

# Eid-ul-Adha

Dr. Hafiz Muhammad Fazlur Rahman Ansari Al-Qadri

The 'Eid-ul-Adha', which is a major religious festival of Muslims and a spiritual institution meant to be observed with a perfect spiritual attitude, falls during the month of Zul Hajj and is celebrated in all parts of the world where Islam claims its following. It comes every year and passes away. But, owing to lack of proper Islamic education and training and the dearth of facilities for the same, only a few of us perhaps clearly recognize and practically realize its proper significance as a spiritual celebration. Many of us regard it merely a day of merry-making and social visits and reunions, which, among the "ultra-modern" as well as the "ultra-ignorant" people, sometimes assume forms outright condemnable from the Islamic point of view. "Amorous display in the cinema hall," "ball-room dancing" and "cocktail parties" cannot form, by any stretch of imagination, even the remotest relation with either the letter or the spirit of Islam. Yet these evils exist in our midst and are, very unfortunately, raked up year after year "in honour of Eid." Fortunately, they have so far remained confined to a microscopic minority. Their existence, nevertheless, casts a definite slur on the fair name of Islam and demands a masculine effort on the part of Islamic fraternity to uproot them. Perhaps legislation alone can fully succeed in eliminating these evils. If, therefore, the governments of Muslim countries take up the issue and out of regard for justice to Islam, promulgate laws banning on the days of Islamic festivals, all such public practices as are immoral from the Islamic point of view, they will lay the entire Islamic fraternity under a deep debt of gratitude.

Minaret

## **Animal Sacrifice External Symbol of Internal Dedication**

'Eid-ul-Adha' means the "Festival of Sacrifice" and is so named because of the sacrifice of animals by the Muslims on that day. But is this animal sacrifice, an end-in-itself or a means to an end? Sacrifice, in the non-Islamic religions, is peculiar and propitiatory. What is its conception in Islam? These and similar questions are natural to the understanding of the true significance of 'Eid-ul-Adha'.

To begin with, animal sacrifice in Islam is not an end-in-itself but only a means. It is the objectification of a subjective ideal. It is the external symbol of an internal dedication. As an institution commemorative of Abraham's sacrifice, its function is not propitiatory but creative — creative of avenue through which Divine Light enters to strengthen us in the ideal of sacrifice. The Holy Prophet Abraham (May God bless him) virtually sacrificed his beloved son Ismael to seek the Pleasure of God, and his act forms a landmark in the history of religion. We commemorate that great act on the day of Eid-ul-Adha and we affiliate ourselves spiritually with it by performing animal sacrifice.

Now, what does this spiritual affiliation signify? It signifies dedication to the ideal sacrifice in life and the renewal of that dedication year after year.

The Holy Qur'an is very explicit on this point when it says:

"The sacrificial animals We have made for you are among the Symbols from God: in

them is much good for you: So pronounce the Name -of God over them as they line up (for sacrifice): when they are drawn on their sides (after slaughter), eat ye thereof, and feed such as (beg not but) receive gifts with gratitude, and such as beg with due humility: thus have We made animals subject to you, that ye may be grateful.

“It is not their meat, nor their blood that reaches God: it is your piety that reaches Him.” (XXII: 36, 37).

### **Sacrifice: The Vital Element in Piety**

Thus the end of animal–sacrifice in Islam is the attainment of Piety, and the Islamic ideal of sacrifice forms a part of piety.

In fact, piety, in neither of its three manifestations, viz., devotional, individual and social, is attainable without the element of sacrifice.

In its devotional manifestation, piety means the effacement of the will of the devotee and its complete surrender to the Will of God, which, on the face of it, is a process of total sacrifice, a sacrifice creative of perennial happiness and eternal felicity. The Holy Qur’an speaks of this life attitude in these words:

“Say (O Muhammad): Truly my prayer and my sacrifice, my life and my death, are (all) for God, the Cherisher of the Worlds: no partner hath He. This I am taught, and I am the first of those who bow to His Will (lit. (Muslims).” (VI: 162, 163).

As regards the manifestation of piety in the development of the individual, the only process which can ensure it is the disciplined growth of personality which, in its turn, is not possible without the sacrifice of one’s lower passions and desires, viz. the animal — self, at the altar of higher Minaret

values as the Holy Qur’an says:

“Then, for such as had transgressed the bounds of discipline ordained by God and had preferred (and given themselves up) to (the vanities and lusts of) the life of this world, the Abode will be Hell Fire; and for such as had entertained the fear of standing before their Lord’s (tribunal) and had restrained the self from (the way of) lower Desires, their Abode will be Bliss.” (LXXIX: 37-41)

In its social manifestation, piety expresses itself in the sacrifice of the goods of the world for the good of others. Thus, while drawing a distinction between formal piety and real piety, the Holy Qur’an says:

“It is not righteousness that ye turn your faces towards East and West (in mere formal observance of religious rites): but it is righteousness to believe in God and the Last Day, and the Angels, and the Book (of God), and (all) the Messengers (of God); to spend of your substance, out of love of Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfill the contracts you have made; and to be firm and patient in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth; such are the Pious” (II: 177).

Elsewhere we are told:

“By no means shall ye attain righteousness unless ye give (freely) of what ye love.” (III:92).

And again:

“Muslims are they who impose sacrifice on themselves even though it causes them hardship.”

Thus, sacrifice forms the key-note of piety in Islamic life and it is hut to meet that animal-sacrifice should occupy a place in Islamic symbolism and should be repeated year after year.

The transformation of symbolism into a living impulse of actual life, is, however, a matter of vital import, it is easy to kill the sacrificial animal and to feel happy over the performance of a religious rite. But it is difficult, tremendously difficult, to kill the animal within, — to kill the beastiality that breeds low passions and desires and spoils and corrupts the personality.

**Cupidity: The cause of Human Misery**

The spirit of sacrifice regulates the desires and disciplines the self while cupidity is the root-cause of most evils. Molorum est cupiditas — said a Roman sage; and it is perfectly true. Much of the strife and most of the scandals are traceable to cupidity, —

to inordinate desire, avarice and covetousness. This is true of human behaviour on the individual as well as national and international levels. Humanity has to find a way out of her miseries if it is to regain health in any measure. And the way lies in the cultivation of the spirit of sacrifice and the eschewance of cupidity, as the Holy Qur'an says: "And those who guard themselves against cupidity attain (true) success."

Muslims celebrate the coining Eid-ul-Adha all over the world and perform animal-sacrifice on a large scale. If only they do so with the realization of the implications of sacrifice and thus achieve the spiritual advancement involved, whatever the actual measure of achievement, they will have rendered a great service not only to their own selves but to the cause of humanity in general.

=====

**JUST PRINTED AND AVAILABLE**

**WOMEN AND THEIR STATUS IN ISLAM**

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

Price: Pak. Rs. 60/=

Published by **World Federation of Islamic Missions, Karachi.**

Please Contact: **ISLAMIC CENTRE,**

Block – B, North Nazimabad, Karachi – 74700. (PAKISTAN)

PHONE: 021-36644156

# The Qur'anic Sociology of Knowledge – 2

Dr. M. Basharat Ali

(Continued from the last issue)

Thus the Sociology of knowledge is that part of the system of knowledge, culture and functional base of society which study the entire human life, Nature and socio-cultural phenomena, as they are related to the man. For man, to use his cognitive faculties principally with an aim to gain power, must be the type of Abraham, who declared:

‘Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth and I am not of the Polytheists’ (vi. 80).

No doubt, man is the combination of rationality and irrationality, but the Qur'anic Sociology of Knowledge never originates from the emphasis of the role of irrationality in human activity. It has been considered that ideas had not only ideal and logical antecedents but also extra-theoretical elements. The non-eminent influence upon knowledge is located in society. It can also be conditioned by culture. This factor is often of an ideal nature.

‘Our Lord, and make us both submissive to Thee, and (raise) from our offspring, a nation submissive to Thee, and show us our ways of devotion and turn us (mercifully). Surely Thou art the Oft-returning (to mercy), the Merciful. Our Lord. raise up in them a Messenger from among them who shall recite to them Thy messages and teach them the book and the wisdom and purify them. Surely Thou art the Mighty the Wise’ (ii. 128-129).

In contradistinction to the segmentalized view of the Sociology of Knowledge by the Minaret

modern thinkers, the Qur'anic Sociology of Knowledge is all-embracing and a unitary whole. In the formation of ideas, as a category of knowledge, immanent, psychological, social, cultural, cosmological and supra-super-empirical are united into one component whole. According to the Qur'anic postulate, all groups of antecedents are found as the origin of cognitive mental production and the variegated system of knowledge.

‘In the creation of the heavens and the earth, and the alternation of night and day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the sky, then gives life therewith to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between heaven and earth, there are surely signs for a people who understand. Yet there are some men who take for themselves objects of worship, besides Allah, whom they love as they should love Allah. And those who believe are stronger in (their) love for Allah. And O that the wrongdoers had seen, when they see the chastisement that power is wholly Allah's, and that Allah is severe in chastitising’ (ii. 164-165).

From the above verses, it is clear that the Sociology of Knowledge has to include history, philosophy of history, philosophy, psychology, metaphysics and eschatology, etc., as important elements for the whole knowledge. These factors may be regarded as elements which can form different constellations for each type of knowledge.

Thus there are ninety Names and Attributes of God each of which is an element that can form different constellations for each type of knowledge. The principle of Tawhid clarifies these constellations:

‘Say: Call on Allah or call on the Beneficent. By whatever (name) you call on Him, He has the best names. And utter not thy prayer loudly nor be silent in it, and seek a way between these. And say: Praise be to Allah ! Who has not taken to Himself a son, and Who has not a partner in the kingdom, and Who has not a helper because of weakness; and proclaim His greatness, magnifying (Him)’ (vii. 110-111).

It is possible that the influence upon knowledge of this constellation cannot be conceived as a direct conditioning of each one of them on such knowledge, but that they act in a chain. The prophets as an integral part of the system of meanings, in terms of their function as a system of agency and vehicle, have necessarily been given knowledge and were raised as teachers .

‘So We made Solomon to understand it. And to each (of them) we gave wisdom and knowledge. And We made the mountains, declaring (Our) glory and the birds, subservient to David. And We were the Doers’ (xxi. 79).

‘Even as We have sent among you a Messenger from among you, who recites to you Our messages and purifies you and teaches you the Book and the Wisdom and teaches you that which you did not know’ (ii. 151).

The importance of knowledge and its logico-meaningful causal relations with empirical and supra-empirical realities, on Minaret

the one hand, and with society, personality, culture and nature, on the other, is to be seen in the fact that the very concept of society and culture originates from the axiomatic theory of the Sociology of Knowledge, when the Qur’an claims that Adam was given the knowledge of all the things.

‘And He taught Adam all the names, then presented them to the angels. He said: Tell Me the names of those if you are right’ (ii. 31).

And, again, the Qur’anic Sociology of Knowledge is based on the concepts of social and cultural dynamics, on the one hand, and, on the other, it is postulated that among the periphery of the system of culture, knowledge alone could give to the culture and its system dynamic orientation, meanings, existence, potentiality, vigour, dignity, honour, individuality, specification and the sense of selectivity.

‘Is he who is obedient during hours of the night, prostrating himself and standing, taking care of the Hereafter and hoping for the mercy of his Lord...? Say:—Are those who know and those who do not alike? Only men of understanding mind’ (xxxix. 9).

The dynamism of knowledge is well established when the Prophet is directed to pray for the constant increase of knowledge, which proceeds from cradle and ends in grave.

‘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: My Lord, increase me in knowledge’ (xx. 114).

The typology of knowledge is an established fact, but the Qur’an disdains

the outlook that demarcates knowledge into two diametrically opposed entities as profane and sacred or spiritual and theological, and Divine knowledge in contradistinction to mundane systems of knowledge, science and humanities, etc. Had it been so, the Qur'an would not have persuaded people to travel in search of knowledge (xviii. 65-66), study nature (xvi. 10-16), the conditions of different countries (xvi. 4), the histories of different nations (xxxiii. 62). Finally man is directed to control the forces of Nature (xvii. 70 ; vii. 40 etc.). There is nothing profane or sacred. All are the objects of creation and they are signs of God.

'Those who remember Allah standing and sitting and (lying) on their sides and reflect on the creation of the heavens and the earth say: Our Lord Thou hast not created this in vain ; Glory be to Thee ; Save us from the Chastisement of the Fire' (iii. 190).

Knowledge has been interpreted very broadly. The Qur'anic Wissensozialogie includes not only this area, but the entire gamut of things—physical, social, humanistic and supra-and super-physical, social and humanistic. The central orientation remains the socio-cultural axiological layer, space time realities, causality and the relations between knowledge and other existential factors in society and culture.

From the comprehensive sociological epistemology to the empirical relations of particular socio-cultural structure and ideas, the proliferation of concepts, ideas, belief, meaning and value-system, space-time causality, positive knowledge, thought, system of truth , superstructure, etc., form the content and meaning of the Qur'anic

Wissensaziologie. The Qur'anic Sociology of Knowledge is not concerned merely with tracing the existential basis of Truth (al-Rahman—lv. and Muzammil—lxxiii.) but also of social illusion, superstition and socially conditioned errors and forms of deception (Kafirun—cix. and Munafiqun—lxiii etc.). This then, leads to the further problem of false consciousness. The above-quoted factors are neither in conformity with the interests of society nor situationally adequate.

When the hypocrites come to thee, they say: We bear witness that thou art indeed Allah's Messenger. And Allah knows thou art indeed His Messenger And Allah bears witness that the hypocrites are surely liars' (lxiii.1).

It has significantly been pointed out that all knowledge is one and the same. It cannot be divided into two opposite categories. The notion of research as an endless process through which a store of knowledge can be accumulated as the occasion demands, with the above perspective cannot divorce science from theology, philosophy and the spiritual science. All knowledge, according to the Qur'anic Sociology of Knowledge, leads to God. Whatever may be their category, they are His indicators:

'And those who have no knowledge say: Why does not Allah speak to us or a sign come to us? Even thus said those before them, the like of what they say. Their hearts are all alike. Indeed We have made the messages clear for a people who are sure' (ii. 118).

If viewed in the above perspective, truth, ontology, metaphysics and scientific output, etc., will certainly exhibit a tendency

towards a meaningful integration of these with the meaning system.

‘Your God is one God: so those who believe not in the Hereafter, their hearts refuse to know and they are proud’ (xvi. 22).

The Sociology of Knowledge is dedicated to the searching out of the causes of variations in society and culture and exposing the criteria of significant, meaningful and valid knowledge and relating these to society, personality and culture and examining the socio-cultural and psychological processes, through which these operate, from the plane of general imputation to testable empirical inquiry.

‘And He it is Who spread the earth, and made in it firm mountains and rivers. And of all fruits He has made in it pairs, two (of every kind). He makes the night cover the day. Surely there are signs in this for a people who reflect. And in the earth are tracts side by side, and gardens of vine and corn, and palm-trees growing from one root and distinct roots .... they are watered with one water; and We make some of them to excel others in fruit. Surely there are signs in this for a people who understand’ (xiii.3-4).

The Qur’anic Sociology never neglects the importance of men of knowledge in society. These men are responsible for the testable empirical inquiry and the functional analysis of society and knowledge. The functional analysis, however, is intended to account not for the particular categorical system in society but for the existence of some logico-meaningful system in congruity with the system of meanings, envisaged by Divine light, common to society.

‘O you who believe, keep your duty to Allah and believe in His Messenger ... He will give you two portions of His mercy, and give you a light in which you shall walk, and forgive you. And Allah is Forgiving, Merciful’ (lxii. 28).

For purposes of intercommunication and for coordinating men’s activities, a common set of categories is indispensable. The priorial mistake for the constant of an inevitable form of understanding is actually the very authority of society guided by the fundamental principles—the Muhkamat—transferring itself to a certain manner of thought which is the indispensable condition of all common action. The verse quoted below not only indicates the social role of men of knowledge and academicians, but clearly points out that there must be a certain logical conformity, if joint socio-cultural activities are to be maintained at all. Thus from this verse it is clear that a common set of categories is a functional necessity.

‘Our Lord, make not our hearts to deviate after Thou hast guided us and grant us mercy from Thee ; surely Thou art the most liberal Giver’ (iii . 7).

What has been pointed out above is that the imputations of perspectives and Weltanschauung, on coming into being in their social space-time dimensions, require systematic study before they can be accepted, but they indicate recent tendencies to seek out the perspective of scholars and to relate these to the framework of experience and interests constituted by their respective social position. The questionable character of imputations which are not based on adequate comparative meaningful material

is illustrated by the account of the misguided Ulama of the Israelites.

To develop any further the formidable list of problems which require empirical investigation would not be possible here. Consequently, the summary account will give the idea of the nature, genesis and main axiological features of the Sociology of the Qur'an which recurringly demands that:

'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: My Lord, increase me in knowledge' (xx. 114).

Because it raised man in dignity:

'Is he who is obedient during hours of the night, prostrating himself and standing, taking care of the Hereafter and hoping for the mercy of his Lord ....? Say: Are those who know and those how know not alike? Only men of understanding mind' (xxxix. 9).

And wisdom is a great good (ii. 269). There are three degrees of knowledge (cii. 5-8) and the world, in spite of its advancement in science, technology, systems of knowledge and truth, has still not yet completed the first state.

'And He taught Adam all the names, then presented them to the angels. He said: Tell Me the names of those if you are right. Glory be to Thee; we have no knowledge but that which thou has taught us. Surely Thou art the Knowing, the Wise. He said: O Adam, inform them of their names. So when he informed them of their names, He said: Did I not say to you that I know what is unseen in the heavens and the earth'!

And I know what you manifest and what you hide' (ii. 31-33).

The other stages are far ahead. The story of Moses, relating his travels in search of knowledge in Sura al-Kahf, not only clarifies the nature, genesis, aims and objectives of knowledge, but it also gives the paradigm for the Sociology of Knowledge. The categories of inquiry may be classified in terms of where, what, how, why and when. There are of course additional categories for classifying and analyzing studies in the Sociology of Knowledge which cannot be fully explored in this paper. The problem of the implications of existential influences upon knowledge, its epistemological and supra-super and hyper-epistemological states, has been the solution (viii. 82). From this story, it can be assumed that the Sociology of Knowledge is necessarily a sociological theory of knowledge. In its extreme relativism and socio-cultural causation, the story of Moses and the entire Sura Kahf with its story of Dhu al-Qarnain and Gog and Magog, leads us to infer that truth is a function of social and cultural basis. It rests solely upon a social consensus and consequently any culturally accepted truth has claim to validity. Such being the flow of Qur'anic thought, the Prophet had to persuade his people to dedicate their life to the search of knowledge keep on searching knowledge from cradle to grave. The Sociology of Knowledge, as expounded by Ahadith, form the necessary corollary of the Qur'anic theory of Sociology of Knowledge. This is an exclusive topic and needs a separate treatment.



# Submission in Relation to Striving

Haji Mokhtar Stork

As Muslim we are required to submit to the Will of Allah. Submitting to Allah is also related to submission to His Prophet (ﷺ). The Noble Prophet Muhammad (ﷺ) is commanded in revelation to say, "Obey Allah and obey His Messenger, but if any turn back, Allah does not love those who reject faith." (3:32).

Obedience to Allah also reflects submission to His Commands. One cannot claim to believe in Allah and then lead a life of contradiction. Islam is not a religion of lip-service. It is one of faith and expression; There is no concept of 'oil and water' not mixing in Islam.

This may be more easily said than done. However, this does not necessarily mean that one should succumb to that which is wrong, unjust and against the principles of Islam. This is where striving comes into the picture. Everyone must strive. Some refer to it as 'jihad'. Others call it struggling or striving to maintain one's faith in Allah.

Both submission and striving are inter-related. There is no conflict between them. One is required to submit to Allah's Divine will while at the same time strive to achieve one's goals and objectives. This is important because it strikes a balance between submission and effort. It would be totally wrong to view life and everything that takes place as the Divine Will of Allah. It would also be totally wrong just to hope for intercession without adding any effort. There is a Tradition of the Noble Prophet (ﷺ), which states to this effect, that the hand that gives is better than the hand that receives. Therefore one can't just make

'dua' (supplication) and hope for the best. One has to give it some effort also. There is another Tradition of the Prophet (ﷺ), which clearly calls upon us to "tie your camel and then place your trust in Allah over its well-being. Of course, you could practise the other alternative, where the Prophet (ﷺ) made mention of the birds who leave their nests in the morning and return filled."

You could do that provided you had hundred per cent Iman and Taqwa in Allah, which I doubt we have. It has proven disastrous for those acting half-heartedly. The Shari'ah of Islam advises the safer path — the path which deals with planning and reliance in Allah Almighty. As such, Islam depends on effort and reliance on Allah. It exists upon submission and striving.

The Divine Will of Allah also keeps pace with the actions of mankind. If they promote good and forbid evil, then their efforts will be rewarded. The Divine Will of Allah will move in their favour, but if they promote evil and neglect goodness, then the Divine Will of Allah will move against them.

Apart from this, there is one interesting aspect of submission and striving. While the decision is with Allah, it does not prevent us from asking Allah for whatever we desire. We are also not prevented from striving to obtain it. However, if we add the element of submission' into our calculations, then both success and failure become readily acceptable to us. One does not lose faith. However, one may feel disappointed, but then the ability to accept

such an outcome after striving, enables one to feel confident in the sense that at least you tried your very best.

We should also remember that one can ask for a mountain of gold but there is no promise on the part of Allah that He will grant it to him. In this respect, many people are prone to despair because of not getting what they want. This does not mean that Allah has not heard them. "That it signifies is either the time is not right, or that they are not fit for such, or that if such was bestowed upon them, it might lead them to destruction. That is why we refer to Allah as Al-Rahman, Al-Rahim. (The Most Gracious, Most Merciful).

Some people also don't realize it, but they actually treat Allah like some place where you come to lay your petitions for redressal. They forget that even humans won't put up with people who call them every now and then for aid, help or charity.

Returning to submission and striving, we have to realize one important aspect and that is. Things may not always go the way you want them to. However, with the element of submission, one is able to view things in a positive and productive manner. It enables one to also view things in a wider perspective and not merely from one's own personal point of view. This is very important because Shaitan is bound to come to you with suggestions. He will do his very best to stir the blood within you, to raise your anger and to incite your mind to hatred and violence. And if you forget yourself, you are bound to fall into his trap. Therefore, it is essential to be reminded from time to time that we are mere followers and servants of Allah, who strive to do our best within our circumstances,

accepting every outcome from Allah, regardless of whether such is in our favour or not. Yes, you may find difficulty in sleeping at night. Even your prayer is disrupted by thoughts of anger. But all the same, one has to keep reminding one's self that surrender and submission is essential. If you are to gain mastery over yourself and over every situation you have to face in life, only then can you hope to be counted amongst the friends of Allah.

This then is the true identity of a practicing Muslim; not one who says one thing and then does another. The relation between word and deed keeps one safe in the security of Allah, and there can be no better place of safety than in Allah. There are no double-standards in Islam. The greatest weakness of Muslims is that they offer their prayers to Allah and then lead their lives in an ungodly manner, where corruption, bribery, hypocrisy and double-standards form their outlook in life.

As a whole, we are good ritualistic Muslims but, when it comes to examples, we are living contradictions of the very Word which we claim to be the best. Like a piece of iron, we put in a furnace to heat it up and then beat it into whatever shape we want. We take the oath of office, swearing in Allah's name to uphold the truth and justice, and then manipulate it to serve our own goals and objectives. This then is the general state of the Ummah today, where it neither enjoys respect nor honour in the sight of others.

Therefore, if we are to truly regain our honour and respect, we have to return to the basic fundamentals of Islam so that the quality of life may be improved upon and not mere slogan-shouting.

# Women in the Media: The Islamic Perspective

Justice Dr. Nasim Hasan Shah  
Chief Justice of Pakistan (Retd)

Before discussing the subject under review, I would like to say at the outset that there is a widespread misconception about the place Islam accords to women, which is not just a distortion spread in the West but it exists even among the intelligentsia in the Muslim World, including Pakistan. It is believed that Islam relegates women to an inferior status, it confines them inside the four walls of their homes, and it restrains them from taking up employment outside their homes or running their own business. This is wholly contrary to fact. Muslim scholars are agreed that Islam accords women virtually the whole gamut of rights, including the rights to property, to work and wages, to choice of spouse, to divorce if marriage does not prosper, to education and to participation in economic, social and political activity. These are guaranteed to Muslim women by Shariat.

A reference to the Holy Quraan, in fact, shows that it negates all inequalities on account of sex, race, colour, nationality, caste or tribe and declares:—

"O people be careful of (your duty to) your Lord, Who created you from a single person and created its mate of the same nature and spread from these countless men and women... (4:1).

Is not this verse an unequivocal declaration of equality of all human beings?

The basic equality between men and women is also reiterated in Sura 2, Verse 188, according to which men and women

are described as each other's garments implying that each sex complements the other, and neither is inferior in status and dignity to the other.

The Prophet (ﷺ) is reported as saying: "The best of you are those who behave best to their wives." His great respect and reverence for women kind is evident from his saying: "Paradise lies at the mother's feet.

Not only did the Prophet of Islam lay stress on the equality of men and women by observing that "women are the twin halves of men:" but took steps that they are accorded equal treatment in practice. It is reported that some women approached the Holy Prophet (ﷺ) and told him that owing to housework, they could not follow his sermons and requested him to set up separate classes for them on religion at a mutually convenient time. The Holy Prophet (ﷺ) was pleased to grant this request considering that they were as much entitled to this privilege as were men. At one of their meetings some women pointed out to him that God's words were always addressed to men and asked whether they were not worthy of being addressed directly. The Holy Prophet (ﷺ) made no answer immediately. However, shortly thereafter he was favoured with the following revelation by the Almighty Allah: "The men who resign themselves to God and the women who resign themselves and the believing men and the believing women

and the devout men and the devout women and the men of truth and the women of truth and patient men and the patient women and the humble men and the humble women... for them hath God prepared forgiveness and a rich recompenses" (33: 35). Thus, it was made clear that the words of Almighty Allah were both for men and women.

In a remarkable book written by Naila Minai, a Turkish lady, entitled "women in Islam," the position of women throughout the history of Islam is recounted. In the part relating to the role of women in early Islam, she points out that:

"Under Islam, poetesses rediscovered their role as historians, journalists, propagandists, social critics, and cheerleaders of their community. They celebrated the ideals which united their Islamic tribe, moved men to defend them against enemies, and sang of their victories. They eulogized those fallen in battle and elevated them to martyrdom, inspiring the living to avenge the dead and plaguing the conscience of those who transgressed the code of ethics."

She points out further:

"Although most women fighters were poetesses and nurses who took up arms in self defence or to avenge their loved ones death. Some volunteered as soldiers. The list of women warriors was in fact rather long, given the small size of the early Islamic community. Typical among them was Umm Umarah, one of Muhammad's (ﷺ) earliest converts. She fought alongside her husband and sons in many battles, retiring only after she lost a hand. Like any old soldier, she was proud to show off her battle scars.

Perhaps the most endearing of the women veterans was Safiya, Prophet Muhammad's (ﷺ) seventy years old aunt, who stood guard when the Muslim community in Medina was under siege. She noticed an enemy prowling around the weak point of the fortification. Unable to warn the men in time, "she clubbed down the intruder herself".

Naila Minai concedes that:

"The old chronicles and poems celebrating the daring exploits of these Amazons may not stand the scrutiny of today's historians in every detail, but they point out that the ideal woman in the mass media of early Islam was neither a house-wife nor a sex object, but man's colleague. She would have been quite at home with Judith, Queen Esther, and Joan of Arc."

Coming to recent times it may be pointed out that the Federal Shariat Court has held that women can be appointed as Qazis holding that in the eyes of the Holy Quran men and women are treated as equals.

Rejecting the Argument that under Islamic injunctions, women are regarded as inferior to men in certain situations, for instance, the evidence of women is excluded in certain matters. The Court observed:

"The view that women cannot appear as a witness in matters of hudood and qisas is only a juristic view and is not based on either Quran or Hadith. It is not based on any precedent of the Holy Prophet (ﷺ) in which he might have refused to accept the evidence of a woman in such matters (Al Mohalla by Ibn Hazam, Vol. 6, p. 43) earning their livelihood by taking up any profession of their choice is established by Verse 32, Sura IV, which states: '

“Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned: (PLD 1983 F.S.C. 73).

Our Constitution, too, under Article 25, guarantees equality to all citizens before law and declares that “there shall be no discrimination on the basis of sex alone”. To make this possible, it even empowers the State to make special provisions for the “protection of women and children”; But the question is how far are these provisions and exhortations acted upon in actual practice, especially insofar as “women in the Media” are concerned? Here, too, the general principle laid down in Islam is fully applicable namely that no discrimination should exist in women seeking employment in the Media. It is true that in our society, for various historical and religious prejudices, men and women stand segregated into separate spheres — the private sphere being designated as the domain of the females and the public sphere the domain and prerogative-of the males. But this is not because of any Islamic Injunction but for historical reasons. With the passage of time and greater enlightenment, this prejudice is diminishing, women are quite visible both on the TV screen and Cinema screen. But more and more women are also getting into the print and electronic media. where they are doing admirable work.

Sometimes it is considered that it is only human rights issues or social issues that are mainly the concern for women. This is misconception as these issues are general issues and are matters of concern to all not the concern of women alone. The fact is that women are and have been playing a positive role in the advancement of journalism and have contributed significantly

in improving the standard of journalism in the country. Indeed, the discrimination against women on the ground of their sex or on account of religious conservatism is gradually lessening. It is now being recognized that for the society to meet the challenges of the future, it must value the abilities and talents of all its citizens whether male or female. The most debilitating issues for women throughout the world are lack of education and the fact that they are viewed as second class humans. Overcoming these handicaps would have profound affects on systems of economic, social and cultural realities. It is necessary therefore to take action for improving education, training and employment to promote and ensure women’s equal access to all areas including the media keeping in view the basic teachings and precepts of Islam.

Undoubtedly the impact of social and domestic responsibility inhibits women in doing some kind of work e.g. to do shift work or accept a job with unpredictable hours, to go out of station for any length of time, to accept transfers and so on. These should be recognized and it should also be recognized that these handicaps are compensated by their qualities of being more hardworking and serious, more creative and sensitive. A proper management of their skills vis-a-vis their male colleagues by utilizing judiciously these special qualities of women and entrusting jobs involving more tension and responsibility to males could improve things all round. Islam does not forbid women from working in the media while remaining in the Islamic parameters of Modesty (حيا) and virtue. While giving effect to these requirements, women’s role in the media is doubtless permissible in Islam.

# Hajj: Crossing the Barriers of Self

Dr. Ghazala Munir

For a Muslim, Hajj is an opportunity for conversion (Toubah) and to be a “*momin*” a faithful who has a deep faith in Islam. Hajj is a multipurpose Divine injunction. It may be performed only once in a life–time. Like all other forms of prayer, it demands an external as well as an internal loyalty to Him. While the external performances (physical ceremonies’ and oral recitations) end with the pilgrimages in a few days, the spiritual aspects of the exercise have to continue for the rest of one’s life. The spiritual contents of Hajj include not only the pre–Hajj attitude, the rites and symbolic expressions of it at Makkah, Mina, Arafat and Muzdalifa, but also what one does after performing Hajj.

The Hajj experience has to be made part of life. Hajj can be a living Hajj only if it overflows the boundaries of Haram. It is a pursuit for shaping and reshaping our life in search of virtue. It is a craving of the soul in quest of the Light of Allah, the enhanced consciousness of the Presence of the Divine illumination in the dark recesses of our mind. The disclosures of something beyond description are a perennial bliss. It is a revolution of mind. New forces condition it. It is a life pledged to Allah.

The spiritually immature are content with performing symbolic Hajj and do not experience any spiritual development.

But the ceremonial part is not of any less consequence. It is a necessary operational counterpart of the spiritual exercise. The two aspects reinforce each other. Body is

the conduit of the mind. It is not an alien reality. The two aspects of Hajj therefore cannot be separated except for purposes of description.

Hajj is an impact on the mind, which is the centre of both positive and negative forces. The freedom gifted to it can help nurture spiritual maturity or spiritual degeneration. Conceit is the greatest stumbling block in the path of spiritual march. It starts with a charming desire for self-glorification. The pride of wealth, of power, of intellect or of piety deprives one of the capacity for spiritual growth. Self-advertisement devalues the self. The greater the outward show the bigger the inner poverty.

“Hast thou seen him who maketh his desire his god, and Allah sendeth him astray knowing him (as such) and sealet up his hearing and his heart (understanding) and put over his sight a covering? Then who will lead him after Allah (hath condemned him) will ye not then heed?” (45: 23)

Conceit stealthily corrodes and ultimately vitiates the personality. A vanishing regard for moral values sets in. The Qur’an which is anxious to build human character on the basis of equality warns over and over again against conceit and vaingloriousness.

“Lo: Allah loveth not such as proud and boastful.” (4: 36)

“Assuredly Allah knoweth that which they keep hidden and that which they proclaim. Lo! He loveth not the proud.” (16: 23)

“And walk not in the earth exultant. Lo: thou

can't not rend the earth nor can't stretch to the height of the hills. The evil of all that is hateful in the sight of thy Lord?" (17: 37 – 38)

Then, arrogance breeds hatred of others:

"And on the Day of Resurrection thou (Muhammad) seest those who lied concerning Allah with their faces blackened. Is not the home of scorners in Hell?" (39: 60).

"It is said (unto them), enter ye the gates of hell to dwell therein. Thus, hopeless is the journey's end of the arrogant." (39: 72).

"Thus, doth Allah seal up the heart of every arrogant haughty person." (40: 35)

Thus a Haji who takes pleasure in arrogant ostentation and exhibition of his piety is a victim of ruinous pride and gains only negatively for his Haj.

"Lo: Allah loveth not such as are proud and boastful." (4:36)

Humility then is the protective weapon to face the onslaught of conceit. The challenge of pretended self-righteousness can be met with only by cultivating a humble mind. It is a prolonged struggle. It will pronounce the final issue of the mission and that of Haji.

Hajj is a life in Tawhid. It involves duties to the self, duties to the society, and duties to Allah. In one's daily business one tends to go out of step with the real life. Excessive self-seeking debases higher values imperceptibly. The vision sees the self only. Questionable conduct corrodes spirituality. A monstrosity of character may sprout. Godliness and fellow feeling go out of focus. Destiny is distorted by a faulty life. This is termed in the Holy Qur'an as

Minaret

sealing of the mind.

"Allah hath sealed their hearing and their hearts and on their eyes there is a covering. Theirs will be an awful doom. (2:7)

Hajj is an occasion to cross the barriers of the self. "Man-at this stage of development is profoundly ignorant of the powers of the collective mind. Congregational prayers are a force. Hajj maximizes our sympathies. The object fails if it is merely a crowding of men.

Hajj is an achievement, under conditions of humility and a desire of service to mankind in all situations of life.

#### **Kaaba and Abrahamic traditions in Hajj:**

The origin of Kaaba is historically obscure. The Holy Qur'an describes it as:

"Lo: the first House (of worship) for mankind was that at Makkah a blessed place, a guidance for all the peoples." (3: 96)

#### **In another place:**

"Our Lord: I have settled some of my posterity in an uncultivated valley near into thy holy House." (14: 37)

The Kaaba has spirituality radiated itself into mosques all over the globe. Muslims all over the world face it and broadcast its message at least five times a day. It is like the sun sending out its rays to whole of the cosmic system.

Most of the development rites of Hajj (Manasik) are those of Prophet Abraham as taught to him by God in response to his prayer to Allah.

"And show us our ways of devotion." (2: 128)

Some rites were taught to the Prophet Mohammad (ﷺ) through direct revelation showing a continuity of the Qur'anic injunctions since Abraham.

### **Ihram (the dress):**

The dress of all male pilgrims is the same — two pieces of white unsewn long cloth. It is ordinary white cloth and shows no ostentation. A dandy dress finds no credits in the eyes of Allah.

The female wears her normal dress. Generally an additional white overall covers the whole body. The head is covered with white unsewn cloth. The face is open and there is no showy aspect.

### **Labbaik:**

“Labbaik” means “O God, I am here in thy presence.” In fact, it means I am thine. This offer of dedication starts at the first sight of Masjid-ul-Haram (where Kaaba is) as we proceed from Jeddah to Makkah. The offer is commitment to fulfill the purpose of Allah on this earth. “Labbaik” is recited over and over again with a loud voice so as to make it sink in our hearts.

### **Hair cut:**

Men are required to clip their hair in part or shave the head. This is just to shake off a showy appearance. The women are to have a token cut of a sin all length of their tresses.

### **Rami-al-Jamer (Throwing of Pebbles):**

Rami-al-Jamer is an outward expression of getting rid of black thoughts within as “Allah is the Greatest” (Takbir) is called at each throw. The resolve to throw away the devil at a stones distance is strengthened in each move. There are seven throws at

each of the three places.

### **Tawaf (circumambulation) or going round:**

Tawaf of Kaaba is the first devotional act of a pilgrim on his arrival at Makkah. This is also the last act on leaving the place. The Tawaf or going round the House of the Lord is the most important act in the whole scheme. Prayers are offered throughout the circumambulation in all rounds (seven in number). The body and mind should both be clean. A complete dedication to the cause of Allah is proclaimed and His help supplicated in all the seven rounds.

### **The black stone (Hajar-i-Aswad):**

The black stone in the wall of Kaaba is kissed. This stone fell from heaven and is a symbol of the original covenant between Allah and man. “Am I not your Rabb?” “Yes, we testify”, said man.

### **S'ayi:**

It is an essential part of Hajj as well as of Umra. It means running and striving, or a quick movement. It symbolizes the striving of Hajira, the wife of Abraham, in search of water for her baby son. Ismail. She ran between two hillocks known as Safa and Marwah in the desert land of Makkah. These are close to the Kaaba. After a few trips she suddenly observed a spring of water oozing near the baby. It was God's grace and a miracle.

The S'ayi' stands for a great trial of patience, effort, prayer and trust in Allah. The spring is now a permanently flowing water stream known as Zam Zam. It is also symbolic of a Grace Perennial for those who yearn for it. It is not a mechanical walk through the passage, it is the soul's yearning for its maker. Water is an



expression of an outward reward of S'ayi, while Grace is the inward and spiritual counterpart of it. It is ultimately recognition of the self by the self. It is the flight of the alone to the Alone.

#### **Arafat:**

#### **The stay in the plain of Arafat.**

It is believed that Adam and Eve met in this plain after a period of wandering and separation. The devotional act connects us with the first man and woman showing the universality of Islam since the birth of man. Arafat is also a place where an individual has gnosis or recognition of Allah. The Prophet of Islam (Hazrat Muhammad ﷺ) addressed the faithful in this plain during the Hajj that he performed.

#### **March to Mina:**

All pilgrims move to Mina and the stay here

is the longest and is done twice, once on the way to Arafat and then on the way back, which day is called (Youm-al Nahr) the day of sacrifice on the 10th of Dhi-i-Hajj. After saying Eid prayers, animals are sacrificed. This is done all over the Muslim world in remembrance of the great sacrifice of prophet Abraham.

#### **Hajj as a mission:**

It is a spiritual fight against temptations and conceit. All ceremonies are focused on the demonstration of the greatness of Allah and the equality of man. Hajj is a climax of spiritual discipline with deep consciousness of the presence of Allah. With daily prayers at fixed hours, a clean body, constant vigils, a simple life, humble manners, and spirit of service, change in character is expected.

(Courtesy: The News International)



## **Al-Fath Al-Rabbani**

(An English Translation of 62 Sermons)

Delivered by

Hazrat Ghaus ul Azam

Sayyedna Shaikh Abdul Qadir Jilani (رحمه الله)

Price: Rs. 60/-

Published by World Federation of Islamic Missions, Karachi.

Please contact:

**Islamic Centre, Block-B, North Nazimabad, Karachi-74700.**

Phone: 0092-21-36644156

# Trade

Hazrat Shahidullah Faridi

Every means of earning a livelihood is really a form of trade, whether a man be a merchant, an employee, or perform any other kind of work. In every case he gives something and takes something else in return. Allah has given guidance for various kinds of trade in His Holy Word:

“Woe to the scrapers, who when they take measure take in full, but when they give measure and weight give short!”

Scraper (mutaff'if) means here a person who scrapes off a quantity from the top of a measure in order to defraud the customer. The general purport of this verse is that we should deal with others as we wish to be dealt with ourselves. The deal may be one of goods, as in trade, or work, as in employment, or concern as in any other kind of occupation; in every case, a man should be considerate and God fearing in and remember that a little gain here and a great loss there, that is when he has to appear before God, is a very bad bargain, in fact, a total failure. There was certain man of God who carried on trade. At that time a large number of false coins were in circulation. It was his habit that when anyone gave him a silver coin he did not test it in the usual manner of merchants, but accepted it making no attempt to discover whether it was true or false. People saw that he used to get up at night and pray to Allah: “O Allah, I accept coins from everyone and do not examine whether they are true or false. Thou too accept whatever good actions, I perform without reckoning whether they are sincere or insincere”. This saintly person treated others as he wished Allah to treat him;

Minaret

there is no better principle than this to follow in our worldly doings.

The second word of guidance Allah the Supreme has given us concerning trade is that we should not forget Him while busy in our affairs. In the famous “Light Verse” (Ayat-i-Nur), He describes those whose hearts are enlightened by the light of His guidance thus:

“Men whom barter and trade do not divert from remembering Allah and observing Prayer and paying Zakat”. (An-Nur: 37). .

If, on the one hand, they are engaged in business, on the other their hearts are continually turned towards God. Those who become so engrossed in buying and selling that they forget the Real Provider, have been rebuked in another place:

“When they see merchandize or entertainment they rush to it and leave thee standing. Say, that which is with Allah is better than entertainment and merchandize; and Allah is the best Provider.” (Al-Juma).

The occasion of this verse was that while the Noble Prophet (ﷺ) was addressing the congregation before the Friday Prayer, a caravan of goods arrived accompanied by singers and dancers. The attention of many of the congregation was diverted and they ran off to see the display, forgetting that the Messenger of Allah was standing and exhorting them. Thereupon this passage was revealed, the significance of which is that remembrance of Allah and the rewards which result from it are inestimably more valuable than your buying and selling;

indeed, it is Allah who provides you with sustenance and the goods of this world and no one else. It is often seen that people engaged in earning money are under the impression that if they spend some time in performing their Prayers or in the remembrance of Allah (Zikr), they will suffer loss. Allah has repeated this idea and reminded them that it is He who gives you profit from your work. If you interrupt this work only to remember Him, then how can it result in loss? This kind of thought is in reality a hidden form of "associating others with God" (Shirk). We consider that in our business it is our customers or our methods which give us profit, while it is really Allah. Then why should we not hope that instead of losing we should gain by taking some time off our affairs and turning our attention to Him? This hope is strengthened further when we observe that certain persons who devote themselves entirely to Allah are provided by Him with sustenance without any outward means at all. What could be more misguided then to think that to stand before the Sustainer of the Universe and give thanks to Him will put us to disadvantage?

The Qur'an has told us of another quite different kind of trade:

"O believers, shall I tell you of a commerce which will save you from a grievous punishment? Believe in Allah and His Messenger and strive in His way with your possessions and yourselves—this is best for you, if only you understand; then He will forgive your sins and send you into gardens through which streams flow, and fine dwellings in gardens of Eden; this is the great achievement"!.

Allah has told us here that in this bargain we have to give two things: first, faith and trust in Him and His Messenger, and second, spending our possessions and even our lives for His sake. In exchange for these we receive the Garden, and the meaning of the Garden is really Allah's pleasure; the untoward expression of His pleasure is the hospitality of the Garden. This is not the paradise of the outward Paradise of the hereafter, but an inward one. It consists of us being pleased with Allah, and Allah with us:

Those who achieve this state, however they may be encompassed by trials and difficulties on the surface, are inwardly in Paradise; and in the hereafter, Allah willing, shall be outwardly so.

Step out of your own self and keep your distance from it. Practice detachment from your possessiveness, and surrender everything to Allah. Become His doorman at the door of your heart, obeying His command by admitting those He instructs you to admit, and respecting His prohibition by shutting out those He instructs you to turn away, so that you do not let passion back into your heart once it has been evicted.

Shaykh Abd Al Qadir Al Jilani (RA); Seventh Discourse from Futuh al-Ghaib - On removing the cares of the heart [qalb]

# Miqdad Bin Al-Aswad

(Prophet's (ﷺ) Friend)

M. S. Bukhari

Abdul Rehman bin Auf was one of the leading companions and a rich man. One day he and Miqdad were sitting together. "Why don't you marry?" asked Abdul Rehman. "And why don't you marry your daughter to me"? was the reply.

Abdur Rehman felt slighted. Miqdad was not match for the daughters of a rich man like him. He lost temper and rebuked Miqdad.

Miqdad felt up set. "Islam makes no distinction between the rich and the poor, the high and the low", he thought to himself. "Why should Abdur Rehman take offence at my proposal" ? He reported the matter to the Master. "All right," came the reply. I will find you a more suitable match." Before long Miqdad was husband of Dhiba, a daughter of the Master's own uncle. He got an honour far greater than the one refused to him by Abdur Rehman.

## Acceptance of Islam

Miqdad was the son of Amr. He was born at Hadramut. He grew up to be a strong young man. In a quarrel with another man, he wounded the rival. Finding his life in danger, he ran to Mecca and came under the protection of the Qureshi chief, Al-Aswad, who adopted him as a son. So he came to be known as Ibn-Aswad. Years later, the Qur'an disallowed such a practice. Miqdad was given the surname of his real father. He was now called Miqdad bin Amr. However, the old surname had become so fixed, that it survives to this day.

Miqdad was among the first seven converts to Islam. He had to bear the full brunt of the wrath of the Quresh. Like all early Muslims, he had to pass through the severest hardships. When life at Mecca became too unbearable, he migrated to Abyssinia. He stayed there till Islam found a safe home in Medina. He then came to Yathrib along with the rest of the refugees.

## "Closeness to the Master"

Miqdad's sincerity and his enthusiasm for Islam made him very close to the heart of the Master, that was why he married his own among the four men who, the Master declared, were loved by Allah.

Miqdad was a tall, strong man. He was an excellent soldier and a good horseman. All his life. he served Islam to the best of his ability. When the challenge of Badr came; the Master sought the advice of his men. All leading companions assured him of full support. Miqdad stood up and said: "By the Lord who has made you His Prophet, we will follow you to any part of the world and will fight under your flag" the Master liked the spirit of these words and prayed for Miqdad. Miqdad was the solitary Muslim horseman in the battle of Badr and played his part well. He fought equally bravely in all other battles.

## The Egyptian campaign

Miqdad's sword continued to flash even after the death of the Master. Amr Ibn Aas, the conqueror of Egypt wrote to the Caliph for more troops. Amr at once sent four thousand troops, (Continued on page 28)

# Fundamentals of Sacrifice (Qurbani) In Islam

Pseudo-theologians, under economic pretences, resort to an insinuating propagation from time to time to impress that the practice of animal sacrifice by the followers of Islam on the 10<sup>th</sup>, 11<sup>th</sup> or 12<sup>th</sup> of Zilhijjah each year, is an outmoded ritual. They argue that the concentrated mass slaughter of animals depletes in the long run the livestock wealth. It also results in wastage of meat, and rejects things which have their own utility. They suggest that instead of sacrifice, the involved costs could be better appropriated to a seemingly more worthy social cause such as education or rehabilitation of the homeless, the destitute, and the handicapped. In other words, the expense incurred on animal sacrifice should rather be appropriated to donations, alms and charity, with a view to supporting deserving institutions and individuals.

Sacrifice is a practice commanded by Allah to His Prophet (ﷺ) as the Holy Qur'an says:

"...So turn in (thanksgiving) prayer towards your Rabb (Guardian-Lord) and sacrifice (animals)". (108.2)

Muslim scholars and jurists have been clarifying the position to remove some misconceived notions about it.

Before coming to the detail of the question of sacrifice, let us bear in the mind the basic principles that, throughout the creation, Allah Almighty has brought things into existence through combination of body and soul. Every creature possesses a physical form as well as a spirit i.e. a body

as well as a soul, an appearance as well as the truth about it, a shape that is evident as well as inherent qualities. This principle applies to all creatures i.e. human beings, animals, plants, etc., in that they have a body endowed with such soul as they are respectively capable to hold. As a corollary, a thing can live in the universe only as long as its body and soul remain together.

Whereas the life of the body is depended on its soul, the identity of the soul itself linked with the body that holds it. When the body wears out, the soul leaves it because such a body has no longer the capacity to hold the soul. Furthermore, as the body as a whole possesses a soul, every part of it owns its distinct soul. For example, the soul of the eye is its faculty to see and that of the ear to hear. If one part of the body is lost, its soul or the related faculty does not get transferred to any other part. To sum up, every limb created by Allah Almighty is recipient of its soul. The combination of body and soul is a persistent phenomenon of the living universe. When the two get apart, it means death is in this process that thing belonging to the universe meet their end.

The second principle that ought to be understood pertains to the inherent faculties of the body. These faculties are comprehended through various physical parts of the body. For example the eye is suggestive of the faculty of seeing, the ear of hearing, and so on. It is therefore, the physical form that conveys knowledge of its phenomenal faculty. The soul is identifiable by means of the body that contains it.

The third principle that one should keep in view is that the soul can be influenced through the medium of the body. There is no means in the physical world of influencing the soul directly. To elaborate, if one desires the soul to feel the effect of heat, one need in first instance to bring one's body near the fire. When the body absorbs the heat, only then it will conduct it to the soul, therefore, the medium of the body is essential. Without the intermediary of body, the desired effect on the soul cannot be produced.

These principles established a threefold function of the body. It serves the abode of soul. It identifies the soul. It provides a medium of influence to the soul. These things are too obvious to need any explanation. All these principles are in accord with the universal law of existence as well as with tenets of Islam.

In a religious ritual too, there is a body and a soul. It is not possible for soul to work independently of the body. Similarly, if it is desired to exercise certain influence on the soul, it is possible to do so only through the body. Shari'ah is full of illustrations in this behalf.

Let us take, for instance, the case of ablution (Wuzoo). It has a body and also a soul. Its body, or form, comprises the physical acts such as to sit in a particular position and to wash the parts of the body to the extent and the manner prescribed. These acts will demonstrate to the onlooker that one is performing ablution and not doing something else, e.g. offering Prayer which has a different form of its own. Thus the physical acts are the means of identifying the performance of ablution. The soul of the ablution, however, lies in

acquiring purity before presenting one's self in the Divine court by way of Prayer. All the same, the form of ablution is capable of influencing the soul that is to create a particular feeling of spiritual delight experienced by the human heart by performing ablution, and not otherwise. In short, to reach out for the soul of a thing, it is necessary to go through its form. Like ablution, it is the same with Prayer (Salaat), Charity (Zakaat) and Fasting (Saum).

The ritual known as sacrifice too has a body and a soul. Its body, or form, is the act of slaughtering the animal. Its soul, or the truth about it, is to generate in one's heart the supreme feeling of self-sacrifice. It is evident that spiritual delight cannot be derived without slaughtering the sacrificial animal. It has been explained before that a body is recipient of only such soul, as it is capable of holding. Prayer has its soul. Fasting has its soul. Charity has its soul. Pilgrimage has its soul, and Sacrifice has its soul, each distinct from the other. In short, to live up to the spirit of a particular ritual or act of worship, it is incumbent to adopt the very form that Allah has ordained for it. Thus alone one can reach its soul.

The very thing that Allah asks for sacrifice has to be sacrificed. Qur'an Majeed provides the basis thus:

"By no means shall you attain righteousness unless you give (freely) of that which you love..." (3:92)

One of the commonly loved things is material wealth. Considering the human sentiments, however, a pet animal is more than a match for the worldly wealth. If wealth which is lifeless is lost, it can be possibly replaced. On the other hand, if a living creature loses its life, it is not at all

possible to bring it back to life. The wealth, unless it is spent, does not bring a profitable return. A million rupees, which lying idle with a person who possess them, does not earn a profit. Thus when worldly gains cannot be obtained except by spending wealth, how can one earn a profit. Thus when worldly gains cannot be obtained except by spending wealth, how can the pleasure of Allah which is the highest profit, be won without sacrificing in His way that which one loves the most? The thing a person loves including life, wealth, offspring, etc. One should be willing to sacrifice them in the way of Allah, because it leads to Paradise. Qur'an Majeed explains:

“Allah has purchased of the believers their persons and their goods; for theirs (in return) is the Garden (of Paradise)....” (9:111)

In short, each one of these has to be sacrificed in the way of Allah in the very manner that He has prescribed for it. Therein alone the sense of service to Allah finds its expression. As a matter of fact, Paradise is the award for unshakable Faith. Human deeds provide only a base for judging the quality of one's Faith. The purity of gold is tested on the touchstone and its price is paid only when its purity is established. The price is for the gold and not for its traces left on the touchstone to determine its purity. Likewise, in the market place of the future, Paradise will be awarded in return for the Faith. Human deeds, like the traces of gold on the touchstone, will serve only as a means of establishing purity of the Faith. Good deeds are a mean of attaining Faith, which in the last analysis, is the ultimate determining factor.

For the attainment of Paradise in the Hereafter one has to sacrifice therefore the things that are the objects of his sentimental love. If the Divine command is for the sacrifice of wealth, wealth has to be sacrificed. If it is for the sacrifice of the life, life is to be sacrificed. The one cannot be substituted for the other. This is the norm or the sign of purity of one's Faith.

It is now established that in the material world, for its existence an object must have a body or form. Similarly, in order to reach for the soul of a religious practice, it is necessary that it should be accompanied by the physical deeds. If it be argued that the essence of all religious deeds being righteousness, why not take hold of the righteousness and leave aside the form. In such an event, one can care for the righteousness irrespective of its form or body. Such abstract conception of righteousness is akin to committing suicide.

If a person cannot exist except as a combination of body and soul, how can the splitting of the form from the spirit be justified in the case of religious custom? It is not possible to stick to righteousness without its formal manifestation. As a matter of fact, righteousness is the soul of which needs body, or a physical deed, for its attainment and development. Qur'an Majeed says about Sacrifice:

“It is not their meat nor their blood, that reaches Allah it is your piety that reaches Him...” (22:37)

Thus the spirit of Sacrifice is piety. On that account, one may maintain that, the object of Sacrifice being righteousness, there is no need to slaughter an animal. It is enough to adopt the spirit of Sacrifice, leaving out its form.

This mood of thinking will lead in the end, to this: leave aside all the Islamic practices and adopt only the righteousness which is their essence.

. Qur'an Majeed says about Fasting:

"...Fasting is prescribed to you as it was prescribed to those before you, that you may (learn) self-restraint" (2:183)

As such, the object of Fasting is righteousness. As for Prayer, Qur'an

Majeed says:

"...Prayer restrains one from shameful and unjust deeds..." (22:37)

So, prayer also leads to righteousness. Furthermore, Qur'an Majeed says:

"It is not righteousness that you turn your faces towards East or West; but it is righteousness to believe in Allah and the Last Day, and the Angel and the Book and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer; and practice regular Charity; to fulfill the contracts which you have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, those who fear Allah." (2:177)

Therefore, the end-all and be-all of Islam is righteousness. Can we, therefore, leave aside everything else and adopt only righteousness? Obviously, this way of thinking is fallacious, because just as every part of human body has its distinct soul, the righteousness inherent in individual pieces of worship is distinct and separate from another. So the righteousness that we

attain through meat and skin of the slaughtered animal, cannot be derived from any other form of worship. Charity and alms shall remain Charity and not become a substitute for sacrifice. There is, therefore, no getting away from the physical form of Sacrifice, which is slaughtering of animal. It is inevitable in the circumstances explained. If the form of a worshipful deed is abandoned, surely its spirit or soul gets annihilated. Holy Prophet (ﷺ) is reported to have said:

"The son of Adam does not do anything of the actions of the day of Sacrifice that is more pleasing to Allah than the shedding of blood (of sacrificial animals)" (Tirmizi / Ibn-e-Majah)

How can, therefore, any other act of goodness be a substitute for sacrifice? The Tradition has it that the Companions (RDA) inquired of messenger of Allah (ﷺ).

"O Messenger of Allah! What is this sacrifice?" He replied: "the way of your forefather Abraham". They asked: "What (gain) is for us in it, O Messenger of Allah". He replied: "There is one reward for every hair (of the slaughtered animal). (Ahmad / Ibn-e-Majah)

In fact, the lover of Allah is expected to offer his own life to Allah, but the mercy of Allah works to spare him of this extreme hardship. Allah mercifully enjoined that His servants should slaughter an animal and He would accept it as if one has sacrificed his own self.

Prophet Abraham (A.S.) had a vision in his sleep that Allah demanded of him to offer Ismail for Sacrifice. The command was in respect of his (then) only son whom he begot in old age after deeply imploring



Allah for a son for a very long time. Who was this son? He was not disobedient but had the righteousness of an Apostle of Allah that he was destined to be. It was a real trial to sacrifice such a noble and loving son. It may be easy for a person to offer his own life for sacrifice, but to slaughter his son with his own hands is most difficult. It was nevertheless the Command of Allah and, therefore, Abraham (A.S.) had to disregard the love of his son. He bowed his head to comply with the Command of Allah. He brought Ismail (A.S.) to the place of slaughter in Mina and said:

“... O my son! I see in vision that I offer you in sacrifice...” (37:102)

Ismail (A.S.) said in reply:

“... O my father! Do as you are commanded...” (37:102)

Abraham (A.S.) then tied Ismail's hands and feet and made himself sure of the sharpness of the dagger. The son was happy that he was to lay his life for the sake of Allah. The father was offering his sacrifice in compliance with Allah's Command. The dagger, however, did not work. At that moment, Allah called to Abraham (A.S.).

“... O Abraham! you have already fulfilled the vision! Thus indeed do We reward those who do right. For this was obviously a trial and We ransomed him with a momentous sacrifice We left (this blessing) for him among generations (to come) in later times.” (37:10-4-108)

Thus a fine sheep or ram was symbolically substituted for the life of Ismail (A.S.) and since that day the slaughter of an animal has been in vogue among the believers. It

is clear from this incident that the real object of sacrifice is to make an offer of one's life. It creates in the human heart an urge for the total and devotional giving-up of one's life in total submission to Allah. This is the spirit or soul of sacrifice, but how can it be derived from charity or alms? The spirit or soul of sacrifice lies in giving one's life, whereas the symbol of alms is to spend wealth. Charity and alms is an all-time regular process of helping the needy. There is no particular day fixed for it. On the other hand, sacrifice is an annual ritual performed on the prescribed days commencing from 'Eid-ul-Azha'. The practice of sacrifice has been common among apostles and their nations. There is unanimity about it. The children of Israel practiced it. Islamic jurists are all unanimous about this practice. Hazrat Ali (RDA.) has narrated that the Companions were directed by the Holy Prophet (ﷺ).

“Examine the eye and ear (of the sacrificial animal) and do not sacrifice an animal whose ear has been cut off in the front portion or in the back portion, or whose ear has silted long or round” (Tirmizi)

There are several other instructions about the qualities of sacrificial animals which go to establish the importance of sacrifice and highlight the fact that the requirements of sacrifice are distinct from the tenets regarding charity or alms. It is therefore essential to draw distinction between animal sacrifice and charity or alms. The Muslim Ummah in general has been offering sacrifice without any doubt or hesitation and a practice which has been continuously prevalent, as sacrifice is, is the greatest proof of its bonafides. The pseudo-theologians who call themselves progressive, are at pains to explain that the

mass slaughter of animals on the occasion of Eid-ul-Azha depletes the cattle wealth in the long run. This is a fallacy. The difference is nominal, because thousands of animals that are slaughtered for food normally every day, are spared as the meat obtained from sacrificed is available to feed equally the members of one's family, his kins, and the poor. It is a blessing of sacrifice that meat reaches those poor folks also who otherwise cannot afford this delicacy. Besides, the sale proceeds of skins of the slaughtered animals also go to the poor and its quantum is sizeable. It is argued that the money spent on sacrifice could be put to "better use" by providing for the subsistence and rehabilitation of poor the orphans and widows, the sick, the destitute and the homeless. There is no denying the fact that these matters too cannot be neglected and Islam has taken positive care of them without foregoing sacrifice. Charity and alms have their own priorities and modus operandi in this behalf, but not at the expense, or in lieu, of sacrifice. After all, why should the axe fall on the Islamic institution of sacrifice? Finances for day to-day social needs can be raised by giving up so many vain amusements, luxurious diversions, misplaced merrymaking, so widely prevalent nowadays.

In short, whenever any form of a virtuous deed is adopted, in return it creates its particular spirit or soul. To elaborate, the body of a human being alone can contain the human soul, whereas the body of an animal holds the soul of only an animal. It follows that the spirit or the soul of sacrifice and the righteousness inherent in it can be obtained only by performing sacrifice and not by substituting it by any other goodness

like charity or alms. For this reason, it is said that on the Day of Judgement, the reward for each dutiful good deed will be different. A man who has built a mosque shall get a home in Paradise. For him who observed Fasting, a host's table shall be laid. As for sacrifice, Holy Prophet Muhammad (ﷺ) is reported to have said:

"The slaughtered animal will come on the Day of Resurrection with its hair; horn and hoofs." (Tirmizi / Ibn-E-Majah)

That is to say that the sacrifice is accepted by Allah promptly even before the blood of the sacrificed animal falls on the ground. This shows the importance of sacrifice. Holy Prophet Muhammad (ﷺ) is reported to have said about sacrifice:

"So make yourself purified' with it." (Tirmizi / Ibn-e-Majah)

To sum up it is clearly established that just as everything of this universe has a form or body and a soul or spirit, the religious customs too besides an outward form possess an inward soul which is special to each fundamental act of goodness. It cannot be secured by any devotion except the one in its prescribed form. So, be it understood that the ultimate object of religious deed is righteousness but each deed has a concept of righteousness of its own. For example, righteousness is derived from Prayer by way of expression of humbleness, from Fasting by way of purification of self, from Holy War by way of exhibition of valour and courage for a right cause and from Charity by way of spending of wealth to good purpose. Righteousness from sacrifice is, however, derived by way of symbolic offering of one's life in the cause of Allah. Life is most precious and hence the award of sacrifice is

commensurate with its value. If someone regularly offers Prayer but does not observe obligatory Fasting, he will not be questioned on the Day of Judgement about Prayer but will nevertheless be asked as to why he did not observe Fasting as ordained by Allah. If one reports to almsgiving or Charity instead of offering sacrifice, it will not bring about that righteousness which is inherent in the act and spirit of sacrifice symbolizing the offering of one's life with devotion and thanks to the Life Giver, Almighty Allah. Surely if one offers Prayer but gives up sacrifice, he will get in the Hereafter reward for devotion and humility sacrifice to Prayer, but at the same time he will be questioned about sacrifice. Thus if

someone does not offer sacrifice but gives alms in its place, then on the Day of Judgement, he will be rewarded for his deed of giving alms but will, all the same, be questioned as to why he did not offer sacrifice.

To sum up the discussion on sacrifice, it may be pointed out that just as each medicine has its specific effect on the body, in the same way every virtuous deed has its specific effect on the soul. Hence the effect on the soul of sacrificing an animal (Qurbani) cannot be achieved by spending money on any other virtuous deed.

May Allah guide us to act on Shari'ah and Shari'ah only. Ameen.

---

(Continued from page 21)

dividing them into four battalions. Each battalion was put under the command of an experienced general. One of these generals was Miqdad. Omer had such high opinion about the four generals that he wrote.

He was sending four battalions, each consisting of a thousand troops. Each battalion is under the command of a general who himself is equal to a thousand troops. These generals are: Zubair bin Al-Awam, Miqdad bin Al-Aswad, Obada bin Samat and Muslima bin Mukalld. So you have now twelve thousand troops at your disposal and an army so big cannot be overcome for want of number".

Omar was perfectly right, the reinforcement turned the tide of the war in Egypt. The four

generals sent by the Caliph did fully justify the hope put in them they displayed such courage and skill that the general comment in Egypt was that. Certainly the Caliph has sent eight thousand troops. Each one of the four commanders is as good as a thousand troops. This means a strength of eight thousand.

### **Death**

Miqdad lived to be an old man of seventy. In later years he lived a quiet life, devoted to the Master, he had a keen insight into the teaching of the Qur'an and the Sunnah. People looked to him for guidance and light, which he freely gave. He died peacefully in 33 A.H. and was buried in Medina.

## عقد ذمہ کی پابندی

مسلم ریاست ذمیوں سے کئے گئے معاہدے کی ہمیشہ پابندی کرے گی، اسلامی حکومت معاہدہ توڑنے کی مجاز نہیں ہے، جبکہ ذمیوں کو اختیار حاصل ہے چاہیں تو ذمہ برقرار رکھیں چاہیں توڑ دیں۔

”عقد ذمہ ہمارے حق میں لازم ہے، یعنی ایک مرتبہ ذمی بنالینے کے بعد ہم اس ذمہ کو کسی حال میں بھی توڑ نہیں سکتے لیکن ان کے لئے یہ لازم نہیں ہے۔“

وہ غیر مسلم اقلیتیں جو اسلامی نظام کے نام سے خائف ہیں وہ ان حقوق و مراعات کا مطالعہ کریں، جن کا اسلامی ریاست صرف وعدہ ہی نہیں کرتی بلکہ ان کے تحفظ کی ضمانت دیتی ہے۔ تاریخ اس بات کی شاہد ہے کہ خلفائے راشدین اور بعد کی حقیقی اسلامی حکومتوں نے اہل ذمہ کے حقوق کا کس قدر لحاظ رکھا ہے۔ تاریخ کا مشہور واقعہ ہے کہ ولید بن عبدالملک اموی نے دمشق کے کلیسا یوحنا کو زبردستی عیسائیوں سے چھین کر مسجد میں شامل کر لیا تھا، جب حضرت عمر بن عبدالعزیز رضی اللہ تعالیٰ عنہ نے منہ خلاف سنبھالی، تو عیسائیوں نے ان سے اس ظلم کی شکایت کی، انہوں نے عامل کو لکھا کہ مسجد کا جتنا حصہ گر جا کی زمین پر تعمیر کیا گیا ہے اسے مندم کر کے عیسائیوں کے حوالے کر دو۔

کی سرحدوں کی حفاظت کرنا مسلمانوں کی ذمہ داری ہے اور ذمیوں کی جان و مال کا تحفظ بھی اسلامی ریاست کے ذمہ ہے۔

## شخصی معاملات

ذمیوں کے شخصی معاملات انکے (Personal Law) شخصی قانون کے مطابق طے کئے جائیں گے۔ اسلامی قانون ان پر نافذ نہ کیا جائیگا۔ خلفائے راشدین کے دور میں ایسا ہی ہوتا رہا ہے۔

## اہل ذمہ کا دفاع

اہل ذمہ کا دفاع کرنا اسلامی ریاست کی ذمہ داری ہے یہاں تک کہ اگر ان کے دفاع کیلئے جنگ کی ضرورت پڑے تو بھی گریز نہ کیا جائیگا۔ اور اگر ذمی دشمن کی قید میں چلا جائے تو فدیہ دے کر چھڑایا جائیگا۔

## روزگار اور معاش کا ذمہ

اگر کوئی ذمی اپنی روزی کمانے سے عاجز ہے تو یہ حکومت پر لازم ہے کہ اس کا وظیفہ بیت المال سے مقرر کرے۔ حضرت عمر رضی اللہ تعالیٰ عنہ نے ایک بوڑھے ذمی کو بھیک مانگتے ہوئے دیکھا تو پکار اٹھے ہم نے تمہارے ساتھ اچھا نہیں کیا۔ جب تم جوان تھے اور کما تے تھے تو ہم نے تم سے جزیہ لیا اور اب جب تم کمانے کے قابل نہیں رہے ہو تو تم کو تمہاری حالت پر چھوڑ دیا، ایسا نہیں ہو سکتا ہے، چنانچہ آپ نے بیت المال سے اس کا وظیفہ مقرر کر دیا۔

مقرر کی جائیگی۔

”لیس فی اموال اهل الذمة الا العفو“

## ذمیوں کے عام حقوق

(معاہدین + مفتوحین)

### جان کی حفاظت

اہل ذمہ کی جان اسی طرح محفوظ ہے جس طرح مسلمان کی۔ اگر کوئی مسلمان کسی ذمی کو قتل کر دے تو اس کے بدلے میں مسلمان کو قتل کیا جائیگا۔ حضرت عمر رضی اللہ تعالیٰ عنہ کے زمانہ میں قبیلہ بجر بن وائل کے ایک شخص نے حیرہ کے ایک ذمی کو قتل کر دیا تھا۔ اس پر آپ ﷺ کے حکم سے قاتل کو مقتول کے ورثاء کے سپرد کر دیا تھا اور انہوں نے اسے قتل کر دیا۔ نبی کریم ﷺ نے فرمایا ”جس کسی نے ذمی کو قتل کیا، جس کیلئے اللہ اور اس کے رسول ﷺ کی طرف سے ذمہ لیا گیا تھا، اس نے اللہ اور اس کے رسول ﷺ کے ذمہ کو توڑ دیا، ایسا شخص جنت کی خوشبو بھی نہیں سونگھ سکے گا حالانکہ جنت کی خوشبو چالیس برس کی دوری سے سونگھی جاسکتی ہے۔“

### مال کی حفاظت

جس طرح ذمی کی جان محفوظ ہے اسی طرح اس کا مال بھی محفوظ ہے، مال کی حفاظت کی ذمہ داری بھی حکومت پر ہے۔

### فوجداری قانون

فوجداری قانون میں ذمی اور مسلمان برابر ہیں

ذمی کا مال مسلمان چرالے یا مسلمان کا مال ذمی چرالے دونوں صورتوں میں سارق کا ہاتھ کاٹا جائیگا۔ البتہ شراب اور سور کے معاملے میں ذمی مستثنیٰ ہیں۔

## دیوانی قانون

دیوانی قانون میں بھی مسلمان اور ذمی یکساں ہیں۔ اہل ذمہ اپنے مخصوص علاقوں میں شراب کا کاروبار کر سکتے ہیں بشرطیکہ مسلمان اس سے متاثر نہ ہوں۔ بصورت دیگر اسلامی حکومت ضروری اقدامات کر سکتی ہے تاکہ مسلمان علاقے متاثر نہ ہوں۔

## مذہبی آزادی

اہل ذمہ اپنے مذہبی فرائض و مراسم ادا کرنے میں بالکل آزاد ہیں۔ ان کی عبادت گاہوں اور خادمین کو کسی قسم کا نقصان پہنچانا حرام و ناجائز ہے۔

## تحفظ عزت

ذمی کو زبان یا ہاتھ سے تکلیف پہنچانا یا اس کو گالی دینا، مارنا، پیٹنا یا اس کی غیبت کرنا اسی طرح ناجائز ہے جس طرح مسلمان کے حق میں۔

## جزیہ و خراج کی تحصیل میں رعایات

حضرت عمر رضی اللہ تعالیٰ عنہ کا ارشاد ہے کہ جزیہ و خراج کے معاملے میں ذمیوں پر تشدد کرنا ممنوع ہے ان کے ساتھ نرمی برتی جائے، ان پر ایسا بار نہ ڈالا جائے جس کو وہ اٹھانہ سکیں۔

## فوجی خدمات سے استثناء

ذمی فوجی خدمت سے مستثنیٰ ہیں، اسلامی ریاست

المقدس کو جو صلح نامہ لکھ کر دیا تھا اس کے الفاظ یہ ہیں :  
 ”ان کو امان دی، ان کی جان و مال اور ان کے  
 کلیسوں اور صلیبوں اور ان کے تدرستوں اور ہماروں  
 کیلئے۔ یہ امان ایلیا کی ساری ملت کیلئے ہے عمد کیا جاتا ہے  
 کہ ان کے کلیسوں کو مسلمانوں کا مسکن نہ بنایا جائیگا نہ ہی  
 ان کو مندم کیا جائیگا۔ نہ ان کے احاطوں اور عمارتوں میں  
 کوئی کسی کی جائیگی نہ ان کی صلیبوں اور ان کے اموال میں  
 سے کسی چیز کو نقصان پہنچایا جائیگا، ان پر دین کے معاملہ  
 میں کوئی جبر نہ کیا جائیگا اور نہ ان میں سے کسی کو جبر پہنچایا  
 جائیگا۔“

### معاهدین کے حقوق

”نبی کریم ﷺ نے ارشاد فرمایا معاهدین کے  
 متعلق، خبردار جو کسی معاہد پر ظلم کرے گا یا اس کے حقوق  
 میں کمی کرے گا یا اس کی طاقت سے زیادہ اس پر بار ڈالے  
 گا یا اس سے کوئی چیز اس کی مرضی کے خلاف وصول  
 کرے گا اس کے خلاف قیامت کے دن میں خود مستنیت  
 ہوں گا۔“

نبی کریم ﷺ اور خلفائے راشدین کے ان  
 معاہدوں سے جو معاهدین سے کئے گئے تھے، یہ کلیہ مسجوط  
 ہوتا ہے کہ معاہد قوموں کے ساتھ صلح نامہ میں جو شرائط  
 طے ہو جائیں ان میں سے کسی قسم کی کمی یا زیادتی کرنا ہرگز  
 جائز نہیں ہے۔

اس اصول کو سمجھنے کے بعد اسلامی حکومت اپنی  
 غیر مسلم رعایا کو وہ تمام تر رعایتیں دے سکتی ہے جو کسی بھی

لحاظ سے خدا کی حاکمیت اور اسلامی شریعت کے کسی بھی  
 اصول سے ٹکراتی نہ ہوں۔  
**مفتوحین کے حقوق**

مفتوح اہل ذمہ وہ غیر مسلم ہیں جو اسلامی فوج  
 سے لڑتے ہوئے مغلوب ہو جائیں، انہوں نے اسلام کے  
 خلاف جنگ کی ہو اور اس کی شمشیر سے شکست کھا کر  
 اسلامی ریاست کی اطاعت پر مجبور ہوئے ہوں۔  
 فقہائے اسلام نے مفتوحین کے احکام تفصیل  
 کے ساتھ تحریر کئے ہیں۔  
**زمین اور اخراج**

مفتوح اہل ذمہ اپنی زمینوں کے مالک تو نہیں  
 رہیں گے البتہ ان کو بے دخل بھی نہیں کیا جائیگا، ان کے  
 قبضہ کی نوعیت موروثی ہوگی، یعنی قبضہ نسل در نسل ان  
 کے درمیان میں تقسیم ہوگا۔ حکومت ان زمینوں سے اپنے  
 حقوق مالکانہ ایک مناسب شرح سے خراج کی صورت میں  
 وصول کریگی۔  
**جزیہ**

ذمیوں سے ان کے جان و مال کی حفاظت کیلئے  
 جو ٹیکس لیا جاتا ہے اس کو جزیہ کہتے ہیں۔  
 (۱) جزیہ صرف ان لوگوں سے وصول کیا جائیگا جو  
 فوجی خدمت کے قابل ہوں۔ عورتیں، بچے،  
 بوڑھے، معذور، عبادت گاہوں کے خادمین اس  
 سے مستثنیٰ ہیں۔

(۲) جزیہ کی مقدار ان کی مالی حالت کے لحاظ سے

# اسلامی ریاست میں غیر مسلم رعایا کے حقوق

تحریر: محمد بشیر گل

اور ان کے مذہبی نشانات (صلیب وغیرہ) سب کیلئے، جس حالت پر وہ اب تک ہیں اسی پر رہیں گے، ان کے حقوق میں سے کوئی حق اور نشانات میں سے کوئی نشان نہ بدل جائیگا، ان کے کسی راہب کو اس کی رہبانیت سے اور کسی خادم کو کلیسا کی خدمت سے نہ ہٹایا جائے گا۔ خواہ اس کے ہاتھ کے نیچے جو کچھ ہو وہ تھوڑا ہو یا زیادہ، ان پر عمد جاہلیت کے کسی خون یا عمد کی کوئی ذمہ داری نہیں ہے۔ ان کو فوجی خدمت کیلئے مجبور نہ کیا جائیگا اور ان کی زمین کو کوئی لشکر پامال نہ کریگا۔ اگر کوئی شخص ان کے خلاف کسی حق کا دعویٰ کریگا تو فریقین کے درمیان انصاف کیا جائیگا۔ اہل نجران نہ ظالم بن سکیں گے نہ مظلوم۔ مگر جو کوئی سود کھائے گا تو اس کی ذمہ داری سے میں بری ہوں۔ ان میں سے کسی شخص کو دوسرے کے جرم میں نہ پکڑا جائیگا۔ اس صحیفہ میں جو کچھ ہے اس کے لئے اللہ کی ضمانت اور محمد ﷺ کا ذمہ ہے۔ ہمیشہ کے واسطے جب تک کہ اللہ کا حکم آئے اور جب تک کہ وہ خیر خواہ رہیں اور ان حقوق کو ادا کرتے رہیں جو اس معاہدے کی رو سے ان پر عائد ہوتے ہیں۔“

(۲) بیت المقدس والوں سے معاہدہ

حضرت عمر رضی اللہ تعالیٰ عنہ نے اہل بیت

اسلامی ریاست میں موجود غیر مسلم رعایا کو اہل ذمہ یا ذمی کہا جاتا ہے۔ اسلامی قانون کے ماہرین نے اہل ذمہ کی دو قسمیں بیان کی ہیں۔

(۱) معاہد اہل ذمہ (۲) مفتوح اہل ذمہ  
معاہد اہل ذمہ سے مراد وہ لوگ ہیں جو اسلامی فوج سے جنگ کیلئے بغیر ان کے رعب و دبدبے اور سیاسی برتری سے مرعوب ہو کر اپنے مصالح اور فوائد کو پیش نظر رکھتے ہوئے اسلامی حکومت سے معاہدہ کر کے اس کی رعایا بن جائیں۔

ایسے بہت سے معاہدے ہمیں نبی کریم ﷺ اور خلفائے راشدین کے ادوار میں ملتے ہیں ان میں سے صرف دو کو بطور نمونہ پیش کیا جاتا ہے۔

(۱) نجران کے عیسائیوں سے معاہدہ  
اہل نجران کی درخواست پر نبی کریم ﷺ نے جو صلح نامہ انہیں دیا تھا اس میں خراج کی رقم مقرر کرنے کے بعد لکھا ہے:

”نجران کے عیسائیوں اور ان کے ہمسائیوں کیلئے اللہ کی پناہ اور اللہ کے رسول ﷺ کا ذمہ ہے، ان کے جانوں کیلئے، ان کے مذہب، ان کی زمین، ان کے اموال، ان کے حاضر و غائب، ان کے اونٹوں، ان کے قاصدوں