that great economic achievement is possible also under a democratic order i.e., the example of West Germany, Japan etc., in the Post World War period.

We were discussing the military strategy but for a while digressed on the civil side of things. This digression is relevant as I want

to stress the point that it is true that we have seen the success of Communist ideology in Russia and China in the peace time. Be that as it may, the vital question is what about the success of communist ideology in times of war. As the human nature is constituted, war is also an important aspect of life. When it occurs it sweeps off all civilian governments, orders and countries. The success of an ideology in war is thus more important than the success in peace time. The communist ideology has yet to achieve and prove its credentials in this vital aspect of human life. Since it has never faced war as the Muslims have faced throughout in history and even continue to face even today. Only once the communist ideology was tested in the crucible of war, was in the Second World War. Now let us examine the performance of the communist ideology in the Second World War. The war was started by Nazi Germany in September 1939. Germany as one knows, was a very small country, almost the size and population of West Pakistan, while communist Russia was more than three times bigger than Germany in every respect, resources, population and perhaps area wise even much more. Germany had been fighting on 2 fronts. It is not easy to fight war on one front. I may mention here that Umar, the great, was the only man to have fought war successfully on two fronts. Whereas Germany opened a third front by attacking Russia after two years being war weary on two fronts. There could, as such, be no comparison of Germany with the mighty communist Russia, who had also the good fortune of being led successfully by two great generals of this age – Lenin and Stalin, a rare feat in history.

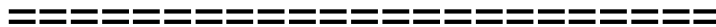
What happened to Russia, that the German army made such a thrust that half of Russia was gone and the Germans were knocking at the doors of Moscow. What saved Russia was not the strength and vitality of its ideology and men but it was saved by two factors, one being its severest winter, which was also once the cause of disaster for Napoleon's armies. The second factor was the large scale military assistance by the United States of America poured in Russia during the war. If one further analyses the facts, Hitler came in power in 1933 and opened the World War after 6 years of achieving power in 1939. The communist revolution was successful in 1921 and has been building up since then under the great leadership of two greatest men of this age. Why at all the military assistance was needed from U.S.A. (Germany did not receive assistance from any source). I can assure you that there is no comparison between Germany and Russia while comparing the two, the former only looks a puny state before the mighty Russia. If the above two factors were not to come to the aid of Russia it would not have been on the map of the world today.

A third factor which saved Russia was that Hitler did not know that retreat is sometime a part of military strategy. The German Generals were confident of smashing Russia if they were allowed to adopt defensive positions during the icy cold winter of Russia and they advised and requested Hitler for the same but the latter admonished them and insisted that German army would keep on the offensive Blitzkrieg. I quote from Hitler's War Directives 1939 – 1945 edited by H. R. Trevor-Reper from directive 39 on page 165 of the Book, "But in fact not even Leningrad was captured.

November found Hitler was still at loggerheads with his Generals, he insisting that Moscow must be taken before the end of the year (1941), they were demanding the armies be allowed to dig in for winter. Hitler's will prevailed and in spite of intense cold, Army Group Centre attacked on 4th December, The attack failed and two days later Hitler yielded not to persuasion but to objective facts".

What I am at pains to stress is that the Russian ideology was a miserable failure at the only time it faced a real war. The reason being that in communism everything vests in the state in ultimate analysis, it fails to

inspire any spirit in the individual and actually saps their inner strength. They just become cogs in the Russian State machinery and are devoid of real higher human qualities. It was for this reason that the Russian Dictator during the war was faced with the great problem. The people had lost their inner strength and had no ambition to fight. it was during Second World War that Stalin was as such compelled to give freedom of religion in Russia. An ideology which has fundamentally been created from conceptions antagonistic to GOD and RELIGION, is not expected to recognize.



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Hazrat Bilal Bin Ribah (RDA): The Nightingale of Islam

Syed Zakir Aijaz

Hazrat Bilal (RDA) had the singular honour of being the first Mo'azzin of Islam. He was held in highest esteem by the Muslims in Madina for his close association with the Holy Prophet (ﷺ) and intense love for him. His personality was a model of pure faith and steadfastness. He died fourteen hundred years ago, but his melodious voice still vibrates all over the world five times a day in Mo'azzin's call for prayers and will continue to vibrate till the Day of Resurrection.

Was he an Abyssinian?

Historians have agreed that he was not a pure Abyssinian (Habashi) as he is generally taken to be. He was born of an Abyssinian mother though, yet his father was an Arab. His complexion was dark and his hair was thick but not curly, nor was his nose snub as is the case with Negroes.

Some historians are of the view that his place of birth was Makkah while others hold that he was born at Sarat, a town near Yemen. This view seems to be more tenable inasmuch as Sarat is near Abyssinia, where a mixed race can be found.

Hazrat Bilal (RDA) was born some 34 years before Hijra. His father's name was Ribah and mother was called Hamama. Both of them were well-known figures at Makkah. The Quresh called Hazrat Bilal Ibn Sauda (RDA) by way of contempt. He was brought up at Makkah in Abu Jarah tribe of Quresh.

Some authors claim that he was the slave of Umayya bin Khalaf, one of the deadly enemies of the Holy Prophet (ﷺ). It is

interesting to note that this man was slain along with his son by Hazrat Bilal (RDA) at the battle of Badr.

Acceptance of Islam:

Hazrat Bilal (RDA) was among the first eight persons who had responded to the call of the Holy Prophet (ﷺ). The polytheists inflicted untold tortures on the slaves who embraced Islam. Hazrat Bilal (RDA) was no exception. His master Umayya bin Khalaf was his greatest tormentor. When the affliction caused by the tortures deepened, Hazrat Bilal (RDA) would utter Ahad! Ahad! (Allah is one, Allah is one). There was no form of torture which the pagans had not tried on him. But he never renounced his faith. He held firm faith in Islam and said "None has the right to be worshipped but Allah."

Hazrat Abu Bakr (RDA) came to his rescue and said to his master, "How long will you people torture this man?" So he bought him for five *uqias* of gold. He then informed the Holy Prophet (ﷺ) that he had emancipated Bilal. He first appointed him as his own storekeeper. Later he was placed at the disposal of the Holy Prophet (ﷺ) whom he served in many capacities. The primary function he had to perform in the Prophet's (ﷺ) service was to announce the call for prayer from the Prophet's (ﷺ) mosque.

Hazrat Bilal in Madina:

When the atrocities perpetrated by the pagans were no longer bearable, the Prophet (ﷺ) allowed the Muslims to

migrate to Madina. Hazrat Bilal (RDA) bade farewell to his native city with a heavy heart and arrived at Madina. As he was placed at the service of the Holy Prophet (ﷺ), he was appointed the Prophet's (ﷺ) Mo'azzin. He was chosen for this honour on various grounds, as for example his melodious voice, excellent accent and intense love for the Prophet (ﷺ).

As the Mo'azzin of the Prophet (ﷺ):

After announcing the call for prayer from the Prophet's (ﷺ) mosque, he made it sure that the Prophet (ﷺ) had heard him. He would go and stand by the door of the Prophet's (ﷺ) chamber and start, *حي على الصلاة* (hasten to the prayer), *حي على الفلاح* (hasten to well-being)". When the Prophet (ﷺ) came out to lead the congregation in the mosque, he would say Iqamah before beginning of the prayer. Sometimes he prefaced the Azan with the melodious recitation of a Qur'anic verse expressive of his helpless state and seeking Allah's mercy. On special occasions such as Eid he walked ahead of the Holy Prophet (ﷺ) holding a spear. He then pitched the spear a couple of yards away from the spot where the Prophet (ﷺ) wished to lead the prayer. The spear was one of the three gifts sent in homage to the Prophet (ﷺ) by the Negus. The Prophet (ﷺ) kept one for himself and bestowed the other two on Hazrat 'Umar (RDA) and Hazrat Ali (RDA). Hazrat Bilal (RDA) had the lifelong honour of keeping the Prophet's (ﷺ) spear with him.

Hazrat Bilal's (RDA) other Duties:

He rose in importance and dignity with the increase in power and glory of Islam. Several other important duties were entrusted to him besides the announcement

of Azan. He was made the keeper of the Prophet's (ﷺ) household. He also served as the treasurer of all the wealth received on account of Zakat and Sadaqaat. On the occasion of the conquest of Makkah, the Prophet (ﷺ) received the key of Khana-e-Ka'aba from its keeper and handed it over to Hazrat Bilal (RDA). He then commanded him to open the door of Ka'aba. On this historic occasion it was Hazrat Bilal (RDA), who achieved the singular honour of ascending the roof of Khana-e-Ka'aba and announcing the call of prayer. It was also Hazrat Bilal's (RDA) duty to raise a canopy of cloth over the Prophet (ﷺ) to shield him from the glare of the sun. His love for the Prophet (ﷺ) was so intense that he could not bear separation from him. He was constantly in attendance upon the Prophet (ﷺ) as may be seen from his duties mentioned above.

Hazrat Bilal's (RDA) Love for the Prophet (ﷺ):

After the sad demise of the Prophet (ﷺ), the sweet recital of the Nightingale of Islam was no more to be heard. He loved the Prophet (ﷺ) to such a degree that he could not continue to perform the function of the Mo'azzin of the Prophet's (ﷺ) mosque. On the instruction of Hazrat Abu Bakr Siddiq (RDA), he continued to say the Azan for a few days and then decided to bid farewell to Madina for good. During his stay in Medina and Syria, the people on several occasions implored him to announce the prayer-call, but he invariably declined. However, when Hazrat Umar (RDA) visited Syria, the troops expressed their ardent desire to hear Hazrat Bilal's (RDA) call, for prayer. Hazrat 'Umar (RDA) requested him to oblige them. In deference to the Caliph's request he

expressed his willingness. As soon as the people came to know that Hazrat Bilal (RDA) was going to say Azan for the Fajr prayer, they enthusiastically reached the mosque. No sooner did Hazrat Bilal (RDA) utter the prayer-call, than there arose voices of grief and lamentation. Venerable companions, including Hazrat 'Umar (RDA) burst into tears. Tears flow from their eyes that drenched their beards. Bilal's recital evoked memories of the time when the Holy Prophet, (ﷺ) used to grace the Masjid-e-Nabawi with his august presence and Hazrat Bilal announced the prayer-call five times a day in his presence.

The Virtues of Hazrat Bilal (RDA):

A prominent trait of his personality was integrity and credibility. His credibility was so high among the people that they would rather disbelieve their own eyes than cast doubts on Hazrat Bilal's (RDA) report of any tradition of the Holy Prophet (ﷺ). Once he related to his wife a tradition. His wife doubted its authenticity. In a mood of anger he went to the Prophet (ﷺ) at once and recounted his dispute with his wife. The Prophet (ﷺ) went along with him to his house and said to his wife, "You should take Bilal's word for any tradition of mine and don't give him cause for anger. He never speaks false."

Another outstanding quality of Hazrat Bilal (RDA) was his honesty. It was on this account that the management of Bait-ul-Maal had been entrusted to him by the Holy Prophet (ﷺ). The Prophet (ﷺ) kept him in his train during journeys and in camp.

Fortitude and patience was another dominant trait of Hazrat Bilal (RDA). Whenever the people talked of these qualities of his, they always praised him for

his stoic endurance of the worst atrocities in the way of Islam. It can be asserted about Hazrat Bilal (RDA) that he had attained the highest degree of faith and no form of torture or threat could force him to swerve from the path of Islam. His faith was like pure gold, unalloyed by any covetousness.

Extreme Love and Extreme Hatred:

He cherished unbounded love for the Holy Prophet (ﷺ) but he was at the same time a staunch foe of the polytheists of Makkah. He held them in deep contempt because they were the foes of Islam and of the founder of Islam (ﷺ).

His Demise:

He was seventy when he died in Syria. It is said that it was the year 20 Hijra. On his death-bed he rejoiced at the prospect of meeting his beloved master (ﷺ) and his companions. When his wife wept bitterly he comforted her with these words:

"Why do you Weep? I am looking forward to seeing the Holy Prophet (ﷺ) and other old companions after such a long separation. Allah willing, I shall meet them tomorrow."

Hazrat Bilal (RDA) expired in Damascus and was buried near Bahal Saghir. His tomb is up to this day the favourite resort of Crowd of visitors, high and low, who come to offer homage at his grave.

Hazrat Bilal (RDA) left no legacy in the form of material wealth, yet he has left a spiritual memorial which is unique in the world and that is Azan. It has been recited continuously in the world of Islam for the last fourteen hundred years. As soon as the call for prayer is pronounced, it recalls to the mind the memory of the first Mo'azzin of Islam, Allah be pleased with him.

یوم حنین - فرشتوں کی نصرت:

عوف بن عبدالرحمن جو ام برثن کے غلام ہیں ان سے روایت ہے۔ یہ ان صحابی رضی اللہ عنہ سے روایت کرتے ہیں جو حنین کی لڑائی میں حاضر تھے جب کہ یہ کافر تھے۔ کہا کہ ہم رسول اللہ ﷺ آمنے سامنے ہوئے تو ہم آپ ﷺ کے پاس اپنی تلواریں آپ کے سامنے سونت کر آئے یہاں تک کہ جب ہم نے آپ ﷺ کو گھیر لیا تو کیا دیکھتے ہیں کہ ہمارے اور آپ ﷺ کے درمیان بڑے خوبصورت، چہرے والے لوگ ہیں اور انہوں نے یوں کہا آنے والوں کے چہرے قبیح ہو جائیں پس لوٹ جاؤ چنانچہ ہم اسی کلام سے شکست کھا گئے۔

(حیاء الصحابة، ج: سوم، ۵۹۷ تا ۵۹۹)

آگئی۔ ہم نے اس کو دفن نہیں کیا اور قریش اس عہدہ کی بیماری سے جو ابولہب کو لگی تھی اسی طرح بچتے تھے جیسا کہ طاعون سے بچتے ہیں۔ یہاں تک کہ قریش کے کسی آدمی نے کہا کہ تم دونوں پر بڑا افسوس ہے کیا تمہارے لئے حیا نہیں رہی کہ تم دونوں کا باپ گھر میں سڑ رہا ہے اور تم اسے دفن نہیں کرتے ہو تو اس کے دونوں بیٹوں نے کہا ہم اس زخم کے سرایت کرنے کا اندیشہ کرتے ہیں تو اس شخص نے کہا تم دونوں چلو میں تم دونوں کی اس کے اٹھانے میں امداد کروں گا۔ پس خدا کی قسم! لوگوں نے اسے غسل نہیں دیا مگر ان دونوں لڑکوں نے دور سے اس پر پانی ڈالا اس کے قریب نہیں جاتے تھے پھر اس کو مکہ کی اوپر جانب اٹھا کر لے چلے اور اسے ایک دیوار کے سہارے ڈال کر پھر اس پر پتھر ڈال دیئے۔

فرمان قائد اعظم محمد علی جناح رحمۃ اللہ علیہ:

”میری زندگی کی واحد تمنا یہ ہے کہ مسلمانوں کو آزاد اور سر بلند دیکھوں۔ میں چاہتا ہوں کہ جب میں مروں تو یہ یقین اور اطمینان لے کر مروں کہ میرا ضمیر اور میرا خدا گواہی دے رہا ہو کہ جناح نے اسلام سے خیانت اور غداری نہیں کی اور مسلمانوں کی آزادی، تنظیم اور مدافعت میں اپنا فرض ادا کر دیا۔ میں آپ سے اس کی داد اور گواہی کا طالب نہیں۔ میں یہ چاہتا ہوں کہ مرتے دم میرا پنا دل میرا اپنا ایمان اور میرا اپنا ضمیر گواہی دے کہ جناح تم نے واقعی اسلام کے دفاع کا حق ادا کر دیا۔ تم مسلمانوں کی تنظیم اور اتحاد کا فرض بجالائے۔ میرا خدا کہے بے شک تم مسلمان پیدا ہوئے اور کفر کی طاقتوں کے غلبے میں اسلام کا علم بلند رکھتے ہوئے مرے۔“ (خطاب آل انڈیا مسلم کونسل، ۱۲۱ اکتوبر ۱۹۳۹ء)

کمزور آدمی تھا، پیالے بنایا کرتا تھا جس کو میں زمزم والے حجرہ میں تراشا کرتا تھا۔ پس خدا کی قسم! میں اس میں بیٹھا ہوا تھا اپنے پیالے تراش رہا تھا اور میرے پاس ام فضل رضی اللہ عنہا بیٹھی ہوئی تھیں اور ہم اس خبر سے جو ہمارے پاس آئی تھی خوش ہو رہے تھے کہ اچانک ہمارے سامنے ابولہب آیا اپنے دونوں پیر شرارت کے مارے کھینچتے ہوئے یہاں تک کہ وہ حجرہ کی طناب کی طرف بیٹھ گیا اور اس کی پشت میری پشت کی طرف تھی۔ پس اس حال میں کہ وہ بیٹھا ہوا تھا۔ اچانک ایک شخص نے کہا یہ ابوسفیان آگئے۔ اس کہنے والے کا نام مغیرہ بن حارث بن عبدالمطلب (رضی اللہ عنہ) ہے۔ حضرت ابورافع رضی اللہ عنہ فرماتے ہیں تو ابولہب نے کہا! میرے پاس آؤ میری عمر کی قسم تیرے پاس صحیح خبر ہے۔

حضرت ابورافع رضی اللہ عنہ فرماتے ہیں کہ ابوسفیان اس کے پاس بیٹھ گئے اور تمام لوگ ان کے پاس کھڑے تھے۔ ابولہب نے کہا اے میرے بھتیجے! مجھے بتا کہ ان لوگوں کی بات کیسی رہی؟ حضرت ابوسفیان نے کہا خدا کی قسم! بات اس کے سوا کچھ نہیں کہ ہم اس قوم سے ملے اور ہم نے ان کو اپنے کندھے دے دیئے کہ وہ جس طرح پر ہم کو چاہیں قتل کریں اور جس طرح پر ہم کو چاہیں قید کریں اور خدا کی قسم! اس کرنے کے باوجود میں نے لوگوں پر ملامت نہیں کی،

ہم ایسے آدمیوں سے ملے جو سفید رنگ کے تھے چستکبرے گھوڑے پر تھے اور آسمان وزمین کے درمیان، خدا کی قسم! انہیں کسی چیز کے ساتھ تشبیہ نہیں دی جاسکتی اور ان کے مقابلہ کے لئے کوئی شے کھڑی نہیں ہو سکتی۔ حضرت ابورافع رضی اللہ عنہ فرماتے ہیں کہ میں نے اس خیمہ کا سرا جو میرے ہاتھ میں تھا اٹھایا پھر میں نے کہا یہ خدا کی قسم ملائکہ تھے۔ حضرت ابورافع رضی اللہ عنہ فرماتے ہیں تو ابولہب نے اپنا ہاتھ اٹھایا اور میرے چہرے پر بڑی زور سے مارا۔ ابورافع رضی اللہ عنہ فرماتے ہیں کہ میں اس کے مقابلے کے لئے کھڑا ہو گیا اس نے مجھے اٹھایا اور زمین پر دے مارا پھر میرے اوپر چڑھ بیٹھا اور مجھے مارنا شروع کیا اور میں کمزور آدمی تھا تو ام فضل رضی اللہ عنہا خیمہ کی لکڑی کی طرف انھیں اور اسے لیا اور اس کے ساتھ ابولہب پر اس طرح مارا جس کی وجہ سے اس کے سر میں بری طرح شکاف پڑ گیا اور کہا تو نے اسی وجہ سے اسے کمزور سمجھا ہے کہ اس کا مالک اس سے غائب ہے۔ اس کے بعد وہ ذلیل ہو کر کھڑا ہوا اور پیٹھ پھیر کر چل دیا۔ پس خدا کی قسم! ابولہب صرف سات رات زندہ رہا یہاں تک کہ اللہ پاک نے اس پر مسور کی برابر طاعون کی گھٹی نکالی اور اس کو ہلاک کر دیا۔ یونس راوی نے ابن اسحاق سے اتنا زیادہ اور بیان کیا ہے کہ اس کے بیٹوں نے اس کے مرنے کے بعد تین دن تک اسے دفن نہیں کیا جب تک کہ اس میں بدبو نہیں

ملائکہ کے ذریعے مدد

صائمہ عارف انصاری

سوائے غزوہ بدر کے اور کسی غزوہ میں فرشتے نہیں لڑے۔ یہ صرف تعداد میں اضافہ کرتے تھے اور امداد کرتے تھے کسی کو قتل نہیں کرتے تھے۔

غزوہ بدر:

قتل نہیں کرتے تھے۔

حضرت کہل بن سعد رضی اللہ عنہ نے بیان کیا کہ حضرت ابو اسید رضی اللہ عنہ نے جبکہ ان کی بینائی چلی گئی تھی، فرمایا: اے میرے بھتیجے خدا کی قسم! اگر میں اور تو مقام بدر میں ہوتے پھر اللہ میری بینائی کو واپس کرتا تو میں تجھ کو وہ گھائی دکھاتا جس میں سے فرشتے ہمارے اوپر نکلے اس میں کوئی شک و شبہ نہیں۔ حضرت عروہ رضی اللہ عنہ نے بیان کیا کہ حضرت جبریل علیہ السلام یوم بدر میں حضرت زبیر رضی اللہ عنہ کی بیعت میں اترے اور زرد رنگ کے عمامہ کا شملہ سامنے کندھے پر ڈالے ہوئے تھے۔ حضرت عباد بن عبد اللہ بن زبیر رضی اللہ عنہ نے کہا کہ حضرت زبیر بن عوام رضی اللہ عنہ پر زرد رنگ کا عمامہ تھا جس کے شملہ کو وہ کندھے پر ڈالے ہوئے تھے تو سارے فرشتے زرد عمامہ باندھے ہوئے اترے۔ حضرت ابن عباس رضی اللہ عنہ نے فرمایا کہ فرشتوں کے لباس یوم بدر میں سفید عمامے تھے جن کے شملوں کو اپنی پشت پر چھوڑ رکھا تھا اور یوم حنین میں سبز عمامے تھے اور سوائے غزوہ بدر کے اور کسی غزوہ میں فرشتے نہیں لڑے۔ یہ صرف تعداد میں اضافہ کرتے تھے اور امداد کرتے تھے کسی کو

ابولہب کی بزدلی اور موت:

حضرت عکرمہ رضی اللہ عنہ نے بیان کیا کہ حضرت ابو رافع رسول اللہ ﷺ کے غلام نے بیان کیا کہ میں حضرت عباس رضی اللہ عنہ بن عبدالمطلب کا غلام تھا اور اسلام ہمارے اہل بیت میں داخل ہو چکا تھا چنانچہ حضرت عباس رضی اللہ عنہ اسلام لائے اور ام فضل رضی اللہ عنہا اسلام لائیں اور میں اسلام لایا اور حضرت عباس رضی اللہ عنہ اپنی قوم سے ڈرتے تھے اور ان کے خلاف کو مکروہ سمجھتے تھے اور اپنے اسلام کو چھپائے ہوئے تھے، یہ مالدار تھے لیکن ان کا مال ان کی قوم میں بنا ہوا تھا۔ ابولہب جنگ بدر سے پیچھے رہا اور اپنی جگہ عاص بن ہشام بن مغیرہ کو بھیج دیا اسی طرح پر بہت سے کفار نے کیا کہ جب کوئی آدمی ان میں سے پیچھے رہا تو اپنی جگہ کسی دوسرے کو بھیج دیا تو جب ابولہب کے پاس ان کے قریشی ساتھیوں کی مصیبت کی خبر آئی (اللہ اسے ذلیل اور رسوا کرے اور ہم مسلمانوں نے اپنے میں قوت اور عزت پائی اور ابو رافع رضی اللہ عنہ نے بیان کیا ہے کہ میں ایک