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## IN THIS ISSUE

1. Education in Islam: Toward a New Approach ..... 2
2. The Islamic Economic System ..... 7
3. Towards a Definition of Islamic Sociology ..... 10
4. The Message of Universality and Sociality ..... 13
5. Hazrat Khwaja Mu'inuddin Chishti ..... 19
6. Month of Rajab: Names and Merits ..... 22
7. Man and His Creator ..... 24
8. Rules for the Rulers ..... 26
9. *پیغامِ نبوی اکبر* ..... 32

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# Education in Islam: Toward a New Approach

Syed H. Pasha, Ph. D.

This paper highlights the importance of education and knowledge in the life of a Muslim. This paper is a call to the Muslim Ummah, particularly its scholars, leaders, thinkers and dedicated servants to treat education of the Muslim masses as a matter of utmost urgency and to revise and reorder their priorities in the next decade accordingly.

This paper arises from certain basic assumptions which I believe to be self-evident. They are as follows:

A. The Muslim World today is in a terrible shape. While many silver linings do meet the eye, the clouds are still too dark and too thick to promise the break of a new dawn of hope. It is true Muslims have come along way, but still the way ahead is equally long, arduous, and full of difficulties. Internally Muslims are ignorant, divided, cheerless in most cases poor backward. disease-and-hunger-ridden, deficient in the understanding and upholding of Islamic principles concerning both belief and behaviour. Externally, while colonialism has formally ended, and the days of political and economic exploitation are considered over (at least in the letter of the United Nations' Resolutions) Muslims remain beholden of the power blocks of the West and East, a pawn in the global game of the great nations and a hapless prey to their selfish interests. This position is far from the one promised to Muslims by Allah as Khair Ummah (the best of all people),

since Allah's promise is never untrue, this sorry state of affairs of the Muslim Ummah is brought about by failures, omissions, and commissions by the Ummah itself.

B. In the past, lack of Iman (convictions) has been frequently suggested as the major cause of the Muslim's failures. Those concerned with their affairs time and again looked at their predicament and declared that they suffered from a lack of Iman. What this term precisely meant, how this situation came about, and by what concrete measures it could be remedied was never clearly spelled out; and it was, it never quite gained the attention and currency in the thinking of the Muslims which it merited. In many cases, the lack of Iman diagnosis was more a cliché, a rhetorical device born of frustration, than a rigorous and well thought out explanation of the Muslim malaise. In any case it was a theory hard to substantiate definitively one way or the other Besides, despite its popularity and frequent use, it failed to produce positive changes in the thinking and behaviour of the Muslims. In fact, constant use of this theory produced guilt, depression, despair, impotence and inaction in them rather than hope, courage, initiative, dynamism, drive, and an all-out struggle to free themselves from its predicament.

I do not for a moment doubt that Iman is subject to fluctuations: or that a great deal

has indeed been wrong with the Muslims Iman in the recent past. But I do wish to maintain that individual and collective aberrations from the ideal of Iman notwithstanding, the Iman of the ummah on the whole has been and still remains in what we may call a "working condition." By working condition I mean a state short of the "ideal", but still possessing sufficient power and potential to be able to produce the results it was originally meant to produce. I submit that there is enough imanic potential left in the Muslims today to be able to raise it with some concerted effort to the greatest heights of achievement and performance.

C. Education—Knowledge—is the key to all human progress. Both logic and history bear testimony to this, logically. Knowledge produces abilities and opportunities, which lead to efforts and action, which in turn produce fruits and consequences. Historically, nations advanced to power and glory on the crest of a tide of 'knowledge—be it formal education, as in the case of many famous civilizations of the past and present, or in formal, practical expertise, as happened with the early armies of Islam, the Barbarians who sacked Rome and the "Mongols and Tartars who overran the Muslim World, in the beginning of the Middle Ages.

These are my basic assumptions for the purposes of this paper. Given these assumptions. it is my submission that the major cause for the failure of the Muslim Ummah in the past as well as in the present era is lack of education and not lack of Iman. While this is by no means the

only cause. I do maintain that this indeed is the major cause and. in a sense, the root of all other evils. This approach provides us with an alternative explanation of the Muslim problems in place of the traditional lack of Iman theory. I believe that there is an urgent and pressing need for a clear and bold exposition of this approach at this moment. I believe that such an exposition will result in a search for pragmatic alternatives to end the state of ignorance that prevails in the Muslim World today and with the end of ignorance hope will end the problems that have reduced so many hundreds of millions of believers in Allah and His apostle to a sub human existence. It is my absolute conviction that given proper understanding and will, planning and leadership, the Muslims today possess sufficient resources, human, material as well as spiritual to make ignorance a thing of the past within a period of ten to fifteen years. The approach suggested in this paper offers a somewhat new conceptualization of the Muslim problems by shifting the emphasis from Iman to education.

According to this approach, education is the key not only to human progress but also to the very Islamicity of a person. IIm (knowledge in its most inclusive sense is a key component of a person': Islam. A person's understanding of Islam and commitment to it are greatly dependent on the level of knowledge possessed by that person Ignorance renders one's understanding of Islam poor, inadequate and even distorted and the chances of its proper implementation remote and meager. It produces a brand of Islam far removed from the Islam of the Qur'an and Hadith.

The resultant Islam is often one of dogma and dispute and not of dynamism and drive, It lacks vision discourages originality, fights change and innovation in all fields and stands in the path of progress and advancement. As a result, the time, energy, potential and resources needed for generating a better and superior quality of life for the individual and the society are taken up into futile and fanatical fights over such matters as whether or not the Prophet's body cast a shadow and whether it is more important to place one feet six inches or sixteen inches apart while standing for prayers. The Muslims fought these and many other great battles of faith of the same genre not because they lacked Iman but because they had a surfeit of it. What they lacked of course was education which could have given perspective and direction to their Iman, and caused it to blossom into creative action. Needless to say, for individuals such as these and for societies consisting predominantly of individuals such as these. the race, for the leadership of the world is lost even before it has begun.

Thus, according to the proposed model, ignorance seriously affects the quality of Islam and a deficient and distorted Islam becomes an impediment in the path of progress, achievement and glory. It must, however, be made clear that this approach considers education or knowledge only a necessary and not a vital condition of either Islam or progress. It does not follow from this approach that every degree or diploma holder in the world will necessarily be a Muslim, but it does follow from it that ignorance or lack of education affects the quality of Islam and seriously jeopardizes

Minaret

the chances for progress, advancement, and leadership in this world.

Following are some of the arguments in support of this approach.

According to the Qur'an, man's basic qualification for being the representative of Allah on earth is knowledge. When the angels questioned Adam's suitability for *Isikhlaf* (representation), Allah cited Adam's *Ilm* to convince them. Two conclusions flow from this. First, Adam's progeny is entitled to *استخلاف في الارض* on the basis of *Ilm*, Secondary those among the children of Adam are more deserving of *Istikhlaf* who are preeminent in *Ilm*, Applying these general principles to the case of the Muslim Ummah we can see that the Muslims occupied the pinnacle of power and prestige in the world so long as it retained its superiority in knowledge. But once the all-important imperative of education was thrown to the winds, intellectual darkness set in opening the floodgates of moral decay political and economic backwardness, and military defeats. If the Ummah today wishes to regain its lost position, it has no alternative but to wipe out ignorance and set itself firmly on the path of superiority in *Ilm*.

When Islam first appeared, Prophet Muhammad (ﷺ) was an *ummi* (أُمِّي) completely unable to read or write and the desert city of Makkah was no intellectual heaven. Nor was the sixth century of the Christian era an age of universal literacy. Yet the very first revelation to come to Muhammad (ﷺ) from Allah was: "READ". What could be the significance of this amazing phenomenon except that this in all probability was a declaration from Allah to

the effect that here onwards the key to human progress nay, to the very question of human salvation was to be the pen and treasure house of knowledge that the pen would unlock. In the light of this revelation, ignorance, particularly illiteracy and Islam are two very difficult concepts to reconcile—a reconciliation which the Muslim Ummah has attempted in the past with disastrous consequences.

If Islam and ignorance are irreconcilable, knowledge becomes the pathway to piety. While in purely technical terms it is possible for an ignorant person to condition himself into some form of religiosity, mostly of his own imagination, true and proper Islamicity, can only arise from an intelligent and deep seated understanding of God's creation. As the Qur'an puts it: A). Only those who fear Allah possess knowledge. B). These are parables which we cite for people, but only those who possess knowledge really understand them.

This Umami Prophet Muhammad (ﷺ) to whom the powerful and paradoxical message of IQRA was addressed was a great man and within the span of a normal lifetime he accomplished many great things. He was a great husband, father, friend, leader, general, judge, statesman and ruler. In what role does the Qur'an itself view this man? While on the whole the Qur'an presents him as a model for mankind, it singles out his role as a teacher and an educator—a role which earlier Prophets like Ibrahim and Ismail had envisaged for him, and indeed a role which many an apostle of Allah before him had so richly filled.

Looking directly at the words and deeds of Minaret

this great apostle, this great teacher and educator, we find that knowledge to him was a categorical imperative. "Education is mandatory on every Muslim male and female." he said. No obstacle, however hard and insurmountable, should deter or discourage a Muslim from the pursuit of knowledge. He admonished his followers to seek knowledge even if it were in such a far and inaccessible place as China. Reflecting on his own mission to mankind he said: "God sent me as a Teacher".

On the basis of these arguments I submit that *Ilm* and Islam, *Ilm* and progress, go hand in hand. Where one does not exist, the existence of the other becomes doubtful. When knowledge departs, Islam in its purity also takes leave, and with that departs power, prestige, and the God-given title to *Istikhlaf fil Ard*. This precisely is what happened with the Muslim Ummah. What they lacked yesterday is precisely what they lack today—*Ilm*, know-how, Education. A people with an illiteracy rate of over sixty percent can be anything but the followers of a man who was commanded by Al-mighty God Himself to READ. The way to help the Muslims today is not to fulminate against its alleged lack of *Ilm* but to declare an immediate and all out *Jihad* (incessant struggle) to wipe out ignorance from its midst, and mobilize all resources to that end.

In conclusion I must warn that time and tide wait for no one. Given the existing conditions in the world, the Muslims cannot remain so abysmally ignorant much longer, if they do not themselves set about acquiring education, education will be thrust upon them. Should the forces

professing allegiance to Islam continue to neglect education, the education of the Muslims will irrevocably pass in other hands—hands which are by no means sympathetic to Islam or their real difficulties. Should that happen, the education, which they would receive would

take them away from their Islamic goals and destiny and not toward them. Progress and development may or may not be realized, but a synthesis of Islam and worldly progress will become an ever-distant dream.

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(Continued from page #. 9)

- and exploited by their employers.
- c) Elimination of interest which deprive the factor capital from an unduly large and fixed share of the total output.
- d) Nationalization of cartels and monopolies which liberates the working class from the clutches of greedy economic despots.

Thus, the Islamic economy is the workers' Paradise, and this undermines the stand of Socialism as the only protector of the rights of workers. In this respect, the Islamic economy stands in direct contrast to Capitalism, which is notorious for its labour exploitation, that has been the cause of widespread misery, poverty and social injustice.

These are then the principles which govern production, ownership, consumption and distribution in the Islamic economy, and show that the Islamic economic system is a distinct system by itself.

### **A Secondary Economy**

Before concluding, it would be relevant to add an important point about the Islamic economy, which will reveal another basic difference between it and the other economic systems. The Islamic economy is

a 'secondary' economy, as against the Capitalist economy which is a 'primary' economy. A primary economy is that in which economic considerations reign supreme; and every action in whatever field—social, political, etc.—it may be, is determined in the light of these. A secondary economy, on the contrary, is that which is intended to serve some other ends. Under Islam, economic considerations do not determine all actions and State policies, but economics is made subservient to higher ends—the establishment of the true Islamic State. As regards the Socialist economy, it cannot be specifically said whether it is a primary economy or a secondary economy. It seems to be more of a primary economy for economic considerations do dominate Socialist policies, but the Socialists also profess higher ends such as the establishment of a classless society. Thus, the Islamic economy is the only economy which is purely secondary. The Capitalist economy is purely primary, while the Socialist economy is a mixture of the two types, containing more of the primary than the secondary element.



# The Islamic Economic System

Ghazy Bin Subh-o-Mujahid

The need for the formation of a united bloc of Muslim countries cannot be too exaggerated; and as such the formation of this bloc should be regarded by every Muslim as his main ideal in life. To contribute towards the unity of the Muslim World is by far the foremost duty of every believer, and it must be realized that unity cannot be achieved unless this fact is recognized by each one of us.

A united bloc of any number of countries is justifiable and feasible only if the uniting countries have, on the one hand, something in common amongst themselves, and, on the other, something which makes them distinct from the rest of the world. There is hardly any need to stress that the very fact that these countries are predominantly Muslim endows them with a common feature which distinguishes them from the rest of the world. Unfortunately, different types of interpretations rather misinterpretations have led to the mixing up of Islamic beliefs with the other ideologies; the result of which has been that people now fail to realize that Islam alone can be a sufficiently distinguishing feature. They look at Islam as a mere religion which can be practiced in any country irrespective of its ideological base.

## **Islam: A System of Life**

Our assertion is that this interpretation has been our biggest mistake, which must be rectified as early as possible. Islam is something more than a religion. It is in fact not a religion (mazhab) but a way of life

Minaret

(din). Hence to call Islam a religion, or regard anything said against religions as applying to Islam, is to underestimate this perfect system of life. The prefix 'Islamic' attached to a country does not therefore mean that the majority of its citizens are Muslims in the sense that they have recited the kalimah, and believe in Allah, the Prophets, the Angels, the Divine Revelations and the Life Hereafter. The prefix signifies the existence in that country of a society having certain peculiar moral values and culture, a particular political setup, and a distinct economic system.

The purpose of this article is to discuss only one aspect of the Islamic society, and that is, its Economic System. The growing importance of the economic factor in the modern world, and the fact that the two major World blocs (the Capitalist and the Socialist) are distinguishable on the basis of their differing economic systems, greatly enhances the significance of analyzing the economic system of Islam. It is our contention that since the Islamic economic system is also as distinct a system as the Capitalist and Socialist systems are, it provides one of the strongest justifications for the setting up of an Islamic bloc. Not only does it justify Islamic unity, but it provides high hopes that unity may be more easily and quickly achieved, if the countries concerned come to realize that they also have, besides other distinctive features, a separate economic system of their own.

## **A Distinct Economy**

Economic systems are differentiated on the

February 2023

basis of the various principles, they follow. Every economic system has its own basic principles which determine the nature of all the economic relationships that hold among its members. The Islamic economic system also has its own principles (derived from the Qur'an and the Sunnah) which separate it from the Capitalist and the Socialist systems. Before elaborating these basic principles, it would be helpful to clarify at the very outset that the Islamic system is more distinct from the Capitalist than from the Socialist system. Throughout the analysis which follows, it will hence be seen that more space has been devoted to the discussion of the differences between Islam and Capitalism, than those between Islam and Socialism. Another reason for this is that most Muslim countries are today infected with the germs of Capitalism, while Socialism stands outside only as a possible threat, so that the Islamic system in order to be implemented will have to wage a severe war against Capitalism, rather than against Socialism. It is also necessary to note that this should not, however, be interpreted to mean that Islam and Socialism have no differences. It is only as far as the economic system of Islam is concerned, that it is comparatively less distinct from Socialism than from Capitalism.

### **Basic Principles**

The first basic principle of the Islamic Economic system is that it is based on the belief that all resources have been created by Allah for the use of Man: "He it is Who has created for you all that is in the earth" (The Holy Qur'an, 2:29).

The acceptance of this principle gives the  
Minaret

resources the semblance of a Trust placed by Allah in the hands of men. Consequently, it becomes the duty of everyone to make the best possible use of these resources and not waste them. Moreover, just as a Trust is to be managed according to the terms and conditions laid down by the creator of the Trust, so also these resources must be utilized according to the laws set down by the Almighty. The whole economy, therefore, functions according to the commands of Allah, as revealed in the Qur'an through the Prophet Muhammad (ﷺ). This principle is foreign not only to the Capitalist and the Socialist systems but also to all other systems that any non-Muslim has ever conceived or can conceive of. It is this submission of the economy to the Will of the Almighty that makes the Islamic economic system unique and the only one of its kind.

### **Property Rights**

The second principle is that Islam allows the right of private ownership, but imposes certain limits on the exercise of this right. Under Capitalism the right of private ownership is absolute, and one can do anything with his property. He may gift it, give it away-in charity, sell it, or even destroy it. Destruction of property, it may be noted, is not unknown to the Capitalist system. Many examples from history can be cited (cf. Sh. Mahmud Ahmad, 'Economics of Islam', pp. (12-14), and even today large amounts of wheat in the U.S.A. are dumped into the sea merely to keep the price of wheat at a high level! Under the Islamic economic system such inhuman behaviour is not permissible. Moreover, Islam also aims at nationalization to a



considerable extent. Public utilities are nationalized, and even during the time of the Holy Prophet (ﷺ) and the pious Caliphs, water resources, meadows, grazing grounds and other such utilities, were neither allowed to be privately owned nor granted as *jagirs* (cf. 'Maudoodi, Maslae milkiat-e-zameen', p. 90). However, Islam does not uphold complete nationalization of all property, just as it does not allow absolute ownership: it provides a via media.

### **Equality and Consumption**

The third principle is that of equality. Islam gives equal rights to, and stands for the creation of equal opportunities for all citizens. Though it does not uphold absolute equality of incomes, it is the avowed enemy of gross-economic inequalities. By making provisions for zakat, and entrusting the State with the function of fulfilling the basic necessities of all citizens, it aims at making the distribution more equitable. The provision of equality under law, and the making of education free, are also aimed at creating equal opportunities for all. In this respect, the Islamic economic system differs basically from Capitalism, which does not aim at providing equal opportunities for all, but encourages inequalities of wealth which it considers to be the main source of investment funds necessary for further economic progress.

The fourth principle is concerned with consumption in the economy. In the Islamic economy, consumption occupies a very important position; and the economy aims at maintaining a high aggregate level of consumption. This is a very significant

principle, for it is on the level of consumption that economic welfare mainly depends. The Capitalist and Socialist systems do not lay stress on a high level of consumption, but aim at increasing the rate of capital formation at the expense of consumption. The Islamic economy is in clear contrast to the Capitalist and Socialist economies, being a consumption-oriented economy. Moreover, there is, in the Islamic economy, a distinction between permissible and forbidden consumption. Thus wine and pork, for example, can find no place in the Islamic system. Such a treatment of qualitative restrictions on consumption is not found in the other two economic systems, except for some restrictions placed on the use of luxuries in the Socialist economy.

### **Rights of Workers**

The fifth important principle deals with the pattern of functional distribution of the national product. Unlike Capitalism, the aim of the Islamic economy is to equalize the bargaining powers of all factors of production. Since labour is the weakest as far as bargaining strength is concerned, the Islamic economic system is so designed as to increase the bargaining power of this factor. This is done by the following measures:—

- a) Provision of social security (zakat, sadaqah, etc.) which ensures that the labourers can hope to stick to their demands even if they have to remain out of work for a few days.
- b) Enforcement of the rules that wages should be paid in full and promptly, which safeguards the workers from being cheated (Continued on page #. 6)

# Towards a Definition of Islamic Sociology

Dr. Hasan Zaman

(Continued from Last Issue)

## Establishment of Islamic Social Order

The establishment of an Islamic social order is part and parcel of the religion of Islam. Theory and practice, action and contemplation are blended herein in balance and composure. As Gellner puts it, the relationship between belief and social reality, Islam is a social movement in its total manner.

## Principles of Islamic Social Order

In Islamic Sociology religion and state are one — it is an organic unity that coheres into an undifferentiated social unity. It does not recognize the division of human activities into different domains like the religious and the secular, the sacred and the profane. All activities of man spring from a human personality endowed with a spiritual meaning and significance. As for the minorities Islam stands for tolerance without indulgence. Such a unity as this, does not presuppose totalitarianism as it does not mean the infallibility of the ruler or the priesthood (or the church which does not exist in Islam).

Islam represents a *din* or a balanced way of life with a comprehensive conception of *ibadat* (worship) covering the entire aspect of individual and social life, the principles of which are implemented through some of its methods of social action. Islam means peace and also positive reliance on God with perseverance.

## Principles of Social Order

1. Tawhid: Belief in the Unity of God. (The

deathless tradition of human culture) establishes brotherhood, beyond blood, race, colour or language — righteousness being the only criterion of preference.

2. Malikiyyah: The Sovereignty of God which has three connotations: (a) Sovereignty over the entire universe. (b) The sovereignty of the principles of God in the conduct of all public affairs. (c) Responsibility of man to God.
3. Khilafah: Vicegerency. (a) Man as the representative of God. (b) Prophets as the representatives of God. (c) Muslim rulers as the representatives of the Prophet Muhammad (ﷺ).
4. Risalah: Belief in messenger-ship. (a) Universal messenger ship messengers sent to all nations unity of man and human culture. (b) Prophet Muhammad (ﷺ) —finality of his messenger-ship stress on reason and action.
5. Shariah: General direction of the spirit and principles of "Law" (a capital "L"); the basis of further legislation — "law" (a small "l"). Fiqh or interpretation is different from shari'ah.
6. Ijtihad: Application of reason and endeavour. (a) Study of social conditions and problems. (b) Exertion on points of law.

## General Methods of Implementation

1. Salat: Prayer (including Siyam and Hajj) — responsibility to God.
2. Zakah: Compulsory social security

(saturated with the spirit of charity) — responsibility to society.

3. Jihad: (a) Striving on the path of God. (b) Mental struggle against passion. (c) Struggle to establish justice and human rights.

### **The Criterion of an Islamic Social Order**

The Criterion of an Islamic polity or social order depends on the union of the principles with social action (society) through the state, and not the union of religious leaders or church and the state. Mere existence of a Muslim majority or declaration of Islam as State religion does not make a state Islamic. In an Islamic polity, Public Law is equally applicable to Muslims and non-Muslims, subject to loyalty and public order and morals.

### **Islamic Sociology (Social Theory) and Muslim Social Thought**

Islamic sociology or social theory is distinct and different from Muslim social thought or the structure of Muslim society. We can draw the parallel from democratic social theory or any other social theory as a general pattern. As general democratic theory is distinct from the democratic thought (of individual scholars), Islamic social theory (or political theory) is different from Muslim political thought (by individual Muslim writers) and from the history of Muslim institutions.

Islamic social theory has to do with purposes behind the social concepts as defined by Islam as distinguished from the thought of Muslim sociologists. (Similar will be the case with Islamic political theory and Muslim political thought, Islam i.e.

economic theory and Muslim economic thought). In many Eastern and Western Universities Muslim political thought and institutions are taught but not Islamic political theory. This is a confusing situation. Of course, Muslim social (and political) thought and institutions may serve as references and raw materials for Islamic social (and political theory). But Islamic social (and political) theory is quite distinct from Muslim thought and institutions and relates to the purposes of social (and political) concepts as defined by Islamic principles. In this context Levy's book – *The Social Structure of Islam* (originally – *The Sociology of Islam*) is misleading at best, it is a lop-sided account of Muslim social institutions and not Islamic sociology in the light of Islamic principles (like democratic principles). Rosenthal's Political Thought in Medieval Islam is objectionable for other reasons.

Muslim thinkers believed in the unity and harmony of the ideational and sensate aspects of life. They did not take anything that came along as Rosenthal would have us believe; they read Aristotle, for example, as an instrument of thought integrated to their own system; assimilated with their own cultural pattern. They applied their own method of analysis and evaluation; in the light of their own concept of unity of Islamic norms and social and political thought.

### **Islam and Secularism**

Today, religion, more often than not, is equated with the Church or the organization of religion, and the domination of the Church is deemed to be the establishment of religion, and the

permeation or isolation of church and society is viewed as the permeation or isolation of religion and society as the case may be.

It is alleged that as religion (priestcraft or church) is an autocratic factor of society, it must be separated from the state in order to ensure human equality and freedom. But this is only apparent. The reasons go much deeper.

At its source negative secularism is born out of a confused synonymity of religion and the church. People revolted against the church as it proved to be an obstacle to freedom and national unity. Along with the repudiation of the church, the universal principles of religion were also repudiated. This confusion of thought gave rise to the emergence of a negative, indifferentist and confusing brand of secularism. Secularism is said to have originated from the following saying of Jesus (peace be upon him) – “Render unto Caesar the things that are Caesar’s and — unto God, what is God’s”.

This statement has been cut off from its historical background and spiritual connotation and given an interpretation, entirely unforeseen by Jesus.

In the message of Jesus, God is the only Lord. As a simple Christian peasant of Palestine was going to pay taxes to the Roman tax collector, he saw the emblem of the Roman Emperor struck on the coin, and he seemed to have some confusion about the power of the Lord and the power of the Emperor. Was it necessary for a follower of Jesus to acknowledge lords other than God? To this, Jesus replied thus — “Render ... etc”. By this, Jesus did not mean an organic separation between the spiritual and social aspects of life. What he meant was a functional separation which may be necessary both under normal and abnormal conditions of society. Fundamentally, the position of Jesus and the position of Islam on this point are the same. **(Concluded)**

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# The Message of Universality and Sociality

Dr. Basharat Ali

(An exponent of Islamic Sociology)

“And We have not sent thee but as a mercy unto nations”,

According to Sura Nahl, the self does or think manifests through its nature as recognizing what is other than itself. According to the Sura Ale-Imran on the one hand and the very term ‘Amran’, suggests that each person has associates within this realm of knowledge. If we study the Sura Nahl, it will give us an idea that self is at work, creating for itself, under cosmic influence, the world it apprehends; we see it as power to bring into being a social world of experiences. Whatever that comes to us from the dynamic order takes on meaning in so far as we fixate some form of response. Man, if rightly guided can see nature in accordance to the teachings of the Qur’an (Amran, verse 190) ‘Surely we give the thing world unity in variety and duration (cf. Yasin). It is wrong to say, as maintained by some of the thinkers of the West, that the human self attributes to the object the characteristic of his own. According to the Qur’an, man and nature are value-patterned both uphold unity. Equally, the Qur’an rejects the modern theory of Pan- Psychic causality. It is not self alone which projects unity in the “thing” world. They are created meaningfully to testify the unity which forms the psychological involvement of man.

The distinction between the real in the phenomenal sense and the ontologically

real, is the deepest line of cleavage known to human intelligence. This is the point which led the Mushrikeen to go astray. To be aware of anything, stresses the Qur’an, is to sustain a social relation to it. The Prophet (ﷺ), on the basis of revelation, guided humanity—that the man, so long as he lives, continues to discover his own nature in the social environment (cf. Ale-Imran, Ahzab and Hujarat). Each new acquaintance is in a real sense, a fresh objectification of the man’s personality. According to the Suras Rad and Nahl our social nature may seek higher levels also.

Whatever the self does is conditioned by the cosmic order. The self, therefore, leaves from its world something not only of its own nature, but also of the nature of the Cosmic Power. On the warrant of this experience, the religious consciousness may find what it takes to be the working of the All-Wise and All-Good expression of Divine Being (Rahman). By such projection the self realizes itself in its world (Rad. ruku 1). The influence of nature on man is just like a social circuit. All projection of the self (Nahl) into an objective world (Amran) sets up a counter movement back upon the self. What is called communion with nature is a social act. It is the Qur’an which calls this union as genuine, otherwise the modern philosophy will find mind and phenomenal nature standing to one another in terms of polemics. The Sura Nahl in correlating man and nature on the one hand and the unity

and universality of mankind on the other stresses that any social relation is reciprocal. The Sura Amran in general and more specifically the terms 'Ummah and Millat refer that there should be some form of meaningful activity toward the other, and some sort of equally meaningful response from that other before the social, cultural and spiritual life takes on significance and vitalistic meaningfulness.

In apprehending the physical, social, psychological and cultural world, we give them value. And all the values of life, according to Suras Nahl, Rad and others are objective. Existence is a general notion, but the value is always particular and has a reference to the human psychic and spiritual order. It is they which appropriate the object. According to the Sura Nahl, it is to be realized that the thing and the self must exist in togetherness. Both thing and self, according to the Sura Nahl are value oriented and value patterned (cf. 3:190). If the idea of value is relegated to the background, the cogent relationship between the self and the objective world becomes less evident. It is, according to the Qur'an, not possible to isolate the idea of existence from that of value. 'Prima facie' evidence is that the 'thing world' is the 'self world', and the expression of its social nature. The Sura Al-Mulk directs us to look about in our ordinary work-a-day world, we may see how the human element in the 'thing' world gives them depth and level meanings. There, meanings again, are couched in symbols and hence it is the Qur'an which has given origination to the Sociology of Symbols (Ayat). These symbols can be put to use for the better understanding of the phenomenal world of

nature and psyche, as they are correlated and overlapping. It is the Qur'an that has diverted man to take nature into his social world as values. The Sura Rad (vs. 11) stresses that through the study of sense perception man will be capable to indicate the basis of social self-hood. The self interprets cosmic control into an objective world of values (cf. Yasin and Rahman) and it is thus essentially social in that its essential existential activity initiated through social contact, consists in creating and appreciating a world that is other than itself.

It is stressed again and again by the Qur'an that to have a world the self must be in social contact with the cosmic power. The Qur'an emphasises on knowledge and while naming and attributing Almighty Allah as "Aleem" and "Khabeer", it is intended to show that every increment of knowledge, every new experience enlarges the scope of man's selfhood. A man's look is outward. His interests are in the world around him and largely in the future. Even when he turns his thought inward and becomes reflective, he continues the process of externalization. He makes his aspirations, longings and ideals and purposes his objects. They become to that extent his environing world. The self is extrovert. The object whether in the form of a person or a thing or an ideal, must always be existential.

The Sura Amran and the terms 'Millat' and 'Ummah' and their interpretation by Ahadith are sufficient to show that sociality is decidedly dynamic. It may vary in scope and dimensionality. In relation to human fellows, the self is always alert and active

all the way through. Sociality is dynamic, because life is dynamic and moving. In spite of these facts it is never segregated from unity. This in itself is a great proof of Divine Unity. The existential link of sociality is emotion and fellow-feeling. All our emotional life issues from a social situation. The most effective way of losing the higher values of social life is to assume a passive attitude towards it. And, conversely, if we enjoy in full measure our social, cultural and spiritual privileges, we must have a part in their creation and maintenance.

The situation which is related to the space-time dimensions, has definite bearing to life; socio-cultural systems and the belief and action systems of Islam. Man had always been thinking about them, but he had no knowledge of their socio-cultural and practical bearings. Thus, all the thinking about them was abstract and entirely abstruse. He has philosophized a lot, but could not determine their value in the evolution, and meaningful, configurational growth of man, his personality, society and culture. Situations are multiple and multivariant. They change constantly, moment to moment, in all their spatiotemporal periodicities; in their frame work of reference of past, present and future. Situations in all their variety and spatiotemporal changes originate through events and occurrences. The greatest contribution made by the Holy Prophet (ﷺ) is the concept of situation as the integral part of space-time causality. Mankind was blessed by logico-meaningfulness of time through the revelation of Sura Asr. If the Qur'an had not been revealed in its entirety except the revelation of Sura Asr, it would have been sufficient to establish the truth of

Minaret

Islam and its Messenger. The Sura in its categorical orientation gives us an idea of situation in its operational procedure. The Sura leads man to visualize the situations and to mould day to day life in congenity with their requirements, maintaining the meanings assigned by the Sura. In the broader framework, the Sura suggests to understand life situations along with variant, immoderate situations. The idea behind situations is the best accumulation of predetermined meanings stored in the value-system of the Divine Book. A person's life situation is the pattern orientation, the sum total of all the factors to which he must adjust at a given time.

Islam is the religion of affirmation, and the Prophet Muhammad (ﷺ) is the Messenger of Joy and Mercy. Islam teaches to enjoy in full measure our socio-cultural privileges. If man's self is active socially, the accompanying emotions may be intense and at the same time unobtrusive. They pour themselves into the activities, make the task more absorbing and sustain the devotion to the cause. What is the cause? — the establishment of Tauheed and the prevalence of Islam over other cultures. Thus the socio-cultural life of energetic struggle and achievement is made rich and glorious by the awakened emotions for the expansion and preservation of Islam. The men of non-Islamic cultures, not learned in the secret of joyousness in achievement often err by cultivating the emotions themselves in detachment from the great inspirations and ideals of socio-cultural and spiritual enterprises envisaged by the Qur'an and Sunnah. According to the Qur'an and elucidated by Hadith and Sunnah, a social life is an associational

and co-operative life with the members of the 'Millat' for the attainment of the common objective, which, as stated above is nothing but the establishment of Tauheed. The reciprocity of socio-cultural life here becomes instrumental toward the realization of ends that are beyond the powers of the individual. The 'Ummah', in co-operating according to the laws and principles of Qur'an, organizes and directs the interests and energies of its members toward socio-cultural ends. The members must zealously compete with one another in contributing to the attainment of this goal. The example of this fact is to be found in the life of the four Caliphs and Ashab. In the absence of a dominant socio-cultural ideal and well organized co-operation, the derisive effect of individual striving for personal advancement leads to crisis, confusion and chaos. This is the actual situation today.

According to Suras Baqara and Amran cooperation in the accomplishment of a worthy purpose, determined by the Qur'an, is the highest expression of sociality, culturality and spirituality. It includes everyday linking of home and community, home and mosque, a larger connection of the entire Millat and in a very real sense, the relations of a human being to the source of life (Al Hadeed ruku 2—Light and Life given by the Prophet (ﷺ)).

Sura Rad in its verse 11 lays stress that personal minds can arise only through social interaction. The Ummah therefore is genetically prior to Personality; Social Unities, being integration of particular minds. The social unity in Islam has been achieved by the continuance of Salat,

within the premises of the mosque, the highly inter-disciplinary institution. The above verse lays stress on the dynamic character of selfhood, tuned with consciousness, cognizance and connection. The individual minds should, according to the Sura, function collectively, the outcome of that functioning as indicating common interests of purposes.

The expressions Rahmat-ul-lil-Alameen, i.e., the Mercy of the World or Nations and Khatimun-Nabiyeen, the Seal of the Prophets or last of the series of the Prophets which were never used in relations to prophets coming from Adam to the last prophet. It is stated that Nuh (Noah) was the second Adam, who revived the divinely revealed religion of Islam after the Deluge, was never addressed as Mercy or last prophet. The Holy Prophet Abraham, from whom the newer form of religion of Islam and its major premise the radical monotheism—the Tawheed Kamil—has been traced, neither he nor the Qur'an Calls him either mercy or last prophet. On the contrary, he prayed for the advent of the Holy Prophet (ﷺ), who was destined to give rise and propagate the highly complete form of Islam on the foundation of the highly systematic orientation of all the integrated systems of Knowledge with super-system—the values and meanings as their axiological existential base referred to by the Qur'an in the verses 2:129, 151 and 3:163. The components of these systems of knowledge are Kitab, Ayat, Hikmat and ilmu ghaib (unknown knowledge). The above ingredients which form the basis of the Dinul Qiyam, the divinely inspired systems of culture, beliefs and actions, all grounded in systems of



knowledge, documentationalized (Kitab) symbolic-cum-predictive (Ayat) philosophic-scientifically oriented (Hikmat) and ever expanding, dynamic and evolutionary from time to time, space to space throughout entire future from the fountainhead of all knowledge—the God.

Thus with the advent of the Holy Prophet (ﷺ) the new era, variously named as the scientific age, renaissance, industrialism and age of reason, etc., was ushered in. It is wrong to say that the new age began with the industrial revolution or the Renaissance. All these movements came in the 18th century, as fallaciously with the rise of the Holy Prophet Muhammad (ﷺ). Thus Islam emerged as a scientifico-philosophical movement, guided by the institutionalized framework, dynamic and evolutionary process. The Muslims were guided by this scientifico-philosophical movement, entirely institutionalized, from the 4th century Hijra, transmitting this legacy to the west, leaving it to boast pedantically to claim itself as the founder of the age of scientism and continued research into the realities of life and nature. Leaving room for the west, and transmitting their own legacy of knowledge, cognition and truth, the Muslims went into the subterranean world of lethargy, atrophy and decay, The contribution of Islam for the awakening and rise of a new age of scientism, though denied by the modern western scholars and orientalist, but previously the scholars of the west like Le Bon, Briffault, Irwin and a host of others openly admitted the immense contribution of the Muslims. Some of them have to admit that the modern age of science would not have come into being if Islam

Minaret

would not have come into being and becoming science, scientific attitude, scientific spirit and scientific research methods, some of the scholars admit are the greatest endowments and contribution of Islam, transmitted to and received by the West.

Not only in the cultural history of mankind of the past and the present, no culture Divinely or man-made can claim the idealistic integralism and totality like Islam. It is the only system which covers the multi-dimensional and multi-variant requirements of human life in its two polarities—the Sensate and Supra-sensate or Din and Dunya. The approach in these two polarities is systematic, methodically integral, scientific and axiological. In contrast to Islam the other cultures divinely inspired and man-made like the religious culture of the Ahlikitab and the sensate culture of the mushrikeen (polytheists) are dichotomous, contradictory, conflicting, arbitrary and one-sided and hence they are unsuited to guide humanity in all multi-dimensional facets and multivariant aspects of life for all time to come.

The nature of universality and through-going sociability of Islam as a total culture for all mankind throughout eternal future as made clear reiteratedly in the verses 9:33, 48:28, 61 :9 is to be seen in its demands of prevalence of Islam over other cultures, whatever their types may be. Secondly, all cultures which existed in the past or exist now were and are space-time bound. According to Sura Asr Islam as a total way of life is supra-tempocentric and supra-spatial; it is the universal system for the entire mankind for all times of today and

tomorrow (30:30). It is based on the Unity of Divine Being (Ikhlas), Unity of mankind (2:213), Unity of the ideal typed nations (2:143), Unity and finality of prophet-hood (Hadeed), totality and Unity of Kitab (Furqan) and finally the Unity, totality and integralism of all knowledge systems of sensate and supra-sensate kinds (Hikmat). According to Sura Alaq the above components of the cultural, action and faith systems of Islam entirely rest on scientifico-philosophically based systems of knowledge as referred to the above Kitab, the Ayat and the un-known knowledge systems, to be discovered and identified continuously by each generation of mankind. These systems form one entity and one totality. No religion, no socio-cultural system can come into being nor attain configurational growth with value orientation systems and value pattern systems. The value orientation system is the laws, principles, values, norms and meaning of the Qur'an, and the Name and Attributes of Allah, conglomerated into one categorical Einheit, i.e., the whole or unity—the Tawheed (16:51) etc. All variant patterns of life are unified into one all-embracing, categorical whole—the beautiful conduct of life of the Holy Prophet (ﷺ) (33:21).

There is correlation between selfhood and

knowledge, among other things, in relation to this fact that both are dynamic; one more fact is to be noted that like nature, selfhood and knowledge and through-going sociality and morality form their bases. The moral is a social growth and is an abstract expression of communal wisdom. Thus the terms Ummat and Millat, among other things, are value-patterned and endowed with spiritual meaning referred to by the Qur'an as 'Khaire Katizeer'. The knowledge systems find enlargement and reinforcement from the study of the self. While referring to the fact that the Human mind revolts against polytheism, the Qur'an demands the critical study of Anfus in conjunction with nature and their correlating parts, the knowledge. If we translate action into their ultimate elements, they appear as contact between the self and dynamic order—the Anfus and Afaq. Reactions issue from the dynamic order, not only from the physical things, and we know from numberless experiences, how exacting this dynamic order has proved to be. Here we have the law of consequence, ruling with complete authority; and this forms the groundwork or what in human relations is justice—Adl. Nature in its entirety is the domain of the spiritual, moral and social order.

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(Continued from page #. 21)

his room and did not allow anyone to enter. When the door remained closed at the time of Morning Prayer, his devotees opened the door and found that Hazrat Khwaja Mu'inuddin Chishti رحمه الله عليه passed away. On his blessed forehead was written: "He was the beloved of Allah, and he died in the

Love of Allah."

Hazrat Khwaja Mu'inuddin Chishti's رحمه الله عليه Mazar Sharif [noble tomb] is in Ajmer Sharif and thousands of people assemble there every day to pay respects to the greatest saint of the Chishtiyya Silsila.

## Hazrat Khwaja Mu'inuddin Chishti رحمة الله عليه

Hazrat Khwaja Mu'inuddin Chishti رحمة الله عليه popularly known as Khwaja Gharib Nawaz (The Patron of the Poor ) was the founder of the Chishtiyyah Order of Sufis in India. He is one of the most outstanding figures in the history of Islamic Mysticism.

The Chishtiyya Silsila is one of the most popular and influential mystic orders in Islam. It derives its name from Chisht, a village near Herat, where the real founder of the Order, Khwaja Abu Ishaq of Syria, settled.

Hazrat Khwaja Mu'inuddin Chishti رحمة الله عليه brought the Silsila to India at the close of the 11th century A.D. and established its centre in Ajmer, whence the order spread far and wide in India and became a force in the spiritual life of the Muslims.

Hazrat Khwaja Mu'inuddin Chishti رحمة الله عليه was born in 536 A.H.1141 A.D. in Sajistan (Persia) and was the direct descendent of a noble family coming down from a direct lineage of the holy Prophet Muhammad (ﷺ). He was a Hasani and a Husaini Sayyed, Sayyed means one's ancestry can be traced back to the Prophet Muhammad (ﷺ) himself and in this case through both Hazrat Hasan, (RDA) and Hazrat Husain, (RDA), who were the sons of Hazrat Ali, (RDA). He was brought up in Khorasan and received his early education at home from his father, Hazrat Sayyed Ghayasuddin (RA). At the age of 9, he committed the Holy Qur'an to memory.

After the demise of his father, he inherited a grinding stone and a garden, which formed a source of his livelihood. From an

early age he loved the company of saints, mystics and dervishes. The persistent sacks and destruction of Khorasan (including Sajistan) by the hordes of Ghuzz tribe of the barbarous Tartars proved to be a turning point of his life at the early age of 14. Fired by overwhelming human passion, he was divinely inspired to renounce the world at this early age.

Distributing all his worldly belongings to the poor, he went to Bukhara and Samarqand to join the famous Nizamia Universities there for his theological, education. He brilliantly completed his academic courses in 5 years.

In Order to quench his spiritual thirst, he left Iraq for Arabia and on his return from there he undertook a journey to a place called Harwan (a.k.a. Haroon).He became the Murid of Hazrat Khwaja Usman Harooni (RA), a great Sufi mystic of his time. Hazrat Khwaja Mu'inuddin Chishti رحمة الله عليه remained in the company of his Pir-o-Murshid and travelled with him carrying his Murshid's belongings on his head. They travelled to Makkah, Madinah, Iraq, Syria, Samarqand, Afghanistan, etc. meeting many great saints.

While they were in Makkah, Hazrat Khwaja Usman Harooni (RA.) took Hazrat Khwaja Mu'inuddin Chishti رحمة الله عليه to the Holy Ka'bah and made Du'a [supplications] for him and a voice was heard declaring. We have accepted Mu'inuddin as one of our beloved devotees." In Madinah Sharif, [Sharif = noble) while in the Darbar of Sayyidina, Rasulullah (ﷺ) Hazrat Khwaja

Usman Harooni (RA.) instructed Hazrat Khwaja Mu'inuddin Chishti رحمة الله عليه to offer his homage salutations respectfully. In doing so, a voice was heard saying, "Wa alaikumus salaam ya qutb ul mashaikh e-bahr-o-bar (Peace be upon you also, O Head of the Pious of the earth and the sea)" On hearing this his Pir-o-Murshid said to him, "Now indeed you have reached perfection."

After full 20 years hard training in Islamic mysticism under this great Pir-o-Murshid, Hazrat Khwaja Mu'inuddin رحمة الله عليه was bestowed with Khilafat in the Chishtiyyah Silsila. His Murshid, [Shaikh] after advising him, handed over his As'a Mubarak (Sacred Staff), wooden sandals and Musallah to Hazrat Khwaja Mu'inuddin رحمة الله عليه saying that those Tabbarrukaats have come down from Sayyidina Rasulullah (ﷺ) in succession.

In 583 A.H. [1187 C.E] when he was absorbed in prayer at the Holy Ka'bah, he heard a voice saying, 'O Mu'inuddin! We are greatly pleased with you. You have been given salvation. Ask for anything that you may like." He submitted respectfully; "O Allah, give salvation to the followers and disciples of Mu'inuddin. A reply was heard; "O Mu'inuddin, you are accepted by Us. I will give salvation to your followers and disciples and also to those who may enter your fold till the Day of Qiyamat."

After performing the Hajj, he was once again divinely inspired from Madinah Sharif to go to Ajmer (India) to preach Islam: "O Mu'inuddin, you are the helper of my religion. I entrust you the country of Hindustan (India), Proceed to Ajmer and spread the gospel of truth." Not Knowing Minaret

where Ajmer was situated, the Holy Prophet (ﷺ) came in Hazrat Khwaja Sahib's dream and showed him where the city of Ajmer was situated.

On his way to Ajmer and passing through Afghanistan, Hazrat Khwaja Mu'inuddin Chishti's spiritual impact converted the notorious and cruel Yadgar Muhammad into one of Hazrat Khwaja Mu'inuddin's devoted Murids. Yadgar Muhammad did not previously recognize and respect the first three Caliphs of Islam; neither had he any respect for Sufis nor for any holy saints. Now, after meeting Hazrat Khwaja Sahib رحمة الله عليه, Yadgar Muhammad repented and distributed his wealth to the poor and needy, divorced his many wives, freed all his slaves and renounced the world. He stayed and travelled with his Murshid.

Hazrat Khwaja Mu'inuddin Chishti رحمة الله عليه proceeded to Delhi via Fort Shadman, Multan, Lahore and Samana. At Lahore, he stayed for 40 days at the Mazar Sharif of Hazrat Data Ganj Bakrish-(Hazrat Ali Hujwiri رحمة الله عليه). In Delhi, Hazrat Khwaja Mu'inuddin رحمة الله عليه started delivering his sermons and discourses in a soft language dipped in honey attracting thousands of Hindus and Muslims. But he had set his sight on Ajmer, which had been away from the light of learning and guidance. He wanted the city of Ajmer to be the centre of learning, teaching and spiritual activities.

Hazrat Khwaja Mu'inuddin Chishti رحمة الله عليه reached Ajmer with about 40 followers in the year 587 A.H. Here he received fierce opposition from the ruler of Ajmer, Raja Pirthvi Raj. He did nothing to antagonize the Hindu ruler. His mission was simply that of love and learning, purity and

guidance. In a short time, the entire area was filled with the truth of unity of Allah. Men and women in thousands took the oath of allegiance on his hands.

But this large-scale conversion to Islam displeased the Hindu ruler and he started putting the Muslims to hardships. Pirthvi Raj sent Ajai Pal and Sadhu Ram, who were magicians, to destroy Hazrat Khwaja Mu'inuddin Chishti رحمة الله عليه with black magic, but they failed at every turn. Both Ajai Pal and Sadhu Ram were so much impressed by Hazrat Khwaja Mu'inuddin Chishti رحمة الله عليه that they accepted Islam and became his devoted Murids.

A great Muslim army general, Shahabuddin Ghouri, who was in Khorasan, saw Hazrat Khwaja Mu'inuddin Chishti رحمة الله عليه in a dream who instructed the general, "It has been ordained by Allah that you shall be the ruler of India. Direct your attention soon and arrest Pirthvi Raj and punish him." Acting upon this instruction, Shahabuddin Ghouri came to India to face the army of Pirthvi Raj. The Muslim general and the small band of Muslim army, encountering fierce opposition, eventually defeated the Hindu army and went to Ajmer to pay homage to Hazrat Khwaja Mu'inuddin Chishti رحمة الله عليه and become his Murid.

Hazrat Khwaja Mu'inuddin Chishti رحمة الله عليه was the embodiment of plain living and high thinking. His noble disposition, his marvellous self-control, his renunciation, self abnegation, selfless service, his patience, his love, fortitude and courage earned him the respect from his admirers and devotees. He passed his days in Almighty Allah's remembrance. He was free from avarice and greed. He had no lust

for power, no wish for name and fame, and no desire for wealth. He sought only the pleasure of Allah and His Prophet (ﷺ) [Messenger]. He was deeply loved by his Pir-o-Murshid, who used to say "Our Mu'inuddin is a beloved of Allah and I feel proud of the fact that he is my disciple. He followed the Holy Prophet (ﷺ) very faithfully in his daily life. The fear of Allah forever dominated his mind." Hazrat Khwaja Qutubuddin Bakhtiyar Kaki (RA.) says that he never saw a beggar or any needy leaving his door without taking something. Hence one of his popular titles was "Gharib Nawaz" (Patron of the Poor).

Although Hazrat Khwaja Mu'inuddin Chishti رحمة الله عليه did not know the language of Hindustan because, he spoke Persian, he converted about nine and a half million into the folds of Islam. Hazrat Khwaja Mu'inuddin Chishti رحمة الله عليه did not conquer India with his sword but with love. The Sama mehfiles [assemblies] of religious music of his proved as a cementing force for the spread of Islam and brought the people together.

Shaikh Mu'inuddin Ibn Arabi, Hazrat Fariduddin Attar, Hazrat Shams-e-Tabriz and Maulana Jalaluddin Rumi (RA.) were all contemporaries of Hazrat Khwaja Mu'inuddin Chishti رحمة الله عليه.

On the 14th of Jamadi-us Thani 627 A.H., Khwaja Sahib رحمة الله عليه bestowed the Khilafat upon Hazrat Khwaja Qutubuddin Bakhtiyar Kaki (RA.).

On Monday, 6th Rajab in 627 A.H. [April 29, 1230 C.E.] after the night prayers, Hazrat Khwaja Mu'inuddin Chishti رحمة الله عليه went into (Continued on page #. 18)

# Month of Rajab: Names and Merits

Sheikh Atiyyah Saqr

There are some months as well as some places that have more worth in Almighty Allah's sight than others. But the merit of a certain place or time in Islam is established only through authentic proofs. Hence, on quoting a certain Hadith, one is to make sure of its authenticity so that no false Hadiths are reported to have been said by the Prophet (ﷺ).

Many of the Hadiths reported about the merits of Rajab are either weak or fabricated. However, we should remember that there are many important events in the Islamic history that took place in the month of Rajab, such as the Noble Prophet's Night Journey and Ascension (Israa and Mi'raj), the Battle of Tabuk and the liberation of Al-Aqsa Mosque from the crusaders at the hands of Salah Ad-Din Al-Ayyubi. Muslims should recall these great victories and derive lesson from them.

Al-Hafidh Ibn Ali Ibn Muhammad Ibn Hajar Al-Asqalani, an eminent scholar, wrote a detailed study entitled "تبيان العجب بما ورد في فضل رجب" Ibn Hajar included in this study almost all the Hadiths reported about the merit of Rajab and the rewards to be earned by observing fast and optional prayer during it, classifying these Hadiths into either weak or fabricated ones.

He also mentioned that Rajab has 18 names, the most famous of which are in the following: Al-Asamm (deaf month) It was called so because no battle of weapons was heard during it, and Rajab

being one of the sacred months in which fighting is prohibited. It was also called Al-Asabb (poured-in month), because (it was believed that) mercy is poured on people during it.

It was also called 'the Iron Remover. In this regard it was reported that Abu Raja' Al-Utaridi said, "We used to worship stones (before Islam). But when we found a better stone than the first one, we would throw the first one and take the latter. If we could not get a stone then we would collect some earth (soil), then bring a sheep and milk that sheep over it, and perform Tawaf around it. When the month of Rajab came, we used (to stop the military actions), calling this month the iron remover, for we used to remove and throw away the iron parts of every spear and arrow during it." (Al-Bukhari)

The merit of Rajab is like the merit of the rest of the other sacred months. Almighty Allah says: Verily, the number of months with Allah is twelve months (in a year). So was it ordained by Allah on the day when He created the heavens and the earth, of them four are Sacred (i.e. the 1st, the 7th, the 11th and the 12th months of the Islamic ca/endar)." (Qur'an, 9:36)

The names of these sacred months are mentioned in an authentic Hadith of the Prophet (ﷺ) in the Farewell Pilgrimage. According to this Hadith, the sacred months are four, three in succession that is, Dhul-Qa'dah, Dhul-Hijjah, and Muharram - and the fourth is Rajab, which

comes between Jumada Al-Aakhirah and Sha'ban.

According to the above verse, Almighty Allah has ordered Muslims not to wrong themselves (or others), especially in these sacred months. So no fighting between tribes was to be waged during these months, so that people would guarantee that the way to Sacred House remains safe. Another manifestation of not wronging oneself in the sacred months is to avoid committing sins or wronging others.

Muslims should, rather, remember the important events that took place in the history of Islam during this month, such as the Prophet's Night Journey and Ascension, the Battle of Tabuk, and the liberation of Al-Aqsa Mosque from the crusaders at the hands of Salah Ad-Din Al-Ayyubi (538 H).

Muslims should derive lessons from this glorious history, so that they may be reunited and seek to liberate Al-Aqsa Mosque from its present brutal occupiers.

THE QUR'ANIC FOUNDATIONS  
AND  
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# Man and His Creator

Mushtaq Ahmad Sulaimani

“Behold, Thy Lord said to the angels: I will create a vicegerent on earth”: they said, “Wilt Thou place therein one who will make mischief and shed blood ? — whilst we do celebrate thy praises and glorify Thy Holy (Name?)” He said “I know what ye know not”. (2:30).

In the above verse we see a dialogue between Allah and His Angels regarding the creation of Man. It appears as if the angels took exception to this announcement from their Lord that is why they ask the question: “Whilt Thou place therein one who will make mischief and shed blood?” — and we get Allah’s reply when He says that they (the angles) do not know what He knows. From this we can imply that Allah’s creation of Man has a very deep and a very meaningful significance. The angels argue that Man will not be able to worship and serve their Lord as they (the angels) are doing—without demur and without the least hesitation on their part. This can also mean that the angels had some idea of the nature of Man in that they knew Man was not going to be created like them, i.e., with the nature of angels he was going to be quite different. This dialogue can also be likened to an employer who tells his staff that he is going to employ new staff. The employees, not being aware of the design off their employer feels afraid that they might lose their jobs but their employer assures them and tells them that he knows what he is doing and that they should not worry. They (the employees) know that probably no one would be able to do their employer’s work

as well as they have been doing and thus they are perplexed as to why their employer should want new staff. But they must be contented with the reply of their employer and continue to be of service to him.

The meaning and the significance of the relation between Man and Allah is borne out by the Creator’s Divine Plan for Man’s Mission on this earth and this commenced with the creation of Adam.

Adam was given free-will. Free-will implies that man can transgress the normal limits of this free-will. The ability thus to transgress further involves the imposition of rules of law whereby Man regulates his activities and conducts his affairs within the framework of those laws. The enforcement therefore of the law of moderation and discipline was inevitable to keep the things in order.

Man is a creature who combines in him the abilities of destruction and construction. The progress of human destiny is the expression and manifestation of this dual aspect of human nature. We may now ask the question: ‘What is the use of such a creation’. Man cannot understand and explain satisfactorily the very need of creation which is in constant need of reformation. The wisdom of creation is best known only to Allah Almighty.

To Allah belongs whatever is in the heavens and whatsoever is in the earth and Allah is the Creator of the human beings. He gave human beings the Wisdom and the Knowledge and gave man the ability to understand, to know things



and to grasp their inner as well as outer significance and to delineate between what is good and what is bad both actually and apparently.

When Allah created humans He clearly informed them that He only created Man and Jinn for no other purpose except that they should worship Him. By 'worship' here means not ritual performance of our daily prayers alone but, much more important, that man's whole life should be such that he remains in constant communion with his Creator.

Creation is not an idle sport. Allah has a purpose behind it, which, in our imperfect state, we only can express by saying that each creature is given the chance of development and progress towards the goal and that is Allah. Allah is the source and centre of all power and all goodness and our progress depends upon our putting ourselves into accord with His Will. But this is purely for the benefit of Man himself; Allah is not in need (for Himself) of man's service and in this connection Allah says in the Qur'an:

"No sustenance do I require of them nor do I require that they should feed Me". (57:51)  
At yet another place Allah says:

"For Allah is He Who gives (all) sustenance—Lord of Power, Steadfast forever". (58:51)

This worldly life is not the real life. Allah has created us and placed us on this earth in order only to test us. It is here on this planet that man must find his fulfillment by attaining that spiritual greatness for which he was created. It is also on this planet that man is beset by trials and calamities and

troubles and all manner of difficulties and by this means Allah tests him to see whether he is fit to be placed, spiritually, on still a higher level. This life is thus an interlude, a preparation for the real life which is in the Hereafter and which is a permanent life and because of its permanency it is therefore not possible to enter that real life in a state of imperfection or impurity. It is Man's bounden duty to live that type of Islam which was lived by the Noble and most Blessed Prophet Muhammad (ﷺ). It is man's bounden duty to perfect Islam within himself first and this means Man's complete surrender and submission to the Will of his Creator.

There can only be one relationship to which Man can and must be loyal and that is his relationship with Allah; this is a direct relationship besides which there are no other relationships in the same manner, i.e., directly. And Man's relationship with man is subservient to and dependent on, his relationship with Allah. For man to go against this relationship would be like going against his own self or his own nature and which will be harmful for him.

It is further required of man to live his life consciously and to develop a watchful consciousness of his conscience in order that he may at all times be aware of Allah's Mercy. Let me conclude by stating that may Allah forever guide us on the right Path and may Allah protect us at all times from calamities and disasters and may He keep us strong in Faith. May Allah Almighty also give us the ability and the intellect to understand the Qur'an and to truly follow in the footsteps of our beloved Prophet Muhammad (ﷺ). Ameen!

# Rules for the Rulers

Jafar Wafa

Obedience to those in authority, from amongst the 'believers', comes next only to obeying God and the Prophet. (Al - Nisa [4]: 59). This Qur'anic edict has been misconstrued and misinterpreted by all kinds of alien as well as unpopular and unelected rulers whom the Muslim peoples of the world had to suffer at one time or the other during centuries of their recorded history.

It is, in this context, important that while choosing those who should be in authority (أولى الأمر) and who should rule and lord it over, not by divine right, but by national consensus, should be worthy of the powerful political position, conduct — wise. "The noblest among you, in the sight of God, is the best in conduct", says the Qur'an (Al - Hujuraat [49]: 13). Thus, good conduct and piety (تقوى) rank higher than mere merit or personal ability to govern.

The ideal is not meritocracy, or government by those who are really or apparently able. The ideal is rule by rightly guided persons who shun the worst of sins and indecencies, forgive when angry with someone, who conduct the affairs by mutual consultation and spend (in noble causes) what has been bestowed on them" (Al - Shooraa: 37 - 38).

A fish, after turning stale, starts rotting from the head. This is mankind's collective observation. And, in the words of the Qur'an, "complete annihilation of a populated place ('Qura') is preceded by utter abomination of its upper and richer class of inhabitants" (Bani Israil [17]:16).

Minaret

So, in a political system of any kind, it is the head of government and all those in authority, below and besides him, who should conform to the norms of morality and decency in public, as well as, private life, if the citizens of a state want to escape the threatened 'complete annihilation', as exemplified by the petering out of past empires and decadence of contemporary failed states.

Thus, it is in the nation's collective interest that their rulers should bear good conduct and, accordingly, it should be their collective and concerted effort, through all peaceful means, to see that their rulers do so, and the incorrigibles among them are weeded out.

It was the class of well-to-do selfish persons, the so-called elite of Madina, who not only excused themselves from contributing monetarily, or otherwise, for the military campaign against the Roman outpost at Tabuk which was to be launched during the Holy Prophet's (ﷺ) lifetime but also derided those less fortunate, but honest and selfless compatriots of theirs who donated for and participated in the campaign. On the former lot of Madinites fell the divine wrath in these words:

"Though you (the Prophet) ask forgiveness for them seventy times, Allah will not forgive them... (Al - Tauba [9]: 80). And never pray for any one of them when he dies nor stand by his grave." (Al - Tauba [84]: 84). It were such chastisements and divinely ordered social boycott and

religious excommunication of the niggardly and insolent elite, the pick of the town, that set them right and they acknowledged their faults. They mixed a righteous action with another that was bad and God relented towards them and permitted taking of alms of their wealth to purify them and also allowed prayer for them.” (Al - Tauba [9]: 102 - 3).

Public awareness of and vigilant eye on the conduct and character of the ruling class and effective action against the delinquents is thus, quite in conformity with the Qur’an, and must be resorted to if conditions bear a close similarity with those obtaining in Madina at the time of ‘revelation.’

Without laying down the details of a specific form of government, apart from the broad hints occurring at two places, or so, about rule by ‘mutual consultation’, the Qur’an does prescribe the functions of a good government. These are covered by a very generalized exhortation to the rulers “to enforce the values recognized as good (‘Maroof’) and forbid those which are abhorrent (‘Munkar’)”. (Aal-e-Imran [3]: 110).

A government which can enforce ‘Maroof and forbid ‘Munkar’ cannot be a dictatorship foisted on the people. This is a surmise based on the fact that the Qur’an addressed the Holy Prophet (ﷺ) a couple of times suggesting that “he was not sent by God as a warder or jailor” but only as a remembrance, or as one who reminds people of their duty to follow the right path, because who so does not listen and believe will be given direct punishment by God on his return to Him for accountability (Al - Ghashiah [88]: 21 - 26).

One should, however, not misunderstand. The various punishments and penalties specified in the Qur’an for varying kinds of secular, and even moral, offences have to be awarded by any government voted into power by the ‘believers.’ Apart from imposing the prescribed punishments where called for, there has to be no compulsion, from the state in the matter of theological and sectarian beliefs. Such matters of faith should better be left entirely to the Almighty for reckoning in the hereafter, the government explaining this correct position to the people through its public relationing paraphernalia. The ruler, or group of rulers, should be persons of “good conduct” – a very comprehensive term, which is not narrow in implication and is not to be mistaken only for piety, observance of religious rituals, abstinence from sin and, much less, seclusion from secular affairs of the society. Such a person as Hazrat Abu Zar Ghiffari, one of the holy Prophet’s (ﷺ) close companions, may have been respected for all these qualities in his life time but he was not entrusted, either during the Prophet's life time or during the period of the ‘pious caliphs’, with the affairs of the state only on account of his piety and prayers.

Equally important for the rulers to ‘be able to enjoin ‘Maroof and forbid ‘Munkar’ is for them to act themselves on the Qur’anic precepts, concepts of social justice, individual liberty, equality before law and fraternity which were expounded by Islam more than a millennium prior to the advent of political theorists heralding the French Revolution. These were not precepts but were implemented in practice in the first Islamic republic set up in Madina.

Thus, our present day rulers have to translate into practice what they have been preaching about equality of social status, equality before law and equality of opportunity, and so on, while making speeches in pre — election rallies and meetings. They have to voluntarily surrender all their VIP distinctions, privileges and exemptions and stand on the same footing as the common man who clapped in their meetings, cheered them up and voted for them at the hustings.

The motto of 'equality, liberty and fraternity' which has received wide currency in connection with the epoch — making events in the seventeenth century Europe, formed the corner stone of Islamic faith founded a thousand years earlier. Rousseau had presumably this Islamic approach in mind when he wrote that "the best and most natural arrangement would be) that the wisest should govern the many when it is assured that they will govern the many for its profit and not for their own" ('Social Contract' – chapter v).

The Qur'an pronounces in clear terms that all human beings, including their rulers, are on trial, as "God has created death and life so that He may try which of you is best in conduct" (Al - Mulk [67]: 2). Since the rulers are not responsible for their own conduct alone but for ensuring that those over whom they have authority also conduct themselves in right manner, they are doubly answerable, to the masses over whom they rule and to God who has placed them in the position of authority over the mass of men, women and children inhabiting the territory where they rule.

How should they rule to please both their countrymen and the real Sovereign? The Qur'an shows the way: "Allah enjoins justice and kindness." (Al-Nahl [16]: 90). This piece of the divine revelation was adopted as state policy and is now recited at the end of every Friday sermon preceding the congregational prayer.



## ATTENTION TO OUR READERS

It is our earnest request to the readers and subscribers "THE MINARET Monthly International" to extend their help and co-operation for increasing its circulation, convincing friends for advertisement, sending goods articles and giving precious suggestions for the improvement of the magazine.

میں بروز دوشنبہ (یہی دن حضور سید الکونین ﷺ کے عبدالرحمن بن ابی بکر نے لحد میں اتارا۔ محی کریم ﷺ کی وصال کا تھا) مدینہ منورہ میں خالق حقیقی سے جا ملے۔ مرکز خلافت میں ہی اس مرد مجاہد کی درویشانہ، رہائش گاہ تھی۔ آپ کا سر مبارک حضور اقدس ﷺ کے شانہ مبارک تک حضرت عمر بن خطاب رضی اللہ عنہ نے آپ کی نماز جنازہ پڑھائی۔ آتا تھا۔ گویا یہ قربت بھی زندگی بھر کی رفاقت و جاں نثاری کا حضرت عثمان بن عفان، فاروق اعظم، حضرت طلحہ اور حضرت تسلسل ہے۔

”حضرت محمد صلی اللہ علیہ وسلم کے اسوۂ حسنہ کی اشاعت و اطاعت دونوں جہاں کی سعادت اور سرخروئی کا سرچشمہ ہے۔ اگر مسلمان حضور صلی اللہ علیہ وسلم کے عظیم الشان اخلاق و اعمال کو اپنے سامنے رکھ کر ان کے مطابق زندگی بسر کرتے تو اقوامِ عالم میں وہ سب سے اونچی جگہ کے مستحق ہوتے اور اب بھی ان کے منظم اور متحد ہونے، بھائی بھائی بننے، دولتِ ایمان حاصل کرنے اور اسلام کی عظمت اور سچائی تک پہنچنے کا سب سے سچا اور سیدھا راستہ ایک ہی ہے اور وہ یہ ہے کہ مسلمان اپنی عملی اور اخلاقی زندگی میں رسول اللہ کے نیک نمونہ کی پیروی کریں۔“

صحابی تھے اور ام المومنین سیدہ عائشہ صدیقہؓ کے والد گرامی قذرف بھی، جانشین ریاستِ اسلامی، خلیفہ اول بھی رہے اور زہد و عبادت میں امام العارفین بھی۔ ان کے فضائل و مناقب کا شمار الفاظ میں ممکن نہیں۔

ایک موقع پر رسولِ مکرم ﷺ نے فرمایا: ”اے ابوبکر، تم حوضِ کوثر پر بھی میرے ساتھ ہو گے اور غار میں بھی میرے ساتھ تھے۔“

حضرت ابوبکرؓ کو مجموعی طور پر اپنے دو سال تین ماہ گیارہ روز پر مشتمل عہدِ خلافت میں مختصر وقفوں کے بعد نہایت اور اہم مشکل فیصلے کرنے پڑے، لیکن ان کی سیاسی اور عسکری ذہانت، متعدد علوم میں خداداد مہارت، بلند حوصلے، خوش تدبیری اور ایمانی عزیمت و استقامت میں ذرا بھی فرق نہ آیا۔ ہر نازک اور دشوار مرحلے پر اسلامی فلاحی ریاست کو کفار، منافقین اور حاسد دشمنوں کے زنگے سے صاف نکال لائے۔

مفسرین، مؤرخین اور محدثین نے مختلف حوالوں سے سیدنا صدیق اکبرؓ کی معاملہ فہمی، اولوالعزمی اور زبردست قوتِ ارادی کا صراحت سے ذکر کیا ہے۔ سیدنا صدیق اکبرؓ ایک کامیاب جانشین ریاستِ اسلامی کی حیثیت سے 22 جمادی الثانی 13 ہجری کو 63 برس کی عمر

استقامت اور عسکری ذہانت کا علیحدہ باب ہے۔ جب بھی کفار مکہ نے گہوارہ امن و سکون، مدینہ منورہ پر جارحیت کی، سیدنا ابوبکر صدیق اکبرؓ غزواتِ نبوی میں شریک ہو کر دشمنوں کے مقابل شمشیر بکف ہو گئے۔ تاریخ گواہ ہے کہ جب اسلامی فلاحی ریاست کے قیام کے لئے ابتدائی مراحل طے کرنے کا وقت آیا تو دیگر جلیل القدر صحابہؓ کے ساتھ حضرت ابوبکر صدیقؓ نے بھی مسلمانوں کے اس گوشہٴ عافیت کو ہر لحاظ سے مضبوط بنانے کی بھرپور کوشش کی۔ اس نئے شہر میں اسلامی معاشرہ قائم کرنے اور فلاحی ریاست کے خدو خال عطا کرنے کی تربیت آپؓ نے براہِ راست فیضانِ نبوت سے حاصل کی تھی۔ چنانچہ اپنے عہد میں انہوں نے پوری وسیع و عریض ریاست کو نظم و نسق کی کامیابی کے لئے صوبوں میں تقسیم کر دیا اور ہر صوبے کا ایک حاکم مقرر کیا جو مرکزِ خلافت سے متواتر رابطے میں رہتا تھا۔

حضرت ابوبکر صدیقؓ نے مدینے کی فلاحی ریاست کے دستور کی اساس قرآن مجید پر رکھی تھی۔ جب وہاں سے کوئی حکم نہ ملتا تو حدیث اور سنتِ نبوی ﷺ کی طرف رخ کرتے۔ مسلم امہ کے وسیع تر مفاد کے اہم فیصلے درپیش ہوتے تو مسلمانوں کی مجلسِ شوریٰ کو طلب کرتے۔ اس موقع پر مہاجرین و انصار میں مساوات قائم رکھی جاتی تھی۔ صاحبِ زہد و ورع، پیکرِ وفا سیدنا ابوبکرؓ آقائے دو جہاں کے عظیم المرتبت

کے بعد اپنی خوش نصیبی سے وہ برج سعادت بنا، جسے آفتاب اسلام کی ضیاء باری نے دور اول میں منور کیا۔

صدیق اکبر کا اصل نام عبداللہ، لقب صدیق و عتیق اور کنیت ابو بکر تھی۔ حاکم اور ابن سعد لکھتے ہیں کہ حضور اکرم ﷺ نے انہیں (عتیق) یعنی دوزخ کی آگ سے محفوظ قرار دیا۔ قول و عمل اور صداقت و امانت میں ثابت قدمی شروع سے ان کی فطرت ثانیہ تھی لیکن جب اللہ رب العالمین نے نبی رحمت ﷺ کو عرش معلیٰ کا سفر کرایا، آسمانوں کی سیر کرائی، جنت اور دوزخ کے مناظر دکھائے، انبیائے کرام سے ملاقات کے علاوہ معبود حقیقی سے شرف ہم کلامی حاصل ہوا۔ حضرت ابو ہریرہ رضی اللہ عنہ سے اپنی روایت ہے کہ حضور خاتم النبیین، رحمۃ اللعالمین ﷺ جب سفر معراج سے واپسی پر مقام ذی طوی پہنچے تو آپ ﷺ نے حضرت جبریل علیہ السلام سے اپنی قوم کے تردد کی جانب اشارہ فرمایا۔ انہوں نے سیدنا ابو بکر رضی اللہ عنہ کے حوالہ سے اپنا جواب اثبات میں دیا۔ چنانچہ قریش مکہ میں اللہ کے نبی صادق ﷺ کے واقعہ معراج کی خبر پھیلی اور خود مسلمان سرگوشیوں پر کچھ پریشان نظر آئے، یہ سیدنا صدیق ہی تھے کہ آگے بڑھے۔ نہ کوئی تامل، نہ کوئی تردد، بر ملا اور واضح الفاظ میں فرمایا: حضور ﷺ نے سچ فرمایا اور میں اس کی تصدیق کرتا ہوں۔

مشرکین مکہ سیدنا ابو بکر صدیق کی اس راست گوئی سے دم بخود رہ گئے اور ان کے پھیلائے ہوئے دسو سے اور مفرد ضئے نقش برآب ہو گئے۔ حضرت ابو بکر صدیق رضی اللہ عنہ کے رسول ﷺ سے عمر میں تین برس چھوٹے تھے، لیکن اوائل زندگی میں ہی سلیم الطبع، نیک نفس، سنجیدہ، معاملہ فہم اور دیانتدار شخصیت کے طور پر پہنچانے جانے لگے۔ کپڑے کی تجارت کا پیشہ انہوں نے بھی بلا تردد اپنالیا تھا۔ مدینہ آ کر بھی ذریعہ معاش یہی برقرار رہا۔

آقائے دو جہاں احمد مجتبیٰ محمد مصطفیٰ ﷺ سے صدیق اکبر کی سچی رفاقت اور جاں نثاری تاریخ اسلام میں ضرب الشعل رہی ہے۔ مدینہ ہجرت کے پُرخطر سفر میں، حد درجہ مشکل مرحلے اور ناکامی محفوظ مقام پر جب اللہ کے نبی ﷺ کو قتل کرنے کا ناپاک ارادہ رکھنے والے تعاقب میں تھے اور قدموں کے نشانات دیکھتے ہوئے برابر چلے آرہے تھے۔ حضرت ابو بکر صدیق رضی اللہ عنہ غار ثور میں تین دن کی صبر آزما روپوشی کے دوران بھی صرف اپنے آقا، نبی مکرم ﷺ کی سلامتی اور حفاظت کے لئے فکر مند رہے، تا آنکہ بارگاہ خداوندی سے ”ثانی انبیین“ کی بشارت آگئی۔

آپ ﷺ نے ہجرت کے بعد مدینہ آ کر جس عزیمت و استقامت سے ذوق جہاد کا حق ادا کیا، وہ ایمانی

## سیدنا صدیق اکبر ﷺ

### فضائل و مناقب کا ایک روشن و درخشاں باب

#### اقبال احمد صدیقی

زندگی میں جنت کی بیش بہا بشارتیں پانے والے عشرہ مبشرہ کی ضیاء بار کہکشاں کے جگمگاتے ستارے، فخر کونین، رحمت مجسم ﷺ کے سفر و حضر میں رفیق خاص، افضل البشر بعد الانبیاء، پیغمبر آخر الزمان ﷺ کے خلیفہ اول، سیدنا صدیق اکبر ﷺ اپنے محبوب و محترم آقا کے محبوب شہر مدینہ طیبہ میں آپ ﷺ کے روضہ اطہر کے ساتھ اتنے قریب، اتنے کم فاصلہ پر جو استراحت ہیں کہ گویا اپنے آقا کے حضور رہ کر بعد از وفات بھی حضوری بارگاہ کا اس کیف و سرور سے لطف اٹھا رہے ہیں کہ آقا ﷺ مخاطب فرمائیں، کوئی حکم صادر فرمائیں، تو ہمیشہ کی طرح ارشاد کی تعمیل میں لمحہ بھر کا توقف حائل نہ ہو۔

ایک محب صادق جب روضہ اطہر کی فلک نشاں آن بان شان کے سائے میں آقائے دو جہاں ﷺ کے دونوں مقرب و معتمد صحابیوں (وزرائے دربار رسالت سیدنا صدیق اکبر اور سیدنا عمر فاروق رضی اللہ عنہما) کو پہلو بہ پہلو اپنی اپنی لحد میں مہکتا ہوا پاتا ہے تو بے اختیار کہتا ہے کہ سارے فاصلے ان قربتوں پر قربان اور جاں نثاری کے سارے جد بے آقا کی دلہنیز پر نثار ہو گئے ہیں۔

حضور سرور کائنات ﷺ کا ارشاد گرامی ہے: ”ہر نبی کے دو وزیر آسمان کے فرشتوں میں سے اور دو زمین والوں سے ہوتے ہیں۔ فرشتوں سے میرے دو وزیر جبرائیل اور میکائیل ہیں۔“ پھر فرمایا: ”اور اہل زمین سے میرے دو وزیر ابوبکر اور عمر ہیں۔“ (ترمذی شریف)

ترمذی میں ہی ایک اور مشہور حدیث اس واقعے سے منسوب ہے کہ عمیر نامی پہاڑی پر حضور ﷺ حضرت ابوبکر، حضرت عمر فاروق اور حضرت عثمان رضی اللہ عنہم کے ہمراہ تشریف فرما تھے کہ پہاڑ لرزنے لگا۔ حضور اکرم ﷺ نے پہاڑ پر زور سے قدم مبارک رکھا اور فرمایا: ”اے پہاڑ شہر جا، اس وقت تجھ پر نبی، صدیق اور دو شہید (عمر و عثمان) ہیں۔“

صدق اکبر ﷺ نہایت خوش حال تاجر خانوادے میں پیدا ہوئے۔ نسب نامہ یہ ہے، ابوبکر صدیق بن ابی قحافہ عثمان بن عامر بن عمرو بن کعب بن سعد بن تیم بن مرہ بن کعب بن لوی القرشی۔ صحابی رسول ﷺ صدیق اکبر کی اہلیہ کا نام رومان تھا جو ذی مرتبہ صحابیہ تھیں، ام المومنین حضرت عائشہ صدیقہ انہی کے لطن سے ہیں۔ کاشانہ صدیق اکبر بخت نبوی