

Muslim Social Philosophy

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In European languages, particularly in German, there are sumptuous works on Muslim political thought. In English two books on the Political Thought of the Muslims are available—one by Haroon Khan Sherwani and a new one published by Erwin I. J. Rosenthal but nothing is to be found in them about the social philosophy and sociological contribution of the Muslims. Islamic Social philosophy and the existential base of the Muslim sociological thought contain unity of outlook through the common belief in God and His Prophet (ﷺ) who had received a revelation in the form of the Holy Qur'an, which is the first and the last source book of all sociological and sociologicistic thought. Islam is a way of life which comprises diverse elements all bound together into one composite-whole. The exemplary life of the Prophet (ﷺ), his Sunnah, combined with the Qur'an, served as sources of the development of sociology and the social Philosophy among the Muslims.

The social philosophy and the sociological thought of the Muslims offer a classic example of the power of Islam to develop a social system and a theory of its own and to relate to these systems, theories and ideas in multi variant forms to meet the specific requirements of the space-time dimensions.

The Western scholars failed to appreciate the splendid socio-cultural role played by the Muslim philosophers. In a very special way they are the best qualified exponents of synthesis between various thoughts. Their social philosophy represents the

encounter of the foreign element with that of the Qur'an, the sure foundation of all the Muslim thought. And again, their philosophy is an integral part of their general philosophy, largely conditioned by the Qur'an and the Sharia. In the formulation of their social thought, they were certainly in need of critical study of the past systems of thought, but they never adopted anything without a critical analysis. They were Muslim philosophers first and last and one has to measure their ideas and values by the impact they have made on the general run of human culture.

In the development of social philosophy and sociological thought, theologians and jurists are to be included in the periphery of philosophers. The critical study of the thought patterns of these scholars will give an idea how **misleading** are the generalizations of the Western scholars in their assumption that the antecedents of Islamic Philosophy are the combination of ideas stemming from Greek and Hellenistic philosophy. The Qur'an has categorically repudiated the Grecian and all those thoughts prevalent prior to the advent of Islam in Suras Rum, Luqman and Bani-Israel etc., because all these thoughts were either ideational or sensate and hence they were contrary to the idealistic thoughts propounded by the Qur'an. As to the Jewish and Christian thoughts, they were equally not in conformity with the Qur'anic thought pattern, because of their dichotomous ideational nature. Social philosophy of the Muslims is only a branch of their general philosophy; its great importance is due to

the religio-social, unitary character of Islam. Such unitary character in all dimensions of the Muslims socio-cultural order, systems of knowledge, thought, patterns, metaphysics and eschatology is due to the Qur'anic teachings which recurrently say that there is no two or three gods (16:51, 4:171) but there is One and only One God (2:163, 1/2).

The social philosophical thought may be divided into two categories, united into one whole by their axiological existential base—the principle of Tawheed.

1. Theological juristic by way of the political, historical and the scientific realistic historical and the 2. Scientific realistic.

Whatever may be their nature, the unique feature, as I have pointed out above, is that the Muslims were always guided in their thinking and investigations by the Qur'an and the Sunnah. There was no wide ranged disparity between philosophy and the other sections of thought. As Muslims, they accepted the masses as their equals in faith and they shared with them all aspects of socio-cultural and religious life. The authoritative character of the Qur'an and the Sunnah as the ideal base of the ideal society is an axiom with all the social philosophers and sociologists of Islam. The social philosophy, owing to the unitary character of Islam, knows no distinction between a spiritual and a temporal realm nor between religious and secular activities in the society. Both realms form a unit under the all-embracing authority of Qur'an and the Sharia. The main objective of the society is the implementation of the Qur'an — the Eternal Law—by safeguarding the welfare of the members of the society in this world and the world to come.

The social philosophy in Islam initially starts with the quest for happiness. The Arabic all dimensional term is SA'A'DA (سعادة) Ibn Miskawaih, in his book Tahdhib-al-Akhlaq, defines 'happiness' as practical and theoretical perfection of a person. Both are interdependent. The latter is attained through knowledge of the existing things, the former through ethical perfection. Political Government is necessary while achieving all dimensional perfection. Moral education, he stresses, should lead to obedience to God as our final welfare. I am persuaded to what *Fakhr-al-Razzi* (d. 1209) has rightly formulated the philosophical thought, when he states that only prophetic revealed law enables man to live in society. Without political and social organization, he rightly opines, man cannot achieve his destiny.

Rosenthal, without analyzing the depth and level meanings involved in the above thought patterns and above all, without understanding the idealistic cultural mentality and the integrated whole-view of life of the Muslims has merely on the scene of superficial similarity compared the above view with those of Thomas Aquinas, Maimoni des Jews and Christians: whereas the views expressed by them all are not only ideational but also contradictory. The central problems of Muslim social philosophy are faith and reason, law and order. The Western scholars, without penetrating into the pages of the Qur'an and the critical study of the Muslim thinkers like Farabi, felt a contrast between revelation and reason. Such a question was out of place for the Muslims, because the Qur'an has reiteratedly emphasized that blind faith is not acceptable.

Reason has not properly been understood

by the scholars of the West. One of the ingredients of reason is the supra/super and hyper-rationality. One of them is intuition, a fact recognized by the modern humanistic sciences. From this enunciation it is clear that human reason is of course limited and hence man is bound by nature to follow the Divine Guidance (16:1-21, 51-60).

The Muslim social philosophy as an integral part of the general philosophy was conditioned by revelation which prescribed its scope and content and imposed limits on it. If the religious philosophers insisted on revelation, it does not mean that contrary to the teachings of the Qur'an they precluded reason. Revelation, no doubt, is an absolute truth, but this again does not mean that one is not free to test it by reason. All the religious philosophers are unanimous that reason can also arrive at the same truth, as exposed by revelation. Imam Ghazzali is of this view and only two centuries ago Shah Waliullah expressed the same views in his Tafhimat. He categorically asserted that in the modern age reason, intuition and the Qur'an and Sunnah go hand in hand. Rosenthal all through his analysis of the problem of faith and reason, has unwarrantedly compared the Muslim thought with the Jewish, Christian and Hellenistic thought which is diametrically opposed to the idealistic thought-pattern of the Muslims. Not only that he has misrepresented the Muslim thoughts deliberately. There is no contrast between faith and reason in Islam whereas this is the characteristic feature of the Christian theology and philosophy. And again, in the Islamic social thought, the assumed dualism of theology and philosophy is not to be found. Philosophy in

Islam is the best means for explaining by demonstrative argument what it is within man's rational faculty to grasp.

The axiological part of the Muslim social philosophy is most important. All meanings and values are derived from the Names and Attributes of God, which are conglomerated into one all-embracing category, the principle of Tawheed. This forms the base of the assessment and evaluation of the dimension of the society and this forms the existential basis of the society, personality and culture in Islam.

To achieve a larger and larger unity, an expanding force is needed which would be capable of binding people and nations together. The principle of Tawheed, the Qur'an and the Prophet-hood are the constituent elements of such a cohesion.

The Muslim legal philosophy and the sociology of law are the most important part of their social philosophy. The reference of the Qur'an and the Sunnah as the sources of the law in synchronicity forms the axiological base of the Muslim social philosophy. The entire society, the Jamaat and its various sectors, are equally important for the sociology and the social philosophy of Islam, because they are the residual force to them. From the point of view of the sociology of law they have evolved from the Sharia i.e. the way of life or culture, leading to Allah:

"And your God is one God; there is no God but He! He is the Beneficent, the Merciful" (2:163).

Fiqh is not only the source of our legal theory and practice, but it is equally important medium for the study of the

society's dimensions, with its causally related problems of legal and political institutions, leadership, control and socio-cultural relationships between individuals and individuals, groups and groups and institutions and institutions. These interpretations, comments Rosenthal, were collected and codified in the Fiqh—books of four legalistic schools, recognized as orthodox and named after their founders Hanfi, Maliki, Shafii, and Hanbali. From books in Fiqh can be learnt the constitutional law of Islam, as well as from special treatises emanating from the four schools and devoted to the theory and practice of the Caliphate.

The term Sharia, constantly used in Islamic Literature is, in its modern phraseology, equivalent to the systems of social order and culture. The only difference between Sharia and the modern concept of social system and culture is that Sharia, in its depth and levels, comprises systems of meanings and values also.

Not only law but the entire system of society and culture, like Sunnah, arose out of the Qur'an. Hadith also represents the authoritative interpretation of Sunnah based in the Qur'an. The most conspicuous feature of the Muslim social philosophy is that it declared Sharia to be the Ultimate norm and the only common socio-cultural standard to be applied to a life lived under widely different circumstances of space-time causality and material cultural dimensions. It was the task of the Muslim jurists, philosophers and sociologists to integrate the political, social, economic and cultural life of their age into the normative standard of the Sharia. In playing this socio-cultural role the Muslims sociologists

and social philosophers were guided by the Qur'anic sociological law propounded in the Sura Al-Asr and the verse 3:6. By the first they are guided to understand the space-time causal relativity with the human life and the resultant spirit of the age. These forces, in majority of cases, disintegrate the human socio-cultural life through changes in the value-orientation pattern or meaning system. The dislocation from the existential axiological base is the potential source of danger for the personality, society and culture, and hence the scholars had been persuaded to play their role, by incessantly interpreting the systems of meanings and values in the light of the changing circumstances of life. They are not to be made sub-servant to the spirit of the age, but rather the spirit and the space-time forces are to be made conformable to the existential, axiological base of the society. The Qur'an explains:

“He it is Who has revealed the Book to thee; some of its verses are decisive—they are the basis of the Book—and others are allegorical. Then those in whose hearts is perversity follow the part of it which is allegorical, seeking to mislead, and seeking to give it (their own) interpretation. And none knows its interpretation save Allah and those firmly rooted in knowledge. They say: We believe in it, it is all from our Lord. And none mind except men of understanding” (3:7).

They had not only to watch over, writes Rosenthal, the unimpaired authority to the Sharia, they had also to bring constitutional (and socio-cultural) theory into line with political (socio-cultural) Reality. Reconciliation is to be achieved incessantly between space-time and the existential

meaning systems. This is the basic tenet of the Muslim social philosophy.

The problems of sovereignty treated by the Jurists are equally important for the sociological theories of control and leadership. It is very difficult to differentiate between state and society or an Imam and a social leader because, such a bifurcation is not permissible in Islam. In practice the head of the state, equally the principal leader of the society often delegated his temporal authority to an Amir or sectional leader of the society who exercised it effectively, but recognized the spiritual authority of the principal leader. This is a Juridico-social fiction; but it alone guaranteed the unity of Islam under the over-all authority of the Sharia....the basis of the Islamic society, personality and culture.

An independent political or social philosophy is not to be expected in Islam. The existence of the state as the innate part of the all-embracing society is taken for granted. They are concerned with the application of Sharia to the body politic and the society. The greatest mistake committed by the Western scholars is their attempt at dichotomizing politics and sociology as two different entities, whereas under the influence of their idealistically integrated cultural mentality, it cannot tolerate duality. However, the two domains have always been treated by the Muslims as a totality. Consequently their analysis of political thought is always given in proper Sociologism. This shows that the Muslims are the precursors of the modern sociology of politics, an important sociological discipline in the modern periphery of the general sociology. Rosenthal thus

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summarizes the situation :

The interpretation of the Sharia undertaken by Sunni jurists of the four recognized schools is however, a compromise between the ideal norm and political reality. Its aim was clearly two fold: to vindicate and uphold the divine purpose of the Muslim state and to give support to the Abbasid Caliphs in their struggle against both Sunni and sectarian (Shi'i in the first place) challenges to and encroachments on their authority. A theory of Government was evolved under pressure of rival claims to power. The treatises of the Abbasid period must thus be read in the light of this constitutional struggle; they reflect the existing political situation in the Islamic empire notwithstanding their theoretical superstructure in defense of the valid teaching of Qur'an, Sunna and Hadith. This is true of the Hanafi Abu Yusuf Yaqub's (731-98) introduction to his Kitab-ai-Kharaj which he wrote at the behest of the Caliph Harun—al-Rashid, and also of two later authors contemporary with each other; the Shafai's Al-Mawardi (991-1031) and Abu Mansur Abd-al-Qahir Tahir-al-Baghdadi (d. 1037); also of their fellow Shafai's-al-Ghazzali (d. 1111) and Badr-al-Din Ibn Jamma (1241-1333) and of the Hanbali Ibn-Taymiya (d. 1328).

The ideal Muslim state was strongly upheld by the only Muslim thinker who developed an independent political theory Ibn Khaldun (1332-1406) when he contrasted it with the Mulk as a man-made, exclusively this-worldly, temporal state, leading on his predecessors, he nevertheless formulated the difference in origin, development and purpose of the respective state within a philosophy of history built around the

power-state and power-politics. He did this in a manner both concise and as far as the power-state is concerned novel, reaching beyond his own age and Muslim civilization. He approached past and contemporary history as an empiricist and

was interested in the law governing history and politics, unlike the Muslim jurists, especially Al-Mawardi, on whose exposition of the Khilafa he drew extensively. (Continued in next issue)

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elaborated and more perfected circulatory and respiratory system than all the unicellular organism, are more sensitive to the effects of radiation than the unicellular organism. The relation of the circulatory and respiratory system to heart through blood is obvious. It may further be noted that the action of radiations in the absence of oxygen is retarded. And again the relation of oxygen to heart through blood is well known. Just as is the relation of blood with heart.

The heat flash and radiations of atomic bomb explosion too leap up onto the nuclei that is hearts. Heat-flash of the atomic bomb explosion burns the skin of the exposed persons dark or brown, but it has no time to penetrate further into the body of its victims, yet it kills those who happened to be within a certain distance from the zero point by applying shock to the heart of the victim. The atomic radiations whether emitted by the explosion itself or whether emitted by the fission products, also leap up onto the nuclei of the atoms both in the inanimate matter and in the living body, and do also attack the nuclei of the cell and break the cell chromosomes.

Atomic fire a nuclear crusher. The Qur'an has said "Hotama is a crushing fire which leaps up onto the hearts (Qur'an, Al-Homaza: 104). The atomic fire crushes the

nuclei of the atoms; hence it is a nuclear crusher that is the crusher of hearts. Atomic fire is a thermonuclear crusher. The Qur'an says: "Hotama is a fire which leaps up onto the hearts". The atomists use the term thermonuclear for Hydrogen bomb, for, in the hydrogen bomb, heat is generated by an inner fission device and then the heat is directed onto the outer wrapping of the fusile material, say hydrogen, where the heat impinges on the nuclei of the fusile material, and causes them to fuse together in groups of, say, four. Here we see the atomic fire leaping up onto the nuclei of the atoms of the fusile material in a clear manner. This term thermonuclear proves the anticipative and scientific miracle of the Qur'an, and the term thermonuclear it is that brings credit to the atomists for the marvel of a term which is indicative of a proper understanding of the phenomenon and the appropriateness in choosing the term to express the phenomenon. The term thermonuclear and the Qur'an's word, namely, "A fire which leaps up onto the hearts", have been found to be the inter-translation of each other, while the thermonuclear process is the one that shows in the clearest of colours the phenomenon of a fire.

Qur'an and Nuclear Phenomenon

Allama Muhammad Yousuf Gabriel

It will be learned with no mild surprise that the Qur'an has only and exactly translated the term "Thermonuclear" as is applied by the scientist himself when it (the Qur'an) says, that the "nuclear energy is a fire which leaps up over the hearts."

How is it? The word "nuclear" is the adjective of "nucleus", which means "heart", thus the word "nuclear" means "something connected with heart". The complete term that is "Thermonuclear" would then mean, "A fire which is related to the heart". The scientist has coined this term with amazing aptness and has indeed said exactly what the Qur'an has said in this respect. The scientist says, "a fire related to the heart". The Qur'an says "a fire which appears over the hearts". (Al-Humazah-6-7) Such an act of anticipation on the part of the Qur'an would seem nothing short of a marvel. We can prove the view of the Qur'an by merely uttering the term nuclear indeed.

The Qur'an says: "Woe to every backbiter defamer, who amasseth wealth (of this world) and arrangeth it (against the future). He thinketh that his wealth will render him immortal. Nay, for verily he will be cast into Al-Hutamah. And what could teach thee what Al-Hutamah is? It is fire of Allah, enkindled, which leapeth up onto the hearts. It is (a fire) closed in on them in out stretched columns". (Qur'an, Al-Hutamah 7)

The Qur'an says "Hutamah is a fire which leaps up into the hearts". The atomists have used the word nucleus, while the

Qur'an has used the word "Heart". Nucleus and heart are synonymous. Arab lexicographers have translated the nucleus as "heart", and there exists characteristic and functional resemblance between the two. The death of either the nucleus or the heart means the death of the body. Delicacy and sensitivity is the feature associated with both. It is the atomists themselves that call the nucleus as heart. Edward Teller, in 1939 spoke of obtaining energy from the heart of atom in a lecture on atomic energy delivered by him, (Vide the Hydrogen Bomb by James. R. Sheply and Clay Blair Jr. pages 48-49) while passages like the following meet one's eye when reading the standard text books of atomic physics: "Each fast particle comes from the breakup of very heart of a single atom – The Nucleus of the radioactive material". (Vide Physics, Physical Science study committee –second edition – D.C. Heath and Company Lexington, Massachusetts, July 1965 page 130).

And, "How many heartbeats are in the lifetime of a radioactive nucleus which lasts only billionth of a second" (Vide IBID page 21 Short problems) Even the part of the atomic reactor wherein the process of the atomic energy generation takes place is called the heart of reactor (Vide Our Nuclear Future by Edward Teller and Dr. Albert L. Latter 1958, from a photograph of the reactor).

Atomic fire leaps up onto the hearts. After the identity between the nucleus and the heart is established, let us show how the atomic fire leaps up onto the hearts. Both in

fission and fusion process of the generation of the atomic energy it is the nucleus of the atom that is involved. In the fission process the atomic particle leaps up onto the nucleus of the atom, and disintegrates it, and energy is released. For instance the Neutron leaps up onto the Uranium – 235 atom and ejects two neutrons from the nucleus that is the heart of the atom. The broken nucleus like the broken heart is disintegrated, and energy is released. The two ejected neutrons in turn leap up onto the nucleus of other uranium atoms in the lump, and do exactly as the first neutron had done, to wit, that they attack the nucleus of an atom each, and eject there from two neutrons each. The nucleus is disintegrated and divided and energy is released. Thus the neutrons keep doubling and ejecting the neutrons from the atomic nuclei and the operation continues till the whole of the lump of uranium explodes. In fusion process the nuclei of several small atoms, say four, are crushed together and the energy is released. Fusion of an atom is not possible until a heat with a temperature of the order of millions of degrees is available. To produce such a temperature is not within the reach of chemical processes. Atomic fire is therefore required and is provided by means of a fission device. The heat thus produced is directed onto the fusile material, say hydrogen. This process is called as the thermonuclear process and perhaps provides the best example of atomic fire's leaping up onto the hearts. Hydrogen bomb is the example of the thermonuclear process. A fission bomb is placed inside the fusile material, and hydrogen is spread around it in a shell. When the fission bomb is detonated, the

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tremendous heat liberated leaps up onto the nuclei that is the hearts of the hydrogen atoms and fuses them in groups of four, and the energy is released. And there we see very clearly how the atomic fire leaps upon onto the hearts. This nuclear trait is exclusively of atomic fire and is its distinct feature. However, by just uttering the names of nucleus, the point of leaping upon the hearts is established, because the nuclear energy is the energy produced from the nucleus that is hearts.

Atomic radiations too leap up onto the nuclei that is hearts. Atomic radiations attack the nuclei of atoms. In inanimate matter they cause transmutations of atoms by disintegrating and changing the order of the nuclei. In living bodies they eject nucleons from the nuclei of atoms, while in the nucleus of the cell they break the chromosomes.

The effect of radiations is beyond the brain at the level of the heart of life itself. Radiation's effect the coordination of function at the level where it is beyond the control of the brain. it may be said that they attack the very heart of life itself.

Radiation's exceptional attraction toward all that is related to heart in the body. The decided attraction of radiations for all that which is related to heart in the body as against the brain, the nerves and muscles is a fact. Bone–marrow which forms blood corpuscles, and also all the blood forming organs are far more sensitive to the effect of radiation than the brain, the nerves, and the muscles.

Further, it may be noted that all the multi-cellular organism, that as a rule are possessed of more (Continued on page 7)

Islamic Civilization

M. W. Gazdar

The word 'Civilization' is derived from the word "Cives" (Citizen), thus it pertains to the rights and duties of a citizen. "Civitas" is the Latin word for society or state and civil means, among other things, "becoming" or "befitting a citizen" and therefore properly ordered, not barbarous but advanced, hence humane, gentle, kind, polite, courteous". "To Civilize" means to bring out of a state of barbarism, to instruct in the arts of life, thus to elevate in the scale of humanity. According to Bertrand Russell, the first essential character of civilization is "forethought." This, indeed, is what mainly distinguishes men from brutes and adults from children. Another essential character of civilization is knowledge, since forethought based upon superstition cannot count as fully civilized, although it may bring habits of mind essential to the growth of true civilization. He thus defines civilization as a manner of life due to combination of knowledge and forethought. According to Von Kramer, the word 'Culture' is derived from cultivation of land and the term "Civilization" is born of civic, municipal life. Rooted in Greek, developing through Latin media, both these words point to the ultimate source of our Western speculations. 'Culture' bears a popular character—a homely complexion, whereas "Civilization" is a sum total of cultural elements, capable of import and export. The modern orient has ingeniously translated the word 'Culture' into Arabic. It is indeed a manifest borrowing from modern Western terminology. In the cultural language of Islam the word

"Civilization" has likewise been derived—centuries ago from the Western, indeed from Greek vocabulary; and is intimately associated with the Greek conception of polis. Both history and philosophy establish that there is not a case of analogical development, but of direct importation, and that the orient never knew the Greek "Polis" as anything but foreign and extraneous.

Islamic Civilization is all embracing and regulates human life and society from birth to death and is based on world community and one universal brotherhood of all mankind. Most renowned Marshall Lyant has very rightly compared the world of Islam with a resonant box, the faintest sound in one corner of which re-echoes and reverberates through the whole of it. Marshall Lyant has very correctly discussed and interpreted Islam and Islamic civilization. Really Islamic civilization represents a homogenous unity and symbolism, the universal brotherhood and fraternity irrespective of physical, geographical barrier. The Muslims wherever they may live whether in Siberia or in America or in the remotest Africa or Indonesia form members of one world community or brotherhood. In Islamic civilization, all Muslims are equal and there is no superior or inferior race as white, black, Negro or European. They may belong to different nationalities, they might be German, French, Italian, English, but all are Muslims. This is unique, unprecedented and unparalleled in the annals of history, simply because Islamic civilization is based on fundamental

principles and teaching of Islam and is not based on profit-and-loss basis or materialistic gain as is the case regarding Western civilization. The factor of Islamic civilization is supplied by the universal socialism of Islam. For this reason, even thirteen hundred years after the birth of Islam, more than fifty crores of Muslims, diverse and different in race, nationality, colour, intellectual, social, and economic standards have been bound and held together by this unifying force of Islam. It is debatable whether so astonishing a unity and universal fraternity could have been achieved—none of the other great creeds and civilizations of the world, present and ancient, have succeeded in achieving such unity—if the influence of Islamic civilization and Islam had been confined solely to the religious side of the Muslim life and society. But unlike Christianity and other great religions of the world, Islam provides a social and political form and also a religious code at the same time. Islam is a complete code for man's all needs and requirements. It prescribes a distinct standard for legal, social and spiritual conduct and regulates the life of a Muslim as a father, husband; or son or as a member of the society or the state-guiding him throughout the entire labyrinth of his economic and personal activities. As Islamic civilization is based on Islamic code of life, it is unique and different from other entire labyrinth of his economic and personal activities. As Islamic civilization is based on Islamic code of life, it is unique and different from other civilizations. So Islamic civilization overrides the social, national, geographical and racial distinctions. Everything that makes for class distinction was repugnant and abhorrent to Islam and this civilization

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raised slaves to the position of emperors, sultans and queens. Islamic civilization did not create any special aristocracy, plebeians or proletariat, caste, racial or national barriers.

Von Kramer says: "Islamic Civilization is naught but a fusion of ancient Greeks intellectuality with orient contemplativeness". There is also common belief that the Christian monks of the Middle Ages were the preservers and transmitters of Hellenic culture that the monasteries alone kept the lamp of learning burning, is based on incomplete and faulty evidence.

The above-mentioned movements were supplemented by an attack on Islamic civilization. And the attack came in its worst form. Those who established high standards of scholarship and intellectual objectivity became most subjective in their attack on Islam. Calumnies and fabrication were hurled upon Islam and Islamic civilization. Fictitious stories were given currency. For a long period of time this kind of literature filled the arena. Now some sober orientalist have in the recent past, tried to adopt a sympathetic approach, but on the whole situation is such that it deserves very close study and careful attention.

At the outset, it should be remembered that the Christian-society of the period was inferior in level of knowledge to the Islamic world. An eminent writer like Elmer Barnass rightly points out in his famous book "A History-of Historical Writings": "In many ways the most advanced civilization of the Middle Ages was not a Christian culture at all but rather-the civilization of the

peoples of the faith. Professor H.A.R. Gibb adds his support in his well-known book, *Arabic Literature*: "The Muslim civilization in Spain represented the highest culture in Europe from the tenth to the thirteenth centuries. Professor Haskins in his book, 'Studies in the History of Medieval Science', quoting celebrated writer Professor Renan, and adding his own comment, summarizes a position common among investigators. The recovery of ancient science and philosophy in the twelfth and thirteenth centuries marks an epoch in the history of European intelligence. "The introduction of Arabic texts into the studies of the West", says Renan, "divided the history of science and philosophy in the Middle Ages into two perfectly distinct periods. In the first period human mind had, to satisfy its curiosity, only the meagre fragments of the Roman schools heaped together in the compilation of Martianus Cappela, Beda, Isidora, and certain technical treaties whose wide circulation saved them from oblivion. In the second period ancient science comes back once more to the West, but this time more fully, in the Arabic commentaries or the original Works of Greek science for which the Romans had substituted compends" — Hippocrates and Galan, the entire body of Aristotle's writings, the mathematics and astronomy of the Arabs. The full recovery of this ancient learning supplemented by what Arabs had gained from the Orient and from their own observations, constituted the scientific renaissance of Middle Ages.

No living person can know the extent of the cultural progress of the Muslims for the reason that the bulk of the evidences of their educational attainments has been

destroyed by Mongols, Christians. People in the West commonly believe the old Canard that the Muslims destroyed the famous library at Alexandria. A certain amount of destruction had been done in street fighting but the systematic ruination of the celebrated library of Scrapis occurred in the year A. C. 389, on the order of Archbishop Theophilus of Alexandria. 'Many of the splendid buildings and beautiful sculptures of the ancient Greeks sustained a similar fate at the hands of Christians'. The crusaders destroyed the splendid library of Tripoly without compunction; they reduced to ashes many of the glorious centres of Muslim Culture and Arts. Professor Dieiks in his book 'Europe's Debt to Islam' remarks: "the Christian religion, wherever it went, checked mental progress and development and surpassed the already existing culture. One of famous French writer Anatole France's character remarks : "The most tragic event in history is that of the battle of Poitiers, when the science, the art and the Muslim civilization fell before the barbarism of the Franks.

Characteristics:

Allah is the soveriegn head of Islamic civilization and Holy Prophet (ﷺ) is His messenger on the earth. The Holy Quran is the word of Him. Islam prescribes a complete and equitable system for mankind. For, while it exalts the human spirit and enjoins ideal ethical principles for man, it does not deny the importance of material aspect of his life. Islamic legislation is a balanced combination of a spiritual and material elements. It provides spiritual directives along with legal safeguards. Thus, Islam is not merely a

“religion” in the sense in which this term is understood in the West. It is rather a comprehensive spiritual and material way of life, which expresses itself in the conscience of the individual as well as in the behaviour of the society. It provides principles for social rights and obligations in all dealings, whether they pertain to economics, politics or international relations. Islamic civilization builds this imposing edifice on the foundation of belief in Allah. It places the God-fearing conscience as guardian of our legislation and the implementation of laws, it makes the communion between human conscience and Allah the pillar of its system, for it is always possible to evade and cheat the law, but the eternally vigilant eye of Allah is even watchful for His moral code. The Islamic Civilization rests upon certain social, economic and political guarantees.

It is, however, to meet this natural demand that Islam has another special feature. It provides rules and laws suiting all conditions of humanity. Man in every position and capacity finds something in the Quran to guide him. Religion is not the monopoly of one class or section of humanity, and men differ from each other in degree of culture and taste. Those who live in Central Africa are poles apart intellectually, morally and socially from those in Europe. But Islam claims to furnish rules and regulations for them all. If it gives ordinary and initial laws of sociality to Central Africa to improve their physical conditions and improve their social relations, it teaches sublime morals and high spirituality to men of advancement and culture, and brings them into union with Allah.

Islam stands for a healthy human society responsible to the inner impulses of nature, not subject to the false make-beliefs and bias. It aims to put society on a truly natural and human basis purged of all the false and artificial adjuncts.

To put it in the Qur'anic phraseology, Islam seeks to build a balanced society standing between two extremes, which is also described as the best society. It wants to mould a society to be a model of excellent moral qualities and character, so that it may guide the world to the right path.

The real sovereignty belongs to the Supreme Being alone, as the Holy Quran says: “And Allah’s is the kingdom of Heavens and the earth, and to Allah is eternal coming.” Caliph or Ruler in an Islamic State administers the world as His Trustee or Vicegerent, and not as an independent sovereign. Fraternity, equality, justice, toleration are the fundamental characteristics of the Islamic states.

The Islamic Civilization was built on foundations supplied by the Shariah alone. It has nothing to do with the concept of race or nation, and so it lacks the cement of racial consciousness which was a cardinal factor in all other civilizations. Islamic civilization was an ideological civilization—with the ideology of the Holy Quran for its source, and more than that: for its only justification. To speak of the Muslim Community as of something politically justified end culturally valuable and therefore to be cherished and defended and in the same breath, to question the importance of the Shariah, is hypercritical or alternatively, stupid. For what value remains in that much vaunted

community if we separate it from its shariah background? Certainly not a social philosophy worth the name: for that is based on the concept, derived from the shariah. And certainly not its ethics: for, a Muslim's notions of good and evil flow in their entirety from the Holy Quran and the teachings of the Holy Prophet (ﷺ). And not even a political ideal, for the only political ideal which distinguished the Muslims from the rest of the world was the revolutionary concept of a brotherhood of men united not by ties of blood or race but by their consciousness of a common outlook on life and common aspirations: concept realized thirteen centuries ago in the Islamic Ummah, an organization opens to everyone of whatever race or colour who stands for the common ideal, and closed to everyone, even one's nearest kinsman who refuses to accept the same.

Thus, if the shariah is removed from our day-to-day endeavours, if we begin, in the manner of Western nations, to make a neat distinction between "practical life," and "religion" Islamic civilization, or whatever remains of it is bound to forfeit not only its identity but also its justification—because everything that contributed to its growth in the course of many centuries was connected, in one way or another, with the creative force of religion.

Not all civilizations were thus simply and clearly motivated. In most of them religion was an accompaniment to other more decisive cultural forces for instance, in Western civilization, where Christianity was always only one of the many factors of development, and never its root. This being so, one can well imagine that the West might one day throw Christianity (or, for that

matter every kind of institutional religion) over board—and nevertheless retain the living identity and continuity of its culture. A pointer in this direction is supplied by Soviet Russia, when Christianity, though now tolerated has been definitely rejected as a fount of communal ethics; and, in spite of this rejection of Christianity, the Communist experiment of Russia cannot be said to be less "western" than the conservatism of, say, America, where institutional Christianity still retains its borrowed (albeit merely theoretical) position.

But while in other civilizations — of which the Western is only one example it may be possible either to retain institutional religion or to throw it over-board without impairing the civilization's strength and continuity. For them, religion was not just "one of the contributing forces" of cultural development; it was the root and source of their development. So far as they are concerned, an elimination of the Shariah from economics, politics and social life implies much more than a change of cultural directions. It implies the loss of all cultural directions. 'In the measures as Shariah ceases to be a practical proposition in our day-to-day life, Islamic civilization becomes a contradiction in terms—and Muslim society, a society of cultural mongrels and spiritual half-castes, notwithstanding the millions of square miles which Umayyad Caliphate comprised, and the number of public baths Islamic civilization had provided at Cordova eight hundred years ago.

The role of Ijtehad:

One over-all dynamic principle that has given the (Continued on page #. 25)

Justice as a Means for Propagation of Religion

Muhammad Nasir Khan

Islam provides a unique philosophy in the world of religions because each and every act of a Muslim may be equated to a religious one, as motive behind such act is of paramount importance, so justice in Islam is considered to be a barer of Allah, while administration of justice is not alone official or moral duty but also a religious one. The dispensation 'Adal' or justice as viewed by Late Justice Hamoodur Rehman (Ref: Reflection of Islam, p 144) is the exercise of 'Alqada', which according to Islamic concept, is the common concern of all Muslims as a 'Fardh al-Kifaya'. Now come to a precise definition of justice vis-a-vis 'Adal' of Arabic etymology.

The nomenclature 'Justice' (as used in western concept) as is generally known and understood, may be equated to the concept of 'Adal', 'Quest', or 'Mizan' of Islamic teachings. Justice Hamoodur Rehman in his article titled, 'The Concept of Justice in Islam' has stated, justice in Islam is different from the concept of the remedial justice of the Greeks, the natural justice of the Romans or the formal justice of the Anglo-Saxons. In Western philosophy, justice is said to be blind but in Islamic teachings the most proper word to be equated with justice is 'Ihsan', i.e. justice means getting a square and fair deal, equality before law and sticking to the rules. On the other hand, Ihsan may stand for good is done over and above requirements of pure justice.

Syed Abdul Majeed in his book (Saga of Islam p.277) says, if a person hits you on your cheek, justice demands that you to

may hit with the same force on his cheek. But Ihsan demands that you may forgive the aggression in your love for your erring fellowmen. What it indicates is that repel ill with some sort of good.

Prophet Muhammad (ﷺ) after migration from Makkah, was admitted as chief justice of the city-state of Madina by all the tribes. Charter of Madina (or Mithaaq-e-Medina) was formulated and adopted between various clans of Madina. Dr. Hamidullah has declared the charter as the first written constitution of the world.

During this period, some important incidents apropos administration of justice took place, which occupy prominent place in the history books and are corner stones and cause of guidance for judicial dispensation.

Among other, a well known event of larceny committed by a woman Fatima and admonition of the Holy Prophet (ﷺ) that if in case his own daughter Fatima had committed larceny, surely she had to face the same fate of an ordinary larcenist. As the Holy Qur'an ordains judges to decide against themselves, their parents, relatives, friends, etc. (4:135). The Holy Prophet (ﷺ) practically did it.

In total contrast to medieval Kings of England, where it was a proverb that 'That King cannot do a wrong', much before this period, in the famous Last Sermon, it was said that if he owed anything to anyone or had misappropriated any-one's property or had done any harm to anyone's life or

reputation, he was present there to pay his dues to whomsoever demanded it. The audience was amazed and out of the whole assembly there was only one person who claimed some dirhams, which were paid promptly.

Acknowledged by all friends and foes that judiciary in the known human history, was first separated from the executive by the Muslims. Though up to the time of the first Caliph of Islam, Hadhrat Abu Bakr (RDA) – the Caliph himself and his administrative officers acted as Judges.

However, the second Caliph of Islam – Hadrat Umar bin Khattab (RDA) – practically separated the judiciary from the executive. Apart from the Muslim historians, an English writer Von Hammer has said (Ref. may be made to Amir Ali's History of Saracen, p.62) that the Islamic administration, even in its infancy, proclaimed in words and in deeds the necessary separation between judicial and executive powers.

This statement of Von Hammer was not mere a theoretical one but can be espoused by a hallmark event of Hadhrat Umar's reign, i.e. in a suit brought against a Jew by Hadhrat Umar bin Khattab (RDA), both of them went to the Qazi. Seeing the Caliph, the Qazi rose in his seat out of deference Hadhrat Umar considered that such an unpardonable weakness that he dismissed the Qazi at once. (Ref: Reflection of Islam p. 150 by Justice Hamoodur Rahman)

Justice Gul Muhammad Khan in his article "The concept of justice in Islam" has endorsed the views of Von Hammer by saying that Qazis appointed by Hadhrat

Umar bin Khattab (RDA) were free from the control of the governors. History books are evident that legal proceedings against caliphs and governors were instituted in ordinary courts in a normal way, and disputes were settled strictly in the spirit prescribed by the Shari'ah.

Once on the occasion of Hajj, Hadhrat Umar bin Khattab (RDA), the second Caliph, addressed a large gathering of plebeians in presence of all of his governors as (Ref: Abu Yousuf, Al-Kharaj, p 65): My governors are not appointed to strike you in your faces and grab your property. I rather send them to teach you your faith and acquaint you with your Prophet's practices. If any governor deviates from this course, report to me. By Allah, I will see to it that he pays the price of it.

Following are some of the incidents that took place during the reign of Hadhrat Umar bin Khattab (RDA).

Abdul Qadeer says (Ref: Criminal Law of Islam, vol 2, by Abdul Qadeer Qudh Shaheed). Once Umar got a horse on approval. But it died as he rode on it. The owner of the horse started wrangling with the caliph, whereupon he offered to appoint an arbitrator to settle the dispute. The owner of the horse named Shuraih to act as an arbitrator. Hadhrat Umar bin Khattab (RDA) agreed, Shuraih said to the Caliph that as he received the horse in a perfect good condition, it was incumbent upon him to return it unimpaired. Induced by the just decision of Shuraih, Hadhrat Umar bin Khattab (RDA) appointed him Qazi.

The author at another place of his book has quoted another incident, which is the well-

known incident relating to Jiballah bin Acham. He was performing Tawaaf around the house of Allah-Holy Ka'aba. Perchance a villager set his foot on the fringe of his cloak. Enraged as he was, Jiballah slapped the poor fellow. The rustic complained of this to Caliph Umar, who ordered retaliation. A chieftain like Jiballah could not withstand the indignity he had to suffer by the hands of a rustic and flee to Rome where he converted to become a Christian.

Now, come to the reign of Hadhrat Ali bin Abi Talib (RDA) (Ref: Reflection of Islam by Justice Hamoodur Rehman, p. 151). In a suit for the recovery of his armour from a Jew in the court of the Qazi of Kufa, he (Hadhrat Ali) appeared personally, but lost the case because the witnesses he had in support of his claim were his slave and his son, whose testimonies were not fit in this case to prove a claim.

During Hadhrat Ali's rule, an important

event also came in picture, i.e. (Ref: Criminal Law of Islam, vol 2, by Adul Qadeer Qudh Shaheed) Mughira, the governor of Kufa, was accused of adultery. He was tried for the alleged offence according to normal judicial procedure. What it depicts that there was rule of law even at the primitive stage of Islamic history. In the history of Islam, Umar the great was the first who introduced an institution called 'Ifta' or jurist-consult. H.S. Bhattia in "Studies in Islamic Law, Religion & Society" on page 58 has narrated that Hadhrat Umar bin Khattab (RDA) also set up the institution of juris-consult called 'Ifta' to advise the executive, assist the judges as well as the lay-public. This body constituted of capable Muftis, who could give legal opinions (Fatwas). They were not only legal advisers of the state but also a body, which gave free legal aid to the lay-public, so that noone should suffer due to ignorance of law.

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Concept of Men's Livelihood in Islam

Dr. Nafeesuddin Siddiqi

From the earliest days of man's existence in the world, life has been a struggle, and the basic constituent of that struggle centred round the naturally inescapable compulsion of seeking sustenance by which the bonds of body and soul could be kept intact. By the time man emerged from the doldrums of history's oblivion into the historical antiquity, he was already trying his hand at tilling the land for bread and keeping cattle to maintain some degree of reliability in the matter of his food, and more often than not having an eye on the farm wealth, among other things, of his neighbour if the neighbour happened to be better provided than himself. The population of the world was sparse and the bounties in Allah's wide world abundant only awaiting to be picked by anyone who had the courage to lay his hands thereon. The ways and means of acquiring livelihood had not yet acquired much of a significance of even seriousness enough to provoke a twinge of conscience. Everything that a man wanted for his primitive needs of living, a natural life, was his for the taking provided he had the pioneering spirit and the courage to go for it.

With the march of time while man was learning to be social, or rather the art of civilized living, the brute in him, was becoming proportionately artful and forcing out its ugly head, thus exposing that side of man's nature which besides being brutal, was also full of vice and viciousness. Thus man, through the evolution of countless generations, was growing out of immaturity of thought and perception and reaching for

the stage from where he could distinguish between right and wrong, and learn to live as a citizen of the world. Man was no more a social adolescent. He had matured enough to be called an adult, and fit to be trained and disciplined.

The time had arrived for Islam, the chosen religion of Allah predetermined for mankind since eternity, to be completed and perfected by Divine Will as the Code of Conduct on which a decent, and just structure of society could be raised. Islam laid the foundations of a society which was true to the nature of man and not artificial. Islam sought to infuse the sincere, equitable and healthy spirit in the evolving civilization of mankind and not to permit it to degenerate into institutionalized hypocrisy which encouraged the widening of the gulf between the real and the face values.

Sustenance, or livelihood was one of the basic and most important needs of mankind, which constituted one of the three fundamental evils that still continue to cause strife and bloodshed in the world. As a religion of peace, brotherhood and obedience to the Will of Allah, Islam seeks to control and regulate the ways and means of acquiring livelihood in a manner which will bring Allah's pleasure and, at the same time contribute in good measure to the well-being, happiness and progress of mankind. The ways and means of seeking livelihood are the starting points from where human behaviour, society or, in other words, civilization itself begins to evolve its shape. Islam, therefore, seeks to

provide the corrective direction to the conduct of man from the very starting point of civilization.

According to the Holy Qur'an everyone should strive to earn sustenance by himself. God has provided all of our necessities in this world, it is our duty to search them out. The Holy Qur'an enjoins:

"And when the prayer is finished, then may ye disperse through the land, and seek of the bounty of God." (62:10)

In another place the Holy Qur'an says:

"Others travelling through the land, seeking of Gods bounty." (73:20).

The point has been further emphasized when the Holy Qur'an says:

"The things that ye worship besides God have no power to give you sustenance: then seek ye sustenance from God." (29:17)

The Holy Prophet (ﷺ) also has advised the believers to earn their livelihood through Halal (lawful) means. He says the condition of engaging in a lawful livelihood is a great Divine worship. (Kanzul 'Amaal).

Hazrat Umar (R.A.), the second caliph of the Holy Prophet (ﷺ) has said that search your sustenance in the buried treasures of the world (Kanzul 'Amaal).

In the light of these Qur'anic verses and sayings of the Holy Prophet (ﷺ) it becomes very clear that every one of us should try to obtain Halal (lawful) livelihood. One is not at liberty to employ any and every means of his choosing. There is a limitation from God that one's food should be pure (Taiyib) and the means of acquiring should also be clean. The Holy Qur'an says:

"O ye people; eat of what is on earth, lawful and good; and do not follow the footsteps of the Evil One, for he is to you an avowed enemy." (2:168)

"Eat of the things which God hath provided for you, lawful and good" (5:19)

The above verses of the Holy Qur'an, strictly enjoin that one should not, in eating and drinking, follow the Satan (The Devil). In other words, one should be on guard against all unlawful things about which the Holy Qur'an warns. (5:4) The Holy Prophet (ﷺ) has made the distinction between Halal and Haram goods very clear. He has said: "It is not allowed for Muslims (men and women) to use pots made of silver and gold." Hazrat Huzafa has narrated that the Holy Prophet (ﷺ) forbade us to eat and drink out of utensils made of gold and silver or to put on clothes made of pure silk-brocade. (Bukhari).

The next point for consideration is how to spend it, namely, the manner, the measure, the occasion, etc., of spending. How much portion to be spent on the needy and deserving persons and when. One's lawful earnings are ones precious capital and are to be used for sustenance as well as for comforts of life. This aspect is also explained in the Holy Qur'an:

".....eat and drink: but waste not by excess" (7:31)

".....but squander not (your wealth) in the manner of a spend-thrift. Verily spend-thrifts are brothers of the Evil One....." (17:26,27)

In the light of Qur'anic verses those who misuse the gifts of God belong to the Evil One. it should also be obvious from these

verses that it is forbidden to spend ones Halal (lawful) earnings in the way of Evil. Unfortunately, in the present age, we are not as careful of the Qur'anic directives as we should be, and it is true in case of the majority.

The correct conduct of the believers in this behalf is as stated in the verse:-

“Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes).” (25:-67).

It is the kindest command for us from God that we should neither act like a miser nor be a spend thrift. We should be careful about our obligations towards all, including our neighbours and relatives, and should hold, the balance evenly among them. A Muslim is a protector and a respecter of the rights of all his kinsfolk as well as of his other Muslim brethren.

Trade and commerce is the necessary adjunct of the means of livelihood. One of the basic tenets of Islam is that it must be carried on in an honest, upright, and fair manner. No fraudulent one-sided or double-faced dealings should form the basis of bargaining for business. The real condition of the merchandise should be disclosed to the prospective buyer and on no account he should be misled to purchasing through false description of the goods. Similarly, causing loss to others purposely or promoting ones business through questionable pretences or crooked means, by misappropriation or breach of trust and other-practices of the kind are forbidden in Islam. The Divine directive is that one should not acquire the property of others through unlawful (Harem) ways and

means but by mutual agreement. The Qur'an says: “O ye who believe; Eat not up your property among yourselves in vanities; but let there be amongst you traffic and trade by mutual goodwill.” (4:29) '

By the same token, it enjoins the one should be upright and honest while measuring and weighing: “Give just measure and weight, nor withhold from the people the things that are their-due and do mischief-on the earth after has set in order: that will be best for you if ye have Faith. (7:85)

“And weigh with scales true and upright. (26:182)

“Woe to those that deal in fraud, those-who, when they have to measure from men, exact full measure, but where they give by measure or weight to man give less than due” (83:13).

Note: The verses No. 85 of chapter 7 quoted above, refer to the Ummah (followers) of the Prophet Shoeb. (AS) who ultimately came to grief because of their default. In the matter of weight and measures. "The opening verses of chapter 83 contain a clear warning against this dishonest practice for the Ummah of the Holy Prophet (ﷺ) We must, therefore, be careful not the call for our destruction by not following the instructions of the Qur'an and the Sunnah in this respect. —Author'

Note: For Information in details as to ones responsibilities as a Muslim, on should study the research work of Dr. Muhammad Fazl-ur-Rahman Ansari (R.A.)—“The Qur'anic Foundations and Structure of Muslim Society in 2 Volumes available with the World Federation of Islamic Missions W.F.I.M.

The Great Reformer

Prof. Ziauddin Ahmed

History cannot belie that since the dawn of humanity God has sent to this planet prophets and reformers in all ages and climes. The last of the prophets was Muhammad (ﷺ) who was sent as a great blessing for all the human beings as the glorious Qur'an says: "And We have sent thee but a Mercy to all nations." (21:107)

The most outstanding and distinctive feature of his personality was the remarkable success which he achieved in his mission in the face of powerful adversaries.

The Encyclopaedia Britannica, under the article on the Qur'an rightly thinks: "Of all the religious personalities of the world, Muhammad (ﷺ) was the most successful." The Arabs were enveloped in complete darkness and barbarianism and were not aware of the true principles of religion (Deen) ethics and social life. Knowledge, learning, science and art were foreign to them. War and tribal feuds were rampant. Solidarity and brotherhood was unknown to them. Judaism had done its level best for their reformation but to no effect. Christianity, too had failed to weld them and raise them to a higher level of morality. It was only the mission of Muhammad (ﷺ) to revolutionize, regenerate and rebuild such a deprived and degraded people.

Within a span of few years he swept away the prevalent evils of corruption, immorality, fetish dogmas and replaced them by the flowing and shining currents of Iman, Tauhid and Unitarianism. They were stirred with a new verve and zest for Absolute

Truth (Haqq) which emboldened them to move onward to distant lands and places to deliver the message of Allah's commandants and their responsibilities to human beings that they reached the pinnacle of culture civilization and scientific and technological progress.

Their meteoric rise dazzled the eyes of the world. Powerful empires melted away like snow, but they did not establish their hegemony but developed the state-craft also which held their strength for about twelve centuries. They cultivated enlightenment and culture in every nook and corner of the world. It is thus evident that the Prophet of Islam's teachings were all comprehensive and completely explored and developed the innate faculties of man.

He outdistanced all spiritual reformers and prophets by encompassing his teachings to the entire humanity and not confining to any society or environment. Other prophets came with light and guidance for their own race, nation or country. They also came to raise the moral character of their nation but their message was not universal and all-comprehensive covering every phase of human life. "Surely, O' ye people; I am a messenger from Allah towards all of you." (7:158). The Qur'an clearly states that Muhammad (ﷺ) was entrusted with the task of elevating the entire human beings to an outstanding position and endowing them with refinement and remarkable culture.

The Prophet (ﷺ) came in an age when people were steeped in total darkness and

ignorance and were divided into innumerable groups. Racial distinctions and blood superiority marred the flow of common life and fraternity of man. To remove these petty jealousies and prejudices, internecine warfare, demolish all barriers and bring them on one platform the greatest spiritual luminary was commissioned to illuminate the dark age and bring them to tread on the right path of Tauhid. The Divine power ordained him as a world prophet to spread the torch of science and knowledge and inculcate a spirit to conquest the forces of nature in order to alleviate the sufferings of humanity. His spiritual force was vast and knew no bounds, and had no limits of space and time. Consequently the chain of denominational prophets ceased and the bright sun arose from the sands of Arabia and spread its rays of light far and wide and enlightened the hearts and minds of every human being, nay the whole creation.

Unlike other prophets, Muhammad (ﷺ) had a definite ideal and objective to inspire mankind to self-exertion. If the Prophet of Islam had stood for the welfare of the Arabs only, his mission would have been insignificant for the very purpose of coming as the blessing to humanity. He was to wipe away all racial and geographical prejudices and lay the foundation of a Universal Religion and cement the heterogenous elements into homogeneous whole — a Universal Brotherhood of man. Other prophets did not go beyond their races and nations to such an objective but it was only Muhammad (ﷺ) whose commanding personality and noble

character made people bow-down to his magic words and stand as one harmonious fraternity and left a living legacy for the present world shrouded with turmoil, genocide, internecine tactics. The UNITED NATION must learn a lesson from the greatest Prophet Muhammad (ﷺ) who practically gave Human Rights to mankind.

The preceding prophets confined their message to the cultivation of only few phases of human life. They did not bring a complete code of human morals. But our Prophet (ﷺ) came to develop man's whole personality and he became a perfect example for humanity. He combined in himself the collective virtues of all the prophets — the manliness of Moses, the tender-heart of Aaron, the generalship of Joshua, the patience of Jacob, the daring of David, the grandeur of Solomon, the simplicity of John and the humility of Jesus.

Evidently every spiritual leader sent forth only one ray and in one direction, but our Prophet (ﷺ) was the brightest centre which threw rays of light in all directions. This is one of the most distinctive features of his life.

The most shining example of the Prophet (ﷺ) of Islam was that he upheld the dignity of labour and worked along with other Muslims in the construction of the first mosque at Quba and in the digging of the trenches in the battle of Khandaq. He emancipated the slaves and the womenfolk from the bondage of their masters and husbands respectively.

(Courtesy: DAWN)



Tayammum

(Purification with Dust)

The ideal means of purification is water which Allah Almighty through His grace has made available to man in abundance. But there may be conditions and circumstances when water is not available, or if available, it may not be possible for a person to obtain purity through it, or its use may be harmful to health. In such cases, Allah Almighty in His unbounded mercy has granted the Muslims the concession of using pure dust as means of purification, and has also taught them the method of cleansing themselves with it, so that they may carry out their religious duties without any hardship. The Qur'an says:

"... and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that you may give thanks. (5:6)

What is Tayammum?

Literally Tayammum means to will or to turn to, but as a term of Fiqh it means turning to pure dust for the purpose of obtaining purity from the state of impurity. Tayammum can be performed instead of Wudu and Ghusl both, and so one can cleanse oneself of both the Minor and Major impurity. Obviously this is a great favour of Allah Almighty to the community of the Prophet Muhammad (ﷺ). This concession has been granted so that the Muslim may carry out their religious duties and obligations in all conditions and circumstances and in all regions of the world without any hardship.

When is Tayammum allowed?

1. One may perform Tayammum if one is staying at a place where there is no trace of water, or no hope of getting water or if water is available, it is at a distance and it may entail hardships to go and get it.
2. Or there exist a genuine danger of an enemy, or of a harmful animal, or of thieves near the source of water, or there is no rope and bucket to draw water out of a well, or a woman feels a danger to her honour if she goes but to fetch water.
3. Or water is available but in such a little quantity that if it is consumed in Wudu or Ghusl, nothing would be left for drinking and cooking purpose.
4. Or water is available, but its use is deemed to be harmful to health.
5. Or water is available, but at an exorbitant rate, or if the rate is reasonable, one does not have enough money to buy it, or if one has the money but has saved it for the travelling expenses etc.
6. Or water is available, but it is intensely cold and if used, it is likely to cause a disease like pneumonia, paralysis etc. and there is no chance of getting the water heated.
7. Tayammum may also be performed if one fears that if one goes to get water for Wudu or Ghusl, one is likely to miss a prayer which cannot be offered later like funeral prayer, Eid Prayer.
8. Water is available, but one is unable to get it on account of a disability, weakness, disease or cannot draw it

out of a well or cannot work a pump.

9. If a person is travelling non-stop in a bus, train or aeroplane, and water is not available on board or if available one cannot perform Wudu due to rush of passengers, one may perform Tayammum.
10. If one has boils, wounds etc. on major part of the body, one may perform Tayammum.
11. If one is on a journey having a little water on board, and there is little possibility of getting extra water on the way, one may perform Tayammum and save the water for drinking or cooking purpose.

Tayammum: The Prescribed Way

Begin with *Tasmiyah* (بِسْمِ اللَّهِ) and have the intention of performing Tayammum, then striking both the open palms gently on pure dust and shaking off or blowing off extra dust, if any, wipe the entire face completely and comb the beard with fingers as well. Then striking the open palms once again on the pure dust and shaking off extra dust, first wipe the right hand from the fingers to the elbow, and then the left hand from the elbow to the fingers completely including the back of hands and spaces between fingers. If one is wearing a watch, bangles or ring one should remove it and wipe the skin under it.

Farz Parts in Tayammum

1. To have the intention of seeking purity for the sake of Allah's approval.
2. To strike both palms on pure dust and wipe the face.
3. To strike both the palms on pure dust and wipe the hand up to and including the elbows.

Sunnat Parts in Tayammum

1. To begin with *Tasmiyah* (بِسْمِ اللَّهِ).
2. To follow the prescribed sequence: wiping the face first and then the hands.
3. To strike the palms and not the back of hands on dust.
4. To shake or blow off extra dust.
5. To keep the fingers apart while striking the palms on dust.
6. To wipe the face and the hands with at least three fingers.
7. To wipe the right hand first and then the left hand.
8. To comb the beard with fingers after wiping the face.

Means of Tayammum

1. Tayammum can be performed with pure dust and like things which cannot burn to ashes or cannot melt like lime, stone, brick, sand, marble and other hard stones.
2. Tayammum cannot be performed with those things and articles which can burn to ashes or can melt like wood, iron, gold, silver, copper, brass, tin and other metals and also coal, grain paper, nylon and articles made of plastic.
3. If, however, there is a layer of dust on any of these articles, one may perform Tayammum with it. If dust has settled on a bundle of cloth, chair, table one may perform Tayammum with it.
4. Articles with which Tayammum is allowed like stone, brick, earthenware etc. can be used for Tayammum even if they have been washed and there is no dust on them.

Factors That Break Tayammum

1. Factors that render Wudu void or which

- make Ghusl necessary, render Tayammum also void.
2. if a person has performed Tayammum, instead-of both Wudu and Ghusl, and his Wudu breaks, it will render his Tayammum for Wudu also void but his Tayammum for Ghusl will remain valid unless Ghusl itself becomes necessary due to some reason.
 3. If Tayammum is performed on account of an ailment or some other genuine reason, it will become void as soon as one recovered from the ailment or the reason has ceased to be genuine. For example: A person has performed Tayammum in intense cold due to fear of catching a disease, now if hot water becomes available, Tayammum will become void.
 4. If a person has performed Tayammum due to the presence of an enemy or a harmful animal, like a snake etc. near the source of water Tayammum will become void as soon as the cause of fear is removed.
 5. If a person has performed Tayammum while travelling non-stop in a bus, train or aeroplane but on the way he sees rivers, canals, streams etc. here and there his Tayammum will remain valid because he cannot make use of the water that he saw.
 6. If a person has performed Tayammum on account of a genuine reason, which later ceases to be genuine, but another equally genuine reason comes about his earlier Tayammum will be rendered void, such as, a person performs Tayammum due to non-availability of water, then water becomes available but he falls seriously ill and is not allowed to use water, the Tayammum performed earlier will be rendered void.
 7. If a person has performed Tayammum instead of Wudu then sufficient water for performing Wudu becomes available his Tayammum will become void.

(Continued from page #. 14)

Islamic civilization and its tradition a moving force has been what is known as Ijtehad (or to exert). In the field of Islamic Law it implies exertion towards forming an independent judgement on a legal question. Exertion with reasoning and judgement leads to some enlightenment in a perplexing situation. That is what is hinted in the Qur'anic dictum. "And to those who exert We show our path." The inadequacy of the use of this principle in the background of relative intellectual indolence and love of personal extravagance had in fact brought about the situation of stagnation and the downward trend in Islamic civilization. The salvage work, if at all, should also be handed

by this instrument in the present age of re-awakening of the Muslim world. When we talk of Islamic laws based on the Holy Quran and Sunnah, we must remember that the role of the dynamic principles of ijtehad should play in reconstructing Islamic society. It is crystal clear that the Qur'anic principles and laws are general in nature, intended to set up a fundamental frame work suiting the needs of evolution in human society. Application of 'Ijtehad' now has to confront a challenge of the age to purge knowledge and technology with faith and dynamic principles for integrating the best of modern sciences and technology in a social equilibrium which constitutes the pride of the Islamic civilization.

Relationship of Muslims with Rest of Humanity

Dr. M. Rafat

The basic relation between Muslim and the rest of humanity is therefore one of the dialogue and cooperation. The basis of this dialogue and cooperation is the eternal human values, which are implicitly recognized and shared by all human beings. This inspiration for those noble activities is derived from faith in the Creator.

Muslims are a community which has been described by the Holy Qur'an as "Ummat-e-Wasat" and as "Khair-e-Ummah". The first term implies that the Muslim community should have impartial attitude towards the various groups of human beings. The Muslim community is expected to interact with these groups in a just impartial manner. The scope of the term includes the duty assigned to Muslims of being "witnesses unto mankind". Muslims are supported to comprehend and realize the truth (Haqq) and then convey that truth to the whole of humanity. They are also expected to mould their individual and collective behaviour in a way which reflects the truth. The second term "Khair-e-Ummah" implies that the Muslim community should be "the best" in its attitude, values and conduct. It should continuously strive to "enjoin the good" and "forbid the evil".

At other place in the Holy Qur'an, the Muslims have been asked to invite people in general towards Allah, their Creator. This action is known as "Dawah" in Islamic terminology. This "Dawah" is a basic characteristic of the Islamic personality. The conviction and the faith in Islam which motivates a person to follow the Islamic teachings, also motivates him, simultaneously to invite the whole of

humanity towards Islam. A "faith" which enable a person to follow Islam and yet does not prompt him to invite other towards it, is certainly a very "weak faith".

If we analyze the various aspects of the Muslim personality and the nature of Muslim community as briefly mentioned above, we realize that the interaction of Muslims with the rest of humanity has a number of dimensions. They may be mentioned as:

Dawah i.e. inviting human beings towards faith in Allah.

Enjoining the good and forbid the evil. (امر بالمعروف و نهى عن المنكر),

Guiding human beings towards the truth in all matters (Shahadat-e-Haqq), promoting justice among individuals and among groups (Adl).

In carrying out the above tasks, the Muslims will be inspired by their faith in Allah. They would work without expecting any "reward" from human beings. They would also face resolutely any criticism or opposition from any quarter. They are expected to perform these duties individually as well as collectively in a conscious, planned and organized manner.

The task of enjoining the good and forbidding the evil offers very wide scope of

cooperation between Muslims and Non-Muslims. In all aspects of human life, one may identify the “good” and the “evil”. In matters of belief, unflinching faith in the Creator constitutes the “good” or the “norm”. Unjust association of partners with God is “evil” or a violation of the norm. Similarly in social dealings, honesty, integrity and fair play are the norm. On the other hand, dishonesty and corruption are Munkar (or violation of the norm). In the area of personal conduct, modesty and chastity are the norm while nudity and permissiveness violate the norm. To preserve the natural environment by adopting healthy lifestyle is the norm while destruction of the environment is evil. In all these diverse matters, Muslim should take the initiative and actively engage themselves in the task of establishing the good and of eliminating the evil. They should cooperate with other human beings and groups in these activities and also seek their cooperation.

In the task of Dawah also, the cooperation of all human beings should be sought. People, who have just been introduced to Islam or are at various levels of understanding it, should be encouraged to share their information about Islam with others. Thus Dawah should be an activity in which all human beings may participate and Muslims may benefit from their cooperation and participation.

The basic relationship between Muslims and the rest of humanity is therefore one of dialogue and cooperation. The basis of this dialogue and cooperation is the eternal human values, which are implicitly recognized and shared by all human beings. The inspiration for these noble activities is derived from faith in the Creator.

Another moral teaching underlined by Islam is compassion and kindness. If a person is hungry, thirsty or ill, he or she deserves help. The needy person should be provided with food, water and medical help. If a person is oppressed, he needs encouragement and help to fight and overcome the oppression. It is a Muslim’s duty to help the oppressed. If the dignity of a human being is violated and he denied the proper respect which is his God– given right, it is a Muslim's duty to fight for his human dignity. In all such acts of kindness, a Muslim will not discriminate between Muslims and Non-Muslims. His compassion and kindness would be all pervasive and for everyone.

Besides these eternal and fundamental aspects of relationship between the Muslim and the rest of humanity, there is also a “transient” or “temporary” aspect. There may be some Non-Muslims, who violently oppose Islam, commit aggression against Muslims or oppress them. Muslim must not surrender before such tactics. They must defend themselves and must fight to defend their dignity and human rights. In this struggle, however, they would work within the boundaries set by Islam. Thus “conflict” is a possible temporarily relationship between some Muslims and some Non-Muslims. But this conflict should be confined to that group of Non-Muslims which due to its inhuman and atrocious conduct furthers such a conflicts. This clash is “temporary” because if that particular Non-Muslim group gives up its unjust attitude, the conflict will also cease. During the course of this conflict also, Muslim must abide by ethical norms and carry out their struggle within the moral and legal boundaries set by Islamic law.

صلہ رحمی ایمان کی علامت:

فرمان نبوی ﷺ ہے ”جو شخص اللہ پر ایمان رکھتا ہے اور روزِ آخرت پر ایمان رکھتا ہے اس کو چاہیے کہ اپنے رشتہ داروں کے ساتھ رشتہ جوڑے۔“ (بخاری)

صلہ رحمی جنت میں داخل کرنے والا عمل:

ایک صحابی نے پوچھا کہ اے اللہ کے رسول ﷺ ایسا عمل بتلائیں جو جنت میں داخل کر دے، فرمایا ”اللہ کی عبادت کرنا اور اس کے ساتھ کسی کو شریک نہ کرنا، نماز قائم کرنا، زکوٰۃ ادا کرنا، اور رشتہ داروں کے ساتھ رشتہ ملانا۔“ (بخاری)

صلہ رحمی پر اللہ تعالیٰ کی طرف سے ایک مددگار مقرر ہوتا:

ایک آدمی نبی اکرم ﷺ کی خدمت اقدس میں حاضر ہوا اور عرض کیا: ”میرے رشتہ دار ایسے ہیں کہ میں ان سے تعلق قائم کرنے کی کوشش کرتا ہوں مگر وہ مجھ سے قطع تعلق کا رویہ اپناتے ہیں، میں ان پر نیکی و احسان کرنے کی راہ اپناتا ہوں، مگر وہ میرے ساتھ برا سلوک کرتے ہیں۔ میں حلم و بردباری سے کام لیتا ہوں مگر وہ مجھ پر زیادتی کرتے ہیں۔ نبی اکرم ﷺ نے فرمایا: اگر تو ایسے ہی ہے جیسے تو بتا رہا ہے تو انھیں انگاروں پر لوٹا رہا ہے اور جب تک تم اپنی اسی روش پر قائم رہو گے۔ اللہ کی طرف سے تمہارے لئے ایک مددگار مقرر رہے گا۔“ (صحیح مسلم)۔

قطع رحمی نیک اعمال کے ضائع ہو جانے کا موجب:

بے شک آدم کے بیٹوں کے اعمال ہر جمعرات کی رات اللہ کے دربار میں پیش کیے جاتے ہیں مگر رشتہ کانٹے والے کے اعمال کو ضائع کر دیا جاتا ہے۔ (مسند احمد)

قطع رحمی مبعوض ترین عمل:

ایک صحابی نے اللہ کے رسول ﷺ سے پوچھا کہ کون سا عمل اللہ کے نزدیک ناپسندیدہ ہے، فرمایا: اللہ کے ساتھ شرک کرنا، پھر رشتہ داری کو توڑنا، اور پھر برائی کا حکم دینا اور نیکی سے روکنا۔ (مسند ابو یعلیٰ)

قطع رحمی پر دنیا میں سزا ملنا:

بغوات اور قطع رحمی ایسے گناہ ہیں کی جن کی سزا اللہ تعالیٰ آخرت کے ساتھ ساتھ دنیا میں بھی دے دیتے ہیں۔ (احمد)

قطع رحمی سے جنت کا حرام ہو جاتا:

جو رشتہ داری کو توڑتا ہے اللہ عز و جل اس پر جنت کو حرام کر دیتا ہے۔ (احمد)

اللہ رب العزت ہمیں دین کی فتنہ عطا فرمائے اور صحیح معانی میں اس پر عمل کی توفیق عطا فرمائے۔ آمین



- وَأَتَقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ
رَقِيبًا (النساء: 1)
- نیز اس اللہ سے ڈرو جس کا واسطہ دے کر تم ایک دوسرے سے اپنا حق مانگتے
ہو اور قرہبی رشتوں کے معاملہ میں بھی اللہ سے ڈرتے رہو۔
- وَأَذْخِدْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ
وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا
لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ (البقرة: 83)
- اور جب ہم نے بنی اسرائیل سے پختہ عہد لیا تھا کہ تم لوگ اللہ تعالیٰ کے علاوہ
کسی کی عبادت نہ کرو گے اور والدین سے، رشتہ داروں، یتیموں اور مسکینوں
سے اچھا برتاؤ کرو گے، لوگوں سے بھلی باتیں کہو گے، نماز کو قائم کرو گے اور
زکوٰۃ دیتے رہو گے۔
- وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ
وَيَخَافُونَ سُوءَ الْحِسَابِ (الرعد: 21)
- اور جن رشتوں کو اللہ نے جوڑے رکھنے کا حکم دیا ہے، یہ لوگ انہیں
جوڑے رکھتے ہیں اور اپنے پروردگار سے ڈرتے ہیں، اور حساب کے
برے انجام سے خوف کھاتے ہیں۔
- صلہ رحمی احادیث مبارکہ کی روشنی میں
- احادیث نبویہ ﷺ کا ایک بہت بڑا ذخیرہ صلہ رحمی کی تاکید اور قطع رحمی کی
وعید میں وارد ہے جس سے ایک ضخیم کتاب مرتب کی جاسکتی ہے۔ یہاں
صرف چند احادیث پیش کی جاتی ہیں۔
- صلہ رحمی رزق میں کفادگی اور عمر میں برکت کا باعث:
- جو شخص یہ چاہتا ہے کہ اس کے رزق میں فراوانی اور اس کی عمر میں
برکت عطا کر دی جائے تو وہ اپنے رشتہ داروں کے ساتھ اچھا سلوک
کرے۔ (بخاری)
- وَأَلْمُهَجِرِينَ فِي سَبِيلِ اللَّهِ ۖ وَلْيَغْفُوا ۖ وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ
أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ (سورة النور آية 22) قَالَ
ابو بكر الصديق: بلى والله إني لاحب ان يغفر الله لي فرجع
إلى مسطح النفقة التي كان ينفق عليه . وقال: والله لا
انزعها منه ابدا (صحيح البخارى: 4141)
2. جب اللہ رب العزت نے میری برات کے لیے (سورة النور میں) یہ
آیتیں نازل فرمائیں تو ابو بکر صدیق رضی اللہ عنہما (جو مسطح بن اثاثہ کے
اخراجات ان سے قرابت اور ان کی محتاجی کی وجہ سے خود اٹھاتے
تھے) نے کہا: اللہ کی قسم! مسطح نے جب عائشہ کے متعلق اس طرح
کی بہتان تراشی میں حصہ لیا تو میں اس پر اب کبھی کچھ خرچ نہیں
کروں گا۔ اس پر اللہ تعالیٰ نے یہ آیت نازل کی «ولا ياتل أولو الفضل
مكلم» یعنی (اور تم میں فضیلت والے اور (مالی) گنجائش والے یہ قسم
نہ کھائیں کہ وہ رشتے داروں اور مسکینوں اور اللہ کی راہ میں ہجرت
کرنے والوں کو (مال) نہ دیں گے اور انہیں چاہیے کہ معاف کر دیں
اور ڈر گزر کریں، کیا تم اس بات کو پسند نہیں کرتے کہ اللہ تمہاری
بخشش فرمادے اور اللہ بخشنے والا مہربان ہے۔) (کیونکہ مسطح رضی اللہ عنہما
دوسرے مومنین کی اس میں شرکت محض غلط فہمی کی بنا پر تھی)۔
- چنانچہ ابو بکر صدیق رضی اللہ عنہما نے کہا کہ اللہ کی قسم! میری تمنا ہے کہ اللہ
تعالیٰ مجھے اس کہنے پر معاف کر دے اور مسطح کو جو کچھ دیا کرتے تھے
'اسے پھر دینے لگے اور کہا کہ اللہ کی قسم! اب اس وظیفہ کو میں کبھی
بند نہیں کروں گا۔
- صلہ رحمی قرآن مجید کی روشنی میں
- قرآن مجید میں متعدد مقامات پر صلہ رحمی کا حکم دیا گیا ہے۔ ذیل میں چند
آیات قرآنیہ بطور استشاد پیش کی جا رہی ہیں۔

- اور ایک وقت آتا ہے کہ ورشتے جو ہاتھوں سے چھوٹ گئے تھے وہ پھر سے ہاتھوں میں ہاتھ ڈالیں کھڑے ہوتے ہیں۔

ہاتھ چھو نہیں بھی تو رشتے نہیں چھوڑا کرتے
وقت کی شاخ سے لمحے نہیں توڑا کرتے (گھڑا)

یہاں ایک نکتہ قابل غور ہے کہ انسانوں میں آپس میں اختلاف جھگڑا نزاع کا پیدا ہونا غیر معمولی عمل نہیں بلکہ بشری تقاضہ ہے۔ اس لئے نزاع پیدا ہونا قابل مواخذہ نہیں، لیکن اگر اس کے نتیجے میں دلوں میں کینہ، رنجش، بغض، عناد، حسد، تکبر، سرکشی پیدا ہو جائے تو ناقابل معافی جرم ہے۔ نزاع و اختلاف کے باوجود اگر انسان عدل و احسان کا دامن نہ چھوڑے بلکہ اس کے بعد تو اس شخص سے مزید اچھے انداز سے پیش آئے تاکہ دلوں میں جنم لینے والی کدورت و نفرت ختم ہو جائے۔

افسوس کا مقام ہے ہمارے معاشرے میں صلہ رحمی کو نیکی اور قطع رحمی کو گناہ نہیں سمجھا جا رہا۔ قطع رحمی بڑھتی جا رہی ہے، اچھے دین دار لوگ بھی رشتہ داروں کے حقوق کا خیال نہیں کرتے اور ان سے قطع تعلق کرتے ہیں۔ حالانکہ یہ ان کی دنیا اور آخرت کو برباد کر دینے والا عمل ہے۔ قاطع رحم کبھی اپنے بھائی کے لئے بھلائی، خیر اور کامیابی کا طالب نہیں ہو سکتا جو دین اسلام کا حسن اور پہچان ہے۔

نیز اگر معاشرتی سطح پر دیکھا جائے تو معاشرے میں بگاڑ کا سب سے بڑا سبب کینہ، عداوت، کدورت، نفرت اور انتقام کے جذبات ہیں۔ ان تمام منفی جذبات کا حامل شخص اپنی ذات کے ساتھ ساتھ اپنے معاشرہ کو بھی نقصان پہنچاتا ہے۔ اگر عقلی بنیادوں پر رکھا جائے تو دلوں میں بغض اور کدورت بہت سی اخلاقی برائیوں اور روحانی بیماریوں کو جنم دیتی ہے۔ اگر انسان کو علم ہو جائے کہ انتقام کی آگ میں جلنے سے وہ اپنی صحت اور توانائیوں کو کتنا برباد کر رہا ہے تو وہ شاید کبھی انتقام کے بارے میں سوچے

بھی نہیں۔ حقیقت یہی ہے کہ وہ اس کے نتیجے میں اپنی ذہنی، جسمانی، روحانی طاقتوں کو بھی ضائع کر دیتا ہے۔ وہ غیر ضروری بوجھ (غیر ضروری خیالات، پرانگندہ افکار، رنجش، کدورت، نفرت) کی گھنڑی اپنے سر پر اٹھائے گھومتا رہتا ہے۔ اس کی حفاظت کی خاطر اپنے قیمتی مال و متاع صحت، ذہانت، راحت، سکون وغیرہ خود اپنے ہاتھوں سے برباد کر لیتا ہے۔ اور اس طرح ذہنوں میں زہریلے جذبات (بغض، عناد، دشمنی) رکھنے کی وجہ سے وہ خود ہی اس زہر کا شکار ہو جاتا ہے۔ اور اشرف المخلوقات ہونے کے باوجود عرش سے فرش پر آگرتا ہے اور مٹی کے ڈبیر میں تبدیل ہو جاتا ہے۔ بقول میر

اس کدورت کو ہم سمجھتے ہیں

ڈھب ہیں یہ خاک میں ملانے کے

صلہ رحمی کی اہمیت سمجھنے کے لئے ذیل میں ایک واقعہ پیش خدمت ہے جب واقعہ الگ میں سیدہ عائشہ رضی اللہ عنہا کی براءت کا اظہار قرآن مجید میں کر دیا گیا تو اس وقت حضرت ابو بکر صدیق رضی اللہ عنہ نے مسطح بن جن کی آپ کفالت کرتے تھے ان کی کفالت سے ہاتھ اٹھانے کا حضور ﷺ سے سوال کیا تو آپ ﷺ نے انہیں ایسا کرنے سے منع فرمایا۔ اخلاق کا کیا ہی بلند ترین مرتبہ کہ ایک شخص نے انتہائی نامناسب الزام بغیر کسی تحقیق کے لگا دیا اس کے باوجود بھی حضور ﷺ نے (جن کی محبوب ترین زوجہ تھیں) حضرت ابو بکر رضی اللہ عنہما کو جن کی وہ لخت جگر تھی اس کی کفالت سے دست کش نہ ہونے دیا۔ بخاری شریف کی ایک طویل حدیث سے اقتباس ملاحظہ ہو۔

قال ابو بکر الصديق: وكان ينفق على مسطح بن اثاعة لقرابته منه وفقره، والله لا انفق على مسطح شيئا ابد بعد الذي قال لعائشة ما قال، فانزل الله: (وَلَا يَأْكُلُ أُولُو الْأَرْحَامِ مِنْكُمْ وَالسَّعَةَ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ

آخرت کے عذاب کے ساتھ جو اللہ تعالیٰ نے اس کے لیے تیار کر رکھا ہے دنیا میں بھی سزا جلد ملتی ہو۔

صلہ رحمی کا حکم نہ صرف دین اسلام میں ہے بلکہ سابقہ امتوں کا بھی اس امر پر عمل رہا ہے۔ یہ تمام انبیاء علیہم السلام کی سنت مبارکہ ہے۔ اس کی ایک اعلیٰ مثال حضرت یوسف علیہ السلام کا اپنے بھائیوں کو باوجود ایذا دینے کے معاف کرنا ہے۔ اور اس کی بلند ترین سطح فتح مکہ پر حضور ﷺ کا قریش مکہ کو تمام تر ایذا رسانیوں کے باوجود عام معافی کا اعلان ہے جس میں آپ ﷺ نے فرمایا: میں وہی کہوں گا جو میرے بھائی یوسف علیہ السلام نے اپنے بھائیوں سے کہا تھا: لَا تَشْرِيْبَ عَلَيْكُمْ النِّيْوَءَ يَغْفِرُ اللهُ لَكُمْ وَهُوَ اَرْحَمُ الرَّاحِمِيْنَ۔

قرآن کریم میں تو متعدد مقامات پر صلہ رحمی کا حکم دیا گیا ہے۔ نیز اگر قرآن مجید کے مین و وسط یعنی درمیان میں آنے والے لفظ پر غور کیا جائے تو وہ لفظ (وینتالطف) ہے جس کے معنی نرمی سے پیش آنا۔ یہ لفظ سورہ کہف کی انیسویں آیت کا ہے۔ قرآن میں یہ لفظ تھوڑا بڑا لکھا ہوا ہے۔ یہاں قرآن مجید کا مین و درمیان یا وسط ہے۔ قرآن کے بالکل وسط میں آنے والا یہ لفظ ایک مسلمان کی مکمل زندگی کے لئے رہنما ہے کہ اسے قرآن کے ماننے والے اپنی زندگی میں بھی نرمی و لطف کو اپنا شعار بناتے ہوئے اپنی زندگی کو آسان اور خوشنا بنا اور اپنی دنیا و آخرت کو سنوارے۔ کیونکہ اس نرمی کے نتیجے میں صلہ رحمی پیدا ہوتی ہے جس کا بہترین بدلہ دنیا میں ہی ملنا شروع ہو جاتا ہے، اور جو آخرت میں ثواب ملے گا وہ اسکے علاوہ ہے، چنانچہ حضرت انس رضی اللہ عنہ فرماتے ہیں کہ رسول اکرم ﷺ نے فرمایا:

مَنْ أَحَبَّ أَنْ يَبْسُطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَثَرِ فُلَيْصَلِ رَحِمَهُ۔ (صحیح البخاری: 5986)

حضرت انس بن مالک رضی اللہ عنہ سے روایت ہے کہ رسول اللہ ﷺ نے فرمایا: جو شخص چاہتا ہے کہ اس کے رزق میں وسعت و فراخی اور اس کی اجل

میں تاخیر کی جائے (یعنی اس کی عمر دراز ہو) تو اس کو چاہیے کہ وہ رشتہ داروں کے ساتھ حسن سلوک کرے۔ اس حدیث مبارکہ کی روشنی میں اتنی بات یقینی ہے کہ وسعت رزق اور درازی عمر کے جملہ اسباب میں صلہ رحمی ایک یقینی سبب ہے۔

مسلمان کیلئے صلہ رحمی واجب ہے خواہ اس سے کوئی تعلقات ختم ہی کیوں نہ کرنا چاہے، اس سے بھی صلہ رحمی کرتے رہنے کا حکم ہے۔ صلہ من قطعك (رواہ احمد) اے عقبہ جو تم سے تعلق توڑے اس سے تعلق جوڑو۔ اسی حدیث کے آخر میں آپ ﷺ نے فرمایا: (یہ عمل کرنے سے) تجھ سے حساب آسان لیا جائے گا اور تجھے اللہ تعالیٰ اپنی رحمت سے جنت میں داخل فرما دے گا۔ (سبحان اللہ)

بلکہ حدیث مبارکہ میں صلہ رحمی کہا ہی اس امر کو گیا ہے کہ جو تم سے تعلق توڑے اس سے جوڑو۔ بصورت دیگر وہ صلہ رحمی نہیں بلکہ اگلے کا بدلہ ہے۔ لیس الواصل بالمكافئ. ولكن الواصل الذي اذا قطعت رجليه وصلها (صحیح البخاری: 5991)

حضرت عبد اللہ بن عمرو رضی اللہ عنہما سے روایت ہے کہ نبی کریم ﷺ نے ارشاد فرمایا: وہ شخص صلہ رحمی کرنے والا نہیں ہے جو برابری کا معاملہ کرے یعنی دوسرے کے اچھے برتاؤ کرنے پر اس سے اچھا برتاؤ کرے بلکہ صلہ رحمی کرنے والا تو وہ ہے جو دوسرے کے قطع رحمی کرنے پر بھی صلہ رحمی کرے۔ نامساعد صورت میں مسلمان کے لئے صلہ رحمی کا اجر اور زیادہ ہو جاتا ہے۔ اس لئے مسلمان کو چاہئے کہ اپنے لئے نیک اعمال ذخیرہ کرے اور صلہ رحمی کرتا رہے، ویسے بھی ایک طرفہ قطع تعلق کرنے والے سے اخلاص، لئیت اور محبت سے صلہ رحمی کرتے رہنے سے دلوں کی دوریاں ختم ہو ہی جاتی ہیں، مخالفین کے دلوں سے نفرت ختم ہو جاتی ہے

صلہ رحمی

ابو عبد اللہ دوس محمدیؑ

لیچر اور علیہ اسلامک ڈگری کالج

رشتہ داروں سے تعلق جوڑنا اور ان کے ساتھ حسن سلوک کرنا صلہ رحمی کہلاتا ہے۔ "صلیۃ" عربی زبان میں کسی بھی قسم کی بھلائی اور احسان کرنے کے معنی میں استعمال ہوتا ہے۔ (الزواجر عن اقتراف الکلباء، ابن حجر البیہقی (۱۵۶/۲۰) اور "رحم / ارحام" قرابت اور رشتہ داری کے لئے استعمال ہوتا ہے (لسان العرب، ابن منظور، ۱/۱۳۷۹)۔

ایک شخص کے تمام رشتہ دار خواہ کسی ہوں یا مصاہرت سے، قریبی ہوں یا بعید کے، ان تمام کے ساتھ اچھے اور بہتر تعلقات قائم کرنا، ان کے ساتھ رابطہ رکھنا، اتفاق و اتحاد سے رہنا، ان کے جملہ حقوق کا خیال رکھنا، دکھ، درد، خوشی اور غمی میں ساتھ دینا، ان پر احسان کرنا، اگر مالی حوالے سے تنگدست اور کمزور ہوں تو بقدر استطاعت ان سے مالی تعاون کرنا، ان کی خدمت کرنا، وغیرہ صلہ رحمی کے زمرے میں آتا ہے۔

حضرت عبد الرحمن بن عوف رضی اللہ عنہما کہتے ہیں کہ میں نے رسول اکرم ﷺ کو فرماتے ہوئے سنا کہ اللہ رب العزت کا فرمان ہے کہ میں اللہ ہوں، میں رحمن (صفتِ رحمت کے ساتھ متصف) ہوں میں نے رحم یعنی رشتہ ناطہ کو پیدا کیا ہے اور اس کے نام کو اپنے نام یعنی رحمن کے لفظ سے نکالا ہے، لہذا جو شخص رحم کو جوڑے گا (رشتہ ناطہ کے حقوق ادا کرے گا) تو میں بھی اس کو (اپنی رحمتِ خاص کے ساتھ) جوڑوں گا اور جو شخص رحم کو توڑے گا (رشتے ناطے کے حقوق ادا نہیں کرے گا) میں بھی اس کو (اپنی رحمت سے) جدا کر دوں گا۔

جس قدر قریبی رشتہ ہو، اس کا حق آدمی پر اتنا ہی زیادہ ہے، اور اس سے قطع رحمی کرنا اتنا ہی بڑا گناہ اور نحوست کا سبب ہے۔ جہاں رشتے ناطے ٹوٹتے ہیں وہاں سے رحمت خداوندی منقطع ہو جاتی ہے۔ اور ایسا شخص حضور ﷺ کے فرمان کے بموجب جنت میں بھی داخل نہیں ہوگا۔

لَا يَدْخُلُ الْجَنَّةَ قَاطِعُ رَحِمٍ (صحیح البخاری: 5984)

قاطع رحم جنت میں داخل نہیں ہوگا۔

جنت سے محرومی کے ساتھ ساتھ ایک اور حدیث کے مطابق یہ وہ گناہ ہے جس کی سزا دنیا ہی میں دی جاتی ہے۔

مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجَّلَ اللَّهُ لِمَا بِهِ الْعُقُوبَةُ فِي الدُّنْيَا مَعَ مَا يَدْخُلُ لَهُ فِي الْآخِرَةِ مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ (سنن ابن ماجہ: 3413)

حضرت ابو بکرہ رضی اللہ عنہما بیان کرتے ہیں کہ رسول اللہ ﷺ نے فرمایا: ظلم و زیادتی اور قطع رحمی جیسا کوئی اور ایسا گناہ نہیں جس کے ارتکاب کرنے پر

صلہ رحمی ایک انتہائی بلند پایہ نیکی ہے۔ یہ اللہ رب العزت سے تعلق قائم کرنے کا انتہائی اہم اور آسان ذریعہ ہے۔ علامات ایمان میں سے ایک علامت ہے۔ ایمانی معاشرے کا دار و مدار اس پر ہے۔ رشتوں کو جوڑنا ہر مسلمان کی ذمہ داری ہے جسے اللہ رب العزت نے ہر مسلمان پر واجب کیا ہے۔ اس کے برخلاف رشتہ ناطہ کو توڑ دینا اور رشتہ داری کا پاس و لحاظ نہ کرنا اللہ کے نزدیک حد درجہ مبغوض عمل، بدترین گناہ اور حرام ہے۔ ایک حدیث قدسی میں اللہ تعالیٰ فرماتا ہے:

قَالَ تَبَارَكَ وَتَعَالَى أَنَا اللَّهُ وَأَنَا الرَّحْمَانُ خَلَقْتُ الرَّحِمَ وَشَقَقْتُ لَهَا مِنْ إِسْنِي فَمَنْ وَصَلَهَا وَصَلْتَهُ وَمَنْ قَطَعَهَا بَتَّئْتُهُ۔ (سنن ابی داؤد: 1694)