

From The Editor's Desk.....

The concept of morality lies in being good, thinking good and doing good. Here "GOOD" means good for all, i.e. for self and others as well.

There is a distinct line of demarcation between morality and immorality. Morality stands for doing "what one should do" while immorality stands for "what should not be done."

Morality is the only source through which a man can develop in him the heavenly qualities like love, affection, human feelings, respect and appreciation for others in society. It is one of the best factors of the human civilization in the real sense. It is the virtuous values and institutions which ensure establishment of social peace, order and justice. No one can deny that morality is the best virtue of mankind at any individual, social and global level. It is fundamental to develop righteousness, responsibility and humanity in mankind to differentiate man from the animal. It is universally true that without attaching the spirit of morality a fruitful, honest, democratic, social, socio-economic, administrative and judicial institution in any society cannot develop and flourish.

Moral crisis, at present, is at cross-roads and is a widely talked about issue all over the world. Modern civilization is beset with multifarious social problems. Human immorality is one of these disturbing issues. Severe moral degradation throughout the world of today is a crucial problem for

mankind which is affecting peaceful and meaningful living of human beings in their society. In fact social ills, in most cases, occur mainly due to human activities devoid of moral senses.

Every compassionate society is worried, disgusted and frustrated from the moral decline. However it is a good omen that the world population has started realizing that all human problems like poverty, violation of human rights, terrorism, drug abuses are the gifts of immoral activities of humans.

The Holy Quran at several places has stressed the importance of morality, such as:

"The good deeds and evil deeds are not alike. Repel the evil deed with one which is better, then lo; he, between whom and thee there was enmity as though he was a bosom friend." (41:34)

"And when they hear vanity, they withdraw from it and say: Unto us our works and unto you your works. Peace be unto you: We desire not the ignorant." (28:55)

Under these circumstances, all the above mentioned global human crises must be tackled immediately through some universal approach and strategy otherwise the human race will not be able to salvage itself from certain annihilation. And one such way of salvation and relief from the prevailing predicaments is to return to religion and God *FARID*



Islamic Theological Education

An Urgent Call to the Muslims of the World
Dr. Maulana Fazl-ur-Rahman Ansari (R.A.)

Heart of Muslim Society

History reveals that different human groups have been coming into existence on different foundations. Some have sought the bond of integrity in common geographical boundaries, others in the affinities of race and colour, and still others in the possession of a common language. But, whether it is geographical boundaries or race or colour or common language, the bond of group-integrity thus created remains materialistic and non-ideological. The concept, on the other hand, which Islam upholds and gives is that of an ideological community. The Muslim community of the world is, thus, a community which is through and through ideological in character, having come into existence on the basis of the ideology of Islam, which in its turn, is constituted of a distinct system of belief and a comprehensive code of life based upon it. As regards the Islamic system of belief, again, it is founded on spiritual verities and its function is to orientate entire human life in spiritual values. Thus, every cross-section of Muslim life, both on individual and collective levels, is determined by spiritual norms and is to be pursued in the service of spiritual ideals. Again, because Islam forms the, ideological basis of the Muslim community, Muslims can prosper and progress harmoniously only if they submit each and every aspect of their individual and collective life to the eternal Guidance of the Holy Qur'an and the Sunnah.

The above-mentioned truth is accepted not only by the 'Ulama (theological scholars of Islam) but also by all genuine lay-Muslims. But neglect of the logical implications of this acceptance is as universal as the acceptance itself.

One of the most important aspect of these logical implications is that the 'Ulama constitute the heart of the Muslim society. This is so because Divine Guidance in the form of the religion of Islam has not only given birth to the Muslim community but also forms its basis of activity and source of sustenance; and the function of the 'Ulama is that, equipping themselves with this Guidance, both academically and practically, they have to serve the Muslim community and humanity at large as the representatives of the Holy Prophet Muhammad (ﷺ), as we read in the Hadith:

“Verily the Ulama are the Successors of the Prophets (in the mission of delivering the Message of Allah) (*Abu Da'ud, Tirmizi*)

Combined with this there is another truth which has been stated by the Holy Prophet (ﷺ) in the following words:

“Verily there is a piece of flesh in the body of man which if diseased, the whole body of man is diseased; while if it is healthy, the whole body is healthy. Lo and behold! it is the heart.”

This law which relates to individual personalities has also a direct bearing on collective life. It means that if the heart of the community is healthy and strong, the community is basically healthy and strong;

while if the heart is weak or diseased the community is bound to suffer from all types of collective ailments.

Muslims of the world are suffering today not only from weaknesses on the international plane but also from collective diseases of different types. This is a fact which has been accepted by our social reformers, nay, by all thinking Muslims. But no proper attention seems to have been concentrated on the root cause, namely, the deficiencies and the diseases that have found their way into the ranks of Islamic religious leadership.

Sad Story of the Dark Period of Muslim History

There was a time when Muslims surpassed all communities of the world in every field of human activity—in spirituality and morals, in intellectual and aesthetic pursuits, in economic and social organization, in commerce and industry, in military science and state-administration. Then came the time when, after the destruction of Baghdad and all of Cordova (Spain), they withdrew from the intellectual (*jihād*) struggle, which withdrawal assumed later on such permanence that until today they have not been able to recapture their eminent position in the intellectual field. The political front also suffered a set-back. But it was short-lived, because of the conversion of the Ottoman Turks who, taking over the leadership of the Muslim world, wrote a new glorious chapter in the history of Islam and Muslims were thus able to maintain their political supremacy all over the Islamic world, including Muslim Indo-Pakistan, for further appreciable length of time. Unfortunately, however, during that period of renewed political strength and stability,

nothing tangible was done to reinvigorate Muslim society on other planes of activity, with the consequence that it continued to degenerate and debilitate, so much so that finally her life became infested with different types of ailments. The Muslim social order was menaced by the existence of the privileged classes who destroyed the vitality of the Muslim world with their luxurious and effeminate habits. The ideal of conquering the world spiritually of Islam was made subservient to the ambitions of worldly gains and material ends. The scholars of Islam fell prey, with few honourable exceptions, to intellectual stagnation, while many of the rulers sold their hearts away to the satisfaction of baser desires. *The greatest crime against their own selves that which the Muslim committed was, however, their neglect of the cultivation of the physical science — a task, which had been sanctified by Islam, a task which their forefathers had pursued with glory ultimately to become the inaugurators of the modern scientific era, a task without which the maintenance of political greatness and material prosperity was impossible.* Historically viewed, this neglect did actually pave the way for backwardness in the realm of technology, industrial production and economic organization. It kept the Muslims back from developing better weapons of war. It finally culminated in making the Muslim world politically vulnerable and, as a consequence thereof, economically and intellectually conquerable.

Even before the close of the 18th century A.C. cracks began to appear in the magnificent edifice of Islamic civilization which the sacred hands of the Holy Prophet Muhammad (ﷺ) had built; and the cracks continued to grow until the Christian nations

of the West, who owed their Renaissance from all sides equipped, as they were, with superiority in military weapons, intellectual attainments (especially in physical sciences), industrial techniques, economic production, social organization and democratic political ideals. As regards the Muslims, they had already given up jihad to a great extent in the spiritual, social and intellectual fields. Now when occasion came to meet the biggest collective onslaught of Christendom on the battlefield, they found it impossible to achieve victory in their military jihad, even though they had formerly routed Christendom during the Crusades. Muslim countries fell to the enemy one after the other until a large part of the world of Islam from the Atlantic to the Pacific and from the islands of the Indian ocean to the frontiers of Siberia was enslaved by the Christian powers of the West before the close of the nineteenth century A.C. The only exception was the Turkish empire which could cross the nineteenth century with some of its dominions intact. But Turkey herself was sick and had, therefore, to surrender those dominions to the enemies of Islam even before the first quarter of the twentieth century ended.

The slavery which started gripping the Muslim world more than a century ago was not purely political in character. Nay, along with that came two other and more terrible forms of slavery, namely, economic and mental slavery. Then a fourth form of slavery was also born as a result of the combined action of the above-mentioned three forms to wit, social slavery.

As to political slavery, it has gradually disappeared by Allah's Grace. Most of the Muslim countries have regained their freedom in the wake of the second World

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War. The economic emancipation of the Muslim world is also taking shape and the chains of economic slavery are becoming progressively weaker in response to the progress in scientific education and better organization of economic resources.

The situation is, however, different in respect of mental slavery and social slavery, wherein the grip has continued to become more and more severe and there are still no signs of our emancipation, inspite of certain measures adopted by certain Muslim governments for promoting the cause of Islam and inspite of the fights waged against these evils by certain powerful Islamic organizations in particular and by the 'Ulama in general.

Evaluating their adverse effects, mental slavery is by far more dangerous because it is this which really brings about and perpetuates social slavery. The fact is that the acceptance of mental slavery of the enemy by a community gives birth to such a deadly social poison as can kill that community from within, however great and glorious its past history might have been; because this acceptance is not possible without loss of faith in its own values—an adverse factor which is even more injurious than political slavery. So says Dr. Muhammad Iqbal:

Faith consists in forsaking one's ego and living in the ecstasy of Divine Presence.

Faith consists in accepting the Ordeal of fire like Abraham.

Listen! O thou who has been enthralled by (the materialistic values of) modern civilization.

Want of faith (in thy destiny as Muslim) is worse (in its injurious effects) than political

slavery.

From north to south and from east to west the above-mentioned social poison has been penetrating into the ranks of the modernist Muslim intelligentsia. And not only that, the greater calamity is that those who brand conformity with the principle of historical continuity in Muslim thought and belief as slavery regard the mental slavery of the West as freedom! Giving to evil the place of good and to vice the place of virtue is bound to land every community in a situation where its very foundations are sure to be destroyed. But, alas! even the consciousness of this heart-rending consequence is getting lost in the ambition for pseudo-freedom.

It may be emphasized here that this ugly situation is the result of a long-drawn historical process. When Muslim scholarship proved deficient in fulfilling the intellectual needs of the community and the non-Muslims became the custodians of all the sciences and arts, it was only natural for the Muslims to become votaries at the non-Muslim shrines of learning. It was thus basically our own neglect of intellectual '*Jihad*' which caused the present ugly situation. Islam has invited its followers through the Holy Qur'an and the Hadith of the Holy Prophet (ﷺ) to a comprehensive intellectual *jihad*, and if we had not kept ourselves aloof from it for centuries, especially in the fields of physical and social sciences, it appears in the light of philosophy of history that neither would the Muslims have fallen prey to mental slavery nor to political, economic and social slavery.

The fact is that whenever any community tries to accommodate two conflicting and mutually-hostile systems of thought and

action within its body-politic, disintegration is always the result. This disintegration causes a shaking in the realm of beliefs, on the one hand, and double facedness in character, on the other. Besides that, mental slavery of the opponents gives birth to inferiority-complex. The inferiority-complex, in its turn, tends to create petty-mindedness and meanness. And the final result is that life is pushed farther and farther away from moral excellence and closer and closer to moral degradation.

Unfortunately, most unfortunately, the Muslim world of today is confronted with the same ugly situation. We are not only weak politically, economically and intellectually, but even our moral life is not what Islam wanted it to be. Morally we have been caught in a whirlpool and signs of moral degradation are manifest everywhere.

Islam's Weak Intellectual Front in the Modern Age

This unfortunate situation is there. But more unfortunate than this is the situation which obtains in the ranks of religious leadership. It is more unfortunate because it is the religious leadership which forms the real spearhead of reform and its failure means basic failure.

The invaluable intellectual (also spiritual) services which the genuine and respectable members of this most respectable group have rendered during the different epochs of Islamic history are too well-known to be recounted here. But the point which demands and deserves full emphasis in connection with the present discussion is that deterioration has manifested itself in the ranks of this group in accordance with the deterioration of conditions in the Muslim world. Or, might it not be more true to say,

that conditions in the Muslim world has deteriorated in response to the deficiencies and weaknesses that gripped the group of the 'Ulama. Their standard and scope of knowledge and practice has been gradually deteriorating for some centuries past, so much so that even that standard of knowledge and piety that existed among most of the 'Ulama a hundred years ago is rarely to be met with today.

There is no doubt that the hardships that the group of 'Ulama has endured in preserving and defending Islam and the contribution which the individual 'Ulama have made everywhere in accordance with their respective capacities, during the past one hundred years of unprecedented trials and tribulations, deserve all praise. May Allah bless all those who have served, and are serving, the cause of Islam genuinely and truly. In spite of that, however, the weaknesses that had entered their ranks have continued to grow, so much so that we find today the prestige of the group of 'Ulama shattered considerably.

The emergence and growth of group-weaknesses among the 'Ulama have not only damaged their prestige but have also inflicted a severe injury on Islam and, consequently, on humanity. This could not have been otherwise, because knowledge of Islam forms the only ideological nourishment and, therefore, the only source of ideological survival for the Muslim community; and the only vehicle of the transmission of this nourishment are the 'Ulama. Consequently, if the 'Ulama are not highly equipped intellectually and truly dynamic and powerful in their spiritual leadership, it would be futile to expect a radiant and healthy ideological life within the Muslim community and a proper

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transmission of the message of Islam to humanity at large.

Now, just as Islam does not base its conception of worship on the separation of the religious from the secular, similarly, in its concept of education, it does not exclude “secular” knowledge from the curriculum of “religious” studies in the manner in which the one-sided religions and cultures of the world do it. This is the reason why, during the age of glory of the Islamic civilization, the educational system of the Muslim world was unitary—being based on the fundamental Islamic principle of *Tawheed*. In that system, theological sciences were taught in conjunction with all other so-called “secular” subjects, e.g., natural sciences, mathematics, philosophy, etc. The result was that every Muslim of that age used to be a comprehensive scholar. Again, the formal system of examinations and award of formal certificates which is prevalent today was not in vogue at that time. Hence, none could obtain a certificate without genuinely acquiring the necessary knowledge and the requisite intellectual and spiritual discipline, and everyone got an individual certificate in accordance with the actual intellectual stature he had acquired—and this fixed up his place in society. Moreover, spiritual discipline and character-building also formed a vital part of education side by side with academic attainments, and thus aptitude, labour and piety, all were fully coordinated, harmonized and rewarded.

But when, in the nineteenth century, the enemies of Islam succeeded in enslaving a large part of the Muslim world, they planned

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and adopted different schemes for crushing and annihilating the religion of Islam itself; and unfortunately they succeeded in causing colossal damage to Islam. One of the most far-reaching and disastrous among these schemes was the establishment of an educational system which snatched away from the hands of Islam the resources and the opportunity of educating the Muslim in accordance with its norms and ideals; and this has resulted in the slow but steady alienation, or, at least, indifference, of a powerful section of western-educated Muslims from the Islamic ideals and values.

Side by side with that another and more terrible consequence also emerged—the consequence, namely that as regards material rewards theological education was devalued almost to the limit of zero. Hence it could no more attract, beyond a few, students from among the intelligent and well-to-do Muslims, virtually all of whom went in for modern education. Gradually, the institutions of Islamic theology were filled up with students many of whom were backward and below the mark in different respects. Its natural result was that the courses of theological education had to be made lighter, causing the standard of religious training to suffer, and as a consequence, the standard of religious leadership to degenerate.

Day by day the situation has continued to deteriorate in these respects, until it has reached a point today where, because of their one-sided education, the 'Ulama have become confined to the masjid, while all the departments of thought and action have passed on solely to the charge of those who have received purely secular education. Inside the masjid itself, the leadership of the

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'Ulama is largely confined to the uneducated or the less-educated Muslim.

Surely, in the ranks of the 'Ulama there are even today such personalities, although very few, whose intellectual calibre or standard of piety can be a source of satisfaction to the Muslim community. The majority however, consists of those whose short-comings and deficiencies stand in the way of the 'Ulama-group in achieving its rightful role in Muslim society. All in all, the 'Ulama-group has become incapable of leading modern humanity.

In this connection, it is very significant that they could not produce in the present century a dynamic thinker like Iqbal who could inspire the western-educated Muslim youth with love for Islam, or a leader like Mr. Jinnah who could unite the western-educated Muslims, the 'Ulama and the Muslim masses for achieving Pakistan; and the best among them were forced to play only a subservient role in the national struggles of Muslim countries.

As regards the creation and the continuation of short-comings and deficiencies among the 'Ulama, it is the Muslim community as a whole which is responsible for them, and not merely the 'Ulama, and it is, therefore, the obligation of the Muslim community to remove them.

The only genuine and correct method of resolving this ugly situation is through the creation and adoption by all Muslim countries of a system of education which should harmoniously combine the "religious" and the "secular".

However, until this most vital step is taken, an urgent demand of the situation is that:—

1. Our theological institutions should adopt

a comprehensive course of education wherein a high level knowledge of Islamic theological subjects may be combined with a critical study of other religions and of modern thought, so that it may become possible for our 'Ulama to guide and inspire all sections of the community and all the cross-sections of humanity with proper insight and in keeping with the dignity of true religious leadership.

This point needs some elucidation. A critical study of other religions and Modern Thought, with Islam as the standard of Guidance, is necessary for the 'Ulama for three reasons: Firstly, they cannot preach Islam successfully to the non-Muslims unless they possess a proper knowledge of the ideologies which they follow. Secondly, they cannot inspire the modern-educated with the love for Islam without establishing rationally the truth of the Islamic teachings and their superiority over the teachings of other religions and ideologies; and this necessitates a critical study, especially of Modern Thought. Thirdly, the latest advances in knowledge assist in understanding the Holy Qur'an and the Hadith better.

2. Spiritual discipline, character-building and social service should receive recognition in our theological institutions similar to that extended to the acquisition of knowledge.
3. For those who qualify from our theological institutions and wish to devote themselves to missionary work, some such academic equipment is also necessary whereby they may be able to earn their livelihood in an honourable way and independently of their

missionary work they may thus, save themselves from financial and moral suffering.

In this way shall it be possible to have those 'Ulama who may be the possessors of comprehensive knowledge, on the one hand, and of a genuine and high-class Islamic character and personality and the mission of social service, on the other.

The fact cannot be over-emphasized that it is only the creation of such 'Ulama which can form the first sure step towards the revival of our lost glory. Indeed, all other reformative efforts seem to be futile without this most basic step. Generally-speaking, the acquisition of the available comprehensive knowledge has been our tradition during our age of glory. Among the jurists, the historic achievements of imam Abu Hanifah, Imam Shafai, Imam Malik and Imam Ahmad bin Hanbal (Allah be pleased with them all) could not have been possible without a profound and comprehensive scholarship. Among the philosopher-theologians, we may cite the example of Imam Abu Hamid Muhammad Al-Ghazzali (R.A.) who, as the possessor comprehensive education, shattered the aggressive and hostile forces of alien philosophies and thus wrote a new glorious chapter in the intellectual and religious history of the Muslims.

Similarly, Muslim history abounds in such personalities in whom intellectual and spiritual greatness had been harmoniously blended. Their spiritual leadership was crowned with miraculous success both among Muslims and non-Muslims and the spiritual service which they rendered was of such a high order that their names have become immortalized in history. Here we might cite the example of that august

personality who is known as Ghaus-ul-Azam Mohiyyuddin Sayyid Abdul Qadir Al-Jilani of Baghdad (R.A.). He rose to a high stature in the field of intellectual attainments. But, more than that, his greatness lies in spiritual development with which his personality was crowned. He shone out as the sun of righteousness and spiritual splendour amidst a night of storms. His radiant personality broke the dark spell of confusion. His efforts for the revival of spiritual fervour among the Muslims were crowned by Allah with glorious success. Indeed, his services to Islam and to humanity form a land-marks in our history, and his spiritual blessings have been immortalized in the constitution of Muslim society. Likewise, there is the refulgent personality of Qutb-ul-Aqtab Khwaja Moinuddin Chisti (R.A.) of Ajmer. The harmonious blending on a high level of intellectual and spiritual attainments and his dynamic spiritual leadership have made him once for all one of the greatest spiritual luminaries of Muslim history. It was none else than he, the sword of whose spiritual personality conquered the fortress of kufr in India and laid the foundation stone of Pakistan centuries before the emergence of the latter state. Among other similar personalities may be mentioned, to cite just a few, the names of Shaikh Ali al-Hujwari (better known as Data Ganj Baksh), Shaikh Shahabuddeen. Suhrawardy, Qutb-ul-Aqtab Khwaja Bahauddin Naqshband, Maulana Jalal-ud-Din al-Rumi, Shaikh Abul Hasan Shazili, Shaikh-ul-Islam Abdullah Al-Ansari of Herat. Shaikh Ahmed of Sirhind (Mujaddid Alf-e-Thani), Shah Waliullah of Delhi, etc. (may Allah be pleased with them all and honour them).

Among the 'Ulama of the present century

also there have been several spiritual luminaries who have shone out with distinction through the combination of academic and spiritual attainments.

The work of such 'Ulama has been more effective than the work of those whose sole equipment was academic. An illustrious example in this connection is that of the renowned spiritual leader and missionary of Islam. His Eminence Muhammad Abdul Aleem Siddiqi al-Qaderi (R.A.), He combined modern education with the theological and possessed a magnetic and radiant spiritual personality. With these qualities of head and heart he rose to be a distinguished international Muslim missionary of his time and the services he rendered to humanity through Islam form a glorious chapter in recent Muslim history

In summarizing the foregoing discussion. Let it be stressed that the emphasis in our current system of theological education being mostly on Fiqh (Law), our 'Ulama are generally capable only of legalistic guidance in respect of the daily personal life of a Muslim. The task, however, of establishing rationally the truth of the teachings of Islam in all their aspects and the superiority of Islam over other religions and ideologies cannot be accomplished without a comprehensive and deep knowledge not only of Islam but also of other religions and ideologies—both ancient and modern. And this task has to be performed by the 'Ulama not only in respect of non-Muslim humanity but also with regard to those modern-educated Muslims who have fallen victim to the glamour of alien philosophies and cannot be persuaded to practice Islam unless their brains have been washed clean of the anti Islamic influences of alien thought and they have been thoroughly

inspired in respect of Islamic ideals and values. Moreover, even after the accomplishment of this task in the realm of Belief, it is necessary for the 'Ulama to employ hikmah, i.e., methodical and consequential approach in the domain of Action, and for this purpose deep spiritual and psychological knowledge is necessary—a knowledge formulated and cultivated by the classical Sufis of Islam.

Unfortunately, the systems of theological education in vogue in the world of Islam today fall miserably short in respect of both the above-mentioned tasks: and, as a consequence, the Muslims themselves have generally adopted wrong standards in respect of their religious leaders. Those who can stand up in the public as entertaining speakers or those who can make fighting speeches and hurl abuse at their adversaries in respect of controversial

theological issues, pass off as popular 'Ulama in the estimation of the Muslim masses who form the bulk of the religious front; while those who know how to carry on flourishing business in talismans and charms are regarded by the general folk as spiritual leaders.

This most unfortunate situation demands urgently an all-out effort by the Muslims of the world for the creation in large numbers of those 'Ulama who may possess the qualities of high-mindedness, sobriety, humility and sweetness in their personal character, who may endear themselves to the people through their wisdom, high morals and love for service, and who may be accepted by the modern-educated Muslims as their intellectual leaders because of their superior and more comprehensive intellectual attainments.

Let us act before it is too late!

Al-Fath Al-Rabbani

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The Qur'anic Sociology

A Through-Going Socio-Cultural Set-up

Dr. Basharat Ali

It is the Holy Qur'an, which for the very first time declared that man by nature is a social being a fact which had never been so categorically evinced by any of the preceding Divine Scriptures, all of which were abrogated in the course of time because of their being distorted and tempered with one way or the other by human hands.

This sociability of man is both integrated and idealistic, because of its axiological orientation referred to by Suras 'Araf, Nahl, Yasin and Rahman in terms of the fact that man and nature both uphold unity. Insofar as the framework is concerned there is no difference between man and the phenomenal world of nature. Everything of nature is not only involved with spiritual meanings but categorically upholds the Divine Unity (c.f. Qur'an 13:15). Everything that the self does or thinks of, or appreciates, manifests its nature of recognizing what is other than itself.

Sura Imran, which is the source of the laws and principles of Qur'anic Sociology, in itself suggests that each person has to orientate within the realm of his knowledge: This suggestion has great depth of meaning in view of the nature of the world in which man lives. This world, according to the reiterated emphasis of the Qur'an, is the world of Systematic Cognition, Knowledge and Truth (c.f. Suras: Ra'd, Nahl, Yasin, Rahman etc.) viz:

"Who created the seven heavens alike. Thou seest no incongruity in the creation of the Beneficent. Then look again: Canst thou

see any disorder?" (Sura 67 :3, 4).

In the words of the Qur'an, if we watch the self at work, creating for itself, under outside influences, the world it apprehends, we find that it is a power bringing into being a social fabric on the basis of its world experience. This is actually the point where the Angels fail to understand man. Having no idea of man's innate nature and his keenness to attain the highest status of sociability they thought that man would play mischief on the Earth and would be engaged in bloodshed (c.f. Sura 2:30). But as indicated by the next verse (Sura 2:31), man, having acquired the knowledge of the thing called word (Ilm-ul-Asma) and considerable skill in observing and thinking, is prone to act in the opposite direction and lose contact with living reality.

According to the Qur'an, nature is a dynamic and meaningful order (c.f. Suras: Ra'd, Nahl and Mulk,); and whatever comes to us from this dynamic Order, by virtue of its dynamism and its meaningfulness, must be taken to have similar meaning. This reciprocal exchange of meaning as pointed out by Sura Nahl (Sections: 1-7) is conditional. This reciprocity is possible insofar as we fixate some form of response. To meet this requirement the Qur'an demands reflection on God's creation (Sura 3:190) and constant observation and empirical study of the entire phenomenal world of nature (Sura 67: 3, 4). This study as shown by the said two verses will magnify the unity of objects in diversity, having appreciable duration. At the first stage of our empirical study, we think of the

objects, which maintain themselves over others, say, their neighbours, and, therefore, have energy of resistance; and we make them a centre of activity, capable of bringing about results by contact with other things. In short, all that we attribute to the objects is characteristic of the self. This reciprocal relation between man and nature or self is the gift of the Qur'an, which was unknown to the men of the past centuries and is unknown to modern man who still finds himself standing in face of a conflict between religion and science, mind and matter, philosophy of religion and philosophy of science. (*For further detail, see: "History of the Conflict between Religion and Science" by : J.W. Draper; and "Recent and Contemporary Philosophy" by: Renay C.A. Wolf, published in: "Outlines of Modern Knowledge"*). We also come to know our own selves by discovering the reciprocal relations between man and nature. More so, when we are able to identify the similarity of spiritual involvements in all the depths and levels of nature and in the human being. Psyche, or Self (c.f. Sura Nahl, Section 1-7). The understanding of this interdependent and reciprocal relation-ship between man and nature is the basis of sociality, culturality, and value-orientation patterning.

The method of interpreting in terms of selfhood as indicated by verse 191, Sura Ale Imran, holds along the whole gamut of existence:

"Those who remember Allah standing and sitting and (lying) on their sides, and reflect on the creation of the heavens and the earth: Our Lord; Thou hast not created this in vain".

The verse above calls upon man to put

selfhood into the series of the events through which all the things of the heavens and the earth pass. According to Sura Yasin, third Section, selfhood cannot carry man into illusion as assumed by the modern philosophy and the Christian Theology (c.f., "Discussion on Christian Cosmology" by: Joachim Wach; "Comparative Religion and Sociology of Religion" by: Radhakrishnan, and; also "Reign of Religion in Contemporary Philosophy"). The Qur'an discards the trickling of vision, illusion and wringing of things as assumed by Christian Theology and Modern Philosophical Cosmology. The Qur'an refers to order and unity in the multiplicity of things as it says:

"Canst thou see any disorder? and again thy look will return to thee confused, while it is fatigued".

Sura Nahl unequivocally lays stress on the fact that the self projection is characteristic of the self's activity, from the very beginning of perception. It is not a mere vestigial animism as assumed by the Christian Theology and audaciously referred to by Robertson in his "Pagan Christ". According to the Qur'an it is bound up with that self assertion which means nothing but life – glowing life. But according to verse 191 of Sura Ale Imran, as quoted above, it needs retirement, criticism and self evaluation. The self quickly recognizes that there are limitations upon its putting its own nature into perceptual objects. This is because of the reciprocal unity between man and nature. Both uphold unity. This reciprocity between man and nature has its own logic and ideal. Man by virtue of his nature "Zaluman Jahula"—(Unjust to himself and—Ignorant of the consequences of the responsibility he took upon his shoulders), is directed to correct his errors, for, an

experience, embracing wide variety must be a coherent whole.

The modern systems of knowledge refer to the pan Psychic relations between man and nature. These systems also recognize the Psychological factor in the things of the phenomenal world of nature. These facts show the limitations of Modern Thought. Psychological or Pan-Psychic involvements of man's ego and the phenomenal world of nature are the things which speak on the level of the phenomena of them all. But the Qur'an not only refers to the sociality of them all but firmly asserts that in the depth there are spiritual meanings which at the apex refer to the super-most fact, i.e., "The Tauheed" (Oneness of God). Thus, Sura Nahl unequivocally points out that both man and nature uphold unity – The "Ahdiyyat" (Oneness) -Ruku 1-7).

"Say: He Allah is One" (c.f. Sura Ikhlas).

by virtue of this attainment in the ultimate form of Tauheed, man and nature categorically are bound to glorify Allah and pay obeisance to Him.

This forms the subject-matter of not only the Suras Ra'd, and Nahl, but the Qur'an refers to this vital problem of the entire creation, which forms their existential base again and again of socio-cultural and personality systems at various places (c.f. the Suras 22 :44; 24-41-46; 62 :1; etc.).

Spontaneously and by virtue of their innate nature, man and nature—the entire creation of heaven and earth—not only are pan-psychic but, according to the Suras Ra'd, Nahl, A'raf etc., they are also directly impressed.

It is the Qur'an which has given expression to the meaning, involvements in all depths

and levels of the thing which is called "The World of the Heavens and the Earth". The second corollary which is the concomitant part of the meaning involvements in the things of the phenomenal world is the idea that they are animate. The idea of inanimate and mute world has been rejected thus by the Qur'an. The inanimate world cannot give impetus to man to keep on observing nature, as directed by the Qur'an. This idea of nature as being inanimate, cognates and has meaning, and gives vitality and new energy to an observing mind. In spite of the belief that nature is alive and is endowed with vigour and energy, the observing mind still confers life from his own side. The belief of nature being alive and ever new has its own active influences or his own Psychic and personal experience. This life-giving and life-gaining processes between man and nature is reciprocal. This is why neither is man free from the contact with nature, nor is nature free from the contact with man. Both are interdependent. This is why the Qur'an says that man was born to harness the forces of nature. If the self, so far as conditions permit, constructs its world according to its own characteristics, nature may well seem to be instructed with selfhood.

Nature is not only phenomenal, but equally social and meaningful. These aspects of nature were never identified before. Modern Science has to cover the phenomenal aspects of nature, having no concern with the other two cogently related aspects. The inconsistency in the discovery of nature is responsible for the trouble of modern man. As the unity of nature in this way has been destroyed, it is but natural that man should be entangled in conflicts, contradictions and anomalies, leading to disintegration in all

aspects of physical, psychological, socio-cultural and religious life. The distorted and hetero-genius look on nature according to the Qur'an is the result of the distinction between the three corrected aspects. The distinction between the phenomenal real and the ontological real is the deepest line of cleavage known to human intelligence. This has been resolved by the Qur'an. The Suras Ra'd, Nahl, Yasin, Rahman and Al-Mulk demand of man to study nature and discover for himself the real facts, which are by far most important for the construction of life of man in all directions of personality development and the perfection of society and culture.

This short preamble forms the introduction of the analysis of the series of articles, the totality of which forms the socio-culturally systems of Islam.

1. Accounting for Sense perception.

2. How the mind constructs its objects.
3. Things as Values.
4. Our Common World.
5. The Independent Reality.
6. What are we-a Sociological analysis of individual — a biological entity and a personality in social and cultural ramifications.
7. Our bodily form.
8. The Unity of Selfhood.
9. The Thorough-going Socio-culturality.
10. Our cognition and knowing.
11. The valuing-judgment. Vindication and verification.
12. Our Achieving-status and roles.
13. Our configurational growth and spiritual constellation.
14. The status of speculation matters.
15. Socio-cultural and spiritual consequences of immorality.
16. The Ultimately Real.

THE QUR'ANIC FOUNDATIONS
AND
STRUCTURE OF MUSLIM SOCIETY'

By

Dr. Muhammed Fazl-ur-Rahman Ansari .

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

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Pearls of Prophetic Wisdom

Zakat

Zakat—An Obligation:

Abu Hurairah narrates that a Bedoin once came to the Holy Prophet (ﷺ) and said:

“Let me know what I should do so that I finally enter Heaven.”

The Holy Prophet (ﷺ) replied:

“Worship God and be not a Polytheist, say your obligatory prayers, pay the Zakat which is obligatory and fast during the month of Ramadan.”

The man then exclaimed:

“By God! I shall do nothing more than that.”

When he turned to go, the Holy Prophet (ﷺ) said to his companions:

“Those who are desirous of seeing a dweller of the Heaven may see this man.”

Failing to pay Zakat is a Sin:

Abu Hurairah narrates that the Holy Prophet (ﷺ) has said:

“The camels shall come (on the Day of Judgement) to their owner in the best state of health and vigour and if the man had happened to have failed to pay their Zakat, they shall trample him down. The sheep shall also come in the best state of health and vigour, and if their owner had happened to have failed to pay their Zakat, they shall kick him with their hooves and attack him with their horns Let none of you come to me on the Day of Judgement carrying a bleating sheep on his shoulder or a crying camel and say: O Muhammad, help me! for I shall say: Nay, I

can render you no help, I had conveyed to you (the commandments)”.

Abu Hurairah narrates that the Holy Prophet (ﷺ) has said:

“The one who failed to pay Zakat despite the fact that God had bestowed upon him considerable wealth (shall be punished thus on the Day of Judgement). His wealth shall be brought to him in the form of a serpent with two stripes on its head and it shall be hung around his neck. The serpent shall bite him on his jaws saying: I am your wealth, I am your treasure.”

The Holy Prophet then recited the following verse:

“(And let not those who covetously withhold of the gifts which God hath given them of His Grace, think that it is good for them: nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks on the Day of Judgement)”.

Delaying Undesirable:

Abu Hurairah narrates that a man came to the Holy Prophet (ﷺ) and said:

“O Messenger of God! which charity is the best from the point of merit ?”

The Holy Prophet (ﷺ) replied:

“It is that which comes from you while you are in a good state of health, harbouring the love of wealth, fearing poverty and desirous of prosperity. Do not wait until you find yourself on the death – bed and say: “So much for such and such person and so

much for such and such person”, while the whole has already gone to someone else (the heirs)”.

Haritha bin Wahab says that he heard the Holy Prophet (ﷺ) saying:

“Hasten with your charities, for the day comes when one of you shall come out with his charity to dispose it off but none shall accept it. He might hear a man say: “Had you offered it to me yesterday I should have accepted it but today, I have no need of it.”

Rate of Payment:

Anas narrates that Abubakr appointed him at Bahrein (for the collection of Zakat) and then wrote to him the following letter:

“In the name of Allah, The Gracious, The Merciful.”

This is the charity which has been rendered obligatory by the Holy Prophet (ﷺ) at the command of God. Whosoever among Muslims is asked to pay it according to the fixed rate of payment, he should pay it but he should refuse to pay if asked for the payment of anything above the fixed rate. In twenty four or less camels the rate of payment is one sheep on each five camels until the number reaches twenty five. From twenty five to thirty five camels, one she camel one year old should be paid; from thirty six to forty five, one she camel two year old; from forty six to sixty, one she camel three year old; from sixty one to seventy five, one she camel four year old; from seventy six to ninety, two she camels each two year old; from ninety one to one hundred and twenty camels, two she camels each three year old and when the

number of the camels exceeds one hundred and twenty, one she camel two year old for each forty camels and one she camel three year old for each fifty camels should be paid. There is no charity (Zakat) on four camels unless the owner wants to give it and when the number reaches five, one sheep should be given in Zakat.

As for the sheep intended for breeding, one sheep should be paid on forty to one hundred and twenty sheep. From one hundred and twenty one to two hundred sheep, two sheep should be paid; from two hundred and one to three hundred sheep, three sheep should be paid. When the number exceeds three hundred, one sheep should be paid on each hundred sheep. If the number of sheep is less than forty, there is no charity (Zakat) on them unless the owner offers it voluntarily.

As for silver, the rate of payment is one – fourth of a tenth part (2 ½) of the total weight. If one owns only one hundred and ninety (dirhams) there is no charity (Zakat) on them unless the owner makes a voluntary payment”.

Zakat on Agricultural Products:

Salim bin Abdullah narrates from his father that the Holy Prophet (ﷺ) has said:

“The land which is watered by the sky (rain) or springs, the Zakat on its products is one tenth of the total production. As for that which is irrigated from the well water, the Zakat on its products is one – twentieth of the total production.

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Rights of Non-Muslims in Islamic State

M. W. Gazder

In an Islamic State the security of life, property and religion of non-Muslims is as much ensured by the law as that of the Muslim subjects. No one can molest them except in accordance with law, nor can anyone expropriate any non-Muslim of his rightful property. On occasions of new conquests Muslim soldiers were specially directed not to occupy any lands belonging to the vanquished people. They were even not allowed to purchase those lands. The non-Muslims on the other hand had the full right to retain all the proprietary and prescriptive rights. In the later period of the caliphate of Hazrat Umar b. Abdul Aziz, it was made a rule that if any Muslim desired to have some land for cultivation he could do so only on a lease practically on the same conditions as the non-Muslim could. (Islam ka tarkhi Nizam, pp. 184-185).

There is a lot of documentary and historical evidence to establish the fact that Muslims have never liked to interfere in the matter of non-Muslims' religious beliefs they have always adopted. The charter granted to the people of Najran reads: "To (the Christians of) Najran and the neighbouring territories, the security of God and the pledge of his Prophet are extended for themselves, their religion, and their property to the present as well as the absent and others besides; there shall be no interference with the practice of their faith or their observances; nor any change in their rights or privileges, no bishop shall be removed from his bishopric nor any monk from his monastery; nor any priest from his priesthood; and they shall continue to enjoy every thing great and small as heretofore, no image or cross

shall be destroyed; they shall not oppress nor be oppressed they shall not practice the rights of blood – vengeance as in the days of ignorance; no tithe shall be levied from them; nor shall they be required to furnish provision for the troops". (Spirit of Islam, Ameer Ali)

In about all cases, great justice and liberty was shown by the early caliphs and their orthodox followers towards the non-Muslims under their sway. The non-Muslim subjects were precluded from building new churches or temples only in places exclusively inhabited by Muslims (Ansarul Muslemeen). "No new churches or temples" said Hazrat Abdullah b. Abbas, "can be erected in a town exclusively inhabited by Muslims, but as regards other places where Zimmies (Non-Muslims) live from before, we must abide by our contract with them. In those towns where Zimmies live in majority, they are not precluded from erecting new temples and synagogues. In suburbs and villages also where temples and synagogues are already in existence they cannot be demolished".

Non-Muslims are also entitled to have property for the maintenance of their religious institutions. Hazrat Umar, the second caliph did not touch, in any case, the property dedicated to the Christian churches and he, on the other hand, endorsed all the allowances granted already for the subsistence of their Caretaker priests.

Equality of all human beings is a fundamental rule of Islamic law, and in the matter of justice, no distinction whatsoever

is made between Muslim and non-Muslim or the ruler and the ruled. Hazrat Ali, the fourth Caliph said: "Their (Zimmis) blood is like our blood". If a Muslim murders a non-Muslim, he is handed over to the heirs of the 'Murdered' just as in the reverse case. Dr. Hamidullah says: "The Prophet (ﷺ) appears to have employed non-Muslims for technical purposes such as carpenters, goldsmiths, makers of war machines such as manjaniqs (catapults) and the like, and sent Muslims to get trained under them. Again, the Holy Prophet (ﷺ) entrusted forensic administration of Jews and Christians, Parsis etc, to their own co-religionists", (Muslim Conduct of State).

In short, there is no doubt that it is one of the basic functions of an Islamic State to uphold human dignity irrespective of all considerations of race, colour and creed, and to provide for general security, peace and order of life.

Every state confers some rights as well as imposes certain obligations on its subjects. Every citizen has to contribute something to the economic and social welfare of the State without which neither a State can run nor order and peace can ever be achieved. Like all other States, the Islamic State too levies quite naturally some taxes and imposes certain obligations upon its

subjects.

For all considerations of protection, security and safeguards, the Islamic State imposes a very ordinary tax (Jizya) on its non-Muslim subjects. The tax is levied for meeting the requirements of the soldiers engaged in warfare. The jizya is leviable only on those who are males, free, mature and sane. According to Muslim jurists, the capitation tax is exacted only from the males; women and juniors are exempt. Further it is not exacted from the indigents who receive charity nor from the blind who have no occupation, nor from chronically sick receiving charity, nor from the crippled, nor from the monks in the convents nor from the lunatics, nor from the very old who can neither work nor have any Wealth.

In short, Jizya is to be realized only from such males of Ahl-ul-Zimma who are mature and sane and have got the capacity of fighting and pursuing some lucrative profession. "The rich have to pay 48 dirhams, the man with average means 24, and the one practicing handicraft, such as peasant, 12, once a year, (Hamidullah, Muslim Conduct of State). They are exempt from surplus Property Tax (Zakat) which all the Muslims, male and female, young or old, have to pay every year, and which is by far heavier than the Jizya.

ATTENTION TO OUR READERS

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

Islam and Social Welfare

His Eminence the late Shaykh Mahmoud Shaltout,
Ex-Rector of Al-Azhar University

1- Definition:

Social interdependence is the individuals conviction of their mutual responsibility towards each other, and that each bears the obligations of his brethren so that if one should act in a harmful manner, he harms but himself and his brethren; and likewise any good deed reverts to himself and his brethren.

2- Islam and Society:

Islam is not a purely spiritual religion as it is erroneously visualized, and depicted by some as being solely concerned with the relation between God and his servant and having no business with the organization of the concerns of society and its life structure. To the contrary, it is an all-comprising general religion deciding:

First: The relation of man to his God.

Second: The basic organization of human relations and public interests on which the welfare and happiness of society depends.

In order that people shall respond to this organization, Islam has taken care that their adoption of it shall emanate from their fear of its originator, their feeling of conviction of knowledge of man both secret and apparent. In this way is instilled into their souls the principles of mercy, love, cooperation, mutual benefit and unity of feeling and perception and that the individual shall see his existence as an essential part of society and shall therefore give of his own self and of his possessions in the measure which realizes his constituency of a part of the Society.

3- Social Interdependence Between Moslems and Its Extent:

The individuals in a human society are not entities which can be independent of each other but are by dint of their existence in this world and by the circumstances of their living in it units exchanging benefits and cooperating in realizing their interests.

Islam, however, did not suffice itself, relative to the inter-relation of individuals in a human society, with the dictates of the nature of life and the circumstances of living but has provided for the protection of social human nature from being led astray and from degeneration as a result of spiritual forces or lusts which often forces them out of the bounds of moderation necessary for their beatitude, happiness, peace and stability.

Hence the care of Islam to link the individuals by a heartfelt bond which unifies their direction and goal, rendering them a powerful compact and inter-twined unit, operating in love and public benefit and aiming at happiness in this world and the hereafter. This bond is the link of faith and the belief in the quality of goodness which is in fact, God Almighty Himself.

Islam has given this bond the name of "religious brotherhood" between Moslems.

"Brotherhood" is indeed the best expression for the social rights and duties, and it is the most powerful inducement of souls towards the concepts of mercy, love, cooperation and mutual feelings and perception, thus realizing the ideals of the society which

leads it towards virtue and averts it from evil.

Islam decided this "Brotherhood" among Moslems in the words of the Almighty: "Believers are brothers" and in the words of the Prophet (ﷺ): "A Moslem is the brother of the Moslem."

Islam has set religious brotherhood far above the status of kinship inasmuch as it has:

- a) replaced war by peace; division by unity; enmity by forgiveness — and man under its haven lived in peace whether alone or accompanied — even with the killer of his father or brother without fear of vengeance or anticipation of hurt: "You shall remember the Lord's bounty when your hearts have been brought together and you have become brothers after enmity", and: "When they have turned to their Lord and prayed and gave of their plenty, then they are brothers in religion."
- b) Made the Moslem forsake of his Moslem brother, to repudiate his tribe and fellows, to cut up his father and to fight his own brother.
- c) Annulled the direct consequences of inheritance or tutelage or kinship when these were estranged from religious brotherhood.
- d) Converted Moslem society, by faith and belief into a unified system sharing joy and sorrow, pleasure and pain, happiness and misery, mercy, kindness, guidance and help — however distant the abode, and however different the languages and dialects.

This is what became an accomplished reality in the first Moslem society at El-Medina after the immigration to it of the

Prophet and his disciples. Having realized "religious brotherhood" the immigrants and the followers had become a unique example for cooperation, solidarity and complete overall social interdependence unparalleled in any other human society ever.

One emblem: "Fellow believers are to one another as masonry bond each supporting one another."

One Feeling: "Believers towards each other in love, kindness and mercy are as one body: if one member shall suffer then the rest of the members shall respond to it by fever and insomnia."

One Plea: "God forgive us and our brethren, our predecessors in faith, and suffer not any anger in our hearts for those who have believed. Our God Who is lenient and merciful."

Moslems in this Moslem society had reached such unique heights in social interdependence that the Almighty has immortalized them in His words: "and they deny themselves even though they be more meritorious."

4- The Generality of Social Interdependence in Islam:

If the world in its modern era preaches social interdependence between the individuals, this is limited to the realization of the immediate needs of life for the needy such as food, clothing and housing. Islam, however, fourteen centuries ago, was not satisfied with this alone, but has instituted foremost and above all five rights for the citizen without any one of which no human dignity or happiness could be complete. Furthermore Islam has deemed the Society responsible for making possible, to those

sections of the community, the enjoyment of these privileges.

Hence was evolved the principle of social interdependency in Islam in its general and complete sense. Islam, therefore, when preaching social interdependence has not limited this to the need for food, clothing, shelter, or similar but makes it to embrace the already mentioned rights which represent the right of every man to:

- 1- Preserve his religion.
- 2- Preserve himself.
- 3- Preserve his progeny.
- 4- Preserve his fortune.
- 5- Preserve his intellect.

and hence the social interdependence of Islam came as an overall concept embracing all aspects of material and spiritual life.

5- Aspects of Social Welfare in Islam and Means of their Achievement:-

Social welfare in Islam is of various kinds which Islam deemed necessary of achievement in all their scope. These are:

- a) Civil welfare: "You shall want for others what you want for yourself".
- b) Scientific welfare: "Those who withhold what we have imparted of wisdom and guidance in our Book they are the damned by God and the people, except those who have abstained from evil and reformed and preached the good word," and: "He who held knowledge in reins shall be reined in by a rein of fire on the day of resurrection".
- c) Political Welfare: "Moslems are blood equals and their nobility is that of the lowest amongst them and they are together against any others."
- d) Defense Responsibilities: "React

whether capable or otherwise and strive by your life and your wealth for the sake of God."

- e) Criminal Responsibilities: "No bloodshed is tolerated in Islam"—meaning that bloodshed does not go unheeded but is punished: "Oh you believers, punishment is ordained for killing" or compensated for either by token, worth or from public funds: "a Moslem's ransom, to his kin".
- f) Religious duty responsibility. it corresponds to the responsibilities governed by the legislations concerning the religious duties such as prayer and fasting.
- g) Economical Responsibilities: "You shall not lay hold on goods unlawfully" and: "You shall never appropriate the goods of those over whom you have been placed in guardianship".
- h) Moral interdependence: "He who sees an evil shall correct it by deed, or if not possible then by word, or if not possible then by wish—this being the least faith" and: "He who stands in vigilance over the dictates of the Lord and is guilty of their disobedience resembles those who had taken charge of a ship and some took over the upper part and some took the lower part thereof. Then those at the lower part, having to go to those above for a drink, thought — can we make a hole in our part without harming those above us! If these should be left to their own devices everyone would perish but if they are controlled against their own wishes then they would be saved together with all the others."
- i) Civic Responsibilities: "Cooperate for the good and the observance of God's behests and not for evil and aggression."

j) Domestic Welfare: This is what is erroneously referred to in modern society as social welfare.

6- Legislation of Domestic Welfare in Islam.

Islam has instituted legislations to ensure decent living conditions for the unprivileged classes. These legislations are subdivided into two sections:

(a) The definition of the categories entitled to such welfare and the rulings thereof.

(b) The allocation of sources of funds which provide the wherewithal of domestic welfare for these categories.

The categories which are entitled to social welfare are of two kinds:

(a) Categories characterized by impotence and poverty. The rulings of these legislations have been defined for the poor, the sick, the blind, the crippled the aged, the vagabonds, the foundlings, the orphans and the prisoners of war.

(b) Categories not characterized by impotence or poverty but requiring financial and other aids, of which the following legislations are mentioned:

1 — Aid legislation for the debtors, orphans, the guilty of manslaughter. the estranged in a city not his own.

2 — Good Neighbour legislation:

“Worship God alone and do good unto your parents and unto your kind and the orphans and the poor and your neighbour.

and: “And Gabriel kept on recommending my neighbour till I thought he will be inheriting him” and “He is not a believer in ME who is without hunger and his neighbour beside him sleeps on an empty

stomach”.

3 — The Manna Legislation:

“Woe to those who pray and pay no attention to their prayers, these are the hypocrites and they withhold the Manna”.

4 — The Legislation on Sharing:

At the fall of agricultural seasons “Eat from its fruits if it matures and collect its worth on the day of the crop,” and also on the division of the legacy among the inheritors, “and if the relatives and the orphans and the poor should attend the division, give them a part thereof and be kind to them in speech.”

5 — Hospitality Legislation:

“He who believes in God and the day of resurrection should be generous to his guest. His reward is one day and one night and hospitality three days, and thereafter is charity and the guest shall not stay too long to create a delicate situation to the host.”

6 — Abstention Legislation:

“You shall marry among your wards and the believers from your slaves even though they may be poor for God shall enrich them from His bounty,” and: “Let those who cannot marry abstain till God enriches them from His bounty,” and: “Do not drive your girls to prostitution against their wish so that you may attain wordly honour.”

There are also other domestic responsibilities in emergencies and on rare occasions such as:

(1) Succour: in fatal cases of hunger and thirst: “God’s conscience and the Prophet’s are free from the fate of the rich amongst whom a man has been left to perish.” Also in the cases of particular catastrophes such

as floods, earthquakes and fires: "He who lightens the plight of a believer in time of worldly difficulty so will the Al-mighty lighten his plight on the day of resurrection."

(2) Emergencies such as at the times of invasion from without: "React whether capable or otherwise and strive by your life and wealth for the sake of God" and also in the case of internal mutinies: "Those who fight against the Lord and His Prophet and do evil in the land shall be killed or crucified or shall have their hands or legs cut away or shall be banished from the land."

(3) Family relief such as matrimonial aids and children's subsidies: The Prophet allotted the family man double the share of the bachelor and the Caliph Omar Ibn El Khattab granted to each father 100 dirhem for each child over and above the father's own share. This bonus was increased as the child grew.

Since these legislations were instituted by Islam to realize social welfare among the citizens and necessitated financial sources to bring it from the theoretical stage to that of practical execution, so did Islam also promulgate the necessary laws which are a complementary part of the legislations for social welfare, namely:

(1) El-Zakah. This being a tax levied as a definite percentage of both currencies (gold and silver) and the proceeds of commerce, agriculture, fruits and all which may be planted in the land, to be given not as charity, but as a heavenly imposed tax to be obtained forcibly and by war if need be, to be distributed to specific categories as have been defined by God in His words: "The charities shall be for the poor and the needy and the one-in-heart and the dependents and the estranged — a duty unto the Lord,"

and: "Of their wealth he there a portion for the needy and the deprived."

(2) The Wakf whether for successors or for charity.

(3) Spending: "Let those of plenty spend accordingly."

(4) Wills: "The Lord has ordained that if death shall be near to any of you, should he bequeath, then to the parents and kin; so shall be the duty on the virtuous."

(5) Spoils of War: "Knoweth ye that the fifth of your spoils shall be for the Lord and the Prophet and your kin and the orphans and the poor and the estranged."

(6) Ores: "Of the ores, the fifth." Ores are anything solid or fluid (petroleum) that may be found underground.

(7) Pledges: "Let them honour their pledges."

(8) Atonement for the sins and contravention of the rules of fasting and pilgrimage to Mecca (Hajj).

(9) Legislation on Sacrifice: "Oh ye people: from home, each year one sacrifice."

(10) Charity of the Feast of Ramadan: "The Prophet (ﷺ) has imposed for the breaking of the fast after the month of Ramadan a measure of dates or a measure of barley from the slave and the master, the male and the female, the young and the old of all Moselms."

(11) Public Funds: with respect to its various income sources such as the Zakah, the fifth of the spoils and ores, land taxes, ransoms and the bequests without issue.

(12) Religious Duties: "God has exacted from the wealth of the rich to the extent that suffices their poor. The poor shall never

suffer if they are without food or clothing except in the measure of the behaviour of their rich who will have to account to a merciless God who will subject them to dire torment.”

7 — The two pillars of Social Welfare among Muslims:

Social welfare among Moslems rests on two supports: Moral and material welfare. The first is realized by two forces: One which recognizes good and virtue and preaches them truthfully and sincerely: “You have been the most virtuous nation known to people, commanding to do good and denouncing evil and believing in God.”

The other force conceives and accepts with a calm heart, pleasure, thankfulness and active feelings: “Thou shalt prophecy that those who hark to the words and adopt the best, these are the wise and the guided by God.”

The inter – reaction of these two forces leads to the strengthening of the spirit of collective cooperation between the individuals of a Moslem society.

The material welfare responsibility has as a basis the satisfaction of the material needs of the society, the lightening of the plight of the afflicted and helping towards the fulfillment of the general benefit, then raising the standard of life of the community generally and the individuals equally.

There is no doubt that all on which life is dependent, at its roots and at its perfection, in its happiness and splendour, whether of knowledge, health, wealth, dignity, civilization, power or authority, cannot be attained without wealth.

8 — Islam’s Attitude to Wealth

Islam took a practical attitude to wealth on the basis of this vital aspect of realizing the needs, essentials and luxuries of people. Islam has glorified it by describing it as “the ornament of wordly life” and also as the mainstay of man, since the mainstay of something is that which preserves and upholds it.

9 — Wealth is a means to do good and cannot be earned otherwise.

Wealth is not an object in itself, but is a means of exchanging benefits and realizing objectives and he that uses it in this way is blessed by it himself and his community, and he who considers it as an end and a pleasure converts it into a lust that leads him to perdition and exposes the people to debauchery: “Spend for the sake of the Lord and lead not yourself unto perdition.” And it is for this, and God knows best, that the Quran spoke of wealth and good as synonymous.

This, no doubt, is an injunction that wealth should be attained through virtue so that it be fit to be expended for the sake of good, and likewise to obtain good wealth so that wealth shall retain the attributes of a means towards an end.

The gaining of wealth is through agriculture, industry and commerce; the needs of a society depending on all three. Thus as agriculture is required for obtaining foodstuffs produced from the land, so also are the various industries required for the various needs of man such as clothing, housing, agricultural machines, paving of roads, digging of canals, laying of railroads and finally to preserve the structure of the state and its defence which could not be effected without the industry and in the same time there is also the need for

exchanging goods and foodstuffs with such provinces which are devoid of agriculture or industry.

Therefore, it becomes essential to preserve agriculture, industry and commerce at a standard which the realization of the object desired from each.

Hence the scholars of Islam have decided that all that is necessary to maintain life and which cannot be dispensed with shall be learned and that its existence is a duty incumbent on a proficient nation so that if this be not realized then the whole nation shall be considered as sinning and that this sin shall not be lifted till each of these three essentials had been undertaken by various sections of the community.

There is no doubt also that such a commandment has as a basis the urging of the realization of the Moslem principle imposed by Islam on its people. namely, the independence of a Moslem community with regard to the realization of its needs by its own members.

In such a way, other commercial and industrial nations will not find the way to interfere in its affairs and it will retain its constitution, dignity, organization, traditions and the wealth of the land. Often is such interference taken as a pretext for the participation of a foreign power in the government of the country and finally its occupation and the exploitation of its raw materials, industry and commerce.

10 — The duty of the Head of the State regarding the organization of tax collection and coordination.

There is no doubt that agriculture commerce and industry are the pillars of national economy for any nation desirous of

leading an independent and dignified life and that it is necessary to try to coordinate them in a way that realizes the goals of the nation which indeed is dictated by Islam and which the nation shall realize. retain and nurture and thus preserve its constitution and independence in its management and authority.

The history of imperialism has taught us that the main reason for its infiltration is the deficiency of the systems which realize for the nation its sufficiency of the three pillars.

Since one of the concepts of reason and religion is that: "whatever is an essential complement of duty is itself a duty" and since the power of a Moslem community is the first prerequisite of Islam and this is dependent on these three pillars, these pillars become a "must" and therefore also their coordination in the manner that realizes their development.

Hence it becomes incumbent on those in charge of the government of a Moslem community and its interests and direction to exert their efforts to ensure that the whole nation benefits and to coordinate things so that no concentration on one element, to the exclusion of the other two, should occur.

In the course of pursuing this object he should entertain no scruples if, for example, he may have to convert some agricultural lands into capital for commerce or industrial companies according to the needs of the country as based on the determination of interests. In this way is accomplished the coordination which renders the nation independent of others and therefore blocks the way of the interfering foreigner except in such measures as he himself may be in need for, in the normal manner of general mutual exchanges between the states.

This is a kind of organization that benefits the country and protects it from the evils of foreign intervention.

This sort of coordination is not the essence of the limitation of the right of property but is a direction necessitated by the interests of the country and which enables her to attain true and complete liberty and in this sense it becomes a duty of those who are in power to execute it so that if they fall short of this duty or neglect it, they shall be sinner and their nation also a nation of sinners, and should they carry out this duty and safeguard therewith their country's interests and independence with the cooperation of their nation, then they would be guiding the nation on the road to virtue and happiness.

It is a fact that the Prophet had "allocated a piece of land at Medina for the pasture of the horses of the Moslems" and that Omar Ibn Khattab had also allocated a piece of land as a pasture for all Moslems and when its owners remonstrated that this was their homeland for which they fought before Islam and lived on it as Moslems after Islam, he answered "the wealth is that of God and the men are the servants of God and if I were not obliged to do so for the sake of God I would not have allocated of the land the area of a man's palm."

Hence the scholars unanimously pronounced for the legitimacy of the appropriation of land by the government for the extension of a mosque even though all land be a space for prayers, so also can this be done to extend a street or any other public edifice which undoubtedly involves the provision of the chance for dignified life equally to the individual and the community.

11 — Wealth is a Social Function and Poverty a Social Disease:

Since wealth belongs to God who made it available to His servants for the civilization of the universe, so has God related it to Himself in one instance: "and give them from the wealth that God had given you", and related it to the community in another instance: "Do not let the spendthrift get access to your wealth" and at the same time He made it plain that those who held it did so on His behalf and were entrusted to preserve, increase and spend it in the way He indicated: "Spend from that to which you have been made successors" and wealth was placed at the disposal of all and sundry equally: "and he subjected what is in heaven and on earth for all."

If, therefore, wealth is God's own and people were God's servants and that the life they lead and invest God's wealth in, is also God's own, it follows that wealth, even though it may have been connected with the name of a specific person, belongs to all servants of God, preserved and enjoyed by all: "He is the one that created for you all what is on earth".

in order to ensure the beneficitation by all of wealth, and in order to purify the souls of egoism Islam has fought the spirit of avarice in those who hold or control wealth so that they could give when necessary: "Beware of avarice for it led those before you to perdition for it had led them to isolation, debauchery and misery" — "for they have shed their own blood and committed incest", and "Those who avoid avarice, they are the successful lot".

Islam also repudiated spendthrift which wastes wealth un-usefully: "The spendthrifts are the brethren of devils" and "Make not your wealth accessible to spendthrifts".

It also repudiated the sort of luxury which

creates hatred between classes and therefore endangers peace and stability apart from the infusion in the community of some sort of debauchery and degeneration. "And if we wanted to destroy a village we commanded the luxuriant and they sinned and so it deserved the destruction we visited upon it without mercy", and "We have oft broken an ungodly village and later therein instituted other people, and when they felt our power, behold they run away; do not run and go back to where your luxuries were. . ."

And Islam commanded moderation in spending: "Do not withhold your hand completely and neither extend completely lest you should repent it".

Since however the crop of the land is for all the people and wealth was a means for the welfare of the people and the means of affording facilities to them God has ordained that man should strive to earn and obtain wealth and that there is no excuse for anyone to abandon the strife be he poor, or on account of bad luck and the like of pretexts weak minded, because poverty is from its origin at social disease originating from either of two reasons:-

(a) Laziness or inactivity and this is not countenanced by Islam.

(b) Impotence or the Loss of the Means to works: This kind of poverty cannot be averted by man and it is for this instance that Islam has laid down the legislation of domestic welfare to avert misery and restore dignity to the poor.

12 — Islam's Hatred towards the Accumulation of Wealth in a few hands:

Islam hates the accumulation of wealth in the hands of a minority of the society. It has

pronounced against its treasury and menaced the severest of punishments, therefore: "Those who treasure gold and silver and do not spend some for the sake of God, promise them dire torments on the day that it be heated by the flames of Hades so that it scorches their foreheads, sides and backs; these are what you have treasured for yourselves, now taste what you had hoarded!"

Islam also commanded that the poor be given its share of the spoils of war "so that there be no barrier between you and the rich" and hence did Omar Ibn El Khattab keep the lands of Iraq and Syria in the hands of the vanquished and abstained from distributing them among the conquerors so that it cannot be appropriated by any single man or woman in later days for any reason or cause whatever.

13 — Incentive to spending for the Sake of God:

Islam has drawn the lines of virtuous life for the ideal virtuous society and based it on the principle of social inter-responsibility by which nations live and societies flourish.

For this purpose, Islam has sought to protect the proprietors and wealthy citizens from the evils of avarice. spendthrift and luxury and, furthermore, explored every avenue to induce charity by the vilification of both avarice and the neglect of the rights of the poor. So much so that it raised the status of spending to that of faith: "That Book which is infallible is a guide to the virtuous who believe in the hereafter and say their prayers and spend from God's bounty to them."

It has also made moderation of spending a quality of "the servants of the Merciful who

tread the ground softly and when accosted by the ignorant answered: "Peace", and: "those who are neither misers nor spendthrifts when they spend". It also rendered the abstention from spending the cause of punishment of infidels in hell: "What brought you to Hades? They said we did not pray neither did we feed the poor".

This was even more emphasized by making the fact of not urging to spend, on the part of those who were not capable of it, a negation of faith. "Hast thou seen those who lie in religion" and "him who forsakes the orphan and does not urge the feeding of the poor".

Conclusion

This is a glimpse which I have presented

concerning the organization of Islam of the human relations from the point of view of social responsibility among the individuals of a society, which in its detail contains basic fundamental rules for the building of the edifice of our nation to assure all those who seek sanctuary or belong to it. It is at the same time in its whole at plain report on the socialism of Islam for whoever seeks it. Is it possible that people should find beyond this socialism more far reaching or more beneficial or deeper than this socialism promulgated by Islam, which is based on faith and conviction, and as such will be as eternal as this faith and conviction?

May God help us towards what is best for our nation and our religion.

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کہ حضرت عثمانؓ کی خلافت کے آخری زمانے میں جبکہ بہت سے صحابہ موجود تھے عربوں نے ہوائی پچی ایجاد کی حضرت علیؓ کے ایک شعر کا مفہوم ہے کہ انسان کی قدر اس کے علم و ہنر سے ہے۔ بنو امیہ کے دور میں بھی صنعتی ترقی ہوئی بنو عباس کے دور میں زیادہ صنعتی ترقی ہوئی اندلس کے مسلمانوں نے صنعتی کارنامے انجام دیئے۔ مسلمانوں نے دور بین، خوردین ایجاد کی۔ سکندریہ کے مسلمانوں نے آتشیں انجن اور آبی گھڑیاں ایجاد کیں۔ عباس ابن فرناس نے ہوا میں لڑنے والی مشینیں اور آلات و ہتھیار ایجاد کئے اور میکانیکی طریق کار میں بہت سے اضافے کئے۔ آج مسلمان ممالک کو چاہئے کہ صنعتی ترقی کے ذریعے اپنے معدنی وسائل خود نکالیں اور انہیں استعمال کرنے کا گریکھ لیں اور اپنی معیشت کو مستحکم کریں۔

نے ایک طبیب کو مریض کا پیٹن کر کے پانی نکالنے کا حکم دیا۔ اسی طرح جراحی (سرجری) کی حوصلہ افزائی ہوئی۔ مسلمانوں نے بہت سے سرجری کے آلات ایجاد کئے اور بہت سے کامیاب آپریشن کئے۔ القاسم الزاہروی نے بالخصوص بہت سے آلات سرجری ایجاد کئے جو آج بھی مستعمل ہیں۔ حضرت ابو بکر صدیقؓ کے دور میں دستکاری کو فروغ ہوا۔ آپؓ کے دور میں وٹائف اس لئے نہیں دیئے جاتے تھے تاکہ لوگوں میں ذاتی محنت و مزدوری کے بل پر دستکاری کے مشاغل بڑھتے رہیں۔ حضرت عمرؓ کے دور میں مسلمانوں نے علم حساب میں ترقی کی۔ حضرت امیر معاویہؓ نے حضرت عثمانؓ کے دور خلافت میں پانچ سو بحری جہازوں کا بیڑا تیار کیا جس نے رومی بیڑے کو شکست دی۔ عہد نبوی ﷺ کے نظام تمدن میں مذکور ہے

Obituary

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Mr. Muhammad Ahmad Dawaiwala, Director World Federation of Islamic Missions Karachi, has passed-away on 18th January 2021 at Indus Hospital Karachi due to Covid 19

He was associated with WFIM as member of Board of Directors for more than 40 years.

He was 1st badge graduate in pharmacy from Dow Medical College and was running pharmaceutical industry for two decades. Recently, before he died, was associated with **AL-MUSTAFA MEDICAL TRUST PAKISTAN**.

May Allah bless his soul. Ameen!

ارشاد فرمایا جس نے عربی کمان اور اس کا ترکش بنایا تو اللہ تعالیٰ فقر کو چالیس سال تک اس دور فرمادیتے ہیں (ابن عسا کر باستادہ بحوالہ فضائل جہاد) اس روایت میں حضور اکرم ﷺ نے عربی کمانوں کی تعریف فرمائی کیونکہ وہ عمدہ ہوتی ہیں۔ اس حدیث کے مطابق عمدہ اسلحہ زیادہ سے زیادہ بنانے کی کوشش کی جائے گی تو سائنس و ٹیکنالوجی و صنعتی ترقی ہوگی۔ نئی نئی صنعتیں و ایجادات وجود میں آئیں گی۔ مکمل روزگار اور ہر مسلم کو باعزت روزگار کی فراہمی اسلامی ریاست کا مطمح نظر ہے۔ اسلامی ریاست کی ایک ذمہ داری کفالت کی منزل ہے جو معاشی ترقی کے بغیر ممکن نہیں۔ یہی وجہ ہے کہ اسلام کم پیداواری اور غیر پیداواری سرگرمیوں کی حوصلہ شکنی کرتا ہے اور پیداوار بڑھانے کی ترغیب دیتا ہے۔ پیداوار بڑھانے سے غربت کے خاتمے میں مدد ملتی ہے۔ پیداوار بڑھانے کا محرک نئے ذرائع قوت کی دریافت اور صنعتی ایجادات کا باعث بنتا ہے۔ زراعت اور معدنیات سے فائدہ اٹھانے کیلئے حضور اکرم ﷺ نے فرمایا زمین کی پوشیدہ نعمتوں میں رزق تلاش کرو (کنز العمال)

حضور اکرم ﷺ نے فرمایا سمندر میں زمین اس طرح ہے جیسے زمین میں ایک اصطلیل ہو (احیاء العلوم الدین) امام غزالی لکھتے ہیں تم نے زمین کے اور جو کچھ اس کے اندر ہے اس کے عجائب کا مشاہدہ کیا اس سمندر کے عجائب میں غور کرو اس میں حیوانات اور جو اہر کے حوالے سے عجائب ہیں وہ زمین پر مشاہدہ کئے جانے والے عجائب سے دو گنا ہیں جس طرح سمندر کی وسعت زمین کی وسعت سے کہیں زیادہ ہے۔ جدید

سائنس کے انکشافات روز بروز اس حقیقت کو واضح کر رہے ہیں کہ سمندر اور اس کی تہہ میں جس قدر معدنی اور نباتاتی ذخائر ہیں اور نعمتیں پوشیدہ ہیں اتنی خشکی میں بھی موجود نہیں ہیں۔ اسلام چاہتا ہے کہ مسلمان معاشی و مالی لحاظ سے بھی مضبوط ہوں پیداوار میں اضافہ ہو، مسلمان خود کفیل ہوں۔

عربوں نے زرعی پیداوار بڑھانے کیلئے آب رسانی کے طرح طرح کے آلات ایجاد کئے اس خاطر رہت یعنی وہ چرخ جس کے ذریعے کنوئیں سے پانی نکالتے ہیں ایجاد کیا۔ سکندر یہ کے مسلمانوں نے آتشیں انجن ایجاد کیا۔ کتاب عہد نبوی کے نظام تمدن میں مذکور ہے کہ حضرت حمیم داریؓ جب ملک شام سے مدینہ منورہ آئے اپنے ساتھ کئی چراغ تیل اور قلیتہ بھی لائے۔ پس انہوں نے اپنے غلام کو حکم دیا کہ مسجد نبوی ﷺ میں چراغ روشن کرے پس اس نے رسی سے قندیل لٹکائی اس میں پانی چھڑکا اور پھر بتی ڈالی گئی جب حضور اکرم ﷺ تشریف لائے تو مسجد کو بہت روشن دیکھا تو حضرت حمیم داریؓ کو دعادی کہ اسلام کو تم نے روشن کر دیا۔ اللہ تعالیٰ تم کو بھی دنیا اور آخرت میں روشن کرے۔ حضور اکرم ﷺ نے کئی موقعوں پر جب دو اکو بے اثر محسوس کیا تو جراحی کا مشورہ دیا۔ جوزیؓ نے اس سلسلہ کی دو احادیث اپنی کتاب طب نبوی ﷺ میں شامل کی ہیں۔ پہلی حدیث جو حضرت علیؓ سے مروی ہے اس میں بتایا گیا ہے کہ حضور اکرم ﷺ ایک شخص کی عیادت کو گئے۔ مریض کی پشت پرورم تھا جس میں مواد پڑ گیا تھا حضور اکرم ﷺ نے فرمایا اس کی جراحی کر دو۔ الجوزی نے جو دوسری حدیث بیان کی ہے وہ حضرت ابو ہریرہؓ سے منسوب ہے جس کے مطابق حضور اکرم ﷺ

صنعتی ترقی

سیرت النبی ﷺ کی روشنی میں

تحریر: ظفر اقبال اعوان

کے اپنے اپنے شعبہ ہائے تخصیص تھے۔ پروفیسر غلام عابد خان عہد نبوی ﷺ کے نظام تعلیم کے بارے میں لکھتے ہیں عہد نبوی میں جنگی حالات کے پیش نظر اسلحہ سازی کی تہ بیت بھی دی جاتی تھی۔ حضور اکرم ﷺ نے جنگی ہتھیار بنانے کے کارخانے لگوانے کیلئے ماہرین کو یمن بھیجا۔ کتاب عہد نبوی کے نظام تمدن میں مذکور ہے کہ غزوہ خیبر میں جو لوگ قیدی بن کر آئے ان میں تیس لوہار تھے جن سے مسلمانوں نے صنعت سیکھی خوب کاری گری حاصل کی (جس سے اسلامی ریاست کی مضبوطی میں اضافہ ہوا) کتاب حضور اکرم ﷺ کا نظام جاسوسی میں ذکر ہے کہ حضور اکرم ﷺ نے آلات حرب کی اقسام کو بہتر بنانے کے اقدامات کئے۔ اس میں کوئی شک نہیں کہ چیزوں کو بہتر بنانا نئی ٹیکنالوجی اور ایجادات کا باعث ہوتا ہے مثلاً انگلستان میں اعلیٰ ملل جو ہندوستان کے ملل پر بازی لے گیا اس کی وجہ کروٹن کا ایجاد کردہ مشین چرندہ تھا۔ اعلیٰ ملل کا حصول ایجاد کا باعث بنا۔ غزوہ طائف کے موقع پر حضور اکرم ﷺ نے دو نئے آلات حرب استعمال فرمائے جو بعض روایات کے مطابق حضرت سلمان فارسی نے خود اپنے ہاتھ سے بنائے تھے ان میں ایک منجیق تھی جسے اس زمانے کی توپ کہنا چاہیے اور دو دبا بے تھے جنہیں اس زمانے کا ٹینک کہا جاسکتا ہے۔ یعنی جدید ہتھیار بنائے گئے اور استعمال کئے گئے جس سے صنعتی امور میں جدت پسندی کی حوصلہ افزائی ہوئی۔ مسلمانوں میں ایجاد کا شوق پیدا ہوا۔ حضرت انس بن مالک فرماتے ہیں کہ حضور اکرم ﷺ نے

موجودہ دور صنعتی دور ہے جن اقوام کو صنعتی قوت حاصل ہے وہ دنیا کے اقتدار پر قابض ہیں مسلمانوں کو اس بات کی اشد ضرورت ہے کہ وہ صنعتی قوت حاصل کریں۔ حضور اکرم ﷺ نے صنعتی کام میں دلچسپی لینے کے فضائل بیان فرمائے ہیں۔ حضور اکرم ﷺ کا ارشاد ہے جو کھانا انسان اپنے ہاتھوں سے کما کر کھائے اس سے بہتر کوئی کھانا نہیں ہے اور اللہ تعالیٰ کے نبی حضرت داؤد علیہ السلام اپنے ہاتھوں کی کمائی سے کھاتے تھے (اللہ کے نبی حضرت داؤد علیہ السلام زرہ بناتے تھے)۔

حضور اکرم ﷺ کا ارشاد ہے اللہ تعالیٰ اس شخص پر رحم کرے جو کسی صنعت میں عمدگی پیدا کرے۔ صحاح ستہ میں عہد نبوی کے نظام تعلیم کی پوری تفصیل موجود ہے احادیث کے مطالعہ سے معلوم ہوتا ہے کہ حضور اکرم ﷺ نے تعلیم کے کئی درجے بنائے تھے۔ تعلیم السنہ یعنی مختلف زبانوں کی تعلیم، تعلیم عسکری یعنی جنگی تعلیم، تعلیم التجارت تعلیم الصنعت و حرفت اور زرعی تعلیم۔ مندرجہ بالا تعلیمات کا علیحدہ علیحدہ نصاب مقرر تھا البتہ کچھ امور ان سب میں مشترک تھے جیسے خطاطی یعنی لکھائی پڑھائی، حساب اور مذہبی امور کی تعلیم، اس کے علاوہ امتیازی امور پر پیشہ و شعبہ میں جداگانہ حیثیت رکھتے تھے۔ حدیث اور اس وقت کے ادب کے اصطلاح میں اسے سنت قائمہ (اسپیٹلارزیشن) کہتے تھے گویا سنت قائمہ عسکری سنت قائمہ تجارتی، سنت قائمہ صنعتی اور سنت قائمہ زرعی سب