



# THE MINARET

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

An International monthly Devoted to Islamic Progress  
Organ of  
WORLD FEDERATION OF ISLAMIC MISSIONS, KARACHI.

Published in Memory of  
Maulana Shah Abdul Aleem Siddiqui Al-Qaderi (R.A.)  
and

Maulana Dr. Muhammad Fazl-Ur-Rahman Al-Ansari Al-Qaderi (R.A.)

## ANNUAL SUBSCRIPTION RATES

BY AIR MAIL (INCLUDING POSTAGE)

1. Per Copy ..... Rs.50.00  
(Pakistani)
2. Inland ..... Rs. 500.00  
(Pakistani)
3. Asia, Africa, Europe
4. U.K. .... 20.00 US\$
5. USA, Canada, New Zealand  
& West Indies ..... 30.00 US \$

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**"THE MINARET" may not necessarily agree with the opinions of the writers**

1. Approved for Schools, Collages and Educational Institutes vide Circular No. (DE / F. Pub / 11-A - (3082-3390) 72, Directorate of Education, Karachi Region, dated 8-5-1972

2. Approved as Research Journal by the "Board of Advance Studies & Research" (BASR) University of Karachi, dated 28-03-2014

Website: [www.wfim.org.pk](http://www.wfim.org.pk)

Published by World Federation Of Islamic Mission, Abdul Aleem Siddiqui, and Islamic Centre Road, Islamic Centre, B, Block, North Nazimabad, Karachi-74700 Pakistan. Phones 36677943, 36644156

Fax: (009-21) 6627021 Email: [wfim2016@gmail.com](mailto:wfim2016@gmail.com)

Printed at M/s. Abrar Sons, Hydri Manzil, Bohra Pir, Karachi. (0333-2110769)

# The Conception of Sin in Islam

Maulvi Aftab-ud- Din Ahmad

As the idea of sin is fundamentally connected with the idea of evil, it is necessary to know the attitude of Islam towards the question of evil. Islam does not recognize any absolute existence of evil. There is no evil as such either in the mind of man or in the outside world. Speaking of the objects of the creation the Holy Qur'an says:

رَبَّنَا مَا خَلَقْتَنَا لَكُ بَاطِلًا لَّعْنَتِكَ فَنَقُذَا عَذَابَ النَّارِ

Our Lord! Thou hast not created all this in vain. (Ale-Imran: 191)

In other words, everything in creation has a purpose to fulfill. This purpose is further explained in the words:

We have made subservient to you all that is in the heavens and the earth.

That is to say, everything in creation is to assist man in his self-unfoldment, in attaining the object of his life.

And as for man's own constitution, we are told:

We have created man with the best of potentialities.

Thus there is nothing basically wrong in human nature. All the faculties of body and mind are potentially good.

Neither is man inherently disobedient to God and His Commandments. Thus speaking of his inner nature God says in the Holy Qur'an:

I have breathed My spirit into it. If it is inspired by God, it cannot be vicious in nature. Further with reference to the original natural response of the human nature to the

Divine call, God describes the position in the form of a dialogue. It is written:

Am I not your Lord? They {the souls} said, "Yes" which means that so far as the inner nature is concerned every soul is ready to obey the commandments of the Lord.

## Proper measure of natural faculty

Sin is thus no inalienable part of human nature. Now if there is nothing wrong in things and acts as they are and if there is no sin in the mind of man either, wherefrom come sin and evil? The Holy Qur'an has a wonderful and perfectly satisfying reply to this question. It lays down the principle that everything in the outside world and every faculty of body and mind has an ordained measure wherein it is good and beneficial and that evil or sin consists in either deficiency or excess in this appointed measure:

Who created everything, then ordained for it a measure.

Further:

And He made the measure that you may not be inordinate in respect of measure.

And again,

And keep up the balance with equity and do not make the measure deficient.

Thus everything in nature, every emotion, every faculty of body and mind, is good unless it is used in a wrong measure. But the moment one commits any inordinacy or deficiency, one becomes guilty of sin and acquires evil.

It is the persistent and unflinching use of the

proper measure that constitutes the right path (Siratal Mustaqim) spoken of in Muslim Lord's prayer Al-Fatiha.

Any deficiency in this measure leads one to *Maghzubiyah* or the state of being visited by the wrath of God. Whereas any excess or extravagance in this matter opens the door for *Dzalalah* or the state of going astray. Against both these errors the Holy Qur'an warns its followers in the very concluding words of this immutable prayer for light, because both of them lead to sin and perdition.

The wisdom of the Holy Qur'an in respect of this rule of measure has been testified by the sciences of Physics and Chemistry, Medicine and Dietetics. The powers of observation and experiment in man enables him to discover the right measure of things in these realms. We can rely on our intellect to a great extent in this matter. We say to a great extent advisedly; because experience shows that there are rules of hygiene and medicine which have eluded the scrutiny of the most advanced intellect. The subject of alcoholic drinks, for instance, has divided the doctors of medicine into two antagonistic groups, but with the latest and most complete religion, we mean Islam, it is a clear case of prohibition admitting of no relaxation. Some of the delicate points of personal hygiene, regarded as preliminaries in religious cleanliness, are still debatable questions with the experts of Medical science. These include certain questions of sex relationships, matters of common knowledge among the Muslims.

Thus, when the intellectual powers of man are proved insufficient even in the physical plane of existence, it must prove much more defective in the social and moral

spheres — spheres far subtler for intellectual comprehension.

### **Super-intellectual light**

We must need some super-intellectual light to comprehend the laws working in these planes. In other words, we need the light of revelation, even revealed Dispensation. The claim of the Holy Qur'an in this respect is very striking. It touches the rest of the question. The Qur'an claim to be an exposition of the Nature made by God on which He has made man.

Indeed, the only function which revealed religion is expected to perform and to perform satisfactorily is to enunciate and define the laws of our mind in relation to our social and moral behaviour, and it is this that the Holy Qur'an undertakes to set forth. It gives us the proper measure of every social and moral action — the right occasion for and the proper manner of displaying each social and moral faculty with which we are endowed.

But while we must have revealed rules for our guidance in social and moral affairs, such rules should neither go against the canons of reasoning nor should they be belied by experience. No doubt, revelation is a higher light than reason but a higher light supplements but never nullifies the lower light. If, therefore, any rule claiming to be revealed contradicts any established rule of reasoning or nullifies experience, it cannot be a genuine piece of revelation. The manner and method of displaying any particular faculty of body and mind as prescribed by religion must appear reasonable on the face of it and prove beneficial when adopted in practice.

It is a well established fact that the law of measure is the very basis of our existence.

A wrong measure makes even the most essential thing not only injurious but sometimes even fatal to our existence. The sun-beams, so essential to our physical health and vigour, cause sunstroke in the wrong measure. And what is true of things physical is equally true of things moral. Even such a highly valued act as speaking the truth, if exhibited on the wrong occasion and out of a bad motive, will undoubtedly be classed as a sinful act. Whereas non-exhibition of such an apparently evil passion as anger at certain moments of importance, constitutes positive sin. If a man's blood does not boil to see an innocent man oppressed before his very eyes or a chaste woman outraged in his presence, he must be regarded as guilty of the vilest sin.

In Islam misuse of anything of creation, even of water, or any organ of the body or any faculty of the mind constitutes sin, whereas their proper use and right application is an act of virtue.

### **Islamic hell equals undeveloped moral faculties**

Quite in consonance with this view of virtue and vice the goal of man's spiritual struggle is characterized as *falah*, meaning literally 'proper cultivation', secondly success. The expression is significant. So many faculties of our mind and body stand in need of cultivation, and cultivation presupposes method and measure consequently what is called sin is only the adoption of a wrong measure in the exercise of our faculties and this results in retarded growth with consequent suffering implied in the term 'hell'. Islamic hell is thus as state of undeveloped moral faculties. It is painful in as much as all suppressed or paralysed

faculties cause pain and disability. And the cause of this defective growth is invariably the misuse or misapplication of the faculty concerned. There is another point of view from which the question of sin has been considered in Islam. Acts of virtue has been called *Ma'ruf*, i.e., such as are recognized by the nature of man, whereas acts that are sinful are called *munkar*, i.e., such as are repulsive to or are disowned by human nature. The nature of man may be unaware of a certain act of virtue but the moment it is apprised of it; it will recognize it as good and beneficial. Similarly, one may go on committing a sinful act in ignorance. But once it is pointed out to him that it is sinful and injurious, his inner voice will agree that it is so and he will be unable to repeat it without some compunction and uneasiness of his soul.

In short, the question of virtue and sin is a clear one. It is defined by true religion, supported by reason and verified by experience and what is more, its demarcations receive recognition by the intuitive sense of man.

A false philosophy of a false civilization has been at pains to confuse even such a clear issue as this. But it is a vain attempt. Its attempts may succeed only so far as there is want of any clear light of religion. But where true religion happens to shine in full brilliance of revealed truth such attempts are bound to fail. Whenever such a religion makes its appearance people can no longer be persuaded to believe that there is no such thing as sin, that there is no rule of moral action, that the idea of sin is a product of convention. As we have seen even common sense ridicules such a view of sin. If there are inviolable measures appointed for things physical, it is only

reasonable to assume, to say the least about it, that there must be similar inexorable laws in matters social and moral.

### **Religion as the foundation of human laws**

In fact, all administrative laws tacitly assume such a system of law warranting their own experience. The English Law is still supposed to be based on the Ten Commandments. But although all administrative laws have, more or less, a religious back-ground, the former are not generally faithful to the latter. Nay, some systems of law with avowed religious foundation gradually slip off in actual practice to secular channels with the passage of time. And in so far as they do so they drag people imperceptibly in the quagmire of social disruption.

Indeed, social peace and harmony in a nation depends on the measure of allegiance the administrative laws pay to the rules laid down by religion. If the two are identical the Kingdom of God or *Khilafat* as it is called in Islam may be regarded as ushered in a given nation. An instance of the identity of the administrative law with the code of religion may be found in the legislation for suicide. All civilized laws agree in denouncing this act as a crime, while all religions agree in decrying it as sin. But this kind of identity becomes an exception rather than rule in all societies materially advanced. A glaring instance of such a departure is the attitude of the administrative laws in all progressive countries, towards the question of sexual misconduct. Whereas all religions hold it to be a major sin, our modern administrative laws have no punishment prescribed for this crime as such. It is such divergences which

lie at the root of the present social chaos in the world. It is the reluctance of the secular mind to recognize in their entirety the measures defined by religion for faculties of body and mind at the time of their exhibition that lies at the bottom of such divergences.

### **Sin is the violation of Divine law**

It may be said in defense of this delinquency that the official religion of the leading nations of the world has very little of guidance in it for the advanced and complicated social life of our modern times. But the blame again goes to these people. They should have considered the latest revealed restatement of religion and compared it with the one which they call their own and which has actually outlived its time Islam, the latest statement of the eternal principles of religion should have been consulted before religion could have been justifiably pronounced as incapable of furnishing us with light and guidance in our social affairs. In any case we have to be enlightened on the immutable laws that work subtly on the social and moral planes of our existence and we must base our administrative laws on that knowledge if we are not to experience a social collapse in the near future. As a preliminary to this we must acknowledge that there are such laws actually in existence, that 'sin' implying a violation of those laws, is not an empty word and that we can bring about true social justice only if we recognize those laws and make sincere efforts to embody them in our administrative laws. In other words, we can get at the true social laws only when we have the knowledge of the whole range of social sins and we make our definition of crimes conformable to these sins. This is sin in its social aspects as viewed by Islam.

# Arrogance and Humility

Shaykh Bayrak Al-Jerrahi

Arrogance is a state in which we are convinced that we have the right to be above the others. Justified self-admiration without comparing ourselves to others and feeling superior is not the same thing. This is at worst, vanity. Arrogance is unlawful in Islam. It is considered to be a disgraceful state. The opposite of arrogance is to look at ourselves only with the intention of truly knowing ourselves. This is considered to be a virtue, one expected from a Muslim. Justified or not, whether truly in our hearts we believe that we are superior to others or not, if conceit is exteriorized, manifested, communicated to others by mind or deed, it is a sin. What is worse is when there is no justification for the feeling of superiority.

The only occasion when the feeling of pride is not a sin is when it is manifested against an aggressive arrogant person or against a tyrannical enemy, when we are waging battle in defense of our religion or country.

Jabir (RDA) relates that the Prophet (ﷺ): said, "The only state of pride Allah permits is the one shown in battle or while doing a generous act."

Modesty, to appear lesser than we are, is commendable. Yet, the exaggeration of humbleness to the extent of appearing abject, is a sin. Mu'aaz ibn Jabal (RDA) reports that the Messenger of Allah said, "Showing excess attachment and appearing abject, reducing oneself to the state of a beggar, does not suit the character of a believer, The only exception is the humbleness. of a student towards his teacher, seeking to receive knowledge. Only knowledge is worth begging for, and

worth humbling ourselves to receive. Another example of unlawful humility in Islam is to beg if we have shelter and food, even for only one day. To give someone a small gift with the hope of receiving a greater good is like begging."

"To go to feasts without being invited is a kind of begging. Abdullah ibn Omar reports the Messenger of Allah as having said, "If one does not accept an invitation he is revolting against Allah and His Prophet (ﷺ). If someone goes to a feast or a wedding without being invited, he has entered their house as a thief and left as a plunderer."

To work hard, even far beneath our qualifications, to support our families, to help with the material chores of our houses, shopping, cooking, cleaning are commendable signs of true humility. To be ordinary in appearance, to wear inexpensive and worn clothes, to befriend the poor and disadvantaged, to eat simple food and not to throw away leftovers, to not seek reputation-building, self-glorifying jobs, not to consider it beneath you to be a shepherd, a gardener, a porter, carpenter or mason, these are true signs of humility. These kinds of manifestations of humility are worthy of great divine rewards, for they resemble the behaviour of prophets and saints. But many people do not know it and think of a life like this as reprehensible. They are the arrogant ones who do not know themselves.

Arrogance becomes more dangerous when it is manifested and directed towards someone. Some are arrogant towards

people. Some are arrogant towards Allah. Some are arrogant towards the Prophet (ﷺ) of Allah. Allah seals the eyes, ears and hearts of the arrogant from knowing the truth.

Ibn Masud (RDA) relates that the Prophet (ﷺ) said, "Whoever has an atom of pride in his heart will not enter Paradise." Then one of his companions asked, "What do you say about someone who likes to dress in fine clothes?" and he answered, "Allah is beautiful and likes that which is beautiful. Arrogance is to deny reality and to consider others beneath oneself."

During his Caliphate, Hazrat Umar (RDA) was marching upon Damascus with his army, Abu Ubayda ibn Jerrah was with him. They came upon a little lake. Umar descended from his camel, took off his shoes, tied them together, and hung them on his shoulder. He took the halter of his camel and together they entered the water. Seeing this in front of the army, Abu Ubayda said. "Oh the Commander of the

believers, how can you be so humble in front of all your men? Umar answered, "Woe to you, Abu Ubayda; if only anyone else other than you thought this way. Thoughts like this will cause the downfall of the Muslims. Don't you see, we were indeed a very lowly people. Allah raised us to honour and greatness through Islam. If we forget who we are wish other than Islam which elevated us, the One who raised us, surely will debase us."

Seven qualities are considered to be the cause of pride: lack of education, knowledge, religious piety, fame and nobility of one's family and descendents, physical attractiveness, wealth and the number of admirers and followers. In reality, none of these qualities need to be the cause of arrogance. On the contrary, they are positive values which every person strives for. The real cause of arrogance is stupidity, and the inability to comprehend what is offered as knowledge. Yet there is no other medicine but knowledge to cure stupidity.

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(Continued from page #. 10)

all those policies that have the potential of contributing to a healthy and balanced development, general well-being and socio-economic justice. If the governments had been earnestly committed to the prohibition of interest, they would have made a serious effort to reduce the budgetary deficit by streamlining the tax system and all unproductive spending.

The Islamic financial movement has taken off fairly successfully and it may not be possible for anyone to roll it back. The individual Islamic banks seem to have done quite well so far in spite of the difficulties and

internal and external shocks that they have experienced. A great deal of experience has been gained, concepts have become clearer, notable progress has been made in the use of primary modes, public acceptance has continuously widened, and deposits have been mobilized even from Muslims who would not have otherwise gone even close to a conventional interest-based bank. Problems still remain, but there is no reason to believe that these cannot be overcome. The movement is expected to continue to gain momentum in the future as long as attachment to Islam remains a valid force in the Muslim world.

(Courtesy: Journal of Islamic Banking)

# Islamisation of the Financial System

Dr. M. Umer Chapra

In contrast with the establishment of individual Islamic banks to operate along with a large number of conventional banks in an interest-based financial market, three Muslim countries opted for the establishment of an Islamic financial system on a country-wide scale. The reason for this may be what the Council of Islamic Ideology in Pakistan had in mind when opposing the setting up of individual banks or interest-free counters in conventional commercial banks. In its opinion such measures were likely to undermine the efforts to introduce the interest free system in the country, and thereby perpetuate the interest-based system. Iran and Sudan may probably have had a similar rationale for Islamisation of the whole financial system.

## **The Case of Pakistan**

Islamisation was initiated in Pakistan in July 1979. However, even though the Council of Islamic Ideology had clearly warned that “the elimination of interest is but a part of the overall value system of Islam and this measure alone cannot be expected to transform the entire economic system in accordance with the Islamic vision”, no serious effort was made to implement the recommendations of the Council or to introduce greater integrity into the financial system.

The Pakistan banking system is infested with corruption just as it is in many other developing countries. Such corruption is not necessarily an innate characteristic of the people of Pakistan. It is rather a reflection of the political system, which has not been accountable to the people until recently,

and which had joined hands with the nationalization of banks in the 1970s, to serve the interests of the rich and the powerful. As a result of political pressures banks became increasingly more corrupt and inefficient, and unable to stand up to the internationally accepted tests of health and soundness. Loans were given, often without sufficient collateral, on the basis of political alliances of the borrower rather than the merit of the project, and worse still, they were written off in the case of rich and influential people. There are different estimates of overdue loans. One of these places them at around Rs. 250 billion, which is more than 400 per cent of the capital and reserves of all banks.

Since realization of the Maqasid (objectives) was bound to be frustrated in such an inefficient and corrupt financial system, the effort to eliminate interest should have been accompanied by a determination to restore the health and integrity of the financial system.

The Islamisation process has been continually sabotaged by vested interests and has been unable to make a significant headway beyond the borders of markup and markdown financing. Pakistan has done much less in terms of providing the necessary legal and institutional underpinnings needed to make the system work honestly and efficiently than what has been done in a number of industrial and developing countries where the conventional financial system’ prevails.

“Long term finance”, as Akram Khan has rightly indicated, “is one area where the



concept of profit-and-loss sharing is most suitably applicable. "However, it is still being made available on an interest basis". He attributes this to lack of political will, internal resistance from the banking bureaucracy, and inadequate legal support. Moreover, no effort has been made to raise the proportion of equity in the total financing of corporations and large partnerships, or to amend the tax laws that favour debt financing against equity by allowing interest payments to be deductible as an expense when the same advantage is not enjoyed by dividend payments. Public sector transactions, which should have been subjected to the Islamic discipline all the more, to minimize the budgetary deficit resulting from unproductive spending, were also arbitrarily exempted from the prohibition. The Islamic discipline did not suit the spend thrift and corrupt governments. Consequently, there has been a great deal of dissatisfaction in the country. When the Federal Shari'ah Court declared that mark-up financing was not in harmony with the Shari'ah and should be brought to an end, the Government appealed to the Supreme Court, where the case remained frozen for almost eight years with government blessing, thereby allowing unhindered continuation of the markup system.

Consequently Pakistan does not serve as a worthy example of Islamisation. It is probably farther from the socio-economic goals of Islam than anything one could imagine. This becomes clear if one compares the data on deposits and advances by size when 'Islamisation' was introduced in 1979 with those 15 years later in 1994. While deposits of less than Rs. 100,000 provided 74.6 per cent, or almost three-fourth of total commercial bank deposits in 1979, advances of less than Rs. 100,000 absorbed

only 18.9 per cent of total commercial bank advances. Moreover, while deposits exceeding Rs. 10 million contributed 4.7 per cent of total deposits, advances exceeding Rs. 10 million absorbed 36.2 per cent of total advances. One would have expected that after 15 years of Islamisation, the position would have improved at least somewhat. Unfortunately, however, the position has worsened. While, at the lower end, the number of depositors contributing deposits, of less than Rs. 100,000 almost doubled from 14.3 million in 1979 to 27.7 million in 1994, and their contribution to the total deposits rose more than five-and-a-half times from Rs. 46.0 million to Rs. 254.6 million, the number of borrowers getting financing of less than Rs. 100,000 declined continuously from around 915 thousand in 1979 to 723 thousand in 1994. In contrast with this, at the upper end, while deposits exceeding Rs, 10 million contributed 14.7 per cent of total deposits in 1994, advances exceeding Rs. 10 million absorbed 55.6 per cent total advances. The inequity becomes even more glaring when one observes that 55.6 per cent of the resources provided by 28.4 million depositors in 1994 went to only 4,703 privileged borrowers. A set of regulations issued in 1992 to introduce greater equity in bank operations by linking a firm's access to credit to its capital has not been able as yet to make any significant impact.

Such an inequitable use of the common pool of commercial bank resources is bound to intensify the inequalities of income and wealth, irrespective of how much zakat, social security progressive taxation, and other measures of the Islamic welfare state are used to reduce the gap. Unfortunately, implementation of even the zakat system has been half hearted and corrupt in

Pakistan. Coverage of the social security net is relatively small, and the tax system is regressive, rich landlords and politically influential people being able to escape the tax net easily. The government of Pakistan, the central bank, or the banking bureaucracy have not reflected so far a serious commitment to Islamisation. Mirakhore is hence right in pointing out that Islamic banking in Pakistan appears to be at a crucial crossroads and its further progress requires greater commitment by all involved, to changing the environment in which it must operate.

In addition to the above failure, there are other reforms with respect to which the governments have shown a clear lack of commitment, in spite of their importance for the realization of the Maqasid. One of these is the fiscal reform. One would expect that a government seriously committed to Islam would not only reduce its budgetary deficits to minimize the dependence on inflationary and interest based financing, but also try to make available as large a proportion of the budget as is feasible for development with justice, and in particular for education, socio-economic uplift, and rural development so as to be able to meet the challenge of poverty, illiteracy and unemployment. This has not been done.

During 18 years before the Islamisation of banking (1961-1979), Pakistan's average annual budgetary deficit was 6.5 per cent of GDP. During the 18 years after the so called 'Islamisation' (1979-1997), one would expect the average deficit to decline. It however rose, even though marginally, to 6.8 per cent of the GDP. The deficit may perhaps risen even higher had it not been for the IMF pressure. In a serious Islamic state, it should not be the IMF pressure that

leads to the necessary reforms, but rather the government's own commitment to Islam and its Maqasid.

Since these deficits were financed by monetary expansion as well as internal and external borrowing, there has been a rapid rise in money supply (money plus quasi money) as well as debt and debt-servicing. Monetary expansion was 14.8 per cent per annum during the 18 years before 'Islamisation', but rose to 15.8 per cent per annum after 'Islamisation'. Since the rate of growth in real GDP was only 4 per cent and 5.7 per cent respectively during these two periods, the consumer price index (CPI) registered a compound annual growth of 7.9 per cent and 8.8 per cent during the two periods respectively. Although this is better than that in many other developing countries, there, is no reason to believe that the performance could not have been improved if living beyond means were eschewed by both the public and private sectors in keeping with Islamic values.

Another serious failure has been the neglect of the badly needed land reforms. Only 5 per cent of total agriculture land held by tillers and rest by land lords. These landlord families have become concentrated centres of power and act as overlords over a preponderant part of the farming population. They are able to dictate to practically all governments institutions, including the police and the judiciary making them subservient to their whims and dictates. This sets the stage for exploitation of the rural population, killing their incentive, retarding growth of output, and perpetuating poverty and economic inequality.

To a serious Muslim, Islamisation of the economy in its true sense stands for the adaptation of (Continued on page #. 7)

# A Prescription for Harmony

Dr. Abdul Karim

Once a funeral procession passed by and the Holy Prophet (ﷺ) stood-up as a mark of respect to the dead. Someone pointed out that he was Jew. His reply which is worthy of being written in gold, was, "Was he not a human being?" In order to discourage prejudice that can arise from a variety of reasons, the tribal pride being very predominant at that time, the Holy Prophet (ﷺ) said, "Certainly Allah has removed from you haughtiness and family-pride of the days of ignorance.

Difference in caste, colour and creed is a hard fact of life. In fact, this is a deliberate design of Allah: "Among His signs is the creation of the heavens and the earth, and the diversity of your tongues and colours. In that surely are signs-for those who possess knowledge." (30:23).

"O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-Knowing; All-Aware." (49:14)

Even in matter of religion, He allowed man to-follow his own dictate; hence the existence of many religions at the same time. "And if thy Lord had enforced His will, surely, all who are on the earth would have believed together. Wilt thou, then, force them to become believers?" (10:100) Variety is the spice of life. If people learn to live together in harmony, despite differences, and create unity in diversity, a society becomes a bunch of variegated flowers. If not, it will be a hell on earth.

A rapidly growing dissention is the most disturbing feature of national life in Pakistan. The society is now badly split along religious, regional, ethnic, linguistic,

tribal and sectarian lines. The differences are played up to create not a sense of insecurity, but to whip up frenzy to encourage violence.

The orgy being witnessed in the Islamic Republic of Pakistan is just unbelievable. The life of an unwary is always at risk, in the sanctuary of mosques, the worshippers are mown down while prostrating before Allah. Infants in the lap of their mothers are killed by stray bullets within the four walls of their houses. This has given rise to problems which threaten the very integrity of the country. In view of the gravity of the situation, the government has been compelled to ban some religious organizations and warn others to behave.

The existing situation only confirms what the Holy Prophet (ﷺ) said, "By Him in whose hand is my soul, the world will not pass away till a day comes to mankind when the killer will not know why he killed, or the one who is killed why he was killed." When asked how that could be, he said, "There will be turmoil and the killer and the one who is killed will go to Hell." (Muslim)

## Supplications:

The Holy Prophet (ﷺ) once made three supplications to Allah for the ummah. He accepted two of them but not the third one.

There are various versions about the two accepted but there is unanimity about the third one which was not granted. That was about dissention among Muslims. This should put Muslims on notice that devoid of the Divine protection sought by the Holy Prophet (ﷺ) for them, they are now on their own.

The current trouble in Pakistan boils down to “intolerance”, a thing Islam does not approve. Allah intensely hates that a partner be set up with Him, even so, there are many who do so, but they are not punished in the worldly life only for this grievous sin. This is left to be settled on the Day of the Judgment. So are other religious differences. It was the most outstanding, perhaps the unique example of religious tolerance when the Holy Prophet (ﷺ) allowed the delegation of Christians of Najran to pray in their own way in his mosque, which was the venue of the meeting, and in his very presence.

The worst form of intolerance is persecution on religious grounds. Islam stands against any such persecution and wants religion to be only for Allah (2:194). “There should be no compulsion in religion, surely, right has become distinct from wrong.” (2:257). “Admonish, therefore, for thou art but an admonisher: Thou hast no authority to compel them.” (99:22-23) “It is not thy responsibility to make them follow the right path; but Allah guides whomsoever He pleases.” (2:273). “Say, ‘O ye disbelievers! I worship not that which you worship: nor worship ye that I worship. And I shall not worship that which ye worship: Nor will ye worship which I worship. For you your religion, and for me my religion.’” (109:2-7)

Persecution often starts with reviling of the

opponent. Allah does not allow reviling of even inanimate things like idols commonly made of stone. “Revile not those whom they call upon beside Allah, lest they, out of spite revile Allah in their ignorance. Thus unto everyone have we caused their doing to seem fair. Then unto their lord is their return : and He will inform them of what they used to do.” (6:109).

### **Ground for Cooperation**

Instead of harping upon differences, one must look for a common ground for cooperation. The first meeting point should be inhumanity, the Holy Prophet (ﷺ) said. “Creation is the family of Allah, and the most beloved of all .creation to Allah is he who does good to His family. “In his Farewell Pilgrimage sermon, the Holy Prophet (ﷺ) said. “O men, what I say to you, you must listen and remember. All Muslims are brethren to one another. All of you are equal. All men, whatever nation or tribe they may belong to, and whatever station in life they may hold, are equal.”

Once a funeral procession passed by and the Holy Prophet (ﷺ) stood up as a mark of respect to the dead. Someone pointed out that he was a Jew. His reply which is worthy of being written in gold, was, “Was he not a human being? In order to discourage prejudice that can arise from a variety of reason, the tribal pride being very predominant at that time, the Holy Prophet (ﷺ) said, “Certainly Allah has removed from you haughtiness and family pride of the days of ignorance. Now there are two types of people; believers and pious as opposed to rebellious and sinners. You are the progeny of Adam and Adam was made of clay. People should give up national pride, because that is one of the coals of

Hell. If not, Allah will treat them no better than a black beetle found on a dunghill which pushes dirt and filth with its nose.”

It is in the Qur’an “Say, ‘O people of the Book! come to a word equal between us and you that we worship none but Allah and that we associate no partners with Him, and that some of us take not others for lords beside Allah” (3:65) “And argue not with the People of the book except with what is best; but argue not at all with such of them as are unjust, and say, ‘We believe in that which has been revealed to us and that which has been revealed to you; and our God and your God is one; and to Him we submit.” (29 :47)

#### **Common Goals:**

Muslims have much more in common to prompt them to cooperate for the given objectives. They believe in the same Allah the same book and the same Prophet and are destined to do good to everyone. “You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allah.” (3:111) The Qur’anic advice is, “And help one another in righteousness and piety’ but help not one another in sin and transgression. And fear Allah; surely, Allah is severe in punishment.” (5:3)

Life is invaluable in Islam and it is more so if it is that of human beings. The Holy Prophet (ﷺ) advised not to wish for death even in case of terminal illness; suicide is strictly forbidden in Islam. “And kill not yourselves. Surely, Allah is Merciful to you,” (4:30) “Whosoever killed a person—unless it be for killing a person or for creating disorder in the land it shall be as if he had killed all

mankind, and whoso gave life to one, it shall be as if he had given life to all mankind;” (5:33)

Clergy is supposed to be the conscience of followers of a faith. As such, Muslim clergy has a special responsibility in this regard. Unfortunately, the role of some of them has been mostly negative and the main blame for fomenting religious hatred in Pakistan, instead of tolerance, lies at his door. The Holy Prophet (ﷺ) had foretold that in the absence of divines. “People will adopt the ignorant as their leaders and will ask them for guidance, and they will render their opinion without knowledge. They will be astray themselves and will led others astray.”

This puts government on the spot. Protecting the life, property and honour the citizens is the primary responsibility of the state. Maintaining law and order is the first priority of any government worth the name. There have been many high profile murders but their culprits have not been brought to book. The need is to restore the fear of and respect for law. In this context, among other things, the extremists religious fanatics and demagogues will have to be reined in effectively.

Mere banning an organization will not do, as the concerned person may operate under a different name or even without any name at all. The real solution lies in the Qur’anic prescription mentioned above, not to allow anyone to revile other and preach hatred. It is worth reminding that the rulers are the shepherds of the herd of their subjects and are accountable to Allah for the safety and welfare of every citizen.

# Preparing for the mission

Haider Zaman

In the Quran, there are clear indications that all the prophets were prepared for their missions in one way or the other. Muhammad (ﷺ) had no formal schooling nor could he read or write.

But the way he carried out his mission, the way he enlightened the people on various subjects and guided them in various matters and the way he faced and tackled various problems and situations, as reported by authentic sources, are reflective of the immense degree of knowledge and wisdom that Allah had bestowed on him and the guidance that Allah had provided him with (4:113).

Of particular significance was the way he was guided and prepared in the beginning of his mission. Through the revelation of the first few verses of the Quran (96:1-5), the importance of knowledge was highlighted which indeed could be the first step in the development of a person in the true sense. Then there was a pause for some time during which no further revelation came.

The revelation then started and the first surah revealed after the pause, according to the majority of commentators, was Surah Qalam (pen) wherein again the importance of knowledge was stressed. He was told that he stood on an exalted standard of virtues in order to create the requisite degree of confidence in him, virtues and confidence pertinent to the successful accomplishment of the type of mission entrusted to him. At the same time, he was promised unlimited rewards.

About the same time another Surah Al-Doha was revealed through which he was

reminded that he was not forgotten by Allah nor was Allah displeased with him so that he was not discouraged by the pause in the coming of the revelation. Thereafter another, Surah Muzammil, was revealed in which some elements were specifically highlighted.

One was offering of prayers during the night (the number of times for which prayers were to be offered regularly was commanded later in the Prophet's (ﷺ) journey during Mairaj). The other was the reading of the Quran to the extent one could easily read it.

The third was giving requisite time to worldly affairs. The fourth was giving charity on a regular basis. And the fifth, and the most important of all, was the weighty message in the offering which obviously meant the command for starting his mission openly and in the face of all opposition in the near future. Along with it, the need for remembrance of Allah and devotion to His service was also stressed which of course was sine qua non to the successful accomplishment of his mission.

At last came the weighty message through Surah Mudassir whereby the Prophet (ﷺ) was commanded to arise i.e. to come openly into action then he was given three specific tasks. One was to warn i.e. to tell the people about the Day of Reckoning. The other was to magnify and highlight the Unity, Omnipotence, Graciousness and Mercy of Allah.

The third was to explain the consequence of not paying any heed to the warning. At the same time, he was provided with

specific guidelines requisite to the successful accomplishment of his mission. They were.

Keep your garments clean and free from stains (47:4): In the context of the surah, this admonition meant more than merely keeping one's garments clean. It implied avoidance of all those acts, ways and behaviour that could possibly soil his reputation.

As history tells us, the people of Quresh were desperately searching for any blemish concerning the life and character of the Prophet (ﷺ) that could possibly be utilized as slander to thwart his mission. And when they couldn't find any such blemish they contented themselves with labeling him as the person having enough skill to separate father from son and brother from brother. That is why he was cautioned in advance so that he could be on guard against all such tactics. Allah undoubtedly knows best where and how to carry out His mission (6:124).

The guideline to shun all pollution (74:5) implied the shunning of all traditions, ideas, practices and legacies of the days of ignorance. With the coming of the new religion based on the concept of the Unity of Allah, all traditions, ideas, practices and legacies of the days of idolatry obviously become irrelevant and obsolete and had, therefore, to be discarded. There had to be some positive and visible changer to convince the people about the rationale, credibility and efficacy of the new religion.

The guideline to "show not favour seeking worldly gains" (74:6) was of utmost importance to the success of the Prophet's mission. For the successful accomplishment of the Prophet's mission, it

was necessary to convince the people first that he had no intention whatsoever to achieve-any worldly gains. In order to prove that he was specifically advised not to seek any worldly gains in return for any favour whatsoever. The Prophet (ﷺ) practically demonstrated this when he rejected all material offers including kingship, in return for abandoning his mission.

In the guideline to be patient and remain steadfast (74:7), the Prophet (ﷺ) was specifically advised to be patient and remain steadfast while carrying out his mission.

If we analyze the factors for success of Muhammad in his mission steadfastness could be second in the order of importance. The first of course was strength of his faith. He endured all kinds of pressures put on him and the hurdles created in his way.

People threw rubbish on him, spread thorns in the streets through which he used to pass, socially boycotted his family for a full three years but he was not deterred. He remained steadfast and inspired his companions with the same spirit. It was because of the above and similar other Divine admonitions from time to time that he remained steadfast under the worst possible conditions.

There can be no better or more systematic way of preparing a person for carrying out an important mission than the way in which the Prophet (ﷺ) was prepared. At the outset he was informed about the importance of knowledge, an element that plays a vital role in the overall development of a person. Then it was made sure that he had all the qualities necessary for the successful (Continued on page #. 23)

# Religious Factor

A. Ezzati

Since the religious and theological quality of Islam is very important in itself and since it has also had a great impact on the other factors helping the spread of Islam, it seems necessary that a brief summary of theological and fundamental Islamic doctrines should be given here. The whole Islamic theology is based on two principles: a) the existence and unity of God; and b) the Risalat, prophet-hood. The second principle is really derived from and based on the first one... upon these two principles is built the entire edifice of Islam. But submission to God demands that He is the God and the only God. He is the Creator, the only Master. He gives life and death. He is the only one worthy of worship, obedience and adoration. Nothing and no one, but He can be worshipped and obeyed. This means that the real objective of Islam is the emancipation of man from slavery of man; nation from the bondage of nation; humanity from the yoke of humanity and to turn the whole of mankind into one free brotherhood consisting of the servants of one God without any kind of prejudice. The Islamic conception of freedom is that mankind should be subject to none but Allah who is their Creator and Master. He alone is the rightful and legal sovereign. None except Him can rule over mankind and no creature has the right to flout the authority of his maker. There are three kinds of idol which usurp the authority of Allah in the life of man: a) Man's desires; b) tradition of one's forbearers; c) personalities and groups holding worldly power. These and all other kind of idols and idolatry are completely crushed by the principle of Tauhid (Unity of God). The Qur'an is very

strict and uncompromising on the question of Tauhid. One should exclusively become the servant of Allah (Abd Allah) and not the servant of anything else. Man has carved out so many deities in the secular sphere: nation, colour, race, economic class, political concepts etc. Islam aims at breaking off these shackles. It wants to restore dignity and freedom to masses by making them subject to none but Allah.

Though theological originally, this doctrine has many implications - intellectual, social, political, etc. It therefore appealed to many different groups of peoples in different times. The doctrine was so fundamentally basic in Islam that even the Holy Prophet Muhammad (ﷺ). His last messenger, is only His servant, though the dearest one because of his piety and knowledge. This is why Islam does not admit of any intermediary; like the clergy, place, time, or anything else, between God and His servants, that though it may seem strange to people used to a sacerdotal reign, professional priest hood, intermediation and intercession, Islam entirely rejects all these. A child is born innocent, he does not therefore need anybody to baptize him and everybody is equally and directly close to God so he does not need anybody to confess his sin to or anything of the kind. Nothing can share deity with God. In a word there is no intermediary between God and His servants in any sense of the term. The authority of religious leaders is based entirely on their piety (تقوى) and their knowledge of the truth (Shariat). This is why they have always been referred to as Ulama (scholars) or Fuqaha (sages) and not clergymen or other terms.



Islam is a universal, eternal and comprehensive religion covering all aspects of the life of the Muslims in all areas and eras. This can be understood very easily from the Qur'an and the Sunnah. The task of Guiding the Mised to Good behaviour and persuading them to stop doing wrong (امر بالمعروف و نهى عن المنكر) is put on the shoulder of each Muslim and it is his religious duty to lead people to good life (Sharia). This is why every Muslim is supposed to preach righteousness and decency. It is not the duty of certain professional preachers but it is the duty of all Muslims bound by their religious duty to take up the work of preaching Islam wherever they went and whenever they think it is suitable to do so. It is true that Islam had no professional priesthood, and that it did not therefore have any organized system of propaganda, no tract societies, agencies or missionary work, but the spirit of truth (Islam: submission to God which is the whole truth, the only truth and nothing but the truth) in the hearts of Muslims cannot rest unless it manifests itself in thought, word and deed which must be conveyed to everybody.

Some people mainly missionaries would like us to believe and in some cases have tried hard to make others believe that Islam owes its success to forceful means. The many verses in Qur'an forbidding use of force for religious purpose can easily discredit this idea. The study of the biography of the Holy Prophet Muhammad (ﷺ) the founder of Islam comes next in proving that not only force was not the means but it was rarely employed except for defensive aims. Nevertheless no religion or conviction can be imposed by force.

We do not need to quote the many impartial  
Minaret

historians who completely reject this accusation. It is true that the Muslim conquered Roman Empire, Persian Empire and Egypt and many places but they simply conquered the lands, the people of these countries accepted Islam in the course of time either because they were fascinated by it and its privileges or because by accepting Islam they simply could rid themselves from their national religion or political or social system as was the case with many Christians and Persians and Spaniards. In many cases the natives helped the Muslims. Many or all accepted Islam of their own choice and free will.

The non-Muslim communities surviving and even developing among Muslims in Muslim countries up to present day are living testimony of continuous Islamic toleration. In some cases Christian population were willing to help Muslims against Christian rulers. There are cases in which Muslim rule was preferred by Christian to that of Christian rule. Some Christian certainly enjoyed more freedom under Muslims than under Christian rulers. Many Christians held very high positions in the courts of Muslim rulers and even Caliphs. The construction of many new churches and monasteries in cities and town founded after Islam such as Cairo and Basra and many other places even during the formative and early days of Islam proves the tolerant attitude adopted by Muslims towards the followers of other religions. The peaceful co-existence which has been enjoyed by non-Muslim communities especially Christians amongst Muslims and the survival of churches and religious and ethnical minorities in Muslim countries shows the tolerant attitude the Muslims adopted up to the present day. The fact that Muslims compelled no one to

change to Islam has been admitted by Christians.

The occupation of countries by Muslims did not automatically cause the spread of Islam. This shows the tolerant attitude of the Muslims and the religious freedoms that the local population enjoyed under Muslims. The Muslim conquest simply meant that Muslims could explain their religion to the local people and raise their interest in Islam. It facilitated the preaching of Islam and not the enforcement of it. Many churches survived for a long time until and unless the entire population changed into Islam in which case the church was turned into a Masjid according to the desire of the people. This was the case with the other religions of the area under Muslim rule. We find many Christian converts who later on helped spread Islam amongst their relatives. Some of them became Muslim preachers. Many of church leaders are reported to be preaching Islamic doctrines without admitting their association to Islam (such as the Monk called Balutus of St. Anthony who announced the Unity of God Almighty and that Christ was only one of his messengers).

Another religious aspect which attracted the followers of other religions to Islam was the simplicity of it. While various Christian sects were arguing about the most irrelevant and trivial points of Christian doctrines and trying hard to solve the question of trinity and make it appeal to the hearts of the people, the Christian tired and bored of the arguments preferred to accept the plain monotheism of Islam and accepted the prophet-hood of a perfect human being (Muhammad) (ﷺ) instead of divinity and Godhood of Jesus, of Monoplusite of Unitarianism. Islam replaced complexity of religious doctrines with simplicity, trinity with unity, divinity of man

with manliness and humanity, superstition with plain facts, empty theological discussions with concrete and fundamental observation and analysis. The rationality of Islamic teachings especially theology very possibly attracted many thinkers of other religions. The shortcomings of other religions compared to Islam has been acknowledged by Christian scholars as a factor for the spread of Islam. This could even be seen in some church movements.

In many cases the followers of other religions were trying to find excuses to adopt Islam such as relief from capitation tax. Some people regarded Muslims as arms of God who were sent to save people. Some Christian scholars believe that the lack of interest among Christian population towards their religion caused them to be tempted by Islam.

Many Church leaders, some famous and of high position changed their religion to Islam for a variety of reasons. Even the Crusaders, whose only purpose to go to the holy lands (Palestine) and to occupy them was to strengthen Christianity, willingly accepted Islam in large groups. In some cases they drifted from Christian army to join Muslims forces.

The time and space here do not let us quote cases and historical documents many of them through Christian sources. Not only the Crusaders faced a defeat physically but they lost their spirit and faith. Some people accepted Islam to escape the political and religious depression and enjoy freedom among Muslims.

Since Islam is a religion its fundamental values are those of religious and spiritual ones. We can put some emphasis on this point. The success of Islam can be basically

measured against its religious and spiritual appeal to the masses and intellectuals..On the other hand the lack of religious appeal in other religions is mainly responsible for the conversion of intellectuals especially the religious leaders of the religions concerned. This is probably the main reason why many of Christian Church leaders turned from Christianity even before the rise of Islam.

The Greek Archbishop of Seville (AC 636) named Theodisclus was accused of heresy for maintaining that Jesus was not one God in unity with the Father and Holy Spirit, but rather Son of God only by adoption. He was accordingly condemned by an ecclesiastical synod, deprived of his archbishopric and priest-hood. He went over to Arabs and embraced Islam amongst them. Frequent mentions is made of cases of apostasy among the clergy and even among highest dignitaries of the church, such as Metropolitan of Rhodes.

It is stated that some of church leaders appreciated the religious values of Islam so much that under the Muslim influence they introduced the doctrine that Jesus was only Son of God by adoption. Because of the close intercourse with Muslims, this new doctrine spread quickly over a great part of Spain. Felix, bishop of Argel, propagated this doctrine vigorously and was therefore accused of heresy and brought before a council for trial, but he never gave up the doctrine and did not stop spreading it.

It can even be stated that some of the movements within Christianity and the Church were more in harmony with Islam than with orthodox church, such as Calvinist and Protestant movements. Some Christian sects and communities had moved from Christianity so much towards Islam already

that it was not difficult for them to reject it completely: the Bogamiles rejected the worship of the Virgin Mary, the institution of Baptism, and priesthood. They abominated the Cross. Pictures, images and relics of the Saints. Their belief about Christ was similar to Muslims.

The fact that Islam did not usually establish itself in the lands conquered by Muslims immediately after the conquest shows that it was not forced upon people. In many countries it took Islam quite a few centuries to establish itself as the official religion and the religion of the majority; it was not until AC 1295, that Ghazan, the Seventh of the Ilkhans, the Mongol dynasty of Iran, became a Muslim and Islam became the ruling religion of Persia. This is after six century of Muslim conquest of Persia. It is said that Islam became the paramount faith in the kingdom of Ilkhans (in Persia) in the reign of Sultan Muhammad Khoda Banda (throned in AC 1304). This is supported by the fact that many religious minorities still live in the countries where Islam had been established there as the official religion and the religion of the majority for more than ten centuries.

Islam was not the only choice for many peoples. Many nations who accepted Islam found it the preferable alternative, against other religions particularly Christianity, Hinduism, Judaism Zoroastrianism and other traditional and pre-Islamic religions. Islam forced Christianity particularly in the areas where Christianity had established itself. In some cases, the acceptance of Islam was entirely as one of the many alternatives Mongols preferred Islam after Christian elements tried their best to convert them to Christianity. Islam was chosen as an alternative against Christianity by the Christian nations of Africa, Christian nations

in Europe under the Turks, and in Malay Archipelago. The choice was more obvious after the European colonial powers colonized African and Asian nations; helped by the Western colonial powers, Christian missionary launched an extensive preaching activities and tried to convert even Muslims, let alone other peoples, to Christianity, but in vain. Some of the heathens who were converted to Christianity left it for Islam after a while. Many instances of this kind can be found in the History.

It may not be easy to see in abstract term how the religious quality of Islam helped its success. A concrete example may help. Islamic religious quality can be seen working in an African village. The well built and well kept mosque with its call to prayer five times a day, its special characteristics, and architecture, its Imam and their weekly gathering for Friday Prayer (صلوة الجمعة)..., their sincerity in prayer and towards each other, their sense of responsibility, loyalty to the community, the political and social impact, the Mosque and its functions leaves on the people, the closeness of the members of the community, their manner, their behaviour, their way of living and thinking, their respect for each other, for their children, all just replacing what used to be the opposite before their conversion to Islam or compared to the villages still heathen or Fetish-worshippers, are all signs of an immeasurable advance in all fields, directions and areas. Comparing Muslim Africa to non-Muslim Africa, P. Smith states that "but what has pagan Africa, even where the conditions are very similar, to compare with Muslim Africa."

To summarize, we would like to mention briefly that the main religious quality which attracted people to Islam are as follows:

- a) Simplicity of the theological doctrines of Islam. All the theological doctrines are based on the existence of God and His absolute Unity and sovereigns strict monotheism. Even the doctrine of prophet-hood is based on God attribute, mainly on His mercy to mankind and His bounty (الرحمة و اللطف). So is the doctrine of resurrection (المعاد) which is based on God's justice. (These two are the second and the third theological doctrines in Islam). All doctrines in Islam are therefore based on absolute monotheism.
- b) Rationalism of Islamic teachings. As Professor Montet has put it; "Islam is a religion that is essentially rationalistic in the widest sense of this term considered epistemologically and historically. The definition of the term rationalism as 'a system that bases religious beliefs on principles furnished by the reason' applies to it exactly."
- c) Its complete harmony with conscience, for it is based entirely on the most intuitional conviction which is the existence of God and His Unity.
- d) The exclusiveness of Islam covering all aspects of physical, mental and spiritual life of the individuals and society.
- e) Lack of formalism and intermediation. The faith and God of every Muslim is always present with him everywhere. He does not need special time, place, condition and formality to reach his God. He speaks to his God directly, at least five times a day. His faith is a combination of discipline and closeness to God which requires simplicity. Its rituals are both disciplinary, mentally relaxing and spiritually fulfilling. These qualities attracted the mind of peoples.

# The Uncovering of the Eighth Veil: Concerning the Pilgrimage (Hajj)

(An extract from Kashful Mahjoob)

The pilgrimage (Hajj) is binding on every Muslim of sound mind who is able to perform it and has reached manhood. It consists in putting on the pilgrim's garb at the proper place, in standing on 'Arafat, in circumambulating the Ka'bah, and in running between Safah and Marwah. One must not enter the sacred territory without being clad as a pilgrim (be ihram). The sacred territory (Haram) is so called because it contains the Station of Abraham (Maqam-i- Ibrahim). Abraham had two stations: the station of his body, namely, Makkah, and the station of his soul, namely, friendship (khullat). Whoever seeks his bodily station must renounce all lusts and pleasures and put on the pilgrim's garb and clothe himself in a winding sheet (kafan) and refrain from hunting lawful game, and keep all his senses under strict control, and be present at 'Arafat and go thence to Muzdalifah and Mash'ar al-Haram, and pick up stones and circumambulate the Ka'bah and visit Mina and stay there three days and throw stones in the prescribed manner and cut his hair and perform the sacrifice and put on his (ordinary) clothes. But whoever seeks his spiritual station must renounce familiar associations and bid farewell to pleasures and take no thought of other than God (for his looking towards the phenomenal world is interdicted); then he must stand on the 'Arafat of gnosis (ma'rifat) and from there set out for the Muzdalifah of amity (ulfat) and from there send his heart to circumambulate the temple of Divine purification (tanzih), and

throw away the stones of passion and corrupt thoughts in the Mina of faith, and sacrifice his lower soul on the altar of mortification and arrive at the station of friendship (khullat). To enter the bodily station is to be secure from enemies and their swords, but to enter the spiritual station is to be secure from separation (from God) and its consequences.

Muhammad b. al-Fadl says: "I wonder at those who seek His temple in this world: why do not they seek contemplation of Him in their hearts? The temple they sometimes attain and sometimes miss, but contemplation they might enjoy always. If they are bound to visit a stone, which is looked at only once a year, surely they are more bound to visit the temple of the heart, where He may be seen three hundred and sixty times in a day and night. But the mystic's every step is a symbol of the journey to Makkah, and when he reaches the sanctuary he wins a robe of honour for every step." Abu Yazid says: "If anyone's recompense for worshipping God is deferred until tomorrow he has not worshipped God aright today," for the recompense of every moment of worship and mortification is immediate. And Abu Yazid also says: "On my first pilgrimage I saw only the temple; the second time, I saw both the temple and the Lord of the temple; and the third time I saw the Lord alone." In short, where mortification is, there is no sanctuary: the sanctuary is where contemplation is. Unless the whole universe is a man's trysting place where he comes

nigh unto God and a retired chamber where he enjoys intimacy with God, he is still a stranger to Divine love; but when he has vision the whole universe is his sanctuary.

"The darkest thing in the world is the Beloved's house without the Beloved."

Accordingly, what is truly valuable is not the Ka'bah, but contemplation and annihilation in the abode of friendship, of which things the sight of the Ka'bah is indirectly a cause. But we must recognize that every cause depends on the author of causes (musabbib), from whatever hidden place the providence of God may appear, and whencesoever the desire of the seeker maybe fulfilled. The object of mystics (mardan) in traversing wildernesses and deserts is not the sanctuary itself, for to a lover of God it is unlawful to look upon His sanctuary. No; their object is

mortification in a longing that leaves them no rest, and eager dissolution in a love that has no end. A certain man came to Junayd. Junayd asked him whence he came. He replied: "I have been on the pilgrimage." Junayd said: "From the time when you first journeyed from your home have you also journeyed away from all sins?" He said: "No". "Then," said Junayd, "you have made no journey. At every stage where you halted for the night did you traverse a station on the way to God?" He said: "No". "Then," said Junayd, "you have not trodden the road stage by stage. When you put on the pilgrim's garb at the proper place did you discard the attributes of humanity as you cast off your ordinary clothes?" "No". "Then you have not put on the pilgrim's garb. When you stood on 'Arafat did you stand one instant in contemplation of God?" "No". "Then you have not stood on 'Arafat. When

you went to Muzdalifah and achieved your desire did you renounce all sensual desires?" "No". "Then you have not gone to Muzdalifah. When you circumambulated the Temple did you behold the immaterial beauty of God in the abode of purification?" "No". "Then you have not circumambulated the Temple. When you ran between Safah and Marwah did you attain to the rank of purity (safa) and virtue (muruwwat)?" "No". "Then you have not run. When you came to Mina did all your wishes (munyatha) cease?" "No". "Then you have not yet visited Mina. When you reached the slaughter place and offered sacrifice did you sacrifice the objects of sensual desire?" "No". "Then you have not sacrificed. When you threw the stones did you throw away whatever sensual thoughts were accompanying you?" "No". "Then you have not yet thrown the stones, and you have not yet performed the pilgrimage. Return and perform the pilgrimage in the manner which I have described in order that you may arrive at the station of Abraham." Fudayl b. 'Iyad says: "I saw at Mount 'Arafat a youth who stood silent with bowed head while all the people were praying aloud, and I asked him why he did not pray like them. He answered that he was in great distress, having lost the spiritual state (waqri) which he formerly enjoyed, and that he could by no means cry aloud unto God. I said: 'Pray, in order that through the blessings of this multitude, God may accomplish thy desire.' He was about to lift up his hands and pray, when suddenly he uttered a shriek and died on the spot." Dhu 'l-Nun the Egyptian says: "At Mina I saw a young man sitting quietly while the people were engaged in the sacrifices. I looked at him to see what he was doing. He cried: 'O God, all the people are offering sacrifice. I wish to sacrifice my

lower soul to Thee; do Thou accept it.' Having spoken, he pointed with his forefinger to his throat and fell dead - may God have mercy on him!"

Pilgrimages, then, are of two kinds: (1) in absence (from God) and (2) in presence (of God). Anyone who is absent from God at Makkah is in the same position as if he were absent from God in his own house, and anyone who is present with God in his own house is in the same position as if he

were present with God at Makkah. Pilgrimage is an act of mortification (mujahadah) for the sake of obtaining contemplation (mushahadah), and mortification does not become the direct cause of contemplation, but is only a means to it. Therefore, inasmuch as a means has no further effect on the reality of things, the true object of pilgrimage is not to visit the, Ka'bah, but to obtain contemplation of God.

(Continued from page #. 15)

accomplishment of his mission and that he had no such defect that was usually attributed to the exponents of the type of

mission entrusted to him. He was also assured of appropriate rewards in this world and in the Hereafter.

## **THE QUR'ANIC FOUNDATIONS AND STRUCTURE OF MUSLIM SOCIETY**

By

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Vol: I: Principles Relating to the Foundations of Muslim Society

Vol II: Code Relating to the Structure of Muslim Society

THIRD EDITION

(Just published)

Price : US \$ 20/=

Pak. Rs. 1600/=

Now available at:—

World Federation of Islamic Missions,  
Islamic Centre Block-'B' North Naizmabad,  
Karachi-74700, Phone: 021-36644156

## Ahadith-i-Mubarakaka on Pilgrimage

Amr-b-Shuaib reported from his father who from his grandfather who said: The Holy Prophet (ﷺ) said: The best invocation is the invocation on the day of Arafat and the best of what I and the Prophets before me said is: There is no god but Allah; He is one; there is no partner for Him: for Him is the kingdom and for Him is all praise, and He is powerful over all things. — (Tirmizi)

He said: Is it not the Day of Sacrifice? We replied: Yes. He said: Verily your lives, and your properties, and your honours are sacred to you like the sacredness of this day of yours in this city of yours in this month of yours. You will soon meet your Lord and He will ask you of your actions. Behold! do not return to misguidance after me, some of you striking the necks of others. Behold! Have I delivered my message? They replied: Yes. He said: O Allah! bear witness and let those present convey it to those absent. How many to whom a message is conveyed are more careful than those who hear. — (Agreed)

Amr-b-al Ahwas reported: I heard the Apostle (ﷺ) of Allah ask at the Farewell pilgrimage: Which day is this? They replied: The day of the greatest pilgrimage. He said: Verily your lives and your properties and your honours are sacred to one another like the sacredness of this day of yours in this city of yours. Behold! no oppressor oppresses against his son, nor his son against his father. Behold! verily the devil has been disappointed (to find) that he shall

be worshipped no more in this city of yours; but there will be obedience to his in what you dislike of your actions. Then he will be pleased therewith. (Ibn e Majah, Tirmizi)

Ayyash-b-Ahi Rabiah at Makhzumi reported that the Apostle (ﷺ) of Allah said: The people shall not cease to be in progress so long as they regard this sacred thing (Ka'ba) with its due respect. When they will disregard it, they will be destroyed. — (Ibn e Majah)

Abu Sayeed reported from the Prophet (ﷺ) who said: Verily Abraham sanctified Mecca and he made it sacred but I have sanctified Medina, making unlawful what is between its surroundings. not to shed blood therein, not to carry arms therein for fighting and not to tear a tree except for forage. (Muslim)

Ibn Omar reported a Marfu' tradition: Whoso makes pilgrimage and then visits my grave after my death is like one who visited me in my lifetime. (Baihaqi)

A man from the Family of Al-Khattah reported from the Prophet who said: Whoso visits me of free will, will be in my neighbourhood on the Resurrection Day: and whoso takes his abode at Medina and is patient over its calamities. I shall be a witness and an intercessor for him; and whoso dies in one of the sacred cities, Allah will resurrect him on the Resurrection Day as one of those who will have no fear. (Baihaqi)



# Role of Muslim Parents in the Early Education of the Child

Wg. Cdr. (Retd.) M. Syed

## Introduction:

Islam has set a great value on education. Various Ahadith emphasize this aspect of Islamic activity. It is recorded in Tirmidhi and Sahih that the Holy Prophet (ﷺ) has said:-

1. "A father can confer upon his child no more valuable gift than a good education."
2. "It is better that a man should secure an education for his child than that he bestow a Sa' in charity".

The Qur'an says in sura LVIII-11 '...Allah will exalt those who believe among you, and those who have knowledge, to high ranks.' The Qur'an has thus made knowledge one of the two most fundamental pillars of the pursuit of greatness by human communities.

The Holy Prophet (ﷺ) has made the pursuit of education for the acquisition of knowledge obligatory for every Muslim, man and woman. Hence, the Islamic society is an educated society, avers Dr. Fazlur Rahman Ansari (R.A.) in his book: "The Qur'anic Foundations and Structure of Muslim Society".

ALLAH, in His infinite benevolence, has made the job of the parents, of this educated society, easy to transmit faith and education to their progeny. Let us see how:

## The Genesis:

And God created all the souls (ارواح) of the

period from Adam (A.S.) to the Day of Resurrection. And inscribed on the heart, the soul, of man the covenant of Monotheism, Thus the covenant of Monotheism been inscribed, not like the covenant of Israel upon tablets of stone, but impressed on the heart and soul of all mankind.

The Holy Qur'an says in sura VII-172: "And recall the time (in the world of spirits) thy Lord brought forth from the children of Adam their posterity from their backs and (after endowing them with sufficient intelligence and understanding) made them testify as to themselves saying:-

"Am I not your Lord?"

"They said: yea, verily (thou) art! We testify. That was lest ye should say on the Day of Resurrection verily of this we have been unaware."

Thus, every child born, arrives with his heart and soul duly stamped with the Covenant of Monotheism. Then WHY do some Muslim children (or, most of them) fly off the tangent and fail to qualify as practicing Momins, when they grow up?

An attempt has been made in this article to determine the role of parents and the remedy, in a wide spectrum. May be it is due to the lack of information among the spouses and potential parents about their rights and responsibilities ordained in the Holy Qur'an and mentioned in the Hadiths. A quick resume, therefore, follows to help them to fresh up.

## **The Prologue:**

### **Parent's Preparation for their Role:**

A Muslim youth marries a Muslim girl by the ceremony of Aqd-e-Nikah: Aqd, literally, is a contract, a compact, a covenant, or an engagement. Thus the word "Aqood" mentioned in Al-Maida (V-1) may mean "contracts" etc., or obligatory statutes, or ordinance of God, and those imposed mutually by men agreeably with the requirement of the religion. These "compacts" comprehend all duties towards God and man. The contracting parties have to fear God, keep clear of sins and transgressions as they have already kept clear of idolatry and paganism. They have to die ONLY as Muslims, full of faith, perfect in conduct and strict in the observance of the Law (Al-Imran. III-102).

They have to be aware of their duties towards God in whose name they importune each other, demand of one another their rights and their dues. The "Wombs" (mentioned in Nisa-IV-1) has a direct reference to the high status of motherhood and wifeness in Islam. They have to remember ALLAH is ever watching over them and over their dealings with one another. They are accountable for every engagement, big or small, that they may have entered into consistent with the Law. Says the Holy Qur'an: (Bani Israel-XVII-34): "And fulfill the covenant. Verily the covenant shall be asked about."

The spirit of the covenant of Aqd-e-Nikah can be comprehended from (i) verse 21 of XXX (Rome) which says:

"And of HIS signs is this: HE created for you from yourselves espouses that ye may find repose in them, and HE set between you affection and mercy. Verily herein are

signs for a people who ponder."

Commenting on the above-mentioned verse Maulana Abdul Majid Daryabadi writes that the word "Letaskonoo" connotes companionship and mutual love, which is distinct from mere sexual pleasure. This determines the proper status of wife in Islam. She is not a handmaid, but a life-long companion of her husband, his concert. Her function is to be, by her words, acts, or by her mere presence, a source of comfort and solace to him. She must constitute the chief consoling, soothing element of his life. And a relation of affection, harmony, and mutual happiness and goodwill ought to subsist between man and wife which ought to be even truer and deeper motives of marriage than mere sexual harmony.

(ii) Part of verse 187-sure Al-Baqra II says ..... "they are a garment unto you, and ye are a garment unto them ..... "So close and intimate, in Islam, are the mutual relations of man and wife that they are called "Lebas" (garment, raiment). They are for mutual support, mutual comfort, and mutual protection, fitting each other as a garment. A garment is also for show and concealment. Each should, therefore, reflect the dignity and decency of the other. Thus should each of them prepare themselves for their role as parents.

It is thus that the couple are united in holy wedlock--and are made aware of their rights, duties, obligations, towards God and towards themselves, and their children.

Conjugal bliss has, however, to begin with the niyya'h of seeking the pleasure of ALLAH SUBHANAHOO as ordained in the Holy Qur'an (sura: Al-Baqra-II.187): "Wherefore now copulate with them (the pronoun "them" refers to "your women"),

and seek that which ALLAH hath prescribed for you).

One of the main objects of the union of man and wife is thus seen to be procreation. And with a solemn prayer from the Hadith of the Holy Prophet (ﷺ) that ALLAH may bless them with a child. HE may also keep them and their child aloof from the influence of Satan.

Commenting on Verse 74 of sura AL-Furqan (XXV) of the Holy Qur'an which says: "Our Lord: grant unto us the comfort of our eyes from our wives and our offspring, and give us (the grace) to lead the righteous," Dr. Fazlur Rahman Ansari (R.A.) writes: "Now, for the offspring to be 'comforts of one's eyes',

It is necessary that they should be good in every way; and that they would not be normally so unless the parents exert to their full to the building up their children in all aspects of their lives and to the highest stature."

So, all enlightened, God-fearing parents, jointly and severally, should engage themselves in the virtuous act of indoctrinating, educating, and training their children which ALLAH grants them as the comfort of their eyes, and keep a strict watch on their own conduct, behaviour and attitudes as the units of heredity (genes), in chromosomes, controlling a particular inherited characteristic of the parents, get transferred to their child also.

#### **Indoctrination of the new-born child:**

The child arrives at the due time with his heart and soul already embossed by ALLAH with the covenant of Monotheism. Soon after his birth an Islamic name like Muhammad, Aisha, Fatima, etc., should be

given to the child and his indoctrination should begin with the words of the Azan called towards his right ear, and the words of Takbir-e-salat said towards his left ear: Thus embedding in his sub-conscious mind the idea of call to salat and regular performance of salat for ever and for ever in his life.

It is Mustahib (desirable) that on the seventh day of the child's birth the AQIQA (hair-cutting together with the sacrifice of an animal) should be performed, and the child should receive his full name, and made secure against all harm.

The basic, fundamental, element of Islamic indoctrination communicated to him, it is now for the parents to pray to ALLAH to give them the grace to lead the righteous by continuing to do acts and deeds that will bring them bliss in this world and salvation in the Hereafter, and the mighty achievement of obeying ALLAH and His apostle as tutors and guides of their children.

The Holy Qur'an says that, "the child is a gift from God—'a trust". The parents may, therefore, now proceed to groom this "trust" into a practicing Momin on the lines suggested herein below:

#### **The Elementary Curriculum**

- (a) When the child starts prattling he should be gradually taught the Kalema-i-Tayyeba, in small bits, like: (لا اله الا الله (محمد رسول الله).
- (b) When the child starts speaking he should be taught, orally, the under-mentioned verses from the Holy Qur'an:-

1. The Ayat-al-Kursi (Al-Baqra-II-255):-

“ALLAH: There is no God save HIM, the Alive, the Eternal. Neither slumber nor sleep overtaketh HIM. 'Unto HIM belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he who intercedeth with HIM save by HIS leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of HIS knowledge save what HE will. HIS throne includeth the heavens and the earth, and HE is never weary of preserving them. HE is the sublime, the Tremendous.” (2:255)

2. Hazrat Anus (R..D..A.) has reported that when a child of the Bani Abdul Muttalib tribe was able to speak, the Holy Prophet (ﷺ) used to teach him verse III of XVII (Bani Israel) viz: —  
 “And say: Praise be to ALLAH who begets no son and has no partner in (HIS) dominion: nor (needs) HE any to protect him from humiliation: yea, magnify HIM for HIS greatness and glory.” (17:111)
3. Verse 116. Al-Mamoon XXIII:—  
 “Exalted is ALLAH, the king in truth; There is no God but HIM, the Lord of the stately Throne of Heaven”....
4. Verse 23. Al-Hashar LIX: "HE is ALLAH, than whom there is no other God, the Sovereign Lord, the Holy; One, the keeper of faith, the Guardian, the Majestic, the Compeller, the Superb, Glorified be ALLAH from all that they ascribe as partners (unto HIM)".
5. Verse 24. Al-Hashr LIX: "HE is

ALLAH, the Creator, the Shaper out of naught, the Fashioner. HIS are the most beautiful names. All that is in the heavens and the earth glorifieth HIM, and HE is the Mighty, the wise.”

Depending on the child's intelligence and quickness on the up-take, the parents may vary the serial order of the Verses given above to suit the child.

- (c) At age 4 plus 'the child's Bismillah ceremony should be performed. He should be inducted in reading the Holy Qur'an, gradually, bit by bit.

It may be mentioned here that the Momins were asked by the Holy Prophet (ﷺ) not only to read the Holy Qur'an but also to memorize it. Their children will have made a fine start in this regard if the parents start them off on the lines suggested above. It has been said that those who teach their children so will not be brought to judgment by God.

- (d) When the child is 5 plus: In consonance with the Hadith and in keeping with the philosophy of "Dynamic Orthodoxy" so ably and eminently propounded by Dr. Fazlur Rahman Ansari (R.A.) the-child should now be admitted into class I of a "Maktab-School" That is an institution which combines in its portals the essential rudiments of theological influences with the modern subjects — where Islamic subjects and practices are happily blended with the appropriate teachings of the exact sciences also.
- (e) When the child is 7:
  1. With the parental influences continuing, the teacher now takes

- over and he must begin to instruct the boy systematically in the Qur'an itself.
2. The teaching of the Qur'an, should be combined with instruction in the more important religious precepts and usages.
  3. The proper response to Adhan.
  4. The different kinds of washings.
  5. The prayers in the mosque to which children should be taken (by parents also) whenever possible.
  6. The children must, without fail, be familiarized with the practice of salat-al-Jamaa, even in the school, where one of the older boys should act, for the time, as Imam in prayers.
  7. Instruction in reading, writing, also must, of course, be proceeded with.
  8. Concurrently with exercises in reading and writing from the Holy Qur'an, the pupils should be taught the rudiments of Arithmetic and a beginning should be made for the teaching of the physical and social sciences.

9. The reading syllabus should include Ahadith-al-Nabiya (Legends of the Prophet (ﷺ)) and anecdotes from the lives of Godly men (Hikayat-al-Saliheen).

Caliph Omar Al-Farooq (R.A.) is reported to have counseled parents, regarding the subjects which should have a place in the education of children, in these words: "Teach your children to swim and to throw darts; charge them that they must be able to mount a horse securely, and make them recite appropriate verses."

And finally: His father gives him in marriage, He grasps him by the hand and says: My son I have trained you and had you taught, and I have given you in marriage: Now I beseech God for help against your temptation in this world, and against your being punished in the Last Judgement."

Conclusion: What is worth doing is, indeed; worth doing well, so that we parents really deserve, this sincere prayer from our children:

"My Lord! Bestow on them Thy Mercy even as they (tenderly) cherished me (when was) young." (XVII-24).

## 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.

## A Message

His Eminence Dr. Muhammad Fazlur Rahman Ansari, Al-Qaderi, رحمة الله عليه M.A., Ph. D. (R.A) at a multiracial function organized in his honour by the Pretoria Islamic Society (South Africa) in 1971, gave the following personal message to the Muslims:-

“If you love Allah, love all human beings. All creation is Allah’s family. He who insults Allah's family, insults Allah and he who honours Allah's family honours Allah.

Deal with every human being first and foremost as a human being. Let not any other consideration come between this. Because before being a Muslim, a Christian or a Hindu, every one of you is a human being first and foremost and this is what Islam emphasizes. That these are rights of every human being as a human being and those rights are inviolable and if you cannot stand by those, then you are not true to your own self as a human being. You are insulting your own Humanity.

Appreciate good wherever it is found even in your enemy and hate evil but not the evil-doer.

The Islamic principles are based on one concept, namely, good-will for all and ill-will for none.”

☆ اسی طرح جب بات کرو تو انصاف سے کرو، گو وہ شخص (جس کے خلاف تم بات کہنے جا رہے ہو) تمہارا قرابتدار ہی کیوں نہ ہو۔ یعنی سچ کہنے میں انصاف کا دامن ہاتھ سے نہ چھوڑو، خواہ تمہیں اپنے عزیز رشتہ دار کے خلاف ہی گواہی کیوں نہ دینی پڑے۔

مندرجہ بالا اصول ہیں جن پر ایک اسلامی معاشرے کی بنیاد ڈالی جاتی ہے۔ یہی وہ صراطِ مستقیم ہے جس پر چلنے کا حکم اللہ اور اس کے رسول ﷺ نے قرآن و سنت کے ذریعے دیا ہے۔ یہی ملتِ اسلامیہ کی وحدت و اجتماعیت کی بنیاد اور ہماری زندگی کی اساس ہے۔ مسلمانوں کا طریقہ زندگی بھی عین قرآن کے مطابق ہے کہ ”کہو میری نماز میرے تمام مراسمِ عبودیت (یعنی قربانی اللہ کی بندگی و پرستش) میرا جینا، میرا مرنے کا سب کچھ اللہ ہی کے لئے ہے جس کا کوئی شریک نہیں۔“

قرآن میں بار بار تاکید کی گئی ہے کہ دوسری راہوں پر مت چلو کہ وہ راہیں تم کو اللہ کی راہ سے جدا کر دیں گی۔ قرآن کی اس ہدایت کو نبی کریم ﷺ نے اس طرح واضح فرمایا کہ آپ ﷺ نے اپنے ہاتھ سے ایک خط کھینچا اور فرمایا کہ یہ اللہ کا راستہ ہے اور چند خطوط اس کے دائیں اور بائیں کھینچے اور فرمایا کہ یہ وہ راستے ہیں جن پر شیطان بیٹھا ہوا ہے اور ان کی طرف بھلتا ہے۔

ہمیں آج شیطان کے راستے سے بچنے کی ضرورت ہے۔ آج اسلامی طرزِ زندگی سے انحراف کے نتیجے میں امتِ مسلمہ مختلف فرقوں اور گروہوں میں بٹ گئی ہے قرآن و سنت سے گہری وابستگی اور اسلامی طرزِ زندگی کے اصولوں کو اپنا کر ہی ہم دین و دنیا میں کامیابی حاصل کر سکتے ہیں۔

کر دیا ہے، اس کو قتل نہ کیا جائے، ہاں مگر قصاص کے طور پر ضرور حق کے ساتھ قتل کرو، کیونکہ قصاص نہ صرف جائز ہے بلکہ اگر مقتول کے ورثاء معاف نہ کریں تو یہ قتل نہایت ضروری ہے اور اس کا تاکیدی طور پر حکم دیا گیا ہے۔

☆ یتیم کا مال ہڑپ کر جانا انتہائی غیر مستحسن عمل ہے۔ اس لئے سورۃ الانعام میں حکم دیا گیا ہے کہ یتیم کے مال کے پاس نہ جاؤ۔ جس یتیم کی کفالت تمہارے ذمہ قرار پائے تو اس کی ہر طرح سے خیر خواہی کرنا تمہارا فرض ہے۔ اس خیر خواہی کا تقاضا ہے کہ اگر اس کے مال سے یعنی وراثت سے اسے حصہ ملا ہے، چاہے وہ نقدی کی صورت میں ہو یا زمین و جائیداد کی صورت میں، اگر وہ اس کی حفاظت کرنے کی اہلیت نہیں رکھتا، تو اس کے مال کی اس وقت تک پورے خلوص سے حفاظت کی جائے جب تک وہ بلوغت اور شعور کی عمر تک نہ پہنچ جائے، یہ نہ ہو کہ کفالت کے نام پر اس کی عمر شعور سے پہلے ہی اس کا مال اور جائیداد ہڑپ کر لی جائے۔

☆ ناپ تول پوری کرنا اسلامی معاشرے کی خصوصیت ہونا چاہئے۔ اسی لئے سورۃ الانعام میں حکم دیا گیا کہ ناپ تول پوری کرو انصاف کے ساتھ۔ یعنی لیتے وقت پورا ناپ تول کرنا اور دیتے وقت مال میں ڈنڈی مارنا نہایت پست اور اخلاق سے گہری ہوئی حرکت ہے۔ حضرت شعیب رضی اللہ عنہ کی قوم اسی بیماری (ناپ تول میں کمی) کی وجہ سے تباہ ہوئی۔

☆ اللہ تعالیٰ کسی بھی شخص پر اس کی طاقت اور بساط سے بڑھ کر بوجھ نہیں ڈالتا، یعنی یہ تمام احکام ایسے نہیں ہیں کہ جن پر عمل کرنا مشکل ہو۔ اس لئے نجاتِ اخروی اور دنیوی عزت اور سرفرازی چاہتے ہو تو ان احکامِ الہی پر عمل کرو۔

# اسلام کا فلسفہ اخلاق اور ہماری زندگی

ڈاکٹر سلیم سلطانہ چغتائی

اللہ تعالیٰ نے انسان کو بے شمار اور بے بہا نعمتوں سے نوازا ہے۔ ان نعمتوں میں عقل، فہم و بصیرت اور ادراک اہم ہیں۔ جن کی وجہ سے وہ اپنے تجربات سے فائدہ اٹھاتا اور ان مسلسل تجربات کی کسوٹی سے گزر کر اس قابل بن جاتا ہے کہ اپنے لئے وہ صحیح اور غلط راستے کا تعین کر سکے۔ وہ قرآن کریم کے ذریعے ہدایت حاصل کرتا ہے۔ یہی وہ روشن دلیل ہے، جو لڑکھڑاتے اور ڈگمگاتے قدموں کو سیدھے راستے پر پہنچانے کا عزم سکھاتی ہے، جو پیچ دار اور پتھریلے راستوں سے ہٹا کر انسان کو صراطِ مستقیم پر چلانا سکھاتی ہے، کیونکہ یہ ہدایت بھی ہے، شفا بھی، علم بھی ہے اور فہم بھی، مقصدِ حیات کا منبع بھی ہے۔ راہ جاوداں کا سرچشمہ بھی۔ اللہ کے نیک بندے ان تمام اصولوں پر عمل کرتے ہیں جو اصول اس کتابِ مبین نے بتائے ہیں۔

اسلام امن و سلامتی اور حسن اخلاق کا دین ہے۔ وہ معاشرے میں رہنے والوں کے لئے راہنما اصول متعین کرتا ہے اور ان اصولوں کی پاسداری دراصل بندگی کا دوسرا نام ہے۔ سورۃ الانعام میں اسلامی معاشرے کے جو زریں اصول بیان کیے گئے ہیں وہ بہت نمایاں ہیں۔ ارشاد ہوا: ”اے نبی (ﷺ)، آپ کہہ دیجیے کہ آؤ میں تمہیں وہ چیزیں پڑھ کر سناؤں، جنہیں تمہارے رب نے تمہارے لئے حرام کر دیا ہے۔“ وہ یہ کہ:

☆ ”اللہ کے ساتھ کسی کو شریک نہ ٹھہراؤ۔“ شرک سب سے بڑا گناہ ہے۔ جس کی کسی صورت میں معافی نہیں۔ شرک پر جنت حرام اور دوزخ واجب ہے اور یہ حکم دینے والی وہ ذات ہے، جو ہمیں پیدا کرنے والی اور ہماری پالنے والی ہے، وہ ذات ہر چیز کا علم رکھنے والی اور ہر چیز پر قادر ہے۔

☆ اللہ تعالیٰ کی توحید اور اطاعت کے بعد والدین کے ساتھ حسن سلوک کا حکم دیا گیا ہے جس سے یہ وضاحت ہوتی ہے کہ اطاعتِ رب کے بعد اطاعتِ والدین کی بڑی اہمیت ہے۔ اگر کسی نے ان کی اطاعت اور ان سے حسن سلوک کے تقاضے پورے نہیں کئے تو گویا وہ اللہ کی اطاعت کے تقاضے پورے کرنے میں بھی ناکام رہے گا۔

☆ اولاد کو افلاس کے خوف سے قتل کرنے سے منع کیا گیا ہے۔ زمانہ جاہلیت کا یہ فعل قبیح آج بھی ضابطہ ولادت اور خاندانی منسو بہ بندی کے نام سے پوری دنیا میں زور و شور سے جاری ہے، مگر اللہ تعالیٰ اس قبیح فعل سے منع فرماتا ہے اور ارشاد ہوتا ہے کہ غربت اور افلاس کے ذر سے ان کو قتل مت کرو، کیونکہ ہم تمہیں اور ان کو رزق دیتے ہیں، رزاق تو ہم ہیں۔

☆ بے حیائی کے ہر طریقے سے منع فرمایا گیا۔ قرآن کریم میں مختلف مقامات پر زنا، مثل قوم لوط، برہنگی، جھوٹی تہمت وغیرہ کو نفی افعال میں شمار کیا گیا ہے۔ حدیث میں چوری، شراب نوشی اور بھیک مانگنے کو مجملہ فواحش کہا گیا ہے، اسی طرح دوسرے تمام شرمناک افعال بھی فواحش میں داخل ہیں اور ارشادِ الہی یہ ہے کہ اس قسم کے افعال نہ اعلانیہ کئے جائیں، نہ چھپ کر، بے حیائی کے جتنے بھی طریقے ہیں، ان کے قریب بھی نہ جایا جائے۔

☆ قتل و غارت گری حرام ہے، جس کا خون اللہ نے حرام