

Fasting in Ramadhan

The Last Ten Days

Purification of soul has since long been the staircase for communion with Allah in religions other than Islam, too. For a Muslim, in order to receive the closeness and attention of Allah, the Almighty, the entire month of Ramadhan in general, and the last ten days of the month, in particular, bear special significance. It has been a practice of our Aulia-e-Keram (saints) to take very little food, and in some cases they had no food at all, except some token food and sips of water during their *chilla*'as, while in deep mediation with Allah, examples of Baba Farid Ganjshakar (RA), Pakpattan, and Sabir Kaliari (RA) and some others are on record.

In the month of Ramadhan, Allah the Omnipotent, has provided an opportunity for all the Muslims, who go on fasting, saying prayers day and night, helping the needy and poor fellow human beings, keeping themselves physically clean by taking baths and performing ablutions at least five times a day, devoting a greater part of their nights in offering special prayers of *Taraveeh* for bringing oneself very close to Him (Allah).

There are no bounds and limits of conferment of His blessings and benedictions upon the people who observe fasting, since He has very clearly made it known that anyone who observes fasting does it for Me alone and I shall bless him and reward him in such a manner that he cannot guess it even.

During the past twenty days, the fasting Muslims have, in fact, prepared themselves

for the last episode, during which it has been said that Allah would, in His infinite mercy, absolve them from the 'Fire of the Hell'.

The last ten days of Ramadhan have been termed as the period within which the seekers of His mercy and benediction would be freed from the 'Fire of the Hell'.

It has been reported in a number of Ahadith that each and every movement of this period is full of blessings of Allah, and the seekers are never abandoned.

According to a Hadith, anybody who says once Subhan-Allah, would be rewarded one lakh times more than in ordinary times.

According, to another hadith reported by Hadhrat Aayeshah (R. A.), the Holy Prophet (ﷺ) excelled in saying prayers during the last ten days of Ramadhan, and which he did not say during other periods. (Bukahari, Muslim and Mishkaat).

According to another Hadith by Hazrat Aayeshah (RA), the Holy Prophet (ﷺ) during the last ten days of Ramadhan used to keep sleepless nights, and also used to awake other members of his family. (Bukhari, Muslim and Mishkaat).

The last ten days of Ramadhan have been termed as the period within which the seekers of Allah's mercy and benediction would be free from the 'Fire of the Hell'. It has been reported in a number of Ahadith that each and every moment of this period is full of blessings of Allah, and the seekers are never abandoned.

The most important aspect of this period (the last ten days of Ramadhan) is the glorious, virtuous and exalted night named as Laylatul-Qadr. About this night, according to a Hadith reported by Hadhrat Aayeshah (RA), the Holy Prophet (ﷺ) said: seek Laylatul-Qyadr within the odd nights (i.e. 21st, 23rd, 25th, 27th and 29th) of this Ashrah (Bukhari, Mishkaat), and according to some, during the last seven days, but having emphasis on the night of 27th Ramadhan. (Muwatta)

In another Hadith reported by Hadhrat Anas (RA), the Holy Prophet (ﷺ) said that on the night of Laylatul-Qadr, Jibrael (Alaihis Salaam), along with many other angels descend from Heaven, and pray for the peace, prosperity and well-being of the people who are engaged in praying to Allah in whatsoever posture, whether standing or sitting or be it simply reciting His name or praying in shape of Namaz. (Baihaqi, Mishkaat).

Laylatul-Qadr is memorable, too, because the Holy Qur'an was transferred from the Lauh-e-Mahfooz to the earthly place in this night. In his English translation of the Holy Qur'an covering Sarah XCVII al-Qadr, Muhammad Murmaduke Pickthal has referred about Layiatul-Qadr as under:

“Al Qadr takes its name from a word in verse. It refers to the night (one of the last nights of Ramadhan) on which the Prophet received his Call and the first verses of the Qur'an were revealed in the vision of Mount Hira. It is said to be the night on which Allah's decrees for the year are brought

down to the earthly plane”

Allah Himself has said about the night in the above Surah “The night of al-Qadr is better than a thousand months.”

As stated above, our Aulia-Allah made it a practice to say their prayers in the same scheduled place, free from the hustle bustle of a busy life. In the month of Ramadhan, since the last days are the most sanctimonious ones and Allah rewards the people who pray during this last Ashrah, immeasurably. Muslims quit their homes, and camp for ten days in their nearby mosques; during this last Ashrah, which is called *I'tikaaf*.

Here they peacefully and in a very congenial atmosphere offer their prayers, at days and nights taking very little time to rest within mosque premises, they take their baths, wash themselves or go to answer the calls of nature, but they cannot go out of the mosque, else their *I'tikaaf* is broken. Their fasting also continues as usual at the mosque. Thus the man who goes for an *I'tikaaf*, as a token, leaves everything around him — his house, his wealth, his family members — and devotes himself solely to Allah, reciting His praise, offering prayers, seeking His forgiveness and blessings, and riddance from the 'Fire of Hell'; and Allah the Most Merciful listens to the total submission, the wailing and the crying of the person, bent down before Him and verily He pardons him, absolves him from the most dreadful 'fire of Hell'.

(Courtesy: The News International)

Lailat-ul-Qadr

(Night of Power When The Holy Qur'an Descended)

M. M. Ansari

The expression “a thousand months” used in the verse is not to be taken literally. It rather points to an indefinitely long span of time, a time beyond human count, or timeless time so to say. Time has not only a quantitative but also a qualitative connotation. Related to the revelation of the Word of God, It touches the very apex of excellence.

“We have indeed revealed this (Qur'an) on Lailat-ul-Qadr. And what will explain to you what Lailat-ul-Qadr is? Lailat-ul-Qadr is better than a thousand months. In it come down the Angels and the Spirit (Jibrail), by God's permission, with all decrees. Peace! – This until the break of the dawn.” (Al-Qur'an, Surah: 97).

The Arabic word Qadr (قدر) has several shades of meaning. It stands for Power, Measure, Honour, Worth, Destiny, Determination, etc. Commenting on the above cited Qur'anic Chapter, Hazrat Shah Abdul Oadir (RA) says, “Revelation of Holy Qur'an began on this night, i.e. Lailat-ul-Qadr. Then Al-mighty God did bless it forever with three excellences. First, to do good this night is like practicing goodness over one thousand months. Secondly, the phenomena that are predestined to occur in this world, come down upon the firmament of the earth this night. Thirdly, it is during this night that God sends spiritual peace that lends sweetness and delight to man's acts of devotion to God.”

The revelation of Al-Qur'an by itself is the choosiest gift of love and consideration to man from the Creator. It contains His final Word sent to the fast of His apostles for the guidance of entire mankind for all times. Almighty God elucidates:

We have made this (Qur'an) a light with which We guide such of Our servants as We will...” (42: 52).

The event of the descent of the Glorious Qur'an, the Divine Book of Wisdom and Guidance, demands spirited celebration and earnest thanksgiving to God, the Most Merciful. Lailat-ul-Qadr undoubtedly offers for this purpose a most welcome opportunity to the believers.

A Thousand Months:

The expression “a thousand months” used in the Qur'anic Verse is not to be taken literally. It rather points to an indefinitely long span of time, a time beyond human count, or timeless time so to say.

It is said that once Hazrat Rabi'a of Basrah sent to Hazrat Hasan of Basrah (RA) a wax-candle, a needle, and a hair. In the accompanying message to the contemporary saint she said, “Be like a candle to illumine the world while you yourself burn. Be like a needle which is always at work to sew clothes for others but cares not for a costume for itself. When you have done these two things, a hair's worth of time will be like a thousand years for you.”

This anecdote illustrates how human beings, through their selfless acts of piety can add new dimensions to the limited time at their disposal. We measure life in terms

of the profane time divided into nights and days, but righteousness and its intensity is the Divine perimeter for it. It is the quantum of reward from God that man earns in a given time that makes one night equivalent to “a thousand months”. It depends on the quality of one's acts of goodness and worship. To illustrate, about the Ramadan fasting the Holy Prophet (ﷺ) said: –

“Every good action of the son of Adam will be multiplied from ten up to seven hundred times.” (Bukhari and Muslim).

Search for the Night:

Speaking of the sanctity and bliss of Ramadan, Holy Prophet Muhammad (ﷺ) said that its first ten days comprise the full bloom of Mercy: the middle ten, of Forgiveness, and the last ten, of Salvation. (Baihaqi). Great indeed are the blessing's of the holy month of Ramadan, and of its last ten days in particular when acts of worship reach their climax and which also include Etikaf and Lailatul-Qadr devotions.

There was inquisitiveness among the early believers to know which particular night was Lailatul-Qadr. When the Companions asked about it from the Holy Prophet (ﷺ), Hazrat 'Ayesha (RDA) has reported that he said:

“Search for it in the odd ones of the last ten nights of Ramadan.” (Bukhari)

The consensus of scholars in Islam is that it is the twenty-seventh night of Ramadan.

Poet-savant Shaikh Sa'di of Shiraz (RA) has succinctly put, “If every night were the Night of Qadr, the Night of Qadr would be of no worth.” The believers set out in search of this night in the fast decade of the month of Ramadan. The pleasure of

this spiritual quest is unique. Hazrat 'Ayesha (RDA) has narrated another tradition of the Holy Prophet (ﷺ) as follows.

“I asked: O Messenger of God! Tell me if I were to discover the night that be Lailatul-Qadr, what should I recite in it?”

The Holy Prophet (ﷺ) advised her to make the following supplication to God:

“O God! You are Forgiving, You love forgiveness, so do forgive me.” (Bukhari).

Night of Power: God's Sign:

God manifests His Power not only in the fitful furies of nature such as tempests, rains, and thunder, but also in regular and routine happenings in the cosmic system like the passage of time. Says He: -

“It is God Who alternates the Night and the Day: Verity in these things is an instructive example for those who have vision” (24:44)

He proclaims “by the Night as it conceals” (92:1), and “by the Night when it is still” (93:2), and “by the Night when it retreats” (74:33), and ‘by the Night when it passes away” (89:4). He also proclaims “by the Ten Nights” (89:2) whose identity is shrouded in mystery. He asks His Messenger:

“Stand (to prayer) by night, but not all night, half of it or a little lesser a little more; and recite the Qur'an in slow, measured rhythmic tones. (73:2-4).

Conclusion:

In God's scheme of things, night has a charm of its own. It claims any God-fearing man's attention for devotional practices. The Night of Power, or Lailatul-Qadr as a special significance of its own. Throughout

the mundane life, man oscillates between a fixed fate and a limited free will. Lailat-ul-Qadr offers a unique opportunity for the exercise of man's limited free will within a limited time to seek the good pleasure of God by totally resigning himself to His command. The believers all over the world spend this night in the recitation of Qur'an Majeed, offering long-drawn special prayers, observing night vigil for meditation (Fikr) and remembrance (Zikr).

And God, the Most Merciful, listens to man's prayer and responds to His servants'

beseeking, as He tells His Messenger:

"When My servants ask you concerning Me, I am indeed close (to them): I listen to the prayer of every supplicant when he calls on Me. Let them also, with a will, listen to My call and believe in Me, so that they may walk in the way that is straight." (2:186).

May Allah guide us to the Straight path. Ameen!

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(8) the maritime commerce code of 1947; (9) the penal code of 1948; (10) the aviation code of 1949.

Prior to 1944, the Lebanese codes were prepared by the French Mandatory authorities. But, after the independence, the new codes were generally worked out by Lebanese jurists. But all Lebanese code have been influenced by Western law,

especially by the French codes.

In conclusion, we see that the influence between the West and the East in judicial matters has been reciprocal. This is a further proof that relations between peoples, as between individuals, result in bringing them closer together and help achieve the cooperation which has become a necessity today.

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in conspiracy with military fief-holders worked towards deprecating the importance of industrial and commercial technicians. It is true that theologians and intelligentsia did not support this unhealthy deviation. But yet the deviation succeeded to do much harm — a colossal harm, so to say, to civilization. It is this deviation that gathered momentum as stagnation set in

and arrested all kinds of technological progress which is the keystone of economic advance and prosperity. In the present age, a renaissance has developed in the Islamic world for regaining that lost keystone and establishing its ability to earn economic and spiritual leadership in the various latitudes and longitudes of the globe.

Eid-ul-Fitr

The appearance of the new moon of Shawwal, the tenth month of the Islamic calendar, brings to close the month long Ramadhan fasting and its concomitant prolonged nightly Taraveeh prayer. It heralds the celebration of Eid-ul-Fitr on the following day.

Islam has no concept of festivals as occasions for mere merry-making or for the sake of sensuous pleasure or body's rapture. Remembrance of God and seeking His pleasure is the sole aim of what might pass for festivities in Islam or among its adherents.

Among pre-Islamic 'Arabs, equinox of the spring and that of the autumn when the sun crosses the equator and the day and the night are of equal duration, were the two days of the year when festivals were held by them. When the Holy Prophet (ﷺ) of Islam had emigrated to Madinah, he was told that the people of Madina had two days which they would pass in frolics and pleasantries. He inquired, 'which are these two days?' They replied, "we used to make merry on such and such days in the Times of Ignorance." Upon this the Messenger of God said, "God has changed for you things better than these two; they are the Day of Sacrifice and the Day of Fitr." (Abu Daud)

A tradition of the Holy Prophet (ﷺ) has it that a caravan came to him testifying that they had sighted the new moon in the evening. He ordered them to discontinue fasting and come back after the dawn to their places of prayer. (Abu Daud)

The first of Shawwal is, so to say, the thanksgiving day for Muslims on the

completion of Ramadhan fasting and its other ancillary acts of worship. Special early forenoon congregational prayer of Eid-ul-Fitr is offered on this day, and charity is extended to the poor and the needy. It is a day of feast and rejoicing in the name of God and to seek His pleasure. It is by way of gratitude for His bestowing on the Faithful the month – long multifarious blessings of Ramadhan.

Night of Reward

The night of Eid-ul-Fitr is called the Night of Reward (Laila-tut-Jaza). It is said that in the morning of this day, God sends down to earth His angels to take positions at street corners, calling out:

"O Ummah of Muhammad (ﷺ) Proceed towards the Bountiful Cherisher Who showers His blessings in the greatest measure and forgives sins."

God asks His angels as to what ought to be the reward of the worker who has performed his duty well. The angels reply:

"O our Lord and our Master! The return is that they be paid in full measure."

Upon this God declares:

"O My angels! Bear witness with Me that I have bestowed upon them, in return for their Fasts and Taraveeh during the month of Ramadhan, My pleasure and forgiveness."

And to the believers, He says:

"O My servants! Beg to Me. Upon My honour and might, in your present congregation today, whatever you would pray for the Hereafter, I shall bestow upon

you; and whatever you would beg for your earthly life, I shall grant it if advisable; so long as you attend upon Me, I shall cover up your shortcomings; and I shall not put you to disgrace before sinful defaulters. Now go back (home), absolved and forgiven; you have pleased Me and I am pleased with you.”

The angels become exceedingly jubilant, and they rejoice at the rewards bestowed by God upon the Ummah of Holy Prophet Muhammad (ﷺ) at the end of the holy month of Ramadhan.

Prayer

“Eid-ul-Fitr prayer comprises two congregational Waajib (obligatory) rakaa’t. The intent (Niyyat) is to be made accordingly before the Imam calls Takbeer-e-Tahreemah.

There is no Call (Azaan) or Iqamah to this prayer. The Tradition says: “There is neither Azaan on the day of Fitr when the Imam is coming out, or after he has come out, nor Iqamah, or Call, nor anything. There is no Azaan and no Iqamah at that time.” (Muslim)

The method of this prayer has only one departure from an ordinary two Rakaat congregational prayer. It has six additional Takbeerat, three in each Raka’t. (For details, refer to a guide book on Prayer).

Sermons

Eid prayer includes two sermons. Compared to Friday sermons (Khutbat), Eid sermons have two differences. First, Eid sermons are delivered after the prayer, whereas Friday sermons precede the prayer. Secondly, Eid sermons are Sunnah, whereas Friday sermons are

compulsory (Wajib). The listening of Eid sermon is regarded essential.

It is reported that Holy Prophet Muhammad (ﷺ) was presented with a bow on Eid day and then he delivered the sermons leaning on the bow. (Abu Daud)

Sunnah Before Prayer

After getting up early in the morning on the day of Eid-ul-Fitr, it is commendable to take bath, to use tooth slick (Miswaak) to cleanse the teeth, to put on new or the best dress that one may afford, to apply perfume, and to take breakfast before proceeding to offer Eid-ul-Fitr Prayer.

Takbeer Recitation

The following Takbeer is to be recited in murmur on way to Eid-ul-Fitr prayer and on the way back after the prayer:

الله اكبر الله اكبر لا اله الا الله و الله اكبر الله اكبر و لله الحمد ه

Allah is Most-Great, Allah is Most Great; there is no god save Allah, and Allah is Most Great, Allah is Most-Great, and all praise is for Allah.

Change of Route

It is reported that the Holy Prophet (ﷺ) used to go out for Eid prayer by one route while he would return by a different route. (Tirmizi). It is commendable to follow this practice of the Holy Prophet (ﷺ).

Sadaqa-Tul-Fitr

One special feature of Islamic festival which needs special mention is that not only is it an occasion to appear themselves to their Master but also remember their poor brethren. The institution of Sadaqatul Fitr or Eid-ul-Fitr is meant for this prayer.

Eid-ul-Fitr literally means “feast of aims or

charity” it is an occasion for alms-giving. ‘Bring out your aims”, said Ibn ‘Abbas (RDA), “for the Messenger of God has ordained this as a divine institution.” (Mishkaat).

Sadaqa-tul-Fitr is the aims or charity that becomes due at pre-sunrise (Fajr) prayer on the day of Eid-ul-Fitr. It is preferable to discharge this charity before proceeding for Eid-ul-Fitr prayer. Failing this, it can as well be disbursed afterwards to discharge the act of charity which is essential.

Upon Whom Due

Sadaqa-tul-Fitr is due on a Muslim on whom Zakaat might not have yet become due but who nevertheless possesses goods in excess of his needs that will, in course of time, be liable to Zakaat, whether full one year has passed on it or not.

Sadaqa-tul-Fitr is not due from one who himself is eligible to receive Zakaat or Sadaqa-tul-Fitr.

If someone possesses property in excess of his needs but is at the same time indebted, then Sadaqa-tul-Fitr becomes due only it after offsetting the liability of debt, so much is left as will attract payment of Zakaat, otherwise not.

If one pays Sadaqa-tul-Fitr during the month of Ramadhan, he is not required to pay it again on Eid-ul-Fitr day.

Sadaqa-tul-Fitr is due for self as well as on behalf of each of one's minor children.

However, if a minor child is himself in possession of property which attracts Sadaqa-tul-Fitr, it can be paid out of it. Major children are required to pay on their own behalf.

Sadaqa-tul-Fitr is essential even if one did not observe Ramadhan fasting for any reason.

Quantum

Sadaqa-tul-Fitr may be given in cash or in kind. If wheat or its flour or ground parched wheat is given, its weight should be 1.67 kilo, or to be on the safe side 2 kilos. If barley or its flour is given, it should be double of what is prescribed for wheat.

If it is proposed to give Sadaqa-tul-Fitr or cash, it should be equivalent of the value of the prescribed quantity of food grain converted at its ruling market price.

If any food grain other than wheat or barley is proposed to be given, its value should be equated to that of the quantity prescribed for wheat or barley.

Distribution

Those entitled to receive Zakaat are eligible to take Sadaqa-tul-Fitr also. Sadaqa-tul-Fitr from one payer can be given to any one eligible person or distributed among several such persons. Conversely, that from several persons can be given to a single eligible person.

These questions have been dealt with in the light of Hanafite Fiqh.

Relation between Islamic and Western Law

Dr. Sobhi Mahmassani

The major contemporary judicial systems can be divided in three categories: the Latin system based on Roman law; the Anglo-American system and the Muslim system. Despite the independence of each of these systems, there exist between them certain relations and traces of reciprocal influences.

The problem we are concerned with now is the relation between the Muslim system, on the one hand, and the other two Western systems on the other hand. This problem involves three questions: (1) the influence of Muslim law on Western law, (2) the influence of Roman law on Muslim law; and (3) the influence of Western law on recent legislation in Muslim countries.

We will touch briefly on each of these questions.

1. Influence of Muslim Law on Western Law

This question has been neglected on the whole by Western jurists and historians who, on the contrary, are more preoccupied by the second question, the influence of Roman law on Muslim law, which we will take up later.

The influence of the Orient in general and of Muslim law in particular on Western law is particularly apparent in the following fields:

(a) Even before Islam, the Arabs inhabited a large part of the Mediterranean countries. These countries were governed by a sort of universal law, based on the commercial customs generally applied among the merchants of the Mediterranean. When the

Romans extended their domination over most of these countries, they found these customs and this universal law and came under their influence. The Roman jurists called this law *jus gentium* or law of the nations or natural law in opposition to their national law, purely Roman, known as *jus civile* or civil law.

The influence of the law of nations was very great and this law became a part of the Roman judicial system. Beirut, today the capital of the Lebanese Republic, was a centre of the Roman faculty of law. Several eminent Roman jurists, such as Papinian, Ulpian and Dorothee, had considerable influence on the development and compilation of Roman law.

The influence of the law of nations on Roman law is apparent in the discharge of contracts. The praetors, Roman magistrates, found in the law of nations the source of several reforms of equity.

Thus, one sees, even before Islam, the influence of the East, Arab and non-Arab, on Western law.

(b) After Islam and the Arab conquests, the West found itself once again in contact with the East. Muslim merchants were in contact with the West, particularly through Andalusia when it was an Arab province, and through Italy. The Crusades, too, accentuated the influence of the Muslims on Western law.

Along with the merchandise and industries which the West borrowed from the Arabs, and of which the influence can be seen in the words of Arab origin one finds in

Western languages, there was parallel influence of the Muslim judicial system on Western law, particularly in the commercial field.

I shall mention only a few examples of this influence:

(1) The word *aval* which means in French commercial law the guarantee given by a third party in endorsing a bill of exchange, this word comes from the Arab word *hawale* which means the transfer of debt. This transfer was always allowed in Muslim law, in contrast to Roman law. It was introduced into the commercial customs of Europe through the medium of Arab merchants who also left their linguistic imprint in commerce.

(2) Another example is the word *avaries*, which means, in Western maritime law, the damages suffered by a ship or its cargo. This word comes from the Arab word *iwar*, which is used in the same sense in Arabic. This, too, shows the influence of Muslim commerce on Western commerce and laws.

(3) The system of *Waqfs* or endowments known in Muslim law and which is not found in Roman law was brought to the West during the Crusades. One can find traces of the influence in the system of trusts recognized in Anglo—American law.

(4) Several judicial adages which are not of Roman origin and which one finds in the West since the Middle Ages are similar to Arab juridical adages. The influence of Muslim law is undeniable.

2. The Influence of Roman Law on Muslim Law

It is an historical fact that Roman law is older than Muslim law. The question of
Minaret

the influence of Roman law on Muslim law is one of the questions that has been most hotly debated. On the one hand, the majority of Orientalists affirm this influence in a general way while the Muslim jurists answer in the negative or do not admit this influence except in a very limited form.

Time does not permit us to discuss this question in detail. We will simply examine the value of some of the arguments on which the writers who maintain the affirmative thesis rely.

The most important of these arguments is the affinity which exists between Roman law and Muslim law, notably in the following points:

(a) The rule that the burden of proof devolves on the plaintiff. This rule is based, according to Muslim jurists, on a tradition of the Prophet (ﷺ) who sanctified an old Arab custom. Nothing, therefore, proves beyond question the alleged influence.

(b) The age of majority. This argument is to be rejected also since this age which is fixed at 15 years in most Muslim schools is in Roman law 12 years for a girl and 14 for a boy.

(c) The rules concerning the relation between a contract of sale and exchange. This argument does not hold either. In Roman law, the sale (*emptio venditio*) is a contract by consent of both parties alone. But exchange (*permutatio*) is for one of the contracts which require to be valid for the furnishing of the article by one of the parties. In Muslim law, on the contrary, exchange is a special form of sale and both are contracts by the consent of both parties.

These are some examples which have

been used to show the influence of Roman law on Muslim law. One can easily see that these arguments are concerned with points of detail, and, in any case, are not pertinent. The differences between Roman law and Muslim law are much more important. These differences bear on the form of contracts, inheritance, dowry, adoption, endowments, etc.

In addition, similarity by itself does not necessarily prove influence. All legal systems have many points in common, especially in the fundamental principles which are at the base of universal justice. The fundamental principles of law are everywhere the same. Furthermore, the same judicial problems generally bring about the same rules.

When the Arabs came into contact with the inhabitants of the conquered countries after Islam, they found local customs which were not incompatible with Muslim principles. They tolerated the customs which did not go counter to the Muslim judicial system. These customs were not purely Roman but were rather those of the law of nations which the Romans themselves had incorporated in their civil law. Other customs were found in countries which had never come under Roman domination. For example, the *bai' bil wafa*, mortgage in the form of sale with power of repurchase, was taken by some jurists from among the customs of the countries of Bukhara and Balkh.

3. Influence of Western Law on Recent Legislation in Muslim Countries.

It is undeniable that recent legislation in Muslim countries has been influenced by the West. I shall mention only legislation in the Arab countries of the Middle East as an

example.

These countries were for four centuries under the domination of the Ottoman Empire. At first Muslim law prevailed but during the last century the Ottoman Empire started to promulgate new codes following the example of Europe. Some of these codes were pure Muslim law, such as the code called *Majalla* or family code. But most of these Ottoman codes were copies of European codes, notably the French code, such as, for example, the commercial code, the penal code, the maritime code.

After the first World War and the downfall of the Ottoman Empire, Turkey replaced the Ottoman codes by new codes drawn from the West of which the most important are the civil code, the German commercial code, the Italian penal code, etc.

As for the Arab countries freed from the Ottoman Empire, they adopted new codes which were, for most part, based on Western law. It is only in the field of personal status that Muslim law is still applied.

Time does not permit us to cite all the new codes in the Arab countries. I shall mention only those promulgated in the Lebanese Republic. The most important of these codes are : (1) the real estate code promulgated in 1930 ; (2) the code of obligations and contracts, promulgated in 1932 and put in to practice in 1934 ; (3) code of civil procedure, promulgated in 1933 and put into practice in 1934; (4) the commercial code of 1943; (5) the penal code, (Continued on page #. 6) promulgated in 1943 and put into effect in 1944; (6) the military code of 1946; (7) the labour code of 1946; (Continued on page #. 6)

The Truth About Hadith

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(Formerly J. G. Lennard of England)

It is a sign of the influence of a great deal of loose talk in criticism of Hadith, which has become fashionable in some circles, that the heading given to the report in a newspaper recently was simply "Hadith should not be treated as a source of law." The heading, of course, is blatantly incorrect and misleading, and does not conform to the words reported below, but it is characteristic of a mentality which has been biased by sweeping and ill-informed remarks about the Hadith. The sayings and actions of the Prophet (ﷺ), which include what is known as the Sunah, or his practice, are both as a matter of faith and as a matter of fact a source of Muslim law, and are so by Divine command and by the very nature of things. The Qur'an deals extensively with matters of faith and morality, the nature of God, the reality of prophet-hood, the day of judgment and the life of the next world, the principles of worship, of human relationships and the inward attitude man must cultivate towards God and his fellow-men; it also lays down certain fundamental civil and criminal laws, but of necessity, since the Qur'an is intended to be easily read, understood and encompassed, detailed application of the law is not its subject, and it is part of God's providence that this should be demonstrated by His Prophet. This element in God's message to man, that is to say its practical application by the Prophet (ﷺ), was clearly asserted in the Qur'an, and understood as an indivisible and vital part of Islam both by the Prophet (ﷺ) himself and his Companions. Under God's

inspiration, the Prophet (ﷺ) developed legal ordinances in the light of the Qur'an which were intended by him and accepted by his Companions to be of permanent validity. The Khulafa-i-Rashidin and those Companions who survived them were insistent that after the Qur'an, the Sunnah of the Prophet had an obligatory nature in matters of law, and in this they took their authority from the frequent order of God "Obey God and obey the Messenger", or simply "Obey God and the Messenger", in which last phrase God and His Messenger are indissolubly linked, as also in another: "He who obeys the Messenger obeys God". It has never been in question at any stage in Islamic history that the Sunnah as recorded in authoritative Hadith is, in development of the legal principles laid down in the Qur'an, an essential source for Islamic legislation.

The butt of criticism, mostly superficial and backed by no solid foundation of knowledge, of some over-enthusiastic purveyors of Ijtihad is the authoritative nature of the Hadith which we have in our possession. Very few of these critics, if any of them, have ever cared to make a deep and unbiased study of Hadith literature, much of which is only available in Arabic, especially the critical and analytical works. From one aspect in particular this perfunctory attitude to Hadith is a matter of great sorrow, for the collection and sifting, grading and comparing of Hadith is one of the greatest achievements in scholarship not only of the Muslims but

of the whole world. Precisely in order to remove any doubt of authenticity, generation after generation of traditionists subjected Hadiths to the most rigorous scrutiny and came to very definite conclusions; what a pity that this wonderful monument of faith and brilliant scholarship should be dismissed in a few glib words by “modernists” who have not taken the trouble even to examine it. No mass of historical material has ever been put to such test, nor have such meticulous subsidiary sciences such as the biography of the Companions, their Followers, the Followers of their Followers and the other relaters of Hadith, ever been created by any other body of scholars. The whole of Hadith literature is pervaded by a spirit of such fine exactitude that it would seem pedantic if it were not for the unstained honesty of purpose of the Traditionists, to leave no avenue of research untraversed.

The first of the criticisms which are now commonly being directed against the Hadith is that they were not collected in the time of the Prophet (ﷺ) or of the Khulafa-i-Rashidin, and that during the period between the utterance or occurrence of their contents and their being recorded in writing there was every chance of their being materially altered. Some have even gone so far as to say that they were not recorded because they were unreliable. That in the earlier stages they were not fully recorded in writing, is true, though it is not true that they were not recorded at all even as regards the Prophet's (ﷺ) lifetime, for there is good evidence to show that Abdullah bin Amr bin As, used to write

down what he heard from his Master. Other Companions too put their collections of Hadith into writing later in life, particularly Abu Huraira and Abdullah bin Abbas, two very important sources of Hadith. But in general it can be said that Hadiths were only partially and privately recorded in writing in the early stages. The reasons for this are quite clear and there is nothing mysterious about them. The Arabs' antipathy to writing in this period is well-known; very few of them were literate. Huge stores of knowledge of genealogy and poetry were preserved in their prodigious memories; some people being able to recite a hundred thousand verses. There were no books in currency among them. The fact that the Prophet's (ﷺ) sayings, legal decisions and deeds were not generally written down is therefore not surprising in the least. There is also evidence that the Prophet (ﷺ) disapproved of the general writing of Hadith in his lifetime for fear that they would become mixed up with the Qur'an, which had not yet been even fully revealed, and with which the Muslims had yet to become completely familiar. But this is not to say that he disapproved of the memorizing of or acting upon Hadiths; on the contrary, he insisted on it. The more learned of the Companions, including the Khulafa-i-Rashidin, spent their time in absorbing thoroughly the explanations, applications, and developments of the Qur'an by the Prophet (ﷺ) in addition to their study of the Qur'an itself. When the Prophet (ﷺ) had passed away from this world and the age of the Khulafa came, after some deliberation they also came to the conclusion that the written recording of Hadiths and publishing them in book form was inexpedient at this

stage, for the same reasons as in the Prophet's (ﷺ) lifetime, that the Word of God must be learnt and studied and thoroughly absorbed first, while its practical application by the Prophet (ﷺ) can be handed down by Word of mouth and by personal example. But if we look at the life and the decisions of the Khulafa-i-Rashidin, we find that in every case where any matter had not been dealt with explicitly by the Qur'an, they considered it obligatory to discover what was the practice of the Prophet (ﷺ) in this situation and made their decisions according to their findings. To contravene the practice of the Prophet (ﷺ) on any vital matter was in their eyes equivalent to contravening Islam itself.

The whole of the history of this period shows this valuation of the Prophet's practice, and on this point there is complete unanimity. It is a grave misstatement to say that Hazrat Umar was against the relating of Traditions; he was only against collecting them into book form, not that they should be learnt and known. He was certainly strict as regards accuracy of reporting and always demanded a supporting witness if any Companion recounted something of the Messenger of God; when that witness was forthcoming he accepted the Tradition with no further hesitation. In those cases which came up before him he continually had recourse to his own knowledge of the Prophet's rulings, and if himself did not have this knowledge he appealed to the other Companions; on receiving the required information and after satisfying himself regarding its accuracy, he immediately acted upon it. Indeed, the fact that Hadiths were not completely recorded in Writing during the lifetime of the Companions was no drawback; they

themselves were living models of his practice and treasure houses of his sayings. They spread over the huge areas which now constituted the Islamic empire, to Kufa and Basra in Iraq, to Syria, Palestine, Egypt and Khurasan. Here they were surrounded by eager pupils both Arab and non-Arab, thirsting to hear about their revered Prophet from those who had seen and lived with him. Some of these pupils, who are known as the Followers of the Companions (Tabi'in) became renowned all over the Islamic world for their learning in the Qur'an and Sunnah, for their correct reporting and understanding of Hadith, and for their piety and purity of life. Such were Hasan Basri, the associate of the companions Imran bin Husain and Anas bin Malik in Basra; Alqama and Aswad, the repositories of the vast learning of Abdullah bin Masud in Kufa, who were also the pupils of Hazrat Omar and Aisha; Said bin Musayyib, the pupil of Abu Huraira and others; Taus, Mujahid, Ata bin Abi Rabah and Nafi, the pupils of Abdullah bin Abbas and Abdullah bin Umar; Masruq and Qasim bin Muhammad bin Abu Bakr, the pupils of Hazrat A'isha, and many others whose honesty and trustworthiness are unquestioned. Here it is important to note that Hazrat A'isha and Abu Huraira lived up to between 50 and 60 A.H., Hazrat Abdullah bin Abbas and Abdullah bin Umar to around 70 A.H. Abu Said Khudri to between 70 and 80 A.H. and Anas bin-Malik to 90 A.H. This is to say that in the second half of the first century of the Hijra it was still possible to bear a great store of Hadith from those who had seen them or heard them directly from the Messenger of God himself. Nearly all the famous Tabi'in we have mentioned just now lived up to dates between 90 and 120 A.H., which

means that upto this time the collections of Hadith related by these perfectly reliable reporters were available to all who wished to take them. Before the first quarter of the second century (100-125 A.H.) collections in book form were still not current, and although many Tabi'in had their private written collections, the main basis of teaching was verbal, as was the fashion during this era when knowledge even if written was always committed to memory. It was at this time that the first large-scale collections in book form began to be made, those by Ibn Juraij, Malik, Sufian Thauri, Ma'mar bin Rashid and others, all pupils of the Tabi'in. **The idea that such time elapsed between the original hearing and final recording in book form of Hadith as would make them unreliable is found to be completely unfounded when their history as given above is attentively considered, particularly with regard to these early collections, almost all the contents of which found their way into the later collections of Bukhari etc., a century later.** But the principle is also established that those Hadiths recounted by the well-known and reliable Tabi'in whether collected into book form or not were available from the recounters themselves up to the first quarter of the second century of the Hijra, and it only requires two or three successive trustworthy scholars of Hadiths to convey them to Bukhari and his contemporaries. It is also necessary to mention that between the earliest published compilations and Bukhari's time there were other large classified collections of great importance such as that of Abdur Razzaq (die shortly after 200 A.H.), the pupil of Ibn Juraij, Sufian Thauri, Ma'mar bin Rashid, and Malik, the earlier collectors. The question

arises as to what were these unreliable, wrong, or concocted Hadith of which so much is being made by ill-informed critics today? It is not true to state that untrustworthy traditions regarding the Messenger of God existed to any noteworthy extent during the main portion of the era of the Khulafa-i-Rashidin.

It was only when the schismatics began to appear such as the Kharijis, and the dynastic clashes of the Bani Umayya, Bani Abbas and Bani Hashim convulsed the Ummat, and particularly after the martyrdom of Imam Husain and his family at Karbala, that some partisans had recourse to distorting or inventing Hadith to justify their claims. But it was never the real scholars of traditions who related these incorrect reports, nor had they any purpose in doing so; unreliable traditions were purveyed by unreliable people, the partisans, popular preachers, storytellers and so on, and have not escaped the eagle eyes of the very critical Muhaddithin. The solid body of recognized Hadith which forms the basis of Muslim Law can be found in Malik as well as in the decisions of Abu Hanifa and the later Imams. If there are differences of opinion on any important points it is almost always where that difference already existed among the Companions. What is remarkable about Muslim Law based on the Qur'an and Sunnah as presented by Abu Hanifa and Malik, for instance, is not the differences in detail but the extraordinary agreement in its main structure, which proves that there was an agreed corpus of Sunnah which was common to both schools of thought. It is a common fallacy to speak of the accepted books of traditions such as Bukhari,

Muslim, Tirmizi etc., as if they in themselves constitute the source of Islamic Fiqh. They are certainly adduced as authorities in later judicial controversy, but it is often forgotten that the whole fabric of Fiqh was erected before these famous traditionists were even born. Abu Hanifa himself was born in 80 A.H. when some of the older Companions of the Prophet (ﷺ) were still alive, and he was the pupil of some of the famous Tabi'in we have mentioned above, particularly Ata bin Abi Rabah in Mecca. The body of traditions used by Abu Hanifa and Malik were fresh from the Tabi'in and unsullied by partisan politics and imaginative interpolations, which in any case affected traditions treating with law very little. These traditions are present in the later collections, but were used by Abu Hanifa one hundred years earlier.

The statement reported by the biographers of Imam Bukhari that he selected 7000 Hadith out of 6,00,000 is being put to much use by the detractors of Hadith to attempt to show that the majority of Hadith are unreliable. This statement was made to extol his industry and discrimination, but from the point of view of the history of Hadith it is necessary to go more deeply into the matter and avoid such conclusions which do not conform to reality. In citing this bare statement, the impression is given that in Bukhari's time there was a vast unclassified mass of every kind of tradition, true and false, floating all over the then Islamic Empire, and that he suddenly appeared on the scene, separated the true from the false, and was only able to find 7000 out of 6,00,000. The real facts are nothing resembling this at all. Criticism and scrutiny of Hadith was being done from the

very beginning, even in the time of the Companions and their Followers, and there had always been a central core of unquestionably true Hadith with the earnest, sincere and pious Scholars. For instance, the comments of Muhammad bin Hassan, the renowned pupil of Abu Hanifa, on Malik's book of Hadith, the Mu'atta, show that out of more than a thousand traditions of the messenger of God and the Companions quoted by Malik, Abu Hanifa only differed with about eighty and even then not regarding their authenticity, but preferring a different ruling. **The mischief of fabricating or distorting Hadiths was begun during the time of the political dissension between the Bani Hashim and the Bani Umayya, and particularly after the massacre of Karbala, when unprecedented passions were roused.** But these unreliable traditions circulated among the leading partisans of these two parties and were used to impress their prospective supporters; the really learned were well aware of this and such dishonest tampering with the true Sunnah was clearly denounced by them, and the realtors of such traditions singled out and condemned. A study of the comments of the traditionists on such fabricators and the rejection of their claims to credibility show this plainly; for instance, Sha'bi, one of the leading Tabi'in in knowledge of tradition and law, roundly condemns various people who related such partisan reports attributing them wrongly to Hazrat Ali. This kind of fabrication had currency among the ignorant and those who had special interests, not among the scholars. A second breeding-ground for incorrect and exaggerated traditions were the public preachers and story-tellers, who are prone

to the weakness to the present day.

The books of the biographies of the reporters of traditions are full of condemnations of people of this type, and their effusions, though gaining currency among the unlettered, were never accepted by the learned. Apart from these two main sources of falsification, there were other unreliable Hadiths which were due to mere human weakness, such as forgetting, mixing-up, exaggeration, ascribing statements of the Companions to the Prophet (ﷺ) himself and so on. The whole science of the traditionists was brought to bear on the elimination of such weak reports, and by an amazingly thorough system of analysis and comparison and minute checking these defects have been brought to light and carefully classified. The immense research which has gone into the study of Hadith cannot be imagined by simply reading the bare translation of one of the well-known compilations. To know something of what the Muslim Traditionists have achieved, one has to go through such comparative studies of Hadith as Asqalani's commentary on Bukhari, where all the ramifications of the variants of the particular Hadith are traced meticulously. After making such a study the only honest conclusion one can reach is that it is difficult if not impossible to arrive at anything but the same conclusions as these great Muslims religious scholars. With regard to the statement regarding Bukhari's selection of Hadith, it is also necessary to understand that in the language of traditionists, all the variants of a single Hadith are counted as a separate Hadith, or an identical Hadith related by two or more different persons. For instance, the famous Hadith reported by

Umar "Actions are judged by intentions" is related from 700 different authorities. In the terminology of Traditionists, these are counted as 700 Hadiths. Thus the large number of Hadiths mentioned are not actually all different, but contain many slight variations of a single Hadith. In sum, this statement regarding Bukhari's discrimination only amounts to saying that he took the trouble to study the whole of Hadiths, both reliable and unreliable, which existed written or unwritten in his day. But it should not be imagined that he was the first to determine the true from the false; a generally agreed body of good and fair traditions was already in existence with the earlier traditionists.

Bukhari added his own unparalleled acumen to make a final examination and compiled a definitive selection of those Hadiths which possessed the very best authority. **Those who lightly challenge the authority of such compilations should be well aware of what they are doing; it requires a person of exceptional industry and intelligence even to reach to the level of a pupil of these great Muhaddithin.** To surpass them would require something more than the superficial and biased minds of today, which have not shown themselves capable of any constructive work in the religious field up to the present.

We come now to a very crucial matter; it is stated that the Hadith should be re-examined on a new basis and with a view to the changed environment. No one has yet given the least inkling of what this basis is to be, except perhaps that it will be the arbitrary fancies of the re-examiners. We have already mentioned that it will take them most of their time to learn what

Bukhari's basis is, let alone working out a new one. But what constitutes exactly this changed environment? We must be very clear about what has changed and what has not. The real change in the modern world has taken place in the physical realm through the invention of machines and scientific apparatus, and has affected particularly communications, travel, the publication of books and dissemination of information, availability of mass-produced goods and labour-saving devices. But the spiritual and moral nature of man has not changed, nor indeed, has his basic physical nature; he still has to eat, sleep, wash, relieve himself, marry and bring up children, find shelter, work for his bread and preserve a family and community life. The colours of the picture have changed but the outline is the same. Any amendments in Muslim law which are necessitated by the inevitable changes of the machine age are perfectly justified. But there is another type of change which is always lurking consciously or subconsciously in the minds of some of the modernists, and this is the change in habits due to foreign domination, not necessarily physical but cultural domination. Many of these habits, both of thoughts and action, are not inevitable at all, still less desirable, and are simply the result of blind conformity.

Much of the criticism and scepticism directed towards religion today is not in the least genuine but simply a Western habit of thought. Most, if not all, of the modern critics of Hadith among Muslims have not exercised any constructive or original thought on the question, but borrow the criticisms of western writers and use their arguments. Western detractors of Hadith

can be divided into two main categories; sceptic rationalists and missionaries. All of them have the characteristics of one or both of these categories in various proportions. There is one attribute which is common to both of them; they are unable to conceive of a Revealed Law. Christianity in its present form is based on the rejection of the Jewish Law, which was effected shortly after Jesus' removal from this world, in the time of his disciples. This rejection has moulded the mentality of the West so that they now have great difficulty in accepting even the possibility of a law laid down under Divine inspiration. So the first reason for their criticism of Hadith is an inherent defect of mind. As far as the sceptic rationalists are concerned they do not believe in revealed religion at all, and their criticism starts off with this basic prejudgment. With an inherited warped mentality and a disbelief in the honesty and good intentions of man, they naturally assume that what they cannot understand must have been invented, and use all kinds of specious and unscientific arguments to attempt to prove it. Their attitude to Islam, in fact to all revealed religion, is that of a disbeliever; it is obvious that for a Muslim to adopt their attitude or make use of their very poorly founded arguments is absurd and self-contradictory. The second category of critics are missionaries or inspired by the missionary spirit; their intention from the beginning is to disintegrate Islam by any method that comes to hand. All weapons, honest and dishonest, rational and irrational, virtuous and vicious are allowable in their view. To expect them to make a scholarly and impartial study of any branch of Islam would be sheer gullibility. Some of the books regarding Hadith published from

European universities are written precisely in this spirit. It can be imagined that any Muslim who bases his knowledge of Hadith on such Works can know precisely nil, or rather a minus quantity, regarding the subject. If the basis of Hadith criticism or the criticism of any branch of Islam is to be an outlook based on the borrowed conceptions and way of life of the West then it has no validity at all and must be rejected outright. Subservience to a civilization which happens to be passing through a temporary phase of material

prosperity and power can have no place in the religion of Islam. Genuine research and reform which are not coloured by the spirit of mere imitation but based on true faith and directed to the real progress of Islam are quite another thing. To be a genuine Muslim reformer, a person should have a burning faith, the love of God and His Messenger, and intimate personal experience of the spiritual and devotional as well as the practical and institutional aspects of Islam.

(Continued from page #. 26)

Personal Example and Conduct

Strange as it may seem born Muslims often look to a Convert for an example and advice. We are supposed to be better Muslims, pray regularly 5 times a day without fail adding to this better knowledge of Islam. It should be the other way round as we look to the born Muslims and regulate our lives accordingly.

Stigma

A Convert will remain a Convert, no matter how long ago he or she embraced Islam. Once a person has become a Muslim, there, should be no question of being a Convert.

Islamic Brotherhood

The greatest gift Islam has given mankind is the simple brotherhood of Islam. This brotherhood has proven to be the biggest stumbling block for the Jews and Christians in their conquest of the Muslim world and

must therefore be eliminated at all cost. "السلام عليكم" as a greeting has bound all the Muslims with a bond of unity, and has expanded their feelings of brother-hood the difference of language and geographical nationality having no meaning at all in the case. That the Islamic brotherhood is real and meaningful every convert can testify. No other Religion or society has been able to bind millions of people together so firmly. In this article, I have endeavoured to discuss some of the problems facing the Converts. If Converts have abused the Muslim hospitality or brotherhood, it is because of ignorance for purely personal gains. Far from trying to create a bridge between those fortunate enough to be born as Muslims and newcomers, it is a sincere effort to give a picture on the other side of the coin. Whatever our shortcomings, may Allah help us to become better Muslims. Aameen!

Scientific Attitude and Islam

M. Raihan Sharif

Scientific attitude, it is said, depends on three conditions and unless these three conditions are fulfilled there can hardly be any scientific progress in any age. The three conditions are: (1) Faith on the universe as a homogeneous unit; (2) Acceptance of laws of nature as uniform; and (3) Reliance on particulars as a guide to inductive truth. Evidently, the first two conditions are vital. Unless one conceives of the universe as one unit, it is not possible to conceive of universal laws. Supposing one thinks that the universe in its various regions or even in various planets is ruled by different divinities, gods and goddesses, and there is an atmosphere of jealousy and competition among these ruling divinities, gods and goddesses, how can there be a conception of universal laws that may claim uniformity of truth and validity for the control of the universe as a whole? On the other hand, the mysteries of nature which are pursued by the scientists in their scientific inquiries for establishing truths are also, then, divided and subdivided into narrow realms and laws of nature cannot be uniform. If one divides the universe into natural and supernatural categories, even then homogeneity of the universe and uniformity of nature disappear. That is why the foundation of scientific knowledge is laid on one universe, one nature and for the matter of that one world.

Faith on oneness of nature may be said to be transformed in spiritual terms into faith in oneness of God. The source of religious faith is thus founded on nature. In old times various religious faiths grew to divide the

universe into numerous compartments and consequently to divide nature into pieces. In the Greek and Roman faiths, distinct places of importance were given to gods ruling the planets like Mars, Mercury, Jupiter, Neptune and so on, while the conception of ruling gods was also extended to forests, to sea, mountains, to storm and so on. Similar tendencies have also been very important in Hindu philosophy and religious faith. As against such tendencies, the Semitic religious faith had its abode in the heart of deserts. The vast expanse of deserts might have built the background of one nature and one universe, offering favourable climate for the evolution of faith pronouncing oneness of God. Accepting oneness of God, it is easy to establish oneness of the universe and uniformity of laws of nature. Hence in that context scientific inquiry, gets the favourable environment. But it is to be noted that for scientific inquiry, just the conception of oneness of universe is not enough. The Christian and Jewish theology in Semitic religious faith accepted miracles and supernatural powers and phenomena which could be said to be unfavourable for scientific approach. It is pointed out by many that the Christian and Jewish prophets appeared as superhuman beings with the exhibition of miraculous powers and stood in the way of scientific progress by reversing the scientific atmosphere.

One the other hand, to conceive of one uniform universe free from the distinction of natural and super-natural elements is not enough. For proper scientific inquiry, not only nature has to be conceived as

undivided and one has to take one's stand on the uniformity pervading the particulars, but one has also to emphasize the value of one particular phenomenon or datum; for, science not only needs the general laws but also the small particulars (that is individual phenomena and data) to test the general laws. That is why faith in inductive and deductive processes of inquiry is associated with scientific pursuit.

If one analyses the fundamental principles of Islam, one can easily find out the essential conditions of scientific inquiry and progress implied therein. Oneness of God is one of the cardinal principles of Islam; this principle has made the fulfillment of the first two conditions indispensable by establishing one universe and one nature. This at the same time has done away with the division between natural and supernatural elements of the universe. The emphasis on universality in Islam has been founded on this cardinal principle of oneness of God which has saved the Islamic philosophy from the split between a secular and a non-secular life. The Qur'an has proclaimed that all the world is the place of worship and the throne of God is spread all over the worlds and skies. The Arab philosopher Ibn Rushd has given the philosophic explanation of nature's undividedness and homogeneity. There is evidence that the renowned philosopher Spinoza was in subsequent ages influenced greatly by Ibn Rushd's philosophy. Besides the fulfillment of the first two important conditions, it is possible to point out that the third condition is also adequately satisfied in the Islamic philosophy in which due account is taken of the details or the individuals. This latter attitude is particularly manifest in the

treatment of subjects like human dignity and human relations. Although Muslim thinkers had been influenced by Greek philosophers, particularly Aristotle. Muslim scientists did not rely simply on deductive methods inherited from the Greeks. One philosopher, Ibn Taimiyah succeeded to point out the inadequacy and incompleteness of Aristotle's logic. Evidence shows that Islamic philosophers gave due importance to the inductive method along side with the deductive. In a word, there is an intimate relationship between the fundamental Islamic philosophy and the essential conditions of scientific approach. It is therefore not strange that with the advent of Islam, in general, the advance of science was promoted and left uninterrupted for centuries until the atmosphere was changed by intellectual inertia and social and political disorganization.

In the tenth century, Al-Farabi adopted the Aristotelian method of classifying all sciences. Al-Khwarizmi, on the other hand, infused the contemporary Muslim viewpoint in the classification of sciences; in this he clearly distinguished between the broad groups of Islamic jurisprudence and foreign sciences. These foreign sciences were typically called philosophy (i.e. *falsafa*) in which numerous theoretical and applied sciences were included in various branches, e.g. medicine, meteorology, mineralogy and chemistry in the branch of natural sciences (*'ilmutabi'a*); mathematics; theology and metaphysics; ethics, family or social sciences (including economics); and political science and administration. Muslim society, however, was not in favour of branding these sciences as foreign to demarcate a zone of intellectual

isolationism and create an invidious distinction in the field of knowledge. In response to this social urge, Al-Ghazzali classified sciences into two main groups: religious and non-religious. In Abu Sina, we find the most acceptable classification; he divided the sciences into two main classes: (i) theoretical sciences seeking truth and (ii) applied sciences seeking welfare. Interestingly indeed, Ibn-Khaldun divided the sciences into (i) traditional cultural, and (ii) philosophical. Some writers, again, divided the sciences in even more general terms, such as admirable sciences, abominable sciences and neutral sciences. Thus most of the attempts at classification exhibit the anxieties to reflect the objectives of social welfare. It is, however, true that social welfare in those days was not a secular concept and excluded atheistic or non-Islamic attitudes. The characteristic attitude to scientific knowledge and inquiry has been beautifully reflected in Al-Ghazzali's reported statement: "A grievous crime indeed against religion has been committed by the man who imagines that Islam is defended by the denial of the mathematical sciences, seeing that there is nothing in revealed truth opposed to these sciences by way of either negation or affirmation, and nothing in these sciences opposed to the truths of religion."

Under Islamic civilization, the pursuit of scientific inquiry assumed a remarkable role in Muslim-ruled Spain. Beginning from the tenth century, seekers of scientific knowledge in Western countries had been attracted to the centers of learning in Muslim Spain and disseminated, in their turn, the cultural features of Muslim life to the Western world. It is said that the *muzaihs* or *musraribs* were largely

responsible for the spread of Muslim culture in the European countries because they were profoundly influenced by the Arab culture in Spain and went even to the length of preferring Arabic to their languages, Latin and Roman. In fact, there was a deep under-current of cooperation between Christians and Muslims on the cultural level despite the jealousies and conflicts on the surface. This cooperation is said to have opened the way for Muslim intellectual leadership in Europe. As early as in the tenth century, Roper Sylvester II gave recognition to this intellectual leadership and introduced the Arab astronomy and mathematics. This movement gradually gathered momentum and by the eleventh century, Toledo, Spain's leading centre of learning, grew into a centre of the development and propagation of Arab sciences and culture. It was in this centre that, in the twelfth century, Bishop Raymond started his regular school for the translation campaign of Arab sciences in which a large number or renowned writers joined with unprecedented zeal and interest. This intellectual gateway transmitted the scientific knowledge that laid the foundation of European renaissance and liberation of thought that built the so-called Western civilization on an intellectual plane. Besides Spain, other Muslim countries were, at that period of history, passing through a phase of new venture towards building a higher level of economic and cultural life founded on expansion of industry and commerce. Commerce forged the links of contact with non-Muslim countries and paved the way for transmission of cultural influences to these countries. Sicily was another gateway for Muslim cultural transmission to Europe. Muslim mastery over the high seas

was then one of the singular contributory factors, the fascinating tales of Sindbad the Sailor being only an indication of such a background.

In that age, it was undoubtedly the scientific attitude that held the pursuer of knowledge and truth in a distinctively high esteem in Muslim society. The German Orientalist, Mr. Grunebaum, says in his book *Medieval Islam*, "The dominant attitudes of Muslim society favoured the scholar as a normative pattern of human character and activity." On the other hand, Western writers have called the Muslim civilization as essentially a civilian one because of its emphasis on knowledge and truth. This is, however, natural and in keeping with the goal of Muslim society which is human evolution. The military objectives of this civilization were only subordinated to the human objectives.

Al-Beruni's well-known work *Chronology of Ancient Nations* (1000 A.D.) gives a wonderful analysis of the nature and methods of scientific enquiry. Al-Beruni's method of enquiry and research seems to be a combination of deductive and inductive methods. According to him, research is a process of venture to seek truth with an inquisitiveness freed from prejudice, partisan spirit and jealousy. It is in this perspective that a seeker of truth has to proceed far from near and leap into the unknown from the known. Al-Beruni's inspiring influence could therefore establish a tradition of an unprejudiced scientific inquiry, which was shattered only by the intellectual apathy of the Middle Ages. Ibn Khaldun's scientific treatment of history was a healthy return of that tradition in the fourteenth century, although the set-back could hardly be retrieved in full.

However, it is to be stressed that from its very inception, the Islamic way of life accepted farming, industry and commerce as its economic foundations. The verses of the Qur'an and the traditions of the Prophet related to economic life suggest this in unequivocal terms. Apart from them, one may get glimpses of revolutionary concepts and theories, in scattered form though, in the statements of various schools of thinkers and theologians. The 'Purity' school (Ikhwanus safa) echoed a revolutionary socialistic cult (as implied in the slogan – "Every man is either an artisan or a trader"). Even to Al-Ghazzali, the propounder of the moderate school, man has to earn his income as a means to establishing his claims in the perpetual life of the hereafter and this earning of an income means the organization of an economic system for individual and collective efforts. That is to say, a Muslim society certainly needs economic advance and to accomplish the advance and distribute the results in an equitable manner, it also needs planned economic development. Opposition to economic progress and planned economic development can never be based on valid postulates and principles of Islam. It is the need of economic development that made general and technical education indispensable and placed educators, scientists and technicians on the highest plank of the social ladder. There were, however, variations and exceptions in this general pattern. For instance, Arab economics of industry and commerce deviated into a feudalistic system in Persia under the umbrella of intellectual stagnation and decay in the Middle Ages. In the same way, the bureaucracy of Abbasid rule (Continued on page #. 6)

Life and Religion

Actmad M. Hienekamp

Do they want (a religion) other than the religion of Allah when everything in the heaven and the earth has submitted to Him willingly or unwillingly and to Him they shall be returned (3:83).

To become a Muslim is a very simple matter as no complicated ceremonies, long services or sermons are required nor even baptism.

A short recitation of the Proclamation of Faith, preferably in the presence of other Muslims, is the only requirement.

“I stand witness to the fact that no one is worthy of worship but Allah. I also stand witness that Muhammad (ﷺ) is the true Prophet of Allah.”

With this proclamation one becomes a Muslim, thus surrendering to the will of Allah and recognizing the Holy Prophet Muhammad (ﷺ) as the last and final Prophet of Allah.

Known as the “Kalimah”, the expression of this belief differentiates a Muslim from a Kafir (unbeliever). This is the Cardinal Teaching of Islam, the cornerstone and most fundamental Belief. On this occasion, prayers are offered for the new Muslim, greetings are exchanged and all the previous sins are forgiven by Allah. The converts start a new chapter in life, according to the tenets of Islam.

Initial Problems

Admittedly, converts have entered into the fold of Islam by various means and for a variety of reasons. Some embraced Islam after careful study of the Holy Qur'an,

Sunnah and Hadith, some after completing a course in comparative Religion, others merely because they were dissatisfied with their old religion and no doubt some embraced Islam for purely personal reasons. Very few, however, became Muslims in order to travel through the Muslim countries at the expense of local Muslims, merely by insisting that other Muslims should help them.

Whatever the reasons, a greater or lesser love for Islam is present in every convert and only after a deeper study of the real teachings and the beauty of Islam a newcomer can become a better Muslim. Furthermore, some difficulties immediately face the converts and only with the help of other Muslims can these be overcome. What are those difficulties?

Embracing Islam in a non-Muslim Society may mean social suicide and boycott. Objections raised by the family and friends of the convert tend to make them more determined to carry on their new life, despite the hindrances put in their way. When I became a Muslim officially my family first discussed the matter, some were against the move, other like my dear sister took this calmly and prayed that Islam might give me more satisfaction and peace of mind. New customs and traditions and a brand new religion has to be learnt in a very short span of time.

Hard to Digest

Islam, no matter how simple and beautiful, still remains hard to digest and observe. I feel that every single convert should be given a copy of the Holy Qur'an and other

necessary books immediately, rather than having to search ourselves for these books. Some may become Muslims without any or little knowledge of Islam and Islamic Teaching. Most converts are very eager and dynamic and wish to take the Muslim world by storm, and by doing so they are making mistakes.

Muslim Name

The selection of a proper name present some problems indeed. Some names are very popular in one part of the Muslim world, others on the other hand less acceptable. Some converts insist on using their new name before or after their Christian name, whilst others keep their old names and only use the Muslim name when going to a Muslim country. Legal recognition of a new name is no problem, The most popular name by far is Muhammad or Ahmad as these offer no complications.

Prayers

The Muslim form of worship is — vastly different from any other religion. As there is no priesthood in Islam, prayers become a communal effort rather than a personal duty to Allah. Prayer in Christianity should be in secret, in Islam in congregation. Prayer is not such a bad thing that others may not see and emulate, And when everyone does the same, where is the show part? The very simplicity of Namaz (Salaat) is indeed striking. It takes very little time and a little practice to learn the prayers, its movements and postures, easy steps have been suggested to converts in the first stages. The correct pronunciation of the Arabic text is essential and not very hard to master. Anybody with a little intelligence can learn this by heart.

Only recently did a Maulana take the trouble of teaching me the prayers from the very beginning and correct utterance of the Arabic and now I am able to pray much better. Recitations of the Holy Qur'an are very helpful and give a convert a deeper insight into the real meaning.

Arabic, I feel should become the national language of every single Muslim for obvious reasons. In the beginning I used to get up when everybody else was down, or vice-versa. Muslims are very helpful in correcting us, but this should not be done once the prayers have actually started. As no special mode of dress is prescribed, this presents no problem.

Islamic Knowledge

The Holy Prophet (ﷺ) said “Seek knowledge even if you have to go to China”. It is the duty of every single Muslim to seek knowledge, but more so of the new-comer to Islam. Where do we go and from whom can we get the best teachings? Most converts make it their duty to study Islam more closely and for this reason spend some time in a Muslim country to see for ourselves what the Muslims are really like and get proper guidance and advice.

Pakistan offers excellent opportunities for Islamic studies, if we know where to go. We look to the people of this country as our elder brothers and sisters to whom we turn for advice, guidance and help. Only with a better knowledge and understanding of our religion can we impart a deeper insight into the teachings of Islam. Missionary work might not be possible in every country, yet in a small way we might be able to help in this field. (Continued on page #. 20)

Sex and Piety in Islam

A. R. M. Zerruq

THE physical object of marriage is sexual gratification which calls for legalization and discipline. The bodily retention of the sperm can be harmful to human beings unless they find an outlet for it through pure sexual intercourse. The opinion that Gonorrhoea and Syphilis are the "bitter fruits of sexual license," is proved more often than not. There are also other forms of vice associated with sexual indulgence—sodomy, masturbation and other modes of substitute sexual gratification. All such vices are deprecated for reasons of their demoralizing effects; Indeed, very few refrain from this licentious indulgence of sexuality and those few individuals are deeply religious, and have been schooled in sexual discipline.

For this reason, an education with more emphasis on the ethical values of life becomes a matter of practical importance to the youth. Thus it says in the Quran: "Examine the orphans before they attain the age of marriage": In explanation of this verse, the Commentators express their views that boys and girls should be taught religious and economic principles before they are united in matrimony. They must acquire a knowledge of these principles by instruction and practice.

It is a decided fact that religious education is an essential background to secure oneself against the snares of sex-love. The dramatic life-story of Prophet Yusuf is in itself an evidence of how piety can curb the baser instincts of sex-love? Countless men of spiritual standing have proved this theory by practice. All that one needs is to check—and check always—the motives of

sexual desire. We also need to discipline them according to the dictates of our rational soul and not of the animal, We let our passion get out of hand—we court either ignominy or death. It is well to remember that our self-reproaching spirit (Nafs Ammarah) is inclined towards perversity—and at times, it runs riot like an unruly steed—and we need to put all possible restraints on it lest it might enslave us.

Licentious sexuality brings in its train social complications with much damage to personal life and society. One need hardly go too far for evidence when the conditions of people in certain countries bear ample testimony to it. Such countries are now facing the evil consequences of sexual license and are grappling with problems too difficult to be solved.

Sex theme in modern American life is a shining evidence of its upheaval. It has changed the lives of American men and women. The traditional functions of marriage and of family life are fast changing. The tendency of men and women is more towards sexual promiscuity and illicit relations; a phenomenon though worldwide in scope yet more marked in American life. According to press reports, call girls in America provide a fillip to business enterprise and many girls from all walks of life – secretaries, receptionists, school teachers, models, dancers and the like – take part in this nefarious trade.

License in sexual gratification defeats an important purpose which the institution of marriage seeks to achieve,—a knowledge

of parentage. A child born of a licentious woman would find it extremely difficult to be positive about its begetter or its legitimacy. One would possibly argue that such things occur for reasons of poverty; but it is not largely a question of poverty: it is due to a lack of matrimonial sense of discipline, of unselfishness and of the sense of sacredness of marriage relationship.

Barbara Cortland's book entitled "Love, Life And Sex," echoes the last dictum of the preceding statement, thus: "In marriage there is not merely the union of man and woman but also the welding together of the potent forces of spirituality with the dynamic powers of natural life." Hence the idea of Islam that marriage is not a mere pattern of sexual gratification but a mode of devotion. For this reason, piety, that is acts of devotion, essentially become a need of sexual gratification. "Only he is saved who purges his soul of every dross and every evil," is a Qur'anic principle which no sensible person can trifle with. How can man do better in setting himself against the snares of sex-love than with adequate pre-occupation with devotional acts?

The displaying of posters, containing admonitions such as "Don't pick up twilight women," "Don't visit houses of ill-fame", and "Save yourself and your family from V.D" are not so much productive of good psychological effects on people as the life of devotion which can be effectual in keeping back men from the evil course. Unlike posters, a life of devotion can practically purge us of our perverse thoughts which operate always within us.

The Islamic Faith teaches practical methods which enable man to suppress his evil desires. The Holy Qur'an, however,

admits that prayers and fasting are difficult and exacting in seeking help from God to overcome the power of evil. (52: 45-46). The Holy Book calls it a hard undertaking; but it is the only effective way of opposing the forces of evil, and with every difficulty in this "Battle against the flesh" there is relief, ease and grace from the Almighty; and one does not feel the strain of it as he gets used to it.

To a Muslim, marriage is not an expression of carnal love devoid of piety—piety inspired by a holy feeling of love. Our minds seek to purify the baser thoughts by adapting sexual indulgence to the requirements of religious principles which teach men and women purity of sex, decency and kindness. It says, for example, in the Quran thus: "They ask you about women's menstrual flux. Say: they are a hurt and filth, so shun them (women) in their (period) of menstrual courses, and do not approach them until they are clean. (2: 222)" The pattern of our sexual behaviour is also governed by spiritual laws.' They give us the necessary drive to develop our spiritual potentialities and deter us from committing crime or moral treason. Thus inspired with a holy feeling of love we progress spiritually until we attain to a true and perfect knowledge of God and of union with Him. The Faith emphasizes the 'Unity of God', and takes love to be a mode of union, that is, a way of adapting to Divine Nature. This idea is clearly expounded by Frithof Schuon in his splendid book entitled "The Transcendent Unity of Religions." He says, "This 'nobility' of sexuality derives from its Divine Prototype, for 'God is Love'. In Islamic terms one would say 'God is Unity', and that love being a mode of union (Tawhid) is for that reason a way of

conforming to the Divine Nature. Love can sanctify the flesh, just as the flesh can debase Love. Islam insists on the first of these truths.” This holy union can transform carnal love into a heavenly one. This is the greatest object of married life which most of us fail to realize. Indeed for this reason, there is a cry for “more emphasis on spiritual aspects of the sex relationship and less preoccupation with the physical and the mechanical.”

In the recent past, the Research Council into Marriage and Human Relationships, in England, probed into the causes which led to the disruption of marriage. The data which this Council collected are revealing. It reported that the religious enjoyed a

greater degree of happiness than the non-religious. According to its survey, 91% of the informants are reported to have stated their married life to be exceptionally happy—and this where husband and wife went to Church—and where neither went, 62% of the informants were less happy. From the facts given above, one may infer that matrimonial relations with devotion are a determinant factor in making married life exceptionally happy. This might sound something novel in the ideas of marriage, but scientific surveys have proved this to be so beyond doubt. This is the object which formed the keynote of life among prophets and sages of all times.

THE QUR’ANIC FOUNDATIONS
AND
STRUCTURE OF MUSLIM SOCIETY’

By

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کردیتا ہے، اللہ نے ہر چیز کا اندازہ مقرر کر رکھا ہے۔“
(سورۃ الطلاق)

اس بات کو دل و دماغ میں راسخ کر لیجیے کہ جو حد و اللہ کی پابندی کرتا ہے، اللہ اسے باعزت روزی عطا کرتا ہے، رزق حلال میں سے اللہ کے ان محروم بندوں کو، جن کا حق اللہ نے آپ کے ذمے کیا ہے، زکوٰۃ ادا کر کے اپنے مال کو پاک کریں، صاحب ثروت ہیں تو قرض حسنہ دیں تاکہ اللہ آپ کے مال کو افزونی عطا کرے۔ کسی کے قرض مانگنے پر اگر استطاعت ہو تو ضرور قرض دیں تاکہ نور آپ پر سایہ فگن رہے۔ ساتھ ہی قرض خواہ کے ساتھ نرمی اور درگزر کا معاملہ کریں، بے جا اسراف سے پرہیز کریں کہ فضول خرچ شیطان کا ساتھی ہے، اپنی زندگی کو قناعت کے زیور سے مزین کریں، تاکہ معاشرہ بھوک اور خوف سے نجات حاصل کر سکے۔ دعا ہے کہ اللہ تعالیٰ امت محمدی کو رزق حلال کا شعور عطا کرے اور اس کے ثمرات و برکات سے نوازے۔ (آمین)

دس حصے ہیں، جن میں سے نو حصے حلال کمائی کے ہیں، جو شخص حلال کمائی کی تلاش میں واپس تھک کر گھر جاتا ہے، وہ بخشا ہوا ہوتا ہے اور جو شخص کمائی کے سلسلے میں حلال و حرام کی تمیز نہیں کرتا تو اللہ بھی اس بات کی پروا نہیں کرتا کہ اسے دوزخ میں کہاں ڈالنا ہے، حقیقتاً انسان رزق حلال ہی کی تلاش میں سرگرداں رہتا ہے، مگر محض معمولی سی غفلت رزق کو حلال سے حرام میں بدل دیتی ہے۔

رشوت بھی لوگوں کا مال، باطل طریقے سے حاصل کرنے کی ایک شکل ہے۔ حضور اکرم ﷺ نے ذخیرہ اندوزی کی سختی سے ممانعت فرمائی ہے، ”جس نے چالیس دن تک غلہ روک رکھا، اس سے اللہ بری الذمہ ہے۔“ (احمد حاکم)

اللہ سبحان و تعالیٰ ارشاد فرماتا ہے کہ ”اور جو کوئی اللہ سے ڈرے گا، وہ اس کے لیے مخلصی کی صورت پیدا کرے گا اور اس کو ایسی جگہ سے رزق دے گا، جہاں سے گمان بھی نہ ہو اور جو خدا پر بھروسہ رکھے گا تو وہ اس کی کفالت کرے گا، اللہ اپنے کام کو پورا



نعم البدل کے طور پر لیز مشروبات عطا کیے جو روح اور بدن دونوں کے لیے مفید ہیں۔ کھانے کی اشیاء میں جہاں ناپاک چیزوں کو حرام قرار دیا وہاں پاکیزہ چیزوں کو حلال قرار دیا۔ یعنی یہ کہ اللہ تعالیٰ نے اپنے بندوں کے لیے ایسا نعم البدل پیدا کیا، جس سے ان کی ضرورتیں بھی پوری ہوں اور حرام سے بھی محفوظ رہیں۔

حلال کا حکم اس لیے دیا گیا ہے کہ اس سے دل میں اطمینان کی کیفیت پیدا ہوتی ہے۔ بہترین اعمال کا سرور ہوتا ہے، بُرے اعمال سے کراہت پیدا کرتی ہے۔ عبادات میں خشوع و خضوع پیدا ہوتا ہے، دعاؤں میں تاثیر محسوس ہوتی ہے، گناہوں پر ندامت کا احساس جنم لیتا ہے، اللہ تعالیٰ نے اپنے تمام رسولوں کو بھی اس بات کا حکم دیا ہے کہ ”اے ہمارے رسولو! تم پاکیزہ چیزیں کھاؤ اور نیک عمل کرو“ (سورۃ الاعراف)

گویا نیک اعمال کے لیے حلال اور پاکیزہ رزق ضروری ہے۔ حضور اکرم ﷺ نے ارشاد فرمایا: ”بہت سے لوگ طویل سفر، پریشان حال اللہ کے سامنے دعا کے لیے ہاتھ پھیلاتے ہیں اور یارب، یارب پکارتے ہیں، مگر ان کا کھانا حرام، ان کا پینا حرام، غذا ان کی حرام، ان حالات میں ان کی دعا کہاں قبول ہو سکتی ہے۔“

حضرات عبداللہ بن مسعود سے مروی ہے کہ رسول اکرم ﷺ نے ارشاد فرمایا ”کوئی بندہ حرام مال کمائے، پھر اس میں سے خدا کی راہ میں صدقہ کرے تو یہ صدقہ اس کی طرف سے قبول نہیں کیا جائے گا اور اگر اپنی ذات اور گھر والوں پر خرچ کرے گا تو

برکت سے خالی ہوگا، اگر اسے چھوڑ کر مرنا تو وہ اس کے جہنم کے سفر میں زاو راہ بنے گا۔ ایک موقع پر ایک صحابی نے آپ ﷺ سے عرض کیا کہ ”یا رسول اللہ ایسی دعا فرمائیے کہ میں جس کام کے واسطے دعا کروں، میری دعا قبول ہو جائے۔“ آپ ﷺ نے ارشاد فرمایا کہ ”حلال رزق کھاؤ تاکہ دعا قبول ہو۔“ ان احادیث سے یہ بات واضح ہوتی ہے کہ انسان حرام میں ملوث ہونے کے بعد نہ صرف اپنے آپ کو دعاؤں کی قبولیت بلکہ اللہ کی رحمت و برکت سے بھی محروم کر لیتا ہے، یہ محرومی انسان کی ذات سے لے کر معاشرے تک اثر انداز ہوتی ہے جس کا مشاہدہ عام زندگی میں نظر آتا ہے۔ انسان حرام ذرائع سے مال حاصل کر کے بہ ظاہر بہت مال دار ہو جاتا ہے، لیکن حقیقتاً یہ مال اس کی زندگی سے سکون غارت کر دیتا ہے، کہیں کثرت مال، اولاد کو باہم دست و گریباں کرتا ہے، تو کہیں گھرانے ڈاکوؤں کی ستم ظریفی کا نشان بنتے ہیں۔ نئی نئی بیماریاں گھیر لیتی ہیں اور علاج و معالجے میں پیسہ پانی کی طرح بہتا دکھائی دیتا ہے۔ دلوں میں ایک دوسرے کے لیے خلوص باقی نہیں رہتا، پیسے کی طمع اولاد کی تربیت سے بھی غافل کر دیتی ہے نتیجتاً والدین اپنا احترام و مرتبہ کھو بیٹھتے ہیں۔ عبادات روح سے خالی ہو جاتی ہیں اور انسان گناہ کرنے پر جلد مائل ہو جاتا ہے، تمام ماڈی آسائشیں میسر ہونے کے باوجود انسان کا اطمینان قلب حاصل نہیں ہوتا، یہ کیفیت اسے مایوسی کا شکار کر دیتی ہے اور اس طرح معاشرہ رُوبہ زوال ہوتا چلا جاتا ہے۔

اللہ کے رسول ﷺ نے ارشاد فرماتے ہیں کہ ”عبادت کے

انسانی زندگی پر زرقِ حلال کے اثرات

ڈاکٹر فرزانہ سلیمان

جسے اللہ تعالیٰ نے اپنی کتاب میں حلال ٹھہرایا اور حرام وہ ہے جسے اس نے اپنی کتاب میں حرام ٹھہرایا ہے۔ رہیں وہ چیزیں، جن سے سکوت فرمایا ہے تو وہ معاف ہیں۔ حرام و حلال اللہ تعالیٰ کی عائد کردہ وہ حدود ہیں، جو تمام انسانیت کے لیے پاکیزگی اور خیر و فلاح کی ضامن ہیں۔ ان حدود کی پاس داری اسی وقت ممکن ہے، جب انسان اپنے اندر اللہ کا ڈر رکھتا ہے، ان حدود کی پابندی ہی دراصل تقویٰ ہے۔

اللہ تعالیٰ نے جس چیز کو بھی حرام و حلال ٹھہرایا ہے، معقول وجہ ہی سے ٹھہرایا ہے۔ ایک مسلمان کے لیے ضروری نہیں کہ وہ حرام کی خباثنوں اور ان کے ضرر رساں نتائج کو معلوم کرنے کی کوشش کرے، جس کی وجہ سے اسے حرام قرار دیا گیا ہے، ممکن ہے ابھی علم محدود ہو یا زمانے نے اتنی ترقی نہ کی ہو کہ اس کے نتائج سامنے آسکیں۔ مومن پر تو یہ فرض ہے کہ وہ محض سمع و اطاعت کرے، کیوں کہ اگر اللہ تعالیٰ نے کسی چیز کو اپنے بندوں کے لیے حرام قرار دیا ہے تو اس کا نعم البدل بھی ضرور عطا فرمایا ہے۔ اس نکتے کی وضاحت ابن قیم نے بڑی عمدگی سے کی ہے کہ اسلام نے پانسوں کے ذریعے قسمت معلوم کرنے کو حرام ٹھہرایا اور اس کے متبادل کے طور پر دعائے استخارہ عطا فرمائی ہے، سوڈ کو حرام کیا تو اس کے بدلے نفع بخش تجارت کو جائز کیا، منشیات کو حرام کیا تو اس کے

اللہ تعالیٰ تمام انسانوں کا خالق و رازق ہے، ان پر اس کے بے شمار احسانات ہیں۔ ان ہی احسانات میں سے ایک عظیم احسان یہ بھی ہے کہ اس نے انسانوں کو رزق فراہم کیا۔ اللہ تعالیٰ نے انسانوں کو مخاطب کر کے فرمایا: (ترجمہ) ”لوگو، زمین کی چیزوں میں سے جو حلال اور پاک ہیں، ان کو کھاؤ اور شیطان کے نقش قدم کی پیروی نہ کرو، وہ تمہارا گھلا دشمن ہے۔“ (سورۃ البقرہ)

پھر اس نے مومنوں کو بہ طور خاص مخاطب کر کے ارشاد فرمایا: (ترجمہ) ”اے ایمان والو، جو پاک چیزیں ہم نے تمہیں عطا کی ہیں، ان کو کھاؤ اور اللہ کا شکر ادا کرو، اگر تم اس کی بندگی کرنے والے ہو۔“ (سورۃ البقرہ)

اسلام نے حلال و حرام کے بارے میں جو پہلا اصول مقرر کیا ہے، وہ یہ ہے کہ اللہ تعالیٰ کی پیدا کردہ تمام چیزیں اصلاً حلال ہیں۔ حرام صرف وہ چیزیں ہیں، جن کی حرمت کے بارے میں صریح حکم موجود ہے۔ یعنی حلال، جس کی شریعت نے واضح نشان دہی کی ہو، اجازت دی ہو اور حرام وہ ہیں، جن کی شریعت نے قطعی طور پر ممانعت کی ہو اور جن کی خلاف ورزی کرنے والا آخرت میں سزا کا مستحق ہو اور بعض صورتوں میں دنیا میں بھی موجب سزا قرار پائے۔ اللہ کے رسول ﷺ نے ارشاد فرمایا: ”حلال وہ ہے،