

# Brotherhood (Akhuwwat)

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Islam is the religion of the brotherhood of man par-excellence, because it has not only preached that all human beings form one family, but it has also put this teaching into practice in a glorious manner. That this doctrine is a distinguishing feature of the fact that most religions and civilizations of the world have been averse to this ideal. For instance, Hinduism does not believe in the brotherhood of the Hindus themselves, not to speak of human brotherhood in general. Another type of religion in this connection is Christianity. Theoretically speaking, Christianity preaches the brotherhood of man. But in actual practice the Christian Church has been the greatest enemy of this ideal for it is Christianity whose upholders are, even in the present age of democracy, instituting colour bar in South Africa, building separate churches for the whites and the coloured in Africa and Asia, and lynching the black Christian in the most advanced Christian country of most of the world, viz; the United States of America.

In Islam, the doctrine stands unadulterated both in theory and practice. The Holy Prophet Muhammad (ﷺ) has given us the law once for all that all human beings are one family. This law in its turn is based on the verdict of God given in the Holy Qur'an: 'O human beings! fear your Lord in your dealings among yourselves-the Lord Who has created all of you from a single soul'.

The practical instruments for the proper functioning of this idea have been laid down in the form of the principle that a

Muslim is he who has good – will towards all and ill-will towards none and that a Muslim is he who hates evil but not the evil-doer and who loves good even though it is found in his enemy or in the enemy of his religion. Further-more, the Holy Prophet Muhammad (ﷺ) has laid down the maxim of Muslim life by saying: 'None of you is a Believer unless he loves for his brother what he loves for himself'. It is obvious that every sane person loves for himself only what he considers to be good and he must in the very nature of the case always maintain good-will towards himself. This means that so far as others are concerned a Muslim should always desire nothing but good and should always maintain good and should always maintain nothing but good will towards them, irrespective of the fact whether they are friends or enemies.

Again, the Holy Prophet says: There is no superiority for the Arab over the non-Arab and for the whites over the blacks. All of you are the children of Adam and Adam was made out of dust. This means that all human beings should constantly keep in their minds the bond of unity and brotherhood that exists between them as a consequence of the common parentage of Adam and Eve and that they should always practice humility and love towards one another.

What generally cuts at the root of the idea of human brotherhood is not only colour-complex and other similar physical distinctions, but also the wrongs and injuries which the individuals and

communities commit against one another. In all such cases most human beings lose their balance of mind, and their spirit of vengeance runs riot. But Islam has denounced such lack of balance and the consequent perpetuation of ill-will and injustice and has thus safeguarded the ideal of human brotherhood. The verdict of the Holy Qur'an is explicit in this connection; 'O Believers! let not the enmity of any people against you incite you to do injustice to them. (Indeed) be just (towards all and under all circumstances). Finally, Islam has safeguarded the ideal of human brotherhood by propounding and guaranteeing for the first time in human history all the Fundamental Human Rights to all human beings.

Within the large circle of human brotherhood there is the brotherhood of Islam. Brotherhood is a matter of feeling and the closer the affinity the stronger the hand of love and regard. According to the Holy Qur'an: The Believers are indeed one fraternity. The guiding rule of conduct in this fraternity is what has been expressed by the Holy Prophet Muhammad (ﷺ) in the following words: None of you can be a Believer unless he loves for his brother what he loves for himself. In another Prophetic Saying we have been told: To abuse a Muslim is transgression and to kill him (without right) is infidelity (kufr)'. According to the Holy Qur'an, a Muslim who kills another Muslim will stay in hell for ever.

When we read Islamic history we find that this concept of fraternity found its expression in the practical lives of Muslims in the most solemn manner, and one of the most distinguishing feature of the Islamic

Brotherhood is that people belonging to different races and different countries and possessing different habits and different race and different modes of life were welded together into one brotherhood which forms the most harmonious international community. Islam came to a people who suffered deeply from race complex, regarding the entire non Arab humanity as barbarians and unworthy of honour. Islam came to a country where the population was divided irrevocably into tribes and sub-tribes who had been fighting against one another for centuries on the basis of the most flimsy notions. But it is one of the miracles of the Holy Prophet Muhammad (ﷺ) that he transformed them into a solid rock into a group of brothers and sisters who were ready to sacrifice their all for one another.

There are numerous instances of heroic demonstration that spirit of fraternity, out of which we might quote here just two. It is a well-known fact that when the Muslims migrated from Makkah to Madina as refugees, the Muslims of Madina divided everything they possessed equally between themselves and the immigrants. It would be impossible to find another example of collective fraternal sacrifice in the history of mankind. In connection with the second instance, there is one out of numerous similar events which might be cited here to show the depth of fraternal feeling which had taken root in the hearts of those Arabs who, before their acceptance of Islam, had been extremely hard hearted, selfish and cruel. The event is about a Muslim who was wounded severely in a battle. He was on the verge of death due to profuse bleeding and was crying for water

to quench his extreme thirst. Another Muslim who heard his cries brought to him water. But the moment this wounded, dying man was preparing to drink the cry for water came from another wounded Muslim at which he refused to drink the water and asked the person who had brought the water to carry it to the second person. When the water-carrier reached the second person, the cry for water came from a third quarter and the second also refused the water, requesting the water-carrier to attend to the third person. But by the time the water-carrier reached the third person he was dead. So he returned to the second person, but he had died in the meanwhile. Then he hurried to the first person, but he too had passed away to Allah's Mercy in the meantime.

### **EQUALITY (Musawat)**

It is a tragedy of human history that the greatest enemy of man is man himself. It is man who has always exploited man. It is the human law givers who, during the different epochs of human history, framed laws for dividing humanity into mutually exclusive groups and for preaching the unholy doctrine of the superiority of one group of mankind over other groups in the name of race, tribe and caste. There have been ideologies and creeds, for instance, Hinduism, which carried the hate complex inside their own fold. As we all know, the corner - stone of the Hindu social order is the caste-system. The law of Hinduism given by Manu and accepted by the Hindus of all ages since his time divides the Hindus into four castes, namely; Brahmins, Khatriyas, Vaishyas and Sudras. The Brahmins form the supreme caste and it is said that however ignoble may be the

practical life of a Brahmin, he remains holy because of his birth. In the same way, the Sudra belongs to the lowest caste and it has been laid down in the Hindu law that however noble may be his practical life, he must be considered as unholy and untouchable by virtue of his birth. The Law of Manu not only forbids social intercourse between these castes on the basis of equality in the matter of general human relations but it also classifies them as spiritually different. Thus Manu says that the very presence of a Sudra at a place where there may be a Brahmin is a most violent type of sin for which the Sudra should be punished in the most barbaric ways conceivable. Now, if this is the treatment which is meted out to the members of the Hindu fold, the attitude towards the non-Hindus can be better imagined than described.

The Hindus have been a distinguished people in the history of mankind and when we find such inhuman notions deeply embedded in the system of their faith, it appears extremely amazing. What is more amazing, however, is that the Hindus do not stand alone in the history of mankind as the upholders of the inhuman doctrine of inequality. The Jews are another great people who have influenced human history tremendously. They also suffer from the same superiority complex and contempt for the non-Jews. According to the Old Testament, the children of Israel are the only Chosen People of God while the other races of mankind are, so to say, mere dust and flies. They are actually nothing more than beasts of burden created by God, according to Jewish belief, only to serve the Jews. Similar is the history of the

Romans who, in spite of their greatness as statesmen and conquerors, were unable to overcome false notions of racial superiority and exploitation of the non-Romans.

Centuries have rolled by since these ancient civilizations were born. But even today the so-called most enlightened part of humanity, namely, the people of the West, suffer from the same race-complex and exploit and persecute and insult the non-white races of the world with the same maliciousness and the same lack of the sense of humanity.

It is something most unfortunate that although Christianity came as in some respects a revolt against the misdeeds of Jewry. It threw itself on the path of Hinduism and has gone to the extent of dividing Christians into two separate castes of the Whites and the Coloured. Thus we find that although Christianity is using all fair and foul means to convert the people of Africa, it takes meticulous care in building and maintaining separate churches and congregations for the Whites and the Blacks. It is the white Christians of South Africa, for instance, who keep the coloured sons of the soil behind barbed-wire fences as if they are only a class of lower animals and should therefore be kept at an honourable distance from the whites who alone are considered as human beings.

As regards the Islamic social philosophy, it forms a masculine revolt against all the false distinctions of caste, class and race. Islam does not recognize any basis of superiority or inferiority which might have even the remotest connection with these distinctions. Islam is the religion of Unity and as such teaches not only the Unity of

God but also the unity of the human family.

When we speak of human equality we do not mean that all human beings are equal or can be equal in their talents and attributes. What we actually mean thereby is that all human beings are equally honourable as human beings, namely, that no human being can be classed as superior or inferior because of his tribe or race or caste or colour or geographical affinity. The Holy Prophet Muhammad (ﷺ) has laid down the law once for all when he says: There is no superiority for the Arab over the non-Arab and for the white over the black. All of you are children of Adam and Adam was made out of dust'. The last words of this statement refer to the fact that all human beings should cultivate humility in their mutual relations and should abstain from arrogance and haughtiness. If we study the social mentality of the different races and peoples who suffer from superiority-complex we find that their main disease is centered in arrogance, haughtiness and self conceit.

The Islamic philosophy of human equality is not confined to a general outlook; but we have been given specific laws of the different domains of human life where the concept of equality finds the fullest expression within the bounds of human nature. Thus, for instance, in the field of Economics the Islamic Law stands for providing equality of opportunity and not the equality of stomachs unnaturally envisaged by Communism. In the field of politics, Islam establishes the Supremacy of the Law and lays down that no one, not even the head of the state, can be regarded as above the law. In other words, there is absolute equality in Islam as

regards the accountability before the law, and there are numerous instances in Islamic history to demonstrate that Islam has put into practice what it has preached. For instance, once a Jew brought a case in the court of a Muslim Judge against Caliph Ali who was then head of the state. Caliph Ali was summoned to the court in the same manner as the plaintiff. But the judge rose up to honour Caliph Ali when the latter entered the court. Caliph Ali censured the judge for not observing the Islamic law of political equality. Similarly, once the son of Amru bin al-Aas, the conqueror and governor of Egypt, slapped an ordinary non-Muslim Egyptian. The Egyptian brought the complaint to the Court of

Caliph Omar. The Caliph summoned the governor and the son from Egypt and when they arrived in the court, asked the Egyptian to avenge publicly the wrong done to him. After that Caliph Omar addressed the governor in the following words. Since when have you made human beings your slaves, although their mothers brought them forth as free human beings?

Islam recognizes only one principle of superiority and inferiority between human beings and that is the principle of character. The Holy Qur'an says: Verily the most honourable among you in the estimation of God are those who are most God-fearing.

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rather it determines the forbidden things. Now anything which comes under the category of these things (Prohibited) Islamic law has left to our Ijtihad. Similarly Islamic law also talks of dress. It should be mode-rate and covering. Males should not use Silk. Neither males should wear the dress of females nor females that of males. Apart from these few conditions we are free to make any type of dress which we like.

Now it is quite clear that Islamic Law is neither flexible as a whole nor totally inflexible for that matter. But it contains

both the aspects. It was this state that the Jurists (Fuqaha) were able to form four different schools of thoughts. To me, they did not put any restriction for further initiatives if the need arises. Therefore according to my views, it is wrong to say that Islamic Fiqh has become stagnant. It can be extended according to circumstances. Thus, Islamic Law (eternal Law for the entire humanity) will keep on progressing everlastingly within the prescribed limits, and will not deteriorate like that of Judaism and Christianity.

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If you find something of that within yourself, continue your work but correct your intention, seeking acceptance from Allah alone. For in Allah Almighty's acceptance is salvation and success.

"Our Lord!: (they say), "Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; For thou art the Grantor of bounties without measure." (Aal-Imran, 3:8).

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# The Importance of Knowledge

Waffie Muhammad

Sometimes we hear about instances where two friends, who used to play and roam about together, and who used to share each others joys and sorrows together; becoming men of different status in society later on. How interesting it is to hear a young man speaking with pride of his friend who is now the Prime Minister, Governor or some other important personality in the country; when in their boyhood days they used to do such and such together. And now although his friend is enjoying praises from his village, he remains a farmer only to join with the others in chanting the praises.

Why is it that occasionally we hear of a young boy (like Abraham Lincoln) who, inspite of extreme poverty, was able to rise to the enviable position of the President of the United States of America? When we examine these incidents carefully we will see that possession of knowledge is the thing that made all the difference.

From the time man was created by God Almighty he was made superior to all other things. He was made God's vicegerent on earth. Adam was given this high status because he was gifted with knowledge not known by anyone else except God Himself.

The Holy Qur'an says :—

“And He taught Adam the names of all things, then showed them to the angels saying,

Inform Me of the names of these things if ye ' are truthful”. They said: “Glorious is Thou! we have no knowledge save that

which thou has taught us. Lo! Thou, only Thou, art the Knower, the Wise”. He said: “O Adam, inform them of their names". And when he had informed them of their names, “He said; Did I not tell you” (Ch 2. V 31-33).

Before the creation of Adam, the angels enjoyed the privileged position of being nearest to God. They were higher in status -than all other created things, and so they had cherished the hope of becoming the vicegerent of the Master on earth. Hence when God Almighty announced to them that Adam was selected for this high office, they became disheartened and, if I may be permitted to add disappointed. But when they were commanded to prostrate before Adam, they instantly obeyed.

The Holy Qur'an says:

And when we said unto the angels: “Prostrate yourselves before Adam”, they fell prostrate, all except Iblis. (Ch. 2.34)

If the verses quoted previously are carefully examined one can see that there are two reasons why the angels had to prostrate before him. These reasons are:

- a) It was the command of Allah. And angels always obey His commands. Because they are so made that they never reject His commands.
- b) Equally important is the fact that the angels saw that Adam was superior to them in that he possessed knowledge that they did not.

I may point out that Adam was similar to the angels in the following ways:

- (i) He was sinless and they were also sinless.
- (ii) He was together with them in heaven.
- (iii) They all only knew Allah.

They were even greater or of a higher rank than him, because they were free to move about in the heavens.

It was because of these facts that when Allah announced to them that Adam will be placed as His representative, they asked, will you send in the earth one who will make mischief and shed blood? (2-30).

And hinting to God Almighty that they were, in their opinion and estimation, more deserving, they went on to “say: and we sing Thy praises and sanctify Thee”. But God then reminded them that He knew what they did not.

A challenge was thus placed before them to prove their limited capacity of knowledge. God Almighty challenged them by saying: “tell Me the names of these things if you are all truthful”. But this was not possible for them because they were not blessed with that knowledge. So they replied. “Praise be to Thee, we have no knowledge except what Thou hast taught us”. And thus upon the command from Allah, Adam told them their names.

From this we see that the angels, the highest of God’s creation; bowed to the knowledge of Adam. For, there was no necessity for them to bow before him otherwise.

I may also mention that the act of prostrating does not mean that the angels worshipped Adam just as we do in our prayers to Allah. No, it means that they acknowledged Adams superiority because

of his knowledge. It also means that all things can be controlled by the wisdom of man. And so we can safely conclude that man has the power to ascend even beyond the realm of the angels.

The importance of the acquisition of knowledge cannot be over emphasized. It has been stressed time and again by Islam.

We know that the Holy Prophet Muhammad (ﷺ) was commanded firstly to read. Why did not God Almighty, in the first revelation to the Holy Prophet (ﷺ), ask him to pray or to keep fast or to observe some other similar thing. Instead He commanded him:

“Read in the name of Thy Lord who created, Created man from a clot. Read and thy Lord is most Honourable, Who taught by the pen. Taught man what he knew not.” (96.V-1-5)

From these verses we see that stress has been laid on reading and the use of the pen. What else can this mean than the importance and acquisition of knowledge. And it was thus that a most backward community like the Arabs of these days became the pioneers of civilization and masters in all fields of knowledge.

Now Satan did not prostrate before Adam i.e., he refused to admit that Adam was wiser than him. In other words, he was filled with false pride. So when he was punished by Allah, he resolved to seek revenge on Adam and his progeny. And so when Adam and Eve were in the Garden. he commenced gaining his objective.

This incident of Adam’s and Eve’s temptation in the Garden leads us to conclude that knowledge can be divided

into two categories viz (a) knowledge of good things. (b) knowledge of such things that are harmful to man.

When Adam was in possession of knowledge from his Lord, the angels prostrated before him. But as he learned what the devil taught him, he was expelled from his home of peace, comfort and plenty, to a new home (the earth) where he had to earn his livelihood.

With regards to knowledge of harmful things, I think the knowledge or science of witchcraft heads the list. We know that all human beings are brothers. And the Holy Prophet (ﷺ) said that a Muslim is he who gives to his brother what he would like for himself. Now since witchcraft is harmful to others it is evil. Likewise all those things, the results of which are harmful to others.

So, too, the knowledge of things that are of benefit to human beings is useful knowledge. Whether it relates to science or to arts. And thus man should continue in his efforts to discover all he can about the universe, because man continues to reap benefits each day only in proportion to his new discoveries.

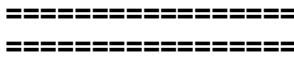
In conclusion, I would like to point out that the Muslims of today have lagged behind in every field because they have failed to pursue the path of learning and research.

We read of Americans going to the moon and making the rockets etc., with such precision that even minute and remote details are covered in their accurate calculations. Or, we read of the Russians attempting to go to Venus. But as regards the Muslims, they cannot even build an aeroplane without foreign assistance in some way or the other. Instead, we hear of the various Muslim leaders engaged in hot battles on insignificant, jaw-splitting legalities of Islamic law, and we find Muslims even condemning any attempt to advance in the field of Science. All this in spite of the fact that the Holy Prophet (ﷺ) has emphasized at so many places and on so many occasions the importance of acquiring knowledge.

Finally I would like to invite the attention of all Muslims to the following golden exhortation of the Holy Prophet (ﷺ):

“Acquire knowledge, it enables its possessor to distinguish right from wrong; it lights the way to heaven; it is a friend in the desert; a society in solitude; a companion when friendless; it guides us to happiness. It is an ornament amongst friends and an armour against enemies”.

May Allah, the Glorious, the Great, enable the Muslims to acquire again the power of knowledge to the highest. Amen !





# Evolution of Islamic Law

Zamir Akhtar Khan

Before describing the evolution of Islamic Law it is indispensable to distinguish it from that of the man-made Law. To understand the basic difference between the two, it is necessary to know the history of the man-made Law, how it started, how it evolved and reached its present stage, what are its sources and what are those factors which helped its growth and development. Similarly let us examine how the Qur'an explains the evolution of Islamic Law, when it began, what its sources are and how it grew and developed until it was perfected.

This comparative analysis will help us to understand the actual topic, i.e., the Evolution of Islamic law.

## **Evolutionary History of Man-Made Law.**

According to the Law-makers, man-made Law was formed when families, tribes and societies came into existence. The members of tribes and societies, out of covetousness, started violating the rights of one another. They thought of making law so as to preserve their rights. So the customs of the tribes and societies became the sources of the man-made Law. The head of tribe and society, according to his desire and whims, turned the suitable customs into Law.

The Law-makers are of the opinion that during the inception of human society this Law (man-made) remained in progress and the law of each tribe and society kept on progressing. Then the political awareness emerged in the society and the state came into existence. Here the second step was taken in the development of man-made

Law, incorporating all the customs and traditions of different tribes already existing, The Law became an overall unity as it was formed by the State and State itself was a unit.

When the State found disagreement in laws and customs of tribes and societies it removed them to maintain its own safety. Thus it formed such laws which were accepted by the people in general.

Third stage of the man-made Law's evolution started in the 18th century of the Christian era. From thereon-wards its foundation was laid on knowledgeable and philosophical theories. These knowledgeable and philosophical ideologies introduced the universal principles of justice, peace and equality.

## **Evolutionary History of Islamic Law**

The Holy Qur'an explains the evolution of Islamic Law in a very comprehensive way. It says that the Islamic law began with the creation of human-being. The first man who stepped into the World was Hazrat Adam (A.S ). He is the father of the entire humanity as well as the first Prophet of Allah on earth, Allah bestowed on him something of Islamic law which was required for the people of that time. He taught all this to his children.

The Holy Qur'an explains that the need of this law was to guide humanity to the right goal. The goal was to achieve good and prosperity in this World as well as in the Hereafter. Without this law (Divine Law) humanity could not attain perfection.

Although, the Qur'an does not give details of all the rules and laws applied during the time, of Prophet Adam (A.S.) because the Qur'an, being the final message of Allah, presents a complete and ultimate form of Islamic laws and sciences. However, it still gives some references of those things which Adam (A.S.) taught to his progeny. Here I would like to make mention of a few things to make it more clear that there has been harmony between the Islamic Laws from the beginning. They were in such conformity that ultimately a perfect edifice of Islamic Shariah could be constructed.

The Holy Qur'an gives some intimations of fundamental beliefs and knowledge in Sura-i-Baqarah from verses 30 to 38. The gist of these verses is as follows :

Firstly, Allah did not create man with absolute free-will nor that he should become tyrannical on earth, but Allah has made man His Vicegerent. Whatever the choice or free-will Allah has given him, he should recognize this sublime gift and ability and exercise it in accordance with the guidance of the prescribed laws of Allah, If a man lacks comprehension of these two important gifts of Allah he will indulge in corruption and bloodshed.

Secondly, Allah sent His Prophets and Messengers from time to time to remind mankind of His Law and guidance so that they may not plunge into the darkness of ignorance and evil-doings. These men of Allah are the true vicegerents on earth. The message of the last of all the Prophets (Muhammad ﷺ) is for the entire humanity and for all time to come.

Thirdly, that the great danger for Adam A.S. and his progeny is "Iblis" (Satan: who

seduced Adam A.S. into rebellion. resulting in his expulsion from the heaven. Similarly, the progeny of Iblis is busy seducing the progeny of Adam A.S, "So as to deprive them of their spiritual attainments. So the progeny of Adam is given guidance (laws) to be guarded against jealousy and enmity of Iblis. In case, due to Satanic instigation, man commits wrong he must immediately turn towards Allah with repentance.

Fourthly, that this world is like an examination hall for man. Allah has demanded from him the worship and adherence to His laws. At the same time Iblis is also left free to divert him from the Flight Path. In the Hereafter only those will succeed who, in spite of Satan's temptations. remain steadfast in obedience to Allah.

Fifthly, that in this world of trials the only way to ward off the Satanic onslaught is the strict adherence to the laws of Shariah—  
تقوى.

No matter how difficult circumstances become, this is the only way to salvation. To those who abide by the laws of Almighty Allah He has promised to restore them to their original place (paradise) whence Ad am had been turned out. Then there will not be any fear for them nor will they grieve.

Above-mentioned is the explanation of those fundamental guidelines (Laws) provided for the guidance of first man and his progeny in this world. Besides these principles guidance there is another event about the two sons of Adam (A.S.) namely. Cain and Abel, described in Sura-i-Maida from verse 27 to 31. These verses throw light on some of the laws of Shariah at that

time which were sent for the guidance of Adam's progeny, These ordinances are briefly stated here.

To seek Allah's pleasure the animals were to be sacrificed. The concept of this sacrifice was that it was accepted only from those who were righteous and pious (God – fearing).

Murder has always been a big sin as well as the greatest crime in the society. When Adam's two sons (Cain and Abel) presented their sacrifices before Allah, it was accepted from the younger one (Abel). The elder one (Cain) out of jealousy and arrogance said, "Be Sure, I will slay thee. "The younger one (Abel) replied, "Surely Allah accepts (sacrifice) only from those who are righteous (those who ward off evils). Even if you stretch out your hand against me to kill me I shall not stretch out my hand against you to kill you, for I do fear Allah, the Lord of the Worlds. For me, I intend to let you-draw on yourself my sin as well as yours and become one of the owners of the fire. That is the reward of the evil-doers."

But the elder one (Cain) out of selfishness, pride and jealousy killed his younger brother. The fear of the law compelled him to look around for a proper place to hide the naked corpse of his brother.

This was also a law that if someone killed another while defending oneself he was not bound by the law to pay compensation.

After the period of Adam (A.S.) Allah continuously sent Prophets from time to time to inform humanity of His laws and commandments:- According to the Qur'anic explanation all these laws and

commandments were alike in spirit and essence. But as the human society progressed stage by stage so these laws kept progressing with the change of time and need. Finally, Allah raised Prophet Muhammad (ﷺ) in the land of Arabia and assigned to him the completion of the Law for which earlier Prophets were ordained.

The law which was completed with the advent of Muhammad (ﷺ) was for the entire mankind. He presented this law to provide humanity once again with the Divine Guidance. The guidance is enshrined in the Holy Qur'an which constitutes the only code of conduct for mankind.

So the source of "Islamic Law" is the Will of Allah and not the will of man.

#### **Movement and Evolution in Islamic Law:**

There is a great misunderstanding about inflexibility in Islamic law. This misunderstanding is found not only amongst the non-Muslims but amongst the Muslims who are not aware of its nature and character. The reason being that they cannot distinguish between Divine Law and man-made Law. As against the man-made Law the Divine Law is not dominated by the customs and habits of the society rather it is revealed by Allah and interpreted by the Prophets and finally by the last of all the Prophets Muhammad (ﷺ). This concept is a categorical one. No doubt Islamic law is not dominated by the society rather society is dominated by the Islamic Law. It is wrong to say that Islamic law is stagnant and does not grow and advance according to changing circumstances.

There is a controversy over this matter.

Some people say that Islamic Law is inflexible. While others try to prove that it is progressive and think it to be more flexible. The need arise that both the aspects must be clarified so as to understand the true nature of Islamic Law.

The first thing to be borne in mind is that the Islamic Law did not emerge with the advent of Prophet Muhammad (ﷺ). But it emerged with the creation of Adam (A.S.) In this regard the credit goes to our Prophet (ﷺ). to the extent that it was perfected through him. Therefore, it is wrong to call the Islamic Law as "Muhammadanism" like the Christians or the Jews did with regard to their laws and religions. Likewise, it is also absurd to think that the Qur'an or the Prophet of Islam created a sect of Muhammadans. The Qur'an was to be a code of law for the entire world in order to guide it to its ultimate destiny.

The Holy Prophet (ﷺ) is termed as "Rahmatul-lilalamin", mercy unto the Worlds, who was sent to guide the entire humanity towards the right goal. All the previous Prophets preached this very law (Islamic Law) to their respective nations. With the expansion of human society, gradually the Islamic law kept on evolving until it was completed upon the Prophet Muhammad (ﷺ) in a full-fledged form. According to the requirements of time, some changes were also made. For this change there is a term "Abrogation" known in Islam. As fundamental beliefs, they have always been the same.

Unlike the Bible. The Holy Qur'an was revealed gradually in the course of 23 years. In the beginning there was leniency in certain laws. As the society developed

they were also made strict. For example, the ordinance about 'drinking' and the "will" etc. The Qur'an was lenient regarding these matters in the beginning. Later on, when the Muslim community had grown considerably and the Faith was established Allah revealed injunctions concerning these matters and laws were made permanent. That is why there is a theory of "Abrogation" in the Qur'an and in the Hadith.

When we say that Islamic Law was perfected upon the Prophet Muhammad (ﷺ) it does not mean that it became stagnant there. As for basic principles they do not require any addition or omission. Now it is (Islamic law) full of all those qualities which a perfect law must possess and fit to guide humanity according to varying circumstances. To understand this more clearly it should be noted that Islamic Law has two aspects. Firstly, that it is (after completion) now inflexible as far as fundamental principles are concerned. Secondly, that it has the capacity to go side by side with the varied circumstances. The Example of "Ijtihad" may be cited which is the 3<sup>rd</sup> source of Islamic Law.

Anyone who has acquaintance with the Qur'an and Hadith, the two basic sources of Islamic Law, cannot deny that they do not discuss day to day matters in details. Rather they fix certain directives in the sphere of human life. Then they leave it to us to live within the bounds of these directives. Apparently this freedom seems to be restricted but actually this restricted freedom also creates a sort of dynamism in the Islamic Law. For example Islamic law talks of eating and drinking but it does not give all the details (Continued on page #. 6)

# Belief and Superstition

Khalid Baig

Life is uncertain. This brings us closer to Allah. In Allah, we put all our hopes, not in the cryptic words of an ignorant astrologer or soothsayer.

"No soul knows what it will earn tomorrow."  
(Luqman, 31 :34)

"The person who goes to a diviner or fortune-teller and believes in him has rejected that which was revealed to Muhammad (ﷺ)." (Musnad Ahmad, Hadith 9171)

The president of an American company informs his anxious employees that they are about to get a big contract that will ensure jobs for coming years. Then he adds, "Knock on wood." If things are more uncertain, he will say, "Keep your fingers crossed." Keeping fingers crossed is expected to ward off evil. Knocking on wood is meant to bring good luck by enlisting the support of spirits that, according to the ancient pagans Druids lived in trees. There are US Air Force crews who insist on touching or knocking on trees before taking off.

The fear of number 13 is so pervasive in the United States and Europe that there is a term for it: 'triskaidekaphobia'. American presidents. Herbert Hoover and Franklin Roosevelt avoided eating at tables where 13 people were present. Many tall buildings avoid having a 13th floor or room 13. According to one report published in 1990, this fear costs America more than a billion dollars a year in absenteeism, travel cancellations, and drop in trade on the 13th of the month. Of course, it is the horror of horrors if the 13th of a month were to fall

on a Friday. (This has a Christian root... 13 is reportedly the number of people who sat at the Last Supper on the night Judas betrayed Jesus and it was a Friday).

Welcome to the post-modern, post-enlightenment, neo-pagan civilization. Superstition is alive and well here. In a big city like Los Angeles or New York, one can find thousands of palm-readers, tarot-card readers, and astrologers who even have professional associations and certification programmes. Daily horoscopes are an indispensable part of even the most prestigious newspapers. Every year as the year ends, big names in the prediction business make big headlines-and millions of dollars-telling the world what will happen in the coming year.

Superstitions are as old as darkness itself. Fear of the unknown and inability to control or predict our own future have led people to all kinds of irrational acts and beliefs. But that was during the Dark Ages. In the age of science and technology, that was supposed to end. The BRITANNICA notes, "Being irrational, it (superstition) should recede before education, and especially Science". That did not happen.

So the experts have chosen to do the second best thing: put a happy face on their defeat by giving "scholarly" explanations. The AMERICANA recognizes superstitions as part of being human. It calls it folklore. "Plainly, despite supposed

sophistications, human beings are all the folk and thus are – the source of folklore. “It goes on to quote American anthropologist Melville Herskovits as saying:” All human custom is meaningful nothing without some living value survives in any culture.”

Such fancy rationalization cannot hide the fact that belief in the irrational is a direct result of lack of belief in the All Knowledgeable, All-Powerful God Who controls everything. He created this vast universe and it is running according to His plan. Not a leaf falls from a tree or a droplet of water from the sky except through His Will.

We do not know what will happen to us tomorrow, but He does. We put our trust in Him, seek His protection and help, and accept His Will. The person lacking this awareness will endlessly take omens from cats, birds, and mice, sticks and greasy stones, the sun and stars, or tattoos on one's body.

The Arabs were as superstitious as anyone before Islam. They would not undertake a journey or do anything important without first “determining” that it would be safe to do so- by looking at birds and beasts. If a bird flew from right to left in front of them, that was a bad omen; flight in the other direction was a good omen. During travel, if a deer crossed going from right to left, the trip was cancelled. When they reached a destination, they would seek protection of jinn by supplicating to them. Yet, such deeply held beliefs and practices were uprooted completely by Islam in a very short period.

Much later, weakening of faith in segments  
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of Muslim societies did lead to superstitious practices seeping in from other societies. Weakening of our understanding and belief in the articles of faith, inevitably leads to superstitions of one form or another. That, unfortunately, is the situation of large segments of our Ummah today.

The illiterate masses may go to a soothsayer who tells the future with the help of a bird. The western educated elite of their country laugh at their ignorant ways, yet depend on horoscopes, sayings of Nostradamus, and predictions of Jane Dixon. Both are equally ignorant and equally involved in unbelief.

There is no doubt that a believer faces the same uncertainties in life as a non-believer, but he faces them with the help of Allah. When announcing a plan, he does not knock on wood, he says Inshallah (if Allah wills), putting his trust in his Creator. When embarking on a journey, he makes supplication to Allah for his safety. When he is unsure about a plan, he seeks Allah's help in making up his mind.

Sayyidna Jabir bin Abdullah reports: “The Messenger used to teach us ISTIKHARAH DUA the same way he taught us chapters from the Qur'an. He said: When one of you faces a major decision, he should offer two units of voluntary salat and then he should say” “O Allah, I seek Your guidance (in making a choice) by virtue of your knowledge and I seek ability by virtue of your power, and I ask you of your great bounty. You have power, I have none. And you know, I know not. You are the Knower of hidden things”.

‘O Allah; If in your knowledge, this matter is good, for my religion, my livelihood, and my

affairs; immediate and in the distant future, then ordain it for me, make it easy for me, and bless it for me. And if in your knowledge, this matter is bad for my religion, my livelihood, and my affairs; immediate and in the distant future, then turn it away from me, and turn me away from it. And ordain for me the good wherever it be and make me pleased with it". (Tirmidhi, Hadith 442)

Each word of this DUA invites reflection. It shows how uncertain our life is. This brings us closer to Allah. In Allah, we put all our hopes, not in the cryptic words of an ignorant astrologer or soothsayer.

It is not the human destiny to be afflicted with superstitions, but it is just an evil consequence of unbelief. The light of Islam can cure it.

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THE QUR'ANIC FOUNDATIONS  
AND  
STRUCTURE OF MUSLIM SOCIETY'

By

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## Hazrat Shah Waliullah رحمة الله عليه

Hazrat Shah Waliullah رحمة الله عليه was born in 1702 C. E. in a village in Distt. Muzaffargarh (Punjab) in a family well-known for learning and piety. His father Hazrat Shah Abdur Rahim (RA) was one of the compilers of Fatawa-e-Alamgiri. The personal name of Hazrat Shah Waliullah رحمة الله عليه was "Qutubuddin" but he refers himself as "Ahmed" in his works. His father who discovered signs of a "friend of Allah" in him later named him as such that is "Waliullah." This name gained so wide a popularity that it eclipsed the real name and is now on every body's lips. He was a follower of "Mujaddidi" branch of Naqshbandi order. Naturally he was inspired by his father but his main influence came from the scholars of Makkah and Madinah from whom he received education and training.

In the list of Muslim intellectuals and reformers the name of Shah Waliullah رحمة الله عليه appears glowing. He was a remarkable genius and a most dominating personality. Almighty Allah gifted him with rare qualities and was destined to be a leader. He was destined to be a leader. He was inspired with both external and internal sciences. The quality in his person attracting attention which distinguishes him from others is his breadth of vision reaching straight to the fundamentals of human life. He seemed to be the only scholar-philosopher who was successfully bridged the gulf between the old and modern schools of thought. He actually took pains to associate science and philosophy with the theological branches of knowledge.

His was a period of religious disintegration. All around there was suffering and  
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oppression. Rich as well as poor were passing shocking life. The Muslim society was leading towards a rapid decline in almost all the institutions. And gone were the days when the Muslim society was a repository of values which humanity has ever cherished. Therefore a reform was called for in religious and socio-political spheres. He was perfectly suited to fulfill this requirement.

Therefore, firstly, he got himself ready for this task and then called upon Muslims to strictly follow the Holy Qur'an for their salvation. Not losing the sight of modern development which posed a challenge to Islam, he presented it in its pristine purity. He knew that in a age of science, people ask proof before pledging their belief. Hence he decided to reason out the facts of Islam to the common people. No doubt he believed that reason strengthened belief but he did not make religion subservient to reason.

His mission was to bring about total reform of the Muslim society through reconstruction and reformulation of the basic teachings of Islam which had undergone great change in its journey through history. Viewing this end he wrote a book (حجة الله البالغة) Hujjatullah al-baligha a master piece on the arguments of Islamic beliefs and teachings. He applied principle of reconciliation and balance to purify the value structure of Islam in his reformation policy. He undermined the differences among the various schools of Sunni Jurisprudence. He said one is within his rights if he prefers authority of other Imams on a number of points of canon law provided they are not in contradiction to the



Holy Qur'an and Sunnah as nothing can substitute or question them.

In his reformulation of religious thought in Islam his stress on the significance of the principle of Ijtihad is worth mentioning. According to Hazrat Shah Waliullah رحمة الله عليه a healthy thought scheme would be that which, besides possessing permanent values, give society a permanent foothold. This scheme should have the provision of reconciling society with the changing circumstances. In Islam this provision is the institution of Ijtihad. The need of Ijtihad is also indicated in the prophetic teachings.

He described with much care and in detail the principle of Ijtihad and laid down the rules of its application in various life situations. He desired to make it obligatory in every age. One of the great act of Ijtihad of Hazrat Shah Waliullah رحمة الله عليه is the translation of Holy Qur'an into Persian language.

He was the first religious scholar who translated the Holy Qur'an in Persian language in this Sub-continent. He did not rely on former commentaries of Holy Qur'an as he thought it against the spirit of research. In his unique treatise (الفوز الكبير فى (اصول التفسير) Al-Fauzul Kabir-fi-usulit-tafsir he has laid down five (5) principles for the study of Holy Qur'an. According to him Holy Qur'an should be studied deeply and its injunctions be practiced in the light of doings of the Holy Prophet (ﷺ). He believed the Holy Qur'an to be the fountainhead of real knowledge which is enough to meet human requirements till eternity. He was in favour to take the evident meanings of the Holy Qur'an. His own commentary "Fathur Rahman" is brief

and simple. In this regard he was not in favour of offering his own opinion which he avoided as far as he could.

The tradition of translation of the Holy Qur'an set up by Hazrat Shah Waliullah رحمة الله عليه could be carried on by other scholars. His son Shah Rafiuddin رحمة الله عليه gave the Holy Qur'an an Urdu rendering while his another son Shah Abdul Qadir رحمة الله عليه gave it an idiomatic expression.

Another notable achievement of Shah Waliullah رحمة الله عليه is that he attempted to explain the evolution of human-society. He indicated four stages in the evolution of human society:-

- 1) Primitive, which had a minimal-code of behaviour.
- 2) Urban, which is initially led by the philosophers but soon is given way to the difference of opinion and quarrels calling for a central authority.
- 3) This necessitates the establishment of monarchy which is responsible for the maintenance of law and order.
- 4) In the fourth and the last stage is there takes place the subordination of various monarchies under a universal Khilafat.

In this concept of universal Khilafat he seems to have left his predecessors who favour the unity of Muslim Ummah without allowing special and timely differences. Not in line with them he pleads the idea of unity in variety. His ideal of universal Khilafat comprising of various monarchies has gone against the idea of the common wealth of Muslim nations.

He also wanted to bring back to the consciousness the science of Tradition (Hadith). To enhance this work he

established a "Darul Hadith," the first of its kind in the sub-continent. Under the able guidance of his illustrious son Hazrat Shah Abdul Aziz رحمة الله عليه this institution greatly developed. He completed his study of Tradition at the eminent hands of religious scholars of Makkah and Madinah. He was considered highly skilled in the study of Traditions. He occupies great fame and respect among the tradionists and jurists of the Muslim world.

In the domain of Sufism he followed the same principle of reconciliation. His main contribution in this connection was resolving—the conflicting view of Hazrat Mujaddid's رحمة الله عليه theory of Wahdatush Shuhud and Ibn Arabi's theory of Wahdatul Wujud. In his view both the doctrines are in essence the same, the difference lies in mode of expression.

"Hazrat Shah Waliullah's رحمة الله عليه contribution to the requirements of religious rethinking in Muslims of India was therefore, subordination of Muslim Jurisprudence to the discipline of Hadith on the one hand, and a total absorption of the remnants of various Sufi disciplines into the orthodox Islam on the other."

Like all great reformers of his time Shah Waliullah رحمة الله عليه was also concerned with the purification of Muslim Society from all kinds of polytheism (Shirk). In his opinion Islam being the final and perfect religion supersedes all. Followers pollute a religion by their own innovations and corrupt practices. This is common with all religions but Islam being the final religion but Islam being the final religion is more susceptible to such fate because it is meant for all races with different cultural background.

Existence of innovations and corruption in Islam of South Asian Muslims is due to the fact that they remained unable to give up forthwith their previous norms and tradition at the time of their conversion to it.

For removal of such un-Islamic beliefs and practices there has been both individual efforts as well as movements. In this connection the approach of Shah Waliullah رحمة الله عليه was more liberal and more accommodative. He was opposed to those beliefs and practices only which indicated any association with Divine Unity, Divine Will and Divine Power. He was against anything having any trace of parallelism between the attributes of Almighty Allah and those of the created.

The mission of Shah Waliullah رحمة الله عليه was carried out mainly by his descendants including his illustrious sons Shah Abdul Aziz, Shah Rafiuddin and Shah Abdul Qadir.

The movement of Shah Waliullah رحمة الله عليه had far-reaching consequences. Subsequent generation of intellectuals, conservatives, theologians, fundamentalists and modernists are deeply influenced by the thoughts of Shah Waliullah رحمة الله عليه. He was indisputably a great and incomparable scholar, a great religious reformer and a great mystic who has left permanent marks on the sands of time. You will find hardly any movement among the Muslims of South-Asia today which does not bear impact of the thoughts and ideas of Shah Waliullah رحمة الله عليه. Muslim world will remember him with devotion till the eternity.

Let us pray to Almighty Allah to guide us to follow this great versatile Muslim genius to purify our thoughts and actions in order to achieve His pleasure. Aameen!

# Taking Account of Oneself

Umm Muhammad

Alif Laam Meem. Do the people think that they will be left to say, 'We believe' and they will not be tried? But We have certainly tested those before them, and indeed, Allah knows those who are truthful, and He knows those who lie. (Al-Ankabut, 29:1-3)

The duty of enjoining what is right and forbidding what is wrong is especially difficult when practiced on one's own self. Familiarity takes the edge off of criticism; and Shaytaan is ever prepared to defend the erring soul with countless excuses, for this is his last stronghold, and he will never abandon it willingly.

When Shaytaan loses hope of affecting a believer's deed or speech, he seeks to invade the heart and strike at the root of righteousness - intention. By corrupting the intention, he will win the soul; by injecting it with shirk, he will make it unacceptable to Allah, because in His sight, "Deeds are only according to intentions." (Al-Bukhari and Muslim). A sensitive believer who knows the weaknesses of the soul can be on guard against the whisperings of Shaytaan and not lose sight of "as-siraat al-mustaqeem."

Caliph 'Umar ibnul-Khattaab (R.A.) advised, "Call yourselves to account before you are called to account"; and undoubtedly, Allah has given us the means by which to do this:

"And We have shown him the two ways." (Al Balad, 90:9)

In other words, mankind has been given

the tools with which to distinguish good from evil, and right from wrong: observation, perception, conscience, judgement and emotion, all in a delicate balance. But even so, as we are reminded by Imaam Ibn Al-Qayyim, such assessment is difficult unless one has the following:

1. The light of wisdom – the light by which Allah has enlightened the hearts of those who follow the teachings of the prophets.
2. The ability to discern between blessing and trials in what Allah has provided, i.e. one's wealth, time, skills, opportunities, influence, etc. – That which is used in ways pleasing to Allah contains blessing and benefit, but that which is used otherwise will be evidence against the soul on the Day of Judgement.
3. Suspicion of the self, which leads to a more complete inspection – For indeed, none will harbour a negative thought about his own soul except one who knows it well, while one who thinks well of his soul is most ignorant of himself. (Ibn Al-Qayyim in Madaarij as-Saalikeen).

Except for the most private forms of worship, most of our deeds are observed by others and judged by them. However, Allah is concerned with that is in the heart. "Allah does not look to your bodies or your faces, but he looks to your hearts and deeds." (Sahih Muslim). The quantity of deeds is therefore less important than the quality (how and why). No matter what the impression of our fellow men, the true

intention behind every word and action is known only by Allah, and it is He Who judges from the position of absolute familiarity with every soul and every circumstance.

“He knows that which deceives the eyes and what the breasts conceal.” (Ghafir, 40:19)

How easy it is to make excuses or justify oneself to others. However, one must constantly remember that Allah is aware of the entire truth; therefore, we ourselves must face the truth as well. Speaking directly to His servants in the Qur’an, Allah (subhaanahu wa ta’alaa) says:

“And know that Allah knows what is within yourselves so be aware of Him.” (Al-Baqarah, 2:235)

“And know that Allah comes between a man and his heart and that to Him you shall be gathered.” (Al Anfal 8:24)

“Truly He knows the secret and what is even more hidden.” (Taha, 20:7)

“So do not represent yourselves as righteous, for He knows best who fears Him.” (An-Najm, 53:32)

“Whether you show what is within yourselves or conceal it, Allah will hold you to account for it.” (Al-Baqarah, 2:284)

These verses were terrifying to the Prophet (ﷺ) companions (R.A.). Because of their intense devotion and their consciousness of Allah Almighty, they often worried about certain thoughts and feelings that came to them repeatedly asking the Prophet (ﷺ) about them until they were finally reassured, “Allah has overlooked for me in my community that which occurs in their

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minds as long as they neither speak of it nor act upon it.” (Al-Bukhari, Muslim, Al-Tirmidhi, Abu Dawood, An-Nasal, Ibn Majah.) The pious companions and their followers were the most critical of their own souls, always seeking to correct themselves in anticipation of the Judgement; and indeed, they were the best of the community. After the Prophet (ﷺ) had confided to Hudhayah the names of some of the hypocrites, ‘Umer asked him fearfully, “Am I among them?” Thus, when Allah wishes good for His servant, he makes him aware of his own faults.

Keeping the soul in line involves a continuous struggle against Shaytaan:

“Certainly, Shaytaan is an enemy to you. So take him as an enemy.” (Fatir, 35:6)

Through knowledge, one can protect himself from Shaytan, so every believer should be aware of the following facts:

1. Every soul has certain weaknesses, and Shaytan is always looking for the opportunity to take advantage of them and exploit them to the utmost degree. Each individual soul is susceptible to certain temptation more than others; thus there is a need for one to recognize his own particular weaknesses and guard against them. In several verses the Qur’an refers to disbelief (kufr) and hypocrisy (nifaq) as “disease in the heart.” Lesser faults and weaknesses were also labeled by scholars as “disease of the heart.” These include tendencies toward anger, hate, envy, selfishness, conceit or injustice, as well as love of wealth, prestige, physical pleasures or excess - even in those things normally

permissible. All of them are doors open to Shaytaan.

2. Two conditions are required for Allah Almighty's acceptance of any deed: Sincerity of intention, i.e. it must be done for Him alone to seek is pleasure or to prevent is anger. Even ordinary daily tasks become forms of worship when performed with this in mind. Honesty, precision and conscientiousness in every deed is required by Allah and rewarded by Him. Correctness – It must be done according to His ordained religion, i.e. lawful according to the Qur'an and the Sunnah of the Prophet (ﷺ).

It must be remembered that any action carried out according to erroneous traditions, unlawful innovations or personal preferences can be faulted in both categories. in reference to this, the Qur'an states:

“So whoever hopes to meet his Lord, let him do righteous work and not associate in the worship of his Lord anyone.” (Al-Kahf,18:110)

3. Shirk destroys any good deeds a person may have done, no matter how great or numerous. And this is also affirmed clearly in the following:  
“If you should associate others with Allah your work would perish.” (Az-Zumar, 39:65)

A lesser form of shirk is showing one's deeds to others or speaking about them in order to gain respect or some other worldly benefit. This kind of 'showing off' is called hidden shirk because it is not usually evident to others. In fact, the Prophet (ﷺ) described it as “more hidden than the creeping of ants.” Only the sincere believer

recognizes hidden shirk and feels pain and sadness if he should succumb to it from time to time: but others practice it continually, without even being aware of it. They are the ones who have forgotten Allah Almighty to such an extent that the opinions of people become all-important.

Showing off, when done consciously and purposely, nullifies the deed and can lead to punishment, The Prophet (ﷺ) has stated that the first to be condemned on the Day of Judgement will be a martyr, a qari' (a reciter of the Qur'an) and a giver of charity. When each of them comes before his Lord declaring that his great work was done for Him, he will be told, “You have lied.” Allah will say to the martyr, “You fought to be called brave, and it was said,” And He will say to the reciter, “You learned and taught to be called a scholar, and you recited to be called a qari': and it was said.” And to the charitable one, “You spent to be called generous, and it was said.” Then it will be commanded that each be dragged on his face and thrown into the Fire. (Abridged from a hadith narrated by Muslim, At-Tirmidhi and An-Nasai).

Thus, when a person seeks a worldly result, preferring it to the reward of Allah Almighty, he can no longer expect that reward in the Hereafter. In another hadith it is related: “If someone makes himself heard, Allah will make heard [that which he concealed]; and if someone shows off, Allah will expose him.” [Al-Bukhari and Muslim] This indicates that those who make their deeds known with the intention of being recognized in this world will be exposed by Allah on the Day of Judgement when they are most in need of His acceptance.

The following are some example of deliberate hidden shirk:

- ❖ Lengthening the prayer, or perhaps, only the period of prostration in the presence of others.
- ❖ Purposely displaying the effects of fasting; jihad or other deeds on the body.
- ❖ Wearing certain clothing known to be that of ascetics or scholars, or taking care to be seen with them.
- ❖ Speaking unnecessarily about good deeds done previously, seeking admiration.
- ❖ Lowering the voice to imply fear of Allah or other affected mannerisms.

Showing off knowledge or skill in conversation or using the remembrance of Allah repeatedly to give an impression of piety, or giving advice and warnings in order to be considered a wise and caring benefactor. This is most prevalent among some scholars and religious leaders who feel compelled to live up to the expectations of their-followers.

Undoubtedly, there are those who reason that if a deed is done initially with the intention of reward in the Hereafter, then what harm is there in looking for a worldly benefit in it as well? But Allah Almighty has disclosed in a hadith qudsi, "I am most self-sufficient of partners, needing no partnership; so if one does a deed for Me and for another (simultaneously), then I am disassociated from it, and it is only for the other partner." (Muslim and Ibn Majah).

There are, as well, some non-deliberate mistakes which may lessen one's reward without cancelling it completely. These include the following:

- ❖ Mentioning one's good works after their completion
- ❖ Taking pride inwardly in one's deeds or even in one's sincerity
- ❖ Performing righteous works because of the pleasure found in them (other than the pleasure of serving Allah)
- ❖ Showing that which reveals much worship on the body or in the voice (other than speech)
- ❖ Being unhappy if one's charity or help is not appreciated by the recipient. Appreciation and reward would be expected only from Allah Almighty.

Finding acts of worship easier to perform if others are aware of them and experiencing pleasure in others observance of these acts.

Those most faithful to Allah are in constant fear of hidden shirk and they continually exert efforts to conceal their righteous deeds, unless, for some reason, there is more benefit in disclosing them.

At this point, some reassurance may be necessary; for there are things which one might imagine to be shirk but are not:

1. Accepting thanks for praise for some good which one has done – The Prophet (ﷺ) said, "That is an immediate sign of good tidings for the believer." [Muslim]. It is merely a preview of what awaits him in the Hereafter, but on the condition that it subsequently does not go to his head. There is no harm in fame gained by a person who does not seek it, but he must take care that it does not corrupt his soul.
2. Accepting payment for a job done initially seeking reward from Allah

Almighty – such is the case of one who chooses a certain vocation for which there is a need in the community while he could just as well earn his living in some other way.

3. Wearing good clothes: This is not blameworthy unless it is done in conceit, for the purpose of showing off or involves extravagance and waste. As stated in a hadith; When Allah blesses His servant with a blessing, He likes to see it upon him." [At-Tabarani]
4. Setting a good example for others (as a means of leaching)

**One should remember the following two points as well:**

1. Concealing one's sin is a duty. A Muslim should not speak of sins he as committed; rather, he should repent privately and correct his behaviour. Then Allah will conceal that sin for him on the Day of Judgement and forgive him.

2. Increasing the amount of worship when one is among a group of worshippers is not considered to be showing off. Because the normal wish of a believer is to worship Allah, being with the group helps him to overcome certain obstacles (such as his own forgetfulness or laziness) and to realize his original aim.

In an effort to reinstitute the true worship of Allah, scholars have recommended treatments for "diseases of the heart." The foremost of these is the remembrance of Allah.

Remember the greatness of Allah Almighty and then the insignificance of the world and its impermanent state.

Remember that the ultimate source of all

benefit and harm to yourself and all beings is Allah. If you fear blame, fear the blame of Allah; and if you seek praise, hope for the praise of Allah. Remember that Allah Almighty looks into your heart. Imagine your state if you should die while committing sin, either openly or secretly – just imagine the humiliation of exposure before all the creation on the Day of Judgement, Remember the certainty of death and the shortness of life. Remember the punishment of the grave and that of the Hell fire. Hope for the blessings of Paradise and the pleasure of Allah.

Once you are aware of your mistake, turn to Allah in earnest repentance, asking forgiveness and correcting yourself thereafter. Always be on guard and ask Allah Almighty to help you to avoid falling into such errors in the future. The Prophet (ﷺ) taught his companions this supplication:

"O Allah, we seek refuge in You from associating with you anything we know of, and we ask for Your forgiveness from that which we do not know." [Ahmed]

Make a conscious effort to do more righteous deeds secretly without mentioning them until it becomes a habit.

Take as friends and companions those you consider to be sincere, righteous and God-fearing. Encourage them to point out your faults and help you to overcome them. Accept advice without anger and try to follow that which is conducive to improvement.

Finally, do not let Shaytan prevent your good work's by suggesting that you are showing off. (Continued on page #. 6)

# The Prophet: A Champion of Labour

S. Sakhawat Ali Khusro

RELIGION as understood by the people of the world does not cover the implications of Islam. The idea about religion is limited to an awe-inspiring solitude where under the influence of heavy silence one may take refuge from the busy activities and worries of life, with a presupposition of finding heavenly bliss.

Religion in relation to Islam means an attitude to life and system of action circumscribing all human activity not only relating to faith in God and worship but also every dealing with every being. This is well illustrated in the gloriously simple life of the fountainhead of Islam, that embodiment of perfection, honesty and truth. The greatest of mankind in action and faith, not a man of letters and arts, he blessed humanity with the simplest code of life and the best and true way of action. What he craved to teach was the true sense of self and position of human beings in the creation. Human beings are the most highly developed creatures and it behoves them to act in such a way that they should not prove inferior. The discriminating factor is the behaviour—the manners and morals. Even the animals have sense of morality but man's rationality abounds in highly intellectually governed action, which is possible only through communion with God. The superseding virtue is the integrity of character. Even God paid the Prophet (ﷺ) the tribute of having possessed Khulq Azim (greatest of civility). A person may choose any course of action but he must possess an unimpeachable character, no matter he is high or low.

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The beloved Prophet (ﷺ) who was neither a person of resources nor of high rank and position in life, but a personality of endeavour, hardship and awakened mind with a strong will and powerful heart, chose for himself the life of a hard worker.

## The Prophet—Champion of Labour

The early life of the Beloved of the Master of Creation started in orphan-hood as an angelic young herdsman looking after his charge of the amiable, obedient and dramatic creatures and brooding over the vast relation of man with the outer world. The young herdsman was soon popular on account of his honesty, integrity and charming personality.

His dealings with his relatives and neighbours were highly appreciated. He could not forget his neighbours while going down to fetch articles of necessity. Charity begins at home but he would first look after the comforts of others and then care for himself or would not care at all.

Behold! this greatest social reformer in a corner of his house mending his clothes or shoes with his own hands.

Hark! there he comes with a great burden of vegetables on his shoulders carrying the weight for others; the joy of service is a pride for him and the hardship of labour a pleasure. History singles out this character in its uniqueness.

Honesty has spread his renown far and wide and the Amin is known to every young and old in Arabia and even beyond that. Even unknown persons would deposit their



valuables with him in safe custody and take them back at their pleasure undisturbed. This is enough proof of the respect he enjoyed on grounds of perfection of character.

There is a great concern in Mecca and swords are about to gush forth with streams of blood on a very simple but grave issue of laying the holy Black Stone in the building of Ka'aba under repairs. Every noble and chief deemed it a personal claim to supersede others and get the opportunity as a right to handle the Stone. There was no way out except the use of the iron blade; the human advice of some aged person was not accepted. The matter was to be referred to the first person who entered the precincts of Ka'aba (Haram) in the morning. Praise to God! there was an uproar of joy, inexpressible amongst chieftains when they saw the Amin entering the gates as the 'first'. He solved the matter in the simplest way with the greatest peace and harmony. The worker all this time again worked for others while they simply behaved as partners. He put the Stone in his personal cloth and asked all the claimants and parties to lift it when he himself fixed it with his hands at the proper place. This was a very serious issue for Arab nobles and the way in which it was settled was not only remarkable but wonderful. Had it been solved otherwise history would have found the place for centuries incarnadine. The event marks the high sense of peace-loving in the personality who had to teach mankind the lesson of solving problems for peace and prosperity, of the human soul and the world at large, the inner and the outer aspects of life. The avoidance of bloodshed was not the

only end in view and the solution on the other hand brought harmony and mutual accord and practically proved that things could be settled without war.

The honest labourer in the prime of his youth is seen in the orchards digging the soil, or watering the trees, and at times you will find this moving code of ethics working hard under the blazing sun for the relief of the indigent.

He is at once entrusted with the hard task of professing the faith, call to God and set right the long mistaken people for times to come.

The Prophet has to labour hard for his work and as a champion of labour has to fight for the understanding of reality behind reality.

The new believers of the Almighty had to change their abode under the incessant aggression and opposition of the conservative idolaters and find the new place welcome and peaceful, in future to be the lighthouse of enlightenment and civilization. Migration is the peaceful solution of disharmony and a short-cut to strength.

The Prophet (ﷺ) of God was long desiring the erection of the first mosque, and the task was soon accomplished. It was a matter of great pleasure. But the manner in which the construction began was dramatic. By this time there were thousands of followers of the greatest of all times but amongst the hard-working labourers (who were none else than the great champions and pillars of Islam) was the Prophet of God (ﷺ) himself. The Messenger and Beloved of God is seen amongst the crowd of workers holding

bricks in his hands and taking part in every stage of construction of this living place (Masjid-i-Nabavi). Not only had he to preach and teach the dictates of God in the Qur'an but he was laying the practical ideals of humanity before mankind for all ages. The example thus set forth was easy for the poor and the rich, high and low alike.

The workers according to the convention were singing in chorus while labouring hard under the sun of Arabia—they were Muhajirs and Ansars. At this time the Prophet (ﷺ) of God was himself adding to their tunes making the cry the greatest couplet of all times.

The Muhajirs and Ansars singing “Our God, there is no god but the God everlasting” and their Chief adding “So bless with mercy both Ansars and Muhajirs.”

No greater uniting force can be found except that of working for the same end and the Prophet (ﷺ) of God was entirely successful in binding the immigrants and the civilians with golden chains of fraternity and love.

You will never find this great Champion of Labour and Truth staying behind the workers at rest. He is always yearning for the betterment of humanity through the integrity of his own followers.

The aggressors are creating every possible trouble to the peaceful believers in God. The blow is feared from the side of the Jews of the adjoining land, namely Khyber. A very true follower from Persia, Salman, advances counsel that the method of digging the ditch be adopted for defence

which was accepted by the Torchbearer of Peace who preferred the defensive to aggressive policy.

Here again the Prophet of God was the hardest of workers. One yard of land for each friend to work over and the Prophet (ﷺ) removing the stones and clay amidst prayer for the workers. While digging, the starving followers could not break a huge rocky stone. The Prophet (ﷺ) was sought for help. With three thundering strokes the stone was a mould of pieces but the action unveiled this three pieces of stone around the stomach, a sign of highest fasting at which they were struck with amazement. They thought that they alone were labouring under starvation with only one stone on the belly of each but the Prophet (ﷺ) was three times so.

History cannot repeat the perfect character which was practically bestowed upon mankind to follow as an ideal not far from reach.

It is only the ways of the Founder of Islam which embrace all theories of democracy, fraternity and love of humanity. The life of the Prophet (ﷺ) of God is a true example of social equality and reasonable distribution of labour. Hence Islam is at a far higher level than Communism and Socialism and provides food for the inner and outer life of an individual and blends society with the most colourful harmony and concord.

Thus it is the only enduring practical way of solving the difficulties of this world full of problems.

جو ان آیات سے معلوم ہوتی ہیں۔

محمد ﷺ لوگوں (کافروں اور مسلمانوں) کے درمیان فرق کرنے والے ہیں۔“ (بخاری حوالہ مشکوٰۃ باب الاعتصام بالکتاب والسنة)

دعوت کے کلمے کے لغوی معنی اس کی وسعت، قرآن مجید کی آیت، اور اس حدیث کو سامنے رکھتے ہوئے یہ متعین کرتے ہوئے کہ ”دین کی اہم باتوں کو لوگوں کے سامنے اہتمام، وقار اور حکمت سے اس طرح پیش کرنا کہ وہ اسے اپنے لئے اعزاز و سعادت سمجھتے ہوئے قبول کر لیں۔“

اس مختصر تشریح اور بیان کی روشنی میں ہمیں اپنے دعوتی عمل، انداز اور اسلوب کا جائزہ لینا چاہئے اور سوچنا چاہئے کہ کیا ہم دعوت و تبلیغ کا کام ان باتوں کو سامنے رکھ کر کرتے ہیں یا اس کا انداز کچھ اور ہوتا ہے؟ کیا دعوتی تنظیمیں اور ادارے اپنے کام کی کوئی منصوبہ بندی کرتے ہیں۔ اس کے لئے ضروری تیاری کرتے ہیں؟ اپنے کارکنوں کی تربیت کرتے ہیں؟ پھر اس دعوت کو اس کے تمام حقوق و آداب کے ساتھ پیش کرتے ہیں؟ پھر اگر ان تمام باتوں کا لحاظ رکھا جاتا ہے تو اللہ تعالیٰ کا شکر ادا کرنا چاہئے اور اس کام کو مزید خوب سے خوب تر بنا کر جاری رکھا جائے اگر اس میں کمی اور کوتاہی ہے تو اسے دور کرنے کی سعی کی جائے تاکہ اس عظیم کام کا حق ادا ہو سکے۔

دعوت دین کے کام کو اس اہتمام سے کرنے کی ایک مثال احادیث نبویہ سے پیش کی جاتی ہے۔ ”حضرت جابر رضی اللہ عنہ کہتے ہیں کہ فرشتوں کی ایک جماعت نبی ﷺ کے پاس آئی جب کہ آپ نیند کی استراحت میں تھے۔ چنانچہ انہوں نے آپس میں کہا کہ اپنے ان صاحب کے لئے ایک مثال (تمثیل) ہے سو وہ مثال بیان کریں۔ اس پر ان میں سے بعض نے کہا کہ یہ نیند میں ہیں اور بعض دیگر نے کہا کہ آنکھوں میں نیند ہے اور دل جاگ رہا ہے۔ اس کے بعد انہوں نے کہا کہ ان کی مثال ایک آدمی کی مانند ہے جس نے ایک بڑا مکان بنایا اور اس میں ایک بڑی دعوت (جیسے ولیہ) کا بندوبست کیا اور اس کی دعوت دینے والا بھیجا۔ پس جو شخص داعی کی دعوت قبول کرے گا وہ اس مکان میں داخل ہوگا اور دعوت کھائے گا اور جو داعی کی دعوت قبول نہیں کرے گا وہ نہ تو مکان میں داخل ہو سکے گا اور نہ ہی دعوت کھا سکے گا۔ پھر ان فرشتوں نے کہا کہ اس تمثیل کی تعبیر و تشریح کرو تاکہ یہ اسے سمجھ لیں۔ اس پر بعض نے (وہی پہلی بات دہرائی) کہ وہ نیند میں ہیں اور بعض نے کہا کہ آنکھوں میں نیند ہے اور دل بیدار ہے۔ پھر انہوں نے (تعبیر کرتے ہوئے) کہا کہ یہ مکان جنت ہے اور داعی محمد ﷺ ہیں۔ پس جس نے محمد ﷺ کی اطاعت کی اس نے اللہ کی اطاعت کی اور جس نے محمد ﷺ کی نافرمانی کی تو اس نے اللہ کی نافرمانی کی اور

ہے۔ یہ کلمہ (ذروت) قرآن مجید میں دو سو آٹھ مرتبہ مختلف صیغوں میں اور صورتوں میں آیا ہے جس میں سے تقریباً چوالیس مرتبہ اللہ کے طرف اور اللہ کے دین کی طرف بلانے کیلئے استعمال ہوا ہے۔ دعوت کے لفظی معنی ہیں کسی اہم، قابل قدر اور بڑے کام کی طرف بلانا۔ شاعر کہتا ہے:

دعوة اندر مہمانی دعوة اندر حرب

دعوة اندر نسب باشد اے بزرگ باحسب

یعنی دعایہ دعویٰ کا مصدر اگر دعوة (پہنچ دال) ہوگا تو

اس کے معنی ہونگے مہمانی کیلئے دعوت دینا، اگر دعوة (پہنچ دال) ہوگا تو معنی ہوں گے جنگ کے لئے پکارنا اور چیلنج کرنا اور اگر دعوة (بحر دال) ہوگا تو معنی ہوں گے نسب و نسل کا دعویٰ کرنا۔ انسانی زندگی میں یہ تینوں اہم اور بڑے مواقع ہیں جن کی طرف بلانے کے لئے دعوت کا کلمہ استعمال ہوتا ہے۔ زمخشری اپنی مشہور کتاب اساس البلاغہ میں لکھتا ہے دعاء الی الولیمہ و دعاء الی القتال ..... والنسی داعی اللہ وہم دعاء الحق (دیکھئے کلمہ دعوة)

دعوت ولیمہ کا انسان کتنا اہتمام کرتا ہے۔ اس کے لئے مہینوں پہلے تیاریاں شروع ہوتی ہیں۔ خوبصورت کارڈ چھپتے ہیں، ان میں بہترین فصاحت و بلاغت کی حامل زبان اور مدعو کیلئے عزت و احترام کے کلمات و خطابات استعمال کئے جاتے ہیں، پھر معزز طریقے سے دعوت پہنچائی جاتی ہے اور بالآخر عمدہ کھانوں سے مہمانوں کی

تواضع کی جاتی ہے۔ اسی طرح لوگوں کو دین کی طرف بلانے کے لئے بھی اچھی طرح تیاری کرنا، احترام و اکرام کے کلمات سے بات کرنا، مخاطب کی عزت کرنا، اور دوست سمجھ کر اس انداز سے دعوت دینا کہ وہ قبول کرنے کیلئے آمادہ ہو جائے (بلکہ جس طرح عموماً تقریب کی دعوت کو آدمی قبول کر لیتا ہے اسی طرح دین کی دعوت بھی قبول کر لے) ارشاد باری تعالیٰ ہے ادع الی سبیل ربک بالحکمة و الموعظة الحسنہ (النحل۔ ۱۲۵) ”اپنے رب کی راہ کی طرف حکمت (دانائی) اور بہترین وعظ کے ذریعے بلائیے“ اور دوسری جگہ فرمایا قل ہذہ سبیلی ادعوا الی اللہ علی بصیرۃ انا و من اتبعنی سبحن اللہ و ما انا من المشرکین (یوسف۔ ۱۰۸) ”آپ کہہ دیجئے میرا راستہ یہ ہے کہ میں اللہ کی طرف بصیرت کے ساتھ بلاتا ہوں اور میرے پیروکار بھی۔ اللہ تعالیٰ پاک ہے اور مشرکوں سے میرا کوئی واسطہ نہیں۔“ دعوت کا کام کرنے والے کی تعریف کرتے ہوئے اللہ تعالیٰ نے فرمایا ہے و من احسن قولاً ممن دعا الی اللہ و عمل صالحاً وقال اننی من المرسلین (فصلت۔ ۳۳) ”اور اس شخص سے بہتر بات کس شخص کی ہوگی جس نے اللہ کی طرف بلایا اور خود اچھے عمل کئے اور کہا کہ میں تو مسلمانوں میں سے ہوں۔“

دعوت دین میں جہاں دیگر باتوں کی ضرورت ہے وہاں حکمت و دانائی، بہترین مواعظ، بصیرت، عمل صالح اور جرات و شجاعت کی بنیادی صفات کی ضرورت ہے



چاہئے تو یہ تھا کہ ان اصطلاحات کا مطالعہ علمی انداز میں بڑی باریک بینی، گہرائی اور وسعت نظری سے کیا جاتا لیکن احقر کی تنگی دلمان علمی، تنگی اوراق اور تنگی وقت کی بناء پر اسے اجمالی طور پر مختصر بیان کیا جاتا ہے۔ البتہ دیگر داعی حضرات اور اہل علم و فضل سے یہ توقع کی جاتی ہے کہ وہ ان پہلوؤں پر مزید غور فرما کر اپنے علمی و عرفانی فیضان سے قارئین کو فیضیاب فرمائیں گے۔

ان اصطلاحات پر غور کرنے سے دعوت کے ان چاروں پہلوؤں پر بھی جو اوپر بیان ہوئے ہیں مزید روشنی پڑتی ہے اور کسی نہ کسی حیثیت سے ان کی وضاحت ہو جاتی ہے، کہیں دعوت کی نوعیت سامنے آتی ہے، تو کہیں داعی کی صفات جھلکتی ہیں، کہیں اسلوب دعوت کا کوئی پہلو نمایاں ہوتا ہے تو کہیں مخاطب کے بارے میں کوئی نکتہ سامنے آجاتا ہے۔ اس لحاظ سے بھی ان کا مطالعہ ایک وسیع جامع اور علمی حیثیت رکھتا ہے۔

گفتگو شروع کرنے سے پہلے ایک اور بات کی وضاحت کرنا بھی مناسب ہوگا یہ اصطلاحات زیادہ تر قرآن مجید سے چنی گئی ہیں اور احادیث سے صرف مشتے نمونہ از خردارے لی گئیں ہیں اس لئے کہ حدیث کا استحصاء کرنے کے لئے علم بھی چاہئے اور وقت بھی جو راقم کے پاس بڑی محدود مقدار میں ہیں۔

### دعوتی اصطلاحات

1- دعوة: دین کی طرف بلانے کے لئے جو کلمات و اصطلاحات آئی ہیں ان میں سے ایک لفظ دعوت

سننے کے لئے فارغ ہے یا کسی کام میں الجھا ہوا ہے؟ ان تمام باتوں کو پیش نظر رکھ کر اس کے سامنے دعوت پیش کی جائے گی اور اس کی صلاحیت و ضروریات کے مطابق بات کی جائے گی۔ اگر ان باتوں کو پیش نظر نہ رکھا جائے بلکہ ایک ہی لاشعری سے سب کو ہانکا جائے تو وہ نتائج برآمد نہیں ہو سکتے جو ان باتوں کو ملحوظ رکھنے سے ممکن ہیں۔

### طریق دعوت

دعوت کا چوتھا اہم جز اسلوب دعوت یا طریق دعوت ہے۔ دعوت میں اس جز کی اہمیت کم نہیں ہے۔ اگر دعوت بہت اعلیٰ اور اہم بات کی دینا پیش نظر ہے، داعی بھی اپنی ذات میں مخلص اور محنتی ہے اور مناسب مخاطب بھی موجود ہے لیکن اسلوب دعوت صحیح اور مناسب نہیں ہے تو بعض اوقات غلط اسلوب سے پیش کردہ دعوت مفید ہونے اور اچھے ثمرات لانے کے بجائے نقصان دہ ثابت ہوتی ہے اور بنا بنایا کام بجز جاتا ہے اور مخاطب دعوت قبول کرنے کے بجائے دعوت سے متنفر ہو جاتا ہے۔

دعوت کے ان تمام پہلوؤں پر تفصیلی گفتگو کرنے سے پہلے دعوت کے بارے میں قرآن مجید اور حدیث شریف میں جو اصطلاحات اور کلمات آئے ہیں ان کا مطالعہ انتہائی ضروری ہے۔ ان اصطلاحات کے مطالعہ سے ہمارے سامنے اس کام کی اہمیت، ضرورت، دائرہ کار کی وسعت اور انداز و اسلوب واضح ہوگا۔ ان اصطلاحات میں سے ایک اصطلاح دعوت کی اہمیت و نوعیت کا ایک نیا پہلو سامنے لاتی ہے اور اس کا دائرہ کار متعین کرتی ہے۔

دعوت کی بنیادی باتوں میں سے ہے۔

### داعی کی ذات

دعوت کا دوسرا اہم جز داعی کی اپنی ذات ہے۔ دعوت کے کام میں داعی کا بڑا اہم کردار ہے۔ لہذا داعی کو اپنی علمی حیثیت، اپنا معاشرتی مقام، ذمہ داری اور صلاحیت کو سامنے رکھ کر اپنا کردار ادا کرنا چاہئے۔ پھر داعی کو دعوت کا عمل شروع کرنے سے پہلے یا عمل کے ساتھ ہی چند بنیادی صفات سے اپنی ذات کو متصف کرنا ہوگا۔ جب داعی ان باتوں کو پیش نظر رکھ کر دعوت کا کام کرے تو انشاء اللہ یہ کام دمیوی و اخروی لحاظ سے بار آور ہوگا لیکن اگر وہ ان باتوں کو سرے سے ملحوظ ہی نہ رکھے یا ان کی صحیح منصوبہ بندی اور تعین نہ کر پائے تو دعوت کا حق ادا نہیں کر سکے گا۔ یہ تمام باتیں اپنے مقام پر تفصیل سے بیان کی جائیں گی۔ اس تہید میں ان کی طرف محض اشارہ کیا جا رہا ہے۔

### مدعو یا مخاطب

دعوت کا تیسرا اہم جز مدعو یا مخاطب ہے۔ دعوت پیش کرنے سے پہلے مدعو کا جائزہ لینا چاہئے۔ داعی کو اس کی معاشرتی حیثیت، علمی مقام، اس کی صلاحیت اور عمر کو لازماً پیش نظر رکھنا ہوگا۔ آپ جسے دعوت دے رہے ہیں وہ کافر ہے یا مسلمان؟ مسلمان باعمل ہے یا بے عمل؟ تعلیم یافتہ ہے یا جاہل، تعلیم کا معیار کیا ہے؟ اس کا معاشرتی مقام کیا ہے؟ اس میں بات سمجھنے کی صلاحیت کس قدر ہے؟ اس کا رجحان کیا ہے؟ کیا وہ داعی کی بات

ہر داعی کے پیش نظر یہ بات رہے کہ دعوت کے کام کے چار بنیادی اجزاء ہیں۔ ہم انہیں ارکان دعوت بھی کہہ سکتے ہیں۔ ایک مضمون دعوت، دوسرا داعی کی ذات، تیسرا اسلوب اور طریقہ دعوت اور چوتھا مدعو (جسے دعوت دی جا رہی ہے) ان اجزاء میں سے اگر ایک جز بھی ناقص ہو گا تو دعوت کا کام کماحقہ ادا نہیں ہو سکے گا اور اگر کسی ایک کو نکال دیا جائے تو دعوت کا کام سرے سے انجام ہی نہیں پائے گا۔ لہذا ان چاروں اجزاء کا ایک ایک کر کے اچھی طرح سمجھنا، ان کا دائرہ کار متعین کرنا اور دعوت کے عمل میں ان کو واضح طور پر پیش نظر رکھنا ضروری ہے۔

### مضمون دعوت

دعوت کیا ہے؟ داعی کو یہ بات اچھی طرح سمجھنا چاہئے کہ جس بات کی وہ دعوت دے رہا ہے اس کا دین میں کیا مقام و مرتبہ ہے، کیا وہ فرض ہے، واجب ہے، سنت ہے، سنت ہے تو سنت مؤکدہ ہے یا غیر مؤکدہ ہے، مستحب ہے یا مباح و جائز ہے۔ اسی طرح جس بات سے منع کیا جا رہا ہے وہ حرام ہے، مکروہ ہے، مکروہ ہے تو مکروہ تحریمی ہے یا تنزیہی ہے یا خلاف اولیٰ ہے یا مباح ہے یا داعی چونکہ اسے خود پسند نہیں کرتا اس لئے اس سے دوسروں کو روک رہا ہے۔ پھر دعوت میں ان کی ترجیحات کا تعین کرنا، درجہ بدرجہ دعوت کے عمل کو شروع کرنا اور حکمت و اعتدال کو ملحوظ رکھنا طریقہ دعوت سے تعلق رکھتا ہے۔ نیز اس سلسلے میں انبیاء کرام کی دعوت، ان کی ترجیحات کو سمجھنا اور اس کے مطابق دعوت کا تعین بھی



# قرآن مجید اور دعوت و تبلیغ

تحریر: مولانا امیر الدین تہر

خیالات و تصورات بلکہ عقائد و اعمال، عادات و اطوار اور رسوم و رواج کو تبدیل کرنا، ان کی جگہ صحیح تصورات و عقائد کا راجح کرنا اور اس کے اعمال و کردار کو اعمالِ صالحہ میں تبدیل کرنا بڑا مشکل، طویل اور صبر آزما عمل ہے۔ اس اہم فریضہ کو سرانجام دینے والوں کو سب سے پہلے دعوت کے کام کو اچھی طرح سمجھنا، اس پر خود عمل پیرا ہونا، اس کی ترجیحات کو طے کرنا اور پھر دوسروں تک پہنچانا ہوتا ہے۔

دعوت کے کام کو پوری طرح سمجھنے کے لئے قرآن و حدیث کا دعوتی نقطہ نگاہ سے گہرا مطالعہ کرنا، حضور اکرم ﷺ کے اسوۂ حسنہ کو معلوم کرنا، پھر صحابہ کرام (جو سب کے سب دنیا کے بہترین داعی تھے) کے اسلوب و طرزِ عمل کو پیش نظر رکھنا، ماحول اور معاشرے کے حالات کا جائزہ لے کر امراض کی تشخیص کرنا اور اس کے مطابق دارو تجویز کرنا دعوت کی بنیادی ضروریات ہیں۔ آج کے دور میں بالعموم دعوت کا کام شعور، علم اور حکمت پر مبنی ہونے کے بجائے تقلیدی، مسلکی اور گروہی اثرات کے دائرے میں اور جذباتی انداز میں کیا جا رہا ہے جس کی وجہ سے وہ اثرات و ثمرات ظاہر نہیں ہو رہے جو ہونا چاہئے تھے اور جو سابقہ ادوار میں وسیع پیمانے پر رونما ہوتے رہے ہیں۔

امت محمدیہ علی صاحبہا الصلوٰۃ و السلام امت دعوت ہے، جس کی یہ ذمہ داری ہے کہ وہ پورے دین اسلام کو بھولی بھسی انسانیت تک عمدہ طریقے سے پہنچائے۔ ارشادِ باری تعالیٰ ہے کنتم خیر امة اخرجت للناس تاملون بالمعروف و تنہون عن المنکر و تومنون باللہ (آل عمران۔ ۱۱۰) ”تم وہ بہترین امت ہو جو لوگوں (کی ہدایت و اصلاح) کے لئے نکالی گئی ہے تم نیکی کا حکم دیتے ہو اور بُرائی سے منع کرتے ہو اور اللہ پر ایمان لاتے ہو۔“ اور حضور اکرم ﷺ نے فرمایا بلغوا عنی ولو آیۃ ”میزی طرف سے پہنچاؤ اگرچہ ایک آیت (ایک بات) ہی ہو۔“

آیتِ کریمہ میں آمدہ لفظ ”الناس“ کا دائرہ اور حدیث شریف میں مفعول کا ذکر نہ کر کے بلکہ مطلق چھوڑ کر دعوت کا دائرہ بہت وسیع کر دیا گیا ہے۔ اس میں مسلم و کافر، مشرک و منافق، گورے و کالے اور مشرق و مغرب کے تمام انسان شامل ہیں۔ امت کے ہر فرد پر اس کی بساط اور حیثیت کے مطابق دعوت و تبلیغ کا فریضہ عائد ہوتا ہے۔ اس فریضہ کی ادائیگی جہاں اہم اور ضروری ہے وہاں بہت مشکل اور کٹھن بھی ہے لہذا اس مقصد کے لئے خود داعی کی اپنی تعلیم و تربیت، اس راہ میں محنت و مشقت اور جدوجہد مسلسل کی ضرورت ہے۔ اس لئے کہ کسی شخص کے