

The Qur'anic Sociology of Knowledge

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Sociology of Knowledge

There is a close relationship between the fields of the Sociology of Knowledge and the Philosophy of Knowledge. Actually this relationship may be called special socio-cultural epistemology. According to the Qur'anic concept, as envisaged in the story of Adam, the Philosophy of Knowledge and the Sociology of Knowledge determine the type of reality to be attained by man for his logico-meaningful life in the worldly practice, empiricism and non-contemplation.

The Qur'anic concept of the Sociology of Knowledge is both positive and normative, and it is of three essential components: (1) research into facts (lxxii. 3); (2) synthesis of the research (xi. 120); and (3) explanatory.

These three research components include observation, description and classification and the process of experience, experimentalism and analysis. The ideational or sensate theory of knowledge is marked by the absence of such combinations, but in the idealistic concept of Sociology of Knowledge, such procedure is inevitably necessary, for it recognizes the supra-and super-empirical sources of knowledge. The modern concept of knowledge recognizes intuition as the one supra-rational source, but the Qur'an says it is the most primary source of knowledge.

The empirical stage in the Qur'anic Sociology of Knowledge is the first logical procedure preceding theory. The Qur'an has nothing to do with the study of any mental production or any social factor but facts. Facts are casually related and are

meaningful, and their understanding requires axiological layer of the mind (vide al-Rahman). Moreover, thinkers of the Sociology of Knowledge are opposed to the procedure.

The results of research. The Qur'anic Wissensoziologie is characterized by its adherence to the principles of thesis, anti-thesis, and synthesis in methodological procedure, and this procedure is followed in the solution of all sorts of social problems.

The Qur'anic Sociology of Knowledge starts with the thesis of systems of meaning and value-orientation pattern, which is the base of society, personality and culture. On this pattern societies go ahead in life and value-deviancy disintegrates them. This forms the process of antithesis and the third element—synthesis—which declares that the system of meaning is the principle of Unity.

In conformity with the modern idea, the Qur'anic Sociology of Knowledge constantly asserts that life cannot be understood in part without maintaining the whole and the knowledge gained should be a true representative of the meaning system. Moreover, mental constructs and socio-cultural factors are closely related, which can work as guides for the prediction of future events. The result thus obtained can be expanded more and more to be used in the meaningful development of society, culture and personality. This means to say that the theory is indispensable for the dynamism of knowledge. The theory should be both

axiomatic and axiological and more than the generalization of empirical results.

To consider an activity from the philosophical point of view means to relate it to what is considered authentic reality. The Qur'an asks what the meaning of 'real' is. The Qur'anic Sociology of Knowledge thus determines what knowledge is, not only on the psychological and phenomenal planes, but also on the cosmological, teleological, ontological, transcendental and noumenal ones.

The question arises : Knowledge for what ? The Qur'anic Sociology of Knowledge answers: All knowledge at the initial stage meant for certainty. And to search for knowledge, travelling is needed.

According to the Qur'an, society means the totality of interacting persons and culture when both envisage meanings, values and norms. Thus the Sociology of Knowledge is part of the system of knowledge, culture, functional base of the society, which study the entire human life, nature and socio-cultural phenomena as they are related to man.

The Qur'an disdains the outlook that demarcates knowledge as profane and sacred, divine knowledge as against mundane systems of knowledge, science and humanities. According to the Qur'an, there is nothing like profane or sacred. All are the objects of creation and signs of God.

Comprehensive sociological epistemology, the empirical relations of particular socio-cultural structure and ideas, the proliferation of concept-ideas, beliefs, meanings, and value-systems, space time causality, positive knowledge, thought, system of truth, superstructure, etc., form
Minaret

the content and meaning of the Qur'anic Wissenssoziologie. It not only traces the basis of truth, but also the social illusion, superstition and socially conditioned errors and forms of deception. And there is no division of knowledge into two opposite categories; knowledge is one and leads to God. It does not neglect the importance of men of knowledge in society. In this short space, it is impossible to do full justice to Qur'anic Wissenssoziologie. There still remains the Sociology of Knowledge as expounded by the Ahadith. This is an exclusive topic and here we cannot discuss even its rudimentary form.

The Qur'anic Sociology of Knowledge

There is a close relationship between the fields of Wissenssoziologie or the Sociology of Knowledge and the Wissenplzilasoplzie or the Philosophy of Knowledge in their subject-matter and this relationship depends upon the structure of the two disciplines and the scope of the sociological and philosophical affirmation concerning knowledge. The clarification of these relations is a task which concerns the criticism of the Sociology and the Philosophy of Knowledge. There is no objection if we call these as the special socio-cultural epistemology. According to the Qur'anic concept, as envisaged of the story of Adam, it is the aim of the Philosophy of Knowledge and Sociology of Knowledge to determine the type of reality. In the following verses, the Qur'an provides not only clarification but determines the aim and the type of reality to be attained by man for his logico-meaningful life in this world:

'And He gave Adam *asma*', i.e. knowledge of all the things, then presented them to the

angels; then He said: Tell Me the names of those if you are right' (ii. 31).

This verse raises various issues. At the first instance, nothing to say of the entire verse, the very multi-polaric term *asma'* refers to the fact that all knowledge is empirical, practical and non-contemplative. And, again, this very verse provides the structure of the Sociology of Knowledge.

The success of physico-chemical sciences has been a constant temptation for the modern social scientists. According to the Qur'an, both the natural sciences and the phenomena of nature are important sources of knowledge, but they cannot inspire to formulate the Sociology of Knowledge because sociology has to originate from its exclusive source, viz, social phenomena, which are multi-variant and space – time bound. However, natural phenomena and natural sciences, both according to the Qur'anic postulate, may serve in providing a special method of approach for the analysis and clarification of data derived from the critical vision, insight and observational study of the phenomenal nature. Consequently it is logical for the Qur'anic Sociology to invite the attention of man to see and to see again and again the science of nature:

"Who created the seven heavens alike. You see no incongruity in the creation of the Beneficent God. Then look again, can you see any disorder? Then turn back the eye again and again, your look shall come back to you confused while it is fatigued' (lxvii. 3-4).

The Qur'anic concept of Sociology of Knowledge is both positive and normative, and it comprises of three essential stages : (1) research into facts (lxxii. 3) ; (2)

synthesis of the results of research (xi. 120); and (3) explanatory.

Let us explain these three stages. Research in the implementation of the triple methods of the Qur'an: *sama'*, *basar*, *fawa'd* (ear, eye, heart). In these three components, not only observation, description and classification are included but with them go the research processes of experience, experimentalism and analysis. In the ideational or sensate theory of Sociology of Knowledge, such combinations are not possible but in the idealistic concept of Sociology of Knowledge, such procedure is inevitably necessary. Among the sources of knowledge, along with the sources of empirical kind, the idealistic theory of the Sociology of Knowledge of the Qur'an certainly recognizes the supra and super-empirical sources of knowledge. In the modern concept of knowledge, both in philosophy and sociology, one supra-rational source, the intuition, has been recognized. According to the Qur'anic postulate, intuition is the most primary source of knowledge which can lead to the understanding of the problems of the epistemology of knowledge, ontology of knowledge, cosmology of knowledge, etc. At its best, it can lead to the understanding of teleological knowledge, but it is beyond the purview of grasping the transcendental realities.

The empirical stage in the Qur'anic Sociology of Knowledge is the first logical procedure. It precedes theory. In spite of this handicap, it is a necessary corollary of human life and human societal configuration. The Qur'an has nothing to do with the study of any mental production or any social factor whatsoever. The Qur'an

believes that certain facts do exist. These facts are meaningful. To understand them, we have to understand the axiological layer of mind (vide al-Rahman). So long as men are engaged in the critical study of the facts provided by the phenomenal worlds of society and Nature, they have immense possibilities of unfolding their creative energy, the subjugation of Nature and the discovery of facts. The modern thinkers of Sociology of Knowledge like Max Weber, Northrop, Schwarz and notably Karl Mannheim have taken a definitely opposite procedure in their search of facts in relation to the formulation of the theory of knowledge. They refer to the harmony, but whatever this harmony may be, the research into facts is already directed by an idea. This is most clearly visible in the case of Sorokin. He would never have investigated the current of thought as he did if he had not the three cultural types in mind. These cultural minds are ideational, sensate and idealistic. With this differentiation, the difficulties in the modern theory of knowledge arise due to:

- a) non-specification and definition of the term 'idea';
- b) the entire theory being free from axiomatic and axiological basis;
- c) the entire field of knowledge and its form and content being free from their axiological base.

Jaques J. Maquet rightly comments: 'The difference is that this "idea" is more vague and has a basis less certain than the hypothesis. Often the fact that the new idea does not easily account for all the facts, does not stop the innovator. Thus the apparent independence of the quantitative sciences in relation to the variables of Mannheim must have appeared as a very

serious objection to his idea of the activist value of knowledge. Afterwards, he made an exception of this case. Likewise, the current conception that the most ancient phases of civilization are ideational has not prevented Sorokin from looking for ideational cultures subsequent to sensate phases in the same current of civilization. Later he explains that the primitive phases are not always ideational. Thus there is a sensate period from the twelfth to the ninth century B.C. in the origins of the Greek world.' (Karl Mannheim, Sociology of Knowledge, The Beacon Press, Boston, 1951, ff Conant: 95-96)

Result of research: It is the characteristic feature of Qur'anic Wissensziologie, or Qur'anic Sociology of Knowledge that it always adheres to the principle of thesis, antithesis and synthesis in its methodological procedure. Consequently the results derived are ultimately synthesized. This procedure is vehemently and categorically followed in the solution of all the problems – social, cultural and otherwise. Like other thought-patterns, the Qur'anic Sociology of Knowledge starts; with the thesis of systems of meaning and value-orientation pattern. It means to say that as the first principle of the analysis of the problems, the Qur'an starts with the framework of reference of the phenomenal, socio-cultural and physico-psychological world. The Qur'an definitely points out that the base of society, personality and culture and even physical Nature, is the system of meaning. On this pattern, various societies and cultures came into being and so long this pattern of meaning was not segregated, they had immense opportunities to go ahead in life. The value-deviancy pattern, according to the Qur'anic

postulate, was the main cause of disintegration and finally the annihilation of societies. This forms the process, or element of the second item referred to above as antithesis. Having these two components it is logico-meaningfully and causally relevant to proceed to the third element the element of synthesis. Following these procedures methodologically, the Qur'an declares that the system of meaning, which is eternal and perpetually lasting, *is the principle of Unity*. Consequently, it has been declared that the ultimate unity will be triumphant (vi. 1-10). In contradistinction to the modern orientation, it is asserted by the Qur'an that general formulation does not extend the scope of the results obtained, without specification, definition and determination of the meaning. This forms the important part of the axiomatic: theory of the Qur'anic Sociology of Knowledge.

It is contested that if knowledge is existentially conditioned, it must not be segregated from the composite whole. It is the important feature of the Qur'anic Sociology of Knowledge that it constantly refers to this focal point that life cannot be understood in *segmentalization without maintaining the wholeness of life*. This concept has been recognized as an integral point of the modern systematic sociology of Germany. Max Weber, Simmel and Vierkandt have elaborated this thought into a systematic study. In the German terminology, it has been given two names—Enihert and Ganzheit.

From the above postulate, we can conclude that if ideas form part of the theory of knowledge, they are associated with each other. All the ideas correspond to the socio-cultural affiliation of the thinkers.

Consequently this can be seen in the ideas of the believers and non-believers, as enunciated by the Qur'an, from culture to culture, developed during the time of various prophets. If all the physical and socio-cultural phenomena as contested by the Qur'an have a meaning, the knowledge derived from them should be the true representative of their meaning system. They are susceptible of relationship of logical consistency. This consistency and sequential reference to the meaning system in the socio-cultural and the physical phenomena and their variation, according to the Qur'anic postulate formulated in the verses given below, may be known through observation, critical vision, insight, experience and experimentalism:.

'Who created the seven heavens alike. Thou seest no incongruity in the creation of the Beneficent. Then look again: Canst thou see any disorder? Then turn the eye again and again, thy look will return to thee confused, while it is fatigued' (lxvii, 3-4).

The relationships between mental production and the socio-cultural factors can give rise to induction which permits the affirmation that the relationship will always prove correct. The only provision is that the meaning system should be identical. From the story of Adam, it is more than clear that actual linkage and logical linkage strengthen each other if they are not isolated from the meaning system.

'We said: Go forth from this state all. Surely there will come to you a guidance from Me: then whoever follow My guidance, no fear shall come upon them, nor shall they grieve' (ii, 38).

Thus the knowledge so gained will have a

high degree of certitude in respect of what in future can be acquired. Such propositions are valuable guides to the prediction of events. The necessary corollary in the verse quoted above is that knowledge has its own existential axiological base. Neither the base nor the pursuit to discover the meanings should be disconnected, because life and knowledge will become invalid. One prediction of the consequences of such segregation is to be seen in the verse immediately following it: 'And (as to) those who disbelieve in and reject Our messengers, they are the companions of Fire; in it they will abide' (ii. 39).

From the very words 'inform them of the names, and the enunciation in other verses, it is clear that synthetic formulation of the results of observation in the Sociology of Knowledge is a sum of known elements which can be expanded more and more for the new knowledge to be used in the meaningful development of society, personality and culture. This means to say that theory is indispensable to the dynamism of knowledge, the interdependent element of society and culture in their space-time dimensions. According to Sura al-'Asr, space and time are not only the dimensions of society and culture but they are also the dimensions of all the systems of knowledge, because all knowledge that grows in society acts and reacts in it, and, like society, it is also circumscribed by its space-time dimensions. Thus theory is a construct of the mind explaining the synthesis of the results observed by postulating a principle from which these results can be deduced as consequences. In another injunction, as constantly shown by the Qur'an in its

sociologism, 'that nature and histories of other nations to be studied' (xvii. 12; xxx. 19), theory serves as a directing principle for further research. These two roles of a theory, as pointed out by Jacques J. Marquet, constitute essentially the same intellectual procedure, laying down a principle and drawing consequences from it, then showing that these consequences have been realized in what is already known (explanatory role) and showing by new research that the things which one observes are truly realized in this way (guiding role).

We have quoted the passage, because its thought – patterns have been confirmed to a limited extent. Both of these roles are to be found throughout the Qur'an. For instance, the explanatory role for the search of knowledge is to be seen in the axiomatic theory of the Qur'anic Sociology in its statement that wisdom is a great good:

"He grants wisdom to whom He pleases. And whoever is granted wisdom he indeed is given a great good. And none mind but men of understanding' (ii, 269).

With the above verse, which is simultaneously both explanatory and guiding, another statement which refers purely to the guiding role is to be seen when the Prophet is asked to pray for increase of knowledge and travelling in search of knowledge:

'Supremely exalted then is Allah, the King, the Truth. And make not haste with the Qur'an before its revelation is made complete to thee and say: May Lord increase me in knowledge' (xx. 114).

'Then they found Our servants whom We had granted mercy from Us and whom We

had taught: knowledge from Ourselves' (xvii. 65).

The Qur'anic Sociology has no objection against the construct of the mind. The theory should be both axiomatic and axiological and more than the generalization of empirical results. The Qur'an says 'that the spiritual needs of man must be provided' (xi. 38). From this verse it is clear that, in theory, the mind goes; beyond a pure generalization. Since the Qur'anic Sociology of Knowledge suggests other researches, the explanatory principle is not limited to the results obtained. 'My Lord, increase me in knowledge.' If I am not wrong in my deduction, I am justified in my assertion that the Qur'anic Sociology of Knowledge is well integrated in epistemology and gnosiology, which are said to be not having clearly defined borders. The Qur'anic epistemology is mainly concerned with the problems of value, and attempts to solve the problem by a critical method, whereas gnosiology is directed to determine the nature of knowledge by locating it in the ontological, cosmological, teleological and transcendental structure of the real. In the modern gnosiology, in the search of the real, only ontological structure is taken to be quite adequate, but, in view of the Qur'anic Sociology of Knowledge, such an approach will lead only to the partial grasp of the real.

To consider a thing an activity, from the philosophical point of view, means to relate it to what is considered authentic reality. As a consequence it will have to account for the various aspects of the phenomenal worlds of Nature, society and culture, on the one hand, and, human experience in terms of its conception of reality on the

other. Ordinary language generally distinguishes a certain order of human activities different from that of other activities which is called knowledge. The Qur'anic Sociology starts from this preamble, but asks the meaning of this phenomenon in terms of the conception of the real. The Qur'anic Sociology of Knowledge, thus, determines what knowledge is, not only on the psychological and phenomenal plane, but on the cosmological, teleological, ontological, transcendental and noumenal ones-. We have inferred the above ideas from the Qur'anic verses of the short Sura of al-Takathur (cii). which enunciates the three degrees of knowledge. These three degrees refer also to the immense sources of knowledge—empirical and supra, super- and hyper-empirical.

'Nay, would that you knew with a certain knowledge—you will certainly see hell—Then you will see it with certainty of sight—Then on that day you shall certainly be questioned about the boons' (cii. 5-8).

The question arises: Knowledge for what? There is no rambling, like Lynd in his inquiry of 'Knowledge for What? *The Qur'anic Sociology of Knowledge answers this query directly that all knowledge at the initial stage is meant for certainty.* The verses quoted above disclose three degrees of certainty—'*ilm al-yaqin*, '*ain al-yaqin* and '*haqq al-yaqin*, i.e. certainty by inference, certainty by sight and certainty by realization. A man can, by inference, attain a certainty of the existence of hell, for instance, in this very life; after his death, he will see hell with his own eyes; a perfect manifestation of it will be realized by him on the Day of Resurrection.

Sociologically speaking, from the verses which express the nature of knowledge, certain consequences will be deduced concerning the theme of this activity and concerning the ideal to which it can lay claim, and hence concerning what truth may be.

The method employed will often be a mixture of empirical descriptions and logical deductions. Both should go in conformity. Thus a philosophy of knowledge is characterized by the plane in which it moves. It aims to discover what the real nature of knowledge is—the meaning of this activity in terms of the ontological structure of the real. Then it is characterized by the method of proof which is mainly deductive. The passing reference of the philosophy of knowledge is not without its logico-meaningful sequence. The objective of the Sociology of Knowledge is, on the one hand, to determine as precisely as possible the degree of influence of socio-cultural factors upon ideas, on the other, to determine the nature and value of our cognitive activity. This cognitive activity, according to the Qur'anic postulate, is the source of His superiority over the entire universe and the entire creation. The level is that of positive science aiming at the establishment of relations between phenomena—natural socio-cultural and psychological; on the other, that of philosophy seeking to locate knowledge in the structure of true reality. It should be noted from the Qur'anic verses that travelling is needed for search of knowledge (xviii. 65), study of Nature (xliii. 3-5), study of the conditions of different countries (xxxv, 27), study of histories of different nations (xl. 21) and control of the forces of Nature through knowledge (xvii.

70), etc., that Philosophy and Sociology of Knowledge overlap and are so to speak in congruity.

So long as man has to live and die on the earth, the Qur'anic Sociology of Knowledge lays emphasis on the epistemological approach towards the search of knowledge and truth. The epistemological approach will lead to determine to what extent the ideal which knowledge aspires to realize is actually reached. In this respect the degree of influence of the social factors upon knowledge will be of the utmost importance. Thus if knowledge claims to be objective, it will be essential to know that all ideas and doctrines are determined by social affiliations or that the fundamental categories of logic are dependent upon cultural premises. These social affiliations and cultural premises, according to the Qur'anic Sociology, may be meaningful or void of meaning. This categorical difference between these two social affiliations are clearly enunciated in Suras Munafiqun, Mumin and Muminun, etc. It is in this sense that the results of the Sociology of Knowledge will be among the most useful data for epistemology.

The Qur'anic Sociology of Knowledge, with an accelerated rate of emphasis, has to enunciate again that knowledge will be cognitive and logico-meaningful when it has as its primary aim the description of reality.

'Read in the name of thy Lord Who creates man from a clot. Read and thy Lord is more Generous, taught man what he knew not. Nay, man is surely inordinate because he looks upon himself as self – sufficient, surely to thy Lord is the return' (xcvi. 1-8).

From the above verses it is to be inferred

that society is an organized group of individuals. Culture is a social heritage. Society and social heritage are the meaningful realities. One should have knowledge, which is in itself based on the axiological layer of mind and convey this layer to form the meaning system of society and its culture. In this case, society means the totality of interacting persons and their relations, whereas culture envisages meanings, values and norms. The Qur'anic Sociology, by definition, places all meanings in culture and hence it becomes

impossible to speak about social structure without speaking about culture.

'How can you deny Allah and you were without life and He gave you life!' Again, He will cause you to die and again bring you to life, then you shall be brought back to Him. He it is Who created for you all that is in the earth. And He directed Himself to the heaven so He made them complete seven heavens; and He is Knower of all things' (ii. 28-29).

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depression and boredom will be absent.

Suicides will be unknown. Nobody will doubt the meaning or the purpose of life.

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"Move not thy tongue concerning the Qur'an (O Muhammad) to make haste therewith. It is for Us to collect it and to give you the ability to recite it. And when We have recited it to you then you must follow its recital. Then it is for us to make it clear to you." (75: 16-19)

numerous miracles in his lifetime but importance was not given to any of those. Whenever asked about a Sign from Allah his answer was always the Qur'an.

Muslims today need to spend more time studying, reciting and practicing if they are to transmit a strong Islamic legacy to the future generations.

Prophet Muhammad (ﷺ) performed



The Essentials of An Islamic Community

Maryam Jameelah Begum

If we profess to be Muslims who value the integrity of our faith, we must vigorously reassert our religious and cultural identity. It is not enough to verbally condemn the atheism and materialism of modern civilization and its institutions so destructive to all we cherish. Instead, we must always stress the positive and constructive values of the Islamic Way of life and build up practical alternatives to replace them. Only after these alternatives are provided will it become possible to permanently demolish alien influence. In so doing we shall have to fight "tooth and nail" with vested interests within our ranks who will spare no effort to frustrate our efforts. They will invariably condemn the course of action suggested here as utterly unworkable and the product of sheer wishful thinking. They will point out that because of technological progress, all parts of the world have become so dependent upon each other that no people can remain aloof from modern civilization and hope to survive. They say that it is impossible for any government to flourish in the modern world based on a Law revealed more than thirteen centuries ago. They insist that the Shariah is a fossil and the Khalifate no more than a museum piece.

It is highly questionable if those who put "realism" and "practicality" before all else have ever stopped to ponder that were our Holy Prophet (ﷺ) of the same turn of mind, he and his tiny band of followers in Medina would have given up their cause as hopeless, deeming it impossible to fight against the greatest imperialistic powers of the time. Surely the Battle of Badr would never have taken place since the poverty –

stricken Muslims were so few in number they could barely muster an army of 300 ill-equipped men on foot against more than 3,000 well-armed Quraishis on horseback. Do they forget that it was the "realists" who feared the destruction of the idols in the Kaaba because these were deemed as the source of the prosperity not only of Mecca but of the hole of Arabia. Those who admire "practicality" must logically praise Mu'awiya's worldly triumph over Hazrat Ali and consider Hazrat Husain hot-headed indeed because his chances of winning at the Battle of Kerbala were almost nil. Indeed the distinguishing characteristic between the true believer and the unbeliever is that while the unbeliever bases his actions upon opportunism and expediency, the believer does what is right regardless of worldly consequences.

We cannot attain an Islamic society until we recognize the supremacy of the Shariah. Since ruler and ruled are all equally subject to the same Divine Law, tyranny and despotism have no place amongst us. In order to derive full benefit from the Shariah, it must always be interpreted in a strict, literal sense and no concessions, no compromises be made to the so-called "changing times."

This immediately raises the question of Ijtihad (use of independent judgment in interpreting the Shariah) versus Taqlid (or the reliance upon the authority of previous jurists). Now-a-days our modern educated elite utterly lacking in knowledge or appreciation of Islamic values are claiming the right of "Ijtihad" to mutilate the Shariah beyond recognition. This they do by

rejecting wholesale the “Fiqh” of our classical jurists as no longer appropriate for the present and by casting doubt on authenticity of Hadith in order to allow themselves maximum freedom to introduce modern innovations. This is what our reformers today understand as Ijtihad.

There is no doubt whatsoever that Ijtihad is a basic and indispensable tool of Islamic jurisprudence sanctioned by no less than our Holy Prophet (ﷺ) himself. Therefore Ijtihad can never be rejected on principle but rather only its abuses condemned as interpreted and practiced today. Ijtihad is valid only when: (1) applied where there are no specific injunctions of Qur’an or Sunnah; (2) it does not conflict with Qur’an or Sunnah; (3) no sophistry is resorted to obscure the fundamentals of Qur’an or Sunnah. It is glaringly evident how our modernist reformers have violated them all, especially the third. Indeed, scarcely a single example of “Ijtihad” in the contemporary history of any Muslim country can be cited which has not involved a radical compromise of Islamic ideals with modern materialism. In other words, so long as modern civilization remains universally dominant, “Ijtihad” cannot but lead us straight down the road to Westernization and the ultimate abandonment of all Islamic values. If no attempt at Ijtihad even in the hands of such sincere and outstanding scholars as Shaikh Muhammad Abduh (1849-1905) and Allama Muhammad Iqbal (1873-1938) could lead anywhere but the same sad result, We are only deceiving ourselves when we think that under our present circumstances we can do any better.

This is why only “Taqlid” can save us. Until we regain our self-respect, self-confidence

and full intellectual independence, we must limit the use of Ijtihad to those questions where our classical jurists are silent. In other words, wherever they have expressed an opinion, it should be recognized as more valid than our own. Despite their human fallibility or any errors they may have made, our classical jurists, theologians and traditionalists were always inspired by the noblest motives. Their character and piety were unquestionably superior. Because they lived at a time when the power of Islamic culture was at its height, they were slaves to no foreign ideology. Insofar as submitting to the fact that such traditionalists as al-Bukhari and Muslim; such jurists as Imam Abu Hanifa, Imam Shafi, Imam Malik and Imam Ahmad ibn Hanbal; such scholars as al-Ghazzali and Ibn Taimiya understood and interpreted our Holy Qur’an and Sunnah better than is possible for any Muslim scholar today, Taqlid is more than justified.

Education is the most important function of an Islamic community. A renaissance of Islam can succeed only if the rising generation understand and appreciate Islamic values. The only proper place for the education of our youth is the mosque. Every mosque should also be a school. At all educational levels the study of Arabic must be compulsory. Every Muslim child should learn not only to read and recite but fully understand the meaning of the original text of Qur’an in Arabic. Arabic must be the medium of instruction, and Qur’an instead of just another incidental subject, be the focal point around which the entire curriculum revolves. All other subjects should be taught in relation to Qur’an to avoid any sharp distinction between religious and secular learning. In this way

the entire educational curricula will be integrated harmoniously. The study of European languages, literature, philosophy and law should be confined to the universities, preferably on the graduate level. Under no circumstances should we expose our children or adolescents to modern education because there is no deadlier poison to impressionable, immature minds. On the other hand, it is essential that those in positions of authority and influence possess thorough familiarity with modern civilization in order to effectively combat its influences.

In order to give our youth a clear understanding of the past in relation to the present, we must revolutionize our attitude in regard to Islamic history. Too many of our educated elite regard the transmission of Greek philosophy by the Mutazalites (rationalists) to medieval Europe as the most important contribution of Islamic civilization to humanity. Such Hellenistic philosophers as al-Kindi, al-Farabi, Ibn Sina and Ibn Rushd have been praised more than they deserve. A truer perspective of Islamic history enables us to understand why the achievements of Umar ibn Abd-al-Aziz, Salah-ud-din and Alamgir Aurangzeb were so much greater. Instead of boasting of Islam's contribution to modern Western civilization, we must be aware of the fact that the transmission of Greek learning to medieval Europe was quite coincidental and had nothing to do with Islam itself. Since Islam is of infallible Divine origin, and therefore, complete, self-sufficient and independent of man-made philosophy, it is futile to attempt to justify its validity by a comparison with any other civilization, past or present. Hence the uselessness of trying to prove the

greatness of Islamic civilization by enumerating its so-called contributions to medieval Europe, for Islam exists independently for itself and not as subservient to other cultures. The takbir – not the commentaries on Aristotle—is Islam's gift to the world.

Although it is a religious duty for those in position of authority and influence to offer in their personal capacity full moral support and generous financial contributions for the maintenance and growth of our educational system, our schools should be allowed to flourish on an independent basis. Those who have wealth should be encouraged to contribute financially to schools at all levels both through Zakat and voluntary charity. With our educational system supported financially through Zakat, voluntary charity, wills and the Waqf foundations, it shall then be possible to make education completely tuition – free. Equally important is the protection of the family. We can rest assured that the decay of modern civilization is inevitable because all of its institutions and cultural values weaken the family and lead to social disintegration. Where there are strong family ties of mutual affection and responsibility and filial loyalty, juvenile delinquency and “teddyism” are virtually unknown. The most effective means for promoting respect and consideration for the old people, the foundation of a strong family, is to put an end to the cult of youth-worship. When women are educated to appreciate their dignity and importance in bearing the major responsibility for preserving a wholesome home life, no longer will they regard their status dependent upon competing with men in business and politics. Nor will they regard being required by law to conceal

themselves in public as a stigma of inferiority. An Islamic community must insist on strict segregation of boys and girls after puberty, forbid the publication of immoral literature, pictures of human beings in newspapers, magazines and commercial advertising, ban the sale of alcoholic beverages and enforce the full penalties of the Shariah against illicit sex. No poison is more deadly to Islamic moral values than the modern cinema industry. Therefore it is imperative to ban importation of foreign films and prohibit the production of domestic ones. Radio, television and cinema must be limited strictly to educational purposes.

We will never gain vigour and vitality until we recognize the catastrophic consequences of imitating a foreign culture and put an end to it. Infinitely more effective than legal penalties is the pressure of public opinion and social conformity. Thus a man who shaves off his beard and wears Western hat, tie and business suit would be made so conspicuous and self-conscious by his neighbours that he would feel too ashamed of himself to continue doing so. Let anyone who doubts the crucial importance of avoiding the adoption of Western dress and living habits listen to what our great historian, Ibn Khaldun (d. 1406) had to say on this subject:

The vanquished always seek to imitate their victors in their dress, insignia and other customs and usages. This is because men are always inclined to attribute perfection to those who have defeated and subjugated them. Men do this either because the reverence they feel towards their conquerors makes them see perfection in them or because they refuse

to admit that their defeat could have been brought about by ordinary causes and hence they suppose that it is due to the perfection of the conquerors. Should this belief persist long, it will change into a profound conviction and will lead to the adoption of all the tenets of the victors and the imitation of all their characteristics. This imitation may come about either unconsciously or because of a mistaken belief that the victory of the conquerors was due not to their superior solidarity and (physical) strength but to the inferiority of the customs and beliefs of the conquered. Hence arises the delusion that such an imitation will remove the causes of defeat. In fact every country which has powerful conquering neighbours tends to imitate those neighbours as we see among the Spanish Muslims who imitate their Christian neighbours in their dress and ornaments even to the extent of having statues and pictures on the walls of their homes and shops. And in this the careful observer will mark a sign of inferiority.

(The Muqaddimah, (Prolegamona), Vol. I, p. 266).

Here in this single paragraph, Ibn Khaldun has described with the superb insight of a genius exactly what is wrong with us. The remedy is obvious. If our pride in our faith and its heritage is genuine, it must be expressed by our physical appearance. Certainly we have no right to call ourselves Muslim, if we are ashamed to be identified as such.

Only a very poor psychologist will say that these things are merely outward and therefore unimportant. Next to a man's body, his clothes and his home are the nearest things to his soul and have an incalculable influence upon it. It was easy

for his soul to conform to Islam in the surroundings which Islamic civilization provided for it but now for no good reason that God-given civilization has been pushed aside; therefore we find in most so-called Islamic countries, men have shaved off their beards, forsaken their turbans and taken to wearing a dress which puts many obstacles in the way of ablution and which makes the movements of the prayer look ugly and even ridiculous; and as for their homes, there is nothing in them to make one remember God and much to make one forget Him. One of the outward tokens of that inward dignity of the Muslim is the turban. The Holy Prophet (ﷺ) praised the turban in many of his sayings just as he also enjoined upon men to grow their beards. It can be said that loose, flowing garments such as worn by him and his companions are the only true Islamic dress for this is the only kind of dress which conforms to the movements of the prayer. Our Holy Prophet's (ﷺ) house in Medina was an extension of his mosque and for more than twelve hundred years, every Islamic house was as an extension of the nearest mosque. Men took off their shoes to enter their homes; the floors were strewn with ritually purified mats or carpets. They sat at home as they would sit in the mosque and the ornaments on their walls were all reminders of God – Divine Names, verses of the Holy Qur'an, sayings of the Prophet (ﷺ). This is the essence of Islamic civilization and there is absolutely no reason why any of the things I have mentioned here should have been changed or why the Muslim home should not still be as an extension of the mosque. Only in such surroundings as these can Islam truly flourish.

Al-Haj Dr. Abu Bakr Siraj Ad-Din (formerly Dr. Martin Lings) an English convert to Islam as quoted in Muslimnews International. Karachi, January 1963:

What would the world be like under Islam? When men recognize the sovereignty of God and the supremacy of His Law, all false values will automatically be swept away. Implementation of takbir means freedom from all forms of a tyranny and oppression. There will be no place for racial discrimination or class hatred. Congregational prayer, pilgrimage, fasting and Zakat will create strong bonds of affection, trust and responsibility between man and his fellow-man. The prosperous will enjoy their wealth as a bounty from God in which the poor have their rightful share. Women will not try to usurp the functions of men nor will the old feel degraded by their age. Since this earthly life will be regarded as a severe test rather than a mere pleasure trip, and only a temporary abode, people will be preoccupied with eternal salvation and shun as evil all that diverts them from remembrance of God and Hereafter. Night-clubs, dance-halls, theatres, bars, saloons, gambling casinos, and brothels would soon go bankrupt.

A world dominated by Islam will not be utopia because perfection is not of this world. Some of us will be tempted to break the Law but crime will be limited to isolated individuals instead of a raging epidemic. There will be no confusion in any mind as to what is right and what is wrong. Even in an Islamic society it is inevitable that human beings must suffer for sorrow is an inseparable part of this life as are its joys. There will be pain, hunger, sickness and death. But despair, (Continue on page #. 10)

Equality — An Outstanding Islamic Virtue

The conception of the equality of man irrespective of race and colour or social status was never fully recognized in the history before the dawn of Islam. Mankind was fettered in the shackles of race, colour, class and geographical limitations. For the first time in known history Islam gave the conception of perfect equality to mankind and rendered the entire humanity a brotherhood, a single universal family which includes the black and white, the rich and the poor, the Arab and the non-Arab among its members. The Holy Quran says:

“O mankind! We created you from a male and a female (a single pair) and divided you into nations and tribes for the sake of recognition (not that you may despise each other). Verily the most honoured of you in the sight of God is the most righteous of you; and God has full knowledge and well acquainted (with all things)”. (49:13)

According to the teaching of the Holy Quran the entire humanity is the progeny of one single pair, Adam and Eve, hence they form one single family which comprises the black, the white, the yellow, the red, the rich the poor, the enlightened and the unenlightened. As members of the same family and the children of the same parents none is superior or inferior to other and none is more honourable and privileged than the other. If there exists a criterion of honour it is righteousness alone.

The Holy Prophet (ﷺ) has laid great stress on the equality of man (in Khutba Hajatul Widah). He said:

“Neither the Arab is superior to the non-Arab nor the non-Arab is superior to the Arab. All of you are the progeny of Adam
Minaret

and Adam is from mud.”

The Holy Prophet (ﷺ) thus struck at the root of the national ego of the common Arab. Even among Arabs there were grades of superiority; the Quraish regarded themselves as the most superior tribe of Arabia. But the Holy Prophet (ﷺ) took every pain to see that germs of personal, tribal and national ego are annihilated and the conception of perfect equality of man, regardless of social, racial and national considerations, is deeply established in the souls of all Muslims. Through his personal example also he taught his followers that no matter however high a man's social status was, he was still an ordinary mortal, and could claim to no more rights and privileges than others. He would ask his followers not to stand for him out of respect, for that was the way of the Persians and the Romans to pay respect to their superiors. But in Islam there was neither superior nor inferior, all were equals in the sight of God. While on journey, he would share others in their work; the Holy Prophet would often choose for himself the job of collection fuel for the campfire and while building a mosque he would work like an ordinary labourer among others.

The concept of perfect equality was further engraved in the character of Muslims through the institutions of ‘Salat’ and ‘Hajj’. Perfect equality is maintained inside the mosque; all believers, regardless of their race of colour or social status stand side by side in straight rows to prostrate themselves before their Creator. They are thus reminded, five times a day, that in the sight of God, they are all equals. Similarly,

through the institution of Haj they are reminded on a larger and international scale of the equality of all mankind. There they stand, around the Holy Kaaba, clad in the same uniform begging for the mercy of their Lord. All distinctions, all worldly considerations are forgotten during the season of Haj. The mightiest of the mighty on earth and the humblest of the humble are clad alike and pray alike and perform the same rites in a brotherly spirit.

This concept of equality further gave birth to a democratic pattern of the society. The democratic tendencies were further strengthened by the Holy Quran which says:

“Verily all believers are brethren”. (49:10)

It also says:

“Their matters are decided through mutual consultation.” (42:38)

Naturally, as brothers they should consult each other in important matters. This democratic tendency of the Muslim society was exhibited in its full brilliance after the demise of the Holy Prophet (ﷺ) when they elected Abubakr their Ruler. He was not to be a King but a caliph which meant the representative of the Holy Prophet (ﷺ) or the representative of the Muslims.

True it is that in the later stages of history the Muslim society was infested by kings and emperors, but that was the tendency of the time. Further, the Muslim Kings and emperors were, in the worst of their character, mere constitutional rulers who were bound by law to obey and follow the Qur’anic constitution. They could never be autocrats. The perfect equality maintained by the Muslim society can be judged from

the fact that even a slave could become the ruler of the state. The slave dynasties of India and Egypt bear testimony to this fact.

The Muslim society is now spread from Indonesia in the east to Morocco in the west; it embraces different linguistic, geographical and social elements yet as Muslims they are a brethren and recognize no barriers of race or colour. The concept of equality survived among Muslims through all vicissitudes of time. This outstanding aspect of the Muslim society has proved a great attraction to non-Muslims towards Islam and the Muslim missionary can use it to the best advantage. The renowned historian Arnold Toynbee writes in one of his articles published in 1961:

“One may perhaps guess that in Africa the winning religion will be one that had the spiritual power to overcome the divisions of race; and in this point Islam has an advantage from which it has already profited. The sense of fraternity is strong enough in Islam to make Muslims of different races willing to intermarry and intermarriage is the touchstone of genuine brotherhood When Asian or North African Muslim missionaries convert Africans in the great region south of Sahara what emerges is a single Muslim community. When the western Christian missionaries convert Africans what emerges is all too often a couple of separate communities, each christian but one white and the other black. This is unfortunately the rule in christendom. So long as this virtue is the monopoly of Islam in the greater part of tropical Africa Islam is going to increase there and chirstianity is going to decrease.”

Dawn of A New Era

Dr. Waffie Mohammad

Allah the Wise Lord created the universe in six phases. After completing the creation of the skies and earth, then He made man. The final phase for man's development and growth was his appointment as Khalifa, i.e. Allah's representative on earth.

Allah informed the angels about His program for man and what was required from them. He said:

"Behold, your Lord said to the angels, I am going to create a man from sounding clay of altered black smooth mud. So, when I have fashioned him completely and breathed into him, the soul which I created for him, then fall down prostrating yourselves unto him." (15: 28-29)

Adam went through many phases before becoming the perfect representative of Allah. These were:

- ❖ Fashioning
- ❖ Introduction of soul into him
- ❖ Life in the garden with his wife
- ❖ Life on earth
- ❖ Spread of the human species

The details of the activities of Adam and his family are not mentioned in the Qur'an. We know however that he built the Kaba, meaning that he used to worship Allah.

We know too that they made sacrifices to Allah and those done with pious intentions were accepted. Maybe animal sacrifice was intended. Allah says:

"Recite to them the story of the two sons of Adam in truth, when each offered a sacrifice to Allah. It was accepted from the one but not from the other." (5:27)

Arrogance, hate and envy caused Cain to kill Abel and he brought up generations with the same outlook in life. Some were destroyed in the floods in the time of Noah.

During this phase in the life of man on earth, it seems as though the people with feeling of superiority either because of arrogance or material things tried to dominate the earth.

After Noah a different attitude developed, that of lust. We see evidence of it with the people of Sodom and Gomorrah and also with Nimrod, etc.

Abraham searched with great zeal to establish a base for religious development; and the fact that he had no offspring became a matter of concern for him.

Allah answered his prayers and gave him two sons. From the progeny of Isaac came the Israelites who were at the time the chosen people of God. Allah says:

"O children of Israel! Call to mind the (special) favour which I bestowed upon you, and that I preferred you to all others (for My Message)." (2: 47)

From the progeny of Ishmael came a people who were inclined to submission. Allah says:

"So We gave him the good news of a boy ready to suffer and forbear." (37:101)

We see that from Adam to Abraham most of the people had an attitude problem, and conceived of God as the super-natural being who is only necessary in times of difficulties and need. For them their desire was more important. When Prophet

Muhammad (ﷺ) came, the Qur'aish had the same attitude problem, as a result of which they opposed him.

The difficulties were compounded due to the fact that it came to the knowledge of the Israelites that the era of their mission was coming to an end and was about to be given to the progeny of Ishmael.

The Bible says:

"The kingdom of God shall be taken from you and given to a nation, bringing forth the fruits thereof" (Mt. 21: 42-43)

"Did ye never read in the Scriptures, the stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing and is marvelous in our eyes."

That corner stone predicted by Jesus was Prophet Muhammad (ﷺ). God took the mantle of religious preservation from the Jews and passed it over to their cousins i.e. from the progeny of Ishmael to the Prophet (ﷺ). Some special qualities of the Prophet (ﷺ) were as follows:

- a) He never claimed anything for himself, but all the time told the people to believe that he was bringing to them a Message from the Creator of the universe and man.
- b) Although he was unlettered, he gave to the world a Book containing thousands of branches of knowledge; some of these are now being discovered.
- c) He narrated the teachings of all the previous messengers as they were revealed.
- d) He pointed out the defects in other religions.

- e) He had a spotless character.
- f) He never deceived anyone.
- g) He practiced what he preached.
- h) He never told a lie.
- i) He was the answer to Abraham's prayer.
- j) He was the person about whom Moses predicted.
- k) On close examination we see that he was the fulfillment of the predictions of every Messenger from God.
- l) He delivered the messages as they were revealed to him, even though some appeared to be against him.
- m) He separated scriptural revelations from his own sayings.
- n) He had the seal of Prophet-hood.

Prophet Muhammad (ﷺ) was the dawn of a new era. Before his coming, Allah actually fed and took care of all the people, manna and quail came from the sky and Jesus provided the famous meal. Prophet Muhammad (ﷺ) helped the people to become so matured that they no longer needed a messenger, as they were given a book. And as Allah says:

"Explaining all things, a Guide, a Mercy, and Good Tidings to Muslims." (16: 89)

Allah also says:

"This day have those who reject faith given up all hope of your religion, yet fear them not fear Me. This day have I perfected for you your religion, completed My favour unto you, and have chosen for you Islam as your religion." (5:3)

Allah did not only give the Book but its recitation and meaning. He says:

(Continued on page #. 10)

Imam Ahmad Bin Hambal

Dr. Hafiz Muhammad Fazlur Rahman Ansari

Imam Ahmad bin Hambal was born at Baghdad in Rabi-ul-Awal, 164 A.H. It was there that he got his early education and acquired the knowledge of Hadith from several scholars. Then he travelled to Kufa, Basra, Mecca Medina, Yemen, Syria and Iran, and acquired knowledge even/where from eminent authorities. Among his teachers was Imam Sha'fayi, from whom he learnt the science of Fiqh.

He returned to Baghdad after attaining distinction in scholarship and commenced his work there as a teacher. Among his numerous pupils there were men like Imam Bukhari who later made their mark in Islamic history. His fame as a scholar and teacher soon spread far and wide and attracted the attention of seekers of knowledge from distant lands.

In spite of all his fame and eminent position, however, the Imam led a life of exemplary austerity. Muslim statesmen and nobles used to offer him large sums of money, but it was his custom always to refuse. The pomp and power of the world was at his disposal, but he preferred to live a life of poverty and utmost simplicity, indeed, his greatest interest in life lay in prayers, for which he used to keep awake whole nights, and in spreading the knowledge of Islam, to which he devoted his days. It was very seldom that one could find him in social gatherings.

In spite, of being recluse, however, he played a very important part even in the political history of Islam and the sterling character which he displayed has been written in letters of gold. The Abbaside

Caliph Mamun had raised the issue of "khalq-i-Ouran", insisting that the Qur'an was created like other perishable things of the world. The true belief of the Muslims, on the other hand, was that it was the Word of God and that, consequently, its status should not be confused with the status of the ordinary things of this mortal world.

As regards Caliph Mamun, and also his successor Caliph Mutasim, they not only insisted on their blasphemy but also used their power as Caliphs for prosecuting the scholars of Islam. The situation became finally so ugly that many a Muslim theologian had to suffer death at the hands of those Caliphs.

At that time, Imam Ahmad bin Hambal was the most eminent religious leader of Muslims in Baghdad, and it was impossible for him to remain untouched by that storm of persecution. Indeed, the Caliph himself dragged the Imam into the controversy, feeling that if he could win him over to his side through fear or favour, a large part of the battle would have been won. But the Imam was a man of the noblest stuff. Worldly considerations had no place in his life. He was, therefore, confronted with persecution and that too of the most barbarous type. The Caliph did not kill him outright, as he had done in the case of other Ulema. He, rather, preferred to inflict upon him tortures of the worst kind. He was called to Caliph's Court, and when he refused to agree with the Caliph, he was thrown into prison, where the most inhuman tortures were inflicted. Flogging was only one such torture. He was tied in heavy chains, dragged with naked back on

scorching earth, and thirsty and famished; he was flogged until his entire body bled profusely. And this torture was repeated at regular intervals.

For months and years the torture went on and the Im'am's health broke down completely under the strain, but he did not budge an inch. Finally, it was the tyrants themselves who felt tired, and ultimately Caliph Mu'tasim freed him from captivity. The Imam saw the final victor and with him true Islamic belief scored its decisive victory. A great issue of mischief died down for good.

Caliph Mu'tasim did the utmost evil to the Imam that lay in his power. But what did the Imam do in return? He returned the evil with good, following truly in the footsteps of the Holy Prophet (ﷺ). Publicly did the Imam forgive the Caliph saying that he could never feel happy if a brother of his was punished for his sake in this world or in the Hereafter.

The wounds of the Imam could heal only a long time after his release from the prison. He, however, resumed his great work of teaching as soon as he found in himself the

first signs of health and strength to do so.

In the beginning of the month of Rabi-ul-Awwal 241 A.H., the Imam fell seriously ill with fever, and he returned to the Mercy of Allah on the 12th of the same month. His popularity with the people can be judged from the fact that more than eight hundred thousand persons followed his bier to the grave, which exists till today in the Bab-i-Harb cemetery of Baghdad.

Imam Ahmad bin Hambal was the fourth great Imam of Sunni Law and was the founder of the Hambal Fiqh. The Hambal Fiqh is, however, very much akin to Sha'fayi Fiqh in its principles and foundations, except that Imam Ahmad bin Hambal differed from Imam Sha'fayi on two points. Namely: –

- (i) he did not accept the principle of Ijma;
- (ii) he gave preference to the sayings of the Companions (Sahabah) on Oiyas.

The Hambali school attained less popularity than the other schools of Sunni Law, and it has remained confined all these centuries to a portion of the populations of Iraq and Syria and Arabia.



Marriage – the only Cementing Force

Muhammad Anisur Rahman, Advocate, Karachi.

Sex instructs has been declared a “motivating force of life” by no less a psychologist than Dr. Sigmand Friedud, even then no effective measure is taken to legislate acts to regulate the life force methodically, on the contrary sexual anarchy, destroying the cultural fibres, is let loose in the social order.

Many stalwarts who dominated the stage commended “abolition of marriage” caring a fig for its ugly impact on the family set-up and ignominious impression on the Nation Building. Movements were launched and Muzdak, a religious reformer of Iran preached and practiced unscrupulously, “wealth and woman” as a common property. The history of Muzdakism was repeated when Soviet Russia, in the first five years plan, abolished marriage by the statutory provision as marriage ties appeared in spirit, Monopoly, the destruction of which is aimed at by communism.

Social system of the Hindus does not subscribe the view of abolition of marriage, but it has lowered the prestige of woman and made her subservient to man. “Kanneyan, the gift of the bride presents a vivid picture of the aptitude of the Indian Pundits. Over and above doctrines of asceticism and renunciation to glorify life and attain salvation are valid proofs to minimize the importance of married life and its valuable contribution to the evolutionary process.

“Motivating force of life” has been slightly treated, here and there, in the human history but great men appeared on

the scenes and threw challenge to “the movements of abolition of marriage” In the twentieth century Fuhrer of Nazi Germany diagnosed marriage a panacea for health and longevity. He thus writes in his famous book “Mein Kamph” as follows, “To wage war against syphilis means fighting against prostitution, against prejudice, against old established customs, against current fashions, public opinions and last but not least against prudery in certain circles.

The first preliminary condition to be fulfilled before the state can claim a moral right to fight against all these things is that the young generation should be afforded facilities for contracting early marriages. In Germany Hitler devised marriages a means to fight social evils deteriorating the society.

In England a great thinker like Lord Westbury once spoke: “Marriage is the very foundation of civil society and no part of law and institution of the country can be of more vital importance to its subject than those which regulate the manner and conditions of forming and if necessary of dissolving the marriage contracts”.

Napoleon Bonaparte told the French, “Give me good mothers and I will give you a good Nation”. In this declaration solemnity of marriage is not at all brushed aside. In the modern World only Turkey has adopted the right course. Langsam writes in his book “The world since 1914”, as follows “In Turkey civil marriages were made obligatory after Sept., 1926 though these might be supplemented by religious ceremonies. The minimum legal age for marriage was placed at seventeen for

woman and eighteen for man”.

There are great Biologists who have observed that married couples live longer than the unmarried people. Married couples are assets to the society but unmarried ones are liabilities and burden as well as they are dangerous to the social threads.

Sex urge is innate in human beings, nay it is the fountain head of creativity. The Holy Qur'an candidly disclosed centuries before "I have created you couples". It points out sex predominance over the law of evolution. Evolutionary processing is meted in sexuality. Negative and the positive forces when come together discharge sparks of energy propelling the life force.

Energy of man cannot be static. It must display its creativity. Hence society is in great need of such laws which are to regulate properly the use of energy. That is why principle of marriage has been accepted in the society of man as a correct process for the sparks of energy to contribute systematically the biological development on the foundation of which the gigantic edifice of evolutionary forces have been given birth.

Despite the fact that opinions differ from man to man, to grip effectively the proposition of marriage even then the Holy Prophet of Islam (ﷺ) has tackled it in a more comprehensive manner in the human history than anybody else. He (ﷺ) has proclaimed, "Wife is a citadel and one can defend himself from onslaughts of the devil and hence man should take shelter in it, the quicker the better. Marriage is a great force for cultural fusion, political stability and social refinement and that is why the

Holy Prophet of Islam (ﷺ) has emphatically demanded his followers to marry and has declared that he who does not marry cannot belong to his fold.

النكاح من سننكى فمن رغب عن سننكى فليس منى

The credit goes to Islam and Islam alone which has propounded explicitly the importance of the marriage philosophy. The Holy Prophet (ﷺ) by his commandments declared marriage a compulsory act for his followers.

The Holy Qur'an has accepted laws of Monogamy as well polygamy as a rule and as an exception respectively. Marriage for a Muslim is a must;—one wife is compulsory and if he can administer justice he can have One, Two, Three and Four in exceptional circumstances.

The main aim of the enactment is to control and channelize sparks of energy for the normal development of social forces, further to strengthen the political setup to contribute to the evolution of the species of man.

Cultural Fusion

A glance on the creation will unfold the truth that unity is spread in diversity. This concept has been beautifully depicted in a couplet by one of the greatest poets of Indo-Pak Sub-continent, Hazrat Gulam Ali Rasikh Azimabadi, another Mir in the realm of Urdu poetry, and it is as follows:—

كس قدر بو قلموں جلوہ بے اپنا کوئی بھی اسكى تجلى نہیں
تكرار كے ساتھ

Lustre of our beloved is so chameleon, No illumination of His is repeated.

Allah has unfolded in the Holy Qur'an that He has created mankind in various colours

and innumerable clans only for the purposes of identification but the parochial leadership misused such marks for self-aggrandizement.

Among all the distinctive features of identification, the affinity of language is the most powerful, and it has given birth to regionalism ultimately made a tool for the exploitation of the under dogs and the campaign of hatred to succeed.

Somewhere creed has over powered the force of language as for example Ulster in Ireland. It is a place where English language is spoken but Catholics and Protestants cannot live together under the canopy of one language. One is cutting the throat of the other. In East Pakistan language and script is more powerful. It is the difference of language and script that has created unbridgeable gulf between Bengali and non-Bengali Muslims, despite the fact that both of them believe in one and the same creed of religion.

It was perceived long ago by the Muslims of Bengal that the difference of script of language and the growth of culture on the foundation of such language was bound to be exploited by the enemies of Islam and that was the reason why they adopted Qur'anic script for Bangla language which made great headway towards cultural Fusion and has remained in force thousands of years during the Muslim rule in Bengal till the coming of the Britishers, when the Hindus launched a movement against Qur'anic script and succeeded in substituting Nagri script for Bangla language and created situation for the growth of separatism.

The high ups and the people in power in Pakistan completely ignored the venomous

expression of Gandhi who once said that he did not like Urdu only because it was written in Qur'anic script. It has been also overlooked that East Pakistan is surrounded on all sides by Nagri Script whereas West Pakistan is surrounded by Chinese and Latin script on the one side and Qur'anic script on the other. The Hindu leadership remained alive and situations after situations against the cultural Fusion of Muslims of the Sub-Continent was brought into being and East Pakistan has become an easy prey of the totalitarian caucus of Hindus in 1971.

Muslim of Pakistan must rise like one man and accept the challenge of the subversive activities and disorderliness released in East Pakistan by the Hindu agents and the Bharati Government and give reply in a manner befitting to a great Nation like that of Indian Muslims who stood like a great force for the creation of Pakistan and uprooted all the distinctive features and disruptive philosophies of Europe given birth to tear asunder the Muslim brotherhood and triumphed in the establishments of Islamic fraternity and a state on the ideology of Islam.

The Muslims must move towards Cultural Fusion once again. The need of the hour is to develop Pakistani culture instead of Bengali or Punjabi. Only Pakistani culture can face the threat of disintegration of the country and it can be successfully achieved through matrimonial alliances. All sorts of hurdles, obstacles and barriers can be subjugated without difficulty if the steps of the Holy Prophet (ﷺ) are followed who just after migration, brought about cementation of Muslim brotherhood عقد المواخاة and the ties of marriage eradicated the distinctive marks of identification between the

Mohajirs and the Ansars, between the black and the white, and the rich and the poor. The Prophet (ﷺ) himself married his sister to a slave.

In East Pakistan unless the challenge of Bangla Nationalism is met successfully and the separatist tendency created is effectively replied the peace in future is impossible. Marriage ties between Bengali and non-Bengali not one, two, three, but thousands and thousands in number should be advocated, encouraged nay brought about. Cultural Fusion, political stability and social unison in East Pakistan is possible if the Government in power can legislate laws for compulsory marriage between Bengalis and non – Bangalis. Marriage with the Hindu Princess by Akbar, the Great Moghal Emperor, was responsible for the political stability of his empire. A few marriages of the Holy Prophet (ﷺ) also, created harmony between warring tribes of Arabia and removed many stumbling blocks in the development of Islamic fraternity.

Unity of God

The concept of the unity of God is the corner stone of the Islamic code of life. It aims at the unity, unification and unison of the society of man, having diversity in social frame work and marriage, a social force, plays a very vital role in blending happily different cultural forces into one entity.

In East Pakistan bullets are used — brothers killing brothers. Injuries caused by bullets cannot be healed up but by the marriage ties. Recently a session Judge narrated to me the story of a murder case disposed of by him. He told me that when the murder case came to his file he

perused the papers and discovered that two families were at daggers drawn for about two decades and every year a murder was committed by either of the parties. Enmity between them was at its highest. The learned Judge proceeded further and said that he thought out a plan to put an end to the family feud of the parties for ever, so that no murder should ever take place in future. Only the decision of the murder case would not have stopped the killing in his opinion and nipped in the bud the animosity prevailing among them. He said that he invited both the parties at a dinner and discussed thread bare the causes of enmity and after a good deal of discussion he suggested to them that the only remedy to do away with the enmity and stop the recurrence of murder in future was the establishment of matrimonial relationship between the parties at loggerhead. The learned Judge happily expressed that they accepted his advice and he selected three girls and three boys of either parties and brought about marriages under his command. After the marriage no murder has ever taken place between the parties so deep in enmity for such a long time.

Unless such measures are adopted in East Pakistan and Sindh particularly and in the whole of Pakistan generally, the distinctiveness of the difference of the cultural forces of so many provinces of Pakistan will grow and will be exploited by the enemies of Pakistan and repercussions of unprecedented massacre, rape and arson will be repeated again and again on the sacred soil of Pakistan and the loss of lives and the holocaust will know no bounds.

The scheme of inter-Provincial marriages

can be launched even by the private sector as well and the Government can easily achieve success in the scheme if fifty per cent services of every Province are provided to the people of the other Province. East Pakistan being bigger can be provided fifty percent in frontier Provinces. Only by such administrative arrangements the Provincial complexion of the social order and the parochial administrative set up can be completely revolutionized and death blow can be given to all sorts of biases, prejudices and narrow – mindedness.

Here the saying of the Quaid-i-Azam echoes and re-echoes who once unambiguously expressed that if the horns of Provincialism should not stop growing he would remove the Punjabis into Bengal and vice versa. Today Pakistan is confronted with terrible danger on account of parochial Provincial feeling and so unless the very complexion of the social order as well as the administrative setup is changed in a way as to remove local colour and Pakistani nationalism ingrained, the solidarity of Pakistan is at stake.



THE QUR' ANIC FOUNDATIONS
AND
STRUCTURE OF MUSLIM SOCIETY'

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اس اعلیٰ و ارفع شعور کے بیدار کرنے کی خاطر اسلام نے نماز، روزہ اور زکوٰۃ جیسی عبادات کو فرض قرار دیا ہے۔ حج بیت اللہ میں یہ شعور اپنی انتہائی بلندی پر ہوتا ہے۔ کیونکہ حج میں نہ صرف یہ کہ حاجی کو سفر حج اور دوران حج میں اپنے معمولات و مشاغل کو خیر باد کہنا پڑتا ہے بلکہ زندگی اور کئی آسائشوں سے پرہیز کرنا پڑتا ہے۔ اس طرح زندگی کے معمولات سے منقطع ہو کر وہ روحانی تجربات کے ایک نئے میدان میں قدم رکھتا ہے جو اپنی نوعیت کے اعتبار سے منفرد ہے۔ حج کے عظیم اجتماع میں ہر فرد اسی بلند مقصد کو لیے ہوئے شامل ہوتا ہے۔ وہ ان تمام لہذائذ اور خواہشات نفسانی سے کچھ مدت کے لئے دست بردار ہو جاتا جو روحانی کیفیات کی راہ میں ایک رکاوٹ ثابت ہوتی ہیں۔ ایک بن سلع لباس میں ملبوس، وہ ہر برے خیال پر نقش گفتگو اور ہر طرح کے جھگڑے اور ہر رکن جو وہ بجالاتا ہے اس کا صرف ایک ہی منہجائے مقصود ہوتا ہے اور وہ ہے جذبہ حب خداوندی سے سرشاری و سرمستی۔ یہی وہ جذبہ ہوتا ہے جس کے تحت وہ صفا اور مردہ کے درمیان سعی کرتا ہے اور اسی جذبہ کے تحت وہ پر دانہ و ارخانہ کعبہ کا طواف کرتا ہے۔

اس دنیا کے دیگر نظاموں کے مقابلہ میں حج کا نظام اس حیثیت سے بھی ممتاز و منفرد ہے کہ حج رنگ و نسل اور مرتبہ اور منصب کے باطل امتیازات کو ختم کر کے رکھ دیتا ہے۔ حج کے دوران نہ صرف یہ کہ مختلف نسلوں اور ملکوں کے لوگ حرم کعبہ میں ایک ہی خاندان کے افراد کی طرح یکجا ہوتے ہیں بلکہ وہ لباس بھی ایک ہی طرح کا پہنے ہوئے ہوتے ہیں۔ سفید کپڑے کی دو بن سلی چادریں اور بس..... اور پھر بلندی و پستی کے سارے امتیازات حرف غلط کی طرح مٹ جاتے ہیں۔

ضمانت دی۔ آنحضرت ﷺ نے اس نظام کی ابتداء کی اور اس کو معاشرہ پر جاری و ساری فرمایا اور مسلمانوں کے اقتصادی نظام کی ترقی کے ساتھ ساتھ نظام زکوٰۃ بھی بتدریج مستحکم ہوتا چلا گیا، یہاں تک کہ حضرت عمرؓ کے دور میں زکوٰۃ کا نظام اپنی پوری آب و تاب کے ساتھ قائم ہو گیا۔ رعایا کے حالات سے متعلق حضرت عمرؓ نے ایک دیوان مرتب فرمایا تھا جس میں ہر طرح کے اعداد و شمار شامل تھے۔ اس سے یہ سہولت ہوتی تھی کہ رعایا کے ہر فرد کے جملہ حالات کا پتہ چل جاتا تھا اور جس شخص کے متعلق یہ معلوم ہوتا تھا کہ وہ امداد کا مستحق ہے اس کی پوری پوری امداد کی جاتی تھی۔ ایسے لوگ جو اپنی روزی کمانے کے قابل نہ ہوتے تھے۔ مثلاً بوڑھے، اچانچ، یتیم، بیواکین وغیرہ بیت المال سے وظائف پاتے تھے۔ وہ جو کسی پیشہ کے ذریعہ اپنی روزی پیدا کر سکتے تھے لیکن آلات و آلات و اسباب کے نہ ہونے کی مدد دی جاتی تھی۔ ان اصلاحات کا یہ اثر ہوا کہ طلوع اسلام کے بعد سے 30 سال تک کی مدت میں، یعنی حضرت عمرؓ کے دور خلافت تک اسلامی حکومت کے اندر کوئی ایسا خاندان باقی نہیں رہا جو زکوٰۃ کو قبول کر سکتا، جس کے یہ معنی ہیں کہ ہر مسلمان صاحب استطاعت اور صاحب نصاب تھا۔

﴿ حج بیت اللہ ﴾

حج بیت اللہ بھی اسلام کے پانچ ستونوں میں سے ایک ستون ہے اور اس حیثیت سے فرائض دیدیہ کے مابین اس کا ایک اہم مقام ہے۔ حج کے روحانی اور معاشرتی برکات میں سے چند ایک حسب ذیل ہیں۔

۱۔ یہ ایک حقیقت ہے کہ مسلمان کو اپنے ہر فعل و عمل میں، خواہ اس کا تعلق زندگی کے کسی بھی شعبہ سے ہو، خدا شناسی کا ثبوت دینا چاہئے۔

حضرت جابر رضی اللہ تعالیٰ عنہ سے روایت ہے کہ رسول ﷺ نے ارشاد فرمایا کہ جو (بے توفیق) مسلمان کسی دوسرے مسلمان بندے کو ایسے موقع پر بے مدد چھوڑے جس میں اس کی عزت پر حملہ ہو اور اس کی آبرو اتاری جاتی ہو تو اللہ تعالیٰ اس کو ایسی جگہ اپنی مدد سے محرم رکھے گا جہاں وہ اللہ کی مدد کا خواہشمند و طلبگار ہوگا اور جو توفیق مسلمان بندے کی ایسے موقع پر اس کی مدد حاصل کرے گا جہاں اس کی عزت و آبرو پر حملہ ہو تو اللہ تعالیٰ ایسے موقع پر اس کی مدد فرمائے گا جہاں وہ اس کی نصرت کا خواہشمند اور طلبگار ہوگا۔ (مسئلہ ابی داؤد)

**مسلمان کی
عزت و آبرو کی
حفاظت و حمایت**

آگے بڑھ کر معاشرہ کے ساتھ بھی قائم ہے۔ آنحضرت ﷺ نے زکوٰۃ کے نظام کی تشریح اس طرح فرمائی ہے کہ وہ دولت مندوں سے وصول کی جائے گی۔ اس کا مطلب یہ ہے کہ یہ ایک ایسا مذہبی ٹیکس ہے جو ان لوگوں سے لیا جاتا ہے جو اپنی بنیادی ضرورتوں سے زیادہ مال رکھتے ہیں تاکہ ان لوگوں کی مدد کی جائے جن کی آمدنی ان کی بنیادی ضرورتوں کیلئے بھی کافی نہیں ہوتی۔

ایک دینی فریضہ ہونے کے ساتھ ساتھ زکوٰۃ ایک باقاعدہ معاشرتی نظام بھی ہے۔ بنیادی طور پر یہ حکومت کی ذمہ داری ہے کہ زکوٰۃ کو وصول کرے اور بیت المال (اسٹیٹ بینک) کے معاشرتی فلاح کے شعبہ میں جمع رکھے۔ اسلامی نقطہ نظر سے یہ حکومت کی ذمہ داری ہے کہ عوام کو ان کے بنیادی حقوق کی ضمانت دے اور اس فریضہ کی تکمیل کیلئے وہ نظام زکوٰۃ کو بروئے کار لائے۔ چنانچہ قرآن مجید میں ارشاد ہوتا ہے۔

”تحقیق کہ زکوٰۃ ان لوگوں کے لئے جو کسی طرح کی ملکیت نہیں رکھتے یا اگر کچھ رکھتے بھی ہوں تو وہ ان کی بنیادی ضروریات کے لئے کافی نہیں ہوتی اور ان کے لئے بھی جو زکوٰۃ وصول کرتے ہیں یا تالیف قلب کے محتاج ہیں یا (مکاتیب) غلام جن کی آزادی مال کی ادائیگی پر موقوف ہو (یا مقروض (دیوالیہ) یا اسلام کی حمایت کے لئے اور مسافروں کے لئے (سورہ ۹، آیت ۶۰)۔“

کچھ ہی مدت قبل کی بات ہے کہ چند مغربی ممالک نے معاشرتی فلاح کی ضمانت (Social Insurance) کے نام سے ایک نئے ٹیکس کا اجراء کیا جس کو معاشرتی فلاح کی تاریخ میں ایک انقلابی اقدام کے نام سے تعبیر کیا گیا ہے لیکن یہ اسلام ہی ہے جس نے تاریخ عالم میں پہلی مرتبہ معاشرتی فلاح کا نظام پیش کیا اور اس کی

ہے کہ انسان کے بدترین دشمن وہی ہیں جو اس کی ذات کے اندر پوشیدہ ہیں مثلاً حرص، شہوانی جذبات اور خواہشات نفسانی جنہیں اسلام نفس امارہ سے تعبیر کرتا ہے۔ خواہشات نفسانی میں طوٹ ہو کر انسان خود اپنے ہی جسمانی وجود کے ساتھ بے اعتدالی کے جرم کا ارتکاب کرتا ہے اور یہی کیفیت اس کے ذہنی اور روحانی وجود کے ساتھ ہوتی ہے۔ انہی خواہشات کی پیروی میں لوگ ایک دوسرے کے ساتھ زیادتی اور نا انصافی کا ارتکاب کرتے ہیں اور یہی وہ منطقی جذبات ہیں جن کے تحت انسان روحانی اقدار کا انکار کرتا ہے حتیٰ کہ خود اپنے خالق کو بھلا بیٹھتا ہے۔

نفس امارہ کو قابو میں رکھنے کا صرف ایک ہی طریقہ ہے اور وہ یہ ہے کہ ایسی نفسیاتی اور روحانی تدابیر اختیار کی جائیں کہ وہ مغلوب و مقہود ہو جائے اور عقل کی رہنمائی کو قبول کرنے پر آمادہ ہو جائے۔ وہ انسان جس کی زندگی نفس امارہ کی تابع ہو جائے حیوان سے بدتر ہے اور اس کے مقابلہ میں وہ جس کی زندگی عقل کے تابع ہو صحیح معنوں میں انسان کہلانے کا مستحق ہے اور وہ جس کی زندگی روحانی اقدار و انوار کی حامل ہو اور خدائے واحد و برحق کی محبت اور اطاعت کے جذبہ سے سرشار ہو وہ نکھرا ہوا خالص سونا ہے کیونکہ اس کی شخصیت فرشتوں سے بلند تر ہوتی ہے۔ یہی وہ منزل ہے جو اسلام ہر مسلمان کیلئے متعین کرتا ہے اور اسی مقصد کے حصول کیلئے اس نے فرض اور نفل روزوں کو تجویز کیا ہے۔

﴿ زکوٰۃ ﴾

اسلام کا ایک اور ستون زکوٰۃ ہے جس کا مقام اپنی اہمیت کے اعتبار سے نماز کے فوراً ہی بعد آتا ہے۔ نماز تو ایک ایسا فرض ہے جس کا تعلق بالراست عبد ورب سے ہے جبکہ زکوٰۃ کا تعلق اس سے کچھ

قبل چند بنیادی شرطوں کو پیش نظر رکھنا ضروری ہے۔ چنانچہ اسلام ہمیں وضو، نیت کے استحضار اور توجہ الی اللہ کی تعلیم دیتا ہے۔

مادی غذا سے متعلق دوسری شرط یہ ہے کہ وہ اپنی نوعیت میں صحت بخش ہو اور یہی شرط ذہنی غذا کے متعلق بھی پائی جاتی ہے کیونکہ جو افکار دماغ کے صحت بخش ہونگے۔ چنانچہ روحانی غذا کی دوسری بنیادی شرط ذہنی بھی یہی ہے کہ وہ حقیقی معنوں میں صحت بخش ہو، یعنی ذکر اور یاد ایک ایک اور واحد خدا کی ہونہ کہ خود ساختہ جھوٹے خداؤں کی۔ اس طرح اسلام نے پوری شدومد کے ساتھ شرک کا بطلان کر دیا اور صرف ایک خدائے واحد کو جس کو قرآن مجید نے ”اللہ“ کے اسم ذات سے یاد کیا ہے، مستحق عبادت قرار دیا ہے۔

مادی غذا سے متعلق تیسری بنیادی شرط یہ ہے کہ اس کو دن اور رات کے اوقات میں باقاعدہ وقفوں کے ساتھ استعمال کیا جائے کیونکہ اس کے بغیر نظام جسمانی کا ترقی کرنا ممکن نہیں۔ اسی طرح ذہنی غذا کے استعمال میں بھی مناسب اوقات اور وقفوں کا ملحوظ رکھنا ضروری ہے، نظام تعلیم کا منظم اور مستقل رہنا ذہن کی صحت مند ترقی کیلئے لازمی ہے۔ اس سے یہ حقیقت واضح ہو جاتی ہے کہ روحانی غذا کے استعمال میں بھی تسلسل اور مناسب وقفوں کی پاسداری کرنا ضروری ہے اور یہ اس سلسلہ کی تیسری بنیادی شرط ہے۔ چنانچہ اسلام نے دن اور رات کے مختلف اوقات میں وقفہ وقفہ سے نماز کو جو فرض کیا ہے وہ متقاضی فطرت کے عین مطابق ہے۔ پہلی نماز سورج کے طلوع ہونے سے کچھ قبل ادا کی جاتی ہے اور یہ وہ وقت ہے جبکہ انسان اپنی روزمرہ کی اہم ترین مصروفیتوں کیلئے خود کو تیار کر رہا ہوتا ہے۔ یہ نماز، نماز فجر، ایک روحانی ناشتہ ہے جو مادی ناشتہ سے کچھ قبل استعمال کیا جاتا ہے۔ دوپہر میں جب ہمارے قوائم تھک جاتے ہیں تو انہیں از سر نو

طاقت و توانائی سے بھرنے کے لئے مادی غذا کی ضرورت ہوتی ہے۔ یہی وہ وقت ہے جبکہ ہمیں روحانی غذا کی دوبارہ حاجت ہوتی ہے جس کو اسلام نماز ظہر کی شکل میں تجویز کرتا ہے۔ چند ہی گھنٹوں بعد ہمیں پھر سے چائے یا بسکٹوں کی حاجت ہوتی ہے اور اسلام یہ تقاضا کرتا ہے کہ اس وقت کچھ روحانی غذا بھی استعمال کی جائے اور وہ نماز عصر ہے۔ پھر جب سورج غروب ہو جاتا ہے اور رات چھا جاتی ہے۔ وقت ایک نئی کرٹ بدلتا ہے۔ اور انسان کو رات کے کھانے کی ضرورت ہوتی ہے تو روح بھی اپنی غذا کی طالب ہوتی ہے اور نماز مغرب ہے اور جب استراحت کا وقت ہوتا ہے اور صحت مند لوگ کسی مقوی مشروب کے طالب ہوتے ہیں تو یہی وقت ہے جبکہ روح بھی کسی مقوی مشروب کی حاجت مند ہوتی ہے اور وہ غذا نماز عشاء ہے جس کے بعد ہم روحانی کیف و سرور کو لئے ہوئے اپنے بستروں پر نیند سے ہم آغوش ہو جاتے ہیں۔

﴿ روزہ ﴾

جسم انسانی کے متعلق ہم یہ جانتے ہیں کہ اس کو نہ صرف یہ کہ غذا کی ضرورت ہوتی ہے بلکہ جب کبھی وہ اپنا صحیح توازن کھو بیٹھے یا جسمانی اعمال میں سے کسی عمل میں کوئی نقص پیدا ہو جائے تو وہ طبی معالجہ ماہ رمضان کے فرض روزے اور دیگر اوقات کے نفل روزے ہیں۔

گو روزہ خصوصی طور پر روحانی امراض کا علاج ہے لیکن عوارض و نقائص کے لئے بھی یہ ایک تیر بہدف نسخہ ثابت ہوتا ہے۔ حتیٰ کہ بعض انتہائی خطرناک امراض بھی مخصوص طریقوں پر روزہ رکھنے سے دور ہو جاتے ہیں اور کسی بیرونی دوا کی ضرورت نہیں رہتی۔

(انسائیکلو پیڈیا آف فزیکل کلچر، برنارڈ مک فدن)

حیات انسانی کے روحانی پہلو پر غور کیا جائے تو معلوم ہوتا

جس طرح جسم انسانی مسلسل تغذیہ کے بغیر ترقی نہیں کر سکتا
اسی طرح انسانی دماغ اور انسانی روح بھی اپنی ترقی کے لئے مسلسل
تغذیہ کی محتاج ہے۔

ہم جسم مادی کے لئے مادی غذا فراہم کرتے ہیں۔ دماغ
کے لئے افکار یعنی دماغی غذا کا انتظام کرتے ہیں۔ اسی طرح یہ ضروری
ہے کہ روح کے لئے روحانی غذا فراہم کی جائے۔

جسم انسانی کی تقویت اور تغذیہ کے چند خاص حکیمانہ
اصول منضبط کئے گئے ہیں۔ اسی طرح ذہن انسانی کی تقویت اور
تغذیہ کے بھی چند حکیمانہ اصول پائے جاتے ہیں تو پھر روح کے ساتھ
ہمارا کیا رویہ ہونا چاہئے؟ اس سوال کا ایک ہی فطری اور معقول جواب
ہو سکتا ہے اور یہ کہ جس طرح ہم جسم کے لئے مختلف قسم کی غذائیں
فراہم کرتے ہیں اور جس طرح یہ ہمارا فرض ہے کہ روح کے لئے بھی
مسلسل روحانی غذا مہیا کریں۔

ہم نے اس سے قبل بھی اس جانب اشارہ کیا تھا کہ جسم کے
لئے مادی غذا اور دماغ کے لئے ذہنی غذا کی ضرورت ہے، چنانچہ روح
کی غذا بھی روحانی نوعیت کی ہونی چاہئے۔ اسلام یہ تعلیم دیتا ہے کہ
روح کی غذا اللہ تعالیٰ کی یاد اور اس کا ذکر ہے جس کو مناجات کی شکل
میں ہونا چاہئے اور انہی اصول و ضوابط کے ساتھ جو ہم مادی اور ذہنی غذا
کے سلسلہ میں ملحوظ رکھتے ہیں۔

مادی غذا کے سلسلہ میں چند ابتدائی شرائط یہ ہیں کہ اس
کے لئے پہلے خود کو آمادہ کیا جائے اور پھر پوری توجہ کے ساتھ استعمال کیا
جائے۔ اسی طرح ذہنی غذا کے لئے بھی یہ ابتدائی اور بنیادی شرط ہے
کہ اس کے لئے خود کو تیار کیا جائے اور پھر پورے انہماک اور توجہ کے
ساتھ اس کو استعمال کیا جائے۔ اسی طرح روحانی غذا کے استعمال سے

جس طرح جسم انسانی کے لئے ارتقائی منازل متعین ہیں
اسی طرح اس کے شعور کی ارتقائی منازل بھی متعین ہیں اور یہ تین ہیں
(۱) جبلی (۲) منطقی یا استدلالی اور (۳) وجدانی علاوہ
ازین انسانی شعور پانچ واضح قسموں میں منقسم ہے (۱) مادی
شعور (۲) نظریاتی شعور (۳) اخلاقی شعور
(۴) جمالیاتی شعور اور (۵) روحانی شعور (وجدان)
بچہ جب تولد ہوتا ہے تو اس کا منطقی اور وجدانی شعور حالت
خواب میں ہوتا ہے، حتیٰ کہ جبلیں بھی پوری کی پوری بیدار نہیں
ہوتیں۔ صرف ایک جبلی خاصہ جو اس پہلے لمحہ میں پایا جاتا ہے وہ ذائقہ کا
احساس ہے۔ پیدائش کے ایک یا دو دن بعد آنکھیں تو کھل جاتی ہیں
لیکن قوت بینائی محض واجبی سی ہوتی ہے، ابھی وہ اس قابل نہیں ہوتا کہ
مختلف اشیاء کے درمیان تمیز کر سکے۔ اسی طرح تدریجی طور پر دیگر
حواس بھی ظاہر ہوتے ہیں۔ جب حواس میں ایک خاص حد تک پیشگی
پیدا ہو جاتی ہے تو قوت استدلال بھی بتدریج ابھرنے لگتی ہے۔ یہی وہ
وقت ہے جب بچہ بولنے اور سوال کرنے لگتا ہے۔ پھر تعلیم کی منزل
شروع ہوتی ہے جو اس کے قوائے ذہنیہ کی ترقی میں مدد معاون ثابت
ہوتی ہے۔ اس منزل کے ایک خاص حد تک طے کر لینے کے بعد اخلاقی
شعور بتدریج ابھرنے لگتا ہے۔ مردرد زمانہ کے ساتھ اس شعور میں گہرائی
اور گیرائی پیدا ہوتی چلی جاتی ہے۔ یہی آگے چل کر جمالیاتی اور وجدانی
شعور سے متصل ہو جاتا ہے۔

اب یہ حقیقت واضح ہو چکی ہوگی کہ نہ صرف جسم انسانی ہی
ترقی کی منازل طے کرتا ہوا ایک ذی حیات جرثومہ سے ایک بھرپور
انسانی شخصیت میں تبدیل ہو جاتا ہے بلکہ انسانی شعور بھی تدریجاً ترقی
کرتا چلا جاتا ہے۔

۳۔ اخلاقی ۴۔ جمالیاتی ۵۔ روحانی عقلی اور منطقی پہلوؤں پر روشنی ڈالیں گے۔

﴿ نماز ﴾

اسلام کی بنیاد پانچ ستونوں پر رکھی گئی ہے جن میں سے ایک کا تعلق عقیدہ سے ہے اور بقیہ چار کا اعمال و ارکان سے، موخر الذکر چار ستونوں یا اصولوں میں سے اہم ترین نماز ہے۔ یہاں ایک سوال پیدا ہوتا ہے کہ آخر نماز کی ضرورت ہی کیا ہے؟ اس سوال کا جواب یہ ہے کہ ازمنہ قدیمہ سے انسان اس حقیقت کو تسلیم کرتا چلا آیا ہے کہ اس کا وجود جسم، دماغ اور روح سے مرکب ہے۔ اور یہ بھی ایک حقیقت ہے کہ اس کی شخصیت عروج و ارتقاء کی متقاضی ہے۔ نہ صرف انسان کی شخصیت بلکہ ہر جسم نامی کا مائل بہ ارتقاء ہونا ایک مسلمہ حقیقت ہے۔

جہاں تک جسم انسانی کے ارتقاء کا تعلق ہے ہم سب جانتے ہیں کہ وہ ایک ذی حیات جرثومہ کی حیثیت سے پہلی مرتبہ وجود پاتا ہے۔ ایک بے حقیقت ذرہ جو صرف خوردبینوں ہی کی وساطت سے دیکھا جاسکتا ہے۔ یہی نقطہ حیات بتدریج ترقی کرتا ہوا جنین کی شکل اختیار کرتا ہے اور پھر یہی ارتقائی منازل کو طے کرتا ہوا ایک کامل انسان وجود کی شکل میں مصدقہ شہود پر رونما ہوتا ہے اور ہمیں سے انسانی زندگی میں اس کے انفرادی کردار کا آغاز ہوتا ہے۔ ہم یہ بھی جانتے ہیں کہ جب ایک فرد انسانی حکم مادر سے تولد ہوتا ہے اور پہلی مرتبہ عالم خارجی میں قدم رکھتا ہے تو گرچہ کہ شکل و شباہت، اعضاء، و جوارح میں بظاہر مکمل ہوتا ہے لیکن حقیقتاً اس کو ترقی کی اور کئی منزلیں طے کرنی ہوتی ہیں۔ ایک مدت معین تک اس کو رات دن ترقی کرنی ہوتی ہے تا وقتیکہ یہ کہ اس کا مادی وجود پختگی کی منزل تک نہ پہنچ جائے۔ مگر مادی ارتقاء کی یہی آخری منزل نہیں ہے، کیونکہ گاما، بننے کے لئے اس کو مزید کئی منزلیں طے کرنی پڑیں گی۔

اسلام کا یہ تقاضہ ہے کہ انسان حیات دینی میں ان تمام صلاحیتوں سے پوری طرح فائدہ حاصل کرے اور زندگی کے ان تمام شعبوں میں جو ان صلاحیتوں سے متعلق ہیں، پوری طرح سرگرم عمل رہے، یہ اس لئے کہ اسلام حیات دینی کو بطور لازمی شرکے تسلیم نہیں کرتا۔ یہ صرف اسی طرح شر میں تبدیل ہو سکتی ہے کہ انسان ”زندگی برا۔ زندگی“ کا قائل ہو جائے یا بالفاظ دیگر ہوائے نفس کی اندھا دھند پیروی میں منہمک ہو جائے۔ لیکن اس روہ احکام خداوندی کی اطاعت کرتا ہو اور اثرہ شریعت کے اندر رہ کر زندگی گزارتا ہے تو اس کا ہر دینی کام یا مشغلہ ایک عبادت ہے۔

عبادت کے اس ہمہ گیر تصور کے پہلو بہ پہلو، جو ساری زندگی پر حاوی ہے، اسلام نے عبادت کے چند خاص اوضاع و ارکان بھی بتائے ہیں جو انسانی زندگی کی تعمیر میں اہم کردار ادا کرتے ہیں۔ اس نوع کی عبادتوں کی حسب ذیل تین قسمیں ہیں۔

۱۔ فرض نمازیں ۲۔ روزہ ۳۔ حج بیت اللہ

زکوٰۃ کا شمار عبادات ہی میں ہوتا ہے کیونکہ یہ ایک مالی قربانی ہے جو اللہ تعالیٰ کے حکم کے بموجب مقررہ اوقات میں ایک دین شرح کے مطابق ادا کی جاتی ہے۔ اتنا فرق البتہ ضرور ہے کہ یہ نماز، روزہ اور حج کے برعکس ظاہری ارکان سے خالی ہے اور اگر بنظر غائر دیکھا جائے تو ظاہری ارکان صرف نماز اور حج ہی میں پائے جاتے ہیں یہ بتادینا کہ فقہانے نکاح کو بھی اسی نوع کی عبادات میں شامل کیا ہے، دلچسپی سے خالی نہ ہوگا، لیکن ہم فی الحال اس موضوع سے تعرض نہیں کریں گے۔

اب ہم ان عبادات، یعنی نماز، روزہ، زکوٰۃ اور حج، کے

اسلام کا فلسفہ عبادت

مولانا ڈاکٹر محمد فضل الرحمن انصاری

ادیان عالم کے مابین اسلام کا تصور عبادت ایک بینظیر تصور ہے۔ اس تصور کی تعبیر کے لئے اسلام نے جس لفظ کو منتخب کیا ہے وہ عبادت کا لفظ ہے، جس کے معنی ہیں ”اطاعت و سپردگی“ جبکہ انگریزی زبان کا لفظ (Worship) بمعنی احترام و عقیدت کے آتا ہے۔ عبادت کے لفظ میں ”عبدیت“ یعنی بندگی اور غلامی کا مطلب پوشیدہ ہے، چنانچہ عبادت اپنے آپ کو بالکل اللہ عزوجل کے سپرد کر دینے کے مترادف ہے۔ بالفاظ دیگر عابد کی یہ خصوصیت ہے کہ وہ کلیہ اپنی ذات کی نفی کرتا ہے اور ذات باری تعالیٰ کی بالادستی اور اس کے اختیار مطلق کا اقرار و اثبات کرتا ہے۔

اسلام یہ تعلیم دیتا ہے کہ اللہ تبارک و تعالیٰ کی ذات خیر محض ہے اور اس کے جملہ افعال ہمیشہ خیر محض ہے اور اس کے جملہ افعال ہمیشہ خیر پر مبنی ہوتے ہیں، خواہ ان کا تعلق روح سے ہو یا مادہ سے۔ کائنات فعل خداوندی کی مظہر ہے۔ اسی کی تخلیق کردہ ہے۔ چنانچہ یہ کائنات لازمی طور پر خیر اور مظہر خیر ہے۔

دیگر مذاہب عالم کے تصور میں دنیا مظہر شر ہے چنانچہ ان کا اعتقاد ہے کہ نجات اخروی کا انحصار دنیا اور علاقہ دنیوی سے گریز اور کنارہ کشی پر ہے، اسلام، اس کے برعکس مادی وسائل سے پوری طرح متمنع ہونے اور معاشرتی زندگی میں بھرپور حصہ لینے کی تعلیم دیتا ہے۔ اسلامی تعلیمات اور عقائد کی روشنی میں اللہ تبارک و تعالیٰ کی پیدا کی ہوئی کسی بھی شے کو حقیر جاننا اور اس کی عطا کردہ صلاحیتوں سے کام نہ لینا خود اس کی ذات پاک کی توہین کے مترادف ہے۔

اللہ تعالیٰ نے جو صلاحیتیں، ہم میں ودیعت فرمائی ہیں ان کی حسب ذیل پانچ قسمیں ہیں۔

۱۔ مادی ۲۔ ذہنی

دیگر ادیان کا تصور یہ ہے کہ عبادت زندگی کا صرف ایک پہلو ہے، جبکہ اسلام کا تصور ساری عبادت زندگی پر، زندگی کے ایک ایک پہلو پر حاوی و ساری ہے۔ اس اعتبار سے دیگر مذاہب محویت (روٹی) کے قائل ہیں۔ وہ زندگی کو رحمن اور شیطان کے درمیان دو مساوی حصوں میں تقسیم کر کے انسان کی عملی زندگی کو دو متضاد شعبوں میں محصور کر دیتے ہیں۔ جن میں سے ایک پر ”مذہب“ اور دوسرے پر ”علمائیت“ (لانڈہیت) کی مہر لگی ہوتی ہے۔ ”مسیحیت، مثلاً“ اس اصول کی حامی ہے کہ ”سبزر کا حق سبزر کو اور خدا کا حق خدا کو“

اسی طرح ہندومت، جین مت، بدھ مت اور فلسفہ زرتشت کی بنیاد روح اور مادہ کی لامتناہی کشمکش اور ان کے تقاضوں کے تصور پر رکھی گئی ہے۔ یہی وجہ ہے کہ مسیحیت ہی کی طرح ان مذاہب کی عبادت بھی محض چند عقیدت کی شانہ مراسم پر مشتمل ہیں۔

حقیقت تو یہ ہے کہ بجز اسلام کے جملہ ادیان عالم کی بنیاد ہی فلسفہ محویت (روٹی) پر ہے چنانچہ ان کے نزدیک جملہ دنیوی علاقہ